

PART - I
CHAPTER-1
BRICKS, BEADS AND BONES (THE HARAPPAN
CIVILIZATION)

Topic-1

Period of the Civilisation and Subsistence Strategies



Revision Notes

- Indus Valley Civilisation was divided into three different periods—Early Harappan Culture, Mature Harappan Culture and Late Harappan Culture.
- Archaeological evidence includes houses, pots, ornaments, tools, seals, stones, weights, Great Bath, figurines, beads, baked bricks, etc.
- **Features of Early Harappan Culture :**
 - There are evidences of agriculture and pastoralism.
 - Settlements were generally small, and there were virtually no large buildings.
 - There is evidence of large-scale burning at some sites as well as abandonment of settlements.
- **Features of Mature Harappan Culture :**
 - The Harappan civilisation is sometimes called the Mature Harappan Culture. These cultures were associated with distinctive pottery, there are evidences of agriculture and pastoralism, and some crafts.
 - Some important sites include Harappa, Mohenjodaro, Dholavira, Banawali, Kalibangan, Rakhi Garhi, Lothal, Chanhudaro, Kot Diji, Sutkagendor, etc.
- According to archaeo-botanists, the diet of Harappans included plants and animal products, as well as fish. Grains found at the sites include wheat, barley, lentil, chickpea and millets.
- According to archaeo-zoologists, animals like cattle, sheep, goat, buffalo and pig were domesticated.
- Bones of animals like boar, deer, 'gharial' have been found but they might have been hunted by Harappans or exchanged with other hunting communities.
- Method of sowing seeds is not clear.
- Terracotta pictures of bull on seals and terracotta sculptures indicate probable use of bull and oxen for ploughing.
- Models of plough found at Cholistan and Banawali suggest the use of plough and a ploughed field found in Kalibangan with two sets of furrows at right angles suggest simultaneous growth of multiple crops.
- Archaeologists have tried to identify the tools for harvesting – whether stone blades were used with wooden handles or metal tools were used.
- Most of the sites could be found in semi-arid regions indicating the practice of irrigation. Traces of canals have been found only in Shortughai in Afghanistan.
- Wells were also used for irrigation and water reservoirs found in Dholavira (Gujarat) suggest storage of water for irrigation.

Example 1

Explain the exclusive features of the craft production in Chanhudaro.

Ans.

Step I: Chanhudaro, a tiny settlement of less than 7 hectares, was devoted to craft production. It was known for bead making, shell-cutting, metal-making and weight-making.

Step II: The materials used to make beads were stones like carnelian, jasper, crystal, quartz and steatite and metals like gold, bronze and copper, faience and terracotta or burnt clay. Some beads were made of two or more stones, cemented together with gold caps.

Step III: The shapes were many—disc-shaped, cylindrical, spherical, barrel-shaped and segmented.

Step IV: Some were decorated by incising or painting and some had designs etched on them. Specialised drills were found in Lothal, Chanhudaro and Dholavira.

Step V: Techniques for making beads differed according to the material. Steatite was mostly used, as it is a very soft stone.

Step VI: It was likely that finished products (beads) from Chanhudaro were taken to the large urban centers such as Mohenjodaro and Harappa.

Topic-2 Mohenjodaro – A Planned Urban Centre



Revision Notes

- The first site discovered was Harappa although Mohenjodaro is the most well-known site.
- The most unique feature of the Harappan civilisation was the development of urban centres. Cities were uniform in planning and construction.
- Mohenjodaro was a large city and was divided into two sections. These were the Citadel and the Lower Town.
- The Citadel was built on high platforms of mud bricks, consisted of large buildings and was surrounded by a wall separating it from Lower Town.
- Lower Town was much larger and was a residential town. Many buildings were built on a high platform. It appears that the settlement was planned and all the building activity within the city was restricted to a fixed area on the platforms.
- Mud bricks were uniform and had the same length, height and width.
- Another distinctive feature of Harappan cities was the drainage system. The roads and streets were in grid pattern, intersecting at right angles.
- It looked as if the streets were laid first and then the houses were built so that the domestic water from every house can flow into the street drains.
- Lower Town gives information about the types of residential buildings. Most houses had a courtyard in the centre, where all activities like cooking and weaving were probably carried out during hot weather.
- There were no windows on ground level and the main entrance does not give a direct view of the interior. This gives a clear evidence of the Harappans' concern for privacy.
- Every house had its own bathroom, staircase and a well.
- Citadel was used for public purposes. It included a warehouse and a Great Bath.
- The Great Bath was a walled water tank probably used for a special ritual bath.
- Archaeologists generally use various strategies like studying burials to find the social and economic differences.
- Some evidence of burials has also been found in Harappa. The dead were generally laid in pits which also contained pottery and ornaments indicating a belief in afterlife or life after death. However, in general, Harappans did not bury precious things with the dead.
- Another strategy to identify the social differences is to study artefacts classified as utility and luxury.
- Daily-use objects categorised under utility items included needles, pottery, quern stones, etc.
- Luxury objects were rare and made of costly/ non-local material – pots of faience, etc.

Topic-3 Trade, Commerce and Politics



Revision Notes

- The Harappans were gifted with a great talent in craft production.
- Chanhudaro settlement was devoted to craft productions using variety of materials.
- Specialised drills have been found at Chanhudaro, Lothal and Dholavira.
- Archaeologists usually identify the centres of craft production by the presence of raw material such as stone nodules, shells, copper ore, tools, rejected and waste materials.
- Though tools and implements were made of stone, the Harappans were aware of gold, silver, copper, lead and bronze.
- Ornament-making was a noteworthy occupation of the Harappans. A large number of Harappans were engaged in this craft at Mohenjodaro, Chanhudaro and Lothal.
- Variety of precious stones like carnelian and jasper, metals like gold, copper, bronze and shells, faience, terracotta or burnt clay were used to make beads.

- The shell objects were made at the coastal settlements like Nageshwar and Balakot, and finished products taken to urban centres such as Mohenjodaro and Harappa.
- Harappan culture acquired materials for craft production from various parts of sub-continent as mentioned below :
 - Copper from Rajasthan (Khetri)
 - Steatite from Gujarat and Rajasthan
 - Lapis Lazuli from Afghanistan (Shortugai)
 - Gold from South India.
- In Harappan Civilization, communication with distant lands such as Oman, Bahrain and Mesopotamia was done via sea.
- A terracotta model of a ship was found at Lothal, indicating that external trade was carried out using ships and boats.
- Small and heavy weights plus metal scale pans had been found.
- Seals and sealings were used to facilitate long-distance communication.
- The Harappan script remains undeciphered till date. It was not alphabetical, instead it was made up of many signs.
- Some archaeologists stated that Harappan society had no ruler, and everybody enjoyed equal status.
- Some archaeologists feel that there was no single ruler, other historians feel that there was a single ruler, given the similarity in artefacts, evidence of planned settlements, standardised brick size, establishment of settlements near source of material. Hence, the last theory seems plausible.

Topic-4 End and Discovery of the Civilization



Revision Notes

- There exists evidence that by 1800 BCE, most of the Mature Harappan sites that were excavated had been abandoned. There was expansion of population into new regions of Gujarat, Haryana and Western Uttar Pradesh.
- There was a material cultural transformation in Harappan sites occupied after 1900 BCE in weights, seals, writings, trade and craft. These were termed as Late Harappan or Successor Cultures.
- Climate change, excessive floods, shifting or drying of rivers, deforestation were some of the reasons for the decline of the civilisation.
- John Marshall was the Director-General of Archaeological Survey of India (ASI) who certified discovery of a new civilisation in the Indus valley.
- A Harappan seal was given to Cunningham, the first Director-General of the ASI, who began excavation in the mid-nineteenth century.
- Daya Ram Sahni and Rakhal Das Banerji were the two archaeologists who contributed extensively in the discoveries of the Indus Valley civilisation.
- R.E.M. Wheeler was a British archaeologist who introduced a military precision in the practice of archaeology and the use of scientific methods in archaeology.
- Archaeologists try to reconstruct the Harappan history with material evidence like tools, pottery, ornaments, house-hold objects, etc.
- The problems of archaeological interpretation are most evident in reconstructing religious practices which include terracotta figurines of women regarded as Mother Goddess; priest king, ritual significance of the Great Bath and fire altars found at some sites.
- Animal seals like the unicorn, a figure shown cross-legged in a yogic position regarded as Proto-Shiva, some conical stone objects have been classified as lingas.
- Archeologists have often found and classified discoveries based on their knowledge of present-day objects and religious symbols for example, stone querns and pots, Proto-Shiva symbol, etc.
- Many important sites of Indus valley civilisation are localised in Pakistan. Indian archaeologists are trying to find new sites and this process is still continuing.
- After many decades of archaeological work, we have a good idea about the Harappan economy, social differences and how the civilisation functioned.
- Many questions are still unanswered and whenever the script is deciphered, we may obtain more knowledge about the civilisation.
- The discovery of this civilisation is of great significance in the Indian history as it has placed Indian civilisation to some 3000 years earlier in history, making India one of the ancient countries.



Key Words

- **Culture** – The term used by archaeologists for a group of objects distinctive in style, usually found together within a specific geographical area and period of time
- **Steatite** – a soft stone that was very easy to craft and work with, used by Harappans for making seals and beads
- **Gharial** – Fish-eating crocodile
- **Furrows** – A narrow groove made in the ground especially by a plough
- **Saddle Querns** – Stone tools for grinding food, also called quern stones
- **Analogy** – Similarities/comparison
- **Grid** – Network of lines/streets intersecting at right angles
- **Isometric** – of or having equal dimensions
- **Hoard** – Objects kept carefully inside a container
- **Faience** – Material made of ground sand or silica mixed with colour and gum and fired in a kiln
- **Nodules** – Small pieces
- **Minuscule** – Tiny
- **Riverine route** – An inland or coastal area comprising both land and water
- **Magan** – Oman
- **Chert** – Hard, dark, opaque rock composed of silica, used by Harappans for making weights
- **Pur** – Rigvedic word for Fort, Rampart
- **Dilmun** – Island of Bahrain
- **Stratigraphy** – Analysis of the order and position of layers of archaeological remains
- **Kiln** – Furnace for baking clay
- **Unicorn** – One-horned animal
- **Shaman** – Person who claims magical powers.



Key Dates

- **Before 2600 BCE** – Early Harappan culture
- **2600 BCE–1900 BCE** – Mature Harappan culture
- **1900 BCE–1300 BCE** – Later Harappan culture
- **1875 CE** – Alexander Cunningham submitted report on Harappan seal
- **1921 CE** – Excavation began at Harappa by M. S. Vats
- **1922 CE** – Excavation began at Mohenjodaro
- **1924 CE** – Marshall's announcement came after Mohenjodaro was discovered
- **1946 CE** – Excavation at Harappa by R. E. M. Wheeler
- **1955 CE** – Excavation began at Lothal by S. R. Rao
- **1960 CE** – Excavation began at Kalibangan by B. B. Lal and B. K. Thapar
- **1974 CE** – Explorations began at Bahawalpur by M. R. Mughal
- **1980 CE** – Surface explorations began at Mohenjodaro by German and Italian archaeologists
- **1986 CE** – Excavation at Harappa began by an American team
- **1990 CE** – Excavations began at Dholavira by R. S. Bisht



Key Personalities

- **Alexander Cunningham** – First Director-General of the Archaeological Survey of India (ASI) in 1875.
- **Ernest John Henry Mackay** – Archeologist from Bristol known for his excavation and studies of Mohenjodaro and other sites of Indus Valley civilisation.

CHAPTER-2

KINGS, FARMERS AND TOWNS: EARLY STATES AND ECONOMIES

Topic-1

The Early States - Empires and the New Notions of Kingship



Revision Notes

- Several developments took place in different parts of the subcontinent in 1,500 years following the end of the Harappan civilisation.
- During this period, *Rigveda* was composed by people living along the Indus and its tributaries.
- Agricultural settlements emerged in several parts of the subcontinent.
- New modes of disposing the dead, including the making of elaborate stone structures known as megaliths, emerged in Central and South India from the first millennium BCE.
- 600 BCE was the major turning point in early Indian history.
- The sources helpful in understanding the Indian history from the period 600 BCE to 600 CE can be classified into two divisions – the literary sources and the archaeological sources.
- Archaeological sources, especially the inscriptions and coins, occupy a very significant place in the reconstruction of the ancient Indian history.
- During 1830s, James Prinsep – an officer in the mint of the East India Company – deciphered Brahmi and Kharosthi, scripts which helped in an innovative way to learn about the lineage of major dynasties of the subcontinent.
- The sixth century BCE was the period associated with early states, cities, growing use of iron, coinage, etc.
- Growth of Buddhism was also witnessed during this period.
- Several Buddhists in Jaina texts mention 16 Mahajanapadas or states. Several of these such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti were frequently mentioned as being ruled by kings.
- Magadha emerged as the most powerful Mahajanapada between the sixth and fourth centuries BCE.
- Some known sanghas or ganas were oligarchies, where power was shared by a number of men often collectively called Rajas.
- Brahmanas composed Sanskrit texts known as Dharmasutras which laid down norms for rulers who were ideally expected to be Kshatriyas.
- Historians have used many sources to reconstruct the history of the Mauryan Empire. These include sculpture, account of Megasthenes, Chanakya's *Arthashastra*, Jaina and Buddhist texts and Sanskrit texts.
- Asoka was the first ruler who inscribed his messages on rocks and polished pillars.
- There were five major political centres in the Mauryan empire – capital Pataliputra, Taxila, Ujjain, Tosali and Suvarnagiri – mentioned in Asokan inscriptions.
- The message on Asokan Inscriptions is virtually the same – from the present-day North West Frontier Provinces of Pakistan, to Andhra Pradesh, Odisha and Uttarakhand in India. Historian felt it unlikely as the empire was too vast.
- Communication along both river and land routes was vital for the empire.
- Asoka, a powerful and humble ruler, was the inspiration of the 20th century's nationalist leaders.
- 200 BCE saw emergence of new chiefdoms and kingdoms in several parts of the subcontinent.
- The early Sangam text contains poems describing chiefdoms of Cholas, Cheras and Pandyas in the south and the ways in which the resources were acquired and distributed.
- Most of these states, including Satavahanas and Shakas, had control over long distance trade networks.
- Kushanas (first century BCE to first century CE) ruled over a vast kingdom extending from Central Asia to North-west India. The sources of information include inscriptions, coins and sculptures which convey a notion of Kingship.
- The information about the Guptas (4th century CE) has been reconstructed from literature, coins and inscriptions including prashastis composed in praise of kings and patrons by poets.
- The Prayaga Prashasti (known as Allahabad Pillar Inscription) was composed in Sanskrit by Harishena, the court poet of Samudragupta and was inarguably the most powerful of the Gupta rulers.

Example 1

Historians used a variety of sources of the Mauryan Empire. State a few of these sources.

Ans.

Step I: Mauryan Empire was established by Chandragupta Maurya in 321 BCE. There are many sources that help us reconstruct its history.

Step II: The report of Megasthenes who was an Ambassador of Greece had written a book called "Indica" in which he had recorded the information about the Mauryan Empire. Detailed record of administration and army of the region was also there in this book.

Step III: Arthashastra, which literally means

financial management, by Kautilya/Chanakya, the Chief Minister of the Mauryan Empire, gives us a detailed description about the financial stakes of the Mauryan Empire.

Step IV: Asokan inscriptions that mention a policy called Ashoka Dhamma which was issued by a Mauryan king Ashoka, is a good source to understand the political policies. It had ethics related messages like respecting elders, respecting Brahmans, serving the poor.

Step V: Buddhist, Jaina and Puranic literature as well as Sanskrit literary works mention the Mauryan Empire.

Topic-2 Changing Countryside and the New Cities



Revision Notes

- Historians had tried to gather more information about the rulers and their subjects through the stories such as *Jatakas* and *Panchatantra*.
- Many of these stories were initially oral tales and later were committed to writing. The *Jatakas* were written in Pali around the middle of the 1st millennium CE.
- A story known as *Gandatindu Jataka* tells about the deplorable conditions of the subjects and the strained relationship between the king and the rural population.
- Peasants were heavily taxed and in order to escape from this situation, people sometimes abandoned their village and went to live in the forest.
- Many measures were taken to increase the agricultural production—use of plough with iron-tipped ploughshare, introduction of transplantation and use of wells, tanks and less commonly, canals for irrigation.
- Increase in production led to differentiation among people engaged in agriculture. Buddhist and Sangam texts mention different categories of people living in villages—large landowners, ploughmen and slaves and it is likely that these differences were based on differential access to land for agriculture.
- Evidences of land grants were found from inscriptions. These grants were given to Brahmanas and religious institutions by kings or landlords. It was also given to extend agriculture to new areas or to win allies by making grants of land.
- Some historians feel that land grants were indicative of weakening political power; as kings were losing control, they tried to win allies by making grants of land.
- Kings sometimes also tried to project themselves as supermen. They wanted people to believe that they were in control, they wanted to project a facade of power.
- Emergence of urban centres like Pataliputra, Ujjain, Puhar, Mathura, etc. took place.
- In towns, there were people with different set of occupations like weavers, carpenters, potters, merchants, scribes, etc.
- From 6th century BCE, land and river routes were found in many parts of the subcontinent and also as far as Africa (East and North), West Asia and China.
- India exported spices, fine pearls, silk cloth, ivory, medicinal plants, etc.
- Exchanges were facilitated by the introduction of the coinage. Punch marked coins made of silver and copper were amongst the earliest to be minted and used.
- The first gold coin was issued by the Kushanas in the first century CE.

- The first coins with engraved names and images of rulers were issued by the Indo-Greeks, who established control over the north-western part of the subcontinent around 2nd century BCE.
- Coins were also issued by tribal republics like Yaudheyas of Punjab and Haryana.
- From 6th century CE, finds of gold coins taper off.

Topic-3

Historical Evidence from Inscriptions and the Limitations of the Inscriptions



Revision Notes

- Most scripts used to write modern Indian languages are derived from Brahmi, which was the script used in most Asokan inscriptions.
- The European scholars, with the help of Indian Pandits, started studying several manuscripts in modern Bengali and Devanagari from the late 16th century and compared their letters with old specimens.
- Prinsep found that there is a mention of a king referred to as *Piyadassi* meaning "Pleasant to behold" on most of the earliest inscriptions and coins. The name Asoka is mentioned in some other inscriptions which also contain these titles.
- The deciphering of the Brahmi script by Prinsep provided a new direction of knowledge into early Indian political history. There were connections between political, economic and social developments but they were not direct.
- The coins of Indo-Greek kings who ruled in the north-west helped in deciphering the Kharosthi script.
- The names of the kings were written in Greek and Kharosthi. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read it as well.
- The epigraphists investigate the inscriptions as per content, style, language in order to find the historical evidence. Where there were similarities, it is concluded that all these inscriptions were issued by the same king.
- Epigraphists constantly assess the inscriptions for historical evidence. In some cases, it may be exaggerated; hence they have to assess whether it is true or exaggerated.
- Another limitation was that king Ashoka normally inscribed his orders on natural rocks along the communication route only and not inside towns or villages city. It is difficult to know whether most of the people were literate and passers-by halted to read these inscriptions.
- The usage of words in inscriptions was not easy to understand.
- Sometimes, the inscriptions were so faintly engraved that they were not easily visible. Some letters were missing or damaged.
- There were no inscriptions in relation with the views of the common man. Routine agricultural practices as well as joys and sorrows of the common man were not mentioned.
- Moreover, the content of the inscriptions project the views of the commissioning person.
- Though epigraphy was instrumental in understanding the histories of kings, study of inscriptions cannot provide a complete understanding of the political and economic history of ancient India.



Key Words

- **Megaliths** – A large prehistoric stone that has been used to construct a structure or monument, either alone or together with other stones.
- **Epigraphy** – Study of inscriptions
- **Contour** – Broad outline
- **Incipient** – Beginning to happen or develop
- **Janapada** – The realms, republics and kingdoms of the Vedic period on the Indian subcontinent.

- **Palaeography** – The study of ancient writing systems and the deciphering and dating of historical manuscripts.
- **Oligarchy** – Form of government where power is exercised by a group of men.
- **Arthashastra** – Ancient work dealing with the art of governance composed by Kautilya (also called Chanakya, the Chief Minister of Chandragupta Maurya)
- **Grandiose** – Extravagant/grand titles
- **Obscure** – Uncertain/not known
- **Colossal** – Great in size
- **Deva putra** – Son of God
- **Prashastis** – In praise of (Sanskrit)
- **Prayaga Prashasti** – Allahabad Pillar Inscription, composed by the court poet of Samudragupta, Harisena.
- **Transplantation** – Seeds are first broadcast, when the saplings have grown they are transplanted in water logged fields.
- **Vellalar** – Large landowners of the Tamil caste.
- **Uzhavar** – Ploughmen
- **Adimai** – Slaves
- **Gahapati** – Owner, master or head of the household (also used to refer to large landowners, wealthy merchants and urban elite).
- **Agrahara** – A Brahmana who was granted a land by the king and was exempted from paying state taxes.
- **Votive inscriptions** – Record of gifts made to religious institutions.
- **Seafarers** – Someone who works or travels in the ships.
- **Masattuvan** – In Tamil - A rich merchant
- **Setthis and Satthavahas** – In Prakrit - rich merchants
- **Numismatics** – Study of coins
- **Kharosthi** – Ancient script used in Gandhara
- **Juxtaposed** – Comparison or contrast



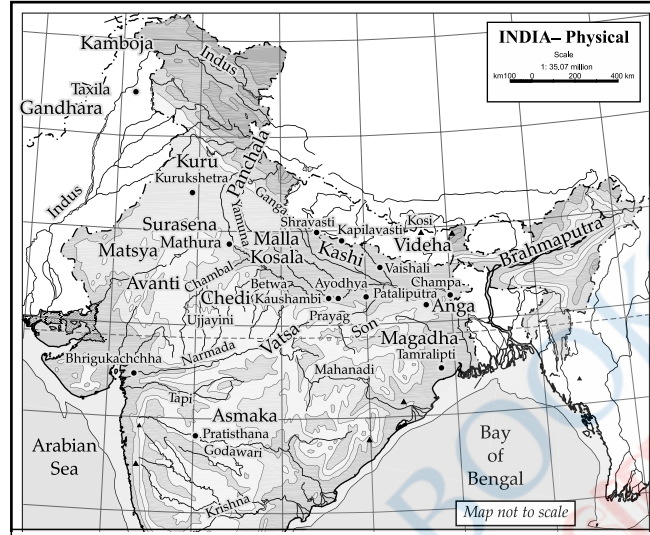
Key Dates

- **600 – 500 BCE** – Paddy transplantation, Urbanisation in the Ganga valley, Mahajanapadas, punch-marked coins
- **500 – 400 BCE** – Rulers of Magadha consolidated power
- **327–325 BCE** – Invasion of Alexander of Macedonia
- **321 BCE** – Accession of Chandragupta Maurya
- **272/268 – 231 BCE** – Rule of Asoka
- **185 BCE** – End of Mauryan rule
- **c. 200 – 100 BCE** – Coming of the Cholas, Cheras and Pandyas Kingdoms of South India, Indo-Greek rule in Northwest
- **78 CE** – Accession of Kanishka of the Kushanas
- **319 CE** – Beginning of Gupta rule
- **1784 CE** – Founding of the Asiatic Society (Bengal)
- **1810s CE** – Colin Mackenzie collected 8000 inscriptions in Sanskrit and Dravidian languages
- **1837 CE** – Deciphering of Asokan Brahmi
- **1877 CE** – Alexander Cunningham published a set of Asokan inscriptions
- **1886 CE** – First issue of *Epigraphia Carnatica*, a Journal of South Indian Inscriptions
- **1888 CE** – First issue of *Epigraphia Indica*
- **1965-66 CE** – D.C. Sircar published *Indian Epigraphy* and *Indian Epigraphical glossary*

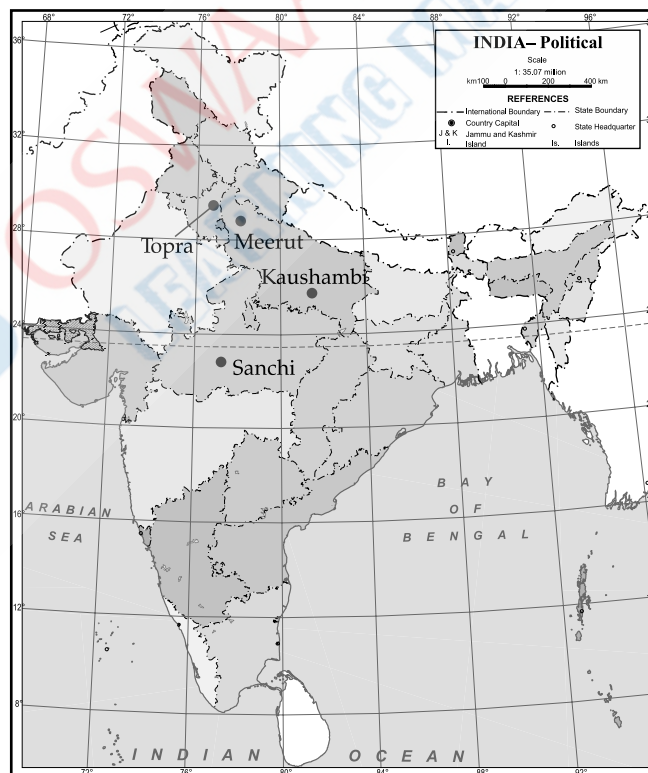


Key Maps

(A) Mahajanapadas and Cities



(B) Distribution of Asokan Inscriptions



(C) Important Kingdoms and Towns**CHAPTER-3****KINSHIP, CASTE AND CLASS (EARLY SOCIETIES)****Topic-1 Mahabharata – Many Rules and Varied Practices****Revision Notes**

- Historians often use textual traditions to understand the processes of social behaviour, social situations and practices.
- The Mahabharata is one of the most colossal epics of the sub-continent which has in its present form more than 100,000 verses and depicts a wide range of social categories and situations.
- The main theme of Mahabharata is about two groups of warring cousins. This epic also contains different sections laying down norms of behaviours for different groups.
- The central story deals with the family feud of Pandavas and Kauravas.
- The critical edition of Mahabharata was started in 1919 by V. S. Sukthankar.
- The team collected Sanskrit manuscripts of Mahabharata and compared each manuscript and after that selected only those verses which were common in most versions of Mahabharata. The critical edition was published in multiple volumes, running over 13,000 pages and took 47 years to complete.
- Initially, it was believed that actual practices were mentioned in Sanskrit by Brahmans in this epic, but when those in Pali, Prakrit and Tamil were studied, it became clear that ideas contained in Sanskrit text were not always followed and even rejected sometimes.
- All families are not identical. There are differences in the way they behave with each other.
- Family is a part of larger networks of people called kinfolk or relatives.

- In many cases, family ties are regarded as natural and based on blood but in some families, blood relatives are not regarded as cousins.
- According to Mahabharata, the patrilineal started after the battle which was fought between the Kauravas and the Pandavas.
- When there were no sons, brothers or some other male relative was considered as the successor.
- In some cases, even women (e.g. Prabhavati Gupta) exercised power but they mostly belonged to the ruling class. Patriliney was followed by Brahmanas and the ruling class.
- Women had no claims on their father's property. Their marriage outside the kin was considered desirable.
- System of "Kanyadana" was considered very important and it was the most important religious duty of the father.
- Eight forms of marriage were recognised by the Dharmashastras and Dharmasutras. Four of them were considered good. The last four were followed by those who did not follow Brahmanical texts.
- When towns were growing, there was greater exchange of ideas among people this led them to question.
- In 500 BCE, these norms and rules were written down in Sanskrit and were called Dharmashastras and Dharmasutras. The most important of such works was *Manusmriti*.
- Brahmanas maintained the power and authority and ensured that rules of marriage and social behaviour should be maintained.
- In one Brahmanical practice, evident from around 1000 BCE onwards, people were classified in terms of *gotras*.
- Each gotra was named after a Vedic seer.
- Two important rules of *gotra* were (i) Women were expected to give up their *gotra* once they get married and adopt their husband's *gotra*. (ii) Members of the same *gotra* could not marry.
- Evidence of *gotra* and its practices can be seen in inscriptions of ruling lineage like Satavahanas, where historians can trace family and marriages.
- Though Satavahana rulers followed metonymics or matronymics (deriving names from the mother's name), still the patrilineal system of succession was followed.

Topic-2

Social Differences: Within and Beyond the Framework of Caste



Revision Notes

- Brahmanas claimed that the hierarchical social order laid down in Dharmashastras and Dharmasutras was divine. It placed them at the top and Shudras at the bottom. Positions within the order were determined by birth.
- Dharmashastras and Dharmasutras also contained rules about the ideal occupations of the four varnas or castes.
- *Brahmanas* were supposed to perform sacrifices, study and teach Vedas, give and receive gifts. *Kshatriyas* were to engage in warfare, protect people, study Vedas, get sacrifices performed and make gifts. *Vaishyas* were to engage in agriculture and trade and *Shudras* were committed to serve the three 'higher' varnas.
- Brahmanas maintained the varna system by several methods. First, they claimed that it was of divine origin. Secondly, they advised kings to maintain this social division in their kingdom. They persuaded the people that status was determined by birth.
- According to certain sources, the varna system was challenged.
- Shastras permitted Kshatriyas alone to become kings but several lineages had non-Kshatriya origins.
- While Buddhist texts suggest Mauryas were Kshatriyas, Brahmanical texts describe them as of low origin.
- The Shungas and Kanvas were Brahmanas and they got the authority by gaining power which shows that political power could be taken by anyone who had the strength to hold it. Example: Shaka ruler Rudradaman.
- Those who spoke non-Sanskrit languages and outsiders such as the Shakas from Central Asia were labelled *mlechchhas*. Powerful *mlechchhas* eventually learned Sanskrit and enhanced their status.
- Satavahana rulers were Brahmanas. They referred to themselves as destroyers of the pride of Kshatriyas and didn't allow inter-caste marriages, yet got into marriage alliances with the Shakas, which shows that kings wanted to maintain the purity of four varnas but they never followed these rules.
- There were only four varnas but several *jatis*. Whenever a new group that did not belong to the varnas came into contact with the Brahmanas, it was assigned a new *jati*. Example : Nishadas (forest dwellers), Suvarnakar (goldsmith).

- Sometimes, people of same *jati* who shared a common profession organised into groups called shrenis or guild. Example goldsmiths or suvarnakaras.
- There were also some people who did not follow the varna system and *jatis*. Their social practices were not influenced by Brahmanical ideas. They were described as uncivilised.
- Those who did not speak Sanskrit language and were also outside the varna system were called mlechchhas.
- Brahmanas created a sharp social divide by classifying certain social categories as 'untouchables'. These untouchables performed duties which were regarded as polluting, such as handling corpses, dead animals, etc. and were called chandalas.
- Manusmriti laid down duties for chandalas:
 - They lived outside the villages.
 - Chandalas used discarded utensils, used clothes and iron ornaments.
 - They could not walk in villages at night. They had to sound a clapper in streets, so that people should keep away.
 - They also had to dispose of the bodies of those who had no relatives and serve as executioners.
- Some historians believe that the chandalas opposed this system.

Topic-3 Beyond Birth: Resources and Status



Revision Notes

- According to Manusmriti,
 - Property is to be divided among sons and women could not claim a share.
 - The women can retain the gifts they received during their marriage as stridhana. This can be inherited by their children. Husbands had no claim on it.
 - Manusmriti warned women against hoarding their property without husband's permission.
- Women in ruling families had access to wealth. For example: Prabhavati Gupta was granted land but such examples were very rare.
- The difference in the distribution of wealth among men and women created difference in the social status in family as well as society.
- The occupation of Shudras was servitude to the other three Varnas. They were generally very poor.
- Brahmanas, Kshatriyas and Vaishyas were rich. Though there are instances of poor Brahmanas as well.
- In the society, only those rich people were respected who were generous and gave financial help to others.
- The rich were the patrons of bards, poets, artists, singers, dancers, etc.
- According to Buddhist sources, there was evidences of wealthy Shudras. Example: Son of Matanga.
- A wealthy Shudra can live like a rich man, can have servants and people respect him. This shows that economic status determined a person's status in society.
- The Buddhist text *Sutta Pitaka* says that the life of man was simple and his needs were limited, so there was less chance of conflicts.
- With development, greed to acquire wealth also increased. Hence, it was decided to select a person and give them authority and control over others.
- The elected person was called *Mahasammata* and this shows that the idea of leadership was based purely on choice.
- The king gave protection, security and safety to his people and in return received taxes from and obedience of his people.
- Because such a system was created by people, could change it whenever needed.

Topic-4 Handling Texts: Historians and The Mahabharata



Revision Notes

- While analysing a text, historians consider many elements:
 - First, they consider the language of text. When analysing Mahabharata, they examined whether it was written in Prakrit, Pali, Tamil or Sanskrit. If it was in Sanskrit, then it was used by priests and elites.
 - Secondly, the kind of text—whether it was in story form or in mantras which were chanted by people on special occasions.
 - Historians try to ascertain the date of creation of the text.
 - The author and audience of the text were also considered. The author(s) would have composed the text with the interests of their audience in mind.
 - Place of composition was also important—whether it was written in a forest, Gurukul, or in the royal palace. It gives context for a text as complex as Mahabharata.
- Mahabharata is written in simple Sanskrit when compared to Vedas and Prashastis.
- Historians classified the content into two heads – narrative, which contains stories (e.g. Ekalavya), and didactic, containing prescriptions about social norms and meant for the purpose of instruction. (e.g. Bhagavad Gita).
- However, this division was not very sharp but it is believed that didactic sections were added in later periods.
- Mahabharata is referred to as “Itihasa” in the Sanskrit tradition. The actual story of the conflict between Pandavas and Kauravas was orally transmitted, but some historians feel that there is no evidence of the battle.
- The original story of Mahabharata was probably composed by charioteer-bards known as Sutas who accompanied the Kshatriya warriors in battlefield, composed poems about their victories and achievements, and passed them on to coming generations.
- From 500 BCE, Brahmanas took over the task of writing and compiling this epic. When chiefdoms became kingdoms, the kings wanted their Itihasa to be recorded and preserved.
- Many sections were added to the Mahabharata from 200 BCE to 200 CE, when Vishnu worship became prominent and Krishna came to be identified as an “avatar” of Lord Vishnu. The teachings of Krishna to Arjuna in the battlefield became an important section of Mahabharata, which grew from 10,000 to 100,000 verses.
- This enormous composition is attributed to Sage Vyasa.
- Descriptions of the city in the epic might have been added later when towns flourished or it could have been the poet’s imagination. Archaeologist B. B. Lal notes that “walls of mud and mud bricks were excavated” at modern-day Hastinapura at a level corresponding to the period 12th–7th century BCE. Mud plaster with reed marks suggest houses had reed walls.
- During Mahabharata time, polyandry was practised. For example, Draupadi was married to the Pandavas. However, the numerous explanations given for this event over time suggest that polyandry was not favoured by Brahmanas eventually.
- Mahabharata was considered a dynamic text for various reasons. The stories and message of Mahabharata spread in many places and several languages.
- Several region-specific stories found their way into the epic, but the central story remains the same.
- Themes and episodes from the Mahabharata were depicted in sculpture, paintings, performing arts (dance, drama) and other kinds of narrations.

Example 1

What do you know about the language and the content of Mahabharata? Explain.

Ans.

Step I: The main language of Mahabharata was Sanskrit and it was in simple form than the Vedas. It was written in other languages like Prakrit, Pali and Tamil.

Step II: The content of the story is divided into two major heads – the narrative and the didactic sections. The narrative section includes all stories and the section that includes prescriptions about social norms is known as didactic.

Step III: Historians feel that Mahabharata was a dramatic story and the didactic portions could have been added later.

Step IV: The text is also described as “Itihasa” in the early Sanskrit tradition. Some historians believe that the war between Pandavas and Kauravas could refer to an actual conflict committed to oral tradition, but others feel that there is no corroborative evidence of the battle.



Key Words

- Kula – Family
- Vamsha – Lineage
- Patriliney – Tracing descent from father to son
- Matriliney – Tracing descent through the mother
- Endogamy – Marriage within a group unit
- Exogamy – Marriage outside a group unit
- Polygyny – Practice of a man having several wives
- Polyandry – Practice of a woman having several husbands
- Kanyadana – Gift of daughter in marriage by the father
- Metronymics – Names derived from that of the mother
- Gotra – Supposed descent from a common ancestor, usually a vedic seer
- Nishada – Hunting community
- Mlechchhas – Outsiders, barbarians, those speaking non-Sanskritic languages
- Shrenis – Guilds
- Vanik – Merchants
- Mendicant – Religious people living on alms
- Chandalas – Untouchables who handled corpses and dead animals
- Puta – A Prakrit word meaning 'son'
- Stridhana – Wealth or gifts given to women on the occasion of their marriage
- Bards – Poets composing and reciting oral stories/songs
- Sutta Pitaka – A Buddhist text describing kingship through social contract
- Mahasammata – Elected leader, also known as 'the great elect'
- Didactic – Something that is meant for the purpose of instruction
- Itihasa – "Thus it was" / History
- Sutas – Charioteer bards who accompanied Kshatriyas to battlefields and composed poems describing their victories/achievements.



Key Dates

- 500 BCE – Panini wrote Ashtadhyayi, a work on Sanskrit grammar
- 500 – 200 BCE – Major Dharmasutras compiled in Sanskrit
- 500 – 100 BCE – Early Buddhist texts in Pali (including Tripitaka)
- 500 BCE – 400 CE – Ramayana and Mahabharata (compiled in Sanskrit)
- 200 BCE – 200 CE – Tamil Sangam literature composed and Manusmriti composed in Sanskrit
- 100 CE – Charaka Samhita and Sushruta Samhita composed in Sanskrit – both being works on medicine
- 200 CE (onwards) – Puranas started being composed in Sanskrit
- 300 CE – Natyashastra of Bharata composed in Sanskrit
- 300 – 600 CE – Some other Dharmashastras composed in Sanskrit
- c. 400-500 CE – Sanskrit plays including the works of Kalidasa; works on astronomy and mathematics by Aryabhata and Varahamihira (in Sanskrit); compilation of Jaina works (in Prakrit).

CHAPTER-4

THINKERS BELIEFS AND BUILDINGS (CULTURAL DEVELOPMENTS)

Topic-1

Causes for the Rise of New Philosophers and Philosophies



Revision Notes

- The sources of information used by the historians to reconstruct the period c. 600 BCE to 600 CE are the Buddhist, Jaina and the Brahmanical texts, monuments and inscriptions.
- Among the best preserved monuments of the time is the stupa at Sanchi Kanakhera, a small village in Bhopal.
- The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
- Begum Sultan Jehan also funded a museum as well as a guest house and the publication of the volumes.
- Discovery of Sanchi Stupa and its preservation by the Archaeological Survey of India, had given us more understanding of early Buddhism.
- A number of thinkers emerged during the mid first millennium BCE like Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, Mahavira and Buddha in India. All these tried to understand the mysteries of the existence and relation between humans and cosmic order.
- There was development of new cities and kingdom, which reflected the social and economic life
- There were several pre-existing traditions of thought, religious belief and practice, including the early Vedic tradition, known from the Rigveda, compiled between c.1500 and 1000 BCE.
- The Rigveda consists of hymns in praise of various deities which were chanted when sacrifices were performed. These sacrifices were becoming a problem for common people.
- More elaborate sacrifices, such as the *Rajasuya* and *Ashvamedha*, were performed by chiefs and kings who depended on Brahmana priests to conduct these rituals.
- According to Upanishads, people were curious about the meaning of life after death and rebirth. People started questioning Vedic rituals and sacrifices.
- According to Buddhist text, 64 schools of thought existed and hence we get a glimpse of lively discussions and debates from these texts. Teachers travelled from one place to another to convince people about the validity of their understanding of the world.
- If the philosopher succeeded in convincing his opponent then the followers of the latter should become his disciple.
- New sects grew with the ability to convince people.
- Both Mahavira and Buddha questioned the authority of Vedas and stressed that men and women could strive to attain liberation from the trials and tribulations of worldly existence.
- Buddha's teachings passed orally from one generation to another and during his lifetime, Buddha's teachings were not written.
- After his death, Buddha's teachings were compiled by his disciples and it was called Tipitaka.
- Buddhist texts were preserved in manuscripts for several centuries in monasteries in different parts of Asia. Modern translations have been prepared from Pali, Sanskrit, Chinese and Tibetan texts.
- It has three parts – Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka.
- As Buddhism travelled to new regions such as Sri Lanka, other texts such as the Dipavamsa (literally, the chronicle of the island) and Mahavamsa (the great chronicle) were written, containing regional histories of Buddhism.
- Many of these works contained biographies of the Buddha.
- Some of the oldest texts are in Pali, while later compositions are in Sanskrit.
- Pilgrims from China travelled to India in search of Buddhist text and later translated them in other language.
- According to Sutta Pitaka, people are of two types – Fatalist and Materialist.

Topic-2 Jainism and Buddhism



Revision Notes

- The main philosophy of Jainism existed in north India even before the birth of Vardhamana (Mahavira). According to Jaina traditions, there were 23 teachers even before Mahavira and they were known as **Tirthankaras**.
- The important idea of Jainism depends on the fact that the whole world is animated. The assumption that life exists in all living beings is another important Jain philosophy.
- Jainism spread into different parts in India. Jain scholars also produced great literature in different languages like Prakrit, Sanskrit and Tamil.
- These manuscripts were presented in libraries attached to temples since many centuries.
- Jain monks travelled from one place to another to spread their religion. Royal patronage was also given to Jainism.
- Kanishka, a Kushana king, converted to Buddhism and worked to spread it to other areas.
- Jainism later was divided into two parts:
 - Shvetambara — (wear only white clothes)
 - Digambara — (wear no clothes)
- **Buddhism** – The source of information about the early life of Buddha is through manuscripts and hagiography.
- Buddha, also known as Siddhartha, was the son of a king. Four events in his life changed him and these were an old man, a dead body, a sick person and a saint.
- These four truths changed the life of Siddhartha and he renounced the world. He left his palace in search of his own truth. He meditated for many days and attained enlightenment. He was called Buddha and taught Dhamma (Dharma) or the path of righteous living.
- The Buddha was the most influential teacher of his times. As per Buddha, society is not made of supernatural power but by human themselves.
- Buddha followed middle path and according to him, world is constantly changing. It is soulless and there is nothing eternally permanent.
- Sorrow is intrinsic to human existence.
- The existence of God was irrelevant in the earliest forms of Buddhism.
- Salvation or nirvana was possible if a person controls his ego and desires.
- Buddha founded Sangha for his followers and the monks lived simple life, teaching Dhamma and lived on alms.
- Women were later allowed to join Sangha and given equal status. After Buddha's death, Buddhism split into two branches - Hinayana & Mahayana.

Topic-3 Stupas - (Sanchi Stupa and Amaravati)



Revision Notes

- Some places were regarded as sacred by Buddhist monks. Many chaityas have been mentioned in Buddhist literature.
- Places associated with Lord Buddha were Lumbini, Gaya, Sarnath and Kushinagar.
- Buddhist ideas and practices emerged out of dialogue with other conditions.
- From early times, people tend to regard certain places as sacred which include special trees, sites or rocks. The sites with small shrines attached to them are described as chaityas and Buddhist literature mentions several chaityas.

- The tradition of erecting shapes may be pre-Buddhist but they were claimed to be associated with Buddhism.
- There were several reasons for buildings. The relics of Buddha were kept in these shapes and came to be venerated as an emblem of both Buddha and Buddhism.
- According to Buddhist texts, Ashokavadana, Asoka distributed relics of Buddha in important town and ordered to construct shapes over them. Some popular stupas include Sanchi, Sarnath and Bharhut.
- Donations for building shapes were made by Satavahanas, guilds of ivory workers, Bhikkhus and Bhikkhunis and common people as well.
- Stupa means a heap in Sanskrit. Earlier it was a simple semi-circular mound of earth, later called 'anda'. Gradually, it evolved into a more complex structure, balancing round and square shapes.
- Above the 'anda' was the harmika (a balcony like structure that represented the abode of the gods.) Arising from harmika was the yashti (a mast), surrounding the mound was a railing separating the sacred space from the secular world.
- In 1796, a local raja, who wanted to build a temple, stumbled upon the ruins of Amaravati. Some years later, British officer, Colin Mackenzie visited the site and made detailed drawings of the place. His reports were never published.
- In 1854, Walter Elliot discovered the remains and concluded that the stupa of Amaravati was the largest and beautifully decorated stupa ever built by any Buddhist monk.
- The 1850s slabs from Amaravati were taken to different places. The efforts of H. H. Cole could not save stupas of Amaravati but saved the stupa of Sanchi.
- Sanchi survived as historians and scholars realised the value of Stupas and decided to preserve and study them. Efforts of Shahjehan Begum for protection of Sanchi Stupa cannot be undermined.
- Scene from "Vessantara Jataka" is depicted on the gateway of the Sanchi Stupa. The symbols used to represent Buddha were an empty seat wheel etc. Shalabhanjika, images of animals like Elephant, Maya and the image of serpent were there all over the stupas.

Example 1

Trace out how stupas were built.

Ans.

Step I: Stupas were regarded as sacred as it contained relics of the Buddha such as his bodily remains or objects used by him were buried there.

Step II: According to a Buddhist text, the Asoka vadana, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them.

Step III: By the second century BCE, Bharhut, Sanchi and Sarnath, had been built.

Donations made by kings such as the Satavahanas. By guilds (ivory workers financed gateways at Sanchi).

Step IV: Hundreds of donations were made by women and men who mention their names, sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.

Bhikkhus and bhikkhunis also contributed towards building these monuments.

Topic-4 New Religious Traditions



Revision Notes

- **Changes in Buddhism :** Early Buddhist teachings gave importance to self-efforts in achieving nibbana and Buddha was regarded as human being, who attained enlightenment and nibbana through his own efforts.
- Later on, it was believed that Lord Buddha is a saviour and could ensure nibbana to those who worshipped him.
- Simultaneously, the concept of Boddhisatta developed. Boddhisattas were those who were compassionate beings and who accumulated merit through their efforts but used this not to get nibbana but to help others. The worship of Buddha and Boddhisattas became important and it was known as Mahayana or 'Greater Vehicle'.
- **Growth of Puranic Hinduism:** In the growth of Puranic Hinduism, notion of saviour was both in Vaishnavism (worshippers of Vishnu) and Shaivism (worshippers of Shiva) which laid emphasis on the worship of a chosen deity. In such a worship, the bond between deity and God was visualised as of love and devotion.
- In the case of Vaishnavism, cults developed around the various avatars or incarnation of the deity. Different avatars were popular in different parts of the country.

- Recognising each of these local deities as a form of Vishnu was one way of crediting a more unified religious tradition.
- Some of these forms were represented in sculpture, like Shiva was symbolised as Linga as well as in human form.
- Such representation depicted a complex set of ideas about the deities and their attributes through symbols. Example: headdress, ornaments, weapons, auspicious objects etc.
- To understand these images, it is required to get knowledge and information from Puranas written and compiled by Brahmanas. Many stories which passed from generations were also included and referred by historians and were in simple Sanskrit.
- Puranic stories evolved through interaction among people like priests, merchants and the common people who travelled from one place to another.
- Early temple was a small square room called garbhagriha with a single doorway where the deity was placed.
- Then over a period tall structures called "Shikhara" were built over the central shrine and temple walls were decorated with sculpture.
- In later period, the temples became more elaborate with assembly halls, huge walls and gateways (Gopuram) and arrangement for supplying water.
- Some of the early temples were hollowed out of huge rocks or artificial caves and cave temples became more prominent during the 8th century when the entire Kailashnatha temple of Shiva was carved out in a cave.
- Art historians collected information from written text to understand any sculpture. To understand Indian sculpture, they compared it with other cultures like the Greek sculpture which was incomparable.



Key Words

- **Rajasuya** – Performed by kings who considered themselves powerful
- **Ashwamedha** – Horse sacrifice
- **Kutagarashala** – Hut with pointed roof where debates took place or in groves where travelling mendicants halted.
- **Tipitaka** – Compilation of the teachings of Buddha by his disciples
- **Upanishads** – Brahmanical philosophical text
- **Hagiography** – Biography of a Saint or a religious leader
- **Ajivikas** – A Buddhist sect who was also defined as fatalists
- **Anicca** – Transcend and constant changing
- **Fatalist** – Believed in fate and whatever happens is the fruit of their previous life
- **Materialist** – Never believed in action of previous birth and lived life with full pleasure
- **Lokayatas** – A religious sect which are defined as materialists
- **Chaitya** – Where Buddhist monks meditated
- **Stupa** – Where relics of Buddha are kept
- **Vihara** – Where Buddhist monks lived
- **Relic** – Physical remains of a saint
- **Niches** – A shallow recess, one in a wall to display a stone or ornaments
- **Scrolls** – A roll of papyrus parchment
- **Mahaparinibbana** – Longest Sutta in Pali, about the end of Buddha's life
- **Shalabhanjika** – Sculpture of a woman displaying stylised feminine features standing near a tree or branch.
- **Nibbana** – Nirvana
- **Bodhisattas** – In Mahayana, a person who is able to reach nirvana by being compassionate to those who are suffering.
- **Ayudhas** – Weapons or auspicious objects which the deities hold in their hands.



Key Dates

Nineteenth century

- 1814 — Founding of the Indian Museum, Calcutta
- 1834 — Publication of Essay on the Architecture of the Hindus, by Ram Raja: Cunningham explores the stupa at Sarnath.
- 1835-1842 — James Fergusson surveys major archaeological sites.
- 1851 — Establishment of the Government Museum, Madras
- 1854 — Alexander Cunningham publishes Bhilsa Topes, one of the earliest works on Sanchi
- 1878 — Rajendra Lala Mitra publishes Buddha Gaya: The Heritage of Sakya Muni
- 1880 — H.H. Cole appointed Curator of Ancient Monuments
- 1888 — Passing of the Treasure Trove Act. given the government the right to acquire all objects of archaeological interest.

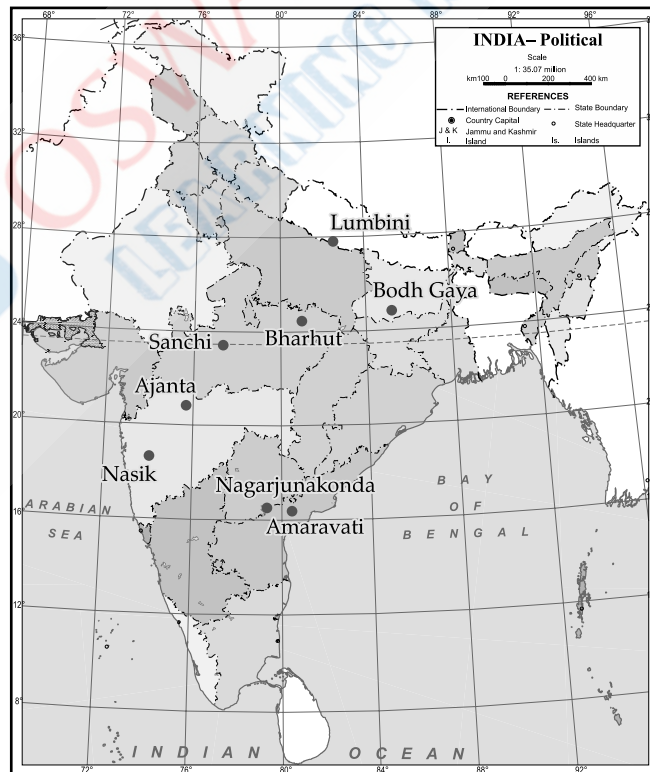
Twentieth Century

- 1914 — John Marshall and Alfred Foucher publish The Monuments of Sanchi
- 1923 — John Marshall publishes the Conservation Manual
- 1955 — Prime Minister Jawaharlal Nehru lays the foundation stone of the national Museum, New Delhi
- 1989 — Sanchi declared a World Heritage Site



Key Maps

Major Buddhist Sites



PART - II**CHAPTER-5****THROUGH THE EYES OF TRAVELLERS (PERCEPTIONS OF SOCIETY)****Topic-1 Al-Biruni and his Accounts****Revision Notes**

- Al-Biruni was born in Khwarezm/ Khwarizm (in present day Uzbekistan) in 973 CE.
- Khwarezm was an important centre of learning. Al-Biruni received the best education and was well versed in a number of languages like Arabic, Persian, Hebrew, Syrian and Sanskrit. He also studied the works of Plato, Aristotle and other Greek philosophers through Arabic translations.
- When Sultan Mahmud Ghazni invaded Khwarizm in 1017 CE he took many poets and scholars back to his capital Ghazni. Al-Biruni was one of them.
- Initially, he disliked this but gradually developed a liking for the city and spent rest of his life there until his death at the age of 70.
- Al-Biruni was a great mathematician, philosopher, astrologer and scholar of Sanskrit. Mahmud was impressed with his knowledge and provided him an honourable place in his court. Al-Biruni accompanied Mahmud on his invasions into India many times and stayed in different parts of India.
- Being well versed in many languages, Al-Biruni could compare languages and translate texts successfully. He translated several Sanskrit works into Arabic, including Patanjali's work on grammar.
- Al-Biruni wrote a book in Arabic called "Kitab-ul-Hind". It was divided into 80 chapters covering many subjects like astronomy, philosophy, religion, festivals, alchemy, weight and measures, social life, iconography, laws and metrology. Kitab-ul-Hind was also known as Tarikh-ul-Hind.
- Scholars were of the opinion that since he was oriented towards mathematics, his book was almost geometric in structure remarkable for its precision and predictability.
- He used Arabic language and wrote his texts for the people on the frontiers of subcontinent. He was familiar with translation and adaptations of Sanskrit, Pali and Prakrit texts into Arabic and he was also critical about the ways in which these texts were written and clearly wanted to improve them.
- Al-Biruni discussed several "barriers" during his writings about India.
- Al-Biruni wanted to understand the caste system in India and made it clear that social division was not unique in India. He believed the concept of social pollution belonging to the caste system was against the laws of nature.
- The major drawbacks of his accounts are:
 - He did not write elaborately regarding the political condition of India.
 - He did not write an account of his personal knowledge. It was based on Indian texts available at that time.

Example 1

Examine the causes that made Al-Biruni visit India.

Ans.

Step I: Sultan Mahmud invaded Khwarizm and took several scholars and poets back to his capital; Al-Biruni was one of them.

Step II: He arrived in Ghazni as a hostage but gradually developed a liking for the city and it was in Ghazni, that Al-Biruni developed an interest about India, which was not unusual.

Step III: He had read Arabic translation of Indian work. Sanskrit works on astronomy, mathematics and medicine had been translated into Arabic from eighth century onwards.

Step IV: He came to Punjab when it was part of Ghaznavi empire, his contacts with the local population helped in creating an environment of mutual trust and understanding.

Step V: Al-Biruni spent his time with the Brahmana priests and scholars learning Sanskrit and studying religious and philosophical texts.

Topic-2 Ibn Battuta and his Accounts



Revision Notes

- Ibn Battuta's travelling account "Rihla" gives very interesting information about social and cultural life of India and was written in Arabic.
- He considered experience gained through travels as a more important source of knowledge than books.
- Ibn Battuta was attacked by bandits and robbers several times.
- Ibn Battuta was a globe trotter. Around 1332-33, he went to Mecca, travelled to Syria, Yemen, Oman, Persia, Iraq, India and China. He stayed in India, Multan and his visit to China was extensive. He went over till Beijing but didn't stay over there for long. He decided to go back to his home in 1347 C.E. and his descriptions about China are often compared with the description of Marco Polo.
- He came to India to get patronage of Mohammad bin Tughlaq and became Qazi or judge in Emperor's court over a period of time. Due to a misunderstanding, he was sent behind the bars. Later, he was released and sent to China as the envoy of the Emperor to the Mongol ruler.
- Problems faced by Ibn Battuta during his travelling were more hazardous than today. He took forty days to travel from Multan to Delhi and fifty days to travel from Sind to Delhi. He often became homesick and felt lonely while travelling.
- In his book "Rihla", he recorded his observations in an exciting and interesting way. He recorded about unique things (paan and coconut) and also about trade and commerce. He compared coconut tree with that of palm tree, they look exactly the same except one produces dates and the other bears coconut as its fruit. He also mentioned that the nut of the coconut tree resembles a man's head. He described the paan as a tree which is cultivated in the same manner as the grapevine.
- Ibn Battuta found the cities in the subcontinent full of exciting opportunities and they were densely populated and prosperous.
- He described Delhi as a vast city with huge population and equivalent to Daulatabad in size.
- Most cities had crowded streets, bright and colourful markets with wide variety of goods. The bazaars were not only places of economic transactions, but the hub of social and cultural activities.
- Most bazaars had a mosque and a temple. Space was marked for public performances by singers, dancers and musicians.
- He found Indian agriculture very productive because of the fertility of the soil.
- Ibn Battuta was amazed by the efficiency of postal system which allowed merchants, to not only send information and remit credit across long distances but also dispatch goods.

Topic-3 Francois Bernier and his Accounts



Revision Notes

- Francois Bernier was a doctor, historian, political philosopher and Frenchman. He came to the Mughal court in search of opportunities and stayed in India from 1656 to 1668 (for 12 years).
- He was closely associated to the Mughal court as physician to prince Dara Shukoh, the eldest son of Shah Jahan.
- He was constantly comparing 'East' and 'West'. He travelled to several parts of the country and wrote accounts of what he saw and compared India with the situation in Europe.
- He dedicated his major writing to the King of France, Louis XIV.

- His works were published in France in French language in 1670-71 and translated into English and other languages like Dutch, German and Italian within next five years.
- According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of private property in land in the former.
- He believed in the virtues of private property and saw crown ownership of land as harmful for both the state and its people.
- According to him, king distributed it among his nobles that resulted in disastrous consequences for the economy and society.
- Bernier felt that artisans had no incentive to improve the quality of their manufactured products and the profit was taken by the state.
- A vast quantity of the world's precious metal flowed into India, as manufactured products were exported in exchange for gold and silver.
- Merchants often had strong community or kin ties and were organised into their own castes and occupational bodies. The prosperous merchant community engaged in long trade.
- Slaves, were openly sold in markets and were regularly gifted to each other. According to Bernier, some slaves were, engaged in service of Sultan and were expert in music and dance. Sultan also employed female slaves to keep a watch on his nobles. Slaves were used for domestic purposes.
- All the contemporary travellers have written about the treatment with women, which was a crucial point of difference between the western and eastern countries.
- Bernier wrote in detail about the inhuman practice of Sati.
- Thus, travellers' accounts provide us with a tantalising glimpse of the men and women and the societies during these centuries. At the same time, their observations were shaped from the places from where they came and they had missed many aspects of social life with which they are not familiar.
- The experiences of men and women from the subcontinent who crossed mountains and seas beyond the subcontinent and ventured into different levels, remain unknown. Hopefully, their experiences and their findings were systematically recorded by the historians in the years to come.



Key Words

- **Metrology** — It is the science of measurement
- **Khwarezm/Khwarizm** — A place in present day Uzbekistan
- **Sindhu** — Indus
- **Iconography** — A collection of illustration or portraits
- **Al-Hind** — Arab usage for the region, east of the Indus
- **Hakim/Vaid** — Physician
- **Wakil** — Lawyers
- **Pandit/Mulla** — Teacher
- **Antyaja** — Born outside the caste system
- **Mahajans** — Caste-based occupational groups of merchants in western India
- **Sheth** — Chief of Mahajans
- **Nagarsheth** — Chief of merchant community in cities
- **Uluq** — The Horse post
- **Dawa** — Foot post
- **Tankas** — Coins
- **Crown ownership** — Land owned by the king
- **Burrouhgs** — Boroughs (town privileged by the royal clan)
- **Ruine** — Ruin
- **Marishes** — Marshes
- **Bengale** — Bengal

CHAPTER-6

BHAKTI-SUFI TRADITIONS: CHANGES IN RELIGIOUS BELIEFS AND DEVOTIONAL TEXTS

Topic-1

Integration of Religious Developments and the Growth of Early Bhakti Movements



Revision Notes

- The period from the 8th to the 18th century occupies a significant place in Indian history as regards to the development of religious tradition. During this time, several changes occurred in the religious beliefs and new traditions like that of the Bhakti and Sufi came into development.
- New literary sources from 8th to 18th century include the compositions of poet-saints, who sang in their regional languages and were set to music. This was followed by many generations of disciples of these saints, who elevated and modified the messages.
- From 8th to 18th century, the striking feature was the increasing visibility of wide range of Gods and Goddesses in sculpture and texts.
- There was integration of cults— compositions, compilation and presentation of Puranic texts in simple Sanskrit verses.
- Acceptance was given by Brahmanas to beliefs and practices of women and Shudras who were generally excluded from Vedic learning.
- Tantric forms of worship were spread in different parts of subcontinent. The followers of Tantricism believed that life proceeds from Shakti form of the Goddess. Both men and women were free to take part and practitioners ignored differences of caste and class within the ritual context. Tantricism is connected to Shakti-cult. Few people who were engaged in Tantric practices ignored the authority of the Vedas.
- Bhakti traditions classified into Saguna (with attributes) and Nirguna (without attributes). Saguna Bhakti includes traditions focused on the worship of specific deities like Shiva, Vishnu his incarnation and forms of Goddess or Devi. On the other hand, Nirguna Bhakti stresses on the worship of an abstract form of God.
- The early Bhakti movements originated in South India and were led by Alvars and Nayanars. Alvars were devotees of Vishnu and Nayanars were the devotees of Shiva. They composed many devotional songs which became very popular among the masses. The Alvars and Nayanars travelled from place to place singing hymns in Tamil in praise of their Gods.
- During their journeys, these saints identified few shrines as abodes of their chosen deities. Later on, large temples were built on these sacred places, which later developed as Pilgrimage Centres. Many historians suggest that these Alvars and Nayanars were against caste system and dominance of the Brahmanas, which may be right to some extent because Bhakti saints belonged to different communities ranging from Brahmanas to artisans and cultivators to untouchables.
- Presence of women was an important feature of Bhakti traditions. For example, the compositions of Andal, a woman Alvar, were sung widely and even today these compositions are sung with deep devotion and faith. Similarly, Karaikkal Ammaiyar, another woman devotee of Lord Shiva, took the path of extreme asceticism in order to achieve her goal.
- Nayanars and Alvars were respected by the Vellala peasants. Powerful Chola rulers gave their support to Brahmanical and Bhakti traditions.
- Inscription of 945 CE suggests that Chola ruler Parantaka I consecrated metal images of poet-saint Appar, Sambandar and Sundarar in a Shiva temple, which were carried in processions during the festivals of these saints.
- A new movement known as Virashaivas or Lingayats emerged in Karnataka in the 12th century which was led by a Brahmana named Basavanna. Initially, he was a Jaina and a Minister in the Court of a Chalukya ruler. His followers came to be known as Virashaivas (heroes of Shiva) and Lingayats (wearers of the Linga). The vachanas composed in Kannada by women and men who were followers of this tradition, provide us significant information about it. Shiva is worshipped as Linga and Virashaiva tradition is still popular in Karnataka till today.
- Lingayats believed that they are united with Shiva after their death and will not return to this world and ceremonially bury. Their dead bodies were buried and they did not practice funeral rites given in Dharmashastras. They questioned the theory of rebirth and opposed the caste system.

- In North India, the compositions of Alvars and Nayanars were not found on any text till the 14th century. It was during this period that many Rajput states emerged in North India and Brahmanas were given importance.
- With the advent of the Muslim rulers, Islam spread and Arabian traders came to settle in various parts of India.

Topic-2

The Popular Practice of Islam and the Growth of Sufism



Revision Notes

- By 11th century, Sufis began to grow in different parts of the Islamic world. The word *Silsila* means a chain, a continuous link between master and disciple. This chain is stretched to the unbroken spiritual genealogy to the Prophet Muhammad. It was through these chains that spiritual power and blessings were transmitted to devotees. Special rituals of initiation were developed in which, one needs to take an oath of allegiance, wore a patched garment and shaved their head.
- When the Shaikh died, his tomb (*dargah*) became the centre of devotion for his followers, which encouraged the practice of pilgrimage or *ziyarat* to his grave, mainly on his death anniversary, for people who believed that after death, saints were united with God and were closer to him compared to when he was living. People sought their blessings and evolved the cult of the Shaikh revered as Wali. In western India, through sea routes, Arab Muslim traders settled along the Malabar coast (Kerala). They not only adopted the local Malayalam language but also followed many cultures like matrilineal and matrilocal residence.
- Some architectural features of mosques are universal like their orientation towards Mecca, while some features showed variations like building materials and roofs. There was no existence of terms like Hindu and Muslim and people were classified on the basis of their birth place. Examples: Turkish Muslims were designated as *Turushka* and people from Persia as *Parashika*.
- In the early cultures of Islam, a group of religious-minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution. They laid emphasis on seeking *salvahi* through intense devotions and love to God by following his commands and Prophet Muhammad. The Sufis sought an interpretation of the Quran through personal experiences. Some mystic men started movements on the basis of Sufi ideas and these mystics starved. The *Khanqah* took to mendicacy and observed celibacy. They ignored rituals and followed asceticism. They were known by different names like *Qalandars*, *Malangs*, *Madaris*, *Haidaris*, etc.
- The *Chistis* were the most influential out of the Sufi groups who migrated to India in the late 12th century. They adopted the features of the Indian devotional traditions and local environments. The *Khanqah* was the centre of social idea. Shaikh Nizamuddin appointed few spiritual successors and sent them to different parts of the subcontinent to set up *Khanqahs*. In this way, the fame of *Chistis* spread around rapidly and a number of pilgrims began to flow to his shrine and also to the shrines of his ancestors.
- *Ziyarat* to the tomb of Sufi saints is prevalent all over the Islamic world. This practice is to seek the blessing of the Sufi saints and for the past 700 years, people of all castes, creed and background had shown their devotion to the *Dargahs* of the five great *Chisti* saints.
- Use of music and dance are part of the *Ziyarat* which includes mystical chants performed by musicians or *qawaals* to develop divine ecstasy. The Sufis meditated God by reciting the *zikr* (the divine names) or evoking his presence through *sama* (audition). *Chistis* adopted the local language in *sama* and the people of Delhi associated with *Chisti silsila* spoke *Hindavi*, the language of the common man.
- The most popular *Dargah* is the *dargah* of Khwaja Muinuddin *Chisti* at Ajmer and it is popular because of the Shaikh's austerity and royal patronage. It is situated on the trade route linking Delhi and Gujarat, thereby attracting lots of travellers. King Akbar visited this tomb 14 times and gave generous gifts.
- Sufism spread in the Deccan via the region of Bijapur (Karnataka), where Sufi poems were written in *Dakhani*, a variant of Urdu composed by *Chisti* saints living there around 17th and 18th centuries. It is through these that Islam gained a place in the villages of the Deccan.
- *Chisti's* main feature was their austerity. They maintained a distance from worldly power. They generally accepted unsolicited grants and donations from the political elites. They accepted in cash or kind and did not accumulate the donations. They used it for food, clothing and ritual necessities.
- The kings wanted the support of these Sufi saints because of their popularity with the people. It was believed that *Auliya* could interact with God to improve the material and spiritual conditions of the people, which was also the reason as to why rulers often wanted their tomb to be within vicinity of Sufi *Dargahs* and *Khanqahs*.
- Though there were instances of conflict between the Sultans and Sufis, yet in general, the relations were cordial.

Topic-3 New Devotional Paths: Dialogue and Dissent in Northern India



Revision Notes

- Many poet-saints engaged in explicit and implicit dialogue with these new social situations, ideas and institutions.
- Kabir (c. fourteenth-fifteenth centuries) is perhaps one of the most outstanding examples of a poet-saint who emerged within this context.
- Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions. The Kabir Bijak is preserved by the Kabir panth (the path or sect of Kabir) in Varanasi and elsewhere in Uttar Pradesh; the Kabir Granthavali is associated with the Dadupanth in Rajasthan, and many of his compositions are found in the Adi Granth Sahib. Kabir's poems have survived in several languages and dialects; and some are composed in the special language of nirguna poets, the sant bhasha.
- Just as Kabir's ideas probably crystallised through dialogue and debate explicit or implicit with the traditions of sufis and yogis in the region of Awadh (part of present-day Uttar Pradesh), his legacy was claimed by several groups, who remembered him and continue to do so.
- This is most evident in later debates about whether he was a Hindu or a Muslim by birth, debates that are reflected in hagiographies.
- Baba Guru Nanak (1469-1539) was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi.
- The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna bhakti. He rejected sacrifices, ritual baths, image worship, austerities.
- For Baba Guru Nanak, the Absolute or rab had no gender or form. He proposed a simple way to connect to the Divine by remembering and repeating the Divine Name, expressing his ideas through hymns called "shabad" in Punjabi, the language of the region.
- Mirabai (c. fifteenth-sixteenth centuries) is perhaps the best-known woman poet within the bhakti tradition.
- Biographies have been reconstructed primarily from the bhajans attributed to her, which were transmitted orally for centuries.
- Historians draw on a variety of sources to reconstruct histories of religious traditions these include sculpture, architecture, stories about religious preceptors, compositions attributed to women and men engaged in the quest of understanding the nature of the Divine.



Key Words

- | | |
|-------------------------------|---|
| ➤ Hagiography | — Biography of a saint written by their followers |
| ➤ Vachanas | — Literally, sayings |
| ➤ Jangama | — Wandering monks |
| ➤ Ulama | — Scholars of Islamic traditions |
| ➤ Sharia | — Law governing the Muslim community, based on the Povan and Hadis, tradition of the Prophet. |
| ➤ Zimma | — Arabic word meaning protection |
| ➤ Zimmi | — Arabic word meaning protected |
| ➤ Jizya | — Tax paid by non- Muslims |
| ➤ Namaz/salat | — Prayers |
| ➤ Zakat | — Giving alms |
| ➤ Jnana, Gnan | — Knowledge |
| ➤ Zikr | — Divine names |
| ➤ Qawwals | — Specially trained musicians |
| ➤ Dargah | — Tomb shrine, Persian word meaning Court. |
| ➤ Ziyarat | — Pilgrimage to tomb of Sufi saints |
| ➤ Wali (plural auliya) | — A friend of God, a Sufi who claimed proximity to Allah, acquiring his grace to perform miracles |
| ➤ Langar | — Open kitchen |

CHAPTER-7

AN IMPERIAL CAPITAL: VIJAYANAGARA

Topic-1 Rise and Fall of Vijayanagara Empire



Revision Notes

- Vijayanagara the 'city of victory' was the name of both a city as well as an empire.
- It was founded in the fourteenth century by two brothers, named Harihara and Bukka. In its heyday, it stretched from the river Krishna in the north to the extreme south of the peninsula.
- Vijayanagara was attacked and plundered in 1565 CE. Though it was completely destroyed, till seventeenth-eighteenth centuries, it lived with memories of people living in the Krishna-Tungabhadra Doab. People remembered it as Hampi, a name derived from the Mother Goddess, Pampadevi.
- These oral traditions along with archaeological findings, monuments, inscriptions and other records helped scholars to rediscover Vijayanagara Empire.
- The ruins at Hampi were brought to light in 1800 CE by an engineer, cartographer and antiquarian named Colin Mackenzie. He prepared the first survey map of this site. The information that he received was based on the memories of Priests of Virupaksha temple and the shrine of Pampadevi.
- Colin Mackenzie's arduous work, gave a new direction to all the future researcher.
- The Vijayanagara Empire included within its fluctuating frontiers, the people who spoke different languages and followed different religious traditions.
- On the northern frontiers, the Vijayanagara kings competed with the Sultan of Deccan and the Gajapati rulers of Orissa.
- The rulers of Vijayanagara, who were called Rayas, built temples on the tradition of Cholas in Tamil Nadu and the Hoysalas in Karnataka and carried them to new heights.
- During 14th-16th centuries, wars were based on cavalry due to which horses were important. Quality horses were imported from Arabia and Central Asia. This trade was initially controlled by Arabs. Local merchants known as '*kudirai chettis*' or horse merchants also participated in the trade.
- From 1498 CE, Portuguese traders arrived on the west coast of the sub-continent and attempted to establish trading and military centres. They used muskets efficiently, enabling them to become an important player with tangled politics during that period.
- Vijayanagara was well known for its spices, textiles and precious stones and there was a great demand for these among the elites. The revenue derived from trade, contributed significantly to the prosperity of the state.
- Sangama Dynasty was the first dynasty that ruled over Vijayanagara till 1485 CE. Sangamas were overthrown by Saluva's military commanders and they remained in power till 1505 CE. They were replaced by Tuluvas. Krishnadeva Raya was the most famous king of the Tuluva Dynasty.
- During his tenure, the empire touched its glory.
- Krishnadeva Raya's rule was characterised by expansion and consolidation. He conquered the region between the rivers of Tungabhadra and Krishna till 1512 CE (Raichur Doab). Then, later on he subdued the rulers of Orissa and defeated the Sultan of Bijapur in 1520 CE.
- Krishnadeva Raya built and contributed some of the finest temples and added impressive "Gopurams" to many temples in South India. He also found a suburban township of Nagalapuram, near Vijayanagara, after his mother's name.
- After his death, strain started within the imperial structure. It was controlled by another ruling lineage in the end, Aravidu in 1542 CE, which ruled till the end of seventeenth century.
- In 1565, Rama Raya the Chief Minister of Vijayanagara went into the battle at Rakshasi-Tangadi, also known as Talikota, where he was defeated by the joint forces of Bijapur, Ahmednagar and Golconda. The victorious armies attacked and plundered the city of Vijayanagara. The city was totally abandoned within a few years.
- It was the policy of Rama Raya who tried to play off one Sultan against another that led the Sultans to combine together and defeat him.
- Among those who exercised power in the empire were military chiefs called Nayakas. They spoke Telugu or Kannada and constantly moved in search of fertile land. Many Nayakas often rebelled and had to be subdued by military action.
- The Amara-Nayaka System was one of the major political innovations of the Vijayanagara kingdom. There exists a probability that many features of this system were derived from the Iqta system of Delhi Sultanate.

- The Amara-Nayakas were military commanders. They were given different territories to govern by the Rayas. They used to collect taxes and revenue from peasants, artisans and traders, part of the revenue was kept by them for personal use and also to maintain horses and elephants. Rest was given to the treasury of the kingdom. These contingents helped the king to control the entire peninsula.
- They also appeared in person and expressed their loyalty by giving tributes and gifts to the Royal Court.
- Administration of the Vijayanagara Empire was very good and its people were very happy.
- The Vijayanagara Empire began to decline by 16th century and this mighty empire ended in 17th century.
- Four dynasties ruled over Vijayanagara:
 - The Sangama Dynasty
 - The Saluvas Dynasty
 - The Tuluva Dynasty
 - The Aravidu Dynasty

Example 1

Why did the imperial power of Vijayanagara decline after the death of Krishnadeva Raya?

Ans.

Step I: Strain began to show in the Vijayanagara after the death of Krishnadeva Raya in 1529. His successors were disturbed by the rebellious nayakas.

Step II: By 1542, control of the centre was shifted to Aravidu, another ruling lineage. During this period, the military ambitions of the rulers of Vijayanagara and Deccan Sultanate resulted in

shifting alignments, which led to an alliance of the Sultanates against Vijayanagara.

Step III: In 1565, Rama Raya, the chief minister of Vijayanagara led an army into the battle at Rakshasi-Tangadi (also known as Talikota) where his forces were defeated by the combined armies of Bijapur, Ahmednagar and Golconda.

Step IV: The victorious armies sacked Vijayanagara and the city was abandoned within few years.

Topic-2 Vijayanagara - The Capital and its Environs



Revision Notes

- Vijayanagara, like most capitals, was featured by a distinctive physical layout and building style.
- The most prominent feature of Vijayanagara was the natural basin formed by the river Tungabhadra, which flows in the north-easterly direction. The surrounding landscape is characterised by stunning granite hills and number of streams flow down to the river from these rocky hills.
- Embankments were built along these streams to create reservoirs and rainwater was also harvested.
- The most important tank built in the 15th century is now called Kamalapuram Tank. Water was used from this tank not only for irrigation but was also transmitted through a channel to the Royal Centre.
- Hiriya canal was one of the most prominent water works.
- Abdur Razzaq, an ambassador sent by the rulers of Persia to Calicut in the 15th century mentions seven lines of forts, which fortified not only the city but also agricultural land and forests.
- The outermost wall of city linked the hills surrounding the city. No cementing agent or mortar was used.
- Archaeologists found evidences of agricultural fields between religious centre and urban centre.
- The main purpose of medieval sieges was to starve the defenders into submission. These sieges could last for months and years, which was the reason that rulers built grand granaries within fortified areas.
- A second line of fortification went around the inner part of the urban centre and the Royal Centre was surrounded by third line of fortification. Well-guarded gates were built which linked the city to the major roads. Gateways were distinctive architectural features.
- Some of the important roads extended from the temple gateways and were lined by markets or bazaars.
- There was less archaeological evidence of the houses of ordinary people. Archaeologists found Chinese porcelain in few areas.
- Tombs and mosques situated here have distinctive functions but their architectural features resemble the mandapas of Hampi city.
- Field surveys indicate that a number of shrines and small temples were there in urban areas belonging to different cults, supported by different communities.

- Surveys indicate that wells, rain water tanks and temple tanks were probably the source of water to the ordinary people.
- Royal Centre included more than 60 temples and it was important for rulers to patronage the temples and cults.
- The king's palace was the largest enclosure in Royal Residence and had two platforms called the "Audience Hall" and the "Mahanavami Dibba".
- Lotus Mahal was the most magnificent building in the Royal Centre named by the British travellers in 19th century. Mackenzie suggested it could probably had been a Council Chamber, where king met his advisors.
- Hazara Rama temple was one of the most spectacular temples, probably meant to be used by the king and his family.
- When the city was sacked, many structures at Vijayanagara were destroyed, but Nayakas built many palatial structures.

Topic-3 The Sacred Centre



Revision Notes

- According to the local belief, the northern end rocky hills of the city on the banks of Tungabhadra sheltered the monkey kingdom of Bali and Sugriva mentioned in the Ramayana.
- According to other traditions, Pampadevi, the local Mother Goddess, did penance in these hills to marry Virupaksha, incarnation of Shiva and the guardian deity of the kingdom.
- It is probable that the choice of the site of Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi. In fact, the Vijayanagara King claimed to rule on behalf of the God Virupaksha and all royal orders were signed "Shri Virupaksha" in Kannada script.
- Royal portraits and sculptures were displayed in temples and the King's visits to temples were treated as important state occasions, accompanied by Nayakas of the Empire.
- New features were evident in the temple architecture. These included structures which were the symbol of imperial authority and the most beautiful example is the Royal Gopurams or Royal Gateways.
- The Virupaksha temple was built over centuries ago. Though inscriptions suggest that the earliest temple was dated back to 9th-10th centuries ago, it was enlarged after the establishment of Vijayanagara Empire.
- Krishnadeva Raya built the hall, decorated with carved pillars and also constructed the first ever Gopuram.
- The halls in the temple were multipurpose. Some of the space was occupied with images of Gods for special programmes in music, dance, drama etc. Other halls were used to celebrate the marriage of deities and swinging of deities. Special images were used on these occasions but were different from those placed at main shrine.
- Another important shrine was the Vitthala Temple. The main God Vitthala, the incarnation of Lord Vishnu, is worshipped in Maharashtra.
- The main feature of the Temple Complex was the chariot streets which were extended from the Temple Gopuram in a straight line. The floors of these streets were made of stone slabs, lined with pillared pavilions in which traders set up their shops.
- Buildings that survived share the experiences of how they were built, what material and techniques were used and for what purposes were they built.
- There were no inscriptions as to what the common people thought about the architectural buildings.
- Information of travellers' accounts, inscriptions and the initial surveys of Mackenzie were put together. In 20th century, this place came under the protection of Archaeological Survey of India and the Karnataka Department of Archaeology and Museums.



Key Words

- | | | |
|--------------------|---|---|
| ➤ Gajapati | — | Lord of elephants (ruling lineage in Orissa) |
| ➤ Ashvapati | — | Lord of horses (Deccan Sultans) |
| ➤ Narapati | — | Lord of men (Rayas) |
| ➤ Yavana | — | Sanskrit word: used for Greeks and other peoples who entered the subcontinent from the north west. |
| ➤ Amara | — | Sanskrit word: samara meaning battle or war. It also resembles the Persian term Amir, meaning a high noble. |

- **Gopuram** — In South India, the main entrance of the temple
- **Shikhar** — Top roof of the temples
- **Mandapas** — Pavilions and long pillared corridors that often run around the shrines within the temple complex.



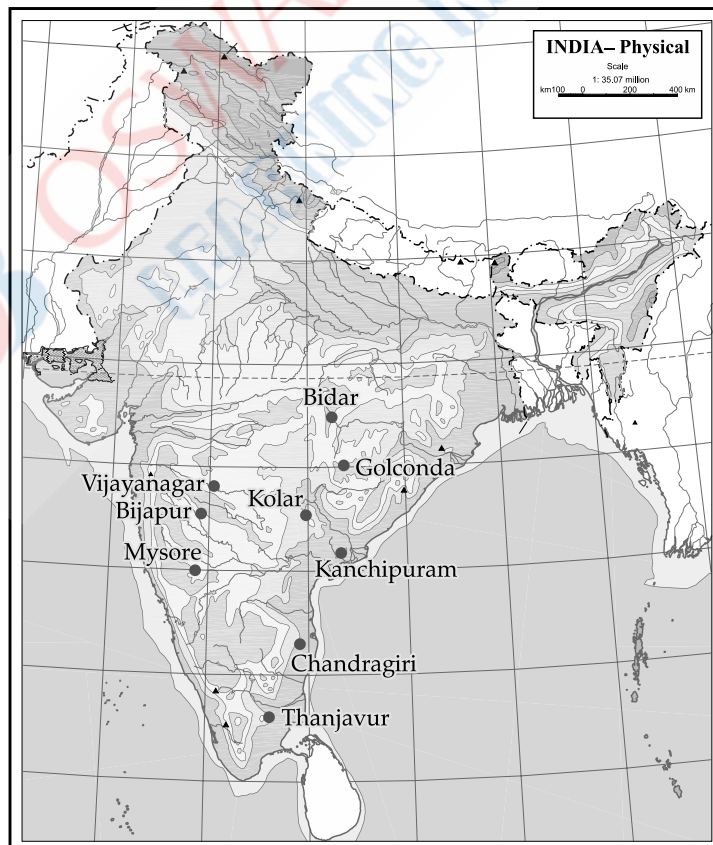
Key Dates

- c. 1200 – 1300 — Establishment of the Delhi Sultanate
- c. 1300 – 1400 — Establishment of the Vijayanagara Empire
- Establishment of the Bahmani Kingdom
- Sultanates in Jaunpur, Kashmir and Madura
- c. 1400 – 1500 — Establishment of the Gajapati kingdom of Orissa
- Establishment of the Sultanates of Gujarat and Malwa
- Emergence of the Sultanates of Ahmadnagar, Bijapur and Berar
- c. 1500 – 1600 — Conquest of Goa by the Portuguese
- Collapse of the Bahmani kingdom,
- Emergence of the Sultanate of Golconda
- Establishment of the Mughal Empire by Babur
- 1800 — Colin Mackenzie visits Vijayanagara 1815- Hampi was discovered by Colin Mackenzie, the first Surveyor General of India.
- 1856 — Alexander Green Law takes the first detailed photograph of archaeological remains at Hampi
- 1876 — J.F. Fleet begins documenting the inscriptions on the temple walls at the site
- 1902 — Conservation begins under John Marshall
- 1986 — Hampi declared a World Heritage site by UNESCO



Key Maps

South India from 14th to 18th centuries



CHAPTER-8

PEASANTS, ZAMINDARS AND THE STATE: AGRARIAN, SOCIETY AND THE MUGHAL EMPIRE

Topic-1 Crops, Technology and Agricultural Production



Revision Notes

- During the 16th and 17th centuries, about 85 percent of the population of India was living in rural areas.
- The largest section in the village consisted of peasants and cultivators.
- Both peasants and landed elites were involved in agricultural production and claimed rights to a share of the produce that created relationships of co-operation, competition and conflict among them.
- At the same time, agencies from outside mainly the Mughal State, derived major share of its income from agricultural production.
- The basic unit of agricultural society was the village which was inhabited by peasants. Peasants were engaged in agricultural production throughout the year tilling the soil, Sowing seeds, harvesting the crop when it was ripe.
- Peasants were engaged in production of agro-based goods such as sugar and oil.
- Agriculture, not only took place in fertile land, but on large tracts of dry lands as well. In addition, forest area made up a good proportion of the territory.
- While farmers did not write about themselves, our main sources of agricultural history of 16th and 17th centuries are those chronicles and documents which were written under the supervision of the Mughal Court.
- Ain-i-Akbari is one of the most important chronicles, written by Akbar's court historian of Abu'l Fazl.
- This chronicle recorded arrangements made by the state for cultivation, collection of taxes by the state and regulations of the relationship between the state and rural zamindars.
- The main purpose of the Ain-i-Akbari was to describe the vision of Akbar's Empire where social harmony was provided by a strong ruling class.
- The author claims that any revolt or attempt to establish autonomous power against the Mughal State was bound to fail. In other words, the information about peasants from Ain-i-Akbari was basically a view of the main officials of the Mughals.
- Other than Ain-i-Akbari, we can also use sources, which were written from regions away from the Mughal capital. They are detailed revenue records from Gujarat, Maharashtra and Rajasthan dating from 17th and 18th centuries.
- Various extensive records of the East India Company provide us with useful descriptions of agrarian relations in eastern India.
- All these sources tell us regarding the relation and conflicts between the state and the peasants.
- Indo-Persian sources of the Mughal period used the term Raiyat (plural, Riaya) or Muzarian for a peasant and in addition, the terms "Kisan" or "Asami" were also used.
- According to the sources of 17th century, two types of peasants were mentioned: Khud-Kashta and Pahi-Kashta. The first kind of peasants lived in those villages where they had their own land. Pahi-Kashta were those peasants who cultivated land on a contractual basis.
- An average peasant of north India mostly possessed a pair of bullocks and two ploughs to work in fields.
- Cultivation was based on the principle of individual ownership. Land of peasants was sold and bought in the same way as the lands of other property owners.
- Abundance of land and availability of labour were major causes of continuous expansion of agriculture and rice, wheat or millets were the most cultivated crops. Monsoon, just like the present scenario, was the backbone of Indian agriculture. But there were crops which required additional water. Artificial systems of irrigation were developed for the same.

- Most prevalent method was the broadcasting of seeds.
- Agriculture was organised into two seasons, namely Kharif (autumn) and Rabi (spring) Season. Minimum of two crops, sometimes even three crops were cultivated in a year.
- Terms like Jins-i-Kamil was mentioned in different sources, which means perfect crop which was encouraged by Mughal State, as those peasants earned more revenue. These crops included cotton, sugarcane, lentils and oilseeds along with cash crops.
- Many new crops reached Indian subcontinent in 17th century from different parts of the world. Maize from Africa and Spain. Tomatoes, potatoes and chilies were introduced during this period. The new world fruits like pineapple and papaya were also introduced.

Topic-2 The Village, Community, Forests and Tribes



Revision Notes

- Peasants had their personal ownership on land. At the same time, where social identity was concerned, they belonged to a collective village community, which included three main constituents. They were the cultivators, panchayat and headman of the village.
- Agriculturists were divided into different groups due to caste. There were a large number of tillers, who worked as agricultural labourers or as majur, who were forced to live a life of poverty.
- Panchayat of the village was a group of elders, who had ancestral property.
- Headman of the panchayat was called Mandal or Muqaddam, who was generally elected by mutual consensus. As long as he enjoyed the confidence of the elders, in his office. His function was to prepare income-expenditure and was assisted by the patwari of the village.
- Major function of panchayat was to ensure that the caste boundaries could be upheld by different communities residing in the village. Marriages were conducted in the presence of the Mandal and main function of village headman was to keep a watch on conduct of the members of village community mainly to prevent any offence against their caste. Panchayats had right to levy fines and expulsion of anyone from the community.
- Alongwith the village panchayat, every village had its own Jati panchayat. In most cases, except criminal justice, the State respected the decisions of Jati panchayats.
- An interesting aspect of the village was the elaborative relationship of exchange between different producers, sometimes as high as 25% of the total households in the villages.
- Sometimes it was difficult to differentiate between peasants and artisans, because many groups performed the tasks of both.
- Blacksmiths, carpenters and even goldsmiths were remunerated by Zamindars of Bengal for their work by paying them a small daily allowance and diet money this system was known as Jajmani System.
- Payment in cash was prevalent due to trade between towns and villages. Goldsmiths in villages acted as bankers to make remittances of money and exchange of currency.
- Women joined hands with males in production process. Men tilled and ploughed while women sowed, weeded, threshed and winnowed the harvest.
- Women had the right to inherit property.
- Women in Punjab (even widows) participated in rural land market as sellers of property inherited by them and they were free to sell or mortgage their land.
- All India average of forest land was close to 40%. The word "Jangli" does not mean an absence of civilisation. Rather the term "Jangli" was described for those whose livelihood came from hunting, gathering of forest produce and shifting of agriculture.
- External forces entered the forest in different ways. Elephants were required in the army, that's why often supply of elephants was included in the "Peshkash" or gifts received from the forest people.
- Hunting expedition was one of the means in the Mughal Empire of providing justice to all subjects, both the rich and the poor.
- Forest produce like honey, beeswax and gum lac were in great demand and were exported as well. Social causes were responsible for bringing changes in the lives of forest dwellers. Chieftains of tribes gradually became Zamindars and even kings.
- New cultural influence began its expansion into forested area. Historians suggest that Sufi saints played a great role in the slow acceptance of Islam by agricultural communities.

Topic-3**Zamindars, Land Revenue System and Abul Fazl's Ain-I-Akbari****Revision Notes**

- Zamindars were the land owners, who enjoyed social and economic privileges. Even though they owned the lands, they did not take active participation in the agricultural production.
- Zamindars personal lands called milkiyat, were cultivated for the private use of zamindars. They could sell or mortgage these lands.
- Zamindars could collect revenue on behalf of the State and they were compensated financially. Control over military resources was looked over by Zamindars as they had fortresses (qilachas) as well as armed contingent of cavalry, infantry and artillery.
- Zamindars played a great role in colonisation of agricultural land. They helped in the settling of cultivators by providing them with the means of cultivation, including cash loans.
- Though the fact remains that zamindars were an exploitative class, their relationship with peasants was based on reciprocity, paternalism and patronage, that's why during agrarian uprisings, they got the support of the peasants against the state in 17th century.
- While fixing the land revenue, Mughal Empire acquired specific information about extent of agricultural land and details about produce. When fixing the revenue, the state tried to get maximum benefit, but was not always possible.
- The Mughal Empire was one of the largest empires of Asia which was able to consolidate power and resources during 16th-17th centuries. These empires included Ming in China, Safavid in Iran and Ottoman Empire in Turkey.
- Indian trade expanded overseas and this brought huge amount of silver bullions into Asia to pay for goods from India, which was good for India, as India did not have natural reserves of silver.
- As a result, the period between 16th and 18th centuries marked a stability in availability of metal currency, especially the silver rupya in India.
- Ain-i-Akbari was the result of a large administrative, historical project of classification of data. It was completed in 1598 C.E., after going through five revisions and in 42nd year of Akbar rule. It is a part of Akbar Nama, comprising of three books.
- Historical narration was given with first two books and the third book Ain-i-Akbari or Ain was organised as a compendium of imperial regulations and a gazetteer of the Empire.
- Ain discussed the organisation of the court, administration, army, sources of revenue and physical layout of the provinces of Akbar's Empire and the literary, cultural and religion of the people.
- The Ain is made up of books/ daftars in which the first three books describe the administration.
 - (a) The first part called 'manzil-abadi' describes the royal household and its maintenance.
 - (b) The second part is 'sipah-abadi' which is all about the civil and military administration and about the system of servants.
 - (c) The third part is 'mulk-abadi' which gives information about the fiscal aspects and revenue rates of the Centre and States.
 - (d) The fourth and fifth part of Ain are related with religious, literary and cultural traditions of the Indian people and also contain a collection of Akbar's auspicious sayings.
- Ain is not without mistakes. There were few mistakes in totalling, and also skewed nature of the quantitative data as uniform data was not collected from all provinces.
- In spite of these, Ain remains as an extraordinary document of its times and its author Abu'l Fazl achieved a major breakthrough in the tradition of medieval chronicles who mainly wrote about wars, conquests, political machineries and dynastic turmoils.
- Ain constitutes a benchmark for studying India during 17th century.



Key Words

➤ Raiyat/ muzarian	—	Denotes a peasant (plural-Riaya)
➤ Khud-kashta	—	Residents of villages who held their lands
➤ Pahi-kashta	—	Non-resident cultivators, who belonged to other villages, but cultivated lands on contractual basis.
➤ Kharif	—	Autumn crop
➤ Rabi	—	Spring crop
➤ Jins-i-kamil	—	Perfect crop which brought in more revenue (cotton and sugarcane)
➤ Muqaddam or Mandal	—	Village headman
➤ Oligarchy	—	Small group of people having control of a country
➤ Patwari	—	Accountant
➤ Egalitarian	—	Equal power
➤ Grihasthi	—	Male head of the household
➤ Rajshahi	—	City in Bangladesh
➤ Pargana	—	Administrative sub-division of a Mughal province
➤ Peshkash	—	Tribute collected by Mughal State
➤ Qilachas	—	Fortresses
➤ Naqdi	—	Cash
➤ Subas	—	Provinces
➤ Amil -guzar	—	Revenue collector
➤ Amin	—	An officer responsible for ensuring that imperial regulations were carried out in the provinces.
➤ Parganat	—	Mahal
➤ Arazi and zamin-i-paimuda	—	Measured area
➤ Suyurghal	—	Grants of revenue in charity
➤ Sawar	—	Horsemen
➤ Piyada	—	Foot soldiers
➤ Fil	—	Elephants
➤ Daftars	—	Part of book



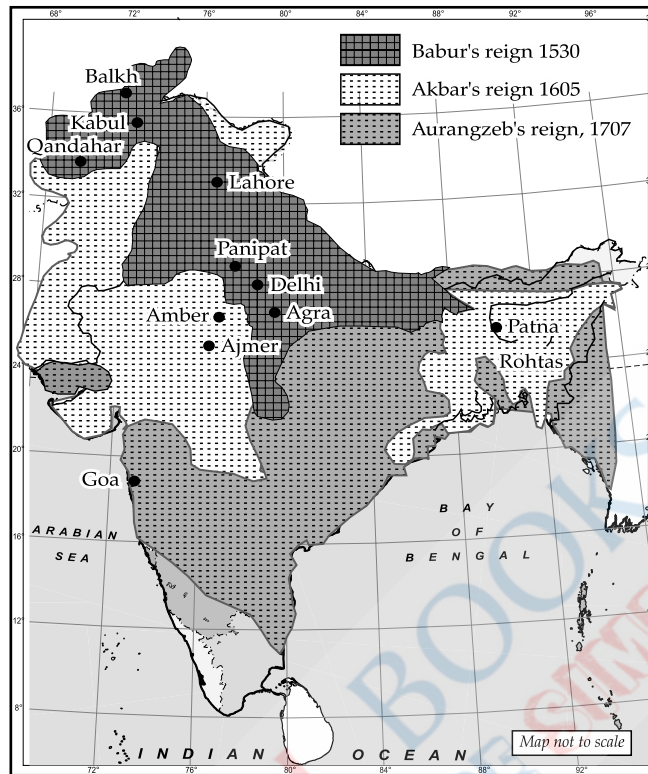
Key Dates

➤ 1526	—	Babur defeats Ibrahim Lodi, the Delhi Sultan, at Panipat, becomes the first Mughal emperor
➤ 1530-40	—	First phase of Humayun's reign.
➤ 1540-55	—	Humayun defeated by Sher Shah, in exile at the Safavid court.
➤ 1555-56	—	Humayun regains lost territories
➤ 1556-1605	—	Reign of Akbar
➤ 1605-27	—	Reign of Jahangir
➤ 1628-58	—	Reign of Sher Jahan
➤ 1658-1707	—	Reign of Aurangzeb
➤ 1739	—	Nadir Shah invades India and sacks Delhi
➤ 1761	—	Ahmad Shah Abdall defeats the Marathas in the third battle of Panipat
➤ 1765	—	The <i>diwani</i> of Bengal transferred to the East India Company
➤ 1857	—	Last Mughal ruler, Bahadur Shah II, deposed by the British and exiled to Rangoon (present day Yangon, Myanmar)



Key Maps

Territories under Babur, Akbar and Aurangzeb



PART – III

CHAPTER-9

COLONIALISM AND THE COUNTRYSIDE (EXPLORING OFFICIAL ARCHIVES)

Topic-1 Bengal and the Zamindars



Revision Notes

- During the 16th and 17th centuries, about 85 percent of the population of India lived in its villages and were involved in agricultural production.
- English East India Company (E.I.C) established the empire in the countryside and implemented its revenue policies. These policies had different meanings for the different sections of the people and changed their lives.
- Colonial rule was first established in Bengal. In 1797, there was an auction in Burdwan.
- By introducing the Permanent Settlement, the British planned to resolve the problems that they had been facing since the conquest of Bengal.
- The rural economy in Bengal was in crisis with recurrent famines and declining agricultural output.
- The Permanent Settlement had come into operation in 1793. The East India Company had fixed the revenue that each Zamindar had to pay. The estates those who failed, were auctioned but 95% of the sale of the auction was fictitious.

- The Raja's estates were publicly sold, but he remained in control of his Zamindari.
- By the 1770s, the rural economy of Bengal was in crisis, hence officials felt that resources of the State need to be used for the development of agriculture.
- Thus, revenues were permanently fixed and property rights were brought.
- The problem laid in identifying individuals who could both improve agriculture and contracted to pay the fixed revenue to the State.
- The permanent settlements were made with the existing rajas and Taluqdars of Bengal, who were classified as Zamindars and had to pay the fixed revenue.
- Zamindar was the revenue collector of the State, collected rent from different villages, paid the revenue to the Company and retained the differences as his income. He had to pay the Company regularly, failing which his Estate could be auctioned.
- But, in the early decades after the Permanent Settlement, the Zamindars regularly failed to pay the revenue demand and the dues.
- The reasons were many. First, the initial demand was very high. The imposition of high demand. The price of agriculture produce was depressed, the peasants could not pay their dues to the Zamindar. Hence, the Zamindars could not collect and pay the State.
- The revenue was invariable and the powers of the Zamindars were limited.
- A group of rich peasants consolidated their position in the villages and were known as Jotedar. They had acquired vast areas of land. They controlled the local trade, Money lenders and produce of the poor cultivators.
- A large part of their land was cultivated through share croppers (Adhiyars) who brought their own ploughs, worked in the field and handed half the produce to the Jotedars after harvest.
- When the Estates of the Zamindars were auctioned for failure to make revenue payment, Jotedars were often the buyers.
- The Jotedars were the most powerful in North Bengal. In some places, they were called Mandals or Gantidars.
- Many of the changes were documented and reported to the British Parliament in 1813. The fifth report ran into 1002 pages. It was one such report produced by a selected committee headed by Firminger.
- It became a basis for debate on the nature of East India Company's rule in India.

Topic-2 Santhals and Paharias



Revision Notes

- In the early years of 19th century, Rajmahal hills were impenetrable and the people were hostile and not willing to talk to outsiders.
- People living around the Rajmahal Hills were known as Paharias. Their sustenance was on the produce of the forest and they practiced shifting cultivation.
- As landless, shifting cultivators, food gatherers and silkworm rearers, the life of Paharias was connected to forest and they considered the whole of the region as their land and resisted outsiders. Their Chiefs maintained the unity in the group and settled disputes.
- The Paharias regularly raided the plains where agriculturists and the Zamindars had to pay regular tribute to save themselves.
- The last decade of the 18th century witnessed extension of agriculture in Eastern India for British. The extension of settled agriculture was necessary to increase land revenue and production of crops. This intensified the conflict between the Paharias and the settled agriculturists.
- In 1810, the Santhals arrived in the Hilly areas of Rajmahal. They cleared the forests and cut wood and started growing rice and cotton by ploughing the land. Since Santhals started establishing their authority, the Paharias had to recede further deep into the Rajmahal forests.
- The Paharias were not willing to use plough for cutting the forests. Contrary to this, Santhals appeared to be ideal dwellers and tilled the land. The settled area, a very large part of land, was demarcated as Damin-i-Koh and was declared as the land of Santhals.
- They expanded rapidly and due to this expansion of agriculture by Santhals, there was an increase in revenue amount of Company.
- Paharias retreated further into the upper hills of arid regions, which had a bad impact on their lives and they became poor.

- Santhals settled at one place, started growing commercial crops and started dealing in trade with moneylenders.
- But slowly they realised that their lands were also slipping from them. State taxed them heavily and moneylenders were charging heavily and lands were confiscated when dues were not paid.
- Moreover, Zamindars were claiming their control over Damin regions. Hence, Santhals revolted.
- After the revolt, Santhal Pargana was constructed and British felt that by creating new Pargana and creating ruler, Santhals would be satisfied.
- When Company strengthened its power and trade. They wanted to know more about natural resources, it organised search travels for Geologists, Geographers, Botanists and Physicians.



Key Words

- **Raja** — (Literally king) was a term that was often used to designate powerful Zamindars.
- **Taluqdar** — One who holds a taluq or a connection.
- **Ryot** — An Indian peasant or tenant farmer
- **Benami** — Literally means anonymous, a term in Hindi, transactions made in the name of a fictitious or relatively insignificant person, whereas the real beneficiary remains unnamed.
- **Lathyal** — One who wields the lathi or stick, functioned as a strongman of Zamindar.
- **Aquatint** — Picture produced by cutting into a copper sheet with acid and then printing it.
- **Sahukar** — Someone who acts both as moneylender as well as trader.
- **Rentier** — Term used to designate people who live on rental income from property
- **Bahi khatas** — Account books.



Key Dates

- 1765 **English East India Company acquires Diwani of Bengal**
- 1773 **Regulating Act passed by the British Parliament to regulate the activities of the East India Company.**
- 1793 **Permanent Settlement in Bengal**
- 1800 **Santhals begin to come to the Rajmahal Hills and settle there**
- 1820 **Agricultural prices begin to fall**
- 1855-56 **Santhal Rebellion**

CHAPTER-10

REBELS AND THE RAJ: 1857 REVOLT AND ITS REPRESENTATIONS

Topic-1 Pattern of the Rebellion



Revision Notes

- In Meerut Cantonment, 10th May 1857, the sepoys broke out in mutiny which spread to infantry and cavalry and then in the city. The people of the city joined the sepoys.
- On 11th May, these sepoys reached the Red Fort in Delhi and convinced the Mughal Emperor, Bahadur Shah Zafar to lead the mutiny.
- When the news reached Delhi that Bahadur Shah had supported the rebellion, mutiny spread to the Gangetic

valley and further to the west of Delhi.

- With specific signals like firing of the evening gun and sounding of the bugle, the sepoys began their activities like, they seized the British arms and plundered the treasury, burnt government buildings records etc.
- Revolt spread when ordinary people joined it. Money lenders and rich people were attacked as they were considered allies of the British.
- During the months of May and June, British could not do anything and were keen to save themselves. The planning and co-ordination of the sepoys was well versed as they lived in the same lines and had the same lifestyles. They belonged to same caste.
- The rebels made the Mughal ruler to lead the Revolt. The Mughal Emperor, Rani of Jhansi, successor of Peshwa Baji Rao, Nana Saheb and also the Zamindar Kunwar Singh in Arrah of Bihar joined them.
- Rumours and prophecies played a great role in mobilising people. There was a rumour that the British Government was conspiring to corrupt the caste and religion of Muslims and Hindus. Sepoys felt that if they would bite the bullets with their mouth, it would be against their religions referring to the cartridges of Enfield Rifles which were given to them.
- There was another rumour that the British had mixed the bone dusts of pigs and cows into the flour which was sold in the markets of towns and cantonments, which was why the people refused to consume the flour.
- It was suspected that the British wanted to convert the Indians into Christianity.
- Under Lord William Bentinck, the British Government introduced western education and western institutions. They passed laws to abolish the Sati custom (1829) and passed the law for the remarriage of Hindu widows.
- The British annexed kingdoms like Awadh, Jhansi and Satara and introduced their own laws.
- Awadh was one of the major centres of Revolt of 1857. This kingdom was formally annexed into British Empire in 1856.
- British conquered more lands which included the Maratha lands, Carnatic, Doab, Punjab and Bengal. With the annexation of Awadh, the Nawab Wajid Ali Shah of Awadh was dethroned and exiled to Calcutta on the issue of misgovernance.
- With this, many people of the court like the musicians, cooks, poets, dancers, etc. lost their livelihood. The Taluqdars were also disarmed and their forts were destroyed.
- The British land revenue policy greatly undermined the power and authority of Taluqdars. In 1856, the new British land revenue settlement, Summary Settlement was implemented. This settlement was based on the assumption that taluqdars were interlopers and they had no permanent stake in land.
- Entire social order was broken down with the dispossession of taluqdars. Before the British, these taluqdars were oppressed but some of them were the guiding figure to the peasants. The rapport and personal touch were there between them. But now, during the British rule, peasants were directly exposed to payment of revenue and non-flexible method of revenue collections.
- Dissatisfaction of peasants were now carried to the sepoys lines.
- For many years, the sepoys were dissatisfied with low wages and leave cancellations.
- The link between the sepoys and the rural world had a great impact on the nature of the uprising.
- When the sepoys defied the orders of their superiors and took up arms then they were joined very quickly by their relatives of villages.
- People in towns also joined the rebellion act.

Topic-2 What The Rebels Wanted ?



Revision Notes

- While the British recorded their own trials and tribulation, only few rebels had the opportunity to record their voices. Since most of them were not literate, very less information was available.

- The Rebel of 1857 Proclamation repeatedly appealed to all sections of people, Hindus and Muslims, even though most of these proclamations were issued in the names of the Muslim rulers. But still, these Proclamations addressed the sentiments of Hindus as well.
- British tried to create religious divisions between Hindus and Muslims but these were hardly seen during the uprising.
- The Proclamation completely rejected everything associated with British Rule.
- They condemned the British for the annexations. They had broken trust of Kings and Nawabs and the rebels felt that Britishers could not be trusted.
- There was a discontentment among people. The land revenue settlements had dispossessed land holders and low trade had driven artisans and weavers to ruins. Rebels wanted to restore their ancient world.
- With the collapse of British rule, rebels tried to establish authority and administration in places like Delhi, Lucknow and Kanpur. Orders were given with the help of old court culture. Appointments were made at different posts.
- Land revenue was collected and payment of army was completed. Orders were given to stop the loot and plunder.
- Plans were made to carry the battles against the British. Rebels took motivation and help from the Mughal ruler of the 18th century.
- British, were finding it difficult in putting down the rebellion.
- They had put the whole of North India under martial law. Military officers and even ordinary Britons were given the power to try and punish Indians suspected of rebellion.
- Rebels were sentenced to death by the British.
- The British government began to work at suppressing the revolt. They understood the symbolic value of Delhi and attacked one side from Calcutta and the other side from Punjab, to conquer Delhi.
- In early June 1857, British attempted to recapture Delhi and were completed in September 1857.
- Landlords and peasants of Uttar Pradesh collectively offered resistance to British. The British tried to break up this unity and promised landlords to give back their estates.
- Loyal landlords were rewarded and rest were dispossessed.
- A large number of landlords either died while fighting with British or ran away to Nepal where they died of starvation or illness.

Example 1

With the help of specific examples, examine the nature of Indian leadership that emerged against the British in the Revolt of 1857.

Solution:

Step I: The rebels tried to establish authority and administration and for this they went back to the culture of Mughal Court.

Step II: In Delhi, the sepoys forced Bahadur Shah to agree to be the leader of the rebellion. In Kanpur, Nana Saheb, the successor of Peshwa Bajirao II, had no choice but to join the revolt as their leader.

Step III: In Jhansi, Rani Lakshmi Bai was forced by the people around her to undertake the leadership of the revolt. Kunwar Singh, a local zamindar in Arrah (Bihar) was also to take the leadership.

Step IV: In Awadh, the people of Lucknow celebrated the fall of British Rule by declaring Birjis Qadar, the young son of Nawab Wajid Ali Shah as their leader who was displaced and his state annexed.

Step V: Even ordinary men, women and even religious leaders preached the destruction of the British rule.

Topic-3 Images of the Revolt



Revision Notes

- We have few records on the rebel's point of view, proclamations, notifications and some letters that the rebels wrote.
- Official accounts were plenty: letters, diaries, autobiographies by colonial administrators and military men.
- One of the important records of the Mutiny of 1857 is the pictorial images prepared by the British and Indians.
- Paintings, pencil drawings, posters, etchings, cartoons, banner prints, etc. about the revolt were available.

- British pictures offer a variety of images that were to provoke different emotions. One of the painting, "Relief of Lucknow", painted by Thomas Jones Barker of 1859 is an example of British heroes who saved the English and repressed the rebels.
- Newspaper reports have a power over the imagination of the public. They shape feelings and attitudes to events. Provoked particularly by tales of violence against women and children, public in Britain demanded revenge and retribution.
- British artists expressed these sentiments through the visual representation of suffering and trauma.
- Joseph Noel Paton painted a picture "In Memoriam" two years after the mutiny with picture of English women and children huddled in a circle, looking helpless and innocent, seemingly waiting for the inevitable violence, dishonour and death.
- In other paintings and sketches, women and children were shown in other forms, appearing heroic and defending themselves against the attack of the rebels.
- The National Movement of 20th century took inspiration from the rebellion of 1857. This rebellion was remembered as the First Freedom Struggle in which all sections of the people came together to fight against the British rule.
- The Revolt of 1857 was celebrated as the First War of Independence.
- Art and literature, have helped in keeping alive the memory of 1857. The rebel leaders were presented as heroes who were the leaders in the battle.
- Heroic poems were written about the valour of the Queen of Jhansi, Rani Lakshmi Bai, who fought for the freedom of her motherland with a sword in one hand and the reins of her horse in the other. She was represented as a masculine figure chasing the enemy and fighting till her last breath. Her picture is a symbol of the determination to resist injustice and alien rule.
- Through the paintings and cartoons, we know about the public who viewed the paintings, whether appreciated or criticised the images, bought the copies and put up in their homes.
- These images reflected the emotions and feelings of the times that was produced in Britain. Fed by the images, the public there sanctioned the most brutal forms of repression of the rebels.
- On the other side, evidences of revolt, in the country helped in shaping the nationalist imagination.



Key Words

Bell of arms	—	Store room where weapons were kept.
Firangi	—	Used often in a derogatory sense to designate foreigners.
Bania	—	Money lender
Lineage	—	Descent of one's ancestors
Pattidar	—	Joint ownership of village
Annexation	—	A formal act whereby a state proclaims its sovereignty over territory hitherto outside its domain.
Emissaries	—	A person sent as a diplomatic representative on a special mission.



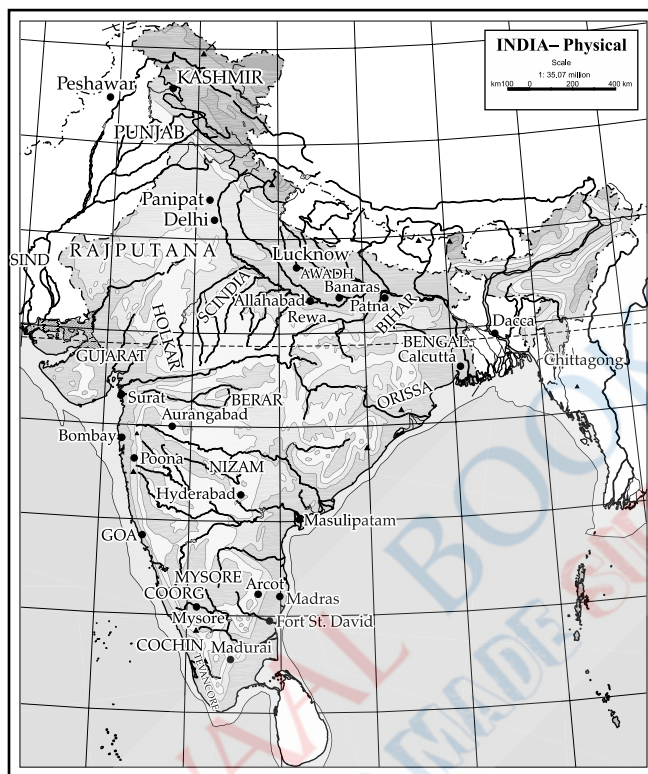
Key Dates

1801	—	Subsidiary Alliance introduced by Wellesley in Awadh
1856	—	Nawab Wajid Ali Shah deposed; Awadh annexed
1856-57	—	Summary revenue settlements introduced in Awadh by the British
1857	—	10 May - Mutiny starts in Meerut
	—	11-12 May - Delhi garrisons revolt; Bahadur Shah accepts nominal leadership
	—	20-27 May - Sepoys mutiny in Aligarh, Etawah, Mainpuri, Etah
	—	30 May - Rising in Lucknow
	—	May-June - Mutiny turns into a general revolt of the people
	—	30 June - British suffer defeat in the battle of Chinhat
	—	25 Sept - British forces under Havelock and Outram enter the Residency in Lucknow
	—	July - Shah Mal killed in battle
1858	—	June - Rani Jhansi killed in battle



Key Maps

Territories or cities under British Control in 1857



CHAPTER-11

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT (CIVIL DISOBEDIENCE AND BEYOND)

Topic-1

Mahatma Gandhi and the Making of Non-Cooperation Movement



Revision Notes

- In the history of nationalism, a single individual is often identified with the making of a nation. In the same manner, Mahatma Gandhi has been regarded as the Father of the Nation.
- Gandhiji was the most influential leader and was revered by all the leaders who participated in the freedom struggle.
- Gandhiji's activities like the social movements and political struggles that he inspired and led in India during the crucial period of 1915-1948, gives an insight about his interactions with different sections of the society.
- It was in South Africa, that Gandhi started the Non-Violence protest known as Satyagraha. First promoted harmony between religions and alerted upper class Indian to their discriminatory treatment of low castes and women.
- The India that Mahatma Gandhi came back to in 1915 was rather different from the one that he had left in 1893.

Although still a colony of the British, it, was far more active in political sense.

- On Gokhale's advice, Gandhiji spent a year travelling around British India, getting to know the land and its people. His first major public appearance was at the opening of the Banaras Hindu University (BHU) in February 1916.
- Gandhiji's speech at Banaras in February 1916 was the first public announcement of his own desire to make Indian nationalism as a proper representative of the Indian people as a whole.
- In the last month of 1916, he got opportunity to put his ideas into practice. At the Annual Congress Summit, held in Lucknow in December 1916, a peasant from Champaran in Bihar, told him about the harsh treatment of peasants by British indigo planters.
- Gandhi went to Champaran seeking security of tenure as well as the freedom to cultivate the crops of their choice for the peasants.
- In 1918, Gandhiji was involved in two campaigns in his home state of Gujarat. First, he intervened in a labour dispute in Ahmedabad, demanding better working conditions for the textile mill workers. Next, he joined the peasants in Kheda asking the state for the remission of taxes, following the failure of the harvest.
- These interventions made Gandhiji a nationalist with a deep sympathy for the poor, but these were local struggles.
- During the First World War (1914-18), the British had instituted censorship of the press and permitted detention without trial. On the recommendation of a committee headed by Sir Sidney Rowlatt, these tough measures continued and Gandhiji called for a countrywide campaign against the "Rowlatt Act".
- Life came to a standstill and Gandhiji was detained while proceeding to Punjab, as other prominent local Congressmen were arrested. The situation in the province became tensed, reaching a bloody climax in Amritsar in April 1919, when a British Brigadier ordered his troops to open fire on a nationalist meeting.
- In Jallianwala Bagh Massacre, more than 400 people were killed.
- Gandhiji planned that by combining Non-Cooperation with Khilafat, India's two major religious groups Hindus and Muslims could collectively bring an end to colonial rule.
- Students stopped going to schools and colleges run by the Government, lawyers refused to attend court. The working class went on strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million work days. The countryside was equally discontent.
- Hilly tribes in Northern Andhra violated against the forest laws, farmers in Awadh did not pay taxes and peasants in Kumaun refused to carry loads to the British officials.
- Peasants and workers interpreted and acted upon the call to "Non-Cooperation" with colonial rule in their own way.
- In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri-Chaura in the United Provinces (now Uttar Pradesh and Uttarakhand). Several constables perished and this act of violence prompted Gandhiji to call off the movement altogether.
- Many venerated Gandhiji referring him as their "Mahatma". Unlike other leaders, he did not stand apart from the common peasants, but stood with them.
- Wherever he went, rumours of his miraculous powers spread.
- While his appearance was genuine, his success in broadening the sense of nationalism was based on organisation.
- In February 1924, Gandhi was released and he chose to devote his attention to the promotion of home spun cloth (Khadi) and the abolition of untouchability, his role was more like a social reformer rather than a political leader.
- He believed that in order to be worthy of freedom, Indians must get rid of social evils like child marriage and untouchability.

Topic-2 Salt Satyagraha and the Quit India Movement



Revision Notes

- In 1928, Gandhiji began to think of re-entering politics. That year, there was an all-India campaign in opposition to the Simon Commission, sent from England to enquire into conditions in the colony. Gandhiji did not participate in the movement, although he gave it his blessings, as he did to a peasant satyagraha in Bardoli in the same year.
- After the observance of the 'Independence Day', Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India, which gave the state, a monopoly in the manufacture and sale of salt.
- On 12th March 1930, Gandhiji began walking from his ashram at Sabarmati towards the sea. He reached his destination after 3 weeks, making a fistful of salt and making himself a criminal in the eyes of the law.

- More parallel salt marches were conducted in other parts of the country.
- The Salt March was highly successful. It was the first Nationalist Movement in which women participated in large numbers. It brought Gandhiji to the world attention. The march was widely covered by the European and American press. It was the Salt March which forced the British to realise that their Raj would not last forever and that they have to devolve some powers to the Indians.
- The First Round Table Conference was held in November 1930, but without the prominent political leaders in India, thus rendering it as an exercise in futility.
- Gandhiji was released from jail in January 1931 and the month had several long meetings with the Viceroy and that was called the Gandhi-Irwin Pact. According to the terms, Civil Disobedience would be called off, all prisoners were released and salt manufacture was allowed along the coast.
- Second Round Table Conference was held in London in the latter part of 1931. Gandhiji represented the Congress and his claim that his party represented all of India came under challenge from 3 fronts, the Muslim League, the princes who claimed that Congress had no stake in their territories and from B.R. Ambedkar who argued that the minority was not represented.
- Two years later, in an election held on the basis of a restricted franchise, the Congress won a comprehensive victory. 8 out of 11 provinces had a Congress "Prime Minister" under the supervision of a British Governor.
- In 1940, the Muslim League passed a resolution committing itself to the creation of a separate nation called "Pakistan". The political landscape became complicated, it was a three way struggle between the Congress, the Muslim League and the British.
- After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement against the British Rule and it was called as the "Quit India" Campaign, which began in August 1942. Although Gandhiji was jailed at once, younger activists organised strikes and acts of sabotage all over the country.
- "Quit India" was genuinely a mass movement, bringing into its ambit, thousands of ordinary Indians.
- While the Congress leaders were in Jail, Jinnah and his colleagues in the Muslim League worked patiently in expanding their influence.
- In 1946, fresh elections were held, Congress swept the general category and the Muslim League won a majority in the seats for Muslims.
- Thus, the political polarisation was complete and Jinnah called for a "Direct Action Day" to press for the League's demand for Pakistan.
- When talks with Mountbatten failed, he announced that India would be freed but divided.
- On 15th August, the day was celebrated with gusto in different parts of India.
- In Delhi, there was "Prolonged Applause" when the President of the Constituent Assembly began the meeting by invoking the Father of the Nation—Mohandas Karamchand Gandhi. Outside the Assembly, the crowds shouted "Mahatma Gandhi Ki Jai".

Example 1

Gandhiji made the British desperately anxious'. Explain the statement in the context of salt march of 1930.

Ans.

Step I: The Salt March was notable for many reasons. It made the British realise that their power would not last long and they have to devolve some power to the Indians.

Step II: Gandhi hoped that by coupling non-cooperation with Khilafat, India's two major communities the Hindus and Muslims could bring together an end of colonial rule.

Step III: Students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million work days. The countryside was furious with discontentment.

Step IV: Hilly tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial officials. The protest movements were sometimes carried out in defiance of the law. Peasants, workers and others interpreted and acted upon the call to "Non-Cooperation" with colonial rule in ways that best suited their interests, rather than conform to the dictates laid down from above.

Step V: As a consequence of the Non-Cooperation Movement, the British Raj was shaken to its foundations for the first time since the Revolt of 1857.

Step VI: According to Gandhi's biographer, Louis Fischer, Non-Cooperation became the name of an epoch in the life of Gandhiji. It was the training for self-rule.

Topic-3 The Last Heroic Days



Revision Notes

- On 15th August 1947, Gandhi did not attend the festivities in the Capital. Instead, he marked the day with a 24 hour fast. The freedom he had struggled for so long had come with an unacceptable price, with a nation divided and Hindu and Muslims confronting each other.
- Gandhi went around hospitals and refugee camps giving consolations to distressed people.
- Congress passed a resolution as “The Rights of Minorities”. The party never accepted the “The Two Nation Theory”. It was forced against its will to accept partition and believed that “India is a land of many religions and races” and must be so.
- Many scholars have written of the months after independence as being Gandhiji’s “Finest hours”.
- After bringing peace to Bengal, he moved to Delhi from where he hoped to move on to Punjab.
- He was equally concerned with the sufferings of the minority community in Pakistan.
- There was an attempt to his life on 20 January 1948, but he carried on undaunted. At his daily prayer meeting on 30th January evening, he was shot dead by a young man, Nathuram Godse.
- Gandhiji fought a lifelong battle for a free and united India, yet the country was divided. He urged the two parts respect and befriend one another.
- There were many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.
- One important source was the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associates and his political adversaries. Autobiographies gave us an account of the part that is rich in human detail.
- Another source was government records, for the British kept close tabs on those they regarded as important. The records were kept as secrets.
- One more important source is contemporary newspapers, published in English and other different languages of India, which tracked Gandhi’s Movements and many people’s thought about him.
- Newspaper accounts were biased, for the accounts that were published in London newspaper were different from the report in Indian Nationalist paper.



Key Words

BHU	—	Benaras Hindu University
Purna Swaraj	—	Complete independence
Minorities	—	Deprived class/people less in number
Two nation theory	—	Principle of Pakistan as a Muslim state and the partition of India
Finest hour	—	Greatest achievement during the time



Key Dates

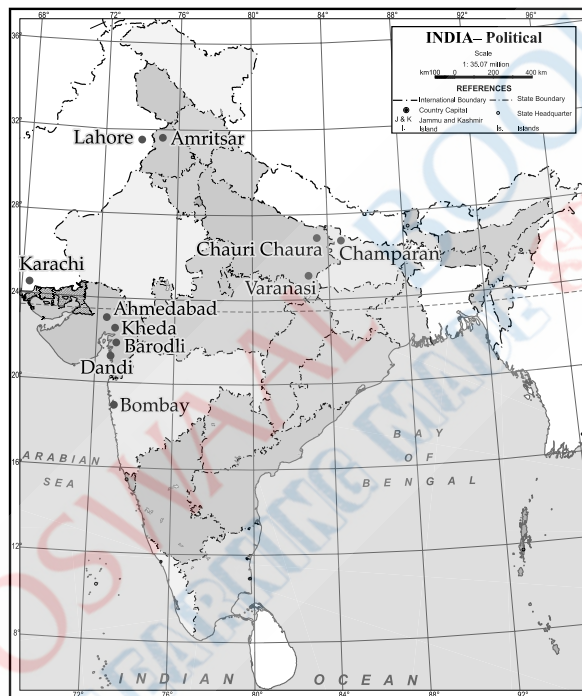
1915	—	Mahatma Gandhi returns from South Africa
1917	—	Champaran movement
1918	—	Peasant movements in Kheda (Gujarat), and workers’ movement in Ahmedabad
1919	—	Rowlatt Satyagraha (March-April)
1919	—	Jallianwala Bagh massacre (April)
1921	—	Non-cooperation and Khilafat Movements

- 1928 — Peasant movement in Bardoli
- 1929 — "Purna Swaraj" accepted as Congress goal at the Lahore Congress (December)
- 1930 — Civil Disobedience Movement begins; Dandi March (March-April)
- 1931 — Gandhi-Irwin Pact (March); Second Round Table Conference (December)
- 1935 — Government of India Act promises some form of representative government
- 1939 — Congress ministries resign
- 1942 — Quit India Movement begins (August)
- 1946 — Mahatma Gandhi visits Noakhali and other riot-torn areas to stop communal violence



Key Maps

Important Centres of the National Movement



CHAPTER-12

FRAMING THE CONSTITUTION (THE BEGINNING OF A NEW ERA)

Topic-1

Tumultuous Time and the Making of the Constituent Assembly



Revision Notes

- The Indian Constitution came into effect on 26th January, 1950. It is the lengthiest Constitution in the world. At the time of independence, India was not merely large and diverse, but also deeply divided. Hence, under such

circumstances, an elaborate and carefully drafted Constitution was necessary for the unity and progress of the country.

- The Constitution of India was framed between December 1946 and December 1949. During this time, every clause was discussed in the Constituent Assembly of India. Eleven sessions of the Constituent Assembly were held in 165 days.
- Before the making of the Constitution, the situation in the country was very tumultuous. India became free on 15th August, 1947 but was divided. Memories of Quit India Movement of 1942 were fresh in people's memory and people also remembered the efforts of Subhash Chandra Bose for getting freedom through an armed struggle.
- The Independence Day was marked with joy and hope. But it was a traumatic moment for innumerable Muslims in India and Hindus and Sikhs in Pakistan, who had to move away from their roots.
- Millions of refugees were on the move, Muslims moving into East and West Pakistan, while Hindus and Sikhs into West Bengal and Eastern half of Punjab. Many perished before they reached their destination.
- Another concern was that during the British Rule, almost one-third of the subcontinent area was under the control of Nawabs and Maharajas.
- The members of the Constituent Assembly were not elected on the basis of universal franchises. The provincial elections were held in India in 1945-46. Apart from the members sent by the provinces of British India, the assembly had representatives of the princely states in the Constituent Assembly because these states joined the Union of India.
- The Muslim League boycotted all the early sittings, that is, before independence, thus making it one party members' of the Congress.
- The Congress party was a broad front itself, whose members held a wide range of views like some were atheists and secularists, some were members of Rashtriya Swayamsevak Sangh (RSS) and the Hindu Mahasabha, while others were socialists and supporters of landlords.
- Congress also sought the opinion of religious groups, law experts and the representatives of women. The discussions were influenced by the newspapers as well.
- The Assembly had 300 members but six members played vital roles. Three important member of Congress were Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad. Nehru moved the Objective Resolution and also proposed that flag of India be a "Horizontal tri-colour of saffron, white and dark green in equal proportion with wheel of navy blue colour at the centre".
- Other than these, there was a very important member of the Assembly i.e., Dr. B. R. Ambedkar. He was the lawyer and economist, who was the Chairman of the Drafting Committee of the Constitution.
- Dr. Ambedkar had the responsibility of guiding the Draft Constitution through the Assembly. It took 3 years and 11 bulky volumes of this record of documents to be printed. Two lawyers, K. M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, were also working with him.

Topic-2 The Vision and Making of the Constitution



Revision Notes

- On 13th December 1946, Nehru introduced the 'Objectives Resolution' within Constituent Assembly. It was a significant resolution which defined ideals of the Constitution of free India. It proclaimed India to be "Independent Sovereign Republic", guaranteeing Justice, Equality and Freedom and also safeguarding the minorities, tribal areas as well as depressed and other backward classes.
- Nehru said that "In any event and whatever system of government we may establish here, it must fit in with the temper of our people and be acceptable to them."
- The Objective of the Indian Constitution was to fuse the liberal ideas of democracy with the socialist ideas of economic justice and rework all the ideas within the Indian framework.
- Somnath Lahiri, a communist member, felt that the Constituent Assembly was made according to the British plans as the British would like it. An interim administration headed by Nehru was in place, but could operate under the directions of the Viceroy and the British Government in London.
- The Constituent Assembly was expected to express the ideas of the people who participated in the freedom movement. Democracy, Equality and Justice were the main ideals emphasised during social struggles in India since the 19th century.
- Social reformers were opposing child marriage and widow remarriage and were also insisting for social justice.

- Swami Vivekananda started a campaign to reform Hinduism as he wanted religions to be more reasonable.
- Workers and peasants demanded economic and social justice.
- On 27th August, 1947, B. Pocker Bahadur from Madras made a speech for continuing separate electorates where he mentioned that separate electorates for Muslims would ensure their electorates' meaningful views be heard in the governance of the country. But many nationalists were angry on acceptance of demand.
- Nationalist leaders severely opposed the idea of separate electorates. They were haunted by the possibility of riots, violence and civil war. Sardar Patel declared that the separate electorates will act as a poison that will enter the politics of our country. Govind Ballabh Pant also felt that the resolution was harmful not only for the nation but also for minorities and it would permanently isolate the minorities.
- Even among the Muslims, not all supported the demand for separate electorates. For instance, Begum Aizaz Rasul, felt that separate electorates were self destructive, as they would isolate the minorities from the majority.
- N. G. Ranga, a socialist leader of the peasant movement, while welcoming the Objective Resolution, urged that the word minority must be interpreted in economic terms.
- N. G. Ranga urged that the real minorities are the poor and the downtrodden and they need protection. He also counted the tribals among minorities. Avatar Jaipal Singh was their representative in the Assembly. He didn't ask for separate electorates but felt that the system of reservation of seats in Legislature was necessary to represent the tribals so that their voice is heard.
- Dr. B. R. Ambedkar during the National Movement, demanded separate electorates for the depressed castes and Mahatma Gandhi opposed it, saying it would permanently segregate them from rest of the society.
- Nagappa pointed out that numerically the depressed castes were not a minority and they formed 20% to 25% of the population. They were isolated as they had no education and no share in administration.
- After the partition and violence, Ambedkar too no longer argued for separate electorates and Assembly recommended that Untouchability should be abolished.
- Hindu temples were opened to all castes, while seats in Legislature and jobs in government offices were reserved for lower castes.
- Many felt that law alone cannot solve all problems and social discrimination can be abolished only if the attitudes of people change.

Example 1

Examine the recommendations of the Constituent Assembly of India regarding the protection to the depressed castes.

Ans.

Step I: During the freedom struggle, Dr. Ambedkar demanded separate constituencies for the backward classes. Mahatma Gandhi opposed it by saying that it will segregate them from the mainstream of the society. The issue was much debated in the Constituent Assembly.

Step II: Nagappa stated that numerically the backward class people were not a minority. They constituted 20–25% of the total population. They have neither education nor participation in administration.

Step III: Shri K.J. Khanderkar, addressing the Constituent Assembly, dominated by members of upper castes, stated: "We have been dominated for centuries. We have been so crushed that our brain and body do not work. Now, even our heart has to work, nor we able to move forward. This is our position".

Step IV: At last, the Constituent Assembly suggested that untouchability will be removed and the Hindu temples will be opened to people belonging to all castes and seats will be reserved for backward classes in the Assemblies and Educational Institutions.

Topic-3

The Powers of the State and the Language of the Nation



Revision Notes

- In the Constituent Assembly, one of the most debated topics was the respective rights of the Central Government and the States. Jawaharlal Nehru argued for a strong centre.
- In the Constitution Draft, all the subjects were divided in three lists — Central list, State list and Concurrent list. Article 356 gave the powers to central government to take over a state administration on the recommendation of the governor.

- The Constitution mandated for a complex system of fiscal federalism. The taxes like custom duties and corporate taxes were retained by the Centre, the income tax and excise duties were shared with the states and the estate duties were completely given to the states. The states can also levy taxes on their own. These included land and property taxes, sales tax and tax on bottled liquor.
- K. Santhanam from Madras defended the rights of the states and felt that the reallocation of power is necessary to strengthen the position of States and Centres. For the centre to function strongly, states must be given responsibility.
- Many echoed the same fears and felt that the centre will break since powers are more centralised under the Constitution.
- By the 1930s, the Congress had accepted that Hindustani must be given the status of National Language. Mahatma Gandhi believed that everyone should speak in a language that common people can easily understand. Hindustani, a blend of Hindi and Urdu was a popular language of the people. Gandhi felt that this language could unify the Hindus, the Muslims and people from North and South.
- Since the end of 19th century, Hindustani was gradually changing and Hindi and Urdu were moving away from each other. On one end, there were efforts to Sanskritise Hindi and remove from it all the words of Persian and Arabic origin and on the other end, Urdu was getting close to Persian. Gandhi still retained his faith on Hindustani.
- R.V. Dhulekar, a Congress member strongly favoured the use of Hindi language as the language of Constitution.
- Three years later on 12 September, 1947, a huge storm was sparked off again on language issue. Language Committee submitted its report and suggested that Hindi, in Devanagari script, would be the official language. But it was not formally declared and it was believed that there must be a gradual transition of Hindi.
- Dhulekar wanted Hindi to be declared as the National Language and not as an Official Language.
- Shrimati Durgabai explained that most of the South Indians are against Hindi. The opponents of Hindi may perhaps justify that this propaganda for Hindi cuts at the very root of the provincial language. Even then, she obeyed the call of Gandhiji and continued the propaganda of Hindi.
- A member from Bombay, Shri Shankarrao Deo stated as a member of Congress and follower of Mahatma Gandhi, that he had accepted Hindustani as the language of nation and he warned that, "If you want my whole hearted support, you must not do anything which may raise any suspicions and strengthen my fears."
- T. A. Ramalingam Chettiar from Madras emphasised that whatever was done had to be done with caution, Hindi should not be pushed aggressively and there should be mutual adjustment and things should not be forced on people.
- Thus, the Constitution of India had arrived through discussions and debates, at a process of give and take and by adopting the middle path between two opposed positions.
- One main feature was granting right to vote to all adult Indians. After a long struggle, peasants, working class and women were given right to vote.
- The next important feature was Secularism. State had to give guarantee of equal treatment to all the religions through Fundamental Rights as Freedom of Religion (Article 25-28), Cultural and Educational Rights (Article 29, 30) and Right to Equality (Article 14, 16, 17).
- Thus, Constituent Assembly's debates help us to understand the conflict that went on in the negotiated in framing the Constitution and the principles that went into making of the Constitution.



Key Words

- **Tumultuous** — **Confused, disorderly**
- **Ambiguous** — **Not clear, or decided**
- **Separate Electorates** — **The type where minorities select their own representative.**



Key Dates

1945

- **26 July** — Labour Government comes into power in Britain
- **December-January** — General Elections in India

1946

- **16 May** — Cabinet Mission announces its constitutional scheme
- **16 June** — Muslim League accepts Cabinet Mission's constitutional scheme

- **16 June** — Cabinet Mission presents scheme for the formation of an Interim Government at the Centre
 - **16 August** — Muslim League announces Direct Action Day
 - **2 September** — Congress forms Interim Government with Nehru as the Vice-President
 - **13 October** — Muslim League decides to join the Interim Government
 - **3-6 December** — British Prime Minister, Attlee, meets some Indian leaders; talks fail
 - **9 December** — Constituent Assembly begins its sessions
- 1947**
- **29 January** — Muslim League demands dissolution of Constituent Assembly
 - **16 July** — Last meeting of the Interim Government
 - **11 August** — Jinnah elected President of the Constituent Assembly of Pakistan
 - **14 August** — Pakistan Independence; celebration in Karachi
 - **14-15 August** — At midnight, India celebrates Independence
- 1949**
- **December** — Constitution is signed