

BHY-1



தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம்

“எல்லோருக்கும் எப்போதும் கல்வி”



B.A., HISTORY - SEMESTER I

HISTORY OF INDIA

(UPTO 1206 A.D.)

School of History and Tourism Studies

TAMILNADU OPEN UNIVERSITY

577, Annasalai, Saidapet, Chennai - 600 015



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B.A HISTORY SEMESTER-I

BHYS-11

**HISTORY OF INDIA
(UPTO 1206 A.D.)**

SCHOOL OF HISTORY AND TOURISM STUDIES

TAMIL NADU OPEN UNIVERSITY

No.577, Anna Salai, Saidapet, Chennai – 600015

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தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம்

(மாநில திறந்தநிலைப் பல்கலைக்கழகம்-தமிழக அரசால் நிறுவப்பட்டது. UGC மற்றும் DEB அங்கீகாரம் பெற்றது. ஆசிரிய திறந்தநிலைப் பல்கலைக்கழகங்கள் மற்றும் காமன்வெல்த் பல்கலைக்கழகங்களின் அமைப்பில் உறுப்பினராகப் பதிவு பெற்றது.)

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துணைவேந்தர்

03-06-2021

அன்பு மாணாக்கர்களே! வணக்கம்.

தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம் உங்களை அன்போடு வரவேற்கிறது. “எல்லோருக்கும் எப்போதும் கல்வி” என்னும் உன்னத பயணத்தில் நீங்களும் இணைந்திருப்பது மிக்க மகிழ்ச்சி. இந்திய அளவில் தொலைநிலைக் கல்வி முறையில் UGC-யின் அங்கீகாரத்தோடு (F.No.16 /2018 (DEB-I) Dated 03.10.2018) 81 படிப்புகளை வழங்கும் முதன்மையான பல்கலைக்கழகத்தில் படிப்பதை எண்ணி நீங்கள் ஒவ்வொருவரும் பெருமிதம் கொள்ளலாம். 10+2+3 கல்வி முறையில் தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம் வழங்கும் அனைத்து படிப்புகளும் அரசுத் துறைகளில் பணி நியமனத்திற்கும், பதவி உயர்விற்கும் தகுதியுடையது என அரசு ஆணை (G.O.(MS)No.107) பிறப்பித்துள்ளது என்பது நீங்கள் அனைவரும் அறிந்ததே.

தற்காலச் சமூகத்தின் கல்வித் தேவைகளை நிறைவேற்றிடும் வகையிலான கலைத்திட்டங்கள், விரிவான பாடத்திட்டங்கள், தலைசிறந்த கல்வியாளர்களின் ஆலோசனைகளின் அடிப்படையில் தானே கற்றல் முறையில் உருவாக்கப்பட்ட பாடநூல்கள், முதலாம் ஆண்டு மாணவர்களுக்கு அறிமுக வகுப்புகள், தமிழக அரசின் அனுமதியுடன் தமிழகத்திலுள்ள 91++ அரசு மற்றும் அரசு உதவிப் பெறும் கலை அறிவியல் கல்லூரிகளில் நிறுவப்பட்டுள்ள கற்போர் உதவி மையங்கள் மூலம் நேரடி சேர்க்கை மற்றும் கலந்தாய்வு வகுப்புகள், உங்கள் வாழிடங்களுக்கு அருகாமையிலேயே தேர்வு மையங்கள் என மாணாக்கர்களின் தேவைகளை மையப்படுத்தி உயர்கல்வியை வழங்கி வருகிறது தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம். உங்கள் கையில் உள்ள இந்த நூலினை நீங்கள் முழுமையாகப் படித்த பின்னரும் உங்களுக்கு ஏற்படும் ஐயங்களைக் கற்போர் உதவி மையங்களில் நடைபெறும் கலந்தாய்வு வகுப்புகளில் பங்கேற்பதன் மூலமும், ஒவ்வொரு படிப்பிற்கும் பல்கலைக்கழகத்தால் நியமிக்கப்பட்டுள்ள ஒருங்கிணைப்பாளர்களை நீங்கள் நேரடியாகத் தொடர்புகொண்டும் கூடுதல் விளக்கங்களைப் பெற முடியும். உங்களுக்கு வழங்கப்பட்டுள்ள தானே கற்றல் முறையிலான பாடநூல்களைத் தரமான முறையில் உருவாக்குவதற்கான கொள்கை ஆவணத்தை உருவாக்கியிருப்பதோடு, பல்கலைக்கழகத்தின் கற்றல் வளங்களை உலகிலுள்ள எவரும் பயன்படுத்தும் வகையில் திறந்தநிலைக் கற்றல் வளங்கள் கொள்கையை பல்கலைக்கழகம் கைக்கொண்டுள்ளது.

தமிழகம் முழுவதும் உள்ள சமுதாயக் கல்லூரிகள் வாயிலாகத் தொழில்திறன் சார்ந்த படிப்புகளையும் பயிற்சிகளையும் பல்கலைக்கழகம் வழங்கி வருகிறது. படிப்புகளில் நீங்கள் நேரடியாகவோ, பல்கலைக்கழகத்தின் இணையதளம் வழியாகவோ (Online) சேரலாம். மாற்றுத் திறனாளிகளுக்கும், திருநங்கைகளுக்கும் முழுக் கல்விக்கட்டண விலக்கு அளிக்கப்படுகிறது. நீங்கள் படிப்புகளில் சேர சென்னைக்கு வரவேண்டிய அவசியம் இல்லை. விழுப்புரம், திருச்சி, கோயம்புத்தூர், மதுரை, திருநெல்வேலி, தருமபுரி, நீலகிரி ஆகிய இடங்களில் செயல்படும் தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகத்தின் மண்டல மையங்கள் வாயிலாகவே உங்கள் கல்வித் தேவைகளை நிறைவேற்றிக் கொள்ள முடியும்.

நீங்கள் பல்கலைக்கழகத்தோடு நேரடியாக 044-24306600 என்ற தொலைபேசி எண்ணிலோ, www.tnou.ac.in என்ற இணையத்தளம் வாயிலாகவோ தொடர்புகொண்டு கூடுதல் விவரங்களைப் பெறலாம். நீங்கள் உங்கள் படிப்பினை வெற்றிகரமாக நிறைவு செய்ய துணைநிற்பதோடு, உங்களுக்களுக்குப் பணி வாய்ப்பினையும் ஏற்படுத்திக் கொடுக்கத் தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம் தயாராக உள்ளது.

உங்களுக்கு பாதுகாப்பான, ஒளிமயமான எதிர்காலம் அமைய வாழ்த்துகிறேன்.


(கோ. பார்த்தசாரதி)



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B.A History
Semester – I
BHYS-11
History of India upto 1206 A.D.
SYLLABUS

BLOCK I

Sources of Ancient Indian History. The effects of geography on Indian History, Unity in Diversity - Indus Valley Civilization Pre - Mauryan India: Political life - Kingship - Republics and Oligarchies and Rise of Magadha - Sisunagas and Nandas - Invasion of Alexander - Social life - Origin and Development of the Caste system - Position of Women. Religion in Ancient India - Vedic Religion - Jainism and Buddhism.

BLOCK II

The Mauryas : Rise and consolidation of the Empire - Asoka and spread of Buddhism - The Mauryan Administration North India from 185 B.C to 300 A.D. The Sungas and the Kanvas - Kanishka - Mahayanism - Gandara Art.

BLOCK III

The Age of the Guptas: Rise and consolidation of the Empire - Administration, Social and Economic life - Arts - Decline of the Guptas - Harshavardhana: Administration - Social and Religious life under Harsha.

BLOCK IV

History of Deccan: The Satavahanas - The Chalukyas of Vatapi - The Rashtrakutas.

BLOCK V

Northern India after Harsha: The Rajput Age - Political and Social conditions - Arab conquest of Sind - Mohamed of Ghazni and Mohamed of Ghor

Books Recommended

- | | |
|------------------------------|---|
| 1. Sathianatha Iyer R | - Political and Cultural History of India Volumes I & III |
| 2. Majumdar, R.C. and Others | - Advanced History of India |
| 3. Thaper, R | - History of India Vol. - I |
| 4. Smith V. A | - New Oxford History of India (Revised Edition)
Spear T.G.P. |
| 5. Nilakanta Sastri K. A | - History of India |
| 6. Krishnamurthy, V. M | - Indian History |
| 7. Ishwari Prashad | - Short History of Muslim Rule in India |
| 8. Venkataraman T. K | - Manual of Indian History |
| 9. Percival Spear | - A History of India |
| 10. Stanley Olpert | - New History of India |

SCHEME OF LESSONS

	Page No.
BLOCK I	
Unit 1 : Sources of Ancient Indian History - Effects of Geography on the History of India	2 - 18
Unit 2 : Pre Historic Period	19 - 29
Unit 3 : The Indus Valley Civilization	30 - 38
Unit 4 : Pre Mauryan India - Political Life	39 - 46
Unit 5 : Pre Mauryan India - Social Life	47 - 57
Unit 6 : Religion in Ancient India	58 - 70
BLOCK II	
Unit 7 : Mauryan Empire	72 - 84
Unit 8 : Asoka and the spread of Buddhism, Mauryan Administration	85 - 97
Unit 9 : The Sungas and Kanvas	98 - 106
Unit 10 : The Sakas and Kushanas	107 - 122
BLOCK III	
Unit 11 : Rise and Consolidation of the Gupta Empire	124 - 132
Unit 12 : Gupta Administration	133 - 140
Unit 13 : Harshavardhana Administration and Social Life	141 - 146
BLOCK IV	
Unit 14 : History of the Deccan: The Satavahanas - The Chalukyas of Vatapi - The Rashtrakutas	148 - 161
BLOCK V	
Unit 15 : The Rajputs	163 - 186
Unit 16 : The Arab Conquest of Sind	187 - 207
URKUND Plagiarism Report	210

BLOCK I

- Unit 1 : Sources of Ancient Indian History -
Effects of Geography on the History of India
- Unit 2 : Pre Historic Period
- Unit 3 : The Indus Valley Civilization
- Unit 4 : Pre Mauryan India - Political Life
- Unit 5 : Pre Mauryan India - Social Life
- Unit 6 : Religion in Ancient India

Unit 1

SOURCES OF ANCIENT INDIAN HISTORY - EFFECTS OF GEOGRAPHY ON THE HISTORY OF INDIA

STRUCTURE

Overview

Learning Objectives

Introduction

Legends and Ballads

Archaeological Sources

Monuments or Material Remains

Numismatics

Epigraphy

Literary Sources for study of Ancient India

Historical Geography of India

Effects

Let us Sum up

Glossary

Answers to Check your Progress

OVERVIEW

Indian History is divided chronologically, into three ages such as: Ancient Indian History upto A.D. 1206, the Mediaeval Indian History from 1206 to 1707 and to the modern Indian History to the present day. But, for

the purpose of our study we will only take the first, into consideration. For the construction of Ancient India, major sources are 1. Archaeological Sources 2. Literary Sources 3. Foreigners Accounts 4. Legends. It is further supplemented by the role of Geography and understanding the History of India like Size, Boundaries and Divisions.

A list is given below as how the Geography influenced History while highlighting the physical features of India.

LEARNING OBJECTIVES

By the end of this unit you should be able to

- classify the sources of History
- explain the term epigraphy, numismatics
- trace the basis of the Historical Geography of India
- analyse the climatic features on the study of History of India

INTRODUCTION

History is the record of the past for which we have evidences. These evidences are the traces of the actions and thoughts of people left behind. These traces are left unintentionally or deliberately, provide informations for a historian to reconstruct the history of the past. The sources of the Ancient Indian History are classified into three categories. They are:

1. Legends and Ballads
2. Archaeological Sources
3. Literary Sources

LEGENDS AND BALLADS

The primitive and ancient peoples, had conveyed their memories and traditions through myths, legends and ballads. The Legends are the traditional stories told by the ancestors to the successive generations. In the

legend the divine side tends to decline and the human side tends to develop. The legends are preserved for generations in the form of folklore and dramas. The legends are in oral form, since the people were illiterate and had no written language. The tribal legends are useful to trace the history of Chotta Nagpur. Even today the Ranapratap Singh of Mewar's deeds have been recorded in folklore.

Myths are a fabulous narrative founded on some real or imaginary developments. The Myths embodied the ideas developed during the early existences of the people as to their origin, Gods, supernatural phenomenon and the like. The early human beings preserved the Myths of divine and supernatural element, in their traditions.

Ballads are short narrative poems, composed for easy recitation. The fall of Panjalam Kurichi and the story of Sivaganga come under this category.

ARCHAEOLOGICAL SOURCES

Archaeology, is the study of the material remains of the past. It adds to the evidence of literature. For pre-history and proto history we have to depend mainly on archaeology, the science which enables us to dig the old mounds in a systematic manner, in successive layers, and to form an idea of the material life of the people is called archaeology.

The archaeological sources are sub-divided into:

- (1) Material Remains
- (2) Numismatics
- (3) Epigraphy

Monuments or Material Remains

The material remains are buildings, utensils of various metals, implements, pottery, statues, sculptures, paintings, etc. The Stone Age is reconstructed by a close study of the tools. Excavations have brought to light the Indus Valley Civilization. The excavation at Taxila, Saranath, Patna, Nagarjunagonda, Kancheepuram, Kaverippoompatinam, Adichanallur and

Korkai revealed valuable informations. Archaeological evidence was of immense help to fix the Chronology of the Kushanas. The paintings at Ajanta, Ellora, Chittannavasal and Mandagappattu are also useful for the study of history. In dry climate antiquities are found in a better state of preservation. In the moist and humid climate and in the deltaic regions even iron implements suffer corrosion.

Pottery is one of the oldest inventions of man. Study of Pottery helps us in fixing the date of the civilizations. A careful and scientific analysis of Pottery will reveal an important aspect of life of the people who made it.

Numismatics

The study of Coins is called Numismatics. Coins are serving as an important source to study the political, administrative, socio-economic and cultural history. Coins help us to judge the economic prosperity. Ancient coins were made of metal such as gold, silver, copper and lead. The coins of the earliest period contain symbols. The later coins bear the date and names of gods and kings or titles of the rulers. The coins help us to learn that nearly thirty Indo-Bactrian Greek rulers held sway in India. Coin moulds made of burnt clay of the Kushan period were discovered in large numbers. The Gupta rulers issued a variety of coins. The large number of Roman coins was discovered in Deccan and the south. The Roman coins help us for the study of Indo-Roman commercial links. Numismatics is the major source for the reconstructing the history of the early foreign dynasties such as Indo-Bactrians, Kushans and Kshatrapas

Epigraphy

Epigraphy is the study of inscriptions. The study of the old writings used in inscriptions and other old record is called Paleography. The Epigraphy is one of the main branches of Archaeology. Inscriptions are far more important than coins to construct the history of the past. Inscriptions were carved on seals, stone, rocks, copper plates, walls, bricks and earthenware. The earliest inscriptions are found on the Harappan seals. But, they have not been deciphered so far. The history of the Indian epigraphy begins with the third century B.C. rock and pillar edicts of Asoka. The edicts of Asoka provide valuable informations to construct the boundaries of Asoka's empire.

Asokan inscriptions help us to judge accurately the period of Asoka's contemporaries in Syria, Egypt, Macedon and his efforts to propagate Buddhism abroad. Asokan inscriptions may be divided into official and private records. The official records were known as *prasastis* or conventional eulogies of kings. The Asokan inscriptions were first deciphered in 1837 by James Prinsep, a civil servant at the service of the East India Company in Bengal.

Most inscriptions bear the history of Maurya, post Maurya and Gupta times. They have been published in a series of collections called *Corpus Inscriptionum Indicasum*. The Allahabad pillar inscription of Samudragupta, the Gwalior inscription of Bhoja, the Aihole inscription of Pulekesin, Pallava and Chera inscriptions are the valuable sources belonged to this category. There are different categories of inscriptions some of the inscriptions are commemorative. These inscriptions were recorded with a view to celebrate victories. The Allahabad pillar inscription belongs to this category. Some convey royal orders pertaining to social, religious and administrative matters. Asokan inscriptions belong to this category. There are inscriptions dedicated in the name of religion. Another category is donative inscriptions.

Private records form the bulk of inscriptions. Most of them record grants to temples and other institutions and they throw light on many social and religious aspects. The inscriptions are only helpful to know the history of the early Pallavas and Pandyas because they refer to great historical events but also help us in fixing the chronology and tracing the evolution of art and religion.

LITERARY SOURCES FOR STUDY OF ANCIENT INDIA

Indigenous sources - Non-Historical Works

The earliest literature of India is purely of a religious kind. The patience and industry of a multitude of scholars have, however succeeded in extracting from it, useful bits of historical information. For instance, the Vedas especially the Rig Veda furnished us with fragments of historical information relating to the progress of the Aryans in India, their internal divisions and wars with the "Dasyus" and other cognate topics. Similarly, the Brahmanas (eg. Aitareya, Stapatha, Taitiriya) and the Upanisads, like the

Brihadaranyaka and Chandogya and also the Buddhist Pitakas, Nikayas, Jatakas, etc and Jain canonical works (eg Kalpa sutra, Uttarajjjhayana sutra) incidentally embody historical traditions that may be utilized profitably. Modern research has further demonstrated how such non-historical sources as the Gargi-Samhita, an astronomical work or the dramas of Kalidasa and Bhasa or even the change illustrations of grammatical rules by Panini in the Astadhyayi and Patanjali in the Mahabhasya sometimes afford us welcome light on dark corners of history. But, valuable and trustworthy as these casual references are that they are far too meagre to satisfy our curiosity.

Historical Literature

The two Epics - the *Ramayana* and the *Mahabharata* represent the first notable attempts of the ancient Hindus in this direction. No doubt, they give an interesting picture of the, then religious and social conditions but as chronicles of political events they seem lamentably full of tale-telling and chronological aberrations. Next are the Puranas, eighteen in number which are said to have been recited by the Suta Somaharsana or his son (Sauti) Ugrasravas. Normally they should deal with five set subjects, viz (a) Sarga (primary creation) (b) Pratisarga (recreation after periodical dissolution of the universe), (c) Vamsa (genealogies of Gods and Risis) (d) Manvantara (groups of mahayuga "great ages" in a Kalpa, in each of which the first father of mankind was Manu) (e) Vamsanucarita (histories of old dynasties of kings) of these, the last topics alone is important for the purpose of history. But, this is found in the following Puranas namely, Matsya, Vayu, Visnu, Brahmanda, Bhagavata and Bhavisya only out of the extent Puranas. Thus, most of these "collections of 'old word' legends" have got no historical value what so ever. Even the rest contain much that is manifestly mythological and altogether confused from the chronological point of view. They sometimes treat contemporaneous dynasties of rules as successive or omit some of them entirely. The Puranas are silent about the Kushans, Indo-Greeks Indo Parthians, etc. Very often, no dates are given and even names or list of Andhra kings are inaccurate. Notwithstanding these defects, the Puranas certainly transmit scraps of historical data, and it would not be fair to disparage their authority roundly. Among other early productions relevant to our purpose, we may particularly mention Bana's Harsacharita, Sandhya Kamandi's Ramacharita, Padmagupta's Navasahasnakacharita, Bilhana's Vikramankadevacharita, and Jayaratha's Pritbviraja-Vijaya. Unhappily, however these works preserve very little

historical matter and are more of literary pieces, being full of elaborate metaphor and imagery. The only work in Sanskrit, which can be described as a near approach to history as we understand it is the Rajatarangini of Kalhana. It was begun in 1148 A.D. and is based on writings of previous chroniclers as well as on royal charters and laudatory inscriptions. Kalhana's account of Kashmir for a few centuries immediately preceding his time is quite reliable, but for the earlier period he too is unfortunately subject to strange lapses. In addition to these we cannot fail to consider the evidence of some works mainly Tamil works (eg. The Nandikkalambakam, Ottakkuttan's Kulotungan Pillaittamil, Jayagondar's Kalingattupparani, Rajarajacholan's Ula, Cholvavamsa-charitam etc); the Ceylonese chronicles, the Dipavamsa (4th Century A.D.) and the Mahavamsa (6th century A.D.), and such Prakrit compositions as Vakpati's Gaudavaha and Hemachandra's Kumarapalacharita all of which demand a cautious and critical use.

The Vikramankadevacharita was written by the Kashmiri poet Bilhana about A.D. 1085. wherein a partial biography of King Vikramaditya IV is presented. The Prithivirajavijaya, written during the reign of Prithviraj is a better historical work than the above but no complete manuscript has been found. Janaraja, the Kashmir historian wrote a useful commentary on this work. The Ramacharitha by Sandhya Kamandi gives an account of the revolution in Bengal, its failure and the Pala restoration under Ramapala. Kalhana's Rajatarangini may be regarded as a fairly reliable history of Kashmir. Janaraja wrote the second Rajatarangini. The main source of the history of Gujarat is written in Prakrit. Ratnamala for the history of the Chapotkalas and the Dvyasraya and the Prabandha Chintamani for the Chalukyas. The tradition of writing history persisted in Rajasthan and an example is the Raja-Prasasti Mahakavya.

Foreign Writings

No less valuable than the above sources are the accounts of foreign writers or travelers, whose knowledge of India was based either on hearsay or an actual stay in the country for a short time. To this category belong men of several nationalities - Greek, Roman, Chinese, Tibetan, and Muslim. The earliest reference to India is made by Herodotus who records the political connection of North-western India with the Achaemenian empire in the fifth century B.C. Following this, Alexander's hurricane campaign in the Punjab and Sind formed the subject matter of a number of Greek and Roman works

by Quintus Curtius, Diodoros Siculus, Arrian, Plutarch, and others. The value of their testimony can best be judged from the fact that, but for them we should have known nothing about the Macedonian invasion. The reason for this is the fact that the Indian writers have maintained silence regarding this memorable episode. The Indica of Megasthenes, the Seleucid ambassador at the Maurya court, is another important source of information about the institutions, geography and products of India. It is now lost to us, but fragments are still preserved in the form of quotations by later authors, such as Arrian, Appian, Strabo, Justin, etc. Similarly the Periplus of the Erythrean Sea and Ptolemy's Geography furnish geographical data of interest.

Like the classical (Greek and Roman) works, Chinese literature is also of great help in reconstructing ancient Indian history. There are numerous notices in it regarding the movements of the predatory central Asian tribes that profoundly affected the destinies of India and above all, we have the excellent narratives of Fahien (399-414 A.D.), Hiuen-Tsang (629 - 45 A.D) and I -Tsing (673-95 A.D), three of the most distinguished pilgrims who visited India in search of knowledge and with the desire to worship at the sites hallowed by the memory of the Buddha. Further the works of the Tibetan Lama Taranatha, the Dulva and Tangyur etc, may also be profitably consulted.

With the Gupta period the number and value of the Chinese sources increase. For the period A.D. 405 - 12 we have Fahien's Record of the Buddhists, for the years A.D. 518 - 522, the account of the embassy of Sung Yun and for the 7th Century, Hiuen Tsang's Buddhist religion as it was practiced in India and in the Malay Archipelago. It sing refers to Srigupta, who is generally believed to have been the first ruler of the Gupta dynasty. Hiuen Tsang writes about the Huna ruler, Mihirakula (a contemporary of the Gupta emperor Baladitya). Budhagupta and some others patronised the Nalanda Vihara. The value of the Chinese sources for the times of Harsha vardhana is even greater and one may even so far as to assert that Hiuen Tsang's account of India is the best that we have in the first millennium A.D. Nearly a century later Hui-Chao (A.D. 727) refers to the doings of Muktapida of Kashmir and Yasovarman of Kannauj. For the first decade of the 13th century, we have the record of Dharmasvami, who was in Bihar at the time.

The observation and writings of these foreigners are particularly not only for the light they throw on the political events, society, manners, geography and religion of ancient India, but also because they establish synchronisms in the troubled sea of Indian dates. Indeed the identification of Sandrakottos with Chandragupta Maurya has been regarded on almost all hands as the sheet-anchor of Indian chronology.

HISTORICAL GEOGRAPHY OF INDIA

The lives of men and of nations are to a large extent moulded by their surroundings. India's geographical position and shape has influenced its history. India is a three-cornered peninsula, right in the middle of peninsular system of south Asia.

Size

Historically the Indian peninsula consisted of Pakistan, Bangladesh (former East Pakistan) and the states of the Indian union. In 1971 Bangladesh broke away from Pakistan and became independent. Therefore India shares a common history with Pakistan which dates to its pre-Independence. In its geographical extent India is as vast as the continent of Europe minus of course Russia.

Geographical Boundaries

On the Northern side the country is bounded by the Himalayas, on the Eastern side by the Bay of Bengal and on the Western side by the Indian Ocean. The Indian subcontinent lies roughly between 61° and 96° E longitude and 8° and 37° N latitude. The total land area of country is 1575,000 Sq miles.

India is geographically divided into three distinct categories.

- i) North India comprising of the Himalayan region, the Indo-Gangetic plains and the Rajputana desert.
- ii) The Deccan plateau and

- iii) the Southern part of India which is separated from the northern part by the Vindhya mountains and Narmada and Tapti rivers.

This can be further subdivided into

- a) the Himalayan ranges
- b) the northern fertile plains
- c) the central plateau
- d) the Deccan plateau
- e) Southern India
- f) East and West coastal regions or plains

a) Himalayan Ranges

The Himalayan ranges seem to form an unbroken chain from Jammu and Kashmir in the extreme North to Arunachal Pradesh in the extreme East. In reality, these are a series of parallel ranges with varying heights. The two main ranges vary from 160 to 320 km in width and are about 2,400 km in length. Mount Everest is the highest peak not only in the Himalayas but also in the world. Most of the population in this area is found in the valleys in the flat areas between the two mountains along lakes and streams.

The mountains are rugged and the peaks are covered with snow round the year. The highest area is known as the Himadri Range or greater Himalayas. The next range which is lower in height is known as Himachal Range or the Lesser Himalayas. The lowest range is also referred to as the Siwalik range.

b) The Northern Fertile Region

This is a flat region watered by the three great rivers the Brahmaputra, the Ganges and the Sind. Between the Brahmaputra in the East and the Sind in the West lies the fertile Gangetic plain measuring 6, 00,000 Sq.km.

c) The Central Indian Plateau

To the West of the Northern fertile plain lies the Thar Desert or the Great Indian Desert which is a very hot and dry, sandy area. Towards the East of this region is the Aravalli range. The Western part of Rajasthan lies in this area. This area is not watered by any permanent rivers. Only the Luni and a few other channels get filled up after rains and that too, only for some part of the year.

d) The Plateau

South of the Northern plains is the Plateau region. Triangular in shape, it is divided from the Northern part by the Vindhya, the Satpura, Aravalli and Rajmahal Ranges. The (plateau) table land slopes from West to East. The Western edge has many hills known as the Western Ghats. The Eastern edge is broken by the Eastern Ghats which are much lesser in height than the Western Ghats.

e) Southern Region

Andhra, Karnataka, Kerala, and Tamil Nadu are situated in the Southern part of India and are separated from the rest of India by the river Krishna. This region is watered by rivers like the Godavari, Tungabhadra, Cauvery, Vaigai and Tamiraparani. They flow from the West to East and fall into the sea. The capitals of Ancient kingdoms like the Vijayanagar, Chola and Pandya were established on the banks of these rivers.

f) Coastal Plains

Last but not the least important region is the narrow strips of the land called the coastal plains which are found between the mountains and the seas. There are rivers that flow forcefully on the western coast and these are not fit for transport or irrigation. Though we find that the sea-shore is deep, there are no natural harbours. A few good harbours on the western side are Calicut, Goa and Bombay. On the Eastern side the coastal plains are broader. The Eastern harbours are not very deep, hence big ships have to remain some distance away from the shore.

Puhar and Mamallapuram are two famous ancient harbours on the Eastern coast. Madras, Tuticorin and Visakapattinam are modern artificial harbours in this area. The Eastern coastal plain stretches from Cape Comorin to the Gangetic delta and is wider than the Western coast. Huge rivers like the Mahanadhi, Godavari, Krishna and Cauvery form deltas at their mouths and thus lead to fertile plains. The Southern half of the coast is referred to as the Coramandal coast and the further half as Northern Circars.

g) Climate

Indian climate can be classified into i) Summer or Hot season ii) Monsoon or Warm, Wet season and iii) Winter or cool dry season. Summer is from March to June. The whole of India with the exception of the mountain region is very hot in summer. As the mountains are high and the air thinner, it is cool and dry. The plains are also hot and dry. The coastal strips are not as hot as the other parts as the land gets breeze from the sea. By the end of the June, cool winds begin blowing over the hot dry land. These winds, which flow from the sea to the land, are called South West Monsoons. This is when most parts of India get rain. From the middle of September to the end of February is the cool dry winter season. The Himalayas and the Northern mountain regions are very cold. Many states like Himachal get snow fall during this season. The Himalayas which act as a barrier prevent the cold Northern winds from blowing into India.

In the South, it is only the Plateau region which experiences winter. The coasts are warm as the warm sea breeze flow over them. The rest of country, excluding coasts of Tamil Nadu get very little rainfall. These winter rains are called North East Monsoons. These do not bring the same amount of rainfall to all parts of the country. The Brahmaputra basin, the Northern Eastern India and the Western coastal plain get the heaviest rainfall. Cherrapunji in Meghalaya gets the highest amount of rainfall in the whole country.

Thus, we can say that the climate of India is linked with its geographical positions.

EFFECTS

It will not be wrong to say that, the course of Indian History has been deeply influenced by her geography. In fact, nature of geographical conditions plays an important part in responding to human activities. That is why, the life of Indian people was greatly influenced by the vast dimensions, lofty mountains, dense forests and great rivers of India. In fact, "Geography is the foundations of all historical knowledge."

Boundaries

The Himalayas delineated India from the rest of Asia, but, did not isolate her. From ancient times we see the movement of various races through the Himalayas frontiers.

Size

India is rich in its natural resources. As a result of this and also because of its vastness, no ruler with the exception of Rajendra Chola aimed for expansion outside its boundaries. No Indian ruler attempted colonization. India was very vast and also there was a lack of naval transport. Before the British rule, the whole of India was never unified under one king. Even if it did happen, the lands became independent after the death of rulers. The ignorance of people in other lands, their techniques and equipments prevented Indians from being victors even when people like Babur invaded India.

Mountains

In this section we shall study about the influence of the Himalayas, the Aravalli, the Vindhyas and Eastern and Western Ghats on India. The Himalayas figure prominently in Indian Religion and Literature. The Himalayas moderates the climate of India by saving the country from cold Northern winds. The Himalayas have served as an insurmountable barrier to invaders. The one bad influence has been that, the Himalayas have given a false sense of security to the Indians. The defence of the North - West frontier was neglected. Only when foreign invaders advanced upto Punjab, Indian rulers woke up to the fact that, the Himalayas were not totally secure. The Himalayas also formed a barrier and prevented India from

having good international relations with the rest of the world. All the foreign invaders made use of the Khyber, Bolan and Gomal passes to enter India. The history of North India is to some extent a history of her invaders. The passes also served as passage for trade and commerce and contributed to the diffusion of Indian culture outside India.

The next important mountain range is the Aravalli. This prevented the entry of the Arabs into India after they captured Sind. The Aravalli hills and the Thar deserts were responsible for the rise and growth of the Rajput kingdoms.

The third most important mountains are the Vindhyas. Though there is a mingling of cultures, we find a marked difference in the cultures of the South and the North, protected by the Vindhyas. The South received far less foreign impact and there was a stronger Dravidian domination. In the North there is a predominant Aryan influence. The last and the equally important mountains are the Ghats. They prevented foreigners from entering into India not only through the sea but also through the plains. Only because of their naval strength were the European powers able to have trade with South India. The Western Ghats prevent the passing of raining winds and hence the Deccan was often affected by drought. But, they bring good rainfall in the Palghat pass area. The Eastern and Western ghats flank the triangular Deccan plain on either side and mark off the South as a separate unit. The flat summits of this hills provided excellent opportunities for building forts especially in the medieval history of south. The famous Shivaji and his successors warred against Mughals from these forts. Indian mountains in general had produced sturdy, independence loving, and heroic soldiers. Nepalese and Coorg regiments, Pathans and Marathas are good examples of this kind.

Rivers

With her vast system of tributary rivers the “Indus formed the second line of defence for India”. The rich and fertile Gangetic basin became the target of foreign invaders. From Mauryas to the Marathas all the imperial dynasties based their power in the Gangetic valley. The Indo-Aryan civilization originated here and spread to other parts. The Dravidian civilization developed on the banks of the Godavari, Krishna, Tungabhadra, Cauvery, Vaigai and Tamiraparani. Big empires were established on the banks of

these rivers because of the plains adjacent to the rivers. Easy living and lethargy led to the subordination of the rulers by foreigners.

Unlike the North, the South was never under one single monarch. The intersection of south Indian rivers cut the plateau into well marked regions. The history of the South, centers around the struggle for the over lordship of Dakshinapatha between the dynasties in three regions. The Krishna - Tungabadra doab was the bone of contention in this struggle.

Sea

India has long unbroken coastline of over 5000 kms which is not conducive for the growth of natural harbours. Therefore, India never earned the reputation of being a maritime power. The Northern part of India was far away from the sea. In spite of this, India had a tradition of maritime contacts.

The South has contact with Europe and other parts of Asia through the sea. Pliny, the Greek historian and the historical work, *Periplus of Erythraean Sea* gives a clear picture about the Indian coast, foreign trade etc.,. The Satavahanas, the Cholas and Vijayanagar rulers commanded large navies. Vincent Smith, a historian attributes the down fall of the Mughals to the fact that they neglected the navy.

Climate

Climate is a major factor in influencing the history of the people. The hot climate of India made Indians unfit for any sustained effort. The failure of monsoon, the floods during rainy season, all these contributed to the damage of life and property. Prof. A. L. Basham says that, "fatalism of the Indian outlook is due to the uncertainty of the monsoon and controllability of the rivers". The fertile soil led to an easy means of livelihood. On the other hand this proved detrimental to the spirit of enquiry which leads to the growth of positive science and technological development. On the other hand the natural surroundings gave Indians a poetic and philosophic turn of mind. We can therefore conclude that the physical features of India were largely responsible for the peculiarities of political and intellectual developments of India.

Due to the peculiar geographical conditions and its uniqueness, India has turned into many separate units, each with its unique culture and habits. A single kind of culture or civilization is not prevalent throughout the country. India is a melting pot of a variety of religions, castes and dialects in India. Many European historians refer to India as a sub-continent in their historical records only because of these diversities.

Check your progress

1. Who wrote the Arthasastra?
2. The Pitakas (original Buddhist - texts) were written in _____.
3. Hiuen-Tsung belongs to which country?
- 4) Which is the world's highest mountain?
- 5) Which were the famous harbours in ancient times in Southern India?
- 6) _____ gives a clear picture about the Indian ports and foreign trade.
- 7) The Indus basin was the cradle of the famous_____.

Let us Sum up

In this unit you have studied about Legends and Ballads, Archaeological Sources, Monuments or Material Remains, Numismatics, Epigraphy, Literary Sources for the study of Ancient India, Historical Geography of India and the Effects of geography on Indian History.

Glossary

Rig Veda: First and one of the most important Vedas

Indica: The only source for the study of Pataliputra administration

Abu Zaid: Arabian writer

Arikkamedu: Site of Archaeological study

Answers to Check your Progress

- 1) Kautilya
- 2) Pali Language
- 3) China
- 4) Himalayas is Mount Everest
- 5) Poompuhar, Mamallapuram
- 6) Periplus of Erythrean Sea
- 7) Harappan Civilization

Ref;

Rig Veda- <https://www.google.com/search?q=Rig+veda>

Indica- <https://www.google.com/search?q=Indica>

Abu Zaid- <https://www.google.com/search?q=Abu+Zaid>

Unit 2

PRE HISTORIC PERIOD

STRUCTURE

Overview

Learning Objectives

Introduction

Palaeolithic Age

Distribution

Habitation

Mesolithic (Microlithic) Age

Neolithic Age

Northern Neolithic

Eastern Neolithic

Southern Neolithic

Let us sum up

Glossary

Answers to Check your Progress

References

OVERVIEW

This unit deals with the Stone ages. The stone ages represent the earliest cultural phase in the history of India. This phase is named on the basis of

the tools used by the ancient man. During this period the stone tools formed the basic source material. Many sites yielded the stone tools. The distribution and the tool types are described in this unit. The cultural elements of the Palaeolithic period, Mesolithic period and Neolithic period are explained below.

LEARNING OBJECTIVES

After reading this unit you will be able to:

- explain the tools, distribution and life of the palaeolithic people.
- outline the various aspects of the Mesolithic culture in India.
- classify the three regional types of the neolithic people.
- appreciate the life of the neolithic cultures in India.

INTRODUCTION

The earliest phase of Ancient Indian history is represented by the Pre-historic period. It was a stage in the development of Indian civilization for which no written records are available. The evidence for the study of this period mostly consisted of the stone tools manufactured by the Pre-historic people. These tools are collected from the river terraces in different parts of India. The bones and fossils are the other set of evidence useful for the study. The evidence of pottery is useful for the Neolithic period and afterwards.

The pre-historic period in India existed 2,00,000 before. This period in India is generally divided into five broad cultural periods as follows:

a) Palaeolithic (Old stone) age, b) Mesolithic (Microlithic) age, c) Neolithic age, d) Chalcolithic age and e) Iron age. In the first cultural period, i.e. Palaeolithic Age the tools were made from river pebbles. During the second period i.e. Mesolithic Age the tools were also made from stone, but they are very small in size.

The neolithic age was yet another age of importance in the development of Indian Culture. During this period man invented the use of fire, and pottery

and some household implements. Besides, he developed a settled life and lived in houses designed by him. About the end of the neolithic age copper was discovered and technique of making bronze, an alloy of copper was developed. From then onwards bronze was increasingly used for making implements. This period was named as the chalcolithic age and it lasted from about 5000 B.C. to 1000 B.C. The technique of smelting iron, was discovered in 1000 B.C. and revolutionized the human civilization. Since the tools and implements were mostly made of iron, this period was named as Iron Age. During the Iron Age some more new developments like the invention of writing etc., took place and this led to the Historical period.

PALAEOLITHIC AGE

The evidence for the study of Palaeolithic Age comprise stone tools, bones and fossils. No written documents or pottery available for this period. The implements during this period were made from river pebbles. The earliest of the stone tools are known by the term, eoliths. They are crude tools made out of pebbles by removing a few flakes from the pebble core to form a crude cutting edge. From these crude tools later developed the palaeolithic tools. Very few implements of this type were discovered in India. This age is further sub divided into three periods as follows: a) Early or Lower Palaeolithic period, b) Middle Palaeolithic period, c) Late or Upper Palaeolithic period.

Distribution

During the Early Palaeolithic period, hand axes and choppers were the most important tools used by the ancient man. Hand axe was an oval shaped tool prepared from a large sized pebble by removing few flakes on the one side to make a pointed cutting edge. It was the principle tool used by the palaeolithic man throughout India. It was used for digging the earth to extract edible roots and as well as for cutting trees. Another important tool type was chopper. It was a tool used for cutting. Flakes from one side of the pebble were removed to form the cutting edge. These tools were called as core tools, since all the tools were prepared from pebble cores. Some flakes from the pebble were detached and the remaining pebble core was used as a tool. Besides handaxes and choppers, cleavers, discoids and flake tools were also used. The tools were mostly prepared from quartzite and volcanic rocks.

The tools were found mostly from the surface and also from the river terraces. They are found throughout India, with the exception of Sind and Kerala. They are found in places like Soan (Punjab), Sabarmati valley (Gujarat), Narmada valley (Maharashtra), Kibbanahalli (Karnataka), Rallukalva (Andhra Pradesh) and Attirampakkam, and Vadamadurai (Tamil Nadu).

The tools in the Middle palaeolithic period were mostly prepared from flakes detached from the pebble cores. Therefore they are smaller in size than those of the Early Palaeolithic Age. Hand axe was also an important tool used during this period. Other tools used by them are a) scarpers, b) cleaves, c) borers, d) points and e) choppers. Scarpers were meant for dressing skins and barks of trees. In extent the Middle Palaeolithic culture covers a vast area of India. They are found at Luni valley (Rajasthan), Nevasa (Maharashtra), Belan valley (Uttar Pradesh), Maheswar (Madhya Pradesh), Bagalkot (Karnataka), Renigunta (Andhra Pradesh) and Vadamadurai (Tamil Nadu). Most of these tools were made from semi-precious stones like agate, jasper and chalcedony. The Middle Palaeolithic culture flourished between 45,000 and 30,000 B.C.

The tools during the Late Palaeolithic Age were further reduced in size. They are relatively thin and slender. During this period also the tools were made out of flakes. Blades and burins constitute the most important tools of the Late Palaeolithic people. The burin is a tool meant for engraving soft stone, wood, and bone. Besides, points, scrapers, awls, borers were used. Arrow-heads were another important tool type used in this period. Since these tools were smaller in size than the tools of the middle palaeolithic period they were tied to a handle and used. Sometimes many tools were attached to a handle and used as a composite tool. In this way by attaching a few points a saw was prepared. These tools are found in several places in India. Some of the representative Later Palaeolithic sites are as follows: Belan valley (Uttar Pradesh), Singhbhum (Bihar), Borivli (Maharashtra), Pavagarh (Gujarat), Nagarjunakonda (Andhra Pradesh), and Shorapur Doab (Karnataka).

In addition to the stone tools, bone tools were also made. Bone tools were found in the Billa Sargam cave in Kurnool district in Andhra Pradesh. They also made beads of shell. The engraved shell bead from Patne (Maharashtra) represent the first evidence of art. Rock paintings assignable

to the Late Palaeolithic period are available in several caves used by early man. In these, paintings are depicted as the hunting scenes, ceremonial dances and animals like rhinoceros, wild buffalo, elephant, antelope, cattle and monkey.

Habitation

The habitat of the palaeolithic man is usually decided on the basis of the locations from where the tools were collected. However, he led a nomadic life, roaming from place to place. He lived along the banks of the rivers, because water was easily available and pebbles, the raw materials for making tools. The foothills near the sea were also preferred by them. They have also settled at the edge of the forests where they could hunt animals for their food. During the middle palaeolithic period he lived in the lightly forested areas where animals are available in plenty. They also lived on river banks, near sea shores and at the foot-hills and also in the interior regions on the plains. During the lower palaeolithic period his settlements changed towards the plains where water reservoirs and river systems were available. Some of the caves and rock shelters were inhabited by them at times of need. Bhimbetka in Maharashtra and Gudiyam in Tamil Nadu were occupied by the paleolithic people. These caves served as temporary halting places for them and was not used as permanent places of occupation.

The Palaeolithic people were primarily hunters and food gatherers. However, he lived in caves and rock shelters. At least during the late palaeolithic period they developed some social features. In some localities groups of people lived together and exchanged their products. Animal flesh, vegetables, roots and fruits seem to have been consumed by them. One of the significant aspects of the Late Palaeolithic period was the knowledge of drawing and painting. Some of the caves inhabited by him have these paintings. The Bhimbetka caves have a good variety of paintings on the walls. These paintings represent the reminiscence of some of the events of his life. The animal life painted in these paintings are deer, wild pig, rhinoceros, and buffalo.

MESOLITHIC (MICROLITHIC) AGE

The Late palaeolithic Age was followed by the mesolithic Age. It is characterised by the use of very small stone tools like blades and points. They generally vary in size from 10 mm. to 50 mm. They are shaped in the geometric forms like triangles, trapezes, lunates and rhombs and are described as microliths. Blades, scrapers, points, borers and burins form the tool kit of the mesolithic people. Since, the tools are very small, they were fixed in a small slot on to a wooden or bone piece in a row to form composite tools like a sickle, knife or a saw. The tools were made of semi precious stones like jasper, chert and chalcedony. Quartz was also used for making microliths. Such tools are found throughout the Indian Subcontinent with the exception of the Indo Gangetic plains and Assam. The most important tool assemblages are found at Birbhanpur (West Bengal), Langhnaj (Gujarat), Adamgarh hills (Maharashtra), Jalahalli (Karnataka) and Teri sites in Tirunelveli in Tamil Nadu.

The settlements of the mesolithic period were much more extensive than the earlier stone age cultures. They ventured into territories away from the river banks and occupied coastal regions, sandy places and even open rocky terrains. Some of the caves and rock shelters were made in to regular settlements by them. The walls of these rock-shelters were painted with animal and human motifs. Hunting scenes and group dances were also depicted. It is highly probable that huts were erected at the factory sites. Fishing must have formed an important occupation during this period. Improved methods of trapping and fishing could have been known. Agriculture could have also emerged into an important occupation. These aspects could have played an important role in their economy. The occurrence of bones of animals such as dog, cattle, goat, sheep and pigs indicate that the Mesolithic people had domesticated these animals during the later phase of their existence. They could have developed slowly some network of social contacts with the neighbouring groups. During this period man probably acquired the knowledge of building boats and canoes and also weaving baskets and plaiting of mats.

NEOLITHIC AGE

The next stage in the prehistoric cultures is represented by the neolithic age. This age is represented by technological and economic changes in

society. During this period is noticed a deliberate change from the making of crude stone tools to the well polished and sharp edged tools called “celt”. Economically man transpired from the food gathering stage to the food producing stage. Food production involved a primitive form of agriculture and animal husbandry. The other important developments are the manufacture of pottery. Another important development that took place in this age, was the idea of settled life in villages and domestication of animals. These new developments therefore were called, ‘neolithic revolution’, has changed the economy and life style of the people.

The technique of pecking and grinding stone to obtain a neat shape and sharp cutting edge may be regarded as neolithic innovation. This technique was adopted for making hammer stones, querns and grinding stones. Rocks such as dolerite basalt and chert were first brought to the required shape by flaking. The blade and sometimes the whole body of the tool was then ground and polished.

The neolithic culture in India is divided into (a) Northern (b) Southern and (c) Eastern neolithic cultures on the basis of regional peculiarities.

Northern Neolithic

The Northern neolithic culture is represented at Burzahom and a few other sites in the Jhelum valley of Kashmir. It shows some distinct features such as pit dwelling, pottery, polished celts and bone tools distinguish it from the other neolithic cultures of India. The people lived in circular or oval pits dug into the soil. They were narrow at the top, wide at the base. The side walls occasionally plastered with mud. Steps were provided in to this pit for easy movement. The whole pit was encompassed with a timber super-structure supported by wooden poles, planted around the pit.

In the later phase pit dwellings were abandoned and structures of mud and mud-bricks were built at the ground level. These huts were provided with plastered floors, often coated with red ochre. They had hearths for cooking food. They used grinding stones and mullers to grind the grains. Besides polished stone tools, they made bone tools including awls, needles, chisels, points, and harpoons. Their pottery was largely hand-made and showed mat impressions. Black burnished pottery also appeared in this period. Another innovation in the craft was the introduction of this potter’s wheel.

Some of the pots were painted with animal motifs. Both primary and secondary burials are known from the sites. In the graves, domesticated animals like dog and goat or their bones were deposited along with human skeletal remains. The burials, both human and animal were found within the habitation area.

Eastern Neolithic

The tool types are different from the tool types found in the other two regions. The characteristic tool types are the faceted hoe, shouldered hoe, splayed axe and rounded buttaxe. The grooved hammer stones are peculiar to this region. Tools of this group are found in Assam, Bengal, Bihar and Orissa. The raw materials used for tool making are mostly the greenstone, and indurated shale. Bone tools were also used. They include picks, chisels, hammers, daggers, scrapers and needles. There were also arrowheads.

The settlements were mostly situated on plateaus and hill. A few settlements are located in the alluvial plain. The structures were mostly circular in shape and they are situated close to one another. The floors of the huts were paved. The walls were made of clay or mud plastered over a bamboo screen on both sides. The pottery was hand made. It was a coarse grit-tempered red ware with a slip and finger tip decorations on the exterior. Cord impressed pottery is more numerous.

The Neolithic people were acquainted with cultivation of grains. However, the economy was mostly dependant on hunting of animals. Some ideas of the artistic qualities of the Eastern Neolithic people are available. They manufactured beads and pendants of faience and steatite. Among the ornaments were bangles of terracotta and bones. They manufactured numerous terracotta figurines of bulls, birds and snakes. The Neolithic culture of the Eastern India is dated between 4000 B.C. and 2000 B.C.

Southern Neolithic

The southern neolithic is represented in the regions of Deccan and South India. The most important sites are Brahmagiri, Sanganakallu, Piklihal, Maski, T. Narasipur (all in Karnataka) Tekkalikotta (Andhra Pradesh) and Paiymapalli (Tamil Nadu). The lithic industry represented by the typical

ground and polished stone celts. In addition to the celts, blades were also used. The other tools comprise adzes, wedges, hummers, mace heads, and chisels. Some of the domestic tools are pounders, and grinding stones. There are mostly on trap rock or basaltic rock. The pottery used in this area was a pale-grey ware. Their pottery was predominantly hand-made grey or buff-brown. Head-rests form a distinctive feature of the age.

The earliest settlements were made by a people who possessed a ground stone axe industry and a somewhat rudimentary flake or blade tradition. They had domesticated animals such as buffalo, sheep and goat. The presence of saddle-querns and bounders suggest that some kind of grain was crushed for preparing food. The hills were favoured for settlement. The flat areas on hill sides were preferred for houses. In this period habitation sites are only rarely found on the banks of rivers away from hills. They lived in circular huts with floors coated with mud or with cow-dung plaster. Hearths are sometimes associated with tripods of small upright slabs of granite. A large pot buried up to the neck served as a storage jar. Both extended and urn burials were in vogue. Their burials are found in the habitation itself. Their economy was pastoral. They domesticated animals like buffalo, sheep and goat. Another feature of the neolithic people was the construction of large cattle pens with stockades of timber posts.

Let us sum up

The palaeolithic people lived near the river terraces and forests. Earlier they used crude tools made from stones. The handaxe and choppers were the most important tools used by them. The culture of the palaeolithic people are distributed all over India. Microlithic culture developed at the end of the palaeolithic period. Small tools were prepared. Their habitat and cultural levels changed. At the end of this cultural phase developed the Neolithic period. Celt or the polished stone tools were prepared. Several changes in the life of the ancient man, including cultivation and settled life could be noticed in this period.

Check your Progress

1. Explain the distribution and life of Palaeolithic age.

2. Give an account of the Neolithic cultures in India.

Glossary

Celt	: Polished stone tool.
Chopper	: Tool of the palaeolithic period, used for cutting.
Core	: The pebble or a lump of stone used as tool after removing flakes.
Flake	: Small chips removed from the core; also used as a tool.
Hand axe	: Multi purpose tool of the palaeolithic period, used for digging etc.
Igneous Rock	: Rocks formed out of molten lava.
Microlith	: Small or miniature tools.
Palaeolith	: Tool of the old Stone age.
Teri	: Ancient sand dunes found near the sea shore.

Terrace : The ancient river banks developed due to erosion or deposition; habitat of palaeolithic people.

Answers to Check your Progress

1. Use the material in sections 2.2 and 2.3.
2. Use the material in sections 2.4 to 2.4.3.

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Celt - <https://www.google.com/search?q=Celt>

Flake - <https://www.google.com/search?q=Flake>

Teri - <https://www.google.com/search?q=Teri>

Terrace - <https://www.google.com/search?q=Terrace>

Unit 3

THE INDUS VALLEY CIVILIZATION

STRUCTURE

Overview

Learning Objectives

Introduction

Extension

Town Planning and Structures

The Great Bath of Mohenjodaro

Granaries

Social Life

The Harappan Script

Domestication of Animals

Economic Life

Technology and Crafts

Trade

Weights and Measures

Religion

Male Deity

Tree and Animal Worship

Political Organisation

Decline of the Harappan Culture

Let us Sum up

Key Words

Answers to Check your Progress

OVERVIEW

This unit introduces the age old civilisation of India the Indus Valley civilisation. This civilisation of India is not only confined to Indus region alone but spread to a larger area. The outlining feature of this Harappan culture is the town planning and urbanisation. The discovery of the remains of this urban culture reveals that the Harappan rulers were possibly the merchants.

LEARNING OBJECTIVES

After reading this unit you will be able to:

- explain the age old culture of India.
- describe the town planning, social, economic and religious life.
- infer the causes for of the Harappan Culture.

INTRODUCTION

The Indus Civilisation is older than the chalcolithic cultures. The Indus Civilisation arose in the north Western part of the Indian subcontinent. It is called Harappan culture because this civilisation was discovered first at the modern site of Harappa. Further, the Harappan Culture is not confined to Indus river valley but covered parts of Panjab, Sindh, Baluchistan, Gujarat, Rajasthan and the borders of western Uttar Pradesh. Harappa is situated in the province of West Punjab in Pakistan.

The remains of the civilization, prove that the Indus civilisation is one of the oldest of the world. Till the discovery of the Indus Valley civilisation it was believed that the history of India practically began with the advent of the Aryans. But, the discovery of the Harappan culture carried back the history of the Indian culture beyond the advent of the Aryans and Vedic culture. The Indus Civilisation is contemporaneous with the civilisations of Mesopotamia, Egypt, and etc.,

EXTENSION

The Harappan culture covered parts of Punjab, and Sindh, Baluchistan, Gujarat, Rajasthan and the fringes of Western Uttar Pradesh. The culture extended from Jammu in the north to the Narmada estuary in the south, and from the Makran coast of Baluchistan in the west to Meerut in the north-east. The area of the civilisation formed a triangle and accounted for about 1,299,600 square kilometers. Of the 250 Harappan sites only six can be regarded as cities. Harappa in Punjab and Mohenjodaro in Sindh were the most important cities of the Indus Valley civilisation. These two cities Mohenjodaro called Mount of the dead and Harappa were discovered between 1922 and 1923 by R.D. Banerjee and R.B. Dayaram under the able supervision of Sir John Marshall. Both the cities forming parts of Pakistan and were linked together by the Indus. The other important cities were Chanhudaro in Sindh, Lothal in Gujarat at the head of the Gulf of Cambay, Kalibangan in northern Rajasthan and Banwali in Hissar district of Haryana.

TOWN PLANNING AND STRUCTURES

Town - planning was the most outstanding feature of the Harappan culture. Harappa and Mohenjodaro each had its own citadel or acropolis. The citadel was possibly occupied by the members of the ruling class. In each city lay a lower town below the citadel. Brick houses were found in the lower town. The lower towns were inhabited by the common people. Everywhere the main streets ran from north to south. The streets cut across one another almost at right angles. The city was divided into so many blocks. Houses, residential or others stood on both sides of the streets. The remarkable thing about the arrangement of the houses is that the Indus people followed the grid system.

The houses at Harappa and Mohenjodaro were built of Kiln - burnt bricks. An average house had four or six living rooms besides kitchen and bath room. The large houses with thirty rooms and staircases suggest that there were large two or three storeyed buildings. The houses had wells within them. There was a drainage system which emptied the wastewater into the main underground drain of the street. The covered drains of the streets had manholes for clearing. The cities had public baths with wells. The drainage system of Harappa is almost unique. The Harappan Culture gave so much attention to health and cleanliness.

The Great Bath of Mohenjodaro

The most important public place of Mohenjo-darao seems to be the Great Bath. The citadel at Mohenjodaro had a tank. It measures 11.88 and 7.01 metres and 2.43 metres deep. It was remarkable brick structure. There were steps leading to its bottom from its north and south ends. The sides and bottom had been made Water – tight with gypsum plaster. The tank had a broad platform attached with galleries and side rooms for changing cloths. The great Bath was filled with water from a large well situated in one of the rooms. It had an outlet drain too, to empty the water. It is suggested that the Great Bath was for ritual bathing.

Granaries

The largest building at Mohenjodara is its granary. It is 45.71 metres long and 15.23 metres wide. It had facilities for loading and unloading grains. In the citadel of Harappa there found twelve granaries in two rows of six each. These granaries measured about 15.25 x 6.09 metres. At Kalibangan we notice in the southern part, brick platforms, which maybe used for granaries. The granaries constituted an important part of the cities of the Harappan culture. The granaries stood by the citadel, showing that there was central control over them.

Social Life

The archaeological remains of the Harappans provide very interesting evidences to trace the social life of the Harappan people. One cannot say anything definitely about the dress of the Harappans. Ornaments were popular among both the sexes. Necklaces, fillets, armlets, finger-rings and

bangles were possibly used by both men and women. Girdles, nose studs, ear-studs, anklets etc, may have been worn by women only. The seals tell us about the hair dressing of the Harappan people. The use of some sorts of collyrium, face powders, lip-sticks, face - paints and perfumery is quite interesting.

The Harappan people had a simple diet. Wheat and barley were commonly used. Fish also may have been a common dish. The people of Harappa preferred indoor hobbies to outdoor amusements. Dance and music was the popular amusements of the Harappans. The discovery of tubular and conical dices show the game of dicing is as old as history. Marble dolls and animal toys show that the children were supplied with playthings.

The Harappan Script

The Harappans invented the art of writing. The earliest specimen of Harappan script was noticed in A.D. 1853. The complete script was discovered by 1923. Still the Harappan script has not been deciphered. As a result we cannot judge anything about the Harappans. Harappan seals contain only a few words. Altogether we have about 250 to 400 pictographs and in the form of picture. The Harappan script is not alphabetical but mainly pictographic.

Domestication of Animals

The Harappans domesticated Oxen, buffaloes, goats, sheep and pigs. The Harappans favoured humped bulls. Dogs and cats were also domesticated. The Harappans kept asses and camels. The Harappan people in Gujarat produced rice and domesticated elephants.

ECONOMIC LIFE

The basic economy of the Indus people was agricultural. Cultivation was carried on extensive scale, facilitated by the presence of rivers. The principal food grains were wheat, barely peas and sesame. Of particular interests is the discovery at Lothal of rice husks.

The Indus region was prosperous and fertile. The natural vegetation of the Indus attracted more rainfall. Timber fuel for baking bricks and construction

was available on large scale. The extension of agriculture, large scale grazing and supply of fuel destroyed natural vegetation. The fertility of the Indus carried far more alluvial soil and deposited on the plains. The Indus created Sindh and fed its people. Similarly we could see the river Nile created Egypt and supported the people. The Harappans probably used the wooden ploughshare. The Indus people cultivated wheat, barley, rai, peas, etc. The discovery of granaries proves that the Indus people stored food grains. The people of Indus were the earliest people to produce cotton. Greeks called Cotton as sindon which is produced from Sindh.

Technology and Crafts

The Harappan culture belongs to the Bronze Age. The people of Harappa used stone tools and implements. The Harappans were also well acquainted with the manufacture and use of Bronze. The bronze tools and weapons were discovered from the Harappan sites. The discovery suggests that the bronzesmiths constituted an important group of artisans. The bronzesmiths of the Harappan society produced images, utensils, axes, saws, knives and spears. Several other important crafts like weaving, brick – laying, boat-making, seal-making terracotta manufacture and beadmaking flourished in the Harappan towns. The goldsmiths made jewellery of silver, gold and precious stones. Harappans used potter's wheel. The Harappans made glossy and shining pottery.

Trade

We do not have an idea about the currency of the Harappans. The Harappans probably carried their trade through barter system. The Harappans procured metals from the neighboring areas in return for their goods and foodgrains. The knowledge of the use of wheel suggest that the Harappans used some kind of modern carts. The discovery of Harappan seals in Mesopotamia suggests their commercial links with Mesopotamia. The Harappans imitated some cosmetics of Mesopotamia to strengthen their trade connection with Mesopotamia. The Harappans also engaged in trade with Rajasthan, Afganistan and Iran.

Weights and Measures

Numerous articles used for weights and measures for trade and other transactions have been found. The articles show that in weighing mostly 16 or its multiples were used. Sticks inscribed with measure marks were also found. One of these sticks is made of bronze. The discovery suggests that the Harappans knew the art of measurement.

RELIGION

Numerous terracotta figurines of women have been found in Harappa. A plant is shown growing out of the embryo of a woman in one figurine. Probably the image represents the goddess of earth. The image was intimately connected with the origin and growth of plants. The Harappans probably looked upon the earth as a fertility goddess.

Male Deity

The male deity is represented on a seal. This deity has three heads and horns. The god is represented in the sitting posture of a yogi. He has placed one foot on the other. This male deity is surrounded by an elephant, a tiger, a rhinoceros, and has a buffalo below his throne. At his feet appear two deer. This seal recalls the traditional image of Pasupati Mahadeva. The four animals surrounding the male deity look towards the four directions of the earth. Numerous symbols of the Phallus and female sex organs made of stone were also found in Harappa. Probably these symbols were meant for worship.

Tree and Animal Worship

The Harappan people worshipped trees, animals and human beings. The picture of a god in the midst of the branches of the pipal tree is represented on a seal. Animals were also worshiped in Harappan times. The most important of the worshipped animals was the humped bull. The animals surrounding Pasupati Mahadeva indicate that these animals were also worshipped.

Amulets were discovered in large numbers. This discovery of amulets suggests that the Harappans had the fear of ghosts and evil forces.

POLITICAL ORGANISATION

The political organisation of the Harappans is not clearly known. No temples have been found at any Harappan site. The only exception was the Great Bath. The Great Bath may have been used for ablutions. Therefore, the rule of priests in Harappa would not have been possible. There are some indications of the practice of fire cult at Lothal in Gujarat. All these suggest that the Harappan rulers were more concerned with commerce. Probably Harappa would have been ruled by a class of Merchants.

DECLINE OF THE HARAPPAN CULTURE

The Harappan culture flourished between 2500 B.C and 1750 B.C,. The mature phase of the Harappan culture lay between 2200 B.C. and 2000 B.C. Similar kind of tools, weapons and houses were found, throughout the period. The whole style of life of the Harappan appears to be uniform. It is difficult to explain the origin of the Harappan culture as its decline. Harappan culture disappeared at about 1750 B.C.

Most of the archaeologists suggest that the climatical change in the Indus region was by and large responsible for the decay of the Indus civilisation. Some scholars say that was due to the decreasing fertility on account of the increasing salinity of the soil. The decreasing fertility caused by the expansion of the neighbouring desert.

Others ascribe that the floods was the cause of the decline. And still some historians point out that the Aryans destroyed the Harappan Culture. Traces of new people appear in a cemetery belonging to the late phase of Harappan Culture. New kinds of pottery also occur in the late levels of the Harappan sites. All this can be attributed to the barbarian horse – riding people. These people may have come from Iran. The Rig Vedic Aryans settled down mostly where the Harappan culture once flourished. Yet we have varying opinions about the disappearance of the Harappan Culture.

Check your progress

1. Explain the social life of the Harappan people.
2. List the important crafts of the Harappans.

3. Describe the deities of the Harappans people.

Let us sum up

The discovery of the Indus Civilisation placed Indian culture amongst the most ancient civilisation of the world. The Indus Valley opened up a new phase of Indian History. The civilisation was not limited to Indus valley region alone. Harappa and Mohenjadaro were the most important cities of the Harappan culture. The Harappan culture reveals an organised town planning. Great Bath, granary, burnt bricks, drainage system and etc were the outstanding features of the Harappan culture. Agriculture was the basic economy of the Harappan people. The Harappans had trade relations with Rajasthan, Afganistan and Mesopotamia. The worship of Mother Goddess, Pasupathi, trees, stones and animals seems to have practiced. The Harappan civilisation is quite different from the Aryan civilisation. Scholars suggest that the Aryans were most significant for the end of Harappan culture.

Key words

Civilisation, Culture, Citadel, Grannary, Collyrium, Conical dices, Pictographs, Plough, Implements, Terracotta, Embryo, Humped bull, Ablutions

Answers to check your progress

- 1) Use the material in section: 3.4
- 2) Use the material in section: 3.5.1
- 3) Use the material in section: 3.6 to 3.6.2

Glossary

1. **Civilization** : The stage of human social and cultural development
2. **Culture** : The art of human intellectual achievement
3. **Citadel** : A fortress
4. **Grannary** : A storehouse for grains
5. **Collyrium** : A medicated eyewash
6. **Pictographs** : A pictorial Symbol for a war
7. **Ablution** : A military base building

Ref;

Civilization - [https://www.google.com/search?q= Civilization](https://www.google.com/search?q=Civilization)
Citadel - [https://www.google.com/search?q= Citadel](https://www.google.com/search?q=Citadel)
Collyrium - [https://www.google.com/search?q= Collyrium](https://www.google.com/search?q=Collyrium)
Ablution - [https://www.google.com/search?q= Ablution](https://www.google.com/search?q=Ablution)

Unit 4

PRE MAURYAN INDIA - POLITICAL LIFE

STRUCTURE

Overview

Learning Objectives

Introduction

Rig Vedic Period

Rajan

Popular Assemblies Sabha and Samithi

Later Vedic Period

King and Administration

Government

Justice

Mahajanapadas

Let us Sum up

Key Words

Answers to check your progress

OVERVIEW

This unit describes the political life of the Pre Mauryan period. The political life was not an organised one during the Rig Vedic and later Vedic period. But, there was gradual development of the political system. The discovery and use of iron weapons lead to emergence of small and large kingdoms in ancient India.

LEARNING OBJECTIVES

After reading this unit you should be able to:

- discover the advent of the Aryans and the conflict with the natives
- explain the gradual Aryanisation of the land and
- outline the institutionalization of government and administration

INTRODUCTION

The Aryans came to India in several waves. The Aryans conflicted with the natives. The conflict of the Aryans in the Indian subcontinent was of two sorts. The Aryans fought against the indigenous inhabitants, Dasas and Dasyus and secondly among themselves. The expansion of the Aryans into the Indo Gangetic Plain was result of long-drawn out struggles with the natives. The possession of chariots driven by horses, introduced by the Aryans for the first time and better arms owned by the Aryans led to their success in India. Further, frequent conflicts among the Aryan tribes, Bharatas, Tritsu, Purus, Kurus and Panchalas increased the power and prestige of their tribal chiefs. The Aryans possibly lived in some sort of fortified mud settlements and certainly not in cities at that time.

RIG VEDIC PERIOD

The Aryans lived in small tribes or Janas. People gave their primary loyalty to the tribe. The political organization of the Rig Vedic Aryans was obviously a patriarchal family, headed by the eldest male member. The highest political unit was called Jana or vis., which stands for the tribe is Rig

Veda. Vis was divided into grama or smaller tribal units. Gramas were further divided into Kula or Griha or family.

RAJAN

The administrative system of the Aryans centered around the tribal chief. He was called Rajan. The form of government among the Rig Vedic Aryans was monarchy. On some occasions, the kings were elected by the tribal assembly. The king did not exercise unlimited power. The Rajan was not just a leader of an Aryan tribe. He occupied an important status, distinguished from the rest of the people.

The king was not the owner of the land and the king was the warlord. The king was assisted by a number of officers in the administration. The officers were Purohita, Senani and Gramani. Among the officers, Purohita or priest was the most influential. The Senani was the commander of the army. The village headman or the graman was also a sub-commander. The prime duty of the king was to protect the people. In turn, he secured loyalty and voluntary presents in kind from his subjects.

Popular Assemblies: Sabha and Samithi

The power of the rajan was controlled mainly by the Purohita, Sastras, Sabha and Samithi. The popular element is to be found in the two popular assemblies, Sabha and Samithi. These assemblies controlled the affairs of the state. These assemblies also exercised an effective control over the king. The assemblies, Sabha or Samiti, formed the popular part of the political organization of the Vedic Aryans.

The nature and functions of these assemblies are obscure, apart from a few references. When the Sabha met, a sacrifice was offered in the assembly - hall on behalf of the Sabha, the fire used being called Sabha. Women did not participate in the Sabha proceedings. It reveals that the women did not have the political role during the Vedic period. The Sabha met more often for the administration of justice than for political discussion. The Sabha appears to be an active institution housed in a place, where legal rather than political business was more often transacted. The meeting place of the Sabha also served as the venue of social gatherings and games, Sabha was considered to be the assembly of the village or clan.

Samithi was the larger body or the popular assembly of the tribe. The business of the tribe was carried out in the Samiti. Both Princes and people were represented in the Samiti. It discussed judicial as well as political matters.

The discussions and decisions on policies of all kinds as well as legislation constituted the main business of the assembly, Samithi. War was an important activity of the early Vedic Aryans. There was no regular army. The tribe formed the army in times of war. Senani was the commander of the army. The soldiers wore coats of mail, metal helmets and shields for protection. Their offensive weapons chiefly consisted of bows, arrows, swords, spears, axes as well as lance and slings. They used two kinds of arrows. One was poisoned and it had a head of horn and the other was made of copper or iron head. The Purohita accompanied the Rajan to the battlefield to pray for the protection of the Rajan. The Purohita ensured the safety of the king and victory in battle by his prayers. The purohita was the regular advisor of the king at the time of peace or when the Rajan did not engage in war. The king had to protect the brahmana on the other hand.

LATER VEDIC PERIOD

During this later Vedic period, the Aryans had the sway of the fertile plains of northern India. The Kurus and the Panchalas, were the important tribes of this period, who established supremacy over the Bharathas, Purus and the Tritsus. The non-Aryan tribes, who lived beyond the Aryan occupation were the Angas of East Bihar, the Magadas of South Bihar and the Dasyus or aboriginal people known as the Pundaras of North Bengal, the Pulindas and Savaras of the Vindhya forest and the Andhras of the Godavari Valley.

The amalgamation of tribes, acquisition of new territories and expansion of the kingdom increased the power and prestige of the royal authority. The Rajan claimed absolute royal power over the tribes. The priests, who were powerful during the early vedic phase were removed at will. The common man paid taxes or tributes such as bali, sulka and bhaga to the king. This indicates significant development in the system of taxation and revenue administration.

Panchala, Kasi and Kosala were the powerful states, which emerged towards the end of the later vedic period. The political horizons of the

Aryans are said to have widened more extensively. The ruler called himself Samrat, when he established sway over the petty rulers or Rajans. The assumption of the title of Samrat was emphasized by the performance of the sacrifices like Rajasuya or Asvamedas. The Rajans as feudal lords attended the ceremonies of the Samrat. They helped their Samrat in his wars. Mantri Parisad assisted the ruler. The Brahmanas, who were dominant in the society, were eligible to become the minister in guiding and advising the king. There were no popular assemblies like Sabha and Samithi to check and advise the king. During the end of the later Vedic period, the kings led an extravagant life. Gambling, music, hunting, fighting, wrestling and drinking were popular during this period.

King and Administration

Sacrifices and prayers were instituted and performed in an extensive manner to increase the royal authority. The king is said to have identified as a Prajapathi by virtue of Vajapeya (drink of the strength), and Rajasuya (royal consecration) and Asvamedha (horse sacrifice). The ambitious kings demonstrated their degree of power and prestige by performing through these sacrifices. Titles such as Samrat, Bhoja, Virat, Adhiraja and Rajadhiraja declare the growth of imperialism. The king performed military and judicial functions. Usually, the king was a kshatriya. Monarchical form of government and Sabha and Samithi existed. The kingship was hereditary during the later Vedic period. The prosperity of the kingship depended upon the agreement with the popular assemblies.

Samithi occasionally expelled absolute or tyrannical kings. Sometimes, the king was elected and re-elected by the Samithi. More or less, the system of government and organization was perhaps more democratic. The power of the king increased in spite of the popular assemblies, due to the expansion of the territorial power.

Towards the end of the later Vedic period Ganas or states had the republican form of government. Many ganas combined together and formed Sangha or confederation. Kingship became hereditary. The eldest son succeeded the throne after the death of his father. The states maintained a royal army which included infantry, chariots, elephants and cavalry. The arms used were bows, poisoned arrows, swords and battle-axes. Death in the battlefield was considered the noblest.

Government

The growth of realm necessitated the expansion of the government machinery. The officers were collectively known as Viras or Ratnins. The officers were Samgrahitri (treasurer), Bhagadugha, (tax collector) Suta (charioteer) the Kshathri (chamberlain) Akshavapa (gambling superintendent), Govikartana, (king's companion in the chase), Palagala (courtier) besides Purohita (priest), Senani (Commander) and Gramini (leader of the village).

Justice

The king used to dispense with justice and punished the criminals. The king entrusted the judicial administration in the hands of Adhyakshas or overseers. The tribe also adjudicated certain cases occasionally. A small body of Sabhasads used to conduct the judicial proceedings of the tribal assembly. The Gramyavadin, the village judge, decided petty cases in the sabha. Punishments for crime were rather severe.

MAHAJANAPADAS

Sixth century B.C marked the emergence of the Kshatriyas or warrior class as dominant in the state due to the use of iron weapons. There were sixteen large kingdoms found in the age of the Buddha. They were, Anga (Champa), Magadha, Kasi, Kosala, Vriji (Vaiji), Malla, Chedi, Vatsa (Vamsa), Kuru, Panchala, Matsya, Surasena, Asvaka or Asmaka (Assaka), Avanti, Gandhara and Kamboja. All these sixteen Mahajanapadas were called after the people. The distinctive feature of Indian politics of sixth century B.C. was the existence of many such clans and republics with a non monarchical form of government of petty republics or oligarchies. The main political development in this period was the emergence of Magadha as a kingdom in northern India.

Magadha became prominent under the leadership of Bimbisara of Haryanka dynasty. He was a contemporary of Buddha. After the rule of Haryankas the Magadhan empire was ruled by the Sisunga dynasty between 642 and 413 B.C., followed by the Nanda dynasty from 413 to 322 B.C. The earliest capital of Magadha was Rajgir and was called Girivraja at that times. Avanti, Magadha's most serious rival during the reign of Bimbisara and Ajatasatru

became a part of the Magadhan empire under the dynasty of Sisungas. The Nandas, who succeeded Sisungas were the most powerful rulers of Magadha. The Macedonian army of Alexander, which invaded the Punjab, refused to move towards east farther than the river Beas or Magadhan empire. Dhana Nanda, the last ruler of the Nanda dynasty of Magadha was overthrown by Chandragupta Marya and founded the Maruyen Empire.

Check your progress II

1. List the non-Aryan Tribals who lived beyond the Aryan occupation.
2. Compare the royal authority of later vedic age with the vedic age.
3. Name the official to whom the king entrusted the judicial administration.
4. Write a note on 'Mahananapadas'.

Let us sum up

The Aryan migrated into India and established their sway in India. The administration centred around the tribal chief. Tribal chief or the Rajan was not the owner of the land. The Aryans established their rule in the fertile lands of northern India during the later vedic period. Religious practices of sacrifices and prayers were institutionalized and made essential for royal authority. By the sixth century B.C. there existed sixteen large states. The popular and active assemblies Sabha and Samithi of the early vedic period were continue to exist during the later vedic period.

Key Words

Monarchy, Hereditary, Aswamedayaga, Imperialism, Democratic, Republic, Chariots, Cavalry, Clans, Oligarchy.

Answers to check your progress I

- 1) Use the material in section: 4.1
- 2) Use the material in section: 4.2.1

- 3) Use the material in section: 4.2.2

Answers to check your progress II

- 1) Use the material in section: 4.3
- 2) Use the material in section: 4.3.1 and 4.2.1
- 3) Use the material in section: 4.3.3
- 4) Use the material in section: 4.4

Glossary

- | | | |
|--------------------|---|---|
| 1. Monarchy | : | a form of government with a single head |
| 2. Ashwamedha Yaga | : | a horse sacrifice ritual |
| 3. Imperialism | : | a policy of extending a country's power |
| 4. Democratic | : | a form of government – People's rule |
| 5. Republic | : | a state where the supreme power rests in all citizens |
| 6. Cavalry | : | Soldiers who fought on horseback |
| 7. Clans | : | a close knit group of inter related families |
| 8. Oligarchy | : | a small group of people having control of a country |

Ref;

Monarchy - <https://www.google.com/search?q=Monarchy>

Imperialism - <https://www.google.com/search?q=Imperialism>

Republic - <https://www.google.com/search?q=Republic>

Oligarchy - <https://www.google.com/search?q=Oligarchy>

Unit 5

PRE MAURYAN INDIA - SOCIAL LIFE

STRUCTURE

Overview

Learning Objectives

Introduction

The Origin of Caste System - Rig Vedic Age

The Development of Caste System - Later Vedic Age

Dharmasutras

Demerits

Family

Marriage

Four Stages of Life:

Position of Women

Let us Sum up

Key Words

Answers to Check your Progress

OVERVIEW

In this unit we shall try to learn about the social life in the Pre Mauryan period and the outstanding feature of this period is the genesis and growth of the caste system.

LEARNING OBJECTIVES

By the end of this unit you should be able to

- explain the origin and development of the caste system
- describe the institution of family and marriage in the pre Mauryan society.
- distinguish the position of women

INTRODUCTION

The occupational classification of society for a comprehensive growth and welfare came to be structured in the form of caste. The caste system, the ulcer of the Indian society had the genesis in the Rig Vedic Age. The caste system further got strengthened during the Later Vedic Age. If racism is to the west, then casteism is to India.

THE ORIGIN OF CASTE SYSTEM - RIG VEDIC AGE

The society was simple without any divisions when Rig-Veda was composed. The Aryans who migrated into Punjab were literate. The literate Aryans composed and chanted hymns of the Rig Veda. At this stage of composing the Rig Veda, Aryans carried on various occupations. No group was confined to any particular profession in the initial stage of the Rig Vedic period. Everybody was sharing the burden of life. People in the Rig Vedic society did not have exclusive rights such as chanting of hymns or taking up of arms. The society was not rigid. It was the *Varna* or colour differentiated the people into two divisions. The natives were dark in complexion while

the Aryans were fair. The Aryan conquest of the natives were due to the Dasas and Dasyus who were the major factors for the creation of divisions.

The expansion of the Aryan settlements towards the Indo Gangetic plain and the transformation of settlements into kingdoms were the major factors for the emergence of social divisions in the society. The protection of kingdoms and the subjects needed a standing army. The Aryan transition from nomadic pastoralism to a settled community gave importance to the role of agriculturist. Thus divisions gradually emerged in the Rig Vedic society. One section of people emerged as priestly class by learning vedic hymns and performing rituals. Another section specialized in possessing arms and administering the kingdom. The third group engaged themselves in cultivation and trade. These three divisions were based on the social and economic organization. Inter-dinning and inter-marriage, the vital characters of the caste system find no trace in the Rig Vedic Age. The frequent wars in this period brought the tribal chiefs and the priests a huge share in the war booty. Acquiring wealth at the cost of the common people created social inequalities. Towards the end of the Rig Vedic period the fourth division called the *Sudras* appeared. The reference of *Sudras* is found in the tenth book of the Rig Veda. The tenth book was the latest addition. Thus divisions based on occupations had originated in the age of Rig Veda. But this division was flexible and not rigid. On the whole the Rig Vedic society was tribal and largely egalitarian.

The Development of Caste System - Later Vedicage

The caste system is found to have crystallized and became complex during the later Vedic Age in India. The caste system is described in Yajur Veda. The doctrine of four castes Brahmana, whose duty was to learn the Vedas and guide the people, Kshatriya, the warrior, the guardian of the people and ruler, Vaisya the common folk and Sudra, the slaves and servants. The skilled men, who were well versed in the scriptures, came to be known as Brahmanas. The Brahmanas assumed priestly functions and chanted Vedic mantras for the welfare of all in the society. Thus, the Brahmanas claimed superior status in the society over others. The Brahmanas started giving an authoritative explanation of their divine origin to establish the superior position. The Brahmanas also executed sastric injunctions and maintained exclusiveness from the rest.

The Kshatriya class was composed of the Rajan and the men, who fought for the Aryan tribes in the leafless war against the Dasyus. The Kshatriyas, who became the guardian of the people and their might, began to govern the country.

The more common understanding is that the Brahmana was superior to the king. The king being the head of the government brahmana was the dependent. The Brahmana occupied a lower seat by the side of the king but claimed to be superior to the king as per the Vedas. A Kshatriya can never get along without a Brahmana, while a Brahmana can. It is said that the power of the Kshatriya derived from the Brahmana.

The rest of the Aryans were known as Vaisyas. The Vaisays were engaged in agriculture, trade and industry. The Vaisyas were separated from the other two castes by their lack of priestly and noble blood. The Vaisyas paid tribute to the rajan in return for the protection given to them. Brahmanas and Kshatriyas have undoubted precedence over Vaisya and Sudra.

The plight of the Sudras was miserable, as defined by Aitareya Brahmana, "He is to be the servant of another, to be expelled at will and to be slain at will". The main duty of the sudras was to serve the other three classes. The enslaved Dasyas who accepted the Aryan supremacy, were also called Sudras. The Sudras had no rights of property. It is quite evident that caste had not yet become a rigid system. The three factors, which characterize caste today, i.e., prohibition of inter-dining, inter – marriage and determination by hereditary descent were not yet established on a secure basis.

Dharmasutras

Caste system became complex in course of time. The power and dominance of the Brahmanas was growing. The Brahmanas became a well- organized priesthood. The study and teaching of Vedas became the exclusive privilege of the Brahmanas. The Brahmanas were exempted from paying tax to the king. The prestige and influence of a Purohita in the state was considerable. The Brahmana could become a king but a Kshatriya could hardly become a Purohita. A Kshatriya came closest to Brahmana in power and prestige. The country consisted only of the three castes (with the Sudras excluded) i.e. Brahmanas, Kshatriyas and Vaisyas.

The position of Vaisyas gradually deteriorated. Due to the virtue of their occupations, namely agriculture, cattle breeding and commerce, Vaisyas came into close contact with Sudras. The privilege of performing the sanctifying rituals was denied to a Sudra, due to his low position. But, a Sudra retained the status of a regular member of the household.

The ceremony of Upanayana could not be neglected by the three castes. As a result the negligence of Upanayana ceremony for three generations in a family whether Brahmana, Kshatriya or Vaisya, the members became outcastes. The Dharmasutras shows that caste distinction outstripped its proper limits and had even invaded the field of civil and criminal law.

The contact of the three Aryan castes with Sudras through intermarriage was bound to lead to the rise of mixed castes. The *Anuloma* type of marriage, whereby a member of a higher caste could take unto himself a wife or wives of the lower castes in addition to one of his own caste, was accepted. On the other hand, *Pratiloma* marriages where the high caste female married a low caste male, which apparently took place, was prohibited. The caste system even in this period had not become as rigid and exclusive as it is today.

Demerits

The most glaring evil of the caste system was the doctrine of impurity which was communicated by the touch or contact of lower castes. The caste system became an instrument of subdivision and endless ramifications of Indian society. The accident of birth becomes the base for all activities by an individual.

The caste system is said to have enabled Hinduism to expand its ranks and to preserve the Hindu culture. Casteism preached the skilled labour. The caste system prohibited learning and pursuing of higher knowledge. The denial of basic human rights to Sudras and the growth of the institution to maintain untouchability was a bad footnote in the pages of Indian history.

The caste system became an instrument of oppression and it encouraged disruptive social and political forces. In sum, the caste system had broken the solidarity of the Indian union. In the Aryan social life, the family rather than the individual was regarded as the social and political unit.

FAMILY

The character of the Aryan social life was the patriarchal family. Father or the senior male member was the head of the family. The members of the family lived in the house built of wood or bamboo. Joint family system was the framework of the society. It was the responsibility of the head of the family to educate the urchins, give daughters away in marriage, care for the widows, relatives, revere guests, perform daily worship and periodical offerings to the ancestors and look after family properties. Each member of the household contributed one's share to maintain the family.

On the death of the father, the eldest son took charge of the family. Sometimes, the family broke into a number of smaller joint families. The joint family led a deep sense of family solidarity. The system had taken care of the children, aged relatives, dependents and destitute in the most equitable manner. Family crafts and arts were well protected and passed on from generation to generation. The common legacy of noble traditions and the skills in particular crafts enabled the members of the household to protect and develop the good traditions.

The purpose of man was considered to get rid of the endless cycles of births and deaths. The Sastras lay down *samskaras* or rites to be performed by an individual. One or two rites began for the welfare of the individual even before the child was brought forth to the world. Others performed the most important rites for the welfare of the dead.

Special recitals were performed for a male child and continuation and growth of the family after marriage. Ten days after a child was born, a ceremony for purification was conducted. The ceremony of feeding '*annam*' or cooked rice was done with recitation of Vedic rites to please the gods. The education of the child commenced only after the performance of a suitable rite.

Upanayana or investiture with the sacred thread was an important ceremony in the life of a brahmachari. Upanayana was performed at the age of eight in the case of a Brahmin boy, eleven in the case of a Kshatriya and twelve in the case of a Vaisya. The individual was conferred with the right to study Vedas the ceremony of Upanayana. The termination of learning was marked by a ceremony known as Samavartana. This

ceremony called upon one to lead a virtuous life, propagate the family for performing many rites to please the gods and protect the ancestors. Further, one had to venerate teachers, parents and elders with great esteem and obedience.

MARRIAGE

At the end of his studies, the individual returned home. The individual had to marry without delay and found a household. Though marriage within the 'gotra' was not explicitly prohibited, marriage outside the 'gotra' was frequent. Order of birth was generally respected in a family, when marriages were arranged. The re-marriage of a widow was allowed. Monogamy i.e., a man marrying a woman was the common practice. At the same time polygamy i.e. a man marrying many women was not prohibited. Kings and great chiefs practised polygamy.

Eight types of marriages are referred to in the Dharmasutras. They are Brahma, Daiva, Arsha, Prajapatya, Gandhara, Asura, Ratshasa and Paisacha. The Brahma was the common form of marriage. The bride was offered as a gift to a suitable groom with appropriate presents in the Brahma form of marriage. In the Daiva form, the daughter was given in marriage to the priest for having performed a sacrifice. The Arsha form of marriage indicates that the daughter was given in marriage after the receipt of a cow and a bull from the bridegroom. In the Prajapatya, there was no gift from either side of the marriage parties. Gandharva marriage was in vogue, when two loved each other and chose to marry with or without parental approval. Rakshasa, the seventh type of marriage, was common among the Kshatriyas. In this form of marriage, the Kshatriyas abducted the girl after a fight with her relatives. The last one was Paisacha, where the girl was carried off while her relatives were sleeping or were indifferent. The last four forms of marriages were not favoured.

The marriage ceremony was simple. During the vedic age, the marriages took place at the home of the bride. The main marriage rite was taking the bride by his hand the groom led her round the sacred fire. Great stress was laid on the offerings to celestial gods through fire God in the marriage ceremonies. The 'grihasta' or the householder devoted himself to the four ends of life, i.e. 'Dharma' or religious merit acquired by following the smritis,

'artha' or wealth was acquired honestly, 'kama' was worldly pleasure and 'moksha' was salvation.

Like birth, death was also considered impure. The mourners were ritually impure. Rituals for the safe journey of the departed soul were performed. The son of the deceased had to perform ceremonies to help the soul proceed to the other world or take a new birth.

FOUR STAGES OF LIFE

The evolution of the four stages in the life of a man is portrayed in the Upanishads. The Aryans developed an institution called the Ashramas. An individual was required to pass through four stages or ashramas of life to obtain 'moksha' or salvation. 'Brahmachari' a religious, student, was the first stage, the second 'Grihasta', the householder, the third *vanaprastha*, one who has retired from active life and the fourth 'Sanyasin', ascetic. These four ashramas could be an ideal rather than reality. '*Vanaprastha*' and 'Sanyasin' were the ashramas meant exclusively for Brahmanas. The other castes were led to find out other methods to obtain salvation.

POSITION OF WOMEN

Women in the Vedic Age were respected. There is no evidence to state that women had a dependent status in Vedic society. In fact women were honoured at home and in society. Both boys and girls were educated. Rig Veda mentions women like Vishwavara, Ghosha and Apala who rose to the ranks of rishis and composed hymns. There were women poets, philosophers and warriors. Marriage was regarded as a sacrament. The girls had chosen their own husbands with the consent of their parents. Weddings were conducted in the house of the bride's parents. Purchase of girls and giving dowries were common practices. The wife was admitted to full religious rites. She participated in the entire major ceremonies and offerings of her husband. There is no evidence to show that women were left out in social functions or gatherings. Though, monogamy was a common practice, polygamy was practised in royal household and widows without issues were allowed to marry.

There was a marked contrast in the position of women during the later Vedic period. The respect of women in society deteriorated. Women were

not denied access to the Sabha. Women took part in the intellectual life of the society. Scholars like Gargi and Maitreyi belonged to this age. Dance and singing were recognized as feminine accomplishments. Marriage rules became rigid. Marriage at an early age was preferred. Dowry system came into vogue. 'Sati' came into practice. Polygamy became more common among the Kshatriyas.

The position of women marked further deterioration towards the end of the later Vedic Age. The educational standard of women had fallen low. The Brahmanas, Kshatriyas and Vaisyas could marry women of low castes. There existed no child marriage. Sati was not encouraged. The wife participated with her husband in the social and religious ceremonies.

Dharmasastras or smritis did not give equal privileges and rights to men and women. A woman became a subordinate of a man. She was not allowed to study Vedas and other sacred works. She was not allowed to perform sacraments. She was denied the right to property. Early marriage of a girl became a religious duty. Widow marriage was prohibited. A widow was not allowed to participate in auspicious ceremonies even at her own home. The practice of 'niyoga' - begetting of children by a widow through her dead husband's brother-came into practice. 'Sati' was widely prevalent.

The institution of prostitution came into vogue during the later period. Dharmasastras prohibit Brahmins patronizing public women as well as prescribed severe punishments for lapses. The public women were accomplished in different arts such as dancing, singing etc. 'Vesya' or 'Gnika' was the term used to denote the public woman of the town. The practice of maintaining prostitutes out of temple funds became a practice.

Check your progress

1. Name the four varnas.
2. List the different types of Marriages.
3. Describe the demerit of the caste system.
4. Discuss the status of women.

Let us sum up

The migration of the Aryans into the land of Indus was the cause for the emergence of divisions based on colour. The colour distinction between the Aryans and the indigeneous people gave rise to social orders. The frequent wars and sharing of warbooty created social inequivalities. The society was divided as priests, warriors and people. The division was based on occupation. The native inhabitants were classed as sudras.

The society in the later vedic age was divided into four varnas. They were brahmanas, kshatriyas, vaisya and sudras. The growing cult of sacrifice, emergence of rituals , ceremonies and chanting of hymns helped the brahmanas to emerge as the most important class. During the later vedic period the caste system was more or less rigid. Untouchability, prohibition of inter-dinning and inter-marriage are the evils of caste system. In the pre – Mauryan age the society was patriarchal. Eight types of marriages and four stages of life were existed. In the beginning the woman was honoured in the family and society. In the closing years of the later vedic age the position of women deteriorated.

Key words

Nomadic, Egalitarian, Tribute, Sanctity, Ceremony, Patriarchal, Urchins, ancestors, destitute, legacy, traditions, monogamy, Polygamy, Sati.

Answers to check your progress

- 1) Use the material in section: 5.2.1
- 2) Use the material in section: 5.2.3
- 3) Use the material in section: 5.4
- 4) Use the material in section: 5.6

Glossary

- | | | |
|----------------|---|--|
| 1. Womadic | : | roaming about from place to place |
| 2. Egalitarian | : | a trend of thought of Political Philosophy |
| 3. Tribute | : | a gift of gratitude |
| 4. Patriarchal | : | a social system where men are superior |
| 5. Urchins | : | a young child poorly dressed |
| 6. Monogamy | : | a relationship with one partner |
| 7. Polygamy | : | the custom of having more husbands or wives |
| 8. Sati | : | a practice where a widow threw herself to her
husbands funeral pyre |

Ref;

Womadic - <https://www.google.com/search?q=Womadic>

Tribute - <https://www.google.com/search?q=Tribute>

Monogamy - <https://www.google.com/search?q=Monogamy>

Sati - <https://www.google.com/search?q=Sati>

Unit 6

RELIGION IN ANCIENT INDIA

STRUCTURE

Overview

Learning Objectives

Introduction

Religion during the Harappan Culture

The Vedic Religion

Religion in Later Vedic Phase

Causes for the Emergence of Jainism and Buddhism

Jainism

Main Doctrines of Jainism

Schism in Jainism

6.4.1 Contribution of Jainism to Indian Culture

Buddhism

Doctrines of Gauthama Buddha

Outstanding Features of Buddhism

Causes for the Decline of Buddhism

Let us Sum up

Key Words

Answers to Check your Progress

OVERVIEW

This unit provides a brief account on religion in ancient India. The ritualistic oppression of Brahmanas leads the protest movement of the Kshatriyas. The protest movement initiated major changes in Indian society but towards the common people.

LEARNING OBJECTIVES

After reading this unit you should be able to:

- explain the idea of religion and its transformation.
- discuss the factors which contributed to the emergence of Jainism and Buddhism.
- describe the ideas and doctrines associated with Jainism and Buddhism.
- outline reformation of brahmanism and the decline of Jainism and Buddhism.

INTRODUCTION

Every society has its own religious beliefs and practices which are very ancient. Religion is a universal social institution. Fear, emotional stress, feelings of guilt, impersonal character of nature, belief in the existence of soul have all combined and contributed to the origin of religion. Image worship, offering of flowers, fruits and water to the deities, symbols of gods and goddesses like lion or bull, the cult of Siva were found during the pre Harappan period.

RELIGION DURING THE HARAPPAN CULTURE

Mother goddesses, Pasupathy Siva, trees, swasthika, humped bull, fire and water were the important gods and goddesses of the Indus people. Numerous terracotta figurines of women were found in Harappa. In one terracotta figurine, a plant coming out of the womb of a nude female was unearthed. The seal seems to depict the worship of goddess of earth. The otherside of the seal has a man having a sickle. Shaped knife in hand and a woman seated on the ground with raised hands. The seal indicates the practice of human sacrifice. Animal sacrifice was prevalent among the Indus people. Along with the Mother Goddess, a male deity was also found. The male deity has three heads with horns. The male deity is in the sitting posture of a yogi, placing one foot on the other. The deity was found with an elephant, a tiger, a rhinoceros, a buffalo and two deer. The male deity is regarded a representation of God Siva. The discovery of numerous symbols of the Phallus and female sex organs made of stone reveal the possibility of Phallus worship. Amulets were discovered in large numbers in Indus region. The discoveries of amulets reveal that the Indus people had the fear of ghosts and evil spirits. The people of Indus worshipped gods in the forms of trees, animals and human beings. The figure of a deity with a hooded cobra over the head shows the prevalence of the snake worship. Thus the Indus valley people were worshippers of nature in its various forms.

The Vedic Religion

Rig-Veda refers to the existence of thirty-three gods. There was no hierarchy among the gods. The basis of religion was the worship of nature in its various forms. The gods represented one or the other phenomenon of nature. The Rig Vedic gods could be classified into three categories. They are: (I) the terrestrial gods such as Prithvi, Agni, Brihaspati etc., (ii) the atmospheric gods such as Indra, Rudra, Vayu, etc., and (iii) celestial gods such as Surya, Usha, Savithri, Vishnu, Varuna etc.,

Indra, Varuna, Agni and Surya were the prominent gods of the Rig Vedic times. Indra was regarded as the god of rain and thunderstorm. Indra was the most prominent God. One fourth of the Rig Vedic hymns were sung in praise of Indra. Varuna was the god of power and upholder of moral order. Agni was the God of food. Surya was the god of light.

The Rig Vedic people were predominantly ritualistic, offerings were made to the gods, and sacrifices were performed for gods, grace and favour. Grahapati, the head of the family, performed most of the religious rites. During the Vedic period, there was practiced no image worship and there was no priestly class. Male gods were more popular than female goddesses. The Aryans had contemplated life after death but attached no importance to it.

6.2.3 Religion in Later Vedic Phase

The remarkable feature of the later Vedic period was the organisation of the Hindu way of life. During the later Vedic phase, some of the main gods of the Rig Vedic period became unimportant. Gods like Indra, Varuna, Agni and Surya lost their prominence. Rudra or Siva, Vishnu or Narayana, and Brahma or Prajapathi became the most important gods of worship. The number of gods increased. The later Vedic phase witnessed a great growth of ceremonial religion. Some of the minor gods of the Rig Vedic period became prominent. Besides, new deities also arose. The important aspect of the later Vedic culture was the cult of sacrifice. Sacrifices involved the killing of animals on a large scale. Animal sacrifice reduced the cattle population. Numerous rituals and formulae accompanied the cult of sacrifice. The formulae had to be carefully pronounced by the sacrificer. These rituals and formulae were invented and adopted by the priests called the Brahmanas. The priests, who officiated at sacrifices, were rewarded generously and given dakshinas or gifts. The success of the sacrifice towards the desired results was supposed to deepen on the right performance of the rituals and the magical power of words of formulae. The simple religious ceremony performed by Grahapati or head of the family became complicated ritual. During the later Vedic period, various gods lost their contact with nature. Nature was the basis of the origin of the Gods. Instead, Gods were considered primarily as heroes and killers of demons during the later Vedic period.

The later Vedic religion was a synthesis particularly of the Aryans and the non-Aryans. Some scholars say that the religion of magic and spells of the Atharvaveda was the result of the influence of the religion of the non-Aryans on the religion of the Aryans. The clearest evidence of this synthesis in religion between the Aryans and the non-Aryans is the reduction in status of a few most important gods of the Rig Vedic Age in the later and post Vedic

Age. The snake worship and the worship of Siva as Linga or phallus are the important examples of the synthesis. Besides, the origin of different female goddess, their acceptance as wives of different gods and their worship in different forms are another clear evidence of the influence of non-Aryans on the religion of the Aryans. The worship of female gods by the Aryans, a patriarch society justifies the deep influence of the matriarchal society of the non-Aryans on the Aryan society and religion. Thus, it is mostly accepted that Hinduism as a synthesis of religious between the Aryan and the non-Aryans is a heritage of the later Vedic Age.

CAUSES FOR THE EMERGENCE OF JAINISM AND BUDDHISM

The society in the Post Vedic period was clearly divided into four varnas. They were Brahmanas, Kshatriyas, Vaisyas and Sudras. The higher the varna, the more privileged and purer a person was. The lower the varna of an offender, the more severe was the punishment prescribed for him. The society based on varna seems to have generated tensions. The Kshatriya rulers reacted strongly against the ritualistic oppression of the brahmanas. The protest movement of the kshatriyas was one of the causes for the origin of new religious. Persons belonging to the clan of kshatriyas founded both Jainism and Buddhism.

The emergence of these new religions lay in the introduction of a new agricultural economy in northern eastern India. The north - east India before colonization was thickly forested. About 600 B.C. iron came to be used. A few iron axes have been recovered from the layers belonging to circa 600-500 B.C. The use of iron tools helped to clear the thick jungles. The iron tools made possible large - scale settlements and agriculture. The iron plough required the use of bullocks. But, killing of cows and bullocks indiscriminately in numerous Vedic sacrifices blocked the development of new agriculture. It became essential to stop killing animals, if the new agrarian economy had to be stable.

The large number of cities and the introduction of coins facilitated trade and commerce. The cities were Kausambi, Kusinagar, Banaras, Vaisali and Rajgir. The use of the earliest coins belonged to the 5th century B.C. The development of trade brought out the importance to the Vaisyas. The Vaisyas looked for some religion to improve their position. The Vaisyas

supported Jainism and Buddhism very generously. It was due to the following facts. First, the new religions did not give any importance to varna system. Secondly, both the religions preached non-violence. The practice of non-violence would promote trade. The promotion of trade was to be the consequence of the end of the war between the kingdoms. Further, the brahmanical Dharmasutras condemned lending money on interest.

Accumulation of coins, new dwellings and dresses and introduction of transport accounted for luxury. These new forms of property created social inequalities. The inequalities among the people caused misery and suffering. The people in the sixth century did not want the new forms of property and the new style of life. The people wanted to get back to the pre-iron age life. The new religions, Jainism and Buddhism, recommended puritan ascetic living.

JAINISM

Vardhamana Mahavira is often regarded as the founder of Jainism. But, the Jains believed that Mahavira was the 24th Tirthankara. Vardhamana Mahavira was born in 540 B.C. at Kundalagrama, a suburb of Vaisali. Mahavira belonged to a Naya Kshatriya family of Videha. Mahavira's father was Siddhartha and mother Trishala was a Lichchavi princess. Siddhartha's wife was Yasoda and daughter Priyadarshana. At the age of 30, Siddhartha became an ascetic. There after, Mahavira was wandering from place to place. After 12 years of constant meditation, Mahivira attained supreme knowledge or Kaivalya at the age of 42 from then, he was called Mahavira or the great hero. Mahavira also came to be known as Jina, i.e., the conqueror or Nirgrantha, i.e., free from worldly fetters. The followers of Mahavira are known as Jainas. Mahavira propagated his religion for 30 long years. Mahavira preached his doctrines in Magadha, Anga, Mithila and Kosala. Mahavira died at Pavapuri near modern Rijgir at the age of 72 in 468 BC,

Main Doctrines of Jainism

Jainism emphasized five doctrines. They are:

- (1) Do not commit violence,

- (2) Do not speak a lie
- (3) Do not steal,
- (4) Do not acquire property and
- (5) Observe Brahmacharya or continence.

Mahavira rejected the doctrine of the divine creation of the universe. Mahavira maintained that the world is eternal. The world is passing through periods of progress and decay. The world is full of Jeevas or souls according to Mahavira. Animals as well as inanimate objects also have souls. According to Mahavira, soul was to begin with a small object, pure and innocent. The soul became heavy, cumbersome and lost its purity and innocence over the years.

The soul lost its purity because of karmic influences from the outside. Mahavira recommended that one should become free from this Karma and attain salvation from world by bonds. The salvation can be achieved through supreme knowledge. Thus, Nirvana or salvation depends on ratnatraya or the three jewels or gems of Jainism. They are (1) right belief, (2) right knowledge and (3) right action. Rejection of food, clothing, property and marriage were all great virtues. Nudity helped one overcome the feelings of distinction and shame. One without supreme knowledge commits sins and is prone to other ills and evils like anger, greed and jealousy. Jainism preaches extreme ahimsa or tolerance to living and non living beings.

Mahavira organised an order of his followers to spread Jainism. The order admitted both men and women counted 14,000. Jainism failed to spread among masses because it did not clearly mark out itself from the brahmanical religion. The Jain faith became established in a number of areas in India in the early stages. The Jains were numerous in Mathura and Kalinga. Jainism also got established in the region of Mathura and certain portions of South India. The spread of Jainism in Karnataka is said to be because of the Mauryan emperor Chandragupta Maurya. Chandragupta Maurya gave up his throne and became a Jain. Chandragupta spent his last years in Karnataka as a Jain, an ascetic. But, we have inscription evidences for the spread of Jainism in Karnataka since 3rd century A.D.

Jainism seems to have reached southern districts of Tamilnadu about the 2nd century B.C.

Schism in Jainism

The great famine that took place in Magadha towards the close of the 4th century BC lasted for 12 years. Due to the severity of the famine, one section of the Jainas headed by Badrabahu migrated to the Mysore region in the South. Main Jainas stayed back in Magadha under the leadership of Sthalabahu. The immigrant Jainas on return to Magadha claimed that they only observed the religious rules strictly. Further Badrabahu group charged that the Jainas of Stalabahu group violated the religious rules and became careless. In order to settle the disputes and to compile the main teachings of Jainism, a council met at Pataliputra. Badrabahu boycotted and refused to accept the decisions of the council. As a result, Jainism got divided into two sects. Those who stayed in Magadha wore white garments and were called as Swathambaras. The followers of Badrabahu were called as Dikambaras and preached the naked truth of Mahavira. After sometime, a further split occurred in Jainism. The monastic orders declined in morality in course of time. The rejected caste distinction was reimposed and become more active. In the meanwhile, the brahmanas reformed their religion to eliminate Jainism and Buddhism. Jainism, though it did not reach its zenith, still survives in many parts of India.

Contribution of Jainism to Indian Culture

Jainism greatly enriched literature, art, architecture and sculpture. Jainism in the beginning discarded the use of Sanskrit language. The Brahmanas patronised Sanskrit. The doctrine of Jainism was preached through Prakrit, the common language of the people. The Jainist religious texts were in Prakrit.

BUDDHISM

Gauthama Buddha or Siddhartha was born in 563 BC in Kapilavastu. Kapilavastu is situated in the foothills of Nepal. His father Suddhodana was the elected ruler of Kapilavastu. Suddhodana headed the republican clan of the Sakyas. His mother Mayadevi was a princess from the Kosalan

dynasty. Siddhartha belonged to a noble Kshatriya family. Siddhartha's wife was Yasodara and had a son, Rahula.

Siddhartha led a royal life and lived in the palace. Accidentally Siddhartha saw an old man, a diseased man and a dead one. Siddhartha was moved by the misery of the people. Siddhartha wanted to find out the causes for the sorrow of the world. At the age of 29, Siddhartha left home. Siddhartha kept on wandering in search of truth, as an ascetic, for about seven years. After severe penance, Siddhartha attained knowledge at the age of 35, under a pipal tree at Bodhgaya. From then, Siddhartha began to be called the Buddha or the enlightened.

Gauthama Buddha was preaching and meditating for the next forty- five years. Gauthama Buddha delivered his first sermon at Sarnath in Benaras. Buddha undertook long journeys and spread his message far and wide. Buddha encountered many staunch supporters of rival sects including the Brahmanas. The missionary activities of Gauthama Buddha did not discriminate between the rich and the poor, the high and the low, and man and woman. Kings like Bimbisara and Ajatasatru accepted the doctrines of Gauthama Buddha and became disciples. Gauthama Buddha passed away at the age of 80 in 483 B.C. at a place called Kusinagar. Kusinagar is identified with the village called Kasia in the Deoria district in eastern Uttar Pradesh.

Doctrines of Gauthama Buddha

Gauthama Buddha preached that the world is full of sorrows and the cause for sorrow is desire. Desire leads to sufferings and disappointments. If desires are conquered, nirvana or salvation will be attained. The man, who attains nirvana, will be free from the cycle of birth and death.

Gauthama Buddha recommended an eight - fold path or astangikamarga for the elimination of human misery. They are 1) right observation, 2) right determination, 3) right speech, 4) right action, 5) right livelihood, 6) right exercise, 7) right memory and 8) right meditation. This eight fold-path lies between the extremes of life and it is called as middlepath.

Gauthama Buddha laid down a code of conduct for his followers. The important items in this conduct are:

1. Do not covet the property of others
2. Do not commit violence
3. Do not use intoxicants
4. Do not speak a lie and
5. Do not indulge in corrupt practices.

Outstanding Features of Buddhism

Buddhism does not recognise the existence of God and soul or atman. The early Buddhism did not engage in philosophical discussion but appealed to the common people. Buddhism attacked the Varna system. As a consequence, Buddhism won the support of the so called lower orders of the society. Buddhism made a special appeal to the people of non-vedic areas. The people of Maghada readily accepted Buddhism because the Brahmanas looked them down upon. In comparison with Brahmanism, Buddhism was liberal and democratic. Buddhism brought women on par with men by admitting women into the Sangha or the religious order.

Buddhism used the common language of the people, Pali. The use of Pali facilitated the spread of Buddhist doctrines among the common people. Gauthama Buddha also organised the Sangha. Irrespective of caste and sex, everybody was accepted into Sangha. The monks had to observe the rules and regulations of the Sangha faithfully. The monks had to take the vow of continence, poverty and faith. So, there are three main elements in Buddhism: Buddha, Sangha and Dhamma. As a result of organised preaching under Sangha, Buddhism spread far and wide. The monarchies of Magadha, Kosala and Kausambi and several republican states and their people adopted Buddhism.

The great Mauryan king Asoka embraced Buddhism two centuries after the death of Gauthama Buddha. Asoka spread Buddhism into central Asia, west Asia and Sri Lanka through his agents. Thus, during the time of Asoka, Buddhism transformed into a world religion.

The Buddhist monks resided in the rooms made out of rocks. Thus began the cave architecture in the Barabar hills in Gaya and around Nashik in western India. Buddhist art also flourished in the Krishna delta, Mathura and Gandhara.

Causes for the Decline of Buddhism

Buddhism became practically extinct in India by the twelfth century AD. Buddhism yielded to rituals and ceremonies, which were denounced originally in the beginning. To meet the Buddhist challenge, the Brahmanas reformed their religion. Brahmanas stressed the need for protection of cattle. Brahmanas assured women and Sudras of admission to heaven. Buddhist monks were cut off from the mainstream of the people's lives. Buddhism used Sanskrit and gave up the use of Pali. Further, Buddhist monks practiced idol worship on a large scale. The monks received numerous offerings from devotees. The rich offerings with generous royal grants to Buddhist monasteries made the monks to lead an easy life. The Buddhist monasteries became centres of corrupt practices. Buddhists came to look upon women as objects of lust. The ease-loving monks with women living in monasteries led Buddhism to further degeneration.

Check your progress

1. Did the people of Indus practice human sacrifice?
2. Describe the cult of sacrifice.
3. Explain the reasons for the emergence of new religions
4. What do you mean by 'Jina'?
5. State the doctrine of Jainism
6. Siddhartha was born in 563 B.C in _____
7. Highlight the outstanding features of Buddhism.

Let us sum up

Religion is universal and India is not an exception. Indus people worshipped Mother Goddess and Pasupathy siva. But on the whole the Indus Valley people were the worshippers of nature. The religion during the later Vedic period reached a stage of rigidity whereas the religion of Vedic Age was more of less an age of formation.

Rituals and sacrifices were predominant during the Vedic period. These rites were performed by the head of the family himself. There was a synthesis of Aryan and non Aryan religions during the later Vedic period. The reduced status of the Rig Vedic gods, worship of snake and phallus, worship of female goddess by the Aryans are the evidence of the synthesis of religion.

The emergence of Jainism and Buddhism were due to the protest movement of the Kshatriyas and Vaisyas, introduction of new agricultural economy and coins. Vardhamana Mahavira and Gaudhama Buddha were Kshatriyas in origin. Unlike Brahmanism, the new religions preached in pali the language of the people. From the beginning, Buddhism enjoyed royal patronage and spread very fast. Though Buddhism spread far and wide, it practically disappeared from the Indian subcontinent. On the otherhand, Jainism did not spread very fast in the beginning. But still, Jainism retains its hold in the areas, where it spread.

Key words

Depict, Grahapathi, Matriarchal, Swathambaras, Digambaras, Discriminate, Disciple, Doctrines, Monarchy.

Answers to check your progress

1. Use the material in section: 6.2
2. Use the material in section: 6.2.3
3. Use the material in section: 6.3
4. Use the material in section: 6.4

5. Use the material in section: 6.4.1
6. Use the material in section: 6.5
7. Use the material in section: 6.5.2

Glossary

1. Grahapathi : the head as per Vedas
2. Matriarchal : a form of social organization where woman is the head
3. Swathambaras : means white – clad or practice of wearing white clothes
4. Digambaras : a member of one of the principal sects of Jainism
5. Doctrines : a belief taught by a religious organization or other groups

Ref;

Grahapathi - <https://www.google.com/search?q=Grahapathi>

Matriarchal - <https://www.google.com/search?q=Matriarchal>

Digambaras - <https://www.google.com/search?q=Digambaras>

Doctrines - <https://www.google.com/search?q=Doctrines>

BLOCK II

Unit 7 : Mauryan Empire

Unit 8 : Asoka and the spread of Buddhism, Mauryan

Administration

Unit 9 : The Sungas and Kanvas

Unit 10 : The Sakas and Kushanas

Unit 7

MAURYAN EMPIRE

STRUCTURE

Overview

Learning Objectives

Introduction

Pre Mauryan Empires

The Haryanka Dynasty

Sisunagas

The Nanda Dynasty

Contact with Persia

Greek Contacts

Alexander the Great - His early career

Conquest of Persia

Battle of Hydaspes

Results of Alexander's invasion:

Mauryan empire

Sources

Chandra Gupta Maurya

Bindusara

Let us Sum up

Key Words

Answers to check your progress

OVERVIEW

This unit helps the reader to learn the circumstances in which the Mauryan dynasty was founded.

LEARNING OBJECTIVES

After reading this unit you should be able to

- explain the political condition of North India before the emergence of Mauryan empire and the Indian invasion of Alexander.
- describe the establishment of the Mauryan dynasty and rule of Chandragupta Maurya.

INTRODUCTION

The foundation of the Mauryan Empire was a unique event in ancient Indian History. V.A. Smith states “The advent of the Mauryan dynasty marks the passage from darkness to light for the historian”. Chandragupta Maurya was the founder of the Imperial Mauryan dynasty. The Mauryan dynasty gives to India for the first time a continuous history. Mauryans contributed towards a unified imperial history affecting India as a whole involving all peoples and regions of India.

PRE MAURYAN EMPIRES

Predecessors of Mauryan Dynasty

The political condition of northern India before and during the rise of Mauryan Empire was the existence of a group of fragmented states or republics. From the sixth century B.C., the widespread use of iron facilitated the formation of large territorial states. These fragmented states were fighting among themselves for expansion and supremacy. In the age of the

Buddha, there existed 16 large states called *Mahajanapadas* or great *Janapadas*. The names of the 16 **Mahajanapadas** were Kasi, Kosala, Anga, Magadha, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Machcha, Saurasena, Assaka, Avanti, Gandhara and Kamboja.

Magadha corresponds to the present districts of Patna and Gaya. Further, the state of Magadha was associated with the development of Buddhism and Jainism. Many scholars flourished here. The great ancient universities like Nalanda and Vikramasila were founded in Magadha. Magadha played an important role in the political and cultural activities of ancient India.

On the basis of available sources like **Puranas**, the earliest dynasty of Magadha was founded by Brihadratha. A number of Brihadrathas ruled over Magadha for many centuries. Probably, the Brihadratha dynasty came to an end in the 6th century B.C.

The Haryanka Dynasty

There are controversies with regard to the successors of the Brihadratha dynasty. But according to Asvaghosha, the ruler Bimbisara was the descendant of Haryanka dynasty. Bimbisara (603 – 551 BC) was not the founder of the Haryanka dynasty. He added prestige and strength to Haryanka dynasty. Bimbisara was the first important king of the Magadhan Empire with the capital at Rajagriha. He strengthened his empire through the policy of matrimonial alliances and annexations by conquests. It has been said that Bimbisara had five hundred wives. Though the numbers may not be agreeable, it is certain that Bimbisara entered into dynastic relations based on marriage with several important royal families. He married Kosa Devi, the princess of Kosala and Chellana, the Lichchavi princess. The king of Kosala Prasenajit gave a part of the kingdom of Kasi in dowry to Bimbisara. Bimbisara conquered the state of Anga. Anga was a big and prosperous state at that time. The conquest of Anga marked the beginning of the greatness of Magadha. Bimbisara ruled for about 52 years and built the city Rajagriha.

Ajatasatru (551 - 519 BC)

Ajatasatru killed his own father, Bimbisara, and seized the throne of Magadha. The Jain and the Buddhist texts have expressed different

opinions regarding the episode of the death of Bimbisara. It was during the reign of Ajatasatru, Haryanka dynasty reached its zenith. Throughout his reign, Ajatasatru pursued an aggressive policy of expansion. Ajatasatru fought against Kosala, Lichchavis, Vaisali and Avanti. The prolonged conflict between Magadha and Kosala forced the Kosalan king to make peace by giving his daughter in marriage to Ajatasatru. Ajatasatru was also given the possession of Kasi. Ajatasatru destroyed the independence of Lichchavis. It took Ajatasatru full sixteen years to destroy Vaisali. The victory gave Magadha an unchallenged supremacy over East India. The king of Pradyota of Avanti started preparations to attack Magadha because of the success of Ajatasatru. As a result, Ajatasatru began to strengthen the fortifications of Rajagraha to defend his territories. The invasion of Avanti against Magadha did not materialise. The first Buddhist General Council was held under his patronage near Rajagraha. Ajatasatru is believed to have built several Buddhist Chaityas.

Udayin or Udayabhadra

Udayin or Udayabhadra succeeded his father Ajatasatru. Udayan ruled for sixteen years. The **Parisishtaparavan** of Hema Chandra confirms the reign of Udayin. In the fourth year of his reign, Udayin built the fort upon the confluence of the rivers Ganges and Son at Patna. The position of the fort at Patna became crucially strategic. The fort came to be called as Pataliputra or Kusumpura. Anurudha, Munda and Nagadasaka succeeded Udayabhadra respectively. None of them proved themselves capable of ruling. The disgusted people revolted against the rulers. As a consequence, Sisunaga, one of the ministers of the last king, established the rule of a new dynasty.

Sisunagas

The Ceylonese Chronicles and the Puranas state that Sisunaga was an Amatya or a minister. The important achievement of Sisunaga was the destruction of the glory of the Pradyota dynasty of Avanti. The neighbouring rival states of Avanti, Vatsa and Kosala were defeated and annexed to Magadha. Sisunaga brought the century old rivalry between Magadha and Avanti to an end. Kalashoka or Kakavarna succeeded his father Sisunaga. Pataliputra became the capital of Magadha during the rule of Kalashoka.

The second Buddhist Council was convened during the rule of Kalashoka at Vaisali.

The Nanda Dynasty (413 - 322 BC)

The Nandas succeeded the Sisunaga dynasty. The **Puranas** and **Mahabodhivamsa** state that Ugrasena or Mahapadma was the first Nanda ruler or Mahapadmapati. Mahananda married a sudra woman. Mahananda's son was not regarded as a Kshatriya because he was born to a sudra mother. The Purana describe Mahapadma Nanda as the destroyer of all the kshatriyas. The Nandas tremendously expanded the Magadhan empire. They overthrew many Janapadas and Kshatriya dynasties in northern India. The dominion of Mahapadmananda covered a considerable part of the Deccan too. The Hathigumpha inscription of Kharavela refers to the conquest of Kalinga by the Nandas. Matsyapurana states that Mahapadmananda ruled for 88 years. He has been described as the second Parasurama, the destroyer of all Kshatriya rulers. The Nandas were fabulously rich and enormously powerful. The Nandas maintained a huge army of 2,00,000 infantry, 60,000 cavalry and 6,000 war elephants. The later Nandas were weak and unpopular. Dhana Nanda was the last ruler of Nanda dynasty.

Downtall of Nandas

The Nanda king was hated and despised by his own subjects on account of the wickedness of his disposition and the meanness of his origin. Dhana Nanda collected fabulous wealth by means of excessive taxation. The oppressive financial system also made the subjects to hate the rulers. The unpopularity of the Nandas and the political confusion helped Maurya Chandragupta to capture Magadha in 322 B.C. Chandragupta Maurya was greatly assisted by Kautilya in dethroning the Nandas.

CONTACT WITH PERSIA

The relations between India and Persia had existed from ancient times. Afghanistan and Baluchistan served as the link between India and Persia. Before 7th century B.C., India and Babylon were engaged in trade and commerce through the Persian Gulf.

The great Achaemenian Emperor Cyrus I of Persia conquered Bacteria, Media, Babylonia and Assyria. Cyrus I was succeeded by Cambyses and Darius I. Darius I ruled the Achaemenian dynasty from 522 – 486 B.C. He conquered Gandhara, the Punjab and many parts of North – West India. Herodotus stated that these provinces were included in the Empire of Darius I. They annually promised to pay 360 **talents** of gold dust that was one third of the revenue of the Persian Empire. The Persian control over North – West India lasted for over a century.

During this period, there took place active trade between Persian and Indian merchants. As a result, Indian scholars freely moved into the Persian Empire. The Persian school of art greatly influenced the Indian art and architecture.

Greek Contacts

The invasion of Alexander the Great is a milestone in the history of India. Alexander stayed in India for about nineteen months. The brief stay and the invasion of Alexander had notable effects on India. In the ancient Mediterranean world, the Greek civilization was highly esteemed. Particularly, it flourished from the seventh to fourth century B.C. The Greek civilization was known for its democratic city-states.

The government of Pericles from 460 B.C. to 430 B.C. was the most prosperous period for Athens, a Greek state. Great philosophers like Socrates, Plato and Aristotle added fame and name to Greece. The prosperous Athens was defeated by the warlike state, Sparta. Alexander the Great of Macedonia was responsible for the revival of the glory and splendour of Greece.

Alexander the Great - His Early Career

Alexander was born in 356 B.C. Alexander was the gifted son of Philip of Macedonia. Philip appointed Aristotle, a great philosopher as tutor to Alexander. Alexander was very much impressed with the philosophy of his tutor, Aristotle. Alexander ascended the throne at the age of nineteen when his father died in 335 B.C. Alexander was an ambitious ruler. The ambition of Alexander was to conquer the world and to spread the philosophy of

Aristotle. He recruited and trained a huge army and set out for the conquest of the world.

Conquest of Persia (334 - 300 B.C)

During 334 – 330 B.C, Darius Codomannus was the king of Persia, when Alexander engaged in Persian wars. Darius I could not check the advance of Alexander in the battle of Gaugamela in Babylon in 331 B.C. Darius was defeated and murdered by one of his own satraps. Subsequently, Alexander captured and destroyed Persepolis. Persepolis was the capital of Persia. Alexander founded a new city called, Alexandria of which is now called as Qauthar. Alexander also conquered all the territories of the Persian empire and Afghanistan by 328 B.C. Alexander took up the title the “Great King of Persia”.

The Taxila ruler Ambhi made his submission to Alexander and also sent presents to him. From Ohind, Alexander proceeded to Taxila. Ambhi greeted and recognized Alexander as his overlord, in return Alexander also treated him with a great courtesy and generosity. The ruler of Abhisara tribe sent his envoy to Taxila and recognized Alexander as his overlord. The rulers more or less surrendered to Alexander one after another.

Battle of Hydaspes

Alexander demanded Porus, the king of the Jhelum to submit. Unlike the other kings Porus refused to surrender. As a result the Greek invader Alexander marched up to Jhelum. The other side of the river Jhelum Porus organised his forces and waited for the Greek invader. Alexander found that it was practically impossible to cross the river in the face of an organised opposition. After a long delay, Alexander worked out a plan. As per the plan a lot of sound was created by the soldiers of Alexander to make Porus to think that the Greek soliders were going to cross the river in front of his army. In reality the army of Alexander crossed the river about sixteen miles above the camp at night. After having stolen a passage, Alexander made a sudden attack on the army of Porus. Porus was taken by surprise. Inspite of his bravery Porus was defeated and captured as prisoner. The captived ruler Porus demanded Alexander to treat him as a king. Alexander appreciated the bravery of Porus and bestowed back his kingdom. Alexander also gave some additional territories, which belonged

to the “15 Republican states with their 5000 considerable cities and villages without number” to Porus. To commemorate the victory, Alexander founded two cities called Boukepala and Nikaia near the Jhelum river.

Alexander crossed the Chenab or Akesines and subdued the tribe inhabiting the region between Chenab and Ravi. Then, he crossed the river Ravi to conquer the territories of the Kathaioi. At this stage the armies of Alexander at Beas or Hyphasis revolted. The army was not ready to advance any more. Alexander made a stirring appeal to his soldiers but his words could not change the re-routing soldiers. It was because the soldiers were tired of fighting and were away from their families for several years. Further the soldiers felt that they had covered such a long distance and they would never return to their homeland. Alexander yielded to the will of his soldiers and decided to retreat. Alexander divided his possessions into six satraps. Three satraps were created on the west of the Indus and three on the east of Indus. The three western satraps were Greek and the three eastern satraps were Indians. Alexander returned in 323 B.C., after one year and seven months of campaigning in India. In 323 B.C, he reached Babylon near Baghdad, where he died at a very young age of 32. Within thirteen years, Alexander had compressed the energies of any life time.

Results of Alexander's Invasion

Historians remarked that there were no permanent results in the aftermath of the invasion of Alexander. Some believed that Alexander came as a whirlwind and went away as a storm. The conquests and commercial schemes of Alexander opened up entirely new prospects.

Socially Alexander's invasion could not touch the fringe of the Indian social structure. On the contrary, the Greeks who remained in India after the departure of Alexander became Hindus with the passage of time. These Greeks merged into the Hindu society and their traces were permanently obliterated from India. Culturally, India was unreceptive for Hellenism.

Politically, the invasion of Alexander paved the way for the rise of a united empire under the Mauryas. The greatest impact was felt in the socio - cultural field. The ties between the east and west were cemented as the means of communication and transportation developed. The sea and the land routes were permanently utilized for closer connection between the

East and the West. This led to the greater exchange of ideas and understanding.

Geographically, the voyages and expeditions planned by Alexander widened the geographical horizons of his contemporaries. The invasion of Alexander opened up new vistas of communication and new routes for trade and maritime enterprise.

Historically, the accounts of Alexander's Indian campaign left by his companions helped to build Indian chronology on a definite basis. The date of Alexander's invasion, in fact, forms the sheet anchor of Indian chronology.

The contact with these Indo-Greek or Indo-Bactrian kings was responsible for the improvement of the Indian coinage. The system of Indian astronomy is largely influenced by the Hellenic system. The invasion also led to the growth of a new type of sculpture known as the Gandhara School of Art. But, the Gandhara art did not have a real hold on India. As regards the Greeks, they learned a good deal of the sciences, arts, philosophy, mathematics and medicine from India during the period of this contact. Indian philosophy greatly influenced the Greek thought and culture.

MAURYAN EMPIRE (322 B.C - 184 B.C)

The ascendancy of Mauryan rule in the Magadhan kingdom and to the whole of India was significant event in the political and cultural history of ancient India. The Mauryan rule achieved both cultural progress and political unity. The Mauryan rulers also gave an efficient system of administration and maintained diplomatic relationship with many countries. Many valuable and authentic sources both native and foreign, were useful to reconstruct the history of the Mauryas.

Sources

The **Mudrarakshasa** of Vishakhadatta throws light on the downfall of Nandas and the rise of Chandra Gupta Maurya. **Arthasastra** of Kautilya was the most important literary source for writing the history of Mauryas. The **Arthasastra** is an important political and administrative treatise on the Mauryas. **Arthasastra** is divided into 15 divisions or **Adhikaras** and 180

sub-divisions or **Prakaranas**. Kautilya's **Arthashastra** contains the philosophy and fundamental principles of the Mauryan administration. Kautilya is also popularly known as Chanakya. The treatise **Arthashastra** explains about the views of Kautilya on punishment, administration of various departments and the salaries paid to the various officials. **Arthashastra** also explains the socio-religious life of the people.

Indika of Megasthenes provides detailed information about the boards and the city administration of the Mauryas. **Indika** explains the existence of social divisions during the Mauryan period. The **Jatakas**, **Puranas**, **Dharmasastras**, **Tripitakas**, **Indika**, **Ceylonese** Chronicles like **Mahavamsa**, **Deepavamsa** and **Rajavali** and inscriptions of Asoka are important sources for the study of the Mauryas.

Chandra Gupta Maurya (322 – 298 B.C)

Chandragupta Maurya founded the Mauryan Empire. Chandragupta Maurya took advantage of the growing weaknesses and unpopularity of the Nandas in the last days of their rule. Kautilya guided Chandragupta Maurya in the endeavour to overthrow the Nandas and to establish the Mauryan dynasty.

The Puranas state that Chandragupta Maurya was the son of Nanda through a wife named Mura. Mudrarakshasa interprets that Mura was the daughter of a Sudra. But, the entire Buddhist and Jain texts described Mauryas as Kshatriyas.

THE CONQUESTS OF CHANDRAGUPTA MAURYA

Seleucus emerged as the ruler of Babylon and ruled over the area West of Indus. Chandragupta Maurya defeated Seleucus, the Greek invader in 305 B.C and liberated north-western India. Further Chandragupta Maurya forced Seleucus to accept a humiliating treaty. Seleucus also sent Megasthenes as his ambassador to the Mauryan court. Megasthenes lived at Pataliputra between 304 and 299 B.C.

There is a reference in Junagadh Rock Inscription of Rudradaman about the existence of Chandragupta's governor namely Pushpagupta in Saurashtra region. The inscription confirms the extension of Chandragupta's rule in

western India also. An epigraphic record of A.D. 600 associates Bhadrabahu with Chandragupta muni. Another inscription of A.D. 1129 from Saravana belgola also associates the names of Chandragupta Maurya with Bhadrabahu. The indirect evidences concluded the extension of Chandragupta Maurya's rule towards the Deccan plateau.

Chandragupta Maurya thus built up a vast empire. The empire of Chandragupta Maurya included Bihar, portions of Orissa and Bengal, Western and North-Western India and the Deccan. His reign was terminated about 298 B.C.

Chandragupta was a great soldier, statesman, diplomat and administrator. He abdicated the throne under the influence of the Jaina monk Bhadrabahu. Chandragupta Maurya retired to the south and said to be died of starvation and fasting at Saravana selagola. Chandragupta Maurya was one of the greatest and most successful kings known to history.

Bindusara (299 – 274 B.C)

Bindusara, the son of Chandragupta Maurya ascended the throne of the Mauryan empire. The great writers titled Bindusara as "Amitraghat." or 'slayer of enemies'. The Greek writers also mentioned that Bindusara took delight in pleasure and wine. Bindusara maintained friendly relations with the Greek rulers. During the reign of Bindusara, the Greek king Antiochus I sent Deimachus Patriochlis to him as his ambassador. Deimachos Patriochlis, the Greek ambassador, succeeded Megasthenes and lied served for a long time in the court of Bindusara. Dionysius was yet another Egyptian ambassador who visited the court of Bindusara. A revolt broke out in the province of Taxila, during the time of Bindusara.

Bindusara followed the footsteps of his father in administration. He followed the policy of religious toleration. His son, Asoka (273 - 236 B.C.) ascended the throne.

Check your progress

1. Name the Dynasties which ruled India before the emergence of the Mauryas

2. Write briefly on the following
 - a) Bimbisara
 - b) Nandas
3. The great Archaemenian emperor_____.
4. The government of _____ from 460 BC to 430 BC as the most prosperous period for_____.
5. Alexander founded two cities and near the Jhelum river.
6. Describe the impact of Alexander's invasion.
7. List the sources for the study of Mauryas.
8. _____ a Greek ambassador, succeeded Megasthenes, was sent by the Greek king _____.

Let us sum up

Chandragupta Maurya laid the foundation of the Maurya dynasty with the assistance of Kautilya. **Mahajanapadas** existed during the age of Buddha. Magadha played an important role in the political activity among the sixteen **Mahajanapadas**. The kingdom of Magadha started its rise to importance during the rule of Bimbisara. Magadha became the first empire in India by the time of Nandas. Invasion of foreigners especially Persians and Greeks started when Magadha was emerging as an empire in India. The political effect of the Persian invasions on India was negligible when compared with the impact of culture from its Persian contacts. The invasion of Alexander had the consequence on Indian politics and culture, Chandragupta was the great soldier, and diplomat. Chandragupta conquered almost the whole of the Indian subcontinent and more or less brought the political unification of the country. Bindusara held the vast empire of Chandragupta intact.

Key words

Fragment, Episode, Confluence, Strategic, Despised, Dethrone, Philosopher, Revival, Tutor, Ambassador, Ascended, Matrimonial, Generosity, Obliterated, Hellenism.

Answers to check your progress

- 1) Use the material in section: 7.2
- 2) Use the material in section: a) 7.2.1 b) 7.2.3
- 3) Use the material in section: 7.3
- 4) Use the material in section: 7.3.1
- 5) Use the material in section: 7.3.4
- 6) Use the material in section: 7.3.5
- 7) Use the material in section: 7.4.1
- 8) Use the material in section: 7.4.2

Glossary

- | | | |
|------------------|---|---|
| 1. Fragment | : | a small part broken off from something |
| 2. Episode | : | an event or a group of events |
| 3. Confluence | : | flowing together |
| 4. Strategic | : | relating to the identification of over all aims |
| 5. Depised | : | to regard as unworthy |
| 6. Dethrone | : | remove from power |
| 7. Philosopher | : | a person learned in philosophy |
| 8. Revival | : | an improvement in condition |
| 9. Tutor | : | a private teacher |
| 10. Ambassador | : | A diplomat sent by its state as a representative in a foreign country |
| 11. O Bliterated | : | wipe out |
| 12. Hellenism | : | a national character or culture of Greece |

Ref;

Fragment - <https://www.google.com/search?q=> Fragment

Strategic - <https://www.google.com/search?q=> Strategic

Tutor - <https://www.google.com/search?q=> Tutor

Hellenism - <https://www.google.com/search?q=> Hellenism

Unit 8

ASOKA AND THE SPREAD OF BUDDHISM, MAURYAN ADMINISTRATION

STRUCTURE

Overview

Learning Objectives

Introduction

Asoka

Conquest of Kalinga

Religious Policy of Asoka

The Mauryan Administration

The Government

The Assembly

Espionage System

Revenue Administration

Provincial Administration

Municipal Administration

Military Administration

Judicial Administration

Social And Economic Conditions

Decline Of The Mauryas

Let us Sum up

Key Words

Answers to Check your Progress

OVERVIEW

This unit deals with the paramount role of the Mauryan empire which preached the policy of non-violence and contributed a highly centralised administration for the first time in the history of India.

LEARNING OBJECTIVES

After reading this unit you should be able to

- explain the Asoka and his Kalinga war.
- describe the transformation of Buddhism into world religion.
- discuss the administrative system and the decline of the Mauryas.

INTRODUCTION

Asoka was one of the greatest kings of India. The greatness of Asoka was not just the vastness of his empire but the ideals and principles by which he governed the vast empire. Being an ambitious and skillful warrior Asoka dreamt of establishing a huge empire by conquests. Asoka followed the policy of war and annexation with neighboring states and friendly relations with far off states. But, the Kalinga war totally transformed Asoka's life to seek, follow and spread the Buddhist principles of peace and non-violence. The Mauryas established the first ever-centralised administration in Indian soil.

ASOKA

Asoka Vardhana commonly called Asoka was the son of Brindusara, ascended the throne of Maurya in 273 B.C. The Ceylonese Chronicles criticised about Asoka's war of succession. This was not sufficiently supported by other evidences. Previous to his succession Asoka served as Licorice of Taxila and Ujjain. There is lot of controversies regarding the first four years of the reign of Asoka. Asoka has been referred in the inscriptions as Devanampriya priyadarsi, which means beloved of the Gods and of amiable appearance. The name Asoka is mentioned in Maski edict of Asoka and Junagarh Inscription. The Saranath inscription of Kumaradevi also mentioned the name *Dharmasoka*.

In the early years of his reign he envisaged many wars. It is believed that before Kalinga war he encouraged festivities and flesh. He also enjoyed with the worldly pleasures. He carried away the Digvijaya and diplomatic friendly relations with foreign powers for the expansion of his kingdom within India.

Conquest of Kalinga

The Kalinga war was an important event that transformed the political and personal life of Asoka. In the 13th regnal year Asoka conquered Kalinga. Kalinga was a powerful state in the boundaries of his territory. Therefore the conquest of Kalinga was felt necessary for safety and serenity of Mauryan Empire. In addition, the conquest of Kalinga could bring enormous wealth to the empire. It would also facilitate better trade with South India and trans-oceanic trade towards South Asian countries respectively.

The conquest of Kalinga was a great landmark in the history of India. Asoka himself quoted the Kalinga war and its effects on people in the Rock edict XII. Kalinga war was envisaged to safeguard Asoka's seat and gracious majesty. Asoka carried nearly about 4, 50,000 persons as captives. One lakh people were died. Though Asoka was victorious he felt unhappy. Asoka never experienced such bloodshed. He began to think how unworthy it was to conquer the world by sword. Asoka came across a Buddhist monk Upagupta. Upagupta ironically praised the victory of Asoka. Upagupta as well advised Asoka to follow the peaceful life taught by Buddha.

The Kalinga war opened a new era of peace, social progress and religious propaganda throughout the world. Asoka put an end to *Digvijayas* and started *Dharma Vijayas*. *Dharmavijaya* means spiritual conquest.

Extent of Asoka's empire

The Mauryan Empire during Asoka's reign extended from Kashmir in the north to far south excluding the *Thondai Mandalam* region and from the Persia in the northwest to Bengal in the East. Asoka consolidated and kept his empire intact with the capital Pataliputra.

Religious Policy of Asoka

The conquest of Kalinga transformed Asoka to follow Buddhism. The emperor Asoka supported and preached Dharma principles throughout his empire and foreign countries. Asoka gave up the slaughter of animals in the royal kitchen to make *currie*. In the Bhabru edicts, Asoka declares his faith in the Buddha, Dharma and the Sangha. Asoka himself went on pilgrimage to Lumbini and Bodhagaya. He himself closely associated with Buddha Sangha as Buddha *bhikshu*. The Sangha was presided over by Moggaliputra Tissa from Ceylon. He convened the third Buddhist Council that was held at Pataliputra to consolidate Buddhist doctrines. Many reputed scholars participated in this council. Asoka constructed and dedicated few caves for *Ajivikas*, a separate sect of Buddhist monks.

Asoka believed in the policy of religious toleration. He patronized brahmins and sages but he opposed certain practices like slaughter of animals, violence to animate beings and festivities or *Samajas*. The laws of Dharma had, self-purity, loving others and serving others. The laws of Dharma were elaborated and inscribed in the second minor edict. Asoka propagated the Dharma principles throughout his empire. He erected fourteen major rock Edicts, two minor edicts and seven pillar Edicts throughout his empire. Asoka's edicts were engraved on rocks and pillars to proclaim the royal ideas to his subjects. These edicts were written in Brahmi and Pali scripts. Asoka himself preached Buddhism to the people. His visit was otherwise called as *Dharmavijaya* and *Dhammaghosha*. Asoka appointed various officials like, *Yuktas*, *Rajukas*, *Purughas* and *Predesikas* to preach law of Dhamma or piety throughout his empire in addition to their official duties.

Asoka appointed Dharmamahamatras to promote Dhamma in the socio-economic and political life of all his subjects irrespective of religion and sects. In brief Asoka's Dhamma was a code of moral duties, benevolent acts and freedom for passions of life. Asoka's son Mahendra and daughter *Sangha* were sent to Ceylon to propagate Buddhism. Asoka also sent missionaries to western Asia, Egypt and Eastern Europe to preach Buddha Dhamma. The script of Asoka's inscriptions depended on the language of that region. Asoka organised and supported Buddhist *Sangha*. Asoka dedicated cave dwelling for the monks. He constructed *stupas*, *Chaityas*, *Viharas* and pillars in Sanchi, Sarnath, Buddhagaya, Lumbini and other places to encourage the Buddha *Dhamma*. Asoka strictly practiced Buddha *Dharma* in all walks of his life. In other words Asoka propagated universal peace, love and non-violence over many countries.

Asoka's policy of non-violence and *Dharmavijaya* adversely affected the safety and security of his Kingdom. The policy on non-violence weakened the army. The weak successors of Mauryan Empire and the weakened army ultimately led to down fall of the Mauryan Empire in course of time. Asoka raised the Buddhism from the stage of local religion to world religion. Asoka was not merely a follower and supporter but an apostle of Buddhism.

THE MAURYAN ADMINISTRATION

The vast territory of Mauryan Empire was efficiently controlled. The empire was administered by a well-defined and classified administrative system. Asoka followed the basic structure of administration followed by Chandragupta Maurya with some minor changes. The minor changes pertaining to moral, material and spiritual progress of his subjects by introducing Raja Dharma. The Raja Dharma means duties of State.

SOURCES

The vital sources useful for the study of the Mauryan Administration are inscriptions of Asoka, Kautilya's *Arthashastra*, the *Indika* of Megasthenes, various greek accounts, Ceylonese Chronicles like Mahavamsa and Deepavamsa, Buddhist and Jain texts, *Mutharakshasa* of Visakadhata, Tibetan and Nepali texts. These Sources are greatly sufficient to build up political and administrative history of Mauryan period.

The Government

In the Mauryan dynasty monarchy was accepted and prevailing form of government. The welfare of the state depends upon kingship. The king was the symbol of sovereignty. The law of primogeniture was followed by the various dynasties of India.

The king was the head of the state and administration. The king was an autocrat and enjoyed absolute power. Pataliputra was the capital of the Mauryan empire. Kautilya's *Arthashastra* was a great administrative treatise. *Arthashastra* greatly emphasised on the efficiency of the king. The body of politics gets affected if the king lacks discipline, education and training in the art of government and administration. *Arthashastra* mentions that a king should be quick in action and remarkable in discharging his duties towards his subjects and safeguarding his empire.

King discharged his administrative measures with the help and deliberations of well-formed council of ministers. The council of ministers were called *Mantriparishad* or the *Mantrins* or the *Amatyas*. Kautilya headed the *Mantriparishad*. The ministers were directly responsible to the king in discharging their duties.

The Assembly

The Mauryas organised many advisory bodies of the town and the country. They were called the *Paura - Janapadas*. The *Paura - Janapada* was the assembly of the people. The *Janapada* assemblies were issued *paura* coins. King also attended the various business of *Paura - Janapada* assemblies. These assemblies of the people passed the various resolutions of the government measures and policies. The assemblies also undertook social services during the time of natural calamities. These assemblies of the people were acted as a powerful check on royal authority.

Espionage System

Mauryan rulers had established an efficient espionage system. The system of espionage accelerated the progress, efficiency and stability of the state administration. Kautilya had placed great emphasis on the organisation and various types of spies. Snake charmers and women were also employed as

spies. The spies moved among the people, roamed around the country and reported to the emperor. This helped the emperor to know the minds of his subjects. Further, the emperor could see that his Ministers and Officials worked in accordance with his orders.

Revenue Administration

The works of Kautilya and others, laid special emphasis on Revenue administration. Kautilya explained about the efficient tax collection and finance management of revenue officials. The primary source of income of the state was land tax. The land tax was normally one-sixth of the total produce. Though, it was some times collected as one fourth of the total produce. The State collected several other duties, on customs, fines, excise, mines, salt, fisheries, forests liquor shops, gambling houses, etc. The Mauryan rulers exempted brahmans, warriors, children, students, women, the blind and the lunatics from paying the tax to the state.

The major expenses of state were maintenance of army, official's salaries, expansion of irrigation, transport facilities and other developmental and security measures. Pushyagupta, the Mauryan Governor constructed the Sudarshan, a lake at Girnar in Kathiawar. Many roads were laid connecting important towns and cities to encourage trade and commerce. The best example for the Mauryan development was the construction of Royal road from Pataliputra to Taxila and even beyond to the boarder of the empire.

Provincial Administration

To simplify the territorial administration, Mauryan empire was divided into four provinces with centres in Taxila, Ujjain, Kosalai and Suvarnagiri. Governor or Viceroy administered other territories. They appointed the princes and royal persons as Viceroys in the provinces and were called as *Kumarmahamatras*. The others viceroys who did not belong to royal family were known as *Mahamatras*. The *Kumarmahamatras* and *Mahamatras* were discharged their duties in the provincial administration under the guidance of the Emperor. There was an Advisory committee like a council of ministers at the centre were also of help to the *Mahamatras*.

Each province was further divided into many districts. *Sthanikas* and *Gopas* administered the districts. Various subordinate officials also assisted *Gopas*

in the collection of taxes, transfer of properties and maintenance of land records. There were 5 to 10 villages placed under the *Sthanika*. Apart from that there were different grades of superintendents and *Pradeshikas* were appointed in the District administration.

Village was the smallest unit of administration. The villages were mostly self sufficient and self-contained in providing the basic needs of the people. Each village placed under the administration of *Granika*. The village elders played a significant role in the disposal of criminal cases in villages level. The village elders also assisted in the maintenance of tanks and collecting taxes in the villages. The towns and cities were placed under the charge of *nagaraks*. The *nagaraks* maintained the law and order in the respective cities.

Municipal Administration

A distinctive system was followed to manage the administration of Pataliputra, the capital of Mauryan empire. It was magnificent city and wonder of its age. It was situated at the meeting place of the Ganga and the Son rivers.

The city was 14 kilometres long and 2 1/2 kilometres broad and had the shape of a parallelogram. There was a strong wooden wall, which contained 64 gates and 570 towers. The wall was surrounded by a deep and broad moat. The royal palace was situated in the middle of the city. It was carved out of wood with matchless beauty and splendor. It was also a famous seat of learning and fine arts. Its population was about 4 lakhs.

The administrative affairs of Pataliputra were managed by a Committee that consisted of 30 members. The committee was divided into six boards of five members each. The first board looked after fine arts and handicrafts of the city. The second board was assigned to facilitate the boarding lodging and all other arrangement to foreigners. The third board was related to systematic registration of births and deaths.

The fourth board was placed to look after the affairs of trade and commerce. It enforced regulations and levied license taxes to merchants. The fifth board was responsible for supervising manufacturers and to avoid the sale

of old goods and materials. The sixth board was assigned to collect 10 percent of tax on value of goods sold.

All the committees were jointly responsible for the city's sanitation, security, maintenance, roads, public places, temples and gardens. Probably other cities like Taxila, Ujjain, Vaisali and Benares too had municipal committees like Pataliputra.

Military Administration

The Mauryan rulers protected their vast empire from the internal and foreign enemies. This was because the Mauryas maintained a large, efficient, and well trained army. The army was very powerful and with strength of seven lakhs. It consisted of six lakhs infantry, three lakhs cavalry, nine thousand elephantry, eight thousand chariots and a large fleet of ships.

A committee of 30 members here again maintained the administration of the army. The committee was divided into six Boards each containing five members. The first Board was in charge of the navy. The second Board maintained the transport commissariat, and all army services and repairing. The third Board was assigned to maintain the infantry. The fourth Board was allotted the duty to look after the cavalry. The fifth Board was in charge of chariots, and the sixth Board maintained the elephantry.

The important weapons of war were bows, arrows, swords, and lances. Armors and shields were used for protection. The king himself led the army in wars.

Judicial Administration

The Emperor was the fountainhead of Justice. The law was placed in high esteem and power. There were several courts that existed from village level to king in Council. The king in Council was the highest court of appeal. The civil courts were called as *Dharmasthiya*. The *Dharmasthiya* decided the cases and disputes regarding transfer of property, boundaries, marriages etc. The criminal courts were called as *Lantakasodhan*. The *Lantakasodhan* tried the cases like thefts, robbery, murder, sex offences etc. In Pataliputra the Supreme Court was presided over by the king or the Chief Justice.

The Judicial Department administered the Jails. There were fines for minor crimes and mutilation of limbs for giving false evidence, non-payment of tax and cutting of sacred trees. Capital punishments like sentence to death, and torture were used for grave offences. The Panchayators decided petty cases in the villages.

SOCIAL AND ECONOMIC CONDITIONS

The people were generally tall, healthy and brave. Their food was simple. It consisted of wheat, rice, Barely and milk. They also used meat and wine. Some cities and towns were centres of fashion, and luxury. The people were prosperous and happy. They celebrated the festivities like, *Vasant*, *Divali*, *Giripuja* etc. They engaged in amusements like wrestling, hunting, swimming, boating, archery, chariot races, animal fights, cockfights, bullfights and etc.

Taxila, Ujjain, Benares and Pataliputra were important centers of learning and arts. The main subjects of curriculum were *Dharmashastras*, grammar, the rhetoric and politics. Women were educated. They were treated with great respect. *Sati* was practiced mostly among Kshatriyas. Royal household and Kshatriyas practiced Polygamy. Women also served as spies and bodyguards, to the king by them. The society was divided into seven classes namely, philosophers or scholars, counselors, soldiers agriculturists, spies, traders and artisans, shepherds and hunters. Caste system was very rigid in the society.

The Mauryan people engaged in the internal and trans - oceanic trade. The superintendents of trade handicrafts, and various industries who controlled taxed and regulated the trade through a well-defined system of administration.

The craftsmen and traders organised *sreni* (or) Guilds. An official called *Srenimukhya* headed the Guild. Guilds played an important role in the economic development of the empire during the period of Mauryas. The Guilds formulated rules for the promotion and streamlining their trading activities. The most popular coins were *Niksha* gold coin, *Purana* a silver coin and *Karshapana* a copper coin were used for the purpose of economic transactions.

Asoka built many public works like wells, tanks, *Dharmasalas*, *Serais* and planted shady trees along the roads. Asoka constructed hospital for men and animals. Asoka extended the care to beasts also.

DECLINE OF THE MAURYAS

The Mauryan empire collapsed within half a century after the death of Asoka. Seven kings, Kunals, Dasarath, Sampraati, Salisuk, Devaverma, Satadhan and Brihadrata succeeded the emperor Asoka within this period of fifty years. Brihadratha was the last ruler of the Mauryan dynasty. His Commander –in – Chief Pushyamitra Sunga assassinated Brihadratha. Pushyamitra Sunga founded a new dynasty, the Sunga dynasty. Historians expressed different opinions regarding the decline of the Mauryas.

One school of thought expressed that the religious policy of Asoka was primarily responsible for the decline of the Mauryas. Asoka's patronage of Buddhism, disregard to ritualism and sacrifices, appointment of Dharmamahamatras, deliberate humiliation of the Brahmanas, the framing of laws by the sudra Maurya rulers made the brahmanas to rise against the Mauryas. The reaction of the brahmanas was carried to success by the brahmana Pushyamitra Sunga. Just because Pushyamitra Sunga was a brahmana we could not ascribe it to brahmanical reaction against the Mauryan rule.

Another school of historians point out that Asoka's policy of Ahimsa or non-violence was the basic cause of the decline of the Mauryas. Asoka's doctrine of Ahimsa, a policy of 'no war' after the war of Kalinga reduced the martial spirit of the soldiers. The military weakness of the Mauryas gave rise to foreign aggressions and revolts within the empire. There is no evidence to justify that Asoka had reduced the strength of the Army or fear of law and punishment in his empire. The policies of Asoka and brahmanical resentment can not be regarded as the primary causes for the decline of the Mauryan empire.

Over-centralization was the characteristic feature of the Mauryan government. The success of the Mauryas depended on the efficiency and loyalty of a highly centralized bureaucracy. There were no representative assemblies. There was no difference between the state and the emperor. Everything in the empire was depended on the capacity of the emperor.

The evils of over - centralisation swallowed the very vitals of the empire. The evils became fully manifest under the weak successors of Asoka. The decline of the Mauryans are largely due to the weak successors of the vast Mauryan empire, the revolt of the provincial governors and the annexed independent states and treachery of the Commander - in - chief.

Check your progress

1. _____ was the primary source of income of the State.
2. Describe the Municipal administration of Pataliputra.
3. Name the sources for the study of the rule of Asoka.
4. Explain briefly the religious policy of Asoka.

Let us sum up

Asoka was one of the greatest kings of the Mauryan dynasty. The conquest of Kalinga transformed the political and personal life of Asoka. The Kalinga war brought an era of peace and social progress. Asoka followed the policy of non-violence and preached Buddhism after the Kalinga war. Throughout the Mauryan period the lawgivers like Kautilya formed out a systematic and efficient administration in all the spheres. Organisations, efficiency, standing army, separation of civil and military administration are the highlights of the Mauryan Administration. The administration of Mauryan rule brought peace, prosperity and harmony in the society. The Mauryan emperors were the forerunners of many modern administrative systems. The Mauryan empire disappeared very shortly after the death of Asoka. There were no specific causes spelt out for the decline of the Mauryas. Historians suggest the causes for the decline are Asoka's policy of non-violence and Buddhism, centralized Mauryan administration, revolts and weak successors of Asoka.

Key words

Transform Supremacy, Digvijaya, Regnal year, Serenity, Ironically, Efficient Tax, Governot, Boards, Commissariat, Humiliation, Over Centralisation.

Answers to check your progress

- 1) Use the material in section: 8.3.4
- 2) Use the material in section: 8.3.6
- 3) Use the material in section: 8.2
- 4) Use the material in section: 8.2.2

Glossary

- | | | |
|------------------------|---|---|
| 1. Transform Supremacy | : | change of a leading or controlling position |
| 2. Digvijaya | : | victory in all directions |
| 3. Regnal Year | : | a date of a Sovereigns |
| 4. Serenity | : | quality of being calm |
| 5. Ironically | : | a way that is done directly opposite |
| 6. Efficient Tax | : | payment of least amount of tax |
| 7. Commisariat | : | a military department that supplied food |
| 8. Humiliation | : | to reduce to a lower position |
| 9. Over Centralisation | : | Concentration of too much power |

Ref;

Digvijaya - <https://www.google.com/search?q=Digvijaya>

Serenity - <https://www.google.com/search?q=Serenity>

Ironically - <https://www.google.com/search?q=Ironically>

Humiliation - <https://www.google.com/search?q=Humiliation>

Unit 9

THE SUNGAS AND KANVAS

STRUCTURE

Overview

Learning Objectives

Introduction

Sources

The Sungas (187-75 B.C.)

Pushyamitra

Successors of Pushyamitra

Contributions of the Sunga rule

The Kanvas (76-31 B.C.)

Other kingdoms

Kharavela of Kalinga (150 B.C.)

Let us sum up

Glossary

Answers to Check your Progress

Reference

OVERVIEW

We have seen the disintegration of the Mauryan kingdom in the last unit. In this unit we shall study the history of two kingdoms that ruled the Magadhan territory after the decline of the Mauryan rule. The Sungas ruled immediately after the Mauryas, inheriting a part of the territories of the Mauryas and ruled for 112 years. They were overthrown by the Kanvas and ruled for 45 years. During this period, the Kalinga region was ruled by the Chedis, under the king Kharavela.

LEARNING OBJECTIVES

After going through this unit you will be able to :

- describe the political history of the Sungas.
- trace the developments in art and architecture of the Sungas.
- explain the history of the Kanvas.
- outline the conquests of Kharavelas.

INTRODUCTION

The last king of the Mauryan dynasty, namely Brihadratha, was killed by his Commander, Pushyamitra. Pushyamitra established the Sunga dynasty and ruled the Magadhan territory. About 10 kings ruled for 112 years. The most important ruler of the dynasty was Pushyamitra, the founder of the dynasty. The Sungas were overthrown by the Kanvas. Both the dynasties followed the Hinduism and patronized Vedic ceremonies. During their rule some important monuments were built in Sanchi and other places. In the Kalinga region, the Chedi king Rudradaman was powerful enough to invade the territories of the Sungas.

SOURCES

Our sources of information for this period are mainly literary works, especially, the Puranas. The Yugapurana mentions the invasion of the Yavanas (Greek). The Gargi Samhita, the Mahabashya of Patanjali

provides some information on the political and social aspects. Among the later works the *Malavikagnimitram* of Kalidasa mentions the Asvamedha sacrifice of Pushyamitra and the conflict of Agnimitra with the king of Vidarbha. The two Buddhist works, namely *Arya-Mulakalpa* and the *Divyavadana*, also supply interesting and important details like the policy of religious persecution followed by the Sunga rulers. The Jaina work *Theravali* by Merutunga refer to the policy of religious persecution followed by the Sunga kings.

The Ayodhya inscription of Dhanadeva records the two Asvamedha sacrifices of Pushyamitra. The only inscription of Kharavela was the most important one for understanding the history of the Chedi dynasty of this period. Though numerous coins are available, they are often insufficient and difficult to interpret. The several monuments of the Sunga period testify to the development of art and architecture. Among those monuments the Sanchi stupa complex has a number of Stupas constructed by the Sunga kings. The several sculptures also provide useful information about the social life of the people.

THE SUNGAS (187-75 B.C.)

Under this section the following topics namely Pushyamitra, successors of Pushyamitra and contributions of the Sunga rule are discussed.

Pushyamitra (188-152 B.C.)

Pushyamitra was the founder of the Sunga dynasty. He established the Sunga rule after killing the Brihadratha Maurya, the last ruler of the Maurya kingdom. The Sungas were brahmanas and they belonged to the family of royal priests. Pushyamitra inherited only a part of the Mauryan territory. Earlier the kingdoms of Kalinga and Kashmir had already asserted their independence. His control seems to have extended upto the river Narmada in the South. Pataliputra continued to be the capital.

He fought the Bactrian Greeks (Yavanas) twice during his reign. On the first occasion the Bactrian Greeks under the leadership of Demetrios invaded the kingdom and reached Pataliputra. However Demetrios was compelled to withdraw to his own kingdom to handle internal troubles created by Eucratides (168 B.C.) The intervention of Kharavela, the King of Kalinga in

Northern Indian politics also considered as a valid reason for his retreat. Saketa (Ayodhya), Madhyamika and Nagari (near Chittor) conquered by the Bactrians were recovered by Pushyamitra. On a second occasion Bactrians were led by Menander. Vasumitra, Pushyamitra's grandson repulsed the enemies on the Southern bank of the Indus. In the battle Sungas were successful. Pushyamitra had a conflict with the kingdom of Vidarbha (modern Berar). Its Governor, Yajnasena, was a relative of Brahadratha, the last Mauryan king. When Pushyamitra killed Brihadratha, Yagnasena declared himself independent. Agnimitra, the son of Pushyamitra was sent to retrieve the kingdom from him. In the war the king of Vidharba was defeated. Vidarbha was divided into two divisions and one division was given to Madhavasena and the other to Virasena, the two cousins of Yagnasena. They accepted the overlordship of the Sungas and maintained friendly relations with them. Agnimitra, was in love with the beautiful princess Malavika of Vidharbha, whom he married her later.

Kharavela of Kalinga attacked Magadha twice during the reign of Pushyamitra. The first attack was in or about 165 B.C. and Pushyamitra made a strategic withdrawal to Mathura and Kharavela considered it wise not to advance further. The second attack took place in about 161 B.C. and was more successful. He stabled his elephants in the Sugangiya palace, subdued Bahasatimitra (identified with Pushyamitra), the king of Magadha, and returned home with a Jain image, which had been taken away by a Nanda king and other spoils of war.

Buddhist traditions narrate that Pushyamitra was a great persecutor of Buddhism. He burnt several monasteries, killed many monks. The Divyavadana adds further that he offered a reward of 100 dinars for head of every monk. This does not seem to be correct, as the Sunga period marked the building of many Buddhist monuments at Sanchi, Barhut and other places. Though, staunch adherent of orthodox Hinduism, the Sungas do not appear to have been so intolerant as some writers represent them to be. Pushyamitra espoused the cause of Brahmanism is clear from his sacrifices. In order to celebrate his victories Pushyamitra performed two asvamedha sacrifices. One was performed after his victory over the Yavana, Demetrius and the other was performed towards the end of his reign after defeating Menander. Patanjali the great grammarian and the commentator of the grammatical work of Panini, participated in one of them.

The performance of horse sacrifices indicated the revival of Brahmanic religion.

Successors of Pushyamitra

Pushyamitra was succeeded by his son Agnimitra (152-144 B.C.). He was the hero of the famous drama, *Malavikagnimitram* by Kalidasa. He was the viceroy of the Southern region of his father's kingdom. Vidisa was his capital. As already mentioned, he launched a successful war against Yajnasena, the king of Vidarbha and married his daughter, Malavika. After a short rule his son Sumitra ascended the throne. As a young prince he was successful in the battle against the Yavanas (Greeks). Bana Bhatta remarks that Sumitra was fond of music and dance. He was killed by Muladeva while enjoying a concert. He was succeeded by Vajramitra. Vajramitra ruled for nine years and he was succeeded by Bhaga (Bhagavatha). Bhagarata ruled for 32 years. In his fourteenth regnal year a Garuda monolith at Besnagar (Gwalior State) was dedicated to Vasudeva, by Heliodoros. He was the Yavana ambassador from the Greek King, Antialcidas, the king of Takshasila (Taxila) sent to the court of the king Kasiputra Bhagabhadra (Bhaga). This record of about 90 B.C. informs about the friendly relations between the Sungas and the Indo-Greek ruler and the conversion of a Greek to Vaishnavism.

The last Sunga ruler was Devabhuti. He was murdered by his Brahman minister, Vasudeva. The Sunga king lost his life at the hands of the daughter of his female attendant disguised as his queen. The murder was committed at the instance of Vasudeva a minister of Devabhuti. After disposing his master Vasudeva ascended the throne and founded the Kanva dynasty in about 76 B.C.

Contributions of the Sunga rule

Pushyamitra stopped the tide of foreign invasion and maintained his authority over a large part of the Gangetic region. The Bactrian Greeks also maintained friendly relations with them. The Sungas revived Brahmanical religion. Some of the Greeks also adopted the native Hindu religion and worshiped Lord Vishnu. This is testified by the Besnagar inscription. The Bhagavata sect of the Hindu religion was in vogue. The Sunga period witnessed the development of art and architecture. The Barhut stupa was

the splendid specimen of this type of the Sunga Art. The relief sculptures on the gateways and balustrades of the stupa were executed during the Sunga rule. The sculptures represent nature and Jataka stories were sculptured on the railings and gateways. The famous vihara at Bhaja, the Chaitya hall at Nasik, are some of the finest monuments of this age. The Sungas were the great patrons of vedic literature and vedic studies. Sanskrit became the predominant language of the scholars and Pali remained only the language of the common people. Patanjali, the Chief priest of Pushyamitra wrote his commentary, Mahabashya, to Panini's grammatical work, Ashtadhyayi. Manusmriti was composed during this period.

THE KANVAS (76-31 B.C.)

The first ruler of the Kanva line was Vasudeva, the Chief Minister of the Sunga king. He became the ruler of Magadha territory after killing Devabhuti, the last Sunga king. The Kanvas were a Brahman dynasty. Four members of the dynasty ruled over a part of the Sunga dominions for forty five years from 76 B.C. After the death of Vasudeva his son Bhumimitra became the king and ruled for fourteen years. We come across coins bearing the legend Bhumimitra and they were assigned to the Kanva ruler. However the attribution of these coins to this king is questionable and the numismatists suggest that they could be local issues. The next ruler was Narayan, son of Bhumimitra. He ruled for twelve years. The last ruler of the Kanva dynasty was Susarman, who was killed by Andhras. The identity of the Andhra king who conquered the Kanva kingdom is difficult to ascertain from the available evidence.

The Kanvas followed the religious policy of the Sungas. The vedic religion was encouraged. Buddhism showed some decline. The Kanvas did not contribute anything to the cultural development and there was no worthy and efficient ruler who could check the process of disintegration. The Southern provinces, Madhya Pradesh, the Frontier provinces had broken away from the empire and declared their independence. The Greeks had extended their sway over the Western India.

OTHER KINGDOMS

After the decline of the Sunga-Kanvas several kingdoms flourished in the North India. The existence of these kingdoms is traced from the coins and a few inscriptions issued by them. Ahichchatra (Rohilkhand), Kausambi (Kosam) and Ayodhya seem to have been ruled by some local kings. They issued several coins with their names. The Nagas, the Bharasivas and the Malvas were the other family of rulers who ruled in this period.

In addition to the above kingdoms a number of tribal states flourished in the southern Punjab and Northern Rajaputana. They had a republican or monarchical form of government. After the decline of the Sungas and Kanvas, these tribes asserted their independence. The Arjunayanas occupied the region to the southwest of Mathura. They are known from their coins. They seem to have ruled this area from the 2nd to 1st century A.D. They were considered as the direct descendants of Arjuna, the younger brother of Dharma and a hero of the Mahabharata. They seem to have been conquered by the Sakas about 75 B.C. The Audumbaras were rulers of the land between the upper course of the Ravi and the Beas. The Yaudheyas were one of the important tribes who occupied the country between the Sutlej and the Jumna. They were great warriors. They issued a several coins in their name suggesting their independent existence. They probably fought with the Saka Satrap Rudradaman (150 B.C.) and grew powerful after the decline of the Kushana power. The Kulutas, and Kunindas are the other ruling clans who ruled the Kulu valley and Simla region respectively. They were know from the coins and ruled in the 1-2 centuries A.D.

KHARAVELA OF KALINGA

Another kingdom that arose out of the ruins of the Magadha kingdom was Kalinga. It was ruled by the Chedis and the Hathingumpha (Udayagiri hill, Bhuvanesvar) inscription provide details of king Kharavela. This is the only inscription available for understanding the history of Kharavela. At the time of Kharavela Kalinga included the districts of Puri, Cuttack and a portion of Visakhapatnam district. Aira and Mahamegavahana are mentioned as early kings of the dynasty.

Kharavela belonged to the third generation of the Chedi family of Kalinga. As a young prince he was initiated to the study of writing, coinage, accountancy, administration and legal procedure. At the age of sixteen he was installed as the crown prince. Eight years later he was crowned king and began a career of conquest. In the second year of his rule he sent an army to the banks of the Krishnaveni River, ignoring the Satavahana, and shattered the city of Asika. In the sixth year he performed Rajasuya sacrifice. In his eighth year he sacked the Gorathagiri (a fort in the Barabar Hills near Gaya) and attacked the city of Rajagriha. Consequent to this attack, the Yavana king Dimitya (Demetrius) withdrew from the Sunga territory.

In his eleventh year he broke the confederacy of the Tamil kingdoms which had lasted for 113 years. In his twelfth year, he again invaded Magadha, and made Brihaspatimitra the king of Magadha bow at his feet. After this victory he returned home with a Jain image, which was taken away by a Nanda king. The identity of Brihaspatimitra is disputed, however he could be identified with an amount of reasonable certainty with Pushyamitra the Sunga ruler. In the same year he exacted a tribute of hundred thousand pearls and jewels from the Pandya king.

Kharavela was not only a conqueror but also a good administrator. Himself a great musician, he entertained people by dance and music. He spent large amounts for irrigation and other works of public utility. He was a Jain and brought back the Jain image from the Magadhan capital. He excavated several caves in the Khandagiri hill. He decorated his capital city with gardens, and gates.

Let us sum up

The political history of three kingdoms that survived after the decline of the Mauryas has been narrated. You shall be able to know the ascendancy of the Sungas and their rule in the Gangetic valley. Within a short period of 112 years they were able to stop the aggressiveness of the Bactrian Greeks. The Kanva ruled for a short period of 45 years. During this period the Kalinga country was ruled by Kharavela, the Chedi king and his conquest were narrated. You shall have a good idea about the cultural contributions of the Sungas.

Check your Progress

1. Write a note on the political history of the Sungas.

2. Give an account of the conquests of Kharavela.

Glossary

Mahabashya : Commentary by Patanjali on Panini's Ashtadhyayi.

Bhagavatha cult : Worshippers of Vishnu.

Railing : A fence provided at the side of the circumambulatory passage in a Stupa.

Hathingumpha : Udayagiri hill near the Bhuvanesvar.

Answers to Check your Progress

1. Use the material in section 9.3.
2. Use the material in section 9.6.

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Mahabashya - <https://www.google.com/search?q=Mahabashya>

Railing - <https://www.google.com/search?q=Railing>

Hathingumpha - <https://www.google.com/search?q=Hathingumpha>

Unit 10

THE SAKAS AND KUSHANAS

STRUCTURE

Overview

Learning Objectives

Introduction

The Sakas (Scythians) and Pahlavas (Parthians)

The Sakas

The Pahlavas

The Kushanas (45 A.D.-230 A.D.)

Origin

Kadphises I and Kadphises II

Kanishka I (78-101 A.D.)

Post Kanishka rulers

Decline

Western Satraps

Satrapal families

Nahapana

Chastana and Rudradaman

Administration and cultural aspects

Administration

Economic Conditions

Social life

Gandhara Art

Let us sum up

Glossary

Answers to Check your Progress

References

OVERVIEW

We have already seen that in the 1st century B.C. the Indo Greeks disappeared from the North-Western India. This created a political vacuum and was followed by confusion. Taking advantage of this position the Sakas established their kingdom. The Parthians, succeeded the Sakas. They were over thrown by the Kushanas. They established a powerful kingdom and ruled country for about years. The most important king was Kanishka, who patronised Buddhism. The western Satraps also ruled the western regions of India. These political transformations are narrated in this unit.

LEARNING OBJECTIVES

After going through this unit you will be able to :

- discuss the origin and history of the Sakas and Pahlavas.
- trace the history and conquests of the Kushnas.
- describe the political condition of the Western Kshatrapas.
- outline the administration and cultural contribution of the period.

- explain the salient features of the Gandhara art.

INTRODUCTION

The Sakas and Pahlavas established their kingdom and ruled the western India and Punjab for a brief period. When their rule declined, Kushanas occupied the region. It was during the rule of Kanishka that the Saka era (A.D. 78) was inaugurated. They administered the territory by appointing Satraps. The kings of the Western satraps later Indianised. The Gandhara art form was introduced during this period especially in the northwest India. These aspects are narrated in this unit.

THE SAKAS (SCYTHIANS) AND PAHLAVAS (PARTHIANS)

Under this section the following topics namely the Sakas and the Pahlavas are discussed.

The Sakas

The Sakas were a nomadic tribe belonged to the region to the north of the river Syr Darya in Central Asia. They were turned out from their homeland by the the Yue-Chi tribes sometime in 165 B.C. They entered into Bactria, but were checked in the Kabul valley by Hermaeus, the Greek ruler. After crossing the Hindu Kush Mountains, they entered the lower Indus valley through the Bolan pass. One of those early settlements in this region is known as Sakistan (Seistan). Some of the Saka chiefs joined services under the Parthians and were even appointed Governors or Satraps of the various provinces of the Parthian kingdom.

The coins provide more copious information about the rulers. Two or more lines of Saka kings ruled over the Northern, Northwestern and Western parts of India. The founder of one of the Saka kingdom was Maues (100-75 B.C.). The second line of the Saka kingdom was established by Vonones, a Parthian prince. Maues ruled over eastern Iran. His kingdom extended from Pushkalavathi to Taxila. In his coins the images of Siva and Buddha are depicted with the Greek gods, suggesting his quick assimilation of Indian traditions. He was followed by Azes I. He ruled Punjab, Gandhara and Kapisa regions. Azes is wrongly credited with the creation of the Vikrama Era. According to a Jain work he invaded Ujjain and its ruler

Gardhabhilla was defeated and imprisoned. Gardhabhilla's son Vikramaditya repelled the invaders and re established his rule at Ujjain.

There is a marked Persian and Greek influence upon the administration of the North-Western Sakas. It was during the time of Ayes II that the occupation of the Western frontier of India passed into the hands of the Pahlavas. The titles seems to have been introduced either by Mithridates I or Mithridates II whose conquests according to the names of Maues and Vonones appear to be Saka element.

The Pahlavas

There is some close connection between the Sakas and Pahlavas. The Parthians are those Sakas who had lived under the Parthian rulers for a long time in Parthia and rose to power afterwards. Parthia was a province of the Syrian empire and comprised of Khursan and the South-East Coast of the Caspian Sea. The Pahlavas came to India and occupied at least a part of Gandhara. This Parthian family gradually lost their original customs and adopted the Indian culture and came to be known as the Indo-Parthians or Pahalavas.

The greatest king of the Pahalavas was Gondophernes (19-45 A.D.). He began his career as a Parthian viceroy in Southern Afganistan (Arachosia). He made extensive conquests and assumed the title "Great King of Kings". In the west he conquered Seistain and some other regions of the Parthian emperor. He took possession of the Kabul Valley by defeating Hermaeus, the last of the Bactrian kings. His authority over the Kabul valley was short lived, since the Kushana king Kajula Kadphesis destroyed the Parthian authority. The dominion of Gondophernes consisted of Seistan, Sind, Punjab, North-West Frontier Province, and Southern Afghanistan. He was succeeded by Pacores. He had a short rule. The end of the Parthian rule in India is marked by the conquest of the Kushanas, sometime in A.D. 50.

Gondophernes introduced the Parthian system of administration in his Indian dominion and appointed his trusted chiefs as Governors. Like the Indo-Bactrian Greeks they kept their princes as joint rulers. The Saka-Pahalvas, did not make any cultural impact on Indian culture and were easily assimilated into the Indian way of life. They began to adopt the Indian way of life by adopting Indian names. They also effected matrimonial

relations with Indian families. They simply followed the Indo-Greek technique in the minting of coins. The Indo-Greek style of Greek and Kharoshthi legends were adopted by them. A further deterioration in the monetary system was caused by the use of copper and bullion for minting coins. While the Bactrian Greeks were the innovators of the Gandhara School of sculpture, and while the Kushanas were the refiners of it, the Saka-Pahalvas were the one who nurtured it. Taxila was the main centre of their artistic activities. The chaste and simple style of architecture in the royal palace at Sikrap, the remains of Buddhist stupas and the great fire temple of Taxila are the few representations of the architectural style of the Saka-Pahalvas.

THE KUSHANAS (45 A.D.- 230 A.D.)

The period of Kushana rule marks an important epoch in the history of India. For the first time after the fall of the Mauryas there was a vast empire which not only embraced nearly the whole of North India, but extended as far as the Central Asia. The period also witnessed important developments in religion, literature and sculpture, especially the rise of Mahayana Buddhism, Gandhara art, and the appearance of the Buddha figure. New literary forms like the drama and court epic make their appearance.

Origin

The Kushanas were a branch of the nomadic tribe called the Yue-Chi of north-western China. In 165 B.C., they were driven by the Hunas and moved westward and settled in the valley of Syr Darya after displacing another tribe called the Sakas. The Yue Chi were driven from there by the Hunas for a second time and they reached the Oxus valley and occupied Bactria by the beginning of the first century B.C. Finally, Kujula Kadphises, the chief of the Kushana tribe subdued all the others and established the Kushana Empire in the middle of the 1st century A.D.

Kadphises I (45 A.D.- 64) and Kadphises II (64 A.D.- 75)

Kujula Kadphises was the first Kushana King. He made himself the master of Gandhara and Kabul territory and consolidated his power in Bactria by defeating the Indo-Greek and Indo-Partian rulers. His empire extended from the frontiers of Persia to the Indus and pushed his rule upto Taxila.

His son Kadphises II (Wema Kadphises) succeeded to the throne. He completed the conquest of northern India, which was started by his father. He extended his dominion upto the Mathura region. He was the first Kushana king to conquer India proper. His dominion included Afghanistan, Afghan, Turkistan, Bukhara and parts of Russian Turkistan. He ruled his Indian province through military governors styled as Mahasenapati. He asserted his equality with the Chinese emperor by demanding a Chinese princess in marriage.

The conquests of Kadphises I and Kadphises II opened up the path of commerce between China, the Roman Empire and India. Roman gold began to pour into India as India enjoyed a favourable balance of trade. Indian silks, spices and gems were in demand, in the Roman Empire. Kadphises II must have embraced Hinduism and became a votary of Siva. His coins contain the titles of Mahesvara, Rajadhiraja, Sarvalokesvara which confirm, that he was a devotee of Siva. After the death of Kadphises II, Kushana history passed into a phase of uncertainty till the rise of Kanishka.

Kanishka I (78-101 A.D.)

Kanishka was a great conqueror. He ruled over Uttar Pradesh, Punjab, North-western Frontier Province and a part of Sind. Mathura, Varanasi and Malwa were the other territories included in his rule. He conquered Eastern India, annexed Ayodhya. The Sakas acknowledged the supremacy of Kanishka and also surrendered a portion of Malwa to him. He faced reverses at the hand of Pan Chao, the general of Chinese Emperor Ho li. Kanishka possessed a vast empire from Kashmir in the north to the Vindhyas in the South and from Bihar in the East to the Indus Valley in the west. Outside India it consisted of three regions the Trans Panmir region, the Oxus valley region and the vast stretch of land lying between the Hindukush and the Indus comprising Kabul, Kandahar, Seistan, Afghanistan and Baluchistan.

He established his capital at Purushapura (Peshawar). He adorned his capital with many noble edifices. Public buildings and Buddhist monasteries. Kanishka erected a great relic tower. The super structure of carved wood rose in thirteen storeys to a height of at least 400 ft. It was surmounted by a mighty iron pinnacle. There were a monastery along with

the tower. According to the Buddhist tradition Asvaghosha, the great Buddhist philosopher was brought by him from Magadha.

Religious policy

Kanishka was converted to Buddhism by Asvaghosha. He patronised Mahayanist school of Buddhism. Although an ardent Buddhist, he was tolerant towards all other religions. In his coins are found the images of Hindu, Persian, Greek and Byzantine deities. A large number of stupas were set up in memory of the Buddha. Missionaries were also sent to foreign countries. It was with the help of those missionaries that Buddhism spread to China, Japan, Tibet and Central Asia.

An important contribution to Buddhism was the codification of Buddha's teachings and commentaries on the three Pitakas. The codification was initiated in the Fourth Buddhist Council convened at Kundalavana Vihara in Kashmir. According to another account, the council was convened at Jallunder in eastern Punjab. About 500 monks were present and it was presided over by Vasumitra. On the basis of the new school called Mahayanism, a select committee under Parsva prepared a text of the scriptures with commentaries. This text was known as Mahavibhasha.

There was a transformation of Buddhism in the time of Kanishka. The old Hinayana form of Buddhism was replaced by a new form of religion, namely Mahayanism. It added divinity to Buddha, and Buddha was given a human form. Buddha and Bodhisatvas and their images were objects of regular worship. One of the earliest images of Buddha was found in the coins of Kanishka. Kanishka therefore added a new dimension to Buddhism and in its new form it spread to Tibet, China, Burma and Japan.

Estimate of Kanishka

Kanishka was not only the greatest kings of the Kushans, but one of the most outstanding figures of the history of India. A great conqueror and administrator, he combined in himself some of the greatness of Asoka and much of Chandragupta Maurya. He introduced the Saka era starting from 78 A.D. He was a great patron of art and learning and during his rule Sanskrit works of high standard, were produced. The greatest literary figure of Kanishka's court was Asvaghosha whose works have been compared to

those of Milton, Goethe Kant and Voltaire in richness and variety. Another great figure was Vasumitra who presided over the deliberations of the Fourth Buddhist Council. Kanishka was a great builder. His important buildings and works of art are found in Peshawar, Mathura, Kanishkapura and Taxila. An important relic of this period is the headless statue of Kanishka. He is called the second Asoka. Kanishka deserves the place in the history of Mahayana Buddhism, as Asoka has in the Hinayana Buddhism.

Post Kanishka rulers

Kanishka's son Vasishka succeeded him. He (102-106 A.D.) had an insignificant rule over a small dominion of Uttar Pradesh and Madhya Pradesh. He was succeeded by Huvishka (106 A.D. to 138 A.D.). Huvishka was succeeded by Vasudeva (138 to 176 A.D.). The Kushana authority started declining in the North and the North-Western parts of India because of the revolts of the local chiefs. The extent of his empire was confined to the Mathura region only. After his death in 176 A.D. the Kushana authority began to disintegrate. He was succeeded by Kanishka II (180 to 210 A.D.) and he had authority over the Punjab, Seistan, Afghanistan, Kashmir and Bactria. Kanishka II was succeeded by Vasudeva II (210). The authority of Kanishka II and Vasudeva II was confined to the northern and north-western parts of India and they lost their hold over the Indian interior.

Decline

It was during the reign of Vasudeva that the decline of the Kushanas was set in. The internal revolts and external aggressions were the basic factors responsible for the downfall of the Kushanas. The Kushanas had weak successors who were incapable of carrying the administration. The Saka-satrapas of Western and Central India who had their allegiance to the Kushanas taking advantage of the weakness of their overlords declared their independence. Similarly the Nagas shook off their allegiance to the Kushanas. The Yasudeyas, the Malavas, the Kunindas, the Sakas, became independent. The Sassanian invasion from Persia was the external force at work which destroyed the Kushana authority.

WESTERN SATRAPS

In sub sections, 14.4.1 to 14.4.3 we will be examining the topics like Satrapal families, Nahapana and Chastana and Rudradaman.

Satrapal families

The Indian Governors of the Saka rulers were called Kshatrapas. This term was probably borrowed from the old Persian title of Kshathrapavan, meaning a provincial Governor. One of the early Satraps ruled the territories around Taxila. They belonged to the Kshaharata family and were related to the Satrapal house of Mathura. Another Satrapal house ruled the country around Mathura. They were originally Sakas and were later Indianised. The Satrapal house of Mathura was overthrown by Kanisha I.

The Satrapal system introduced by the Saka Parthians developed in Western and Central India into a regular institution under the Kushans. Although they were of the Saka Parthian origin, they ruled as vassals of the Kushana Kings. Among the western Satraps, the Kshaharata family ruled the Maharashta region and the Kardamakas ruled the Ujjain area. Bhumaka was the earliest known satraps of Western India. He belonged to the Khakharata clan of the Saka tribe. Not much is known about him. There is no evidence of the relationship between Bhumaka and Nahapana.

Nahapana

Nahapana (119 to 124 A.D.) was the greatest ruler of this dynasty. He took the titles of Kshatrapa, Mahakhatrapa and Rajan. Since he adopted the title Rajan, it is probable that he was an independent ruler and Kushanas had only a nominal authority over him. He ruled an extensive territory from Ajmer in Rajputana in the north to Nasik in Maharashtra in the South. He ruled over Kathiawar and Broach. He became a rival of the Satavahanas and snatched away a part of Maharashtra from them. Nahapana's son-in-law, Ushavadatta acted as the Governor of this region. Ushavadatta added Malwa to his principality. He built temple and caves for the Buddhists and the Hindus. A large number of silver coins of Nahapana were found. Ushavadatta played an important role in the administration of Nahapana. The Satavahana king Gautamiputra Satakarni defeated Nahapana. The

family virtually came to an end after the death of Nahapana and the Satrapal authority in Western India became temporarily eclipsed.

Chastana and Rudradaman

Chashtana was appointed as the Satrap of Ujjain. He belonged to the Kardamaka clan of the Sakas. Chashtana started his career as a vassal of the Kushanas in Sind. He restored the territories that had been snatched away by the Satavahanas. Chashtana issued coins engraved with the Satavahana symbols. He also got back from the Satavahanas the City of Ujjaini, which he made his capital. He assumed the title of Mahashtrapa. He appointed his son Jayadevan and grandson Kudradman to work under him as Kshatrapas. He died in 130 A.D. when his grandson Rudradaman ascended the throne.

Rudraman came from the region of Cutch and at Junagadh a lengthy inscription provides evidence of his achievements. He was able to restore the glory of the house by his efforts and also took up the title a Mahakshtrapa. He defeated a Satavahana king twice. His daughter was married to Satakarni, the Satavahana ruler. Rudradaman ruled the territory which included the areas of Akara (East Malwa), Avanti (West Malwa), Anupa, marta (North Kathiawar), Saurashtra (South Kathiawar), Svabhra (the region of the Sabarmati), Maru (probably Marwar), Kachha (Cutch), Sindhu (Sindhu), Sauvira (east of the lower Indus), Kukura (North Kathiawar), Aparanta (north konkan) and Nishada (West Vindhya and Aravali). He rebuilt the Sudarsana lake which was devastated by hug floods and heavy rains. He conducted the government on the advice of the council of ministers. He was well versed in grammar, polity, music finance and logic, etc. Except on the battle-fields he did not kill men and he adhered to this principle to the last day of his life. During his time Ujjaini became a centre of learning and cultural activities. The Sakas were now assimilated by Indian culture and society. Very little information is available about the successors of Rudradaman. The last Satrap Rudrasimha III was killed by Chandragupta II in 338 A.D. thus ended the Saka Satrapal house of Ujjain.

ADMINISTRATION AND CULTURAL ASPECTS

In sub sections, 14.5.1 to 14.5.3 we will touch upon the topics like administration, economic conditions and social life.

Administration

The Kushana administration was a blend of Indian and foreign elements. The kingdom was divided into various units such as Rashtra, Ahara, Janapada, Desa and Vishaya. The governance under Satraps of provinces and designations Kshatrapas and Mahakshatrapas were of Persian origin and borrowed from the Sakas. They believed in the divine right as is evident from their titles like Devaputra and Mahesvara. The Mathura inscription of Huvishka refers to a Devakula or a shrine; where the statue the grandfather of Kanishka was installed. Amatyas and Mahasenapati were installed as officers to Administer the territory. Dandanayaka and Mahadandanayakawere the other officers. There are references to Gramikas and Dadrapalas. The Kushana administration must have ensured safety which was responsible for progress and prosperity of the country.

Economic Conditions

Agriculture was the principal occupation. Different types of lands existed and on it several crops were cultivated. They initiated the means for the improvement to techniques of irrigation. By these innovative methods they improved and increased the production. Cattle rearing was another important profession encouraged in this period. However there were famines and efforts were made to overcome the crisis by initiating proper measures.

There were the professional groups who produced several articles of trade. Among those there were goldsmiths, coppersmiths, workers in glass and lead, workers in tin, brass, ivory and iron etc. produced several articles. The production and trade were normally handled by trade guilds. They accepted permanent deposits and helped in the development of trade. There were sea-farming merchants. There were attendant class, the entertainers, and other professionals worked to develop the economy of the period. During this period there existed a brisk trade with foreign countries. The establishment of law and order in the country and the absence of foreign invasion must have made the people prosperous. Commodities were sent from different parts of the empire of foreign countries. There were land routes through the North West and there were sea routes from the West coast. India had a favourable balance of trade with the Roman Empire.

Social life

Society was divided on the basis of birth. Brahmins occupied a position of privilege. There are references to marriages in the same caste between members following different professions and of varying status, but there is no reference to inter-caste marriage. Social life is well represented in a range of activities in the several sculptures. The ladies enjoyed considerable freedom and they were provided with separate apartments in the houses. There was no uniformity in the matter of dress which varied with region and people and the cloth used for dress varied with people from different regions and according to their status. People had their pastimes and recreations. Singing, dancing, music and other items of entertainment like dramatic performances and magical shows providing amusement to many. The musical instrument depicted in sculptures are cymbals, drums, harp, flute, lyre, mandoline, pan pipes and tambourine. Inscriptions record donations by pious people for their respective religious orders.

Religious Condition

It was during the Kushana period that Mahayanism made its appearance and the Buddhist religion was divided into two parts. Kanishka called the fourth Buddhist council to settle the Buddhist doctrines. On the whole Kushanas followed a policy of religious toleration. Brahmanism, Buddhism and Jainism flourished side by side. The performance of Vedic sacrifices was common. The Jains were also fairly active with their Ganas and Kulas. The Tirthankaras enjoyed the respect and adoration of all the schools. There are references to the cult of snake worshippers in many records.

Literature

The Kushana rulers were great patrons of literature and a large number of standard books were written in Sanskrit during their period. The Kushana literature used Buddhist themes and Sanskrit language. The most important writers of this period are Ashvaghosha and Nagarjuna. Ashvaghosha was the author of Buddhacharita and Saundarananda. He portrayed the life of Buddha with devotion and admiration in Sanskrit. Ashvaghosha was the author of the drama Sariputraprakarana. It deals with the story of conversion of Sariputra. It was during this period that Nagarjuna wrote the Prajnaparamita Sutra. Vasumitra wrote the

Mahavibhasha. Charaka wrote his famous treatise on Indian medicine. The other works attributed to this period are the Lalitavistara, Divyavadana, Suddharma-Pundrika and Milindapanha. Excepting Milindapanha, the other works are in Sanskrit.

Coinage

Kanishka I, Huvuishka and Vasudeva issued gold and copper coins. The later Kushana struck only gold coins. A large number of silver and copper coins were issued by Malavas, Yaudheyas, Arjunayanas, Audumbaras, Kunindas, etc. Large number of Roman gold coins were also imported into India. An interesting feature of the Kushana coinage is that the figures of the various deities worshipped by the different subjects living in the Kushana Empire and in its different parts were represented. Images of the deities from countries like Iran, Bactria and other neighbouring religions are also depicted.

GANDHARA ART

The Gandhara art flourished from about the middle of the first century B.C. to about the first century A.D. The province of Gandhar, the centre of Mahayanism, was so situated as to be the meeting ground of the Indian, Chinese, Iranian, and the Greco-Roman cultures. It was, therefore, quite natural for the province to absorb foreign ideas and influences. The real patrons of the Gandhara art were the Central Asian Sakas and Kushanas. They carried the art traditions of their Greek predecessors and protected the West-Asiatic Hellenism in their region. It was during the reign of Kanishka that a vast number of the Buddhist monasteries and stupas were constructed and Buddhist images were executed on the ideals of Greek art.

The Gandhara art is derived from the Hellenistic Art of Asia Minor and the Roman Empire. Accordingly, it is also known as Indo-Greek or Greco-Roman art. It was also called the Greco Buddhist School of art. The statues of Buddha and other divine figures were modelled, and draped according to the Greek art traditions. Olympian divinities of Greece provided characters and models to the Buddhist pantheon. Yaksha, Garudas, Nagas and even Vajrapani, with their usual Indian attributes, were conceived and represented in terms of the bearded Genji, Atlantea, Bachus,

Zeus Herakles, Eios, Hermes, or Poseidon. The Indian subjects were interpreted through the Greco-Roman modelling. The most important contribution was the evolution of an image of Buddha. The life of Buddha formed the inspiring motive of this art.

The Gandhara sculptures were found in the ruins of Taxila and in the various ancient sites in Afghanistan and the North-West Frontier province of Pakistan. They are mostly of images of Buddha and relief sculptures representing scenes from Buddha's life. They were carved in stone, stucco, terracotta and clay and appear to have been invariably embellished with gold leaf or paint. The best representative specimens are from Hadda Jaulian and Dharmarajika stupa at Taxila and from Hadda near Jalalabad. A large number of Gandhara art pieces were preserved in Peshawar, Lahore and other museums. These figures are characterised by an intensity of feeling and realism; their drapery is displayed in small and narrow folds, symmetrically arranged.

The Gandhara art was also visible in architecture. A very large number of Buddhist monastries were erected. A monastery had a votive Stupa and a dwelling place for the monks. The roofs of these chapels were so designed that a cupola alternated with a trefoil vault, each an architecturally decorative motif and depicting a separate construction. Cupola was Greek device and trefoil vault was the Indian device used in the Chaitya-hall. These were the distinctive features of the Gandhara architecture. The Gandhara style of architecture continued to be followed not only in the Kushana period but also in two subsequent centuries. It is a noteworthy feature that Gandhara art never took real hold upon India, because the Indians and Greeks were radically different and dissimilar in their culture. Its influence spread on one side through central Asia to China and Japan and on the other in India itself and by the seas to the islands of Southeast Asia.

Hellenistic motifs like the Corinthian capital, triangular pediments entablatures, medallions and mouldings were adopted for the stupas and edifices of monastries. To these Hellenistic adoptions were also added ornamental features of Parthian extraction. This is a graceful and artistic synthesis of some elements of Indian and Hellenistic cultures.

Mathura School of Art

About the beginning of the first century A.D., Mathura became very active art centre and in the succeeding centuries, it produced varied works of art and exported images to Central Asia and Taxila on one side and Sravasti, Prayag and Sarnath near Varanasi, on the other. The Mathura artists carried on the earlier sculptural tradition of Bharhut and Sanchi. Its tradition is best represented by a series of high relief sculptures on the front side of pillars and pillars-bases discovered at various sites of Mathura. These sculptures belong to the second century A.D. Mathura artists evolved Buddha images in their own way, independent of Gandhara artists. Besides the Buddhist images, Mathura artists in the Kushana period, carved out images of Brahmanical and Jain divinities and statues of Nagas and Naginis.

Let us sum up

It has been shown that the Greeks, Sakas, Parthians, and Kushana, came to India as invaders, but were absorbed in the Indian culture. The Indian society has adopted itself to the new environments and changing circumstances. The Mahayana sect of Buddhism developed and spread to the countries of Asia as far as Syria and China, Africa, Europe, Indo-China and Indian Archipelago. It led to trade and maritime enterprises. The period also saw the rise of classical Sanskrit and the various forms of Prakrit. The Gandhara school of art and architecture flourished. These aspects were told in this unit.

Check your Progress

1. Trace the political history of the Sakas and Pahlavas.

2. Write a note on the contributions of the Kushanas.

Glossary

- Chaitya** : A Buddhist place of worship
- Gandhara Art** : The Art form developed out of the mixture of Hellenistic and Indian art forms.
- Kshatrapa** : The Provincial Governor of the Sakas.
- Saka Era** : Inaugurated by Kanishka, (78. A.D.)
- Satrap** : The Provincial Governor of the Sakas.
- Stucco** : Images made out of lime mortar.
- Terracotta** : Figures made out of burnt clay.
- Yue Chi tribe** : A central Asian tribe who later became the Kushanas.

Answers to Check your Progress

1. Use the material in section 10.2.
2. Summarise the material in sections 10.5 and 10.6.

References

1. Romila Thapar, *Asoka and the Decline of the Mauryas*, 1973.
2. Kosambi, D.D., *An Introduction to the Study of Indian History*.
3. R.C. Majumdar, *Ancient India*.

Ref;

Chaitya - <https://www.google.com/search?q=Chaitya>

Satrap - <https://www.google.com/search?q=Satrap>

Stucco - <https://www.google.com/search?q=Stucco>

BLOCK III

Unit 11 : Rise and Consolidation of the Gupta Empire

Unit 12 : Gupta Administration

Unit 13 : Harshavardhana Administration and Social Life

Unit 11

RISE AND CONSOLIDATION OF THE GUPTA EMPIRE

STRUCTURE

Overview

Learning Objectives

Introduction

Sources

Foundation of the Gupta Dynasty

Chandragupta - I

Samudra Gupta

Rama Gupta

Kumara Gupta

Skanda Gupta

Last Gupta Rulers

Let us Sum up

Key Words

Answers to Check your Progress

OVERVIEW

The Guptas established their imperial rule in India for more than two centuries. This unit helps us to learn the political history of the Gupta empire.

LEARNING OBJECTIVES

By the end of the unit you should be able to

- explain the foundation the of the age of Gupta.
- discuss the consolidation of the empire by war and matrimonial alliances.
- describe the invasion of Huns and the decline of the Gupta.

INTRODUCTION

The empire of the Guptas was one of the most important rule which flourished in Ancient India after the Mauryas. The decline of the Mauryan empire gave way to the emergence of Satavahanas and Kushnas. The Satavahanas brought political unity and economic prosperity in the South. Almost the whole of Northern India was brought under one rule by the Kushnas. Like Satavahanas, Kushnas carried on thriving trade with the Roman empire. The fall of the empires of Satavahanas and Kushnas was followed by a century of confusion. Many independent states came into existence during this period. It was the Gupta empire which united the whole of North India under a strong rule for more than a century.

The most important feature of the Gupta age was the revival of Brahmanical religion. The Sanskrit literature reached its peak of glory during this age. The Guptas revived the political supremacy of native rulers in northern India in the fourth century A.D. Gupta Dynasty was founded in A.D. 320.

SOURCES

There is an abundance of sources throwing ample light on the history of the Guptas. Of the Puranas, Vayu Purana, Brahmanda Purana, Matsya Purana and Vishnu Purana give details regarding the political history of the Guptas.

The Dharmasastras like, Danda Nitisastra, the Kamandaga Nitisastra and Smritis are useful to reconstruct the history of the Guptas. The shastras and smritis were aimed to give instructions and social norms to the king and his people. The works of Visakadhata like Devichandraguptam and Mudrarakshasa are political dramas full of diplomacy and politics. It also throws light on the list of tribes in the time of Chandragupta-II.

The accounts of the Chinese traveller Fahien is called as FO-KUO-KI or Record of Buddhist Kingdoms. The accounts of Fahien give details about socio, economic and religious conditions of that time. The accounts of Itsing mention about the rule of Sri Gupta.

Inscriptions are very helpful in ascertaining the historical facts and conditions of the Gupta period. In the year 1888, Atfleet deciphered and published his, Corpus Inscriptions Indecorum, containing inscriptions of the early Gupta kings and their successors. Udayagiri Cave Inscription, the Mathura Stone Inscription and the Sanchi Stone Inscription mention about state and religion during the reign of Chandragupta-II.

The achievements of Skanda Gupta and Kumaragupta are mentioned in the Bhitari Pillar Inscription. A variety of seals were also excavated from Muzaffarpur district of Chandragupta-II and Kumara Gupta I. The seals supply the list, of civil and military officers of provincial and local administration.

The monuments found at Mathura, Banaras and Nalanda Schools of Art are very helpful to reconstruct the cultural history of this period. The coins of Chandragupta-I, Kumara Gupta I, Samudara Gupta and Chandra are found useful, to confirm the chronology and economic prosperity of the Guptas.

FOUNDATION OF THE GUPTA DYNASTY

The origin of the Imperial Gupta is obscure. Around A.D. 275 the dynasty of the Guptas came to power. The Guptas were possibly the feudatories of the Kushanas in the beginning. It was twenty-five years after the fall of Kushana rule, the Guptas emerged as a strong power. The inscriptions of Prabhavati Gupta and the accounts of Itsing mention about Sri Gupta. The first known ruler of the dynasty was Sri Gupta A.D. 240 - 280. Sri Gupta had assumed the title of Adhiraja and Maharaja. Ghatotkacha Gupta was succeeded his father, Sri Gupta and ruled over from 280 to A.D. 320. Ghatotakcha Gupta assumed the title Maharaja. Ghatotkacha is described as the first Gupta king and regarded as the founder of the Gupta dynasty.

Chandragupta-I (A.D. 320 – 335)

Chandragupta-I was the first eminent ruler of the Gupta dynasty. Chandragupta-I assumed the title of Maharajadhiraja or king of kings as a result of his conquests. He strengthened his political supremacy through matrimonial alliance. The important event of his reign was his marriage with a Lichchhavi princess, Kumara Devi. His son and successor was Samudra Gupta, who was also the greatest ruler of the Gupta dynasty. A majority of the historians accepted the fact that the matrimonial alliance definitely raised the political status of the Guptas. The states of the Guptas and the Lichchhavis were united only after the reign of Chandragupta-I.

Chandragupta-I wisely nominated his son, Samudra Gupta, as his successor to the throne. Samudra Gupta was not his eldest son but proved the most competent and successful amongst his sons. The last years of Chandragupta-I is not clear. Probably, Chandragupta became a hermit and died as such.

Samudra Gupta A.D. 335 - 375

Samudra Gupta himself proved to be a great conqueror and the most successful commander, who remained an undefeated ruler throughout his reign. The notable source of information about his political achievements was Allahabad Pillar Inscription. Allahabad Pillar Inscription was composed by his court poet and minister, Harisena. It explains about the various northern and southern expeditions of Samudra Gupta.

As per Allahabad Pillar Inscription, Samudra Gupta never knew a defeat. Hence, V.A.Smith called him the 'Napoleon of India'. After establishing a vast empire he performed Asvamedha Yaga, a symbol of imperialism. He also maintained good relations with the neighbouring states both in India and outside. The rulers of the frontier states either accepted the suzerainty or paid homage to Samudra Gupta.

We have Chinese evidence to show that Samudra Gupta had cordial relations with Mega Varman of Ceylon. The Ceylon king Sri Mega Varman sent an embassy to Samudra Gupta to erect a monastery at Bodhgaya. Samudra Gupta built a splendid monastery for the convenience of Buddhist pilgrims. Samudra Gupta patronized art and architecture. He was an accomplished scholar, learned in Vedas and Shastras, a poet of the highest order, a patron of learning and an excellent musician well versed in the seven notes of music. He had a vision to establish an All India Empire. He reorganized the system of government and administration. The empire of Samudra Gupta was extended from the Brahmaputra on the east to the Jamuna and Chambal on the west and from the foot of the Himalayas on the north to the Narmada on the south.

Rama Gupta

Samudra Gupta's son Rama Gupta, whose wife was Dhruvadevi succeeded Samudra Gupta. According to certain references of Visakhadhatta in his work, 'Devi Chandraguptam', he himself agreed to surrender his wife to the Saka king. Chandragupta-II went to the saka camp and murdered the Saka king. Then, Chandragupta-II killed Rama Gupta, captured the throne and married Dhruvadevi. There are differences of opinion among the historians regarding the reign of Rama Gupta.

Chandra Gupta-II A.D. 375 - 414

Chandragupta-II, the son and successor of Samudra Gupta was born to his chief queen, Dattadevi. He assumed the title, 'Vikramaditya', which means 'Son of Valour'. Chandra Gupta II was an efficient administrator and his reign of about forty years was said to be the most glorious in the history of India.

Chandragupta-II continued his father's policy of conquest. He was anxious to subdue the whole of northern India. He extended his territorial limits both by diplomacy and wars. Nine scholars of repute or 'Navaratnas' headed by Kalidasa adorned the court of Chandragupta-II. Kalidasa, the greatest poet and dramatist was a contemporary of Chandra Gupta II.

During his reign, the Saka kingdom became weak because of internal conflicts. Chandragupta-II took advantage of it and invaded the kingdom of the Sakas in A.D. 409. He killed the Saka chief, Rudrasimha-III, and annexed the territory. In order to commemorate his victory over the Sakas he performed 'Aswamedhayagna' and assumed the title, "Sakasi". "Sakasi" means the destroyer of Sakas. He strengthened his empire by matrimonial alliances with Nagas and Vakatakas. He married a Naga princess and gave one of his daughters in marriage to the Vakataka king Rudrasena-II.

Chandragupta-II led military expeditions in the East as well as in the North-West and advanced up to Bactria. Chandragupta was named 'Devaraja', 'Deva Sri Dhava' and 'Deva Gupta' as well.

The greatest of the military exploits of Chandragupta-II was his war against the Satraps. The Satrap king accompanied by his minister, Virasena Saba, and his general Amarkardave. Rudra Simbal III, the ruling Satrap, was defeated, dethroned and slain and his territories were annexed.

Chandragupta-II issued gold, silver, and copper coins. In one type of his gold coins, he is represented as slaying a lion. Chandragupta-II's empire included practically the whole of northern India and stretched from the Bay of Bengal to the Arabian Sea. The western extension facilitated sea trade. The main reason for the economic prosperity of his age was the immense economic advantage of Indian commerce with the western world.

Chinese pilgrim Fahien visited India during the reign of Chandragupta-II. Fahien came to India to collect Buddhist works. The account of Fahien mentions that the Government of Chandragupta-II was very efficient. The people were happy. The criminals were punished on the basis of circumstances and nature of the crimes and the punishments ranged from fines to mutilation of limbs. Throughout his empire, the people strictly followed Ahimsa.

Fahien mentions that there were free hospitals for the poor, orphans, widows and cripples. The account also refers to the desolate condition of Buddhist centres like Gaya, and Kurinagara. The Gupta kings greatly patronized the progress of Hinduism.

Kumara Gupta A.D. 415 - 455

Chandragupta-II was succeeded by his son, Kumara Gupta. He brought necessary changes in the administration. He successfully reigned the kingdom for about 40 years. He performed 'Aswamedha' sacrifice. According to the Mandasor Inscription, Kumara Gupta-I conquered the western Malwa and annexed it. Kumara Gupta's rule seems to have been badly shaken towards the close of his reign.

In between the conquest of a river Narmadha which his strained relations with the Vakatakas ultimately resulted in the hostility of Pushyamitra towards the close of his reign. In the later part of his rule he faced the invasion of Huns. His son Skandagupta defeated the Huns. Kumara Gupta kept intact the vast empire inherited from his father. Also, he maintained peace and prosperity within its frontiers. The foundation of the Nalanda University was the most important socio-cultural event of the reign of the Kumara Gupta. He performed *asvamedayaga* as well assumed titles like Mahendraditya, Srimahendra, Aswamedha Mahendra etc. The period of the Gupta greatness seems to have come to an end with Kumaragupta's reign.

Skanda Gupta 455 - 467 AD

Skanda Gupta has been regarded as the last great Gupta ruler. Skanda Gupta was away from the capital when Kumara Gupta died. But Skanda Gupta, after returning from his victorious campaign against Pushyamitras probably ascended the throne. However, the situation became worst due to the internal problems. But, practically after the death of Skanda Gupta. Some of his feudatories revolted to ascertain independence. They issued debased coins, which created a deep economic crisis in the empire. Skanda Gupta's victory over Pushyamitras saved the Gupta empire, but it was invaded by the Huns. Skanda Gupta rallied his forces against the Huns and defeated them. Skanda Gupta assumed the title of Vikramaditya in celebrating the victory over the Huns. He maintained the power, glory and

prestige of the Gupta empire. The threatening invasion of Huns materialized during the reign of Kumara Gupta's successors. The successors of Skanda Gupta could not keep the empire intact. He died in about A.D. 467

Last Gupta Rulers

Pura Gupta (A.D. 467- 469) succeeded the throne at a very old age after the death of his step brother, Skanda Gupta. Too many military campaigns of Skanda Gupta against the Huns taxed heavily the resources and the treasury of the empire. Pura Gupta ruled and died within two years. He did nothing to check the disintegration of the empire. Budha Gupta succeeded Pura Gupta. After Budha Gupta, Kumara Gupta-II ascended the throne of Gupta dynasty in A.D. 474.

Budha Gupta was the son of Pura Gupta. Budha Gupta ruled for about twenty years. The provincial governors of Budha Gupta set themselves as independent rulers. The succession question and the invasions of the Huns and the Vakatakas together led to the decline of Gupta Empire.

Check your progress

1. The most important feature of the Gupta Age was the revival of _____
2. Name the ruler who assumed the title of Vikramaditya.
3. Explain the sources for the study of the Gupta.
4. Describe the achievements of Chandragupta II.

Let us sum up

The Guptas established their empire on the ruins of the Kushanas and Satavahanas. Sri Gupta was responsible for the origin of the Gupta empire. Samudra Gupta and Chandra Gupta II were the important rulers of the Guptas. The reign of Chandra Gupta II witnessed the high watermark of the Gupta empire. It was Samudra Gupta who enlarged the Gupta Kingdom enormously. Samudra Gupta defeated more than 20 kings of North India and Deccan. After the reign of Chandra Gupta II the greatness of the Gupta

empire come to an end. The invasion of the Huns and the Vakatakas brought the Guta empire to the end.

Key words

Revival, Traveller, Consolidation, Obscure, Eminent, Navarathanas, Inherit.

Answers to check your progress

- 1) Use the material in section: 11.1
- 2) Use the material in section: 11.3.6
- 3) Use the material in section: 11.3
- 4) Use the material in section: 11.3.4

Glossary

1. Revival : an improvement in the condition
2. Traveller : a person who goes from one place to another
3. Consolidation : the action of making something strong as combining many together
4. Obscure : not discovered ; uncertain
5. Eminent : famous and respected within a particular
6. Navarathanas : a group of nine extraordinary people in the court of Akbar
7. Inherit : receive from previous holder as a heir at his death

Ref;

Revival - <https://www.google.com/search?q=Revival>

Traveller - <https://www.google.com/search?q=Traveller>

Eminent - <https://www.google.com/search?q=Eminent>

Inherit - <https://www.google.com/search?q=Inherit>

Unit 12

GUPTA ADMINISTRATION

Structure

Overview

Learning objectives

Introduction

Central Government

Provincial Administration

Judicial Administration

Literature

Art and Architecture

Religious Conditions

Social and Economic Conditions

The Huna Invasion and the decline of the Gupta Empire

Let us sum up

Keywords

Answers to check your progress

OVERVIEW

The administration of the Guptas was founded on the Historical traditions and modified to the conditions of times. This unit helps us to learn about the administrative structure, developments in the fields of literature, art and architecture and the end of the Gupta empire.

LEARNING OBJECTIVES

After reading this unit you should be able to

- explain the Gupta administration.
- describe the Social and Economic life as well as Cultural developments.
- outlines the decline of the Guptas.

INTRODUCTION

The Gupta period politically was an age of Indo-Aryan revival. The Guptas were undoubtedly the representatives of the Aryan Kshatriya tradition and champions of Aryan cause against Aryavarta's adversaries. The victorious career of the warrior kings had led to the foundation of the greatest empire in India since the time of the Mauryans. The happy and the contented life of the people and their affluence found expression in the many sided development of culture.

We have a glimpse of the general characteristics of the Gupta imperial administration in the valuable account of the Chinese pilgrim Fahien. Fahien visited Northern India during the reign of Chandragupta II. Guptas achieved political unity. Their strong arms could establish such peace and order that a solitary pilgrim from abroad had no reason to complain of the molestation by robbers. It redounds to the glory of the Guptas that they gave their subjects the benefits of "Gupta peace" without resorting to those harsh methods of police control and criminal justice that had disfigured the administration of the Maruryans.

CENTRAL GOVERNMENT

The administration of the Guptas cannot be justly claimed to be original. It was founded on the historical traditions of the past, improved upon and adopted to the conditions of times. Though not original, it was at once imposing, efficient and benevolent. The king was all powerful and regarded as the representative of God on earth. However, the Gupta king did not claim any infallibility on account of his divine origin. The king was required

to wait upon elders, study the art of government and cultivate righteousness. Irreligious and tyrannical kings were condemned. The Gupta king was expected to build up his body well so that he could successfully discharge the duties of the high office. The successions to the throne were normally hereditary. But in some cases the king was nominated.

The king controlled the whole machinery of the government and had the largest responsibility in the formulation of the policy. The king was assisted by a body of high officials, Mantrin (C.M.) Sandhivigrahika (Minister of peace and war) and Akshya Patalika (Minister of records). These ministers along with the Yuvaraja formed the council of ministers. Kanohuki was an officer, who acted as the agent between the king and the council of ministers.

A large number of officials were employed by the Gupta rulers to carry on the administration of the country. Some important officers were Rajapurusha, Rajanayaka, Mahapratihare, Mahasamanta, Ranabhadagarika (In-charge of military Stores).

PROVINCIAL ADMINISTRATION

A study of the Gupta inscriptions reveals that there was a hierarchy of administrative divisions from top to bottom. The Gupta Empire was divided into provinces called 'Desas' and 'Bhuktis'. The Desas were governed by officers called Goptris. The Bhuktis were governed by Uparikas. Deshas and Bhuktis were again divided into Vishayas or Pradeshas. The Vishyas or districts were administered by Vishayapati.

Vishya was divided into a number of villages. The village was the lowest unit of administration and was administered by Gramikas. The Gramika was assisted by a council of village elders.

JUDICIAL ADMINISTRATION

The Gupta inscriptions refer to such judicial officers as Mahadandanayaka, Mahakshapatalika etc. Mahadandanayaka perhaps combined the duties of the judge and a general. According to Fahien, punishments were very lenient. Criminals were fined lightly or heavily according to the circumstances of each case. Even in cases of repeated attempts at

rebellion, the punishment was only the loss of the right hand. However, the testimony of Fahien is not accepted and it is pointed out that punishments were rather harsh in the Gupta period. The most brutal form of capital punishment was infliction of death by elephants.

Fahien has nothing but praise for the Gupta administration, which was mild, benevolent and free from bureaucratic tyranny. "The people are prosperous and happy without registration or official restrictions. Those who want to go away, may go, those who want to stop may stop."

The administration of civil law was a happy combination of justice and humanity. The people had a hand in the administration as the government was decentralized. The local bodies enjoyed a large number of powers.

The Gupta administration is a striking contrast to the administration of the Mauryas. The Mauryan rule was characterized for the severity of criminal law, vexations of official regulations and by the hateful system of espionage. All these were conspicuously absent in the Gupta period. The Gupta administration was mild and at the same time efficient.

LITERATURE

The Gupta period witnessed a great literary impulse particularly of Sanskrit language. This epoch is usually called "The Augustan Age" of Sanskrit literature. Classical Sanskrit, after 500 years of evolution from the time of Panini reached its zenith now. The rededication of the major puranas took place in this period. The rewriting of Mahabharata alone should give a prominent place to the Gupta period. The Bhagavata, the Skanda, Siva, Matsya, Vayu and Brahmanda puranas representing the earlier traditions were rewritten during the Gupta age.

Kalidasa was the greatest poet and dramatist of the period. Kalidasa was author of Abhignana Sakuntala. His skill in lyric poetry is exhibited in Meghaduta and Ritusamhara. Visakhadatta, the author of Mudraraksasa and Bhojaka, the author of Mrichchhakatika also belong to this period. Panchatantra, the most remarkable treasure house of tales is of this period. Among the other great poets, mention may be made of Bharavi, Dandi, Subandhu, the lexicographer. Amarasimha and the famous jurist Yajnavalkya. Indian speculative philosophy also attained prominence.

Vatsayana wrote Nyayabhashya on the Nyaya system of philosophy. Vasubandhu wrote many books on Mahayana and Hinayana philosophy.

There was a remarkable progress in the field of medicine, mathematics, astronomy and astrology. Aryabhatta, Varahamihira and Brahmagupta were “the foremost astronomers and mathematicians of the World.” Varahamihira was not only an astronomer but also an expert in all branches of natural science. Truly “it could be said that the scholars of the Gupta period were gifted with an insatiable scientific curiosity, a desire to go forward in seeking knowledge and a courage in facing conclusions, which is almost modern in its outlook”.

ART AND ARCHITECTURE

The achievements in the field of fine arts, sculpture and painting were marvelous. The Gupta art was essentially Indian, free from foreign influence. In spite of the destruction of many of the monuments due to invasions, some still remain to show the splendour of the Gupta art. The temple at Bhumra dedicated to Siva and the Ajaigarh temple are examples. The famous Dasavatara temple at Deogarh is also assigned to this period.

The Madura School of sculpture continued to influence for a longer time than the other great artistic centres of the north. The Gupta art is generally considered the culmination of classical art which had its beginning very early. Gupta art has been praised for its intellectuality.

Specimens of Gupta paintings are found at Bagh, Ajanta (India), Sugiya in Ceylon. The paintings of the Gupta Age show “the art at its best”. The Gupta craftsmen were very successful in working on metals. The huge iron pillar at Delhi made of wrought iron testifies to the metallurgical skill of the period. The Gupta coins are noted for their variety and beauty.

RELIGIOUS CONDITIONS

The Gupta kings patronized Brahminism and hence Gupta Age was a period of Hindu renaissance. The Gupta kings were tolerant towards other religions though they styled themselves as Paramabhagavatas. The figures of Lakshmi and Garuda are found on coins of this age. Temples were built for various Hindu Gods and goddesses. Different religious festivals were

celebrated. The Puranas, the Mahabharath and the Buddhist texts were rewritten and took the final form. Vasubandhu, a Buddhist scholar was patronized by Sakudragupta. Anavarkadeva, the commander of Buddhism was popular in India, but the Buddhist Centres like Kapilavastu, Kusinagaa and Buddha Gaya were in a deserted condition.

SOCIAL AND ECONOMIC CONDITIONS

The economic conditions and the life of the people of this period were generally prosperous due to increased overseas trade both with the west and the East. Use of silk had become a general practice. Kalidasa specially mentions about the Chinese silk in his works. There was notable progress in the fields of agriculture, industry, trade and commerce. Every industry had its own occupational guild. Some of the guilds also acted as banks. Tamaralipti in Bengal and Barukachacha in Baharastra were the flourishing parts. The issue of large number of gold and silver coins by the Gupta rulers speak of the economic prosperity of the period.

There was the revival of Brahminism. The people competed with one another in practicing dharma. Fahien says, "Throughout the country, no one kills any living thing, nor drinks wine, nor eats onions or garlic, but Chandalas were segregated." Sati was not common. The Chandalas lived outside the villages, ate meat and consumed liquor. People never locked their houses or used documents in their financial transactions. The rich and the prosperous maintained charitable institutions for the poor. There were free hospitals for the poor maintained by the rich.

THE HUNA INVASION AND THE DECLINE OF THE GUPTA EMPIRE

The Hunas or Huns were nomads belonging to Mangolia. They hailed from the regions beyond the Gobi desert. The Hunas divided themselves into two groups. One group marched towards Europe. The other group settled in the valley of the Oxus invaded Persia and India. In the 5th century A.D. this group is known as the white Huns or Eppthalities. They operated from Kabul.

The Huns started their invasions during the closing period of Kumaragupta. They were driven back by Skandagupta about 455 A.D. The Huns renewed

their incursions and occupied Gandhara. They pushed their way upto Eastern Malwa, under the leadership of Toramana. He conquered Vallhi and extended his influence in the northern, western and central India.

Mihirakula succeeded his father Toramana. His capital was Sakala. He persecuted many Buddhists. Yasodharman of Malwa organized a confederacy against the Huns. He defeated Mihirakula and took him as a prisoner. Mihirakula was set free on the condition that he would quit India. On his release, Mihirakula became the ruler of Kashmir, after dethroning his host. He was finally driven out of Kashmir and on his way he died. After Mihirakula's departure, Yasodharman of Malwa conquered and ruled over a great part of the Gupta Empire. The Makhari and later Gupta declared independence after the death of Yasodharman. Thus Yasodharman, Manukhari later Guptas. Vakatakas and Huns were responsible for the down fall of the Guptas.

The short time rule of the Huns was significant in the world history for their barbarous raids. The glorious empires of the world were destroyed by the Huns. While Atilla became the scourge in Europe, Mihirakula played the same role in India. Dr.Smith considers the Huns invasions to be "a turning point in the history of northern and western India, both political and social." The Hun invasions destroyed the political system of the Guptas and the political unity of India. It took nearly 150 years for the Indo-Aryans to revive the Hindu tradition under Harsha.

The Huns, embraced Hinduism and joined the Hindu society. This also contributed to the rigidity of the caste-system.

Buddhism suffered severe persecution by the Huna rulers. The Hunans destroyed Buddhist monasteries and hastened the decline of Buddhism.

Check your progress

- 1) Explain the administration of the Gupta empire.
- 2) Discuss the decline of the Gupta empire.

Let us Sum up

“Thus the age of the great Guptas was an era of resplendent glory. It was an age of triumphant nationalism and dazzling imperialism, of benevolent administration and ordered freedom; of fruitful activity and wide spread prosperity; of dynamic geniuses and progressive commerce. In short striking success stamped the age and elegant glory clothed it. Verily, it was the Golden Age of India.”

In short, the homeless, brutal race came all the way from central Asia only to be absorbed into Hindu-fold.

Keywords

Fahien, Akshya Patalika, Desas, Varahamihira, Mantrin, Sandhivigrahika, Yuvaraja, Ranabhadagarika.

Answers to Check your Progress

1. Use the material in section: 12.1 to 12.3
2. Use the material in section: 12.8

Glossary

- | | | |
|--------------------|---|----------------------------|
| 1. Akshya Patalika | : | an in exhaustible vessel |
| 2. Desas | : | a village community |
| 3. Varahamihir | : | an ancient astronomer |
| 4. Mantrin | : | a minister |
| 5. Sandhivigrahika | : | foreign relations minister |
| 6. Yuvaraj | : | prince |
| 7. Ranabhadagarika | : | brain child |

Ref;

Desas - <https://www.google.com/search?q=> Desas

Mantrin - <https://www.google.com/search?q=> Mantrin

Yuvaraj - <https://www.google.com/search?q=> Yuvaraj

Unit 13

HARSHAVARDHANA ADMINISTRATION AND SOCIAL LIFE

Structure

Overview

Learning Objectives

Introduction

Sources

Administration

Buddhism

Hiuen - Tsang (630 A.D. - 642 A.D.)

I-Tsing (672 A.D.)

Let us Sum up

Key Words

Answers to check your progress

OVERVIEW

Reign of Harsha is said to be the last Hindu rule in ancient India. In this unit we learn about the condition of north India during the 6th century A.D. and the rule of Harsha.

LEARNING OBJECTIVES

After reading this unit you should be able to

- explain the Harshavardhana and his Administration
- discuss the social Condition of North India.

INTRODUCTION

After decline of the Gupta Empire, there arose a number of independent kingdoms, namely, Aulikaras of Mandasor, Maitrakas of Valbabhi, Maukharis of Kanauj, the Gaudas of Bengal and the Vardhanas of Thaneswar. Among the independent kingdoms Vardhana dynasty of Thaneswar was founded by Pushpabhuti. The important ruler of this dynasty was Prabhakara Vardhana who ruled about the 6th century A.D. He had two sons Rajyavardhana, Harshavardhana and a daughter Rajashri. Prabhakaravardhana successfully rebelled the attacks of the Huns. He gave his daughter in marriage to Grahavarma of Kanauj.

After Prabhakara Vardhana, Rajya Vardhana was crowned. Rajya Varman defeated Devagupta, as his brother –in-law Grahavarman was killed and his sister was imprisoned by Devagupta of Malwa. But Rajya Vardhana was treacherously murdered by Sasanka, king of Gauda who was an ally of Devagupta. It was in such a critical situation Harsha ascended the throne and saved his sister Rajasri.

SOURCES

We get more precise information about Harshavardhana than any other king of Ancient India. The sources for the study of Harsha are Bana's Harshacharita, Hiuen – Tsang's writings, the Madhuban plate Inscriptions, the Sonpat Inscription, the Banasahera Inscription and the Aihole Inscription of Pulakesin II.

Harsha Charita is a biography of Harsha written by Bana. It is a detailed history of the reign of Harsha and his ancestors. Bana gives a true picture of the social conditions of the period and Harsha's military campaigns and religious learnings. In this respect it is of great historical value. But the

account is incomplete. Hiuen Tsang, who visited Harsha's court, has recorded his observations in his "Travels of the western world". He gives information about Harsha, his court, Patronage of Buddhism.

In 606 A.D., at sixteen, Harsha ascended the throne. He was offered the extended empire. He defeated Devagupta and made Madhavagupta, king of Malwa. He also defeated Dhruvasena II and gave him his daughter in marriage. About 634 A.D., he attempted to cross the Narmada but was defeated by Pulakesin II, the king of Western Chalukyas, on the banks of Narmada. This river became the southern boundary of his empire. Harsha led an expedition against Bengal, defeated Sasanka and annexed to his kingdom. In 643, A.D. he conquered Kongoda (Ganjam).

He maintained diplomatic relations with China. He sent an embassy in 641 A.D. to the Emperor Tai Tsung of China. Chinese missions were sent to India in 643 and 646 A.D. Harsha died before the arrival of the third Buddhist mission.

ADMINISTRATION

Harsha was a benevolent ruler. He was helped by a Mantri parishad. His empire was divided into Bhuktis, Vishayas and Gramas. The village administration was in the hands of the village headman "Gramaksha – Patalika". He was assisted by a body called Karanikas. Harsha collected one sixth of the produce from lands as revenue. Officers received grants of lands instead of salary. Public records were maintained.

Criminal law was more severe than in the Gupta times. Imprisonment for life, banishment and mutilation of limbs, were the usual punishments. Roads were less safe and crimes were more frequent.

BUDDHISM

Harsha emulated Asoka in making provision for charity. He built many institutions for the benefit of travellers, the poor and the sick. He used to arrange quinquennial assembly at Prayag. The proceedings lasted for 75 days. After worshipping Buddha, Surya and Siva on the first three days, he distributed all the wealth, which he accumulated during the preceding five

years among the Buddhist monks, Brahmanas, Jains and the poor. The last such assembly, the sixth, was attended by Hiuen Tsang.

According to one view, Harsha actually became a convert to Buddhism like Asoka. Prabhakara Vardhana was a saivite and even Harsha worshipped Siva and Surya, along with the Buddha in the assemblies at Prayaga. Harsha continued the worship of Siva and Surya and was tolerant of other faiths. (Mahamokshaparisad) During the later part of his life, he was attracted towards Mahayana Buddhism, due to the influence of his sister and of Hiuen-Tsang. He created a number of Buddhist stupas and monasteries. Rest houses were built and arrangements were made for the supply of free food and medicines to the poor and the sick. He held conferences of Buddhist monks. Even Brahmins and Jains attended them. He built in Kanauj a splendid monastery at Kannauj with a tower of 100 feet and installed a golden statue of the Buddha.

Harsha was a great patron of learning. He himself was a great scholar and an author of Sanskrit dramas, Nagananda, Ratnavali and Priyadarsika. He was always among learned men. Bana was the author of Harshacharita and Kadambari. Mayura, Diwakara and Bhatruhari are also said to have adorned his court. He evinced great interest in education. He made large endowments to the famous Nalanda University, which attracted a large number of students from all directions.

HIUEN – TSANG (630 A.D. – 642 A.D)

Hiuen -Tsang is called “the prince of pilgrims”. He visited India during the reign of Harshavardhana. Not being satisfied with the Chinese translation of the Buddhist scriptures, this pious Buddhist monk set out on his pilgrimage. He arrived in India in 630 A.D. He spends 12 years in India visiting the assemblies Kanauj and Prayag. He visited Buddhist sacred places. He studied at Nalanda University and became the master of the Buddhist law. His work on India “Siyuki”, is a treasure house of information about the condition of India.

Hiuen - Tsang was much impressed by the prosperity of India. Silver and gold coins were in circulation. People ate healthy and costly food. Kanauj was the most important city in North India. There were beautiful gardens,

palaces, tanks and museums besides Buddhist monasteries and two hundred Hindu temples.

Hiuen - Tsang stated that the Nalanda University received endowments from kings and the rich people, belonging not only to India but also to the Hindu colonies of South-East Asia. There were eight colleges and ten thousand students and teachers. Beside Nalanda, other states of learning were Vallabhi, Vikramasila and Taxila. Hiuen - Tsang stayed in Nalanda, where he learnt Sanskrit and rose to the position of the Vice-Chancellor. The cosmopolitan character the Universities and great learning of the teachers were highly praised by him. He showed high regard to scholars like Dharmapala, Seelabhadhara and Jeenamitra. Even after returning to China, he continued to correspond with his teachers at Nalanda.

He visited the court of Harsha, who was attracted to Buddhism owing to his influence. He spend some time in the monasteries at Mahabodhi, Monghyr and other places. He visited Vengi, which was ruled by the Eastern Chalukya king, Kubja Vishnu Vardhana (639 A.D.) He also visited the Amaravati stupa. The monasteries at Smaravati were empty. Hiuen - Tsang visited Kanchi the capital of the Pallava kingdom (640 A.D.) Narashimhavarman was the then king. In 641 A.D., he visited the kingdom of Pulikesin II.

I-TSING (672 A.D)

I-Tsing alighted at Tamralipti in 671 A.D. He visited Nalanda, where he was robbed by thieves. He visited Rajagriha, Bodhgaya, Vaisali, Kusinagara, Kapilavastu, Sravasti and Kasi. He stayed at Nalanda for ten years went back home with copies of Buddhist scriptures.

Check your progress

- 1) List the various kind of sources for Harsha's administration.
- 2) Write a note on I-Tsing

Let us Sum up

Harsha was “at once a prince, a poet, a warrior and a man of letters”. Thus we find in Harsha, a happy blending of the qualities of Asoka and Samudragupta. Like Samudragupta, he led a number of expeditions and achieved the political integration of Northern India by his brilliant victories. Like Asoka, he devoted himself to the spread of Buddhist ideals. He led his people along the path of material prosperity and spiritual elevation. Harsha, sometimes is compared to Asoka. Like the great Moghul, Harsha extended his religious toleration to all, held discourses on religion with the leading scholars of all faiths and perfectly indifferent to the higher call of religion. Like Akbar, he was a military monarch for the greatest part in his reign. His reign may be said to mark the culmination of Hindu culture.

Key words

Harshacharita, Hiuen - Tsang, I - Tsing, Nalanda University

Answers to check your progress

1. Use the material in section: 13.2
2. Use the material in section: 13.6

Glossary

- | | |
|-----------------------|---|
| 1. Harshacharita | : the biography of Harsha |
| 2. Hiuen-Tsang | : a Chinese Buddhist member who visited Court of Harsha |
| 3. I-Tsing | : Chinese Monk famed as traveler |
| 4. Nalanda University | : Higher Educational Center in Ancient India |

BLOCK IV

Unit :14 History of the Deccan: The Satavahanas – The
Chalukyas of Vatapi – The Rashtrakutas

Unit 14

HISTORY OF THE DECCAN: THE SATAVAHANAS - THE CHALUKYAS OF VATAPI - THE RASHTRAKUTAS

STRUCTURE

Overview

Learning objectives

Introduction

Sources of the Satavahanas

History of the Satavahanas

**Religious, Social and Economic Conditions under the
Satavahanas**

The History of Chalukyas

Origin

Pulakesin II (610-642 AD)

The Western Chalukyas of Kalyani

The Eastern Chalukyas

The Importance of the Eastern Chalukyas

The Rastrakutas

The Achievements of the Rashtrakutas

Let us Sum up

Key words

Answers to check your progress

OVERVIEW

In this unit we shall try to learn about the reign of Satavahanas, the Chalukyas of Vatapi and the Rastrakutas who succeeded the Mauryan in deccan.

LEARNING OBJECTIVE

After reading this unit you should be able to

- discuss the history of the Satavahanas and the religious, social and economic conditions.
- describe the chalukyas and their importance.
- explain the Rastrakutas and their achievements.

INTRODUCTION

The downfall of the Mauryan Empire gave rise to the growth of many independent states as well as to the foreign invasions. Among the various invading tribes, the prominent were the Sakas (also called Scythians), Parthians (sometimes called Pahalavas) and the Greeks (also known by the name of Yavanas). The Sakas of Central Asia first established their sway in Sind about 75B.C. Under the Kushans, the Sakas spread their authority to other regions of India, perhaps as the viceroys of the Kushan rulers. The Saka power rose to its heights under Nahapana. The territories of the Saka empire extended as far as Ajmer in the North and Poona in the South. At the same time, another important and powerful state that existed in South India was the Satavahanas. The Satavahanas had extended their sway over the whole of the Deccan and South Indian Peninsula, sometimes even controlling Magadha and Malwar. Towards the end of the first century A.D a fierce struggle ensued between the Satavahanas and the rising power of the Sakas which lasted for more than two centuries.

SOURCES OF THE SATAVAHANAS

The writings of the Periplus of Erythraean Sea' written about A.D. 70 and 80 gives a sad description of the declining power of the Satavahanas. It appears to us that the fortunes of the Satavahanas became very low for about one century, from the death of Satkarni I, end of first century B.C. to the commencement of the reign of Gautamiputra Satakarni beginning of the second century A.D. The Satavahanas became the vassals of the Saka ruler Nahapana. It is also believed that Nahapana had married his daughter Dakshamitra to Satavahana Rishabhadatta. Therefore Nahapana allowed Rishabhadatta to act as his viceroy in his Southern province, then the land of Satavahanas.

HISTORY OF THE SATAVAHANAS

The Satavahanas established their sway in the area forming the deltas of Godavari and Krishna rivers. Their empire lasted for about four and a half centuries. In the days of its glory, the territories of the Satavahanas extended over the whole of the Deccan, sometimes spreading even in Northern India up to Magadha. The downfall of his empire was caused by the growing power of Sakas. There were long wars between the Satavahanas and the Sakas in the first and second century A.D. In the third century A.D. this great empire gave way to various minor, independent dynasties.

The Satavahanas are also known by the name of the Andhra's. The history of the Andhra's can be traced to a very remote past. In the Vedic work 'Aitareya Brahamana' they are mentioned as living to the South of Vindhya. A tradition says that they were the descendants of the Vedic Seer Visvamitra. An inscription of Asoka (256 B.C.) mentions them as semi-independent people. Pliny, the geographer (1st century A.D.) speaks of the Andhras as a powerful state with fortified towns, and large armies. He mentions that they had 30 walled towns, numerous villages and an army of 100,000 infantry, 2,000 cavalry and 100 elephants. The Puranas mention that 30 Satavahanas kings ruled for over 460 years. Another version is that there were 19 kings who reigned for a total period of 300 years.

It is very difficult to determine the exact date of the foundation of the Satavahanas power. Simuka was the founder of the dynasty. He belonged

to the Satavahanas family. That is why, the later Andhra rulers called themselves by the name of Satavahanas. Simuka was succeeded by his brother Krishna (also called Kanha) who extended the territories of the Satavahanas Kingdom up to Nasik. But, it was in the times of Satakarni, the son of Simuka, that the empire rose to greater heights of prominence. He is said to have conquered Malwa and performed twice an asvamedhayaga (horse – sacrifice). He issued a large number of coins, which indicate that his reign was that of great prosperity. Among the rulers, who followed Satakarni, Hala as a lover of literature was very prominent. He compiled 'Saptasati', a collection of 700 erotic 'gathas' (verses) in Maharashtri language of those days. The Satavahana power received a grave set-back at the hands of the weak successors of Hala and for about a century, the Satavahanas dynasty was eclipsed from power. The Satavahanas recovered both their power and glory under Gautamiputra Satakarni. He is described as the destroyer of the Sakas, Pahlavas and Yavanas. He overthrew Nahapana and killed him in the battle. Later, he re-struck large numbers of silver coins of Nahapana. His achievements are recorded in glowing terms by his mother Gautami Balasari in an inscription at Nasik. Dr. Radha Kumud Mookerjee writes that Gautamiputra was not merely a militarist. He was equal to the tasks of peace. He reformed society of its abuses, upholding the interests of all its four castes.

Gautamiputra was succeeded by his son, Pulumayi. He married the daughter of Rudraman, the Saka Satrap of Ujjain. This matrimonial alliance did not prevent Rudraman inflicting two crushing defeats over his son-in-law and recovering the territories lost by the Sakas to Gautamiputra Satakarni. The last great Satavahana ruler was Yajna Satakarni. Yajna Satakarni revived the glory of Gautamiputra Satakarni and conquered the Southern dominions of the western Satraps. The coins issued by Yajna Satakarni contain figures of ships, probably indicating the naval power of the Satavahanas. The Kingdom was split up into various principalities. Andhrapatha passed to the ikshvakus before the middle of the third century. The Pallavas of Kanchi conquered both Andhrapatha and the Satavahaniya district before the end of that century.

RELIGIOUS, SOCIAL AND ECONOMIC CONDITIONS UNDER THE SATAVAHANAS

At the height of their power the Satavahana Kings governed the Deccan from sea to sea. The ports of the Western Coast were also in their possession. This brought immense prosperity to them. Rawlinson writes that Paithan and Tagara (the modern Ter in the Hyderabad State) were the great emperors known for the distribution of trade from both the Arabian Sea and the Bay of Bengal. Paithan is described by contemporary Jain writers as a prosperous town with splendid temples, palaces, and wide streets, surrounded by high walls and a moat. Roads must have been good and communications easy, for the Nasik cave inscriptions record donations from inhabitants of Sind and Northern India, while on the other hand Nasik Merchants were among the donors to the Bharhut Stupa near Allahabad.

Now coming to the administrative structure of the State, the Kingdom was divided into provinces governed by separate hereditary Chieftains. They were formally appointed by the King. King was the supreme head of the polity. The local administration was, however, left to the local functionaries subject to over-all control of the royal officials. The units of the local administration were called 'Aharas' or 'Janapadas'. They were governed by the administrators called (1) 'Amatyas or Civil governors or (2) Military governors known as 'Mahasenatpatis or (3) local chiefs called 'Mahabhoja' or 'Raja' or Maharathi. To quote an instance, an 'Amatya' ruled in Aparanta and Goverdhana. A 'Maharathi' was placed at Nanaghat, Kanheri and Karle. Mahasenapatis ruled in Nasik, under Yajnasri Satkarni and in Bellary under Pulumayi. These military governors later founded independent kingdoms when the Satavahana empire declined. Below them there were district officers. The districts were further divided into villages.

There seems to have been no antagonism among various sects. Buddhism and Brahmanism were flourishing side by side. The Satavahana rulers followed the policy of religious toleration. The prominent rulers like Satakarni, Hala and Gautamiputra were devoted to the Brahmanism. They tried to emulate the epic heroes, Rama, Kesava and Arjuna. But this was also the glorious period of Buddhism in Deccan. The stupa of Amaravati was enlarged and embellished. New Stupas were also built at Alluru, Gudivada, Goli and various other places.

The people under Satavahanas rule were very prosperous. Trade and industry flourished. Trade was in the hands of guilds. These were very powerful associations. We hear of guilds of oil pressers, mechanics, potters, weavers, corn-dealers, bamboo workers, and braziers. The guilds, as in medieval Europe, decided their affairs in an assembly, at which each member had a vote. The guild regulations prescribed hours of work, wages and rules of competition among its members. Accused were fined, and the money thus collected was used for feeding beggars and other charitable purposes. The head of the guild was the seth or chief merchant. Great fortunes must have been made in trade. The guilds also acted as banks. Money was deposited with the guilds at fixed rates of interest. The rates of interest varied from five to seven and a half percent. Other classes mentioned in the inscriptions are traders, heads of caravans, physicians, goldsmiths, druggists, cultivators, carpenters, gardeners, and blacksmiths.

In social life, women ranked equal to men. Women held property in their own right. In religious ceremonies, women took part along with their husbands. Women wore beautiful dresses and men vied with them in the scantiness of their dresses and the profusion of their ornaments. The prosperity of the country was not confined or restricted. Even in the cottages, there were found luxurious items like jugs, jars, chairs, table, stools and beds of attractive designs.

THE HISTORY OF CHALUKYAS

The Chalukyas played a dominant part in the history of Deccan. The Chalukyas were three dynasties, namely the Chalukyas of Badami or Vatapi (The early Chalukyas), the western Chalukyas of Kalyani and the Eastern Chalukyas of Vengi. The early Chalukyas ruled for about two centuries from the middle of the 6th century to the middle of 8th century A.D. The early Chalukyas were overthrown by the Rastrakutas. In the later half of the 10th Century the Rastrakutas were ousted by the western Chalukyas of Kalyani and ruled till the end of 12th century. The eastern Chalukyas ruled from the 7th century to the 12th century.

Origin

The origin of the Chalukyas is a matter of controversy. The Chalukyas claimed descent from the lunar race in their inscription. They called

themselves Hariputras of Manavya gotra. Dr. Smith believes that they belonged to the Hun-Gwrjara tribe and migrated to Deccan from the north. This view is not supported by any authentic evidence. Dr. Sircar views that the Chalukyas were indigenous Kshatriyas of Kanarese origin.

The Chalukya dynasty was founded by Jayasimha. The real founder of the dynasty was Pula Kesin I (543-566 AD). Pulakesin I laid the foundation for the fort of Vatapi. He performed various sacrifices like Hiranyagarbha, Aswamedha. His capital was at Badami. Pulakesin I was succeeded by his son Kirthivarma I, who is believed to have won victories over the Nala, Mauryas and Kadambas. He was succeeded by his brother Mangalesa in about 598 A.D. Mangalesa extended his empire by his victories over the Kalachuris. His attempt to crown his son, resulted in a civil war between Mangalesa and his nephew Pulakesin II. Pulakesin II, was the son of Kirthivarman. In the civil war Mangalesa (608 AD) was killed.

Pulakesin II (610-642 AD)

Pulakesin II, was the greatest of the Chalukyan rulers. It was due to civil war, many feudatories declared their independence. Pulakesin II faced the task of opposing foreign invasions and subduing the rebels with equal vigour. The Aihole Inscription, composed by the Jain poet Ravi Kirthi gives an account of the conquest of Pulakesin II. Pulakesin II besieged and reduced Banawasi, the capital of the Kadambas. Pulakesin II also subdued the Gangas of Mysore. The Ganga king gave his daughter in marriage to him. He also defeated the Latas, the Malavas and the Gurjaras. The most notable achievements of Pulakesin II, was the defeat of Harsha. Pulakesin II formed a confederacy with Sasanka of Bengal and kings of Vallabhi and Broach (637 AD) and defeated Harshavardhana. He took the title "Parameswara" in honour of his victories.

Pulakesin II stormed the fortress of Pistapura and usurped the Vengi country from the Pallavas. He appointed his younger brother Kubja Vishnu Vardhana to the post of Viceory. Kubja Vishnu Vardhana later on founded the Eastern Chalukya dynasty of Vengi. Pulakesin II marched against the Pallava kingdom and defeated the Pallava king, Mahendravarman I. King Kushru of Persia having known his fame, sent an embassy to his court. The Chinese pilgrim Hiuen Tsang paid a visit to his court in 41 A.D and was much impressed with his power and fame. The Pallava ruler

Narasimhavarama II destroyed, Vatapi, the Chalukyan capital and killed Pulakesin II in 642 AD.

After, Pulakesin II the glory of the Chalukyas was on the decline. His son Vikramaditya I, defeated the Pallavas and captured their capital Kanchi. The endless struggle went on with varying successes. Vikramaditya II scored a great victory over the Pallava ruler, Nandipatavarman and occupied Kanchi. He is believed to have subdued the Cholas, Pandyas and Cheras. As a token of his success, he erected a pillar of victory on the shores of the southern ocean. The Arab Invasion of South Gujarat was repulsed by one of his chieftains. Nirthivarman II, carried on the traditional enmity towards the Rashtrakutas. He was defeated by Dantidurga, the Rashtrakuta king in 753 AD. With him ended the main Chalukya dynasty and the power passed on into the hands of the Rashtrakutas.

The western chalukyas were patrons of vedic religion, but they were tolerant of other religious. They built temples at Aihole, Badami and Pattakkadal. The caves at Badami and Ellora bear testimony to the artistic excellence of the period. The western Chalukyan rulers showed reverence towards Jainism. The famous poet Ravikirti, the composer of the Aihole Inscription, adorned the court of Pulakesin II. The Hindus adopted the Buddhist and Jain practice of excavating cave temples.

The Western Chalukyas of Kalyani

The founder of this dynasty was Taila or Tailapa II, who overthrew the Rashtrakutas. His capital was Kalyani. The most famous king of this dynasty was Vikramanka(1076 -1126) A.D. He fought successfully with the Cholas and occupied the Pallava Hoyasala king. He was a great patron of letters. After the death of Vikramanka the decline of the western Chalukyan started. The Yadavas of Devagiri and the Hoyasalas of Mysore attacked the Chalukyas. Their power came to an end in about 1190 A.D.

The Eastern Chalukyas

The Eastern Chalukyas were a branch of the western Chalukyas. Pulakesin II defeated the ruler of Pishtapura and appointed his brother Kubja Vishnu Vardhana, the viceroy of the new territory. Kubja Vishnu Varadhana became independent of Badmi and founded the dynasty of the

Eastern Chalukyas. His capital was Vengi. Bharavi, the author of Kirarjuniya enjoyed his patronage. It is believed that Vishnu Vardhana ruled for 18 years (615 - 633AD).

Vishnuvaradhana I, was succeeded by his son Jayasimha I (633-663AD). Jayasimha did not appear to have extended any help to his kinsmen during the Pallava - Chalukyan conflict. Vijayaditya I, was an important ruler (746 to 764AD). His reign witnessed a great political change in the Deccan. The Western Chalukyas of Badami were overthrown by the Rashtrakutas. Vijayaditya I was defeated by Govinda, the Rashtrakuta prince.

Vijayaditya III, (844-888 AD) was the greatest of the Eastern Chalukya rulers. It was during his reign that the Eastern Chalukya power reached its highest mark. Vijayaditya III defeated Krishna II, the Rashtrakuta king and destroyed his capital Malkhed. He defeated the Gangas of Mysore and the Pallavas. Vijayaditya III overran Kalinga and Kosala.

Vijayaditya III was succeeded by Chalukya Bhima I, Ammaraja and Bhima II. It was during the reign of Amma II that Rajamahendrapura, the modern Rajahmundry was founded and became the capital. From this time onwards, the Eastern Chalukya dynasty became the patrons of Telugu literature.

After the death of Ammaraja II, there was a war of succession between Saktivarman and Vimaladitya. Rajaraja, the great helped Saktivarman (1000-1011AD) to regain his throne. He gave his daughter Kundava in marriage to Vimaladitya. This interference of the Cholas, reduced Vengi to a bone of contention between the Cholas and the Western Chalukyas of Kalyani.

The Chalukya Chola conflict in Vengi reached a high pitch during the reign of Rajaraja Narendra (1009-1061 AD). He was the patron of Nannya Bhattaraka. Vijayaditya of Vemulavada, the step-brother of Rajarajanarendra usurped the throne with the help of Jayasimha Wallabha, the western Chalukyan king. Rajendra Chola helped Rajarajanarendra to regain his throne and gave his daughter Ammangadevi to him. Rajarajanarendra concluded a treaty with Someswara, the western Chalukyan king, who sent Narayanabhatta to the court of Rajarajanarendra. Narayanabhatta helped Nannan in writing the Andhra Mahabharata. When Rajarajanarendra died in 1061 AD there was confusion again. Vijayaditya

again captured Vengi and crowned his son Saktivarman II as king. But the Chola king Virarajendra killed Saktivarman, defeated Vijayaditya and placed Rajendra II, son of Rajarajanarendra on the throne.

On the death of Virarajendra Chola, Rajendra II ascended the Chola throne as Kulothunga Chola I, at Tanjore. Rajendra II, unified the Chola and Vengi kingdoms.

The Importance of the Eastern Chalukyas

The Eastern Chalukyas ruled the country for nearly 500 years. Their system of government was a traditional monarchy. The king was helped by ministers. Niyogadhikrita was the supreme head of the executive. The kingdom was divided into Vishayas or Nadus. The administrative system was similar to that of the Cholas. There was village administration. The gramani was the representative of the king.

The Eastern Chalukyas were patrons of Saivism and some Vaishnavism. They extended patronage to Jainism also. The centers of Buddhism like Amaravati became centers of Hinduism. Smartha type of Hinduism made rapid progress owing to the efforts of Sankara. Many Saivite temples were constructed. Temples at Chalukya Bhimavaram, Raksharaman, Palakol, Amarav Chebrolu etc. became pilgrim centers.

The period witnessed the growth of Telugu literature. The Chalukyas recorded their grants in Telugu. Telugu in 'Desi style began at this time. The reign of Rajarajanarendra is a land mark in the history of Telugu literature. His court poet Nannaya Bhattaraka commenced the Telugu rendering of Mahabharata. Narayana Bhatta and Nannechoda, the author of Kumarsambhavam were contemporary poets. Pavuluri Mallana translated the Ganitasarasangraha, the Sanskrit work of Jainamana Viracharya into Telugu. Thus the Eastern Chalukya period witnessed the growth of Telugu literature.

THE RASTRAKUTAS

The Rashtrakutas came to political lime-light in the Deccan soon after the fall of the western Chalukyas. The Rashtrakutas were originally subordinates to the Western Chalukyan rulers. Several views have been

expressed regarding the origin of the Rashtrakutas, various accounts are mentioned. In the Asokan inscriptions, they were mentioned to be southern neighbours along with others. The Rashtrakutas of the 7th century AD were the descendants of 'Rathikas' of the inscriptions of Asoka. Secondly 'Rathos' of Rajaputana were said to be the founders of Rashtrakutas dynasty. Thirdly, the Reddis of Andhra Pradesh are said to be the forefathers of the Rashtrakutas. Rashtrakutas originally and literally means an officer in-charge of a 'Rashtra'. The Reddis of Andhradesa were hereditary officers kept incharge of villages. Probably the early rulers of the Rashtrakutas Indra and Danthidurga might have occupied such positions, as a result of which the dynasty got the name. Malkhed or Manyaknetta was the original capital of the Rashtrakutas rulers. As Manyakhetta is a part of Maharashtra, the Rashtrakutas are claimed to be Maharastrains rather than Andhras.

The Rashtrakutas are usually known in connection with the triangular struggle for political supremacy in the 8th century A.D. along with Ghurjara-Pratiharas of western India and Palas of Bengal. During this period, the Rashtrakutas were undoubted by the masters of Deccan. With Deccan as their strong hold, they aspired for the expansion of their power in North India. Learning a lesson from the Chalukyan history, the Rashtrakutas never diverted their attention to conquer the South.

Indra the first king of the Rashtrakutas, was succeeded by Danthidurga, the real founder of the dynasty. Danthidurga began his career as a subordinate of the Western Chalukyas and taking advantage of the Chalukyan power, he became independent about 750 A.D. As a token of his victory over Keerthivarman II, the Chalukyan ruler, he issued an inscription. As Danthidurga had no sons, he was succeeded by his uncle Krishna. Krishna undertook a struggle with the Chalukyas in 760 A.D. He defeated the Eastern Chalukyas of Vengipura and the Gangas of Mysore. Krishna was responsible for the consolidation of the Rashtrakuta power. He was responsible for the construction of rockcut cave temple at Ellora. Krishna died in 763 A.D.

Krishna was succeeded by Govinda II, who led a carefree and vicious life. As a result, he was dethroned and his younger brother Dhruva became the king. He was ambitious and war like. He embarked upon military expeditions both into the South and the North. He subdued the Gangas of

Mysore and proceeded to the Pallava capital and conquered it. Flushed with success, he entered into a controversy with Vatsaraja of Ghurjara - Pratiharas. Dhruva's military exploits were short lived for the reason that the south Indian kings formed a confederacy. As a result of which the Rashtrakutas lost their importance in South India. At the same time, Dhurva was compelled to fight with the Pratiharas and the southern confederacy. Sending his brother Indra to the south, Dhurva concentrated on the north. In the middle of the campaign he died and his son Govinda III, succeeded him. He followed the aggressive policy of his father. Govinda III, the third son of Dhurva was particularly chosen by his father, because of his great qualities. He subdued the Ghurjara king and annexed a part of Mysore by defeating the Gangas. He defeated the Pallavas as well as the Chalukyas. From the river Narmada in the north upto Tungabhadra in the south, he became an undisputed master. The king of Ceylon feared him so much that he sent a statue of himself as a token of submission to Govinda. Govinda III, was the greatest among the Rashtrakutas.

Govinda III, was succeeded by his son Amoghavarsha, who was equally powerful, Amoghavarsha entered into an alliance with the Gangas of Mysore to put an end to the enmity and cement the friendship, by giving his daughter in marriage to the Ganga king. During the period, Bhoja occupied the entire Malwa. In spite of the military losses, his reign was prosperous. Kannada and Sanskrit were patronized by him. He was also a patron of Jainism. Arab merchants, who visited the western coasts and heard of his greatness, praised him. He was succeeded by Krishna II. The Rashtrakuta power slowly declined and they directed that attention towards the Cholas. The Chola king was defeated by Krishna III, son of Krishna II, after whom the Rashtrakuta power slowly disappeared, with the revival of the Cholas. The last Rashtrakuta king Karka was ousted by Tailapa the founder of the later Chalukya dynasty.

The Achievements of the Rashtrakutas

The Rashtrakutas ruled over the Deccan for about two centuries. Their period constitutes the most brilliant chapter in the history of the Deccan. The Rashtrakutas kings were the most feared and powerful rulers of India. All the powerful rulers of India submitted to their might and acknowledged their overlordship.

The Rashtrakuta kings also excelled in the arts of peace. Most of them showed great concern for the welfare of the people. Trade and industry were encouraged and the kingdoms grew prosperous. They had friendly relations with the Arabs of Sind and carried on extensive commerce with them. Most of Rashtrakutas rulers were patrons of Jainism but were tolerant of other religious. According to the Salotig Inscription (Bijapur Dt), the rulers promoted popular education. There was a college with 27 boarding houses. The Rashtrakutas were great patrons of Kannada and Sanskrit literature. The court of Amoghavarsha I was adorned by a large number of poets and scholars like Linasena, Mahaviracharya and Saketayana. Though the Rashtrakuta kings built very few temples, it must be said to their credit that the few temples they built, were well built. The most famous of them was the Kailasnath temple at Ellora. According to Dr. Smith 'the Kailasnath temples is the most marvelous architectural freak in India by far the most extensive and sumptuous of the rock cut shrines one of the wonders of the world, a work of which any nation might be proud, and an honour to the king, under whose patronage it was executed.'

Check your progress

1. List the sources of the Satavahanas.
2. Explain the religious, social and economic conditions under the Satavahanas.
3. Explain the administration of the Pulakesin II.
4. Estimate the achievements of the Rastrakutas.

Let us sum up

The administration of the Guptas was developed, improved and adopted to the conditions of the times. Though not original the administration of the Guptas was efficient. The empire was divided into Desas, Bhukis, Vishayas and villages for easy administration. The punishments were lenient. The age of Guptas witnessed the significant development of brahmanism and sanskrit language and literature. The achievements of Guptas in the field of art and architecture was marvelous. The Huns destroyed the rule of Guptas.

Key words

Pahalavas, Aitareya Brahamana, Asvamedha yaga, Ganapadas, Aparanta, Badami, Jayasimha, Aihole inscription, Rathikas, Malkhed.

Answers to check your progress

1. Use the material in section: 14.2
2. Use the material in section: 14.4
3. Use the material in section: 14.5.2
4. Use the material in section: 14.6.1

Glossary

- | | |
|--------------|------------------------------------|
| 1. Pahalavas | : people mentioned in Manu Smiriti |
| 2. Ganapadas | : kingdoms of the Vedic Period |
| 3. Aparanta | : a geographical region |
| 4. Rathikas | : satisfied |
| 5. Malkhed | : a place in Karnataka |

Ref;

Pahalavas - <https://www.google.com/search?q=Pahalavas>

Ganapadas - <https://www.google.com/search?q=Ganapadas>

Rathikas - <https://www.google.com/search?q=Rathikas>

Malkhed - <https://www.google.com/search?q=Malkhed>

BLOCK V

Unit 15 The Rajputs

Unit 16 The Arab Conquest of Sind

Unit 15

THE RAJPUTS

Structure

Overview

Learning objectives

Introduction

The origin of the Rajputs

Theories and Views of Different Writers

The Rise of the Rajputs

THE KINGDOM OF RAJPUTS

The Pratiharas

Decline and Downfall of the Pratihara Empire

Socio-Economic and Religious Life of the Rajputs

Let us sum up

Key words

Answers to check your progress

OVERVIEW

In this unit we study about the Rajputs who ruled the small states for nearly five centuries. Though warfare was the life and death of the Rajputs they could not come together to finish the common enemy.

LEARNING OBJECTIVES

After reading this unit you should be able to

- describe the various theories regarding the origin of the Rajputs.
- estimate the principal Rajput Kingdoms established in Northern India.
- explain the socio-economic and religious life of the Rajputs.

INTRODUCTION

The sagacity of Rajputs dominancy commenced in the history of North India between the period 647 AD and 1200 AD Dr. Smith Calls this “the Rajputs Age in Indian History”. British historians described Rajputs as, the people of mixed blood or descendants of those foreign invaders who made India their homeland and were accepted as Kshatriyas within the Hindu society. It rather meant a new pattern of life and behaviour which was accepted and pursued by all the ruling dynasties of India at that time so all of them were assigned the nomenclature of the Rajputs.

THE ORIGIN OF THE RAJPUTS

Considering the origin of the Rajputs, it is till now an unsolved question. Many of the scholars opined that the Rajputs are the descendants of foreign invaders like Sakas, Kushanas, white Hunas etc. These foreigners were settled in Indian Hindu Society and were accredited them as the status of Kshatriyas. The Rajputs believe that they are descended from the old Kshatriya heroes. Infact, this term applied in medieval India, in the post Harsha period and was used to refer to many important Hindu ruling dynasties of North India, particularly, western and central India.

THEORIES AND VIEWS OF DIFFERENT WRITERS

Earliest and much debated opinion about the origin of the Rajputs is that all Rajput families were the descendants of the Gurjaras and the Gurjaras were of foreign origin. Cunningham described them as the descendants of the Kushanas. A.M.T. Jackson described that one race called Khajar lived in

Arminia in the 4th Century. When Hunas attacked India, Khajaras also entered India and both of them settled themselves here by the beginning of the 6th century. These Khajaras were called Gurjaras by the Indians. Kalkana has narrated the events of the reign of a Gurjara King. Alkhana ruled Punjab in the 9th century. In 9th century, a part of Rajputana was called Gurjana Pradesh. During the 10th century, Gujarat was referred to as Gujara. Therefore, it is possible to believe that Gurjaras were the ancestors of the Rajputs.

A stone inscription at Rajora of 959 A.D. reveals mathadeo, a feudal chief of Vijaypala as Gurjara – Pratihara. Now one can come to the conclusion that the pratiharas were also a branch of the Gurjaras. It is said that the name of Gujarat was given to that particular territory by the Chalukyas. It meant that the Chalukyas were also the Gujaras. Prithviraja Raso also described that the Pratiharas, the chalukyas, the parmaras and the chauhanas originated out of a sacrificial fire-pit which supported the theory of foreign origin of the Rajputs. Therefore, many scholars explained that all thirty-two kulas of the Rajputs originated from the Gurjaras who were foreigners and thus, all Rajputs were foreigners and were provided the status of the Kshatriyas only afterwards. Most of the modern historians deny the view that all Rajput kulas were the descendants of the Gurjaras and as the Gurjaras were foreigners, so all Rajputs had a foreign origin.

Tod holds the view that the Rajputs were of scythian origin in his famous work *Annals and Antiquities of Rajastan*. He compares the customs of foreigners like Sakas, Kushanas and Hunas, etc with the Rajputs. In course of time they had married Indian women and mingled into Indian Society.

William Brook upholds the view of Tod. He correlated that many family names of the Rajputs could be traced back only to the period of invasion of these foreigners. He told that Gurjaras were foreigners who arrived India during the invasions of the Hunas. They accepted Hinduism, entered into marriage alliance with Indians. It hastened for the emergence of many Rajput families. After that they strengthened their lineage and claimed themselves as Kshatriyas. The above view was supported by Dr. V.A. Smith. He expressed that many changes in the Indian Society were witnessed due to the expeditions of the Hunas.

According to Dr. Iswari Prasad and Dr. Bhandarkar, the Rajputs were belonged to foreign origin. It is a traditional belief that Chand Bardai, the court-poet of Prithiraj Chauhan, state that the Rajputs originated from a sacrificial fire-pit. According to them when Parasuram destroyed all the Kshatriyas, the ancient sages did a yajna on Mount Abu to safeguard the vedic religion. Out of that yajna fire four heroes were born and the descendants of these heroes were the four Rajput families, viz, the Chandhan, the Solanki or Chalukya, the Paramara and the Pratihara. This also supports the view of the foreign origin of Rajputs.

But, Pandit Gaurisankar Ojha has refuted the above view point in his book, the History of Rajputana. He states that the Rajputs were not foreigners on the basis of race or physical features. Therefore, he regards the Rajputs as descendants of ancient Kshatriya families. This view is also held by a few modern historians like R.C. Majumdar, Hariram and Dashratha Sharma. Rajput clans of different origin become united by constant inter-marriage and by the adoption of common customs. In general we may conclude that the origin of a families can be traced from foreigners but most of the Rajputs have descended from the aborigines of India and were either Brahmanas or Kshatriyas.

THE RISE OF THE RAJPUTS

After the death of Harsha, his empire as divided between his nobles and governors. Yet the fame of Kannauj persisted. The Hindu ruler from Kashmir namely Lalithaditya, aimed to conquer the entire north India there by establishing a great Hindu empire. Yaso Varman, the ruler of Kannauj and Vinyaditya, the order of chalukya Kingdom wanted to establish a great empire which inturn leads to conflict with each other. The Gurjara Pratihara in western India, the palas in Bengal and the Rastruktas in the South had the idea of capturing Kannauj. Therefore, Kannauj remained the central point of the politics of north India and the rulers of Kannauj were to be the master of northern India. The political condition of India after the death of Harsha favoured for the emergence of Rajput Kingdoms. The following are the important Rajput Kingdoms that appeared in central and western India, and later in Eastern India.

THE KINGDOM OF RAJPUTS

THE EMPIRE OF KANNAUJ

i) Yasovarman: (690 – 740 A.D)

Yasovarman became the ruler of Kannauj in the beginning of eight century. He was a powerful monarch and undertook many military expeditions. He had the diplomatic relations with China in 731 A.D.. Vakapathi, a court poet of Yasovarman described his conquests and achievement in his poetical work Prakrit. It is believed that Yasovarman succeeded in conquering Magadha and Bengal. He defeated the Arabs. His empire entered upto North West.

The inscriptions refer Yasovarman the greatest king of North India. Rajatarangini of Kalhana has given a vivid picture about the incessant fight between Yasovarman and Lalithaditya. After the defeat at the hands of Lalitaditya, Yasovarman lost his name. His successors failed to revise the glory of Kannauj. He was not only a great warrior but also a patron of learning.

ii) The Ayudhas

a) Vajrayudha

There was no substantial evidence and details about the antecedents of their family. The Ayudhas also ruled over Kannauj and had three successive rulers – Vajrayudha, Indrayudha and Chakrayudha. In 770 A.D. Vajrayudha was the ruler of Kannauj.

b) Indrayudha

In 783 A.D. Indrayudha became the ruler of the empire. He was calm and pious. His weakness and inefficiency invited the opponents and even his immediate successor to capture the throne in advance. At first Indrayudha was defeated by Vatsraj, a Pratihara ruler in the battle in which he lost all of his possessions. Secondly he met a severe failure at the hands of Dhruva, a Rashtrakuta ruler. Afterwards, he was forced to abdicate the throne to Chakrayudha by the Pala ruler Dharmapala.

c) Chakrayudha

Chakrayudha was the last ruler of the Ayudhas dynasty. It was Pala ruler Dharma Pala who defeated Indrayudha. Indrayudha was compelled give up his throne. Chakrayudha became the ruler of Kannauj. Then the Rashtakuta ruler Govind III attacked Chakrayudha and Dharmapala at a battle and suppressed them. Atlast the Pratihara ruler Nagabhata II involved in that affair and defeated Chakrayudha and captured Kannauj. Thus, the Ayudha dynasty failed to produce any capable ruler.

THE PRATI HARAS

Origin of Pratiharas

The scholars have different opinions about the origin of the Pratiharas. Some regard them as Kshatriyas of the Suryavansh but others regard them foreigners.

Harichandra laid the foundation of the Pratihara kingdom near modern Jodhpur. He was a Brahmana, who married a Brahmin girl as his first wife and again married a Kshatriya girl. He had four sons and each of them established a separate kingdom for themselves.

i) Nagabhata I

The Pratiharas rose to prominence under Nagabhata I. He ruled between 730-756 A.D. He defeated the Arabs of Sindh. He claimed the suzerainty over the Pratiharas rulers of Jodhpur, Broach and Nandipura. Nagabhata established an empire which extended from Gujarat to Gwalior. Nagabhata left to his successor an extensive empire which included Gujarat, Malwa and a part of Rajputana.

ii) Vatsaraja (778-805 A.D)

Nagabhata was succeeded by his brother's sons, Kakkuta and Devaraja. Devaraja was succeeded by his son Vatsaraja. Vatsaraja was a powerful ruler. Inscriptions tell us that Vatsaraja ruled over central Rajputana also. It is stated that Vatsaraja forcibly wrested the empire from the Bhandi clan. The Bhandi clan wielded imperial power probably with its seat of authority of

Kannauj. Vatsaraja was an ambitious person and he wanted to set up an empire in North India. He defeated Dharmapala, the ruler of Gauda or Bengal and by doing so, he laid the foundations for mighty empire.

But there was a struggle for supremacy in North India between the Gurjaras, Rashtrakutas and Palas. They were all aiming to control Kannauj. Vatsaraja occupied Kannauj before embarking against the ruler of Bengal. He defeated Dharmapala the ruler of Gauda or Bengal. But Dhurva defeated Vatsaraja and captured Kannauj.

iii) Nagabhatta II (805-833 A.D)

Vastaraja was succeeded by his son Nagabhatta II. He revived the policy of conquest and extension of the empire to retrieve the fallen fortunes of his family.

He defeated the rulers of Andhra, Saindhava, Vidarbha and Kalinga. He subdued Mastsayas in the North, Vatsas in the east and Turnkka (Muslims) in the west. He attacked Kannauj and occupied it. He defeated Dharmapala and entered into his territories as far as Monghyer in Bihar. He was defeated by Govind III, the Rashtarkuta ruler in 910 A.D. Nagabhatta lost his western part of the empire to the Rashtrakutas. However he extended his empire towards the east and annexed the territories of Gwalior, Kalinjar and upto Kannauj by successful conquest.

iv) Mihirabhoja (836-882 A.D)

Rambhadra, the son and successor of Nagabhatta II proved incapable and lost some of his territories probably, to Pala ruler, Devapal. He was succeeded by his son Mihirabhjoa. The accession of king Bhoja was a glorious chapter in the history of the Pratiharas. King Bhoja succeeded in consolidating the power of the Pratiharas. His suzerainty was acknowledged upto the foot of the Himalayas. He made kannauj his capital. The successive defeats at the hands of Dhurva, Kalachuri and King Kokkalla resulted in weakening his hold over Rajputana.

The death of Devapal, ruler of Bengal and his weak successors gave him an opportunity to revive his strength towards the east. He defeated the Pala king Narayanapala and extended his western dominions. Next, he took

offensive the defeat of the Rashtrakuta ruler Krishna II. This enabled him to occupy Malwa and Kathiawar. Mihirabhoja consolidated his power in Rajputana. The Kalahari's of Bihar and Chandelas of Bundelkhand had accepted his sovereignty.

v) Mahendrapala I (885 – 910 A.D)

King Mihirabhoja was succeeded by his son Mahendrapala I. He is also known as Nirbhayaraja. In the beginning, he conquered the greater part of Magadha and North Bengal. In the years 893 and 899 A.D. his authority was recognised as far as Saurashtra where his feudatories were ruling. It is believed that his empire extended from the Himalayas to the Vindhyas and from the eastern to the western ocean.

vi) Mahipala

After the death of Mahendrapala I, his son Bhoja II came to the throne. However, he was soon displaced by his cousin Mahipala. Mahipala ruled from about 912 to 944 A.D. The attack of Rastrakutas and the Palas one after another diminished the name and fame of the Pratiharas. The advantage was also drawn by his feudatories. These chandelas, the chedis, the Paramaras etc. succeeded in asserting their independence. Though Mahipala could safeguard a large part of his empire, his period marked the beginning of the decline of the power of Pratiharas.

DECLINE AND DOWNFALL OF THE PRATIHARA EMPIRE

The Successors of Mahipala: (944-1036 A.D)

Mahipala was succeeded by his son Mahendrapalla II alias Rajyapala. He ruled only for a year. Afterwards Devapala, Vinayapala II, Mahipala II and Vijayapala ruled Kannauj but none of them proved to be a capable ruler. This resulted in the disintegration of the Pratihara. In 963 A.D. Rashtrakuta king Indra III again attacked northern India and gave the final blow to the Pratihara domination in central India. Out of the ruins of the Pratihara empire arose the independent Kingdoms of the Chahamanas in Gujarat, the Chandellars in Jejakabhuki, the Kach chaghata in Gwalior, the Kalachuris in central India, the Paramaras in Malwa, the Gulilas in south Rajputana the Chahamanas (Chahamanas) in Sakambhari, etc. Thus, by the time

Rajyapala ascended the throne of Kannauj in the late tenth century, he was a ruler of a small kingdom.

THE GAHADVALAS DYNASTY

Origin

After the fall of the Pratiharas, the Chedis, the Paramaras the Cholas etc., in turn, attacked and destroyed the city of Kannauj. The invasions of Sultan Muhammad destroyed the glory of Kannauj. But once again the glory of Kannauj was revived by the Gahadvalas between 1080 to 1085 A.D. It appears that the Gahadvalas who were connected with the Rashtrakutas, have been accepted as Rajputs.

Ascendancy to the Throne

i) Chandradeva

Chandradeva was the first ruler of this dynasty who seized the throne of Kannauj from the Rashtrakuta ruler Gopal between 1080-1085 A.D. It is said that Chandradeva checked the aggression of Vijayasena of Bengal. He had already defeated the rulers of Benaras and Ayodhya and annexed their territories in his kingdom. He adopted the titles of 'Param Bhaddarak', 'Maharaja Dhiraj', and 'Parmeshwar'. He died in about 1100 A.D. Chandradeva was succeeded by his son Madanapala.

ii) Govindachandra (1114-1154 A.D)

Govindachandra was the son and successor of Madanapala. He extended his kingdom both by war and diplomacy. He captured Magadha from the Palas, annexed Malwa and fought against the rulers of Orissa and Kalinga. He maintained good relations with the Kashmir ruler Jayasingha, Gujarat - ruler Sidharaja and also with the Chola rulers of the south. He also defeated Ghaznavid Muslim governor of Lahore and thus checked the penetration of the Muslims towards the east. He was certainly the greatest ruler among the Gahadvalas. He was a great patron of learning and art. Lakshmidhara, his minister was the author of a book on Law known as *Kirtya - Kalpataru*.

iii) Vijayachandra (1154-1170 A.D)

In 1154 Vijayachandra succeeded his son Govindachandra. Prithiviraja Raso tells that Vijayachandra drove out Amir Khusro from Lahore. He ruled in the East as far as South Bihar. He defeated the Muslim invaders many times and protected his territory from their repeated raids.

iv) Jayachandra: (1170-1193 A.D)

Vijayachandra was succeeded by his son Jayachandra. He was the last king of this dynasty. He performed the Rajsuiyajna. Mohammed Ghori took full advantage of the enmity between the two Hindu rulers Prithiviraj Chaudan of Delhi and Jaichandra and defeated both, one after another. Jaichand was defeated and killed in 1194 A.D. After Jaichand whose son Harichandra ruled over Kannauj till 1225 A.D as a Subordinate of Mohammed Ghori. In 1225 A.D. Itumish annexed Kannauj.

THE PALAS AND THE SENAS OF BENGAL

Rise of the Pala Dynasty

The Palas established a great empire in Northern India in the middle of the Eight Century. Nothing is clear about the antecedents of the Palas but it is certain that their homeland was Bengal.

i) Gopala (750 to 775 A.D)

Gopala was elected as the king of Bengal and Bihar. The order which he founded has come to be designated the Pala dynasty. Pala means protector. Gopala was a Kshatriya by caste. The original kingdom of Gopala was in Vanga or East Bengal. He consolidated his rule over the whole of Bengal and had extended his empire upto Magadha. Taranath, the Tibetan Lama, tells us that Gopala built the famous monastery at Octantapura. He was a devout Buddhist

ii) Dharmapala

Dharmapala successfully converted the kingdom of Bengal into one of the foremost empires of northern India. He was a great conqueror.

Dharmapala's rule extended from the Bay of Bengal to Delhi and from Jalandhar to Vindhya. Yet it is certain that Bengal, Bihar and Kannauj were under his direct rule. Other rulers of Punjab, Rajputana, Malwa and Berar also acknowledged his overlordship.

He assumed the titles of parameswara, Paramabhattarak and Maharajadhiraj. Dharmapala distinguished himself in the peaceful pursuits of life as well. He formed the famous Vikramsila monastery which later developed into a great center of Buddhist learning. He also founded a great Buddhist Vihara in the Rajahmundry district.

iii) Devapala (810-850 A.D)

Devapala was a worthy son of Dharmapala. During his rule he made Mudgagiri (Monghyr) as his capital. He followed an aggressive imperialistic policy and spent a great part of his life in military campaigns.

He started his attacks from the Himalayas in the north to the Vindhyas in the south. Devapala, who reigned nearly forty years was also a patron of Buddhist religion, literature and fine arts.

The Failure of the Palas: (850-988 A.D.)

The peaceful policy of the weak successors of Devapala led to the weakening of the Pala Empire. Virahapala I, the successor of Devapala ruled for a very short period. His son Narayanapala was a man of religious disposition and followed a pacific policy. This encouraged the enemies of the Rashtrakutas and the Pratiharas to take advantage. Narayanapala not only lost Magadha but also north Bengal for some time. The feudatories of Assam and Orissa asserted their independence.

Narayana Pala was succeeded by Rajyapala, Gopala II and Vigrahapala respectively. As a whole they ruled for eight years only. Thus, the Palas lost their glory and territories one by one.

The Re - emergence of the Pala's Power

Mahipala I: (988-1038 A.D.)

Mahipala succeeded Viraghapala II about 988 A.D, when the Palas had lost even their ancestral kingdom in Bengal. He constantly engaged in wars to strengthen his empire. He conquered west and east Bengal and extended his territories upto Benaras.

Mahipala not only saved the Pala kingdom from impending danger and ruin but restored the lost glory and power of the Palas also. Therefore, he was regarded as the founder of second Pala Empire.

i) Nayapala (1038-1055 A.D)

Nayapala succeeded Mahipala to the throne. The struggle between Nayapala and Karna, a Kalachuri ruler, was an important incident in his regime. The long-time enmity between the Palas and the Kalachuris came to an end because of the efforts taken by a Buddhist monk Dipankara Srijinana.

ii) Vigrahapala III (1055-1070 A.D)

Nayapala was succeeded by Vigrahapala III. Different powers made their efforts to attack Bengal. The attack of Kalachuri King Karna of the Chalukya rules Vikramaditya II and the foreign powers, dismantled the growth and the very foundations of the Palas.

In 1010 A.D Mahipala II, son of Vigrahapala III, ascended the throne. He was quite incapable. His nobles revolted and killed him. After that Divya, a noble who occupied Varendri (North Bengal). After Mahipala II, his brother Surapala ruled for nearly two years. After wards, the throne was occupied by his youngest brother, Ramapala.

iii) Ramapala

Ramapala the youngest brother of Mahipala became the ruler of Pala dynasty in the year 1077 A.D. Both by diplomacy and war, Ramapala succeeded in restoring and maintaining the power of the Palas. He died in 1120 A.D. That resulted in the fall of the Palas.

The Disintegration of the Pala Dynasty

After the death of Ramapala, the empire started its disintegration because of the weak successors like Kumarapala, Gopala III and Madanapala. There were internal dissensions, revolts of the nobles and foreign attacks. These destroyed the Pala kingdom. However, the Senas and the Nanyas proved to be the worst enemies of the Palas. Thus, the power of Madanapala, the last ruler of the Palas, was restricted to central Bihar and he died as an ordinary noble.

THE SENAS

In ancient times, Bengal was known as Banga or Gauda. It was once the part of Gupta Empire. The Senas originally belonged to Karnataka region. They were Brahman Kshatriyas. The founder of the dynasty was Samantasena who regarded himself as the descendant of Veersen Chandra Vanshi. He established his rule at Radha in Bengal. His son, Hemantasena, consolidated his position in Radha region.

i) Vijayasena (1095-1158 A.D.)

Vijayasena was the greatest ruler of the Sena dynasty. He was a son of Hemantasena. He converted the small principality of Radha into the strong empire of Bengal. He married Vilasadevi, a princess of the Sura family. He defeated the rulers of Kotatavi, Kausambi and Nanyadeva, the ruler of Mithila. He occupied Gauda and defeated the last Pala ruler Madanapala. In the middle of 12th century A.D he defeated Bhojavarman and annexed East Bengal. Thus, the entire Bengal was united under his rule.

He made an expedition against Raghava, the King of Kalinga. He also defeated the ruler of Kamarupa. He proved himself as the real founder of the Sena dynasty of Bengal. He ruled for nearly 60 years and maintained peace and prosperity in Bengal. He was a devotee of Siva and built a temple in the Rajshahi district.

ii) Vallalasena (1158-1178 A.D.)

Vijayasena was succeeded by his son, Vallalasena. It is suggested that he conquered Mithila and North Bihar. He kept the empire which he had inherited from his father, intact.

iii) Lakshmanasena (1178-1205 A.D)

Lakshmanasena ascended the throne at the age of sixty. He was a great military leader. He fought many victorious battles during the reign of his father and grandfather. But because a few nobles asserted their independence his empire began decline. Mahammad Bakhtyar khalji attacked and occupied capital Nadia in a surprise move. Immediately Lakshmanasena fled to east Bengal. He died shortly after 1205 A.D.

Downfall of the Sena Dynasty

Lakshmanasena was succeeded by Visvaryasena and Kesavasena upto 1245 A.D. Later east Bengal was occupied by the Deva-dynasty ruler Dasarathadeva.

THE CHAHAMANAS OR CHAUHANS OF DELHI AND AJMER

Ajmer was ruled by the chauhan chief of the Rajput clans. The chauhans occupy an important place among the Rajput dynasties of this period. There were also other branches of the family ruling at different times in different places in northern India. Some of this clan was subject to the governor of Vijain under the Gurjar Mahendar Pal II and the chauhans, who were vassals of Nagabhatta I was nearly as old as the house of sambha.

i) Vighraha Raja

Vigraharaja IV who ruled in the middle of the 12th century, was a descendant of Anangapala, who built the Red Fort, where Kutti mosque now stands. He also removed the Iron pillar of Chandra perhaps from Mathura and set it up at the present site in 1052 A.D of the rulers. Prithviraj III was the last and the greatest ruler of Chauhans of Delhi and Ajmer.

ii) Prithiviraja III alias Rajpithora (1178-1192 A.D.)

Prithiviraja, is a great figure in the popular literature of Rajputana. Chandra Bardri was the well known poet of Prithiviraja's court. He immortalised his master in 'prithiviraj raso' the Hindi epic. There is another book 'Prithiviraj vijaya' by Jayank in which we get the details of his life and achievements. He greatly extended the boundaries of his small state kingdom by the conquests. He conquered the territory of Bundshel khand or Mahaoba and annexed it.

Muhammed Ghori defeated and killed Prithiviraj Chauhan in the battle of Tarain in 1192. Prithiviraj lost his power completely because of his military expeditions. As a result, he could not face Muhamed Ghori.

THE CHALUKYAS OR THE SOLANKIS OF ANHILWADA (GUJARAT)

The Chulukyias of Gujarat existed in Gujarat prior to the rise of Chalukyias of the south.

i) Mularaja I

Mularaja I, has been considered as the real founder of the dynasty. He was a great conqueror. He conquered large territories and made Anhilwada (Anhilwara) his capital. In his old age Mularaja abdicated his throne infavour of his son, chamundaraja. After sometime, Chamundaraja abdicated his throne infavour of his son, Vallabharaja and after his death, to his second son Durlabharaja. During the later period of his reign, Durlabharaja gave his throne to his nephew Bhimaraja I. Muhammad of Ghazni plundered the Somanatha temple during the reign of Bhimaraja I. Bhimaraja I fled to Kutch and returned to his capital after the departure of the invader. He gave up the throne to his son Karna. Karna fought against the Paramas of Malwa and the Chauhans of Marwar.

Karna was succeeded by his son. Jayasindha who assumed the title of Siddharaja. He was the greatest king of this dynasty. He fought against the Chauhans of Sakambhari, the Paramas of Malwa, the Chandalas of Bundellkhand and the Chalukyan of Kalyana. His kingdom extended upto Bali in Jodhpur and Sambhar in Jaipur in the north, Bhilsa in the east and

Kathiawar and Kuthr in the west. He left an extensive kingdom to his successor Kumarapala who ruled between 1143-1145 A.D.

Kumarapala was a capable commander. He defeated the Chauhana Arnoraja, Paramara Vikramasinha and king Ballala of Malwa. Further, he conquered Konkan in the south. After the death of Kumarapala, there ensued a war of sucession between Pratapamalla, son of his sister, and Ajayapala, son of his brother, Mahipala. In this conflict Ajyanpala got victory. But he was murdered soon by Pratihara Vijayalayadeva. Then, Mularaja II, son of Ajayapala, succeeded the throne. He repulsed all Muslims invasions during his reign. In 1197 A.D Quth-ud-din Aibak plundered his capital, Anhilwada. However, one of his relations who was a minister, Lavanaprasad, succeeded in establishing an independent kingdom in south Gujarat. It meant the establishment of independent Banghela Kingdom in south Gujarat, which ultimately absorbed within itself the entire kingdom of the Chalukyas of Gujarat.

HINDUSHAHI OR BRAHMANASHAHI DYNASTY

After the fall of the Kushana Empire, the descendants of Kusharas established their kingdom and called themselves as Hindu -Turks. The last ruler of this dynasty Lagaturman, was deposed from the throne by his Brahman Minister, Kallar, who laid the foundation for a new dynasty called the Hindushahi or Brahmanashahi dynasty, in the second half of the ninth century A.D.

In Rajatanagiri of Kalkana, Kallar has been referred to as Lalliyashah. Its empire covered the entire area between the valley of Kabul and the valley of Kishanganga, in Kashmir. Kallar was succeeded by sri-samanta, Kamaluka and Bhima respectively. Bhima had one or two succeesors, but nothing is known about them.

In the late tenth century A.D., Jayapala became the ruler of the Hindushahi dynasty. Jayapala, Anandapala, Trilochanpala and Bhimapala successive rulers of the Hindushahi kingdom, fought against Sabuktagin and Mahammud, rulers of Ghazni. First, they fought courageously to check the invasions of the Turks but failed later. Ultimately, the Hindushahi kingdom was destroyed by Mahammud of Ghazni in the beginning of the eleventh century A.D.

Naga – Karkota Dynasty

We know the history of Kashmir from the beginning of the seventh century A.D when Durlabha Vardhana of Naga-Karkota dynasty established his rule there. Durlabha Vardhana ruled over 36 years. He was succeeded by Durlabha who ruled for 50 years. His son, Chandrapida, succeeded to the throne after him. During his reign, the Arabs attacked Kashmir in 713 A.D. but were defeated.

Lalithaditya Muktapida (724 nearly 760 A.D) was the brother of Chandrapida proved the most illustrious king of his dynasty. He had good relations with China, defeated Tibetans and the mountain tribes on the north-western frontiers of his kingdom such as the Dards, the kambojas and the Turks, and conquered part of Punjab. His main success proved against yaso Varman, the ruler of Kannauj. We come to know from Rajatarangini that Lalithaditya undertook a digvijaya or world-wide campaign and defeated all rulers of India, including those of the south. He gave protection to Hinduism and Buddhism.

He was succeeded by Jayapida Vinayaditya (779-810 A.D). Jayapida tried to revive the glory of the dynasty and attempted to conquer Magadha, but failed. He was a patron of scholars. He was followed by a succession of weak rulers and the dynasty was replaced by another one, the utapala dynasty, about the middle of the ninth century A.D.

The Utpala Dynasty

Avantivarman (885-888 A.D) was the founder of the Utpala dynasty. He did not engage himself in wars of conquest. But he brought about economic prosperity of Kashmir. He was succeeded by Sankara Varman, who concentrated in wars of conquest but ruined the whole economy. All the successors proved themselves weak and this led to the ruin of the Utpala dynasty.

The Lohara Dynasty

Didida, wife of Bimagupta, the last ruler of Utpala dynasty appointed her nephew Sangramaraja of Lohara, as her successor. The Lohara dynasty failed to produce any capable ruler. In 1021 A.D. Muhammad attacked

Kashmir but failed to capture it. Ultimately Sahamera, who called himself sultan Shams-ud-din captured Kashmir in 1338 A.D. He and his successors ruled Kashmir for a long time.

THE CHANDELLAS OF BUNDELKHAND OR JEJAKAKHUKTI

Chandellas have been accepted as one of the thirty six ruling Rajput dynasties. After the breakup of the Pratihara Empire, a number of dynasties rose to power in central and western India. One of them was the Chandelas ruled by Bundelkhand. The dynasty was founded by Nannuka. In the beginning, Chandala rulers were the vassals of the Pratiharas of Kannauj. When the powers of the Pratiharas broke down, Yasovarman, who was also known as Lakshavarman took advantage and made the power of the Chandalas more effective in Bundelkhand in its neighboring territory.

i) King Dhanga (954-1002 A.D)

Dhanga, son and successor of Yasovarman declared himself independent. He captured eastern part of the Pratihara kingdom Banaras from the Palas, Kuntalas and the Andhras thereby extending his territories further. He assumed the title Maharajadhiraja.

Ganda, son and successor of Dhanga, was also a capable ruler. The Chandellas however, continued to rule over a part of Bundelkhand till Alaud-din Khalji conquered the rest of their kingdom.

ii) The Parmaras of Malwa

Some scholars have expressed the view that the Paramaras belonged to the family of the Rashtrakutas of the Deccan. It is believed that the Parmaras were the feudatory chiefs of the Rashtrakutas. Upendrakisharaja founded dynasty of the Paramaras and made Dhara its capital. Upendra was succeeded by Vairisingha, Siyab I, Vakpati I and Vairisingha II respectively, but very little is known of them.

After that Siyaka II who ruled between 949-973 A.D took advantage of the weakness of the Pratiharas and extended his kingdom. He defeated the Rashtrakutas and declared independence.

iii) Munja

Siyaka II was succeeded by his son Munja. Munja defeated the rulers of the Kalachuris, the Hunas, the Guhilas and the Chalukyas of Lata and Anhilapataka. He was taken as a prisoner and later killed.

iv) Sindhuraja

Munja was succeeded by his brother Sindhuraja. He defeated the Chalukya king Satyasraya and recovered the territories lost by Munja. He was also victorious in capturing Aparanta and defeating the king of Hunamandela. He died in 1000 A.D.

v) Bhoja (1000 - 1055 A.D)

Bhoja raised the power of Paramaras to an imperial rank. He joined in a confederacy of the Rajput – chiefs against the Turks and conquered Jhansi, Thaneswar, Nagartotet. He wrote more than twenty-three books on varied subjects. He was also a patron of arts and literature.

Bhoja was succeeded by Jayasinha I. Jayasinha was defeated and killed by Someswara II, Chalukya king. The last ruler of the Parmaras Mahlak Deo was attacked by Allah-ud-din-Khalji in 1305 A.D. and was killed by his General Ain-ul-Mulk. Malwa was finally conquered by the Muslims.

THE KALACHURIS OF CHEDI

The Kalachuris, also known as Haihayan, established their kingdom south of the Chandellas in Madhyapradesh. Kokkalla I who was the founder of this dynasty, ruled during 845-888-A.D. Kokkalla I defeated the Pratihara ruler, Bhoja I and his feudatory chieftain, the Arabs of Sindh, the Rastrakuta ruler Krishna II and attacked upto east Bengal. He made Tripuri (near Jabalpur) his capital. His descendants were called the Kalachuris of Tripuri or Dahala. One of his sons established his independent kingdom in south Konkan whose capital was Ratanpur. His descendants were called the Kalachuris of Ratanpur.

Among the Kalachuris of Tripuri, the most notable ruler was Gangeyadeva, son of Kokkalla. He conquered Utkala and also annexed the territories upto

Banaras and Bhagalpur towards north-east. Karna, son and successor of Gangeyadwa annexed Allahabad to his kingdom and a part of west Bengal. The powers of the Kalachuris began to decline during the later period of his reign.

THE GUHILAS OF MEWAR

The Atpur inscription, dated 977 A.D give the names of twenty kings of the dynasty of Guhilas or Sisodiyas. It seems that the dynasty was founded by Guhadatt. Bappa Rawal, the ninth ruler in succession recaptured Mewar from the Arabs and has therefore, been regarded as the real founder of the dynasty. The Sisodiyas gained prominence in the twelfth century. Mewar became the most powerful kingdom of Rajputana under them. However Rana Ratansinha of Mewar was defeated by Al-ud-din Khalji and Mewar was occupied by him in 1303 A.D.

THE TOMARAS OF DELHI

The Tomaras established their kingdom in the north-east of the Chauhans of Sakambhari. It is believed that Delhi was established by the Tomaras in 736 A.D. In the beginning, the Tomaras were the feudatory chiefs of the Pratiharas.

SOCIO-ECONOMIC AND RELIGIOUS LIFE OF THE RAJPUTS

After the death of Harsha, disunity prevailed in Northern India upto the 12th century A.D. This situation was controlled by the various Rajput dynasties. During this period of about five hundred years India presented the following picture in its political, social, religious and cultural spheres.

i) Political Condition

There was complete lack of political unity. The whole country was divided into small independent states. All these states were undermining their strength in mutual jealousies and quarrels. The political organization of the Rajputs were based on the feudal system. The land was distributed among the various lords, who paid the king fixed annual revenues and also

rendered military service at the time of need. The Rajput rulers had a great passion for fighting. Warfare was their life and death.

The Rajput army was not well organized and trained. It comprised of infantry, cavalry and elephantry. There was a political apathy among the people. The rulers had very small personal army. Feudal lords supplied soldiers at the time of emergency. The soldiers were not properly trained and equipped. They were also not loyal to the king.

Administrations of justice of the Rajput rulers were praise worthy. The king was the supreme judge. The main source of income to the royal treasury was the annual tax paid by the feudal lords. Presents, gifts, fines, income from various taxes on trade and industry were other sources of state income.

ii) Social Conditions

The society was divided into castes and sub-castes. The castes had great influence on social customs, ceremonies, worship, marriages and eating habits. Many new castes were born on the basis of professions. A new caste of kayasthas, originated. The people of this caste were mainly government servants and their main work was writing. The caste system had grown very rigid and narrow.

The Rajputs were very proud of their high descent from the Aryan heroes like Rama (Suryavanshi) and Krishna (Chandr Vanshi). No doubt they were very brave and chivalrous and would never show their backs in the battlefield. They were always true to their word. They hated deceit and treachery.

They would not attack an unarmed enemy. Even if the most bitter sought their protection, they would treat him most generously. They honoured their women and staked their lives to protect them and their honour.

iii) Position of women

The women were held in high respect. They were gradually losing their traditional high position. They had to observe strict 'purda'. Rajput women were equally brave and courageous like their men folk. They were devotedly loyal to their husbands and performed the 'sati' willingly. Pride,

honour and self respect were dearer to them than anything in the world. In order to save their honour they would burn themselves on the pyre and perform the practice of 'Jauntar' or mass sacrifice. Widow marriage was not so uncommon.

iv) Character of the people

Generally the people were very honest and hard working, trustworthy and hospitable. The Rajputs were held in high respect on the defenders of the country. They were God fearing and worshipped a large number of Gods and Goddesses. They led a luxurious life. They were very fond of wine and opium and were inclined towards pleasure.

v) Marriages

There were hardly any inter caste marriages. Early marriage was the general custom. The marriage was arranged by the parents and elderly people of their own caste. Widow re-marriage was not regarded good. The widows led a miserable life. The birth of a girl in the house was regarded in auspicious. The newly born girls were killed alive especially among the Rajputs.

vi) Religious conditions

The Rajputs were strict followers of Hinduism. There were mainly three religions prevalent in the society were Hinduism, Buddhism and Jainism. The Rajputs were the followers of Hinduism. They worshipped Siva, Vishnu and Goddess Durga. They constructed a number of temples. They celebrated many Hindu festivals.

vii) Art and Literature

They were great patrons of art and architecture. During the Rajputs period the Indian masons and craftsmen produced beautiful works of art. They were also builders of beautiful palaces, forts, temples and other works of art. Their irrigation works, tanks and lakes, bathing ghats, reservoirs and fortresses testify their skill of engineering and architecture. "Fortress of Chittor, Ranthambhore, Mandu and Gwalior are conspicuous examples of their architectural skill. The Rajput rulers laid the foundation of many

beautiful cities and built a large number of palaces by the side of beautiful lakes, surrounded by natural scenes. The Linga-Raja temple of Bhuvneshwar (Orissa) is a fine example of the medieval Hindu temples of Northern India. Another example is Mahadeva Temple of Khajwraho. The Tajpal Temple was built of pure white marble and show excellent and dedicated workmanship. Its central dome, has won the admiration of people from all over the world.

viii) Literature

The Rajputs Kings were the great patrons of learning. Learned scholars adorned their courts. There was all round development of Sanskrit. Most of the books were written in Sanskrit language. The writers of the outstanding works were encouraged by the Rajput rulers. Bhavabhuti, Kalidasa, Jaidevi, Kalhana, Rajasekhara etc., are names which shine brilliantly on the horizon of literature, Bhavabhuti was a dramatist of the highest order. He produced Malti, Madhava and Mahavira Charita Kalhana's 'Rajatarangini' is a historical work.

ix) Education

The system of education was based on the 'Gurukul System'. The students were imparted education in the Guru's Ashram which was generally faraway from the crowded towns in the lap of nature. Temples and monasteries were the great seats of learning. Nalanda was the most renowned centre of learning. The other centres of learning were Odatpum (Bihar) Sompuri (Bengal) and Vikrashille (East Bihar).

x) Painting and Music

The Rajput kings were very fond of music, dance and painting. All the fine arts found excellent development. Musicians and dancers got patronage, encouragement and help at the hands of the Rajput rulers. Many philosophers and religious reformers like Kumaml Bhatta and Shankracharya preached during this period. This was the time when Rajput monarchs concentrated in magnificence, diverted from other pursuits to the pious labour of elaborating the embellishment of the temple service in stone.

Check your progress

1. Examine briefly the different theories regarding the origin of Rajputs.
2. Describe the social, economic and religious life of the Rajputs.

Let us sum up

The Rajput rulers had a great love for battle. Warfare was their life and death. They wasted much of their resources in the endless and altogether unnecessary warfare. They possessed all the necessary resources and courage. In spite of their outstanding courage they failed miserably in establishing a permanent empire. The causes responsible for their failure were - feudal system as a chief cause of disunity, lack of unity and existence of numerous petty states, mutual jealousies and quarrels, lack of far sightedness and statesmanship, absence of any national leader of political insights, absence of spirit of nationalism, evil effects of caste system and luxurious life of the Rajput chiefs. Ultimately, the invasions of Muslims checked the Rajput, the kingdom of Rajputs declined.

Key words

Rajora, Rajatarangini, Ayudhas, ParamBhaddarak, Kritya - kalpataru, Chandra Bardri, Jauntar, Gurukul System

Answers to check your progress

1. Use the material in section: 15.2
2. Use the material in section: 15.8

Glossary

- | | |
|-------------------|--|
| 1. Rajora | : a group of Jats who lived in Madhyapradesh |
| 2. Rajatarangiwi | : historical chronicle written by Kalhana |
| 3. Ayudhas | : weapons |
| 4. Parambhaddarak | : an official at the Administrative System |
| 5. Kritya | : achievement |
| 6. Kalpataru | : wish fulfilling divine tree |
| 7. Chandra Bardi | : India poet who wrote Prithviraja Raso |

Ref;

Rajora - <https://www.google.com/search?q=> Rajora

Ayudhas - <https://www.google.com/search?q=> Ayudhas

Kalpataru - <https://www.google.com/search?q=> Kalpataru

Kritya - <https://www.google.com/search?q=> Kritya

Unit 16

THE ARAB CONQUEST OF SIND

STRUCTURE

Overview

Learning objectives

Introduction

The Condition of India at the Time of the Arab Invasion

The Causes of the Arab Invasion

The Invasion

The Causes of the Success of the Arabs and the fall of Sindh

The Arabs in Sindh after Muhammad

The Effects of the Arab Invasion

The Invasions of the Turks and the Establishment of Muslim Rule in India

Mahmud of Ghazni

The Causes of the Invasions of Mahmud

The Condition of India at the Time of the Invasions of Mahmud

The Invasions of Mahmud

An Estimate of Mahmud's Achievements

The Successors of Mahmud

Shahah-ud-Din Allias Muiz-ud-Din Muhammad of Ghur

The Causes of the Invasions of Muhammad on India

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Turkish Rule in India

As Estimate of Sultan Muiz-ud-din Muhammad of Ghur

Let us sum up

Key words

Answers to check your progress

OVERVIEW

Mahmud Gazni repeated raids on India mainly for her wealth. In the process he destroyed many Hindu temples. These temples were depositories of vast quantities of wealth. Later attack made by Mahmud of Ghor started a new era in Indian history. In this unit we shall study about Arab conquest of India.

LEARNING OBJECTIVES

After studying this unit you should be able to

- explain the condition of India at the time of Arab invasion.
- discuss the causes, courses and results of the Arab's conquest.
- outline the raids of Mahmud of Ghazni.

- describe the invasions of Muhammad of Ghur.

INTRODUCTION

The rise and growth of Islam have been regarded as one of the most important events of world history. Islam grew up in the desert of Arabia. Its first converts, the Arabs, made it a powerful force in the politics of Asia. Afterwards, the Persians took up the cause of Islam and strengthened it. Then, the Turks extended it towards both the west and the east and made it one of the foremost religions of the world. Prophet Muhammad (570-632 A.D), the founder of Islam, propagated Islam, both by peace and war. Thereafter, his followers propagated Islam both by propaganda and force. From its very beginning. Islam inspired a war-like spirit and national consciousness among the Arabs. The Arabs decided to spread their new religion and carry-on military conquests all over the world. Within a short time, the Arabs established a vast empire which extended from the Atlantic sea in the west, to the banks of the river Indus in the east and from the Caspian Area in the north, to the valley of the river Nile in the south. The successors of Prophet Muhammad, were elected as head of the Islamic faith and also that of the state. He was a Sunni Muslim and his family was called the Umayyad. In 750 A.D., the Abbasids, who were Shias, replaced the Umayyad family of the Khalifas. The Khalifa continued to be the nominal head of the Islamic faith till the abolition of the title by the British Government. It was under the Umayyad Khalifas that the Arabs succeeded in conquering Sindh.

THE CONDITION OF INDIA AT THE TIME OF THE ARABINVASION

Politically, India was divided into rival states. India is a sub-continent and it was not possible to keep it under one rule. There existed quite a few extensive kingdoms at that time, which were powerful enough to meet the challenge of the foreign aggressions. But, these kingdoms couldn't withstand before the Arab invasion. The reason was not the division into many states but the constant fighting among them for power and glory.

When Arab invasion took place Afghanistan was ruled by Hindu kings. Politically and culturally it had been a part of India since the period of the mighty Mauryas. In course of time, it was divided into the kingdoms of Jabul

and Kabul. The kingdom of Kabul was extended up to the borders of Kashmir in the north-east and touched the borders of Persia in the west. The kingdom of Jabul lies between the territories of Baluchistan and the kingdom of Kabul. Being situated in the north-west of India, these kingdoms had to meet the challenge of the Muslims first. However, the Hindu rulers of these kingdoms succeeded in maintaining their independence till the end of the ninth century A.D. Kashmir was also an independent state. It became a powerful state during the reign of Lalitaditya (725-755 A.D.) Yasovarman of the Pratihara dynasty of north India ruled the empire that extended Punjab in the west, to Bengal in the east and from the Himalayas in the north, to the banks of the river Narmada in the south. The Pala dynasty ruled over Bengal. Thus, there were powerful states in north India during the Arab invasion.

The Vakatakas, the Pallavas, the Pandyas and the Cholas had strong kingdoms in the south. Even Sindh was an extensive kingdom whose boundary touched the border of Kashmir in the north, the state of Kannauj in the east and the Arabian Sea in the South. Baluchistan was also a part of its territories. Sindh was ruled by Dahar, a Brahmana, who had captured the throne of Sindh quite recently. Dahar did not consolidate his position when, the invasion of the Arabs took place. Besides, his policy remained ambiguous. The oppressive policy of Dahar towards the Sudras caused internal dissensions. Sindh was comparatively a weak state in India at that time.

THE CAUSES OF THE ARAB INVASION

The Arabs had contacts with India prior to their attack on Sindh. They engaged in trade, particularly in the south-west coast of India. The growth of their military power, combined with their ambition made Arabs desire to capture territories in India. The first attack in 636 A.D to capture Thana near Bombay did not succeed. Afterwards, they made frequent attempts through both sea and land to capture Makarana in the border of Sindh. The Arabs, ultimately captured Makarana (modern Baluchistan) in the beginning of the eighth century A.D. The capture of Makarana paved the way for the conquest of Sindh.

Cause of the attack of the Arabs was their religious zeal. The propagation of Islam by force and conquest had been the aim of all the Khalifas. The attack

on Sindh was also a part of that policy. Secondly, the Khalifas who were the heads of Islamic faith as well the heads of the Islamic state. Like any other rulers they also desired to extend their empire. So the attack on Sindh was also a part of their expansionist policy. Thirdly, the Arabs, having trade relations with India, knew that India was a rich country. Therefore, to lure the wealth through conquest they attacked Sindh.

However, the immediate cause of their attack was the activity of sea-pirates of Sindh who looted certain Arab-ships. Historians have expressed different opinions regarding his incident. Sir Wolseley Haig has observed that the king of Ceylon sent a ship to Hajjaj, the Muslim governor of Iraq, was captured by the pirates of Debal, a sea-port of Sindh. Some other scholars have expressed the view that the pirates looted the presents and carried off the women who were offered by the king of Ceylon to the Khalifa. Some others have said that the king of Ceylon had embraced Islam and he had sent some women and other presents to the Khalifa and those presents were looted by sea-pirates. There is no conclusive evidence to prove that the king of Ceylon had embraced Islam. But all historians have accepted that certain women, whosoever they might be, and some articles sent by the king of Ceylon to Hajjaj were captured by the sea-pirates of Singh. Hajjaj demanded from Dahar, the then ruler of Sindh, to set free those women or to pay compensation. Dahar refused to do anything and replied that he had no control over those sea-pirates who had captured those women. As a result Hajjaj got permission from Khalifa Walid to attack Sindh.

The Invasion

The first attack under Ubaidullah failed. He was defeated and killed. Another army sent under Budail met the same fate. Then Hajjaj made elaborate preparations for the attack on Sindh. He sent a powerful army under the command of his nephew and son-in-law, Muhammad-bin-Qasim, in 711 A.D. Muhammad first conquered Debal where he received fresh reinforcement sent by Hajjaj through the sea. Then he conquered Nerum, Siwistan and a few other strongholds. By then Dahar gave no resistance to the Arabs. The battle took place between Dahar and Mohammed on 20 June, 712 A.D. Dahar fought gallantly, but, just when the Muslim army was on the verge of collapse, his elephant, which got wounded, rushed away from the battle-field. This incident created panic and confusion in the army of Dahar. Still Dahar returned to the battle-field, courageously fought and

ultimately fell fighting in the midst of his enemies. The fort of Raor was ultimately captured by the Arabs. Jaisingha, the son of Dahar, resisted the Arabs at the fort of Brahmanabad. Muhammad captured the entire treasury of Dahar and also one of his queens, Ladi and her daughters, Suryadevi and Parmaldevi. He himself married Ladi and sent her virgin daughters to the Kahlifa as presents. The Arabs also captured Alor and a few other forts which completed their conquest of Sindh. In 713 A.D., Muhammad besieged the fort of Multan. The people offered resistance for two months. Muhammad cut off the source of water-supply to the town and Multan was forced to surrender. Muhammad got a vast quantity of gold in Multan and therefore, named it "the city of gold". Multan, however, was the last city, which was conquered by Muhammad. Muhammad, the conqueror of Sindh, could not live long after his successful campaigns. He met a tragic end.

The Causes of the Success of the Arabs and the fall of Sindh

The Arabs succeeded in conquering Sindh and Multan due to several reasons. Primarily, the internal weaknesses of Sindh were responsible for its fall. Sindh was a weak state of India. It was thickly populated, its economic resources were meager. There were sharp social divisions in Sindh. Besides, the usual distinctions in Hindu society - higher and lower castes, the rule of Brahmana kings had been oppressive towards war-like people like Jats and Meds which alienated them from their rulers. Sindh, of course, was not poor and it had good foreign trade. Yet, it was not so prosperous as to provide the means to develop itself into a strong state militarily. The family of Dahar, had captured the throne quite recently and neither his family nor, had he succeeded in providing a stable and strong government in Sindh. His provincial governors were virtually semi-independent and quite a large section of the populace were not loyal to him.

Dahar committed many tactical mistakes from the very beginning. He could not foresee the danger of the Arab invasion after the conquest of Makarana. He remained inactive when Muhammad was conquering Debal, Nerun and other places at lower Sindh.

Muhammad was certainly a more capable commander than Dahar and that was fairly responsible for the success of the Arabs. The Arabs could get traitors also from the Indian side. Nerun surrendered to the Arabs without fighting and the Jats supported the Arabs after the battle of Sesam. The

treachery from the Indian side certainly helped in the success of the Arabs. Besides, the superior commandership of Muhammad, the religious zeal of the Arabs, their better arms and military tactics were certainly responsible for their success.

The Arabs possessed superior arms, cavalry, and military tactics with religious zeal. As compared to the Arabs, the Indians lacked not only the military resources but, also unity.

The Arabs in Sindh after Muhammad

The Arabs did not penetrate further into India after the capture of Sindh. When the Abbasids replaced Umayyads as Khalifas, the Arabs in Sindh were also divided. They fought against each other. Ultimately, the weakened powers of the Khalifas could not control the distant provinces. Sindh also became free from the control of the Khalifas in 871 A.D. The kingdom of Sindh was divided into two viz., lower and upper Sindh.

The Arabs failed to administer their kingdom in Sindh well. Their administration in Sindh was like a military Jagir. The Arabs simply collected taxes and maintained their position with the force of arms. However, as their number was limited, they refrained from interfering in the local administration.

The Effects of the Arab Invasion

Colonel Tod, the famous historian of the history of Rajasthan, described that the invasion of the Arabs had a tremendous effect. The entire north India was terrorized by it. Now, no historian accepts his view. The Arab conquest had a very limited effect on the politics of India. Sir Wolseley Haig also writes, "It was a mere episode in the history of India and affected only a small portion of the fringe of that vast country." They simply drew closer the contacts of Indians with the Arabs and the Islamic world. Besides, they were the first who established the rule of Islam in India and converted Hindus into Islam in quite a large number.

The Arabs were influenced by the culture of India. The Arabs learnt much from fine arts, astrology and science of medicines and literature of India. They employed Hindu artists and architects to construct buildings. They

also learnt from Buddhist and Hindu philosophy, literature and religious ideals. The Sanskrit texts **Brahma Siddhanta** and **Khanda Khadhyak** were translated into Arabic language during the period of Khalifa Al-Mansur. The Arabs learnt the philosophy of Sanyas and Tapa from the Indians. The Arabs also gained the knowledge of numericals and profited from the science of medicine of Indians. Dr. A.L. Srivastava has expressed the view that not only the Arabs but Europeans also drew advantage from the knowledge of the Indians in the eighth and ninth centuries A.D. because of their contacts with them through the Arabs. Thus, though the Arabs came to India as conquerors they failed to influence Indian politics and culture in any way.

THE INVASIONS OF THE TURKS AND THE ESTABLISHMENT OF MUSLIM RULE IN INDIA

The credit of establishing the Muslim rule in India goes to the Turks. The leadership of Islam was captured from the Arabs, first by the Persians and then by the Turks. In the beginning, the Turks were barbaric hordes and their only strength was their power of arms. The Turks were new converts to Islams and, therefore, proved more fanatical in their religious zeal as compared to the Persians and the Arabs.

The Turks conquered a large part of western Asia and, ultimately, moving towards the east, penetrated into India. Sultan Mahmud of Ghazni was the first to break the military strength of the Hindus and plundered the wealth of India. But, he did not establish his empire. The credit of establishing the Muslim empire in India goes to Muhammad of Ghur who followed Muhammad of Ghazni after a lapse of nearly 148 years.

Mahmud of Ghazni

The Yamini dynasty generally known as Ghaznavi dynasty claimed its origin from the family of Persian rulers. During the course of Arab invasion, the family fled to Turkistan and became one with the Turks. Therefore, the family was accepted as Turk. Alptigin founded the independent kingdom of this dynasty. He captured the kingdom of Jabul, with its capital Ghazni in 963 A.D., and died in the same year. He was succeeded by his son Is-haq. Then, the throne was captured by Balkatigin, the commander of the Turkish troops, Balkatigin was succeeded by his slave, Pirai, in 972 A.D. But Pirai

was a cruel king. Sabuktigin, the son-in-law of Alptigin ultimately, dethroned Pirai and became the ruler of Ghazni in 977 A.D.

Sabuktigin was an ambitious ruler. Sabuktigin started attacking the boundaries of the Hindushahi kingdom of east Afghanistan and the Punjab. He occupied a few forts and cities. The struggle between the kingdoms of Ghazni and Hindushahi continued till Sultan Mohamud finally extinguished the Hindushahis. The attempt of the Shahi ruler Jayapala over Sultan Mohamud failed.

Sabuktigin died in 997 A.D. He nominated his younger son Ismail as his successor before his death. But, Ismail's elder brother, Mahamud captured the throne of Ghazni in 998 A.D. Mahamud repeatedly attacked India and paved the way for the conquest of India.

Mahamud was born on 1 November, 971 A.D. He had received a fairly good education and had participated in many battles during the reign of his father. After ascending the throne, Mahmud first consolidated his position in Heart, Balkh and Bust and, then conquered Khurasan. In 999 A.D. Khalifa Al Qadir Billah accepted him as the ruler of these places and conferred on him the titles of Yamin-ud-Daulah and Amin-ud-Millah.

The Causes of the Invasions of Mahmud

Various reasons have been given by historians which resulted in repeated attacks by Mahmud on India.

1. Mahmud desired to establish the glory of Islam in India. Professor Muhammad Habib has contradicted this view. He says that Mahmud's barbaric deeds instead of raising the prestige of Islam destroyed its image before the world. Jafar opined that he attacked Hindu temples not because of his religious zeal but because he desired to get their wealth. Utbi, the court historian of Mahmud, described the attacks of Mahmud in India as Jihads (holy wars) to spread Islam and destroy image-worship. It is mostly accepted that the main aim of Mahmud was the propagation of Islam and establishing its glory in India.

2. Another aim of Mahmud was to loot the wealth of India. No historian has contradicted this view. The wealth of India was alluring for him and he repeated his attacks to acquire more and more wealth from India.
3. Besides, Mahmud had a political purpose also. The Ghaznavids and the Hindushahis were fighting against each other since the reign of Alptigin. The Hindushahi rulers had attacked Ghazni thrice. So it made Mahmud to destroy this aggressive neighbour. Therefore, he himself pursued an aggressive policy against it. The success against the Hindushahi kingdom encouraged him to penetrate deeper into India.
4. Like all other great rulers of his age, Mahmud also desired to get fame by his conquests.

The Condition of India at the Time of the Invasions of Mahmud

Politically, India was divided. There were many kingdoms which constantly fought against each other. Many of them were quite powerful but, because of their internal conflicts, none of them came together to unite themselves against Mahmud. Multan and Sindh constituted the two Muslim states of India. Kashmir was also an independent state and it had family relations with the Hindushahis. There were independent kingdoms in Gujarat, Malwa and Bundelkhand as well. In the south, the later Chalukyas and the Cholas had their powerful kingdoms.

Socially, the division of the Hindus into castes and sub-castes had created sharp differences and weakened the society. Besides the traditional four castes, there was a large section of the people called Anjaya. The hunters, the weavers, the fishermen, the shoe-makers and the people engaged in like professions belonged to this section. Their position was lower than that of the Sudras.

The position of the lower castes in the society can simply be imagined when we are told that even the Vaisyas were not allowed to study the religious texts. Al Beruni wrote that if anyone dared to attempt it, his tongue was cut off. Thus, the position of the lower castes, including the Vaisyas had been lowered very much and the caste-system had become very rigid as well.

Such a state of affairs had divided the society into several different antagonistic groups.

There was deterioration in religion and morals as well. Both Hinduism and Buddhism suffered from ignorance and corruption. The people, particularly the rich and upper classes, engaged themselves in corrupt practices. The true spirit of religion was lost. The religion was used as an instrument for the fulfillment of their worldly desires. The temples and the Buddhist monasteries became centres of corruption. The practice of Devadasis in the temples also degraded the function of the temples. Even educational institutions did not remain free from corruption. The deterioration in society and religion led to deterioration in culture as well.

The Hindus had not attempted to improve their arms and methods of warfare. They largely depended on their elephants. Sword was still their chief weapon. Their policy was yet defensive. They neither cared to build forts in the north-west nor adopted any other means to defend their frontiers. Thus, militarily, too, India was weak.

Politically, socially and militarily India was weak at the time of the invasions of Mahmud. The one primary cause of the weakness of the Indians was that they did not try to know, understand and learn from what was happening in neighbouring countries in political, military, social, religious and cultural fields.

However, one thing that India possessed as yet was its wealth. Its agriculture, industries and trade were in a good condition and it had amassed wealth which was concentrated in the hands of upper classes and in the temples. India's wealth was a temptation for a foreign aggressor. The wealth of India was like the wealth of a weak person which could tempt any strong man to possess it. Mahmud was not an exemption.

The Invasions of Mahmud

Mahmud invaded India seventeen times. There are no sufficient proofs of that, yet, all historians agree that Mahmud attacked India at least twelve times. His first expedition took place in 1000 A.D. He occupied a few frontier fortresses. In 1001 A.D., he defeated the Hindushahi king, Jayapala and captured him. Mahmud advanced as far as the capital city of Waihand and

then returned to Ghazni. He released Jayapala after getting 25 elephants and 2, 50,000 dinars from him. Jayapala burnt himself to death. He was succeeded by his son, Anandapala, in 1002 A.D.

In 1004 A.D., Mahmud defeated Baji Ray the ruler of Bhera. In 1006 A.D., Mahmud proceeded to attack the Shia kingdom of Multan. The Hindushahi king, Anandapala, fought against him near Peshawar, but was defeated and fled. Mahmud captured Multan in 1006 A.D. Daud and Nawasa Shah revolted in his absence and, therefore, he came to India in 1008 A.D., defeated them both and annexed all the territories including Multan to his empire.

Anandapala was succeeded by his son Trilochanapala in 1012 A.D. In 1013 A.D., Mahmud attacked Nandana and occupied it. Mahmud did not attack Kashmir, though he plundered the places on its border. Trilochanapala retired to the Sivalik hills and strengthened his position with the help of Vidyadhar, the Chandela ruler of Bundelkhand. Mahmud defeated Trilochanapala in 1019 A.D. The Hindushahi kingdom was now reduced to the status of a small Jagir. Since Trilochanapala was murdered by his son, Bhimapala succeed. Bhimapala died as a petty chief in 1026 A.D., and with him ended the mighty Hindushahi kingdom of north-western India. The end of the Hindushahi kingdom encouraged Mahmud for repeated raids on India. He met no challenge anywhere.

In 1009 A.D., Mahmud had defeated the ruler of Narayanpur and plundered its wealth. In 1014 A.D., he defeated Rama, the chief of Dera and looted Theneswar. All the temples and the images of Thaneswar were destroyed, while the principal deity of Chakraswami was taken to Ghazni and placed in a public square for defilement. In 1018 A.D., Mahmud attacked Ganga-yamuna Doab and looted Mathura. Mahmud looted the city for twenty day's, broke up all the idols and destroyed all the temples. He got enormous booty from Mathura. From Mathura, Mahmud marched to Kannauj. Rajyapala, the Pratihara ruler of Kannauj, fled and left his capital at the mercy of Mahmud. He looted the city and destroyed it. He invaded a few more places and returned to Ghazni.

In 1019 A.D., Mahmud returned to India with a view to punish Vidyadhar. He defeated the Hindushahi ruler, Trilochanapala, on the way and reached the

border of Bundelkhand, sometimes during 1020-21 A.D. Vidyadhar faced him with a large army but left the field during the night.

In 1024 A.D., Mahmud took the famous expedition of Somanath temple on the coast of Kathiawar. The temple received offerings in different forms from lakhs of devotees daily. It had a permanent income from the resources of ten thousand villages. It was a beautiful temple and possessed enormous wealth. Its Shiva-linga had a canopy studded with thousands of costly jewels and diamonds. The chain attached to one of its bells weighed 200 maunds of gold. One thousand Brahmanas were appointed to perform the worship of the linga and 350 males and females were employed to sing and dance before the deity.

Mahmud reached the capital city of Anhilwara through Multan in 1025 A.D. The ruler of Anhilwara Bhima I fled the country. As a result Mahmud reached Somanath without any resistance. The devotees of the temple offered him resistance but the next day Mahmud entered the temple, looted and destroyed it. He returned with a huge booty.

Mahmud came back to India for the last time in 1027 A.D. to punish the Jats. The Jats had troubled him on his return journey from Somanath. The Jats were severely punished. Mahmud looted their property, killed the males and enslaved their women and children. Besides engaging himself in loot and plunder, he annexed Afghanistan, the Punjab, Sindh and Multan to his empire. Mahmud died in 1030 A.D.

An Estimate of Mahmud's Achievements

Mahmud was a courageous soldier and a successful commander. He ranks among those successful generals of the world who have been regarded born-commanders. His army consisted of the people of different nationalities like the Arabs, the Turks, the Afghans and even Hindus. Yet, it became a unified powerful force under his command. He converted this small inheritance into a mighty empire which extended from Iraq and the Caspian Sea in the west, to the river Ganges in the east.

Mahmud was successful in maintaining peace and order protect trade and agriculture and safeguard the honour and property of his subjects within the boundaries of his empire. Mahmud's greatest weakness was that he was

not an able administrator. He failed to form a stable empire. His empire existed only during his own life time. After this death his empire was shattered into pieces.

Mahmud was an educated and cultured person. He was a patron of scholarship and fine arts. Al Beruni, the scholar of Turki, Sanskrit, Mathematics, Philosophy, Astrology and History was at his court. The same way Utbi, Farabi, Baihaki, the Iranian poet Ujari, Tusi, Unsuri, Asjadi, Farrukhi and Firdausi, who were scholars of repute of his age, were all at his court. During his rule, Ghazni became not only a beautiful city of the east but also the centre of Islamic scholarship, fine arts and culture.

Mahmud ranks among the great rulers of Central Asia. But, in the history of India, Mahmud was a fanatical Sunni Muslim, a barbaric foreign bandit, a plunderer and destroyer of fine arts.

It has been said by many scholars that Mahmud made a permanent impact on India. He came like a strong storm and destroyed everything and then passed off. But, it would be wrong to accept that Mahmud left no permanent mark on Indian history. Mahmud broke up the economic and military strength of the Indians.

The inclusion of the Panjab, Multan and Sindh in the Ghaznavid Empire made easier for the later Muslim invaders to advance into India. The most important achievement of Mahmud was the destruction of the Hindushahi kingdom of Afghanistan. It paved the way for the conquest of India by the Muslims.

The Successors of Mahmud

After the death of Mahmud a war of succession ensued between his two sons, Muhammad and Masud, in which Masud emerged victorious and ruled between 1030 -1040 A.D. He was defeated by Seljuq Turks. Besides, there rose two new powers in Central Asia, viz., the Khwarizms and the Ghurs. Ultimately, the Ghurs captured Ghazni and forced their last ruler Khusrav Shah to seek shelter in the Panjab.

SHAHAH-UD-DIN ALLIAS MUIZ-UD-DIN MUHAMMADOF GHUR

Ghur is situated at a high altitude of more than ten thousand feet between Ghazni and Heart. The district of Ghur was agricultural but Ghur was well known in Central Asia for its good horses and steel. The horse and steel were the most effective means of warfare during those days. In 1009 A.D., Mahmud of Ghazni defeated the ruler of Ghur. But with the decline of the Ghaznavids, Ghur became virtually not only independent but also started contending for power against the Ghaznavids. Ala-ud-din Husain of Ghur completely devastated the city of Ghazni. Ala-ud-din was succeeded by his son, Saif-ud-din and Saif-ud-din by his cousin Ghiyas-ud-din. Ghiyas-ud-din sent his brother

Shahah-ud-din alias Muiz-ud-din Muhammad to conquer Ghazni. Muhammad conquered Ghazni in 1173-74 A.D. This was the very Muhammad who attacked India in the 12th century and succeeded in establishing his empire in India. While his elder brother tried to extend his empire towards the west and came in conflict with the Khwarizm Shah of Persia, Muhammad tried to extend the empire towards the east. Muhammad always accepted his brother Ghiyas-ud-din as his suzerain till his death, though virtually he enjoyed the status of an independent ruler.

The Causes of the Invasions of Muhammad on India

Muhammad attacked India due to several reasons. Historians have accepted the following reasons among them.

1. Muhammad was an ambitious ruler. Like all great rulers of his age he wanted to extend his empire for power and glory.
2. The royal families of Ghur and Ghazni were hereditary enemies. By that time, the Ghaznavids still ruled in the Panjab, Muhammad after the capture of Ghazni desired to annex the Panjab and also provide security to its kingdom from towards the east.
3. The ambition of the Ghur dynasty to extend their power towards the west was checked by the rising Khwarizm dynasty of Persia. Therefore, the next alternative was to proceed towards the east viz.,

towards India. Therefore, Muhammad himself decided to conquer India.

4. Probably, Muhammad also desired to acquire wealth from India and also to extend the sway of Islam and these too tempted him to invade India. But, in no case, these were the basic causes of his invasions.

India at the Time of the Invasions of Muhammad of Ghur

Nearly 148 years had lapsed after the last invasion of Mahamud in 1027 A.D. as Mahammad's first attack on India took place in 1171 A.D. But, there was not a single remarkable change in the condition of India except changes in the ruling dynasties and territories of their kingdoms.

Politically, India was divided into many kingdoms, both in the north and the south. Their constant fighting against each was their primary weakness. At that time, Sindh and Multan were ruled by two independent Shia Muslim rulers, while the Panjab was in the hands of the last Ghaznavid ruler, Khusrav Shah. Khusrav Shah was not a powerful ruler.

The Gahadavala empire was the most extensive in north India and was ruled by Jayachandra. Chandelas ruled in Bundelkhand while the Palas and the Sevas ruled in Bengal. The south was similarly divided politically and was totally indifferent to the fate of north India.

Gujarat and Kathiawar were ruled by the Chalukyas. The Chalukyas had lost much of their power by fighting against the Chauhanas of Delhi and Ajmer. Delhi and Ajmer were ruled by the Chauhanas. The Chauhan ruler Prithviraja III, had extended his empire at the cost of his neighbouring kingdoms. Prithviraja III received no support from any of his neighbours in his fight against the Muslim invader.

India had not changed itself socially culturally or militarily, since, the days of the invasions of Mahmud. There was no change in Indian society except that a large section of Muslims had settled in many parts of India peacefully. These small colonies of the Muslims were not directly effective in any way, in the Indian politics.

The Invasions of Muhammad and the establishment of Turkish Rule in India

Muhammad first attacked Multan in 1175 A.D. and conquered it easily. Next, he annexed Uch and lower Sindh to his territories. In 1178 A.D., Muhammad attacked Gujarat. Mularaja II, the ruler of Chalukyas defeated Mahamud near Mount Abu. This was the first defeat of Muhammad in India. Afterwards, he changed his route and attempted through Punjab. Muhammad conquered Peshawar in 1179. After two years attacked Lahore and received huge presents from the last Ghaznavid ruler, Khusrav Shah. He conquered Sialkot in 1185 A.D. Muhammad attacked Lahore again in 1186 A.D. and occupied the entire territories of the Panjab. Khusrav was murdered later on, in 1192 A.D.

After the capture of the Punjab in 1198 A.D., Muhammad captured Bhatinda. He was planning to come back when he received the news of the advance of Prithviraja III, against him with a view to recapture Bhatinda. Muhammad proceeded forward to face him. The enemies met each other in the first battle of Tarain 80 miles from Delhi in 1190-91 A.D. Muhammad was defeated in the battle. The Muslim army was routed and the battle was completely won over by the Rajputs. Prithviraja, captured the fort of Bhatinda only after thirteen months.

Muhammad could not forget his defeat at the battle of Tarain. Muhammad collected a strong force of one hundred and twenty thousand men and then proceeded towards India to avenge his defeat. After the capture of Bhatinda, Muhammad marched again to the plain of Tarain. Though Prithviraja III came with a large army to face him, he was decisively defeated. He was taken prisoner to Ajmer. Prithviraja III, was found guilty of a conspiracy against Muhammad and was sentenced to death. The second battle of Tarain, fought in 1192 A.D., proved to be one of the decisive battles of Indian history.

The battle of Tarain opened the way for the conquest of India by the Muslims. Ajmer and Delhi both were occupied by Muhammad. After leaving Qutb-ud-din Aibak as the Governor of Delhi and Ajmer, Muhammad went back. Aibak consolidated the Indian conquests of Muhammad, suppressed the revolts of the Chauhanas at Ajmer, made Delhi the capital of Muslim

kingdom in India in 1193 A.D. and conquered Meerut, Bulandshahar, Aligarh, etc. in the absence of Muhammad.

Muhammad came back to India in 1194 A.D. This time his target was the kingdom of Kannauj. Jayachandra, the ruler of Kannauj, had enmity with Prithviraja III and therefore, had not helped him against the Muslim. The battle between Muhammad and Jayachandra took place near Chandawar on the river Yamuna. Jayachandra was killed in the battle. Muhammad proceeded as far as Banaras and occupied the kingdom of Kannauj.

Leaving Aibak again, Muhammad went back. Aibak consolidated his fresh conquests and suppressed the revolts which took place at Ajmer, Aligarh, etc.

Muhammad came back to India in 1195 A.D. This time he conquered Bayana and attacked Gwalior. Pratihara Chief, Salhakshana, accepted the suzerainty of Muhammad and peace was granted to him.

Muhammad could not come back to India for the next few years. A serious revolt in Rajasthan was suppressed by Aibak after much difficulty. One of the most important conquests of Aibak was that of Bundelkhand. Aibak attacked the fort of Kalinjar in 1202-1203 A.D and occupied the Chandala fort.

The conquest of Bengal and Bihar was not attempted either by Muhammad or Aibak but by a petty noble named Ikhtiyar-ud-din Muhammad Bakhtiyar Khalji.

When the nobles of Muhammad were extending and consolidating his empire in India, Muhammad's elder brother, Ghiyas-ud-din, had died in 1202 A.D. Therefore, Muhammad had become the ruler of the entire Ghur Empire. Ghiyas-ud-din had always fought against his western neighbour, the Khwarizmians. Muhammad pursued the same policy. But, he was severely defeated in 1205 A.D. at the battle of Andkhud. This defeat of Muhammad made a set back in India. It led to revolts in different parts of India. In the north-west, the Khokars tried to capture Lahore.

Muhammad came to India in 1205 A.D. and fought a battle against Khokars between the rivers Chenab and Jhelum. The Khokars fought fiercely but

were defeated and punished mercilessly. After setting right, the affairs at Lahore, Muhammad returned to Ghazni. On the way, he was stabbed on 15 March 1206 A.D. at Damyaka, on the banks of the river Indus, while he was engaged in his evening prayers. The body of Muhammad was carried to Ghazni and buried there.

As Estimate of Sultan Muiz-ud-din Muhammad of Ghur

While making an assessment of the character and achievements of Muhammad of Ghur, one is usually tempted to compare him with those of Mahmud of Ghazni. Muhammad of Ghur had no comparison with Mahmud of Ghazni a military leader. Mahmud was a born military commander. His every Indian campaign was successful and he had been equally successful in Central Asia. Mahmud, thus, established an extensive and powerful empire. Muhammad of Ghazni rightly deserved to be the first Sultan of the Islamic world. Muhammad's military successes are of no match to the successes of Mahmud. While Mahmud remained undefeated during his lifetime, Muhammad was badly defeated by his different adversaries three times. Mularaja II, the ruler of Gujarat, Prithviraja III, the ruler of Delhi and Ajmer and Khwarizm Shah, the ruler of Persia defeated him in turn. But the greatness of Muhammad was that none of those defeats could weaken his spirit or check his ambitions. He took every failure as an experience, realized his weaknesses, removed them, and got success in the end. The successes and conquests of Muhammad brought about more permanent results than the conquests of Mahmud.

Mahmud was never defeated. He did not think of establishing his empire. He limited his vision simply to plunder the wealth of India. But, Mahmud possessed a higher ideal as compared to Mahmud. Muhammad also gave proof of his political farsightedness in dealing with different Rajput rulers. He tried to get the sympathy or support of a few of the Rajputs. That is why, he did not annex Delhi and Ajmer to his territories just after the second battle of Tarain.

Muhammad neither changed the status of those Hindu chiefs who accepted his suzerainty nor interfered in their administration. He simply established military posts here and there and garrisoned them with Turkish troops in order to consolidate his hold over the conquered territories. This helped him in consolidating the Turkish power in India. Qutb-ud-din Aibak, Taj-ud-din

Yulduz and Malik Bahauddin Tughril, who proved themselves fairly capable, were largely responsible for the successes of Mahamud in India, were trained by Muhammad.

Check your progress

1. Describe briefly the condition of India at the time of Arab invasion.
2. Explain the causes, courses and results of the invasion of Arabs conquest in India
3. Critically evaluate the raids of Muhammad of Ghazni.
4. Explain the invasions of Muhammad of Ghor and the establishment of Turkish rule in India.

Let us sum up

The success of Muhammad was largely due to his own strength of character. He possessed a higher ideal from which he never deviated. Muhammad planned his attacks and conquests before hand, changed them whenever necessary. He did not take unnecessary risks in battles and politics. After his defeat at Anhilwara, he changed his course of attack on India. As a military commander, he kept his eyes upon all his campaigns. Muhammad was the real founder, of Turkish rule in India and therein laid his greatest achievements and greatness.

Muhammad concentrated more on conquests and so had no time to look after the administration of his territories in India. Virtually, he remained the ruler of Ghazni and Ghur. The task of administering his Indian conquests was mostly left to his slave and Governor of Indian provinces, Qutb-ud-din Aibak.

He patronized scholars like Fakhr-ud-din Razi and Nizami Uruni. However, his greatest achievement was the establishment of the Turkish Empire in India, which added a new chapter in the Indian history.

Key words

Khalifa, Hajjaj, Brahma Siddhanta and Khanda Khadhyak, Ghaznavid Dynasty, Utbi, Jihads.

Answers to check your progress

1. Use the material in section : 16.2
2. Use the material in section : 16.3
3. Use the material in section : 16.4
4. Use the material in section : 16.5

Glossary

1. Khalifa : Successor, leader of the Religious group
2. Hajjaj : Refer to people
3. Brahma Siddhanta : One of the first five books to give ideas on negative numbers and zero
4. Khanda Khadhyak : Unknown
5. Ghaznavid Dynasty : The dynasty began by Ghazni
6. Jihads : Holy Wars

Ref;

Khalifa - <https://www.google.com/search?q=Khalifa>

Hajjaj - <https://www.google.com/search?q=Hajjaj>

Brahma Siddhanta - <https://www.google.com/search?q=Brahma+Siddhanta>

Jihads - <https://www.google.com/search?q=Jihads>

MODEL QUESTION PAPER

PART - A

Answer any Three Questions out of Five Questions (3x3=9)

1. What is Numismatics?
2. Characteristics of Mesolithic Tools
3. Great Bath
4. Rajan
5. Anuloma Prathiloma

PART - B

Answer any Three Questions out of Five Questions (3x7=21)

6. What is the role of Inscriptions and Copper Plates in writing the History?
7. Explain the features of Palaeolithic Period.
8. Discuss about the Social Life of the Indus Civilization People.
9. Explain the Later Vedic Period existed before the Mauryan Period.
10. What was the Caste System that existed before the Mauryan Period?

PART - C

Answer any Four Questions out of Seven Questions (4x10=40)

11. Explain in detail about the Literary References that helps in writing the Indian History.
12. Give an elaborate account on Salient Features of Neolithic Period.
13. Discuss about the Origin and Destruction of Indus Civilization in detail

14. Record the Political Condition that was in existence before the Mauryan Period in elaborative manner.

15. Explain the social condition that existed before the Mauryan Rule.

16. Bring out the Religious, Social and Economic conditions that lasted during the Shatavahana period.

17. Explain the consequences that led to the Invasion of Arabs.

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“எல்லோருக்கும் எப்போதும் கல்வி”



B.A., HISTORY - SEMESTER I

HISTORY OF TAMILNADU

(UPTO 1565 A.D.)

School of History and Tourism Studies

TAMILNADU OPEN UNIVERSITY

577, Annasalai, Saidapet, Chennai - 600 015



தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம்

**B.A HISTORY
SEMESTER-I**

BHYS-12

**HISTORY OF TAMIL NADU
(UPTO 1565 A.D.)**

SCHOOL OF HISTORY AND TOURISM STUDIES

TAMIL NADU OPEN UNIVERSITY

No.577, Anna Salai, Saidapet, Chennai – 600015

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Professor K.Parthasarathy

Vice Chancellor

Date:03-06-2021

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SEMESTER – I

BHYS-12

History of Tamil Nadu upto 1565 A.D.,

Syllabus

BLOCK I

Geographical Features – Sources – Pre history and Proto History

BLOCK II

Sangam Age – Sangam Literature and Polity – Kalabhras

BLOCK III

Age of the Pallavas – Art and Architecture – Administration - Socio-Economic condition – Jainism – Bhakthi Movement

BLOCK IV

Art and Architecture under the Pallavas - Imperial Cholas – Administration – Society, Economy, Literature, Religious, Art and Architecture

BLOCK V

Pandyan Empire First and Second, The Muslim conquest - Impact of Vijayanagar Rule on Society, Administration, Religion

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SCHEME OF LESSONS

	Page No.
BLOCK I	
Unit 1 Geographical Features of the Tamil Country	2 - 13
Unit 2 Sources (from Sangam Age to Modern Period)	14 - 29
Unit 3 Pre-history and Proto-history	30 - 35
BLOCK II	
Unit 4 Sangam Age	37 - 47
Unit 5 Sangam Polity and Literature	48 - 61
Unit 6 Kalabhras	62 - 66
BLOCK III	
Unit 7 Age of the Pallavas	68 - 77
Unit 8 Administration and Socio-economic Conditions under the Pallavas	78 - 95
Unit 9 Bhakti Movement	96 - 103
Unit 10 Jainism	104 - 109
BLOCK IV	
Unit 11 Art and Architecture under the Pallavas	111 - 117
Unit 12 Imperial Cholas	118 - 133
Unit 13 Administration under the Cholas	134 - 142
Unit 14 Society, Economy, Literature, Religion, Art and Architecture under the Cholas	143 - 177
BLOCK V	
Unit 15 Pandyan Empire - First and Second	179 - 194
Unit 16 The Muslim Conquest of Tamil Nadu	195 - 199
Unit 17 Impact of Vijayanagar rule on Administration Society and Religion	200 - 212
URKUND Plagiarism Report	214

BLOCK – I

Unit 1 : Geographical Features of The Tamil Country

Unit 2 : Sources (From Sangam Age To Modern Period)

Unit 3 : Pre-History And Proto-History

Unit 1

GEOGRAPHICAL FEATURES OF THE TAMIL COUNTRY

STRUCTURE

Overview

Learning Objectives

Introduction

Geographical Features of the Tamil Country

Topography

The Western and Eastern Ghats

Rivers

Soils and Minerals

Rainfall, Irrigation and Agriculture

Climate and Winds

Summary

Glossary

Answers to Check your Progress

OVERVIEW

In this Unit, the general description of the geography of the Tamil Country has been dealt with in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the fertility of the soil, the regularity of the monsoons the rich quality of minerals that lead to great-prosperity in the context of the geographical features of the Tamil Country.

INTRODUCTION

Tamizhagam is named after the name of the people who speak Tamil language. The Indian Ocean in the South, the Bay of Bengal on the east, the Arabian Sea on the West and Venkatam hills on the north are the limits of Tamil Nadu. The rivers, soils, minerals and climate lead the country to great prosperity.

GEOGRAPHICAL FEATURES OF THE TAMIL COUNTRY

It is a general conception that geography and physical features influence the course of human history. Geography governs the social and economic aspects of history. The geographical features of a country like its mountains and rivers, its climate and natural resources determine in a large measure the nature of the social and economic life of its people. The choice of occupations on the part of individuals, their physical and mental efficiency, their standard of life as well as their social customs and institutions bear the imprint of the geographical features of the land in which they live. The distinctive characteristics of people are themselves products of accumulated geographical influences extending over a vast span of time. Extraneous factors like religion and achievements of great personalities from time to time as well as fortuitous circumstances like wars and famines, are prone to leave their impress on the progress of a people. The share of each of these factors in shaping the life of a people might vary from country to country. But the history of a place and man is certainly dominated by geographical features and on all account man is largely subjected to it. For instance, the sea-faring tendency of the Tamils was largely the product of geographical influences.

Tamizhagam, the land of the Tamil language, is the southernmost part of the Indian sub-continent. Tamizhagam, as a geographical unit, lies to the south of 15 Latitude. Nakkirar in his commentary on *Iraiyanar Ahapporul* states that Tamizhagam at the time of the first Tamil Sangam extended to the south and east than to the present confines of Tamil Nadu and comprised forty nine major divisions. The statement that, “**Vada Venkadam**

Tenkumari Ayidait Tamil Kuru Nallulagathu” indicates the southern and northern limits of Tamizhagam of the Sangam Age. It is bound on the south by the Indian Ocean, on the northwest by the Mysore plateau. The Tamils divided this land into Kudapulam, Kunapulam and Thenpulam. Venkadam area itself consisted of impenetrable forests which lay beyond the territories of Pulli. At Cape Comorin, where the three seas merge it symbolises the unity of waters. It is a place of pilgrimage. Pilgrims appear to have kept up the link between the north and southern India.

The people who lived north of Venkadam were called Vadukar. Close to the north of Tamizhagam above the Ghats were Tulunad, Coorg and Konkanam. Sri Lanka situated like a foot rest to the southeast of peninsular India. It is a geographical and cultural continuation of Tamil Nadu, though it has been generally politically independent. Between Ceylon and India was the island of Manipallavam which was at a distance of thirty **yajanas**, south of Puhar, the ancient sea-port at the mouth of the Kaveri. A ship sailing from the coast of Madurai to Java touched Manipallavam. To the west of Ceylon were the islands inhabited by a naked, nomad race called the Nagas.

The land stretching south from the Konkan along the coast, now comprising the Kerala state was a part and parcel of Tamizhagam, through out the early period of South Indian History. After the 9th century A.D., Tamizhagam came to be divided into Tamil Nadu and Kerala. Malayalam, the mother tongue of the Kertalites, evolved from **konduntamil**.

Tamizhagam was divided in to twelve Nadus or Provinces as Pandi Nadu, Kutta Nadu, Kuda Nadu, Karka Nadu, Venadu, Puli Nadu, Panri Nadu, Aruva Nadu, and North Aruva Nadu, sita Nadu, Mal Nadu, and Punal Nadu. These **nadus** can be summed up into forming the Pandynad, the Cheranad, the Cholanad, the Kongunadu and the Velirnadu.

The Pandynad corresponded to the land stretching south of Kaveri, and comprised the modern districts of Madurai, Ramnad, and Tirunelveli. It was the land south of the river Vellar, north of Cape Comorin, east of Peruvelli and west of the sea. It had many Kurrams or sub-divisions. Chaste Tamil or **Sentamil** was then spoken there. The capital and the chief inland town of Pandynad was Madurai which is situated on the banks of the river Vaigai. It was a fortified city having towers. Hence the name “Nan-Madak-Kudal” the tamil poets used the title “Thakkana-Madurai” or Southern Madurai only to

distinguish it from the Mathura of Northern India. Korkai on the mouth of the river Tamiraparani was the harbour of Pandynad. Pearl-fishing was the main occupation of the people of Korkai. Villinam and Saliyur, other sea-ports were always busy in the export and import trades.

The Cheranad corresponded to the modern districts of Tiruvananthapuram, Cochin, Coimbatore and a part of Salem. It had twelve sub-divisions. It was bound on the north by the Palani hills and on the south by the sea. The capital city of Cheranad was Thiruvanchikkalam which was situated on the banks of the river Periyar. The town was strongly fortified. The most conspicuous buildings of the capital were a temple of Vishnu, a Buddhist Chaitya and a Nigrantha monastery. Near the mouth of the river, Periyar, was Musiri, an important seaport. Thondi was another flourishing sea-port on the western coast.

Beyond Panrinad, was Punalnad or the Chola kingdom. The name Punalnad signifies the land of floods. It is the land east of Kottaiyur, west of the sea, and north of Vellar. The Chola capital was Uraiyur which was situated on the southern bank of the river Kaveri. Puhar or Kaveripattinam, which stood at the mouth of the river was a great emporium of trade. Puhar was divided into two parts-Maruvurp-pakkam and Pattinap-pakkam. The capital had many palatial buildings.

The land east of Pavalamalai, south of Venkata hills, was Kancheepuram. It was ruled by Tiraiyans. Later, the Pallavas occupied that territory and extended their sway over the whole of the Chola kingdom.

The Kongunad was bounded on the north by Thalaimalai, on the south by Vaidhyanthi or Palani, and on the West by Velliangiri. Originally it included Coimbatore and the southern parts of Salem.

The seven Velir chiefs had their separate kingdoms and capitals. viz; Parambunad, Thagadur, Kovalur, Aykudi, Nanjilnad, Mohoor, Kuthiraimalai, and Chenkanama were the important chieftaincies.

Topography

The peninsula projects into the Indian ocean between the Arabian Sea and the Bay of Bengal and narrows to a point at Cape Comorin. From Cape

Comorin, the Malabar and Coromandal coasts extend for a thousand miles. There are a few good natural harbours along either coast, though the west coast is little better than the Coromandal coast in this respect. “ Situated almost mid-way on the maritime routes between China and the Mediterranean sea, Tamizhagam was admirably located for the purpose of embarking on an active sea-borne commerce with lands on the west and east.”

It is notable, that the seafaring activities were developed in Tamizhagam inspite of the lack of many natural harbours. For instance, Musiri and Thondi on the west were not harbours of a large size. They appear to have been suitable for the country ships of early time. On the eastern coast, however, there are some broken edges with large lagoons which form the back waters of Kerala. These backwaters had facilitated the development of internal as well as external trade.

Both these coasts were frequently storm-swept. Storms and erosions are largely responsible for encroachments of sea into land and the destruction of several places. The ports of Kayal and Korkai, Kaveripattinam and Mahabalipuram are in their ruined state. That would have been the case with the Kumarik-Kandam also.

The Western and Eastern Ghats

“Mountains, hills, forests, jungles, rivers and cultivated plains with infertile land interspersed offer a geographical variety suggestive of economic self-sufficiency.” The Western Ghats and the Eastern Ghats run parallel to the west and east coasts of the peninsula. The Western Ghats form an excellent natural frontier or gigantic sea-wall, from Kasargod in the north to Aramboli in the south, where they abruptly end. They are a steep and rugged mass of hills, little more than 2,000 feet about the eastern ghats meet the western ghats after making a sweep from the other side of the peninsula. “The Nilgiri plateau receives abundant rainfall, and it is famous for its luxurious vegetation and excellent scenery.” Between these mountain ranges there are extensive plain lands where rich civilizations flourished.

The Western Ghats is pierced by numerous passes. Though the Palghat Gap is twenty-four miles wide, on account of its rugged terrain and

impenetrable forests were infested by wild animals and snakes, This affords access from the Carnatic to the Malabar. This easy road into the Carnatic from Cochin and Calicut and other ports on the west has played an important role all through history. As the Palghat gap was dangerous, the highway of traffic between Kerala and her eastern neighbours was the Shencottah and Aramboli routes. Countless had been the raids and inroads through Aramboli route and numberless had been the battles fought in this region. For this reason, it has been called the cockpit of Kerala.

The Palani, Kodai, Sabari, Podiyil and Anamalai hills are important points on the southern stretch of this mountain chain. The Anamalai hills consist of peaks rising to over 8,000 feet.

The vegetation includes the dense forests of valuable teak, rose-wood, and the wild-bamboo, coffee and cardamom. They have been the dwelling places of the tribal people like Kadas, Irulas and Pulaiyans even today.

The Eastern Ghats possess little of the magnificence gained by the regular structure of the Western Ghats. They are scattered, broken, and of much lower altitude. Geologically they seem to be distinctly older than the Western Ghats; they are different in productivity and scenery. They are a series of detached and discontinuous hills. Beginning in Orissa, they run parallel to the eastern coast. But, at Madras, they strike south-westwards to form the southern edge in the Deccan Plateau. Isolated masses of hills like the Palani and the Shervaroy hills, in and near Salem district, branch off from the main range. Most of the major rivers of Tamizhagam rise on the crest of the western ghats and course down all the way to the Bay of Bengal, cutting across down all the way to the Bay of Bengal, cutting across the Eastern Ghats. So, free- intercourse was possible between the plateau and the coastal plain.

Tamizhagam of the past was triangular in shape, with it's apex towards the south. The two ranges of the Ghats provided a basic unity to the plains of Tamizhagam, down to Nilgiris. Thereafter, the general unity has been seriously affected. The spurts and hillocks jutting into the interior have been responsible for a division of the country into several small units of territory. This was primarily responsible for the absence of political unity in the past. Therefore, it was possible for the Cheras, Cholas, Pandyas, Tiraiyars and the Velir chiefs to carve out independent kingdoms for themselves. Political

unity in Tamizhagam was achieved only during the reign of able monarchs like Karikalan, Senguttuvan, Nedunjelian, Rajaraja I and Rajendra I. Differing customs and manners too led to social isolation. The hilly region, forest country, agricultural land, coastal area, desert region developed distinct characteristics suited to and influenced by environment. "This isolation was gradually broken with the layout of trunk roads and the construction of railways these days.

Rivers

Tamizhagam is fortunate, in having rivers like the Kaveri, the Palar, the Vaigai, the Pennar, the Velar, the Tamiraparani, the Paraliyar, the Bharathappuzha and the Periyar. Though, they are short and less in number they supply a substantial amount of water needed for cultivation. The rivers except the Bharathappuzha and the Periyar, rise in the crest of the Western Ghats and flow through the present Tamil Nadu into the Bay of Bengal. The two rivers in the Western Ghats, flow through the Kerala State into the Arabian Sea.

The Kaveri, is the most prominent river which was celebrated in Tamil literature and history. The river, 475 miles long, takes its course at Coorg or Kudagu. It runs, smoothly through sacred spots like Srirangapatnam and Sivasamudram in the Mysore states and Srirangam in Tamizhagam. About nine miles west of Tiruchirapalli, it bifurcates into two branches-Kollidam and Kaveri. Before it reaches the sea, it splits up into many branches and covers the entire delta with a vast network of irrigation canals. Nineteen centuries ago, Karikalan controlled the frequent floods which wrought much damage in Punalnad. He raised high banks along both sides of the river and constructed the Kallanai. Because of this river, Tanjore has come to be called "the rice bowl of Tamizhagam."

The Palar originates from Nandidurg in Mysore. It runs through the North Arcot District and falls into the Bay of Bengal. The towns of Vaniyambodi, Vellore, Arcot and Chingleput are situated on its banks. It irrigates a limited area.

The Pennar rises in Chennanarayanapettai in Mysore. It passes through Bangalore and Salem. It reaches the sea to the north of Cuddalore. It irrigates the land of its terminus.

The Vaigai commences from the Palani hills, flows through the town of Madurai and falls into the Bay of Bengal. Now-a-days, it is almost dry. The Vaigai dam constructed on it waters a limited area including Sholavandan.

The Tamiraparani is the river mentioned in the *Indica* of Megasthenes. This has its origin in the wooded hills of the Southern part of the Western Ghats (Podiyil). It flows through Tirunelveli District. The South-west monsoon waters it. It falls into the Bay of Bengal creating a large delta at its mouth. Here was situated the famous sea-port, Korkai.

The Bharathappuzha is the longest river (156miles) in the Kerala State. On its banks stand Chittor, Palghat., Thirunavay and Ponnani. The Periyar (146 miles) rises in the Ayiramalai, sacred to Goddess Korravai. It flows through Kaladi and Alwaye. One of its branches flows through Kodunagallur, the capital of the Chera kings.

Of the many rivers which flow through South Travancore, mention is made of Paraliyar or Pahruli river. It takes its course at Mahendragiri, passes through Nanjilnad and falls into the Manakkudi estuary. In our memory of the Pandyan rulers, the Pandyan Anai was constructed in it.

The coastal strip of short rivers is for the most part covered with low-level laetrile, red-gravel and clay. Therefore, it is not very productive. The delta country is a regular granary of rice and produces many other valuable crops like tobacco, cotton and sugarcane, one of the songs of Avvaiyar in *Purananuru* states that the ancestors of Adigaman Neduman Anji of Thagadur introduced sugarcane into Tamizhagam.

Generally, the courses of the rivers influence for civilizations. River valleys provide the people with the necessities of life. There is scope for fishing and cultivation. In the deltas of the Kaveri, the Palar and the Periyar, all the great historical kingdoms of Tamizhagam had their capitals and the unnumbered temples of indigenous arts and of almost pre-historic industries could be found there.

Soils and Minerals

The soils of Tamizhagam vary in their nature and fertility. It has the fertile alluvial soil of the deltoid region, the back cotton soil of the plain and the

red-ferruginous soil of the central regions. The black cotton soil is fertile and is employed in the cultivation of paddy, millets, pulses etc. The red soil is rarely fit for cultivation. Open treeless plains with isolated hills and masses of rock scattered in the plains constitute the red soil regions. These regions are dry and have hot climates. Large-scale cultivation is possible in riverine lands.

The mineral wealth and mineral industries of Tamizhagam are poor when compared with those of north India. A number of contributory materials like magnesite, chromite, quartz, bauxite, limestone and dolomite, besides iron-ores are available in Salem district. A considerable quantity of gypsum in sedimentary rocks and a less quantity of iron-ores are found in and around Tiruchirappalli. In the tertiary rocks near Pondicherry and Vriddhachalam, we have lignite the 'mother of industries'. In the dry beds of streams and in the beach sands of the Tirunelveli and Kanyakumari districts, we have monazite, which provides the raw material for the production of thorium nitrate and fertilizer.

Gneiss rocks, found in Pallavaram, South Arcot, Tirunelveli and Nanjilnadu, are used in the construction of temples and other massive buildings. Therefore, the art of stone carving developed tremendously in ancient Tamizhagam. Sandstone, widely quarried near Satyavedu, Nagalapuram and Kancheepuram, is used as good building and decorative material. Crystalline limestone, found in the vicinity of Sankaridurg and in Talaiyuthu near Tirunelveli, is utilized in the cement factory and in the manufacture of bleaching powder.

Rainfall, Irrigation and Agriculture

"Tamizhagam has been one of the most thirsty regions in the south. She has looked up to the heavens rather literally for survival. The monsoons are normally punctual. Sometimes they fail for many years leading to drought and famine. Kerala including a small area in the Kanyakumari district receives the largest amount of rainfall, mostly from the south-west monsoon (June to October). The North-East Monsoon (October to mid December) provides the heaviest rainfall for Tamizhagam as a whole.

The source of all water is no doubt, rainfall. Modern devices for the conservation of water resources depend largely on monsoons. Artificial

irrigation is employed wherever possible in order to make amends for the inadequacy of rainfall. Wells, canals, lift-irrigation and artesian springs are the most successful methods of irrigation in Tamil Nadu. Though, these methods need quite a good amount of money, the government of Tamil Nadu implements them with the aid of modern machines.

The Tamils had a four-fold division of their land according to rainfall at the time of ***Tholkappiyam***. They are hilly tracts, pasture land, cultivable land and the literal land. But at the time of Ilango Adigal, the Tamils included one more division with the four-the desert land. These divisions had their separate people, god and occupation.

Agriculture was the main occupation of a good number of people in Tamizhagam. In the chapter on '***Uzhavu***' Tiruvalluvar had elaborately dealt with the importance of cultivation. Rice, Chola, Kambu, Ragi, Varagu are cultivated in large quantities. Commercial crops like groundnut, cotton, and sugar cane are also grown up. Apart from cereals, oilseeds, and groundnuts, gingelly, ginger, and castor are grown in different parts of Tamil Nadu and Kerala. Pulses or grams of different varieties like Red gram, black gram and green gram are grown in various parts of the land. Besides these, the cultivation of coconuts, arecanuts, mangoes, chillies and tobacco, plantains, betel and vegetables is widespread. Coconuts, mangoes, jack-fruits and plantains have wide markets in Tamil Nadu. Pepper, pearls, ivory, cloves, sandalwood, teak, rosewood and cardamom, some unique natural products are in great demand in foreign countries. There are references to the export of rice to Mesopotamia, pearl to Rome and spices, timber and coir to Europe.

Climate and Winds

South India lies near the Equator and the entire region of Tamizhagam lies within the Tropical Zone. Cape Comorin lies hardly 8° above the Equator. Therefore, we have fairly a high temperature throughout the year. During April, May and June, the worst part of the year, Tamizhagam experiences the hottest climate, 85° F and above. In November, December and January the temperature is below 80° F.

Charged with moist or dry, hot or cool vapour dependent on the varying conditions of the places in their tract, the winds play an important part in

determining the climate of the different localities. Generally the surface winds blowing near the hilly tracts have a high velocity. They are violent and stormy in and near the gaps of Palghat, Shenkottah and Aramboli. In the western part of Tamizhagam, by and large, the wind is fairly strong during the months of July and August. Owing to the general reversal of the wind system that occurs on the eve of the North-East Monsoon, the velocity of the wind becomes very low in October and it dries down in September.

Tamizhagam was famous for her handicrafts like textiles which were highly popular in foreign countries. Potteries and urns excavated in the south go to prove that the artistic skill of the artisans of ancient Tamizhagam. The mint unearthed in Arikkamedu near Pondicherry indicates that extensive trade between Tamizhagam and the west was a regular feature. The Roman coins found in Tamizhagam are testimonies to the seafaring activities of both the countries.

All the factors have given the Tamils a distinct existence and helped to develop a culture of their own. The situation of Tamizhagam in the extreme south of the peninsula has to a greater extent reduced the exotic cultural and political influences thrust of north India. Ancient literature, indigenous as well as foreign, alludes abundant references to the glorious past of the TAMILIAN culture. The flushing maritime activities of the residents of Kaveripattanam, Korkai and Thondi are described in glowing terms by the Greek, Egyptian, and Roman writers.

The history of any culture reveals that it has developed from slavery, passed through barbarism and reached the stage. This holds good to Tamizhagam also.

Check Your Progress

1. Puhar was divided into two parts: Maruvurp-Pakkam and _____
2. The Palar originates from _____ in Mysore.
3. The mint unearthed in _____ near Pondicherry indicates that there was extensive trade between Tamizhagam and the West.

4. Describe the influence of geography and topography on the history of Tamil Nadu.

Summary

Tamizhagam was not affected by any major invasion from the north while the north suffered from various expeditions. The geographical conditions of Tamil Nadu have left their mark on the societal conditions to an extent.

Glossary

Ghats	-	Mountain Pass
Vadukar	-	People who lived in the north of Venkadam.
Pulaiyans	-	tribal people
Megasthenes	-	author of Indica
Mint	-	a place where money is coined

Answers to check your progress

1. Pattinappakkam
2. Nandidurg
3. Arikamedu
4. Refer sections 1.2 to 1.2.6

Ref;

Ghats - <https://www.google.com/search?q=Ghats>

Vadukar - <https://www.google.com/search?q=Vadukar>

Pulaiyans - <https://www.google.com/search?q=Pulaiyans>

Mint - <https://www.google.com/search?q=Mint>

Unit 2

SOURCES (FROM SANGAM AGE TO MODERN PERIOD)

STRUCTURE

Over View

Learning Objectives

Introduction

Sources

Sangam Age

The Kalabhras

The Pallavas

The Pandyas

The Cholas

The Nayaks

Archival Sources (Modern Period)

Summary

Glossary

Answers to check your progress

OVERVIEW

In this Unit, the sources for the Sangam age, the Kalabhras, the Pallavas, the Pandyas, the Cholas, the Nayaks and the archival sources for modern period have been discussed in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- estimate the archaeological sources available for the history of Tamil Nadu.
- explain the epigraphical evidences to know about the Kalabhras.
- discuss the various numismatical sources for reconstructing the history of Tamil Nadu.
- describe the various indigenous literature and foreign literature to build the history of Tamil Nadu.
- assess the different archival material to write the history of Tamil Nadu.

INTRODUCTION

The need and necessity of sources cannot be minimised or underestimated by the historians for writing the history of any country. So also the sources are immensely useful for the reconstruction of history from the Sangam age to modern period of the Tamil Country.

SOURCES: AGE TO MODERN PERIOD

In the following subsections 2.2.1 to 2.2.7 we will touch upon the following topics like Sangam Age, The Kalabhras, The Pallavas, The Pandyas, The Cholas, The Nayaks and Archival Sources (Modern Period).

Sangam Age

The sources for the study of the History of the 'Sangam age' can be broadly be divided into two categories. They are 1.Literary Sources and 2. Archaeological Sources.

Literary Sources: The literary sources are again classified into 1.Indigenous Literary Sources and 2.Non-Tamil literature. The Indigenous literature known as Tamil literature (Sangam literature) is the most copious and valuable sources for the Sangam age. The Sangam literatures are mainly the **Tolkappiam**, the eight anthologies and the ten Idles.

Tolkappiam: The very name traces it to ancient classics. It was written by Tolkappiar. He was one of the disciples of Agastya. It is the greatest grammatical work on Tamil. It contains 1276 sutras. The date of **Tolkappiam** should be second century B.C. This work contains three chapters viz **Eluttatikaram**, **Solladhikaram** and **Poruladhikaram**. The **Poruladhikaram** is immensely valuable for the writing of the social and economic life of the people.

The Eight anthologies: *Narrinai, Kurunthogai, Aingurunuru, Padirrupattu, Paripadal, Kalitogai, Ahananuru &Purananuru.*

The Ten Idyles: Thirumurugarrupadai, Porunararrupadai, Sirupanarrupadai, Perumpanarrupadai; Mullaippattu, Maduraikkanchi, Nedunalvada, Kurichippattu, Pattinappalai and Malai padukadam.

The Eighteen Kilkanakku: Naladiyar, Nanmanikkadigai, Inna narpadu, Inyanarpadu, Kar narpadu, Kalavalinarpadu, Ainthinai Aimpadu, Ainthinai Elupadu Tinaimali Aimpadu, Tinnaimalai Nurraimpadu, Kainnilai, Kural, Tirikadugam, Acharakkovai, Palamoli, Sirupanchamoolam, Madumoli Kanchi and Eladi. The post Sangam works reflecting the Sangam culture, polity and society are: (i) **Silappadikaram**, (ii) **Manimakalai** and (iii) Certain poems like **Tagadur Yattirai** and **Perundevanari's Bharatam**.

Non-Tamil Literature: The **Ramanayana** and **Mahabharata** say something about the Pandyas, Kapatapura of the Pandyas is referred to in the **Ramayana**. Kautilya's **Arthasastra** also mentions about the Pandyas.

Foreign Accounts: Many foreigners visited India either for commercial purpose or for visiting important pilgrimage centres. Their accounts about India become a valuable source.

Megasthenese: Megasthenese wrote what all he heard about the south. His work, *Indica* refers to the Pandyan Kingdom. He says that, “the Kingdom was organised into 365 villages and each village has to bring the royal tribute to the treasury everyday”. Besides, giving some valuable historical information, he also furnishes some unbelievable matters like, one legged man, gold digging ants, winged horses, seven years old girl giving birth to a child, ear of a person touching the floor etc.

Strabo: He belonged to Rome. His work, Geography gives a vivid picture of the socio-economic life, particularly commerce and trade of the Tamils in the Sangam Age. He refers to the Pandyan embassies to Augustus and describes the nature of their duty. His reference about 120 ships from Hermus to Tamil Nadu, throws much light on export and import ventures of the Sangam people.

Pliny: He is also a Roman historian. His account is also useful for writing the history of Tamil Nadu. His work *Natural History* throws light on the commerce of Tamizhagam. With Rome, which drained Roman wealth to the extent of 55 million. Sesterces every year in the return for pearls, ivory, muslin and other luxuries.

The Periplus of the Eruthrean Sea: The name of the author of this work is not known. He is a native of Egypt. This work belonged to the fourth quarter of the 1st century A.D. Musiri, Tondi, Nirkunram, etc. are some of the seaports found in his work. He also refers to the contact of the Romans with the sea-ports of western India.

Ptolemy : Ptolemy, the Alexandrian geographer, prepared the famous “Map of the World”. He belonged to the 2nd century A.D. He collected and derived information from other writers and drew the map. The map is very useful to get geographical knowledge of India. His reference to the important sea-ports and towns help us to compare them with the Tamil literatures.

The Ceylonese Chronicles: The Ceylonese chronicles *Mahavamsa*, *Dipavamsa*, and *Rajavali* give very valuable information to fix the age of Sangam. Through these chronicles, it is identified that there occurred three deluges which destroyed a large southern part of Ceylon.

Archaeological Sources: The Archaeological sources are classified into 1.Epigraphy 2.Numismatics and 3.Monuments.

Epigraphy: The inscriptions which can be considered to throw some light on Sangam history are the following in the chronological order:

(a) The ***Asokan inscriptions*** were found in Siddhapuram and Brahmagiri in the Mysore areas, Maski (Hyderabad) and Yerragudi (Kurnool District). The only information which the Asoka Rock Edict II (middle of the 3rd century B.C.) supplies is its knowledge of the five independent states of 1. the Chodas (Cholas) 2)the Pandyas 3)the Satyaputra (whom we identify with the kosars of Tulunadu) 4.the Keralaputras (the Cheras) and 5.the Tamraparni (Ceylon) as neighbouring places. But, these were independent states beyond the southern pale of the Asokan Empire. Those references point to the existence of independent Tamil states during Asoka's reign period.

(b) The ***Hathi gumptha inscription*** of Kharavela (first half of the 2nd century B.C.) mentions a league of Tamil States strong enough to constitute a threat to the safety of Kalinga. This league existed for about 113 years. Mamolanar narrates (Aham 251) about Maurya's attempt to conquer the Tamil countries.

c) ***The Velvikkudi grant*** of Parantaka Nedunjadayan (765-815) is helpful for it mentions Pandyan Palayagasalai Mudukudumi Peruvaludi who was a famous Sangam king.

d) The larger ***Sinnamanur plates*** refer to Nedunjelian of Talayalanganam fame in a similar manner and so mention a sangam king.

e) Another important inscription is the '***Kudumiyanmalai Music inscription***'. This belonged to the later Pallava period dated during the rule of Mahendravarman I. (c.A.D.600-630). It gives a vivid picture of the traditional musical note.

f) In the ***Thirukkovalur Inscription***, there is a reference to the 'self-immolation of Kapilar', the court poet and close friend of Pari, who was the chieftain of the Sangam Age. It refers to the social custom during the Sangam Age.

Other Inscriptions

Inscriptions found at Tirupparankundram, Karur, Nagamalai, Anaimalai, Sirkannavayil, etc. of the Sangam age also throw light on the historicity of the Sangam Age. A lot of information is available from the Kasakkudi Plates about the Kalabhras. Besides we get more information from Tiruppugalur, Kanchi Vaikunda Perumal inscription and Kuram Plates.

Numismatics: The rulers of Tamil Nadu did not give much importance to coins. It is due to various political and social reasons, the coins were not used much for a long time till the rise of the later Pallavas.

The great controversy of the chronology of the Sangam period can definitely be fixed on the basis of the Roman coins excavated at Arikamedu, and Madura. Schoff remarks "most of the coins of Tamil Nadu belonged to Tiberius, Caligula, Claudius and Nero and some of them to Vespasian and Titus". The coins excavated at Madurai bear the imperial head and the Roman soldiers.

The Yavanas issued coins at Madurai and Puhar on their own accord for their own use. The ancient Tamil rulers had issued punch marked coins. Though barter system occupied an important place, coins were also in usage. The main defect of these coins is the absence of any legend on it. The recent discovery at Andipatti in North Arcot District clears the doubt that the Sangam chieftains had also issued coins. These coins were issued by Sentan, who belonged to the 2nd century A.D. Kaviripumpattinam and Kanchi were the places where coins were minted. Some blocks were found out here.

Archaeological Findings

Monuments: Arikamedu, Adichchanallur, Uraiyur, Kilaiyur, Tirukkampuliyur, Kanchi and Tanjavur, are some of the sites which show the condition of the Sangam Age.

Arikkamedu: Jouvea Dubreuil discovered this site in 1937 and excavation was conducted in 1941. Sir Martimer Wheeler discovered a Roman factory at Arikkamedu. The findings are the Mediterranean pottery, coins, gems, and glass bowls of the Roman Empire. These discoveries corroborated with the references found in the Sangam poems. This shows the close commercial contact with the Roman Empire. Ptolemy refers to the place as “poduke”.

Adichchanallur: It is found on the southern banks of the river Tamraparani in the Tirunelveli district. Bruce Foote discovered this place. Iron swords, daggers, gold and bronze diadem, animal figures, bronze utensils etc. are some of the findings of his excavation. This place shows the existence of Muruga worship.

Uraiyur: The excavation at this place reveals the existence of roulette was dated to the 2nd century B.C. and to the 2nd Century A.D.

Kilaiyur: The Archaeologists unearthed a Buddhist *vihara*, constructed by burnt bricks, a votive stupa, a reservoir, a massive brick platform etc., in this site.

Tirukkampuliyur (Trichy) a massive structure probably a granary for the agrarians, consisting of two compartments with a verandah is excavated in the place.

Kanchi: The amphora for storing wine, the pot shell with Brahmi letters, 15 Satavahana coins, sixteen feet habitation deposits etc are some of the noteworthy discoveries of this place.

Tanjavur: Roman pottery, coins, etc were unearthed here.

The Kalabhras

When the political autonomy of the Sangam Tamils came to an end in the middle of the 3rd century A.D. and that from the middle of the third century A.D. to the end of the sixth century A.D. we do not hear of any Tamil dynasty ruling the Tamil country For want of sufficient source materials, we may well conclude that period must be a dark period .During the period, the Kalabhras who ruled the whole or considerable parts of the Tamil

country, after having overpowered the traditional crowned monarchs of Tamizhagam. Later, political order was restored only when they were defeated at the hands of the Pandyas the Pallavas as well as the Chalukyas of Badami. We have as yet no definite knowledge of the Kalabhra. But we hear of a certain **Accutavikkanta** of the Kalabhrakula from some Buddhist books. In his reign Buddhist monasteries and authors were patronised in the Chola country. Accuta must have been a Buddhist and he should have brought about this political revolution prompted of course by religious hatred. They uprooted many adhirajas and abrogated **brahmdeya** rights.

Sources

Apart from **Tamil Navalar Charitai**, a literary work which throws some light on the rule of the Kalabhras, we have a few epigraphical evidences to know about the Kalabhras.

(a) The **Kasakkudi Plates** refer to Simhavishnu's quest of the Kalabhras late in the 6th century A.D. (b) The **Thiruppugalur** inscription speaks of Kalappala raja by name Nerkumdrum (c) The Korramangalam plates of Nandivarman (these refer to the Kalabhras as the enemies of Pallavamalla). (d) The Velvikkudi plates of Nedunjadayan mention the Kalabhras who were defeated and destroyed by Kadungon in 600 A.D. (e) The Kuram plates of Narasimhavarman I Pallava mention his conquest of the Cholas, Keralas, Kalabhras and the Pandyas the Kalabhras might have continued to hold political power in different parts of the country. But it was only from the early 4th century A.D. to the early 7th century A.D. (their domination was perhaps at the highest). The Pallava occupation of Kanchi during the days of the Kings of the Sanskrit charters must have resulted after the Kalavar had moved southwards to overthrow the Cholas and the Pandyas.

The Pallavas

The end of the Kalabhra power in the middle of the sixth century heralded the beginning of a new wave of classical civilization in the history of the Tamils.

Sources: A wide variety of sources for historical reconstruction are available for the Pallavas. Principal among them are epigraphs,

monuments and literature. Traditions embodied in ***Guruparamparavaibhavam*** and quasi-historical works like the ***Tondaimandala-satakam*** provide supplementary evidences. The Pallava period is the golden age of copper-plates and lithic records. The generalised observation of Dr. Fleet that we are ultimately dependent on inscriptions in every line of Indian research is not in its application to the medieval history of Tamizhagam. Remarkable among the early Pallava charters are the ***Mayidavolu*** and ***Hirahadagalli*** plates of Sivaskandavarman, and the ***British Museum plates*** of Charudevi. The ***Kuram*** plates of Paramesvaravarman I, the ***Kasakkudi, Korrangudi*** and ***Udayediram plates*** of Nandivarman II, the ***Velur-palayam plates*** of Nandivarman III and the ***Bahur plates*** of Nirupatungavarman are among the monuments of the imperial Pallavas. The ***Vayalur Pillar inscription*** of Rajasimha is a unique record registering the genealogy of the Pallavas down to Narasimhavarman II. The inscriptions of the Gangas, Chalukyas, Pandyas and Rashtrakutas throw light on their relationship with the Pallavas. The ***Allahabad Pillar inscription*** of Samudragupta, the ***Aihole inscription*** of Pulakesin II, the ***Kendur and Vakkaleri plates*** of Kirtivarman are among the corroborative records. Most inscriptions are donative in character, recording the gift of land, lamps or gold to temples or private individuals. Thus the sculptural motifs of the Vaikunthaperumal temple of Kanchi are taken into consideration for solving the problems connected with the accession of Nandivarman II.

The earliest literary source for Pallava studies is the ***Perumbanarruppadai*** with its reference to Tondaiman Ilantiraiyan. The ***Tirumurai*** literature and ***4000 Divyaprabandam*** are important for social history with rare indications to political events. The ***Paramechura Vinnagara-Padigam*** of Tirumangai Alvar mentions the exploits of Nandivarman II. The ***Periyapuranam*** is a class in itself narrating the biographies of Kadavarkon Kalarsingam, Aiyadigal and Paranjothi were Pallava Kings and general. Gunapara from the ecclesiastical point of view Meypporul Vanar and Narasinga Munai-araiyar were Pallava feudatories. The ***Nandikkalambakam*** is an anonymous work dedicated to the exploits of Nandivarman III. Sanskrit works like the ***Mattavilasaprahasana*** of Mahendravarman, ***Lokavibhaka*** of Sarvanandi ***Nyaapravesa*** of Dingnaga, ***Kiratarjuniya*** of Bharavi and ***Avantisundarikathasara*** of Dandin may be mentioned. The ***Mattavilasaprahasana*** presents a peep in to the religious strife of the age.

The *Avantisundarikathasara* refers to the Simhavishnu-Vishnuvardhana synchronism. Foreign accounts such as the travelogues of Hieun Tsang, the “Chinese Annals” and Ceylonese history works like the ***Mahavamsa*** are of much value. The maritime contact of the Pallavas with South East Asia is well attested by the inscriptions found at Takua-pa (siam) etc. Secondary sources on the subject are many. The patient efforts of scholars working in the wilderness of inscriptions and literature have brought Pallava history to the lime-light.

The Pandyas

To reconstruct the history of the Pandyas who ruled the Tamil Country, with the exception of the Sangam age, it could be classified and understood in three different phases of their rule as stated below: Early Medieval Pandyas (A.D.550-1000), Medieval Pandyas (A.D.1000-1371), and Later Pandyas of Later Medieval period (A.D.1371-1650). A wide variety of sources from the traditional literary masterpieces to the foreign accounts of Marco ***Polo***, ***Wassaf***, ***Zia-ud-din Barani*** and ***Amir Khusru*** are available for the reconstruction of Pandyas history. Of which epigraphy constitutes the mainstay. Most inscriptions are donative in character and record the grant of land, lamp or sheep to temples, brahmanas or other institutions. Till the time of Chola conquest ***Vattelluttu*** was employed and later at the influence of the Cholas, the Tamil script came into use. Notable among the lithic records are those found at Anaimalai, Tirupparankunram. Perumpulli (near Dindigul), Solavandan, Sinnamanur, Sermadevi, Kurralam, Ambasamudram, Nanguneri, Anaiyur, Pallippadai, Tiruchy, Tirukkodikkaval, Tiruchchatturai etc. The ***Sermadevi inscription*** (50-43 of 1911) presents interesting details about the land revenue administration. The ***Velvikkudi plates*** of Nedunjadayan Parantaka (in the British Museum) and the two sets of ***Sinnamanur plates*** of Rajasimha are unique charters of much historical value which contain a marvelous account of the vicissitudes of the Pandyan empire from the end of the Kalabhra power to the regime of Nadunjadayan. The ***Dalavaypuram plates*** (Madras Museum) of Jatilavarman, ***Sivakasi Plates*** of Vira Pandya and the ***Tiruppuvanam plates*** deserve special mention. The inscriptions of the Pallavas, Chalukyas, Cholas, Hoysalas, Kakatiyas, Telugu-Cholas. Kadavarayas, Sambuvaraya, the Nayaks etc. provide corroborative materials.

The historical theme embodied in the ***sthalapuranas*** and ***puranas*** throw occasional flashes of light on Pandyan history, The ***Tiruvilaiyadal-puranam*** of Perumbarruppiyur Nambi Gangaadevi's ***Madura Vijayam***, and Paranjoti's record an unbroken genealogy, containing the names of more than seventy Pandya kings the Sanskrit ***sthalapuranas***, like ***the Halasymahatmay*** and other Bhakti literary works may be mentioned in this context.

The Cholas

Epigraphy is the main-stay of the student of Chola history. Thousands of inscriptions have been edited and published by distinguished scholars. Famous among the Chola records are the copper plates of ***tamarasasanas***. Most inscriptions are donative in character recording the gift of land or donations to individuals or institutions by kings or Yuvarajas or feudatory rulers. Rajaraja I inaugurated the practice of prefixing historical introductions (***meykirtis***) to inscriptions which records the personal deeds and heroic ventures of their donors. These supply the inquisitive historian with ample information for reconstructing political history. Most inscriptions are in Tamil and some bilingual. The Tiruvalangadu plates of Rajaraja I are in both Tamil which slowly replaced Vatteluttu and relegated the latter into disuse. The ***Madras Museum plates*** of Uttama Chola, the ***Anbil plates*** of Sundara Chola, the ***Tiruvalangadu plates*** and ***Karandai plates*** of Rajendra I and the ***Leyden plates*** of Kulottunga I are conspicuous among the copper plates of the Cholas. Among the lithic records the ***Uttiramerur inscription*** of Parantaka I, ***Tanjore inscription*** of Rajaraja I, ***Tirumukkudal*** and ***Kanyakumari inscriptions*** of Vira Rajendra may be mentioned.

Literature: The Saiva ***Thirumurais*** and Vaishnava ***Prabandams*** codified in the Chola period by Nambi Andar Nambi and Nathamuni are important for social history and they showed occasional light on political events. The ***Periyapuranam*** of Sekkilar is important for religious and social history. The ***Kalingattupparani*** of Jayankondar is a historical work dealing with the expedition of Karunagara Thondaiman to Kalinga. It sketches Chola history from its mythical heroes to Kulottunga I in the canto on Rasaparamparyam. The three ***ulas*** of Ottakkuttar along with his ***Kulottunga Cholan Pillaitamil*** and ***Takkayagaparani*** are quasi historical works. The ***Yapperungalam*** and Yapperungalakarikai of Amitasagara,

Virasoliyam of Buddhamitra and **Dandiyalangaram** are other noteworthy productions of the age. The **Vikramangacharitam** of Bhilhana is an important work providing materials for Chola-Chalukya relationship. The **Cholavamsa charita** is a **stalapurana** type of literature. The **Srirangam Koyillolugu**, **Guruparamparai** and **Divya-suri-charitam** are important Vaishnava hagiologies. The **Kongudesa Rajakkal** in Tamil and **Brihadiswara Mahatmya** in Kannada deserve worthy of mention as semi-historical works.

The gold, silver and copper coins of the Cholas are available in good many numbers but hardly serve to solve any problem connected with Chola history. From the lower Krishna to the Cape Comorin hundreds of Chola monuments survive and provide materials for cultural history. Prof. K.A.Nilakanta Sastri observes “when monuments standing on the surface have received scant attention, it is no wonder that more ancient monuments buried in the soil remain undisturbed”. Foreign sources especially Ceylonese throw a flood of light on Chola-Ceylonese relations Chinese sources have ample reference to Chu-lin (Chola) affairs but are faint and flickering. The last stage of the Chola history is corroborated by the Arab, Turkish and European travel accounts.

The Nayaks

The sources of information for the history of the Nayaks of Tamil Nadu are mostly epigraphic as well as literary. The epigraphic sources are inscriptions, found on the walls of the temples and copper plate grants. Among the literary sources are the letters of the Jesuits, chronicles written by court poets, ballads composed for the purpose of recital at local festivals and the factory records of European merchants. Except the letters of the Europeans, the other sources are not of specific interest but it cannot be said of the ballads, for they were composed even in later periods. Nevertheless these sources furnish a comprehensive account about the rise and fall of the Nayak powers in the land of the Tamils.

Epigraphical Sources: Inscriptions are found in Tamil, Telugu, Kanarese and Sanskrit. Col. Mackenzie in his Collections, Robert Sewell in his lists of Antiquities and V.Rangacharya in his inscriptions of the Madras Presidency and Burgess and Natesa Sastri in their Tamil and Sanskrit Inscriptions furnish copious of these evidences relating to the history of

the Nayak powers. Many of them, tell of the grants made by the rulers and chieftains to the Brahmins and temples. They also refer to matters relating to taxation, irrigation, local institutions, public works, charitable institutions and the like. The Nayak powers built or re-built numerous temples, choultries and **mandapas**. Many of these structures had perished because of the indifference of the administration, yet a few of them have continued to survive. These monuments and the paintings on them throw light on the social, economic and cultural history of the age of the Nayaks.

Literary Sources: The literary sources consist of chronicles, ballads, memoirs and epistolary works. William Taylor had collected, translated and edited many of the local records and published them in his ***Oriental Historical Manuscripts in 1835***. The ***Catalogue Raisonne of Oriental Manuscripts*** published by him in three volumes between 1857 and 1862 is a collection of abstracts of local documents. He took painstaking effort in gathering and editing these sources. However, it cannot be denied that because of his western orientation, the translations do not always convey the original meaning. Colonel Mackenzie too had collected numerous chronicles and memoirs and recorded the statements and notices that he received. Though he made no clear distinction between what was authentic and not and what was useful and not, his collections reflect upon the traditions of the land, known as the ***Mackenzie Manuscripts***. They furnish a variety of information on the history of the Telugu powers. Among the chronicles of the period, Ganga Devi's Sanskrit work, ***Mathura Vijayam***, describes the expansion of the Vijayanagar Empire to the Madurai country. ***Mritunjaya Manuscripts*** and the ***Pandyan Chronicle*** not only shed light on the history of the times but also give dates of events. The Telugu work, ***Thanjavuri Andhra Rajula Charitra*** and the Sanskrit work ***Raghunathabhyudayam*** give valuable information on the history of the Nayaks of Tanjavur. The Sanskrit works, ***Sahityaratnakara*** and ***Rukmini Parinayam***, too furnish glimpses of information. The Kannada works ***Kanthirava Narasaraja Vijaya***, ***Chikkadevaraja Vijaya*** and Chikkadevaraja ***Vamsavali*** describe the extension of Mysorean sway over the Nayak powers in a language of glorification. They are of importance for the rich material that they give on diplomacy, strategy of war, fortification and the like and for the elegance of language in which historical facts are presented.

The Letters of the Jesuit Mission to Rome are the **epistolary sources**. Originally written in Latin, Italian and Portuguese languages, they were translated into French by Father J.Bertrand and published as **La Mission du Madure** in four volumes between 1847 and 1854. John Lockman's **Travels of the Jesuits** published in two volumes in 1762 and John Nieuhoff's **Voyages and Travels into Brasil and East Indies** primarily deal with Jesuit missionary activity in South India. J.Z.Kiernander's **Religious and Missionary Intelligence**, published in 1847, is an account of the Protestant missions in South India. These letters deal not only with religion but also with polity, society and economy of the country. They narrate the efforts that they took in gaining converts and building chapels, the difficulties they encountered, condition of towns and other matters like civil wars, famines and epidemics. They also give descriptions about the Nayak rule in Gingee, the conflict between the Telugus and the Maravas and the wars between Madurai and Thanjavur.

Extensive learning, keen interest that they took in studying local languages and intimate knowledge of the customs of the inhabitants made these missionaries eminently qualified to deal with the developments in the country. The accounts given by them not only withstand internal scrutiny but prove very reliable in the light of the information, furnished by local chronicles and Muslim accounts. Also they serve as corrective to the biased or incomplete notices furnished by the local chronicles, when they wrote on the rulers of Karnataka, Nayaks of Tamil Nadu and the Temple of Srirangam. Yet it should be asserted that the fundamental interest of the Jesuits was with Christianity. In consequence they had given favoured treatment to the rulers, when they tolerated their activity and condemned others, when they persecuted them. Yet with adequate margin being given to the angle from which they viewed at the events, it is possible to utilize them profitably for reconstructing the history of Tamil under the Telugus.

Apart from these, there are accounts given by Muslim writers and records preserved in European settlements. The works of Nuniz and Domingo Paes, translated by Robert Sewell in his **A Forgotten Empire** throw side lights on the history of the Nayaks and the Muslims in South India. Among the factory records are those of the Portuguese, **the Dutch**, the **Danish** and **the English**. These European merchants erected factories and entered into trade with the Nayak kingdoms. Their primary interest was trade. Yet as

the political situation in the country directly affected their commercial interests, they took an abiding interest in the internal developments and recorded their impressions accordingly. The letters exchanged by them with the Nayak princes and the grants obtained from the kings and the chieftains are of much benefit to the historian of the period for ascertaining the political developments and social conditions.

Archival Sources: (Modern Period)

The attempt of a scholar to write the history of the later period of Tamil Nadu. i.e. the British period is endowed with abundance of archival materials consisting mainly of official records and reports. Among them the Revenue records of the alien administration is given utmost significance. They all throw light on the socio-economic problems of the region and the reaction of the Court of Directors to those problems like Sati, Slavery, Village lease and other revenue matters, Village communities, prohibition of certain religious practices like hook-swinging and animal sacrifices and other information about cultivation, industry and trade are also found. General reports sent to the Court of Directors deal with the general economic policy of the company. Collectorate Records in the form of various letters containing clarifications on important revenue matters and replies to various queries raised are equally useful. The Annual settlement reports mention the state measures to promote the prosperity and happiness of the people. In addition to this, the Annual Reports from select committees on the Affairs of East India Company, Manual of Madras Administration, gazetteers, census reports and the like form the bulk of the Archival materials meant for the purpose. Newspapers like ***the Hindu***, ***Madras Mail***, ***Swadesamitran***, ***Kerala Patrika*** and ***Vitutalai*** supply a lot of information to understand the Tamil Society in a proper historical perspective.

Check Your Progress

1. Archaeological Sources are classified into Epigraphy, Numismatics and _____
2. The Velvikudi Plates of _____ mention the Kalabhras who were defeated and destroyed by Kadungon in 600 A.D.

3. Discuss the various source materials available to the history of Tamil Nadu from Sangam Age to modern period.

Summary

Thus the sources like Epigraphy, Numismatics, archaeology, epistolary works, literatures and archival materials are immensely useful for reconstructing the history of Tamil Nadu from ancient times to Modern Period.

Glossary

Epigraphy - Study of Inscriptions

Numismatics - Study of Coins

Madura Vijayam - a book written by Ganga devi

Oriental Historical Manuscripts - local records collected and published by William Taylor Religious and

Missionary Intelligence - an account of the Protestant Missions in South India published by J.Z. Kiernander's

Answers to check your progress

1. monuments
2. Neunjadayan
3. Refer sections 2.2 to 2.2.7

Ref;

Epigraphy - <https://www.google.com/search?q=Epigraphy>

Numismatics - <https://www.google.com/search?q=Numismatics>

Madura Vijayam - [https://www.google.com/search?q=Madura +Vijayam](https://www.google.com/search?q=Madura+Vijayam)

Unit 3

PRE-HISTORY AND PROTO-HISTORY

Structure

Overview

Learning Objectives

Introduction

Pre-history and Proto-history

Summary

Glossary

Answers to check your progress

OVERVIEW

In this Unit, the Pre-history and Proto-history of Tamil nadu has been dealt with in detail.

LEARNING OBJECTIVES

After going through this unit you should be to

- estimate the pre-historic remains of Tamizhagam.

INTRODUCTION

One of the main sources for the reconstruction of the earlier phases of history of Tamil Nadu is archaeology. As a result of the excavations conducted by the Archaeological Survey of India, University of Madras and the Archaeological Department of Tamil Nadu, we have a volume of archaeological data for the study of the pre-historic and early historic civilizations of Tamil Nadu.

How the world originated, and how inhabitation and Vegetarian could be preserved, and how the man mastered the nature etc make a very interesting study. The entire solar system was a flaming mass of gas revolving very fast and after millions of years of cooling, it broke up into belts and became many planets. The earth is one among them. So it is many million years old. Before the earth cooled down there were Ice ages. Secondly the origin of life on earth is also very complex and complicated. In the beginning Soft Jelly like substance evolved. Then fish worms and other creatures began to live on the surface. Many animals came into existence and monkey was one among them in the later stage. Man was originated from the monkey, tail disappeared and head became bigger. He started to protect himself from surrounding animals where he lived. Thus started the Paleolithic age or the Old Stone Age.

PRE-HISTORY AND PROTO-HISTORY

The prehistoric period in the history of any people relates to the pre-documented period. History begins with man's conscious creation of documents relating to his life and achievements. Pre-literate man, however, produced primitive structures and drew simple figures and made plain tools some of which have survived. With the help of these relics, it is possible to reconstruct the ancient past of man to some extent. The pre-historic period is usually divided into the ***palaeolithic, neolithic, chalcolithic***, and early ***metal ages***. The uniformity in the size and shape of primitive tools employed by ancient man helps archaeologists determine at least roughly, the ages to which these people belonged. Pottery is another important material for fixing cultural ages. Skeletal remains are also of use in analysing the racial composition of contemporary and local populations.

We have no means of determining the nature of the people who inhabited Tamilnad in the ***palaeolithic*** period except with the help of the stone tools used by them. Around Madras we get certain hand axes which are collectively called the Madras industry which bear some resemblance to Sohan industry in North West India. Following the ***palaeolithic***, we have a short period during which tiny lithic tools were used and this is called ***microlithic age*** or small Stone Age. The next age, the ***neolithic*** or the new stone age is related to finds as far south as the Tinnevely district i.e., around Tinnevely and Tuticorin. This age could well be a millennium before 6000 B.C.

The next stage in the evolution of man in Tamil Nadu is marked by the occurrence of ***megaliths***. Some ancient people buried the remains of the dead in pots (either exposed on surface or imbedded beneath the surface) and raised a circumscribing tomb consisting of large stone slabs. This is called the ***megalithic system of burial***. These megaliths occur mostly in the Chingleput district though the earliest megaliths were discovered in Tinnevely. Simultaneously with this occur another complex which helps dating and that is Black and Red ware pottery alongside iron implements. Nilakanta Sastri is of the opinion that this was perhaps the beginning of rice cultivation in South India. Most scholars are of the view that this culture was introduced by an iron-using people from the extreme south and that this would have occurred sometime between 300 B.C. and A.D.100. Megaliths do occur in North India in the Gangetic Valley too. The spread of this culture from the West to India could have been along two routes-land and sea. The corners of South Indian megalithic culture must have arrived by sea by the beginning of the 1st millennium B.C.

The next most interesting Pre-historic remains were discovered at Adichchanallur near Tinnevely. One comes across a series of urn burials here without the surrounding megaliths. But, they seem to be related to the megalithic complex since in both cases iron implements Black and Red ware occur, but surprisingly, the pottery at Adichchanallur is more primitive. Bronze articles, gold diadems and mouthpieces, tridents and spears have been discovered here. The occurrence of small metallic representations of the Vel (trident) and a wild fowl suggest the possibility of Murugan worship being as old as Adichchanallur at least. It is difficult to say, how this iron-using culture, can be derived from the earlier neolithic and it looks like being culturally isolated. That rice cultivation was known to the inhabitants of Adichchanallur is proved by the availability of bronze vessels containing grains of rice.

The megalithic burial sites can help us connect them with particular races of people only if sufficient numbers of skulls and other skeletal remains are available. At Brahmagiri such remains are available and therefore racial connections have been deposited. But, in Tamil Nadu skeletal remains rarely occur and so the racial composition of the makers of this culture remains unknown.

The dawn of Tamil history is indicated by references to Tamil Nadu in early foreign literature especially Sanskrit and Pali. Panini and his predecessors seem to have been unaware of the land to the south of the Vindhyas and the Dandakaranya. Among grammarians, the earliest reference to the Tamil country kingdoms occurs in ***Patanjali*** and ***Katyayana*** who came later. If Kautilya was a contemporary of Chandragupta Maurya he was the first writer in Sanskrit to refer to the Pandyan kingdom. Megasthenes, an undoubted contemporary of Chandragupta Maurya refers to the Pandyan kingdom though he embellishes his account with a lot of pleasant fiction. The first series, first hand and historical reference to the Tamil kingdoms occur in the rock-edicts of Asoka. The ***Hathi-gumpha inscription*** of Kharavela mentions, a confederacy of the Tamils which he claims to have broken. These references suggest that the Tamil kingdom was not only warlike and capable of defending themselves but had reached an advanced stage of civilization, agricultural as well as commercial.

Dim references to Tamil Nadu especially Kumari, Madurai and Ramesvaram occur in the Ramayana and the Mahabharata. The uncertain date of these epics makes any reference unreliable. Anyhow the Mahabharata has a reference to Manalur while the Ramayana speaks of Pandyakavataka and are all deemed to be memories of proto-historic events of ancient India. But, even this seems to be mere romantic reconstruction by the imaginative poet of bits of hearsay information.

There are certain legends which are inextricably associated with the proto-history of the Tamils. Agastya is the central figure of this tradition. The Tamils adopted Agastya as almost their patron saint and deemed him as the father of Tamil languages and literature. While, there is a fundamental difference of opinion in regard to the historicity of Agastya, some scholars assign a vedic origin to him and still others a non-Aryan origin. But, Tamil legends beginning with the commentary on the Iraiyanar Kalaviyal make him the chief poet of the first Tamil Sangam.

The original homeland of the Tamils has been a matter of considerable controversy. Some hold tenaciously, the view that the Tamils are autochthons and had never a homeland outside Tamil Nadu. If traces of Tamil language and culture are seen outside India, it is argued that they must be attributed to the Tamils who left Tamil Nadu and settled in those places. The occurrence of Brahui, a Dravidian language in Baluchistan is

capable of two opposite interpretations. It is possible to consider this as an island of Dravidian speech left behind by people speaking Dravidian languages either on their way into India from an external homeland or on their way out from the Southern Peninsula. But, a more careful look into the available sources almost at once reveals the need to recognise an external homeland for the Tamils. Archaeological, linguistic and cultural proof is forthcoming to establish a Middle Eastern home, land for the Tamils. Labovary's linguistic analysis of the Dravidian speech almost proves that the original Dravidian speech has to be traced back to the Eastern-Mediterranean region. The idea of a temple which is a very important Dravidian social institution i.e., a 'tower like' structure for enshrining a deity reminds us of the Ziggurat of the Sumerians.

The worship of the Mother-goddess either in her benign or malignant form is common to both lands. The marriage of the goddess 'Lady of the Mountain' (comparable to Parvati) with the Moon god of Ur reminds us of a corresponding religious festival in Tamil Nadu. The word '**Ur**' itself is reminiscent of the Tamil word which means town. Sacrifice of animal flesh to god was also a common feature. The practice of endowing religious centres with slaves of both sexes which was prevalent in Sumeria is reflected in the institution of 'devadasis' in Tamil Nadu. There is a growing feeling among some scholars that Murugan worship was itself derived from Middle Eastern religious traditions though this still remains a matter of controversy. But scholars who consider the matter in its entirety are convinced of the need to accept an external homeland for the Dravidians to locate it in the Middle East.

Check Your Progress

1. Hathi Kumpa inscription of _____ mentions a confederacy of the Tamils which he claims to have broken.
2. The pre-historic remains were discovered at _____ near Tinnevely.

Summary

On the basis of the availability of the stones, used by the men, the classification is made in the following way: Paleolithic age, Neolithic age,

the Iron Age and Megalithic age. Many archaeological surveys have been conducted at various places of Tamil Nadu and the remains of the above mentioned ages have been studied.

Glossary

Paleolithic Age - Old Stone Age

Neolithic Age - The New Stone Age

Chalcolithic Age - Period in which both stone and bronze implements were used.

Microlithic Age - Small Stone Age

Answers to check your progress

1. Karavela
2. Adichchanallur
3. Refer sections 3.1 to 3.2

Ref;

Paleolithic - <https://www.google.com/search?q=> Paleolithic

Neolithic - <https://www.google.com/search?q=> Neolithic

Chalcolithic - <https://www.google.com/search?q=> Chalcolithic

Microlithic- <https://www.google.com/search?q=> Microlithic

BLOCK – II

Unit 4 : Sangam Age

Unit 5 : Sangam Polity and Literature

Unit 6 : Kalabhras

Unit 4

SANGAM AGE

STRUCTURE

Overview

Learning Objectives

Introduction

The Age of Sangam

Sangam: Cheras

Sangam: Cholas

Sangam: Pandyas

Summary

Glossary

Answers to check your progress

OVERVIEW

In this Unit, the chronology of the Sangam Age and career and achievements of the Chera, Chola and Pandya kings of the Sangam Age have been discussed in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- discuss the chronology of the Sangam age.
- describe the achievements of Chera rulers of the Sangam age

- assess the political history of Cholas of the Sangam age.
- explain the dynastic history of the Sangam Pandya rulers of the Tamil Country.

INTRODUCTION

The age of the Sangam is the age to which Sangam literature belonged and the Sangam literature is the body of writings which reflect conditions of social and political life which existed, when Pandyan kings patronised the Sangam. The word Sangam refers to an association of monks. There were three Sangams. Scholars have different views to fix the date of the Sangam age. The ancient Tamizhagam was ruled by the three powerful monarchs called Chera, Chola and Pandya.

THE AGE OF SANGAM

The history of the Tamils begins with the Sangam age. It is true that the Sangam age itself has been so differently delimited by different scholars it is deemed to begin either in the 6th century B.C. or A.D. Began in the 1st century and to ended by the middle of A.D. 3rd century or in the 5th century after Christ. This estimate is not likely to be agreed to by most historians today, since it treats the entire history of the Tamils prior to the advent of Simhavishnu (A.D. 6th century) as relating to the Sangam age. They would rather share the view that the first three centuries of the Christian era alone represent the Sangam age. But, this estimate of the Sangam period may be true only in a limited and a narrow sense. Hence, is more reasonable definition of the age seems to be required.

In fact, the first mention of the word Sangam occurs in the 7th century in the ***Tevaram*** hymns of Tirunavukkarasu; and this word is repeatedly mentioned in the commentary on the Iraiyanar ***Ahapporul*** of the 8th century A.D. A study of the commentary on the first ***Sutram*** of the Iraiyanar ***Ahapporul*** which gives a succinct, but, somewhat incredible account of the origin, growth and decline of the three Sangams, makes some scholars doubt the veracity of the narrative and consider the institution of the Sangam a myth.

This commentary on the **Ahapporul**, is said to have been composed by Nakkirar, the famous Sangam poet. These are illustrative verses from one literature called the **Pandikkovai** which was composed not earlier than the 7th century A.D. It lauds the achievements of the Pandyan king **Ninrasir Nedumaran**. This is explained as the core of the commentary and was written by Nakkirar. But his students who learnt it by word of mouth from generation to generation give it its definite and present form and the one who did it was Nilakantan of Musiri. So, in spite of obvious historical improbabilities and a few impossibilities in the account of the Sangam provided by that commentary, it will be permissible to hold that there were three Sangams and the first was instituted by Pandyan Makiritti and the third was presided over last by Pandyan Ugrapperuvaludi, Makiritti, it seems, held court in the Madurai of the south, to the south even of the present Cape Comorin, started the first Sangam called the Mudal Sangam and that the southern sea eroded the southern part of the Pandyan Kingdom and obliged the king to seek a new capital. The hapless king did not learn by experience and chose to make another coastal town (Kapatapuram on the east coast near Korkai perhaps) his new capital where he instituted and patronised the second Sangam called **Idai Sangam**. His descendants paid for his folly and this town also was engulfed by the sea. The capital was shifted, then to Madurai on the Vaigai, where it functioned as the third Sangam or the Kadai Sangam. There is nothing inherently incredible, in this account, for loss of territory consequent on marine erosion was not an unusual phenomenon on the southern and eastern coasts. Possibly there is an element of exaggeration in the extent of territory lost, number of years the Sangam functioned, the number of poets who flourished then, and so on. But, these exaggerations are natural to ancient literature particularly Indian and must be overlooked. A fair appraisal of the Sangam age based on an acceptance of the three Sangams as historical will be to assign the 4th century B.C. as the early limit and 3rd century A.D. as the later limit for the Sangam age. The **Tolkappiyam** which is the earliest extant Tamil work can be dated to the 4th or 3rd century B.C. though there are critics who will date that work to at least six centuries later.

There are two major clues for the determination of the age of Sangam in general. The **Silappadikaram** probably the earliest epic in Tamil refers to one **Kayavahu** (evidently Gajurahu) in two places as attended the

consecration ceremony of the idol of Kannagi in a temple built by Senguttuvan Cheran. We hear of two Gajabahus in the Mahavamsa which gives a credible and dependable account of the political history of Ceylon of ancient times. The Gajabahu who visited India as mentioned in the **Silappadikaram** could have been only the first Gajabahu. According to Geiger, 'his reign has been fixed at A.D. 173-191'. This would mean that Senguttuvan ruled in the fourth quarter of the 2nd century A.D. This synchronism suggested by an early Tamil literary work - a kind of political synchronism rather unusual in Indian sources is called the sheet-anchor of Sangam chronology.

The whole body of Tamil Sangam literature accepted by all as such i.e. the eight anthologies and most of the long poems in the Ten Tens unmistakably corroborate the references found in the classical geographers to the ports and marts in Tamilaham and the trade that flowed in and out of that Aham. Ptolemy and the anonymous author of the Periplus refer to Damirike in terms which clearly echo the references in the **Pattinappalai** etc. This will naturally fix the age of the Sangam to that of these classical writers which is the first two or three centuries of the Christian era.

The Sangam literature itself being the most considerable source for the history of the age, attempts have been made to fix internal chronology of that literature, but, generally with markedly different results. We do not lack conservative scholars who generally equate virtue with antiquity and therefore try to ascribe as high an antiquity to early Tamil literature as their imagination permits. There are others who would ascribe very late dates even to genuinely ancient texts on supposedly scientific bases like linguistics, internal criticism etc., e.g. the **Tolkappiyam** which has clearly built into it, a certain amount of extraneous material must be capable of being divided into the original core and the interpolation. The earliest phase of the existing Sangam literature cannot be older than the **Tolkappiyam**. The Iraiyanar **Ahapporul** ascription of a very early date to the Tolkappiyam is therefore to be accepted. The narrowest definition of Sangam literature is to mean only some of the eight anthologies and a few of the Ten Tens and grudgingly show the **Tirukkural** to belong to the Sangam age. The most liberal view of the content of this literature is to include the **Ettutogai**, the Ten Tens, the Eighteen Kilkanakku works and the two epics. The eight anthologies are surely not of the same age not only because the

anthologies themselves were made in different times but the individual verses in these anthologies were necessarily written at different times by different poets as the colophons reveal. These colophons give the names of writers of these verses, as well as the chieftains they were addressed to. This in a way, provides a certain chronological framework which does not seem to exceed two or three centuries at most.

In the Satavahana period which started with the death of Asoka, there was a spurt of expansionism in the Deccan and since the days of Simuka the Satavahana Empire tried to expand eastward and southward. These movements were directed against Kalinga, in the east and Tamizhagam in the south. The proof for the eastward expansion is in the ***Hathigumpha inscription*** of Kharavela. Kharavela boasts in that inscription that he resisted and threw back Satakarni's eastern thrust. The southern expansionism has no positive proof, but can easily be guessed. If there be any connection between the Satavahana court and the Dravidian country, Satavahana cultural expansionism at least is assured. This may generally indicate Satavahana interest in the Tamil country. The ***Silappadikaram*** in its Vanjikkandam makes Cheran Senguttuvan claim the Nurravar Kannar of the Deccan as his friends and allies. It is stated that, it was with the help of these allies that Senguttuvan overwhelmed and defeated certain North Indian princes on the banks of the Ganges. An interesting and plausible guess is that the Nurravar Kannar is Satakarni. If this equation be accepted Senguttuvan who ruled in the fourth quarter of the 2nd century A.D. should have been a contemporary of a Satakarni, probably Yajnasri Satakarni.

Anyhow this friendship between the Satakarnis and Cheran Senguttuvan seems to have materialised after a long period of hostility. It is but natural to expect that the Satavahanas should have tried to invade and occupy parts of Northern Tamizhagam especially in the Karnataka region. These attempts would have been resisted by the Tamil chieftains in the north. These chieftains ruling parts of the Kongu country were at least theoretically subordinates of the Chera king. These clashes can be deemed to be the second phase of northern incursions into the Tamil country the first being Bindusara's invasion.

The Hathigumpha inscription of Kharavela praises his own valour and achievements and includes among the latter the destruction of a

confederacy of Tamil powers which according to him was formed 115 years before the inscription. It is reasonable, to suppose that Kharavela ruled Kalinga in the first half of the 2nd century B.C. If it be so, we can suppose that the inscription was drawn up in c. 175 B.C., If the confederacy was 113 years old in c.175 B.C. it must have been formed in c.288 B.C. which falls within the reign of Bindusara. So, our earliest assumption that, it was Bindusara who attempted an invasion of the extreme south turns out to be correct. Thus, we see the north-south political relationship in historical times started with a Mauryan invasion in 288 B.C. followed by a Satavahana Tamil conflict, perhaps in the last quarter of the 3rd century B.C. or early in the first quarter of the 2nd century B.C. again followed by a Kalinga Tamil conflict ending in the destruction of the confederacy.

The political history of the Tamils extends from the 3rd century B.C. (formation of the Tamil confederacy) to the beginning of the 3rd century A.D. (Ugrapperuvaludi) which we consider is the true Sangam period.

SANGAM: CHERAS

It seems that the first Chera king was one Udiyan Cheral. The son of Udiyan Cheral was Imayavaramban Nedun Cheraladan. He is supposed to have reigned from C.27-85 A.D. He won a naval victory against some local Malabar enemy. He also won victories against seven crowned kings and assumed the title *adhiraja*. His title Imayavaramban indicates his victory over the Aryan kings and the carving of the Chera emblem - "blow" - on the Himalayas. **His capital was Marandai.** He fought with a Chola king in which both the kings lost their lives and their queens performed **sati**. His queen Narsonai was the mother of Senguttuvan and Elango.

Imayavaramban was succeeded by his youngerr brother **Palayanai Selkelu Kuttuvan** (Kuttuvan of many elephants). He conquered the Kongu country and subdued the Aryan chiefs. He reigned for twenty-five years and was succeeded by Kalangaikanni Narmudi Cheral. He defeated Adigaman Anji of Tagadur. His victory over Nannan and the conquest of Pulinad are celebrated in literature.

Senguttuvan Chera : Senguttuvan was the most distinguished and the most illustrious among the Cheras. He is in reality the hero of **Silappadikaram** composed by his brother. He was the son of

Imayavaramban and Narsonai and the brother of Elango Adigal. Senguttuvan won a grand victory over the chieftain of Mohum. He interfered in the Chola war of succession and kept the Pandyas in their place. He assumed the overlordship among the “Three crowned Monarchs” of the Tamil land. He successfully led an expedition against the Kadambas. He is said to have won naval victories and suppressed piracy. He ruled for more than fifty years, patronised literature and also the orthodox and heterodox religions. His capital was Vanji. Few scholars identify it with Karur. The language was Tamil and Malayalam evolved only later. According to ***Silappadikaram***, Senguttuvan invaded Uttarapatha or North India. After defeating several kings, he resolved to bring a boulder from the Himalayas to carve a statue for ***Pattinidevi***. Some scholars dismiss his Northern Indian achievement as mythical. He inaugurated the ***Pattinidevi*** Cult and his dedication of a temple to ***Pattinidevi*** was attended by a Prince of Malwa and Gajabahu of Ceylon.

Senguttuvan was succeeded by one Adukotpattu Cheraladhan. He may be regarded as the last king of the Udiyan Cheral line. After him, the Irumporai families of Tondi and Vanji ruled over the Chera kingdoms. Selvakadungo Vali Adan, perhaps the son-in-law of Imayavarampan, was the first king of the Irumporai family. He defeated several of his foes. He was a liberal patron of poets and patronised Kapilar. Vali Adan was succeeded by his pious and learned son Perum Cheral Irumporai. He conquered Tagadur, the capital of the Adigaiman, chieftain-Elini. This Tagadur invasion formed the subject matter of an epic called Tagadur Yathirai.

According to Padirrupattu, Perum Cheral Irumporai was succeeded by his son Ilam Cheral Irumporai. He defeated the Cholas and the Pandyas and patronised the poets. He was succeeded by the two Irumporai's of Tondi branch. Mantaram Cheral, belonging to the Todi branch was a great soldier. He was overpowered by Talayanganattu Cheru vendra Nedunjelian. He also patronised poets and his court poet Kudalur Kilar compiled the anthology of ***Aingurunuru***. Cheraman Kanaikkal Irumporai, who succeeded Mantaram Cheral, was the contemporary of Chola Senganan. He was defeated and made captive by Senganan in the battle of Kalumalam. Poet Poygaiyar, who secured his release, was patronised by both Kanaikkal Irumporai and Senganan. Though the Cheras ruled over three centuries, their history is not complete with the list of kings presented

by ***Padirrupattu***. In literature, a number of names of the Cheras are available. But it is difficult to reconstruct their history.

SANGAM: CHOLAS

The Chola country, also known as Punal nadu, was bound by the northern and southern Vellalars. Its capital was Urayur, Puhar or Kaveripatnam being an alternative royal residence and chief port. They adopted the tiger as their crest and the same animal figured on their banner also. Their origins are lost in pre-history. The earliest Chola kings are those mentioned in the Sangam literature. The Cholas were looked upon as having descended from the Sun. The earliest kings - Sembian, Kakantan, Karaialad-kondavan and Manu Nithi Cholan-seem to be mythical. The earliest reference to Chola is found in the Edicts of Asoka. Milindapanha, Periplus and ***Mahavamsa*** also mention the Cholas.

Karikala: Karikala was the greatest ruler of this dynasty. He was the son of Ilanjetcenni, the first significant ruler of the Sangam Cholas. Karikalan means the 'Black leg' man with the charred leg' and the name perpetuated the memory of a fire-accident in the early years of his life. He ascended the throne as a young boy and was greatly assisted by his uncle Irumbidartalai, in the administration of the state

Karikala's first battle and his foremost achievement was the defeat of the Cherra-Pandya confederates, backed up by as many as eleven chieftains at Venni. Venni has been identified with Koil Venni, a village near Tanjore. Though the causes of the battle were not known it proved to be a turning point in Karikala's life. As a result of this victory he assumed the overlordship among the 'three crowned monarchs' of the Tamil land. Unable to bear the disgrace the Chera king committed suicide by ***Vadakkirutal*** (facing north).

After the battle of Venni, Karikala defeated a confederacy of nine minor chieftains in a battle at Vakaipparandalai. Karikala had a powerful navy and conquered Ceylon. Having established his rule in Ceylon he brought a large number of prisoners of war. He is said to have defeated the Oliyars. There is no historical basis for the story of his expedition to the Himalayas. His victories have been celebrated by poets, but his kingdom does not seem to have extended much beyond the Kaveri delta. Of Karikal's

personal life we hear next to nothing. He had two sons and a daughter, Adimandi. She was married to a Chera prince. He espoused the cause of Brahmanism and had a lamented death.

Successors of Karikala: After the demise of Karikala, the history of the Cholas becomes confused and no connected history is available owing to a succession dispute between the Puhar and Uraiyur branches of the royal family. The succession dispute between Nedunkilli and Nalankilli resulted in the battle of Kariyaru in which Nedunkilli was killed. Nalankilli, the hero of Kariyaru, fought on behalf of his brother Killivalavan.

Killivalavan, both strong and generous, ruled with Uraiyur as his capital. He was celebrated by many poets and was himself a great poet. He married a Naga princess by name Pilivalai.

Another famous king of the time was Kopperunjolan who also ruled from Uraiyur. Like Killivalavan, he was also a poet. It seems that he was once defeated by the Chera king, Ilancheral Irumporai.

Koccenganan, also known as Senganan, was the last great among the early Cholas. Like Karikala, he was another hero of legend. He is credited with a victory over Kanaikkal Irumporai. He defeated and made captive the Chera king Kanaikkal Irumporai in the battle of Kalumalam. He was an ardent Saivite. His fame rests mainly on his construction of about seventy Siva temples. According to *Periyapuranam*, he was one among the Sixty three Saiva Nayanmars.

SANGAM: PANDYAS

The Pandyan dynasty is one of the oldest ruling dynasties in the world. Mention of the Pandyas is made in the works of *Megasthenes* and *Kautilya*. *Mahavamsa* says that a Pandian princess married a Ceylonese prince soon after the *nirvana* of the Buddha. As the traditional founders and patrons of the Sangams, they were more prestigious than the Cholas and Cheras. It is said that Nediyon is the of the earliest Pandian kings. Mudattirumaran, after the destruction of Kapadapuram shifted his capital to Marudai. *IraiyanarAgaporul* speaks of the kings from Mudattirumaran to Uggraperuvaludi as the patrons of the last Sangam at Madurai. Palayagasalai Mudukudumipperuvaludi is a great conqueror and a

performer of many sacrifices. The legendary of Porkai Pandyan was famous dispenser of justice. Kadalul Maynda Ilamperuvaludi's poem adorn the **Purananuru** and is said to have found a watery grave in the southern sea.

Among the Pandyas of the Sangam Age, Aryappadaikadanda Nedhuchelian and Talayalanganattu Nedhuchelian were famous. It was Aryappadaikadanda Nedunchelian, the famous king who ordered the execution of Kovalan and died of shock when he learnt that his hasty judgement caused death of Kovalan. His successor was Verriverchelian, who ruled from Korkai. He instituted a festival in honour of *Pattinidevi*.

Neduncheliyan II: Talayalanganattu Neduncheliyan was the most distinguished and the oldest of the Pandyas of the Sangam Age. He was the contemporary of Mantaram Cheral. He lived between Chera Senguttuvan and Chola Sengannan. He defeated the confederate forces of Mantaram Cheral Irumporai, the Chola and five chieftains at Talaiyalankanam (near Tiruvarur). He was a patron of poets. He contributed much to the glory of the third Sangam. The great poet Mangudimarudan was patronised by this king.

The last great Pandya ruler of the Sangam period was Ugrapperuvaludi. He defeated the ruler of Kanapper Eyil, Vengaimarban. He was a poet and a patron. Apart from these three crowned monarchs, there were a number of minor chiefs who owned allegiance to one or other. Some of them were independent of the triarchy. Most of them were rulers of hilly tracts. Pari, the ruler of Parambu hill and the friend of Kapilar was the greatest of the Sangam chieftains. There were nearly 120 chieftains. Of these seven were noted for their munificence. They were Pari, Ori, Kari, Adihaman, Pehan, Ay and Nalli.

Check your progress

1. Discuss the chronology of Sangam.
2. Write a note on Cheran Senguttuvan.
3. Discuss the achievements of Karikala

4. Write a note on Pandyan Neduncheliyan.
5. The first Sangam was instituted by _____
6. The Chera King of the first Sangam was _____
7. Karikala defeated a confederacy of nine minor chieftains in a battle at _____
8. _____ was the last great among the early Cholas.
9. The last great Pandia ruler of the Sangam period was _____

Summary

Hence, it is safely concluded that the Sangam age definitely preceded the Kalabhra and Pallava periods. The final date of Sangam may be fixed upto the 3rd century A.D.

Glossary

Sangam - association of monks

Mahavamsam - ceylonese chronicle

Answers to check your progress

1. Refer section 4.2
2. Refer section 4.3
3. Refer section 4.4
4. Refer section 4.5
5. Pandyan Makiritti
6. Udiyan Cheral
7. Vakaipparandalai
8. Senganan
9. Ugrapperuvaludi

Ref;

Sangam - <https://www.google.com/search?q=Sangam>

Mahavamsam - <https://www.google.com/search?q=Mahavamsam>

Unit 5

SANGAM POLITY AND LITERATURE

STRUCTURE

Overview

Learning Objectives

Introduction

Sangam Polity

Kingship

Councils

Village Administration

Law and Justice

Army

Revenue and Finance

Society

Women

Other habits

Religion

Sangam Literatures

Summary

Glossary

Answers to check your progress

OVERVIEW

In this Unit, the Sangam Polity and the growth of Sangam have been discussed in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- assess the system of administration of the Sangam age.
- analyse the growth of literature during the Sangam age.
- discuss the central and village administration of the Sangam age.

INTRODUCTION

From the earliest times, Tamizhagam has known only three major kings the Cheras, the Cholas and the Pandyas. The administrative System of the Tamils, during the Sangam epoch can be classified as, the central administration and Local administration. The form of government of the ancient Tamils as gleaned out of literature is monarchy. The king was the head of the State and wielded enormous powers in the fields of legislation, executive and Judiciary. He was the custodian of peace and order.

SANGAM POLITY

In the following subsections 5.2.1 to 5.2.10 we will touch upon the topics like Kingship, Councils, Village Administration, Law and Justice, Army, Revenue and Finance, Society, Women, Other habits and Religion.

Kingship

The Sangam literature reveals the political, social, economic and religions life of the Tamils. Monarchy was the general form of government. These monarchies were hereditary. The king was an indispensable institution. Justice and heroism were the two eyes of kingship. The king could assume royalty at any age. The kings assumed the title Vendan and the chieftains

assumed the title Mannan. The heir-apparent to the throne was known as **Komahan** and the other princes were known as Ilango. The throne, the crown, the royal umbrella, the scepter, the sword, the banner, a horse, an elephant, the chariot, the garland, the conch etc constituted the royal paraphernalia. The royal emblem of the Chola, Pandya and Chera kings were the tiger, the double carp and the bow respectively. The king was protected by body-guards called **Puvelaikkaras**. Almost every king of this period appears to have been a great warrior.

Councils

The Government was conducted by the king, with the aid of the popular assemblies and representative councils. The **Purananuru** refers to the earliest advisory bodies like **Manram**, **Podiyil** and **Avai. Kulu** and **Ayam** were similar institutions. Remarkable among such ministerial councils were the **Aimperumkulu** and **Enperayam**. The **Aimperumkulu** consisted of the ministers, the purohitas, the army chiefs, ambassadors and spies. The **Enperayam** consisted of the accountants, executive officials, treasury officials, palace guards, leaders, chief of the infantry, elephantry and the cavalry. These two councils were merely, “a part of the paraphernalia of the king on ceremonial occasions”

Village Administration

For administrative purposes the kingdom was divided into a number of Kurrams. The Kurrams into Mandalams and Nadus. The village administration formed the lowest unit of the state. The villages were classified into **Perur**, **Sirrur**, **Mudur**, **Pattinam**, **Pakkam**, etc. The village assemblies were autonomous and the administration was in the hands of the Nattars. The functions of these assemblies were financial, judicial and administrative. They settled petty disputes, levied local taxes, maintained irrigation and sanitary works and supervised charitable endowments. Each village had its own watch and ward system. The king was eager to know the welfare of his subjects. In personal disguise or through spies he collected information about popular welfare.

Law and Justice

The Sangam kings believed in the concept of **Sengol** (Rule of Justice). The king was the source of justice and he was warned that royal justice would ensure a happy future for him and the state. The court in the capital was called **avai** and in the villages **manram**. The king presided over the **avai** and was assisted by the **arankuru avaiyam**. The king could himself receive or dispose of petitions. Trial by ordeal was known. The punishments were severe. Capital punishments and mutilation were common. Mortgage, lease, loans etc were the common sources of civil litigation. Murder, poisoning, theft, robbery and adultery were considered as serious crimes. Sometimes the kings rendered inequitable justice and adhered to the Hammurabian principle of “an eye for an eye and a tooth for a tooth”. The cases of Manu Niti Cholan, Kulasekhara Pandya and Nannan cite the above principle. In the village assemblies justice was rendered by the **Nyayattars**.

Army

Sangam works like the **Silappadikaram**, the **Purananuru** and the **Padirrupattu** speaks of the military achievements of the Sangam kings. Apart from the navy, the army consists of the usual infantry, cavalry, elephantry and chariotry. The kings maintained armies of well-equipped soldiers, who wore defensive weapons. The defensive weapons were **vel**, **vil**, **ambu**, **val** and Kavan. Before starting for war, sacrifices were made to the war goddess ‘Korravai’. Siege warfare was in practice. There were codes for governing the warfare. The blowing of the conch and beating of the drum signaled the beginning of warfare. Heroism and adventure in war was highly appreciated. A soldier’s death was longed for. It was in fame to die without a soldier’s wound. To receive a wound in the back was considered to be the greatest shame.

Revenue and Finance

Land revenue was the principal source of income. Tolls and customs were levied. Water cess was also levied. The tributes paid by the vassal chiefs and princess, the booty and the profits out of the forests, fisheries etc also formed the income of the state. Expenditure included on wars, royal household, irrigation works, patronage of poets etc Kings who aspired

fame undertook the construction of temples. Eventhough barter system prevailed, coins like **kanam** and **pon** were used. **Kasu** was another coin in use. **Ma** and **veli** were land measures. **Nali**, **Alakku**, **Kalam** and **Cheru** were cubic measures, **Tulam** and **Kalanju** were the weights. **Kuppidu** was the popular unit of distance

The economy of the Sangam people was rural in character. There was social inequality in the country. Society was mainly agricultural. Cauvery, Vaigai, Palar, Pennar and Tamraparni rivers irrigated the lands. The Sangam people were engaged in various professions. Spinning, weaving, Pearl-fishing, ivory works, wood works, boat-building etc were some of the professions. They practised internal and foreign trade. In big cities two types of bazars existed-the **Nalagadi** (morning bazar) and the **Allangadi** (evening bazar).

Society

The Sangam society was well regulated. The king was the head of the state. He freely mixed with the people and participated in all the festivals and ceremonies. The society was not organised on the basis of the vedic caste system. The farmers, called Vellalar, formed a distinct class and were an important limb of society. Physiographically the Tamil society was divided into five **tinai** or broad regions. Each region had its own characteristic features. The five **tinais** are Kurinji, Mullai, Marudam, Neydal and Palai. The socio-cultural aspects of these **tinais** are given in the following tabular form.

The above division of the society was not a rigid one. Slavery or **Adimai**, as an institution, “was ever unknown amongst the Tamils and this is strong evidence of their superior civilization in this early period”. The Tamil life was divided into **Aham** and **Puram**. **Aham** deals with the domestic transactions and **puram** with all aspects of war and other worldly life.

Women

Women were respected but they were in no way considered equal to men. Women prized chastity as life itself. The natural feminine qualities are **Nanam**, **Madam**, **Achcham** and **Payirppu**. Great importance was attached to the **Karpu** or Chastity. This **Karpu**, began to be effective the moment a

women set her heart on a man. The women had no God except her husband. She was no recluse and her principle domain was home. The wife should not rebel against, even the wicked actions of the husband but submit herself to him with tenderness and response. Men were permitted by their wives to have **urimai magalir**, when they themselves could not share their carnal feelings. The practice of **sati** was in vogue. The widowhood was practiced. The courtesans or **Kanigaiyar** occupied an important place. Some of them acted as king's body guards and servants. The state permitted prostitution. Prostitutes lived in a reserved area called **ParattaiyarCeri**. Ordinary prostitutes were known as **Kamakkanigaiyar**. Another group, **Kamakilattiyar** are those who cast their eye on only one particular patron and lived with them.

The earliest form of marriage seems to have been simple and natural. Love is divided into **Karpu**, **Kalavu**, **Kaikkilai** and **Peruntinai**. Love at the secret courtship is known as **Kalavu**. Love after marriage is known as **karpu**. **Kaikkilai** is the one sided love and the **Peruntinai** is the unsuited love. The system of marriage in practice in the Sangam age simple and not cumbersome.

Other Habits

The food was mainly cooked or roasted. Meat eating was common. The use of betel and drinking were also common. The dress worn by the Tamils varied according to their rank and race in society. They wore different kinds of dresses like **Udai**, **Kalingam**, **Pattagam**, etc. Women usually wore a drapery suspended from above the naval which covered the lower part of the body. **Oliyal** is an upper garment which was used by rich women. The breasts were uncovered. Many valuable ornaments like **silambu**, **utti**, **todu**, **kasus**, **modiram**, **valai** etc were worn by the richer people. Women paid much attention to cosmetics and bedecked themselves with flowers. Bull-fighting, goat-fighting, cock-fighting and wrestling were the common pastimes. **Ammanai** was played by women and **kilukili** by children. Music, drama, dance and painting were highly developed.

Religion

The Tamils worshipped Vishnu, Muruga, Indra, Varuna and Kali. Siva, Umai, Kalaimagal and Ayirani were also worshipped. **Tirumurugarrupadai**

describes the Brahmanical worship. Besides, Hinduism, Buddhism and Jainism also received royal patronage. The **Pattini** Cult became popular with Senguttuvan's worship of Kannagi.

SANGAM LITERATURES

The Sangam literary works are classified into 1. **Indigeneous literature** and 2. **Non – Tamil Literature**. The age of Sangam is noted for the efflorescence of Tamil Literatures. The classics of the third Sangam consists of 1.Tolkappiam 2. Eight Anthologies and 3.Ten Idylls The Tamil literary works are divided into two broad divisions, viz **Aham**, depicting subjective reactions particularly among lovers to amorous situations and recollection of them and **Puram** portraying objective facts and events, liberality and war being the preponderate themes.

Tolkappiam: The very name refers to the ancient classics. **Tolkappiar** is its author. He was one of the disciples of Agastya. It is the greatest grammatical work on Tamil. It contains 1276 **Sutras**. It speaks of the grammar of words and sentences, syntax, orthography and prosody figures of speech, the conduct of love and war and some traditional concepts of Sociology. The date of Tolkappiam should be second century B.C. This work contains three chapters (**adikaras**) viz **Eluttatikaram**, **sollatikaram** and **Porulatikaram**. The **porulatikuram** is immensely valuable for the writing of the social and economic life of the people.

Eight Anthologies: 1. Narrinai 2. Kuruntogai 3. Ainkurunuru 4. Padirruppathu 5. Paripadal 6. Kalittogai 7. Agananuru and 8. Purananooru

Narrinai : It consists of 400 stanzas which describe all the five **Tinais**. Two hundred and seventy-five poets wrote these songs the name of the important sea ports and other big towns are found in this work. Tondi, Korkai, Kurnur ect., are some of them. This work was compiled by Pannadu Tanta Pandyan Valuti.

1. **Kuruntogai:** Two hundred and five poets composed all the 402 poems of this work. Purikko patronized and Purikkudi Kilar compiled these songs. The poems of Atimantiyar, Iraiyanar are found in the **Kurunthogai**. The name of the ruler like Ori, Pari, Nallietc, places like Sirumallur, Urantai, Mantai are

found. The social life of the Sangam age is beneficially described in this work.

Ainkurunuru: The poets Orampogaiyar, Ammuvar, Kapilar, Otalantaiyar & Peyanar composed 500 poems in five divisions of 100 poems each, describing the five *Tinais*. These poems were compiled by Pulatturai Murriya Kudalur Kilar. The character of the three rulers were described in these poems. The socio – economic life of the people are narrated in the work.

Ahananuru: It also deals with five *tinais*. It consists of 400 poems. It is otherwise called **Neduntogai**. This work written by 145 poets was compiled by Uruthirankannanar under the patronage at the Pandya ruler Ukkirapperuvaluti. It also deals with five *Tinais*. Mauryan invasion of south India is referred to in this work by Mamulanar. Aryan influence, local administration, dresses and ornaments, Yavana's trade are some of the historical information this work furnishes. **Titan, Talaiyanankanathu Seruventra Neduncheliyan, Karikalan** and **Attanatti** are some of the names of the rulers found in this work.

Kalittogai: It consists of 250 poems, dealing with five Tinais. **Kurinjikali** is sung by Kapilar, **Marutakkali** by Marutanila, Nakanar, **Mullaikali** by Cholan Nalluttikaran, **Neitarkali** by Nalluntuvanar & **Palaikkali** by **Perunkkadumko**. **Puram-** poems deal with war etc.

Patirruppattu: It is a quasi-historical collection of ten different poets. Each throws light on a single Chera monarch. Karur, Musiri, Tondi are some of the important places of the Cheras, Utiyan Cheral, Imayavaramban, Neduncheliyan, Palayanaichelkelu Kuttuvan, Chera Chenkuttuvan etc are some of the Chera kings. The intimation of the Chera king with the Tamil poets are described.

Purananuru: Each of 400 stanzas of **Purananuru** contains between 4 and 40 lines; 160 poets composed these songs. These poems were composed in honour of 18 Chera, 15 Pandya and 18 Chola kings of Tamilagam. This work gives a very valuable information for writing the political history of the three kings.

Paripadal: It deals with both **Aham** and **Puram**. Through it consists of 70 poems, only 22 poems are now available. The social and religious life of the people of Madurai can be studied from this work. The worship of Tirumal, Murugan, Korravai etc are described in this work.

Ten Idylls [Pattupattu]

Pattupattu comprises of ten longer poems. They are: **Tirumurukarrupadai**, **Porunararrupadai**, **Sirupanarrupadai**, **Perumbanarrupadai**, **Mullaippattu**, **Madhuraikanji**, **Nedunlvadai**, **Kurinjpattu**, **Pattinappalai**, **Malaipadukadam**. Like **Ettutogai**, the above mentioned works are classified on the basis of their themes into **Aham** and **Puram**.

Titumurugarrupadai: This work composed by Nakkirar, contains 317 lines. It is a quasi-religious poem. The author shows the way to a devotee to attain the supreme bliss of Lord Muruga at the six places called **Arupadaividu**. They are: **Thiruchiralaivay** (Tiruchendur), **Tiruvavinankudi** (Palani), **Thiruveragam** (Swami Malai), **Tirupparankunram**, **Kunrutoradal**, and **Palamudircholai**. This work throws light on the people their religious practices, their dresses and ornaments etc.

Porunararrupadai: It was composed by Mudattamakkanniyar. It contains 248 lines. This poem throws light on the heroic deeds of Karikal Chola. The singing and acting of the Porunar, the bards, the description of the **Yal** etc., are also described.

Sirupanarrupadai: The author Nallur Nattatattanar shows the way to go to Nalliyakkodan, the king of Oymanadu. It refers to all seven **Vallals** (chiefs renowned for philanthropy) 'Ay' Adiyaman, Nalli, Ori, Pegan, Pari, and Kari noted for charity are also described. The poverty life of the paradavar, the virali and her dance are given. It contains 269 lines.

Perumpanarrupadai: It contains 500 lines Kadiyalur Uruttirankannanar also the author of **Pattinappalai** Composed this poem. The socio-economic life of the people of **Mullai**, **Marudam** and **Palai** are narrated.

Malaipadukadam: It is otherwise called **Kuttararupadai**. **Perunkausikanar** is the author of this work. A dancer who had received

rewards from a chief, and suggests another dancer to approach the chief in order to receive similar gifts.

Aham

Kurinjippattu: Kapilar is the author of this poem. It contains 261 lines. It describes the love life of the Tamil people. The name of 99 flowers is described in this work. Since this poem describes the *Kurinjittinai*, it is called *Kurinjippattu*.

Mullaippattu: It contains 103 lines. Nappudanar composed this poem. The life of the people of the Yadavas and the *Kar* season are beautifully described in this work. The kind and sweet words of the kings towards their soldiers, who received wounds in the battle field and the nature of the expeditions are narrated in this work.

Pattinappalai: It is a love poem. It contains 301 lines. It gives a beautiful description of the port *Kaviripoompattinam*. Kadiyalur Urultiran Kannanar is the author of this poem. The theme of this poem centres around the refusal of the husband to part with his sweet heart, even if he were to be presented the city Kaviripumpattinam as a gift. The valour of Karikala and the commerce and trade of the Chola country are described. The descriptions are coincided with the archaeological excavations.

Puram

Nedunal vadai: It was composed by Nakkirar. It contains 181 lines. It describes about Talayankanattu Cheruvenra Neduncheliyan. It gives a beautiful description of the feeling of the queen who was left behind in the palace by the king. The suffering of the cold season and blossoming flowers are also described.

Maduraikkanji: It consists of 782 lines. It was composed by Mangudi Marudanar. This work gives a vivid account of the Pandyan kingdom, its army, capital, sea-ports etc. It also refers to the social life of the people and the belief of the people in astronomy.

Post-Sangam works

The Padinenkillanakku

It denotes literary pieces, and each one of them is comparatively small in size. The ***Kilkkanakku*** works do not belong to the same period again these eighteen works are classified into three divisions on the basis of their themes VIZ. 1. Moral 2. Aham and 3. Puram themes.

MORAL WORKS

Name	poems	Author
1. Naladiyar	400	Jains
2. Nan manikkadiga	101	Naganar
3. Innanarppadu	40	Kapilar
1. Iniyavainarppadu	40	Pudanchentanar
2. Tirukadugam	100	Nalladanar
3. Asarakkovai	100	Peruvayinmulliyar
4. Palamoli	400	Murruraiyanar
5. Sirupanjamulam	100	Kariyasan
6. Elati	80	Karimethaviya
7. Mudumolikkanji	100	Kudalivrkilar
8. Kluppai [Kural]	1330	Thiruvalluvar

Tirukkural

Tiruvalluvar is the author of this work. It is by far the most outstanding production of the ***Padi-nen Kilkannakku***. It contains 1330 poems, divided equally into 133 chapters. Each chapter contains 10 poems and each poem has two lines. The poems deal with the objectives of ***porul*** and ***Inbam*** (***Dharma, artha*** and ***Kama***)

AHAM POEMS

Name	poems	Author
12. Aintinai Aimpatu	50	Maran Paraiyanar
13. Tinaimali Ehupatu	50	Kannan Sentanar
14. Aintinai Nurraimpathu	70	Muvatiyar
15. Tinaimalai Nurraimpathu	150	Kanimetaviyar
16. Kainnilai	60	Pullan kadanar
17. Karnarppatu	40	Kannan Kultanar
18. Kalavali Narppatu	40	Poygaiyar

Kalavali Narppatu is composed by Poygaiyar. It is a war poem dealing with the conflict between Kanaikkal Irumporai and Senganan in the battle of Kalumalam.

The Twin Epics; The Twin-epics are ***Silappathikaram*** and ***Manimekalai***. ***Silappathikaram*** is an unsurpassed gem though its authorship and date are not free from besetting doubts. This is written by ***Elangovadigal***. The theme of this Epic is based on ***Silampu*** (anklet). It is woven around Kovalan, a rich merchant of Puhar, Kannahi, his wife and Madavi, a dancing girl. This is divided into Puharkantam, Maduraikkantam, Vanjikantam dealing with the Chola, Pandya and Chera countries respectively. This Epic provides material of immense value for writing the socio-economic history of the Tamils.

Manimekalai: It forms the sequel of the ***Silappathikaram***. Manimegalai was the daughter, born of Kovalan and Madavi. She was a devotee of Buddhism and so naturally it provides a vivid exposition of the philosophical doctrines of Buddhism.

Check Your Progress

1. _____administration formed the lowest unit of the state.
2. _____ and _____are the ministerial counsel and advise the king.
3. The king was protected by body-guards called _____

Summary

Monarchy was the prevalent form of government and the hereditary succession was the rule during the Sangam period. Kings were learned and cultured. Rulers had their own emblems for all their official purposes. The king had learned counsellors and able ministers. The king was the source of Justice. Village administration formed the lowest unit of the State. The kings maintained well-equipped soldiers who wore defensive weapons.

Sangam literature played a significant role in reconstructing the history of the Sangam age. Literary sources are classified into Indigenous sources and Foreign sources. The Indigenous literature are further divided into Tamil literatures and non-Tamil Literatures.

Glossary

Tinai	-	broad region
Aham	-	Poems dealing with love
Puram	-	Poems dealing with war and Polity
Twin Epics	-	Silapathikaram and Manimegalai

Answers to check your progress

1. Village
2. Aimperugulu & Enperayam
3. Puravelaikarar.

Ref;

Tinai - [https://www.google.com/search?q= Tinai](https://www.google.com/search?q=Tinai)

Puram - [https://www.google.com/search?q= Puram](https://www.google.com/search?q=Puram)

Aham - [https://www.google.com/search?q= Aham](https://www.google.com/search?q=Aham)

Twin Epics- [https://www.google.com/search?q= Twin +Epics](https://www.google.com/search?q=Twin+Epics)

Unit 6

KALABHRAS

STRUCTURE

Overview

Learning Objectives

Introduction

Origin of the Kalabharas

Impact of the Kalabhra rule on the Tamil Country.

Summary

Glossary

Answers to check your progress

OVERVIEW

In this Unit different opinions offered by various scholars about the origin of the Kalabhras and the impact of the Kalabhra rule on the Tamil Country have been discussed in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- discuss the origin of the Kalabhras
- describe the impact of the Kalabhras rule on the Tamil Country

INTRODUCTION

The Sangam age was waning gradually in the Second half of the third century A.D. The excessive love and heroism of the prosperous age of the

Tamils were changed into a new phase of life. Historians mention this period as a dark age.

From Iraiyanar Ahapporul Urai we know that the Sangam age came to an end after the rule of Kanapper Eyil Kadananda ugrapperuvaludi. After him, there was no literary evidences about the Tamil dynasty upto 6th century A.D. In the mean time Tamizhagam came under the control of the Kalabhras. They ruled Tamizhagam for nearly three centuries ie. from 300 A.D. to 600 A.D.

ORIGIN OF THE KALABHRAS

- (i) **T.A. Gopinath Rao** identifies the Kalabhras with Muttaraiyars. According to him "Suvaran Maran alias Perumpidugu Muttaraiyan II is that Muttaraiyan who came to receive Nandivarman Pallavamalla according to a mutilated inscription found in the Vaikuntha Perumal temple at Kanchi." This suvaran Maran is styled Kavalkaran, the robber of robbers. The word 'Kavalan' in Tamil perhaps became Kalabhra in Sanskrit. Further it is pointed out that the Kadungon who restored the Pandyan government in Madurai in 600 A.D. conquered the Muttaraiyar. Muttaraiyar means people who ruled the three Kingdoms or lands.
- (ii) According to **M.Raghava Iyengar** the Kalabhras were not the Muttaraiyar but Vellala Kalappalar. The father of Meykandar, the Saivite philosopher who wrote the well known 'Sivagnanabodam' is one Achyuta Kalappalar. But Raghava Iyengar holds that he too must have been a Vellala. He also says that Achyuta Vikranta vikrama mentioned by Buddadatta was the same as the Kalappalan who subverted the Sangam political order in the Tamil Country.
- (iii) **K.R. Venkatarama Iyer** thinks that the Kalabhras rule started only in the 5th century A.D. but here one should note the fact that one does not hear of any of the Sangam dynasty ruling the Tamil country after 3rd century A.D.
- (iv) **Dr. S. Krishnaswami Iyengar** holds that the Kalabhras could be related to the 'Kalvar' of the Venkatam region. He says that Pulli of

Venkatam was the chief of the Kalvar in the Sangam literature; that the name was really not 'Kalvar' but 'Kalavar'. They overturned Tondaimandalam and then turned to the extreme south. They even assumed the titles of the Muttaraiyar.

(v) **T.V. Mahalingam** in his book on the "Pallavas" holds the view that the Kalabhras were oliyar. But the geographical position of oliyar makes this identification unsatisfactory.

(vi) **T.N. Subramaniyan** in his edition of the Pandyan copper plates says that the Kalabhras who lived in the Pandya and Chola countries were Jains. The Jains contributed much too Tamil literature. He identifies Vajranandi, who established a Tamil Sangam in Madurai in 476 A.D. as a Kalanbhra. But, this is not proved.

(vii) **Dr. Rasamanikkanar** identifies the Kalabhras with the Kallar tribe.

However the view that the "Muttaraiyar were a branch of the Kalabhras" is widely supported.

Impact of the Kalabhra rule in the Tamil Country.

- (i) The Pandyas and the Pallavas emerged as prominent political forces towards the end of the 6th century A.D., as a result of this Pandyan Kadungon and Pallava Simhavishnu simultaneously defeated the Kalabhras.
- (ii) Due to the Kalabhras rule there is great difference between Sangam civilization and later Tamil civilization.
- (iii) Many Nayanmars and Alvars rose to prominence due to this interregnum. Karaikal Ammaiyar, Tirumular, Pey Alwar, Poykai Alwar and Butatalwar became prominent.
- (iv) There was progress in religious, social, cultural and literary fields.
- (v) There was no trade contact between Tamil Nadu and Rome during this period. It began to decline and dwindle gradually.

- (vi) The robust optimism of the Sangam Tamil and the heroic urges in him fade away yielding place to a philosophically justified pessimism.
- (vii) Art and letters of the Kalabhras devoted themselves to the service of God rather than to fellowmen.
- (viii) Temples came to be preferred to harbours and markets.
- (ix) The decline and fall of Sangam civilization may be deemed to be due to 'barbarism and religion' as Gibbon would treat the decline and fall of the Roman Empire! Barbarism here stands for the Kalabhra invasion: religion stands for the migration of the sanskrit Brahminical – Hindu religio – culture of Bhaktism during the imperial Gupta period.
- (x) There was discontent and dissatisfaction among the people due to their rule.

Check your progress

1. Who were the Kalabhras?
2. Point out the impact of the Kalabhra rule on Tamil Nadu
3. Meykandar wrote _____

Summary

After the decline of the Sangam rulers, the Kalabhras played a major role in the history of Tamil Nadu from 300 to 600 A.D. There is still same mystery shrouded about the Kalabhra and their home. By the end of the sixth century Kadungon of Pandya defeated the Kalabhras.

Glossary

Kalvan - robber

Answers to check your progress

1. Refer section 6.2
2. Refer section 6.3
3. Sivagnanabodam.

Ref;

Kalvan - <https://www.google.com/search?q=Kalvan>

Kalabhras - <https://www.google.com/search?q=Kalabhras>

BLOCK III

Unit 7 : Age of the Pallavas

Unit 8 : Administration and Socio-economic Conditions

under the Pallavas

Unit 9 : Bhakti Movement

Unit 10 : Jainism

Unit 7

AGE OF THE PALLAVAS

STRUCTURE

Overview

Learning Objectives

Introduction

Age of the Pallavas

Origin of the Pallavas

Early Pallavas

Great Pallavas

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, different opinions offered by various scholars about the origin of the Pallavas and the career and achievements of the Pallava rulers have been focussed.

LEARNING OBJECTIVES

After going through this unit you should be able to

- discuss the origin of the Pallavas
- explain the victory of the early Pallavas

- assess the Career and achievement of the later Pallavas

INTRODUCTION

The decline of the Kalabhra power in the middle of the sixth century heralded the beginning of a new wave of classical civilization in the history of the Tamils. That was the age of the Pallavas. Their kingdom was better known as Tondaimandalam with Kanchi as their metropolis. Their boundaries extended from Nellore in the north to Cauvery in the South. They played a predominant role in the history and culture of the South India. Their period of reign was between the 3rd and 8th centuries A.D.

AGE OF THE PALLAVAS

In the following subsections 7.2.1 to 7.2.3 we will touch upon the topics like Origin of the Pallavas, Early Pallavas and Great Pallavas

Origin of the Pallavas

The original home land of the Pallavas is still shrouded in mystery. The theory of the origin may be broadly divided into 1. Foreign origin and 2. Indigenous origin. The original habitat of the Pallavas is chief among the unsettled problems in our history.

(i) Foreign Origin

Lewis Rice, Venkayya and Jouveau Dubreuil advocated the most fantastic Pahlava origin theory. It is based mainly on “etymological ground”. Venkayya derived the term Pallava from the equation: (Parthia, Parthiva, Parthava) Pahlava-Pahnava-Pallava. The Parthians or Pahlavas or Palhavas were Persian invaders of India in the first century A.D. From their settlement in the North West they pushed into South India by way of Maharashtra. Under the Satavahanas they sought service as provincial governors. The Junagadh inscription refers to a Pahlava Governor. It is guessed that they migrated further south and during the days of decline of the Satavahanas and carved out an independent principality in Tondaimandalam.

(ii) Chola Naga Origin

Mudaliyar C.Rasanaykam, M.Srinivasa Iyengar and others consider the Pallavas as a hybrid product of the Cholas of Uraiyur and Nagas of Manipallvam or Nagadvipa (Jaffna peninsula in Ceylon). On the basis of the traditions embodied in the Twin Epics, It is said that Killi Valavan or Nedumudi Killi had a liaison with Peelivalai, daughter of the Naga couple.

(iii) Native Origin

Dr. S.Krishnaswamy Iyengar's sons of the soil theory is endorsed by Prof. R.Sathianathier and R.Raghava Iyengar. In the Oxford History of India, Vincent Smith supports this theory Pallava is considered to be a Prakrit-Sanskrit rendering the Tamil word 'Tondaiyar'. To quote Dr. S.K.Iyengar, "The word as applied to Pallavas in the first instance seems to be a translation of the Tamil word 'Tondaiyar' and 'Tondaiman' eponymous name Pallavas". Prof. R.Sathianathier presents the most probable version of the theory. "Scholars have wandered from Peris to Ceylon in search of the original home of the Pallavas of Kanchi, on the supposition that they were foreign to Tondaimandalam where they rose to eminence".

(iv) Satavahana Origin

Dr. D.Sircar's Successors of the Satavahanas theory is the widely supported one. A number of ghost kingdoms rose on the ruins of the Satavahana empire like the Ikshvakus, Salankayanas, Brihetphalayanans, Vishnu-kundins, Kadambas, kekayas, Pallavas etc in the lower Deccan. They served as Maharathi or Mahasenapati (provincial governors) under the Andhras. When the Satavahana empire began to decay, the Pallavas established an independent kingdom with Kanchi as capital. According to Dr. D.C.Sircar, "The Pallavas like the Kadambas of Banavasi and other similar dynasties were the products of Brahmana inter-connections with the Dravidian races, as the stories related to their origin indicate". R.Gopalan, C.Minakshi and K.A.Nilakanta Sastri are other stalwarts of this theory.

K.P.Jayaswal considered the Pallavas as an offshoot of the Vakatakas of Berar. The Vakatakas claim a brahminical origin whereas the Pallavas were Kshatriyas. On this ground this theory is usually dismissed. Of the

various theories discussed above the native origin theory appears more plausible.

Early Pallavas

History of the early Pallavas “is one of the difficult problems in South Indian History”. Their genealogy and chronology are to a large extent indefinite. For the sake of convenience the history of the Pallavas before Mahendravarman can be divided into two dynasties - One issuing their grants in Prakrit and the other in Sanskrit.

Sivaskandavarman belonged to the Prakrit Charters dynasty. He may be assigned to the first half of the 4th century. He is the ablest of the early Pallavas. Under his rule, the kingdom of Kanchi extended. He assumed the title of Dharma-maharaja and performed the asvamedha sacrifice.

After the dynasty of the Prakrit charters came the dynasty of Sanskrit Charters. They may be assigned to the period, 350 to 550 A.D. It is due to the incursions of the Kalabhras, the political history of the Pallavas of Sanskrit Charters became very obscure. The names of more than 16 kings are available along with Simhavarman, Skandavarman and Kumara Vishnu. With the accession of Simhavishnu in A.D.575, chronology and genealogy of the Pallavas became more clear.

Great Pallavas

Simhavishnu was the inaugurator of the Great or Imperial Pallava line. With his accession the history of the Pallavas became more clear and dawned a new era of progress and glory to the Pallavas. He overthrew the Kalabhras. He is said to have defeated the Kings of Chola, Pandya and Ceylon and occupied Chola-mandalam. His kingdom extended upto Cauveri. He was a Vaishnavite and assumed the title-Avanisimha. Bharavi, the great author is said to have visited Kanchi. Bas-reliefs of Simhavishnu and his queen can be seen at Mahabalipuram. He was succeeded by his great son Mahendravarman I.

(i) Mahendravarman I (A.D.600-630)

Mahendravarman was the son and successor of Simhavishnu. He was the greatest of the Great Pallavas. His accession marks the beginning of a new epoch in the history of Tamil Nadu. He is said to have inaugurated the long-drawn Pallava Chalukya hostility.

The Aihole Inscription of Pulakesin II claims the defeat of Mahendravarman I who had lost the northern part of his empire to Pulakesin II. But Mahendravarman had successfully resisted Pulakesin II near Kanchi and saved his capital from the Chalukyan invasion. According to the Kasakudi plates it is deduced that Mahendravarman defeated his enemy at Pullalur, near Kanchi. But, it is not known how far it is true. He is said to have extended the southern portions of his kingdom. Though, Mahendravarman was engaged in his conflict with the Western Chalukyas, his fame was established in other spheres of activity.

Mahendravarman was both a warrior and patron of the arts. In the field of art and architecture he occupies a unique place. According to tradition, he was originally a Jain and persecuted the members of the other religions. Under the influence of Appar (Tirunavukkarasu), he gave up Jainism and adopted Saivism. His conversion to Saivism proved to be a turning point in the history of South Indian Temple Architecture. As a beginner of rock-cut temples and monolithic structures, he constructed temples for Siva and Vishnu. He caused the construction of several rock-cut temples. His cave temples have been discovered at Vallam, Dalavanur, Mamandur, Pallavaram, Mandagapattu, Trichinopoly, Mehndravadi, Singavaram, Tirukalukunram, Undavalli and Bhairavagonda. He gave up the use of brick and mortar and started the tradition of rock-cut temples or what is known as the Mahendra style.

He encouraged music and painting. The paintings at Sittannavasal reveal the development of the art of dancing. The music inscription at Kudimiyamalai is ascribed to him and he is regarded as an expert in music. His titles-Vichitrachitta and Chitrakarappuli-reveals his many-sided activities. His reign synchronised with the growth of Saivism and the religious activities of Appar and Sambandar. There was the steady decline of Buddhism and Jainism. He assumed a number of titles like Gunabhara, Satyasandha, Paramamaheswara, Mahendravikrama, Vichitrachitta,

Chetthakari and Mahendravarman, Vichitrachitta, Chetthakari and Mattavilasa. His empire extended from the Krishna to the Kaveri. He was a poet. He wrote two plays (1) Mattavilasaprahasana and (2) Bhagavadajjuklyu,.

(ii) Narasimhavarman I (A.D.630 - 655)

Narasimhavarman ascended the throne, after the death of his father Mahendravarman in A.D.630. He was the greatest of the Pallavas and represented all the virtues of a ruler. His rule is remarkable for (1) the conquest of Vatapi; (2) invasion of Ceylon; (3) the visit of Hiuen-Tsang and (4) The emergence of Mamalla style.

Narasimhavarman successfully continued the Pallava-Chalukya conflict started by his father. He defeated Pulakesin II at the battle of Manimangalam. With the help of his commander Paranjoti (later known as Sirutondar) he invaded and sacked Vatapi and killed Pulakesin II in the battle. After scoring this signal victory he assumed the titles of '**Vatapikonda**' and '**Mahamalla**'. He brought from there the famous Vatapi Ganesa icon.

Manavarman the exiled prince of Ceylon was given shelter by Narasimhavarman. In his expeditions to Vatapi, Narasimhavarman was greatly assisted by Manavarman. After the destruction of Vatapi, Narasimhavarman out of gratitude wanted to restore the Sinhalese prince to his ancestral throne. He sent two naval expeditions from Kanchi and successfully restored Manavarman on the throne. This conquest anticipated the Chola conquest of Ceylon.

Hiuen-Tsang, the famous Chinese pilgrim, visited Kanchi in A.D.640. He founded Kanchi as a big city, containing about 100 Buddhist monasteries and was rich in learning and learned men. Like his father, he was a great builder. He was the founder of Mamallapuram. He constructed many **mandapas** and **rathas**. Some of the famous Seven Pagodas like **Dharmaraja Ratha** are assigned to him. His style of architecture, commonly known as Mamalla style, forms the basis for the Dravidian style. He was a Saivite. During his rule Saiva revivalism continued unabated. He assumed a number of titles like **Mamalla**, **Vatapikonda**, **Sri Nidhi** and **Naya Nanguran**.

(iii) Mahendravarman II (c.A.D.655-660)

Narasimhavarman was succeeded by his inefficient son Mahendravarman II. He ruled for a short period, probably a year, and was insignificant. To wreck vengeance upon the Pallavas, the Chalukyan ruler Vikramaditya (son of Pulakesin II) constantly harassed Mahendravarman II and recovered the lost provinces from the Pallavas.

(iv) Parameswaravarman I (c.A.D.660-680)

Mahendravarman II was followed by Parameswaravarman I. During his rule the Pallava-Chalukya conflict continued unabated. Vikramaditya I, the son of Pulakesin II, marched to Kanchi and defeated Parameswaravarman I. In another battle at Vilande, he was again defeated. According to Pallava plates, Parameswaravarman got a complete victory over Vikramaditya at the battle of Peruvalanallur, near Lalgudi. Some scholars are of the opinion that, the initial victories might be of the Chalukyas but the decisive final victory was of Parameswaravarman at Peruvalanallur. His name clearly indicate that he was an ardent worshipper of Siva, to whom a number of temples were dedicated by him. He constructed the famous monolithic Ganesa temple at Mamallapuram and a structural temple of Siva at Kurram (near Kanchi). He dedicated the village Paramesvaramangalam, named after him, to the Siva temple at Kurram. He is said to have assumed titles like Chitramaya, Gunabajana and Sribhara.

(v) Narasimhavarman II (c.A.D.680-700)

Narasimhavarman II was commonly known as Rajasimha. His period is noted for peace characterised by much attention to art.. During this period, the traditional Pallava-Chalukya conflict seem to have enjoyed a cessation. He sent an embassy to China and maintained friendly and commercial relations with the Far Eastern countries.

His contribution to Dravidian Architecture is immense and significant. With his reign a new architectural movement began, which was entirely structural. Of the Rajasimha mode there are Six examples. They were the shore temple, Isvara Temple and Mukunda temples at Mamallapuram, a temple at Panamalai and the temples of Kailasanatha and of Vaikuntha Perumal at Kanchipuram. The shore temple is the first Dravidian one to be

constructed of dressed stone and it is a proof of its excellent work made. He was a patron of scholars and Sanskrit poets. He was adorned by Dandin. He had titles like Sankarabhakta and Agamapriya.

(vi) Nandivarman II (c.A.D.710-775)

Narasimhavarman II was succeeded by his insignificant son Paramesvaravarman II. It seems that he ruled for ten years and was killed in the Pallava-Chalukya conflict. After the death of Paramesvaravarman II, Nandivarman II, a boy of 12 years ascended to the throne. He was the son of one Hiranyavarman. He ruled for sixtyfive years and his reign is noted for Pallavas conflict with the Chalukyas, the Pandyas and the Rashtrakutas.

Vikramaditya II, the Chalukyan ruler, invaded Tondaimandalam. He defeated Nandivarman II and conquered Kanchi. Vikramaditya's sole aim being to establish supremacy. He left Kanchi without sacking it.

Chitramaya who claimed the Pallava throne obtained the support of the Pandyan King Rajasimha and declared war against the Pallavas. This led to a series of battles. Rajasimha besieged Nandivarman in the fort of Nandipura (near Kumbakonam) where he was staying. At this critical juncture Nandivarman was timely rescued by his general Udayachandra. Eventhough the Pandyas won the battle in the beginning, they were finally defeated. The pretender Chitramaya was killed.

After the fall of the Chalukyan dynasty, the Rashtrakutas rose to power under Dandidurga. Dandidurga invaded Kanchi, defeated the Pallavas and occupied Kanchi. But he concluded peace with Nandivarman. The peace was strengthened and cemented by Nandivarman's marriage with Reva, the daughter of Dandidurga.

Nandivarman II was a Vaishnava. He patronised Tirumangai Alvar, whose writings form a part of the Nalayiraprabandham. He built the Kesavaperumal temple at Kurram and the Muktesvara temple at Kanchi.

(vii) Dantivarman (c.A.D.776-825)

Dandivarman (C.A.D.776 - 825) was the son of Nandivarman II by the Rashtrakuta Prince Reva. In spite of this relationship, Govinda III defeated

Dantivarman and occupied Kanchi. By this time Varaguna Pandya occupied the Kaveri region.

(viii) Nandivarman III (c.A.D.826-849)

Nandivarman III (c.826-C.849) who succeeded Dantivarman proved to be an able ruler than his father. The Pandyas marched against the Pallavas under Srimara Srivallabha. Nandivarman won a great victory and assumed the tile "Tellaru Erinda Nandivarman'. The Pandyas soon recovered and defeated the Pallavas near Kumbakonam. Nandivarman was a religious minded personality and worshipped Siva. He was a great patron of Tamil literature. Perundevanar, author of Bharatavenba was a contemporary of Nandivarman.

(ix) Nirupatunga and Aparajita (A.D..849-875)

Nirupatunga, the son of Nandivarman III was the penultimate ruler of the Pallava dynasty. He avenged the defeat of his father by defeating the Pandyas in the battle of Arisil. The Bahur inscription records that Nirupatunga donated three villages for the support of a Vedic College. By this time, the Cholas so far a major force, has emerged as a major force under Vijayalaya

In Kanchi, differences developed between Nirupatunga and Aparijitha, his step brother. To obtain the Pallava throne, Aparajita allied with the Ganga ruler Prithivipati I and the Chola Aditya. Nripatunga succeeded in having the alliance of Varaguna II Pandian. About A.D.880, the two confederacies met in the battle at Sripurambiyam (Tirupurambiyam, near Kumbakonam). In this battle Aparajita won over the Pandyas. Prithivipati was killed and Nripatunga was no more heard of. A decade after the battle of Sripurambiyam, Aditya Chola challenged Aparajita. Aparajita, the last Pallava ruler was defeated and killed by Aditya in A.D 891 and the Main Pallava dynasty came to an end. Minor Pallava chiefs, however, continued to the rule over various parts of the country as feudalities to the Cholas.

Check your progress

1. Under the influence of _____Mahendravarman gave up Jainism and adopted Saivism.

2. Who assumed the title Chitra Karapuli?
3. _____ the famous Chinese who assumed the title “Mamalla”
4. Who was the last king of the Pallava dynasty?

Summary

At the end of the 6th century A.D., the Kalabhra rulers were overpowered by the Pallava rulers of the Tamil country. During the rule of the Pallava kings, namely, Simha Vishnu, Mahendravarman I, Narasimhavarman I, Mahendravarman II, Parameswaravarman; Narashimavarman II, Parameswaravarman II, Nandivarman Pallavamallan, Nandivarman Nandivarman III and others who ruled till 909 A.D. the Tamil Country remained powerful.

Glossary

Aihole	-	inscription of Pulikesin II
Kudimiyanmalai	-	music inscription of Mahendravarman I
Vatapikonda	-	title of Narashima varma I

Answers to check your progress

1. Appar (Thirunavukkarasar)
2. Mahendravarman I
3. Narashimavarman II
4. Aparajitha

Ref;

Aihole - <https://www.google.com/search?q=Aihole>

Kudimiyanmalai - <https://www.google.com/search?q=Kudimiyanmalai>

Vatapikonda - <https://www.google.com/search?q=Vatapikonda>

Unit 8

ADMINISTRATION AND SOCIO-ECONOMIC CONDITIONS UNDER THE PALLAVAS

STRUCTURE

Overview

Learning Objectives

Introduction

Administration under the Pallavas

Central Administration

Provincial Administration

Local Administration

Military Administration

Socio-economic Conditions under the Pallavas

Social Conditions

Position of women

Ornaments

Dress

Food and Drinks

Entertainments

Crime and Punishments

Economic Conditions

Lands

Revenue

Treasury

Measurements

Irrigation

Crops

Drought

Trade and Commerce

Coins

Transport System

Cart Path

Highways

Education

Ghatika

Agraharams

Buddhist Centres

Jain Centres

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, a well organised and efficient system of administration and the socio-economic condition under the Pallavas have been dealt with in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- describe the well organised administrative system of the Pallavas
- give an account of the social and economic condition of the Tamil country under the Pallavas.

INTRODUCTION

The administrative system of the Pallavas is regarded as one of the most important features of the society. They had an efficient system of administration. The king had occupied a supreme position and were considered as an incarnations of Gods.

The king was assisted by the council of Ministers. The Pallavas rule was a formative period in the development of south Indian culture. During the Pallava period the society witnessed a far-reaching development. They provided wonderful irrigational system. Hence the Pallavas enjoyed glorious economy and there was an educational development under the Pallavas.

ADMINISTRATION UNDER THE PALLAVAS

The end of the Kalabhra power in the middle of the sixth century heralded the beginning of a new wave of classical civilization in the history of the Tamils. That was the age of the Pallavas. The Pallavas, were great rulers and their capital was Kanchipuram. We get a detailed a description about their administration and society from the various sources.

The Pallavas developed a very well organised and efficient system of administration. Their administration may broadly be divided into central, provincial and village administration.

Central Administration

Hereditary Kingship

The king was not merely the head of the Government and leader in war, but also one who held the first rank in the society. The succession was hereditary. When succession in the direct male line failed, the ministers and other official, and elite in Kanchi took the initiative in choosing a suitable ruler from a collateral branch. The king should maintain secrecy in counsel and devote the day to the execution of his plans. The kings had wise counsellors and consulted ministers. Spies were employed to gather information for the government both on internal and external affairs.

(ii) Virtues and Titles

The kings generally were upholding Dharma or virtue. They had imperial titles, like **Dharma Maharaja**, **Maharajadhiraja** etc. in recognition of their active promotion of vedic Dharma as against Buddhism and Jainism. The **Hirahadahalli plates** attribute that Sivaskandavarman performed vedic sacrifices like **Agnistoma**, **Vajapeya** and **Asvamedha**. The kings showed their special interest in the religious field. But they never sought to impose it on all their subjects, rather they patronised all the other creeds as a matter of policy. They believed in the divine origin and people had high estimation on him.

(iii) Coronation

At the time of coronation, the king assumed abhisekanama. Rajasimha has the title of Narasimhavarman Bull, the vehicle of Siva was the emblem and the royal seal of the Pallavas, symbolising the region of the State. Khadvanga, a curious sort of Club was a symbol of their faith.

(iv) Ministers and Officers

Ministers and officers were an important part of the administrative cadre. There was probably a team of ministers. It was called '**Mantrimandala**'. It is known from the Vaikuntha Perumal temple inscription. From **Hirahadahalli Inscription** we know the following officers: 1.Rajakumara (Princes - Provincial viceroys) 2.Senapati (Commander-in - Chief),

3.Rashtrika (Government of Rashtra), 4.Desadhikara (Governor of Desa), 5.Gramagambhojilia (Village official), 6.Vallava (Officer of Stables), 7.Gorallava (Cattle Officer), 8.Arakhadhikara (A guard forester), 9.Gumika (Soldiers' output), 10.Tutilika (Guards of bathing Ghats), 11.Nevika (A military officers), 12.Samkarantakas and Bhandamanusar (Royal Commissions on Rural job). The ministerial council was only an advisory body. Kings usually respected the council given by them.

Provincial Administration

The Pallavas empire was divided into homogenous provinces, for the purposes of efficient and excellent administration.

The provinces were known as "**mandalams** or **rashtras**".

The **mandalams** were sub-divided into "**Kottams**" or **Vishyas** "**nadus**" and "**urs**".

The provincial governors were usually members of royal family.

According to V.Kanakasabhai and T.V.Mahalingam there were 27 **kottams**. Moreover we know the some fact from inscriptions and Tondaimandala - Satakam. They are; 1.Pulahkottam, 2.Ikkattuk-kottam 3.Manavir-kottam, 4.Sengattukkottam, 5.Paiyurk-kottam, 6.eyil-kottam, 7.Damal-kottam, 8.Urrukattuk-kottam 9.Kalatha-kottam, 10.Sembur-kottam, 11.Venkurak-kottam, 12.Palkunrak-kottam, 13.kaliyurk-kottam, 14.Puduvur-kottam, 15.Kundravartank-kottam, 16.Venkatak-kottam, 17Puliyur-Kottam, 18.Amur-kottam, 19.Sangurak-kottam, 20.Melu-kottam 21.Tirukkadigak-kottam, 22.Idurk-kottam, 23.Pavatiri-kottam, 24.Viravatarak-kottam, 25.Puttanurk-kottam, 26.Kadanur-kottam, and 27.Tirukattuk-kottam.

Local Administration

Self-governing local bodies flourished during this period These bodies were called **village assemblies** germinated during the Pallava-Pandiya period and witnessed their golden age under the Cholas. They were the **Sabhas**, **Nadus** and **Urs**. Members of these representative bodies were known "Perumakkal" or "Mahasabhaiyar". Besides, there were many committees

or Variyams to look after the administration of temples, irrigation, justice etc. The resolutions passed by these bodies were known as "Vyavasthai".

During the 8th century there were about 20 **Sabhas** in the Pallava period. Among the **Variyams**, the **Eri-variya**m or **Eri-patti** which looked after irrigation works was notable and noteworthy, etc. According to Dr. Romila Thapar, "the absence of large agricultural tracts for wholesale agricultural production was a probable factor in favouring the growth of local institutions". Sir Charles Metcalfe says, "these villages are little republics, having nearly everything that they want within themselves and almost independent of any foreign relations. They seem to last where nothing else lasts".

Military Administration

Considerable development took place in the field of military science during this period. Remarkable generals like Paranjoti and Udayachandra played a great role in the history of Pallava army. There were elephantary, cavalry and infantry, Elephants were intoxicated before the commencement of the war. A pen picture of the battle is given in the Kuram grant. From the pen picture we know the composition of the army also. The Vaikunta Perumal Temple sculptures exhibit the following weapons: Swords, Shields, Bows, Arrows, Gavelins, Lances, and Spears.

The navy was an important wing during the Pallava period. It helped Manavarman of Ceylon to regain his lost throne, commercial and diplomatic relations with China and South East Asia developed. Narasimhavarman II is said to have aided a Chinese king in his war against the Arabs and Tibetians. The Pallavas took keen interest in cultural activities in the eastern countries.

SOCIO-ECONOMIC CONDITIONS UNDER THE PALLAVAS

In the following subsections 8.3.1 to 8.3.7 we will touch upon the topics like Social Conditions, Position of women, Ornaments, Dress, Food and Drinks, Entertainments and Crime and Punishments

Social Conditions

The Tamil society was undergoing a thorough change in the dawn of the middle ages. There were four divisions in the society. They were; 1.Brahmanas 2.Shatriyas 3.Vaisyas and 4.Sudras. They followed the principles of Hindu Dharma and Varunashrama Dharma. According to Kuram plates of Parameswaravarman I, it is very obvious that Mahendra Varman III observed the regulations of Varnashrama Dharma. Kasakudi plates of Nandivarman explains the significance of observing the principles of Varnashrama Dharma, by all castes during this period. Besides there were artisans, goldsmiths, carpenters, Idaiyars and farmers.

(i) Brahmanas

In General the Brahmins were educated people in the society, Kasakudi copper plate mentions liberal grant of lands to them. They are called Brahmadeya lands. During the reign of the Pallavas large number of Brahmins migrated from Andhra to Tamil Nadu. They performed many **pujas**. They also conducted yagna like Agnishthoms, Asvamedha, Vajapeya, Hiranyagraha and Thulabara.

Brahmins were divided into Siva Brahmins Vaishnava Brahmins and Veda Brahmins. They lived in Agraharas. The Agraharas were established by Pallava rulers. Brahmins were given many titles like **Chaturvetin, Tirivetin, Somayagin, Vasanthayagas** etc.

Brahmins wore sacred thread. They were very interested in studying Vedas. In short they mastered Vedas. They served as ministers during this period. They served as watch and ward of the palace during this time. They looked after the accounts of the empire. They were the members of the committee of selling donating lands. Some Brahmins acted as priests. Some Brahmins served as cook in temples. They looked after the village administration. They were responsible for the publication of several copper plates. To put it in a nutshell and the Brahmins enjoyed high status in the society.

(ii) Shatriyas

The Talagunda inscription refers to the Pallavas as Kshatriyas. They were heroic and chivalrous people. They were very fond of war. They enjoyed considerable position in the society.

(iii) Vaishyas

Vaisyas were the business community during this period.

(iv) Sudras

The lowest strata of society was the sudras. References about the Sudras and the Panchamas are amply found in inscriptions and literature. K.A.N.Sastri also mentions this caste in his "Foreign Notices of South India.

Besides there were Vellalas, Dhobis, shepherds, fishermen, hunters, Parayas, Panars, and Pulayars. They were identified by their profession.

Position of Women

Women were highly respected in the society. They showed keen interest in religion and temple affairs. Moreover, they evinced keen interest in commerce as well. Women enjoyed right to own property during this period. We have no idea about the existence of dowry system during the Pallava period.

Monogamy was the order of the day. Certain kings had two wives. We know these facts from the scriptures of **Varaha Mandapa** and some literary works. **Sati** was not known to them. Besides serving in the temples, women indulged in spinning, weaving and selling of milk from door to door. The inscriptions of Mukteswara temple state that there were many dancing girls. Among them are Kuthikal, Adikal Mar, Manikattar and Kanigaiyar.

During this period the queens enjoyed special concessions and privileges. They gave gifts to temples. The kings made many matrimonial alliances to gain political advantages. One such was with Kadambars. The others were with Rashtrakutas and Gangas. Reva, the Rashtrakuta princess married

Nandivarman II. The Kadamba Princess Akkallamiamathi married Dantavarman. Sanga another Rashtrakuta princess married Nandivarman III.

Queens like Charudevi and others patronised religion. They donated lands to temples. They constructed five temples. They even celebrated many festivals. They had valuable jewels. They were very attractive damsels. They had captivating personality. These facts are inferred from the sculpture of Mahendravarman's wives found in the **Varaha mandapa** at Mamallapuram. The above inscriptions state that they were dancers par excellence.

The Aryan culture exercised tremendous influence upon the Tamil culture. We know this from the biographies of Andal and Sundaramurthy Nayanar. Thiruppavai Nombu i.e., fasting was observed by womenfolk during the Pallava period. Saivite and Vaishnavite ladies worshipped Gods daily after bath in early hours.

During this period marriage was conducted with the consent of the parents. Many rituals and ceremonies were observed during the marriage. Homam was performed. The holy thread (**Thali**) was tied to the neck of the bride with the accompaniment of instrumental music and in the presence of friends and relatives. Anuloma marriage (non-Brahmin male marrying Brahmin lady) also existed during this period.

Ornaments

According to the economic status of people, the women folk in particular wore the following ornaments made of different metals and materials. They are: 1.crown-chains, 2.thodu, 3.kundalam, 4.patrakundalam, 5.marakkui, 6.anklets, 7.rings, 8.padagam, 9.kinkini, 10.pathakkam, 11.paghuralai, 12.tholuvalai, 13.valayal, 14.ottiyana, 15.veerachangili. palm-leaves were also used as ear-rings by some ladies. Besides men also wore some jewels.

Dress

Both men and women wore costly dresses. Particularly members of the royal families and ministers wore rich and beautiful dresses. Sirradai and

Meladai (lower and upper garments) were used by the ladies. Jains wore washed cloth (Thuvaitha Adai) during the Pallava period. Special type of dresses were used by the Warrior class.

Food and Drinks

During his period people consumed red paddy (sennel). Apart from this they took **Appam**, **Pongal**, curd-rice, ghee-rice, milk, **dhal** and butter and special diets were provided to soldiers. There were both vegetarians and non-vegetarians.

Entertainment

The people of the Pallava period showed great interest and enthusiasm towards religion and temples. Ramayana and Mahabharatha were read in temples. There were many dancing damsels in the temples. Their excellent performances were great entertainment to the people.

Crime and Punishment

There was a fine judicial system during this period. Towns and villages had their own courts. The courts in towns were called Adikarnas headed by Adikarna Boshakar. Village courts were known as **Karnam** headed by efficient officers. These courts conducted enquiry and disposed the cases in a satisfactory way. Three evidences or witnesses were required to dispose a case. They were: 1.Aatchi (Anuloga Batyam) 2.Avanam (Records - papers and palm leaves) 3.Witness (Eye witness of the incident). A case conducted in Tiruvannainallur is given by Nandivarman in this regard.

Dharmasasanam was the highest court (High Court) during this period. It is mentioned in Mattavilasa Prahasanam of Mahendravarman. It was under the direct supervision of the king. Criminal cases were decided by this court. Small crimes were properly prosecuted. The officials were bribed and escaped from the punishment. The **Periyapuranam** presents an excellent account of the administration of Justice.

ECONOMIC CONDITIONS

The Pallava period witnessed some economic progress. The revenue of the Government increased day by day. Dry lands were brought under cultivation. Lakes and canals were used for irrigational purposes. In short, agricultural operations flourished.

Lands

We come to learn about the existence of many kinds of lands from the copper plates of Kuram, Kasukudi, Pattathal Mangalam and Bahur. Lands donated to Brahmins were called **Brahmadeya** lands. Lands donated to an individual (Brahmin) is called **Ehaboga Brahmadeya** lands. These above lands were exempted from tax. Moreover these lands were not to be sold out.

The Brahmins who mastered four Vedas lived in **Chaturvedimangalam**. Besides, the Brahmins lived in Agraharam like Dayamuga Mangalam, Pattathal Mangalam, Udayachandra Mangalam, etc. These places developed later on. Lands donated to temples were called **Devadanas**. The revenue from these lands were spent for temples. The temples extended loans to the people during the time of famine or drought. Lands given to Jain monasteries were called pallichandam. The above lands were exempted from tax. Lands given to renovation of tanks were called Eripatti.

Revenue

The Kasakkudi and Velurpalayam plates mention eighteen kinds of taxes, ashtadasaparihara. Land revenue was the chief item of royal income. The following professional taxes were levied and collected during the Pallava period. 1. Slamputchi (Tax levied on toddy-tappers). 2. Tattukkunam (Tax levied on goldsmith), 3. Kusakkanam (Tax levied on potters), 4. Visakkanam (paid by the people to the village chief), 5. Thirumukkanam (It was levied to transmit information from one place to another), 6. Kattikanam (Tax levied on blacksmith), 7. Pattigaikanam (Tax levied on Spinners), 8. Pavaikanam (Tax levied on washermen, 9. Kalyanakanam (Tax given during marriage), 10. Idaiputchi (Tax levied on Shepherds), 11. Tharagu (Tax levied on mediation), 12. Naivilai and Charmavari (Tax levied on Palmyra and coconut trees), 13. Sengadikanam and Klannithukanam (Tax levied on herbal

plants), 14.Tharikkurai (Tax levied on weavers), 15.Nerumparai (tax paid by those who beat drums), 16.Sungavari (Excise duty), 17.Manrupadu (Tax levied in counts), 18.Puttagai Vilai (tax levied on cloth sellers), Lakes, tanks, wells, rivers and even trees were counted and registered for purposes of tax assessment. Some varieties of flowers were also taxed.

Treasury

Treasury was in vogue during the Pallava period. It was managed by efficient officers. Central exchequers were appointed to supervise the divisions of the country. There was an official called Manikkappadarakappan besides the head of the treasury.

Measurements

The **Uruvapalli** grant presents a detailed account of land survey according to arable and waste lands. The entire lands of the kingdom were measured. In addition to this, every village was measured and a sketch was drawn. There were two kinds of lands viz., **Payal** and **Adai**. The income of the former was shared by land owners and cultivators and the latter lands were crown lands. These lands were cultivated by farmers on lease. For measurement of lands kalappai or ploughs were used. Satas-Sahasra meaning 1,00,000 ploughs was used as a land measurement, according to the Hirahadahalli plates. **Navaratna, pattika, padakku, kuli, veli**, etc., were important longitudinal measurements. Navaratna was the extent of the land, that one can draw from a specific place by walk in a given time. Padagam stood for 240 **kulis** of arable land.

Sealed weights and measurements were in use during this period. To measure ghee and oil 'Pidi' was used as a measurement Paddy was measured by **sadu, nali, marakal, padakku, kuruni, kadi** and **kalam**. For the measurement of gold **Kalanju** and **Manjadi** were used by the people.

Irrigation

Dry lands and waste lands were brought under cultivation. For this purpose lakes, canals and wells were used by the people. The Government, village boards and some private people looked after the water tanks. The

important lakes were; Thenneri, Rajathadagam, Vali Eri, Velleri, Marudanadu Eri, Mahendra Thadagam, Parameswara Thadagam, Chitrarnega Thadagam, Vairarnega Thadagam and Kanaga Valli Thadagam. The above lakes depended mainly on rains and river waters. A large number of wells were constructed for drinking and irrigational purposes.

The following canals were used for irrigation. Vairarnega canal (Trichy), Perumbidaga Canal (Chingleput), Ganapathy Vaikkal and Sridara Canal. Moreover rivers like Vegavathi and Palar greatly helped for the irrigation of surrounding villages.

Marutadu Inscription mentions that Kongavaiyar Naina Perumal built a sluice to protect the lake. Many sluices (Kalingul) were built during that time. **Tank committee** was created to look after tanks, wells and canals. This committee was managed by the **Village Sabha**. For the purpose of maintenance, rich people gave gold and lands and common people gave paddy and labour. Apart from this, the Government extended its help in many ways.

Crops

Sennel, Narnel, coconut trees, Palm trees, Senkodi, Karusaranganni, Marikolundu and Nilerpalam were cultivated during this period. There is a reference about Thulasi plant. Particularly these herbal plants, were taxed by the Government so as to increase its revenue. From the Velurpalayam plates we come to learn about the cultivation of Ulli (vettiver) and Iruveli.

Drought

Droughts occurred in the Pallava kingdom due to scarcity of rain. One such drought occurred during the time of Parameswaravarman. Periyapuranam also mentions drought.

Another cause for drought was the wars that occurred during the Pallava period. It is clearly indicated by Dandin a great poet of Rajasimha. Moreover a serious damage to the country was caused by the war that took place between Nandivarman and the Cholas.

Relief measures were undertaken by the Government. A separate Board was created for this purpose. This Board (***Panchavariya Committee***) collected and stored paddy from the villagers. This Board distributed the same to the people during drought. During the time of Dandivarman and Nripatunga many tanks were dug to avoid drought. To wipe out drought condition, monasteries and schools took all possible steps in the land. We get information about this from ***Periyapuranam*** and the accounts of Hiuen-Tsang.

Trade and Commerce

The Pallava period witnessed a considerable development in the field of trade and commerce. Regarding inland trade, every village had shops in those days. Inscriptions speak of the commercial activities of those shops. The following commodities were sold in the shops: They are; oil, ghee, arecanut, vegetable, flowers, coconut, sugar, cloth and sandals. From the Ulagalantha Perumal temple inscription at Kanchipuram it is inferred that licenses were given to these shops.

Mahabalipuram was an important port during the Pallava period. It is often mentioned by Thirumangai Alwar and Hiuen Tsang in their masterpieces.

In addition to Mahabalipuram, Nagapattinam was also a remarkable port. There was trade relationship between Kanchipuram and China and South West Asia. Nandi Kalambagam gives a beautiful account of the trade that was going on between Kanchi and China.

Coins

Many coins of Pallava rulers are available to us. Wheel, Swastik, Umbrella, Sangu, Arrow, Fish, Crab, Tortoise, Lion, Horse etc., were found on the obverse of the coins. Coins bearing the emblem of Nandhi and two ships are also available to us. General coins were made of gold, silver and copper. Many inscriptions speak about the various coins available to us.

Transport System

Geography and physical feature influence the course of human history. Let us have a glimpse of the geography of the Pallava land. It lies between

two big rivers, the south of Krishna and North of Kaveri and in the east the Coromandel coast and Bay of Bengal and in the west it touches the border of Karnataka. This piece of land is called as the Tondimandalam region of Tondai Nadu. The coastal belt provides natural harbours like Mahabalipuram and Nagapattinam, which helped to have contact with China, Ceylone, and other countries. The rivers Pennar and Palar, served as principal sources of irrigation for agriculture. Besides they served as water transport for the incoming goods from the coast. This also enabled trade and commerce to flourish. In the same way, the landmarks and land routes had helped the net work of trade to function smoothly.

The terms puram and grama tell us that there were places of trade. Mostly the villages in those days were self-sufficient. These village were linked with paths and roads in order to distribute the essential products to near and distant villages. For example, oil mongers of Kanchi and its suburbs, who were about twenty four **Nagaras** met in the temple to decide apparently the various guilds of oil mongers who were spread around Kanchi. The oil-mongers sold out ghee in measure of pidi (measurement to measure oil and ghee). Perhaps the oil mongers had been distributing oil on their heads or shoulders. It was very much useful both in houses and temples. It is understandable that, these oil-monger would have travelled alone or along the paths or roads to near and far off villages and towns.

Cart Path

The people of Tondai Mandalam seemed very familiar with plough and cart. It should be noted here that the plough and bullock seem to be part and parcel of agricultural activities of the states. The use of cart can be known from yet another reference. There were a group of wandering merchants, born to be wanderers as they called themselves. They visited **Grama**, and **Nagara**, with valuable articles. These articles were carried by asses and carts. Similarly the mercantile guilds like **Manigramam**, were moving their goods from one place to another by bullock carts. Another reference speaks about Nandipuram or Nandigrama which was situated near Kumbakonam.

Yet another record speaks about the collection of toll fee by the revenue department. It is believed that the toll fee was declared or paid in the form

of one bullock cart full of betal leaves or coconuts. This clearly denotes that, the preserve of cart paths were very much there which could have been connected to the highways at that time.

Highways

The Pallavas actually carried out their administrative functions from their twin capitals namely Kanchi and Mahabalipuram because both the cities were interlinked with highways, both inland and overseas. The movement of the mercantile guilds also has to be taken into consideration for the study. There is an inscriptional reference which speaks about the preserve of highways. In Thondainadu the highway seems to have helped in a great way to carry out the inland trade activities smoothly. The “Vadukavadi” could refer to a highway proceeding to the north. The following lines also explain the preserve of highways in the Pallava country. The resident of Nadu decided that, if any damage was caused to the arable land or if any injury was committed on the “highways”, as a penalty a piece of land was to be assigned to the temple. This study of streets, path and carts paths enable one to know the existence of transport route network throughout the state during the Pallava period in Tamilnadu.

EDUCATION

In the following subsections we will touch upon the topics like Ghatika, Agraharams, Buddhist Centres and Jain Centres.

Ghatika

Ghatika was an educational institution. It consisted of a group of holy and learned Brahmanas. There were many branches of study. Mayurasarman of Kadamba dynasty sought admission here. The centre of Ghatika was Kailasanatha Temple at Kancheepuram. It is believed that about three to seven hundred students studied in this Ghatika. The other centres of learning were Bahur, Palampath and Sholingar. They were called Ghatikasalams. The Pallava kings supported those educational institutions through Bhatta Vrithi, i.e. endowments.

Agraharams

During this period the Brahmadeya villages and Agraharams looked after the teaching of the people. Many eminent Brahmins undertook the education of the people. Facilities were provided to recite Mahabharata in the temples in those days.

The Vaishnava and Saiva Mutts provided boarding and lodging facilities to all scholars and teachers. Religious literary works were taught and propagated by those Mutts. For example Varadaraja temple at Kaveripakkam did this propagation work very efficiently.

There was a Sanskrit college at Bahur. It had a comprehensive curriculum. Accordingly the following subjects were included in the curriculum. Rig Veda, Yajur Veda, .Sama Veda, Atharvana Veda, Six Vedangas, the Puranas, the Mimamsa, Vyasa Sastra, Dharma Sasta etc. Three villages were given as grant for the college administration.

Buddhist Centres

Kancheepuram, Sri Parvatham, Nagapattinam and Thanyaksham were very important Buddhist centres of learning during this period. Hiuen-Tsang gives a graphic picture about this Kanchi centre. In this centre, secular subjects were taught to the students. Even medicine and surgery were taught to them. There were many priests in the Kanchi school.

Jain Centres

Jina Kanchi was considered as the main centre of learning. Vajranand was a famous Jain teacher who lived during this period. The other centres of Jain teaching were; Vedas, Panchapandava Malai, Anaimalai, Sittannavasal, Alagarmalai, Tirupparankunram, Tirumaiyam and Vellimalai.

Check your progress

1. The princess were known as _____
2. The courts in towns were called _____

3. Mahendravarman wrote _____
4. Lands donated to an individual (Brahmins) is called _____ lands.

Summary

Thus the Pallava kings had rendered a very good administrative system. They were very powerful in the politics as well as in the society. There were council of ministers to assist the kings. The socio-economic conditions of the Tamil country developed during their reign.

Glossary

Iconography	-	Study of Portrait Images and Sculptures
Kusakanam	-	tax levied on potters
pidi	-	to measure ghee and oil
Hiuen Tsang	-	a Chinese traveller
Ghatika	-	an educational institution

Answers to check your progress

1. Mandalams
2. Adikarnas
3. Mattavilasa Prakasanam
4. Ehaboga Brahmadeya land.

Ref;

Iconography - <https://www.google.com/search?q=Iconography>

Kusakanam - <https://www.google.com/search?q=Kusakanam>

pidi - <https://www.google.com/search?q=pidi>

Ghatika - <https://www.google.com/search?q=Ghatika>

Unit 9

BHAKTI MOVEMENT

STRUCTURE

Overview

Learning Objectives

Introduction

Factors that gave rise to the Bhakti Movement

Degeneration of Hinduism

Selection of Bhakti path

Features of Bhakti Movement

Nayanmars

Alwars

General Conditions

Summary

Key word

Answers to check your progress

OVERVIEW

In this unit, the factors that gave rise to the Bhakti movement and the emergence of **Alwars** and **Nayanmars** to propagate Vaishnavism and Saivism.

LEARNING OBJECTIVES

After going through this unit you should be able to

- narrate the circumstances leading to the rise of the Bhakti movement
- describe the special features of Bhakti movement
- discuss the services of **Alvars** and **Nayanmars** in promoting Vaishnavism and Saivism.

INTRODUCTION

There was perfect religious harmony during the Sangam age. The Kalabhras espoused the cause of Jainism and there onwards evolved religious animosity in South India. Throughout the Pallava period, religion had been a vast experimentation with ultimate problems. The period lasting the sixth century to the eight century is called the period of Bhakti movement, in which the Alvars and Nayanmars composed a number of poems to propagate Vaishnavism and Saivism.

The Bhakti Movement took its birth in Southern India. From there it spread to the whole of India. The following were the prominent Hindu saints and reformers who awakened the Hindu society and thereby kept the torch of Hindu culture ever burning.

Bhakti means “devotion”, devotion to the “Istha Dovate” i.e. Personal God. The Alvars and Nayanmars were the prime movers of the melodious breeze centuries

Scholars trace the origin of the Bhakti to the days of Rigveda, the Bhagavat Gita and Sangam literature themselves.

FACTORS THAT GAVE RISE TO THE BHAKTI MOVEMENT

In the following subsections 9.2.1 and 9.2.2 we will touch upon the following topics like Degeneration of Hinduism and Selection of Bhakti Path.

Degeneration of Hinduism

In the middle age, Hinduism had greatly degenerated. It had lost its ancient purity and appeal. Empty formalism, superstitions, caste system and false and frivolous practices had taken the place of substantial fundamental principles of Hindu religion. The system became corrupt and the innocent people were exploited. At this time some bold reformers came forward and they strongly denounced the evil practices of Hinduism and thus the Bhakti Movement emerged to reform it.

Selection of Bhakti Path

According to ancient Hindu thought, salvation of mukti can be attained by these means, namely gnana (knowledge), karma (action) and bhakti (devotion). AdiSankara who successfully combated the danger of Buddhism to Hinduism had laid emphasis on the Gnana Marga, but, this failed to attract the common people. Hence, the religious reformers of the medieval ages laid stress on the third i.e. bhakti marga in order to combat the Jainism and Buddhism in the Tamil Nadu context and to make Hinduism popular and a live force among the masses.

FEATURES OF BHAKTI MOVEMENT

Of course the advocates of the religious movement differed here and there in their principles of preaching, Nevertheless, there were certain common fundamental principles of the teachings of 'bhakti'.

Almost all the leaders of Bhakti Movement, emphasised upon the unity of God head. They impressed upon the people that, "there is one and only one god".

One of the distinguishing characteristic features of the Bhakti Movement was the utmost devotion to God. All the leaders of the movement preached that, devotional hymns should be sung in honour of God.

Self-surrender or Prate was another principle of the reformers of medieval India. Man should surrender himself completely with the God. He should not have any attachment with worldly affairs but should identify himself so completely with God that he should sacrifice all for him.

People should have great faith in their Guru who teaches them utmost devotion to God. He guides them sincerely and brings them light from darkness and knowledge from ignorance. Without Guru one could not expect to be on the right path.

All the reformers strongly denounced the caste system. Even persons belonging to the lowest class but having greatest love and devotion towards God could promote the Bhakti cult as equals. They said such people were far superior to the Brahmins who did not worship God.

One of the principles of the reformers was that they did not believe in idol worship. They rather stigmatised the ideas and practiced of worshipping the statue as gods.

The reformers condemned ritualism and false practices that were widely prevalent among the people. There is no use in pilgrimages, fasts, etc. they averred. The real thing was the sincere worship of God. According to them, in fact, these rituals alone were responsible for many of our present day evils. As soon as rituals were brought to an end, society will be reformed of its own.

According to Saiva Siddhanta Chariya, **Kriya**, **Yoga** and **gnana** are the Sadhanas (means) to liberation. In other words these are the four margas to attain the lotus feet of Lord Siva. There are only three realities viz, pati (god) Pasu (matter) and pasa (bondage). The Sadhanas will eradicate anava, mala (eradication of the self) and enable the bhakta to attain saktinipatam (divine grace).

Appar followed chariya or dasamarga to approach God; Sambandar **marga** was kriya Satputra marga; the marga of Sundarar was yoga or Sakha marga; and Manikkavasakar approached God by following Gnana i.e. San marga.

The Nalayira DivyaPrabandam describes nine stages of the devotional cult. They are as follows: 1.Sravanam (hear), 2.Kirttanam (sing), 3.Smararam (cherish), 4.Padasevanam (serve at feet), 5.Archanam (adore), 6.Vantanam (prostrate), 7.Dasyam (serve as slave), 8.Sakhyam (befriend), and 9.Atmamivadanam (total surrender)

NAYANMARS

Nayanmars played a significant role in the Bhakti Movement. They were very pious and orthodox men. The Periya Puranam of Sekkilar is the compilation of the biographies of the sixty-three Saiva Saints, Appar, Tirugnanasambandar, Sundaramurthy Nayanar and Manickavasakar are prominent among them. The Kalabhra king Kurruvan Nayanar was one among the Nayanmars. Kadavarkon Kalarsingam, Aoyadigal Kadavarkan and Gunaparan were Pallava kings. Meypporul Nayanar and Narasinga munai Araiya were pallava feudatories. Cheraman perumal was a king of Kerala. Tirumular is considered to be the earliest among Nayanmars. Kings, chieftains, brahmanas, peasants, shepherds, potters, weavers, hunters, panchamas, etc., contributed their share for the propagation of Bhakti.

ALWARS

There were 12 Alwars. The contributions of the Alwars for the spread of religion are remarkable. Their contributions to the Tamil, besides Bhakti Cult is remarkable. They are:

- | | | |
|----------------------|---|---------------------------------|
| 1. Poykai Alwari | - | First Tiruvanthathi |
| 2. Bhudattalvar | - | Second Tiruvanthathi |
| 3. Peyalvar | - | Third Tiruvanthathi |
| 4. Tiruppanalvar | - | Amalanathipiran |
| 5. Tirumalisai Alwar | - | Nanmugan Tiruvanthathi |
| 6. Nammalvar | - | Periya Tiruvanthathi |
| 7. Madurakavi Alvar | - | Kanninum - Siruthambu |
| 8. Periyalvar | - | Periyalvar Tirumozhi |
| 9. Andal | - | Nachiyar Tirumozhi - Tiruppavai |
| 10. Tirumangai Alwar | - | Periyatirumadal |

11. Tondaradippodialvar - Tiruppalli Eluchi

12. Kulasekara Alvar - Perumal Tirumalai

The Bhakti Movement is an age, which led to the proliferation of temples, multiplicity of deities and the growth of Agamic literature. New Gods became establish religious conflicts, influence and persecution marked the emergence of the movement. The Bhakti movement had its impact on Tamil literature. It also paved the way for the temple cult. Kings built temples in many places sung by the Nayanmars and Alvars.

Temples became the key centres of the movement. They were not only the seats of fine arts, learning and religion, but, also the key centres of social and economic activities. The strength of the temples formed the base of the Bhakti movement. The great achievement of the Bhakti Movement was that it reached the masses. Due to the movement, religion became the dominating factor. Art and letters were given religious colour. Religion enjoyed royal patronage and the religion of the king determined the influence of a sect.

GENERAL CONDITIONS

The Bhakti age witnessed conflict among sects. The supporters of the Bhakti Movement like Mahendravarman I and Kun Pandyan persecuted the heretical sects. In general the rulers were very tolerant. Hiuen-Tsang refers to Kanchipuram as the seat of Buddhism with 100 Buddhist monasteries. Narasimhavarman II built a Buddhist Vihara at Nagapatnam. Jainism also flourished to a certain extent during this period.

Apart from the popularity of Buddhism and Jainism minor cults like Naga worship also flourished. The worship of Gnanapathi came into Vogue only after Narasimhavarman I. In addition to this worship of Muruga also came into vogue during this period. The Kalamukas and Kapalikas were an important sect. They always kept a pot of wine, slept on bare ground, wore a garland of Kapalas, eat ashes and were always in possession of a club". Their favourite deity was Bhairava. They also adored kali. Sometimes they offered human sacrifices to their "ishta devata" women were also invited to this sect. Pasupatam gives importance to chariya, kriya, yoga and gnana. Tantric Saivism also existed during this period.

The followers of this sect worshipped Sakti. The militant form of Saivism called Vira Saivism also developed during this period. The followers wear a small Linga around their neck. They worship Siva as their favourite God.

According to Prof. K.A.N. Sastri "Hinduism has always been a house of many mansions." In short the whole religious culture of the Tamils were in a state of formation and transformation. According to A.L. Basham, the hymns of the Alvars and Nayanmars are among the India's greatest contribution to the world's religious literature".

The Saivite literature was codified under the ***Tirumurai*** series by Nambi Andar Nambi. The first seven ***Tirumurais*** are known as ***Devaram*** and the eighth as ***Thiruvsakam***. The ***Tirumandiram*** of Tirumular enunciates the Saiva Siddhanta doctrine of ***Pati-pasu. Pasa*** in 3000 matras. The ***Thiruvasagam*** is the epitome of the philosophic mysteries of Tamil Saivism. Appar, Sundarar, Sambandar and Manickavasagar did a wonderful service to Saivism.

The ***Devaram*** Trio and Manickavasagar did a wonderful service to Saivism, Sambandar's moving hymns, Sundarar's haunting lullabies of love, Appar's "home" "spun smiles" and images be speak ripe wisdom and experience - all these fuse into a unity, dazzling like the midday sun and profound as night.

'Manickavasagar is indeed, in his profound humility and all embracing humanity, among the most infallible of our ambassadors of the absolute" says Dr. S.R. Srinivasa Iyengar.

Further the Bhakti Movement inculcated by the Alvars and Nayanmars had a tremendous effect on the social and religious history not only of the Tamils but of the Indians. Saivism and Vaishnavism came to stand on a strong foundation.

Check your progress

1. _____ can be attained by these means, namely gnana, karma and Bhakti

2. Sekkilar wrote _____
3. Andal wrote _____
4. The favourite deity of the Kalamukas was _____
5. Periya Thiruvanthathi was written by _____

Summary

The Bhakti movement inculcated by the Alvars and Nayanmars had a tremendous effect on the social and religious history not only of the Tamils but of the Indians. Saivism and Vaishnavism of the Indians came to stand on a strong foundation.

Key words

Bhakti	-	devotion
Atmavidanam	-	total surrender
Nayanmars	-	63 Saiva Saints
Alvars	-	12 Vaishnava Saints
Kalamukas	-	Saiva Sect.

Answers to check your progress

1. Mukti
2. Periyapuranam
3. Tiruppavai
4. Bhairava
5. Nammalvar

Ref;

Bhakti - <https://www.google.com/search?q=Bhakti>

Atmavidanam - <https://www.google.com/search?q=Atmavidanam>

Nayanmars - <https://www.google.com/search?q=Nayanmars>

Kalamukas - <https://www.google.com/search?q=Kalamukas>

Unit 10

JAINISM

STRUCTURE

Overview

Learning Objectives

Introduction

Jainism

Jain Literature

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, the spread of Jainism in the Tamil country and the growth of Tamil literatures written by Jain poets have been dealt in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the spread of Jainism in the Tamil country
- assess the development of Tamil literature written by Jain poets.

INTRODUCTION

The Jain community is one of the most ancient communities in India and it occupies an important place among the various religious communities. Though the Jains are in minority, they have contributed a great deal to the

Indian society in the development of art, architecture, logic, philosophy, languages, literature, education, learning public institutions and socio-economic affairs. In spite of their being minority over centuries they have kept their ideology and identity separately. Lord Mahavir (B.C. 599 to 527), a great propagator and reformer of Jainism is the single glaring example. He propagated and practised the principle of peaceful co-existence, through the doctrine of non-violence.

JAINISM

Jainism which flourished in the north moved towards South India. As there is no unanimity among the scholars, it is difficult to fix tolerable certainty the date of introduction of the Jains faith into the south. The Brahminical literature of the south had not cared to shed any light on the history and activities of the Jains.

The Jains had played their role well and they stayed in the Tamil country too long. The Jain sages had commenced their work of preaching the Jain doctrine to the Tamils even before 3rd century B.C.

The Tamil sovereigns appear to have been generally tolerant towards all faiths in the country. The reasons that the comparative simplicity of Jain worship may be tended to make the **Nilgrantha** (as the Jains were called) system more popular than either Brahmanism or Buddhism..Faith on equality, particularly their attachment with the people of the lower strata of the society, was one of the reasons for its growth. Moreover, unlike the Brahmins who propagated their religious guidelines in unknown language to the common people, the Jains preached their religious moralities through the local languages. In the year 470 A.D. a Dravida Sangam was formed at the southern Madura by Vajranandhi, a disciple of **Pujyapada**. If the reigning kings of Pandyan country has not patronised them, the Jains would never have dared in those days of cruel punishment to establish a Sangam. Further the Kalabhras, the moment they came to the country embraced Jainism and having been influenced by the Jains, who were innumerable, began to persecute the Saiva saints and disregard the worship of Siva.

The period of the Kalabhras and that which succeeded it, must therefore be regarded as the period when the Jains had reached their zenith. As it was the condition, it could be said that the time of Kalabhra invasion down to the

period of Kunpandya's conversion, the Jainas must have controlled the policy of the State. But, the Jain, who wielded influence in the 5th, 6th and 7th centuries, underwent deterioration. The rise of Nayanmars and their organised efforts to stamp out Jainism, the conversion of Kunpandya by Sambandar and that of the Pallava king Mahendravarma by Appar led to the downfall of the Jains in the Tamil country about 760 A.D. The Jains were subjected to further persecution at the hands of Vaishnava Alvars till the 9th and 10th centuries and they did not seem to have enjoyed any prominence in the land. It was during Tirugnana Sambandar's time, (at his instance 8000 Jains were impaled) Jainism received a mortal blow from the effects of which it never recovered.

JAIN LITERATURE

The Jaina contribution to literature, philosophy and culture is immense. The literary contribution of the Jains would take a fairly big volume to give a history of all that the Jains have contributed to the treasures of Tamil language and literature. They took a much more active part in the literary and scientific life of the Tamils. Grammar, epics, didactic works, lexicons and prosodic works owe a great deal to their zeal. The Jains have developed at all times a rich literary activity. The literature is extensive and interesting.

No other religion except Jainism contributed much for Tamil language. The Jains loved literature for their own sake for the purpose of spreading their religion in the language of the people. The largest portion of the Sanskrit derivatives found in the Tamil language was introduced by the Jains. One of the greatest peculiarities of the Jain Tamil literature is that there is no mention of any particular God or religion.

Hence the Jain contribution to Tamil language and literature is to be studied under various heads such as Grammar, Ethics, Epics, etc. The Jain contribution to Tamil Grammar is laudable. Under this head we have three works in Tamil language namely the ***Tolkappiam***, ***Neminatam*** and ***Nannul***.

Tolkappiam, the oldest extant grammar work, is assigned to the period of early centuries of the Christian era though there are controversial views among the scholars.

Neminatam is a work on Tamil grammar by Gunavira Pandita. As it was composed at Mylapore, the seat of the Jaina temple of Neminata and it is called Neminatam. The object of this work is to give a short and concise account of Tamil grammar.

Nannul is the most popular grammatical work in Tamil language which is held next to **Tolkappiam**, in esteem. **Nannul** meaning the good book was written by Bhavananti Muni. Among the 18 Didactic works, 10 belong to the Jain authors.

The **Tirukkural** or Sacred Kural, was written by Tiruvalluvar. His references in Kural are held to be sufficient evidence to prove that the author was a Jain. **Kural** is a masterpiece of Tamil Literature containing some of the highest and purest expressions of human thought.

Naladiyar another Jain work is an anthology containing 400 quatrains of 40 chapters. It stands in the estimation of the Tamils next to Kural. The 400 isolated stanzas are arranged according to a certain plan after the model of the Kural.

Aranericcaram was composed by a Jain author by name Tirumunaipadiyar. It refers to the essence of the way of virtue.

The author of Palamoli is a Jaina called Munaraiyanar. Palamoli, the proverbs or old sayings, contain 400 quatrains like **Naladiyar**. **Tinaimalai** 150 was composed by Kanimedaiyar. He was also one of the Sangam poets. This work treats of the principles of love and war.

Among the five major epics Jivakha Chintamani, Silappadikaram and Valaiyapati were composed by Jain authors. **Jivakha Chinthamani** which is attributed as Iliad and Odyssey of Tamil literature, is a great romantic epic to have composed in the early youth of the poet named Tiruttakka Devar. The **Silappadikaram**, the epic of the anklet, is a very important Tamil classic is as much as, it is considered to serve as a landmark for the chronology of Tamil literature. The author is Ilankovadigal, the Chera prince.

All the five minor epics were composed by Jain authors. They are **Yasodhara**, **Culamani**, **Udayana**, **Nagakumara** and **Nilakesi**. Apart from

these, Puranic works like **Perunkadhai**, **Merumantra purana**, **Sripurana**, **Shantipurana** etc. are also Jain works. The Jains were also responsible for the composition of prosodic works like **Yapperunkala Karigai** and **Yapperunkala Viruthi**. The contribution by the Jain to Tamil lexicography is also worthy of note. There was three important works in Tamil Lexicography-**Divagara Nikantu**, **Pingala Nikantu** and **Chudamani Nikantu**.

The Jains also dedicated themselves to compose devotional works. They are **Tirunurru Antadi** and **Tirukalambaga**. Apart from their distinctive Ahimsa or non-killing doctrine, in the field of religious thought and practice, the most lasting contributions of the Jains to the wealth of our national heritage lie in the sphere of literature.

Check your progress

1. Guna Vira Pandita wrote _____
2. Aranericaram was composed by _____
3. Tirutakka Devar wrote _____

Summary

There was perfect harmony during the Sangam age. The rule of the Kalabhras of Jaina-Buddhist faith witnessed religious animosity in South India. Throughout the Pallava period, religion has been a vast experimentation with ultimate problems.

Jainism contributed to the growth of Tamil language and literature. One of the peculiarities of the Jain Tamil literature is that, there is no mention of any particular God or religion. The Jains loved literature for their own sake for the purpose of spreading their religion in the language of the people.

Glossary

Jainism : derived from 'Jain' the adjectival form of Jin. Jin means Victor or Conqueror.

Jain : one who follows the path shown by Jineswar is a Jain.

Nannul : popular grammatical work in Tamil language written by Bhavananthi Muni.

Answers to check your progress

1. Neminatham
2. Tirumunaipadiyar
3. Jivaka Chinthamani

Ref;

Jainism - <https://www.google.com/search?q=> Jainism

Jain - <https://www.google.com/search?q=> Jain

Nannul - <https://www.google.com/search?q=> Nannul

BLOCK IV

- Unit 11 Art and Architecture under the Pallavas
- Unit 12 Imperial Cholas
- Unit 13 Administration under the Cholas
- Unit 14 Society, Economy, Literature, Religion, Art and Architecture
 under the Cholas

Unit 11

ART AND ARCHITECTURE UNDER THE PALLAVAS

STRUCTURE

Over view

Learning objectives

Introduction

Art and Architecture

Rock-cut Temples

Structural Temples

Mamallapuram

Paintings

Music

Summary

Glossary

Answers to check your progress

OVERVIEW

The cave and structural temples and other architectural remains of the Pallavas form an important chapter in Hindu art.

LEARNING OBJECTIVES

After going through this unit you should be able to

- assess the Pallavas contribution to architecture
- narrate the development of various types of architecture, under the Pallavas.
- discuss the growth of paintings under the Pallavas
- describe the development of Music under the Pallavas.

INTRODUCTION

During the period of the Pallavas, there was great encouragement to art and architecture. The art and architecture of the Pallavas form a very brilliant chapter in the history of South Indian art. Their production provided the foundation of the Dravidian style. Paintings and Music also received great impetus under the Pallava period.

ART AND ARCHITECTURE

The Pallava monuments may be divided into rock-cut and structural temples. Mahendravarman I was the beginner of the rock-cut pattern. The pillars of Mahendravarman were massive with the top and bottom in the form of cubical **sadurams** (square) and the central part in octagonal shape with bevelled corners. Narasimhavarman's pillars contain a sedant lion at the bottom and bulbous capital at the top. He was the author of the monolithic rathas of Mahabalipuram. The evolution of Pallava architecture witnessed a decisive turn under Paramesvaravarman I. His was the age of structural temples with their finest specimen at Kanchipuram. The pillars of this period are found with rampant lion instead of the sedan lion. Pallava monuments may be brought under the following divisions.

- I PHASE -Mahendra Varman group-A.D.610-640-mandapas (pillared halls only) Mamalla group-A.D.610-690- Mandapas group and monolithic rathas
- II PHASE - Rajasimha group - A.D.700-900 - Structural Temples
Nandivarman group- A.D.800-900. - Structural Temples

ROCK-CUT-TEMPLES

The rock-cut temples (kuda-varai-koyil) may be divided into pillared **mandapas** and monolithic shrines or **rathas**. The monolithic shrines or **rathas** like the Pancha-Pandava group are found mostly in Mamallapuram. Mahendravarman-I was the beginner of the rock-cut pattern. He replaced brick, timber and mortar with rock. The Mandagapattu inscription runs as follows: This brickless, timberless, metalless and monasteries temple, which is mansion for Brahma, Ishvara and Vishnu, was caused to be created by the king Vichitra-Chitta. J. Dubreuil is of the opinion that Mahendra imported the rock-cut pattern from the Vishnukundins. The Mandagapattu temple with three **garbhagraha** is dedicated to the Lords of the Hindu Trinity. The Pancha Pandava temple at Pallavaram, the Mahendravisnu-graham and Avanibhujanga Pallavesvaragraham at Mahendravadi, Satrumallesvara temple at Dalavanur, Lalitakura Pallavesvara temple at Tiruchi etc., are important specimen of this type. Vallam, Siyamangallam, Sittannavasal, Malaiyadiatti etc., are other centres of rock-cut temples. Most walls of these temples are adorned with plastic arts of incomparable quality.

STRUCTURAL TEMPLES

The Kuram plates are the earliest evidence to structural temples. The hymns of Nayanmars have reference to 247 temples and those of the Alvars to 108 temples. Temples of gigantic proportion were built according to the rules of **Silpasastras** of iconography. As indicated above temples are divided into Rajasimha group and Nandivarman group. Examples of the first group are the Shore, Isvara and Mukunda temples of Mahabalipuram: the Kailasanatha and Vedamallisvara temples of Kanchi: Paramesvara Virattanesvara, Vedamallisvara temples, Gudimallam, Tiruttani and Oragadam respectively. The Vaikuntaperumal temple is famous for its historical sculptures. The Muktesvara temple is the zenith of the Pallava art. The Kailasanatha temple is a great architectural masterpiece. It is an art gallery with innumerable minor shrines, considered to the apogee of the Pallava style. The Virattanesvara temple at Tiruttani, Kailasanatha temple at Alambakkam, Paramachura Vinnagaram at Tiruvadigai, Kesava Perumal temple at Kuram, the Siva temple at Aihole etc. were the best products of the Pallavas. In the construction of temples the rules laid down by the silpasastras were unmistakably followed. The most important part of the Hindu temple is the garbhagraha or sanctum

sanctorum which is usually a dark room with a vimana over it. The shrine room usually opens on a **Mandapa** or hall for devotees, separate but connected to the **Garbhagraha** by a vestibule **Antarala**. The hall is reached by a porch called ardha **Mandapa**. The tower or **Vimana** is a truncated pyramid of rectangular shape. The dark room, **Vimana** courts, pillared halls, subsidiary shrines, circumbulatory passages etc are part and parcel of the ideal Hindu temple. There are also temples with a single dark room and a small **Vimana** over it, of the Draupati ratha type in Mahabalipuram. Temple architecture developed well under the Pallavas which was to reach its perfection only in the Nayak period. Temples were not merely places of worship and offer of sacrifices to the Lord, they were the nursery of music and other fine arts. The Hindu temples are a museum of sculpture and architecture. Sculptures are noted for their realism and beauty. Most notable among the sculptural form is the nude female decorative motif. Temple architecture of later Pallava times are noted for their beauty, but indicate visible traits of decline when compared with the virile sculptures of Mahabalipuram. The Kanchi group of sculptures are noted for grotesque figures, dull faces, nerveless poses and stereotyped composition, devoid of charm and originality.

MAMALLAPURAM

Mamallapuram or Mahabalipuram was the product of Narasimhavarman I, whose name Mamalla it bears. Scholars like Dr. R.Nagaswami would consider it as the product of Rajasimha who also took similar titles. The monuments of this place are classified into i) pillared **Mandapas**, ii) monolithic shrines, iii).structural temples and iv) sculptural motifs. There are seven monolithic **Rathas** bearing the names of Draupati, Arjuna, Bhima, Dharmaraja, Sahadeva, Valayankuttai and Pidari. The rathas were representatives of temples based on their Dravidian proto-types. Most of them were the works of Narasimhavarman I. The pillared **Mandapas** were linga shrines with one or more **Garbhagrhas** and a **Mandapa** in front of the anteroom. Notable among them are the Trimurti **Mandapa**, Adivaraha **Mandapa**, Mahisashuramardhini **Mandapa**, Ramanuja **Mandapa**, Kotikal **Mandapa**, etc. The finest specimen of sculptural motifs are found in these **Mandapas**. The Shore temple, Isvara temple and Mukunda temple are chief among the structural works. Among the isolated sculptural works are the standing Lion, the standing Elephant and squatted cow in the Pancha Pandava ratha group which are noted for their gigantic proportion.

and neatness of execution. The Simhasana (seat of Lion) found in a strategic place in the hillock is an excellent piece of art. Seated on it the entire landscape and sea are visibly clear for observation. The Descent of the Ganges, familiarly known as Arjuna's Penance (Bhagiratha's Penance as suggested by J.Dubreuil) is a fresco in stone. The Mahishasuramardhini (Durga who slayed the buffalo-headed giant Mahisha) **Mandapa** lodges the finest pieces of plastic art. The first depicting the scene of Lord Vishnu's slumber on the serpent Ananda, is masterly in production. The second panel portraying the fight between Kali and the giant Mahisasura which is assuredly one of the best works in India. Its rhythm, majesty, realism and serenity can never be excelled or much less surpassed by any other piece of plastic art either in India or the world at large. Lord Krishna lifting the Mount Govardhana is another remarkable piece of sculpture. Standing on the shore, Rajasimha's temple is solitarily reverberating the historical rhythm of eternal tranquility. Rajasimha is said to have constructed three such temples but one alone survives now where the 'grey sea' kisses its 'silent walls'. The architecture of the temple is noted for "more rhythm and more buoyancy". The student of history not only wonders at the wonders in stone but is greatly worried over the vandalism of moist and salty winds of the seas.

PAINTINGS

Paintings received adequate treatment from the Pallavas is legibly written in the Mamandur inscription. "Classifying (the subject) from (an old standard) Kalpa (ie. work on the subject) he (Mahendravarman) caused the compilation of a commentary called Dakshina Chitra (South Indian painting) followed strictly the rules and regulations suggested for such a work. "Sittannavasal is an important centre of the paintings of the age. Formerly they were attributed to Mahendravarman I, but, scholars now consider them as Pandya paintings since Sittannavasal was outside the orbit of Pallava rule. Most murals found here depict the dance recitals of devadasis or ganikas. The paintings were done on special walls constructed for the purpose. The walls were first coated with lime paste to cause even surface. Then mud mixed with straw, **Kadukkai** (a herb) and the juice of palm jaggery or sugarcane in certain proportion were pasted on the walls. Sketches (**Punaya Oviyam**) were drawn even when the walls were damp. Then paints of natural herbs were used to colour the sketches. The South

Indian School of paintings seems to have flourished reaching its fullness apogee under the Pallavas.

MUSIC

Isai (music) and **Natakam** (drama) are the inseparable aspects of Tamil culture. From the orgiastic devil dancers of the Shervaroy Hills to the Bharata Natyam reciters in civilized quarters, we find a variety in the art society of Tamilaham. **Udukkai** for Lord Siva, conch shell for Lord Vishnu, **Vina** for Saraswathi and **Mattalam** for Nandi are the favourite musical instruments of those divine beings. Music and dance occupied an indispensable place in a Kama-sastra. A harlot should be trained in all the sixty- four arts of which music gets the first place. Music is the food of love. The Tamils developed it as a source of creation and recreation. Under the Pallavas music seems to have developed well. The Mamandur inscription contains a note on the notation of vocal music. The Sanskrit inscription of Kudimiyanmalai is famous for its reference to musical sounds and instruments. Mahendravarman I was an expert in music. The Alvars and Nayanmars composed their hymns, in various musical notes. Nattapada, Kurinji, Yalmuri, Gandaram, Unjal, etc. were some of the ragas, Yal, mulavam, mridangam, murasam, etc. were musical instruments. "A land without ruins is a land without memories, a land without memories is a land without history". Tondaimandalam is full of monuments and ruins which broadcast the glory of the Pallavas. To quote Dr. T.V.Mahalingam, "The city of Kanchi and the port of Mahabalipuram, the centuries of the greatest dramas enacted in South Indian History for over six centuries stand today with a few vestiges of Pallava antiquity, proclaiming to the world, the pomp, power and pageantry of one of the distinguished dynasties of South India in bygone days".

Check your progress

1. Virattaneswara temple at _____ was one of the products of the Pallavas.
2. Mamallapuram was the product of _____
3. The Sanskrit inscription of _____ is famous for its reference to musical sounds and instruments.

Summary

The art, architecture, sculpture and painting received a fresh impetus. The rock-cut temples at Mallapuram and Kailasanatha temple at Kanchipuram are precursor of the Chola temple architecture that was noted for architectural splendour and beauty in the world.

Glossary

Iconography : illustration of subject by drawings concerned with modeling or with representation of solid objects fresco-method of painting.

Answers to check your progress

1. Turuttani
2. Narasimhavarman I
3. Kudimiyamalai

Ref;

Iconography - <https://www.google.com/search?q=Iconography>

Turuttani- <https://www.google.com/search?q=Turuttani>

Unit 12

IMPERIAL CHOLAS

STRUCTURE

Overview

Learning Objectives

Introduction

Imperial Cholas

The Cholas of Tanjore

Chalukya Cholas

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, the Cholas of Tanjore and the Chalukya-Cholas have been dealt within detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- describe the career and achievements Chola rulers of Tanjore
- assess the career and achievements of Chalukya - Chola rulers.

INTRODUCTION

The Cholas of the Sangam Age did not completely disintegrate and disappear from the pages of History, but were waiting for their turn to come up, and that came about in 850 A.D., Vijayalaya, the first among the later Cholas, had the reputation and glory of reviving and reestablishing the Chola empire in Tamil Nadu.

IMPERIAL CHOLAS

In the following subsections 12.2.1 and 12.2.2 we will touch upon the topics like The Cholas of Tanjore and Chalukya Cholas

The Cholas of Tanjore

The Kalabhara incursion and the Pallava ascendancy did not result in the complete disintegration and disappearance of the Cholas from the pages of history. But they lingered on as petty princes and ruled from Uraiyur and Palaiyarai. Vijayalaya was the last Chola to remain as a petty chief. Once again, they came to power towards the middle of the 9th century and the credit of reviving the lost glory and power of the Cholas goes to Vijayalaya. He captured Tanjore and started the Imperial line or the Cholas of Tanjore.

(i) Vijayalaya (C.A.D.850-871)

It was Vijayalaya who revived the Chola power. He is said to have ruled from Palayarai and have assumed the title of Parakesari. The Tiruvelangadu plates affirm that Vijayala conquered Tanjore from the Muttaraiyar, the Pandyan feudatory. After shifting his capital to Tanjore, he founded a temple to goddess Kali. The conquest of Tanjore by Vijayala provoked a Pallava – Pandya conflict, which resulted in the battle of Sripurambiyam. Pallava Aparajita allied with the Ganga ruler Prithivipati I and the Chola Aditya, the son of Vijayalaya. In this battle the Pandya was defeated. Aditya who fought on the victorious side obtained additions to his territory.

(ii) Aditya I (C.A.D.871-907)

Aditya was the son and successor of Vijayalaya. He was the real founder of the Chola empire. Being fought on the victorious side, at the battle of Sripurambiyam, he obtained from Aparajita the Pallava ruler, additions to his territory. He reaped the fruit of Sripurambiyam. A decade after this battle, Aditya challenged his overlord. He defeated and killed Aparajita and annexed Tondaimandalam and Cholamandalam. He is said to have annexed the Kongu country. With the aid of the Chera king Sthanu Ravi, he conquered Coimbatore and Salem regions from the Pandyas.

Prithivipati II, the Ganga ruler, accepted the suzerainty of Aditya. He married the daughter of Rastrakuta king, Krishna II. He also married a Pallava princess. He carved out a empire which extended from Cauvery in the south to the boundary of the Rashtrakutas in the north. He was a staunch. Saiva and built many temples dedicated to him. He died at Kalahasti.

(iii) Parantaka I (c.A.D.907-955)

Parantaka I (A.D.907-955) Parantaka, the son of Aditya, ascended the throne after setting aside the claim of his half-brother Kannaradeva to the throne. He ruled for forty-eight years. Parantaka invaded the Pandya country soon after his accession. He defeated the combined forces of Rajasimha and Kassapa at the battle of Vellur. Rajasimha ran to Ceylon with the royal insignia and left them under the Ceylon king. This victory of Parantaka paved the way for the conquest and annexation of the Pandyan country. To get back, the Pandyan royal insignia, Parantaka sent an expedition to Ceylon. Though he failed, in his attempt to recover the royal insignia, he assumed the title "Madurayam Ilamumkonda" The Gangas and Banas were brought under the Chola sway.

Alarmed at the progress of Chola imperialism, Krishna II a Rashtrakuta king invaded the Chola country supporting the claims of Kannaradeva. In the battle of Vallam, Parantaka defeated the Rashtrakutas with the help of the Ganga King Prithivipati II. But, the conflict continued for a long time and it was under Krishna III that the Rashtrakutas were able to achieve. Krishna III assisted by his brother-in-law Batuga II, the Ganga ruler entered the Chola kingdom and fought at Takkolam in A.D.949. In this battle Rajaditya,

the crown prince, was killed. He earned the title “Yanaimel Tunjiya”. The loss of Rajaditya decided the fate of the battle and Krishna III was the victor. Krishna III assumed the title “Kanjoum Tanjayum Konda” and is said to have conducted a digvijaya. Any how, in spite of the defeat, the Chola empire escaped from complete devastation. The Chola king was a Saiva, St. Manickavasagar was his contemporary. He provided golden roof to the Nataraja at Chidambaram and had the title **Ponveynda Parantakan**. His Uttaramerur inscriptions clearly explain his interest in the village self-government and the functioning of local institutions like **Sabha** and **Ur**.

(iv) Gandaraditya (c.A.D.955-956)

The interval of thirty years from the death of Parantaka I, to the accession of Rajaraja I is a confused period. During this interval four kings namely Gandaraditya, Arinjaya, Parantaka II and Uttama Chola had ruled the country.

Gandaraditya was the second son of Parantaka who succeeded his father. His elder brother, Rajaditya, was killed in the battle of Takkolam. His rule must have been restricted. The Rashtrakutas occupied the northern part of the Chola Kingdom and the Madurai country was reconquered by the Pandyas. His reign is remarkable for peace. He was a devoted Saiva and was the author of “Tiruvisaippa”. His son Uttama Chola by Sembian Mahadevi, being infant, crowned his brother Arinjaya as the Yuvaraja.

Sembiyan Mahadevi, the queen of Gandaraditya, devoted her life to religion and charity. She lived on till A.D., 1001. She was respected by most members of the family, including Rajaraja I. She made rich endowments and caused the construction of many Siva temples.

(v) Arinjaya (c.A.D.956-957)

After the death of Gandaraditya, Arinjaya his brother, ascended to the throne. He ruled for a short period. He married an Eastern Chalukyan princess. He is said to have died at Arrur. An inscription of Rajaraja states that he built at Melpadi and Pallippadai over the mortal remains of Arinjaya.

(vi) Parantaka II (Sundara Chola) – (c.A.D.957-970)

Arinjaya was succeeded by his son Parantaka II. As he was handsome, he was called Sundara Chola. The attention of Parantaka was first directed to South, where Virapandya was ruling as an independent Potentate. Parantaka sent an army under Aditya II. He defeated Virapandia in the battle of Sevur and forced the latter to flee. In continuation of the war, the Kodumbalur chief Bhuti Vikramakesari led a punitive expedition to Ceylon but died fighting there. Sundara Chola is said to have recovered the Cholas from the disasters of the Rashtrakutas. Parantaka died in Kanchi in his golden Palace. His queen Vanavam Mahadevi committed Sati. One of her images was installed in the great temple at Tanjore by her daughter Kundavai. His daughter Kundavai was given in marriage to Vallavarayar Vandiyathevar, the Eastern Chalukya prince. Rajaraja was the second son of Sundara Chola.

The last days of Sundara Chola appear to have been clouded by a domestic tragedy. Aditya II, the elder son of Sundara Chola was murdered by an unknown. Some are of the opinion that Uttama Chola aspired for the throne, conspired for his murder. But no one knows by whom he was murdered.

(vii) Uttama Chola (c.A.D.970-985)

Uttama Chola who came to power after Parantaka II was the son of Gandaraditya and Sembian Mahadevi. He was a bad son of “excellent parents”. His empire extended upto Kanchi and Tiruvannamalai in the north. His coins are the earliest Chola coins. His Madras Museum plates are important for administrative history. He had many queens and a son called Madhurantaka Gandaraditya. After Uttama Chola he should have come to the throne. But he was reduced to the position of an officer and Rajaraja came to power.

(viii) Rajaraja the Great (c.A.D.985-1014)

Arumolivarman alias Rajaraja was the greatest of the Chola Kings. He laid the foundation of the great Chola empire by his extensive military conquests. With his accession, we enter upon a century of grandeur and glory for the dynasty of the Cholas. He was the son of Parantaka II.

Rajaraja ascended the throne some day between 25th June and the 25th July 985 A.D. Immediately after he assumed the reign of government, he entered into a career of conquest and his period marks the beginning of a period of expansion.

His first military achievement was against the Pandyas, the Cheras of the Ceylonese. Rajaraja led an expedition to the Chera country. He attacked and conquered Kandalur salai and earned the title “Kandalursalai Kalamarutta”. He conquered the sea-port Villinam and forced Bhaskara Ravivarman Tiruvadi, the Chera King, to acknowledge the Chola overlordship. He completed his digvijaya after conquering Kollam. Rajaraja defeated the Pandya king Amarabhujanga and re-established Chola authority in Madurai. In A.D.1008, Rajaraja invaded Malainad and captured the strong fortress of Udagai.

Rajaraja completed his southern conquest after a successful naval expedition to Ceylon or Ilam between A.D.1001 and 1004. His contemporary in Ceylon was Mahinda V who was at that time preoccupied with a military revolution. Rajaraja found his opportunity, invaded and annexed the northern Ceylon. Mahinda V fled from his capital to the south. Northern Ceylon became a Chola province under the name of Mummudi Chola-mandalam. The Chola army destroyed the Anuradhapura, the capital of Ceylon for over 1000 years and set up Polannaruva as capital. He also constructed a stone Siva Temple in Polannaruva. Some of the towns also came to be named after him like Rajarajapuram.

After satisfactorily completing the southern conquests Rajaraja turned his attention to the north. He attacked and annexed Gangapadi, Nulambapadi and Tadigaipadi. All of them, in Mysore, became parts of Rajaraja’s empire.

Taila II, the builder of the western Chalukyan Empire, is said to have defeated Rajaraja and captured 150 elephants from him. After the death of Taila, his son, Satyasraya ascended to the throne. Rajaraja sent an expedition under Rajendra. The armies of Rajendra marched as far as Bijapur, fought a successful war against Satyasraya and captured his treasure. Rajendra is said to have “plundered the whole country killed women, children and Brahmins, caught hold of girls and destroyed their caste”. Though the western Chalukyas recovered a good part of the territory, Tungabhadra became the northern boundary of the Cholas.

Rajaraja appointed a Mahadandanayaka for the Ganga and Vengi mandalas.

Rajaraja's policy towards the Eastern Chalukyas of Vengi is quite contrary to that which he adopted towards the Western Chalukyas. During the time of Rajaraja, **Dhanarnava**, the ruler of Vengi, was killed in battle by one **Jata ChotaBhima**. Dhananrnava's two sons, **Saktivarman** and **Vimaladitya** took refuge in Chola mandalam. For political designs, Rajaraja gave shelter to these brothers defeated Bhima and Saktivarman, became the king of Vengi. As a mark of gratitude he acknowledged Chola paramountcy. Rajaraja cemented his relations with Vengi by giving his daughter **Kundavai** in marriage to Vimaladitya. This marriage was the beginning of a series of diplomatic marriages of the Cholas with the Eastern Chalukyas of Vengi.

Rajaraja's last military achievement was the naval conquest of 12000 Islands, collectively called **Maldives**. Thus, Rajaraja operated his navy on three occasions and the destruction of Chera fleet, the conquest of Ceylon and of the Maldive islands. In all his expeditions Rajaraja was greatly assisted by his son Rajendra I, "the noble son of a great father". In A.D.1012, Rajaraja made his son co-ruler and Yuvaraja and passed away in A.D.1014 leaving the vast kingdom to his illustrious son Rajendra.

In A.D.1010, four years before his death, Rajaraja completed the construction of the Siva temple at Tanjore, the Rajarajesvara. The completion of this temple also marks the 25th year of his reign. It is "the finest monument of a splendid period and the most beautiful specimen of Tamil architecture at its best". Rajaraja was an ardent worshipper of Siva and followed a policy of religious toleration. He favoured all religions equally. His religious toleration, was proved by his permission to the Sailendra king Srimara Vijayottunga Varman, to build a Vihara called Sudamanivihara at Nagapatnam. He was not only a great general and patron of art and architecture but also a great administrator. He and his authority were respected by all.

"If names are the music of history, this noble king greatly indulged his taste for this music". He had many titles like Mummudi Chola, Jayankonda, Arumoli, Jananatha, Rajendrasimha, Chola Marthanda Nityavinoda, Singalanatha etc. He started the practice of prefixing prasastis or historical

introduction to inscriptions. Regarding his personal life, we have only little evidence. He had at least fifteen queens. Dantisakti Vitanki appears to have occupied the most important status. Vanavan Mahadevi was the mother of Rajendra. Rajara's sister Kundavai was the wife of Vallavarayar Vandyadevar. His daughter was named Kundavai, the queen of Vimaladitya.

"The thirty years of Rajaraja's rule constitute the formative period of Chola imperialism". His singularly blameless career, as king, conqueror and man, stamp him as a ruler worthy of the highest praise. He was the greatest of the imperial Chola line. He richly deserved to be called Rajaraja the Great.

(ix) Rajendra I (c.A.D.1012-1044)

Parakesari-varman Rajendra Choladeva was the son of Rajaraja by his queen Vanavan Mahadevi. He was the worthy son of the father. He took a prominent part in the administration and campaigns of his father. He was crowned Yuvaraja in A.D.1012 and ruled as a co-ruler with his father till his death in 1014. The history of Rajendra's reign is the history of the extensive wars and conquests. As a sovereign, the first and foremost task was to consolidate his empire, which he inherited from his father.

The defeat of Pandya Amarabhujanga by Rajaraja was not long standing. During the change over from Rajaraja to Rajendra, the Pandyas and the Cheras made an attempt to throw off the yoke of the Chola power. So Rajendra had to conquer it a fresh. He led an army, annexed the Pandyan Kingdom and appointed his son, Rajadhiraja, as its Viceroy with the title of Chola Pandya. Then, he conquered the Chera Kings and subsequently Kerala was put under the charge of Rajadhiraja.

Another important achievement of Rajendra was conquest of the whole of Ceylon or Ilamandalam. During the time of Rajaraja, only Northern Ceylon was conquered. But, Rajendra undertook an expedition to Ceylon in A.D.1017 and completely conquered Ceylon. Further Rajendra completed the work started by Parantaka I, over Pandyan Rajasimha, by acquiring the Pandyan royal insignia, which was left under Ceylonese custody. Mahinda V, the Sinhalese king, was taken captive and kept in the Chola country till his death.

Satyasraya, the Western Chalukyan king initiated the protracted war with the Cholas. After his death, he was succeeded by Vikramaditya and Vikramaditya by Jayasimha. Jayasimha II who made inroads, often gave troubles to Chola empire in order to recover the lost provinces to the Cholas. In A.D.1024, Jayasimha was defeated by Rajendra at the battle of **Musangi**. Tungabhadra was recognised as a boundary between the Chola-Chalukya emperors. To commemorate his victory over the Chalukyas, Rajendra assumed the title “Jayamkonda Chola”.

In the meantime, in Vengi, Vimaladitya the brother-in-law of Rajendra died and so a succession dispute arose between Rajaraja Narendra and Vijayaditya, Vijayaditya was supported by his step brother Jayasimha II. Rajaraja Narendra (the son of Vimaladitya and Kundavai and the nephew of Rajendra) appealed to Rajendra. Rajendra sent a huge army to Vengi. Vijayaditya and his supporters were chased away. After having secured the Vengi throne to Rajaraja Narendra, Rajendra gave his daughter Ammangadevi in marriage to him.

After restoring Rajaraja Narendra, Rajendra had to deal with the Kalinga and Odda rulers since they supported Vijayaditya and Jayasimha. This war developed into the famous Gangetic expedition. The **Tiruvallangadu plates** also narrate Rajendra's march upto the river Godavari. His army is said to have defeated the north Indian kingdoms upto Bengal, and fetched the Ganges water to sanctify the new capital Gangaikonda Cholaपुरam. He erected a “liquid pillar of victory” in the form of Cholaगंगा and assumed the title **Gangai Konda**. The Gangetic expedition increased the military prestige of the Cholas. The result of this campaign was also important. It laid the foundation of the Sena dynasty in Bengal and the import of Saiva Brahmins from the banks of Ganges to Tamilaham. In memory of his victory he built a new capital known as **Gangaikonda Cholaपुरam**.

The famous venture of Rajendra was the naval expedition to Kadaram which is unique in the annals of Tamil Nadu. In A.D.1025, Rajendra sent a naval expedition to Kadaram and Srivijaya. The exact location of Kadaram and the real object of the expedition are not known. The Sailendra ruler, Mara Vijayottunga Varman had amicable relations with Rajaraja within a decade. In those days, how this turned into one of hostility is a mystery. Probably Rajendra's aim was to punish the Sri Vijaya rulers who obstructed

the maritime relations between China and Tamil Nadu. Another reason may be Rajendra's desire for a unique Digvijaya across the seas. Whatever may be the reasons, Rajendra assumed the title of "Kadaram konda Chola". This clearly shows that he had interfered with Burma, Indonesia, Malaya peninsula and India Archipelago. He also extracted tributes from the kings of these territories. But it is not possible to say that he maintained his control over these kingdoms for a long time.

The last days of Rajendra were not the days of peace. After the Kadaram expedition, war of Independence started in Ceylon and in the Pandya and Chera countries. All these rebellions, were quelled and his son Rajadhiraja looked after the task of maintaining peace and order. Towards the close of the Rajendra's reign, the war with the western Chalukya was revived in A.D.1042. Rajadhiraja who undertook the invasion is said to have sacked Kalyani and brought home the dwarapalaka image. Minor campaigns were undertaken in some parts of Mysore and it is stated that "cows were carried off and women's girdles were unloosed". In Vengi in spite of the support of Rajendra I, Rajaraja Narendra was frequently troubled by Vijayaditya and finally was driven out from power. In A.D. 1042, the crown was again restored to Narendra by Rajendra I.

Under Rajendra's rule, the Chola empire reached the zenith of its extent and glory. In 1044 "the extent of the empire was at its widest and its military and naval prestige stood at its highest". In his conquest and consolidation Rajendra was ably assisted by his three sons. He made his son Rajadhiraja I co-ruled. Being the worthy son of a great father, Rajendra was interested both in the arts of war and peace.

Like his father, Rajendra had a number of fine birudas or titles. Noteworthy among them are, Mudikonda Chola, Gangaikonda, Kadaramkonda, Pandita and Virarajendra. Each title signifies his achievement. Right from the time of Vijayalaya, Tanjore was the capital of the Imperial Cholas in which Rajaraja built the Brihadeswara Temple. But Rajendra I built a new capital, named it **Gangaikonda Cholapuram**. He also built a temple in imitation of the Brihadeswara Temple of Tanjore at Gangaikonda Cholapuram and dedicated to Siva. Near it he excavated a large tank called **Cholaganga**. He founded and patronised a vedic college at Ennayiram. He was a devout Saiva and under him Saivism received great impetus. His three sons-Rajadhiraja I, Rajendra II and Virarajendra I –

ascended the throne in succession after his death in A.D.1044. He had two daughters also (1)Arumoli nangaiair and (2)Ammangadevi, wife of Eastern Chalukya Rajaraja Narendra and the mother of Kulottunga I Chalukya Chola. Among his queens, Vanavam Mahadeviyar, Pancavan Madeviyar and Vira Madevi, appear to have been prominent and committed sati at the king's death. Rajendra appears to have died in 1044 A.D. and was succeeded by his eldest son Rajadhiraja I.

(x) Rajadhiraja I (c.A.D.1018-1044)

Rajadhiraja was the eldest son and successor of Rajendra I. In 1018, he was made co-ruler and took an active part in the conquests of his father. As a Yuvaraja he led his father's Gangetic expedition, invaded Ceylon and Kalyani and put down the rebellions in the Pandya and Chera countries and maintained order and peace. After the glorious reign of Rajendra I and during his independent rule from 1044, Rajadhiraja had to confront several enemies from all sides. Soon after his accession troubles arose in Ceylon. Rajadhiraja invaded Ceylon and kept his hold on Ceylon.

Rajadhiraja resumed the Chola hostility with the Chalukyas and invaded the Chalukya country. He pursued the Chalukyan forces and sacked Kalyanapuram. He assumed the title 'Jayamkonda' and styled himself Virarajendra. When Somesvara of Kalyani, ascended to the throne, the Chalukyan conflict reached its culmination. Rajadhiraja, accompanied by his brother Yuvaraja Rajendra II, led an expedition against Somesvara and a fierce battle was fought at Koppam. Rajadhiraja who fought bravely on the elephant back was killed. His brother Rajendra II crowned himself king on the battlefield, led the forces and turned the defeat into victory. Rajadhiraja like his predecessor Rajaditya (battle of Takkolam) earned the title "Yanaimel tunjiya" or the king who died on elephant back". In spite of the frequent defeats of the Chalukyas, the Cholas failed to establish their control over them.

(xi) Rajendra II (c.A.D.1051-1064)

Rajendra II, brother of Rajadhiraja, crowned himself king on the battlefield of **Koppam**. After distinguishing his bravery he chased away the Chalukyas to Kolhapur. In 1059, Rajendra II made his son, Rajamahendra as co-ruler and continued his hostilities with the Chalukyas. As Yuvaraja,

Rajamahendra defeated Somesvara I at Mudakkaru. To avenge the defeat at Koppam, Somesvara I waged another war at **Kudalsangamam**, the place where rivers Tungabhadra and Krishna meet. Rajendra II, Rajamahendra and Virarajendra were all involved in this battle and again defeated Somesvara I.

Rajendra II interfered in the Eastern Chalukyan affairs and prevented the western Chalukyan influence. He gave his daughter Madhurantaki in marriage with Rajendra II (later Kulotunga I) Eastern Chalukyan prince. Rajendra II Chola ruled from Gangaikonda Cholapuram and passed away in A.D.1063. He and his son Rajamahendra made endowments to Srirangam temple. As Rajamahendra predeceased Rajendra II, Virarajendra assumed the throne.

(xii) Virarajendra (c.A.D.1063-1070)

Virarajendra who succeeded his brother Rajendra II was the third son of Rajendra I. As a prince he took part in the battle of **Kudalsangamam**. After becoming the king he continued the traditional rivalry with the Chalukyas. According to his inscriptions he is said to have defeated and killed seven Chalukya generals and the king of the Gangas, the Nulambas, the Kadavas and the Vaidumbas.

The repeated defeat of the Chalukyas by the Cholas made Somesvara I realise that "It is much better to die than to live in disgrace". In order to retrieve his fortunes and to avenge his defeat, Somesvara challenged the Chola ruler to meet at Kudalsangamam Once more. Virarajendra accepted the challenge. But, to his surprise, Somesvara did not turn up. So he ravaged the Chalukyan territories, erected a pillar of victory and burnt the effigy of Somesvara. It is said that as Somesvara, was suffering from a chronic disease and unable to bear the disgrace, he committed suicide by drowning in the Tungabhadra.

After this Virarajendra marched to Vengi. He defeated the western Chalukyan forces near Bezwada and made the Eastern Chalukyan prince Vijayaditya as the ruler of Vengi. He further marched into Kalinga and Chakkarakottam and successfully returned Gangai konda Cholapuram. The death of Somesvara I was followed by a succession dispute between his brother and son Vikramaditya VI and Somesvara II. Virarajendra led to

an expedition in support of Vikramaditya VI, burnt Kampili and got him some provinces from Somesvara II. He also gave his daughter in marriage to Vikramaditya VI and thus, the traditional enmity between the Cholas and Chalukyas was brought to an end.

Vijayabahu, the ruler of Ceylon, made efforts not only to put an end to the Chola power but to extend his power from Rohana. Virarajendra despatched an expedition to Ceylon and defeated Vijayabahu. However Rohana became independent. A record of Virarajendra mentions his conquest of Kadaram. This conquest seems to have been a help rendered to a prince of Kadaram.

Virarajendra assumed titles like Ahavamalla Kulakala, Vallabhavallabha, Virachola, Karikala etc. He patronised the Tirumukkudal Vedic School. He also patronised Buddhmitra, the author of **Virasoliyam**. He performed many charities and donated liberally to the Chidambaram temple along with a ruby.

(xiii) Adhirajendra (A.D.1067-1070)

Adhirajendra was the son and successor of Vira Rajendra II. He was the last Chola in the Vijayalaya line. He was made co-ruler in A.D.1067. After the death of his father in 1070, he ruled only for a few months as sole monarch. He prosecuted Ramanuja and earned the name Krimi Kanta (diseased neck). He was murdered in a political rebellion. His murder was followed by the accession of Kulottunga I. It has been generally questioned that what led to the murder of Adhirajendra and how did it happen, that the Chalukyan prince became Chola emperor after him.

The Chalukya – Cholas

(i) Kulotunga I (A.D.1070-1120)

The accession of the Chalukya-Cholas or the hyphenated Cholas marks not only the beginning of a new era in the history of the Cholas but marks the end of the Cholas of the Vijayalaya line. The matrimonial relations between the Cholas and the Eastern Chalukyas gave an opportunity to the Eastern Chalukyan prince Rajendra II to come to the Chola throne. He was better known as Kulottunga I, was the first member and founder of the new

Chalukyan Chola dynasty. He was the great-grandson of Rajaraja I. His mother Ammangadevi was the daughter of Rajendra I and his father Rajaraja Narendra was the son of Kundavai (daughter of Rajaraja I) and Vimaladitya. His queen was Madurantaki, the daughter of Rajendra II. Hence, from his infancy, he was the most loved child of the Chola kings. Seeing that the throne of Vengi has been usurped by his uncle Vijayaditya VII, Kulottunga I utilised the Chola political vacuum followed by the murder of Adhirajendra and became the Chola emperor. He ruled for fifty years. During his reign war and rebellion had raised their heads and southern states like Ceylon had proclaimed independence.

(ii) Vikrama Chola (A.D.1118-1135)

He was the son and successor of Kulottunga I. In A.D. 1127 he conquered Vengi and restored Chola power in the Vengi kingdom. He liberally made donations to the Nataraja temple at Chidambaram.

(iii) Kulottunga II (A.D.1133-1150)

He was appointed as co-ruler by his father Vikrama Chola in A.D.1133 and became an independent ruler after his father's death in 1135. He improved and beautified Chidambaram. At Chidambaram, he constructed the seven storied entrance tower, the inner tower, the Sivaganga tank and a separate shrine for the goddess. He cast the idol of Lord Vishnu from the Chidambaram temple into the ocean. He expelled Ramanuja from the Chola country and earned the nickname 'Krimikanta Chola'. His reign is noted for peace and prolific productions in Tamil literature. He patronised Ottakuttan, Sekkilar, Kambar and Pugalendi.

(iv) Rajaraja II (c.A.D.1146-1173)

Kulottunga II was succeeded by his son Rajaraja II. The end of his reign saw the Pandyan civil war and the increasing strength of the feudatories.

(v) Rajadhiraja (c.A.D.1163-1178)

He was a grandson of Vikrama Chola. His reign is remarkable for the Pandya Chola relationship. Rajadhiraja temporarily settled the Pandyan

affair (accession question) and entitled himself '**Maduraiyum Ilamum Kondarulina.**'

(vi) Kulottunga III (1178-1218)

Kulottunga III who succeeded Rajadhiraja II was the last great ruler of the Chola dynasty. Maravarman Sundara Pandyan led a punitive expedition in to the Chola country and defeated the Chola forces. The Chola king was forced to accept Pandyan Paramountcy. At this critical juncture, the Hoysala Ballala II came to the rescue of the Chola.

Kulottunga III must have died soon after the Pandyan invasion. He was a great builder and gave much attention to the improvement of temples. The Tiruvannamalai inscriptions record, that he started famine relief works during the famine of 1201. But, his reign witnessed the growth of feudatory power which impaired the central authority under weak kings.

(vii) Rajaraja III (c.A.D.1216-1256)

His reign was a period of continuous trouble. He failed to exercise his authority over his feudatories and weak government. Under him the Cholas were exposed the assaults from within and without. The Pandyas in the south and the Hoysalas in the north, had risen to the rank of great powers. Thus the Chola empire was reduced to its minimum size.

(viii) Rajendra III (c.A.D.1246-1279)

Rajendra III was the last ruler of the Chola dynasty. With his death the Chola dynasty also came to a glorious demise. He was an abler monarch, warrior and diplomat.

By this time Jatavarman Sundara Pandya came to the throne in A.D.1251. He was one of the most famous warriors and conquerors of Southern India. Under him, the second Pandya empire attained its greatest splendour. In 1257 he invaded the Chola country and humbled the pride of Rajendra III. The Hoysalas and the Telugu Cholas were defeated and driven out of Tamilaham. Rajendra III spent the rest of life as a Pandyan feudatory. With his death the Chola dynasty came to an end. The Pandyan empire had taken the place of the Chola empire. Thus the Cholas who had played

a significant role in Tamilaham for four and quarter centuries (from A.D.850-1279) came to a glorious close.

Check your progress

1. In the battle_____Parantaka defeated the Rashtrakutas.
2. _____was the mother of Rajendra
3. _____alias Rajendra was the greatest of the Chola Kings.

Summary

Thus, the kingdom which was founded by Vijayalaya in 850 A.D. came to an end with Rajendra III in 1279 and thus ended the rule of the Cholas, who as a political force, had played a significant, role in the Tamil country for four and a quarter centuries.

Glossary

Maduraiyum Ilamum Konda	-	Parantaka I assumed this title
Kulottunga I	-	Chalukya Chola king
Sungam Thavirtha Cholan	-	Kulottunga III

Answers to check your progress

1. Vallam
2. Vanava Mahadevi
3. Arulmozhivarman

Ref;

Kulottunga I - [https://www.google.com/search?q= Kulottunga I](https://www.google.com/search?q=Kulottunga+I)

Vallam- [https://www.google.com/search?q= Vallam](https://www.google.com/search?q=Vallam)

Sungam - [https://www.google.com/search?q= Sungam](https://www.google.com/search?q=Sungam)

Unit 13

ADMINISTRATION UNDER THE CHOLAS

STRUCTURE

Overview

Learning Objectives

Introduction

Administration

Central Government

Provincial Administration

Valanadu

Local Self Government

Ur

Sabha

Nagaram and Nadu

The Variyam and Kudavolai System

The Uttaramerur Inscriptions

Titles and Grades

Army and Navy

Justice

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit the administrative system under the imperial Cholas has been dealt with in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the role and services of the self-governing village assemblies in the Chola administration
- give a brief account of the Central and Provincial administration under the Cholas
- describe the state revenue Judicial and Military administration under the Imperial Cholas.

INTRODUCTION

In the history of the Tamil Kingdoms, the credit of providing an organised and excellent administrative system goes to the Chola monarchs. The Chola monarchs were “mighty potentates”. The extent and resources of the empire increased the power and prestige of the monarch. The imperial titles assumed by them indicated their royal splendour and dignity.

ADMINISTRATION

In the following subsection 13.2.1 we will focus on the topic Central Government.

Central Government

In the Chola polity the king was supreme head of State. He was an absolute monarch and his authority was of an unquestionable nature. He was the source of all law and the highest court of appeal. His oral orders

were communicated and enforced. The Chola kings maintained great pomp and splendour. The king's royal tours contributed to the efficiency of the administration. Though the king wielded great powers, he acted as a law-abiding monarch. The Chola king and his queen were held in high esteem by the people. The images of the kings and queen were installed in temples. Royal names were given to idols. In short, the Chola monarchy was a "Byzantine royalty".

Kingship was hereditary. But, this system was slightly modified by the practice of appointing the Yuvaraja or crown prince. This system not only avoided succession disputes, but, ensured peaceful government. The Yuvarajas led the expeditions. When the kings were out of the capital, the Yuvarajas were left in charge of the administration. The Yuvarajas were sometimes appointed as the co-rulers.

There is no direct reference to ministers. The ministers acted as secretaries and recorded the orders of the king. The Rajaguru or Gurudevar occupied a prominent place. He was the principal adviser to the king. Besides the Ministry, the king was assisted by an elaborate bureaucratic machinery at the centre. The king had an **Udankuttam** (immediate attendants), head of the departments and a chancery. The officials were divided into three ranks, the **Peruntanam** (upper), **Sirudarattuperuntanam** (intermediary) and **Sirutanam** (lower). There were liaison officers like olai-nayakam, Kankani, etc. Embassies were exchanged with distant countries. The officers were paid by land assignments.

The following important officers are mentioned in the inscriptions:

- (i) Thirumantra Olainayagam (officers in-charge of signing royal orders)
- (ii) Thiruvayk-kelvi (Receiver and replier)
- (iii) Thirumantravolai (officer-in-charge of executing royal orders)
- (iv) Nadukaval Adhikari (police)
- (v) Nattadhikari (local leaders)

(vi) Vidayil Adhikari (despatching officer)

(vii) Anaththi (messenger who sends the orders)

(viii) Karuma Vidhigal – (Officers in charge of enforcing orders).

PROVINCIAL ADMINISTRATION

The extent of the empire necessitated the Cholas to divide their country into different political units for administrative convenience. The provinces were called the **Mandalams**. Each **Mandalam** was headed by a mandalesvara. These Viceroys were sometimes the princes of the royal family. The mandalesvara was assisted by a large number of officials. The empire of Rajaraja I was divided into nine **Mandalams**. They are: 1.Chola mandalam, 2. Pandya mandalam, 3. Tondai mandalam, 4. Mummudi Cholamandalam, 5. Nigarilasola mandalam, 6. Adhiraja Cholamandalam, 7. Malai mandalam, 8. Mudikonda Cholamandalam and 9. Vengai mandalam.

VALANADU

The **Mandalams** were then subdivided into **Valanadus**. During the reign of Rajaraja, Cholamandalam was divided into nine Valanadus. They were; 1.Rajendra Singa Valanadu, 2.Rajarasraya valanadu, 3.Keralantaka Valanadu, 4.Pandya Kulasini Valanadu, 5.Uyyakkondar Valanadu, 6.Kshatriyasikamani Valanadu, 7.Arulmozhi-tevar Valanadu, 8.Rajaraja Valanadu, 9.Nithya Vinodha Valanadu. They apparently show that they were after the name of the rulers. Generally Valanadu was situated between the two rivers and Divyakkondan Valanadu was in between the Arisil river and Kaviri.

The **Valanadus** were again sub-divided into **Nadus**. The **Nadus** were divided into **Kurrams** or **Kottams** into villages.

LOCAL SELF GOVERNMENT

The villages are the fundamental constituents of Indian society. The credit of having set up a very organised local self-government with the village autonomy, goes to the Imperial Cholas.. “During the Chola period the villages were the real centres of social and political life. It was the principal

nursery of social and political virtues. The government functioned through the primary assemblies comprised of adult males of each village. They had a general interest in everything. There were four types of assemblies, namely: **Ur**, **Sabha**, **Nagaram** and **Nadu**. Of these the greatest and most comprehensive village assemblies were the **Ur** and **Sabha**.

Ur

Of the village assemblies, **Ur** was the simplest type. The **Ur** was the common type which included all classes of people. It has an executive body known as “**alunganam**” or **Ur-alvargal**. The Ur functioned in several places along with the **Sabha** or by itself. It is a **Non-Brahmedeya** village.

Sabha

Sabha or Mahasabha was the most popular assembly. The **Sabha** was the assembly of the adult members of Agrahara or Brahmin village. These Brahmin villages were known as **Chaturvedimangalam**. The Sabhas functioned largely through its committees called the “**Variyams**”. The members of the Sabha were called “**Perumakkal**”.

Nagaram and Nadu

Nagaram was another type of assembly. It was a primary assembly of merchants to safeguard their interest. **Nadu** was another type of assembly which means territorial division. Members of the **nadu** were known as **Nattar**. It seems that these two assemblies were not so popular as the **Ur** and **Sabha**. These village assemblies often co-operated with one another in pursuance of the common objectives.

The Variyam and Kudavolai System

The village assemblies or the Sabhas or the Mahasabhas divided themselves into committees for the better performance of their duties they performed viz; Erivariyam, Tottavariam, Panchavariyam, Kanakkuvariya, etc. The members of the Variyams or committees were called the **Variyaperumakkal**. Variyaperumakkal were elected by the pot-tickets or Kudavolai system. Most of these **Variyams** were represented by not more than six members. The Sabha was summoned by the beating of a drum.

The meeting was proclaimed by the sound of a bugle. Meetings were also held at nights when required. Ordinarily under a tree, or on the back of the tank. The number and descriptions of the Variyams differed in different Sabhas. The best known Variyam is that of the Sabha of Uttaramerur.

The Uttaramerur Inscriptions

Two Uttaramerur inscriptions throw-light on the local administration of the Cholas. These two inscriptions were dated in 919 and 921 A.D. by Parantaka I. According to them the people of each **Ward or Kudumbu** were to assemble and choose men for participating in what was called Kudavolai. Each of the thirty wards, would nominate for selecting suitable persons with the following qualifications. Ownership of more than one fourth veli of land; he must have a house built on his own site; aged between 35 to 70, he must know the Vedas and Brahmanas and also to teach it to others. There were certain disqualification. The following were to be excluded, those who had been on the committee, but, failed to submit the accounts. Those who had stolen the property of others, those who had associated themselves with low-caste people. Those who were guilty of five great sins, of the crimes, theft, adultery, of social and religious offences, of foolhardiness, etc. were also excluded.

The eligible persons were duly nominated by the wards. Their names were written on palm-leaf tickets and shuffled in a pot. A young boy was asked to take as many tickets as there were members to be chosen. Usually thirty members were selected. Twelve aged and learned formed Samvatsara Variyam, twelve to the Tottavariyam and six to the Erivariyam. Two other committees were formed in the same way and they were known as the Ponvariya and Panchavaravariyam. Inscriptions from other places mention additional committees.

The functions of the Sabha were many and varied. These committees looked after the administration of the subjects entrusted to them. Besides managing the common lands, it controlled the private lands. The collection of taxes was exclusively done by them. All the revenues were deposited in the village treasury. It assisted the central officers in surveying the land and assessing the tax. It recorded the transfer of property. It settled land disputes. The Nyayattar, sometimes the Mahasabha, formed the judicial committee in the villages. It had to maintain peace and order. It supervised

all kinds of endowments. No payment was made for the Perumakkal. The local government in the village was, the peculiarity of Tamilaham and unknown to any other period. It formed the little republics. The reign of Rajaraja witnessed its organisation in all parts of his empire. In the history of local government, 9th and 10th centuries may be called the Golden Age of the Maha Sabha.

TITLES AND GRADES

Titles and distinctions marked off the higher official nobility from the rest of the people. The rulers adopted and the methods followed for the promotion of officials are not known. The generals were honoured and were called along with the names of the rulers. The names of Arumali-pallavarayan Rajaraja, marayan, etc reveal this. Kandavarayan and Chedirayan were the other titles.

ARMY AND NAVY

The Chola empire being vast, they had an able, organised and efficient army and navy. The king was the head of the army and navy. The kings maintained a standing army. Some of the Chola records show that there was as many seventy regiment in the army. It was well drilled and disciplined. The Velaikkars or the king's body guards formed a part of the King's army. The king, generally led the army to the battlefield. **Mahadandanayaka** was the Senapati. The army was also deeply interested and involved in the civil transaction of life. The Chola warfare seems to be terrible. Injuries to the civil population, dishonouring women and mutilations like noselitting were on record. The Cholas utilized the booty, that fell into their hands for constructing temples.

Under the Cholas, the navy played a prominent role. The naval achievement of the Tamils reached its climax under them. The Chola navy was well equipped and its efficiency obtained the mastery over the overseas empire. They controlled not only the Coromandel and Malabar coasts but the Bay of Bengal became a Chola lake. The conquest of Ceylon, the Maldiv Islands and Kadaram and the embassy to China give us some measure of the success they attained in this direction. Though, the Cholas developed ship-building as a consummate art, we have little evidence on the build of the ships employed.

JUSTICE

The Chola kings were famous for rendering Justice. Justice was considered as a local affair. The royal wing of the judiciary was known as **Dharmasana**. The rural wing of Judiciary was known as **Nyayattar**. The distinction between civil and criminal offences was unknown. There are references to various kinds of crimes like Rajadroham, Gramadroham and Nattudroham. For heinous crimes like murder, the nature of the punishment varied according to the nature of the murder. They differentiated accidental death from culpable homicide. Theft, adultery and forgery were considered as serious offences. Cattle-lifting was a common offence and was not easy to control. The Chinese writer Chau-Ju-Kua wrote: "when any one among the people is guilty of an offence, one of the court Ministers punishes him. If the offence is light, the culprit is tied to a wooden frame and given fifty, seventy, or upto an hundred blows with a stick. Heinous crimes are punished with decapitation or by being trampled to death by an elephant".

Check your progress

1. The officials were divided into _____, Sirudanattuperuntanam and Sirutanam.
2. The Provinces were called _____ under the Chola regime.
3. _____ inscription throw light on the local administration of the Cholas.
4. Kudavolai system was introduced by the _____
5. The royal wing of the Judiciary was known as _____
6. Tax free lands were called _____
7. Enumerate the achievements of the Imperial Cholas in the field of administration.

Summary

From 9th the 12th century A.D., the Imperial Cholas occupied permanent and a remarkable place in the history of Tamil Nadu. The introduction of the Local Self-Government, was one of the achievements of the Imperial Cholas. Two Uttaramerur inscriptions mention the local administration of the Cholas. Kudavolai system was introduced by the Cholas.

Glossary

Vidaiyil Adhikari	-	Judicial Officer
Iravu vari	-	night tax
Sungam	-	export and import taxes
Kudumbu	-	ward
variya	-	committee
Variya perumakkal	-	members of the committee.

Answers to check your Progress

1. Peruntanam
2. Mandalam
3. Uttaramerur
4. Imperial Cholas
5. Dharmasasana
6. Iraiylil
7. Refer sections 13.1. to 13.8

Ref;

Sungam - <https://www.google.com/search?q=Sungam>

Kudumbu - <https://www.google.com/search?q=Kudumbu>

variya - <https://www.google.com/search?q=variya>

Unit 14

SOCIETY, ECONOMY, LITERATURE, RELIGION, ART AND ARCHITECTURE UNDER THE CHOLAS

STRUCTURE

Overview

Learning Objectives

Introduction

Society

Brahmins

Vellalas

Rathakaras

Education

Medical Profession

Women

Marriage

Customs and habits

Food and drink

Amusements

Dress

Family

Economic Condition

Agriculture

Irrigation

Land Measurements

Revenue and Expenditure

Taxation

Coinage

Weights and Measurements

Trade and Commerce

Literature

Epics

Poets

Works on Grammar

Commentaries

Sanskrit Works

Philosophy

Religion

Saivism

Vaishnavism

Jainism and Buddhism

Art and Architecture

The Early Chola Temples

The Second Phase (From Parantaka I to Rajaraja I)

Medieval Chola Temples

The Latter Chola Temples

Chidambaranath Temples

Kulotunga

Sculptures

Dancers

Music

14.6.10Dance

14.6.11Dramas

14.6.12Theatre

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, the society, economy, Literature, Religion, Art and Architecture under the Cholas have been dealt with in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- describe the socio-economic condition of Tamil Nadu under the Cholas
- discuss the religious condition of Tamil Nadu under the Cholas.
- assess the development of literature, art and architecture under the Cholas

INTRODUCTION

During the Chola period certain social privileges were given to some individuals. They greatly helped them to expand their activities. The society was caste-oriented. The Arya varna system was accommodated to local condition. The social division of this age provided certain social privileges to some individuals by their birth and helped in colonising their various activities.

SOCIETY

In the following subsections 14.2.1 to 14.2.12 we will touch upon the topics like Brahmins, Vellalas, Rathakaras, Education, Medical Profession, Women, Marriage, Customs and habits, Food and drink, Amusements, Dress and Family.

Brahmins

The Brahmanas occupied high position during this period. A large number of Brahmanas were invited from North India. They were well-versed in Vedas, Puranas, Upanishads and other spiritual and religious matters. Siva Brahmanas did their service in Siva temples. The Vaishnava Brahmins also received the patronage of the state. There were conflicts between these two religions. Siva Brahmanas were expelled from the temple service for their relationship with Sri Vaishnavas. The Brahmanas acted as Rajagurus to Chola kings. They served in the temples and some served as ministers and commander in chief also. They were given many grants like Veda Vritti, Bharata Vritti and Bhatta Vritti for rendering services.

Vellalas

Vellalas had an organisation called **Chittrameli Periyannattar**. They had separate flag bearing plough as symbol. They maintained special army. The Vellala ladies held high respect in the society. It is mentioned in the Kaveripakkam (North Arcot district) inscription. Certain early inscriptions of Parantaka I refer to the appointment of Brahmins in the Siva temples to recite Tiruppavai. This work was given to the Vellalas during the time of Rajaraja I.

Rathakaras

Rathakaras or chariot makers had many sub-castes. Shepherds, paraiyas, Pulaiyas etc. were other communities. They adopted the following professions inherited from their parents for their livelihood, which included architecture, making chariot, construction of **Gopuras** of temples, making sacrificial things to the Brahmanas, making ornaments for kings and queens and the construction of **Mandapas**. The shepherds lived in villages. They maintained cows and sheep endowed to the temple. They did their regular work of giving milk, curd and ghee to the temples for the daily **pujas**.

Gradual deterioration took place in the condition of untouchables during the Chola period. Some of the paraiyas were weavers and their loom is referred to as 'Paraittarai'. The Paraiyas who worked in the field were called 'Ulapparaiyan'. The other professions were beating the drum during festivals, marriages and funerals. During this period the paraiyas also paid taxes. The most important tax paid by them was Parai-irai. It was paid to the king.

The Pulaiyas were considered as low caste and lived in separate areas referred to as cheris. They were segregated and treated as serfs during this period. The Pulaiyas were engaged in the following works: cultivation, drum beating during wedding and funeral services.

Education

In the Chola period, education was considered a sacred profession and, therefore, entrusted to the upper castes, to whom education was a symbol of social status, religious pre-eminence and intellectual attainment. Hence

it had a close connection with the temples and mathas whose control was vested with the Brahmanas and the rulers. In that respect, Brahmadeyas were centres of learning, both material and spiritual and in rare cases, martial and moral. Gifts to Brahmins of Brahmadeyas as patrons and preservers of education are found mentioned in the inscriptions. The rulers of Tamil Nadu even from the Sangam age patronised education. Rajendra I in his 8th regnal year created Brahmadeya of Tribhuvana Mahadevi Chaturvedimangalam consisting of 51 villages and gifted them to 1083 learned brahmanas. Virachola, son of Kulottunga-I granted the village of Virachola chaturvedimangalam in 1091 A.D. to 544. Brahmanas were experts in various subjects. The Cholas took pride in the propagation of vedic education, promotion of centres of learning, and patronage of great brahman scholars in the brahmadeyas by their liberal donations and vast land grants.

A number of lithic records refer to the appointment of competent teachers in various subjects. Teachers were variously called ***upadhyaya, Adhyapaka, Pradhyapaka, Pravataka, Guru Acharya, Bhattars, Asans, and Perumakkal***. It is learnt that they were selected only from the brahman community. Rajaraja I's Anaiyur inscription (999 A.D.) prescribed the following qualifications, "should be born of a Samavedin, should be the native of the village, should be well-versed in the Vedas and their commentaries, the panini grammar and in all chapters." The Uttiramerur inscription lays down still higher qualifications. In these centres of learning, proper arrangements were made for the maintenance of teachers who resided there. Teachers were paid salary, according to their qualifications and subjects, in the form of land, cash and kind. The land given to them are referred to as vritti. By about 999 A.D. the Mahasabha of Anaiyur (Chingleput district) provided 12 Pattias of land as Bhattavritti for the teaching of Vedas, grammar and other related subjects.

Specific rules were prescribed for admission to the education centres. One of the pre-requisites for admission was that one must be a Brahman by birth. It is peculiar to note that even among the Brahmanas preference was given to the high caste Brahmanas, namely, the Namboodris.

As these institutions were residential in character, students were to stay compulsorily in the hostel attached to them. Much of the income of the institution was spent in providing them the basic facilities such as boarding

and lodging, hospital and library so that they could pursue their education without any hindrance. The Brahmadeya centres of learning were known for the maintenance of good discipline. The students were expected to follow the rules and regulations without fail as they aimed at developing their personality and character. As citadels of high learning Brahmadeyas played a vital role in preserving the educational traditions and in disseminating the knowledge at least to the privileged in the society.

Medical Profession

Some of the heads of the mathas were also physicians. Provisions were made for the maintenance of the hospital. The Thirumukkudal inscriptions refer to the hospital named after Vira Chola. The hospital was under the control of a chief physician who was paid annually 90 **Kalams** and 8 **Kasus**. Besides physician, the other staff members like surgeon (30 kalams of paddy), two nurses (30 kalams), one barbar for minor operation (15 kalams of paddy) one water man (15 kalams of paddy) received salary.

Women

The history of womanhood, through the ages, has been nothing but a sad tale of their dependence upon the members of the opposite sex. The position of women in the Tamil society was mostly the same as in other parts of South India. In the medieval period **Devadasi** system, **Sati** and **Slavery** were important practices in the Tamil society.

(i) Devadasi System

The practice of employing temples began from the Pallava period. But the devadasi system as an integral part of the temple administration. That came into prominence from 11th century A.D. Devadasis were also called **Devaradiyar** and **Talaicheripendukal**. They were not permitted to marry. Many of them were proficient in the field of fine arts, especially music and dance. They enjoyed the help and patronage of the king and the rich. The king Rajaraja I, besides setting apart separate streets for them, had built houses for them near Peruvudaiar temple, Tanjore. Devaradiyars were given lands for their maintenance. In some cases, house were given to them. It is clear that when dancing girls were attached to temples, the fact was registered in inscriptions. These girls also bore distinct marks. A

Kalahasti inscription of Kulottunga I (1088 A.D.) refers that some dancing girls were taken into king's households by mistake and were branded with his personal insignia. When the mistake was discovered, the king promptly ordered their restoration to the temple and sala mark was branded after clearing of the other maker. The Devaradiyars were obtained through different sources. Sometimes they were purchased by the temple whenever the Devaradiyar came forward to sell themselves. These classes of female attendants of temple rose to prominence in the age of Imperial Cholas. Sometimes they were presented to the temple as a gift by somebody. They were transferred from one place to another by a royal decree. Originally the Devaradiyar were employed in the temples for cleaning the premises, washing the vessels, preparing the flower garlands and doing other jobs. But in course of time they took to dancing and music.

(ii) Sati

Sati was another inhuman practice of those days. This evil practice existed in the Chola period. When Sundara Chola died in 973 A.D., his wife Vanavanmadevi ended her life in flames. Gangamadeviyar, the wife of the Virasola Ilangovelan, is said to have endowed a lamp, before she entered the fire. This was perhaps early in the reign of Parantaka I. Viramadevi (Rajendra's wife) also committed sati. Marco Polo who visited Tamil Nadu by the end of the thirteenth century, states that Sati did exist in Tamil Nadu and the victims were held in high esteem. There is also some reference to Sati in the Purapporul Venbamalai, a medieval Tamil work on grammar. The women who committed Sati were defied and their portraits were worshipped in the Saiva temples. The women who lived after their husbands death did great service to Saivism. In this respect Sembiyan Mahadevi's service are remarkable. Some women performed festivals in the Siva temples on behalf of their husbands after their death.

(iii) Slavery

Slavery was an inhuman practice practiced in the medieval Tamil society. Women were either sold into bondage or themselves in for that condition mainly due to the play of economic forces. In the reign of Rajaraja II is recorded as sale, in 1175 A.D. of four women to the temple of Tiruvalangadu for a sum of 700 **Kasus**. In another case a Vellala woman and his daughters sold themselves to the temple at Tiruppurambiyam to

escape starvation in 1201. The ***Kalingattupparani*** mentions that women were given as tribute to the victorious kings. These women served in the palace of the king. The defeated kings and their queens, also worked as servants to Kulottunga I.

The devaradiyars were female slaves of the temples. As such, religion played a prominent role in their lives. Apart from the devaradiyar, the ***Matha Adimaigal*** were engaged in the cultivation of lands which belonged to the Mathas. Both, male and female slaves tended cattle, did carpentry, maintained flower gardens and cultivated lands attached to temples. They had to conduct festivals also.

(iv) The Dowry System

Dowry system, as elsewhere in India, was prevalent in the Tamil society during the medieval period. The process of sanskritization also encouraged the dowry practice among non-Brahmin communities. During the Chola period, woman belonging to royal and rich families had a share as ***Sridhana*** in their ancestral property. In respect of girls belonging to the rich and middle classes, the lands were given as dowries on the occasion of marriage. The dowry settled on a girl was not, however, to be spent away by the husband as he liked.

The practice of ***Sridhana*** was encouraged by the chiefs, Viceroys and wealthy classes of medieval Tamil society. But it was not practiced among the poor. An inscription of Rajakesarivarman (evidently Raja Raja I) dated in the 3rd year of the king, records the gifts of a village Iladaippadi Kodungalur as a Sridhan by the father of Keni Nangai on the occasion of her marriage with a Bana chief named Vanakovaraiyan Tongal Maravar alias Mummudi Sonakovaraiyan. Even the gifts of controlling some villages were transferred to the groom as a means of dowry. Besides gold, money, land, clothes and other related items, dowry was also given in the form of women servants (slaves). As an instance an inscription A.D.1208 refers to a certain person named Vayiradarayan received from his wives some slaves who were said to have formed part of the dowry of his wives. Further, the records says that with the consent of his wives, he sold 36 of them to a local temple. A Chola inscription speaks of dowry as an economic cause for the development of devadasi system. At times of dire necessity severe drought, utter poverty, economic misery and war,

Devadasis were sold out to the temples and they themselves had voluntarily joined the service only to save themselves from being destroyed by the institution of dowry. It was mostly preferred by families, having unsound economic condition to give away their girls in marriage with huge sums as dowry. By the 13th century the practice of giving bride-price also had appeared among the Brahmins.

(v) Widowhood

A woman is treated a widow on the third day after the death of her husband, when the tali is taken off from her neck. Among the Brahmins and a few other high castes, it is customary for widows to tonsure their heads and had to wear only white sarees and also bring the end of their sarees over their tonsured heads and not to marry a second time. They were forbidden from wearing any ornaments and had very severe restrictions to food also. Widows had to lead a life of misery, or accept death by either by a ritual suicide or by over austerity. The widowhood for woman was one of seclusion and detachment. Widow remarriage was considered a sin.

Child marriage was often performed and monogamy was the rule of the society. Divorce was not known to the people. Inter-caste marriages were discouraged.

Politically motivated diplomatic marriages were also there. A few marriages took place in the temple. Tamil royal women were married to the ruler of other provinces. Rajaraja I secured matrimonial alliance by marrying his daughter Kundavai to Vimaladitya, prince of Eastern Chalukyas. In 1022 A.D. Rajendra I married to his daughter Ammanga devi to Rajaraja Narendran, prince of the Eastern Chalukyas. (He was the son of Vimaladitya and Kuntavai) Rajendra II also gave his daughter Madhuranthaki to marry with the Eastern Chalukya king, Kulottunga I.

(vi) Contribution of Royal Women of the Imperial Cholas

The Cholas were great builders who built innumerable temples, the like of which we do not see anywhere else in India. Like the kings, the Chola queens were also famous patrons of art and architecture. They had shown great interest in the propagation of religion by constructing stone temples, endowing lands and presenting various gifts to them. Sembian

Mahadeviyar and Kundavai Pirattiyar were the prominent of the Royal ladies of the Imperial Cholas. They also took keen interest in imperial transactions and general welfare of the country. Sembian Mahadevi was a great temple builder widowed early in youth, she led a dedicated life for nearly sixty years. She devoted her unrivalled energy and enormous wealth in erecting new temples, rebuilt old brick temple in stone and enriching them with costly gifts and large endowments. Rajaraja's elder sister Kundavai was another generous contributor to temples. She made liberal endowments and gifts to the temples. She also constructed temples for Siva, Vishnu and a Jain God. Besides these two royal ladies, numerous Queens and princesses have contributed a lot for the development of art and religion. The queens by making various endowments, like granting of lands and rich gifts to various temples for the purpose of conducting daily rituals, festivals, feeding the pious and learned, promotion of education, music and dance, made the temple to play an important role in the socio-religious and cultural life of the people.

Marriage

Marriage is one of the most important institutions in the social life of any people. The marriage had a religious significance. This religious aspect is emphasised even today but it was much more of a governing idea in the Chola period.

The celebration of marriage (called Vivaham) was considered by the Tamil as a matter of primary importance. There were formerly eight different modes of conducting marriage ceremony in Hindu culture. These eight kinds of marriage could be found in vedic literature. The age of marriage is 16 for male and 12 for girl. There are stray references about the institution in the *ulas* of the Chola times. *Vaduvai* or *Manam* meant marriage. *Manavalan* was the bridegroom. After the selection of the bridegroom was over, the wedding ceremony was conducted. In general the wedding ceremony during this period included Brahminical rites. Marriage customs varied from community to community. The brahminical marriages involved elaborate rites and the most essential aspects of any Brahminical marriage were the *Saptapati* (seven steps by the bride and the bridegroom). The *Civaka Cintamani* explains that the bridegroom was taken out in procession by a beat of drum and he was received by the bride's father at his residence by pouring holy water (*Kalaca Nannir*) on the

head of the bridegroom. The bridegroom then was brought to the marriage dais and the marriage was celebrated.

Customs and Habits

Tailoring was known to them. Every temple had its own tailor. The tailor stitched the clothes for gods and goddesses. He was called Taiyyan during this period. Comb was used by the ladies. Mirror was known to them. Cosmetics were used by them. The ladies applied turmeric powder and used flowers and kumkum. Members of the royal family used costly dresses.

Food and Drink

The rich people consumed the following food-stuffs: sennel, hilly rice, tamarind rice, ghee rice, vegetable rice, green grams, pepper, gingelly, mutton, chicken and curry. The poor people consumed rice mixed with water. Kings did not consume drinks, but the people used to the drinks.

Amusements

The people of the Chola period engaged in many pastries. Among them cock-fight, hunting, wrestling, throw-ball, music, dance and drama were very important.

Dress

The people of Chola period used both cotton and silk dresses. From the existing sculptures we know the various types of dresses of the people. Women covered their breast by a piece of cloth called **Kachchai**. They also used petticoats and blouses. The ladies did not know 'thavani' (half sarees) during this period. Woman folded the saree and inserted the frills on the left side of the hip. Special type of dress was used by the soldiers.

Family

The joint family system was in vogue. Father, was the head of the family. Male children seemed to be enjoyed greater freedom in the house than the female children. Women, were not given equality of status with men,

though theoretically the importance of the house wife was conceded in Brahminical households. The importance of wife arose during ceremonies which necessitated the presence of the wife near the husband. During marriages of sons and daughters the parents had a role.

ECONOMIC CONDITIONS

In the following subsections 14.3.1 to 14.3.8 we will touch upon the topics like 14.3.1 Agriculture, Irrigation, Land Measurements, Revenue and Expenditure, Taxation, Coinage, Weights and Measurements and Trade and Commerce.

Agriculture

Agriculture was the main occupation of the country. The heart of the Chola country lay in the Kaveri delta, Kaveri delta was highly responsible for the progress of the people. The lands of the Chola period can be broadly divided into three divisions on the basis of the property rights. (i) Vellan Vagai (ii) Eleemosynary tenure (iii) service tenure. Vellan Vagai lands are enjoyed by the people who had hereditary right over the lands and were professional agriculturists. They paid tax to the state. Under eleemosynary tenure the following items of lands were brought under cultivation.

Brahmadeyam : Lands given to the Brahmins

Devadanam : Lands donated to the Siva temples

Salabhogam : Lands given to Brahmin Sivayogin

Pallichantam : Lands donated to Jain and Buddhist shrines

Madapuram : Lands given to the Mathas

During the time of Rajaraja I Brahmadeyam lands were given liberally. There were 240 Brahmadeyas in the Chola country during his reign. In some places the entire village given to the Brahmins. It was called **Ekabhoga Brahmadeya**. The above mentioned lands were mostly tax-free lands. Land given for meritorious service of public servants is called service tenure. They were **Jivitam, puram, patti, parru, bhogam, vritti** and **kani**.

Jivitham is a kind of land which were given to the officers instead of monthly salary. After the death of a particular officer it was redistributed to his wife and children.

Lands like **Puram**, **patti** and **Parru** were given mostly to the menials of the temples for their service.

Bhogam is another kind which was given to the Brahmins who performed **Archanas** or **pujas** in the Siva temples.

The lands given to the Brahmin for their teaching are called **Bharata Vritti**, **purana vritti** and **veda vritti**. The lands were granted to dance masters drummers and music masters. During the medieval Tamizhagam, agriculture was not only the main occupation, but also spinning and weaving the cotton and perhaps also silk formed an important subsidiary occupation of both men and women. The weavers played an important role in improving the economic condition of the medieval Tamil Nadu. Spinning and weaving formed a major industry which occupied a considerable number of guilds of weavers who were generally in a flourishing condition and took an active part in many local concerns. Kanchipuram was very famous in weaving the silk cloths and sarees. The monarchy also gave special privileges to these weavers. In the field of industries handloom industry, metal work and jewellery occupied a prominent place under the Cholas.

Irrigation

The Chola kings took a series of successful steps for the improvement of irrigation. They constructed many water reservoirs like the Viranarayananeri, Chola pereri, Gangavadiyaponneri, Cholagangam, Sembiam Mahadevi eri etc. The Chola gangam near Gangai Konda Cholapuram had a channel running to 60 miles. Rivers and tanks were christened after the name of the kings. During the time of Raja Raja I Uyyakkondam and kirtiman were dug for irrigation. Mudikondan river and Virasolan river were dug during the time of Rajendra I and Vira Rajendra respectively

Land Measurements

Periodical land survey was conducted for assessment of taxes. Rajaraja I and Kulottunga I undertook large scale measurement of lands. During the time of Kulottunga III also lands were measured. The units of measurements were kuli and veli. The title of 'Ulakalanthan' was given for those who helped to measure the land during the Chola period. They used a stick to measure the lands. It was called **Ulagalanthan Kol**. It was the veritable unit of measurement during this period. They were allowed to enjoy the benefit of those lands, but had no right to sell them.

Revenue and Expenditure

Revenue

The main source of income of the state was land revenue, collected in cash or kind. The rate of the land revenue was fixed as 1/3 or 1/6 of the gross produce. For the assessment of taxes periodical surveys were conducted. As land tax constructed the bulk of the revenue, the state took care to ensure agricultural prosperity. Taxes were known as *Irai*, *Araym*, *Kadamai* and *Kudimai*. Tax free lands were known as *Iraiyili*. The other sources of income were the tolls and customs, professional tax, forests, mines etc. The fines levied by the courts and the tributes paid by the feudatories and booty obtained in war also formed a source of income of the state. Besides the regular taxes and dues occasional contributions were the king, army and navy, royal household, public works, irrigational works, benevolence, etc.

There were references about the Revenue Board i.e. Puruvuvvari Tinaikalam that existed during this period. The following members served in the board.

- (i) **Puruvuvvari Tinaikkala Nayakar** (Head of the Board)
- (ii) **Puravuvvar Tinaikkalattu Kankani** Officers-in-charge of supervising the accounts of all the villages),
- (iii) Vidaiyil Adhikari (Judicial Officer)
- (iv) Nadu Kuru Adhikari (marker of territories)

(v) Nadu vagai seyvar

Nadu kankani

Nayakam

Varippottakam (officer-in-charge of revenue record)

Varippattaka nayakam (Head of office)

Varippattaka Kanakku (checking officer)

Nattuk kanda Katchiyar.

Besides there were many officers in the court of the king Anukka-c-chevakam, Ahap-parivaram, Tirumuka-k-kanakku and ulai surralar kattiyankaran. They were given lands as **Jivita** which yielded income both in cash and kind.

Expenditure

The chief items of State expenditure were the king, his household, secretariat, armed forces, allowances to members of royal family, benevolence, etc. Besides the kings spent the state revenue towards famine relief measures. Moreover they directed a portion of the revenue for constructing temples. Renovation work was also carried out by them in an excellent manner.

Taxation

Taxation was known as vari or irai. Dandam and manrupadu were possibly fines or levy. Tax free lands were known as **iraiyili 'Taram-perranilam'** were assessed lands and those non-assessed lands were **Taramili**. The primary items of state revenue were land revenue, custom taxes, professional taxes, taxes on mineral wealth taxes on forests, spoils of war, tributes from feudatories and other sources.

Land revenue was one sixth or one third according to the fertility of the soil. Important taxes levied on various categories of people were

kusakkanam (potter) kannalakkanam (marriage) Ilakkanam (Betel nut),
Tariyirai (weavers), Sekkirai (oil mongers).

Vannarapparai (Dobhi), Porvari (war tax), Ilamputchi (Toddy droppers), Odakkudi (Boatman), Sungam (export and import taxes), Idaippattam (shepherds), Nilanir pattam (Using water from tank), Ankadipattam (shop-keepers). Uttamachola collected Iravuvvari (night tax). Severe punishments were given to tax evaders. It cannot be denied that there was malpractice and corruption during this period among the administrative officers. Towards the end of the Chola rule there was heavy taxation. People suffered a lot due to the tax burden. Some people experienced untold sorrows and sufferings.

Coinage

Gold, Silver and copper coins were in use. The chief gold coins were ***Madai*** or ***Pon*** (72 to 80 grains of weight) ***Kasu*** was a copper coin of small value. This was in practice after Kulottunga III. The coins, bear the figures of the other countries, represent the Cholas domination over other countries. The coins carry the abstract image of a monarch in standing posture, were discovered recently in Madras. These coins bear the figures of a king with the words, Sri 'Rajaraja' in Nagari script on the reverse side. The coin Anai Achchu is found in the inscriptions of Vira Rajendra Chola. The term Anai Achchu clearly shows that the coins bore it a figure of elephant.

Weights and Measurements

The useful information which we get from inscriptions is the weights and measures. Grain such as paddy, rice, pulse and liquids such as ghee, oil and curds were sold by measures. The Nali, the kuruni and the padakku are often mentioned in the inscriptions. The weights **Marakkal** and **Thiruvanikkal** are mentioned in some inscriptions. Value of these measures with reference to others that were current in Chola times is as follows:

(i) **Liquidated grain measures.**

5 sevidu - 1 alakku

2 Alakku	-	1 ulakku
2 Ulakku	-	1 uri
2 uri	-	1 Nali
8 Nali	-	1 Kuruni
2 Kuruni	-	1 Padakku
2 Padakku	-	1 Tuni
3 Tuni	-	1 kalam

(ii) Cubic measures

3 Kani	-	1 Ma
3 Ma	-	1 Kuruni
2 Kuruni	-	1 manjadi
10 manjadi	-	1 kalanju

(iii) Linear Measures

8 torai	-	1 viral
(rice corn)		
12 viral	-	1 Jan
2 Jan	-	1 mulam

(iv) The day and year calculation

7 ½ Nalikai	-	1 samam
8 samam	-	1 day

7 days	-	1 week
15 days	-	1 pakkam
2 pakkam	-	1 month
6 months	-	1 Ayanam
2 Ayanam	-	1 year

Trade and Commerce

The internal and external trade also flourished during the period through various organisation, like trade guilds in that process during the Chola rule. During the period of the Cholas, there existed a market in a **Brahmadeya** village in Tirumayam in 873 A.D. Markets functioned in many **Nagarams** which were villages mostly inhabited by merchant communities.

In the economic development of a country market played an important role in the medieval Tamil Nadu. Carts were used to transport the goods. The internal commerce in those days depended mainly on roads, and the roads were on the whole well maintained by the government and the local sabhas. Barter system was followed during the Chola period. Manigrammattar and Nagarattar were well known traders

The Chola Mandalam i.e., coromandel was a busy coast frequented by ships from China and Arabia, Mamallapuram, Saliyur, Korkai, Quilon etc., were important ports. Brisk trade was going on between the Chola kingdom and the neighbouring countries, Chan.Ju-Kwa refers to the trade of pearls, elephants, cardamom, cotton textiles etc., pepper, perfume, textiles, drugs, ivory, coral, pearl, etc. were chief among the exports. Horses were imported from the Arabian peninsula. According to Benjamin of Tudela, the ships entering the Chola ports were required to pay tolls. All sorts of protections were given by the state to those ships and their cargo Kulottunga I was known as Sungamtavirtta Chola in the history of Tamil Nadu.

The Cholas had trade relations with foreign countries like Persia, Burma, Java, Sumatra, Ceylon and Maldiv Islands. Thus, brisk trade existed in the Chola country.

LITERATURE

The Chola period was the most brilliant and creative period in Tamil literature. Moreover it was a golden age in Tamil literature. Great giants like Kambar, Tiruttakkatevar, Pugalandi, Ottakkuttar, Pattinattar and others lived during this period.

Epics

The five great epics are Silappathikaram, Manimekalai, Valaiyapathi, Kundalakesi and Sivakasindamani. The first two great epics, belonged to the Sangam Age. The third one is Valaiyapathi. The author of the epic is not known. It is a Jain literature. It contains 65 verses. The author of Kundalakesi is Nathakuttanar. It is a Buddhist literature. It vehemently attacks other religions. The Sivakasindamani of Tiruttakkatevar is an epic poems of high quality an erratic piece' composed by a Jain monk. The force and fortitude of love finds an encyclopedic expression in the 12580 lines of Tiruttakkatevar. Love is omniscient, not an "object intercourse between tyrants and "slaves", but is visible.

Poets

Jayankondar was the court poet of Kulottunga I. He wrote Kalingattupparani. It is an excellent war poem, "a war and peace in versa. It is a parani type of literature in rhythmic and heroic metres. This poem is a eulogy of Kulottunga I describes in hyperbolic terms the second Kalinga war.

Sekkilar was the author of Periyapuranam or Thiruttondapuram. It is a Saivite hagcology written in the period of Kulottunga I, was the result of a religious reaction in the reputation of Chintamani. It is a religious literature of incomparable variety and quality. It is proudest literary achievement of the Tamils.

Ottakkuttar was versatile poet, author of the “Muvarula” (Three Ulas), **Kulottunga Cholan Pillaittamil, Takkayagaparani** and the **Uttara Ramayana**. He wrote the three Ulas, on the three Chola kings, Kulottunga II, Rajaraja II and Vikrama Chola. He was the poet laureate in the courts of these three kings. He was the contemporary of Kamban.

Puhaleudi was the contemporary of Kamban. He was born in Kalathur. His Nalavenba is a marvellous poem dealing with the love story of Nala and Damayanthi of epic fame. Noted for its metrical and verbal felicity the Nalavenba is the most melodious work, comparable only to the Sakuntala of Kalidasa.

In the Middle period we hear of an Avvai, the author of the Attisudi, Konrai-vendan and other little didactic works intended for edification of children but useful to many adults also. This Avvai, bore her name of her more illustrious predecessor-namesake. These didactic places reveal the range of Tamilian moral code.

The unique collection of the Saiva literature note the Tirumuraisis unexcelled in the theological literature of India. Nambi had beautifully arranged the Saiva centes as the form of ten books.

1,2,3 Tirugnana Sambandar - Tevaram

4,5,6 Tirunavukkarasar - Tevaram

7 Sundarar Tevaram

8 Manikkavasakar's Tiruvasakam

9 Tiruvisaippa of nine Adigars

10 Tirumadiram of Tirumular

At the request of the Chola king, Nambi compiled all the hymns into one and made the same as the eleventh Tirumurai, Periyapuram of Sekkilar became the twelfth Tirumurai. Unique collection of the Vaishnava literature into Prabandam by Nathamuni is unexcelled in the theological literature of India. Kalladanar wrote Kalladam. It belongs to the Imperial Chola period.

It describes the divine sports of Siva. Kachiyapa Sivachariyar was the author of Kandapurānam.

Other works

The Tiruvilaiyadal purānam of Paranjothi and Perumbarruppiyur Nambi depict the mythological stories of the sixty four divine sports of Lord Siva.

Among other works of the type are Sekkilar Nayanar Purānam of Umapati Sivachariyar, Tirumuraikanda Purānam on Nambi Andar Nambi etc.

Poyyamoli Pulavar was another distinguished poet, author of Tanjaivanan Kovai.

The Perungadai or Udayanan Kadai of Kongu velir is among the “literary classics of the Tamil world”.

Works on Grammar

The Jains and the Buddhists took to writing on grammar and prosody, Buddhmitra’s “Viracholiyam” written in the day of Vira Rajendra whose name the work bears introduces Sanskrit norms into Tamil grammar and is a pioneer followed devoutly by grammarians like Senavaraiyar, Isanadesigar and Sivagnana munivar.

A number of minor grammatical works were composed during this period. The Purapporulvenbamalai by Iyanariyanor a Jain text, an Aham grammar called Ahapporul Vilakkam by Narkavirajanambi, a minor standard work on figures of speech and rhetoric by Dandi bearing the name of his Sanskrit composer, the Vondattiyal and Vachanandimalai are the more famous works on grammar produced in the medieval period.

Yapparungalam an elaborate and complicated work on poetics and prosody was written by Amitasagaranar. The larger part of it, is called Yapparungalakkarigai. It was written by Gunasagara.

Dandiyalangaram, Nemindam of Gunavirapandita and Nannul of Pavanandi are the other famous works. Pingalandai and Chudamani are lexicons (Nigandus).

Commentaries

Illampuranar, Senavariyar and Perasiriyar wrote commentaries on Tolkappiyam. Adiyarkkunallar on Silappathikaram and Parimelalagar on Tirukkural and Paripadal produced their commentaries.

Sanskrit works

The original Acharyas wrote in Sanskrit. Among the works in Sanskrit, are those of St. Ramanuja, the Rig veda Bhasya of Venkata Madhava, Mukuntamala of Kulasekaran Alwar.

Philosophy

The religious and mundane philosophy of Meykandar, Sri Ramanuja and Pattinattar are the most famous products of the age. St. Ramanuja's philosophy of Visistadvaita had already been exemplified.

Meykandar was the author of Sivagnanabodham which belongs to an earlier period. It is an exposition of Saiva Siddhanta concept of Pati-pasu-pasa. Other works on the subjects are the Sivagnana Sittiyar of Arunandi, Sivaprakasam of Umapati Sivachariyas, Urmaivilakkam of Manivasagam Gadandar, etc.

RELIGION

The part played by Tamizhagam in the history of Indian religion was substantially great. The serene atmosphere created by the Alvars and Nayanmars in the early middle ages enabled the growth of a much more complicated religious philosophy under Kumarila, Sankara, Ramanuja, Madhava and others. Nambi Andar Nambi and Nathamuni codified the Saiva and Vaishnava literature in the Chola period has been called as "the silver age of South Indian Saivism and Vaishnavism."

Saivism

Saivism is considered as the oldest religion in Tamil Nadu. Saivism has adorned Siva as its sole God. Moreover it considers Siva as the supreme

God. Siva was worshipped both in the human and linga forms. It was considered as the God of fertility.

(i) Nayanmars

The Nayanmars rendered remarkable service to Saivism. Really they were great men. So, they were defied by the people of Tamizhagam. As a result their images were set up and worshipped almost in every Siva temple of the Chola period. These Nayanmars are found in miniature sculpture in those Siva temple. In addition to this bronze images were set up and were taken in procession during festival days. Many festivals were conducted in the name of Nayanmars. Several Madams were established in the name of Nayanmars. Such Madams were at Tiruvadigai, Kanchi and Valivalam. To put it a nutshell the principles of Saivism were spread to the common people in many ways in the length and breadth of Tamilaham.

(ii) Temple and Religion

Great importance was given to fine arts. Saivism spread through dance and drama. The kings and queens did a lot of religion through temples, The Cholas constructed the temples, according to the **Agamas**. The temples provided job opportunities to people. The Cholas constructed big temples in their capitals. Along with other people, the Kings and queens gave liberal donations to the religious activities in the temples. The Chola king received Diksa from the Rajaguru and became Sivanadiyars. Samasiva, Sarvasiva Pandita and Somesvara were the Raja gurus of Rajaraja I, Rajendra I and Kulottunga III respectively.

The Chola kings utilised their plundered wealth for the construction of new temples and renovation of old temples. For instance, Aditya took an expedition against kongu country and utilised the wealth for gilding the roof of Nataraja shrine at Chidambaram. Rajaraja also gave the plundered things to the Siva temples. Vikrama Chola utilised the booty for the renovation of Chidambaram temple.

During this period the Mathas took active steps for the spread of Saivism and Vaishnavism. Hinduism spread to other countries by the efforts of Rajaraja I.

The Chola king carved out their own sculpture by the side of Siva Linga by folding their arms as a mark of reverence. Such fine sculptures are sufficiently found in large scale in many temples. The following are very important among them.

1. Gomuktisvara temple at Tiruvaduturai by Parantaka.
2. Rajaraja I's Sivayogisvara temple at Tiruvidanallur.
3. Kolarama temple at Kolar by Rajendra I.
4. Kulotunga's Perungalur temple at Alangudi.
5. Rajaraja III's Agastisvaram temple at Muniyar.

Many festivals like Nitya puja, Nithya puja and Kamyapuja were conducted during this period.

Vaishnavism

The successor of the Alvars were the Acharyas. They were the founder of Shri Vaishnavism. We do not know, when the schism in Hinduism into Saivism and Vaishnavism took place. The Sangam literature makes reference to the cult of Siva and Vishnu. Under the Alvars and Nayanmars these two sects got firmly enmeshed in Tamil society.

The Acharyas nurtured Vaishnavism into a powerful sect. A complicated system of philosophy was cultivated, of which Visistadvaida of St. Ramanuja is most famous. Among the predecessors of Acharya Ramanuja was Nathamuni.

Nathamuni lives and preached at Srirangam. His Nyayatattva is an exposition of Visistadvaida philosophy. The school established by him came to be known as Sri Vaishnavism.

According to Vaishnava philosophy Lord Vishnu was adored and worshipped by the Vaishnavites faithfully. After Nathamuni, Uyyakkondar became prominent in Vaishnavite, Philosophy. After the demise of

Uyyakkondar, Manakkalnambi, Alavandar and others followed his foot steps and promoted Vaishnavism in an excellent way.

St. Ramanuja

The period of Acharya Ramanuja (c.A.D.1017-1137) is an unsettled and much debated question. Historians have made him the contemporary of the Chola kings, Adhirajendra to Kulottunga II (1070-1150).

Acharya Ramanuja was a Brahmana by birth. He was brought up at Kanchi. His popularity along with his cult probably forced the so called “Krimikanta” to prosecute him and the followers. He went to Dvarasamudra and converted the Hoysala King. Sometimes later when affairs came to normal conditions in the Chola country he returned back.

Ramanuja's versatile works on theology are 1. Vedantasava, 2.Vedatasangvaha, 3.Vedantadipa and 4. Bhasyas on the Bhagavat Gita and the Upanishads (Bhasyas – commentaries).

Ramanuja's philosophy is known as Visistadvaida or qualified monism. Bhakthi yoga is better than any other yoga and salvation through Prapti is more reliable.

Vadakalai Vs. Thenkalai

There are two divisions in the Sri Vaishnavism. They are called Vadakalai (Northern wing) and Thenkalai (southern wing). The struggle between them is most acute over in contemporary times at Vaishnava centres like Kanchi.

The Thenkalai first believe in the authenticity of the Tamil prabandams and the Vadakalai in Sanskrit vedas while the latter insist on karma for attainment of salvation, the former believe in spontaneous liberation by grace of God. This is known respectively as Markada Nyaya (the young one clinging to the monkey) and Marjala Nyaya (the cat carrying its young one).

The eight syllabled mantra (OM NA MO NA RA YA NA YA) can be taught to all irrespective of caste according to the Thenkalai, while the Vadakalai's guard to mantra for recital of Brahmana only.

Kanchi is the headquarters of the Vadakalai. Srirangam is the headquarters of the Thenkalai.

The above two groups distinguish themselves by wearing different types of Tirunamam.

Jainism and Buddhism

The general religious atmosphere of the age was very serene. Though Buddhism and Jainism were unpopular and they did not disappear altogether. The author of Sivakasindamani was a Jain. Tax free lands, Pallichandam were donated to Jain temple. Rajaraja I aided the construction of the Chudamamani Vihara at Nagapatnam. The Chola kings were generally noted for their spirit of tolerance. Maths of various sects acted as centres of education and charity. "The temple and the Math were the two great gift of medieval Hinduism to southern India, says Prof. K.A.N.Sastri.

The Jainapathi at Karathai was renamed as Vira Rajendra Perumpalli. The Kuhar Perumpalli was called after the name of Kulottunga I. Moreover, Kulottunga III built Many Pallis at Kanchi.

It is mentioned in many inscriptions that the Cholas gave liberal donations to Jaina Pallis.

Chan-Ju-kwa a chinese pilgrime also mentions about the staying of the Buddhist Bikshus in the Chola country. He also mentions the conversion of a Chola prince to Buddhism. In short the Chola kings were tolerant towards other religions. Even the Chola queen followed the footsteps of their husbands in very many ways.

ART AND ARCHITECTURE

Till the end of the rich Pallava heritage was passed on to the Cholas under whom, the temple architecture and distinctive phase. During the Chola

period magnificent temples were constructed, in which sculptures were carved out with beautiful scenarios which were painted, hymns were sung and dramas were performed in the theatres.

The architecture of the Cholas may broadly be divided into three divisions.
I) Early Cholas, ii) Medieval Cholas iii) Later Medieval Cholas.

The Early Chola Temples

There are two phases of this architecture. The features of the first phase (Vijayalaya to Aditya)

1. Stone was used for the construction of the temples,
2. Garbhagraha is generally square and rarely circular,
3. Vimana, found on the square Sanctum, is in diminishing tiers.
4. Griva, Sikara and stupi are the topmost parts of the Vimana.
5. There was no separate shrines are there.
6. These temples are enclosed by a big wall (perumatil) with a gopura in front. Examples. 1.Vijayalaya cholisvaram at Narattamalai 2.Sundaresvara temple at Tirukkattalai 3.Nagesvara temple at Kumbakonam.

The Second Phase (from Parantaka I to Rajaraja I)

1. Antarala becomes a communicating passage between ***Mahamandapa*** and ***garbagraha***.
2. Kumudam is found on basement.
3. Kapotam same to be a projecting tier and
4. Lion motif disappeared.

During the time of Uttama Chola and Sembianmadevi the following temples were constructed.

1. Siva temple at Tirukkatikaval
2. Uttranadisvara temple at Kuttalam
3. Nachiyar temple at Thirunavaiyur
4. The temple at Karanthai
5. Umamahesvara temple at Thirunavaiyur
6. Abathsahayesvara temple at Adudurai
7. Kailasanatha temple at Sembiyanmadevi
8. Vridhakraishvara temple at Vridhachalam.

The Medieval Chola Temples

(Rajaraja I to Kulottunga I) Maturity of experience and high degree of excellence and perfection were reached in this period. Features:

1. Garbhagraha seems to be very big.
2. The majestic vimana reached upto 13 tiers.
3. Entrance are provided on the sides of the Mahamandapa.
4. Pillars are provided outside the sanctum.
5. Subsidiary shrines are found in large number.
6. There is a huge outer wall enclosing the entire temple.
7. However Gopura's are relatively smaller than the **Vimanas**.

One of the most remarkable (being unique for the wealth and detail of its sculpture) was the Tiruvalisvaram temple at Brahmadesam in the Tinnevely district. Its **Garbhagraha** is square.

(a) Uttara Kailasa Shrine at Tiruvadi (Tanjore district) (b) the vaidyanatha temple at Tirumalavadi (Trichinopoly district) (c) the twin temples to Siva and Vishnu at Darapuram (South Arcot district) and (d) Sivadevale at Polonnaruva (Ceylon) are some of the more notable among the many small temples of Rajaraja's reign.

The two magnificent temple at Tanjore and Gangaikonda Cholapuram shows maturity of Chola architecture. The temple at Tanjore is the largest and the tallest temple, also it is master piece constituting the high water mark of South Indian architecture. The pavilion in front – are all signed in

the centre of a spacious walled enclosure 500 feet by 250 feet, with a **Gopura** gateway in front of the east. The grand **Vimana** on a base of "square 82 feet, side and of vertical 50 feet height, the tall tapering body consisting of 13 tiers and overall the graceful demonical finial" towering to a height of nearly 200 feet over the **Garbhagraha** in the west and dominating everything in its vicinity is the most important feature. The tower is visible many miles away. A Sikhara of single stone was raised to the top way by the best engineering talent of those days. The temple has earned the reputation of being unquestionably the finest single creation of the Dravidian craftsmen".

The Latter Chola Temples

The subsequent decades after Rajendra saw the emphasis shifting from the **Vimana** to the supplementary out lying portions of the temple scheme.

The **Gopurams** came to occupy the prominent place (1) The Suriyanar temple (2) The Darasuram temple and (3)The kambhakesvara temple are examples of this group.

Chidambaram Temple

Chidambaram temple was vastly improved and beautified during the rule of Vikrama Chola. From the bulk of the revenue and other booty, he remodelled the temple. His son Kulottunga completed the work and requested Sekkilar to compose the services of the Nayanars.

Kulottunga I

Kulottunga's occupation brought cultural combination, resulted in the free fusion of new sect in the growth of Saivism. His rule witnessed the development of Saivism. Kulottunga I constructed a temple to the Sun god and the attendant planetary deities at Suryanarkoil in Tanjore district. The God is named Kulottunga Chola Marttandalayattu Suryadevar.

The temple of Airavatesvara at Darasuram (Tanjore district) a magnificent structure typical of the stage of architectural development reached in the age of Rajaraja II, is a beautiful shrine and is on pedestal conceived as a padmakosa. The sculptures there are abundant as they are pleasing. The

superstructure of the Vimana has five stores overhanging the ardhmandapa. There are also a mahamandapa and an agramandapa also there, making the temple complex a category by itself. This temple may be considered as a transition from the Imperial Chola style to the Imperial Pandya style.

The Kampaharesvara at Tribhuvanam (near Kumbakonam) was built by Kulottunga III. It has architectural and sculptural features in common with those of the Tanjore and Gangaikonda Cholapuram temples. A significant feature of the Kampahareswarar temple is the representation of Bharatanatya poses. The **Vimana** of this temple is a conical – pyramid of six tiers.

Sculpture

The significant part of Chola art is sculpture. The Silapasastra (iconography) prescribe the proportions, symbols, hair styles, colour modes of expression of Gods, demons and human beings etc. In the Chola period the “school of bronze casters excelled in the world”. Their castings were in gold, silver, bronze, copper and stone.

The Dakshinamurthi of Koranganatha temple, the Lingotpavar and Durga in Pullamangai temple, the Yogic posture of Siva and Brahma in Kadambavanesvara temple at Erumbur, Tripurantaka and Tripurasundari of Muvarkoil at Kodumbalur etc. are the most striking pieces of Chola art.

(i) Lord Nataraja

The Nataraja found in many temples including Chidambaram is a classic art. Its physical features and expressions of face and limb are idealised. It is an outstanding product of the Dravidian artist, which shines with “eternal youth and eternal light”. Lord Nataraja is found eternally in the state of anananda – tandava at Chidambaram in the Chit-Sabha or Kanaka-sabha. The five steps leading to the Sabha stand for the five syllabled mantra (Na Ma Si Va Ya). The four Vedas, eighteen Pranas and twenty-eight Agamas are represented by the pillars in the Sabha. The 96 eyes or holes in the Sabha windows indicates the 96 tattwas

(ii) Narrative Sculptures

The Avani-Kandappa Sevaram at Kilaiyur, the Amrita Ghateswara at Melakkadambur, Nageswara temple at Kumbakonam, Kampahamesvara Temple at Tribhuvanam, etc. contain narrative sculptures of high quality. They are noted for grace, modesty, vivacity, sublimity and loftiness.

Dancing Damsels

Beautiful figures of dancing damsels are carved out at Chidambaram, Tribhuvanam, Thanjavur and other places. There are 108 poses of the dancing girls on the eastern gopura of the Chidambaram temple. The Vishnu temple at Malayadippatti, Vijayalaya Cholesvaram at Narttamalai and other scenes like Mount Railsa contain the fine specimen of Chola paintings.

Music

During this period music developed into a fine art. Modulations, scales, syllable and rhetoric were known, percussion (Tor-karuvi), wind (Talak karuvi), stringed (Narambuk karuvi) and metal (Kanjak-karuvi) were in use. Twenty three pans were used in the music of the period. The fundamental notes were Sa Ri Ga Ma Pa Da Ni which are the seven music alphabets. The hymns of the Alvars and Nayanmars were regularly sung in the temples along with musical instruments.

Dance

Dance was a sophisticated and civilised art under the Cholas. Naturvans and dancing girls were appointed in the temples. Many dancing girls were transferred from one temple to another temple. Various expressions were conveyed through dancing. The mudra or hand posture depicts emotions in cryptography. The dancing girls performed beautiful dancing during the period. They were called **Patiyilar** and Talicheri pendukal during this period.

Dramas

Rajarajesvara-natakam, Rajaraja Vijayam, etc were enacted on festive occasions. The Tiruvidaimarudur inscription mentions Natakasalai (Theatre). Inscriptions refer to Ariyakuttu, Chakkaikuttu, Tamilak-kuttu, Santhi-kuttu etc. Music and dance were affiliated to drama. An actor was expected to master gestures (angika), speech (Vacika), make-up (aharya) and emotion (Sattvika).

Theatre

Various types of theatres such as rectangular (Vikrasta), square (Chaturasva) and equilateral (trysra) were known. The theatre was divided into the auditorium (rangamandola) and the stage (rangabhumi).

Check your progress

1. By about A.D. 999 the Mahasabha of _____ provided 12 pathis land as Bhatta Vritti for the teaching of Veda, grammar and other related subjects.
2. _____ a foreign traveler who visited Tamil Nadu by the end of the thirteenth century.
3. When Sundara Chola died, his wife _____ committed sati
4. _____ lands are enjoyed by the people who had hereditary right over the lands and were professional agriculturists.
5. The successor of the Alvar were called _____.
6. _____ and _____ are the two divisions in the Sri Vaishnavism.
7. Write an essay about the social and economic condition of the Imperial Cholas.
8. Explain the development of literature and Education under the Imperial Cholas.
9. Trace the religious developments under the Imperial Cholas.

10. Assess the Contribution of the Imperial Cholas to Art and Architecture.

Summary

The caste system had become absolutely rigid. Slavery was known and practised. Many kinds of slaves existed. In the Chola period devadasi system, Sati and slavery were important social evils in the Tamil society. Agriculture was not only the main occupation but also spinning and weaving were important occupation of the people. The Cholas had trade relations with foreign countries. The Chola kings were tolerant towards other religions.

The Cholas built numberless stone temples throughout their kingdom. Till the end of the tenth century the buildings were not very large. Temple buildings received great impetus from the conquests and the genius of Rajaraja I and his son Rajendra I. In their period Tanjore Big Temple and Gangai Konda Cholapuram were built by them respectively.

Glossary

Kundavai - Elder sister of Raja Raja I. - gave liberal endowments to the temples, constructed temples for Siva, Vishnu and a Jain God.

Nayanmar - 63 Saiva Saints

Alwar - 12 Vaishnava Saints

Devadanam - lands given to the Brahmins.

Taramili - non-assessed lands.

Answers to check your progress

1. Aniyur
2. Marcopolo
3. Vananvan Mahadevi

4. Vellan vagai
5. Acharyas
6. Vadakalai and Thenkalai
7. Refer sections 14.2.1 to 14.3.8
8. Refer sections 14.4.1 to 14.4.6
9. Refer sections 14.5.1 to 14.5.3
10. Refer sections 14.6.1 to 14.6.10

Ref;

Kundavai - <https://www.google.com/search?q=> Kundavai

Nayanmar - <https://www.google.com/search?q=> Nayanmar

Alwar - <https://www.google.com/search?q=> Alwar

Taramili - <https://www.google.com/search?q=> Taramili

BLOCK V

- Unit 15 Pandyan Empire - First and Second
- Unit 16 The Muslim Conquest of Tamil Nadu
- Unit 17 Impact of Vijayanagar rule on Administration Society and Religion

Unit 15

PANDYAN EMPIRE - FIRST AND SECOND

STRUCTURE

Overview

Learning Objectives

Introduction

First Pandyan Empire

15.2.1 Kadungon (A.D.590-620)

Arikesari Maravarman (A.D.670-710)

Koccadayan (A.D.700-730)

Maravarman Rajasimha (A.D.730-765)

Jatila Parantaka Nedunjadayan (A.D.765-815)

Srimara Srivallabha (A.D.815-862)

15.2.7 Varaguna (A.D. 862-885)

Viranarayanan (A.D.885-900)

Rajasimha II (A.D.900-920)

Vira Pandya

Second Pandyan Empire

Jatavarman Kulasekhara I (A.D.1190-1216)

Maravarman Sundara Pandya I (A.D.1216-38)

Maravarman Sundarapandyan II (A.D.1238-51)

Jatavarman Sundara Pandya (A.D.1251-68)

Maravarman Kulasekharan I(A.D.1268-1311)

Civil War

Tamil country under the Pandyas

Central Administration

Local Administration

Army

Taxation

Justice

Society

Caste System

Position of Women

Marco Polo

Overseas Commerce

Coins

Religion

Culture

Arts and Architecture

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, the career and achievements of the first and second Pandyan rulers the administration, society and culture under the Pandyas have been dealt with in detail.

LEARNING OBJECTIVES

After going through this unit you should be able to

- describe the career and achievements of the first and second Pandyan rulers
- discuss the special features of the Pandyan administration in Tamil Nadu.

INTRODUCTION

The coming of the Kalabhras put an end to the rule of the three crowned monarchs. The Kalabhras ruled for nearly three centuries and the history of this period is very obscure. Details of the history of this period were also completely out of the Political scene. However, the Pandyas in Madurai and Pallavas in Kanchi received their traditional cultures after overthrowing the Kalabhras successfully. It is not known how the Pandyas overcame the Kalabhras. The first Pandyan empire founded by Kadungon in the later part of the 6th century A.D. lasted for more than three centuries upto the rise of the Imperial Cholas. Though our knowledge of the Pandyas of the First Empire are substantial, yet their chronology is debated by scholars.

FIRST PANDYAN EMPIRE

In the following subsections 15.2.1 to 15.2.10 we will touch upon the topics like Kadungon (A.D.590-620), Arikesari Maravarman (A.D.670-710), Koccadayan (A.D.700-730), Maravarman Rajasimha (A.D.730-765), Jatila Parantaka Nedunjadayan (A.D.765-815), Srimara Srivallabha (A.D.815-

862), Varaguna (A.D. 862-885), Viranarayanan (A.D.885-900), Rajasimha II (A.D.900-920) and Vira Pandya.

Kadungon (A.D.590-620)

Kadungon was the founder and the first great ruler of the Pandyas. He freed Madurai from the clutches of Kalabhras. Velvikkudi copper plates designates him as the Kalabhra power.

Kadungon was succeeded by his son Maravarman Avani Sulmani (620-645). He was the first Pandiyan to assume the title Maravarman. Sulamani was succeeded by his son Sendan Jeyantan (645-670). He was famous for his warlike qualities and sense of justice. Sendan excavated the rock-cut cave at Malaiyadikkurichi.

Arikesari Maravarman (c.A.D.670-710)

He was the son and successor of Sendan. He was one among the greatest rulers of the first Pandyan Empire. His reign is known for the revival of saivism and the beginning of Pandyan Pallava conflict.

He was identified with the Kun Pandyan of legend and was a contemporary of Sambandar. Sundarar calls him as Ninrasir Nedumaran. According to tradition, he was a Jaina in his early days but later he was converted to Saivism by Sambandar. He is regarded as a persecutor of Jains after his conversion and according to legends, he persecuted thousands of them. His queen Mangaiyarkarasi and his minister Kulachirai was staunch Saivites and they invited Sambandar to Madurai. They were included in the list of sixty three Nayanmars. Under him, Madurai became the seat of Saivism. He was a liberal patron of things and is said to have performed the Hiranya Garbha sacrifice and the Tulabhara.

Koccadayan (c.A.D.700-730)

Kochadeyan succeeded his father Arikesari. He was also called Ranadhira.. According to Velvikkudi plates he won a victory over the Marathas at Mangalapuram. He claimed supremacy over his Chera, Chola and the Chalukya contemporaries. He was an ardent devotee of Siva. He entertained in his court St.Sundaramurthi Nayanar and Cheraman Perumal.

Maravarman Rajasimha (A.D.730-765)

Koccadayan was succeeded by his able and worthy son, Malavarman Rajasimha. The name Ter Marban is strongly attributed to him. He was the contemporary of Nandivarman II Pallavamalla. He is said to have defeated the western Ganga ruler Sripurusha and married daughter Pusundari. He performed many mahadanas or gifts.

Jatila Parantaka Nedunjadayan (A.D.765-815)

He was the son and successor of Rajasimha. He was also known as Varagunai. He was also known as Varaguna I. He was an imperialist by instinct. He was the author of the famous Velvikkudi plates and issued in his third regnal year. His inscriptions which are large in number serves authentic sources for the study of the Pandyas. He assumed titles and names like Jatila, Parantaka, Varaguna, Nedunjadayan and Maranjadayan. He successfully encountered the opposition of his enemies and inscriptions give a list of his military exploits. He was a great builder of Siva and Vishnu temples. He patronised Vaishnavism. Periyalvar and Andal were his contemporaries. He made liberal grants to temples including the temples at Tiruchendur and Ambasamudram.

Srimara Srivallabha (A.D.815-862)

He was the son and successor of Parantaka Nedunjadayan alais Varaguna I. He was one of the illustrious rulers of this dynasty. He invaded Ceylon and defeated Sena II, the Ceylonese ruler, who fled away from the battlefield. He maintained his position successfully against a counter invasion undertaken by Sena II of Ceylon. This Pandya-Ceylon conflict has been illustrated by Mahavamsa. During his reign the Pallava and Pandya conflict also reached it climax. Srivallabha achieved his great triumph at **Kudamukku** by defeating the Pallava king Nandivarman III who was aided by Gangas, Kalingas, Cholas and Magadhas. At **Vilinam** he inflicted a crushing defeat upon the Cheras, But he was however defeated by Nandivarman III at Tellaru. This Tellaru battle was the starting point of the decline of the Pandyas of the First Empire. After the death of Nandivarman III, Nirpatunga conducted a trial of strength at Arichit. Nirpatunga won the battle and recovered the lost northern territories by his predecessors.

Varaguna II (A.D.862-885)

Varaguna followed his father Srivallabha soon after becoming the king he decided to reoccupy the lost territories and to wreck vengeance upon the Pallavas. He came into conflict with Aparajitha Pallava at the battle of Srippurambiyam in 880, which is considered as a turning point in the history of Tamil Nadu. The confederate forces of the Pallava, Ganga and Chola forces were led by Aparajita, Varaguna II was crushingly defeated. This battle had far-reaching effects on the politics of Tamil Nadu. The Pandyas suffered a complete set back. It also paved way for the permanent extinction of the Pallavas and also to the rise of the Imperial Cholas. It is said that the battle of Srippurambiyam, "was a prelude to the temporary disappearance of the Pandyas and "the Pandyas never recovered from this staggering blow". The last days of this unfortunate Varaguna II is not known at seems that he was shrouded with domestic and dynastic disturbances.

Viranarayanan (A.D.885-900)

As the unfortunate Varaguna II died without sons, he was overpowered and succeeded by his younger brother Parantaka Viranarayanan. He was the author of the Dalavaypuram plates and the Sinnamannur plates enumerate his achievements. He was a patron of arts and made many endowments. He married the Chera princess Vanavan Mahadevi.

Rajasimha II (A.D.900-920)

Maravarman Rajasimha was the son of Viranarayanan by his queen Vanavan Mahadevi. He was the penultimate ruler of this dynasty. He was the doner of the valuable Sinnamanur plates credit him with many victories. But the ascendancy of the Cholas eclipsed the Pandyas. About 910 he was defeated and overthrown by the Chola King Parantaka I. The help rendered by Kassapa V of Ceylon, also proved to be futile in the battle of Velur. Rajasimha fled to Ceylon with the Pandyan royal insignia. Then he ran to the Chera country, the home of his mother. Thus, with his flight, the first Pandiyan Empire temporarily came to an end.

Vira Pandya

He was the son of Rajasimha II. Vira Pandya regained the Pandyan territories and ruled from Madurai after accepting Cholas overlordship, but he was defeated and killed by Aditya II, the son of Sundara Chola. With his death the First Pandyan Empire came to an end. After him insignificant king's ruled Madurai as subordinate chieftains upto the second half of the 13th century.

SECOND PANDYAN EMPIRE

The First Pandyan Empire which came to an end during the regime of Vira Pandya was revived in the 13th century. Under the Chola, they occupied a subordinate position and paid tribute to them. But, after the death of Kulottunga I, the Pandyas step by step and never reconciled themselves to the rule of the Cholas. The gradual disappearance of the Cholas of Kulottunga III made the Pandyas, later on, to throw off the Chola yoke and proclaimed their independence. Though, the steady growth to Pandya power was paralysed by the outbreak of a civil war in Madurai, yet the Pandya power reached its zenith during the 13th century. The installation of Jatavarman Kulasekhara I on the Pandya throne by Kulottunga III marked the beginning of the new Pandyan imperialism.

Jatavarman Kulasekhara I (A.D.1190-1216)

He was the son of Vikrama Pandya. He was installed by Kulottunga III on the Pandya throne. He remained as a feudatory to Kulottunga III. His accession brought the Pandyan civil war to an end. Before his death he nominated Maravarman Sundara Pandya as his successor.

Maravarman Sundara Pandya I (A.D.1216-1238)

He was nominated by Jatavarman Sundarapandya and the relationship between them are not known. He was the real reviver of the Pandyan kingdom. He invaded the Chola country, burnt Tanjore and Uraiyur and defeated Rajaraja III. He annexed a part of the Chola kingdom and forced Rajaraja to pay tribute. After performing the Virabishekara, he crowned himself as the king of Chola Mandalam.

By this time of Hoysala king Ballala II and his son Virapanthaga Narashima had a matrimonial alliance with the Cholas. In order to get the upper hand in Tamilnadu Ballala II and his son were willing to help Rajaraja III against the Pandyas. Realising the danger, Maravarman Sundara Pandya. Re-instated Rajaraja III, when Rajaraja III failed to submit the promised tribute, Sundara Pandya invaded the Cholas. Rajaraja was defeated by him for the second time. Sundara Pandya annexed southern Chola mandalam. He was a liberal patron of art and architecture and made endowments to temples. He is said to have nominated Jatavarman Kulasekhara II as crown Prince only to pre-decease him.

Maravarman Sundara Pandyan II (A.D.1238-51)

During his time the tripartite relations among the Pandyas the Cholas and the Hoysalas got momentum. The influence of Hoysala power also increased. His contemporary Rajendra III invaded the Pandyan kingdom and forced Sundara Pandya to pay tribute thanks to the timely intervention of the Hoysala king.

Jatavarman Sundara Pandyan I (A.D. 1251-68)

He was the great conquer and the most distinguished member of the second Pandyan Empire. Under him the empire, extended from Nellore in the north and Kanyakumari in the south “under him the Pandyan empire reached the zenith of glory both in political conquest and administrative achievements”.

His first military achievement was the defeat of the Chera king Viraravi Udaya Marthandavarman. He defeated the Hoysalas in the battle of Kannanur and killed many Hoysala commanders. His great achievement was the defeat of Rajendra III, the Chola ruler. He was compelled to pay tribute and with him the Chola empire came to an end. He acted Sendamangalam and its ruler Kadava Kopperunjinga was made subordinate. He conquered Kongu country and captured Kanchi and Nellore. The Kakatiya Ganapati and the ruler of Ceylon agreed to pay tribute. All these conquests, made him to be the ablest and the greatest monarch of the Pandyan Empire. Consequently, he assumed the titles of Emmandalamum Kondarulia and Ellam Talaiyana.

He munificently endowed the temples of Chidambaram and Srirangam. He provided golden roof to the Nataraja shrine in Chidambaram and the Ranganatha Shrine in Srirangam and assumed the title “Ponveynta Perumal”. He also performed many abhisekhas and Tulabhras. He had five co-regents. Jatavarman Virapandya and Jatavarman Vikrama Pandya, two of his co-regents, also ruled certain parts of the kingdom.

Maravarman Kulasekhara I (A.D.1268-1311)

He was the last great Pandyan ruler. He invaded and conquered Kollam (Quilon) from the Cheras and assumed the title of “Kollam Konda” Taking advantage of the internal dissension, his army led by Aryachakkaravarti invaded Ceylon. Parakramabahu, the king of Ceylon surrendered. The Pandyas brought immense booty along with a tooth relic of the Buddha. It was during his period that the venetian traveller Marco Polo and the Muslim historian Wassaf, visited the Pandyan Kingdom and left a valuable account of the political and social conditions. It seems that Maravarman Kulasekhara was assassinated by his own son.

Civil War

The murder of Kulasekhara was followed by a severe civil war among the sons which proved to be fatal to the Pandyan kingdom. Maravarman Kulasekhara had two sons namely; Sundara Pandya and Vira Pandya. Of these Sundara Pandya was his son by his queen where as Vira Pandya was also his son not by his queen but by a mistress. Kulasekhara I arranged for the succession of Vira Pandya. The infuriated and the rightful heir to the throne Sundara Pandya invaded Madurai and ascended the throne. As vira Pandya being shrewd, he challenged his brother and drove out of the country. Sundara Pandya sought the help of Mali Kafur. Taking advantage of the royal rift, Malik Kafur, the general of Ala-ud-din Khilji invaded, Madurai in 1311. Thus, the Civil war ended with a foreign invasion and paved the way for the downfall of the second Pandyan Empire. The invasion of Malik Kafur was followed by the invasion of Khusru. Ravivarman Kulasekhara Tiruvadi of Venad also invaded and conquered Tamil Nadu. Finally Ulugh Khan invaded Madurai in 1323 and paved the way for the establishment of the Sultanate of Madurai. The Pandyas, however, continued as local potentates from Tirunelveli and Tenkasi till the 16th century when their line died out.

TAMIL COUNTRY UNDER THE PANDYAS

In the following subsections 15.4.1 to 15.4.5 we will touch upon the topics like Central Administration, Local Administration, Army, Taxation and Justice.

Central Administration

The Pandyan Kingdom or Pandyamandalam stood for the land comprising the southern districts of Madurai, Ramnad, Tirunelveli and Kanyakumari. Under Jatavarman Sundara Pandyal and the empire extended from Nellore and Cudapah to Cape Comorin.

The Kingdom was divided into administrative units called mandalams. They were in turn divided into nadu, kurram, etc. All had Nadu, Kurram, Kulakkil or Eri-kil, Muttam, Valanadu etc. for their suffix like the shire and borough of Anglo-saxon England. Probably the provincial governors enjoyed local autonomy to such an extent that they even challenged the imperial taskmaster.

Local Administration

The Manur (Near Sankarankoil) inscription of Maran Sadayan contains the earliest traces of local institutions. The local bodies seem to have germinated under Pandyan patronage, which flourished so healthily under the Cholas. The local institutions were conducted on popular lines conducive to the progress of the villages and congenial for national solidarity.

Army

The four limbs of the army were elephantry, cavalry, infantry and chariot. The head of the army was padaittalaivar or Senapati. There were garrisons and outposts at strategic places in the kingdom. War like tribes like kallar and Maravar were dedicated to the profession. Heroes were remembered by hero-stones.

Taxation

The revenue department of the Pandyas was called puravu vari-tiraikkalam. Irai, pattam, kadamai, entarayam, Uludukkuli, Padikkavai, tattanpattam, inavari, idavari etc. were the various synonyms for taxes. Local officials collected the taxes. They deposited the collection in the royal treasury. All kinds of professions and commercial groups were taxed. Land-revenue was the principal source of income, in addition to royalty from pearl-fishing and port taxes. Vaykkalpattam was the irrigation tax. Other taxes mentioned in the inscriptions are; (1) Achu-vari (2)Kariyavaracci, (3)Vettipattam, (4)Panjupili, (5)Sandiviggirahappem, (6)Vasalpem (7)Ilani neypem, (8)Tari-irai (9)Sekkirai (10)Pasipattam. Wassaf refers to taxes collected from courtesans attached to temples. Remission of taxes on festive occasions like the king's coronation were ordered.

The periodic land surveys are indicated by reference to scales like Sundara Pandyankol and Vira **Pandyankol**, **Kuli**, **Ma** and **Veli** were the units of measurements. Frequent disputes arising out of claim to fishing right or irrigation right were settled by the government.

Justice

Scanty information is available regarding the function of regular judiciary. There are ample references to individual cases like dispute over possession of a water-reservoir, the right to fishing in a tank, right to blow conches in temples etc. Such cases were settled by village bodies. Such officers were known as nyayatar. Unsettled and Chronic cases alone were taken to the royal court.

SOCIETY

The early pandyan society, contemporaneous with the Pallavas and Cholas was in no way markedly contrasted in its outlook, structure, formation and function. The later Pandyan society exhibits a transition from the early medieval Tamil Society.

Caste System

Caste was an important factor in the day-to-day problems of the society. Many communities existed during this period. Among them the Brahmanas and Vaisyas mostly settled in river valleys. Many Agraharams were established. After the Muslim invasion, the serene atmosphere of Agraharams were polluted.

There was conglomeration of the caste groups, each fighting with one another for caste rights and social privileges. The valangai and idangai sects were engaged in perpetual conflicts to find a place for their communities in the four-fold social ladder and avoid plunging into the pit of untouchability. During this period, caste became rigid and all the evils of the system multiplied. The untouchables and unapproachables were treated as a curse on the society.

Position of Women

Women were the ornament of the society. They had respectable position in the society. In the later Pandyan period, a lady sat on the council of Nyayattar. Sati was popular among the royal families. Prostitution was condemned. The Devadasis, literally meaning the 'servants of god' were employed in temples to dance, sing and act before the Gods. But, they degenerated into harlots from whom taxes were collected. The temples which were the centres of worship, seat of learning and abode of the arts also connected a social evil with a house of veneration is meaningless.

Marco-Polo

Marco-Polo was the prince among the medieval travellers. He presents a spot-study of the Pandyan society. He refers to the people as going naked including the King. There were no tailors. Even soldiers went naked to the battle field. Cow was a sacred animal and no one ate beef. Houses were smeared with cowdung. Prisoners were permitted to kill themselves before their favourite deity as a religious rite. Debtor was given severe punishment for his failure to repay the amount. The belief of the people in astrology, sorcery and magic are noted by him. Pearl-fishing is described in a picturesque way. Some information given by Marco-Polo are unbelievable

and false statements (For eg. people went on naked). But for such isolated defects, Marco-Polo is an authority on medieval social history.

Overseas Commerce

The overseas commerce flourished in a better and fitting manner during this period. The foreign accounts of a galaxy of travellers give an excellent prop into the commercial activities of the age.

Kayal was the famous centre of horse and pearl trade. The earlier enthusiasm of the Tamils in trade was waning and vanishing.

Coins

From various inscriptions we get information regarding trade guilds. These bodies paved the way for internal trade. The medium of exchange in all commercial transactions was gold. Kalanju and Kanam were units of gold measures. Other units were tulam, palam, etc. A large number of Pandyan coins have been discovered and are found mentioned in inscriptions. A double carp on the obverse with an inscription is the common type of Pandyan coins. The coins of Srimara, Srivallabha, Maravarman Sundara Pandya I, Jatavarman Sundara Pandya I and Jatavarman Vira Pandya were known as Avanibha-Sekara Kolaki, Sonadu Konda, Ellamtalaiyan and Valal Vali Tiruandan Kulikai respectively. Some of the varieties of the coins listed by historians are; Achchu, Anai-achchu, Kasu or sempon kasu, Panam, Palan, Draham, Kanam, Padu kulagai panam, Anrada narpadu kasu, Palam soliyakkasu, Palamudal anai achchu.

RELIGION

The religious condition of the Pandyas is richly available from the various sources of the period. Particularly the soul-stirring and solace giving hymns of Andal and the heart breaking accounts of Gangadevi's Madhuravijayam are considered as rich products of religion of those days. Many among the Alvars and Nayanmars hailed from the far south. Among the Nayanmars, Nairasir Nedumaran (Arikesari Maravarman), Kulachirai (Arikesari's minister) and Mangaiyarkkarasi are noted figures. It was at the request of Mangaiyarkkarasi that Saint Tirugnanasambandar went to Madurai and put an end to the Jain dominance. Kun Pandya is said to

have persecuted thousands of Jains. Saint Manickavasagar was a great Saivite mystic. He was the author of Tiruvachagam. Among the Alvars Madhurakavi, Nammalvar, Periyalvar and Kodai hailed from the Pandya country. Periyalvar was the guru to Srimara Srivallabha. His Tiruppallandu and the Tiruppavai of Andal are the most sublime among the religious literatures of India.

In later days, there were some sectarian conflicts among the various creeds. Added to this the Muslims worsened the situation by confiscating the devadana and brahmadeya lands. Anyhow, relief came through Kumara Kampana.

During this period mutts of the various sects continued to encourage arts and education. Tiruppattur, Tirupparankundram, Tirunelveli, Madurai, Tirupati, Srirangam, Kanchi, etc. were the centres of Hindu mutts. At Alagarkoil, the Tirunadudaiyar mutt flourished. They were the centres of charity and the seats of intellectual pursuits like the medieval abbeys and monasteries in Europe.

CULTURE

The Pandyas were great patrons of art and architecture. This is clearly indicated and vindicated by their soaring gopuras and sonorous mandapas in the plains of Tamizhagam.

Arts and Architecture

The earliest cave temples of the Pandyas are found at Pillaiyarpatti, Malaiyidaikurichi, Anaimalai and Aivarmalai. Some caves are found in Tirumayam, Tiruchendur, Kunrakkal, Tirumalaipuram, Sittannavasal and Kalugumalai.

The Vettuvan Koil of Kalugumalai is modelled on the Pallava ratha type and lodges the finest specimen of Pandyan sculpture. The Tirupparankunram caves are hidden behind the outer-structure of later day temple of Subramanya. The Vishnu, Durga and Ganesa Caves are not able among them. Some of the pieces of Pandyan sculpture are found here. According to Hermann Goetz, "the period witnessed a renaissance of

sculpture as at Tirupparankunram near Madurai and Narthamalai in Ramnad district”.

The Sittannnavasal monuments contain the best specimen of Tamil mural paintings assigned to the Pandyas now and some time ago to the Pallavas.

“The Pandyan was period characterised by the development of the great gateways, with a lower storey of stone and super-structure of brick, covered with brick stucco images plastered and painted. They have the aspect of varitable sky-scrapers and completely dwarf the main shrine”, says Percy Brown. Best products of Pandyan gopuras are found in the great temples at Madurai, Chidambaram, Kumbakonam, Jambukesavaram, Tiruvannamalai, Srivaikuntam, Srirangam, etc. During this periods along with **Gopuras** the outer **Prakaras** and **Mandapas** were also developed. The tall and multi-faceted Pandyan pillars are adorned with a thick ornamentation of animal forms, columns, and figures of rampant horses and leographs.

According to A.L.Basham, the zenith of Pandyan architecture are the Meenakshi Temple at Madurai and the Sri Ranganatha Temple at Srirangam. The former was a great wonder of Tamil art traditions, destroyed by the Muslim vandals and rebuilt by the Nayaks of Madurai. The Sri Ranganatha Temple at Srirangam with six inner walls in concentric square is a grand product of Dravidian workmanship. Thus architecture reached its culmination under the Pandyas.

Many structural temples were built during this period. The Vatapatrasayi temple at Srivilliputtur, Varagunisvara temple at Radhapuram, Siva temple at Ambasamudram, Tiruttalivara temple at Tiruppattur, Vijayanarayana temple at Nanguneri, Tiruvalluvar temple, Erichchaudaiyar, Lakshminarayana temple at Sinnamannur, Tirunarayana temple at Attur etc. are few among them. During this period the Vishnu temple at Alagarkoil (near Madurai), the Kudal Alagar Temple at Madurai were renovated.

Some of the best products of later Pandyas are the Nellaiyapper Temple at Tirunelveli and the temples at Tenkasi and Courtralam. It is true the South Indian architecture reached its watermark under the Pandyas.

Check your progress

1. _____ was the founder and the first great ruler of the Pandyas.
2. Vira Pandya was defeated by _____ the son of Sundara Chola
3. Malik Kafur, the general of Ala-ud-din Khilji invaded Madurai in _____
4. _____ invaded Madurai in 1323 and paved way for the establishment of the Sultanate of Madurai.

Summary

Thus the age of the Pandyan Kingdom between its restoration after the Kalabhra occupation and the fall of Madurai before Parantaka's army from the beginning of the 7th century to the beginning of the 10th century is called the age of the First Empire of the Pandyas. They were the first real rulers probably to have extensive territories in the history of Tamil Nadu as much as we had not come across any other during pre-Sangam, Sangam and Post Sangam periods. As the Cholas lost their power after the death of Kulottunga, the power of the Pandyas revived.

Glossary

Pon Veyntha Perumal : Jatavarman Sundara Pandyan provided golden roofs to the Nataraja shrine at Srirangam and assumed this title.

Answers to check your progress

- | | |
|-------------|---------------|
| 1. Kodungon | 2. Aditya II |
| 3. 1371 | 4. Ulugh Khan |

Ref;

Kodungon - <https://www.google.com/search?q=> Kodungon

Nataraja - <https://www.google.com/search?q=> Nataraja

Unit 16

THE MUSLIM CONQUEST OF TAMIL NADU

STRUCTURE

Overview

Learning Objectives

Introduction

The Muslim Conquest of Tamil Nadu

Malik Kafur's Malabar Expedition

Khusrukhan

Tughlak Expedition

Summary

Glossary

Answers to check your progress

OVERVIEW

In this unit, Malik Kafur's Malabar expedition, Khusru Khan's expedition, Tughlaq expedition to Malabar have been dealt with in detail.

LEARNING OBJECTIVES

After reading this unit you should be able to

- explain the Muslim conquest of Tamil Nadu
- discuss the expeditions of Malik Kafur, Khusru Khan and Tughlaq

INTRODUCTION

The Arab conquest of Sind by Muhammad-bin Kasim in 712 A.D. proved to be a “triumph without results”. He was the first Muslim to carry the arms of Islam into India. As he attacked Sind from the wrong quarter, the impact of his conquest was confined to the Sindh. Two hundred and eighty five years later, ‘Mahmud of Ghazni came to India and made 17 conquests for the purpose of plundering the wealth of the Hindus and their temples. His plundering and iconoclastic activities did not produce any result. But, the first Muslim invader who actually established the empire was Mahmud of Ghor. He stands at a higher place than that of Mahmud of Ghazni. After the battles of Tarain, he consolidated his conquest and was succeeded by his slave general Ibak. It was he, who first assumed the title of Sultan and founded the Delhi Sultanate in 1206. A.D. The Delhi sultanate consisted of five dynasties: (1)Slave dynasty (1206-1290); (2)Khilji dynasty (1290-1320); (3)Tughlaq dynasty (1320-1414); (4)Sayyid dynasty (1414-1451) and (5)Lodi dynasty (1451-1526).

THE MUSLIM CONQUEST OF TAMIL NADU

Ala-ud-din Khilji the greatest of the Khiljis was the first Muslim ruler to effect the conquest of the south. He aspired to follow the footsteps of Alexander the Great as the conqueror of the world. Instead of conquering the world, he committed himself to the conquest of the south. During his Gujarat campaign, he bought a slave for a thousand dinars and named Malik Kafur. Malik Kafur, a handsome castrate who had fascinated the sultan was sent in 1308 to the South by Ala-ud-din Khilji. He was the first Muslim to invade Tamil Nadu. Malik Kafur defeated the forces of the Yadavas of Devagiri and the Kakatiyas of Warangal. In A.D.1310, Ballala III, the Hoysala ruler, who had just invaded the Pandya kingdom also was sacked and defeated by Malik Kafur. So the only kingdom in the south left behind to be taken up was the Pandya country, popularly known as Malabar.

Malik Kafur’s Malabar Expedition

Malik Kafur’s Malabar expedition was a turning point in the history of Tamil Nadu. It was one of the romances in the history of Tamil Nadu. It put an end to the reign of the autonomous Tamils. The main objective of his

expedition was not conquest or consolidation but to plunder the wealth of Malabar. The invitation of Sundara Pandya to the Sultan, the suspected friendly alliance of Vira Pandya and Ballala III and the Pandya Civil War gave an excellent opportunity for Malik Kafur to invade Malabar. Hence Malik Kafur agreed to fish in the troubled waters.

The murder of Kulasekhara was followed by a civil war among his sons which proved to be fatal to the Pandyan kingdom. Maravarman Kulasekhara had two sons namely Sundara Pandya and Vira Pandya. Of these, Sundara Pandya was his son by his queen whereas Vira Pandya was also his son not by his queen but by a mistress. Kulasekhara arranged for the succession of Vira Pandya. The infuriated and rightful heir to the throne, Sundara Pandya, invaded Madurai, killed his father, drove his brother and ascended the throne. Vira Pandya, being shrewd, challenged his brother and drove him out of the country. Sundara Pandya sought the help of Malik Kafur. Further, Malik Kafur suspected the friendly alliances of Vira Pandya and Ballala III. Taking advantage of the royal rift, Malik Kafur invaded Madurai or Malabar in April 1311.

On 10th March 1311 Malik Kafur's army started for Malabar. After passing through Toppur the army crossed Kaveri and marched against Birdhul the capital of Vira Pandya. Vira Pandya was defeated and his wealth was looted. Vira Pandya left his capital before it fell into Muslim hands. When Malik failed to capture Vira Pandya he gave up the pursuit of the escaped prince. The frustrated Malik, directed his army towards Hindu temples for plundering. The golden Chidambaram temple was looted. The temple of Srirangam and other temples in Kannanur were also sacked. Then Malik Kafur reached Madurai in April 1311. On seeing the forces of Malik, Sundara Pandya escaped with his treasure and royal family, leaving his uncle Vikrama Pandya.

Vikrama Pandya assumed the command and attacked Malik Kafur. Though Vikrama Pandya gave a tough fight, the city and Temple of Madurai were looted. The booty consisted of 620 elephants, 2000 horses, 96,000 mounds of gold and several boxes of jewels. Ferishta says that from Madurai, Malik Kafur then raided Ramesvaram where he built a mosque, But it still remains a controversial point. On 25th April 1311, Malik Kafur returned to Delhi and was well received by the Sultan Ala-ud-din Khilji.

“The Malabar campaign was more spectacular than effective. It had no real significance in the history of Islam's expansion in south, it was par excellence a predatory raid but It still remained like Digvijaya. Though the campaign was a brilliant one, he could not secure the submission of the Pandya Princess. However the Malabar expedition left the southern Hindu states in a pretty demoralised condition.

Khusru Khan

After the murder of Malik Kafur, the second invasion the Tamil country came during the reign of Sultan Mubarak Shah. When the southern states tried to free themselves, Mubarak Shah sent his favourite general Khusru Khan into Malabar in 1314. Khusru Khan won the war and plundered all their treasures. Though Khusru Khan thought of establishing a separate kingdom, he could not achieve his goal. He returned to Delhi, murdered the Sultan and became the sultan himself.

Tughlaq Expedition

Unlike the Khiljis it was Muhammad-bin-Tuglaq who contemplated a sort of all India Sultanate. He was the first Muslim to conquer Malabar. After transferring his capital from Delhi to Daulatabad. Tughlaq attempted the successful annexation of the Tamil country. After subduing the recalcitrant chiefs, Malabar became one among the provinces of the Tughlak. Muhamad-bin-Tughlaq appointed Jalal-ud-din Hasan Shah as the governor of Malabar. When Muhammad-bin-Tughlaq was engaged in the north Indian rebellions, Jalal-ud-din taking advantage of this opportunity proclaimed his independence in Madurai and founded the Sultanate of Madurai in 1333. The Sultanate of Madurai, founded in 1332 lasted upto 1378 and suffered its tragic end at the hands of Kumara Kampana.

The Muslim conquest of Tamil Nadu was a turning point in the history of Tamil Nadu. It put an end to the rule of native Tamil kings and Tamizhagam came under the rule of the Muslim. It also arrested the cultural developments of the Tamils and heralded the mingling of Hindu-Muslim culture. Moreover the conquest of Tamil Nadu by the Muslims paved the way for the establishment of the Vijayanagar Empire in A.D.1336.

Check your progress

1. _____ was the first Muslim to carry the arms of Islam into India.
2. During his Gujarat Campaign, Ala-ud-din Khilji brought a slave for a thousand dinar and named _____
3. Mubarak Shah sent his favourite general _____ into Malabar in 1314.

Summary

The Muslim Conquest of Tamil Nadu was a turning point in the history of Tamil Nadu. To put an end to the rule of native Tamil kings and Tamilaham came under the rule of the Muslim. It arrested the cultural developments of Tamils, but also heralded the mingling of Hindu-Muslim Culture. Moreover the conquest of Tamil Nadu by the Muslim's paved the way for the establishment of the Vijayanagar Empire in A.D. 1336.

Glossary

dinar - Muslim currency

Malik Kafur - First Muslim to invade over the Tamil country.

Answers to check your progress

1. Muhammad-bin-Kasim
2. Malik Kafur
3. Khusru Khan

Ref;

dinar - <https://www.google.com/search?q=dinar>

Malik Kafur- [https://www.google.com/search?q=Malik +Kafur](https://www.google.com/search?q=Malik+Kafur)

Unit 17

IMPACT OF VIJAYANAGAR RULE ON ADMINISTRATION, SOCIETY AND RELIGION

STRUCTURE

Overview

Learning

Introduction

Impact of Vijayanagar Rule on Administration

Society

Religious condition

Summary

Glossary

Answers to check your progress

OVERVIEW

The impact of Vijayanagar rule on administration, society and religious conditions have been dealt with in detail in this unit.

LEARNING OBJECTIVES

After going through this unit you should be able to

- describe the administrative system made by the Vijayanagar ruler in Tamil Nadu.
- explain the social conditions of Tamil Nadu under Vijayanagar rule
- state the religious condition of Tamil Nadu under Vijayanagar rule.

INTRODUCTION

The advent of Vijayanagar in the third quarter of the 14th century, introduced a new style of government and administration. Among others, the avowed objective of Vijayanagar was to destroy the Madurai Sultanate. After this was achieved the Vijayanagar rulers took charge of the administration, of the conquered territories in the south while Kumara Kampana himself was their Viceroy. During the reign of Harihara II, the hold was tightened and the need to make Tamil Nadu a military colony was understood.

IMPACT OF VIJAYANAGAR RULE ON ADMINISTRATION

Administration

During the entire Sangama period (A.D.1377-1485) and during the Saluva Period (A.D.1485-1505) and before Krishnadevaraya from (A.D.1505-1520) started introducing the Nayakships. The Tamil country was then ruled as a military out post. The military elements dominated at the top replacing the older local institutions. But, the appointment of numerous Nayaks transformed the whole character of the administration.

The Nayaks were the agents of the empire. They were empowered to maintain law and order in the conquered territories to collect revenues and generally make such arrangements as would be necessary to consolidate the conquest effected by Kampana. They were not the representatives of the Tamilian population, but were agents of Telugu speaking government beyond the cultural borders of Tamil Nadu.

They could have no interest in Tamil Nadu. A semi-feudal system came into existence. The rural administration came under the power and purview of the Nayaks. The Vijayanagar undoubtedly was more interested in controlling the administration here than in preserving the ancient-native local institutions in Tamil Nadu. As a result two tiers of local government arose. They are: i) Palayams, ii) Ayagar system.

Palayams: This was perhaps invented for the first time by Viswanatha Nayaks. It became the usual feature in the southern districts from his time

onwards. During this period 72 Palayams were created. The Palayam served a military purpose in those days.

Ayagar System : In the place of the traditional form of the village administration, the Vijayanagar rulers introduced the *Ayagar System*. Under this system the village administration was entrusted with a committee of twelve members popularly known as **Ayagars**. They were **Headman, Talayari, Karnam, Purohita, Neerguntee, Jotidar, Goldsmith, Blacksmith, Carpenter, Kuyavar, Vannan and Navithan**. Among them the first three were very powerful and the king nominated them. The headman collected tax from the people and remitted to the government. He was also the village judge and magistrate. **Karnam** was in-charge of land revenue accounts and (**Karnam**) maintained a land register containing categories of land. Water sources especially for irrigation-tax assessed area of land under cultivation etc. The Nayaks divided their lands into Palayams and assigned them to subordinate chieftains known as Palayakkarans or poligars. This practice led to the growth of another type of land-based political order known as poligari system.

Divisions

The rulers of Vijayanagar divided the Tamil territories into 5 Rajyams. They were **Chandragiri Rajyam, Padaividu Rajyam, Tiruvedigai Rajyam, Chola Rajyam, and Pandya Rajyam**. The Pandyas of Tenkasi and rulers of Travancore paid tribute and enjoyed quasi-independent powers.

The **Rajyam** were sub-divided into **Valanadus** which were again divided into **Nadus**. The **Nadus** were the same as the **Kottams** or the **Kurrams**. These latter were groups or bunches of 50 villages which constituted a unit of rural administration called **Aimpadirmelagaram**.

The **Rajyams** were governed by Mahamandalesvars. They were chosen mostly among the members of the royal family. These high officials the Mahapradham and the Dandanayaka, were civil and militant officers respectively.

There were of course a host of officials like accountants, correspondents, personal servants etc. The powers of the provincial officers varied according to their status in the royal family.

Princes like Kumara Kampana and Virupana naturally enjoyed the utmost power and the other officials less. They could mint their own coins and impose additional taxes if necessary. They were quasi-feudal who held the fiefs directly from the Emperor, who according to theory was the owner of the entire land of the empire. The persons entrusted with the fraction of the lands which were called **amarams** and holders were **Amarnayaks**. So the Mahapradhan, the Amaranayaks, the Dananayakas, and the Ayagar system of village administration constituted the imperial civil and military administrative structure devised for Tamil Nadu in the Vijayanagar days. Major Nayakships : From the days of Krishnadevaraya, three major Nayakships were created in Gingee, Tanjore and Madurai and the Nayaks had the political-military powers of the Mahamandalesvar.

The Army : The Vijayanagar king had his own standing army. There was a separate department for military affairs called **Kandachara**. Under Dhandanayaka several officers performed the duties. The cavalry and elephantry were very efficient under them.

SOCIETY

For want of sufficient sources it is not easier than expected to present a comprehensive account about the social and economic life and the religious conditions in Tamil Nadu during the Vijayanagar days down to the battle of Talikota, because in the first place after Marco-Polo till 1565 A.D. there was no foreign traveler except **Ibn Batuta** who knew Tamil Nadu personally and described it. The Vijayanagar empire was established as a political necessity against the Muslim onslaught and aggressions. They safeguarded the Varnasirama Dharma of Hinduism. Hindu caste system was safeguarded and well preserved during this period.

Divisions in the Society

There were many divisions based on different castes and communities in the society during this period. They were: (i) Brahmins, (ii) Vellalas, (iii) Chettiyars, (iv) Kaikolas, (v) Maravas, (vi) Panchalas, (vii) Valangai and Idangai groups. (viii) Muslims, (ix) Christians and (x) Other Castes

(i) Brahmins: During the Vijayanagar period a large number of Telugu Brahmins settled in Tamil Nadu. The Brahmins enjoyed high status,

because they were high caste people in the society. They participated in all the activities of the society. They were well versed in Vedas, Vedagamas and Suritis and Smirits. They became priests in temples. They were given high posts in the Government offices and some were landlords in those days. Some other engaged in various trades and some served as military officers during this period. According to a Portuguese merchant, the Brahmins were very brilliant in arts and letters.

The Brahmins wore the holy thread across the body. They also wore sacred ash (Tiruneer) on their forehead. They grew long hair and used ear-ring. Some worshipped Tirumal and they were called Sri Vaishnavas. Some Brahmins worshipped both Siva and Tirumal and they were called Madhvas. There were two divisions in the Sri Vaishnava sect. They were: **Vadakalai**, and **Thenkalai**. In spite of these divisions they all worshipped their respective Gods faithfully. They were vegetarians. The Brahmins were engaged both in agriculture and industry in those days. Krishnadevaraya exempted the Brahmins from punishments even if they committed grave crimes during this period.

(ii) Vellalas : The Vellalas occupied a good position in the society next to that of the Brahmins. They were found in large numbers in the following districts: Coimbatore, Salem, North Arcot, and Tirunelveli. There were many divisions in the Vellala community. They were: Karkatha Vellala, Solia Vellala, Kodikkal Vellala, Kottai Vellala, Pandava Vellala and Sainthalai Vellala. The Vellalas did not take wine and meat in those days. Most of them were pure vegetarians. Widow remarriage was not allowed in this community.

(iii) Chetty: The Primary occupation of the Chettis or Komattis was business during this period. They showed keen interest in trade and commerce.

(iv) Kaikolas: Weaving was the main occupation of the Kaikolas during the Vijayanagar period. The Kaikolas had the title of “Mudaliyars” in those days. The Government collected taxes for their looms (Taris) during this period. The Kaikolas had separate streets in Kancheepuram, Virinjipuram and Tiruvannamalai. The Kaikolas lived in Ratha (Car) Streets in Tiruvannamalai. The Sourastras too engaged in weaving in Tamil Nadu. They led a comfortable life.

(v) Maravas : The Maravas and Kallars were attached to agriculture and economically were not sound. They lived mostly in Ramnad district. Most of the people were converted to Christianity by the Europeans later.

(vi) Panchalas : The goldsmiths, blacksmiths, sculptures, utensil makers and carpenters were the five major craftsmen (Panchalas) in the society. They wore the holy thread across the body like the Brahmins. There was mutual co-operation and co-ordination among them. Among them some were vegetarians some others were non-vegetarians. They enjoyed more privileges at Tadaividu, Gingee, Tiruvannamalai, Kancheepuram etc. It is mentioned in the accounts of the foreigners.

(vii) Valangai and Idangai Groups: The Valangai and Idangai groups were those who were non-Brahmins and were of low economic status involved agricultural operations, trade and artisan jobs rose in rebellion against the new land measurement introduced in the Vijayanagar rule in the 14th Century. In addition they often quarreled themselves on many occasions. Further these groups also undertook some temple services jointly. A great change took place only after the coming of the Telugu speaking people. The interaction with the immigrants smoothened their rebellions character.

(viii) Muslims: After the invasion of Malik Kafur, the Muslims came to Tamil Nadu and settled there permanently. Many local people were converted to Islam. The Muslims began to follow Tamil culture and civilization.

(ix) Christians: The legends connected with the martyrdom of St. Thomas assign the earliest Christian contact with Tamizhagam to the first century A.D. Many Europeans came and settled in the territories of Tamizhagam during the Vijayanagar rule. Some of them embraced our culture and civilisation. Some of the hapless Tamils converted to Christianity during the period.

(x) Other Castes: Nadars were Tamil speaking people engaged in agriculture and commerce. They were also called as 'Sanars' in those days. The Parayas, Pallas and Chakkiliyas were considered as low caste and lived in separate areas referred to as cheris. Though the people from the higher castes dominated them. Tottis engaged in village works

during the Vijayanagar period. The Srivilliputhur inscription of the 17th century refers to the revolt of the Parayas. It gives a clear picture of the struggle, between Devendra Kudumbas and Parayas. As a result of the struggle some privileges were given to Parayas. Generally they were non-vegetarians. They consumed liquor. Widow remarriage was permitted among those four castes (Parayas, Pallas, Chakkiliyars and Tottis).

Kuravas lived during this period. They were nomadic people. Uppukuravas were engaged in salt business. Other Kuravas were engaged, in basket making and mat weaving. Dombas (acrobats) also lived during the Vijayanagar period. Besides there were Odders and Irulas among the nomadic people.

Position of Women: Women were the ornament of the society. They maintained their respectable position. But they were under the control of their husbands. They were true house- wives and were engaged in household duties. Music and dance were taught to elite women from their childhood. It was a male dominated society. Certain restrictions were imposed on them. Really their condition was pitiable.

Marriage : Marriage was considered a sacred ceremony in the society. Love marriages were not encouraged in those days. Child marriage was very common. It was largely practiced by the Brahmins. **Kanyadhanam** was adopted all over Tamil Nadu. Monogamy existed during this period. It is mentioned by Edward Terry in his account. But, the rich and the higher caste people practiced polygamy. Particularly it was common among the Kaikolas, Pallas and Parayas. There was no question of divorce among the higher caste people. Divorce was prevalent among the low caste people. The marriage expenses were borne by the bridegroom. The marriage ceremony was conducted for five days i.e., it lasted for five days in the Brahmin community. Wearing of **Thali** was in practice among the people. Many ceremonies and rituals were performed during marriage.

Widows : The condition of the widows was really pitiable. They were forbidden to wear ornaments and flowers. They were permitted to wear only white sarees. In general widow remarriage, was not looked upon with favour. It is obviously mentioned by the foreigners in their accounts.

Sati: *Sati* was practiced by some women during this period. During the Vijayanagar rule it was very common. It is mentioned by the foreigners like Barbosa and Nuniz in their accounts. It continued even in the 17th century A.D. But *Sati* was not practised by the Brahmins. .

Devaradiyars: Devaradiyars meaning the servants of Gods & Goddesses were engaged for the services of temples. Their status and position were changed during the Vijayanagar period. Gradually they were induced for prostitution. Gangadevi in her famous *Maduravijayam* refers to her husband's passion for devaradiyars. Prostitution was a recognized institution later on in the land. Devaradiyars performed dances during festivals. Taxes were collected from the prostitutes. Rich awards were given to the prostitutes by the Kings.

Dress : Men wore two pieces of dresses i.e., upper and lower garments. They also wore turban on their heads. Women wore two pieces of dresses ie. Upper and lower garments which covered the entire body. Rich ladies wore colourful dresses. They also wore golden belts. They beautified their hair in various styles. They applied oil and combed their hair daily.

Ornaments : Womenfolk of this period used various types of ornaments such as necklaces, studs, ear-rings, rings, bangles etc. They used gold and silver ornaments. They also used precious stones for jewels. It is said that the ladies wore nose-studs during this period. 'Arambidi' was used by female children.

Cosmetics : The womenfolk were fond of cosmetics. They used beautiful sweet smelling flowers, sandal, akil, saffron, musk etc., Both men and women applied *kumkum* on their forehead. Men used to apply *Tiruneer* (sacred ash) and *namam* on their forehead. They also used betel leaves.

Food : Brahmins gave special care to their diet. Nuniz states that the Brahmins, Vaisyas and Jains were strict vegetarians. They had great aversion to fish, meat and egg. They even avoided garlic and onion in their day to day diet. They added rice, milk, butter, sugar, dhal and honey to their food. Coconut was used in abundance. The other communities took non-vegetarian food, goat, deer, pork, rabbit, cat, chicken, etc., were consumed by them. By and large, a large number of non-Brahmins and

depressed classes took to non-vegetarian food. But vegetarians were kept in high esteem in society.

Entertainments: The people of the Vijayanagar period spent their leisure time in entertainment. They indulged in chess i.e., **Chadurangam**. Cock-fighting was another interesting entertainment of the people. Tavernier refers to the fighting of the monkeys in his account. John Frier refers to some of the entertainment undertaken by the ladies during this period. The English people spent their time in the Fort St. George by witnessing dwelling. Besides many entertainment are mentioned by foreigners who visited the country during the Vijayanagar rule.

Judicial System : The King was the fountain of justice. He was the highest court of appeal. The highest court of justice was situated in the capital. Pradhani was the Chief Justice. In rural areas many small courts were set up. Generally the judgement was based on **Dharmasastras**. Even for small crime like theft severe punishment was given in those days. Trial by ordeal was undertaken. Punishments like torture, impaling, trampling by the elephants and confiscation of property were given for other crimes varying in accordance with the gravity of the crime. The judicial system seem to have been perfect because the King had personal touch with the lower courts.

RELIGIOUS CONDITIONS

Political instability and frequent Muslim invasion warranted the emergence of the Vijayanagar Empire to restore and revive the Hindu social order and Hindu way of life in the South.

Kumara Kampana, the son of Bukka I, liberated the Tamil country in particular and the South in general from the clutches of the Sultans of Madurai. He rebuilt the decayed temples and revived the worship in the uncared for temples.

He and his followers took pride in making liberal endowments to the various temples throughout the country. There are so many inscriptions speak of endowments being given to the temples. The idol of Lord Ranganatha was again reconsecrated in the temple at Srirangam by Gopanna, a general of

Kumara Kampana. **Madurai Talavaralaru** mentions Kumara Kampana's revival of worship at Madurai.

Political stability gave rise to a new awakening and enthusiasm among the people. They enjoyed their religious freedom and the Kings and officers of Vijayanagar empire gave equal encouragement and endowments to the different sects of religion.

Hinduism–Saivism: The Saivites constituted a large majority among the Hindu religious communities in the Vijayanagar Empire. The Saivites were classified into three smaller groups, namely **Advaiddins**, **Pasupatas** and **Vira Saivas**. The Vijayanagar rulers, from the Sangama brothers upto the commencement of Virupaksha's rule followed Pasupata Saivism and patronized Advaitam.

The **Advaiddins** were the followers of the philosophy of Sri Sankara who advocated theory of non-dualism. Sri Sankara established two monasteries: one at Sringeri and the other at Kanchi. In 1546, the Sangama brothers of Vijayanagar made grants to the monasteries.

The **Pasupatas** paid greater attention to the Saiva Agamas and the famous saint of the sect of Saivism was Kaivilas Kriyasakti. Harihara I and Bukka I were the disciples of Kriyasakti. Under this sect, Lord Virupaksha was the deity of the royal family.

The **Vira Saivas** constituted the influential religious sect in the Vijayanagar Empire. It was made popular by Basava, a minister. The Virasaivas were the staunch Saivas and they carried Lingam always with them. They rejected the authority of the Vedas. The doctrine of rebirth, objected to child marriage, approved the marriage of widows and cherished an intense aversion to Brahmins.

Vaishnavism : The Vijayanagar were very favourable for the spread of Vaishnavism in South India. Since the day of Ramanuja, the great Vaishnava philosopher and teacher, the Vaishnavites creed was gaining a large number of followers. After the death of Ramanuja, the Vaishnavites became divided into two camps, 'Vadagalai' and 'Thengalai'. Regarding their differences, the first point of issue was whether Sanskrit or Tamil was to be the medium of worship. Whether the sanskrit Vedas or the Tamil

Prabhandas were to be read for the attainment of salvation. While the 'Vadagalai' Vaishnavas preferred the Sanskrit Vedas to the Tamil Prabhandas, the 'Thengalai' Vaishnavas preferred the Tamil Prabhandas to the Sanskrit literature. Regarding the doctrine of salvation, the 'Vadagalai' school held that self effort was necessary for the salvation and the 'Thengalai' school held that self effort was not necessary as the grace of God was spontaneous and overflowing. The 'Vadagalai' school held that Goddess Lakshmi could not be considered as one different from God, for she lived in and through him. But the 'Thengalai's' school assigned her a lower position. The **Vadagalai** believed in the caste system. But the 'Thengalai' held that a man of lower order was equal to Brahman, if he was true devotee of God. Vedanta Desika, who flourished in the Tamil country in the 14th century, wanted to restore the doctrines of Ramanuja and stood as a great apostle of conservative **Orthodoxy**. He had the followers of 'Vadagalai' sect. The other party which fought against conservative orthodoxy was led by **ManavalaMamunigal**. By his effort, the 'Thengalai' school was able to command an equal number of followers with the 'Vadagalai'.

The Vijayanagar Kings and Vaishnavism: While the early Vijayanagar Kings were Saivites, the later Kings were staunch Vaishnavas with a deep devotion to God Venkatesa of Tirupati. The change of faith of the ruling sovereigns had its direct effect on the faith of the people in the empire and in particular the 16th and 17th centuries Vaishnavism spread in South India with amazing rapidity. The Saluvas were Vaishnavas, equally devoted to Narasimha of Ahobalam and Venkatesa of Tirupati. They patronized Saivism also. Under Krishnadevaraya and Sadasivaraya, Vaishnavism gained a large number of followers. Krishnadevaraya built a temple, for Lord Krishna which he carried to his capital with great renovation from the fort of Udayagiri. He also built portions of Vithalaswami temple at the capital. He bathed God Venkatesa in Tirupati with 30,000 gold pieces. He encouraged the Vaishnava literary scholars, Venkata Tatarya, an eminent Vaishnava teacher. He was greatly honoured by Krishnadevaraya. Vysa Tirtha was another eminent teacher who received patronage at the royal court of Vijayanagar. Achyutaraya made liberal grants to the Varadaraja and Ekambara temples at Kanchi. He set up the image of God Tillai Govindaraja at Chidambaram. Vaishnavism received still greater support at

the hands of the rulers of Aravidu dynasty. At every stage the Saivas opposed the spread of Vaishnavism.

Jainism : Jainism also received patronage in the Vijayanagar days. The Jains were minority and was few in number. The kings patronized Jain Pallis. A large number of Jains lived at Thirupparathikkunram, Salakkai and Vijayamangalam. The Minister of Harihara-II built a Mandapa in Jain Palli. Krishnadevaraya gave liberal donations to the Jain Palli at Tirupparuthikkunram. Even the Jain Pallis, at Nagercoil received grants from Krishnadevarayar.

Buddhism : Kanchi and Nagapattinam were the centers of Buddhism during the Vijayanagar days. Buddhism flourished in Tiruvelanthurai, Kumbakonam and Tiruvalarkoli. In those places Buddhist **viharas** were established to spread Buddhism.

Christianity: Christianity really began to spread in South India with the coming of the Portuguese. About 1533 A.D. the Paravas of the coastal region in the land were the first to be converted to Christianity. According to Father Heras, at least 20,000 were converted to Christianity in the 16th century. In the Nayak court of Madurai the Jesuit Missionary, Robert de-Nobili began a regular campaign of conversion of the Hindus of the Tamil country. But, Robert de-Nobili failed in his attempt. The Vijayanagar rulers followed a policy of tolerance towards Christianity. They permitted them to establish churches in many places like Chandragiri, Santhom etc. The arrogant attitude of the Portuguese, annoyed Ramaraya. He followed a severe policy and did not approve of the activities of the Portuguese at Santhome. In spite of this the Portuguese, the Italians and the Romans paid regular visits to the court. They enjoyed the feasts and festivities of the courts.

Islam : With the exception of invading Muslims and warring Muslims who earned the hatred of the indigenous people, the local Muslims lived a life of co-existence with the Hindus. Devaraya II entertained Muslims in his service as well as allotted them lands and erected a mosque. He placed a copy of the Koran before his throne, to command the loyalty of the Muslims. Krishnadevaraya and Ramaraya also followed the same policy.

Check your progress

1. Ayagar system was introduced by _____
2. Rajyam was governed by _____
3. Gangadevi wrote _____

Summary

Under the Pretext of preventing the onward march of Islam into the South, Vijayanagar rule was established over the Tamil country and it continued upto 1463. They gave on efficient and able administration Nayankara system and Ayagar system were introduced by the Vijayanagar rules. Under the Vijayanagar rule Hinduism was restored to its glory.

Glossary

Palayam : One of the two tiers of local government

Ayagar : The Vijayanagar rulers introduced this system - under this system the village administration was entrusted with a committee of twelve members popularly known as Ayagars

Rajyam : The Vijayanagar rulers divided the Tamil territories into 5 Rajyams - They were Chandragiri Rajyam, Padaividu Rajyam, Tiruvedigai Rajyam, Chola Rajyam and Pandya Rajyam.

Kandachara : separate department for military affairs under Vijayanagar rule.

Answers to check your progress

1. Vijayanagar rulers
2. Mahamardaleswars
3. Madura Vijayam

Ref;

Palayam - <https://www.google.com/search?q=> Palayam

Ayagar - <https://www.google.com/search?q=> Ayagar

Rajyam - <https://www.google.com/search?q=> Rajyam

Kandachara - <https://www.google.com/search?q=> Kandachara

MODEL QUESTION PAPER

Part – A

Answer any Three Questions out of Five Questions (3x3=9)

1. What is Topography?
2. Megasthenis
3. Prehistoric Period
4. Sangam Cheras
5. Army

Part – B

Answer any Three Questions out of Five Questions (3x7=21)

6. Write a note on West and Eastern Ghats
7. Explain the Archaeological Evidences
8. Discuss about the Pre and Proto Historic Cultures
9. Explain the Historical events of Chera Senguttuvan in detail
10. Elaborately discuss about the Sangam Literatures

Part – C

Answer any Four Questions out of Seven Questions (4x10=40)

11. Explain in detail about the Geographical features of Tamilnadu
12. Enumerate the history of Nayaks in detail
13. Elaborately discuss about the Pre and Proto History of India
14. Write an essay on the Sangam age Cholas
15. Discuss in detail about the Political Condition that prevailed during the Sangam Age
16. Explain the Origin and Development stages of Bhakti Movement
17. Explain the Rock Cut temples of Pallavas in detail

URKUND Plagiarism Report



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“எல்லோருக்கும் எப்போதும் கல்வி”



B.A., HISTORY - SEMESTER I

TOURISM PERSPECTIVES

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B.A HISTORY SEMESTER-I

BHYSA-11

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Professor K.Parthasarathy

Vice Chancellor

Date:03-06-2021

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I wish you the best of luck in all of your future endeavours!

(K. PARTHASARATHY)



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B.A History
Semester – I
BHYSA-11
Tourism Perspectives
Syllabus

Block I

Importance of Tourism in Modern Times - International and National - Tourism: Its Impact on International Economic Activity

Block II

Tourism and International Trade and Balance of Payments - Essentials of Tourist accommodation and catering Unit

Block III

Essentials of Travel Agency - Departments of Travel Agency and their functions

Block IV

Tour Operators (wholesaler) and Travel Agency (Retailer) Types of Contracts - Time Tables (Structures and Function, Ticketing) Costing of Tour

Block V

Tourism and National Economy

- a) Micro and Macro Aspects
- b) Quantitative Analysis of Tourism and Tourist Expenditure
- c) The value of Tourism

Books Recommended

- 1. Dr. S.N.Pruthi - Business and Government (Asia) Publishing House, Bombay
- 2. S.S.Khora - Government in Business, 1963.
- 3. Irudayam - Techniques of Export Trade
- 4. S.C.Kuchchal - Industrial Economy of India (Chapters 6 and 7)
- 5. Methew J.Kust - Foreign Enterprises in India Economic Review of World Tourism

SCHEME OF LESSONS

	Page No.
BLOCK I	
Unit 1 Importance of Tourism in Modern Times	3 - 8
Unit 2 Tourism at the International level	9 - 26
Unit 3 Tourism at the National Level	27 - 45
Unit 4 Tourism: Its Impact on International Economic Activity	46 - 53
BLOCK II	
Unit 5 Tourism and International Trade and Balance of Payments	55 - 61
Unit 6 Essentials of Tourist Accommodation	62 - 86
Unit 7 Food (or) Catering Unit	87 - 96
BLOCK III	
Unit 8 Essentials of Travel Agency	98 - 103
Unit 9 Department of Travel Agency and their functions	104 - 122
BLOCK IV	
Unit 10 Tour Operators (Wholesalers) and Travel Agency (Retailers)	124 - 134
Unit 11 Types of Contracts-Time Tables (Structure and functions, Ticketing) Costing of tour	135 - 155
BLOCK V	
Unit 12 Tourism and National Economy	157 - 163
Unit 13 Micro and Macro Aspects	164 - 185
Unit 14 Quantitative Analysis of Tourism and Tourist Expenditure	186 - 195
Unit 15 The Value of Tourism	196 - 201
URKUND Plagiarism Report	203

BLOCK-I

Introduction

In this block the importance of tourism in Modern Times, the steps taken by various organisations and Central and State Governments for the development of tourism at the national and international level and its impact on international economic activity are viewed as an activity essential to the life of nations because of its direct effects on social, cultural, educational and economic sections of societies.

Unit 1 : Explains the increased leisure, higher incomes and greatly enhanced mobility which have combined to enable more people to participate in tourism. Revolution in transport, technological progress and the emergence of a middle class with time and money to spare for recreation has led to the growth of tourism in the Modern holiday industry.

Unit 2 : Points out who are tourists? who are non-tourists? The tourist movement is found more among the developed countries and not in the case of developing countries. International organisations like World Tourism Organisation and Pacific Area Travel Associations are dealt with in this unit.

Unit 3 : Deals with the tourist activity of the residents of a country within their own country measurement of domestic tourism and India's share in world tourism. The Government of India has realised the importance of tourism in India and made a specific allocation for tourism sector from the second five year plan period onwards.

Unit 4 : Today's tourism is viewed as an economic force of major proportions in the world and its importance was exemplified in the sponsorship by the United Nations of a Conference of International Travel and Tourism held in Rome in the year 1963. The most noticeable view is that domestic tourism is more significant than international tourism for a country like India. These aspects have been dealt with in this unit.

Unit 1

IMPORTANCE OF TOURISM IN MODERN TIMES

STRUCTURE

Overview

Learning Objectives

Importance of Tourism in Modern Times

Economic Significance of Tourism

Let us sum up

Glossary

Answers to Check Your Progress

OVERVIEW

Tourism is world's largest industry next to the oil industry. The importance of tourism was highlighted by the US General Assembly and the Manila Declaration. Revolution in transport, technological progress and the emergence of a middle class and the Modern tourism, began with the invention of jet aeroplanes have been dealt with in this unit.

LEARNING OBJECTIVES

After going through this unit you should be able to

- trace the various conferences held at the international level to highlight the importance of tourism.
- assess the development of tourism that led to socio-economic progress and promoted international understanding among different countries.

- explain the revolution in transport and communication, technological progress and the emergence of a middle class and mass tourism.

IMPORTANCE OF TOURISM IN MODERN TIMES

The importance of tourism was highlighted when the US General Assembly designated 1963 as the International tourist year. It recognised that tourism is a basic and desirable human activity deserving the praise and the encouragement of all people and governments.

The so called Manila Declaration supports the view that, tourism is an activity essential to the life of nations because of its direct effects on social, cultural, educational and economic sections of societies.

The Declaration stated its conviction that the world tourism can contribute to the establishment of a new international economic order which will help to eliminate the widening economic gap between the developed and developing countries and ensure the steady acceleration of economic and social development and progress, in particular of developing countries.

Tourism is the world's largest export industry which according to WTO generated about US \$ 372.6 billion during 1995 by some 567 million tourists worldwide. In the same year travel and tourism is said to have provided direct and indirect employment for 212 million people accounting for 10.7 per cent of the global workforce. Tourism thus, provides a major contribution to foreign exchange earnings of several developing and even developed countries. In 1988, world tourism generated 12 per cent of world GNP. Domestic tourism is assumed to be nine times greater than international tourism.

Today, tourism is a major item of international trade, perhaps the biggest international business activity after oil. International tourism is the largest single item in the world's foreign trade and for some countries, it is already the most important export industry and earner of foreign exchange.

The economic gap between the rich and poor countries have widened over the past decades. To create new industries for a developing country like India is a gigantic task. The relevance of tourism in the situation is that

income from international tourism can bring the foreign exchange essential for major investments.

By appreciating other people's ways of life and institutions, tourism may create goodwill for a country. Tourists travel to participate in many events like conferences and exhibitions. Their visits also provide an opportunity to improve cooperation as well as to project an image of a country to the outside world. When tourists come into contact with other people, social exchange takes place. Tourists often carry back home with them new ideas and a new outlook on life.

Tourism has an educational significance. It has a beneficial effect which is brought about through contact between people of different races and nationalities. Tourism involves cultural exchanges and results in a cultural enrichment of those who travel as well as of those at the receiving end. The cultural factors attract tourists. Destinations endowed with architectural, historical monuments and birth places of famous people are often visited by tourists.

Culture is tourism's main attraction. Places of Cultural heritage around the world offer much that would attract tourists. The Pyramids in Egypt, the Tower of London, the Taj Mahal, and the Great Wall of China are prominent cultural sites of the world.

To bring together people of different backgrounds from different countries, tourism has a political and social significance. Domestic tourism promotes similar interaction between the people and places and contributes to that knowledge which may enhance our understanding.

ECONOMIC SIGNIFICANCE OF TOURISM

The major significance of tourism is the fact that the money earned in the place of residence is spent in places visited. The outstanding economic effect of tourism lies in the purchasing power generated in receiving areas through the expenditure of visitors who tend to spend at a much higher rate than when they are at home.

International tourist expenditure introduces an additional aspect of economic significance in different transactions through out the world.

International tourism enters into the balance of payments, accounts of individual countries and is of major significance in international trade. For countries which generate tourist traffic, it represents an import and for countries receiving tourist traffic, it represents an export. Globally, tourism constitutes a major item in world trade which is growing at a much faster rate in recent years than world trade in goods.

Tourist expenditure increases the income of the destination by an amount greater than itself. The expenditure is amplified and that is known as the multiplier. The multiplier itself is the numerical co-efficient indicating how much income will increase as a result of tourist expenditure. If the tourist expenditure is Rs.10 crores and the value of the multiplier is 1.9, the income will increase to Rs.19 crores.

Tourism is an integral part of modern life. As a force for social change, tourism has had a similar impact as the industrial revolution. In the last three decades, tourism has transformed the way the world looks and works.

The most significant development in modern tourism has been the spectacular growth of holidays abroad. In Britain also about 8 million people are holidaying abroad annually. It is chiefly due to the extraordinary development of the inclusive (package) tour which has transformed the holiday habits of millions. The motorcar too has had a big impact on holiday-making and has been responsible for the rapid growth of touring, camping and caravanning type of holiday which largely, if not entirely, ignores the traditional resort tours.

As a result, no place in the world is isolated. The realms of space have been conquered and many remote corners of the globe are now accepted holiday centres. Distance is no longer so much costly. All this has transformed not only world economics but also human life styles.

The concept of modern tourism as we understand it today is relatively new. The barriers of distance have been broken in the last two centuries, by the invention of steamship, railways, motor cars and the latest in the line, aeroplanes. Industrialisation has made the life of man easy. People get holidays from work. They are paid for the holidays every year. Several companies encourage their employees to go for a holiday once a year and

subsidise their travel. The result is a travel boom all over the world. While discussing the tourism phenomenon, the emphasis was given to both international and national tourism its meaning, components, elements and its significance

Check Your Progress

1. The US General Assembly designated 1963 as the_____year
 - a) International Tourist b) National Tourist
 - c) Visit India d) Mass Tourism
2. Modern Tourism really started in the fifties with the invention of _____
 - a) Transport b) Railway
 - c) Jet aeroplanes d) ships
3. Trace the importance of tourism in the modern times.

Let us sum up

Tourism is one of the world's biggest businesses with a turnover as large as that of the oil industry. Although travel has a very, very long history, modern tourism really started in the fifties with the invention of jet aeroplanes. Tourism is labour - intensive and source of employment. Its importance is multifaceted. It generates economic activity in the host cities, states and countries.

Glossary

Affluent People	-	Wealthy (or) rich people
Destination	-	The place at which a traveller terminates his journey
Mass Tourism	-	Large Scale Movement of travellers and the

development of a standardized product

Answers to check your progress

1. a) International tourist
2. c) Jet aeroplanes
3. Refer section 1.1

Ref;

Affluent People - [https://www.google.com/search?q= Affluent+People](https://www.google.com/search?q=Affluent+People)

Destination - [https://www.google.com/search?q= Destination](https://www.google.com/search?q=Destination)

Mass Tourism - [https://www.google.com/search?q= Mass+Tourism](https://www.google.com/search?q=Mass+Tourism)

Unit 2

TOURISM AT THE INTERNATIONAL LEVEL

STRUCTURE

Overview

Learning Objectives

Tourism at the international level

Tourists

Non-Tourists

Classification of Tourism

U.N. Conference on international Tourism

Pacific Area Travel Association

International Organisation

Evolution of World Tourism Organisation

Aims of WTO

Technical Co-operation

Educational and Training

Environment and Planning

Facilitation and Liberalisation

Marketing and Promotion

Publication

IATA

ICAO

ICAO's Objectives

Organisation of ICAO

Let us sum up

Glossary

Answers to Check Your Progress

OVER VIEW

International tourism has been defined. The pre-requisites and documents for international tourists have been explained. Defined tourists non-tourists; International tourism development at the world wide are have been explained. UN Conference focuses on international tourism. The advent of various forms of travel led to formation of organisations at the world level.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the importance of foreign tourism
- distinguish the tourists from non-tourists
- explain the different kinds of tourism
- discuss the importance of UN Conference on international Tourism.
- describe the role of various organisations to promote and channelise tourism at the international level

TOURISM AT THE INTERNATIONAL LEVEL

Tourism can be divided into different forms on the basis of length of stay, type of transport used, price paid or the number of people in a group. The most prominent distinctions are international and domestic tourism and in other words it is called “long travel” and “short travel tourism.”

When people travel to countries other than their own with different economic and political system, the movement becomes international tourism. It involves preparation of several documents passport, visa, etc., to cross the national boundaries of a foreign country. It also involves conversion of one's own currency to the currency of the country where one is travelling. It also creates the visitors to face the problem of a foreign language. When people travel to other sovereign countries, they are involved in international tourism.

According to World Tourism Organisation, a foreign tourist is a person visiting a country other than that in which he usually resides, for a period of atleast 24 hours.

TOURISTS

The following are to be considered as tourists.

- Persons travelling for pleasure, for health, etc.
- Persons travelling in a representative capacity of any kind.
- Persons travelling for business reasons
- Persons arriving in the course of a sea cruise, even when they stay for less than 24 hours;

NON-TOURISTS

The following are not to be regarded as tourists.

- Persons arriving to take up an accommodation or engage in any business activity in the country.

- Persons coming to establish a residence in the country.
- Students and young persons in schools.
- Any person located in one country and working in an adjoining country.
- Travellers passing through a country without stopping even if the journey takes more than 24 hours.

An international tourist, according to WTO definition, is a person who spends more than 24 hours on holiday or business and for any other purpose in a country other than his own. Based on this definition, the number of international arrivals world wide in 1996 was 596 million compared to only 287 million in 1983.

Some key statistics are given to explain the dimensions and dynamics of international tourism since the Second World War. In 1950, there were only 25 million tourists. Twenty years later, the number reached 160 million. The most recent figures for 1996 indicated 596 million arrivals worldwide. Over the last 40 years, international tourist arrivals have grown at an average annual rate of 8 per cent.

The growth of receipts (expenditure) generated by international tourism has been equally spectacular international tourism receipts at current prices excluding the expenditure on international transport increased each year at an average rate of 13 per cent growing from US \$ 2 billion in 1950 to US \$ 18 billion twenty years later and US \$ 423 billion in 1996.

It is due to several wars, though localized and oil crisis of the seventies, when Arab countries increased oil prices creating problems for the airlines industry, the people did not stop travelling internationally. For the first time in 1982 international tourism did not increase and showed a marginal decrease of one per cent and subsequently in 1991, again showing a similar decrease. The first decline was due to Iran's confrontation with the USA, and the second decline was caused by the UN operations against Iraq which led to recession world wide. But, tourist expenditure did not decline and remained stable even during the lean years.

CLASSIFICATION OF TOURISM

Tourism can be classified according to the purpose of visit into holiday tourism, business tourism and common interest tourism.

Business tourism has become very significant. There are three constituent elements of business tourism – incentive travel, conference (convention) tourism, and business travel.

The per capita spending power of the business tourists is considerably higher than that of the leisure tourist.

Of the three main types of international business tourism, incentive travel is the least important. Incentive travel is an employment perk used to motivate employees.

Conference tourism represents big business at both the national and international level. By 1980, there were 14,000 international conferences each year. Within Europe, the major international conference centres are Paris, London, Madrid, Geneva and Brussels. Outside Europe, the main centres are Sydney, Singapore, Washington and New York. International business travel has expanded considerably in recent years as a result of the globalisation of the world economy.

There are a number of important features of international tourism. First, the international tourist movements are highly polarised. The moves are mainly among the more developed countries. Second, most of international movements are regionalised and are especially concentrated within Europe. Third, the overall dominance of Europe continues but is in relative decline. International tourism rapidly expanded in Europe but subsequently it has declined.

The following table illustrates the Tourist Arrivals in select countries (in millions)

Country	1950	1971	1989
Europe	66	75	62
America	30	19	20
Africa	2	1	4
Asia	1	3	15
Middle East	1	1	
	100	99	101

Source: WTO

The above table shows the foreign tourism expanded in 1971 and there was a decline in 1989. Its arrival of tourist was 66, 75 and 62 millions in 1950, 1971 and 1989 respectively.

According to the duration, short trips which do not involve an overnight stay are described as day trips or excursions and should be differentiated from journeys and stays at destinations for at least 24 hours which are described as tourism. These involve an overnight stay.

Tourism may be divided into individual and group travel and into independent travel and inclusive tours. The first classification is self-explanatory. The distinction between independent travel and inclusive tour is based on how the individual elements of a trip are bought by the tourist. In former case, transport, accommodation, etc are arranged separately by the tourist himself or through the travel agent. In the latter case, the tourist buys a trip or which he is unable to distinguish the prepaid cost of his fare from the cost of accommodation and other elements; this arrangement is also known as the package tour. The tourist may move about as an individual or as a member of a group. (Block No.IV contains details regarding the above).

Mass tourism refers to the participation of a large number of people in tourism. In this sense the term is used in contrast to the limited participation

of people as in elite tourism. Mass tourism is essentially a quantitative notion based on the volume of tourist activity.

Tourism is a major economic and social significance. Its significance has been recognised in both developed and developing countries. This can be seen in the establishment of government departments of tourism. Widespread encouragement of tourist developments and proliferation of small business and multinational corporations contributing to and deriving benefits from the tourism industry. There is a widespread optimism that tourism might be powerful and beneficial agent of both economic and social change. Indeed tourism has stimulated employment and investment, modified land use and economic structure and has made a positive contribution to the balance of payments in many countries throughout the world.

International tourism has been expanding at 12 per cent per annum over the past 15 years, a far more rapid rate of increase than the growth of population or the GNP per head.

Tourism is highly developed in Western Europe and North America. In view of the economic advantages to be gained from tourism, India has seized upon tourism as a quick and easy way of promoting economic development, creating employment and solving her balance of payment difficulties.

UN CONFERENCE ON INTERNATIONAL TOURISM

The United Nations Conference on International Travel and Tourism was held in Rome in 1963. This conference is considered to have been one of the most important milestones in the history of international tourism development. The conference emphasized the profound importance of tourism as an economic factor. The Conference noted that 'Tourism is important not only as a source of foreign exchange but also as a factor in the location of industry and in the development of areas poor in natural resources. The influence of tourism as a tertiary industry, creating prosperity through the development of communications, transportation, accommodation and other consumer services was also emphasised.

The conference appreciated that the developing countries faced problems which differed from those of developed countries. They were in the initial

stage of tourist development and in many cases, domestic tourism did not exist to any significant extent. The conference considered that such countries acted rightly in giving priority to tourism as a means of earning foreign exchange but, that they should, at the same time, take into account the value of tourism as a means of developing new industries and services, especially building and transport in those areas particularly suited to that type of development. The growth of service industries would not only provide prosperity and employment in those areas but would afford a basis for the growth of other consumer trades. The conference considered that governments should give greater attention to the significance of tourism in economic development plans and trade agreements.

In fact, the United Nations recognised that international tourism represented not only a promising source of foreign exchange for developing and stimulating industrial development, mobilizing natural resources and developing the services and communication industry but that the industry was also labour intensive and could lead to greater employment opportunities.

PACIFIC AREA TRAVEL ASSOCIATION

PATA was founded in 1951 as a non-profit organisation to stimulate interest in the pacific region as a vacation land and to develop, and promote, travel facilities among pacific destinations. Its headquarters is in San Francisco, the USA, in 1953. To promote European market, it established one office at London and another at Manila, and the Philippines to promote South Asia Market.

The activities of PATA are:

- to provide the meeting point for the people involved in all aspects of the travel trade from a large number of countries.
- To focus attention on travel opportunities in member countries and building up great awareness and specific contacts among the travel trade in countries where the tourists originate.

- To assist small and upcoming destinations to develop their infrastructure, providing expertise, planning group travel schemes, destinations hotel operations and discounts.
- To provide upto date information and practical and theoretical experience in the field of tourism.
- Publication of Pacific Travel News which disseminate upto date events of PATA to its members. It publishes "Pacific Area Destination Hand Book" which compiles all relevant data of pacific region.

PATA has the following membership:

Active Government	- Official organisation designated by any nation
Associate Government	- any organisations charged with The responsibility of the domestic or overseas promotion of tourism as designated by the Government
Active Carrier	- government recognised air Steamship line operations Vehicles of pacific region.
Associate Carrier	- Government recognised Passenger carriers. Operating Vehicles
Active Industry	- Approved hotelier and tour operators excluding air and ship
Allied Members	- Travel Agencies, tour operators hotel representatives and firm.
Affiliated Allied Members	- Branch offices of an allied member travel agency or tour operator
Associate Member	- Individual organisations such As communication media, media

representatives, advertising Public relations and research agencies of tourism industry

Sustaining Members - Organisations, firms or Individuals whose commercial or cultural interests, in the Judgement of the Board of Directors, will further contribute to the aims of the Association

PATA has over 2193 members with 47 national and state governments, 54 airlines and 554 hotels.

Every year PATA Conference is held where participation of delegates exceeds 1000. India was an Associate Member of PATA since 1957 and became a full pledged Active Member in 1964.

INTERNATIONAL ORGANISATIONS

The need to establish these organisations came only with increasing communications trade and commerce and improvements in technological and scientific spheres of industry transportation as well as movement of persons between different countries. There was no exclusive international organisation which with the subject of tourism was dealt with. For any industry or discipline to develop, an organisation is an essential prerequisite as it plays a vital role in its proper planning, development and growth. The advent of various forms of travel, especially the growing air-traffic paved way for the organisation at the world, national and regional levels.

Evolution of World Tourism Organisation

The first official international organisation was formed in 1925 at The Hague under the designation of "International Congress of Official Travel Publicity Organisations". The overall scope of activities was further enlarged with increasing membership and extensive interest in world tourism. In 1946, its name was further changed to International Union of Official Travel Organisations (IUOTO) based in Geneva. The aim of IUOTO was to promote and develop international tourism, amelioration of its conditions

and reduction and elimination of obstacles to its growth. The IUOTO is in due course developed into a world wide organisation of mixed members. The name of IUOTO was changed on January 2, 1975 to World Tourism Organisation (WTO) and its headquarters was located in Madrid (Spain) in January 1976.

Aims of WTO

The fundamental aim of the organisation shall be the promotion and development of tourism with a view to contributing to economic development, international understanding, peace, prosperity and universal respect for, and observance of human rights and fundamental freedoms for all without distinction of race, sex, language or religion. The organisation shall take all appropriate action to attain this objective. In pursuing this aim the organisation shall pay particular attention to the interests of the developing countries in the field of tourism.

Here we must remember that WTO is the only intergovernmental organisation open to the operating sector. This combination of public and private sector involvement encourages a hands-on approach to strategic issues affecting the industry. WTO also provides a forum for industry to establish the frameworks and global standards of travel and tourism. It attempts consolidation of one of the world's fastest growing industries.

Technical Cooperation

As an executive agency of the United Nations Development Programme (UNDP), WTO provides assistance to governments on a wide range of tourism issues from sustainable tourism development, investment needs and technology transfer to marketing and promotion.

Educational and Training

Education and Training is one of the major building blocks of the travel and tourism industry. WTO offers a variety of programmes, including "distance learning" courses which have been organised with Purdue University and the Sorbonne. Other projects include the establishment of a net work of WTO Education and Training Centres and publication of a Directory of Tourism Education and Training Institutions.

Environment and Planning

The goal of sustainable development underlines WTO's work in environment and planning activities which include participation in forums on tourism and the environment, such as the Rio Earth Summit and the Globe seminars in Canada.

WTO is also developing a global programme of clean beaches for tourism, based on the European Community's Blue Flag Programme.

Several publications, including three joint reports with the United Nations Environment Programme, provide vital input on tourism planning in resorts, communities and national parks.

Facilitation and Liberalisation

WTO works towards the removal of barriers to tourism. Activities in this area include promotion of improved access to tourism for the handicapped, research on Computer Reservation Systems, involvement with the General Agreement on Trade and Tariffs (GATT) process assistance and health and safety issues.

Marketing and Promotion

WTO continuously monitors and analyses travel and tourism trends in over 165 countries, which provide invaluable data for strategic planning and marketing. Equally important has been the 1991 WTO Othawa Conference on Tourism Statistics, which established global definitions and tourism. In this manner a substantial base was created for the uniform measurement of tourism flow.

Publications

WTO also has a number of publications. They include

- Year book of Tourism Statistics.
- Compendium of Tourism Statistics (annual)
- Travel and Tourism Parameter (Quarterly Journal)

- Directory of Tourism Education and Training Institutions.
- An integrated Approach to Resort Development
- Guidelines: Development of National Parks and Projected Areas for Tourism.
- Tourism carrying capacity
- Sustainable Tourism Developments Guide for Local Planners, and
- World Tourism Forecasts to the year 2000 and Beyond.

Other Organisations

Besides WTO there are a number of organisations at the international level.

IATA

The development of Technology and the advent of Jets coupled with mass movement of people using airlines necessitated a world body to regulate it.

The International Air Transport Association (IATA) is the world organisation of scheduled Airlines. It was started in the year 1926 by a group of just eight airlines with an objective of simplifying the air traffic with one ticket, one currency and same price all over the world. This world body was further developed an international convention called by President Franklin D.Roosevelt of the United States of America at Chicago from November 1st to December 7, 1944. This convention constituted the bodies namely, the International Air Transport Association from International Air Traffic Association and International Civil Aviation organisation.

International air travel is regulated by International Air Transport Association (IATA) with its head office in Montreal in Canada. It was established in 1945. IATA has 105 major airlines of the world as its members. IATA regulates the price of air tickets in different areas of travel in the world. All international air fares are decided by the IATA but domestic fares are the concern of the respective governments. The air fares are determined on different considerations like the volume and traffic demand in an area, level

of competition, etc. For example, the air fares between Europe and America are lower in terms of mileage compared to the same distance between London and Delhi. It is simply because the volume of traffic on the London – Delhi route is not as high as on the London - New York route. The capacity available on a certain route, level of competition on the sector, the cost of operating that route are the other factors taken into account. All international fares are quoted in US dollars. Similar arrangements exist for determining of air Cargo tariff.

ICAO

While a stable air fare structure and the smooth working of international airlines system is provided by IATA, there is another equally important organisation which ensures the safety of flying. International Civil Aviation Organisation was drawn up by the International Civil Aviation Conference held in Chicago from November 1 to December 7, 1944. The International Civil Aviation Organisation was formally established on April 4, 1947 as a specialized agency of the United Nations. ICAO has a membership of over 130 governments joined for the common purpose of promoting civil aviation on a global scale. The head-quarters of the organisation are located at Montreal, Canada. It has its regional offices in Mexico City, Lima, Paris, Dakar, Cairo and Bangkok. Over the years the organisation has achieved great success in various matters relating with civil aviation.

ICAO's Objectives

- to develop the principle and the techniques of international air navigation and to foster the planning and development of international air transport with a view to
 - (i) ensure the safe and orderly growth of international civil aviation throughout the world.
 - (ii) Encourage the arts of aircraft design and operation for peaceful purposes.
 - (iii) Encourage the development of airways air ports and navigation facilities for international civil aviation.

- (iv) Meet the needs of the people of the world for safe, regular, efficient, economical air transport.
- (v) Prevent economic waste caused by unreasonable competition.
- (vi) Ensure that the right of contracting countries is fully respected and that every contracting country has a fair opportunity to operate international airlines.
- (vii) Avoid discrimination between contracting countries.
- (viii) Promote generally the development of all aspects of international civil aeronautics.
- (ix) Promote safety of flight in international air navigation.

Besides this, through its various proposals tries for the reduction of customs, immigration, public health and other formalities in order to facilitate air transportation. It provides technical assistance to states in developing civil aviation programmes. Another important function is the development of regional plans for ground facilities and services. It also looks into the development of air law conventions.

Organisation of ICAO

The principal organ of ICAO is an assembly. The Assembly consists of all the members of the organisation and is the sovereign body of ICAO. It meets every three years and reviews in detail the work of the organisation. It sets the policy for the next three years. It has a council which comprises of 30 states and is elected by the Assembly for a period of three years.

The Assembly gives adequate representation to

- (i) member states of major importance in air transport
- (ii) those member states not otherwise included which make the largest contribution to the provision of facilities for the international civil air navigation; and

- (iii) those member states, who are not otherwise included and whose election will ensure that all major geographical areas of the world are represented. The main subsidiary bodies are, the Air Navigation Commission, composed of 12 members elected by the council, Air Transport Committee, open to council members, and the Legal Committee on which all members of ICAO may be represented.

India has been an elected member of the council since it became a member of ICAO.

Check Your Progress

1. International business travel has expanded considerably as a result of the
 - a) Globalisation of economic development
 - b) Mass Tourism
 - c) Development of Transport
 - d) Invention of aeroplanes
2. India has its _____ Tourist information offices in major cities of the world.
 - a) 18 b) 16 c) 20 d) 15
3. India became a full-fledged active member of PATA in _____.
 - a) 1965 b) 1964 c) 1963 d) 1962
4. Mention the importance of UN conference on international tourism.
5. Describe the formation and functions of World Tourism Organisation.
6. Write a note on the following:
 - a. PATA

b. IATA

Let us sum up

International tourism refers to invisible exports as a country earns foreign exchange without exporting tangible goods.

International tourism has grown 25 million arrivals in 1950 of 595 million in 1996, giving an annual growth rate of 8 per cent per year.

Although tourism arrivals world wide suffered minor setbacks in 1981 and 1992, the tourist expenditure remained stable, never showing any decline.

Although money earned from international tourism looks impressive, India's share in international tourism is very small - 0.3 per cent only. India has a lot of potential compared to some of the neighbouring countries like Thailand and Singapore.

At the international level, the World Tourism Organisation and IATA with their headquarters at Madrid, Spain and Montreal, Canada respectively are playing a vital role in the promotion of international tourism. Apart from providing coordination among member governments in matters relating to tourism, WTO compiled international tourist statistics.

Glossary

PATA	- Pacific Area Travel Association
Passport	- A document issued by national governments to Their own citizens. It is also a permit to leave one's own country and return.
Tourist, International	- A person who makes a tour travelling from place to place for pleasure to areas foreign to his residence.
Visa	- An endorsement on the passport issued by the representative of a government. The endorsement

enables a person to travel to a country for which it is issued.

WTO - World Tourism Organisation

Answers to check your progress

1. a) Globalisation of Economic development
2. b) 16
3. b) 1964
4. Refer section 2.5
5. Refer section 2.7
6. a) Refer section 2.6
b) Refer section 2.8

Ref;

PATA - <https://www.google.com/search?q=PATA>

Passport - <https://www.google.com/search?q=Passport>

Tourist - <https://www.google.com/search?q=Tourist>

Visa - <https://www.google.com/search?q=Visa>

Unit 3

TOURISM AT THE NATIONAL LEVEL

STRUCTURE

Overview

Learning Objectives

Tourism at the National Level

Measurement of Domestic Tourism

India's share in World Tourism

Economic Multiplier Effect

International Tourism to India

Importance of Tourism in India

India's National Tourist Organisation

**Government Efforts (or) Development of Tourism during
Plan Period**

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Domestic tourism has been defined and different factors such as time and distance have been analysed. They are taken into consideration to measure the domestic tourism. Why India does not get a larger share of its international traffic? Several reasons are explained, to support this and also

India's efforts to improve the situation and the role of National Tourist Organisation.

LEARNING OBJECTIVES

After going through this unit you should be able to

- define domestic tourism
- describe the various survey methods to measure domestic tourism.
- explain India's share in world tourism.
- trace the various efforts taken by the Government of India since Independence.
- discuss India's National Tourist Organisation.
- discuss the issue of tourism and the Five Year Plans

TOURISM AT THE NATIONAL LEVEL

Tourist activity of the residents of a country within their own country which does not cross national boundaries is described as domestic or internal tourism. It does not involve particular requirements of documentation or currency and has no balance of payments implication. The definition of domestic tourist varies from country to country. There is no standard definition acceptable to all countries as in the case of international tourists.

A recent survey of domestic tourism in India reveals that the domestic tourism at current level creates ten times more income compared to international tourism of Rs.33,000 crores compared to Rs.3,300 crores in 1992. According to WTO, ninety per cent of the world tourist movements are domestic. Domestic tourist movements in many countries are twenty-five times more than international tourist movements. WTO has estimated that seventy-five to eighty per cent of all tourist expenditure is incurred within the travellers' own country. According to WTO estimate the domestic tourist movements world wide in 1993 were over 5,000 million.

MEASUREMENT OF DOMESTIC TOURISM

Two elements are common to the definition used by the most members of WTO who have devised a system of accounting domestic tourism.

- Domestic tourism is defined as travel by national and foreign residents within a country.

Geographical Setting of Travel: The Geographical setting in this case is national territory.

Most definitions specify the time element, thereby eliminating trips lasting only one day, but nevertheless involving expenditure. Some countries specify a minimum distance in their definitions (USA 100 miles, Australia 25 miles)

US Travel Data centre now uses the following definition for domestic tourism.

Any resident of the United States who travels to a place 100 miles or more away from his home within the United States or who stays away from home one or more nights in paid accommodation”.

Motivation for travel is more relevant. All countries counting domestic tourists define domestic tourist as a person travelling for a purpose other than gainful activity at the place visited. The common method of measurement is based on the count of visitor arrivals at hotels, motels and other accommodation establishments which regularly report to a central authority. Another method involves the use of sample surveys based on questionnaires or personal interviews. Its accuracy depends upon the reliability of techniques and resources employed.

A working group set up by the Government of India has developed the following definition of a domestic tourist.

“A person will be considered a domestic tourist who travels within the country to a place other than his usual place of residence and stays at hotels or other accommodation establishments run on a commercial basis or in dharmashalas /Sarais/ musafirkhanas/ choultries, etc., for a duration of

not less than twenty-four hours or one night and for not more than six months at a time for any of the following purposes.

- (i) Pleasure (holiday, leisure, sports, etc.)
- (ii) Pilgrimage, religious and social functions.
- (iii) Business, conferences and meetings, and
- (iv) Study and health.

Historically, the most common source of gathering statistics data on domestic tourists has been through the records of registered accommodation units. They provide only limited information as not all accommodation units are registered. Then the registered guests may not even spend a night.

The recent years, many governments have adopted the following approaches to gather data on domestic tourism:

1. National Holiday and Tourism Surveys.
2. Survey of Individual Destinations.

The National Holiday and Tourism Survey consists of sample surveys of the whole population of the country, the sample being the representative of the entire population.

This method has been used in Great Britain, France, Germany, and Italy and has 'provided' fairly accurate results.

Individual destinations are also surveyed on the same sampling pattern and through out the year.

All domestic tourism surveys done so far focus primarily on volume, value and characteristics of trips and do not provide a basis for calculation of tourism propensities.

In India, no major survey has been carried out on the extent of domestic tourism. Broadly, it is estimated to be over 32 million annually not counting the pilgrim traffic which could be additional 20 million.

It will, therefore, be understood that tourism is a very big industry. As more and more people have money and leisure, there will be more or more travel. The money saved for travel and other similar expenditures is called disposable income. Tourism expands as the standard of living of people improves, as also their education. We have in India 150 million people, who are clubbed into the 'middle class' that is more than the entire population of Japan. Many of them can afford to travel within their own country and some even abroad. The Indian Government is, therefore trying to help, by building up all kinds of budget oriented hotels to suit rich foreigners and Indians, as well as for low income domestic tourists. It provides good transport and trained tourist guides and has opened tourist offices to give information to travellers. State Governments, too, have evinced keen interest. They have also opened tourist offices to serve domestic tourists. They have built budget accommodation to domestic travellers.

There is tourist information offices in all major cities of the world set up by the local governments or municipal corporations. The objectivity of opening these offices is to facilitate the movement of tourists. A satisfied visitor is the best publicity agent of a city or a country.

In order to motivate foreigners to travel to their countries India and many other nations have opened their tourists offices in countries where the peoples are rich and can afford to travel overseas. India has its 16 tourist offices in major cities of the world like Tokyo, New York, Los Angels, London, Toronto, Sydney, Paris and Frankfurt.

Governments builds and encourages the private sector to put up tourist infrastructure. Tourist infrastructures consist of roads, hotels, and telecommunication network, and transport and entertainment facilities. An attempt is made to develop infrastructures in a planned manner so as to avoid congestion, overcrowding and damage to the environment. That is where the role of the government is important.

INDIA'S SHARE IN WORLD TOURISM

India's share in world tourism is not significant just 0.30 per cent which is not even half per cent.

The international tourist arrivals in India were only 16,820 in 1951 Arrivals jumped to about 1.3 millions or 13 lakhs in 1990 which not including the citizens of Bangladesh and Pakistan visitors from Pakistan and Bangladesh were another 4 lakhs. The earnings from international tourism for India are estimated to be around 1.4 billion US dollars or Rs.3,300 crore at the current rate of exchange.

Why is it that India does not get a larger share of its international traffic? There are several economic political and geographical reasons. The important among them are:

- (i) International tourism traffic often flows from developed to developed countries. Therefore, most of the international tourism (three-fourths) is between North America and Europe, Australia, Japan and other developed countries. The developing countries share is not more than 10 per cent of the world tourism and the percentage is not changing for the better.
- (ii) Since there is a very large volume of traffic between North America and Europe, airfares on these routes are relatively low. Airlines make money on the volume of traffic. As the traffic to distant countries like India is not large, the airfares too are relatively high due to lesser volume, discouraging traffic and resulting in increased cost.
- (iii) If a country has rich neighbours as in Europe, regional traffic is very high. In the AEAN region (Thailand, Singapore, Malaysia, Philippines and Indonesia) regional traffic is over 50 per cent of overall total arrivals. India does not have any rich neighbours. The majority of the citizens of our neighbouring countries do not have sufficient disposable income to travel to India. There are political and economic problems within them.

- (iv) Geographically India is located far away from richer countries. The cost of travel to India is, therefore, high India should have larger numbers of tourists and the Government of India is making efforts to improve the situation. The promotion of 1991 as a ***Visit India Year*** was one example.

The following region-wise distribution of world tourism gives a proper global picture:

EUROPE

Arrival	:	275.5 million
Receipts	:	136 billion US dollars

AMERICA

Arrivals	:	84 million
Receipts	:	66 billion dollars

EAST ASIA AND THE PACIFIC (includes Japan Australia, New Zealand, Singapore, Malaysia, Hong Kong, etc.)

Arrivals	:	46.5 million
Receipts	:	36.5 billion US dollars

AFRICA

Arrivals	:	14 million
Receipts	:	5 billion US dollars

MIDDLE EAST

Arrivals	:	6 million
Receipts	:	3.5 billion US dollars

SOUTH ASIA (Includes India, Pakistan, Nepal, Sri Lanka, Bangladesh, etc.)

Arrivals : 3.2 million

Receipts : 2.1 billion US dollars

Source: WTO

The tourism industry is the accumulation of many products and services which are consumed by international business and pleasure travellers as well as the residents of a country. At the core of the industry are accommodation, transportation, food and beverage, travel and financial services plus attractions and traveller-oriented retail products such as car rentals tax is, service stations, telecommunications retail stores and industry suppliers. Many other industries such as beverage, automobile and clothing manufacturers, constructions and real estate and agriculture sectors rely to some extent on tourism.

3.4. ECONOMIC MULTIPLIER EFFECT

Tourism has a multiplier effect much larger than any other industry.

Every industry has a multiplier effect, but tourism, particularly international tourism, helps the economy of a country by a number of multiples of the tourists' original dollar. In simpler terms, the multiplier concept means that every unit of tourist expenditure goes through several rounds of income creation and expenditure before its effect is exhausted.

The money spent by a tourist on hotel accommodation, food and beverages, shopping, entertainment and transportation does not stagnate, but provides an income to hotel staff, taxi owners, shop-keepers and supplies of goods and services. They in turn, spend part of this income on their requirements of goods and services. The second round of recipients once again spends it to meet their need. Thus, tourist money percolates through numerous segments like few hoteliers and travel agents who benefit from the tourism sector. How many rounds the money would make depends on the economy. One good calculation for the Indian economy is a figure of a little over three of the original receipts.

INTERNATIONAL TOURISM TO INDIA

India started promoting international tourism in a progressive way as early as 1950. Tourist offices of the government of India were opened in London and New York in 1951 followed by several offices in subsequent years and now a total of 16 offices are operational world wide.

International tourism to India has some distinct features. For instance, the average stay of tourists is one of the longest in the world. The average stay has ranged from a minimum of 27 days to 30 days annually. In 1990, the average was 30.1 days.

The average expenditure works out to Rs.291 per day for each visitor 1983 with the current estimate being Rs.1,000 per person per day. Among international arrival to India, the young predominant is 54.6 per cent in the age group of 25 to 44 and another 10 per cent in the age group of 15-25. The very young (3-14) are 7.5 per cent. The rest are of a senior age group, above 64. The average may vary slightly from year to year, but the general pattern has remained stable for some years.

India's peak tourist season is October to March while the lean season is April to September. Ninety-eight per cent of foreign visitors to India travel by air and only 2 per cent come by land or sea. Of the foreign visitors to India, 70 per cent declared that their purpose of visit was a holiday, followed by 16 per cent who came for business, 8 per cent came to visit friends and relatives, 3 per cent for study and the rest for conventions and conferences etc.

About 70 per cent of foreign visitors to India are professionals like company executives, scientists, doctors, entrepreneurs, government representatives. Only 10 per cent are housewives and the rest fall in other categories.

IMPORTANCE OF TOURISM IN INDIA

Tourism, today, plays an important role in the economy of most countries of the world and India is no exception. India was a late starter in the world and the Indian government did not realise its economic significance till the seventies. Tourism, now has been given the status of an 'export industry' by the Ministry of Tourism and the Planning Commission. The tourism-

related activities claim incentives and concessions just like other export industries. This is not applicable to all the wings of state and Central Government. For instance, manufacturing industries pay a concessional rate of electricity, but hotels are charged a very high rate for the power consumed by them. There are other examples to double standards applied by the Government to the tourist industry, because tourism is considered as a luxury item. Indians have to pay 20 per cent 'expenditure tax' to the central government if they stay and eat in hotels charging Rs.1200 or more for a room per night. It was Rs.400 per night till the Finance Minister raised it to Rs.1,200 in 1992-93.

In India, tourism has created direct employment for some 5 lakhs people. It generates earnings for hoteliers, travel agents, taxi drivers, craftsmen, souvenir – sellers, transporters, airlines, tourist guides and shoe makers.

Some Rs.600 crores worth of handicrafts are sold every year to tourists taking the benefit of tourism to the villages where our craftsmen live and work.

In certain parts of India, tourism is the only industry in places like Kashmir, or Khajuraho. Tourism has transformed this, once impoverished obscure and backward village into a thriving tourist centre. Most importantly tourism can help to pay for our imports.

Since independence, tourism industry has made tremendous strides as most of the vital sectors have grown substantially to meet expanding tourist demands. The accommodation sector has made impressive progress and our hotel industry is perhaps the best in the world. The number of approved hotels in the country has going up from 186 in 1963 to 371 in 1982. A number of new hotels are at various stages of completion in several parts of the country. Similarly, Air India and Indian Airlines, our national carriers have made impressive strides. The total number of passengers carried by Air India went up from 4.87 lakhs in 1970-71 to 14.18 lakhs in 1980-81 registering a growth of 19.1 per cent per annum during this period. Likewise, the number of passengers carried by Indian Airlines shot up from 21.60 lakhs to 54.08 lakhs during this period. The Railways which carries about 5 million passengers daily has expanded facilities for international tourist India has one of the largest net works of roads connecting all major cities with palaces of tourist interest. Travel agents and tourist guides are

available in all places of tourist interest. No doubt, India has made substantial progress in promoting tourism, but we are still a long way behind our desired goal.

INDIA'S NATIONAL TOURIST ORGANISATION

Every country sets up its National Tourist organisation according to its own requirements. All countries or States of the world have a National Tourist Organisation, supported and sponsored by the government of the country. In the western world, most NTOs are sponsored and financed by the government, but, the private sector also supports it financially and is involved, to some extent, in the management of NTO's. This is not so in India. The Department of Tourism which manages tourism at the government level is wholly dependable in the Government for financial support. No attempt has been made to involve the private sector financially in a supporting role. The private sector is not involved even in an advisory role.

Since the private sector is the major beneficiary of tourism promotion undertaken by a government, they share part of the expenditure on tourism promotion and management. The government of India decided not to involve in the private sector. There may have been valid reasons for not involving the private sector, when the Department of tourism was set up in 1958. The travel industry in India was so small and so shy that the government did not think that the industry could contribute substantially. So, the idea of charging a fee from the industry did not appeal to the decision-makers.

The Government of India had set up a company in the public sector to build and operate hotels at tourist centres where the private sector was not willing to invest. Similarly, at major tourist centres like Khajuraho, Varanasi or Jaipur there was no adequate tourist transport facilities. The public sector company, India Tourism Development Corporation (ITDC) with its headquarters in New Delhi, had to step in to operate public sector transport units, to provide good transport fleet.

During the early years of independence major business houses, except the houses of Tatas, did not consider the operation of hotel and restaurants and honourable business. There were only a few modern hotels which were run

by the foreigners. The governments intervention became necessary to develop the basic infrastructure at major tourist centres to attract foreign tourists. This led to the government building and operating hotels and transport units through its public sector organisation like the India Tourism Development Corporation (ITDC) all over India. State Tourism Corporations have followed the same pattern and built budget accommodation and also operated tourist transport fleets in their states.

Now the private sector is very active in tourism development. Indian hostels in the private sector are comparably the best in the world. Some of the leading Indian hotel chains are operating hotels in developed countries. The Government of India has recognised this fact and decided not to invest any more to the construction of new five-star hotels leaving the tourism totally open to the private sector.

India's National Tourist organisation would, therefore consist of a Department of Tourism which is a Department of the Ministry of Tourism and Civil Aviation and also the India Tourism Development Corporation which is a public sector company and implements Governments policy decisions in tourism field.

The private sector is encouraged by the Department of Tourism to operate tourism facilities under the overall policy guidelines of the government. In fact, there is an excellent co-operation and understanding between the Department of Tourism and the private sector tour operators, travel agents, transporters and hoteliers in the area of tourism development.

GOVERNMENT EFFORTS (OR) DEVELOPMENT OF TOURISM DURING PLAN PERIOD

In 1949 government had established a Tourism cell in the Ministry of Transport to coordinate activities relating to tourism. The Government of India tourist offices were set up at New York and London in 1952 and 1953 respectively for promoting tourist traffic to the country. The first Hotel Management Institute was set up at Mumbai in 1954 to make available man power resources for tourism.

The First Five Year Plan did not mention tourism as an industry. The Government of India for the first time, made a specific allocation for tourism

sector during the second five year plan and tourism became a constituent of the National Development Plan. It was stated in the Second Plan, that two types of schemes would be made for tourism and the schemes for development of facilities at places visited by foreign tourists as well as schemes that intended primarily to provide facilities for home tourists of low and middle income groups at a number of places.

The government entered the hotel business by constructing Hotel Ashok at New Delhi in 1956. In order to boost up tourism, government converted the Tourism cell in the Ministry of Transport into a full-fledged Directorate of Tourism in 1958. The Third Plan mentioned the provision of infrastructure facilities especially hotel accommodation. The Fourth Plan, for the first time, highlighted tourism as an important means of earning foreign exchange, providing employment, promoting international contacts and understanding. The Fifth Plan had very cursory reference to tourism and just recommended a higher allocation for the programme. The sixth plan stated, as its objective, the optimization of the use of existing capacity and increasing substantially tourist accommodation in the public and private sectors. It was for the first time in the Seventh Plan that tourism got considerable attention in the Plan document with the intention of faster development of tourism, according to it the status of industry and exploring its potential for the sale of handicrafts and national integration. The possibility of developing selected tourist circuits, diversification to non-traditional areas and image building exercise, opening of new channels of tourism by way of adventure and wild life tourism and emphasis on educational publicity has been discussed at great length.

The Eighth Plan reviews the performance of the tourism sector and states that the major initiative for future tourism development should come through private initiative. It also enunciates the concept of special tourism areas with high tourism potential.

The Ninth Plan Period, 1997-2002 spares space for tourism which is ambitious and it envisages an expenditure of Rs.1000 crores on tourism development over the five year period. The 9th Plan expects the Government to act as a facilitator using the synergy of the private sector for developmental using tax concessions and other facilities as baits. It also envisages the strengthening of India's tourist organisation and expansion of training facilities to human resource development.

The government established Indian Tourism Development Corporation (ITDC) in 1966 for development of tourism infrastructure and for promotion of tourism in the country.

The corporation has a large chain of Ashok Hotels in India, a nature of duty free shops at the international airports of India and a transport net work in different places in the country.

The government established an apex institution called the Indian Institute of Tourism and Travel Management for improving availability of trained man power in tourism sector.

The government constituted a National Committee on Tourism in 1986 to study various issues relating to tourism development and suggest measures for drawing up a perspective plan for tourism development in the country. The Report of the Committee, submitted in 1988, laid emphasis on the need for continued state participation in tourism promotion.

The government set up a Tourism Finance Corporation in 1989 to make available loan funds for investments in tourism projects. The government evolved a National Action Plan for tourism in May 1992. With a view to achieving significant growth in tourist arrivals, foreign exchange earnings and employment generation through tourism.

The environmental degradation is a major fall out of the indiscriminate growth of tourism at most tourist destinations. The state, through planning process, has to ensure development of tourism infrastructure in conformity with the environmental considerations. There is needed to keep educating the investors about the importance of environmental issues in planning of tourism projects. Various regulations to protect monuments, flora and fauna and beaches etc are enacted and enforced by the government agencies.

As a result of the intense efforts made both by the centre and the state, for the development of tourism industry an amount has been allotted through planning. In the second Five Year Plan Rs.1.58 crores has been allotted and it has been increased to Rs.364.61 crores in the Eighth Plan. The tourist arrivals have increased from 17,000 in 1951 to 2.12 million in 1995-96. Hotels have increased from 166 in 1963 to 976, at the end of March 1996 and accommodation in terms of rooms has increased to 57,435 as on

31st March, 1996. The tourism industry has already become the third biggest export industry after readymade garments and gems and jewellery and it is estimated that during the year 1995-96 foreign exchange earnings of this sector are likely to be Rs.9,186 crores. This sector has given employment to over 175 lakh persons in 1994-95.

India has made tremendous achievement so far as infrastructural development for tourism is concerned. Civil Aviation is a prime influence on the tourism growth. As many as 97 per cent of the foreign visitors travel by air. The Plan allocation on civil aviation has increased tremendously from a small amount of Rs.29 crores for the First Plan to outlay of Rs.3998 crores for the Eighth Plan.

The railways have also recognised their role in tourism development. The launch of Shalabdi trains, Palace on wheels and the 'Royal-orient' to be followed by privately operated luxury tourist trains are step in direction.

There is also a need to upgrade surface transport. To improve surface transport, four lane highways linking tourist destinations are also urgently needed. Upgradation of roads within the cities frequented by business travellers and destinations visited by tourists is also urgently required. Provision has to be made for import of luxury coaches and cars for tourists who prefer to travel by road within the country.

Most of the tourist places are now directly accessible by air. New tourism circuits are being developed to cater to special interests. The government has also allowed charter flights to any Indian airport subject only to the availability of basic services. The government has authorised private investment in the construction of new airports. The Air port Authority of India is upgrading the five international airports at the gateway points for tourist traffic like Delhi, Mumbai, Kolkatta, Chennai and Thiruvananthapuram as also 12 model airports like Jaipur, Bhubaneshwar, Varanasi, Ahmedabad and Guwahati which have much of both business and leisure traffic. Development of the aviation infrastructure will have profound implications for the future growth of tourism. The telecommunication facilities in tourist centres will also have to be increased.

An important question is why India still has a share of only 0.4 per cent of world tourism. No amount of cosmetic publicity abroad can give a quantum

jump to tourism unless the realities match with the kind of environment available to tourists in the world's big tourist centres like France, Italy, Spain, UK or America. The greatest thrust to tourism will come through human resource development in our country. We also need to have an educated public, who knows how to handle tourists as guests and not as victims ready to be exploited. People should be educated on the need of treating tourists with courtesy, respect and consideration.

Tourism can grow only in an environment of peace and stability where the traveller is sure of safety and security, services are prompt and hassle free and there is no attempt at extortion or cheating.

To attract foreign tourists India has 16 tourist offices in the major cities of the world like New York, London, Tokyo, Sydney, Paris, Frankfurt. In India tourism is a state subject.

An aggressive media policy for promotion of tourism, both nationally and internationally, has to be undertaken to make India a thriving centre for tourism.

Goa's government has taken a move to make it the first Indian state to legalize gambling by permitting floating casinos. Casinos were legalised in the last session of State Assembly. Goa would be the only region in South India, apart from Nepal and Sri Lanka to have licit casinos. The move has emboldened other states including Madhya Pradesh to think along similar lines to attract foreign tourists.

A comparative study of tourist arrivals and foreign exchange earnings by India and some countries in 1990 is given below:

Country	Arrivals (in million)	Foreign Exchange Earnings & in billion
France	60.58	27.32
Spain	45.13	25.06
USA	44.73	58.37
Italy	29.18	27.07

Hong Kong	9.59	9.07
Malaysia	7.94	3.50
Singapore	6.59	7.55
Thailand	6.53	6.61
Indonesia	4.60	7.94
India	2.12	2.76

Source: WTO

In the above table France stands at the top both in the foreign tourist arrival and foreign exchange earnings. The foreign tourist arrival has been pointed out 60.58 million and the foreign exchange earnings became 27.32 billion dollar in the year 1990. India stood last as Foreign tourist arrival has been marked 2.12 million and the earnings of foreign exchange through them is 2.76 billion dollar.

Check your Progress

- Most of the tourist places in India are now directly accessible by _____
a) Transport b) Railway c) Air d) Ship
- India's Tourism Development Corporation has its headquarters in _____
a) New Delhi b) Kolkata c) Varanasi d) Mumbai
- Define domestic tourism.
- How is the domestic tourism measured?
- What is the share of India in the international tourism?

6. Explain the efforts taken by the Government of India for the development of Tourism

Let us sum up

In India the department of Tourism which is a part of the Ministry of Tourism and Civil Aviation, Government of India can be described as the National Tourist Organisation of the country. Britain and Thailand have tourist authorities, while Singapore and Ireland have a tourist Board each Authorities and Boards have greater autonomy and often they have the involvement of the private sector in its management. Major funding is done by the governments, but organisations benefiting from tourism are also expected to give financial support. India's Department of Tourism is totally funded by the Government of India and the private sector has no direct say in its policy making.

Glossary

Embarkation	-	The boarding of an airport for the purpose of commencing of flight except by such crew or passengers as have embarked on the previous stages the same through-flight
Domestic Tourist	-	Local person who makes a tour travelling from one place to another place for pleasure, business family, meeting, etc. within the country.
National Tourist Organisation	-	The body responsible for the formulation and implementation of national tourist policy for the control, direction and promotion of tourism.

Answers to Check your Progress

1. c) air
2. a) New Delhi
3. Refer section 3.1
4. Refer section 3.2
5. Refer section 3.3
6. Refer section 3.8

Ref;

Embarkation - <https://www.google.com/search?q=> Embarkation

Domestic Tourist - <https://www.google.com/search?q=> Domestic+Tourist

National Tourist Organisation –
<https://www.google.com/search?q=> National+Tourist+Organisation

Unit 4

TOURISM: ITS IMPACT ON INTERNATIONAL ECONOMIC ACTIVITY

STRUCTURE

Overview

Learning Objectives

Its Impact on International Economic Activity

Image Building

Tourism and gross domestic product

Employment Potential and Multiplier Effect

Increase in Employment

Multiplier Effect

Let us sum up

Glossary

Answers to Check Your Progress

OVERVIEW

Tourism provides source for earning foreign exchange and revenue from tourism helps to solve the problem of balance of payments. They all help to build up good image about India. There is an increase in the number of visitors to the destination. Automatically there is bound to be an increase in the man power. Multiplier effect is explained through the process of recirculation, the recipients of tourist income tend to spend less.

LEARNING OBJECTIVES

After going through this unit you should be able to

- find out how tourism helps to increase economic prosperity of nations.
- explain tourism that provides employment opportunities and results in increasing national income.
- discuss the tourism and GDP
- describe the Multiplier effect of tourism.

ITS IMPACT ON INTERNATIONAL ECONOMIC ACTIVITY

Tourism has come to be recognised as a significant factor in the economy of many nations. Tourism is the biggest foreign exchange earner for countries like Nepal, Thailand, Spain and New Zealand and ranks third among the export earnings of India.

Tourism affects the economy of the host nations. An increase in expenditure by foreign tourists in a country raises the national income. On the reverse side, an increase in expenditure on tourism abroad by the nationals of a country lowers the national income. Thus, the net income generated in a country by tourism well very directly with the expenditure of visitors in the host country and inversely with expenditure abroad by their own nationals. USA for instance, earned US \$ 56,400 million in 1993 from foreign tourists coming to USA and its nationals incurred an expenditure of US \$ 40,000 million on their trips abroad and leaving a net favourable balance of US \$ 16,400 billion in its favour. Till a few years back, USA invariably had an unfavourable balance in tourism.

For rich and developed nations like the USA and Japan, an unfavourable balance in tourism in an investment. It provides greater economic stability in the world to boost trade and investment. Japan, which used to discourage its people to travel overseas, changed its mind to boost overseas tourism in the mid-eighties. It has filed up huge trade surplus from exports of its manufactured goods and products. The number of Japanese overseas travellers now is over 13 million (1996).

In Indian context, tourism has an advantage in bridging the gap of India's balance of payments. According to Dr. N.K.Sengupta, a former Secretary of

the Planning Commission of India “Tourism has the capacity to generate valuable foreign exchange with almost 100 per cent value added, thus making it the most readily available source for resolving the balance of payment crunch”.

Tax Benefits to the State

The following chart explains.

Revenue from Tourism

Property	Imports	Sales		Income	Hotel	Transpot
Entertainment						
Tax	Duty	Tax	Tax	Tax	Tax	Tax

It will be seen that the state is a major beneficiary from tourism in terms of taxes. In the USA, it has been officially estimated that the central state and city governments get 6 per cent for every dollar spent by the visitors. The estimate for India is 15 paise for every rupee spent by tourists because Indian taxes are higher specially expenditure and luxury taxes on hostels.

In 1992-93, India's foreign exchange earnings exceeded Rs.3,900 crores (US \$ 1300 millions) not very impressive when we compare it to Spains US \$ 21,000 million, UK's US \$ 12,000 million and nearer home, Singapore US \$ 5,200 million and Thailand US \$ 5,000 million.

The United Nation's General Assembly designated 1963 as the International Tourism year. It passed unanimous resolution recognising that tourism is a basic and most desirable human activity, deserving praise and encouragement of all people and all governments. They took notice of its economic benefits and now almost every country in the world is vigorously promoting it, including China, Vietnam and Myanmar (Burma).

IMAGE BUILDING

Each year, many people travel to foreign countries attending conventions, special festivals and celebrations. Their visit affords opportunities to understand each other better and foster cooperation. The visits help to improve the image of a country. They had an opinion that India is a backward country, very hot and very poor. Now people look at India with a certain amount of respect because of its rich culture and the economic progress it has made after independence. Thousands of foreigners come to India every year seeking spiritual guidance.

An indication of the growing economic significance of tourism is the growth in the number of trips taken by the people and both domestically and internationally. Tourism appears to be economically beneficial to a nation. Developing countries benefit more from tourism because they use the foreign exchange earnings to import plants and machinery for further development.

Foreign exchange is not the only advantage. In terms of employment tourism has an edge over other industries. India Tobacco Company (ITC) set up a factory with 300 million rupees investment which generated employment for only 300 people. A hotel with similar investment provided jobs to 600 people. This is applicable to most countries and more in developing countries where wages are lower.

Tourism had become the USA's single largest export. Over 43 million international travellers to USA spent 64 billion dollars in 1992, giving a net surplus of 16 billion dollars. Tourism employed 6 million Americans directly and another 3 million Americans were employed indirectly. One out of every thirteen Americans was engaged in jobs relating to tourism services. It created new investment of US \$ 50 billion every year, which is 6 per cent of total new investment. Tourism accounted for 13 per cent of consumer spending which is the largest expenditure after food.

Hawaii, the 50th State of the USA, provides a good example of economic benefits of tourism. Addressing the 1993 annual convention of Pacific Asia Travel Association (PATA) Mafi Hannemann, Director Business, Economic Development and Tourism said, "without doubt tourism is Hawaii's top industry. It is estimated to be US 10 billion – a – year industry and supports

directly or indirectly about 2,50,000 jobs out of state's population of only one million". One out of every two residents is employed by tourism as half the population may consist of children, senior citizens and house wives doing no jobs. There were 7 million visitors to Hawaii in 1991 this is numerous of times, more than the local population.

In 1982, European Economic Community (EEC) estimated that there were 11 million jobs which were directly or indirectly related to tourism in EEC countries. Of this, 70 per cent were involved in domestic tourism and rest in international tourism. The British Tourist Authority estimated in 1985 that there were one and a half million people engaged in jobs relating to travel business in Great Britain. Although no official, estimate of the workers employed in travel and tourism industry in India is available a reasonable estimate is 5 million people where one million in international tourism and four million in domestic tourism.

TOURISM AND GROSS DOMESTIC PRODUCT

The size and value of a national economy is usually expressed in terms of the total value of all goods and services produced by that economy in a specific period of time, such as one year. For convenience, we call it Gross Domestic Product. Two main elements of GDP are goods and services produced for consumption (C) and those produced for fixe capital formation or investment (I) to produce more goods and services. We should include the value of exports (X) but exclude the value of Imports (M) of goods and services during the given period. The definition may be read

$$\text{GDP} = C + I + X - M$$

Travel and Tourism figures in all aspects of GDP. All expenditure incurred by tourists where both domestic and international will be included in consumption and the expenditure incurred on building hotels, roads, and other tourist services will be included in investment. The money spent by tourist on the national carrier of the country of origin will, be considered exporting 'services' and the money spent by the tourist using the national airline of the host destination will be termed 'importing' services.

EMPLOYMENT POTENTIAL AND MULTIPLIER EFFECT

The economic effect of tourism can be divided into two parts as Direct and Indirect Effect.

Direct Effect

Direct effects of tourism are relatively easy to measure. Let us assume that a US visitor to India stayed in Maurya Sheraton Hotel, New Delhi. After his 3 day stay, he paid to the hotel \$ 500 which became the direct income of the hotel. But, the \$ 500 did not stay with the hotel. Of this amount, \$ 250 was disbursed to employees as wages, \$ 200 went to suppliers of food, liquor and other services \$ 40 went towards the payment of utilities and \$ 10 were remitted to the owners of Sheraton corporation towards their services. Although direct payment was \$ 500 only \$ 490 moved through the Indian economy to several recipients who, in turn, passed certain percentage of their receipts to other who provided them goods and services. This is known as indirect income or flow in expenditure.

The direct benefit to national income from inbound international tourism is the injection of fresh money and demand from an external source. This is equivalent to an increase in Export. Tourism expenditure physically taken place inside the receiving country on good and services which are normally consumable items. It has its impact on balance of payments.

INCREASE IN EMPLOYMENT

If there is an increase in the number of visitors to a destination there is bound to be an increase in the man power requirements of the travel industry. A 30 per cent increase in the occupancy of tourist hotel will result in increasing the demand for more staff at the hotel counter, drivers, guides and shops, etc. It is the direct employment resulting from increased flow of tourism.

Indirect demand for new employees is also created in other areas i.e., agriculture, horticulture, manufacturing the sector catering to tourist needs.

A third level generation of employment is also called as Downstream or Induced Employment ie. there are a lot of people who do not see the tourist

but benefit from increase is expenditure incurred by visitors - foreign and domestic. In other words, the employment is created by the diffusion of receipts from direct and indirect beneficiaries.

MULTIPLIER EFFECT

What is tourism Multiplier? Basically it means that international tourism expenditure means higher income for tourism suppliers. This income gets distributed over a wide area. ie., wages and salaries, rent, interest, profits and any indirect income to suppliers of goods and services needed for tourists. This, is further distributed to food and beverages, services of phone and electricity companies, fuel suppliers, taxis, printers and many others. The recipients of all these incomes may spend the new income or save it for further investment. To the extent that they choose to spend on goods and services produced locally, a round of new transactions creates new induced income for secondary suppliers. They themselves have more to spend and the cycle moves on.

An American tourist spends US \$ 2000 in Mumbai, including the hotel bill. Of this amount \$ 1000 is the direct income that goes to the hotel. The remaining \$ 1000 is re-spent in the economy from indirect and induced income. Since those who receive the money, keep certain part of it for further investments, they may recirculate only \$ 500. The next transaction may be for \$ 250, and the subsequent for \$ 125. The total value of the income created over the same period works out to be \$ 2000 + \$ 1000 + \$ 250 + \$ 125 = 4000. Multiplier = 2. Change in investment x rate of Multiplier = Income.

While the initial expenditure was only \$ 2000 through the process of recirculation, it adds upto \$ 4,000. The value of 2 is directly related to re-spending habits of recipients of tourist income. In each round, they tend to spend less. This is called Marginal Propensity to consume (MPC).

Thus Tourism plays a vital role in building up the economy of a destination country at the national and the international level.

Check Your Progress

1. Tourism has become_____single largest export

- a) USA's b) Italy's c) Germany's d) Britain's
2. Tourism has a _____ much larger than any other industry.
- a) Multiplier effect b) Travellers - oriented retail product
- c) employment potential d) Gross Domestic Product
3. What is meant by the Multiplier Effect?
4. What do you know about Tourism and Gross Domestic Product?

Let us sum up

The economic benefits of tourism are reflected in the balance of payment, higher employment, rising incomes and new entrepreneurial activity in a country. The most noticeable economic argument in favour of tourism is its multiplier effect. From the economic point of view, domestic tourism is more significant than international tourism especially for a country like India.

Glossary

- EEC - European Economic Community
- Multiplier Effect - The money spent by the tourist circulates through the economy and stimulates it as it changes hands and is spent and repeat a number of times.

Answers to check your progress

- 1) a) USA's 2) a) Multiplier Effect
- 3) Refer section 4.6
- 4) Refer section 4.3

Ref;

EEC - <https://www.google.com/search?q=EEC>

Multiplier Effect- <https://www.google.com/search?q=Multiplier+Effect>

BLOCK-II

INTRODUCTION

This Block describes that there are some countries in the world which earn more foreign exchange from international tourism, than any other major export. India earns more foreign money through tourism. That is why tourism is called an invisible export. The foreign tourist pays to the people for the services rendered in India. It does not involve major investment. It provides jobs. Every country wants to earn more tourist dollars because this money helps them to improve the economic condition of their own people. To a greater extent the accommodation and other service functions are essential for the tourism development in the destinations. The Food and Beverage Department are the key to the success of a hotel. It includes reception and uniformed services in India.

Unit 5: This unit explains the economic-well-being of a nation. It depends not only upon increasing production of goods and services for domestic consumption, but on its being able to sell abroad, not only to secure business but build export trade and earn valuable foreign exchange for the country. It assumes a great significance in the promotion of tourism and makes a vital contribution to the narrowing of our trade deficits, continuing positive balance may have an inflationary effect on the country with Direct secondary effects and indirect secondary effects are the subject matters.

Unit 6: This unit traces the essentials of tourist accommodation in the tourist destinations and after industrial revolution, inns catering to the needs of the travellers camp up all over Europe. Various types of tourist accommodation catering to the needs of both foreign and domestic tourists are dealt with.

Unit 7 : This unit specifies hotel operation which includes Food and Beverage services and kitchen works and also explains different types of plan and classification of catering establishments elaborately.

Unit 5

TOURISM AND INTERNATIONAL TRADE AND BALANCE OF PAYMENTS

STRUCTURE

Overview

Learning Objectives

Tourism and International Trade

Balance of Payments

Direct Secondary Effects, Indirect Secondary Effects

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Tourism is an industry without the Chimneys. It produces tourism destinations, which are known as tourism products. The processes of selling and purchasing of tourism products between different countries results in foreign trade. Tourism products are subject sales to sell among the foreign and domestic tourists. The earnings of foreign exchange help to solve the problems in the balance of payments.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the foreign trade
- mention the tourism products meant for export

- explain the tourist destinations as a source to improve the economic conditions of their own people.
- what is balance of payments? and how the tourism helps to solve the problem regarding this.
- describe the economic benefits received by Third World countries and the developing countries.
- discuss the direct and indirect secondary effect in the promotion of tourism.

TOURISM AND INTERNATIONAL TRADE

International trade will occur between the countries according to each country's comparative advantage as long as the prices are different between the countries. The economic-well-being of a nation depends not only upon increasing production of goods and services for domestic consumption, but, on its being able to sell abroad, not only to secure business but, build export trade and earn valuable foreign exchange for the country. Even the most industrially advanced and commercially prosperous nations are not self-sufficient in all their requirements and there may be surpluses in raw materials, natural or industrial products which other countries having less. It is selling and purchasing between different countries results in foreign trade.

Foreign trade is a business on an international scale, business based on exchange of goods and services between different countries. It covers the whole gamut of activities involving import and export, both visible and invisible. The mechanism and advantages of foreign trade, how it operates and the benefits that accrue to individual companies or nations are applicable to this tourism industry.

Travel takes place between two countries, such movements are registered as international traffic, even though frontier formalities between such countries may have been reduced or done away with. International travel involves the journey of a visitor from one country to another and is recorded by his nationality and, as such is registered as international travel. The income from tourism has tended to increase at a higher rate than

merchandise export in a number of countries. There is now almost an assured channel of financial flows from the richer countries to the not so richer and developing ones, raising the latter's export earnings and rate of economic growth.

The export trade widens the scope of production for the home market thereby increasing the volume of production and employment. It also facilitates the evolution of developing areas since it ensures the total or at least partial financing of imports which are indispensable at the economic take-off point of economy.

Tourism is thus, a most important source of income for many countries. For instance, newly emerging countries in such areas as the Caribbean depend on tourist income, which often represents the major part of the gross domestic product (GDP). Even developed nations like Canada, which derived over 11 per cent of its gross domestic product from international visitors in the year 1989 rely heavily on the income from tourism. Tourism thus forms a very important source of income, especially of foreign exchange for several countries. Although the amount contributed in foreign currency per tourist varies from one place to another; the importance of receipts from tourism in the balance of payments, and of tourist activities in the national revenue, has become considerable for many countries.

The major economic benefit in promoting the tourism industry has, therefore, tended to be the earning of foreign exchange. Income from foreign tourism in the form of foreign exchange earnings adds to the national income and as an invisible export may set right a loss on the visible trading account and in the overall financial reckoning. For many developing countries, tourism offers a more reliable form of income. Some European countries notably Spain, Portugal, Austria, Yugoslavia and Greece, the invisible income from tourism, have a positive effect on the balance of payments. Tourism is thus, a very useful means of earnings the much needed foreign currency. Tourism is an earning source for many developed as well as developing countries without a rival. These earnings assume a great significance in the balance of payment calculations.

The balance of payments shows the relationship between a country's total payments to all other countries and its total receipts from them. Otherwise it defined as a statement of income and expenditure on international account.

Payment and receipts on international account are of three kinds (i) the visible balance of trade (relating to the import and export of goods) (ii) invisible items (relating to services such as shipping and insurance) and (iii) capital transfers. The receipts from foreign tourism form an “Invisible export” similar to other “Invisible” which come from transportation and shipping, banking and insurance, income on investments, etc. As, most countries have serious problems with the balance of their international payments, much attention is given to tourism because of its contribution towards clearing the balance of payments.

Net foreign exchange receipts from tourism are reduced principally by the import cost of goods and services used by visitors, foreign exchange costs of capital investment in tourist amenities and promotion and publicity expenditure abroad. Imports are, to a large extent as essential to the operation of the tourist sector as to that of other sectors.

BALANCE OF PAYMENTS

Tourist spending gives rise to inward and outward currency flow which are generally thought to balance out the balance of payment position of a destination country. Tourism is one of the most important export industries of Europe and America. It can make a vital contribution to the narrowing of our trade deficits continuing positive balance may have an inflationary effect on the country. The economic situation in Germany in 1968-69 is an example. Many Germans spent their marks travelling all over Europe as tourists and thus help to decrease the internal inflation. On the other hand in case of developing country, since it has to import sizeable amount of machinery and other goods from abroad to build the infrastructure and the basic industries, it is likely to have a deficit balance of payments. It is thus, to their advantage to receive foreign tourists to compensate for negative trade balance.

The search by most Third World Countries for hard currency with which to pay for modern industrial imports like machinery and motor cars places international tourism high on the list of development priorities. Tourist spending gives rise to inward and outward currency flows which are generally thought of balance out in favour of Third World destinations.

Primary effects arising out of currency inflows from foreign visitor expenditure in a host country and outflows coming from the spending abroad by residents. Secondary effects arise as the direct expenditure is gradually felt in other sectors of the economy. The direct secondary effect can be divided into three categories. Such as Travel Agents Commission.

Direct Secondary Effects, Indirect Secondary Effects

As the tourist service industry passes some of its earnings on to other businesses (as when an airline contracts a local company to supply on-board meals, which in turn, means importing some of the food by that company) Induced secondary effects: Relating to the wages of those employed producing tourist goods and services. A proportion of this income may be remitted abroad by foreign employees.

Tertiary effects are the currency flows which do not come from direct tourist expenditure and relate to things like investment opportunities stimulated by tourist activity. Thus, when Japanese tourists in New Zealand began buying large quantities of sheep skin products it led to the growth of an industry to export them abroad. A considerable but unknown amount of the income received by these workers was remitted to their homes abroad reducing the net benefit of the host countries.

Check your progress

1. We do not send_____products to other countries
 - a) tangible b) intangible c) transferable d) easily movable
2. International trade takes place _____
 - a) between two different countries
 - b) between two different states
 - c) between two different regions
 - d) between two different districts

3. The major economic benefit in promoting the tourism industry is _____
- a) earning the foreign exchange b) improving the national income
 - c) solving the problem of balance of payments
 - d) above all
4. To receive foreign tourists _____
- a) to compensate for negative trade balance
 - b) to compensate a deficit balance of payments
 - c) to decrease the internal inflation
 - d) to build the infrastructure
5. "Tourism is an industry without the Chimneys" - Discuss.
6. What is international trade? And its impact on tourism promotion.
7. How the promotion of tourism will help solve the problem of balance of payments?

Let us sum up

Tourism industry is a manufacturer of tourism products. These products are subject to sales. The selling product is the tourism destination and the buyer of these products is tourists of both domestic and foreign. As many as foreign tourists flow will be considered as the export of tourism product. International tourist arrival will generate employment opportunities which will help increasing the volume of production and also facilitate the evolution of developing areas. Much attention is also given to tourism trade because it contributes for earning foreign exchange and solving the balance of payments.

Glossary

- Balance of Payments - It is merely a way of listing receipts and payments in international transaction for a country
- GDP - Gross Domestic Product
- International Trade - Trade takes place between the two different countries

Answers to check your progress

1. a) tangible
2. a) between two different countries
3. d) Above all
4. a) to compensate for negative trade balance
5. Refer sections 5.1 and 5.2
6. Refer section 5.1
7. Refer section 5.2

Ref;

Balance of Payments - [https://www.google.com/search?q= Balance+of+Payments](https://www.google.com/search?q=Balance+of+Payments)

GDP - [https://www.google.com/search?q= GDP](https://www.google.com/search?q=GDP)

International Trade - [https://www.google.com/search?q= International+Trade](https://www.google.com/search?q=International+Trade)

Unit 6

ESSENTIALS OF TOURIST ACCOMMODATION

STRUCTURE

Overview

Learning Objectives

Essentials of Tourist Accommodation

Emergence of Hotels

Types of Hotels

International Hotels

Resort Hotels

Commercial Hotels

Residential Hotels

Floating Hotels

Hotels in India

Heritage Hotels

Paying Guest Accommodation

Major Hotel Chains in India

Hotel Grading Schemes

Hotel Facilities

The Hotel Front Office and Reception

Welcoming Arriving Guests

Completing the Hotel Register

Recording Reservations

Completing Guests Bills

Providing Information

Dealing with complaints

The Receptionist

Check-in

The Guest in-House

Check-Out

House keeping

The Guest Cycle

Supplementary Accommodation

Motel

Youth Hostel

Caravan and Camping sites

Pension

Bed and Breakfast Establishments

Tourist Holiday Villages

New Accommodation Concept: Condominium Hotels

Time - Sharing

All Suite Hotels

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Accommodations are very essential for the promotion of tourism in the tourist destinations. Different forms of accommodations are focussed at the international and national level. They are catering to the needs of the tourists. Major hotel chains in India and the grading schemes are examined on the bases of the facilities available in these hotels. The systems followed to receive the guests and house keeping are also dealt with.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the importance of accommodation
- trace the different forms of accommodation
- describe the supplementary accommodation to cater the needs of the tourists.

ESSENTIALS OF TOURIST ACCOMMODATION

Accommodation facilities constitute the most important part of tourist supply. Tourists seek a wide range of facilities and services which are provided by different suppliers at different stages of the trip. The tourist who has left home needs accommodation at his destination and enroute when the journey cannot be completed in a single day. Tourist accommodations at the destinations are considered as

“Home away from Home” – Second home to the Tourists

Accommodation is a very important part of tourism infrastructure and development of tourism. Upto the middle of the 19th century the bulk of journeys were undertaken for business purposes by road within the national boundaries. Inns and similar hostelries found along the main highways and in the major towns, the main accommodation market grew.

Many different forms of accommodation are available to the modern tourist. Holiday accommodation is one which may be classified into four categories:

- i) Services accommodation including hotels, pensions, guest and boarding house
- ii) Self-catering accommodation including camping, caravans rented flats and houses.
- iii) Homes of friends and relatives where no payment is made for the use of accommodation.
- iv) Other accommodation including boats, youth hostels, etc.

The word 'hotel' is of ancient origin, which is derived from old Latin hospital on the old French word ostelerie. The hoteliers of London first appeared in 1327 A.D. In 1473, the name inn holders appear, meaning an in servant. The word inn has been recorded since 1400 A.D and was used until 1800, when the word hotel became fashionable. The dictionary meaning of hotel is a place which supplies boarding and lodging or a place for the entertainment of the travellers.

EMERGENCE OF HOTELS

In Europe, in the early days, churches provided shelter to the travellers. After industrial revolution, inns catering to the needs of the travellers came up all over Europe. The English common Law declared an inn to be a public house and imposed social responsibility on the inn keepers. Most inns were located at places where the coaches changed horses and passengers took rest and refreshment or spent a night. About 200 such coaching inns are still operated as hotels in the United Kingdom by the famous British chain of hotels called Trust house.

When the railways appeared on the scene, travel time was drastically reduced and a majority of the coaching inns went out of business.

In America, the new world, the inns took the name of Taverns and the first one was opened by a man called Samuel Coles who came to America by the first ship load of Puritans in 1630. In another hundred years, Taverns were popular meeting places of people and businessmen all over the country. The Taverns have been described as 'cradle of liberty' and the 'Boston Tea Party' which started. The American Revolution was planned in a Tavern called the 'Green Dragon'.

The hotels emerged from the Taverns by the simple expedient of a change in name. Perhaps, the world hotel had a more glamorous ring about it. The residences of the rich, in France were called 'hotels'. Public places like the Town Hall or mint were also called hotels. By about 1800 Tavern, Hotel and Coffee House were used to describe the same institution.

Two decades later, the word 'hotel' came to be accepted as a place where people stayed for the night and took their meals on payment. Hotel-keeping over the years developed a distinct American flavour all over the world. It was a place for businessmen to meet, there were no class restrictions in the USA and people of all classes mingled freely and made friends with each other in these hotels.

The American Plan-room with all meals included – was peculiarly an American term. Hotels also became convention centres. Several American Presidents have been nominated from conventions held in hotels. Today, conventions and conferences contribute almost one-third of the revenue of the large American hotels. More conventions and meetings are held in hotels than in the Board rooms or city Hallor.

In India the concept of shelter of travellers is not new. In fact it is as old as its recorded history. The historical records reveals the fact of existence of travel establishments such as viharas, dharamsalas, sarais, Musafirkhanas, etc. These establishments provided a home to all wayfarers, be they pilgrims scholars, adventurers or merchants.

The ancient Buddhist monks were probably the first to institutionalise the concept of a shelter in India. Charity and Vihara of Buddhist monks were

used by travellers and visitors for their stay. The trader travelled with their merchandise and money on these routes and the viharas were their 'hotels'. In the medieval period this ancient institution appeared as an exclusive traveller's lodge with a 'Nanbai' or the cook attached with it. Sher Shah Suri – the great Afghan Emperor and the builder of the 'Grand Trunk Road'. He built caravan sarais at regular intervals all along this highway creating favourable conditions for commerce and travel. The Mughals built such facilities all over their empire. Later kings, Rajas, Nawabs, rich businessmen and philanthropists built sarais making travel less arduous. The sarais in India like inns in Europe or the stagecoach stations in the USA of the 18th and 19th centuries stood all along. The well-travelled routes provided food and shelter to the travellers and fodder to their horses. The amenities these early hotels offered seemed to be primitive but they conformed to the life style of that age.

The age-old institution of the Sarai or the inn has evolved into the modern hotel. The demand for some kind of accommodation away from home is an important function of travel. The main influence on the development of accommodation facilities has been developments in the mode of passenger transport. The growth of the railways also brought to a speedy network of stage coach services. By the mid-nineteenth century the use of the stage coach as a means of travel had almost ceased. The industrialisation in its wake brought increased urbanisation. The great number of people who flocked to various urban towns in search of employment and also entertainment needed some kind of accommodation. Inns and similar establishments along the main highways and in the principal towns grew to become the hallmark of the accommodation for the travellers. This trend continued until the end of the nineteenth century. In 1820's, the first tourist hotel appeared in Switzerland. In the 1860's also saw the introduction of Thomas Cook's Railway and Hotel Coupons. In 1868 Cook arranged regular circular tours of Switzerland and Northern Italy from England. By the 1890's, 1200 hotels throughout the world accepted hotel coupons.

Thus, hotels provide accommodation, meals and refreshments for irregular periods of time for those who may reserve their accommodation either in advance or on the premises. In broad terms hotels provide facilities to meet the needs of the modern traveller.

TYPES OF HOTELS

The types of accommodation available in the world today are

1. Hotels and Motels and
2. Supplementary Accommodation.

The following are the main types of hotels:

International Hotels

International hotels are the modern western style hotels in metropolis and principal tourist centres. These hotels are placed in various star categories i.e. from 5 star to 1 star depending upon the facilities and services provided. These hotels provide in addition to accommodation all the other facilities, which make the stay a very comfortable and interesting experience. Various facilities include well appointed reception and information counter, banquet halls, conference facilities, etc. There are also a number of shops, travel agency, money changing and safe deposit facilities. Restaurant facilities, bars and banqueting are an integral part of the business of a hotel. The various services provided in these hotels include international and the local cuisine, food and beverage service and speciality restaurant service. These hotels also provide entertainment for the guests in the form of various dance and music programmes, sports and games.

There are some international chains which own a large number of such hotels. Hotels belonging to international chains are mostly owned by public companies and controlled by a Board of Directors. These hotels have various departments which are managed by persons qualified and experienced in the field of hoteliering. General Manager is the chief of the hotel. He holds the responsibility of managing and operating the hotel with help of its departmental heads. A number of this type of hotels have conferences/convention facilities and are suitable for holding meetings, conventions and conferences.

Resort Hotels

Resort hotels cater to the needs of holiday-maker, the tourist and those who by reasons of health desire a change of atmosphere. Resort hotels are located near the sea, mountain and other areas in natural beauty. Rest, relaxation and entertainment are the prime factors of a person to visit a resort hotel. Resort hotels provide recreational facilities to the tourists in an informal atmosphere. The type of services and amenities include recreation facilities such as swimming pool, golf course tennis courts, skiing, boating, surf-riding and other various indoor sports. Coffee shops, restaurants, conference rooms, lounge, shopping arcade and entertainment are other important amenities. Resort hotels rarely attract commercial patronage. Resorts can be classified on the basis of climate and also topography. They are (i) summer resorts (ii) winter resorts (iii) Hill resorts (iv) All season resorts and (v) Health resorts.

Majority of the resort hotels are seasonal establishments. Generally the high tourist season is the period when there are holidays at educational institutions. The resort hotels provide certain special facilities and concessions to the season visitors. The concessions provided include reduced tariffs, free entertainment sight seeing, gifts, etc.

Commercial Hotels

Commercial hotels cater mainly to travellers who visit a place for commercial or business purposes. These hotels are located in important commercial and industrial centres of large towns and cities. These hotels's success depends on the owner's efficient running of the hotel and the comforts and facilities. In some of the large industrial towns, fully licensed commercial hotels exist complete with restaurants grill room, functional accommodation and a garage for those travelling by automobile.

Residential Hotels

These hotels can be described as apartment houses complete with hotel service. Otherwise referred to as apartment hotel. The tariff of rooms in these hotels is charged on monthly, half yearly or yearly basis either furnished or unfurnished accommodation. These hotels which are located mostly in big cities operate exclusively under the European plan where no

meals are provided to the guests. These hotels were developed in the United States of America since where people discovered that permanent living in hotels offer many advantages. Residential hotels also known as Pensions. These are found in Western Europe and USA. Services and amenities provided in these hotels are just like an average well regulated home.

Floating Hotels

These hotels are located on the surface of the water i.e. on sea water, river water or on a lake. All the facilities and services of a hotel are provided in these hotels. These hotels are very popular in many countries. An old luxury ships have been converted into floating hotels and are very popular among tourists. The atmosphere they provide is exclusive and exotic. In India floating hotels in the form of house boats are very popular with tourists. In Kashmir, floating hotels are very popular and thrilling with tourists.

HOTELS IN INDIA

The Department of Tourism classified functioning hotels under the Star system into six categories, from 1 to 5 star deluxe and the newly introduced category of heritage hotels. By the end of 1994, there were 912 hotels with 55, 455 rooms in the approved list of the Department of Tourism. The classified hotels included 103 in one star, 240 in two star, 163 in three star, 58 in four star, 56 in five star, 35 in five star deluxe and 22 in heritage hotel category.

Heritage Hotels

A new classified standard of heritage hotels has been introduced to cover functioning hotels in palaces, travails, castles, forts and residences built prior to 1950. As the traditional structure reflects the ambience and lifestyle of the by gone era it is immensely popular with the tourists. The scheme is aimed to ensure that such properties, landmarks of our heritage are not lost due to decay and disuse, at the same time, by bringing such properties, into the approved sector, they become financially viable besides providing additional room capacity for the tourist.

Paying Guest Accommodation

To augment the room requirements at the major tourist centres, paying guest accommodation scheme has been introduced. In all 1,476 units have been registered. This scheme is open to the house-owners having lentable rooms of requisite standard.

Major Hotel Chains in India

At present there are four major hotel chains in India.

1. Ashok Hotel chain run by the Tourism Development Corporation of India has 37 hotels with 3,800 rooms.
2. Taj Group owned by the Tatas has 28 hotels in India and 15 overseas. The Taj group has also started a second chain of budget hotels for middle class people called gateway hotels.
3. Oberoi Hotel chain has 26 hotels; 14 in India and 12 abroad.
4. Welcome group has 21 hotels in India.

Air India's Hotel Corporation has four major hotels which include, 2 in Bombay, 1 in Delhi and 1 in Srinagar. They are called Hotel Centaur.

Major international hotel chains operating in India are Sheraton, Holiday, Inter-continental, Ramada Inn, Quality Inns, Hyatt and Meridian.

The hospitality industry is both national and international in nature and in terms of accommodation it ranges from luxury to budget hotels from city centre business properties to tourism resorts and from motels to health spas.

By the year 2000 the largest industry in the world is likely to be tourism. Total world arrivals have, over the past two decades, expanded by an average growth rate of 5.1 per cent per year. Receipts from tourism worldwide for the same period have risen by a similar rate.

HOTEL GRADING SCHEMES

Tourist accommodation is the most important component of tourism. The United Nations Conference on International Travel and Tourism held in Rome in 1963 also stressed the need for some regulation of the accommodation for safeguarding the interest of the users. The conference recommended the standardisation of methods of classification of hotels into five categories each identified by a conventional sign (stars) in conformity with set standards. The classification is as follows:

- 1 Star Hotel and inns generally of small scale with acceptable facilities and furnishings.
- 2 Star Hotel offering a higher standard of accommodation and some private bath rooms and showers. A wider choice of food is provided.
- 3 Star Hotel with more spacious accommodation large number of bed rooms with private bath rooms and showers. Fuller meal facilities are provided.
- 4 Star Hotel offering a high standard of comfort and service.
- 5 Star Hotel Luxury hotels offering the highest international standards.

HOTEL FACILITIES

Each hotel offers its own particular package of facilities. The hotel guests expect to find many auxiliary facilities in addition to the basic ones of accommodation, food and drink. A hotel guest may expect to find a telephone, a radio and Tv in the room and be able to telex or fax urgent messages. The guest may wish to purchase newspapers and magazines, have suits dry cleaned, and shirts laundered. Many hotels provide a hair dressing establishment where a guest can get his hair cut, a gift shop where he may buy presents or souvenirs for the family. The hotel may provide service for reserving tickets for the theatre or making travel arrangements and provide sports facilities such as tennis court or swimming pool. Conference facilities may also be provided. All or some of these auxiliary facilities and the restaurants and bars may also be available to non-residents.

The classic hotel organisation model was built around two major hotel managerial personalities which includes the Chef and the Maitre d' hotel. The Chef was the chief or 'king' of the kitchen. He held sway over everything and had to do with the preparation of food in the hotel. Similarly, the Maitre d' hotel was the 'master' of all services in the hotel and it was his responsibility to see that the guests were always served promptly and properly.

In the modern hotel organisation a complex line and staff structure has emerged. In a hotel those who have a regular contact with the guests are known as line executives. The most important line operations in a hotel are the Rooms Division and Food and Beverage Division.

Staff executives are those who perform 'behind the scenes' activities and have little or no guest contact e.g. engineering is a staff function.

Hotel General Manager occupies a crucial role in the midst of hotel operations as he is in close contact with employees and guests as well as top management. He plays a major role in making decision and in determining the effectiveness of the hotel staff and the satisfaction of the guests.

The Hotel Front Office and Reception

The work of the front office and reception departments in the hotel industry is very important. The front office is referred to as the 'hub'. The nerve centre or the 'brain' in the modern hotel. The most important works of the reception staff are as follows

Welcoming Arriving Guests

It is the duty of receptionist to put the guests at ease at the time of their arrival and welcome them to the hotel which is to be their temporary home.

Completing the Hotel Register

The legal formality of registration must be fulfilled by the receptionist who sees that all customers supply the details required for record that may be

inspected by the police from time to time. Useful marketing information may also be collected at this time.

Recording Reservations

The selling of rooms is the profile maker in hotels and consequently vital for effective hotel business.

Compiling Guest's Bills

The bill that is presented to a guest on departure, involves many items of expenditure that may have been incurred by him, in different departments of the hotel during his stay. These many small items have to be collected and added on to one bill accurately so that the guest is of not overcharged undercharged.

Providing Information

The reception desk is the office of the hotel where the guests should be able to get answers all to types of questions not only about the hotel but also about the surrounding areas and activities.

Dealing with Complaints

The reception desk is the place where many guests come in during the event of a complaint. The department must be prepared to handle different types of complaints from customers.

The reception desk is one small part of the total front office in a large hotel while it embraces all the work undertaken by a front office in a small hotel.

The Receptionist

As soon as the customers arrives at a hotel, the first staff who comes into contact with him, is invariably the receptionist. The receptionists desk is situated near the main entrance, to enable them to carry out their main responsibility, i.e., to welcome customers. Guests should be welcomed without delay and the formalities of room allocation and registration should be carried out soon. The receptionist should possess a good appearance as

well as social skills. The receptionist is the most important public relations man for the hotel.

Check-in

The purpose of the reception desk is to receive guests and to welcome them to the hotel. The moment of arrival or check-in is the ***raison d'être*** of the whole department. It is the duty of the receptionist to make a new guest, feel at ease on arrival. The reception staff must be well prepared with all the relevant check-in information to hand in so that everything may proceed smoothly. The reception staff should keep a watch that customers do not leave without paying.

Some customers, who have no previous booking, approach the reception desk. The receptionist should collect the information regarding the type of room required. If the room is available means, the guests should be given registration cards to complete. Then the customers should be asked to pay the deposit.

Why reception desk is in the front office near the entrance? Reasons are;

- i) it is easily visible on arrival by guests who do not know their way about the hotel.
- ii) To keep an eye on the guests either arriving or leaving the hotel.
- iii) An entrance is unsupervised, it is an open invitation to guests to walk out without paying or to smuggle extra customers into their rooms.

The moment a guest arrives at the reception desk it should be ensured that the legal implications of the registration legislature are complied with. Legally a non-alien has to give only his/her full name along with nationality and address and signature. The alien guest should furnish the following information.

1. The number of his passport or registration certificate.
2. The place of issue of his passport or registration certificate.

3. The details of his next destination and if possible his full address there.

Since a hotel is a public place it is open to many different types of fraud and security problems which a receptionist has to prevent.

In order to avoid the non-payment of the guest, all guests are asked to pay a deposit on arrival so that in the event of their departing without payment, a part of the bill may be covered.

The arrival of a tour or large group puts severe strain on reception and front office staff. If the tour company that sends the guests details in advance and there is no necessity for each customer to register individually.

The Guest in - House

The front office staff of any hotel should be always at the disposal of the guests. If they require any information or Enquiry that should be attended immediately.

Check-Out

Having completed their stay in the hotel the final morning arrives when customers have to pay for all those services that they have made use of during their stay.

The cashier in hotels is responsible for accepting payments for guests' bills as well as dealing with the exchange of foreign currency. It is also an important task to undertake the safe custody of guests' valuables if so required. It is an offence to leave a hotel without paying and the hotel may take action in order to obtain payment.

House Keeping

House keeping is the most important front office support department. The house keeping department inspects rooms for sale, cleans the occupied and vacated rooms and coordinates a room's status with the front office.

Within the rooms division there is the uniformed service, which includes parking attendants, door attendants, porters, drivers and bell persons. Uniformed service personnel have a great degree of contact with guests. They greet and help guests to the front desk and to their rooms. At the end of the stay they take guests to the cashier and to their means of transportation.

THE GUEST CYCLE

Guest transaction during a stay at a hotel determine the flow of business which can be divided into a four stage guest cycle.

During the pre-arrival stage the guest chooses a hotel to patronise. This choice can be affected by a variety of factors including previous experiences with the hotel, advertisements, recommendation, etc. The attitude efficiency and knowledge of the front office staff may influence a caller's decision to stay at a particular hotel.

The arrival stage of the guest cycle includes registration and rooming functions. When the guests arrive at the hotel, they establish a business relationship with the hotel through the front office staff. It is the staff's task to clarify the nature of the guest-hotel relationship and the expectations from the hotel of the guest. The objective of the front office is to satisfy needs of the guests in a way that will encourage a return visit.

The last stage of the guest cycle is departure. Both the guest service and guest accounting aspects of the guest cycle are completed during this phase. Once the guest has checked out, the room's status is updated and the house keeping department is advised.

SUPPLEMENTARY ACCOMMODATION

Supplementary accommodation consists of various types of accommodation other than the conventional type of hotel. Still the hotels are the principal forms of accommodation at large. There are other forms of accommodations which have been grown and developed in various parts of the world. These are known as supplementary accommodation. This can be classified on the basis of its location, type of construction, type of management, etc. Supplementary accommodations offer accommodation

for overnight stay and meals, but not the services of a hotel. Services provided in supplementary accommodation units are minimal and not comprehensive as in the case of hotel establishments. The price charged per day and also on the basis of services provided. The payment should be in cash. There, the standard of comforts is modest, compared to that of a hotel. The biggest advantage is that of price. This type of accommodation is moderately priced. The atmosphere is informal and there is more freedom with regard to dress, etc. There is also more emphasis on entertainment and sports resulting in increased social contact among the guests. This type of accommodation can cater to both international as well as domestic tourist traffic. In some countries more tourists utilise this type of accommodation than hotels. In France and Italy as also in some other countries in Europe and elsewhere there are more campers than there are hotel clients. The following are some of the principal forms of supplementary accommodation. (i) Motel (ii) Youth Hostel (iii) camping sites (iv) Pension (v) Bed and Breakfast Establishments and (vi) Tourist Holiday villages. Many such facilities are sponsored by the state, local authorities or trade unions and so on.

Motel

The concept of Motel and motel-hotel originated in the United States of America. Motel was meant for local motorists and foreign tourists travelling by road. It exclusively meets the demand for transit accommodation. Motels are often small properties managed and operated by limited staff and provide services.

The important services provided by motel including parking, garage facilities, accommodation, restaurant facilities, public catering and recreational facilities. In order to provide the above services to the motorists, all the motels are equipped with filling stations, repair services, accessories, garages, parking space, elevator service to the automobile entrance, restaurants etc. There are also tools and equipment available which the guest can use himself if he wishes to repair his vehicle. The price charged for accommodation and meals/refreshment is much cheaper as compared to that in hotels.

Motels are located outside the city limits in the countryside along with the main highway and preferably at important road junctions. Motels are of

different types. Some motels provide just the minimum services while others are well furnished with comfortable accommodation and excellent facilities. The accommodation provided in motel is of a chalet type which is furnished, by providing a dining hall and a fixed menu. Shopping facilities for travelling public are found in a motel.

In countries like Norway, France, Ireland, Turkey, etc. specific legislation has been introduced for motels for the approval of plans, easy access of cars, minimum capacity, and provision of restaurant minimum standards for facilities. Provision of petrol pump, etc. An increasingly important segment of the accommodation industry, motels are looked upon as a distinct asset, which have enabled the industry to meet the changes in travel patterns of modern day travellers.

Youth Hostel

“Youth hostels” are special non-luxury, in-expensive accommodations provided for the young travellers and are very popular with them. The first youth hostel was started in Germany in the year 1900. It then, spread rapidly all over the world. The motive behind was to cater the need of youth travel from large cities for their education. YMCA's, School houses, college dormitories, historic buildings and some are specially built forming a net work. In USA, these were initiated by a husband and wife team of smiths, who led a group to Europe in 1933. The first youth hostels in USA came in 1934 in Northfield (Mass) and the first International Youth Hostels Conference was held in London in the same year.. Hostels provide travellers place to sleep, wash and eat and are a meeting place for people of different nationalities, differing social background and opinions. The main objective was to encourage youth to travel in order to learn and know more about the country and also to socialise, it had an educational value. No service was provided. Subsequently, exclusive youth hostel buildings were constructed to accommodate young travellers.

Youth hotel is a building which offers clean, moderate and inexpensive shelter to young people exploring their own country or other countries and travelling independently or in groups on holidays or for educational purpose. The aim of youth hostel therefore is not merely to provide accommodation and board, but also to serve as centres which offer an opportunity to young people and young travellers coming from different parts of the country and

abroad to know and understand each other. It is a place of friendship, recreation and out-of-school and college education. The charges for these services are very modest. The hostels are also equipped to enable the users to prepare their own meals if they so desire. The accommodation provided in the hostels is for a limited number of days.

In most of the countries, youth hostels are developed and managed by non-commercial organisations whose main aim is the development of youth tourism since World War II, the number of such hostels has increased greatly. These hostels are now planned to provide comfortable accommodation as also such other services and facilities which are required by Youth. Many hotels receive an increasing number of groups and organise stays for winter sports or sailing.

The construction of youth hostels is based on certain norms laid down from time to time all over the world. Some youth hostels have playgrounds attached for the use of hosteliars.

The International Youth Hostel Federation has laid down certain minimum requirements for accommodation in the youth hostels. These include

- (i) Separate dormitories for men and women with separate entrances;
- (ii) Separate toilets and washrooms for men and women with separate entrances.
- (iii) A member's kitchen where hosteliars can prepare their own meals;
- (iv) A common room, separate from members' kitchen. Wherever possible.
- (v) Living accommodation for Warden(s), on the premises wherever possible.

Caravan and Camping Sites

Caravan and Camping sites constitute a significant accommodation category in many holiday areas. These are very popular in some European countries as in the United States of America. These are also known as

open-air hostels, tourist camps or camping grounds. The tourist camp which consists of colleges rented out at low rates with space for car and caravan parks. The rooms have bed, wash facilities and basic furniture and provide shelter and stay arrangements. Some camps provide cooking facilities. The sites are located within the large cities in open spaces. Some countries have enacted legislation establishing the minimum facilities that must be provided and this include health and sanitation standards, prices to be charged for parking and use of various services and facilities.

Pension

This type of accommodation is very popular in certain European countries. Particularly in Italy, Austria, Germany and Switzerland these establishments are used extensively by the tourists, Pension is also described as a private hotel, a guest house, or boarding houses catering facilities are optional and are usually restricted to the residents. Many of them stay for longer and such definite periods as a week or a fortnight. The reservation of accommodation is made in advance. Mostly managed by a family, pension accommodation is much cheaper than hotel accommodation.

Bed and Breakfast Establishments

Also known in some countries as apartment hotels and hotel garnish, they represent a growing form of accommodation units catering for holiday as well as business travellers. These establishments provide only accommodation and breakfast and not the principal meals. These are usually located in large towns and cities along commercial and holiday routes and also resort areas and are used by on route travellers. Some of these establishments are very popular with holiday makers.

Tourist Holiday Villages

Tourist villages are established in some European countries after World War II. These villages are situated at warm sea sides and in the regions which offer certain facilities for the tourists. In certain countries like Italy and Spain, tourist village are located in the regions which are economically not developed, thereby helping the region economically. The villages are mostly promoted by important clubs, social organisations and also tourist organisations.

Tourist villages are providing extensive sports and recreation facilities, such as riding, swimming, tennis, volley ball, football, Sauna, mini-golf badminton, table-tennis and yoga. These provide both board and lodging. Telephones, radios, newspapers and TV are banned unless there is an emergency. Wallets and other valuables are locked away at the beginning of one's stay. The staff is chiefly educated young people who live on an equal basis with the holiday makers. The accommodation provided usually in multiple units and many provide for self-catering. The villages are self-sufficient providing almost all necessities required by the residents. There is also a small shopping complex where one can buy articles of daily need. The services of a doctor are also available in the villages. The accommodation is sold for a week or a fortnight at an all inclusive price. Tourist huts are arranged by many countries in their resort areas, which provide accommodation basic furniture and kitchenette facilities and are popular with tourists.

New Accommodation Concepts: Condominium Hotels

Condominium Hotels are a recent innovation. They are hotels with apartments (condominiums) instead of basic rooms. The condominium units are sold by the hotel developer to individual owners. Individual owners then contract back to the developer or the third party management company to operate the hotel and rent the space to visiting tourists. The individual owners may retain the right to visit the hotel and stay in their own unit during specified and restricted periods of the year, often at a reduced room rate. The developer or the management company receives fees for managing and renting out the units. Any resulting profits or loss are shared among individual owners.

This type of hotel is preferred by families because of their large size of the apartments and the freedom to cook. They are operated like residential buildings.

Time – Sharing

Time-sharing is a specialised form of condominium ownership. Time-sharing began, when people found it difficult to make reservation from year to year to obtain space in a popular hotel in summer. In order to be guaranteed space, guests began prepaying for rooms for a specified

number of years ahead to ensure they would obtain the space they preferred. Different organisations that run such hotels follow different norms in allotting space to the people who have bought time in such hotels. The system works smoothly. Instead of paying 1,50,000 US dollars for owning an apartment, say in Miami, the time-sharer pays, says US \$ 5,000 for lease of the apartment for one week every year for 25 years or any other specified period in the agreement. The time can also be passed on or sold to friends if not used by the owner.

In India, too, time-sharing has been pioneered by a few enterprising entrepreneurs such as Dalmia Resorts for instance, but it has not been a spectacular success as yet.

All Suite Hotels

The All suite Hotel is the newest concept, an attempt to provide suites for accommodation to business travellers for the price of a normal room in a first class hotel.

Before 1985, only captains of industry or chief executive could rent a suite in a hotel now, junior executive too can check into suites, as per the new concept.

Hundreds of all suite hotels have been built to cater to the new market-leading chains like Sheraton, Hilton, Hyati and Raddisson have joined the bandwagon.

All suite hotels are built like residential properties and minimum services are provided. Public areas are limited. The 24 hour restaurants if provided, in the premises are operated by private parties. Interestingly, their average yield per room is better than normal hotels.

Check your progress

1. The first Tavern inn was opened by _____
 - a) Samuel Coles
 - b) Thomas Cook
 - c) Buddhist Monks
 - d) The Mughals

2. _____ is located on the surface of the water
- a) Commercial Hotel b) Floating Hotel
- c) Residential Hotel d) Resorts Hotel
3. Palaces, hovels, castles forts and residences built prior to 1950 are converted as _____.
- a) Residential hotels b) Heritage Hotels
- c) Motel d) International Hotels
4. Youth Hostel was started for the first time in the year 1900 in _____
- a) Japan b) America
- c) Great Britain d) Germany
5. Apartment hotel is otherwise known as _____
- a) Residential hotel b) Commercial hotel
- c) Resort hotel d) heritage hotel
6. What is hotel grading scheme?
7. Write a short note on
- a) Motel b) Floating Hotel
- c) Heritage Hotel d) Youth Hostel
3. Give an account of major hotel chains in India.

Let us sum up

Accommodation is the backbone of tourism industry. The present day hotels have gone through various stages of development from pensions in Europe and Taverns in the USA till they acquired the current respectable

and universally accepted name hotels. A hotel, today, is a place for rest, recreation meeting, friends, entertaining and doing business. Accommodation world wide can broadly be divided into hotels and motels and supplementary accommodation to cover all other forms of tourist accommodation.

Each hotel has three primary departments. Room, Food and Beverage. Besides there are ancillary and supporting services to cover the rest of services like Marketing, house-keeping, maintenance, accounting etc. Condominium hotels, Time-sharing hotels, all suite hotel camp grounds, etc are introduced in recent years. In India hotel keeping is relatively a new area of business.

Glossary

- | | |
|---------------|--|
| Caravan | - a company of persons making a journey together for safety. |
| Hotelier | - A person, firm or corporation which provides hotel accommodation, meals, refreshments, etc., to visitors |
| Motel | - A place which provides wayside amenities for tourists travelling by road, by automobiles. It provides under one roof all usual facilities expected by the tourists including attached bath Supplementary |
| Accommodation | - Various types of a accommodation other than the conventional hotel type. |

Answers to check your progress

1. a) Samuel Coles
2. b) Floating hotel
3. b) Heritage hotel
4. d) Germany

- 5. a) Residential hotel
- 6. Refer section 6.5
- 7. a) Refer subsection 6.8.1
 - b) Refer subsection 6.3.5
 - c) Refer subsection 6.4.1
 - d) Refer subsection 6.8.2

- 8. Refer subsection 6.4.3

Ref;

Caravan - <https://www.google.com/search?q=> Caravan

Hotelier - <https://www.google.com/search?q=> Hotelier

Motel - <https://www.google.com/search?q=> Motel

Germany- <https://www.google.com/search?q=> Germany

Unit 7

FOOD (OR) CATERING UNIT

STRUCTURE

Overview

Learning Objectives

Catering Unit (Food)

Types of Plan

European Plan

Continental Plan

American Plan

Modified American plan

Classification of Catering Establishments

Popular Catering Restaurants

Fast Food Restaurants

Outdoor Catering

Departmental Store Catering

Club Catering

Transport Catering

Airline Catering

Railway Catering

Ship Catering

Surface Catering

Welfare Catering

Industrial Catering

Leisure - linked catering

Career Opportunities for Professionals

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Providing catering facilities in the tourist destination hotels, is another way to attract more tourists to visit again and again. Various types of plan are available. A lot of catering establishments are emerged to cater the needs of both foreign and domestic tourists.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain what is catering unit?
- trace the various types of plan
- explain the different kinds of catering establishments that cater to the needs of the tourists
- discuss the career opportunities for professionals in this catering unit.

CATERING UNIT (FOOD)

Hotel operation includes Food and Beverage services and Kitchen works. Hotel and catering industry is an important sector of the tourism infrastructure. Besides comfort and convenience the hotel should offer good food. The style of catering is one of the most important attractions of hotel. The food and Beverage Departments is the key to the success of a hotel. Most hotels have a banquet-manager who organises and looks after large parties like dinners for hundreds of guests to a convention, marriage receptions and other functions. Food departments are headed by executive chiefs. Each restaurant has generally a separate manager. Bars fall within the purview of the food and beverages department.

Many hotels in developed countries have more revenue from food and beverages than from rooms. In India, revenue from rooms often exceeds food and beverages because there are several restrictions on the sale of alcoholic beverages. Besides, there is an expenditure tax of 20 per cent levied by the Central Government on food and beverages consumed in hotels exceeding a tariff of 1,200.

Hotel provides accommodation meals and refreshments for irregular periods of time for those who may revenue their accommodation either in advance or on the premises. In broad terms, hotels provide facilities to meet the needs of a modern traveller. The important need is food. So a hotel is a place which supplies not only lodging but also board.

TYPES OF PLAN

Hotels for convenience establish its own plan or terms. The different plans are;

1. European plan,
2. Continental plan,
3. American plan, and
4. Modified American plan.

European Plan

The simplest method is to establish separate charges for accommodation. Meals and other services are separately charged. This plan gives the guest a better choice and freedom about his meals. This is adopted in hotels situated in big cities and towns where there are many restaurants and eating places.

Continental Plan

Continental plan is operated by party on separated charge basis. This tariff provides bed continental breakfast and rest are charged separately. This is preferred by business man who likes to start their work early. Usually breakfast is served in the rooms.

American Plan

American Plan is usually adopted by residential hotels which is patronised by a high proportion of long term guest. Some times this term is introduced during Christmas or Easter covering three or four days.

Modified American Plan

The charges included bed and breakfast and one main meal (lunch and dinner) which is not specified. Some hotels offer different plans to their guests in or to select according to their choice. In such cases the receptionist or the bill clerk should be very careful.

CLASSIFICATION OF CATERING ESTABLISHMENTS

Restaurants are of different standards. The food service and the prices are often comparable to those of similar restaurants in luxury hotels. They offer a wide choice from an elaborate menu and a very high quality of service.

The idea of pubs is fairly new in India. It has been borrowed from the concept of public houses in England and adapted to Indian conditions. The following are the classification of catering establishments.

Popular Catering Restaurants

The objective of popular catering restaurants is to provide a quick and economical meal, in a clear and standardised dining room these restaurants are commonly used by the vast urban population of India. They are of various styles and categories. Some restaurants serve only vegetarian food while some specialize in the food of a particular region such as the Punjab or Andhra. Some restaurants serve food from more than one region.

The entry of Pizza Parlours and westernized popular food into India provides the urban Indian a wider choice. The numerous outlets that have sprung up all over the country in the last decade show a new trend in the urban citizen's eating habits. This has resulted in an increased awareness among the public about the availability of various types of cuisine and catering services.

Fast Food Restaurants

There is a predominant American influence in fast food style of catering. The service of food and beverages in a fast food restaurant is at a fastest pace, than at an ale carte restaurant as the menu is compiled with a special emphasis on the speed of preparation and service. To make this type of services financially viable, a large turnover of customers is necessary. The investment is rather large, due to the specialized and expensive equipment needed and high labour costs involved.

Outdoor Catering

This means catering to a large number of people at a venue of their choice. Hotels, restaurants and catering contractors meet this growing demand. This type of food and set up depends entirely on the price agreed upon outdoor catering includes catering for functions such as marriages parties and conventions.

Departmental Store Catering

Some departmental stores, apart from carrying on their primary activity of retailing their own wares, provide catering as an additional facility. This type of catering evolved when large departmental stores wished to provide

food and beverages to their customers as a part of their retailing concepts. It is convenient and time consuming for customers to take a break from shopping, and have some refreshments at different locations. Thus, arose the need for some sort of dining facility in the departmental store itself. This style of catering is becoming more popular and varied nowadays.

Club Catering

This refers to the provision of food and beverages to a restricted clientele. The origin of this service can be traced back to England, where membership of club was considered prestigious. Today, in India there is a proliferation of clubs to suit different needs. Clubs for people with similar interests such as turf clubs, golf clubs and cricket clubs, to name a few has sprung up. The service and food in these clubs tend to be of a fairly good standard and are economically priced.

Night Clubs are usually situated in large cities that have an affluent urban population. They offer entertainment with good food and expensive drinks.

Transport Catering

A provision of food and beverage to passengers, before during and after a journey on train, aircraft ships and in buses or private vehicle is termed as transport catering. These services may also be utilized by the general public, who are in the vicinity of a transport catering unit. The major forms of modern day transport catering are airline catering, railway catering, ship catering and surface catering in coaches or buses which operate on long distance route.

Airline Catering

Catering to airline passengers on flights, as well as restaurants situated at airports is termed as airline catering. Modern airports have a variety of foods and beverage outlet to cater to the increasing number of air passengers. Catering to passengers en route is normally contracted out to a flight catering unit of a reputed hotel or to a catering contractor.

Railway Catering

Catering to railway passengers both during the journey as well as during halts at different railway stations is called railway catering. Travelling by train for long distances can be very tired, hence a constant supply of a variety of refreshments choices helps to make the journey less tedious.

Ship Catering

Voyages by a sea were once a very popular mode of travelling, but, with the on set of air travel, sea voyages have declined sharply. However, recently, it has again become popular with large number of people opting for pleasure cruises. Both Cargo and passenger ships have kitchens and restaurants on board. The quality of food, service and facilities offered depends on the class of the ship and a price, the passengers are willing to pay.

There are cruises to suit every pocket. There are cruises of two to five days duration which offer budget accommodation comparable to a limited service hotel, while luxury cruises of seven days to three months duration offer luxurious state rooms and various other facilities that are comparable to a first class resort.

All these ships provide a variety of food and beverage and service outlets, to cater to the individual needs of the passengers. The range form room service and cocktail bars to speciality dining restaurants.

The sector has been growing in popularity in recent times, and has become affordable to a large cross section of people. Cruise companies offer attractive packages to passengers. It requires professionally trained manpower.

Surface Catering

Catering to passengers travelling by surface transport such as buses and private vehicles is called surface catering. These catering establishments are normally located around a bus terminus or on highways. They may either government run restaurants, or privately owned establishments of late

there has been a growing popularity of Punjabi style catering called dhabas on the highways.

Welfare Catering

The provisions of food and beverages to people to fulfil a social need, is known as welfare catering. This grew out of the welfare state concept prevalent in western countries. It includes in hospitals, schools, colleges, the armed forces and prisons.

Industrial Catering

This type of catering is providing food and beverages to the workers who are working in industries and the factories at highly subsidized rates. It is based on the concept that better fed employees are happy and more productive. Today, labour unions insist on provision of this facility to employees.

Catering for a large workforce may be undertaken by the management itself, or may be contracted out to professional caterers. Depending on the choice of the menu suggested by the management, catering contractors undertake to feed the workforce for a fixed period of time at a reasonable price.

Leisure – linked Catering

This type of catering meant to people engaged in leisure. The increase in leisure and a large disposable income for leisure activities has made it a very profitable form of catering. This includes the provision of food and beverages through stalls and kiosks at exhibition theme parks, galleries and theatres.

Career Opportunities for Professionals

Under the present socio-economic scenario more and more people eat away from home. The work of a waiter or waiters becomes so important in serving these people who eat out side. Britain's fourth bigger industry in terms of numbers employed and also the industry helps in supporting tourist and travel industry which is the top earner of foreign currency. Success of

the catering industry depends on the performance of the waiter or waitress in their career.

A successful hotel, restaurant or café is one for which guests are anxious to visit again, a place where they feel as comfortable as in their homes. More and more tourists flow into the restaurants will enhance the catering business enormously.

Check your progress-1

1. Catering departments are headed by ____
 - a) the manager b) Waiter c) executive chiefs d) Receptionists
2. There is an expenditure tax of 20 per cent levied by the central government of ____ on food and beverages.
 - a) America b) Britain c) India d) Canada
3. Give an account of different types of plan
4. Write about the modified American plan
5. Explain the followings
 - a) Popular catering Restaurant
 - b) Outdoor Catering Restaurant
 - c) Industrial Catering Restaurant

Let us sum up

The food and Beverage Departments is the key to the success of a hotel. Each restaurant has generally a separate manager. Bars fall within the limits of the food and beverage department. Many hotels in developed countries have more revenue from food and beverage than from rooms. But in India, revenue from rooms often exceeds food and beverages because there are several restrictions on the sale of alcoholic beverages. The Government of India stepped into building hotels where these were

most needed. Different plans and classified catering establishments are also established to cater the needs of the tourists.

Glossary

Beverage	-	any sort of drinks
Catering Unit	-	A separate section meant for providing food and services to the consumers.

Answers to check your progress

1. c) Executive Chiefs
2. c) India
3. Refer section 7.2
4. Refer subsection 7.2.4
5. a) Refer subsection 7.3.1
b) Refer subsection 7.3.3
c) Refer subsection 7.3.12

Ref;

Beverage - <https://www.google.com/search?q=Beverage>

Catering Unit - <https://www.google.com/search?q=Catering+Unit>

BLOCK-III

INTRODUCTION

This block focuses that most tourism revolves around travel agencies and tour operators. Travel Agency plays a pivotal role in the promotion and sale of tourism product. The travel agent who packages and processes all the various attractions of the country present them to the tourists.

Unit 8: This unit deals with travel industry that requires combining these individual elements, to offer a basket of facilities required by the tourists and its origin is also given in this unit.

Unit 9: This unit highlights various departments of travel agency and its role in the promotion of travel industry and various functions of travel agency and also deals with formation and functions of travel trade organisation at the national and international level for the advancement of the travel agency and to promote ethical practices and provide a public forum for travel.

Unit 8

ESSENTIALS OF TRAVEL AGENCY

STRUCTURE

Overview

Learning Objectives

Essentials of Travel Agency

Origin

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

The travel agency is essential in order to bring coordinated results in the tourism business. It is not one industry, but, is a collection of all selling travel related services. It is not a manufacturing industry. The first travel agency was started by Thomas Cook in 1841.

LEARNING OBJECTIVES

After going through this you should be able to

- explain the nature of travel industry
- why travel agency is essential?
- trace the origin of travel agency

ESSENTIALS OF TRAVEL AGENCY

It is rightly said that Travel industry comprises of uncoordinated people, trying to achieve a coordinated result. Tourist attractions, accommodation facilities and transport services are no doubt, the essentials of tourism, but, these factors, by them, are independent. Hence an intermediary agency is required to combine these individual elements, to offer a basket of facilities required by the tourists.

A travel agent is one who acts on behalf of principal, i.e., the original provider of tourist services, such as a hotel company, an airline tour operator or a shipping company. A tour operator is one who buys the individual elements in the travel product on his own account and combines them in such a way that he is selling a package of travel, the tour, to his clients.

A travel agent is a manufacturer of tourist product namely, an inclusive package tour: A well conceived and designed package tour covering a wide range of tourist attractions, in a chosen destination at an economical inclusive price is a real stimulant to prospective tourists. Today most of the travel agents conduct regular package tours to set itineraries with a standard of services. Besides they design package tours to the needs of individual groups. Thus, a travel agent can rightly be called as the only true manufacturer of the tourists product, which is the inclusive tour package, standardised quality controlled and mass produced". Thus, well established and enterprising travel agents can develop tourism industry in the right direction in a large measure.

The nature of travel industry is given below:

It is not a manufacturing industry.

- It is not one industry but it is a collection of businesses all selling travel – related services.
- Its various components like Airlines Industry, Hotel industry, Restaurants and Transport Companies should make more familiar to the general public.

- Sometimes, different segments of travel industry do not act as an integrated group and often have conflicting views and interests.
- In the early years of this century, travel, was not as an industry as such but, as a collection of business whose common link was to provide services to travellers.
- With increasing links among travel – related businesses established through easy and fast communications, travel has undoubtedly become an industry to be studied in its totality.

There have been some new developments in the industries. Initially, the travel industry was essentially a private sector affair. But, the industry, today, involves both the private and public or government sectors. In some countries governments not only provide the infrastructure in the destination, but also develop tourism product. The role of India Tourism Development Corporation (ITDC) in the early years of tourism development and promotion in India should be noted. Now, the State Tourism Development Corporations are providing similar services at state level and even setting package tours. In China today, the state is the only provider of tourist services. In Russia, both private and public sectors co-exist. The role of government in the regulation of tourism and aviation has increased in many other countries.

Travel Agents play an essential and continually expanding role in world wide travel and tourism. The travel agency network and distribution system to be the glue that holds the travel industry together Travel and tourism would be chaotic without skilled, knowledgeable and professional travel agents to provide counsel to travellers and also to be central source of information and catalysts for all segments of travel tourism.

Travel agents as a class are becoming quite prominent the world over. For instance, there are an estimated 40,000 IATA (International Air Travel Associations) recognised and licensed travel agents who are serving over 10 million customers all over the world. These figures speak of their significance.

Some of the important reasons for their prominent may be referred here with advantage. Firstly, they are professional people in the field of package

tours. As people are becoming more and more conscious of specialised services, the importance of travel agents is bound to increase. Secondly, they have connections with almost all other tourism product marketers and they could get at 'bargain prices' various services and products like accommodation, transport, etc. that form part of the travel product of late. We find that all public sector tour operators own a fleet of vehicles and a chain of hostels. A travel agent here, an hotelier there is becoming the order of the day. Thirdly, with the growth of large airline and hotel chains, the travel agents have become their principal marketing arms. In fact about 70 per cent of the business of the airlines and hotels are secured through travel agents in India.

It may be added here that the tourists, for the sake of comfort and convenience, would certainly prefer readymade package tours. It is anybody's guess that, for an individual tourist it is to go about arranging a long tour. It is all the more so in the case of foreign travel which is beset with added problems and formalities. Hence, most tourists prefer travel agents who for a blanket price provide a package travel.

ORIGIN

The travel agency business is not very old. The first travel agency was established by Thomas Cook in 1841 as he discovered accidentally that packaging of travel services could be a profitable business. Thomas Cook, a member of Temperance society to a distance of 22 miles. He acted as an agent by buying tickets in bulk to sell to other members, on a no-profit basis. But, it gave him an opportunity to discover that packaging of travel services could be a profitable business. Cook's Paris excursions were the first true 'package tours'. All the details of transport and accommodation were prearranged. He also introduced travellers cheques and hotel coupons, eliminating the need of cash in hand. The Cook company has, at present, over 1,000 offices in 145 countries and 13,000 employees are working all over the world.

It is a chance and a coincidence, that the two large world-wide travel agents, Thomas Cook & Son Ltd and the American Express Company, have their origins in the same year 1841. Thomas Cook invented the hotel coupon in 1867 and the American Express invented the travellers' cheque in 1891.

The American Express Company, popularly known as AMEXO is the world's second largest travel agency after Thomas Cook & Sons. The AMEXO has introduced the credit card system. These cards are very popular all over the world and the holder of the card can buy anything against the card without having to pay cash. The shops, hotels or airlines company accepting a credit card are immediately paid cash by the credit card company's local office after deducting a 3 per cent commission. The company then raises a bill against the credit card and holder which has to be paid in 90 days. Since, the Indian rupee is not a convertible currency, our banks cannot issue international credit cards, but we too have rupee credit cards like the Diners club card. Most Indian hotels and many shops dealing with foreign tourists accept international credit cards.

However, it was the introduction of the travel which boosted up the travel agency business. Holiday travel by air became cheaper than travel by sea. The introduction of economy class on aeroplanes crossing the North Atlantic introduced a new age of travel agency and was responsible for its spectacular growth. In the early 50's there were 3,000 travel agency offices all over the world, the number increased to 55,000 by 1991.

When the civil airlines evolved, the responsibility of selling tickets was taken by the retail travel agents. The retail travel agent must be distinguished from the tour operator. These two functions are often performed by the same company.

Check your progress

1. The first travel agency was established by Thomas Cook in _____
a) 1861 b) 1841 c) 1814 d) 1844
2. The American European Company introduced the _____ in 1891
a) Traveller's Cheque b) Credit Card
c) Hotel Coupons d) Hotel Vouchers
3. Why travel agency is necessary for the promotion tourism?

4. Trace the origin of Travel agency

Let us sum up

Most leisure travel business, today, revolves around travel agents and tour operators. They promote and sell all kinds of travel and travel related services to the public. The travel agency business is not very old. The first travel agency was started by Thomas Cook in the year 1841 as he discovered accidentally that packaging of travel services could be a profitable business. He also introduced traveller's cheques and hotel vouchers eliminating the need of cash in travel. Today, there are only 400 IATA - appointed travel agencies functioning in India.

Glossary

Coupons - Documents issued by tour operators in exchange for which travellers receive pre-paid accommodation meals, sightseeing, trips, etc.

Travel Agency - It is an organisation in the private sector which plays a key role in the entire process of developing and promoting tourism.

Answer to check your progress

- 1) b)1841
- 2) a) Traveller's cheque.
- 3) Refer section 8.1
- 4) Refer section 8.2

Ref;

Coupons - <https://www.google.com/search?q=Coupons>

Travel Agency- <https://www.google.com/search?q=Travel+Agency>

Unit 9

DEPARTMENT OF TRAVEL AGENCY AND THEIR FUNCTIONS

STRUCTURE

Overview

Learning Objectives

Various Department of Travel Agency

The functions of Travel Agencies

Provision of Travel Information

Preparation of Itineraries

Liaison with providers of Service

Planning and costing tours

Ticketing

Provision for foreign currencies

Insurance

Sources of Income

Need for Legislation

Travel Trade Organisations

The American Society of Travel Agents, Inc (ASTA)

*Universal Federation of Travel Agents Association
(UFTAA)*

United States Tour Operators Association (USTOA)

World Association of Travel Agencies (WATA)

Travel Agents in India

Travel Agents Association of India (TAAI)

Travel Agents and International Tourism

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

The travel agency has been functioning under different departments which would help to promote tourism and tourism related services at large. Several Travel trade organisations are started with the main objectives and also act as channels of communication, with the government and other organised groups. Formation of travel agency in India and its vital role in the promotion of international tourism are some of the subject matters dealt with.

LEARNING OBJECTIVES

After going through this unit you should be able to

- trace the different forms of department of Travel agency
- explain its various functions
- describe the different travel trade organisations to promote tourism.
- discuss the travel agents in India
- describe the travel agencies and international tourism.

VARIOUS DEPARTMENT OF TRAVEL AGENCY

The main divisions or sections which a travel agency or a tour operator would have to include are Sales, Research and Planning, Finance and Accounts, Destination and Service and Publicity and Public Relations.

DEPARTMENTS OF TRAVEL AGENCY

Sales Research and Financial Destination Publicity Planning Accounts and Services and Public Relations have special and unique responsibilities.

All of these departments play an important role in the work of the travel agency, especially the large travel agency. These departments must be staffed with efficient personnel. There is also a need for greater co-ordination among various departments in order to achieve the best results. Approval by International Air Transport Association IATA is also necessary before starting a travel agency. In addition to approval by IATA, travel agencies also need to have certain other approvals/recognitions. These however differ from country to country.

THE FUNCTIONS OF TRAVEL AGENCIES

Functions: The function of travel agency will again depend upon the scope of activities it is involved in and also the size and the location. If the organization is large, the range of activities will be wider. In this case the agency will have specialized departments each having to perform different functions some of the major functions of a travel agency may be classified as follows.

Provision of Travel Information

One of the primary functions of a retail travel agent is to provide necessary information about travel. This information is provided at a convenient location where the intending tourist may ask certain questions and seek classifications about his proposed travel. This is a very specialized job and the person behind the counter should be a specialist having excellent knowledge of various travel alternate plans. The travel agent should supply upto date and concrete information regarding various services and general

information about travel etc. A good travel agent is something of a personal counselor who knows all the details about the travel and also the needs and interest of the intending traveller. He must have great communication skill and he should be thorough in the art of catching the potential customers. The knowledge of foreign language is a desirable qualification for those working in a travel agency.

Preparation of Itineraries

A tourist journey involves preparation of different types of itineraries which is considered as another important function of a travel agency. Tourist itinerary is a composition of a series of operations that are a result of the study of the market. A tourist journey is characterised by an itinerary using various means of transport to link one locality with another. A travel agent gives advice to intending travellers on the type of programmes which they may choose for their holiday or business travel. The study and the realisation of the itineraries call for a perfect organisation (technical and administrative) as also knowledge of the desires of the public for a holiday and the propensity to receive tourists by the receiving localities.

Liaison with Providers of Service

The foremost function of travel agency is to enter into contracts with the providers of various services. This should be done before any form of travel sold over the counter to a customer. These services include transportation companies, hotel proprietors, and the providers of surface transport like motor cars or coaches for transfers to and from airport to hotel and for sight-seeing, etc and also for general servicing requirements. This work should be carried out by the owners or senior employees of agencies concerned. In the case of a large agency with world wide branches, the liaison work involves a great deal of coordination with the principles.

Planning and Costing Tours

The task of planning and costing tours come after the contracts and arrangements have been carried out. These are necessary for inclusive programmes and to meet individual requirements. This job is intensely interesting and at the same time challenging. The job calls for a great deal of initiative and drive. The job calls for travel to those places which are to

be included in the itineraries. This is essentially a job for a meticulously minded person who requires for considerable training and ability. Many agencies with the cooperation of airlines and take the opportunity of arranging educational tours for such staff to countries with which they have dealings.

Many large agencies have people, who are authorities on particular countries and in addition to a general programme. Many will issue separate programmes dealing with specific territories. Separate programmes dealing with holiday offers based on specific forms of transportation e.g. air, rail, road or sea have been prepared. Programmes also have to be issued to cover different seasons of the year.

Publicity is an important part of the programme. Having spent considerable time and money on preparing all that goes into the issue of a programme, publicity must feature considerably, in the activities of a travel agency and more so if the agency happens to be a large one. The majority of large travel agencies have their own publicity departments under the management of an expert in the publicity field.

Ticketing

Selling tickets to clients by using different modes of transport like air, rail and sea is yet another important function of a travel agency. This calls for a thorough knowledge of schedules of various modes of transport. Air carriers, railways and steamships companies have hundreds of schedules and the man in the counter should be conversant with all these. Ticketing is not an easy job due to the range and diversity of international airfares. There are nearly 50 different types of fare combinations found on the North Atlantic route. Changes in international as also in the local air schedules and additions of new flights from time to time makes the job of the travel agent one of constant challenge. Upto date knowledge about various schedules of air companies steamship companies and railways is very essential.

Computerised reservation system has revolutionised the reservation system both for air and rail seats and also a room in a hotel. Many large travel agencies are using this system. This system comprises a computer

network that can be used by the travel agent to reserve an air or rail accommodation as also accommodation in a hotel.

Linked with the function of ticketing and reservation of accommodation in a hotel is subjected the settlement of accounts of the clients. Accountancy plays a great part and is one of the important duties to be performed by the travel agency. The settlement of accounts in all parts of the world requires for a thorough knowledge of foreign currencies, their cross-values and the intricacies of exchange control regulations which vary from country to country.

Provision of Foreign Currencies

Provision of foreign currency to an intending foreign tourist is an important function of a travel agent. Some of the larger travel agencies deal exclusively in the provision of foreign currencies, travellers' cheques, etc. The government of India allows an Indian traveller going abroad 3,000 US \$. The travel agent will arrange for the purchase of foreign exchange on behalf of his intending travellers. This facility will save a lot of time and energy for the intending tourists and also in avoiding visits to regular banking channels.

Insurance

Insurance, both for personal accident risks and of baggage, is yet another important activity of travel agency. Some of the larger travel agents maintain sizeable shipping and forwarding departments, aimed at assisting the travellers to transport personal effects and baggage to any part of the world with a minimum of inconvenience.

Looking at the various activities mentioned in the above, it is clear that the travel agent's range of services in modern times has expanded a great deal. His field of expertise is quite large and is constantly growing, with the fast changing travel needs of the people. The job description of a modern travel agent was summed up in the following words:

- Preparation of individual pre-planned itineraries, personally escorted tours and group tours and sale of pre-paid package tours.

- Making arrangements for hotels, motels, resort accommodation, meals, car rentals, sightseeing, transfer of passengers and luggage between terminals and hotels, and special features such as music festivals and theatre tickets.
- Handling of and advising on the many details that are involved in modern day travel, e.g. travel and baggage insurance language study material, travellers, cheques, foreign currency exchange, documentary requirements (visas and passport) and health requirements (immunisation and inoculations).
- Possession of professional knowledge and experience as for instance, schedules of train connections, rates of hotels, their quality, whether rooms have baths, etc. All of this is the information on which the traveller but for the travel agent will spend days or weeks of endless phone calls letters and personal visits.
- Arrangement of reservations for special interest activities such as religious pilgrimage conventions and business meetings and sports events.

Sources of Income

The travel agency's source of income is the commission which it receives from various sources. He is also remunerated from certain other sources. Following are the sources:

- Commission on the sales he makes of his principals services. The main principals include an airline, a hotel company, a shipping company and tour operator.
- Commission earned from ancillary services such as travel insurance and charges made for such services as travellers' cheques.
- Income earned from the short-term investment of money received from his customers and deposits and advance payments.
- Profit from the sale of his own tours if he operates as a tour operator.

Need for Legislation

The role of travel agencies was discussed by the United Nations Conference on International Travel and Tourism held in Rome in 1963. The conference noted that the responsibilities of the travel agent, both towards his principals which are carriers, hotel operators, etc., and towards the general travelling public are not fully recognised within the community. These responsibilities were of great importance, the travel agents should, therefore, be regarded as having professional status. Some delegates attended the conferences were viewed that this could be brought out by introducing appropriate legislation. The legislation should be internationally uniform. Some representatives felt that each country should decide on the measures it should take in the light of its own particular problem.

Regarding legislation expressed was that the travel agents should be self-regulating in the sense, for example of establishing their own code of ethics, should set up special training schools, should take such other measures as are likely to enhance their status and provide the travelling public with service and protection. It was suggested for setting up of major national and international associations of travel agents, to frame an international code of ethics. An effort should be made to prepare a draft statute governing agency regulations.

In the conference the point was strongly stressed that the rights of principals as well as of agents should be protected if legislation were introduced. The rights of principals to appoint the agents of their choice must be preserved. Satisfactory bonding arrangements had been made by agreement between principals and travel agents, by that giving assurance that travel agents were financially sound and efficient and providing principals and the public added protection.

TRAVEL TRADE ORGANISATIONS

Trade Organisations are voluntary bodies formed by independent firms in a particular trade or a group of industries to protect and advance the common interest of their members. The main objectives are representations where they act as channels of communication with the government and other organised interested groups. They provide variety of services like

information, assistance, and advice in the conduct of their business of their members.

The increasing international character of modern day tourism and the growing influence of international agencies in various fields have influenced the growth of international cooperation in tourism. This, in turn, has brought particular types of producers of tourist services to come together at the international level. These aspects of collective voice are rather necessary in the field of tourism.

The American Society of Travel Agents, Inc (ASTA)

The world's largest Professional Travel Trade Association, ASTA was established in New York in 1931 originally named as the American Steamship and Tourist Agents Association, its present name was adopted in the year 1944. The society was established to foster programmes for the advancement of the travel agency industry, promote ethical practices and provide a public forum for travel agents. It has over 23,000 members and is the only organisation representing all segments of the travel industry. The membership consists of travel agents, carriers hotels, etc.

The purpose of ASTA is the promotion and advancement of the interests of the travel agency industry and the safeguarding of the travelling public against fraud, misrepresentation and other unethical practices. The society maintains legal representation and also a Government Affairs office in Washington, D.C., to provide direct contact with the Federal Government and the regulatory services in the travel and transportation field, and to protect the legitimate interests of travel agents.

ASTA's activities include sponsorship of frequent conferences on travel matters, involving airlines, steamship companies, agents, municipal and government officials and other interested parties, discussions with airlines on fare structures and travel destinations, research studies into traveller preferences. Close cooperation with various city, state and government agencies across the country in travel oriented matters, assistance to all levels of government consumerism departments in upgrading standards of service to travellers.

i) Membership

Out of the total membership of 23,000, over 13,200 are travel agents in the United States of America and Canada. There are allied members representing airlines, railway roads, hotels, government tourist offices, etc. The society has a membership in over 129 countries across the world. In order to qualify the membership of the society an applicant must in the business of travel either to hold ownership or control for a minimum period of three years.

There are two categories of membership, active and allied. Active members are year round travel agents or tour operators, allied members which includes airlines and steamship companies, railroad, bus lines, car rental firms, hotels, resorts, government tourist offices and other organisations regularly engaged in the travel industry or associated industries. Membership has recently been increasing at the rate of 1000 members annually.

ASTA has nearly 2,000 travel agency members outside the USA and Canada. All are engaged in travel agency operations on a year-round basis and have been in business for atleast three consecutive years. The international roster has its own elected governors and actively participates in all phases of society meeting.

Membership advantages include education and training in ASTA's comprehensive travel courses and seminars, guidance from ASTA headquarters in resolving many business and trade problems, and a weekly newsletters and monthly magazine containing important reports and articles from the travel front and related information. If A value to agents, tour operators and other members.

ii) ASTA World Travel Congress

The ASTA World Travel Congress is the single most important meeting held annually in the travel industry. It organises workshops, seminars, business meetings, film presentations and social events. Members from throughout the world travel industry will take part. Meeting includes talks, lead discussion groups and conduct sessions. ASTA meetings have been held

in Madrid, New Orleans, Rio de Janeiro, Montreal, Acapulco, Las Vegas, Amsterdam, Sydney, Munich and Germany.

The ASTA World Travel Congress launches many important and beneficial educational programmes for agents. The Madrid Congress granted four more Travel Hall of Fame awards, an honour given to those whose careers have made longstanding impacts on the development and expansion of the travel industry and tourism.

The society consists of the following departments.

- Policy implementation and
- Administration
- Industry relations
- Membership relations and
- Communications.

It provides education and training to its members. ASTA has a comprehensive list of travel courses and seminars for the members. The society also offers professional training courses to senior level agency personnel. Research papers newsletters, a monthly magazine and ASTA Travel news are come out from the society's headquarters.

iii) Structure

The society has 28 chapters in the United States of America and Canada and another 28 chapters overseas. Each chapter has elected officers and appointed committees. There is a National Board of Directors which establishes policies of the society. Every two years a new President and Chairman of the Board are elected by the Active Members. An Extensive Vice-President is the Chief Operating Officer of the society. Day-to-day activities of the Society are carried out by a professional staff. An Executive Vice-President makes recommendations on policy matters to the Board and Executive Board. ASTA World headquarters are located at 711 Fifth Avenue in New York City, USA.

Universal Federation of Travel Agents Association (UFTAA)

This Federation was founded in Rome in November 1966.

The aims of the Federation are as follows:

- To act as the negotiating body with the various branches of tourism and travel industry on behalf of travel agents and in the interest of the public.
- To ensure for all travel agents through their national understanding prestige and public recognition, advancement of member's interest and protection from legislation and from other legal points of view.
- To offer its members all the necessary material, professional and technical advice and assistance to enable them to take their proper place in the economy of world tourism.

It has a series of achievements to its credit. Its collaboration with the International Rail Union, which resulted in obtaining increased commission from 7.5 to 8 per cent on several railway networks, creation of professional training courses and introduction of Rail Inclusive Tours. Regarding air transport, the cooperation between the Federation and IATA over a number of years has resulted in raising of commission to 8 per cent from the existing commission of 4 per cent, 50 per cent reduction for the spouses of travel agents and creation of international correspondence courses for the training of agency sales staff. Regarding hotel industry, the Federation following negotiations with the International Hotel Association has created an international convention setting down regulations for bookings, cancellations and cancellation fees. A court of arbitration has been created to settle disputes between hotels and travel agents. The Federation consists of the National Travel Agency Association of over 80 countries which in turn represented more than 18,000 travel agencies from all over the world. The membership of the Federation is split into nine regions each covering a group of countries. UFTAA headquarters are located in Brussels, Belgium.

United States Tour Operators Association (USTOA)

The United States Tour Operators Association was founded in 1975. Its headquarter is located in New York City and has consisted over 400 members. Among the members are wholesale tour operators, carriers, government agencies, suppliers, providers of travel service, trade press, communication media, public relations and advertising representatives.

The objectives of the Association are:

- to encourage and support professional and financial integrity in tourism.
- To protect the legitimate interests of the consumers and retail agent from financial loss from business conducted with members of the association.
- To inform travel trade, government agencies and the public concerning the activities and objectives of tour operators focussing attention on their contributions in furthering worldwide travel.
- To provide tour operators with an opportunity to formulate and express an independent industry voice on matters of common interest.
- To establish and maintain liaison with other trade organisations and government agencies to advance objectives of mutual interest.
- To offer a forum for exchange of ideas and information through meetings and seminars.

The Association holds annual conventions and meetings for its members. The quarterly Newsletter and an annual membership Directory are the Association's publications.

World Association of Travel Agencies (WATA)

Founded in 1949, the World Association of Travel Agencies (WATA) is located in Geneva, Switzerland.

The aims of the Association are to contribute to the profits of members agencies and their protection by way of assisting in the development and organisation of tourism and providing appropriate information to foster such development.

The Association has a General Assembly and an Executive Council. The General Assembly is convened every year.

The activities of the Association include collection and distribution of documents on international tourism.

Membership is open to independent travel agents (only one per Metropolitan area unit) in over 100 countries. Non-members have limited access to WATA services as correspondents contracting agents or accredited agencies. Emphasis is placed on increasing individual member profits by reducing risks through collective action. The WATA publishes master key annually which contains tariffs for services and models of contracts.

TRAVEL AGENTS IN INDIA

In the year 1954, the government was aware of the importance of the Travel agents in the development of tourism. It was recognised by the government that tourists who visit a foreign country often prefer to secure the services of travel agents who assist them to make best use of time and money at their disposal. The government felt that by unauthorised agents could not render satisfactory services and even exploit the tourists for their personal benefit. In order to avoid such disgraceful attitude on the part of travel agent, the government evolved a system of granting recognition to travel agents. The rules for recognition were as follows:

- The application for grant of recognition shall be in the prescribed form.
- No firm shall be granted recognition unless it has been engaged actively in handling tourist traffic for a minimum period of one year before the date of application.

- Firm granted recognition shall undertake to maintain an office under the charge of a full time member of their staff who should be in a position to give up-to-date and accurate information regarding transport and accommodation facilities, currency and customs regulations and general information about travel, etc.
- The decision of the government of India in the matter of recognition shall be final. The Government of India may in their discretion refuse to recognise any firm without assigning any reason.
- Firms seeking recognition as travel agents should have a minimum paid up capital of Rs.1 lakh.

The applications for grant of recognition by the Department of Tourism will be considered only if the firm

- is approved by IATA
- has license to book foreign tourists which should be issued by the Reserve Bank of India.
- Has the approval of the Ministry of External affairs with passport offices.
- is registered under the local shops and establishment Act.

The application should be addressed to the Director General, Department of Tourism, Ministry of Tourism and Civil Aviation, who is the authority, empowered to grant recognition.

Travel Agents Association of India (TAAI)

The Travel Agents Association of India was formed in 1952. The main objective of the Association is to safeguard and protect the interests of its members by way of having a constant dialogue with the concerned government agencies. TAAI has over 300 members. Among the members 75 are approved by the Department of Tourism. The activities of the Association are very wide. The annual convention of the Association is attended by a large number of representatives from travel trade both

government as well as non-government. Important matters related with the promotion of tourist product are discussed. It has its registered office in Bombay and regional offices in Calcutta, Delhi and Madras. For the benefit of its members it publishes Travel News, a monthly magazine.

TRAVEL AGENCIES AND INTERNATIONAL TOURISM

Travel Agencies play a key role in promoting international tourism. In India, only 20 per cent of incoming business is handled by established travel agencies mostly groups. Other visitors make independent arrangements. The travel agents of India have a good reputation overseas and are known for their efficiency and hospitality. They should have a larger share and should be helped by the government to handle more inbound business.

The National Committee on Tourism set up by the Government of India envisaged the importance of travel agencies in marketing Indian tourism overseas. The committee said:

Considering that the travel trade industry is an important link in the total tourism chain, we recommend that the industry should be extended suitable incentives to help improve its performance. We believe that the activities of the travel trade are in the nature of export services earning foreign exchange as they do. As such, the industry needs to be given selected fiscal and monetary incentives which are already available to the export industry.

The committee suggested that the travel agents should get the same concessions for earning foreign exchange as the hotel industry. The plants and machinery of the travel agents are cars, coaches, camping, sports and skiing equipment Customs duty on such equipment should be levied as for project imports. Most IATA approved Travel agents in India are also members of a national organisation called TAAI.

Check your progress

1. The travel agents source of income is the _____

- a) salary b) commission c) profit d) interest

- 2) The American Society of Travel Agents, Inc (ASTA) was established in _____ in 1931.
- a) London b) Canada c) New York d) Switzerland
3. The Universal Federation of Travel Agents Association was founded in _____ on November 1966.
- a) Vienna b) Berlin c) Rome d) London
4. The World Association of Travel Agencies is located in _____
- a) Brussels b) Madrid c) Munich d) Geneva
5. Mention the different kinds of departments in the Travel Agency.
6. Describe the various functions of Travel Agency.
7. Trace the source of Income of the Travel Agency.
8. What is ASTA? And describe its aims and functions
9. Write about USTOA
10. How to start a Travel Agency in India?

Let us sum up

Travel agency are functioning under different departments Travel agencies are of two kinds, one, the general services travel agency which undertakes all kinds of travel and travel-related business and two, specialised travel agencies specialising in business travel. Among the services provided by travel agencies are airlines, rail and cruise reservations, booking of hotels and rent-a-car vehicles at the other end of the journey, developing and marketing overseas and domestic package holidays, organising conferences/conventions entertainment/sports developing incentive tours, insurance, exchange of foreign currencies, etc. Their main source of profit is from the commission earned from their associates such as airlines, hotels, steamship companies and railways.

Travel Trade organisations like ASTA, ASTA World Travel Congress, UFTAA, USTOA, WATA, etc. are established and these are functioning at the international level for the advancement of the travel agency industry and to promote ethical practices and provide a public forum for travel agents. At the national level IATA and TAAI and TC1 are formed to protect and safeguard the Travel Agency industry. To open a new travel agency it is important to select a location which is easily accessible to the type of customers whom it wishes to attract. These agencies should fulfil the formalities and has to get IATA and other licenses in the travel agency. Such of those agencies alone are eligible to get commission from international airlines.

Glossary

ASTA	- The American Society of Travel Agents, Inc.
Foreign Currency	- Legal Tender Money of Foreign Countries like Dollar, Frank, Mark, Pound etc.
Inclusive Tour	- A tour which includes all elements of an itinerary, making it necessary for a passenger to spend money for anything except personal extras during the course of tour
Itinerary	- Pertaining to a journey. Schemes of Journey
Package Tour	- A travel plan including accommodation and sight seeing in a given city or town.
TAAI	- Travel Agents Association of India
Travel Agents	- A person, firm or corporation qualified to provide tours, cruises, transportation hotel accommodation meals, transfers, sight-seeing and all other elements of travel to the public as a service.
UFTAA	- Universal Federation of Travel Agents
USTOA	- United States Tour Operators Association

WATA - World Association of Travel Agencies

Answers to check your progress

1. b) Commission 2. c) New York 3. c) Rome
4. d) Geneva
5. Refer section 9.1
6. Refer section 9.2
7. Refer subsections 9.2.8
8. Refer subsections 9.3.1
9. Refer subsections 9.3.3
10. Refer section 9.4

Ref;

Itinerary - <https://www.google.com/search?q=Itinerary>

Package Tour - <https://www.google.com/search?q=Package+Tour>

Travel Agents - <https://www.google.com/search?q=Travel+Agents>

Rome - <https://www.google.com/search?q=Rome>

BLOCK-IV

INTRODUCTION

This block deals with product sale. The tourist product consists of mainly attractions transport and accommodation. Product sale in most of the countries is conducted through a distribution system controlled mostly by a net work of retail travel agents, tour operations and wholesalers. Travel agent does not merely offer services, he acts as an adviser and a consultant. The travel agent not only counsels, but materialises the best possible arrangements at an acceptable cost. In this line, Thomas Cook was the first travel agent and tour operator in the world and several others followed him.

Unit 10 : Describes the real tasks of tour operators at various levels in the promotion of tourism and methods adopted by them for selling the tourism products on a large scale and focuses the retail travel agents' functions such as obtaining traveller's cheques, foreign exchange, passport, visa and to facilitate travel arrangements by providing various ancillary services.

Unit 11: It deals with various types of contracts such as individuals or ordinary group or organised Trips structuring a tour and preparation of an Itinerary and ticketing and views that the cost of tours depends upon the class or types of transportation, accommodation and other components of tour, the number of places or countries to be visited and the total number of days involved and charter operations are also dealt in this unit.

Unit 10

TOUR OPERATORS (WHOLESALEERS) AND TRAVEL AGENCY (RETAILERS)

STRUCTURE

Overview

Learning Objectives

Tour Operators (Wholesalers)

Travel Agency (Retailers)

Some Draw Backs

***Relationship between Travel Agencies and National
Tourist Organisations***

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

It is the real duty of tour operators (wholesalers) and the Travel Agency (Retailers) and their efforts to sell the tourism products among the national and international tourists and this task helps to earn more foreign exchange, increase the national income, generate employment opportunities and also increase the standard of living of the people of host country. The relationship between Travel Agencies and National Tourist Organisations will help to promote and expand tourism industry.

LEARNING OBJECTIVES

After going through this unit you should be able to

- define tour operators and travel agency.
- describe about their task in the field of tourism promotion.
- explain the number of courses in the travel management and other branches of travel in order to produce trained staff to this tourism field.
- trace the drawbacks due to the advent of new and inexperienced travel agents and inadequate commission to them.
- explain the close relationship between the travel Agencies and National Tourist Organisation.

TOUR OPERATORS (WHOLESALEERS)

Among travel agents, there are the wholesalers and the retailers. The arrange wholesalers package tours to many a destination and sell them either directly to travellers or through retail travel agents who is a small travel agency operating in each country. Retailers get a 10 per cent commission from wholesalers for every package tour sold. The retailers need not make any arrangement for their customers themselves, that is the responsibility of the wholesalers who are in touch with hotels and travel agencies overseas, if it is an overseas package or within the country if it is a domestic package for making what in travel agents' terminology is called 'ground arrangements'. The tour operators who receive guests and handle arrangements in the host country are called 'In bound tour operators'. They service the inbound travellers from foreign countries. Those who promote tours to foreign destinations are called 'outbound tour operators' while those who operate tours only within their own country are called 'Domestic Tour Operators'. Several of them combine both types of business. Tour operation is a complicated business similar to 'wheels within wheels', each doing its job to make travel trouble-free for the tourists. There is a thin line between the different kinds of travel agencies such as big travel agencies that often combine all the functions including retail selling. They have several branches in a country. Sometimes they act as wholesalers and permit other travel agencies also to retail their tour packages. Wholesaling is a very popular business in countries like the USA where one company

may move as many as half a million people in a year. In India, it is not so common as yet.

The U.N. Conference on International Travel and Tourism held in Rome in 1963 touched upon the role of travel agents and stated thus: "The Conference noted that in many cases the responsibilities of the travel agent both towards his principals – carriers, hotel operators, etc and towards the general travelling public are not fully recognised within the community. These responsibilities were of great importance and travel agents should therefore, be regarded as having professional status". The conference also recommended that the profession be controlled by law or by a freely agreed discipline.

Travel Agency (Retailers)

The retail travel agent provides a convenient location, where the intending tourist may seek information about his travel plans and then a location where he may purchase the various travel products he needs. The retail travel agent also normally provides ancillary travel services such as obtaining travellers' cheques, foreign exchange, passport and visa.

The retail travel agent buys neither the seat nor the bed nor the tour from the principals until he has a customer standing at his counter. He relieves the principal need, to open his own sales outlets over a wide area.

The functions of the travel agent, are to provide information, to provide access to the principals' stock via the reservation systems and to facilitate travel arrangements by providing various ancillary services.

Travel agents are not only the retailers of travel products. Airlines and tour operators possess a number of retail outlets too. Shipping companies have done likewise and the individual hotels of international hotel chains are acting as agents.

Only those agents who possess a principal's appointment or license are eligible for commission of sales of the principal's ticket sales, the possession of an IATA license is important.

Travel agents' sources of income are as follows:

- i) Commission on the sales he makes of his principals' services.
- ii) Commission earned from ancillary services, such as travel insurance and charges made for such services as travellers' cheques.
- iii) Income earned from short-term investment of money received from his customers as deposits.
- iv) Profit from the sale of his own tours if he operates as a tour operator.

There are four main types of retail travel agency:

- 1. Business House Agency: Catering mainly for the travel needs of commercial and industrial firms. Such agencies incur high staff and office costs since they are located near their clients in city centres.
- 2. City Centre Agents: Located on or near to main shopping centres, they need a high turnover to justify city centre costs.
- 3. Country Town Agencies: This type is most profitable with a mix of business and holiday traffic.
- 4. Suburban Agencies: Selling principally tours with a markedly seasonal pattern of business.

The buying decisions of consumers are founded increasingly on the advertising campaigns and on the elaborate brochures of tour operators and other principals.

Many large industrial and commercial companies own retail travel agencies within their group. The sale of travel through large hotel chains or banks as in Australia seems distinct possibility. In Germany, the mail order selling of tours has proved successful.

Like an architect, the travel agent creates an edifice on the grounds of technical knowledge and creative ideas and assembles a tour with care, giving great joy and satisfaction to the travellers. All the factors that go into

making a satisfying itinerary are skillfully utilised with professional acumen and technical zeal, yet the travel agent is not treated as a professional. It is upto the travel agent to inform, educate and guide them about the services offered and what part they play in social and economic life. This can be undertaken directly by them or through their trade associations. It is essential for the travel agents, to present a correct picture of the services rendered to the community and to that end, they need to launch a well-conceived campaign for educating the public in the role they play in the travel world like the medical or legal profession. It is then alone that the status of the travel agent's profession can receive wider recognition and greater support. A survey made sometimes back of successful travel agents by the Travel Agent Magazine applied the yardstick to successful travel agent was grossing over one million US dollars of travel business per year. In 1965, there were only 295 American and Canadian travel agencies which grossed a commission of 80,000 dollars on the basis of one million dollar revenue. The main reason for their success was, most attributed to superior service and well-trained professional staff and viewed their future with optimise.

The principles governing the professional status of a travel agency involve three main aspects:

- (i) the moral conduct of those who manage and operate these agencies (no crime records or convictions)
- (ii) the technical proficiency of management and staff; and
- (iii) the continued solvency of the enterprise.

In order to qualify for the travel agents' profession, certain minimum acceptable criteria must be enforced. Career should be authenticated by governmental approval envisages and such considerations and strict standards have to be laid down. There should also exit a body of specialised knowledge that can be mastered. Travel agency business deals with dynamic industries of transportation and accommodation continually undergoing transformation pressed on by scientific and technological advance. The facilities, the services and regulations are in a state of continuous change and in order to serve properly, effectively and efficiently,

the travel agents have to be abreast of all that goes on in various sectors of these industries.

A travel agent must develop an expertise which would be sought after when he works out an itinerary, he must ensure that all the various elements are well planned, correctly co-ordinated and accurately implemented. A tourists holiday begins in a travel agents office and he must ensure the right approach and the correct organisation to meet the requirements and offer the services desired. When an agent selects a carrier for passenger, he must endeavour to ensure that the customer is offered most convenient schedules, routings and a carrier that offers service on ground and on board which is satisfying. When he books a hotel, he must know he is selecting a home away from home for his customer. Research has proved that today's travellers spend 35 per cent time i.e. 1 hours out of 24 in a hotel room resting, sleeping, dining, shaving, etc. The traveller must, therefore, be assured of security, peace, comfort and relaxation in pleasant surroundings, bearing in mind local rules, regulations and restricts. In handling groups from abroad, trained personnel with a good personality, preferably linguists, with a background knowledge of their own country and with a lot of patience and appreciation of curiosity on the part of visitors are a must.

A code of ethics to govern the conduct of professional travel agents must be devised and enforced. The principles of ethical behaviour are needed. Ethics is a Greek word meaning 'custom'. In a broader sense, it is a body of social rules adopted for each particular profession or calling on what is right or wrong customarily for each group, in the conduct of its activities. A code must be set up and enforced either by the travel agent or his professional or trade association relating to dealings with,

- (i) the public in general;
- (ii) the client in particular
- (iii) the principals;
- (iv) members in the profession; and the government and the country.

The travel agent must insist on a high quality of trained, educated and technically competent staff and be armed with up-to-date knowledge on the part of management and other personnel in keeping with changing circumstances. There are institutions which help to get training in the various fields of travel. Courses in travel management and other branches of travel are available and diplomas and degrees are also awarded.

A graduated course including the following subjects:

- (i) Travel agency management (general and financial)
- (ii) Tourism
- (iii) Transportation-road, rail, sea and air.
- (iv) Accommodation
- (v) Travel documents
- (vi) How to organise a tour?
- (vii) Handling ground tours and group movements; and
- (viii) Other related services.

Some Drawbacks

Some of the drawbacks in carrying out this career of a Travel Agent in the tourism field., are,

- (i) inadequate commission
- (ii) new and inexperienced agencies that generate competition

There is a conflict between producers and wholesalers or producers and retailers and these conflicts are accentuated through changing economic conditions. The manufacturers fail to understand the true role of manufacturers and expects too much from the retailer. The manufacturer may skim the cream off the market leaving nothing for the retailer. The wholesalers may find himself / herself by passed after cultivating the market

and the manufacturer may put in too many field salesmen to attract business directly. In spite of these problems, it might be realised that there should be no competition or conflict between a principal and an agent. There should be more cooperation and understanding in the interest of both and in the larger benefit of the industry.

Licensing of agencies would be a move towards recognition of the profession, exclusion of unsuitable and undesirable persons from the trade as well as affording greater protection to the public. Some countries have introduced legislation to cover the operations of travel and tour agencies with much benefit to the travel agents themselves as well as to members of the public.

The Relationship Between Travel Agencies and National Tourist Organisations

The role of the travel agent as the marketer of the tourist product with close cooperation between the travel agent and other elements of the travel industry and national tourist organisations is essential. The travel agent builds up the sales and has the direct contact with the customers by providing them with advice and practical assistance, to finalise a tour, while the national tourist organisations are responsible for publicity aimed at the encouragement of tourism. Their relationship should be based on mutual understanding, goodwill and help to promote and expand tourism. Travel agents should seek the cooperation and assistance of the national tourism authorities in eliminating difficulties. Travel agents should also endeavour to brief their customers in each country's customs, local traditions and way of life with a view to avoiding misunderstanding and stimulating goodwill and happy understanding between the tourist and the local population.

The National Tourist Organisation should develop closer contacts with travel agents and other associations through special cells. The role and functions of wholesale and retail travel agents, creative agents and tour operators must be clearly understood in order to dispel mutual apprehensions. The national tourist organisations were responsible for publishing their countries and creating increased tourist demand, particularly as follows:

- (i) Publicity for specific, like new centres;

- (ii) Assistance to 'self-help' travellers.
- (iii) Supplying information, particularly for new destinations and
- (iv) Ensuring that published destination was upto expectations.

The travel agent's functions are briefly given below:

- (i) Influence on choice of destination by the product i.e. price and value of tours offered and by his way of selling the product.
- (ii) Cooperation: Both travel agents and national tourist organisations have a vested interest in the continued growth of tourism to a country and as such should cooperate at various levels.
- (iii) Regional Cooperation: Both the travel agents and national tourist organisations must improve liaison with their opposite members to their region, in order to collaborate in regional promotion, publicity and eliminate mutual competition.
- (iv) Seeking information and publicity material from national, tourist organisations of the region including arrangements for new areas tours.
- (v) Solving problems by promoting new areas and circuits, assisting to extend the tourist season, staggering of arrivals in case of shortage of infrastructure and lessening of congestion in established areas; and
- (vi) Handling of overseas enquires in regard to existing or non-existing facilities and centres.

Once the travel agents discharge these functions satisfactorily, better understanding and cooperation should prevail between the travel agents and the national tourist organisations, resulting in expansion of tourism to a country.

Check your progress

1. The only true seller of the tourist product is _____

- a) Travel Agent b) government
 - c) Transporters d) Hoteliers
2. The small Travel agencies are otherwise known as _____
- a) Retailers b) Wholesalers
 - c) Advertisers d) Organisers
3. Define wholesalers
4. Define Retailers
5. Describe the role played by the wholesalers
6. Explain in what extent the retailers are the real seller of tourism products
7. Write about the relationship between the travel agencies and the National Tourist organisations.

Let us sum up

Most leisure travel business today, revolves around travel agents and tour operators. They promote and sell all kinds of travel and travel related services to the public. The first travel agent was Thomas Cook. Travel agent does not merely offer service, he acts as an 'adviser' and a 'consultant'. The travel agent not only counsels, but materialise the best possible arrangements at an acceptable cost.

Among travel agencies, there are wholesalers and retailers. The wholesalers arrange package tours to many a destination and sell them either directly to travellers or through retail travel agents. The retail travel agent also provides ancillary travel services such as obtaining traveller's cheque, foreign exchange, and passport and visa Travel agents have to use their technical knowledge and creative ideas and assembles a tour in order to give a great joy and satisfaction to the travellers. Tour operators business is wheels within wheel. But, they are not considered as professionals. Inadequate commission and new and inexperienced

agencies which create competition among the travel agents are some of the drawbacks found. The relationship between the travel agencies and national tourist organisations has been analysed.

Glossary

Package	-	A travel plan which includes most elements of a vacation such as transportation, accommodation and sight seeing, etc.
Retailers	-	A sale directed to the ultimate consumer, distinguished from wholesaling - the selling of relatively large quantities of products to those who resell (the retailers)
Wholesalers	-	A travel oriented organisation that creates and Presents ready - made travel programmes exclusively at the request of travel retailers

Answers to check your progress

1. a)Travel Agents
2. a)Retailers
3. Refer section 10.1
4. Refer subsection 10.1.1
5. Refer section 10.1
6. Refer subsection 10.1.1
7. Refer subsection 10.1.3

Ref;

Package - <https://www.google.com/search?q=Package>

Retailers - <https://www.google.com/search?q=Retailers>

Wholesalers - <https://www.google.com/search?q=Wholesalers>

Unit 11

TYPES OF CONTRACTS-TIME TABLES (STRUCTURE AND FUNCTIONS, TICKETING) COSTING OF TOUR

STRUCTURE

Overview

Learning Objectives

Types of Contracts

Implementation of various types of contracts

Individual or ordinary Trips

Group or organised Trips

Group Inclusive Tour (GIT)

Package Tour

Structuring of Tour

Preparation of an Itinerary

Ticketing

Costing of Tours

Charter Operations

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Different kinds of contracts are organised and implemented by tour operators. Structures are prepared by the Travel agent to organise individual and group trips. For Group inclusive Tour and Package Tour are for the convenience of a wide variety of travellers. Itinerary is the day-by-day description of the course of a tour. It depends upon the type of tour. The main task of the travel agent is to make reservation with the airlines on behalf of the client. The cost of a tour explains the quality and the price of a tour.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain the different kinds of contracts available through the travel agents to the wide range of travellers.
- describe about individual, group trips, inclusive and package tour.
- What is Itinerary? and how it will be prepared by the travel agent?
- Describe the booking of tickets in the airline on behalf of the client.
- Explain the cost of tours
- Write about the charter operations.

TYPES OF CONTRACTS

With continuous improvements in transportation facilities by road, rail and sea and in accommodation there was both a qualitative and quantitative growth in tourists as well as travel agencies. Added to these facilities, the paid holidays for the youth and workers that encouraged large numbers to avail of the facilities to travel through different associations and agencies, who brought such travel within their easy reach. Today, the world of travel agents and tour operators offers services covering a wide field of activities and shows an ability and enthusiasm to charter new courses, new horizons, in the interest of their customers whose appetite for variety, comfort and novelty keeps on growing.

A tour may cover a domestic journey or journeys within a country or international travel to another country or a combination of other countries. The term 'tour' however, envisages comprehensive travel arrangements according to a pre-arranged and pre-determined itinerary, including arrangements for transportation accommodation, ground transport sight seeing, etc. Most intending travellers prefer to travel through organised tours.

IMPLEMENTATION OF VARIOUS TYPES OF CONTRACTS

Organised travel by a travel agency can be of two types i.e., (1) single client and (2) group client. In order to effect the journey, the following main elements need to be considered.

- a) Study of the journey
- b) Estimate of Expenditure
- c) Execution of the Journey, and
- d) Presentation of accounts.

Among various types of contracts the following are discussed in detail.

Individual or ordinary trips, group or organised trips, group inclusive tour (GIT), and Package tour.

Individual or Ordinary Trips

The following steps are involved in organising individual or ordinary trips.

- (i) The client turns of the travel agent to organise for him a particular journey (cultural, natural, religious, etc).
- (ii) The agency will examine as to what will be involved e.g. scope of journey, when the journey is to take place, various services needed and the accessories required.
- (iii) The travel agent will suggest itinerary and will then communicate to the client the estimated maximum cost for the clients approval.

- (iv) The travel agent will then compile the definite estimates, a total of a series of various costs.
- (v) Travel agent then will present a document in duplicate to the customer of the amount of money to be paid. The customer should return one of the debit copies signed for acceptance accompanied with a deposit is about 25 per cent of the total cost.
- (vi) After receiving the clients' approval the travel agents' operation department can now execute the journey.
- (vii) The 'operation' departments task is to book for the established dates the transport and various other services. After booking confirmations, the travel agent issues the vouchers.
- (viii) The travel agent will prepare the tourist itinerary that will accompany the entire journey. It indicates the tickets to be used, the hotels and other services booked and will include vouchers, etc. The itinerary should be in triplicate. One is for the client another for the agency and third for the hoteliers or those who will provide the required services paid by means of vouchers.
- (ix) The last formality is the delivery to the client of the vouchers, confirmed tickets, the technical itinerary and of all the papers and the necessary guidance about the journey.
- (x) On receiving the documents, the client will pay to the agency the remaining amount of money.

Group or Organised Trips

The following steps are involved in organising group or organised trips.

- (i) This type of travel is customarily arranged by the travel agent.
- (ii) This type of travel will be organised on the basis of the request from an enterprise (company) or a community. The number of participants is determined in advance.

- (iii) The implementation phases in a group travel are study of itinerary, compiling of estimates, and execution of the journey and documentation of accounts.
- (iv) The preparation of itinerary requires the type of locality to be visited, means of transport and type of hotel, etc., to be used.
- (v) Group travel can also be arranged for certain events e.g. Olympic, etc.
- (vi) While compiling of estimate, travel agent needs to evaluate various services to be offered (accommodation, entertainment, cost of messages, etc.)
- (vii) For hotel bookings, the travel agent uses various means. During the low season, he uses the allotment system. The hotelier pledges to hold at the disposition of the travel agent a certain number of beds that he will utilise and for which he need not pay a penalty if he is unable to fill them.
- (viii) As soon as the consent received the travel agent will send to the hotel or hotels a tentative rooming list with indication of names and various types of arrangements needed.
- (ix) When the group is particularly large e.g. for sports, etc., the travel agent needs to take extra care by way of informing public authorities for the purposes of security etc.

The role and the activities of the travel agents in any country depend on the extent of the economic development of that country. In advanced countries of the world people due to higher standards of living and increased leisure time engage more in travel as compared to in developing countries. The services of travel agents are increasingly utilized in developed countries. In some of the advanced countries like the USA, Canada and Germany, a very large percentage of tourists use the services of a travel agent.

Group Inclusive Tour (GIT)

This is the most popular form of tour where people travel in groups of 15 or more persons. These tours are available for any destination. The terms and conditions for group inclusive tours are laid down by IATA. The escort for such groups normally travels free as the airline provides him with free passage and accommodation. 'Foreign Inclusive Tours' on the other hand are unescorted package tours. These tours are comparatively more flexible. The traveller can buy a pre-determined package with arrangements for sightseeing, hotels and certain meals, where necessary. He can make his own arrangements and programmes. The inclusive tour is one of the several devices which enable tourists to enjoy the lower price.

'Package Tour'

A package tour is a pre-arranged tour, designed to fit the requirements of a wide variety of travellers. The diversity of these pre-packaged tours is reflected in great variety of the packages offered. Some cater to special interest groups such as skiing enthusiasts, art lovers and others. Package tours may be either escorted or unescorted. They are advertised through tour brochures which reflect the cost, duration, terms and conditions of the offered package. The responsibilities of the tour operator and the rights of the traveller are also outlined. An escorted tour involves the assistance of a tour manager or conductor, travelling with a group; who assures all basic arrangements as to transportation accommodation, ground arrangements, baggage, etc. By and large, escorted tours are "all inclusive", i.e., expenses are pre-determined except for personal shopping meals, beverages and other optional activities. Unescorted package tours are more flexible. These enable a tourist to purchase a pre-arranged package which includes transportation transfers, accommodation, sight seeing, some meals in certain places, but such tours are not accompanied by a tour escort. Sightseeing excursions may or may not be pre-arranged. The pre-determined costs enable the tourist to budget most of his expenses in advance.

The basic advantages of a packaged tour are (i) convenience (ii) assured arrangements made by experts, (iii) lower costs and (iv) benefit of the personal relations between the tour – operators and those that provide the services. The packaged tour is usually assembled by a wholesaler who has

arranged the tour, paid for advertising costs, signed contracts with suppliers of transportation, accommodation and other facilities and printed the brochure and other tour literature. Whether the tourist buys his tour from the wholesaler or through his travel agent, makes no difference as to costs which are those printed in the brochure.

A group tour is a number of people travelling together, who are members of a club, educational business or other organisation, who have pooled their resources to seek and obtain savings on transportation accommodation, etc. Group travel offers something like a quantity discount on price. Airlines offer a variety of group discounts, on certain routes or for certain destinations, under certain conditions and there must be checked carefully as regards their validity and restrictions. Group tours may be arranged for a specific group, according to its own interest.

An individual independent itinerary is formulated to meet the needs, tastes and conditions of individuals and is custom-made to their requirements. The travel agent notes the specific requirements of an individual and develops an itinerary and establishes the cost of a tour which is communicated to the customer. It is the best for the travel agents to explain details of transportation, accommodation, transfers, sightseeing etc. which are being proposed to an independent traveller so that there is no misunderstanding on any account.

The advantages of pre-planned tours are furnished in detail as under:

- (i) A tourist has a choice of packaged tours and he can select the one he prefers. He will receive detailed briefing from the travel agent or tour operator including guidance on matters relating to passport, health, customs, currency, clothes to wear, tips, general do's and don'ts and he might have an opportunity to see films shows of places included in the tour, receive travel brochures, etc. and know in advance the type of hotels surface transportation and general facilities on the tour.
- (ii) The package tour quotes a fixed price for the services included and the cost is known to the travellers in advance to enable him to plan a budget. It is also realised that the packaged tour price saves money

for the tourist, compared with the cost of an independently arranged tour.

- (iii) The tour arrangements are made by the tour operators and the traveller has not to bother himself on arrival to arrange transfers, sightseeing, checking accommodation, making reconfirmation, etc. which would otherwise take considerable time and effort on the part of the traveller. The pre-arranged tour allows more time to tourists or additional leisure time for anything extra they might wish to do at each location.
- (iv) If a member of a package tour does not have his family or friends travelling with him, he is assured of company in a group tour. Many friendships are forged and pleasure of sharing experiences with other members enhances the satisfaction of an enjoyable tour.
- (v) The tour operators select most advantageous routings, fares and transportation arrangements by air, sea or land or a combination of these and secure confirmation of the carriers in advance, for which he obtains the appropriate tickets or travel documents for the traveller culminating in assured transportation facilities in advance.
- (vi) The tour operator enters into standing or special arrangements with local operators for the reception and affording of satisfactory arrangements at transfer points on arrival, including assistance with immigration, health, customs and other authorities, handling of baggage and ground transfers to hotels. An experienced tour-handler makes the arrival formalities easy and ensures collection of baggage and delivery at the hotel without delay. An independent traveller, particularly to a new place, would feel lost and time and patience would be necessary for him to complete local arrangements.
- (vii) The pre-confirmed accommodation at a hotel by a tour-operator gives a traveller much assurance and the anticipated arrival of the tour-group by the hotel would ensure availability of the accommodation and rooming of the guests with a special welcome. The hotels realise the value of tour-groups and tour operators and they are keen to give every satisfaction to them. However, if

anything should go wrong with hotel reservations, they would strive their best to accommodate the group by finding satisfactory alternative accommodation, under pressure of the local tour handler acting on behalf of the tour operator.

- (viii) The fact that local sightseeing arrangements have been made and confirmed in advance for each scheduled stopping place and that all that remains for the tourists is to start on the land tour under the auspices of the local representatives and tour guides according to the programme already notified, is a pleasant experience. The tourist does not have to negotiate and make arrangements for sightseeing in a foreign country with unknown organisations or unfamiliar people. The sightseeing and entertainment arranged and provided on a group basis for a package is prepaid and an individual would find it more expensive if required to contract for separately. In addition, the package provides for local tour guides and interpreters, who know about what would be appreciated by foreign tourists.
- (ix) The tour guides are able to assist the tour group by giving them correct advice or shopping, local customs, etc. It is to be realised that a tourist is an object of special attention for unscrupulous people and, in many countries, unfair advantage may be taken of his unfamiliarity with local conditions. Unethical salesmen may try to pressurise him for local purchases at unreasonable prices. A good tour guide, who is aware of his responsibility to the tour operator, would ensure that the tourists are guided appropriately and are directed to reliable shops or emporia. The tour handlers and their guides are able to forge personal relationships with the visitors which could be of mutual interest to both.
- (x) Though the sightseeing tours planned in advance, it might include most of the important and interesting places, the tourists can, with the extra leisure time available, plan with the help of the local operator, side trips or extras; which an independent individual would not find possible otherwise.

On escorted tours, the guidance assistance and experience of a tour manager or conductor proves highly beneficial in the following manner:

- (i) He supervises all arrangements personally and sees that these are properly confirmed and carried out. He provides the liaison between the tourists, the local guides and contractors. He acts as a guide adviser, companion, he intervenes when arrangements are not satisfactory or makes alternative arrangements if the original ones fail. He handles pass ports, luggage, and tickets and in general, with his expertise and experience, makes a tour successful.
- (ii) The tour manager enjoys a special and friendly relationship with carriers hotels and foreign tour operators and as his satisfaction is important to them, he is assured better cooperation, selected accommodation and special handling services to his groups. He ensures that entry documents of his group are in order and, therefore, they are processed quicker on arrival and treated as bonafide tourists deserving of special attention. His presence is a catalyst to the local tour operator, providing more efficient and satisfying services.
- (iii) His ability, knowledge of local conditions and requirements of the tour, his experience of such tours and his enthusiasm for helpfulness is a positive advantage to members of a tour. In case of an unanticipated problem or an emergency, his qualities as a tour leader are most welcome and useful.
- (iv) His public relations action would correct or militate any adverse impressions that may be caused due to any reason and help in explaining, interpreting or overcoming situations that may not appeal to individual problem – members. However, it is known that he acquires the status of a confidant and personal adviser to members of his group, who value his opinion.

These advantages contribute to establish better relations with the tour operator and for improving future business prospects. A good tour escort or manager is thus an important link between satisfied tourists and efficient tour operators.

We shall put it in nutshell that the tour operator or organiser (a) assembles a wealth of information on air, sea, rail and road carriers, attractions, amenities, ground transportation, etc; (b) obtains and records details about

hotel accommodation, restaurants, sightseeing arrangements, entertainment (c) secures data regarding special events and special interests. (d) develops studies regarding local arrangements in other countries and prospective contractors (e) formulates a system of cataloguing all relevant information for easy and correct reference and (f) establishes procedures to continuous updating of tariffs, price-lists changes of routings and other terms and conditions. Furthermore the tour-operator perpetually widens his knowledge and information about new territories, new tours, new interests, which could receive ready acceptance from his customers, essential for this highly competitive and increasingly sophisticated business.

Tours can be of different kinds and these may be for individuals or groups. Again these could be of a general nature or arranged for special interests. Individual tours as stated earlier, may be organised according to customers' desire regarding places, routings and interests or these could be selections from existing tour offerings of operators. Tours also could be specially operated on firm dates or may be available according to an itinerary over a period of time, with departures guaranteed. References have also been made earlier to the promotion of tours by clubs, associations or other organisations, who organise tours for their members and associates and who take advantage of group travel facilities, specially reduced carrier fares and bulk rates for hotel or accommodation facilities or travel by chartered services at minimal cost under inclusive tour arrangements. These special fares include group excursion fares, affinity, own use and incentive group fares, common interest group fares, etc. and special conditions apply to them as to minimum number of each in group, the number of days of tour, and the methods of enrolment, etc.

Special interest tours are arranged for individuals or groups of travellers who may be specially attracted by:

- (i) Holiday centres, i.e. places of scenic and exotic interest, sea-cruises overland or rail journeys.
- (ii) Sports, fishing, hunting, water sports, golf, zoos, etc.

- (iii) Historical centres, including those of architecture, archaeology, ethnic studies, ancient monuments, castles, forts, palaces, parks, etc.
- (iv) Centres of cultural attractions, theatres arts, music festival, operas, art galleries, photography, cinematography, etc.
- (v) Educational centres, museums, scientific and technological institutions.
- (vi) Industrial and commercial centres for visits and business conferences, conventions, trade fares, etc.
- (vii) Youth centres.
- (vii) Professional interests, and
- (ix) Amusement, recreational, food, shopping and other attractions.

The sphere of attractions and interest around which special tours are being created and packaged is every-widening. Some of the tours, which were considered off-beat sometime back, are now common place tours. Tours to Mongolia, North and South Pole, Timbuktu (in Mali), Iceland, Amazon river and Mato Grasso areas in Brazil, Leh and Sikkim in India and Bhutan, China, certain parts of Russia and Africa are now as regular as the tours to Europe and known and popular destinations in the Asia of yesterday. New packages would depend on the enthusiasm, integrity imagination and personal knowledge of the tour promoter and the changes in customer interests and needs in the future. It would be apparent that the more exclusive the interest, the more stringent the operators duties and responsibilities.

Structuring A Tour

In structuring a tour, the basic steps would be followed by the organiser are given below:

1. Type of Tour: The tour organiser or operator must first decide what types of tour he should offer. The decision would depend upon his study of

customer demand, or as a result of market research, the most likely segment of customers he wishes to cater for and the prospects of popularity and patronage he expects. The tour may have an innovative quality, a beneficial variation of existing offerings or appealing modifications in routing, ground arrangements, special interest attractions or other features that may arouse public attention. The tours, however, must offer what the customers want or would like. The tour promoter would also decide whether the tours are independent tours, fixed period tours, general tours or special interest tours. He would, in addition, plan how these are to be sold and marketed and what could be popular. He may also plan tailor-made tours for special purposes or on request from customers.

Preparation of an Itinerary

An "itinerarium" is a term applied to old and extant descriptions of the ancient Roman roads and routes of traffic with stations and distances and creation of maps from these delineation. In modern times an itinerary is defined (originating from 'iter' a road) as a route or programme of roads or travelling or record of travel or even a guide-book. In respect of tours, it is a day-by-day description of the course of a tour, beginning from a departure and ending with return, together with description of timings, places included and arrangements made.

An itinerary depends upon the type of tour, the means of transportation, the quality of accommodation and all of the elements comprising the tour. Transportation would be governed by the number of places to be visited, the order in which onward movement of a tour is regulated and by the applicability of the most favourable fares and schedules on the basis of a return trip, circle trip or on an open - jaw basis. These trips could be combined with side-trips from convenient points re-joining the main tour, taking full advantage of minimum fares payable. As regards accommodation, the offer in the itinerary would specify the class or category of hotels to be used, whether luxury, medium or economy and show whether sharing or independent rooms would be allotted, with attached or common baths, air-conditioned or non-air conditioned in respect of certain countries. A clear indication must be given in the itinerary as to what standard of accommodation is included in the offer.

Similarly, specific reference to meal service, mode of payment etc should be made on the itinerary. The type of vehicle to be used, whether air or non-air conditioned coaches, luxury cars or public transport must be given. As to entertainment, the itinerary must show whether it is included as part of the tour package and how it would be to the account of the traveller. An itinerary should be sufficiently descriptive and should include the general conditions of travel. A tour itinerary should have a route map of the tour to show the course of travel. A tour itinerary is a graphic enunciation and representation of a step-by-step programme, clearly reflecting dates, days, timings, carriers used, places, arrivals and departures, sightseeing, recreation and entertainment arrangements, accommodation offered and ground transfer facilities available, together with general and specific conditions of travel for the tour. The preparation of an itinerary calls for high personal experience and ability, expertise and intimate know-how, up-to-date information, marketing skill and systematic checks and cross-checks. The structuring of a satisfactory itinerary is the most important single element in the process of tour packaging.

7 Ticketing

The main function of the Travel Agent is to make reservation with the airline on behalf of the client and take bookings from the client on airlines' behalf. The initial procedures are more or less same for both domestic travel and international travel though the latter involves more formalities and steps. For reservation of tickets the following details should be obtained from the client.

1. Name(s) of guests / contact numbers.
2. Date and class of travel.
3. Sector of travel (from and to point of travel)
4. Special and additional services needed, and
5. Payment mode to the agency (cash or credit or credit card)

(i) Ticket Booking

An airline ticket whether domestic or international is booking in the following manner.

1. Receive customer request.
2. Get required details.
3. Get the choice of airlines
4. Provide options of private or Government carriers (if private follow the regulations of that particular airlines)
5. Feed-in-details into computer.
6. Get PNR Number.
7. Fill-in-Ticket as per Agent's handbook.
8. Validate the Ticket by Official validate.
9. Pass on details to computer section to get bill.
10. Enter the client code if he has credit Benefit.
11. Put the ticket into delivery cover.
12. Fill-in the delivery cover.
13. Despatch the ticket through messengers (Handover if waiting).
14. Keep Record.
15. Thank and encourage the client to come back.

(ii) Ticket Cancellation

1. Receive the customer's request.

2. Strike it across and write XXD.
3. Have ticket for future reference.
4. Inform Airlines, use Terminal in case of I.A.
5. Send details to computer section for billing.
6. Receive back the cancellation bill.
7. Deduct the cancellation amount.
8. Cut receipt for deducted amount.
9. Return Receipt with balance amount.
10. Explain the deduction.
11. Thank and encourage the customers to come back.

Every recognised agent is provided with a number and imprinter. Usually agent writes or imprints this number on the ticket and accepts with payment on behalf of the airline and issues the ticket.

Trade titles or reference numbers or tour code of the approved tour must be shown to identify advertised tours in a prominent position on the tour folder and quoted on tickets or other travel documents. The codes shall consist of not more than 14 alpha numeric characters and shall be composed as follows:

Character 1 and 2 - BT or IT which ever is applicable

Character 3 - Last digit of year of approval of tour.

Character 4 and 5 - Two letter airline code which initiated the tour.

Character 6 – Digit 1, 2, 3 to indicate IATA conference area in which approval given

Character 7 – 14 - To identify the specific tour, an airline may use less than the eight characters allocated.

Though any agency can sell any type of travel services either directly or through the principal agents a recognition by IATA is considered important to possess the ticket stock of major airlines. Such recognition is of paramount importance to the agent as major chunk of profit comes from the tickets.

Costing of Tours

The cost of a tour is naturally dependent upon the class or type of transportation, accommodation and other components of a tour, the number of places or countries to be visited and the total number of days involved. If it is a luxury tour, involving first class air or sea travel or luxury class hotels and independent limousines, the price of the tour would be higher than arrangements envisaged in medium or economy class tours. However, successful tours can be created and established only if the quality and the price of a tour are right and these stand out for good value, particularly in the face of severe competition.

Costing of tours, this shall be calculated on an inclusive basis. Tour price and features are given below:

- (i) Tours shall be paid for in full prior to the commencement of travel in an inclusive tour. If there is any modification, the additional charges must be paid at the time of the purchase of the modification.
- (ii) Tours shall provide fix round or circle trip transportation, wholly or partly, over the line of one or more participating airlines.
- (iii) Such inclusive tours shall include their published price land arrangements for sleeping accommodation available to the public at commercial rates, for the total duration of the tour and one or more other facilities and attractions.
- (iv) Land arrangements. The costing of tours would also be conditioned by the price of land arrangements and other conditions that may apply in different geographical areas, e.g.: in areas excepting

Europe, and arrangements excluding other means of transportation used, shall amount to not less than 20 per cent of the lowest round or circle trip, normal or special air fare, applicable to the whole itinerary during the period of the tour.

- (v) Air fares. The airlines in general and IATA members in particular, have established specially reduced fares for different categories to facilitate tours, to create more air traffic and to improve utilisation of their capacity and these fares are applicable under various conditions with variations in certain areas. Since these fares are subject to review from time to time, it is essential to check the prevailing conditions and applicability of these reduced fares, when using these for fare computation of tours and the sponsoring airline would be most willing and anxious to confirm these.

The reduced fares are available on the following items. Special fares for inclusive tours: include a discount of the one way and return fares and transportation would be available in specific areas at less than normal IATA fares and has a relationship with the total tour price.

- (i) Discounted Fares: Special discount for inclusive tours may be permitted for those initiated and promoted by a tour operator, within Europe and other areas subject to certain conditions as to fare and period of validity of the tour. These fares may not be combined with any other fares.
- (ii) Excursion fares: A variety and number of these have been established by IATA granting special discounts under published conditions.
- (iii) Creative Fares: For first or economy class round or circle trips are established to (I) Create traffic on a particular route or section of route, where available capacity is not saleable at normal fares (ii) to encourage vacation travel or to fill up available capacity during off hours of off periods, when traffic is regularly light.

Apart from these, there are other fares such as common interest group fares, group excursion fares, Affinity group, own use and/or incentive group fares, individual inclusive tour fares and group inclusive tour fares

introduced by IATA member airlines for promoting travel on their lines. These are subject to change and amendments and to meet competition from non-IATA airlines or charter companies or for other economic reasons. The simplification of air fare structure is an imperative need of the travel and tourism industry.

Charter Operations

There are two types of charters. First for own use, i.e., when one is considered to have chartered the air craft for own use and if he does not wholly or partially directly or indirectly obtain reimbursement of the charter price from a party travelling on a charter or from a person interested in the carriage of passengers on the charter. The second type of a charter is called the affinity group charter. This is a charter on behalf of members of a group which has principal purposes, aims and objectives other than travel. The travellers on the affinity charter may, however include bonafide employees of the charterer and spouses and dependant children. Travel agents and tour operators have carefully to examine the charter regulations before initiating steps to seek a charter.

Check your progress

1. A _____ tour is a pre-arranged tour designed to fit the requirement of a wide variety of travellers.
 - a) group inclusive b) package
 - c) individual d) Escorted
2. Day-by-day description of the course of a tour is known as _____
 - a) tour b) Trip c) Itinerary d) Excursion
3. What are the different types of contracts?
4. Write a note on the followings
 - a) Package Tour
 - b) Itinerary

- c) Ticketing
- d) Costing of tours

Let us sum up

Among the services provided by travel agents are airlines, rail and cruise reservations, booking of hotels and rent a - car vehicles at the other end of the journey, developing and marketing overseas and domestic package holidays, organising conferences/conventions, entertainment, sports, developing incentive tours. All inclusive tours, insurance, etc. The main source of profit is from the commissions earned from their principals like airlines hotels, steamship companies and railways.

The travellers can now plan their itinerary round-the world in a matter of minutes. Such computer terminals are available in the offices of travel agencies which can finalise an itinerary without calling a carrier's office. Even the tickets are printed by computers and handed over to the customers right way.

In order to create new holiday traffic, international and domestic airlines offer discounted fares i.e. excursion fares etc. charter operations have been instrumental in bringing holidays within the reach of people with limited budgets. Several countries encourage charter flights to increase their tourism.

Glossary

Affinity Group	-	A group bound together by a common interest or affinity where charters are concerned. This common bond makes the members eligible - for charter flights
Baggage	-	Personal property of passengers or crew carried on an aircraft by agreement with the operator
Charter	-	the bulk purchase of any carrier's equipment for passenger or freight

- Itinerary - Pertaining to journey a tourist itinerary is a composition of a series of operations that are a result of the study of the market
- Tariffs - The published fares, rates, charges and or related conditions of carriage of a carrier.

Answers to check your progress

1. b) Package
2. c) Itinerary
3. Refer section 11.1
4. a. Refer subsection 11.2.4
b. Refer subsection 11.2.6
c. Refer subsection 11.2.7
d. Refer subsection 11.2.8

Ref;

Affinity Group- [https://www.google.com/search?q= Affinity+Group](https://www.google.com/search?q=Affinity+Group)

Baggage - [https://www.google.com/search?q= Baggage](https://www.google.com/search?q=Baggage)

Itinerary - [https://www.google.com/search?q= Itinerary](https://www.google.com/search?q=Itinerary)

Tariffs - <https://www.google.com/search?q= Tariffs>

BLOCK-V

INTRODUCTION

Block V focuses on tourism as the largest industry in the world. The process of tourism incorporates man, space and time as its principal components. Tourism has emerged as most instrumental phenomena in the economic and social development of society. There is hardly any other economic activity which is capable of generating as much added value, employment and hard currency and that also at such a low cost as tourism. Tourism sectors contribution to Gross National Product (GNP) and employment generation at the global as well as national level is led it to gain an increasingly important place in the worldwide academic and business like agenda. Tourism and outdoor recreation have two basic aspects and the demand for participation in the tourism activity as well as the supply of facilities. The twin market forces of demand and supply interact to effectuate the design of tourism and outdoor recreation. In fact, the supply of quality facilities of acceptable standards would by and large determine the level and pace of growth of tourist traffic and vice-versa.

Unit 12: Discusses that tourism can make a positive contribution to the economic development of a region, the economic effect is a variable, all depending on the stage of development, the structure of the respective national economy, the growth rate and different forms of tourism.

Unit 13: Focuses Micro-economic studies an how demand and supply interact in a market to determine the price level of a particular product and the level of output supplied by the firms in the industry. Macro economic analyses is what determines national output and employment.

Unit 14: Deals with the collection and interpretation of tourist statistics of both international and national. The accepted method of statistical measurement of tourism and forecasting future demand is called quantitative research which can be dealt in three main categories.

Unit 15: Deals with the value of Tourism which manifests in its offering benefits to tourists and tourists industry and the nation in general.

Unit 12

TOURISM AND NATIONAL ECONOMY

STRUCTURE

Overview

Learning Objectives

Tourism and National Economy

Foreign currency Effect

Tourism Receipts and National Income

Tourism and Employment

Contribution to the balance of payments

Contribution to dispersion of Development

Effect on General Economic Development

Let us sum up

Glossary

Answer to check your progress

OVERVIEW

Tourism is considered as an important source to increase the host countries' economy. The promotion of tourism would give chance to invite more foreign tourists. Increased flow of foreign tourists would contribute to earn more foreign exchange, increase the national income, to solve the problem of balance of payments and generate employment opportunities. It contributes to the multiplier effect and corrects imbalance in regional growth.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain its contribution to the positive economic growth of a region
- describe tourism that helps to earn more foreign exchange
- discuss the tourism and the allied sectors which represent labour intensive service industry.
- explain its contribution to correct the balance of payments problem
- point out its multiplier effect

TOURISM AND NATIONAL ECONOMY

At the beginning of tourism development, and surprisingly right up to this age of modern mass tourism all the participants, the tourist themselves are the people who received the tourists and the travel companies and seemed fairly unconcerned about the tourism concept itself. So far as the effects of tourism were analysed, at all in the holiday countries, these investigations were limited to economic aspects.

Although critical voices have multiplied, the overwhelming majority is of the opinion that tourism can make a positive contribution to the economic development of a region. It also is believed unanimously, that the economic effect is a variable, all depending on the stage of development, the structure of the respective national economy, the growth rate and the different forms of tourism.

Foreign Currency Effect

Most important is the net foreign currency effect in this regard. Foreign tourists form a country's gross receipts and one has to deduct the imports for investment and consumer goods required by tourist and compensation made on capital exports and the interest paid and amortization on foreign capital profit, export and so forth.

Foreign travellers must exchange their currency into local currency for spending purposes. This means that, initially the foreign exchange earnings of the host country increases by the amount of tourism expenditure. While foreign exchange holdings are considered important by most countries, they are of particular importance to the less-developed nations. Such countries have constantly increasing foreign exchange requirements to finance their concerted development plan. Lacking the requisite technology, they need to import, among other things, large amounts of capital (investment) goods, for which they need large amounts of foreign exchange.

The success of their development plans depends on the ability to pay for these imports. It is therefore, not surprising that many countries assign top priority to the development of tourism. It generated much needed foreign exchange.

Foreign travellers demand a maximum level of infrastructure and superstructure. The host country necessitates, it wishes to develop the industry, much of foreign exchange to spend on certain types of food and other items that the foreign visitors are accustomed to and demand at the destination. The result is that only a portion of the foreign exchange receipts stays in the country. The ratio of the amount of foreign exchange spent for imports to support tourism and the tourism exports is called the "tourism reflection ratio". In some countries, the reflection ratio is so high that governments have begun to question the wisdom of viewing tourism as the primary source of foreign exchange. In the Caribbean, for example, it was founded that the reflection ratio was 70 per cent i.e., 70 per cent out of every dollar received from tourism exports left the country to pay for imports demanded by the tourist.

Tourism Receipts and National Income

Many economic progress today are dependent upon tourism for foreign exchange earnings. When India embarked upon the task of creating tourism plant the overriding consideration was the country's need for foreign exchange. For India tourism is a major source of foreign exchange earnings. It can help to correct adverse trade balances and regional imbalances. It has the advantage of being a painless mechanism for transfer of resources from the high-income countries to low-income countries.

Tourism and Employment

Tourism helps a country's economy in a variety of ways. Tourism is a service industry and can have a significant effect on those countries with surplus labour. To this service industry human labour is extremely important. The Allied sectors of tourism industry are labour-intensive and require relatively short training for most of the jobs. Employment can be created with relatively low investment in fixed assets per employee. Hence, the tourism industry comprises a complex combination of various economic activities and industries like the hospitality transport. The travel agencies and tour operators and a whole host of other economic sectors, directly involved in providing goods and services for tourists. There are other supporting industries small and large which, in turn, cater to the tourist industries directly or indirectly providing and supplying the requirements of the tourists. But, no detailed structures are available as to the employment statistics of these direct and indirect beneficiaries of tourism worldwide. However, it is estimated roughly that the accommodation sector absorbs not less than 50 per cent of the total employment in tourism industries. The WTO has estimated that in 1980 about 8 million persons were employed in the accommodation sector alone. Prof. Risch has shown that the tourism industry employed 140,000 persons in Switzerland, of which about 70,000 were employed directly by the hotel industry. This indicates that tourism in Switzerland is responsible for the employment of 5 per cent of the working population. Even in UK about 50 per cent of the total working population earns their living mainly through tourism.

The tourist industry is a highly labour-intensive service industry and hence is a valuable source of employment. It employs a large number of people and provides a wide range of jobs which extend from the unskilled to the highly specialised. To those involved in management there are a large number of specialist personnel required to work as accountants, housekeepers, waiters, cooks and entertainers and a large number of semi-skilled workers such as porters, chamber maids, catering staff, gardeners, etc. are required. It should be emphasised that tourism is also responsible for creating employment outside the industry. Such indirect employment includes, for example, those employed in the furnishing and equipment industries, souvenir industries and farming and food supply. In this respect, in a narrow sense, those who supply goods and services to those directly in tourism equally are beneficiaries from tourism.

Construction industry is another very big source of employment. The basic infrastructures such as, roads, airports, water supply and other public utilities and also construction of hotels and other accommodation units enable to create jobs for thousands of workers both unskilled and skilled. The entire important sector of basic infrastructure represents appreciable source of employment of manpower. When chronic unemployment exists, the promotion of tourism can be a great encouragement for gearing economic development with employment.

Contribution to the Balance of Payments

There are a limited number of countries in the world with a positive balance of visible trade. Tourism, in future, could help to correct the balance of payments deficits of many countries. In case of India tourism is a vital sector. In 1978-79, the gross earnings from tourist arrivals were about Rs.565 crores, next only to handicrafts (Rs.967 crores) and engineering goods (Rs.769 crores). In 1995, gross earnings from tourism were Rs.8646.62 crores which was higher than all other commodities.

Contribution to dispersion of Development

Tourism tends to distribute development away from industrial centres towards regions in a country which has not been developed. Governments in developing countries have seen the development of tourism as one solution to their regional problems. The dispersion of development to underdeveloped areas is perhaps the greatest benefits of tourism. The adoption of the socialist pattern of society by the country implies the reduction of disparity in regional development and diversification and dispersion of development. So, the development of tourism helps to avoid lopsided and unbalanced regional growth and further it corrects the socio-economic ideal of the Government of India.

Effect on General Economic Development

Tourism creates prosperity through the development of communication transportation, accommodation and other consumer services. The money spent by tourist becomes income in the hands of the local population in some form or other and is again re-spent or saved. Thus the money originally spent by tourists may be spent many times, each time giving rise

to certain amount of leakage either for the purchase of imports or for saving until the effects of the original expenditures become negligible. This constitutes the multiplier effect. Nevertheless, it can be said that expenditure by tourists can have beneficial effects on all economic sectors and lead to considerable diversification of industries as well as other economic activities.

Check your progress

1. The foreign travellers must exchange their currency into _____
a) foreign b) local c) state d) regional
2. Tourism is a _____ service industry
a) labour intensive b) Machine intensive
c) non-labour intensive d) none of the above
3. How does tourism help to enhance the national income?
4. Describe the foreign currency effect.
5. Write a note on the followings
a) Tourism and Employment
b) Contribution to the balance of payments

Let us sum up

Since tourism has a major economic impact on the economy of a country, governments wish to know how much income it brings to balance their budget and how much employment it generates. On the basis of answers to these questions, they take decisions on developing super and infrastructure of tourism in the country.

Glossary

National Income	-	the aggregate of earnings a nation's current production, including compensation of employees, interest, rental income and profits of business after taxes.
Sourvenir	-	something bought or received as a gift and kept as a reminder of a person, place or event.

Answers to check your progress

1. b) local
2. a) labour-intensive
3. Refer subsection 12.1.2
4. Refer subsection 12.1.1
5. a) Refer subsection 12.1.3
c) Refer subsection 12.1.4

Ref;

National Income - [https://www.google.com/search?q= National+Income](https://www.google.com/search?q=National+Income)

Sourvenir - [https://www.google.com/search?q= Sourvenir](https://www.google.com/search?q=Sourvenir)

Unit 13

MICRO AND MACRO ASPECTS

STRUCTURE

Overview

Learning Objectives

Micro and Macro aspects of tourism

The circular Flow of Income Model

Measurement of National Income and National Product

Tourism and GNP

Model Incorporating Leisure

Economic Contributions of Tourism in National Economy

Economic Development through Tourism

Foreign Exchange

Gross National Product

Revenue Earner

Employment Factor

Social Services

Demand for Tourism

Demand to Destination

Economic Distance

Cultural Distance

Cost of Services

Quality of Service

Seasonality

Demand, Supply and Measuring Demands

Visitors arrivals

Number of Visitor days and nights

Amount Spent

Measuring Tourism Expenditure through tax collections

Measuring expenditure through the use of Diaries

Travel cost models

Supply of Tourism

Natural Resources

Infrastructure

Transportation and Transportation Equipment

Superstructure

Hospitality Resources

Task Analysis

Let us sum up

Glossary

Answers to check your progress

Overview

Defines the micro and macro aspects of tourism. Measurement of National product. Gross National product with suitable examples. Various aspects of economic development through tourism; demand and supply side are also focussed in this unit.

LEARNING OBJECTIVES

After going through this unit you should be able to

- define micro and macro aspects of tourism
- explain its impact on tourism development
- discuss the Gross National Product and its implications.
- describe economic development through tourism.
- explain widely about the demand and supply aspects of tourism.

MICRO AND MACRO ASPECTS OF TOURISM

The word 'micro' is derived from the Greek word 'mikros'. This means small. Thus, micro economics deals with individual parts of the economy and studies study the behaviour of individual decision-making units, specifically firms and households.

The word 'macro' is derived, from the Greek word 'Makros'. This means large. Thus, macro economics deals with the behaviour of the economy as a whole. In macro economics, we do not deal with output of an individual firm or with individual expenditure or with demand for a particular commodity or with supply of a particular commodity. Instead, we deal with aggregate or total output, aggregate, aggregate demand, aggregate supply, etc. Thus, economics deals with totals or aggregate and how these aggregate affect one another. Hence, macro economics is called aggregate economics. Macro economics concentrates on the behaviour of entire economies. Thus where as micro-economics studies how demand and

supply interact in a market to determine the price level of a particular product and the level of output supplied by the firms in the industry; whereas macro economics analyses what determines national output and employment. Macroeconomics therefore looks at the aggregate results of microeconomic decisions.

Microeconomics is intuitively easier to understand than macroeconomics, because, as consumers we all make decisions as to how much of a particular product to buy and most of us are familiar with decisions taken by a firm on how many people to employ and how much output to supply. Macroeconomics though is more abstract. We may understand how a firm decides on its level of output, but how can a whole country make a decision on the level of national output? This question can well be answered with the help of the circular flow of income model.

THE CIRCULAR FLOW OF INCOME MODEL

The circular flow model has its basis on the firms and households whose decisions microeconomics attempts to explain. The model shows the flow of money from household sector to the firm sector that is generated when households buys goods and services from firms. It also shows the flow of goods and services in the opposite direction, from firms to households. In the simple model, households spend all this income on the goods and services produced by firms. Thus, total Expenditure is equal to National Income and both correspond to the total value of goods and services produced, National Product.

MEASUREMENT OF NATIONAL INCOME AND NATIONAL PRODUCT

One branch of economics deals with the problems of measuring macroeconomics aggregate. Accounting statistics on output income, expenditure and employment are constantly released from government statistical offices and form the basis of government economic policy decisions. At the wider level, comparisons are made between one country and another on the basis of these measurements and judgements made as to relative living standards in different countries.

Different ways are carrying out the measurement exercise. The measurement of total production in the economy is referred to as Gross National Product (GNP), the monetary value at current market prices of all final goods and services produced annually in the national economy is known as National Income. Final, goods and services are those that are ready to sale to consumers. Intermediate goods and services are sold to other firms for further processing. These are not included in GNP calculations since their value will eventually be included when they become final goods and services.

We just need to find all firms that produce only final goods and services and find the value of their annual output. In reality, it proves to be quite difficult. As a result, in general, GNP is measured by looking as what people buy, that is, output is measured in terms of household expenditure. In the case of developed countries, expenditures are easier to measure than outputs and therefore form the basis of GNP measurement.

TOURISM AND GNP

As a country gets richer and richer people normally work less hours and enjoy greater leisure time. This is basically due to a trade off between increased income and for more free time. This is, given the choice of high incomes and little leisure time or slightly lower incomes with more leisure time. People in relatively affluent, industrialized societies normally choose the latter. It means that they feel better off having 'paid' for it in terms of income. Their increased welfare would not be reflected through the measured GNP.

For example, let us compare two countries A and B, which have identical productive capacity and population. The only difference between the two countries is that A has a shorter working week than B and hence more leisure time. A will have higher economic welfare than B. However, B will have higher output, higher expenditure and higher income, and hence have a higher measured GNP, whichever way it is measured. A's choice for more leisure would usually be interpreted in GNP figures as a reduction in economic well-being.

Firms provide leisure goods and leisure services and the value of these will be recorded in GNP. However, the value of these goods and services is

only part of the total value of leisure in the economy. Households in fact 'produce' leisure activities by combining their own time with market - purchased inputs (i.e. goods and services). The time input is often more important than the goods input and hence the tendency of developed economies to have more and more leisure time as affluence increases.

This categorisation of composite commodities helps to explain why households choose to have more leisure time as income increases. Time is a finite input into household production. The goods input can be continually expanded as productive capacity grows over time with technological change. Thus time becomes more and more valuable.

One economist J.I.Gershury, has suggested a modification of the circular flow model.

MODEL INCORPORATING LEISURE

Gershury refers to the simple model as the formal money economy. It is this formal economy that is measured in GNP calculations. The formal economy relies on the existence of an informal economy outside the formal one, an economy which, based on the non-money production of services within the household. Progressively substitutes for the production of services within the formal economy' (Gershury, 1979).

We replace the firm sector by formal production, a sector which produces goods and services that are sold for money payments. Households, as well as acting as consumers in making these payments, also supply labour to the formal economy and in return receive money wages. The sum of these money flows forms the basis of the GNP unrecorded economic activities referred as 'black economy' or underground economy.

Now the household does not simply consume the goods and services it purchases from the formal economy. It uses these purchased goods as capital in combination with household labour, in the production of composite commodities. The important point to notice here is that whereas in the formal economy every flow of goods and services in one direction is matched by a money flow in the opposite direction, in the informal economy this is not the case. No money payments are made for labour time used up

in the household production process and no money exchanges are made in the final consumption of the composite commodities.

The informal economy does not only consist of household production. There are two other major components the black economy and Gershury calls the communal production system. Gershury uses these terms to include activities such as baby sitting circles or carpools. These two activities are close to the formal economy. No money is exchanged but, it is recognised in terms of kinds, a token system. A household is in credit if it does more than its fair share of communal production.

Gershuny's model emphasizes the extent to which much of leisure is omitted from the standard statistics on GNP. He suggests that over time, with economic development, there is a gradual shift in economic activity from the formal to the informal economy. The argument rests on different rates of productivity increase in the manufacturing and services sectors of the economy. The manufacture of goods is a capital intensive process. As more and more capital per worker is employed over time labour productivity increases and the relative price of manufactured goods decreases. The service sector of the economy on the other hand is labour intensive, and there is less opportunity to improve productivity by employing more capital per worker, since production subjects to diminishing returns to scale. The result is a relative rise in the cost of services relative to consumer goods.

Households often have a choice of whether to buy services in the formal economy or to produce them themselves in household or communal production. Thus a household can cook its meal at home using food purchased from the supermarket, the household capital goods of an oven, plates, knives and forks and the labour time of the household members. Alternatively, the household can buy a meal in a restaurant Gershury's argument is that economic development causes the relative price of the restaurant meal to increase relative to the cost of the household capital items required to produce the meals at home. The implication is that more of these services will be provided through household or communal production.

ECONOMIC CONTRIBUTIONS OF TOURISM IN NATIONAL ECONOMY

According to the eminent Tanzanian Academic Issa Shivji "The justification for tourism in terms of it being economically good, it completely fails to appreciate the integrated nature of the system of underdevelopment". Tourism and economic development need to be examined at two different levels, simultaneously. Ignoring either of these levels, result in an unrealistic assessment of economic contributions of tourism.

Firstly, political economy type which weighs economic benefits from tourism against a wide range of perceived costs. This kind of analysis, rests more arguments in political science and sociology than economics, and 'costs' include many that are hard to measure numerically.

The other level of economic analysis is much more specific in its examination of measurable indicators of economic performance, the techniques used are sophisticated and quantitative and belie the fact that the complex interactions of tourism with other sectors of the economy are not fully understood. This approach though essential for the detailed appraisal of tourism developments, is not broad enough to form the role basis of judging the overall worth of the industry. Studies of specific economic impacts are sponsored by government or the tourism industry itself, the view should come from outside observers.

ECONOMIC DEVELOPMENT THROUGH TOURISM

In 1970 a group of students at the University of Dar-es-salaam contributed a long article about the economics of tourism as given below.

Foreign Exchange

The figures usually quoted for foreign exchange earnings from tourism were gross amounts and did not take into account the real cost of imports found in the industry. The resulting net total was much smaller than usually claimed. They also questioned the importance of foreign exchange earning as a yardstick to use in judging the value of an economic activity.

Gross National Product

Many economic analyses claim that a 'multiplier' effect follows investment in tourism. Thus a tourist purchases handicrafts in a local shop and part of the sale proceeds becomes income to the shop-owner. The latter buys food with it at another store, some of which may 'leak' out of the country if imports are involved, but the residue is income to the food store owner. This, in turn, is resold, and so on. The operation of this economic multiplier is said to raise the entire GNP and will vary from country to country and on a regional basis. We have to notice here that a simple rise in GNP is really a sign of development at all levels and the benefit from the multiplier would be distributed fairly. Another thing would bring wonder that the benefits would be of a once-only as tourism industry subjects to fluctuation. The possible kinds of investment are new investment and that can not be sustained in the long term.

A Revenue Earner

The Government gains a small share of economic benefits from taxes and duties levied on things that are used by the tourists. Thus duties on alcoholic drinks and petrol and a hotel room tax constitute an extra source of national income from the tourist industry. It is suggested that for every tourist dollar, 40 cents goes on imports, 40 cents to private hotel and other business, and only 20 cents to the government in the form of taxes.

Employment Factor

Here the students questioned the real value to the nation of the jobs coming from tourism and compared this unfavourably with an equivalent investment in a labour intensive textile factory. According to this comparison, something like twenty times the number of new jobs would be created by investment in textiles rather than tourism. This controversy still exists.

Social Services

Whether social services like public health, sanitation and housing are positively stimulated by tourism Entertainment and leisure facilities like swimming pools, casinos and night clubs are also adequately provided.

An American economist, Frank Mitchell, board in Kenya appears to have made the assumption that tourism is a good thing if the above said economic indicators are positive. He explains how economic analysis paints a much brighter picture of the industry's role in development.

On the question of a gain in the GNP, for example, Kenyan measurements were used to show a minimum net benefit to the Tanzanian economy of about 15 per cent from direct tourist spending when it came to a textile factory rather than tourism, Mitchell pointed out that the produce from a small industry of this kind would cost Tanzanian farmers much more than they could gain from selling their cotton on the world market and buying imported cloth. Similarly, tourism income distribution should also be applied to any other modern industry. Accordingly to Mitchell much of the national gain from tourism comes in the form of government taxes and there is nothing to stop the Tanzanian government from spending this for the benefit of the poor. Moreover many tourist jobs are in the rural areas where modern sector employment is scarcest and could thus be said to be worth more than their equivalent in the city.

The points of view were summarized by A.P. Mahigu, a political scientist at the University of Dar-es- Salaam as follows:

In assessing the economic implications of tourism we need to look at it from an overall view of our economic philosophy and not from the narrow and short-term view of whether it makes profit or loss at a given period of time. He implies in his articles that profitability of an industry should be the sole criteria in determining investment priorities and development strategies regardless of economic and political implications.

Thus the economic efficacy or otherwise of tourism is transformed into a commentary on the whole condition of under development.

Malthieson and Wall have suggested that tourism makes its most valuable economic impacts in the early phases of development in a Third World country, and will diminish in significance with the coming of industrialization. They also warn against over-reliance on tourism and urge that profit from it be channeled into other sectors of the economy. Accurate though such comments are for some countries, particularly the newly industrialising ones, there is no doubt that many more will see little

economic development of this kind and will have to rely on tourism warts and all, for as long as they can.

DEMAND FOR TOURISM

Economists define demand as a schedule of the amount of any product or service which people are willing and able to buy at each specific price in a set of possible price during some specified period of time.

Demand to a Destination

The demand for travel to a particular destination will be a function of the propensity of the individual to travel and the reciprocal of the resistance of the link between origin and destination area. Thus

Demand = D (Propensity Renaissance (or) $D = F (P.R.)$ where

D stands for demand

P.Stands for propensity

R stands for Resistance

Propensity can be thought of as a person's predisposition to travel. In other words, how willing is the individual to travel, what types of travel experiences does he/she prefer and what types of destinations are considered A person's propensity to travel, will be largely determined by his/her psychographic profile and travel motivation. In addition, a person's socio-economic status will also have an important bearing of propensity. Propensity, thus, is directly related to demand.

Resistance, on the other hand, relates to the relative attractiveness of various destinations. This factor is, in turn, a function of several other variables, such as economic distance, cultural distance the cost to tourist services at destination the quality of service at destination, effectiveness of advertising and promotion and seasonally. Resistance is inversely related to demand.

Economic Distance

Economic distance relates to the time and cost involved in travelling from the origin to the destination area and back to the origin. The higher the economic distance, the higher the resistance for that destination and consequently the lower the demand. Between any origin and destination point, if the travel time or travel cost can be reduced, then demand will increase. Many excellent examples of this are available, such as the introduction of the jet plane in 1959 and the introduction of the wide-bodied jets in the late 60's, the first cut travel time between California and Hawaii from 12 hours to 5 hours and demand grew dramatically. The introduction of these planes cut the travel cost by almost 50 per cent between the United States and most countries of the European continent.

Cultural Distance

Cultural distance refers to the extent to which the culture of the area from which the tourist originates differs from the culture of the host region. In general, the greater the cultural distance the greater will be the resistance. However, the relationship might be the opposite. For example, the higher the cultural distance between particular origin and destination area, the more an allocentric person may wish to travel to that destination to experience this extreme difference

Cost of Services

The higher the cost of services at a destination, the higher the resistance to travel to that destination will be and therefore, the demand for tourism will be lower. This variable captures the familiar inverse relationship between the price of a good or service and demand for it.

Quality of Service

Clearly, the higher the quality of service at a destination the lower the resistance will be for travel to that destination. Although the relationship between quality of service and demand is straight forward enough, a difficulty arises in the interpretation and evaluation of "quality". Evaluation of quality is a highly subjective matter and what is quality to one tourist

is not necessarily a quality to another. Secondly, if a tourist does not have previous travel experience at a destination, can the tourist accurately judge the quality of services there? Often due to misleading advertisements or inaccurate input from others the tourist's perception of the quality of service may not be realized at the destination. Consequently a destination area must be meticulous in projecting an accurate image.

Seasonality

The effect of seasonality on demand is quite apparent. The relative attractiveness of a given destination will depend on the time of year for which a vacation is planned. For a ski resort, for example, the demand will be at the highest level during the winter months. Resistance is at a minimum in this season.

The following chart illustrates the relationship between propensity, resistance and demand, in terms of these variables as described above.

$$\text{Demand} = f(\text{propensity, Resistance})$$

Propensity = Propensity Depends on Psychographics
Demographics (Socio-economic status)

Resistance = Resistance Depends on Economic Distance
Cultural Distance cost of Tourist Services
Quality of Service Seasonality.

DEMAND, SUPPLY AND MEASURING DEMAND

Supply is inelastic. Demand subject to the constraint supply. If the supply aspects are not taken into consideration when using demand or use figures, then planners might be led into a false assumption that, in a particular area, the supply should be increased to meet the demand when, in actuality, the increased supply may be needed much more elsewhere.

There are several measures of demand.

- (i) Visitor arrivals

- (ii) Number of visitor days or nights
- (iii) Amount spent

Visitor Arrivals

These would simply be the number of persons who have appeared at the particular destination with the exception of persons who remain in a carrier terminal building or the immediate vicinity en route to another destination.

Visits and visitors are not the same. A visit is made by a visitor when present at a given time and a destination area. The visitor may make numerous visits to the same place in the course of the year or over a period of years. Each time it is a visit yet the same visitor may be the same. The most practical measure of demand then, is visitor days or visitor nights.

Number of Visitors, Days and Nights

These are the statistical results of multiplying the number of visitors by the number of days which each visitor spends at the destination. In most case, this will be an average figure which has been determined by sampling.

There is some value, however to a simple report of the number of arrivals. This is the most easily gathered of all data, particularly if visitors come predominantly by public transportation. It is far more difficult to measure the number of visitors who may come by automobile, particularly if a destination is served by many major highways. Regular reporting of visitor arrivals does give planning personnel some indication of the demand and, particularly, a measure of the changes in demand month by month.

A regular statistical report of average length of stay is also important. Changing trends in the average length of stay, either longer or shorter, can be very significant in determining trends. Another useful statistical device is the average occupancy in motels or hotels. All well managed lodging places keep records of occupancy and a confidential reporting to the tourism organisation can provide very significant data.

To make an estimate of the total visitors and visitor days, a combination of statistical is usually necessary. Data is readily obtainable from public

carriers such as planes, trains and buses. However, in regard to automobile travel an analysis of the traffic count must be made. Depending on the location, an analysis should exclude local cars, commercial vehicles, business vehicles and obvious commuter type vehicles. Samples can be taken of auto travellers by having them drive off the highways at certain check-points.

If the area has a visitor reception centre, a statistical relationship between the numbers of drivers who pass by the station in relation to those who stop for information may be determined. Then a tabulation of the visitors who enter the reception point can be projected to the total number of visitors. Statistics relating to different modes of transportation can be distributed by months to determine seasonal trends. Also, of course, year by year statistics are helpful in this respect. Visitors coming through seaports should be classified according to the United Nations definition of tourists and excursionists. Excursionists remain in an area for less than 24 hours while tourists stay 24 hours or longer. The statistics should not include travellers who illegally enter the country (in case of international tourism) air travellers who do not leave in airport transit area or analogous cases.

Amount spent

This is the most meaningful measure of demand, if accurately determined. However, it is the most difficult measure to obtain and to use. Statistics of this type tend to be hidden or partially forgotten by the traveller and are often not as accurate as would be desired.

Measuring Tourism Expenditure through Tax Collections

Many states have a sales tax on consumer items which provides a convenient method for determining the amount of money which the tourist spends. If we know what taxes are paid by the tourist, we can capitalize this tax item by the tax rate or percentage and arrive at a total estimate of tourist expenditures. For example Michigan has a 4 per cent retail sales tax. If we know what purchases were made by tourists and what percentage these particular purchases were of the tourist expenditures, we could calculate the estimated total volume and motel rooms. If we know what percentage of the typical tourist dollar is spent for hotel and motel rooms, we could make an estimate of total expenditure. In addition to this,

we could have to know the percentage of tourist who use commercial accommodations as opposed to those who stay with friends and relatives, camp or who do not stay overnight in commercial accommodations.

Measuring Expenditure through use of Diaries

Another approach is the use of individual or family expenditure travel diaries. Both auto and air travellers can be sampled. A fronted questionnaire and the diary can be used. The most recent study has been that of travellers.

Travel Cost Models

The U.S. Travel Data centre has created a National Travel Expenditure model designed to produce expenditure estimates for U.S. resident travel within the country. The model can be thought of as a set of equations in which the independent variables are the levels of certain travel activities miles travelled by bus, nights spent in commercial lodging facilities etc. The co-efficient are the costs per unit of each activity (called per unit cost factors) and the dependent variables are total travel expenditures for certain categories of travel related goods and services (expenditure categories)

Having defined the demand profiles, their behaviour and the associated outlay functions, the coefficients from these functions will be calculated for every demand profile in appropriate units.

SUPPLY OF TOURISM

Tourism supply components can be classified into five main categories.

Natural Resources

This category constitutes the fundamental measure of supply - the natural resources which any area has been endowed with for the use and enjoyment of visitors. Basic elements in this category include climate, land forms terrain, flora, fauna, bodies of water, beaches, natural beauty and water supply for drinking and sanitation and the similar.

Infrastructure

Infrastructure consists of all underground and surface developmental construction such as water supply systems, sewage disposal systems, gas lines, electrical and communications systems, drainage systems, other constructs in facilities such as highways, air ports, railroads, roads, drives parking lots, parks, night lighting, marinas and dock facilities, bus and train station facilities and similar tourist - services installations. Infrastructure must be provided before the superstructures are constructed.

Transportation and Transportation Equipment

This includes items such as ships, airplanes, trains, buses, limousines, taxis automobiles, cog railways, aerial tramways and similar passenger transportation facilities.

Superstructure

These are the major above-ground facilities services by the infrastructure such as resorts, hotels, motels, restaurants, shopping centres, places of entertainment, museums, stores and similar structures.

Hospitality Resources

All the cultural wealth of an area which makes possible the successful hosting of tourists. Examples are the tourist business employees' welcoming spirit, attitude of the residents towards visitors, courtesy, friendliness, sincere interest, willingness to serve and to get better acquainted with visitors and other manifestations of warmth and friendliness. In addition the cultural resources such as fine arts, literature, history, music, dramatic and dancing and shopping are also included here.

There is a wide range of tourist resources created by combining cultural resources. Such examples would be sports events and facilities, traditional or national festivals, games and pageants.

TASK ANALYSIS

The useful procedure in matching supply with demand is a task analysis. Suggested steps are as follows

(a) Identification of the present demand

- (i) By mode of transportation and by seasons of the year
- (ii) For various forms of tourism such as activities, attendance at attractions and similar categories.
- (iii) For special events such as conventions celebrations, fairs.
- (iv) Group and tour visitors
- (v) Family and individual visitors
- (vi) Business visitors

(b) A quantitative and qualitative inventory of the existing supply

(c) The adequacy of present supply with present demand

- (i) Natural resources
- (ii) Infrastructure
- (iii) Transportation - equipment
- (iv) Superstructure
- (v) Hospitality and cultural resources

(d) Examination of present markets and the socio-economic trends.

- (i) Geographic Market segmentation and orientation.
- (ii) Demographic market segmentation and orientation

(e) Population age, sex, occupation, family life stages income and similar data.

(f) Leisure time and work patterns.

(g) Psychographic market segmentation

(i) Motivation, interests, hobbies, employment orientation skills, professional interests.

(ii) Propensity to travel, responsiveness to advertising.

h) Forecast of tourism demand

(i) Computer system stimulation method

(ii) Time series analysis

(iii) Simple regression-linear least squares

(iv) Multiple regression - linear least squares

(v) Executive judgement or Dephi method.

i) Matching supply with anticipated demand

(i) If adequate, no further action necessary

(ii) If inadequate inauguration of planning and development procedures.

To perform the task analysis, certain skills and methods are required. To identify the present demand, statistical research is needed to acquire data. A system of research techniques is employed to do successfully and adequately identify and quantify the present demand.

When making a quantitative and qualitative inventory of the existing supply, the aid of specialists and experts is usually needed.

The adequacy of the present supply in relation to present demand requires the work of tourism specialists such as travel agents, tour company

executives , hotelmen, tourism promotion people, ground operators (companies which provide baggage transfers, taxi services local tours and similar services), shop-keepers and perhaps or sample of the tourists themselves.

Examining the present markets and the socio-economic trends which will affect future markets requires specialised market research activities. These should include determination of market characteristics development of market potentials Market -share analysis, sales analysis, competitive destination studies, and potentials of the existing and possibly new markets, short-range forecasting and studies of travel business trends. No adequate sophisticated techniques are not available. The engagement of reputable market research firm is one way to obtain the information.

Forecasting tourism demand is a perilous business. However, a well-structured statistical analysis coupled with executive judgement is most likely the best approach to this difficult problem.

Finally, matching supply with the anticipated demand must be done by knowledgeable planners. A tourism development plan within the master plan is recommended. Applying the most skillful and farseeing techniques will produce long-term, high quality supply compnents in harmony with the demand.

Supply items are essentially rigid. They are elaborate and expensive and, thus, cannot be expanded rapidly. An exception would be transportation equipment. Additional sections of planes, buses, trains and cars could be assembled quite rapidly to meet can unusually high demand situation.

Check your progress

1. Unrecorded economic activities are referred to as _____
 - a) black economy b) Blue economy c) Green Economy
 - d) Red economy
2. Tourism has a _____ much larger than any other industry

8. What are the suggested steps given to match supply with demand?

2. a) Multiplier effect
3. d) Above all
4. Refer section 13.1
5. Refer section 13.7
6. Refer subsection 13.8.1
7. Refer section 13.10
8. Refer section 13.11

Ref;

GNP - <https://www.google.com/search?q=> GNP

Micro - <https://www.google.com/search?q=> Micro

Macro - <https://www.google.com/search?q=> Macro

Unit 14

QUANTITATIVE ANALYSIS OF TOURISM AND TOURIST EXPENDITURE

STRUCTURE

Overview

Learning Objectives

Quantitative Analysis of Tourism and Tourist Expenditure

Reasons for Tourism Research

Who uses Research?

Tourist Expenditure

Methods of Measurement

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Tourism has become a big business. To provide facilities and infrastructures in the tourists destinations, the arrival of the tourists and their stay and about their expenditure within the country while they are here should be known by the decision-makers in the government. This system was introduced when tourism became economically significant. Statistical measurement of foreign visitors had started in a modest way after the II World War.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain what necessitate the government to have a statistical measurement of foreign visitors
- describe the different research methods available to gauge the quantum of international tourism.
- estimate the expenditure incurred in the destination by visitors while they stay

QUANTITATIVE ANALYSIS OF TOURISM AND TOURIST EXPENDITURE

How many international tourists come to India? How much money do they spend within the country while they are here? Does their visit help the country in increasing employment?

These are some of the questions to which decision-makers in the Government would like to find answers. They want to know the answer because they are also required to take decisions regarding the need for new roads and other facilities in areas where the tourists go. Tourism has become a big business and the governments cannot avoid taking interest in it.

Tourism research is required to give them well-documented answers to these questions. The research in international tourism is needed, specially relating to basic questions like the quantum of international tourism, duration of visitors' stay, the time when they come in large numbers and the period when they do not come in large numbers and other related questions. The questions of these questions are relatively easy to find.

It is easier because almost all countries of the world have immigration checks for foreigners coming to their country. While in the plane, passengers are given a form to fill in - it is called the disembarkation Form or card. The landing passengers are asked to give answers to several questions besides giving their name, address, passport number, nationality, etc. They may be asked how long they wish to stay, where they plan to stay-in hotels or with friends and relatives and the purpose of visit, etc. Disembarkation cards of some countries like Singapore have additional questions, to know the profile of the visitor - Is it your first visit? If not, is it

second, third or fourth? Are you coming for holiday, business, conference? Disembarkation cards of countries like India do not contain such questions - perhaps, not to offend the visitors. But, such questions have become norms in most countries because this is the most economical way of getting information from the visitors on their profile. This is called quantitative approach.

Although the beginning of modern tourism can be dated from the second half of the nineteenth century, no one thought of compiling information on travel volume as in the twentieth century. Tourism was either insignificant or did not materially affect the life of the people if countries did not have any passport system. A few years before the First World War, tourism became economically significant in Europe, Italy, France, Austria and Switzerland emerged as great tourist destinations. Before the First World War, Switzerland was known to receive half a million visitors annually though it was only in estimate. After the first world war, we are told that in 1929, foreign visitors to Austria were about 1 to 2 million Italy 1.5 million and Switzerland 1.25 million. Statistical measurement of foreign visitors had started in a modest way.

But it may be recalled that before World War I no country had formal immigration control as we have today and strict immigration controls are a post - World War II phenomenon.

It was only in the thirties that tourism began to be examined against the background of economic problems of European countries. Economics of some European countries did revive through American tourism during the fifties and later. In the sixties, some of the European countries' too were in a position to let their own people travel abroad for a holiday. England and France relaxed foreign exchange restrictions on foreign travel and Germany soon followed.

In the sixties, the United Nations focussed its attention on developing countries. Again, researchers found tourism as a solution, for foreign exchange requirements of the developing countries. It was at that time that need arose for primary data on tourism to measure the flow of expenditure through foreign visitors and to relate information, to provide infrastructure for increasing number of visitors who were now looking beyond Europe and North America.

Among the developing countries, India was one of the first to start a Department of Tourism as early as 1958 and set up a marketing section for collection of tourist statistics. The statistics were compiled from Disembarkation cards of tourists. The cards were borrowed from the immigration authorities under the Home Ministry and analysed in the Department of Tourism from the point of view of tourism research. Since, then, India's Department of Tourism has been publishing its statistical reports annually. England and the European countries started doing it much earlier while developing countries in Asia followed India's lead in this respect.

REASONS FOR TOURISM RESEARCH

Initially, in the fifties and sixties, most countries except USA were interested in measuring international tourism because this was what mattered to them in economic terms. Meanwhile, USA and subsequently Europe discovered the value of domestic tourism. Its effect on economy was as good as international tourism. In fact, it provided more regional balance than international tourism. In several countries, an annual survey of domestic tourism is conducted and its findings are available to travel industry. Similarly, US Database, a travel research organisation of the USA, has been gathering all kinds of data on domestic and international tourism for more than two decades.

Presently, almost all National Tourist Organisations in developing countries have divisions dealing with domestic tourism. But, only feeble attempts have been made to quantify domestic tourism. For instance, the Government of India has not yet ordered an all-India survey to determine the size and magnitude of domestic tourism. A few Tourism Departments of the State Governments have set up their research sections to quantify the size of domestic tourism in their states.

The following are some reasons for the need of statistical measurement of tourism.

- (i) Statistical measurement is necessary to evaluate scale and magnitude of tourism to a destination. It can relate to a country, region or a city. The research helps a country forecast future demand over a long period-say, ten years.

- (ii) The results of these researches are important to take decisions relating to physical planning and area development, keeping in view the requirements of the visitors and the local population. In the absence of timely research, a lot more investments will be needed for future expansion. In the sixties, the Government of India built a new airport in Kolkatta and by the time it was built without adequate research on future demand.
- (iii) Statistical information is required for marketing and destination promotion. The people in charge of marketing want to know which their prime markets are; how market profiles change, information about the emergency new market, etc.

WHO USES RESEARCH?

Tourism research is needed by different people for different purposes. Government would like to know how tourism can bridge the balance of payment gap. The providers of tourist services want tourist research to know the size of the market and how they can expand their services in years to come in line with the market demand. Airlines wish to know the data on inbound and outbound tourism. Travel industry organisations wish to have facts about the behavioural pattern of the visitors, Why the people from one area do not come to their destination? and why they come from other markets/ Why do they come in winter and not in summer, etc.

Tourist and statistics can be divided into three main categories.

- (i) Volume: Counting the number of people who come and the number of days they stay at a destination.
- (ii) Expenditure: Estimating the expenditure incurred in the destination by visitors while they stay.
- (iii) Characteristics: The tourist marketers want to know the profile of the tourist - where they come from and why, the class from which they come, the income and age brackets, etc. This is called behavioural pattern.

The basic information in international tourism can be collected from the records of the Immigration Department from visitors coming from abroad in a given period, say in twelve months.

In compiling this information the excursionists should be separated from tourists. The excursionists do not spend the night and must be excluded from the planning of hotel accommodation in a destination. The UN definition for a tourist is that he must spend 24 hours in a destination. If we follow this, the research becomes comparable.

For domestic tourism, the information can be compiled from the records of hotels - the people who stayed in hotels and how long they stayed. This method has its disadvantages. It is not totally reliable as all people who stay in hotel are not necessarily tourists.

India has defined its domestic tourist as a person who travels more than 100 kilometres and stays overnight in a commercial accommodation.

TOURIST EXPENDITURE

The value of tourism to an economy is determined by the volume of expenditure incurred by the visitors. For international tourism, it covers all the expenditure incurred by visitors at a destination including money spent on domestic air, rail and road transportation. The expenditure incurred by them on international airline ticket and paid in their own country is not included in this expenditure. By dividing the total visitor expenditure at the destination by the number of visitors, one can arrive at per capita expenditure of visitors. We can also calculate the daily expenditure by dividing the per capita expenditure by the number of days spent at the destination - average stay.

The tourist expenditure can be worked out either by the Central Bank of the country which ultimately gets information about all foreign exchange transaction or by a national sample survey of visitors. India has been using both the sources. The Reserve Bank of India provides information on all miscellaneous foreign transactions which are related to tourism while the Government of India conducts expenditure surveys from time to time and cross checks the results. It is not easy for the Reserve Bank of India to identify all tourist receipts from out of the numerous miscellaneous receipts.

A similar approach can be adopted for estimating the expenditure by domestic travellers. It will include the cost of travel to and from the destination as well as the expenditure incurred at the destination. It has to be done on the basis of samples surveys of the visitors.

To make correct decisions about marketing and promotion, people entrusted with the job of promoting a destination need to know the characteristics and profile of the visitors - where they come from what their purpose of visit is the age group, sex, occupation, income etc.

The behavioural characteristics include time of the visit, whether travelling alone or in a group, travelling independently or on an inclusive package, the type of accommodation preferred the type of transport used and the activities at the destination.

To proceed further in the profile, attempt is made to find out the type of newspapers and magazines they read, how they make their holiday decision and plans and their impression and plans and their impression about the destination. Reasons for preferring a particular destination compared to others - the information enables the authorities in developing the realistic marketing plan.

A similar profile can be developed for domestic tourism. In Goa, the Department of Tourism, Goa, can undertake a survey to find out who are its visitors what states they come from what age and income bracket they belong to what kind of transport they use to come to Goa and what type of hotels they prefer. Goa tourism is already doing it in a modest way.

METHODS OF MEASUREMENT

The basic statistics relating to the volume of tourism are prepared in the following three ways:

- (i) Enumeration at the point of arrival and exit.
- (ii) From accommodation records of tourists.
- (iii) By organising special survey of visitors at the destination or in their homes on return.

The first method is fairly reliable for international travellers. As most countries have only a limited number of entry points where immigration check are alone. But this no longer holds good in many European countries where the residents of one country can travel to the others without any immigration formalities. It has also its disadvantages in quantifying tourism between Canada and USA where there are no immigration checks for citizens of both countries.

The second method relates to counting the tourists at the places of their stay-hotels. The check-in cards of the guests at the hotels can tell you where they came from, how long they planned to stay, etc. This method, too, has its difficulties as it needs legal authority to enforce the hotel-keeper to share this information with the government. Besides, this does not apply to visitors who do not stay at hotels.

The third method is holding of periodic surveys through random sampling method. For instance, interviewing every tenth visitor arriving or departing to find answers to pre set questions. It is usefully done at the point of leaving. If the surveys are fairly detailed, they provide information on the duration of stay, the regions or tourist centres visited by them, the type of hotels used expenditure incurred, as well as their impressions of the host destination.

Similar research can be done by mailing structured questionnaires to the homes of tourists.

The disadvantage of mailing the questionnaires is that tourists cannot recall after a gap of 3 to 6 months how much they spent and what they did at the destination. Sometimes, they exaggerate or underestimate.

This method is more useful for measuring a country's domestic tourism.

Check your progress

1. The plane passengers are given a form which is known as the _____ form or card
- a) Immigration b) Migration c) Disembarkation d) Embarkation

2. The Volumes of tourism are prepared by _____
 - a) Enumeration at a point of arrival and exit
 - b) From accommodation records of tourists
 - c) By organising special survey of visitors at the destination or in their homes on return
 - d) Above all
3. To what extent quantitative analysis help to quantify the tourists
4. How the volume of expenditure incurred by the tourist in the destination is determined?

Let us sum up

To know about the quantum of international tourism, duration of visitors stay, time and period of their arrival, the decision-makers in the government should follow certain tourism research methods. Most National Tourist Administration have a section for the collection and interpretation of tourist statistics both international and national level. The accepted method of statistical measurement of tourism and forecasting future demand is called quantitative research, which can be done in three different ways. But, lately, there has been a shift of emphasis to qualitative research by which we try to know the behavioural pattern of the visitors. The value of tourism to an economy is determined by the volume of expenditure incurred by the visitors.

Glossary

Disembarkation	-	The leaving of an aircraft after a landing except by crew or passengers continuing on the next stage of the same through flight
immigration	-	to bring in or send as immigrants

Tourist Expenditure - It covers all the expenditure incurred by visitors at a destination including money spent on domestic air, rail and road transportation

Answer to check your progress

- 1) c) Disembarkation
- 2) d) Above all
- 3) Refer sections 14.1 to 14.3
- 4) Refer section 14.4

Ref;

Disembarkation - <https://www.google.com/search?q=Disembarkation>

immigration - <https://www.google.com/search?q=immigration>

Tourist Expenditure - [https://www.google.com/search?q=Tourist+ Expenditure](https://www.google.com/search?q=Tourist+Expenditure)

Unit 15

THE VALUE OF TOURISM

STRUCTURE

Overview

Learning Objectives

The value of Tourism

National Integration

International understanding and world peace

Track - two Diplomacy of Tourism

Tourism protects Arts and Folk Arts

Tourism preserves Historical Monuments

Spiritual Significance of Tourism

Improve Human Relationship

Exchange of Ideas

Preservation of Local Culture

15.1.10 Protection of Flora and Fauna

Improvement of Infrastructure

Tourism Improves Educational Value

Let us sum up

Glossary

Answers to check your progress

OVERVIEW

Every inch of tourism growth has its value. Tourism helps in redressing regional imbalance in employment and income. Tourism has stood always as a unique vehicle for the cultural propagation that is necessary to a deeper understanding of peoples. Tourism helps to contact with other civilizations, improving international understanding by way of bringing diverse people face to face. Tourism can be a vital force for world peace and can provide the moral and intellectual basis for international understanding and interdependence.

LEARNING OBJECTIVES

After going through this unit you should be able to

- explain tourism is a media to promote world peace and international understanding and integration
- describe how tourism helps to preserve historical monuments, arts, folk arts and flora and fauna
- trace the spiritual cultural and educational value of tourism.

THE VALUE OF TOURISM

The value of tourism manifests in its offering benefits to tourists and tourists industry and the nation in general.

National Integration

Tourism can serve as an effective instrument for national Integration. It is through well planed tourism its citizens can see for themselves the different streams of civilization intermingle with one another and appreciate the diversity of the country. Domestic tourism is growing as a result of the growth of middle class, which helps the tourism potential as a catalyst for national integration.

International Understanding and World Peace

Through tourism, people can understand and appreciate the culture, history, geography, social, educational, political and economic systems of other countries. This realisation will lead to greater understanding between people of various countries. "We must welcome the friendly visitor from abroad not only for economic reasons, but even more because this leads to greater understanding and mutual appreciation" - Jawaharlal Nehru

Track-two Diplomacy of Tourism

In tourism there are two tracks of diplomacy. Track one is the official channel of government relations. In tourism, treaty signed between countries maintains mutual relations between the government and their people. Track two diplomacy is the unofficial people to people relation. Due to this relation, conflict of both the countries can be solved. Tourism is an excellent vehicle for implementing track-two diplomacy. Tourism can be used as a diplomatic parameter of closeness and affinity. The flow of tourism between two nations can be used as a sign of the level of good relations between two nations and their people. Tourism has been identified as a means of building political bridge among nations.

Tourism protects Arts and Folk Arts

Earlier the Kings and Rulers used to patronise traditional arts and folk arts. Later on they slowly uncared. But now tourism has taken over traditional arts and folk arts. Tourist's interest in seeing arts and folk arts help in preserving and keeping the art forms which are still in demand. Department of Tourism also conduct fairs and festivals all over the country as a part of art promotion. So in a way tourism is responsible for the survival of our traditional art forms.

Tourism Preserves Historical Monuments

Historical monuments are major attractions in tourism. Monuments are the symbol of our past. Tourism helps to protect and preserve the monuments. The money collected as entrance fee supplement funds for maintenance.

Spiritual Significance of Tourism

Pilgrimage is an important form of tourism. The major aim of all religions is spiritual welfare of people. Tourism foster respect for the dignity, individuality and moral virtues of people.

Improve Human Relationship

The guest and host encounters in tourism, helps in understanding the view point of others and make us realise that we have to live with differences, which is the essence of tolerance and co-existence, Tourists imbibe these values through tourism. Tourism helps to create better citizens and human beings and improve human relations.

Exchange of Ideas

When conventions and conferences are held with international participation, it facilitates the exchange of ideas and other new developments in the respective fields. This would be beneficial especially to the local professionals and experts.

Preservation of Local Culture

The major elements of local culture which attract tourists are:

Handicrafts, language, traditions, art and music, architecture, religion, education, dress and leisure activities. Now tourism helps in the development of some of these basic elements of the local culture.

Protection of Flora and Fauna

The natural areas are of the major attractions that brings tourist there. Interest in wildlife areas helps in the preservation natural resources also. Tourism helps to create awareness about the importance of non-pollution.

Improvement of Infrastructure

Tourists are interested to see the tourist place which has clean atmosphere, exotic scenery and greenery. So effective measures are taken to develop

the infrastructures like road, transport, electricity, drainage, water supply, medical facilities etc. These facilities are beneficial to local residents also.

Tourism Improves Educational Value

The interaction between the guest and host lead to social and political changes. Travel is considered to enrich people by providing them new and different experience during the process. Apart from this, a tourist gains knowledge, when he sees new places, new society, new culture, new people etc.

From the foregoing discussion, it may be presumed that:

1. Tourism is industry without smoke.
2. Tourism is education without class rooms.
3. Tourism is integration without legislation.
4. Tourism is diplomacy without formality.

Check your progress

1. The most important contribution of tourism is developing understanding among varied_____and life-styles
 - a) Cultures
 - b) Civilizations
 - c) Government
 - d) Nations
2. "We must welcome the friendly visitors from abroad not only for economic reasons but even more because this leads to greater understanding and mutual appreciation" - who said this?

 - a) Mahatma Gandhi
 - b) Indira Gandhi
 - c) Jawaharlal Nehru
 - d) Rajiv Gandhi
3. Describe as how tourism is a vital force to build up world peace and national integration.

4. Mention its spiritual value.
5. Explain that tourism is a unique vehicle for the cultural propagation

Let us sum up

The value of Tourism is exemplified that it is an effective instrument for national integration, international understanding, world peace, goodwill, friendship and increasing human knowledge. It also acts as a means of social education and better understanding among the peoples in different regions of the country. Tourism helps to protect arts and folk arts, flora and fauna and to preserve historical monuments which led to the preservation of local culture.

Key words

Fauna - all the animals of an area

Flora - all the plants of a particular area

Answers to check your progress

1. a) Cultures
2. c) Jawaharlal Nehru
3. Refer sections 15.1, 15.1.2
4. Refer subsection 15.1.6
5. Refer subsection 15.1.9

Ref;

Fauna - [https://www.google.com/search?q= Fauna](https://www.google.com/search?q=Fauna)

Flora - [https://www.google.com/search?q= Flora](https://www.google.com/search?q=Flora)

MODEL QUESTION PAPER

PART – A

Answer any Three Questions out of Five Questions (3x3=9)

1. Write a brief note on the importance of Economy in Tourism Industry.
2. Environment and Plans in Tourism Industry.
3. Domestic Tourism.
4. How the employment opportunities can be increased in the Tourism Industry?
5. Balance of Payment.

PART – B

Answer any Three Questions out of Five Questions (3x7=21)

6. Explain the importance of Tourism in the Modern World.
7. Discuss about the International Air Transport Association.
8. Explain the role of India in World Tourism Industry.
9. Give an account on Multiplier Effect.
10. Write an essay on the Tourism and International Trade.

PART – C

Answer any Four Questions out of Seven Questions (4x10=40)

11. Write a essay on the importance of Tourism in the Modern World.
12. Explain the International Organisation in detail.
13. Discuss the Tourism in the Domestic Market.
14. Give an elaborate account on Tourism and its impact in International Economic activities.
15. Bring the importance of Tourism and International trade.
16. Explain the Restaurant types.
17. Enumerate the importance of Value of Tourism in detail.

URKUND Plagiarism Report



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About Tamil Nadu Open University



Tamil Nadu Open University, headquartered at Saidapet, Chennai was established in 2002 by an Act of Tamil Nadu Legislature, with the objective of introducing and promoting Open University and Distance Education systems in Tamil Nadu. Relaxed entry procedures, maintenance of standards, individualized study, flexibility in terms of place, duration of study, use of latest ICT, well-knit student support services network, cost effective programmes, collaboration and resource sharing with other Universities are its salient features.

School of History and Tourism Studies

History and Tourism Studies programmes were offered in TNOU, since 2004-2005 onwards. The School of History and Tourism Studies was established in the year 2011. The Research Programmes were introduced since 2013 onwards.

By learning History, Tourism Studies and Archeology students can easily clear the Civil Service and other Competitive Examinations. Introduction of the new syllabus will enable the students to understand the lessons easily and it will be useful as well as appropriate for them.

The Study of History is viewed in this modern world as a medicine to solve many problems globally. The aim of studying History includes the understanding of methods of historical enquiry viz, how evidence is used rigorously to make historical claims, and discern how & why contrasting arguments and Interpretations of the past have been constructed. Next, for the Students who are studying Tourism, internships and practical exposure in the industry is incorporated from an employment perspective. Finally for the Archeology, it is aimed to make the students to study and interpret the inscriptions, to understand the basic concepts of the art and architecture of India, to know about various ancient coins and their method of their manufacturing.

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