1

CULTURE: AN INTRODUCTION

The English word 'Culture' is derived from the Latin term 'cult or cultus' meaning tilling, or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as 'Sanskriti' of the Sanskrit language. The term 'Sanskriti' has been derived from the root '*Kri* (to do) of Sanskrit language. Three words came from this root '*Kri*; *prakriti*' (basic matter or condition), 'Sanskriti' (refined matter or condition) and 'vikriti' (modified or decayed matter or condition) when 'prakriti' or a raw material is refined it becomes 'Sanskriti' and when broken or damaged it becomes 'vikriti'.

OBJECTIVES

After studying this lesson you will be able to:

- understand the concept and meaning of culture;
- establish the relationship between culture and civilization;
- Establish the link between culture and heritage;
- discuss the role and impact of culture in human life.

1.1 CONCEPT OF CULTURE

Culture is a way of life. The food you eat, the clothes you wear, the language you speak in and the God you worship all are aspects of culture. In very simple terms, we can say that culture is the embodiment of the way in which we think and do things. It is also the things

that we have inherited as members of society. All the achievements of human beings as members of social groups can be called culture. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. However, culture also includes the customs, traditions, festivals, ways of living and one's outlook on various issues of life.

Culture thus refers to a human-made environment which includes all the material and non-material products of group life that are transmitted from one generation to the next. There is a general agreement among social scientists that culture consists of explicit and implicit patterns of behaviour acquired by human beings. These may be transmitted through symbols, constituting the distinctive achievements of human groups, including their embodiment as artefacts. The essential core of culture thus lies in those finer ideas which are transmitted within a group-both historically derived as well as selected with their attached value. More recently, culture denotes historically transmitted patterns of meanings embodied in symbols, by means of which people communicate, perpetuate and develop their knowledge about and express their attitudes toward life.

Culture is the expression of our nature in our modes of living and thinking. It may be seen in our literature, in religious practices, in recreation and enjoyment. Culture has two distinctive components, namely, material and non-material. Material culture consists of objects that are related to the material aspect of our life such as our dress, food, and household goods. Non-material culture refers to ideas, ideals, thoughts and belief.

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Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. For example, we differ in our ways of greeting others, our clothing, food habits, social and religious customs and practices from the West. In other words, the people of any country are characterised by their distinctive cultural traditions.

INTEXT QUESTIONS 1.1

1. How can you say that Culture and Sanskriti carry the same meaning?

   _____

2. Fill in the blanks:

   a. All the achievements of human beings and groups can be called.....

   b. Culture has two distinctive components viz. material and.....

1.2 CULTURE AND CIVILIZATION

The word 'culture' and 'civilization' are often used synonymously. However, they have clearly defined meanings differentiating them. 'Civilization' means having better ways of living and sometimes making nature bend to fulfill their needs. It also includes organizing societies into politically well-defined groups working collectively for improved conditions of life in matters of food, dress, communication, and so on. Thus some groups consider themselves as civilized and look down upon others. This disposition of certain groups has even led to wars and holocausts, resulting in mass destruction of human beings.

On the other hand 'culture' refers to the inner being, a refinement of head and heart. This includes arts and sciences, music and dance and various higher pursuits of human life which are also classified as cultural activities. One who may be poor and wearing cheap clothes may be considered 'uncivilized', but still he or she may be the most cultured person. One possessing ostentatious wealth may be considered as 'civlilized' but he may not be cultured'

Therefore, when we think of culture, we have to understand that it is different from civilization. As we have seen, culture is the 'higher levels of inner refinement' of a human being. Humans are not merely physical beings. They live and act at three levels: physical, mental and spiritual. While better ways of living socially and politically and better utilization of nature around us may be termed as civilization. This is not enough to be cultured. Only when the deeper levels of a person's intellect and consciouness are brought into expression can we call him/her 'cultured'.

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INTEXT QUESTIONS 1.2

1. What is the difference between culture and civilization?

   _____

2. Give two similarities of culture and civilization.

   _____

1.3 CULTURE AND HERITAGE

Cultural development is a historical process. Our ancestors learnt many things from their predecessors. With the passage of time they also added to it from their own experience and gave up those which they did not consider useful. We in turn have learnt many things from our ancestors. As time goes we continue to add new thoughts, new ideas to those already existent and sometimes we give up some which we don't consider useful any

more. This is how culture is transmitted and carried forward from generation to next generation. The culture we inherit from our predecessors is called our cultural heritage. This heritage exists at various levels. Humanity as a whole has inherited a culture which may be called human heritage. A nation also inherits a culture which may be termed as national cultural heritage.

Cultural heritage includes all those aspects or values of culture transmitted to human beings by their ancestors from generation to generation. They are cherished, protected and maintained by them with unbroken continuity and they feel proud of it.

A few examples would be helpful in clarifying the concept of heritage. The Taj Mahal, Swami Narayan Temple of Gandhinagar and Delhi, Red Fort of Agra, Delhi's Qutub Minar, Mysore Palace, Jain Temple of Dilwara (Rajasthan) Nizamuddin Aulia's Dargah, Golden Temple of Amritsar, Gurudwara Sisganj of Delhi, Sanchi Stupa, Christian Church in Goa, India Gate etc., are all important places of our heritage and are to be protected by all means.

Besides the architectural creations, monuments, material artifacts, the intellectual achievements, philosophy, treasures of knowledge, scientific inventions and discoveries are also the part of heritage. In Indian context the contributions of Baudhayan, Aryabhatta, Bhaskaracharya in the field of Mathematics, Astronomy and Astrology; Kanad and Varahmihir in the field of Physics; Nagarjuna in the field of Chemistry, Susruta and Charak in the field of Medicines and Patanjali in the field of Yoga are profound treasures of Indian Cultural heritage. Culture is liable to change, but our heritage does not. We individuals, belonging to a culture or a particular group, may acquire or borrow certain cultural traits of other communities/cultures, but our belongingness to Indian cultural heritage will remain unchanged. Our Indian cultural heritage will bind us together e.g. Indian literature and scriptures namely Vedas, Upanishads Gita and Yoga System etc. have contributed a lot by way of providing right knowledge, right action, behavior and practices as complementary to the development of civilization.

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INTEXT QUESTIONS 1.3

1. What is cultural heritage?

2. Give some examples of cultural heritage.

1.4 GENERAL CHARACTERISTICS OF CULTURE

Now let us discuss some general characteristics, which are common to different cultures throughout the world.

1. **Culture is learned and acquired:** Culture is acquired in the sense that there are certain behaviours which are acquired through heredity. Individuals inherit certain qualities from their parents but socio-cultural patterns are not inherited. These are learnt from family members, from the group and the society in which they live. It is thus apparent that the culture of human beings is influenced by the physical and social environment through which they operate.
2. **Culture is shared by a group of people:** A thought or action may be called culture if it is shared and believed or practiced by a group of people.
3. **Culture is cumulative:** Different knowledge embodied in culture can be passed from one generation to another generation. More and more knowledge is added in the particular culture as the time passes by. Each may work out solution to problems in life that passes from one generation to another. This cycle remains as the particular culture goes with time.
4. **Culture changes:** There is knowledge, thoughts or traditions that are lost as new cultural traits are added. There are possibilities of cultural changes within the particular culture as time passes.
5. **Culture is dynamic:** No culture remains on the permanent state. Culture is changing constantly as new ideas and new techniques are added as time passes modifying or changing the old ways. This is the characteristics of culture that stems from the culture's cumulative quality.
6. **Culture gives us a range of permissible behaviour patterns:** It involves how an activity should be conducted, how an individual should act appropriately.
7. **Culture is diverse:** It is a system that has several mutually interdependent parts. Although these parts are separate, they are interdependent with one another forming culture as whole.
8. **Culture is ideational:** Often it lays down an ideal pattern of behaviour that are expected to be followed by individuals so as to gain social acceptance from the people with the same culture.

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INTEXT QUESTIONS 1.4

1. What is meant by permissible behaviour patterns?

2. How can you say that culture is dynamic?

1.5 IMPORTANCE OF CULTURE IN HUMAN LIFE

Culture is closely linked with life. It is not an add-on, an ornament that we as human beings can use. It is not merely a touch of colour. It is what makes us human. Without culture, there would be no humans. Culture is made up of traditions, beliefs, way of life, from the most spiritual to the most material. It gives us meaning, a way of leading our lives. Human beings are creators of culture and, at the same time, culture is what makes us human.

A fundamental element of culture is the issue of religious belief and its symbolic expression. We must value religious identity and be aware of current efforts to make progress in terms of interfaith dialogue, which is actually an intercultural dialogue. As the world is becoming more and more global and we coexist on a more global level we can't just think there's only one right way of living or that any one is valid. The need for coexistence makes the coexistence of cultures and beliefs necessary. In order to not make such mistakes, the best thing we can do is get to know other cultures, while also getting to know our own. How can we dialogue with other cultures, if we don't really know what our own culture is?

The three eternal and universal values of Truth, Beauty and Goodness are closely linked with culture. It is culture that brings us closer to truth through philosophy and religion; it brings beauty in our lives through the Arts and makes us aesthetic beings; and it is culture that makes us ethical beings by bringing us closer to other human beings and teaching us the values of love, tolerance and peace.

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INTEXT QUESTIONS 1.5

1. What does culture provide for a decent life?

2. Which individual would be called uncultured in society?

WHAT YOU HAVE LEARNT

- Culture has been derived from Latin term 'Cult' or 'Cultus' meaning tilling or refining.
- 'Sanskriti' is derived from Sanskrit root 'Kri' meaning to do.

- Culture may be defined as the way an individual and especially a group live, think, feel and organize themselves, celebrate and share life.
- Culture has different characteristics. It can be acquired, lost or shared. It is cumulative. It is dynamic, diverse and gives us a range of permissible behaviour-pattern. It can change. Culture includes both material and non-material components.
- In deeper sense it is culture that produces the kind of literature, music, dance, sculpture, architecture and various other art forms as well as the many organizations and structures that make the functioning of the society smooth and well-ordered.
- Culture provides us with ideas, ideals and values to lead a decent life.
- Self restraint in conduct, consideration for the feelings of others, for the rights of others, are the highest marks of culture.
- A cultural heritage means all the aspects or values of culture transmitted to human beings by their ancestors to the next generation.
- Architectural creations, monuments, material artifacts, the intellectual achievements, philosophy, pleasure of knowledge, scientific inventions and discoveries are parts of heritage.

TERMINAL QUESTIONS

1. How will you define the concept of culture?
2. How is culture and civilization synonymous?
3. What is cultural heritage?
4. What are the general characteristics of culture?

ANSWERS TO INTEXT QUESTIONS

1.1

1. Culture's literal meaning is to do and Sanskriti also literally means refining and cultivating.
2. a. Culture

   b. Non-material.

1.2

1. Culture is what we are and civilization is what we posses or we make use of.
2. Changes in both culture and civilizaion occur. Civilization is advanced state of culture.

1.3

1. Culture that we inherit from our ancestors is called our cultural heritage.
2. Taj Mahal, Red Fort of agra, Vedas, Upnishads and Gita

   (Architectural monuments, Treasures of knowledge, Scientific and intellectual achievements)

1.4

1. Culture forms an ideal pattern of behaviour that is expected to be followed by individuals.
2. Culture is changing constantly. New ideas and new techniques are added from time to time.

1.5

1. Culture provides us with ideas, ideals and values to lead a decent life.
2. One who does not have self restraint in thought in feelings and in action, may be called an uncultured individual.

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2

INDIAN CULTURE

Have you ever thought of the amazing progress we, as human beings, have made in various spheres of life, be it language, literature, art and architecture, science or religion? Have you ever wondered how all this has been possible? This happened because, we did not have to make a fresh beginning each time, but were able to make use of and build on the work of past generations. You have never had to bother about having to make your own script or creating a new language system for yourself. These are already given to you which you enjoy as a member of society. Then you build on it by making your contribution or addition which further becomes an asset for the coming generations. This is a continuous and never-ending process. It is a precious possession unique to human beings and is known as culture. Culture is a way of life. You, your family has a culture and so does your region and your country. You may be curious to know about the uniqueness of Indian culture and find out its distinct characteristics. In this unit we will understand how Indian culture is unique and what are its characteristics.

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OBJECTIVES

After reading this lesson you will be able to:

- *describe the distinctive features of Indian culture;*
- *identify the central points and uniqueness of Indian culture;*
- *discuss the importance of spirituality in Indian culture;*
- *explain the points of diversity and underlying unity in it; and*
- *trace the process of infusion into and integration of elements from other cultures in Indian culture.*

2.1 CHARACTERISTICS OF INDIAN CULTURE

Indian culture is as many sided as life. It includes intellectual and social aspects of any human being. It also takes account of the aesthetic instinct as well as the spiritual impulses of human being. It has also, in effect, an appeal to the subconscious as a force making for the formation of character.

Look at the map of India and you see India is a vast country with a lot of diversity in her physical and social environment. We see people around us speaking different languages, having different religions and practising different rituals. You can also see these diversities in their food habits and dress patterns. Besides, look at the myriad forms of dance and music in our country. But within all these diversities there is an underlying unity which acts as a cementing force. The intermingling of people has been steadily taking place in India over centuries. A number of people of different racial stock, ethnic backgrounds and religious beliefs have settled down here. Let us not forget that the composite and dynamic character of Indian culture is a result of the rich contributions of all these diverse cultural groups over a long period of time. The distinctive features of Indian culture and its uniqueness are the precious possession of all Indians.

2.1.1 Continuity and Change

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Many great cultures had developed in different countries and regions of the world. Many of them have perished or have been replaced by other cultures. However Indian culture has had an enduring character. Despite major changes and upheavals significant threads of continuity can be traced throughout the course of Indian history right upto the present day.

You may have read about the Harappan civilization which flourished in the Indian subcontinent over 4500 years ago. Archaeologists have found evidences to show that cultures existed here even before the matured phase of the Harappan civilization. This tells us that we have a very long history behind us. And yet what is amazing is that even today the pattern of a house in an Indian village is not very different from that of a Harappan house. Some aspects of Harappan culture are still practised, such as, the worshipping of Mother Goddess and Pashupati. Similarly, Vedic, Buddhist, Jain and many other traditions continue to be followed even today. At the same time one should not lose sight of the changes as are evident in the multistoried buildings in the metropolitan cities like Mumbai and Delhi, quite unlike the Harappan houses that had only one storey. The point to be noted here is that continuity and change in our civilization has gone hand in hand. In fact, a remarkable feature of Indian culture is that along with continuity it has kept on changing, whereas the basic spirit of our culture continued. It has kept on discarding what was becoming irrelevant in the modern age. In our long history, there have been periods of ups and downs. As a result, movements have grown and reforms brought about. The reform movements in the Vedic religion brought about by Jainism and Buddhism in sixth century BC and the religious and social awakening in the eighteenth and nineteenth centuries in

modern India are a few examples when revolutionary changes were brought about in Indian thought and practices. Yet the thread of basic philosophy of Indian culture continued and still persists. Thus a process of continuity and change has always been a feature of Indian culture. This shows the dynamic character of our culture.

2.1.2 Variety and Unity

> Indian culture, over the last three mellenia, has successfully, but quietly, observed the best assimilable parts from other religions and cultures, from time to time and integated them into itself.

Indeed few cultures in the world have such variety as the Indian culture. You may perhaps wonder why the people of Kerala use coconut oil while the people of Uttar Pradesh use mustard oil for cooking. This is because Kerala is a coastal state and coconut grows here in plenty. While Uttar Pradesh is a plain area which is favourable for the growth of mustard. What is the similarity in the Bhangra dance of Punjab or the Pongal of Tamil Nadu or the Bihu dance of Assam? Both are celebrated after a rich harvest of crops. Have you noticed the different languages that we speak like Bengali, Tamil, Gujarati or Oriya? India is the home of many forms of dance and music which we normally use for festivals and social functions like marriages or the birth of a child.

A large number of languages and dialects are spoken in our country which has led to the growth of a great variety of literature. People belonging to eight great religions of the world co-exist here in a harmonious manner. Do you know that India is home to many religions of the world like Jainism, Buddhism, Sikhism and of course Hinduism. Numerous styles of architecture, sculpture and painting have developed here. Different styles of music and dance, both folk and classical, exist in the country. So also are numerous festivals and customs. This wide variety has led to the making of Indian culture both composite one and rich and beautiful at the same time. Why is there so much variety in our culture? There are many reasons for this. The vastness of the country and variation in its physical and climatic features is an obvious reason for the variety.

The second important reason for the variety in our culture is the intermingling among various ethnic groups. Since time immemorial, people from far and near have been coming and settling here. We find people belonging to different racial stocks like the Proto-Australoids, the Negroids and the Mongoloids living in India. Various ethnic groups like Iranians, Greeks, Kushanas, Shakas, Hunas, Arabs, Turks, Mughals and Europeans also came to India, settled here and intermixed with the local population. The people belonging to other cultures brought their cultural habits, thoughts and ideas, which got amalgamated into the existing culture. You will be surprised to know that it was only around second century BC that stitched clothes such as salwars, kurtas, topees, etc. were brought to India, by the Kushanas, Shakas and Parthians. Prior to that Indians wore clothes which were unstitched. The latest is the introduction of shirts, trousers, skirts, etc. which were brought by the Europeans in

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the eighteenth century. India through the ages has shown a remarkable capacity for assimilation of ideas. This has contributed to the variety and richness of our culture.

Along with contacts with outside cultures, cultural exchange between different regions of India has also continued. The Chikan work of Lucknow, Phulkari embrodery of Punjab, Kantha embroidery of Bengal, Patola of Orissa show a distinct regional flavour. Although the centres in the South, North, East and West of India have their characteristic cultures, yet these did not develop in absolute isolation. Inspite of physical barriers, Indians used to travel from one part of the country to another for trade or pilgrimage. Some regions were joined together through conquests or by alliance. As a result, people transmitted cultural habits and thoughts from one part of the country to the other. Military campaigns too took people from one place to another. This helped in exchanging ideas. Such contacts have led to the development of commonness in Indian culture, which has been maintained throughout our history. Another unifying factor is climate. Despite geographical diversity and climatic variations India experiences an inherent unity. The system of monsoons is the most important component of the Indian climatic pattern and this gives unity to the whole country. The coming of the monsoon has ensured that agriculture remains the main occupation of the people of India. On the other hand the differences in physical features have affected the food habits, dress, houses and economic activities of people leading to the formation of social, economic and political institutions. These factors in turn influenced the thinking and philosophy of the people. The variety in physical features and climate of India has thus led to the development of a variety of cultures in different regions. The typical features of different regions have given some identity to these cultures.

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The composite nature of our culture is reflected in our music, dance forms, drama and art forms like paintings, sculpture and architecture as well. Our literature in different languages also reflects this composite nature.

Unity in diversity is reflected in our political forms as well. During the early Vedic period, society was pastoral, that is, people used to move from place to place in search of pastures. But as the these people started practising agriculture, they settled down. This settled life led to community development and growth of towns which needed rules and regulations. Thus emerged a political organisation. This included the *sabhas* and *samitis* which were political bodies through which people participated in governance. In course of time, the concept *of rashtra* emerged and possession of territory became the new measure of power. In some places, republics came up. The period from sixth to fourth century BC is known as the age of *mahajanapadas* in India. In these kingdoms kings had more powers. Subsequently large empires were also established with emperors exercising absolute powers. You may be aware of ancient rulers such as Ashoka, Samudragupta and Harshavardhana. The Mughals also established a vast empire in India. The British established themselves in India and in l858, India became a part of the British Empire. However in 1947, we were able to gain our freedom after a long struggle. Today we are a sovereign, socialist, secular and democratic republic and a uniform system of government prevails over the length and breadth of the country.

INTEXT QUESTIONS 2.1

1. Name the state where Bhangra is a popular dance form.
2. What is the dance form of Assam known as?
3. Who brought salwars, kurtas, topees etc. to India around second century BC?
4. Which region is famous for Patola?

2.1.3 Secular Outlook

The secular character of Indian culture is a result of the intermingling of people belonging to diverse cultural groups over a long period of time. There have been instances of occasional conflicts here and there, but by and large, people have lived together peacefully for centuries. The popular cultural traditions of India are the best examples of such cultural synthesis in which a large number of people belonging to different religious groups come together.

You are aware that there is a great variety of thoughts and habits in our country. Among such a variety, dominance of one particular thought is not possible. You will recall that Hindus, Muslims, Christians, Sikhs, Buddhists, Jains, Parsees and Jews live in India. The constitution declares India to be a secular country. Everyone is free to profess, practise and propagate any religion of his/her own choice. The state has no religion of its own and all religions are treated equally by the state. No one is to be discriminated on the basis of religion. The people have, to a large extent, developed a broad outlook and they believe in the concept of live and let others live.

Right to freedom of religion ensures secular nature of our polity. In the Western context development of secularism meant complete separation of the church and the state. In India secularism is taken as a more positive concept to cope with the complex social structure in the country with a view to protecting the interests of all, particularly the minorities.

2.1.4 Universalism

The concept of coexistence has not been confined to the geographical and political boundaries of the country only. India has a universal outlook and it has been promoting the message of peace and harmony to the entire world. India has been raising a strong voice against racialism and colonialism. It has protested against the formation of power blocks in the world. In fact India became one of the founder members of the non-aligned movement. India is committed to the development of other underdeveloped nations. In this manner, India has been discharging her responsibilities as a part of the world fraternity and has been contributing to the progress of the world.

It has to be remembered that the subcontinent of India has been one cultural unit throughout the ages, cutting across political boundaries.

2.1.5 Materialistic and Spiritualistic

Culture is spiritual development of a race or nation in the field of mind, interests, conduct, thought, art, skills and civilization.

India is popularly known to be a land of spirituality particularly to the West. However, Indian history from ancient times to present day shows that the developments of materialistic and non-materialistic culture have been going on alongside. You will recall that the Harappan civilization was an urban one. It had a systematic town planning where roads cut each other at right angles. They had a profound knowledge of mathematics, weights and measures. They had built their towns in a scientific manner and had an elaborate drainage system. The Harappans had external trade and travelled across the seas to trade with the Sumerians.

Excellent books on medicines, planets, stars, and plants were written. Discoveries of theories-like "earth rotates around the sun" or "earth is round" were made by Indians long before Europe accepted them. Similarly in the area of mathematics and in the field of medicine and other sciences India's achievements in ancient times have been remarkable. There was no opposition or resistance by religious or other thoughts in pursuing such knowledge.

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In philosophical thought even atheistic thinking developed and grew in India. You may be aware that Jainism and Buddhism are silent about the existence of God. What does all this tell us? Indeed, that Indian culture has been both materialistic and non-materialistic or spiritualistic.

The culture of India is the living expression of the simplicity and profoundity of her people.

2.2 CULTURAL IDENTITY, RELIGION, REGION AND ETHNICITY

Our cultural identities are based on various factors such as religion and region. As a result each Indian possesses multiple identities. Which of these identities asserts itself at a certain point of time and prevails over the others, depends on the political, social or economic context in which the person finds himself/herself. Thus each person may have some things in common with another, but may be vastly different in some other aspects. For example, except belief, forms of worship and rituals, there may be little that is common among those who follow a particular faith from the point of view of the whole country. Even in the forms of worship and rituals there are sectorian and regional differences.

Thus culturally, Hindus are not all similar, nor are all the Muslims. Brahmins in Tamil Nadu are quite different from their counterparts in Kashmir. Similarly, Muslims in Kerala and Uttar Pradesh are dissimilar in several aspects of their culture. Regional identities are more real. People of different religions and *jatis* may have common regional cultural traits like language, food, dress, values and also the worldview. In Bengal, both Hindus and Muslims take pride in being Bengalis. Elsewhere one finds Hindus, Christians and Muslims sharing several elements of regional culture.

In principle, different religious groups owe their allegiance to different religious doctrines. For instance the Vedas and Shastras may be sources of inspiration for Hindus, Koran and Hadees for Muslims, and the Bible for Christians. However, at the level of rituals and life styles there is a lot of intermingling among followers of different religions.

Ethnic culture is strong among the tribal groups. For example, in the small state of Nagaland, there are more than a dozen tribes and they differ from each other in their dress, speech and beliefs. Bastar district of Chhattisgarh has several groups claiming different ethnic origins.

2.3 CULTURAL INFLUENCES

In the modern context, there are at least three significant influences on our culture. They are westernisation, emergent national cultural styles and popular culture.

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Before independence some Western modes were adopted by the aristocracy and members of the civil services. The influence, over the years, has spread to the middle classes and to a small extent, to the villages as well. The growing demand for English medium schools in the villages is a proof of this statement.

During the struggle for freedom a new style emerged. This became a national style. For example the Gandhi cap and khadi may now be only ceremonial and a symbol, but it contributed to the unity of the country and provided commonness to culture.

Popular culture which is the product of mass media is another unifying factor. The impact of films has been tremendous. Radio and television also reshape images and attitudes. Their hold on us is undeniable. Modern media has promoted issues that are of both traditional and public interest.

INTEXT QUESTIONS 2.2

1. Give two examples of people who came to India from outside and settled here.
2. Which component of climate gives unity to India?
3. Name the civilization with which the Harappans were known to have had trade relations across the seas.

WHAT YOU HAVE LEARNT

- The meaning of culture is very wide and comprehensive. It has been defined as a sum total of integrated learned behaviour. It connotes a way of life of the people living in a society.
- Culture constitutes knowledge, belief, arts, morals, law, customs and any other capabilities and habits acquired by humans as members of society.
- Due to its adaptability and comprehensiveness, Indian culture has survived through the ages.
- Unity in diversity is one of the major characteristics of Indian culture which makes it unique.
- A synthesis of various cultures came about through the ages to give shape to what is recognised as Indian culture today.
- Spirituality and value based life style is the core of Indian culture but it has a scientific temperament too.

TERMINAL EXERCISE

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1. What are the different components of culture?
2. Give the meaning of material and non-material culture.
3. Define the secular character of Indian culture.
4. Describe the distinctive features of Indian culture.
5. Write short notes on the following:
   a. Cultural synthesis in India
   b. Spirituality
   c. Adapatability as a characteristic of Indian culture
6. Explain in detail unity in diversity in the context of Indian culture.

ANSWERS TO INTEXT QUESTIONS

2.1

1. Punjab

2. Bihu
3. Kushans, Shakas and Parthians
4. Orissa

2.2

1. Kushans and Mughals
2. Monsoons
3. Sumerian

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3
ANCIENT INDIA

Do you think that the culture of Indian people has been the same since the beginning? The answer is no. No culture remains the same. And this is true of India as well. It has gone through many phases of change. Do you know why these changes occur? This is because every dynasty, every invader who comes and settles down in the country leaves their marks on the culture of that country. In order to understand the present culture of Indian people, it is necessary to understand the process it has gone through in the past. Thus, in this lesson we will attempt to take a look at the life of the people of Ancient India. You will read about the various stages of ancient Indian history from the Harappan times through Vedic, Mauryan and Gupta periods. The emphasis is on the changing nature of Indian society with corresponding changes in society and culture. When we read history we can understand how the modern world has emerged over long centuries of development. It is important to appreciate what we have achieved in the past to make our future worthwhile.

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OBJECTIVES

After reading this lesson you will be able to:

- appreciate the importance and relevance of studying history;
- recognise the Harappan culture as the first known urban culture in India;
- examine the nature of Vedic society, religion and philosophy;
- explain reasons for the rise of Jainism and Buddhism;
- trace the early history of south India during this period;
- review significant cultural developments during the rule of successive empires; and
- examine the general dynamism of cultural developments in ancient India.

3.1 IMPORTANCE OF STUDYING HISTORY

I am sure you have often asked yourself why you are studying history. Studying history is one way of getting to know the past. History is an attempt to understand how and why our ancestors lived as they did, what difficulties they met with and in what manner they overcame them. It is important for you to be acquainted with the past to understand better what is happening in the India of today. After going through this lesson you will come to know the story of your country, which started many centuries ago.

History is no longer treated as merely a study of dates and events and that too largely only political events. Its scope has been widened to include many aspects of life. These include the study of patterns of life, which we call culture. Culture was once defined as that which relates to art, architecture, literature and philosophy. Now it includes all the activities of a society. Therefore the emphasis of history has shifted from the study of only the upper groups of society to all levels of society. It now covers information on kings and statesmen as well as on ordinary people who make history. It includes the study of art and architecture, of the evolution of langauges in India, literature and religion. Now we do not look only at what was happening at the aristocratic level of society. We also try to reconstruct the interests and concerns of people at lower levels. This makes history more interesting and helps us understand our society for better.

The people that went into the making of our society, at both the aristocratic and the ordinary level, were not all indigenous to India, to start with. Many came from other regions and settled down in India. They married locally, intermixed with the exisiting people and became a part of Indian society. Our society, therefore, has a rich heritage of different kinds of people. Because of this large variety of people, there has been an equally large variety of religions, langauges, and customs in our country.

The correct understanding of history depends on two things. One is a careful and critical use of source material given to us by historians defending certain statements which should be decided on rational analysis. Secondly, historical events have causes and these causes should be fully examined. Above all, even the past must be subjected to a critical analysis. It is only in this way that historical knowledge will advance.

The past of India goes back several thousand years. We learn about it from the evidence which our ancestors have left behind. For the near past we have written and printed records. For times when printing was not known, there are records written by hand on paper. But earlier still, when paper was not made, records were written on dried palm leaves, the bark of the birch tree and plates of copper and in some cases, they were inscribed on large rocks, pillars, stones walls or tablets made of clay and stone. There was a time still further back when even writing was unknown. Our knowledge of the life of people in those ancient days comes from the objects which they left behind, for example,

their pottery or their weapons and tools. These are things which are solid and which you can see and touch and these have sometimes to be literally dug out of the earth. They are all clues in the game of a historical treasure hunt but they form a part of our culture. But these clues can be of many kinds. The clues most commonly used are manuscripts. Manuscripts are ancient books, written either on dried palm leaves or the thick bark of the birch tree, or on paper. (Generally the latter kind have survived, though books written on paper are not as old as the others). Some of the languages in which the very old books are written are languages which we in India do not use in everyday life any more, such as Pali and Prakrit. Others are written in Sanskrit and Arabic, which we still study and sometimes use in our religious ceremonies although we do not use them at home. Another language Tamil, which is spoken in South India and whose literature goes to an early period in used even today. These are called 'classical langauges' and the history of many parts of the world is recorded in various classical langauges. In Europe, ancient manuscripts were often writen in Greek and Latin; in western Asia, they were written in Arabic and Hebrew, and in China, classical Chinese was used.

3.2 ANCIENT INDIA

India has a continuous history covering a very long period. Evidence of neolithic habitation dating as far back as 7000 BC has been found in Mehrgarh in Baluchistan. However, the first notable civilization flourished in India around 2700 BC in the north western part of the Indian subcontinent, covering a large area. The civilization is referred to as the Harappan civilization. Most of the sites of this civilization developed on the banks of Indus, Ghaggar and its tributaries.

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The culture associated with the Harappan civilization is the first known urban culture in India. The Harappans built the earliest cities complete with town planning, sanitation, drainage system and broad well-laid roads. They built double storied houses of burnt-bricks each one of which had a bathroom, a kitchen and a well. The walled cities had other important buildings such as the Great Bath, Grannaries and Assembly Halls.

Agriculture was the main occupation of the Harappans who were living in rural areas. Those living in the cities carried on internal and external trade and developed contacts with other civilizations such as Mesopotamia. They were excellent potters. Various types of utensils, toys, seals, figurines have been excavated from different sites. Harappans also had the technical knowledge of metals and the process of alloying. The bronze sculpture of a dancing girl found in Mohenjodaro testifies the sculptural skills and aesthetic sense of the Harappans. Shell, ivory, bone and faience were used as material for different crafts and objects. Lothal was a dockyard situated in Dholaka Taluk of Ahmedabad in Gujarat. It was also a well planned wall city. It was an important centre of sea trade with the western world. Another important town in Gujarat was Dhaulavira while Kalibangam was in Rajasthan.

Numerous seals carrying the images of the one-horned rhinocerous known as unicorn, peepal leaves and a male god throw light on the religious beliefs of the Harappans. It appears that they worshipped plants and animals and the forces of nature. They worshipped a male god resembling Lord Shiva of later times and a mother goddess among others. They probably believed in life after death and also in charms and spells. Seals engraved with animal figures like the humped bull, elephant and rhinocerous suggest that these animals were considered sacred. 'Peepal' has been found depicted on many seals.

Harappans knew how to write and most of their seals contain some form of script. But unfortunately no one has yet been able to decipher that script. As a result, our knowledge of the Harappan civilization is based on the archaeological evidence alone. The figures of men and women on various seals found in the excavations reveal that the people knew the art of spinning and weaving. They were perhaps the first people to cultivate cotton. A large number of Indus seals found in Mesopotamia which indicated of a possible trade between the Indus valley and Mesopotamian civilization.

By 1800 BC the Harappan civilization began declining. However, we do not know the exact reasons why this happened.

3.3 VEDIC CULTURE

A few centuries after the decline of the Harappan civilization, a new culture flourished in the same region and gradually spread across the Ganga-Yamuna plains. This culture came to be known as the Aryan culture. There were significant differences between this culture and the culture which preceded it.

Aryans settled on the banks of rivers Indus (Sindhu) and Saraswati (which is now non existent). They composed many hymns in honour of the gods and goddesses they worshipped. These were compiled in four Vedas - the *Rig Veda, Sama Veda, Yajur Veda* and *Atharva Veda.* The word veda means knowledge of the sacred spiritual knowledge. These vedas were considered infallible as they imparted the highest spiritual knowledge. Initially the Vedas were transmitted orally. Since our knowledge of the early Aryans is based on these Vedas, the culture of this period is referred to as the Vedic Culture. Scholars divide the vedic period into the earlier and later Vedic period. The earlier is represented by the Rig Veda while the latter by all other Vedic literature including the Brahmanas, Aranyakas and Upanishads. Two epics, the Ramayana and the Mahabharata and the Puranas, though compiled much later, also throw light on the life and society of an earlier period. For this period archaeological evidence has also been found in some areas of Uttar Pradesh.

> Rig Veda contains about 250 hymns in praise of Indra who is described as a destroyer of cities and there are 200 hymns in praise of God Agni. Do you know that Agni is looked upon as an intermediary between gods and humans?

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Society and religion

Though Aryan society was patriarchal, women were treated with dignity and honour. The family was the smallest social unit; several families *(kula)* made a village *(grama)* and several villages formed a *vis*. A number of villages formed a tribe or *jana* which was ruled by a chief called *rajan*. His chief function was to protect the tribe from external attack and maintain law and order. He was assisted by the members of two councils called *sabha* and *samiti*. The *Purohita* performed religious functions while the *senani* looked after military activities. There was no concept of the state or kingdom at this stage. Although the post of Rajan had become hereditary, he could be removed from power if found weak and inefficient or cruel.

Towards the later Vedic period, society was divided into four *varnas* - Brahamanas, Kshatriyas, Vaishyas and Shudras. This was also called the Varna-Vyavastha. To begin with it denoted categories of people doing different kinds of functions but with the passage of time this division became hereditary and rigid. The teachers were called Brahmans, the ruling class was called Kshatriyas, farmers, merchants and bankers were called Vaishyas while the artisans, craftsmen, labourers were called Shudras. Moving from one occupation to another became difficult. Simultaneously, the Brahmans also occupied a dominant position in the society.

Another important social institution of the time was the system *of chaturashrama* or the division of life span into four distinct stages i.e. *brahmacharya* (period of celibacy, education and disciplined life in guru's ashram), *grihastha* (a period of family life), *vanaprastha* (a stage of gradual detachment and *sanyasa* (a life dedicated to spiritual pursuit away from worldly life). However it should be noted that these stages were not applicable to women or to the people of lower *varnas*. Women were respected by the society, enjoyed freedom, had access to education and were often free to choose their partners through swayamvara. Purdah and sati was not prevalent. The ultimate aim of life was to attain *moksha* or salvation through the pursuit of *dharma, artha* and *kama. Karma* or performance of duty without any expectation or return was preached in the Bhagavad Gita.

The early Vedic people worshipped forces of nature and personified them as gods and goddesses. Indra, Agni, Varuna, Marut were some of their gods while Usha, Aditi, Prithvi were some of their goddesses. Some of the solar Gods and goddesses referred to in the Rig Veda are Surya, Savitri and Pushau. *Yajna* (sacrifice) was performed along with chanting of Vedic hymns. People poured *ghee* (clarified butter) and other ingredients into the fire to invoke the blessings of gods. Agni or fire was looked upon as an intermediary between Gods and humans. The vedic people prayed individually as well as collectively for the welfare of the *jana*.

There was a change in religious practices during the later Vedic period. The prominent Gods of the early Vedic period like Indra, Agni and Varuna lost their prominence and

popularity. Their place was taken by a new trinity of Gods where Brahma enjoyed the supreme position, while Vishnu became the preserver and Shiva completed the trinity. The religion became extremely ritualistic. Sanskrit mantras, which were the monopoly of Brahmins, became an essential part of all religious functions. This made the Brahmins very powerful and the Yajnas expensive. Participation in them was restricted to the upper three classes. The kings performed *Ashvamedha, Rajasuya* and *Vajapeya* sacrifies to establish their position. It is very interesting to know that some elements of the culture of the Vedic Age have survived over a period 3,000 yrs and continues to be a part of Indian culture even today. By the end of the latter Vedic age changes started occuring in the society. For the first time people started discussing certain beliefs such as creation of the universe, life after death and essence of life. These were questions which were dealt with in great detail in the Upanishads.

Material life and economy

The Aryans were primarily pastoral and agricultural people. They domesticated animals like cows, horses, sheeps, goats and dogs. They ate simple food consisting of cereals, pulses, fruits, vegetables, milk and various milk products. They drank a beverage called *Soma.* Games of chess, chariot racing etc. were their modes of entertainment.

In the early period there was no money transaction or taxes. *Bali* or voluntary donation was prevalent. Cows were the measure of wealth. As the time passed, extensive use of iron brought great changes in their material life. Iron axes enabled them to clear forests leading to the expansion of agriculture throughout the Gangetic plains. Iron tools resulted in varied crafts and technology. Use of iron weapons and horses enabled them to fight wars and defend themselves better against enemies. Increasing number of crafts, availability of surplus food and growth of population led to specialisation of skills and urbanisation. Towns and cities grew and territorial states emerged. High quality earthenware called 'Painted Grey Ware' and 'Northern Black Polished Ware' have been found in many areas. Coins came into circulation. Trade was carried on, both overland and through waterways, enhancing material prosperity.

By sixth century BC, there were some sixteen large territorial states in North India and upper Deccan known as Mahajanapadas. Important among them were Anga, Magadha, Kosala, Kashi, Kuru, and Panchala.

3.4 POPULAR RELIGIOUS REFORMS

This period (B.C. 600 to B.C. 200) is important not only for political unity of the country but also for cultural unity. Ancient India saw the rise of two very important religions, Jainism and Buddhism which left a lasting influence on Indian life and culture. Vedic religion was

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earlier also known as Brahmanism because the Brahmins played a major role in it. Later it came to be called Hinduism. The Brahmins had developed a vested interest demanding large charities at the end of the scarifies. As a result, the sacrifices became very costly. Moreover, the Brahmins considered themselves superior to the other varnas and became arrogant. This led to the unpopularity of Brahminism and a need for reforms was felt.

Besides, there were other factors like the reaction of the Kshatriyas to the Brahmin claim for supremacy and the Vaisya's demand for an improved social position. The Vedic religion had become very complex and ritualistic. The reforms led by the Kshatriyas and aided by the poorer masses who could not afford the high cost of sacrifices, resulted in the emergence of Jainism and Buddhism around sixth century BC. These new religions that is Jainism and Buddhism also influenced the religious beliefs and several practices of Hinduism.

The founder of Jainism is believed to be *Rishabhadeva*, the first of the twenty four *tirthankaras* and as the last *tirthankara* Mahavira developed and gave final shape to the Jain doctrines.

The Jains lay great emphasis on severe penance and asceticism. Lord Mahavira asked them to take five vows - not to tell lies; not to injure life; not to own property; not to steal; and to maintain chastity (celibacy). He also asked the Jains to follow the three-fold path of Right belief, Right Conduct and Right Knowledge.

Later, the Jains were split into two sects the *Shvetambaras* (white clothed ones) and the *Digambaras* (the naked ones). Most of followers of Jainism belong to the trading community.

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The other movement was led by Gautama Buddha (563 - 483 BC), a younger contemporary of Mahavira. He taught the Four Noble Truths. His path was the middle path. He believed that there is sorrow in this world and that desire is the cause of that sorrow and it can be conquered by following the Eight Fold Path *(ashtangika marga)*. The eightfold path comprises:

(1) Right understanding,
(2) Right thought,
(3) Right speech,
(4) Right action,
(5) Right livelihood,
(6) Right effort,
(7) Right mindfulness
(8) Right concentration.

Basically both these movements were against the orthodax and ritualistic Brahamanical religion. Both the reformers emphasised a good moral life and the importance of ethics.

Both of them founded an order of monks, established monasteries called *sthanakas* in Jainism and *viharas* in Buddhism.

Later, Buddhism was also split into two divisions- the Hinayana and the Mahayana to which a third called Vajrayana was added subsequently. Buddhism spread to a very large part of the world- Sri Lanka, Myanmar, Cambodia, Vietnam, China, Japan, Thailand, Korea, Mongolia and Afghanistan. Even today a substantial population of these countries is Buddhist.

Hinduism underwent many changes in history. It gave rise to several religious sects within itself with varying beliefs and practices. Like Buddhism, some sects of Hinduism also spread outside India, particularly in the countries of South East Asia. Later Hindu tradition even accepted the Buddha as one of the incarnations (*avatara)* of Vishnu.

INTEXT QUESTIONS 3.1

Answer the following questions:

1. Where were the most of the sites of Harappan civilization found?

   _____

2. What was the main occupation of the people of Harapan civilization?

   _____

3. Where do you find evidence of neolithic habitation?

   _____

4. How do you say that a language existed in Harappan civilization?

   _____

5. How would you know that Harppans had sculpture skill?

   _____

6. Name some of the vedic literature of Aryans?

   _____

7. How does man attain Salvation or moksha?

   _____

8. How was vedic yajna performed initially?

   _____

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9. Which were the yajnas peformed by kings to establish their position?

10. What change did the later vedic period practice in their religious ceremonies?

11. What were the modes of entertainment of the Aryans?

12. Name some of the Mahajanapadas of sixth century BC of North India and upper Deccan?

13. In how many sects did Jainism split?

14. How many paths does the Ashtangika has?

15. What were monasteries called in Jainism and Buddhism?

16. Name the 3 divisions of Buddhism?

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3.5 THE PERSIAN INVASION AND ITS IMPACT ON INDIAN CULTURE

In the first half of sixth century BC, there were a number of small tribal states in north west India. There was no sovereign power to unite these warring tribes. The Achaemenid *rulers* of Persia or Iran took advantage of the political disunity of this region. Cyrus, the founder of *the* Achaemenid *dynasty,* and his successor Darius I annexed parts of Punjab and Sindh. It was believed to be the most fertile and populous part of the Achaemenid empire. Indian subjects were also enrolled in the Achaemenid army.

The Persian rule in north western India lasted for nearly two centuries. During this period there must have been regular contact between the two regions. The naval expedition of Skylax probably encouraged trade and commerce between Persia and India. Some ancient Persian gold and silver coins have been found in Punjab.

Though the mountainous passes in the north western border were being used from very early times, it seems that Darius entered India through these passes for the first time. Later on, a section of Alexander's army traversed the same route, when he invaded Punjab.

The administrative structure of the Mauryan empire was influenced in some measure by that of the Achaemenid rulers of Persia. It may be mentioned here that the Persian title of *satrapa* (governor) continued to be used by the Indian provincial governors as *kshtrapa* for quite a long time.

The cultural effects of the contacts with the Persians were also significant. The Persian scribes brought into India a new style of writing. It is called *kharoshthi*. It was derived from the Aramaic script, which was written from right to left. Many of Asoka's inscriptions found in north western India are witten in *kharoshthi*. This script continued to be used in north western India till about third century AD. The Persian influence may also be traced in the preamble of Asokan edicts. The Mauryan art and architecture were also greatly influenced by the Persian art. The monolithic pillar edicts of Asoka with their bell-shaped capitals are somewhat like the victory pillars of the Achaemenid emperors which have been found in Persepolis.

The Persian influence found in Chandragupta Maurya's court was in the form of the ceremonial hair bath taken by the emperor on his birthday. It was in typical Persian style. It is mentioned in the *Arthashastra* that whenever the king consults the physician or the ascetic, he should sit in a room where the sacred fire was kept. This indicates the influence of Zorastrianism, the religion of ancient Iranians.

3.6 THE GREEK (MACEDONIAN) INVASION AND ITS IMPACT ON INDIAN CULTURE

During the fourth century BC, the Greeks and the Persians fought for supremacy over West Asia. The Achaemenid empire was finally destroyed by the Greeks under the leadership of Alexander of Macedon. He conquered Asia Minor, Iraq and Iran and then marched towards India. According to the Greek historian Herodotus, Alexander was greatly attracted towards India because of her fabulous wealth.

On the eve of Alexander's invasion, north western India was divided into a number of small principalities. Lack of unity among them helped the Greeks to conquer these principalities one after another. However, Alexander's army refused to march ahead when they heard about the vast army and the strength of the Nandas of Magadha. Alexander had to return. He died at Babylon at the young age of 32 on his way back to Macedon.

Alexander hardly had any time to reorganise his conquests. Most of the conquered states were restored to their rulers, who had submitted to his authority. He divided his territorial possessions covering parts of eastern Europe and a large area in western Asia into three parts and placed them under three Greek governors. The eastern part of his empire was given to Seleucus Nikator, who declared himself a king after the death of his master, Alexander.

Though the contact between the Macedonians and ancient Indians was for a brief period, its impact was fairly wide in range. Alexander's invasion brought Europe, for the first time, in close contact with India, as routes, by sea and by land, were opened between India and the West. A close commercial relation was also established. The traders and craftsmen used to follow these routes. Alexander asked his friend Nearchus to explore the sea coast from the mouth of the Indus to the Euphrates in search of harbours. The Greek writers have left many valuable geographical accounts of this region for us.

Alexander's invasion paved the way for political unification of north western India by conquering the warring tribes of this region. It seems that by his campaigns Alexander made Chandragupta Maurya's work of annexing this area easier. Soon after Alexander's departure, Chandragupta defeated one of his generals, Seleucus Nikator and brought the whole of north western India upto Afghanistan under his control.

The influence of Greek art is found in the development of Indian sculpture as well. The combination of the Greek and the Indian style formed the Gandhara School of art. Indians also learnt the art of making well-shaped and beautifully designed gold and silver coins from the Greeks. The Greeks had some influence on Indian astrology as well.

Many valuable information about the social and economic condition of northern and north western India of that time are known from the Greek accounts left by Arrian, admiral Nearchus, and Megasthenes. They tell us about the developed condition of many crafts, existence of a brisk trade with the outside world, and about the general prosperous condition of the country. Much has also been said in these accounts of carpentary as a flourishing trade in India. It seems the fleet which Alexander sent along the western coast of India under Nearchus was built in India.

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Alexander's adventure also helped the West to know something about the Indian life and thinking. It has been said that the ideas and notions of Indian philosophy and religion which filtered into the Roman empire flowed through the channel opened by Alexander.

As the Greek writers left dated records of Alexander's campaign, it helped us a great deal to frame the chronology of ancient Indian history. The date of Alexander's invasion - 326 BC provides a definite 'marker' for arranging the sequence of historical events in India.

3.7 ASHOKA THE GREAT : REPRESENTING THE ACME OF INDIAN CULTURE

Ashoka occupies a unique place in the history of India. His policies of universal peace, non-violence and religious harmony find no parallel in the monarchs of the world.

Ashoka stands out as a monarch who combined successful kingship with idealism and philosophy. Like other rulers, Ashoka too began his reign with war - the conquest of

Kalinga. However, the mindless destruction of life and property in this war shattered him so greatly that he vowed never to wage any war again. Instead he adopted the policy of *Dhamma Vijaya* that is conquest through *dhamma*. In his thirteenth major Rock Edict, Asoka states that true conquest is by piety and virtue. Such a decision taken by a king, who lived in an era where military might was the measure of power, earned him a unique place in history.

Ashoka was a true humanist. His policies were oriented towards the welfare of his people. His *dhamma* was based on social responsibility. Besides giving importance to respecting brahmins, and servants, obedience to elders, abstention from killing living beings, *dhamma* also asked people to live in religious harmony. It combined in itself the good points of all sects. Ashoka proved to be a tolerant monarch who, although himself a Buddhist, never sought to impose his personal religion on his subjects. In his twelfth major Rock Edict, he states that in honouring of other sects lies the honour of one's own sect.

As a king, Ashoka set a very high ideal for himself. He saw himself as a father and the subjects as his children. He communicated his thoughts and philosophy to his people by inscribing them on stone pillars and rock surfaces. These edicts are remarkable examples of Mauryan architecture and also of engineering skills. They are the living monuments of his times.

Ashoka attempted to educate his subjects by pointing out the wastefulness of expensive rituals. He asked people to practice *ahimsa*. He himself gave up the practices of the royal hunt and pleasure tours and instead began *Dhamma Yattas* tours for the furtherance of *Dhamma*, By giving his empire a common *Dhamma*, a common language, and practically one script (Brahmi) he brought further political unification. India has been a secular country since the Buddhist age. Though he himself became a Buddhist he did not impose it on the others but followed a tolerant religious policy. He made gifts and grants to non Buddhist as well as anti-Buddhist.

Ashoka's fame also rests on the measures that he took to spread the message of peace amongst the different regions of the world. He sent ambassadors to the Greek kingdoms and the West. Indian culture spread to far-away lands. According to a Buddhist tradition, Asoka sent Buddhist missions to regions such as Sri Lanka and Central Asia. Buddhism spread to different parts of the world and although it is no longer a major force in India today, yet it continues to be popular in Sri Lanka and the Far Eastern countries.

The Varna system popularly known as the caste system which had arisen in the Vedic Age now became well established and gradually became the dominant form of social organization throughout India. Along with the new religions and philosophy the growth of cities, crafts and trade furthered the process of cultural unity in our country. Asoka unified the entire country under one empire and renounced the use of war as state policy. On the other hand he says that he strives to discharge the debt he owes to all living creatures.

3.8 ART AND ARCHITECTURE: MAURYAN BEGINNINGS

The Mauryan contribution to art and architecture was significant. Ashoka is known to have built 84,000 stupas to commemorate various events of Buddha's life. According to Megasthenes, Pataliputra's grandeur matched that of the cities of Persia.

Ashokan edicts were inscribed on stone pillars that were made of single columns of polished sandstone and had capitals on their top. The best preserved of all Ashokan edicts stands at Lauriya Nandangarh (Bihar). This thirty-two feet tall column has an almost fifty ton seated lion capital placed on its top, an engineering feat worth admiring. The bull capital from Rampura is also another fine example of Mauryan sculpture. The most famous capital is the one at Sarnath, which shows four lions and the *Dharmachakra.* You must be familiar with this as this has been adopted as the national emblem of the Republic of India.

Besides pillars, few Mauryan figures have also come to light. The most well known of these is the Yakshi from Didarganj. The beauty of these figures lies in the exactness of their workmanship and in the fact that they. appear to be made from one single stone. Like the pillars, these figures are polished with a unique surface gloss (now called Mauryan polish). You will be amazed to know that despite all these centuries this gloss has not lost its shine. Besides the language that has been used in nearly all the inscriptions and Prakrit which appears to have become the lingua franca of the country and in the Brahmi script the earliest known Indian script.

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Another noteworthy aspect of Mauryan architecture is the rock cut caves. The Lomash Rishi (with its impressive entrance) and the Sudama caves are examples of such architecture. These caves cut from solid rock were provided by Ashoka for non-Buddhist monks. These caves marked the beginning of the rock cut architecture which was patronised by later rulers too. His rock edicts were inscribed in the local language and the local script.

3.9 POST - MAURYAN CULTURAL DEVELOPMENTS

Although the Greeks, Shakas, Parthians, and Kushanas were foreigners, they were slowly absorbed into the local population. Since they were warriors, the law givers assigned them the status of *Kshatriyas.* It should be noted that such a large scale assimilation of foreigners into the Indian society took place only in the post-Mauryan times. We can say roughly from about 200 BC to about 3rd century A.D. profound changes took place in the economic and political life and vital developments in different aspects of cultural life of our country i.e. religion, art and science as well as technology. There was a significant advancement in foreign trade both by land and by sea, besides emergence of various crafts.

Many foreign rulers adopted Vaishnavism. In the Besnagar Pillar incription, Heliodorus (the Greek ambassador of the Indo-Greek king Antialkidas) describes himself as a *Bhagavata* i.e. worshipper of Vishnu. Similarly some coins of Kanishka also show the

figure of Siva on them. You will recall that one of the Kushan rulers was called Vasudeva, clearly indicating his *vaishnava* faith. Do you know the importance attached to the year of Kanishka's accession i.e. 78 A.D.. Well, it marks the beginning of the Saka era.

The interaction among different foreign ethnic groups and the Indians played an important role in their choice of one or the other Indian religions. Some foreign rulers also turned to Buddhism, as this did not create the problems of fitting into the caste system. Menander converted to Buddhism. Kanishka too is remembered for his services to this religion. However this increasing popularity of Buddhism brought about a major change in the religion. Buddhism in its original form was too abstract for the foreigners. They therefore advocated a simpler form through which they could satisfy their religious cravings. Around the same time Buddhism split into two schools: the *Mahayana* or the Great Wheel and the *Hinayana* or the Small Wheel. The former believed in image worship, rituals and *Bodhisattvas,* (incarnations of Buddha) while the latter continued the practices of the earlier Buddhism.

The *Mahayana* received royal patronage from Kanishka, who convened the fourth Buddhist Council to finalise its teachings. He also set up many stupas in memory of the Buddha.

Art and Sculpture

Central Asian invasions led to further development of Indian art and sculpture. Close contacts with the western world introduced many new forms in Indian art. The most significant development was the growth of the Gandhara school of art. This school borrowed features from both the Greek and Roman art forms. Many images of the Buddha from the Kushan period have Apollonian faces, their hair is in the Graeco-Roman style and their draperies arranged in the style of a Roman *toga*. This assimilation of artistic features was probably because many artisans from different countries trained in different schools came together under the Kushan rule.

Mathura, which was the centre of the indigenous school of art, was also influenced by the invasions. A number of images from here of terracotta and red sandstone, which have definite Saka-Kushan influence, have survived. The most famous is the headless statue of Kanishka from Mathura. While the earlier Buddhists had used only symbols to depict the Buddha, the Mathura school became the first to make faces and figures of the Buddha. Folklores such as the *Jatakas* were drawn out in long panels on rock faces. Besides the images of Buddha, which were made in large numbers, statues of Mahavira were also produced.

Deccan and South India

The Satavahanas in the Deccan held an important position under the Mauryas. After the death of Ashoka, they assumed total independence. They became very powerful and made their capital at Paithan or Pratisthan on the river Godavari. The Satavahanas soon entered into conflict with the foreign satraps, especially the Shakas. It was under

Gautamiputra and his son Vasishthiputra Satkarni that the Satavahanas became very powerful. They extended their kingdom, cleared forests, made roads and administered their State well. New towns came up and trade was carried on with far off countries like Persia, Iraq and Combodia.

Kharavela of Kalinga

Another kingdom which rose to a position of importance after the Mauryas was Kalinga. Kalinga included modern Orissa and parts of Northern Andhra. Its most important ruler was Kharavela. The Hathigumpha Inscription in a Jain cave at Udaigiri hills would give us a detailed account of his reign, but unfortunately it is not easily decipherable. It is definitely known that he was a graet administrator as well as a brave warrior. He carried out works of piety and public utility, like building roads and gardens.

South India

The area which lies to the south of the river Krishna and Tungabhadra is called South India. It was the region of the Cholas, Cheras and the Pandyas who were constantly at war with each other.

Sources

The main source of information about these kingdoms and the life of the people is the Sangam literature. That is why this period from the beginning of the Ist century B.C. to the end of 2nd century A.D. is called the Sangam period of the history of South India.

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Cholas

Karikala was the most important ruler of this kingdom. He defeated the combined forces of the Cheras and the Pandays. He succeeded in pushing back an invasion from Ceylon. Karikala has been credited with many welfare activities.He got may canals dug so that water from the river Cauvery could be used for irrigation purposes. Karikala patronised works of literature and art. He was a follower of the Vedic religion.

Pandays

The Pandyan empire was founded by a woman king. She maintained a huge army. She also encouraged trade and patronised art as well as literature.

Life and Culture

The people during this period lived a simple life. They were fond of music, dancing and poetry. Many musical instruments like drums, flutes, pipes, etc. were popular.

Most of the people lived in valleys and a majority of them were farmers. Others were herdsmen. There were artisans and craftsmen also who mainly lived in towns. There were merchants specially in the coastal areas and trade was carried on by sea.

Society

The Greeks, Kushanas, Shakas and Parthians were called Yavanas. They soon merged with the Indian society and adopted Indian names and inter-married. Even their coins started carrying the images of Indian gods like Vishnu, Ganesha and Mahesha. The fact that they had adapted to the Indian society easily may explain why foreign rulers patronised Buddhism.

The Age of Harshvardhana

King Harshvardhana decided that he must subdue the petty warring rulers and bring them under his domain. He devoted six important years of his life to do so. Hiuen Tsang, a Chinese traveller and Bana Bhat, his court poet, have given detailed accounts of Harsha's reign. According to Hiuen Tang, King Harshvardhana had an efficient government. He further tells us that families were not registered and there was no forced labour,

Harsha's religious activities

Do you know that Harsha built many hospitals and rest houses? He also gave grants to many religions especially Buddhism and Hindu Religion. Later in his life Harsha became more inclined towards Buddhism.

Harsha's literary activities had some important plays e.g. Nagananda Ratnavali and Priyadarsita. He collected learned men around him as is evident from the report of Hiuen Tsang and Bana Bhat. Bana wrote Harsha's famous biography, Harshcharita as well as the literary piece Kadambari.

Kingdoms of the Deccan and the South: You have read about the Satavahanas who controlled the Deccan for a long time. After their decline, many small kingdoms came up in the Deccan. The first one among them was that of the Vakatakas, who tried to build a strong state, but they did not last long

After the Vakatakas came the Chalukyas of Vatapi and Kalyani. Pulakesin was a powerful ruler of the Chalukya dynasty. The Chalukyas kept fighting with the Rashtrakutas (towards the north) and the Pallavas (towards the south). The Chalukya rule came to an end in 753 A.D. when the Rashtrakutas defeated them.

The capital city of Vatapi was a prosperous one. There were trade relations with Arabia, Iran and the Red Sea port to the west, as well as with South-East Asia. Pulakesin II sent an ambassador to king Khusrao II of Persia. The Chalukyas patronised art as well as religion. They build temples and cave shrines in the deccan hills. Many of the sculptures of the Ellora caves were created at this time under the patronage of the Chalukyas and the Rashtrakutas.

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INTEXT QUESTIONS 3.2

Answer the following questions:

1. What were the sources of information about the social and economic conditions of the people of northern and north-western India in fourth century BC?

2. What is Dhamma vijaya according to king Ashoka?

3. State the views of Ashoka in his twelfth major rock edict?

4. Where do you find edicts of Ashoka?

5. Where is the national emblem of India taken from?

6. What were the features borrowed by Gandhara school of art from Greek and Roman art forms?

7. Describe the uniqueness of Mathura school of art?

3.10 CULTURAL DEVELOPMENT DURING THE GUPTA PERIOD

The last phase of ancient Indian history starts in early fourth century A.D. and ends in about the 8th A.D. The Guptas built a strong and powerful kingdom and under the political unity and state patronage that was provided by them, cultural activities increased manifold. You will recall that following the Greek invasion, various art forms in India had been markedly influenced by Graeco-Roman styles. This art mainly depicted the Buddha or Buddhist thought. But during the Gupta period art became more creative and Hindu gods and goddesses also came to be portrayed.

The artistic achievement of the age is exhibited in the delicate workmanship and the variety of designs shown in different kinds of Gupta coins. The general scheme that was followed was to exhibit the portrait of the king on one side of the coin or an appropriate goddess

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with her associated symbols on the other side. The king is shown in many positions - shooting a tiger or a lion, playing a musical instrument seated on a high backed couch etc. On the reverse in most cases was Lakshmi, the goddess of wealth and in some cases Saraswati, the goddess of knowledge and arts.

Besides coins, Gupta art found adequate expression in monuments and sculptures. The skilled artists of this age used their tools and skills to express the ideals and philosophical traditions of India through various art forms. They decorated even the niches and corners of religious places with statues of gods and goddesses. The images of gods were treated as symbols representing attributes associated with the gods. Hence the god were shown having four or eight arms in each carrying a symbol or an *ayudha* (weapon) although they were depicted in human forms. Stone, terracotta, and other materials were used to construct the abodes of gods and goddesses.

Examples of the Gupta art can be seen at the *dashavatara* temple at Deogarh and the cave temples in Udaigiri hills. However, the most famous examples of Gupta art that still remain are the numerous seated and standing images of Buddha from Sarnath.

The school of art that thrived at Sarnath provides us with some of the most pleasing and graceful images of the Buddha. Besides stone, Gupta artists were also skilled in bronze. A two metre high bronze image of Buddha has been discovered at Sultanganj (near Bhagalpur in Bihar). Examples of sculptures in caves created during this period are traced to the famous Ellora Caves.

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Architecture

The Gupta architecture has survived in a few shrines, rock cut caves (Ajanta) and temples, such as the *Dashavatara* temple at Deogarh. These structures were mainly made of stone and bricks. Some references in the works of Kalidasa give us a glimpse of Gupta architecture. The poet has given a vivid picture of a well-planned town with a network of roads, market places, big sky-touching palaces and mansions with terraces. The palaces had many inner apartments. They had court-yards, prisons, court-room and *sabhagriha*. Their verandahs opened on roofs lit with moon-beam at night. The pleasure garden which was attached to palace contained all sorts of seasonal flowers and trees.

Archaeological evidence about Gupta architecture is however poor. However, examples of Gupta shrines have been discovered in the jungles of Central India, especially in the Bundelkhand region. These include the one at Bhitargaon in Kanpur district.

Painting

Painting as an art form reached a high degree of perfection during the Gupta times. The wall frescoes at the Ajanta caves (Aurangabad) and the one at Bagh caves (near Gwalior) bear evidence of this. Although Ajanta paintings belong to the period between the first to the seventh century AD yet most of these were produced during the Gupta time. These

paintings depict various scenes from the life of the Buddha. The skill with which the human, animal and plant figures have been drawn shows the refined and sensitive nature of Gupta art. The conception of beauty was a characteristic of Gupta art. Expression through art was given importance as it was regarded as a means for the attainment of spiritual joy.

3.11 THE PALLAVAS AND THE CHOLAS

Any account of ancient India is incomplete without referring to the two dynasties of South India i.e. the Pallavas and the Cholas and their contribution to art, architecture, administration and conquests. Quite a few dynasties rose in the South from the early centuries of the Christian era. Among them the Pallavas were great patrons of art and architecture. The 'ratha' at Mahabalipuram style of temples built by them were fine examples of rock-cut temples. The Pallavas also built structural temples like the Kailashanath and Vaikunthperumal temples at Kanchipuram. The Kailashanath temple is a huge structure with thousands of images and is said to be the "largest single work of art ever undertaken in India". There is also a set of *bas* reliefs found at Mahabalipuram (Mamallapuram) which is attributed to the pallava period. The Pagodas built at Mahabalipuram go back to the first century AD.

Group of monuments at Mahabalipuram near Chennai

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Temple building activity flourished in India from the 5th century AD onwards. While the North Indian temples were built in the *Nagara* style consisted of the shikaras (spiral roofs), the garbhagriha (sanctum) and the mandap (pillared hall), the temples in the South were built in the *Dravida* style completed

Sun Temple, Konarak, Odisha

with vimana or shikhara, high walls and the gateway topped by gopuram. After the Pallavas (6th to 8th century AD) the tradition of building temples was further developed by the Cholas (l0th – 12th century AD) in the south.

Do you know that the temple was the central place in the village? It was the gathering place for the villagers who would come here everyday and exchange ideas and discuss all matters of common interests. It served as a school too. During festival days dances and dramas were also performed in the temple courtyard.

The achievements of the Cholas also lie in their conquests across the seas and developing democratic institutions for governance at the village level. The village panchayat called *sahha* or *ur* had extensive powers. It had control over finances too. This body included several committees which looked after various aspects of village administration. A very detailed account of the functioning of the *sabhas* is available from one of the Chola inscriptions. The Chola rulers were also great builders. The Dravida style of temple architecture reached its zenith under the Chola rulers. One of the finest example of this style is the Rajarajeshwar or Brihadeshwara temple. During this period one also notices great achievements in the field of sculpture.

Great progress was made in literature both religious and secular. Sanskrit also became the language of the courts in many parts of the country. Tamil literatures also made great progress. The Alvars and the Nayanars, the Vaishnavite and Shaivite saints made lasting contributions to it. Inspite of the dominants position of Sanskrit in most parts of the country, this period marks the beginning of many Indian languages as well as distinct scripts in different parts of the country. In short, we can say that by the time, the ancient period of Indian history came to an end, India had developed a culture which was marked by features that have characterized it ever since.

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3.12 TRANSFORMATION OF VEDIC BRAHMANISM INTO PURANIC HINDUISM

The transformation of the ancient brahmanical faith into modern Hinduism can be regarded as the most distinguishing feature from the Gupta period onwards. Buddhism no longer received as much royal patronage as it did earlier. Brahmanism had come to the forefront. The Gupta rulers especially provided filling to the Bhagavata Sect of Hinduism. They called them selved *Bhagavatas*, worshipped Lord Vishnu performed *Asvamedha* yajnas, gave large donations to brahmanas, and built many temples. The Puranas were finally compiled in this age. Vishnu emerged as the god of devotion and came to be represented as the preserver of *dharma*. Numerous legends gathered around him and a whole Purana called *Vishnu Purana* was compiled in his honour. Similarly a law book called the *Vishnusmriti* was also named after him. Above all, by the fourth century AD there came into being a famous Vaishnava work called *'Shrimadbhagavad-purana'* which taught devotion to Lord Krishna. A few Gupta kings also were worshippers of Shiva, the god of

destruction. Bhagavatism which was a contemporary to Buddhism and Jainism in origin and owed its birth to the stream of thought which began with Upanishads reached its zenith and became the most popular sect during this age. The theory of Ten *Avatars* or incarnations of the supreme god Vishnu came to be accepted and among them, Krishna was considered the most important.

Besides Vishnu, Brahma, Surya, Kartikeya, Ganesha, Durga, Lashmi, Saraswati and others were also worshipped as were lesser gods like Indra, Varuna, Yama etc. The snakes, the yakshas, and the Gandharvas also continued to be revered. Even animals, plants, rivers and mountains were looked upon with reverence and cities like Banaras and Prayag became places of pilgrimage. Idol worship became popular. Thus the prominent features of modern Hinduism took shape during the Gupta period.

Although Buddhism was on its decline, yet it continued to have its following. Besides the artistic creations of Ajanta and Ellora, the images of Sarnath Buddha belonging to this time show that Buddhism was also quite popular. Even Jainism commanded some following during the Gupta period.

3.13 NALANDA'S EMERGENCE AS A GREAT CENTRE OF LEARNING

Nalanda became a great centre of learning during Harsha's reign. Students from different parts of the world came here to imbibe learning. Although all the remains mounds of Nalanda have not yet been excavated, yet the evidence of a huge complex of buildings has been uncovered. Some of these were as many as four storey high. According to Hiuen Tsang, Nalanda housed as many as 10,000 students. It was supported by the revenues of 200 villages.

Although this huge monastic-educational establishment was primarily a centre for learning of Mahayana Buddhism, yet the curriculum included secular subjects as well. Grammar, logic, epistemology and sciences were taught here. Students were encouraged to develop a spirit of enquiry and reasoning. Active discussions and debates were taking place. Harsha is said to have invited a thousand learned monks of Nalanda to take part in the philosophical assembly at Kanauj. In his account, Hieun-Tsang has given a detailed account of Nalanda.

Thus university continued to be the centre of intellectual activity till the twelfth century.

INTEXT QUESTIONS 3.3

Answer the following questions:

1. What were the features of Gupta coins?

2. Where is Dashavatara temple located?

3. What are cave temples in Udaigiri hills famous for?

4. How high was the bronze statue of Buddha found at Sultangaj (near Bhaglpur)?

5. Where do you find the Gupta art form of painting?

6. Where was a philosophical assembly during Harsha reign took place?

3.14 CHRISTIANITY IN INDIA

According to tradition, christianity was brought to India by Saint Thomas in the first century A.D. According to legends, the Parthian king Gondophernes (C. 19- 45 A.C.) sent a messanger to Syria to look for a skilful architect who would build for him a new city. The messanger returned with St. Thomas, who converted him and many members of his court to Christianity. The truth of the legend is doubtful. It was most probably the frequent trade and movement between India and the west which was responsible for bringing this disciple of Lord Christ to India. The merchants, traders and even craftmen frequently travelled along popular land and sea routes. St. Tomas preached christianity in many parts of India. He was killed at Mylapore (near Madras). The tomb of St. Thomas is still to be found at the same place. A large community of christians known as Syrian Christians contine to reside in Kerala even today.

The Christian Church has two major divisions-the Roman Catholic church and the Protestant church. The holy book of the Christians is the Bible. The Bible contains two parts: the old Testament and the New Testament. The Bible today is available in all major langauges spoken in our country.

Today, we have over one and a half crore Christians in India. Several charitable institutions under their patronage are flourishing in all parts of our country. Perhaps the most famous Christian social worker, he has contributed a great deal for the welfare of the poor and home less in our country.

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INTEXT QUESTIONS 3.4

Answers the following questions

1. How did Christianity come to India?

2. What are the divisions of the Christian Church?

3. Who was mother Teresa?

4. Name the two structural temples built by Pallavas at Kanchipuram?

5. What were the different style in temple architecture during the Pallavas and the Cholas?

6. Name the temple built by Cholas?

7. What was the style of sculpture in the Chola period called?

8. What style of work do you find at Mahabalipuram (Mamallapuram)

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WHAT YOU HAVE LEARNT

- India has a continuous history covering a very long period dating as far back as 7000 BC;
- The Harappans built the earliest cities complete with town planning, sanitation, drainage system and broad well-laid roads;
- Agriculture was the most important occupation of the rural people.
- The vedic people have contributed immensely in various fields such as literature, religion and philosophy;

- Towards the latter Vedic people society was divided into four varnas Brahmanas, Kshatriyas, Vaishyas and Shudras.
- Important religions i.e. Hinduism, Jainism and Buddhism evolved and interactions between them resulted in a synthesis in Indian culture.
- The early Vedic people worshipped forces of nature and personified them as Gods and goddesses.
- The Mauryans set up the first great empire in North India and under the rule of Ashok the Great it reached great height in many fields;
- The Mauryan contribution towards art and architecture was significant.
- Temple architecture reached its pinnacle of glory under the Pallavas who were great builders.
- Examples of the Gupta art can be seen at the Dashavtara temple at Deogarh and the cave temples in Udaigiri temples.
- King Harsha came to the throne of Thaneswar after he had lost his family in tragic circumstances.
- Two persons have given detailed accounts of Harsha's reign. One is Hiuen Tsang—a Chinese pilgrim; the other is Bana Bhat—his court poet.
- Harsha was an efficient and benevolent ruler. He indulged in may welfare activities. He gave endowments for great public servants, rewarded people who did work of a high intellectual calibre and encouraged religious activities by giving gifts to various sects. He built many hospitals and rest hosues. Nalanda became a great centre of learning during Harsha's reign.
- Harsha was also a literary person. He himself wrote plays and collected learned men around him.
- The achievements of the Cholas also lie in their conquests across the seas and developing democratic institutions for governance at the village level.

TERMINAL EXERCISE

1. How do you differentiate the culture of Aryans with the Harappans?
2. State the circumstances which leads to the emergence of Jainism and Buddhism in the sixth century BC?
3. What were the impact of Persian invasions on Indian culture?
4. What were the outcome of the Macedonian invasion on ancient Indians?

5. How did the transformation of vedic brahmanism into puranic Hinduism take place in ancient India?
6. Describe the development of Indian culture during the rules of successive empire?

ANSWERS TO INTEXT QUESTIONS

3.1

1. On the banks of Indus, Ghaggar and its tributaries.
2. Agriculture
3. In mehrgarh in Baluchistan dated back to 7000 BC.
4. The seals contained some form of script.
5. One horned rhinoceros known as unicorn appeared on seals. A bronze sculpture of a dancing girl was found in Mohanjadro. This testifies the sculpture skill of these people.
6. Veda – Rig, Atharva, Sama, Yajur and Brahmanas, Aranyakas and Upanishada.
7. By dharma, artha and kama
8. It was performed along with chanting of Vedic hymns.
9. Ashramedha, Rajasuya, Vajapeya Yajnas
10. It was became more ritualistic. Instead of Indra, Agni, Varuna gods a new trinity of gods Brahma, Vishnu, and Shiva were worshipped.
11. Games of chess, chariot racing etc.
12. Anga, Magadha, Kosala, Kashi, Kuru, Panchala.
13. Two – Swetambars (white clothes ones), Digambaras (the naked ones)
14. 8 (Eight)
15. Sthanakas in Jainism and Viharas in Buddhism.
16. Hinayana, Mahayana, Vajrayana

3.2

1. Greek accounts left by Arrian, Admiral Nearchus and Megasthenes.
2. True conquest is a conquest by piety and virtue i.e. welfare of people.
3. The honour of one sect lies in honouring other sects.
4. At Lauriya Nandangarh (Bihar)

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5. From the famous Ashoka pillar, capital at Sarnath.
6. (i) Apollonian faces (ii) Hair style (iii) Draperies arrangement
7. (i) They started faces and figures of Buddha

   (ii) Folklore were drawn out on long panels and rock faces.

   (iii) They build statues also.

3.3

1. One side the portrait of king in different positions and the other side contained the goddess with her associated symbols.
2. At Deogarh
3. Gupta art
4. 2 metre high
5. (i) Wall frescoes of the Ajanta caves (Aurangabad)

   (ii) Bagh caves (near Gwalior)
6. At Kanauj

3.4

1. St Thomas a skilful architect was a Christian. He was accidentally called by the Parthian king Gonda phernes in C-19/45 AD as an architect. St. Thomas converted many members into Christianity.
2. (i) The Roman Catholic Church

   (ii) The Protestant Church
3. A famous Christian social worker who did a great work for poor and homeless.
4. Kalidashanath and Vaikunthaperumal.
5. Nagara style and Dravida style
6. Rajarajeshwar/Brihadeshware Temple
7. The Dravida Style
8. Bas Reliefs

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4
MEDIEVAL INDIA

Developments in the field of religion, folk art and language in India during the medieval times have been important milestones in the evolution of the composite culture of India. New religions movements like Sufi and Sikhism along with Bhakti movement contributed to this process. If you look around, you will see the impact of Islam on many aspects of Indian culture. You might have visited some famous monuments in India. These monuments stand as the symbols of the composite nature of Indo-Islamic culture in India. You can also see how various religions in India, including Islam, have influenced each other. Besides, every region in India is famous for giving shape to some folk art or the other. Development of folk arts through which the common people display their creativity is another significant aspect of Indian culture. The various regional languages that we speak today too have an interesting history which evolved during this period.

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OBJECTIVES

After reading this lesson you will be able to :

- understand society during medieval times;
- trace the rise of Islam and Sufism;
- describe the political situation of India in medieval times;
- examine the influence of Islam on Indian religion;
- trace the growth of the Bhakti movement;
- examine the development of folk arts, painting and music during the medieval period;
- trace the rise of modern Indian languages;

- discuss the rise of Sikhism and the Sikh power in India; and
- trace the developments in South India.

4.1 LIFE OF PEOPLE UNDER DELHI SULTANATE

When the Muslim invaders came to India they decided to make it their home. They inter-married and took to the culture of the Indians. There was a mutual exchange in ideas and customs. In dress, speech, manners and intellectual outlook, the two influenced each other very profoundly. Some of these changes are described below.

Society

The Indian society was divided into four major groups. They were the aristocats, the priests, the towns people and the peasants.

Aristocrats

The aristocrats included the Sultan and his relatives, nobility and the landholders. There were also the Hindu rajahs, chiefs, Hindu merchants and bankers. They concentrated all the wealth as well as the power in their hands. Needless to say that they were a group of very powerful people. They lived in great style and luxury. The Sultan outmatched everyone in this. He had to do it so as to maintain his superiority and his status. He had to show that he was different from the others. Whenever a new sultan came to the throne, the Khutba or sermon was read out in his name in the Friday prayers at the mosques and coins were issued in his name. This established the new ruler on the throne. To maintain his distincion as the ruler, he was provided with many officers and servants at the royal household where he lived in great luxury. Even the nobility imitated his style and showed off their wealth.

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The Priests

The Priests were another important class of people in the society. Among the Hindus, they were the Brahmans and Ulemas among the Muslims. They were given grants of tax-free land for their maintenance and were often very powerful. The Ulemas wielded great influence on the Muslim Sultans and often influcenced their policies. But at other times like during the reign of Ala-ud-din Khalji, they were even ignored. Sometimes the priests were not interested in religious affairs but were more interested in worldly affairs.

The Town People

In the town lived the wealthy merchants, traders and artisans. The nobility, the officers and the soldiers also stayed in the towns, that were the administrative and military centres. Places where the Sufi and Bhakti saints lived and places which housed important temples and mosques had become pilgrim centres. The artisans lived in their own special quarters.

In fact, the weavers lived in the weaver's colony, the goldsmith lived in a colony inhabited by goldsmiths and so on. This was the general pattern for all artisans and craftsmen. These peopole supplied luxury goods were also sent abroad for trade. The royal karkhanas or workshops employed these workers for producing beautiful goods which were often used as gifts to be given away by the Sultans.

The Peasants

The peasants, of course, lived in the villages and were often the worst off. They paid huge taxes to the state as land revenue. Any change of dynasty had no effect on their lives. Their life continued as before.

The caste system was very rigid and intercaste marriages and intercaste dining was totally prohibited. But exchange of ideas did take place on a large scale. Those who converted themselves to Islam did not forget their old customs. Thus, exchange of ideas and customs took place. Many Hindu customs were adopted by the Muslims while many Muslim customs were adopted by the Hindus, like those concerning food, dress, clothing and music, besides many others.

Trade

Trade was flourishing and many new towns came up to encourage trade. Some communities like the Banias, Marwaris and Multanis made trade their special vocation. The banjaras traded in caravans and were continuoulsy on the move carrying goods from one place to another.

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Delhi was the centre for the incoming as well as outgoing goods. There was rice from the East, sugar from Kanauj, wheat from the Doab and fine silks from the South. Besides, there were luxury goods like metalware, ivory, jewellery, cotton textiles and many other. Goods from outside India like East Africa, Arabia and China also came to Delhi. According to Ibn Batuta, Delhi at that time was a magnificent city.

The growth of trade encouraged the use of money and at this time came into use the silver tanka (coin). It was the most commonly used currency and was introduced by Iltutmish. Even the system of weights, that were used at that time, continued to be in use until the recent adoption of the metric system.

Religious Condition

When Islam came to India, Hinduism was in vogue. But by this time Hinduism had degenerated itself. There were superstitious beliefs, rituals and sacrifices. Brahmans had become very powerful and the caste system was very rigid. The people, especially the lower classes, were ill-treated. Islam was the opposite of what was in practise among the Hindus. It talked of equality, brotherhood and oneness of God. There were no dogmas in Islam. On the other hand, it had a simple doctrine and a democratic organisation.

The coming of Islam did not bring in many changes in the political structure of the country. On the other hand, it challenged the social pattern of society. The important result of this contact was the emergence of the Bhakti movement and the Sufi movement. Both the movements were based on the fact that God was supreme, all men were equal for Him and Bhakti or devotion to Him was the way to achieve salvation.

4.2 RISE OF ISLAM AND SUFISM

The Muslims first came to India in the eighth century AD mainly as traders. They were fascinated by the socio-cultural scenario in this country and decided to make India their home. The traders who came to India from Central and West Asia carried back with them traces of Indian science and culture. As a result they became cultural ambassadors of India by disseminating this knowledge to the Islamic world and from there to Europe. The immigrant Muslims also entered into matrimonial alliances with the local people and learned to live together in harmony. There was mutual exchange of ideas and customs. The Hindus and Muslims influenced each other equally in dress, speech, manners, customs and intellectual pursuits. The Muslims also brought with them their religion, Islam which had a deep impact on Indian society and culture. Let us find out more about Prophet Mohammad and Islam in this lesson.

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Prophet Mohammad preached Islam in the seventh century AD in Arabia. He was born in AD 5 71 in the Quraysh tribe of Arabia. He migrated to Madina from Mecca in AD 622 and this marked the beginning of the Hijira Era. According-to the Muslim belief, Quran is the message of Allah revealed to Mohammad through his archangel Gabriel. It has been translated into several languages.

The five fundamental principles of Islam are:

(1) Tauhid (belief in Allah)

(2) Namaz (prayers, five times a day)

(3) Roza (fasting in the month of Ramzan)

(4) Zakat (giving of alms)

(5) Haj (pilgrimage to Mecca)

Prophet Mohammad's sayings are preserved in what is called the Hadith or Hadees. After his death the Caliphate was established. There were four pious Caliphs.

Islam talked of equality, brotherhood, and the existence of one God. Its arrival particularly made a profound impact on the traditional pattern of Indian society. The rise of both the Bhakti and the Sufi movements contributed immensely in this regard. Both the Bhakti and the Sufi movements believed that all humans are equal, God is supreme and devotion to God is the only way to achieve salvation.

4.2.1 Rise of Sufism

Sufism is a common term used for Islamic mysticism. The Sufis were very liberal in their religious outlook. They believed in the essential unity of all religions. They preached spirituality through music and doctrines that professed union with God. Sufism originated in Iran and found a congenial atmosphere in India under the Turkish rule. Their sense of piety, tolerance, sympathy, concept of equality and friendly attitude attracted many Hindus, mostly from lower classes, to Islam. Sufi saints such as Moinuddin Chisti, Nizamuddin Auliya, Fariduddin Ganj-e-Shakar were the pioneer sufis who are still loved, respected and honoured in India. The sufis were also influenced by the Christian and Buddhist monks regarding the establishment of their *khanqahs* and *dargahs*. *Khanqah* the institutions (abode of Sufis) set up by the Sufis in northern India took Islam deeper into the countryside. *Mazars* (tombs) and *Takias* (resting places of Muslim saints) also became the centres for the propagation of Islamic ideas. These were patronized both by the aristocracy and the common people. The Sufis emphasized respect for all human beings.

The Sufis were organised into religious orders or *silsilahs*. These *silsilahs* were named after their founders such as Chishti, Suhrawardi, Qadi. and Naqshbandis. According to Abul Fazl, the author of the *Ain-i-Akbari*, there were as many as fourteen *silsilahs* in India during the sixteenth century. Each order had its own *khanqah*, which served as a shelter for the Sufi saints and for destitutes, and later developed as a centre of learning.

Ajmer, Nagaur and Ajodhan or Pak Pattan (now in Pakistan) developed as important centres of Sufism. These also started the tradition of *piri-muridi*, (teacher and the disciple). In order to attain a state of mystical ecstasy, the sufis listened to poetry and music *(sama)* which were originally in Persian, but later switched to Hindawi or Hindustani. They preached the unity of God and self-surrender unto Him in almost the same way as the votaries of the *Nïrgun Bhakti* movement did. Music attracts everybody, irrespective of language. Slowly such music attracted the Hindus who started visiting the *dargahs* in large number. The Hindu impact on Sufism also became visible in the form of *siddhas* and yogic postures.

INTEXT QUESTIONS 4.1

1. The beginning of which era is marked *by* Prophet Mohammad's migration to Madïna from Mecca?

   _____

2. What is Roza?

   _____

3. Who brought Hindu followers to Islam by their attitude of piety, tolerance concept of equality and sympathy?

4. Name the author of *Ain-i-Akbari.*

4.3 POLITICAL BACKGROUND

The rulers of Delhi, who ruled from 1206-90, were Mamluk Turks. They were followed by the Khiljis, Tughlaqs, Sayyids and Lodis, who ruled northera India from Delhi till 1526. All these rulers were called Sultans. A Sultan was supposed to rule over a territory on behalf of the Khalifa or Caliph, who was considered to be the spiritual and temporal head of the Muslims. Both the names of the Khalifa and the Sultan used to be read in the *khutha, (*Friday prayers) by the local Imams.

In 1526 the Delhi Sultans were replacedby the Mughals, who initially ruled from Agra and later from Delhi till 1707. Thereafter, the Mughal rule continued only nominally till 1857 when the dynasty ended. The Mughals did not ask for any investiture but continued to send presents to the Khalifas. They also got the *khutba* read in their own names.

However, Sher Shah, a local Afghan ruler, challenged the Mughal ruler, Humayun and kept him away from the throne of Delhi for about fifteen years (1540-55). Sher Shah's reign stands out for many outstanding achievements. Among these was the construction of several roads, the most important being *Sarak-i-Azam* or Grand Trunk Road extending from Sonargaon (now in Bangladesh) to Attock (now in Pakistan) and run through Delhi and Agra a distance of 1500 *kos.* The other roads were from Agra to Burhanpur, Agra to Marwar and from Lahore to Multan. He struck beautiful coins in gold, silver and copper which were imitated by the Mughal Kings.

Mughal emperor Akbar who ruled from 1556-1605 was a great ruler in the history of India. He made a sincere effort to foster harmony among his subjects by discouraging racial, religious and cultural biases. He tried to develop friendly relations with the Hindus. To fulfil his imperialist ambitions he entered into matrimonial alliances with the Rajput rulers. His greatest contribution was the political unification of the country and the establishment of an all powerful central government with a uniform system of administration. Akbar was a great patron of art, architecture and learning. As a secular minded monarch he also started a faith called *Din-i-Illahi* which encompassed ideas from various religions. On every Thursday, scholars from different religions came to debate on religious issues raised by the emperor. This was done at the Ibadat Khana in Fateh Pur Sikri at Agra. Though illiterate Akbar patronised scholars and learned men. In his court there were nine such Navratna Mulla Do Pyaza, Hakin Humam, Abdur Rahim Khan e Khanan, Abul Tayal, Tansen, Raja Todar Mal, Raja Man Singh, Faizi and Birbal. Akbar's policy of liberalism and tolerance was continued by his successors, Jahangir and Shah Jahan. However this policy was abandoned by Aurangzeb.

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Aurangzeb's short sighted policies and endless wars in different parts of the country (especially in South India) resulted in the disintegration of the Mughal empire.

The rise of the Marathas in the south, the invasions of Nadir Shah and Ahmad Shah Abdali, unrest amongst the nobility in the court and the rise of the Sikhs in north- western India destroyed whatever was left of the Mughal power. Economically India was still the biggest exporter in the world and had great wealth, but it was left far behind in the process of modernisation.

4.4 CULTURAL DEVELOPMENT

It was in the field of art and architecture that the rulers of this period took a keen interest. The composite cultural characteristic of the medieval period is amply witnessed in these fields. A new style of architecture known as the Indo- Islamic style was born out of this fusion. The distinctive features of Indo-Islamic architecture were the (a) dome; (b) lofty towers or minarets; (c) arch; and (d) the vault.

The Mughal rulers were great lovers of nature. They took pleasure in spending their time in building beautiful forts and gardens. The famous Mughal gardens like the Shalimar Bagh and the Nishat Bagh are important elements of our cultural heritage. There were waterways and fountains criss-crossing these gardens and finally, there were gardens with stages or levels. The water, while cascading from one stage to another, was made to fall in small streamlets with lamps lit behind them, making the water shimmer and lend a special charm to the whole atmosphere. It could also be made to flow over a chiselled and sloping slab, so that the water flowing over it shimmered. The best example of this type of garden is the Shalimar Gardens of Lahore (now in Pakistan). The Lahore garden has three stages. But a better example can be seen in India at Pinjore Garden situated on the Chandigarh-Kalka road where we have a seven-stage garden. This impressed the British so much that they created a three-stage garden in the Vice-Regal Lodge (now the Rashtrapati Bhawan) in New Delhi, It was on these very lines that the famous Vrindavan Garden in Mysore were built in the twentieth century.

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The *pietra dura* or coloured stone inlay work on marble became very popular in the days of Shah Jahan and the finest examples of this type of work are available in the Red Fort in Delhi and the Taj Mahal at Agra. Besides, the structures within the Fatehpur Sikri complex, the forts at Agra and Lahore and the Shahi mosques in Delhi and Lahore are an important part of our heritage. During this period mosques, tombs of kings and *dargahs* came to dominate the landscape.

Coinage

Another aspect of art, which is of great importance to us, is connected with Numismatics (the study of coins) which is a major source of information for any period in history. The

coins of Muslim kings are valuable in history. Their designs, calligraphy and mint marks give us plenty of interesting information on this period. From the royal titles, the name and place of minting we can find out the extent of the monarch's kingdom as well as his status. Muhammad Tughlaq's coins were minted at Delhi, Daulatabad and several other provincial capitals and had at least twenty-five different varieties. Some of the legends found on the coins are quite interesting. The warrior in the cause of God' and 'he who obeys the Sultan obeys the Compassionate', are a few examples.

INTEXT QUESTIONS 4.2

Fill in the blanks:

1. The names of the Khalifa and the Sultan were read in the_____.
2. A local Afghan ruler challenged the Mughal ruler Humayun and kept him away from the throne of Delhi for about fifteen years.
3. To fulfil his imperialist ambition Akbar entered into matrimonial alliances with the _____ rulers.
4. The Rashtrapati Bhawan in New Delhi was known as_____ during British rule.
5. The *pietra dura* or coloured stone inlay work on marble became very popular in the days of_____.

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4.5 BHAKTI MOVEMENT

The Sufis were not the only popular religious teacher of the time. There were also the Bhakti saints. Their teachings were similar to those of the Sufis but they had been teaching for a longer time. They were popular among the artisans, craftsmen and traders in the towns. The people in the villages also flocked to listen to them.

The Sufi and Bhakti saints had many thoughts and practices in common. Their essential belief was in the need to unite with God. They laid stress on love or devotion as the basis of the relationship with God. To achieve all this a Guru or a Pir was needed.

The Bhakti saints attacked the rigidity in religion and the objects of worship. They disregarded caste and encouraged women to join in their religious gatherings. The Bhakti saints did their entire teaching in the local vernacular language to make it comprehensible even to simple minds.

The Bhakti saints belonged to various backgrounds but mainly from the lower castes.

Many were artisans by origin or belonged to the less prosperous class of cultivators. They stressed the need for tolerance among humans and religions.

The Bhakti movement was long known in the South. The idea of preaching Bhakti through hymns and stories was traditionally done by the Alvars and the Nayannars of the Tamil devotional cult. You will read about them later in this book

Guru Nanak

Guru Nanak was born of a Khatri family in the village of Talwandi which is now called Nankana. Though Guru Nanak was trained in accountancy, he preferred the company of saints and sufis. Some time later, he had a mystic vision. He left home for the company of saints and pirs. He composed hymns and sang them to the accompaniment of the 'rabab', which is a musical instrument. His hymns are popular even today. He emphasised love and devotion for the one and only God. He strongly denounsed idol worship, pilgrimages, sacrifices and rituals as a way to achieving God. He demanded purity of character and conduct as the first condition of approaching God. He believed that anyone could achieve a spiritual life while doing his duties as a householder.

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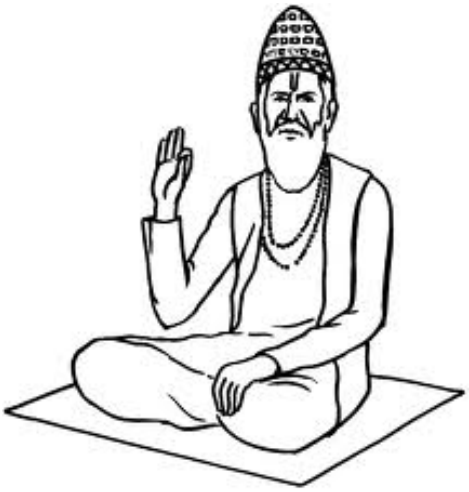
Ramanuja

Ramanuja was from the South and he taught in the langauge of the common people. His disciple was Ramananda who took his Guru's message to the northern parts of India.

Ramananda

Ramananda was born at Allahabad and educated at Varanasi. He preached at both these places. He wanted to rid the Hindu religion of its evil customs and practices. He wanted people to know that all men were equal in the eyes of God and there was nobody high born or low born. His followers belonged to diferent walks of like. For example, Kabir was a weaver, Sadhana was a butcher, Ravidasa was a cobbler and Sena was a barber.

Kabir



Kabir was Ramananda's favourite disciple. Like Nanak, he criticised the existing social order and called for Hindu-Muslim unity. Kabir, the son of a Muslim weaver, strongly denounced idol worship, taking part in formal worship such as Namaz, pilgrimages or bathing in rivers. He wanted to preach a religion which was acceptable to all and that would unite all religions. He emphasised the unity of God. He called Him by several names such as Rama, Gobinda, Hari and Allah. You must have read his 'Dohas' or 'couplets' in Hindi.

Chaitanya Mahaprabhu

Chaitanya was a saint from Bengal. He was a devotee of Lord Krishna. Though he was a Brahman he condemned the caste system and emphasised on the equality of all. He wanted the people to know that true worship lay in love and devotion. He used to go into a trance singing devotional songs in praise of Lord Krishna.

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Mirabai

Mirabai was another Bhakti Saint who worshipped, composed and sang songs in praise of Lord Krishna. Like Chaitanya, she too would go into a trance in her love for the God.

Namadeva

Namadeva was a tailor. He wrote in Marathi. His poetry spoke of intense love and devotion to God.

Popularity of the Bhakti Movement

How did the Bhakti movement became so popular with the people? An important reason was that they challenged the caste system and the superiority of the Brahmanas. They welcomed the ideas of equality and brotherhood which the Sufi saints also preached. People were no longer satisfied with the old religion. They wanted a religion which could satisfy both their rationality as well as emotions.

All the Bhakti saints emphasised oneness of God. They said that the path to God lay in devotion and Bhakti to Him and not in any rituals. They condemned rituals and sacrifies.

In northern India, it developed into two streams, *nirguna* bhakti and *saguna bhakti*. The *nirguna bhaktas* were devotees of a formless God even while calling him variously as Rama, Govinda, Hari or Raghunatha. The most conspicuous among them were Kabir and Nanak. The *saguna bhaktas* were devotees of Rama, the son of Dasharatha, or Krishna, the son of Devaki and Vasudeva. Some of the best examples of *Saguna bhaktas* were Tulsidas, who idolised Rama in his famous *Ramcharita Manas*, and Surdas, who sang praises of Krishna in his famous *Sursagar.* Raskhan, a Muslim poet, who was a devotee of Lord Krishna, also belonged to this tradition.

The first important feature of bhakti movement was the concept of oneness of God and brotherhood of all human beings. It did not discriminate against anyone on the basis of caste or gender. Its second important feature was surrender into God, who is all pervasive and capable of solving the problems of the devotees. The third important feature of bhakti was an intense personal devotion to God with an emphasis on a good moral life. It was felt that chanting the name of God constantly purified the soul and prepared one for His grace. A true devotee does not want heaven or *moksha*. He only wants to chant the Lord's name and be born again and again to sing His praise.

In addition, came the *guru* or spiritual teacher, whose function was to provide people with hope, strength and inner courage. He was supposed to be a person who had marched ahead on the path of bhakti and had probably realised God and hence was capable of leading others into Him. This brought in a system of *pahul. Pahul* was the sanctified water offered by a master to the pupil or *shishya* as a token of his being accepted as a trainee on his march to godliness. The Sikhs performed "washing of the swords" ceremony, called *khande ka pahul*, evolving as the *pir-muridi* custom (the saint-soldier concept). Have you been able to notice here some features of the Bhakti tradition, which were similar to the practices and ideas of the Sufis?

The spirit of Bhakti pervaded the whole of India and found vivid and beautiful expression in the religious poetry of the medieval saints and mystics, no matter what religious faith they believed in. Their literary compositions, rendered into *geet, qawali*, etc united the people, as nothing else could have done. It also stimulated the development of regional languages.

INTEXT QUESTIONS 4.3

Answer the following questions

1. What were the two main streams of bhakti movement?

2. Name an important *nirguna* and *saguna* bhakti poet.

_____

4.6 DEVELOPMENT OF FOLK ARTS

The rural masses got opportunities to display their creative skills in many fields. Several occasions associated with agricultural operations, for example the tilling of soil, sowing of saplings, picking of cotton, pulling out the weeds and many other social functions provided opportunities for singing and dancing. Does this sound familiar to you? Yes, the festivals and rituals you perform today have continued from the past with necessary changes in keeping with time.

The advent of rains became occasions for dancing and merry-making. The gods were invoked and special *pujas* offered in the temples. It was also an occasion for enjoying the swings. Similarly, ladies on their spinning wheels accompanied by other ladies would sit together and sing till late into the night. This was a common sight in almost all the villages in India.

It is important to note that almost every region developed its own peculiar dance form with a local flavour. Thus *Garba, Kalbella, Bhangra, Gïddha,* Bamboo dance, *Lavani* and innumerable other dance forms, came into existence. Today, some of these are performed during the Republic Day celebrations as well as on other festive occasions.

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Formal education was not considered very important for women but this did not prevent them from showing their talent in various other fields. They displayed their creativity in needlework. In Rajasthan, girls came up with beautiful designs on *odhanis,* shirts and *ghagras.* The Rajasthanis also created beautiful designs of tie and dye work in fabrics used both by women and men. Even today, we find the people of Rajasthan as the most colourfully dressed in India. Their lavishness could be seen in the way they decorated their animals (horses, bullocks, camels and even elephants). In Punjab, the girls created beautiful *phulkaris.* In and around Lucknow, came up the *chikan* work on shirts, *salwars, odhanis* and even sarees. It appears that the dramatists about whom Bharata mentions in his *Natyashastra* (fifth century AD) had not completely disappeared. The *tamasha* and the *lavani* forms of dance drama were developed in Maharashtra; the *Pandavanis* in central India and Merasis in northern India applied such art forms with slight modifications. So also the puppeteer, the bard and the mime moved from place to place, entertaining people in various ways. The acrobat and the juggler also could be seen moving from place to place. In some areas the martial arts were developed, while wrestling has been popular all over India since time immemorial.

INTEXT QUESTIONS 4.4

1. Name any two important folk dances.

_____

2. Name any one important type of needlework that developed in India.

_____

4.7 PAINTING

Another area which was influenced by Islamic culture was painting. Humayun had spent more than twelve years in Persia as a refugee. He brought painters with him to India when he became the ruler of Delhi once again in 1555. Famous among them were Mir Sayid Ali and Abdus Samad who nurtured the tradition of painting manuscript. An example of it is *Dastan-e-Amir Hamza,* which has nearly 1200 paintings. The period also witnessed the flowering of portrait and miniature paintings. However, what is amazing is that some of these painters tried to paint the classical *ragas*, thereby giving form and colour to such abstract conceptions as music. Seasons or *baramasa paintings* were similarly given artistic forms. Can you ever estimate the creativity of these artists? Nowhere else in the world except perhaps in China, artists have tried to paint music or seasons.

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Akbar, Jahangir and Shah Jahan continued to give patronage to these artists and as a result, the Mughal school of painting continued to flourish. Akbar as a liberal ruler extended his patronage to painting. He also employed a large number of Hindu painters like Daswant and Basawan Lal. Consequently, there was a fusion of Persian and Indian styles (of painting) during his period. The European influence on Indian painting too was noticed.

The Mughal school of painting reached its zenith under Jahangir who was a famous painter. His court was adorned with famous painters like Ustad and Abul Hasan. Mansur was famous for his miniature painting. However Aurangzeb due to his orthodox views and political preoccupations, stopped patronising music and painting. Like their masters, some princes also extended patronage to painters. Thus, besides the Mughal school, the Rajput and the Pahari schools of painting also received encouragement. Even the upper classes in society started patronising painters. As a result, the *havelis (*big mansions) of the rich and temples were profusely embellished. These *havelis* in Rajasthan attract a large number of tourists even today. You can visit these havelis if you find an opportunity to visit Rajasthan.

The Mughal school of painting from the sixteenth to the eighteenth century gave rise to the Indo-Persian school of miniature art. The Mughal court painters introduced landscapes

together with human figures and costumes. When they came in touch with the traditional Indian styles, they became more natural. Signing on the miniatures as a tradition also started. Artists were now employed on monthly salaries. They illustrated such important works as the *Changeznama, Zafarnama* and the *Ramayana.*

4.8 MUSIC

The Mughal emperors Akbar, Jahangir and Shah Jahan, patronised several musicians. Tansen, who adorned the court of Akbar, not only sang the classical *ragas* but also composed new ones. It is said that Shah Jahan himself was quite a good singer. These musicians entertained the emperors at different times of the day and in different seasons with appropriate *ragas.*

During the Turko-Afghan rule in India, a synthesis of Indo Iranian music had started. During the Mughal rule, it developed further. It is interesting to note that Aurangzeb was against music, but the largest number of books on classical Indian music in Persian were written during his time. In the North, a distinct school known as the Hindustani school of music came into being and its speciality lay in producing sweet and rapturous melodies to suit different moods of life. The *ragas* and the *raginis* were personified accordingly. Khayal, Thumri and Ghazal were also elaborated during this period. Tansen, was in a sense the pioneer of this school. Similarly, in the south, the Carnatic school of music developed. However, ordinary people retained the flair for folk music and folk songs to commemorate their local chiefs like Alha-Udal, Dulla-Bhatti, Jaimal-Phatta etc.

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Indo-Mughal Culture

The Mughal rulers discarded the Afghan titles of Sultan and styled themselves as *Badshah* (emperor) and *Din-e-Panah* (protector of faith). Further, to evoke reverence among the subject for the emperor, they started the practice of *jharokha darshan* or making public appearances through specially built windows. They also encouraged the court practice of *sijda* (low prostration before the kings) and concentrated religious and political power more firmly in their hands.

4.9 RISE OF MODERN INDIAN LANGUAGES

Another important development during this period was the emergence of several modern Indian languages. Urdu perhaps originated around Delhi. It developed as a camp language in the army of Allauddin Khilji when they were stationed in the Deccan around fourteenth century AD. In fact, the states of Bijapur and the Golconda in the Deccan became the cradles of Urdu literature. The language soon developed its own grammar and became a distinct language.

As time passed, it came to be used by the elite as well. The famous poet Amir Khusrau, who composed poetry in this language, also played some part in making it popular. Besides poetry, beautiful prose, short stories, novels and drama were written in Urdu during the eighteenth and nineteenth centuries. In the first half of the ninteenth century Urdu journalism played a very important role during the struggle for independence.

Along with Urdu, nearly all other modern Indian languages like Bengali, Assamese, Oriya, Khari Boli, Punjabi, Gujarati, Marathi, Sindhi, Kashmiri as well as the four South Indian languages -Tamil, Telugu, Kannada and Malayalam – came to acquire their present form and developed during this period.

4.10 NEW FAITHS

During this period, two new religious faiths flourished in India. They were Sikhism and Zoroastrianism. To bring the established reforms within religion various reform movements also started in India,

Sikhism

The Sikhs, who mostly belong to Punjab, form a sizable group of our population. The orthodox Sikhs believe that their religion was revealed by God to Guru Nanak, whose spirit entered the second and the subsequent *gurus* till the tenth Guru. Guru Gobind Singh, ordained the Sikhs to treat the *Adi Granth*, popularly known as the *Guru Granth Sahib*, as their Guru. But the students of history and religion think that the seeds for the birth and growth of this religion were present in the Bhakti movement, in its *nirguna* branch. The Sikhs basically believe in a formless God, equality of all mankind, need of a *guru* and the *pahul* tradition.

Sometimes, the gurudom was conferred on the son and sometimes on the best disciple. The fifth guru, Guru Arjun Dev, gave the Sikhs three things. The first was in the shape of the *Adi Granth*, which contains the sayings of five gurus and other allied saints. The second was the standardised script for Gurmukhi in which the *Adi Granth* was first written. And finally, the site and the foundation of the Har Mandir sahib or the Golden Temple and the Akal Takht at Amritsar, the highest seat from where the dictats for the entire Sikh community are issued.

The tenth guru, Guru Gobind Singh created the Khalsa, which means "the pure", in 1699. He also ordained the Sikhs to take five vows, namely, keeping of *kesh* (long hair and a beard), *kangha* (comb), *kada (*a metallic bangle), *kirpan (*a sword) and *kaccha* (an underwear extending to a little above the knees). Consequently, these symbols became the distinguishing marks of a Sikh. He further added that after his death *the Adi Granth* will be the guru of the Sikhs and they have to pay obeisance to this holy book.

Music has always been an important feature of Sikhism and they believed that through music one can attain ecstacy or *samadhi.*

Zoroastrianism

The Parsi or Zoroastrian religion was founded by Zarathushtra or Zoroaster, in the eighth century BC. He preached monotheism in the region now known as Persia.

He taught the worship of fire and the presence of good and bad in the form of Ahura Mazda and Ahura Man. He also taught the ethical doctrine of kindness and charity. These doctrines are enshrined in the Zend Avesta.

The Zorastrian religion spread over the whole of Persia and remained the dominant religion till the eighth century AD when Muslims conquered this region. Most of the Parsis migrated to different parts of the world. They also came to India and settled at Navsari in Gujarat, and later on spread to almost all parts of India. They have contributed a lot to Indian culture. It was Dadabhai Naoroji, the famous nationalist leader and a Parsi, who exposed the hollowness of the British claim of civilizing India and not exploiting it. Another outstanding figure, who belonged to this community, was Jamshedji Tata, a pioneering Indian industrialist. He established an iron and steel industry in India in the face of the toughest competition posed by the British steel mills and yet continued to prosper. The Parsees also established a large number of public charities. Zorastrianism is not a proselytising religion and no new entrants are accepted into its fold under any circumstances.

Thus, we can see that the cultural stream in India continued to assimilate all the newcomers and the resulting cultural interaction gave Indian culture its characteristic multidimensional, multilingual, multireligious and yet composite nature.

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INTEXT QUESTIONS 4.5

Fill in the blanks

1. _____founded the Khalsa and fixed the vow of five Ks.
2. _____worship the fire, believe in good and bad and encourage kindness and charity.

4.11 SOUTH INDIA

Between the ninth and eleventh centuries AD, a dynasty known as the Cholas was ruling the Cholamandalam region in Southern India. The Cholas developed a strong army, besides a powerful navy. Rajendra Chola is said to have conquered some Indonesian islands. They also developed democratic institutions at the village level. Even Buddhism and Jainism flourished in this region. Literature, fine arts, sculpture and metal castings of the highest order flourished under their patronage. The fourteenth century saw the rise of a new state

called Vijayanagara now called Karnataka. To the north of this state across the Tungabhadra river rose a new Islamic state, called the Bahamani, now known as Andhra Pradesh. The Bahamani and Vijayanagara kingdoms were pitted against each other over the rich Raichur Doab.

In the Cholamandalam region, the Tamil language was popular. In Karnataka, Kannada, in Andhra, Telegu and in Kerala, Malyalam flourished, all having different scripts. It is just possible that originally the entire region spoke Tamil, as it is a very old language. But by the middle ages, the four languages had come to have distinct identities. However, between the fourteenth and the sixteenth centuries, Vijayanagara achieved great heights. Some foreigners, who visited these areas in the fifteenth and sixteenth centuries, have praised the kings, the town and the people. The remains of Vijayanagara found in Hampi dazzle the world even today.

During the Chola period, Kanchi became a great seat of learning. The Vijayanagara kings also became great patrons of art and leaming.

WHAT YOU HAVE LEARNT

- The early Turkish rulers (1206-1526) were called Sultans, as they were supposed to rule on behalf of the Caliphs.
- The Mughals replaced the Sultans of Delhi. They patronised music, painting and architecture and they ruled India till 1707. They also built a large number of buildings. The Mughal empire weakened and disintegrated after 1707. In this chaos, emerged the British East India Company, as a political power.
- The Sufis with their attitude of piety, tolerance, sympathy, and concept of equality had deep impact on the Indian people.
- The Bhakti movement of fourteenth and sixteenth centuries developed into two streams; *nirguna* and *saguna*.
- The people developed their own regional and local folk traditions of dance and music.
- The medieval period saw the emergence of Urdu. This period saw the rise of the present-day Marathi, Tamil, Telegu, Kannada and Malayalam in the south and Assamese, Bengali, Hindi or Khari-boli, Punjabi and Gujarati languages in the north.
- Sikhism was founded by Guru Nanak. Guru Arjun Dev finalised the present script of Gurmukhi, the *Adi-Granth* and the site of Har-Mandir in Amritsar.
- Zoroastrianism was founded by Zoroaster in eighth century BC in Persia.
- The Cholas conquered parts of Bengal and Indonesia. They introduced democratic institutions at the village level.

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- Kanchi became a great seat of learning.
- Vijayanagara's remains have been found at Hampi in Karnataka. In the Andhra region, flourished the Bahmani state.
- The Indian society at this time was divided into four major groups - the aristocrats, the priests, the town people and the peasants.
- Trade flourished in Delhi as the centre of all incoming as well as outgoing trade.
- Islam had a great influence on the Indian society. There were two important religious movements during this period – The Sufi and the Bhakti movements.
- The most important Sufi saints were Chishti, Firdausi, and Nizam-ud-din Auliya.
- Some well known Bhakti saints were Guru Nanak, Ramanuja, Ramananda, Kabir, Chaitanya, Mirabai and Namadeva.

TERMINAL EXERCISE

1. Describe the political situation of India in medieval times.
2. Discuss the influence of Islam on Hinduism.
3. Examine the role played by the Bhakti movement in enriching Indian culture.
4. Write a note on the rise of modern Indian languages.
5. Discuss the rise of the new faiths namely Sikhism and Zoroastrianism.

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ANSWERS TO INTEXT QUESTIONS

4.1

1. Beginning of Hijira era
2. Roza is fasting in the month of Ramzan
3. The Sufis
4. Abul Fazl

4.2

1. *Khutba*
2. Shershah
3. Rajput

4. Vice-Regal Lodge
5. Shah Jahan

4.3

1. *Nirguna* and *Saguna* bhakti are the two main streams of this movement.
2. Nanak and Kabir (any one) *Nirguna* poets, Tulsidas and Surdas (any one) *Saguna* Poets.

4.4

1. Garba, Kalbelia, Bhangra (any two)
2. Phulkari in Punjab, Chikan work in Lucknow (any one)

4.5

1. Guru Gobind Singh
2. Zoroastrians

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5
MODERN INDIA

The history of our country can safely be divided into ancient, medieval and modern periods. The ancient period started long ago, as long as humans have lived on earth. In an earlier lesson you read about what happened in Medieval India i.e. from about the 8th century A.D. and lasted till the beginning of 18th century. Now, we shall read about the Modern period in History. During the last two periods you must have found the society, economy, polity and culture very different from each other. These differences which you may also call progress, developed, continued and increased at a very fast pace and had very much more deeper impact on our lives.

You may recall that all those who came to India from outside such as the Turks, the Afghans, and the Mughals made India their home. But the British colonial rulers always remained foreigners to this land. Nonetheless they brought profound social, economic and political changes to suit their interests and in the process left deep imprints on many aspects of Indian culture. If you see the Rashtrapati Bhawan in New Delhi you can have a clear picture of the British impact on Indian architecture. You see the pattern repeated in many buildings in Kolkata, Mumbai and in several other parts of the country. All these have now become a part of our cultural heritage. Apart from these architectural remains, the colonial state also left behind a uniform system of government, a system of education based on Western ideas, science and philosophies. It would be very interesting for you to know that the social and religious reform movements begun in the nineteenth century helped to build a modern India as well. Modern literature in Indian languages were all deeply influenced by the spread of English education and through it India's intimate contact with the ideas and institutions of the West.

OBJECTIVES

After reading this lesson you will be able to:

- *trace the events that were taking place in the West during the eighteenth century and their impact on India;*
- *describe the closing years of eighteenth century India;*
- *examine the social conditions of the Hindus and Muslims during this period;*
- *list the contributions of social and religious reformers like Raja Ram Mohan Roy, Swamy Dayananda Saraswati and others;*
- *appreciate the role of press and newspapers in generating nationalism among the people; and*
- *appreciate India's struggle for independence.*

5.1 RISE OF THE WEST AND ITS IMPACT ON INDIA

From 1450 onwards, three important developments had changed the shape of Europe: (i) the invention of printing press, (ii) the beginning and the spread of the Renaissance and the Reformation movements and (iii) the discovery of new trade routes. Thereafter, Europe made great progress in the fields of science, exploration and gunnery. Soon, their armies and navies became the best in the world. Scientific education began to spread. Logic and reason thus became the touchstone on which the old dogmas and learning were tested.

Among these European countries, the Portuguese and then the Dutch, the French and finally, the British entered into a race to control the trade from India. The British ultimately succeeded in not only controlling trade but also the country and for about two centuries India remained under her domination where her entire human resources were recklessly exploited and her wealth was drained away for the benefit of the ruling nation. To further their interest the British used the prevailing social and political situation in India. Where a large number of states had cropped up after the decline of the Mughal Empire. The British took advantage of this situation and had one ruler fight against the other or supported a usurper to the throne. Though Tipu Sultan of Mysore tried to use the same principle as used by the British, that is making use of the rivalry between the French and the British, he could not match the superior diplomacy and fire power of the British.

The British domination of India was built upon successive phases. The first phase consisted of taking hold of the Indian trade. They bought Indian goods at very low prices and sold them in the Western markets at very high prices, thereby making enormous profits without giving anything to the peasants. In this, they were helped by the Indian Seths and gomastas.

In the second phase, the British took control of the production activities in a manner that would suit their export objectives. In the process they successfully destroyed the Indian industries. This was because India was a potential buyer of their goods. The third phase was an intensified phase of British Imprialism and colonial exploitation when India was ruled by the British for fulfilling British economic interests.

The Britishers came to India for making profits through trade. Slowly they gained political and economic control of the country. After the Battle of Plassey in 1757 A.D., they had become the real masters of Bengal. They used political control over Bengal to increase their trade and export of foreign goods. They eliminated the Indian as well as foreign rivals in trade so that there could be no competition. They monopolised the sale of raw cotton and made the Bengal weaver pay exorbitant prices. They imposed heavy duties on Indian goods entering Britain so as to protect their own industry.

With the coming of the industrial revolution in Europe, the Indian industries were hit very hard. By 1813, the Indian handicrafts lost both the domestic as well as the foreign market. Indian goods could not compete with the British factory made products, where machines were used.

On the other hand, the English merchants had accumulated a lot of wealth which they now invested in setting up industries and trade. The East India Company helped in financing and expanding their industrial base. During this time there was a class of manufacturers in England who benefitted more from manufacturing than trading. They were interested in having more raw materials from India as well as sending their finished goods back. Between 1793 and 1813, these British manufacturers launched a campaign against the company, its trade monopoly and the privileges it enjoyed. Ultimately in 1813, they succeeded in abolishing the East India Company's monopoly of Indian trade. With this India became an economic colony of industrial England.

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As a result, Indian hand made goods faced extinction as British machine made goods were cheaper. These goods either had a free entry or paid very low tariff rates to enter India. Indians were to be modernised so that they could develop taste for western goods and buy them. The Indian industries suffered as a result of exploitation at the hands of the British, who did not at all care about Indian trade interests. They did not protect Indian trade nor did they introduce any advanced technology in the country during this period. Indian handicrafts suffered when foreign goods were given free entry. On the other hand, Indian handicrafts were taxed heavily when they entered Britain. Indian sugar mills paid duty three times its original price when sent to Britain. So the trade from India virtually came to a stop.

India had become an excellent consumer of British goods and a rich supplier of raw materials by the year 1813 A.D.

Since England wanted to exploit India for commercial gains, that is, by buying raw materials and selling finished goods, they introduced steam ships and railways in India. The railways opened a vast market to the British and facilitated export of Indian raw material abroad.

Do you know that it was in 1853 that the first railway line running from Bombay to Thane was opened to public? The railways connected the raw material producing areas with the exporting ports. As a result British goods flooded the Indian market.

Do you know that the railways played an important role in the national awakening of the country, too? They helped to bring people and ideas come closer together—something that the British had never anticipated. Isn't this ironical?

Do you know that it was again in 1853 that Dalhousie opened the first telegraph line from Calcutta to Agra and also introduced the postal service in India?

INTEXT QUESTIONS 5.1

1. Who succeeded in gaining political control over India?

   _____

2. Who among the Indian rulers tried to use the rivalry between the French and the British but could not succeed?

   _____

3. How many phases of the British domination in India can be seen?

   _____

5.2 INDIA IN THE 18TH CENTURY: ECONOMY, SOCIETY AND CULTURE

Indian in the eighteenth century was a picture of many contrasts and contradictions.

Economically agriculture was the main occupation of the people. Since the rulers were constantly at war, they did not have the time to improve agricultural conditions of the land.

Foreign trade was flourishing under the Mughals. India imported pearls, raw silk, wool, dates, dried fruits from the Persian Gulf region; Coffee, gold, drugs and honey from Arabia; tea, porcelain and silk came into India from China; luxury goods were also brought in from Tibet, Singapore, Indonesian Islands, Africa and Europe.

Indian exported raw silk, silk fabrics, indigo, sugar, pepper and many other things. India's cotton textiles were famous all over the world.

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In spite of such a favourable balance of trade, India's economic condition could not improve because of constant warfare. Within the country, there were revolts of the Sikhs, Jats, Marathas and from outside, foreign invasions, like that of Nadir shah (1739 A.D.) and Ahmad Shah Abdali (1761), were common.

By the eighteenth century European countries like France, England, Portugal and Spain were interested in trading with India. They helped in creating more political and economic instability in the country and ultimaely they destroyed its economy. But, by this time, India's fame had spraed all over the world as a land of beautiful handicrafts.

Socially, there was no unity of pattern in the social and cultural life of the people. Whether they were Hindus or Muslims, there was division among them on the basis of region, tribe, language and caste. Caste rules were to be observed in matters of marriage, diet, inter-dining as well as in choosing a profession. Any one found disobeying rules was most likely to be thrown out of the community.

In the field of science that India, which was so advanced, had by now neglected her mathematics and sciences. They remained ignorant of the advances made in the field of science by the West.

Teacher were respected in society during those times. Education was steeped in tradition. The students were taught reading and writing along with arithmetic. Girls seldom went to school. Eduation was not patronised by the State, but by local rulers, members of the aristocracy and benevolent contributors.

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Hindu-Muslim Relations

Friendly relations existed between the people of the two religions. Religious tolerance was practised. The wars were political and fought for selfish reasons rather than for religion. Members of both the communities participated in each others festivals.Many Hindus had faith in Muslim saints while many Muslims showed an equal respect for Hindu gods and saints. In fact, the upper class Hindus and Muslims had many more things in common with each other than with the lower classes of their own community. Besides, the Muslims had adopted the Indian style and culture so well that it was difficult to distinguish one from the other.

5.3 SOCIAL CONDITIONS

By the turn of the century, the condition of women had little to be happy about. The birth of a girl child was considered to be unfortunate. Girls were married off in their childhood. Polygamy was permitted. Women had no right to property or divorce.

Perpetual widowhood was the injunction of the society, especially amongst the upper castes. These widows could not wear coloured clothes, or attend marriages since their

presence was considered inauspicious. As child marriages were common in such occasions sometimes even the infant girls became widows and were condemned to perpetual widowhood.

Inter-caste marriages were not allowed. Even the prevailing social system did not permit a person from a lower caste to eat with a person of a higher caste. The condition of muslim women was much the same. They faced immense hardship due to the practice of purdah, polygamy, lack of education and rights to property.

5.4 SOCIAL AND RELIGIOUS REFORMERS

Christian priests came to India along with the employees of the East India Company to perform their religious rituals at the time of baptism, marriage, burials and church service. But these priests soon started preaching Christianity to the non-Christian employees of the Company as well. Slowly they started opening schools that were attended by the Indian children. It were these missionaries, who also started the printing press and magazines for disseminating Christian precepts and literature.

Along with Christian propaganda, English education was introduced which had a great impact on the society and economy of India. Though the purpose of introducing English education was to fulfil British political and administrative needs, it opened the windows for Indians to the West. They imbibed new ideas of liberalism, rationalism, democracy, equality and freedom. Soon English language also became the lingua franca of the English educated Indians and acted as a cementing force.

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Ram Mohan Roy

Ram Mohan Roy is known as the harbinger of the modern age in India. He mastered several languages including Greek and Latin. His role in reforming the Hindu society and the reawakening of India is important. As a large number of social practices prevalent amongst the Hindus at that time claimed to have religious sanctions. Raja Ram Mohan Roy cited extensively from the religious texts to show that this was not true. The foremost in the list was *sati*. Sati was immolation by a window on the funeral pyre of her dead husband which had become a self practice in different parts of Bengal and Rajasthan. Ram Mohan Roy took up cudgels against it and ultimately got it banned. He founded the Brahmo Samaj, which carried his message of rationalism and the principle of social equality. His followers believed in the worship of one supreme god (monotheism) and opposed idol worship, polytheism and ritualism.

Debendra Nath Tagore (1817-1905) succeeded Raja Ram Mohan Roy as the leader of the Brahmo Samaj. He tried to put new life into the Samaj and propagated Raja Ram Mohan Roy's ideas.

Keshab Chandra Sen (1838-1884) took over the leadership from Tagore. All this time the Samaj laid emphasis on individual freedom, national unity, solidarity, democratization of all social institutions and of social relations. The Brahmo Samaj became the first organized vehicle for the expression of national awakening in India.

Prarthana Samaj and Ranade

The Prarthana Samaj was established in Bombay by Dr. Atma Ram Pandurang in 1867. They tried to introduce social reforms like inter-caste dining, inter-caste marriage, widow remarriage and improvement of the lot of women and depressed classes. According to Ranade, rigidity in religion would not permit success in social, economic and political spheres. He believed in the unity of God and de-emphasised idol worship as well as caste system.

Ramakrishna Paramhansa

Ramakrishan Mission was founded by Swami Vivekananda to regenerate Indian society. He was a desciple of Gadadhar Chattopadhyaya, later known as Ramakrishna Paramhansa.

Vivekananda gave final shape to the teachings of Ramakrishna Paramhansa. He advocated liberty, free thinking and equality. He emphasised oneness of all religions. He promoted the vedanta philosophy, which he considered to be the most rational system of thought.

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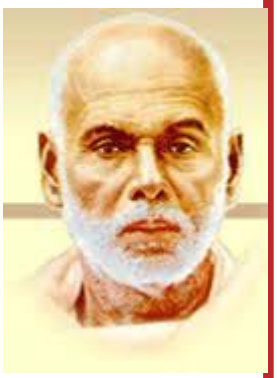
Theosophical Society and Annie Besant

The reform movement was also strengthened by the Theosophical Society founded by Madame H.P. Blavatsky (1837-91) and Colonel H.S. Olcott along with others.

Annie Besant promoted studies of ancient Indian religions, philosophies and doctrine. She also established the Central Hindu School to encourage education.



Narayana Guru

Narayana Guru was a great saint of South India. He was born in Kerala in September 1854. He underwent perliminary education under the guidance of a local teacher. He became well versed in Malayalam, Sanskrit and Tamil. He had set his heart on the path of renunciation right from his adolescent days.

After his parents died he set out on his journey in quest of true knowledge. He came in contact with Chattambi Swamigal. They became great associates. They spent their time serving holy men, meditating in solitude and making pilgrimages.

Both Swamigal and Narayana realised that the all round progress of Kerala depended on the goodwill and co-operation among the Nayar and the Ezhava communities, in which they were born respectively. The conflict between these two communities threatened to ruin Kerala. They decided to work to bring the two communities together.

Naranaya Guru was a social as well as religious reformer. He lived a life of an ascetic and did much to improve the spiritual as well as the social life of the people of Kerala.

Muslim Reform Movement

Sir Syed Ahmad Khan was the most prominent social reformer among the Muslims. He realised that Muslims could only make progress if they took to modern education. Syed Ahmad Khan was against religious intolerance, ignorance and irrationalism. He denounced purdah, polygamy and easy divorce. Syed Ahmad Khan started the Aligarh movement. He established the Muhammadan Anglo-Oriental College at Aligarh. It was meant to be a centre for spreadng Sciences and Culture. It later grew into Aligarh Muslim University.

The Aligarh Movement helped in the Muslim revival. It gave them a common langauge—Urdu. A Muslim press was also developed for the compilation of works in Urdu. Unfortunately, in his later years Syed Ahmad Khan encouraged the Indian Muslims not to join the National Movement. He felt that education and not politics was needed by them. In a way he encouraged the forces of communalism and separatism at this stage.

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Social Reform

Do you know that nearly all religious reformers contributed to the social reform movement too? This was because the backward features of Indian Society, such as casteism and inequality of sexes, had religious sanctions in the past. There were two main objectives of the social reform movements. These were: (a) emancipation of women and giving them equality with men, (b) removal of caste rigidities, especially the abolition of untouchability and the upliftment of the depressed classes.

Emancipation of Women

The most striking change in the Indian social life of today is that in the position of women. Attempts have been made by the State and reformers to do away with the practice of early marriage by legislation.

The women themselves have been zealous in making attempts to improve their lot in all possible ways, like better facilities regarding education and social abuses. There is now a growth of political consciousness among women. In 1930 the Sharda Act was passed fixing the minimum age for marriage for boys at 18 and girls at 14. Do you know that Maharishi Karve was awarded the Bharat Ratna for his great work in the field of women's education? He started schools for girls, as well as working houses for widows and destitutes. Soon this movement gained momentum and many schools and colleges were opened for women.

Struggle against Caste System

Immense work has been done in this field by the Ramakrishn Mission and the Arya Samaj. The Arya Samaj especially has contributed a lot towards it by their Shuddhi Movement, that is, a form of purification by which those Hindus who had converted to Islam or Christianity could come back to their own religion.

Champions of the backward classes were B.R. Ambedkar and Mahatma Gandhi. Ambedkar opened many schools and colleges for their benefit. Mahatma Gandhi, on the other hand, championed the cause of untouchables whom he called Harijans. He asked for temples to be thrown open to them as well as for equal treatment to them.

Even the Constitution of Free India has given the legal and constitutional support to this movement. Untouchability was declared a punishable offence. But we still have a long way to go to achieve our cherished goal of a society based on complete equality and equity, a society where all the members—men or women coming from any social or economic background—are happy and their needs fulfilled. And we will all have to work together to bring about such a situation.

Swami Dayanand

Swami Dayanand's greatest asset was his mastery over the Sanskrit language and the *Vedas*. He felt that the myriad social and religious evils which had crept into the Hindu society over the centuries were due to the lack of true knowledge of the Vedas. Therefore, he challenged the Hindu society on the issues of idolatry and women education.

In 1875, he founded the Arya Samaj. Its main aim was to propagate the true knowledge of the *Vedas* and discard all evils that had crept into the Hindu society later in its name. He opposed untouchability. He was similarly opposed to polytheism, *avataravada* and ritualism. His slogan was 'go back to the Vedas' whose authority he accepted.

For the first time in the history of India, the *Vedas* were printed in India under his patronage. Personally, his most important work was *Satyartha Prakasha* (The Light of Truth).

In 1883, Swami Dayanand left his body after an eventful life. His followers started a Dayanand Anglo-Vedic (DAV) School and College in Lahore (now in Pakistan) in 1886. This DAV movement has carried forward his work since then and now has over 750 institutions under one umbrella.

As a result of the works of these two pioneers and other equally well-known personalities and organizations like Ishwar Chandra Vidyasagar, Radhakanta Deb, the Theosophical Society and the Arya Samaj, a large number of people in eastern and north-eastern India were substantially awakened and many of the social evils were banned with the help of the Britishers.

Jyotirao Govindrao Phule (1827-90)

Known popularly as 'Jyotiba', Jyotirao Govindrao Phule was born in Pune (1827) in a lower caste family of malis. According to him the only way to improve the lot of the lower castes and women was through education. So he opened a school especially for the lower castes and also started the Satya Shodhak Samaj in 1873. His main aim was to seek social justice for the people belonging to the so-called untouchable and backward classes. Recognition for this work came to him in later years and he was elected to the Poona Municipality as a member.

Pandita Rama Bai (1858-1922)

One of the most important names among women social reformers of this time in India and more so, in Maharashtra, is that of Pandita Rama Bai. After her parents died, she along with her brother continued to travel from place to place, giving discourses on the *Puranas*. Consequently, her reputation as a scholar and religious speaker spread far and wide that the pundits of Kolkata also invited her to address the people of the city. Everyone was astounded by her knowledge and elocution. So people began calling her *pandita*, a title bestowed on the learned women.

In 1882, Rama Bai moved back to Pune. Naturally, she was drawn to the Prarthana Samaj, a reformation society which was propagating the message of the Brahmo Samaj in

Maharashtra. Here, she also concentrated on improving the condition of women. In 1890, she started Sharda Sadan, a home for widows.

Mahadev Govid Ranade, R.G. Bhadarkar, Dadabhai Naoroji, Behramji Malbari were other well known personalities, who worked for social reforms in Western India.

5.5 PRESS AND THE GROWTH OF MODERN INDIAN LANGUAGES AND LITERATURE

In 1798, lithography was invented. It used the specially prepared surface of a stone for printing a script, a picture, or drawing. A large number of copies of the same text could be printed in this way. From about 1820 onwards, hundreds of pamphlets and books were printed, which catered to the needs of the growing literate population of India. It was the biggest boon which the West had conferred on India. As a result, by the end of the nineteenth century, the press had become a powerful tool for influencing public opinion.

Since the new printing presses were not costly, their number grew at a fast pace. This, in turn, encouraged a large number of writers to produce literature in different Indian languages. Their original works as well as translations and adaptations of old Indian and Western classics helped enrich our cultural heritage. This helped to bring about an awakening of the Indians.

Weeklies, fortnightly journals and daily newspapers were published almost in every language. Although the total number of readers of newspapers was small as compared to their number in the European countries, a whole new set of national literature in the form of novels, essays and poems played a significant role in generating nationalism. Bankim Chandra's *Anandamatha*, Dinabandhu Mitra's *Neeldarpan*, Bhartendu Harish Chandra's *Bharat Durdasha*, Lakshminath Bezbarua's works in Assamese, Subramaniam Bharti's writing in Tamil and Altaf Hussain's works in Urdu stirred the minds of the Indians.

Role of Newspapers

Thus by the end of the nineteenth century the press in India had become a powerful and an important instrument for creating, spreading, influencing and sharpening public opinion.

Consequently, the newspapers played a significant role in the dissemination of anti-British feelings by discussing, criticizing and commenting on government policies and on major social and economic issues. This helped in promoting a pan-Indian consciousness and in giving important political education to the people of India.

Some important Newspapers

Bengal — *The Hindoo Patriot* (English)

The Amrita Bazar Patrika (English)

Bombay	*Maharatha* (English), *Kesari* (Marathi)
Madras	*The Hindu* (English), *Swadeshmitran* (Tamil)
Punjab	*The Tribune* (English)
	Kohinoor, Akhbar Am (Urdu)

5.6 INDIA SINCE INDEPENDENCE

Independent India can rightly be proud of her achievements too. One of the most important achievements of post-independent India is the laying of a sound foundation for a secular and democratic republic. The parliamentary system of governance adopted since independence has stood the test of time and India is the largest parliamentary democracy in the world today. Integration of the erstwhile princely states into the Indian union is another major achievement. The reorganization of the states is still an ongoing process and new states and union territories are being formed as per needs and desire of the people. Economic planning has been introduced after independence to ensure the country's economic growth with social justice. As a result, India has made considerable progress in the sphere of economic development, particularly in the field of agriculture and agro-based industries. India has also made commendable progress in the fields of science and technology. In the high technology areas also she is fast catching up with the highly developed countries. India's voice is now heard with respect in international meetings because of her political and economic stability and diplomatic stature in the region. The issue of India becoming a permanent member of the UN security council is similarly gaining wide acceptance today.

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5.6.1 Nationalist Movement—The Beginning

British imperialistic colonialism was the chief cause of India's backwardness in every sphere. Indians were now coming to realise this truth. The peasants and the workers were the worst vicitims of British greed and apathy. The industrialists and the capitalists were also not satisfied with the British rule. The intelligentsia at this time played a significant role. They were the first ones to realise the true nature of British rule in India. Their initial hope that the British would be benevolent rulers was shattered. Now they could see that the British were greedy and selfish, guided by sheer personal self-interest and that of Britain in general. By the 19th century all Indians were united in that, they had all realised they had a common enemy—the Britishers, who were out to destroy India for their own benefit. The Britishers did help in bringing about administrative and economic unification of the country. They introduced the communication systems of railway, telegraph and post as well as developed roads and motor transport, which contributed to this unification. Western thought and education, that came to India with the British, helped in arousing the consciousness of the Indian people. Modern ideas of democracy, humanism, nationalism and sovereignty of

the people started guiding Indians towards nationalism. The press and literature played an equally important role in spreading nationalistic feelings. There were many patriotic writers who inspired the people with their writings. During the 19th century also came a revival of the ancient glory of India. It was spearheaded by some enlightened Europeans, who studied India's past and brought out its depth and glory. Some eminent educated Indians also contributed in this revival by spreading the awareness of it in the country. The racial arrogance and discrimination on the part of the British rulers in India, the agitation of the Britishers against the Ilbert Bill, Lord Lytton's anti-India measures and the holding of the lavish British King's Durbar in India when many Indians were dying due to famine —all led to the intensification of anti-British feelings among Indians. All these became the reasons for the spread of nationalistic feelings in the country during the 19th century. These feelings took the form of a nationalistic movement with the advent of the Indian National Congress, started by A.O. Hume in 1885. The history of the Indian National Congress became the history of the nationalist movement in India. The Congress did not achieve much politically during this period, that is, in the first 20 years of its inception. But it did succeed in creating political awareness and a feeling of unity. This phase can be called an era of moderates in the national movement.

The formation of the Muslim League is considered to be the first fruit of the British master strategy of 'Divide and Rule'. The British were happy that they had succeeded in separating the 62 million Muslims from the Hindus. Thus arose the evil monster of communalism in our country.

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The Home Rule Movement

The First World War broke out in 1914. The Congress decided to support the British. It was believed, especially by the Moderates, that the British would be obliged to grant freedom to India after the war. But it was soon realised that this hope would not be fulfilled as the war was being fought to retain colonies. Consequently, two Home Rule Leagues were set up during 1915-16. One was started by Tilak at Poona and the other by Annie Besant at Madras. These Leagues aimed at the achievement of Swaraj or self-government. They gave the Indian nationalists a definite goal to achieve. The movement avoided violent or revolutionary methods. The Home Rule Leagues worked as auxiliary units of the Congress.

5.6.2 1905-1918 Period

The period between 1905 and 1918 in our national movement is called the Era of Extremists. The Extremists criticised the Modertates on these grounds—failure to define India's political goals, using mild and ineffective methods and failure to make the movement a mass movement. The Extremists believed in direct political action and in demanding Swaraj or self-rule instead of constitutional reforms. The radical faction of extremists was led by the trio popularly known as - Lal, Bal, Pal i.e. Lala Laj Pat Rai, Bal Gangadhar Tilak, and

Bipin Chandra Pal, Bankim Chandra, Swami Vivekananda, Swami Dayananda Saraswari and Aurobindo Ghosh inspired the extremist philosophy by their ideas and preachings. Curzon's repressive policies in India, which culminated in the partition of Bengal on communal lines in order to 'Divide and Rule', became the immediate cause of agitation. There was an agitation against the partition of Bengal. The means adopted were 'Boycott' of foreign goods and adoption of 'Swadeshi' or indigeneously produced goods. The 'Boycott' and 'Swadeshi' soon spread and became countrywide movements. All sections of the society including students and women became active in the agitaiton. It became a mass movement. The British government used all kinds of violent repressive measures to supress it.

5.6.3 1919-1934 Period

The Montagu-Chelmsford Reforms introduced Dyarchy in the provinces with the Government of Indian Act, 1919. The Moderates welcomed these reforms, while the Extremists rejected them. The Rowlatt Act was also passed in 1919 to supress political violence. At this juncture appeared a new face in the political arena of India's freedom movement. This was Gandhi, who filled the vacuum created in the top leadership of the Congress. Gandhi had led the movement against discrimination meted out to Indians in South Africa. He had used the political weapon called Satyagraha (Truth force, or Love force, or Soul force). His first triumph in India was the Champaran Satyagraha. This was the beginning of the third phase of the freedom struggle which can be called the Gandhian Era. A movement against the Rowlatt Act was launched. But Gandhi took it back because violence erupted. He was strictly against violence. The Jallianwala Bagh Massacre took place in Amritsar on April 13, 1919. More than 1000 people were massacred on the orders of General Dyer. The Khilafat Movement started in November, 1919. The aim was to pressurise the government to set right the wrongs done to the Muslims on the issue of Turkey. The Khilafat Movement merged with the non co-operation movement under Gandhi's leadership. He issued a manifesto on 10th March, 1920 spelling out his philosophy of non-violent, non co-operation. He laid down an elaborate programme of boycott of anything British including jobs, courts, schools, colleges, functions and goods. A constructive programme included promotion of Swadeshi, removal of untouchability and promotion of Hindu-Muslim unity. C.R. Das and Motilal Nehru planned to break the system from within the councils under the banner of 'Swaraj Party'. But it failed within three years. Revolutionary activities were revived in 1922 and went on till 1934 sporadically. Prominent revolutionaries included the names of Bhagat Singh, Chandra Shekhar Azad, Rajguru, Sukhdev, Bismil, Ashfaqullah and many others. There were revolutionary communists like M.N. Roy, Dange, and Muzaffar. Some communists were given long term sentences in the Meerut conspiracy case. The Simon Commission was constituted in 1919 and sent to India for reviewing the political situation. It had to face non-violence but bitter protest demonstrations everywhere it went, as no Indian was included in the Commission. Lala Lajpat Rai died of injuries he received in a lathi charge while leading a peaceful demonstration at Lahore. An outline of a constitution for India was drawn as Nehru Report in 1928. In

the Lahore Session of the Congress in 1929, the slogan of Purna Swaraj as the goal was adopted; 26th January, 1930 was celebrated as independence day. Gandhi undertook Salt Satyagraha, popularly known as Dandi March, on 6th April, 1930. The Civil Disobedience Movement went on till 1934. In between there was the Round Table conference. But the Movement had to be suspended. Gandhi retired from the Congress in October 1934. Gandhi took up the cause of the 'Depressed Classes' and the 'Untouchables', whom he called 'Harijans'. The Harijans Sewak Sangh was established.

5.6.4 Achievement of Independence

In 1935, Government of India Act was passed. It evolved a concept of All India Federation. Provincial Autonomy was introduced. Only 14 per cent of the population could vote. Separate electroates were provided for Muslims, Sikhs, Indian Christians, Anglo-Indians and Europeans, among others. The Act discouraged the emergence of national unity, encouraging separation and communalism. The Congress condemned the Act, but it decided to take part in the elections. Elections were held in 1937. Congress Ministers were formed in seven out of the eleven provinces. This brought relief to the people in various ways. Socialist ideas grew both within the Congress as well as outside it. Prominent Congress leaders like Nehru and Bose were also influenced by socialist ideas. The British policy of divide and rule led to communalism. The British rulers started playing one community against another. They tried to stem the rising nationalism by appeasing the Muslims and inducing them to ask for privileges as 'minority rights'. Communal electorates were aimed at the same target of dividing and Indians and weakening the national unity. As a result of communalism, the two-nation theory was evolved in 1938 and clearly spelt out by Jinnah in 1940. Non-Muslim communalism never assumed such serious dimensions as the Muslim communalism. It was rather a reaction to the latter. A session of the Hindu Mahasabha was held at Benaras in 1933. The Arya Samaj established by Swami Dayanand and the Shuddhi Movement under the auspices of the Samaj were important movements for strengthening and purifying the Hindu community. Dr. Hedgewar founded the Rashtriya Swayam Sewak Sangh (RSS). This was aimed at awakening and organising the Hindu people as well as imbibing in them an intense spirit of nationalism. The 'Shakha' technique was evolved for this purpose. When the Second World War started in 1939, the Congress demanded complete independence. The Cripps Mission, in 1942 offered 'Dominion Status' to India at the end of the war. The Congress rejected the offer. The Quit India Movement for complete independence was launched by Gandhi and the Congress in August, 1942. Movement under the leadership of Jai Prakash Narain were also active during this period. The movement—both violent as well as non-violent—failed, but the British realised that they will have to quit soon. Subhash Chandra Bose and Rash Behari Bose launched the Indian Independence League and the Indian National Army (INA), also called Azad Hind Fauj, at Singapore in 1943. With the help of the Japanese, the INA reached the Indian borders and captured Kohima. But there was a reversal and Japan was defeated by the British Army. The INA Movement also collapsed while Subhash Chandra Bose was

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reported killed in an air crash in August, 1945. After the end of the war, elections were held in India in the beginning of 1946. The Congress won most of the seats. The Cabinet Mission came to India in March, 1946 to speed up the transfer of power to Indians. It published its recommendations on May 16. The Cabinet Mission Plan was an elaborate one for the ultimate transfer of power. There was disagreement on the Plan between the Congress and the Muslim League. In the course of events, the Viceory invited the Congerss under Nehru to form an Interim Government. The Muslim League was furious and it resulted in communal riots and a lot of bloodshed. The Interim Government could not do anything as the League did not co-operate and stuck to their demand for a separate Muslim country—Pakistan. British Prime Minister Attlee announced in February, the Plan for the transfer of Power by June 1948. Lord Moundbatten was sent as Viceroy to India in March to make arrangements for the same. The Congress had to accept the partition of India due to many pressures, especially because of the widespread communal bloodshed and the uncompromising attitude of the League and Jinnah. India became free on 15th August, 1947 after partition. At the stroke of midnight (14th-15th August) transfer of power took place.

INTEXT QUESTIONS 5.2

1. What is the method of printing done with the help of a specially prepared surface of a stone to print a script called?
2. Who is the author of *Anandamatha*?
3. Who gave the slogan "back to the Vedas"?
4. When did Jyotiba Phule start the Satya Shodhak Samaj?

WHAT YOU HAVE LEARNT

- The events like invention of the printing press, the Renaissance and Reformation in Europe led to the spread of learning, which encouraged people to question dogmas.
- India's contact with the West had positive effects, as this led to a number of religious and social reforms that challenged social evils such as the *sati* system, child marriage, denial of widow remarriage, illiteracy, female infanticide and the caste system.
- The followers of Swami Dayanand, a great Vedic scholar, founded the Arya Samaj in 1875 and fought against untouchability, polytheism, and idolatry and pleaded for equal status for women.
- The invention of lithography in 1798 was a milestone as it helped the Indians to set up printing presses in many cities and start newspapers and journals. It also led to a tremendous growth of the modern Indian languages.

TERMINAL QUESTIONS

1. Describe the impact of Renaissance and Reformation Movement in Europe on India?
2. Examine the role of Arya Samaj in the reform movement.
3. What was the contribution of Dayanand Saraswati in the field of education?
4. What is lithography? How has it been helpful in the growth of Indian langauges?
5. Examine the role of Raja Ram Mohan Roy in the awakening of Indians.
6. Write an essay on India's struggle for freedom.

ANSWER TO INTEXT QUESTIONS

5.1

1. England
2. Tipu Sultan of Mysore
3. Three phases

5.2

1. Lithography
2. Bankin Chandra
3. Swami Dayanand
4. 1873

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Notes

6

INDIAN LANGUAGES AND LITERATURE-I

Sagar and Sameer went to Andaman and Nicobar Islands for a holiday. They had a very good time out there playing in the sea and seeing so many small islands. But they faced some problems also. They could not understand the langauge which the local people were speaking. As a result they missed out on many things the tribals would have told them about themselves. From this you can understand the importance of langauge. Language is a medium through which we express our thoughts while literature is a mirror that reflects ideas and philosophies which govern our society. Hence, to know any particular culture and its tradition it is very important that we understand the evolution of its language and the various forms of literature like poetry, drama and religious and non-religious writings. This lesson talks about the role played by different languages in creating the composite cultural heritage that characterises our country, India.

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OBJECTIVES

After reading this lesson you will be able to :

- *examine the rich literary heritage of India;*
- *develop an awareness of the variety of languages and literature in India;*
- *list the different kinds of languages and literature in India;*
- *appreciate the diversity and the underlying unity among the languages and literature of India; and*
- *recognise the important contribution of India to world literature.*

6.1 INDIAN LANGUAGES: THE ROLE OF SANSKRIT

Ever since human beings have invented scripts, writing has reflected the culture, lifestyle, society and the polity of contemporary society. In the process, each culture evolved its own language and created a huge literary base. This literary base of a civilization tells us about the evolution of each of its languages and culture through the span of centuries.

Sanskrit is the mother of many Indian languages. The Vedas, Upanishads, Puranas and Dharmasutras are all written in Sanskrit. There is also a variety of secular and regional literature. By reading about the languages and literature created in the past, we shall be able to understand our civilization better and appreciate the diversity and richness of our culture. All this was possible because of the language that developed during that time.

Sanskrit is the most ancient language of our country. It is one of the twenty-two languages listed in the Indian Constitution .The literature in Sanskrit is vast, beginning with the most ancient thought embodied in the Rig Veda, the oldest literary heritage of mankind, and the Zend Avesta. It was Sanskrit that gave impetus to the study of linguistics scientifically during the eighteenth century. The great grammarian Panini, analysed Sanskrit and its word formation in his unrivalled descriptive grammar *Ashtadhyayi*. The Buddhist Sanskrit literature includes the rich literature of the Mahayana school and the Hinayana school also. The most important work of the Hinayana school is the Mahavastu which is a storehouse of stories. While the Lalitavistara is the most sacred Mahayana text which supplied literary material for the Buddhacarita of Asvaghosa.

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Sanskrit is perhaps the only language that transcended the barriers of regions and boundaries. From the north to the south and the east to the west there is no part of India that has not contributed to or been affected by this language. Kalhan's *Rajatarangini* gives a detailed account of the kings of Kashmir whereas with *Jonaraja* we share the glory of Prithviraj. The writings of Kalidasa have added beauty to the storehouse of Sanskrit writings.

> Other great literacy works, which marked the golden era of Indian literature include 'Abhijanam Shakuntalam' and 'Meghdoot' by Kalidasa, 'Mricchakatika' by Shudraka, 'Swapna Vasavadattam' by Bhasa, and 'Ratnavali' by Sri Harsha. Some other famous works are Chanakya's 'Arthashastra' and Vatsyayana's "Kamasutra'.

INTEXT QUESTIONS 6.1

1. Name the most important ancient language of India.

_____

Notes

2. Which is the oldest literary heritage of mankind?

6.2 THE VEDAS

The Vedas are the earliest known literature in India. The Vedas were written in Sanskrit and were handed down orally from one generation to the other. Do you know that preservation of the Vedas till today is one of our most remarkable achievements. To be able to keep such a literary wealth as the Vedas intact when the art of writing was not there and there was a paucity of writing material is unprecedented in world history.

The word 'Veda' literally means knowledge. In Hindu culture, Vedas are considered as eternal and divine revelations. They treat the whole world as one human family Vasudev Kutumbakam.

There are four Vedas, namely, the- Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Each Veda consists of the Brahmanas, the Upanishads and the Aranyakas.

The Rig Veda, Sama Veda and the Yajur Veda are collectively known an Traji. In later years the Atharava Veda was incorporated in this group.

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Rig Veda

The Rig Veda is the earliest of the Vedas. It is a collection of 1028 hymns in Vedic Sanskrit. Many of these are beautiful descriptions of nature. The prayers are largely for seeking worldly prosperity. It is believed that these recitations are the natural outpouring of Vedic rishis experiencing a mentally transcendental stage. Some of the well-known rishis are Vasistha, Gautama, Gritasamada, Vamadeva, Vishvamitra and Atri. The prominent gods of the Rig Veda are Indra, Agni, Varun, Rudra, Aditya, Vayu, Aditi and the Ashwini twins. Some of the prominent goddesses are Usha - the goddess of dawn, Vak - the goddess of speech and Prithvi - the goddess of earth. Do you know that most of the hymns spoke of universally recognised higher values of life such as truthfulness, honesty, dedication, sacrifice, politeness and culture. The prayers are for seeking worldly prosperity and for the development of a highly cultured society. Along with religion Rig Veda provides us knowledge about social, political and economic condition of ancient India.

Yajur Veda

Yajur means sacrifice or worship. This Veda is concerned mostly with rites and mantras of different sacrifices. It gives directions for the performance of the yajnas. It has both poetic and prose renderings. Being a treatise on rituals, it is the most popular of the four Vedas. There are two major branches of Yajur Veda, namely Shukla and Krishna Yajur Veda i.e. Vajasaneyi Samhita and Taitriya Samhita. This text reflects on the social and religious condition of India at that time.

Sama Veda

Sama means melody or songs. This Veda consists of 16,000 ragas and raginis or musical notes. Out of total 1875 verses only 75 are original and others are from the Rig Veda. The Sama Veda prescribes the tunes for the recitation of the hymns of the Rig Veda. It may be called the book of Chants (Saman). This book is an evidence of the development of Indian music during this period.

Atharva Veda

The Atharva Veda is also known as the Brahma Veda. It contains treatment for ninety-nine diseases. The source of this Veda is traced to two rishis called Atharvah and Angiras. The Atharva Veda is of immense value as it represents the religious ideas at an early period of civilisation. It has two branches, the Paippalada and the Saunaka. This book gives detailed information about the family, social and political life of later Vedic period.

In order to understand the Vedas, it is necessary to learn the Vedangas or the limbs of the Vedas. These supplements of the Vedas provide education *(siksha)*, grammar *(vyakarana)*, ritual *(kalpa)*, etymology *(nirukta)*, metrics *(chhanda)* and astronomy *(Jyotisha)*. A good deal of literature grew around these subjects. It was written in the form of precepts in the sutra style. A precept was called sutra because of its brevity. The most famous example of this is Panini's grammar, *Ashtadhyayi*, which illustrates the rules of grammar and also throws light on society, economy and culture of those times.

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Brahmanas and Aranyakas

After the four Vedas, a number of works called the Brahmanas were developed. These books gave a detailed explanation of Vedic rituals and instructions and deal with the science of sacrifice. The latter portions of the Brahmanas were called the Aranyakas while the final parts of the Aranyakas are philosophic books named Upanishads which belong to the later stage of the Brahmana literature. Each of the four Vedas have their own Brahmana books. Rig Veda had Kaushitaki and Aitreya. Taitteriya belongs to Krishna Yajur Veda and Shatpath belongs to Shukla Yajur Veda. Tandav, Panchvish and Jaimaniya belongs to Atharva Veda. It is through them that we get a detailed information of the social, political and religious life of the people.

The Arayankas deal with soul, birth and death and life beyond it. These were studied and taught by men in Vanprastha i.e. Munis and the inhabitants living inside the forests.

All these works were in Sanskrit. Initially they were handed down orally and were put to writing much later.

> It is very difficult to determine the age of the Vedas and also the time they were written. Max Muller says that the Rig Veda was composed before 1000 B.C. While according to Lokmanya Tilak it appeared before 6000 B.C.

Distincion between Sruti and Smriti

Both sruti and smriti represent categories of texts that are used to establish the rule of law within the Hindu tradition. Sruti is solely of divine origin and contains no specific concepts of law. Because of the divine origin, it is preserved as a whole instead of verse by verse. With sruti, the desire is more towards recitation and preservation of its divine attributes and not necessarily towards understanding and interpreting the oral tradition like that found in smriti.

INTEXT QUESTIONS 6.2

1. What does the word "Veda" mean?

2. Name the four Vedas.

3. What is the meaning of 'Yajur'? What information does it give us of those times?

4. How many musical tunes originated from the Sama Veda?

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6.3 THE UPANISHADS

The word Upanishad is derived from *upa* (nearby), and *nishad (to* sit-down), that is, "sitting down near". Groups of pupil sit near the Guru to learn from him in the Guru-shishya parampara or tradition.

The Upanishads mark the culmination of Indian thought and are the final parts of the Vedas. As the Upanishads contain abstract and difficult discussions of ultimate philosophical problems, they were taught to the pupils at the end. That is why they are called the end of Vedas. Vedas start with the worship of the manifest, as that is obvious and then slowly transform to the knowledge of the unmanifest

There are more than 200 known Upanishads, one of which, the Muktika, gives a list of 108 Upanishads – this number corresponds to the holy number of beads on a mala or Hindu rosary.

The Upanishads form an important part of our literary legacy. They deal with questions like the origin of the universe, life and death, the material and spiritual world, nature of

knowledge and many other questions. The earliest Upanishads are the Brihadaranyaka which belongs to the Sukla Yajur Veda and Chand yogya which belongs to the Sama Veda. Some of the other important Upanishads are the Aitareya, Kena, Katha Upanishad. Try and find out some other important Upanishads on your own. Read them and you will find a whole new world of Indian philosophy opening in front of you. There are more books selling on the Upanishads. Start with the small stories. Get interested in them and than go to the whole book of any Upanishad.

INTEXT QUESTIONS 6.3

1. What is the meaning of Upanishad?

2. Name some important Upanishads.

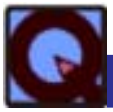
6.4 THE RAMAYANA AND THE MAHABHARATA

Our two great epics are the Ramayana and the Mahabharata. The Ramayana of Valmiki is the original Ramayana. It is called Adikavya and Maharishi Valmiki is known as Adi Kavi. The Ramayana presents a picture of an ideal society. The other epic, the Mahabharata, was written by Ved Vyas. Originally, it was written in Sanskrit and contained 8800 verses and was called "Jaya" or the collection dealing with victory. These were raised to 24,000 and came to be known as Bharata, named after one of the earliest Vedic tribes. The final compilation brought the verses to 100,000, which came to be known as the Mahabharata or the Satasahasri Samhita. It contains narrative, descriptive and didactic material, relating to conflict between the Kauravas and the Pandavas. The Mahabharata and the Ramayana have several renderings in different Indian languages. The Mahabharata contains the famous Bhagavad Gita which contains the essence of divine wisdom and is truly a universal gospel. Though it is a very ancient scripture, its fundamental teachings are in use even today.

In the Bhagvad Gita, Krishna explains to Arjuna his duties as a warrior and prince and elaborates on different Yogic and Vedantic philosophies with examples and analogies. This makes Gita a concise guide to Hindu philosophy and a parochial, self-contained guide to life. In modern times Swami Vivekananda, Bal Gangadhar Tilak, Mahatma Gandhi and many others used the text to help inspire the Indian independence movement. This was mainly because the Bhagvad Gita spoke of positiveness in human actions. It also spoke of duty towards God and human beings alike forgetting

Notes

about the results. You will appreciate the fact that the Gita has been translated nearly in all the main langauges of the world.



INTEXT QUESTIONS 6.4

1. Name the two ancient epics written in Sanskrit.

_____

2. Who were the authors of the Ramayana and The Mahabharata?

_____

3. In the Bhagvad Gita what does Krishna explain to Arjun?

_____

6.5 PURANAS

The Puranas occupy a unique position in the sacred literature of the Hindus. They are regarded next in importance only to the Vedas and the Epics. There are said to be eighteen Puranas and about the same number of Upapuranas. Some of the well known Puranas are - Brahma, Bhagvat, Padma, Vishnu, Vayu, Agni, Matsya and Garuda. Their origin can be traced as far back as the time when Buddhism was gaining importance and was a major opponent of the Brahmanic culture.

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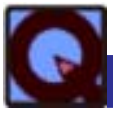
Puranas are mythological works which propagate religious and spiritual messages through parables and fables. They have a potent influence in the development of the religious lives of the people.

The Puranas follow the lines of the epics, and the earliest Puranas were compiled in the Gupta period. They are full of myths, stories, legends and sermons that were meant for the education of the common people. These Puranas contain important geographical information/ histories and deal with the mysteries of creation, re-creation and dynastic genealogies. This period also saw the compilation of various smritis or law books written in verse. The phase of writing commentaries on the smritis begins after the Gupta period. Amarasimha the Sanskrit Lexicographer, states that a Purana should describe five topics; (1) Sarga (Creation) (2) Pratisarga (Secondary creation) (3) Vemsa (Geneology) (4) Manvantara (Manu periods) and (5) Vamsanucarita (dynastic history)



INTEXT QUESTIONS 6.5

1. How many Puranas are there?

_____

2. Name a few characteristics of the Puranas.

6.6 BUDDHIST AND JAIN LITERATURE IN PALI, PRAKRIT AND SANSKRIT

The religious books of the Jains and the Buddhists refer to historical persons or incidents. The earliest Buddhist works were written in Pali, which was spoken in Magadha and South Bihar. The Buddhist works can be divided into the canonical and the non-canonical.

The canonical literature is best represented by the "Tripitakas", that is, three baskets - Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka. Vinaya Pitaka deals with rules and regulations of daily life. Sutta Pitaka contains dialogues and discourses on morality and deals with Dharma while Abhidhamma Pitaka deals with philosophy and metaphysics. It includes discourses on various subjects such as ethics, psychology, theories of knowledge and mataphysical problems.

The non-canonical literature is best represented by the Jatakas. Jatakas are the most interesting stories on the previous births of the Buddha. It was believed that before he was finally born as Gautama, the Buddha practising Dharma passed through more than 550 births, in many cases even in the form of animals. Each birth story is called a Jataka. The Jatakas throw invaluable light on the social and economic conditions ranging from the sixth century BC to the second century BC. They also make incidental reference to political events in the age of the Buddha.

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The Jain texts were written in Prakrit and were finally compiled in the sixth century AD in Valabhi in Gujarat. The important works are known as Angas, Upangas, Prakirnas, Chhedab Sutras and Malasutras. Among the important Jain scholars, reference may be made to Haribhadra Suri, (eighth century AD) and Hemchandra Suri, (twelfth century AD). Jainism helped in the growth of a rich literature comprising poetry, philosophy and grammar. These works contain many passages which help us to reconstruct the political history of eastern Uttar Pradesh and Bihar. The Jain texts refer repeatedly to trade and traders.

Ancient Indian literature can be placed in two categories:

(a) Religiouis and non religious or secular. Religious literature has the

(a) four Vedas

- Rig Veda- the oldest of the Vedas contains 1028 hymns known as Sukta or "Well said".
- Sam Veda contains the hymns that are sung by a special class of priests at the time of soma Sacrifice.

- Yajur Veda-contains hymns that are recited at the time of ordinary sacrifice.
- Atharva Veda-collection of songs, spells, magical charms for the evil spirits, etc.

(b) The Brahmanas - attached to the Vedas. They explain in detail the value and efficacy of sacrifices.

(c) Aranyakas- are the concluding portions of the Brahmanas.

(d) Upanishads - Meant to be learnt sitting near the guru.

(e) Epics like the Ramayana and the Mahabharata

(f) Buddhist literature

(g) Jain literature

INTEXT QUESTIONS 6.6

1. In which languages are the earliest Buddhist and Jain texts written?

_____

2. Name the Tripitakas.

_____

3. What do the Jataka tales tell us about?

_____

4. Name some Jain scholars.

_____

6.7 OTHER SANSKRIT LITERATURE

We also have a large body of books dealing with various sciences, law, medicine and grammar. To this class belong the law books called the Dharmasutras and smritis, together known as Dharmashastras. The Dharmasutras were compiled between 500 and 200 BC. These lay down duties for different *varnas* as well as for the kings and their officials. They prescribed the rules according to which property had to be held, sold and inherited. They also prescribe punishments for persons guilty of assault, murder and adultery. The *Manusmriti* tells us about the role of man and woman in society, their code of conduct and relationship with each other.

Kautilya's *Arthashastra* is an important treatise of the Mauryan times. It reflects the state of society and economy at that time and provides rich material for the study of ancient Indian polity and economy.

The works of Bhasa, Shudraka, Kalidasa and Banabhatta provided us with glimpses of the social and cultural life of northern and central India in times of the Guptas and Harsha. The Gupta period also saw the development of Sanskrit grammar based on the works of Panini and Patanjali.

Famous Sanskrit Authors of the Gupta Period

The Gupta period was India's golden age of culture and one of the greatest and most glorious times. The Gupta kings patronized the classical Sanskrit literature. They helped liberally the scholars and poets of Sanskrit. This enriched the Sanskrit langauge. In fact Sanskrit language became the language of cultured and educated people. Many great poets, dramatists and scholars appeared during this period and works in Sanskrit reached great heights.

1. Kalidas: Poet Kalidas wrote many beautiful poems and plays. His works in Sanskrit are considered the gems of Literature. He wrote passionate plays and poems. His wonderful skill is exhibited in his poem Meghaduta, Ritusambara. Kumar Sambhavam and Raghuvamsha. His plays are Abhijan Shakuntalam, Vikramorvashi and Malvikaganimithram.

2. Vishakhdutta: Vishakhdutta was another great play writer of this period. He wrote two great historical plays like- Mudra Rakshas and Dev Chandra Gupta.

3. Shudraka: He wrote an exciting play Mrichchha Katikam or the Toy Cart. It is a great source of socio-cultural conditions of that time.

4. Harisena: Among the great poets and play writers of the Gupta period was Harisena. He wrote poems praising the valour of Samudra Gupta. It is inscribed on Allahabad pillar.

5. Bhasa: He wrote thirteen plays which echo the lifestyle of the era along with its prevalent beliefs and culture.

The Kushana kings patronised Sanskrit scholars. Ashvaghosha wrote the *Buddhacharitra* which is the biography of the Buddha. He also wrote *Saundarananda*, which is a fine example of Sanskrit poetry.

India produced great literary works on subjects like Maths, Astronomy, Astrology, Agriculture and Geography etc.

Books on medicine were written by Charak and on surgery by Sushruta. Madhava wrote a book on pathology. Books written on astronomy by Varahamihira and Aryabhatta and on astrology by Lagdhacharya had all achieved prominence. There is none that can compete with Varahamihiras Bhrihatsamhita, Aryabhatia and Vedanga Jyotisha.

The post-medieval period in northern India saw the rise of Sanskrit literature in Kashmir. Somadeva's *Katha-sarit-sagar* and Kalhan's *Rajatarangini* are of historical importance. It gives a vivid account of the Kings of Kashmir. The *Geet Govinda* of Jaidev is the finest poem of Sanskrit literature of this period, besides numerous works on different aspects of art and architecture, sculpture, iconography and related fields.

INTEXT QUESTIONS 6.7

1. What is the subject of the Dharmashastras?

   _____

2. Who wrote *Rajatarangini?*

   _____

3. Name a famous play by Kalidasa.

   _____

4. Name a work by Jaidev.

   _____

5. Name the author of the book on medicine.

   _____

6.8 TELUGU, KANNADA AND MALAYALAM LITERATURE

The four Dravadan languages Tamil, Telugu, Kannada and Malyalam developed their own literature. Tamil being the oldest of these langauges began writing earlier and produced the sangam literature - the oldest literature in Tamil.

Telugu Literature

The Vijayanagara period was the golden age of Telugu literature. Nachana Somanatha, a court poet of Bukka I, produced a poetical work titled *Uttaraharivamsam*. Krishnadevaraya (1509-1529), the greatest of the Vijayanagara emperors, was a poet of great merit. His work *Amukta Malyada* is regarded as an excellent *prabandha* in Telugu literature. Eight Telugu literary luminaries, popularly known as *ashtadiggajas* adorned his court. Among them, Allasani Peddana, the author of *Manucharitram,* was the greatest. He was known as *Andhra kavitapitamaha.* The other seven poets of the group were Nandi Timmana, the author of *Parijathapaharanam,* Madayagari Mallana, Dhurjati, Ayyalaraju Ramabhadra Kavi, Pingali Surana, Ramaraja Bhushana and Tenali Ramakrishna.

Dhurjati, a devotee of Shiva, composed two poetical works of great merit known as *Kalahasteeswara Mahatmayam* and *Kalahasteeswara Satakam,* Pingali Surana

composed two works *Raghavapandaviyam* and *Kalapuranodayam*. In the former, he attempted a literary feat telling the story of the Ramayana and the Mahabharata simultaneously. Tenali Ramakrishna, the court jester, was an interesting figure of the Krishnadevaraya's court. His practical jokes on high-placed men of the time are recounted with pleasure even today. Ramakrishna was the author of *Panduranga Mahatmayam* which was considered one of the greatest poetical works of Telugu literature. Ramarajabhushana was the author of *Vasucharitram*. He was also known as Bhattumurti. His other works include *Narasabhupaliyam* and *Harishchandra Nalopakhyanam*. It is a poetical work on the model of *Raghavapandaviyam*. One can read in it stories of Nala as well as Harishchandra. Madayagari Mallana's work *Rajashekharacharitra* is a *prabandha* dealing with the wars and loves of Rajashekhara, king of Avanti. Ayyalaraju Ramabhadra was the author of two works *Ramabhyudayam* and *Sakalakathasara Sangraham*.

Kannada Literature

Apart from Telugu, Vijayanagara rulers extended their patronage to Kannada and Sanskrit writers as well. Many Jain scholars contributed to the growth of Kannada literature. Madhava wrote *Dharmanathapurana* on the fifteenth *tirthankara*. Another Jain scholar, Uritta Vilasa, wrote *Dharma Parikshe*. The Sanskrit works of the period include *Yadavabhyudayam* by Vedanatha Desika and *Parasara Smriti Vyakhya* of Madhavacharya.

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Kannada language developed fully after the tenth century AD. The earliest known literary work in Kannada is *Kavirajamang* written by the Rashtrakuta King, Nripatunga Amoghavarsha I. Pampa, known as the father of Kannada wrote his great poetic works *Adi Purana* and *Vikramarjiva Vijaya* in the tenth century AD. Pampa lived in the court of Chalukya Arikesari. In his poetic skill, beauty of description, delineation of character and development of *rasa*, Pampa is unrivalled. Ponna and Ranna were two other poets who lived during the reign of Rashtrakuta Krishna III. Ponna wrote an epic named *Shanti Purana* and Ranna wrote *Ajitanatha Purano*. Together Pampa, Ponna and Ranna earned the title *ratnatraya* (the three gems).

In the thirteenth century new feats were achieved in Kannada literature. Harishvara wrote *Harishchandra Kavya* and *Somanatha Charita* whereas Bandhuvarma wrote *Harivamshabhyudaya* and *Jiva Sambodhana*. Under the patronage of later Hoysala rulers, several literary works were produced. Rudra Bhata wrote *Jagannathavijaya*. Andayya's *Madana Vijaya* or *Kabbïgara Kava* is a work of special interest in pure Kannada without the mixture of Sanskrit words. Mallikarjuna's *Suktisudharnava*, the first anthology in Kannada and Kesirja's *Shabdamanidarpana* on grammar are two other standard works in the Kannada language.

Kannada literature flourished considerably between the fourteenth and sixteenth centuries under the patronage of the Vijayanagara kings. Poets of all religious groups made important contribution to it. Kunura Vyasa wrote *Bharata* and Narahari wrote *Tarave Ramayana*.

Notes

This is the first Rama Katha in Kannada composed on the basis of Valmikis Ramayana. Lakshamisha who lived in the seventeenth century wrote *Jaïmini Bharata* and earned the titled of *Kamata-Karicutavana-Chaitra* (the spring of the Karnataka mango grove).

The other eminent poet of this period was the great Sarvajna, popularly known as the people's poet. His aphoristic *tripadi* (three-lined) compositions serve as a source of wisdom and ethics. A special mention may be made of Honnamma, perhaps the first outstanding poetess in Kannada. Her *Hadibadeya Dharma* (Duty of a Devout Wife) is a compendium of ethics.

Malayalam Literature

Malayalam is spoken in Kerala and the adjoining areas. The language of Malayalam emerged around the eleventh century AD. By fifteenth century Malayalam was recognised as an independent language.

Bhasa Kautilya, a commentary on *Arthashastra* and *Kokasandisan* are two great works. Rama Panikkar and Ramanuj an Ezhuthachan are well known authors of Malayalam literature. Though it developed much later compared to other South Indian languages, Malayalam has made a mark as a powerful medium of expression. Now a large number of journals, newspapers and magazines are published in Malayalam. When people read and write in their own language, they enjoy it more. This is because language is a part of their culture. It is so well inter woven in their social life that they can express and feel their emotions as well in their own language. This, must also be the case with you and your language also.

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6.9 TAMIL OR SANGAMA LITERATURE

Tamil as a written language was known since the beginning of the Christian era. It is, therefore, no wonder that considerable Sangama literature was produced in the early four centuries of the Christian era, although it was finally compiled by 600 AD. Poets who in these assemblies were patronised by kings and chieftains produced the Sangama literature over a period of three to four centuries. Poets, bards and writers, authors came from various parts of South India to Madurai. Such assemblies were called "Sangamas", and the literature produced in these assemblies was called "Sangama literature". The contributions of Tamil saints like Thiruvalluvar who wrote 'Kural' which has been translated into many langauges are noteworthy. The Sangama literature is a collection of long and short poems composed by various poets in praise of numerous heroes and heroines. They are secular in nature and of a very high quality. Three such sangams were held. The poems collected in the first sangam have been lost. In the second Sangam about 2000 poems have been collected.

There are about 30,000 lines of poetry, which are arranged in eight anthologies called *Ettuttokoi*. There are two main groups – the *Patinenkil Kanakku (*the eighteen lower

collections) and *Pattupattu* (the ten songs). The former is generally assumed to be older than the latter, and considered to be of more historical importance. Thiruvallurar's work 'Kural' is divided into three parts. The first part deals with the epics, the second part with polity and government and the third part with love.

Besides the Sangama texts, we have a text called *Tolkkappiyam*, which deals with grammar and poetry. In addition, we have the twin epics of *Silappadikaram* and *Manimekalai*. These two were composed around the sixth century AD. The first is considered as the brightest gem of Tamil literature and deals with a love story. The second epic was written by a grain merchant of Madurai. These epics throw light on the socio-economic life of Tamils from second century to sixth century AD.

From the 6th to 12th century AD, the Tamil devotional poems written by Nayanmars (saints who sang in praise of Shaivism) and Alvars herald the great Bhakti movement which engulfed the entire Indian sub-continent. During this period, Kambaramayanam and Periya Puranam were two Tamil literary classic writers.

WHAT YOU HAVE LEARNT

- Heritage is the sum total of intellectual treasure that is passed on from one generation to the other.
- Sanskrit is the most ancient language of India.
- Rig Veda is the oldest and the richest literary heritage of mankind.
- The Upanishads have influenced the greatest philosophers of the world.
- Our epics, the Ramayana and the Mahabharata still dominate the social ethos of our country.
- The Puranas provide the guiding light to the masses.
- Jainism laid emphasis on good conduct and morality and preaches ahimsa, truthfulness and austerity. Jataka tales are an invaluable source of knowing the thoughts and lives of the people during that period. Buddhist *sanghas* became centres of great learning.
- There are invaluable ancient treatises on law, political science, medicine, surgery, biology, chemistry, and architecture.
- Tamil literature is famous as Sangama literature.

TERMINAL EXERCISE

1. "Sanskrit is the root of many Indian languages". Explain.

2. Discuss the importance of the Upanishads.
3. Make a list of two Buddhist and Jain literatures and than write about two of their works which you find interesting.
4. Write a short note on the following:

   (i) Sangama literature

   (ii) The Vedas
5. What is the story behind the twin epics of Silappadikaram and Manimekalai?
6. What is the unique feature of Tarave's Ramayana?

ANSWERS TO INTEXT QUESTIONS

6.1

1. Sanskrit
2. Rig Veda

6.2

1. Knowledge
2. Rig Veda, Yajur Veda, Sama Veda, Atharva Veda
3. It means sacrifice and worship. Social and religious condition of India at that time.
4. Sixteen thousand

6.3

1. Upanishad means to sit near the Guru.
2. Aitareya, Kena, Katha, Brihadaranyaka and Chhandogya
3. Krishna tells Arjun about his duties as a warrior and elaborates on different philosophies with examples and analogies.

6.4

1. The Ramayana and the Mahabharata
2. Valmiki and Ved Vyas

6.5

1. There are 18 Puranas and 18 Upapuranas.
2. The Puranas deal with the mysteries of creation, recreation dynastic genealogies.

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6.6

1. Pali and Prakrit
2. Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka
3. Previous births of Lord Buddha wherein he practiced Dharma.
4. Two important Jain scholars are Haribhadra Suri (eighth century AD) and Hemchandra Suri (twelfth century AD)

6.7

1. Law
2. Kalhan
3. *Abhigyana Shakuntalam*
4. *Geet Govinda*
5. Charak

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7

INDIAN LANGUAGES AND LITERATURE-II

Richness of any culture can been seen and appreciated but when it comes to language and literature it is to be read and heard. We have to appreciate and take pride in this particular aspect of our culture. We must make it a point to read as many books writen during those times as it will help us to understand so many things that happened in those times. It will help us to read more books and become familiar with so many things that our happening around us today. In this lesson we will learn about the development of modern Indian languages and their literature. We will also read about the role played by the Christian missionaries in producing the earliest dictionaries and grammar of modern Indian languages and the manner in which these have helped in the growth of modern Indian literature. Besides these, we shall also get to know the role of the Bhakti movement and nationalism in the development of modern Indian literature.

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OBJECTIVES

After reading this lesson you will be able to:

- *trace the development of modern Indian languages;*
- *examine the relationship between socio-cultural changes in the Indian society and the literature in different Indian languages;*
- *illustrate the unity and the underlying diversity in the Indian languages and their literature; and*
- *examine the contribution of Indian languages and their literature in the renaissance of Indian society.*

7.1 NORTHERN INDIAN LANGUAGES & LITERATURE

We have already seen how languages evolved in India right upto the early medieval period. The old *apabhramsha* had taken new forms in some areas or was in the process of evolving into other forms. These languages were evolving at two levels: the spoken and the written language. The old Brahmi script of the Ashoka days had undergone a great change. The alphabets during Ashoka's period were uneven in size but by the time of Harsha, the letters had become of the same size and were regular, presenting the picture of a cultivated hand.

The studies have indicated that all the scripts of present northern Indian languages, except that of Urdu, have had their origin in old Brahmi. A long and slow process had given them this shape. If we compare the scripts of Gujarati, Hindi and Punjabi, we can easily understand this change. As for the spoken word, there are over 200 languages or dialects spoken in India at present. Some are widely used while others are limited to a particular area. Out of all these, only twenty-two have found their way into our Constitution.

A large number of people speak Hindi in its different forms that include Braj Bhasha, and Avadhi (spoken in Oudh region), Bhojpuri, Magadhi, and Maithili (spoken around Mithila), and Rajasthani and Khadi Boli (spoken around Delhi). Rajasthani is another variant or dialect of Hindi. This classification has been made on the basis of literature produced by great poets over a length of time. Thus, the language used by Surdas and Bihari has been given the name of Braj Bhasha; that used by Tulsidas in the Ramacharitamanasa is called Avadhi and the one used by Vidyapati has been termed as Maithili. But Hindi, as we know it today is the one called Khadi Boli. Though Khusrau has used Khadi Boli in his compositions in the thirteenth century its extensive use in literature began only in the nineteenth century. It even shows some influence of Urdu.

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7.2 PERSIAN AND URDU

Urdu emerged as an independent langauge towards the end of the 4th century AD. Arabic and Persian were introduced in India with the coming of the Turks and the Mongols. Persian remained the court langage for many centuries. Urdu as a language was born out of the interaction between Hindi and Persian.

After the conquest of Delhi (1192), the Turkish people settled in this region. Urdu was born out of the interaction of these settlers and soldiers in the barracks with the common people. Originally it was a dialect but slowly it acquired all the features of a formal language when the authors started using Persian script. It was further given an impetus by its use in Bahamani states of Ahmadnagar, Golkunda, Bijapur and Berar. Here it was even called *dakshini* or daccani (southern). As time passed, it became popular with the masses of Delhi.

Urdu became more popular in the early eighteenth century. People even wrote accounts of later Mughals in Urdu. Gradually it achieved a status where literature-both poetry and prose-started being composed in it. The last Mughal Emperor Bahadur Shah Zafar wrote poetry in it. Some of his couplets have become quite well known in the Hindi and Urdu speaking areas.

Urdu was given its pride of place by a large number of poets who have left inimitable poetry for posterity. The earliest Urdu poet is supposed to be Khusrau (1253-1325). He started writing as a poet in the reign of Sultan Balban and was a follower of Nizam ud-din Auliya. He is said to have composed ninty-nine works on separate themes and numerous verses of poetry. Among the important works composed by him are Laila Majnun and Ayina-I-Sikandari dedicated to Alau-din-Khalji. Among other well-known poets are Ghalib, Zauq, and Iqbal. Iqbal's Urdu poetry is available in his collection called *Bang- i - dara.* His *Sarejahan se achcha Hindostan hamara* is sung and played at many of the national celebrations in India. No army parade is considered complete without the army band playing this tune. In big Indian cities like Delhi these are many programmes in which famous singers are invited to sing nazams or Ghazals written by famous poets like Ghalib, Maum, Bulley Shah, Waris Shah besides many others. So you can imagine how rich our language and literary culture must have been to continue till today. It has enriched our lives and is central to people meeting and intermingling with each other.

Among the best prose writers were people like Pandit Ratan Nath Sarshar, who wrote the famous *Fasanah- i-Azad.* Even in the early days, Munshi Prem Chand, who is supposed to be a doyen of Hindi literature, wrote in Urdu. Urdu has given us a new form of poem that is called a *nazm.* Urdu was patronised by the Nawabs of Lucknow, who held symposiums in this language. Slowly it became quite popular. Pakistan has adopted Urdu as the state language.

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Development of Literature during the Mughal Period

There was a tremendous development in the field of literature during the Mughal times. Babar and Humauan were lovers of literature. Baber was himself a great scholar of Persian. He wrote a book known as Tuzek-e-Babari which is highly esteemed by the Turkish Literature. Humayun got the treatise translated into Arabic. He too was a lover of learning and had establihsed a big Library. Humayun Nama, tops the books written in his times.

Akbar was very fond of leaning. 'Akbar Nama', Sur Sagar, Ram Charitamanas are prominent among the books written during his time. Malik Muhammad Jayasis Padmavat and Keshav's Ram Chandrika were also written during the same period. Jahangir greatly patronized literature. Many scholars adorned his court. He too was a scholar of a high caliber and wrote his life story. During Shah Jahan's time there was a well known scholar named Abdul Hameed Lahori. He wrote Badshah Nama. The literary activities suffered during Aurangzeb's time.

Urdu literature started developing during the last days of the Mughal emperor. This credit goes to Sir Sayyid Ahmed Khan and Mirza Galib. The language of Sir Sayyid Ahmed Khan was very simple and impressive. His compositions inspired the other urdu writer Mirza Galib, who was a famous poet of his time. He made an important contribution to uplift Urdu poetry. There were some other writers also who took interest in Urdu poetry and enriched the Urdu literature. Maulvi Altab Hussain Ali, Akbar Allahabadi and Dr. Mohammed Iqbal are some famous names.

As Persian was the language of the court, much of the literature produced in this period was written in Persian. Amir Khusrau and Amir Hasan Dehelvi wrote superb poetry in Persian. Historians like Minhas-us-Siraj and Zia Barani and Ibn Batuta who came to India during those days wrote accounts of rulers, important political events and incidents in this language. In the medieval period, Persian was adopted as the court language. Several historical accounts, administrative manuals and allied literature in this language have come down to us. The mughal rulers were great patrons of leaning and literature. Babar wrote his *tuzuk* (autobiography) in Turkish language, but his grandson Akbar got it translated into Persian. Akbar patronized many scholars. He got Mahabharata translated into Persian. Jahangir's autobiography *(Tuzuk-i-Jahangiri)* is in Persian and is a unique piece of literature. It is said that Noorjahan was an accomplished Persian poetess. Quite a fair amount of Persian literature has been produced by the courtiers of the Mughals. Abul Fazl's *Akbarnamah* and Ain-e-Akbari is a fine piece of literature. From there we get a good deal of information about Akbar and his times. Faizi wrote beautiful Persian poetry. Several collections of letters of the Mughal period *(insha)* have come down to us. Besides shedding light on Mughal history, they indicate different styles of letter writing. Another name in prose and history writing is that of Chandra Bhan, a writer of Shahjahan's days. Similarly, we have a work named *Tabqat-i-Alamgïri,* shedding light on Aurangzeb. Badauni was another writer who belonged during Akbar's time. In the twentieth century, Iqbal wrote good Persian poetry. All this has now become a part of Indian heritage and culture.

Among the noted Hindu poets of this period were Kabir, Tulsidas, Surdas and Rahim. Kabirs dohas are still so popular today while Tulsidas's Ramcharitmanas has become the most sacred book of the Hindus. Behari's Satsai written during Akbar's reign is very famous. Alankarashekhara by Keshav Mishra was produced in Akbar's court. It was a great Sanskrit work on the styles of writing. Akbar also got many Sanskrit books like Bhagwad Gita and Upanishads translated into Persian.

INTEXT QUESTIONS 7.1

1. What are the various forms of Hindi language?

Notes

2. Which language is used by Tulsidas for Ramcharitmanas?

3. How did Urdu language came into use in India?

4. Which coutry has Urdu as a state language?

5. What is Urdu langage called in Deccan?

7.3 HINDI LITERATURE

These was a tremendous growth of regional languages like Hindi, Bengali, Assamese, Oriya, Marathi and Gujarati during this time. In the South, Malayalam emerged as an independent language in the 14th century The emergence of all these languages resulted in the decline of Sanskrit as they came to be used as the medium through which the administrative machinery functioned. The rise of the Bhakti movement and the use of these regional langages by the various saints helped in their growth and development. We have already noted the various dialects that developed in northern and western India. *Prithviraj Raso* is supposed to be the first book in the Hindi language. It is an account of exploits of Prithviraj Chauhan. In its imitation several other *rasos* were written. The language went on changing as the area where it was used expanded. New words to express new situations were either coined or taken from areas coming under its influence. Hindi literature looked to Sanskrit classics for guidance and Bharata's *Natyashastra* was kept in mind by Hindi writers. During the twelfth and thirteenth centuries there started a movement in southern India that was called the Bhakti movement. As its influence reached the north, it started affecting the prose and poetry that were being composed in Hindi. Poetry now became largely devotional in nature. Some of the poets like Tuisidas wrote poetry in a language which was of that region only, while others like Kabir, who moved from place to place added Persian and Urdu words as well. Though it is said that Tuisidas wrote *Ramcharit Manas* based on Valmiki's Ramayana, he also alters situations and adds quite a few new scenes and situations based on folklore. For example, Sita's exile is mentioned in Valmiki's version but it is not mentioned in Tulsidas's account. Tuisidas has deified his hero while the hero of Valmiki is a human being.

Hindi evolved during the Apabhramsa stage between the 7th and 8th centuries A.D. and the 14th C. It was characterized as Veergatha Kala i.e. the age of heroic poetry or the Adi Kala (early period). It was patronised by the Rajput rulers as it glorified chiralry and poetry. The most famous figures from this period were Kabir and Tulsidas. In modern

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times, the Khadi dialect became more prominent and a variety of literature was produced in Sanskrit.

Similarly, Surdas wrote his *Sur Sagar* in which he talks of Krishna as an infant, a young lad indulging in pranks and a young man engaged in dalliance with the *gopis*. These poets made a deep impression on the minds of the listeners. If the festivals associated with Rama and Krishna have become so very popular, the credit goes to these poets. Their versions became the source of inspiration not only for other poets but also for painters in the medieval ages. They inspired Mirabai, who sang in Rajasthani language, and Raskhan, who, though a Muslim, sang in praise of Krishna. Nandadasa was an important Bhakti poet. Rahim and Bhushan were a class apart. Their subject was not devotion, but spiritual. Bihari wrote his *Satsai* in the seventeenth century; it gives us a glimpse of *shringar* (love) and other *rasas*.

All the above mentioned Hindi poets, except Kabir, expressed their sentiments essentially to satisfy their own devotional instincts. Kabir did not believe in institutionalised religion. He was a devotee of a formless God. Chanting His name was the be-all and end-all for him. All these poets influenced the north Indian society in a manner that had never happened earlier. As it is easier to remember poetry than prose, they became immensely popular.

During the last 150 years, many writers have contributed to the development of modern India literature, written in a number of regional languages as well as in English. One of the greatest Bengali writers, Rabindranath Tagore became the first Indian to win the Nobel Prize for literature (Geetanjali) in 1913.

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However, it is only with the beginning of nineteenth century that-Hindi prose came into its own. Bharatendu Harishchandra was one of the earliest to produce dramas in Hindi which were basically translations of texts written in Sanskrit and other languages. But he set the trend. Mahavir Prasad Dwivedi was another author who wrote translations or made adaptations from Sanskrit. Bankim Chandra Chatterji (l 838-94) wrote novels originally in Bangla. They came to be translated into Hindi and became very popular. *Vande Mataram*, our national song, is an excerpt from his novel, *Anand Math*. Swami Dayanand's contribution to Hindi cannot be ignored. Originally a Gujarati and a scholar of Sanskrit, he advocated Hindi as a common language for the whole of India. He started writing in Hindi and contributed articles to journals essentially engaged in religious and social reforms. *Satyartha Prakash* was his most important work in Hindi. Among other names who have enriched Hindi literature, is that of Munshi Prem Chand, who switched over from Urdu to Hindi. Surya Kant Tripathi, 'Nirala', achieves recognition because he questioned the orthodoxies in society. Mahadevi Verma is the first woman writer in Hindi to highlight issues related to women. Maithili Sharan Gupt is another important name. Jaishankar Prasad wrote beautiful dramas.

Hindi Language Makes Progress in Modern Period

Hindi Language: The development of modern language started at the end of the 18th century. The main writers of this period were Sadasukh Lal and Enshallah Khan. Bhartendu Harishchandra also strengthened Hindi language. Similarly Raja Lakshman Singh translated Shakuntala into Hindi. Hindi continued to develop in adverse circumstances as the office work was done in Urdu.

Hindi Literature: Bhartendu Harish Chandra, Mahavira Prasad Dwivedi, Ramchandra Shukla and Shyam Sunder Das were the main among the prose writers of Hindi literature. Jai Shanker Prasad, Maithalisharan Gupta, Sumitranandan Pant, Suryakant Tripathi 'Nirala', Mahadevi Verma, Ramdhari Singh 'Dinkar' and Haribans Rai 'Bacchan' made great contribution to the development of Hindi poetry. Similarly Prem Chand, Vrindavan lal Verma and Ellachandra Joshi wrote novels and enriched Hindi literature.

If we look at the above writers, we find that they all wrote with a purpose. Swami Dayanand wrote in order to reform the Hindu society and rid it of false beliefs and social evils. Munshi Prem Chand tried to draw the attention of the society to the miserable existence of the poor and Mahadevi Verma recipient of Padma Vibhushan, the second highest civilian award highlighted the conditions of women in the society. 'Nirala' became the pioneer of awakening of Modern India.

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INTEXT QUESTIONS 7.2

1. Who is the author of Natya Shashtra?

   _____

2. What is the difference between the character of Rama in Valmikhi and Tulsidas?

   _____

3. How was Krishna's role in Sur Sagar different?

   _____

4. Our national song Vandemataram is taken from which book?

   _____

5. Why do we feel that Hindi writers wrote with a purpose?

   _____

7.4 BENGALI, ASSAMESE AND ORTYA LITERATURE

After Hindi, the next significant literature was the one that developed in Bengal. The Baptist Mission Press was established in Serampore near Calcutta in 1800. East India Company

founded the Fort William College in the same year. It provided training to civil servants of the Company in law, customs, religions, languages and literatures of India to enable them to work more efficiently.

> The growth of the Bhakti movement and the compositon of various hymns associated with Chaitanya provided a stimulus to the development and growth of Bengali. Narrative poems called the Mangal Kavyas also grew popular during this period. They propatated the worship of local deities like Chandi and transformed Puranic Gods like Siva and Vishnu into household deities.

In this regard, a very important landmark was achieved by William Carey, who wrote a grammar of Bengali and published an English-Bengali dictionary and also wrote books on dialogues and stories. It may be noted that the grammar and dictionaries are important in the development of a literature. They guide the writers as to the correctness of a sentence and also help them in finding suitable words for a particular situation and idea. Although the aim of the press run by the missionaries was mainly to propagate Christian faith but other presses run by local people helped in the flourishing of non-Christian literature. Scores of pamphlets, small and big books and journals were produced. In the meantime education spread, although at a very slow pace. But after 1835, when Macaulay won the battle against Orientalists, it spread at a faster pace. In 1854 came Sir Charles Wood's *Despatch* and in 1857 the three universities of Calcutta, Madras and Bombay were established. Besides textbooks for schools and colleges, other literature were also produced. However it was Raja Ram Mohan Roy who wrote in Bengali besides English that gave impetus to Bengali literature. Ishwar Chandra Vidyasagar (1820-91) and Akshay Kumar Dutta (1820-86) were two other writers of this early period. In addition to these, Bankim Chandra Chatterji (l834-94), Sharat Chandra Chatterji (l876-1938), and R.C. Dutta, a noted historian and a prose writer, all contributed to the making of Bengali literature. But the most important name that influenced the whole of India was that of Rabindra Nath Tagore (1861-1941). Novels, dramas, short stories, criticism, music and essays, all flowed from his pen. He won the Nobel Prize for literature in 1913 for his *Geetanjali*.

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However, a few things need to be noted about the influence of Western ideas which permeated Bengal and later on other parts of India. Upto 1800, most of the literature produced was limited to religion or courtly literature. The Western influence brought the writers closer to the man in the street. The subjects were mundane. Some religious literature was also produced but it hardly said anything new.

The final years of the nineteenth century and the first half of the twentieth century saw a new subject, nationalism, being taken up. Two things were seen in this new trend. The first was the love for old history and culture and an awareness of the facts of British exploitation. The second was a clarion call for arousing the Indians to drive out the foreigners, both by persuasion and force. This new trend was expressed by Subrahmanyam Bharti in Tamil and Qazi Nazrul Islam in Bengali. The contributions of these two writers in arousing the

nationalistic sentiments in the readers was tremendous. Their poetry was translated into other Indian languages.

Assamese - Like Bengali, Assamese also developed in response to the Bhakti movement. Shankardeva who introduced Vaishnavism in Assam helped in the growth of Assamese poetry. Even the Puranas were translated in Assamese.

The earliest Assamese literature consisted of *buranjis* (court chronicles). Shankardev has left several devotional poems, which people song with rapturous pleasure, but it was only after 1827 that more interest was shown in producing Assamese literature. Two names, Lakshmi Nath Bezbarua and Padmanaba Gohain Barua cannot be forgotten. From Orissa, a couple of names are worth mentioning and these are Fakirmohan Senapati and Radha Nath Ray, whose writings deserve considerable attention in the history of Oriya literature.

The works of Upendra Bhanja (1670 - 1720) were important as they ushered a new period of Oriya literature. In Orissa the works of Saraladasa are regarded as the first works of Oriya literature.

INTEXT QUESTIONS 7.3

1. When and were was Baptist Presss established?

2. When did Wood's Derpatch come to India?

3. When and where were three universities opened?

4. Which work of Sh. R.N. Tagore won him Noble Prize in 1913?

5. How did Shan Karadwa help in the growth of Assamese poetry.?

7.5 PUNJABI AND RAJASTHANI LITERATURE

Punjabi is a language with several shades. It is being written in two scripts, Gurmukhi and Persian. The Gurmukhi script till the end of the nineteenth century was almost limited to the *Adi Granth*, the holy book of the Sikhs. Only a small number of people tried to learn the script except the *granthis*, who recited the holy Granth in the gurdwaras. However, the

language did not lack literature. Guru Nanak was the first poet in Punjabi. Some other contemporary poets, mostly Sufi saints, used to sing in this language. These Sufis or their followers used the Persian script if they wanted to commit their poetry to writing. In this list, the first name is that of Farid. His poetry has found a place in the *Adi Granth.* The *Adi Granth* also contains poetry of the next four gurus. All this literature belongs to the fifteenth and sixteenth centuries. Amongst the later gurus, the poetry of the ninth guru, Guru Tegh Bahadur has also contributed to the *Adi Granth.* Guru Gobind Singh, the tenth guru, was educated in Patna (Bihar), where he learnt Persian and Sanskrit. He has composed two *savaiyyas* in Punjabi but these are not a part of *the Adi Granth.*

But it was the love stories of Heer and Ranjha, Sasi and Punnu and Sohni and Mahiwal, which gave this language its theme in the early days. Even the story of Puran Bhagat found favour with some poets. Beautiful poems written by some known and some unknown poets have come down to us. These are being sung by local singers for the last two or three hundred years. There are several other poetic stories which have been composed by the locals. This folklore has been preserved. The most important of these is Heer of Waris Shah. It is the most popular of the early works. It is a landmark in Punjabi poetry. Similar is the popularity of Bulley Shah who was a Sufi saint. He has left a large number of songs. One of his popular forms of compositions was called *kafi;* it was sung in a classical musical form. *Kafis* are sung by people with great fervour.

In the twentieth century, Punjabi had come into its own. Bhai Vir Singh composed an epic, named *Rana Surat Singh.* Puran Singh and Dr. Mohan Singh are among the best known writers. Essays, short stories, poetry, novels, criticism and all other forms of writing have adorned the Punjabi literary scene.

Rajasthani, a dialect of Hindi, had its own part to play. The bards (itinerant singers) moved from place to place, providing entertainment and keeping the stories of heroes alive. It was from these ballads that Colonel Todd collected the heroic stories of Rajasthan and put them in the *Annals and Antiquities of Rajasthan.* But the devotional songs of Mira Bai have a place of pride in the history of language as well as devotional music. Mira Bai's love for her lord (Lord Krishna) is sometimes so intense that it transcends this mundane world and transports one to the land of this singer.

> The development of the Bhakti movement led to the rise of the different regional languages like Hindi, Gujarati, Marathi, Punjabi, Kannada, Tamil and Telugu.

7.6 GUJARATI LITERATURE

Early Gujarati literature is available in the form of Bhakti songs of the fourteenth and fifteenth centuries. It still follows the old tradition which is popular in Gujarat. Narsi Mehta's name is the foremost in this respect. The people of Gujarat wove these devotional songs in their folk dances and their religious forms often find expressions in their celebrations.

Narmad's poetry gave a fillip to the Gujarati literature. *Saraswati Chandra*, a novel by Govardhan Ram, has become a classic and has given great impetus to other writers. But probably a name that cannot be forgotten is that of Dr. K.M. Munshi. He was a novelist, an essayist and a historian, and has left a plethora of historical novels. In these books he exhibits his ability to mix fact with fiction. *Prithvi Vallabha* is one of his finest novels. A special mention must be made of Narsi Mehta whose songs in praise of Krishna not only made him a very popular figure but also made Gujarati language popular.

7.7 SINDHI LITERATURE

Sindh was one of the important centres of Sufis, who established *khanqahs* at various places. The Sufi singers with their devotional music made the language popular. The credit for creating literature in Sindhi goes to Mirza Kalish Beg and Dewan Kauramal

7.8 MARATHI LITERATURE

Maharashtra is situated on a plateau where a large number of local dialects were in use. Marathi grew out of these these local dialects. The Portuguese missionaries started using Marathi for preaching their gospel.

The earliest Marathi poetry and prose is by Saint Jnaneshwar (Gyaneshwar) who lived in the thirteenth century. He wrote a long commentary on the Bhagavad Gita. He was the one who started the *kirtan* tradition in Maharashtra. He was followed by Namdev (l 270-1350), Gora, Sena and Janabai. All these sang and popularised the Marathi language. Their songs are sung even today by the Verkari pilgrirns on their way to Pandharpur pilgrimage. Almost two centuries later, Eknath (l 533-99) came on the scene. He wrote the commentaries on the Ramayana and the Bhagawat Purana. His songs are very popular all over Maharashtra.

Then came Tukarama (1598-1650). He is supposed to be the greatest Bhakti poet of them all. Ramdas (1608-81), who was the guru of Shivaji, is the last of these hymn writers. He was the devotee of Rama. He inspired Shivaji. The closing years of the nineteenth century saw an upsurge in the Marathi literature. It was a nationalist movement that made Marathi prose popular and prominent. Bal Gangadhar Tilak (l 857-1920) started his Journal *Kesari* in Marathi. This helped the growth of Marathi literature. But the role of Keshav Sut and V.S. Chiplunkar was no less. Hari Narayan Apte and Agarkar wrote novels which became very popular. All these prose writers made great contribution to the development of Marathi literature. The name of H.G Salgaokar is remembered for writing inspirational poetry. Besides, the names of M.G. Ranade, K.T. Telang, G.T. Madholkar (poet and novelist) are no less important.

7.9 KASHMIRI LITERATURE

Kashmir shot into literary prominence, when Kalhana wrote *Rajatarangini* in Sanskrit But this was in the language of the elite. For locals, Kashmiri was the popular dialect. Here

also the Bhakti movement played its role. One Lal Ded, who lived in the fourteenth century, was probably the first to sing in the Kashmiri language. She was a Shaivite mystic. After Islam spread in this area, the Sufi influence also came to be visible. Haba Khatoon, Mahjoor, Zinda Kaul, Noor Din also known as Nund Rishi, Akhtar Mohiuddin, Sufi Ghulam Mohammad and Dina Nath Nadim wrote devotional poetry in Kashmiri. These people contributed to the growth of Kashmiri literature.

The Western influence did not reach Kashmir till the end of the nineteenth century. In 1846, after the first Sikh War, the Dogras of Jammu became the rulers there. The Dogras were more interested in Dogri language than in Kashmiri. There were hardly any schools or education. There was widespread poverty and economic backwardness. All these led to a lack of good literature in Kashmir.

Though the list of Modern Indian languages can have many languages, the constitution of India has originally about 15 languages as national languages i.e. Assamese, Bengali, Gujarati, Hindi, Kashmiri, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Urdu, Tamil, Telugu, Kannada, Malayalam. Three more langauges i.e. Nepali, Manipuri and Konkani have been added now to the list.

INTEXT QUESTIONS 7.4

1. Which Indian language was written in two scripts Gurumukhi and Persian?

   _____

2. Name at least two love stories of Punjab?

   _____

3. Which was the popular forms of compositions of Bulley Shah?

   _____

4. Name the novel of Govardhan Ram?

   _____

5. Who started Kirtan tradition in Maharashtra in the 13th century AD?

   _____

6. What reasons led to a lack of good literature in Kashmiri?

   _____

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Notes

7.10 ROLE OF CHRISTIAN MISSIONARIES

With the coming of the Europeans to India various foreign languages like English, French, Dutch and Portuguese were introduced here which greatly enriched Indian langauges as they added many new words to their vocabulary.

The contribution of the Christian missionaries in the development of Indian literature was no less significant. First of all, they published dictionaries and grammar in several local languages. The books written by them were meant for the newly arrived clergymen from Europe. These books helped these missionaries as much as they helped the writers in the local languages. They could easily turn to the dictionaries to find a suitable word or see if the word was grammatically correct.

The second fact is the role of lithographic printing press, which was introduced in India in the beginning of the nineteenth century. The foreigners had established these presses for printing literature in local languages for the benefit of the new, or would-be converts. Therefore, the role of printing press in the development of literature cannot be ignored. The third important fact is the establishment of schools and colleges by the missionaries. Here, besides English, the missionaries also taught the local languages. Perhaps their aim was to spread Christianity but they also produced a newly educated class, who had a desire to read their literature. Thus, the role of missionaries cannot be ignored while writing the history of Indian languages and literature.

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Main Writers of English Literature in India

In India there were many writers of the English literature. The Indians started writing work in English after 1835, when English was made the medium of instruction. Many Indian writers composd their literature in English. Some of them showed their interest in the field of poetry, while some others showed their keen interest in prose writing. Michael Madhu Sudan Dutta, Taradutta, Sarojini Naidu and Ravindranath Tagore made important contribution in the field of English Poetry. Surendra Nath Banerjee, Firoze Shah Mehta and Jawahar Lal Nehru showed interest in English prose.

WHAT YOU HAVE LEARNT

- Hindi was spoken by a large number of people.
- Urdu and Persian became popular in the Mughal era. Urdu was born out of the interaction between Turkish settlers and the local people. Abul Fazl, Chandra Bhan and Badayuni were famous writers of the Mughal era.
- Hindi literature looked to Sanskrit classics for guidance. Bhakti poetry is a milestone in Hindi literature. Kabir, Tulsidas and Surdas were the guiding light of Hindi literature.

- In the beginning of the nineteenth century Hindi prose came into existence.
- Next to Hindi, the richest literature is that of Bengali. Rabindranath Tagore, Bankim Chandra Chatterji and Sharat Chandra Chatterji contributed to the making of Bengali literature. Assamese literature consisted *of buranjis.* Similar is the case with Oriya.
- Till the end of the nineteenth century, Gurmukhi was limited to *Adi Granth;* it was the love stories of Heer Ranjha which gave this language a theme. The devotional song of Meera Bai gave a place of honour to Rajasthani language and literature.
- Gujarati, Sindhi, Marathi and Kashmiri also developed their literature in due course of time.
- Many Indian writers compsoed their writings in English.

TERMINAL EXERCISE

1. What was the role of the Christian missionaries in India?
2. Briefly describe the development of Hindi language?
3. Explain the role of Persian langauge in medieval India?
4. Identify the contributions of Indian languages and literature in shaping of Indian society?

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ANSWERS TO INTEXT QUESTIONS

7.1

I. 1. Braj Bhasha, Avadhi, Bhojpuri, Magadhi, Rajasthani, Khadi Boli.

2. Avadhi

3. Urdu langauge was born out of the interaction of Turkish settler with locals.

4. Pakistan

5. Dakshini or Daccani (southern)

7.2

I. 1. Bharata

2. Tulsidas' Rama is portrait as God while in Valimikhi's He is portrait as Human being.

3. Krishna as a young lad indulging in pranks and a young man engaged in delliance with the goppies.

4. Anand Math
5. Swami Dayanand wrote in order to reform Hindu society. Munshi Premchand wrote about the miserable existance of the poor. Mahadevi Verma wrote about the plight of women.

7.3

I. 1. In 1800 at Seerampur near Calcutta.
2. 1854
3. In 1857, Calcutta, Madras, Bombay
4. Geetanjali
5. He introduced Vaishnavism in Assam.

7.4

I. 1. Punjabi
2. Heer/Ranjha, Sohni/Mahiwal, Sasi/Punnu
3. Kafi
4. Saraswati Chandra
5. Saint Jnaneshwar
6. Poverty, economic backwardness and the use of Dogri.

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8

RELIGION AND PHILOSOPHY IN ANCIENT INDIA

As soon as November and December come in we find new calenders flooding the market. Some calenders are very colourful. They are marked with different colours. Some even have small pictures on the dates. They are holidays and we look forward to them. You also look forward to them. Yes, they are religious festivals or national festivals and India has plenty of religions that are flourishing. Processions on the road, good food, clothes, gifts, people worshipping in their religious places, wishing each other is a common sight. Yes, India is a beautiful, lovely and a lively country to be in. This is bacause religion has always been a significant factor in influencing the lives of people in India from the earliest times. It would, indeed, be very interesting to study religion in its diverse forms through the various stages of its growth. The relationship between religion and philosophy has been an intimate one and hence their growth and development need to be studied in an interrelated manner. In this lesson you will study about the development of religions and philosophy in ancient India.

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OBJECTIVES

After studying this lesson, you will be able to:

- *explain the meaning of religion;*
- *identify the characteristics of various religions movements in ancient India;*
- *explain the ideas of the six schools of Vedïc philosophy;*
- *examine the role played by the Charvaka School;*

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- *explain the Jaina theory of reality;*
- *examine the contributions of Buddhist philosophy.*

8.1 RELIGION

Religion is the science of soul. Morality and ethics have their foundation on religion. Religion played an important part in the lives of the Indians from the earliest times. It assumed numerous forms in relation to different groups of people associated with them. Religious ideas, thoughts and practices differed among these groups, and transformations and developments took place in the various religious forms in course of time. Religion in India was never static in character but was driven by an inherent dynamic strength.

> Every system of philosophy in India is a quest for Truth, which is one and the same, always and everywhere. The modes of approach differ, logic varies, but the purpose remains the same – trying to reach that Truth.
>
> "I am proud to belong to a religion which has taught the world tolerance and universal acceptance .. We believe not only in universal toleration, but we accept all religions as true."
>
> – Swami Vivekananda at Parliament of world Religions in Chicago 1893

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Indian spirituality is deeply rooted in ancient philosophical and religious traditions of the land. Philosophy arose in India as an enquiry into the mystery of life and existence. Indian sages called Rishis or 'seers', developed special techniques of transcending the sense and the ordinary mind, collectively called yoga. With the help of these techniques, they delved deep into the depths of consciousness and discovered important truths about the true nature of human being and the universe.

The sages found that the true nature of the human being is not the body or the mind, which are ever changing and perishable but the spirit which is unchanging, immortal and pure consciousness. They called it the Atman.

The Atman is the true source of human's knowledge, happiness and power. The rishis further found that all individual selves are parts of infinite consciousness which they called Brahman. Brahman is the ultimate reality, the ultimate cause of the universe. Ignorance of human's true nature is the main cause of human suffering and bondage. By gaining correct knowledge of Atman and Brahman, it is possible to become free from suffering and bondage and attain a state of immortality, everlasting peace and fulfillment known as Moksha.

Religion in ancient India meant a way of life which enables a human to realize his true nature and attain Moksha.

Thus philosophy provided a correct view of reality, while religion showed the correct way of life; philosophy provided the vision, while religion brought about the fulfillment; philosophy was the theory, and religion was the practice. Thus in ancient India, philosophy and religion complemented each other.

> 'May we hear that which enlightens our minds, may we see Divinity everywhere, may we feel the presence of the Almighty within us and all the actions of our bodies and minds be in the service of that Almighty Being; may we have peace unending'.
>
> – (Rig-Veda 1-89)

8.2 PRE-VEDIC AND VEDIC RELIGION

From the archaeological findings in the pre and proto-historic sites it seems that these people believed in the sanctity of the creative force and venerated the male and female aspects of divinity. It appears that they were worshippers of the forces of nature like the sun and the moon. This belief is also partly substantiated by the early literature of the Aryans. The nature of the religious beliefs and practices of the Aryans is also known from the Rig Veda, They believed in many gods like Indra, Varuna, Agni, Surya and Rudra. Sacrifices, and ritual offering of food and drink to fire in honour of the Gods, constituted the main religious practices. The Sama Veda and the Yajur Veda elaborated the different aspects of the sacrificial acts and this ritualism was further elaborated in the Brahmanas. The Atharva Veda contained a great deal of animistic beliefs. The seers entertained doubts about the utility and efficacy of the Vedic ritualism. Polytheism was challenged by monotheistic ideas and the various deities were introduced as different ways of naming one eternal entity.

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The Aranyaka and Upanishad sections of the Vedic literature envisage a progressive outlook. The Upanishads, represent the early stage in the origin and development of the religions-metaphysical concepts which were used later by the religious leaders and reformers of ancient and medieval India. Some of them followed the traditional lines while others proceeded along the paths of unorthodoxy.

- India down the ages attempted to grapple with the fundamental problems of life and thought. Philosophy in India began with a quest after the highest truth- truth not as mere objective certitude, but as being closely linked with the development of personality and leading to the attainment of the highest freedom, bliss and wisdom. It demanded, therefore, not only a philosophical discipline of reasoning, but also a discipline of conduct and the control of emotions and passions.
- Thus the synthesis between deep philosophical analysis and lofty spiritual discipline is an abiding feature of Indian philosophy and its outlook is entirely different from that of western philosophy.
- It is hoped that it will serve not only to make plain the spiritual aspirations of an ancient nation, but also to show the relevance of those aspirations to the modern

Notes

world and thus forge a powerful link in the chain of human fellowship and universal concord.

- Philosophy in India is not a product of speculation but of experience, direct and personal. A true philosopher is he whose life and behaviour bear testimony to the truths he preaches.

8.3 UNORTHODOX RELIGIOUS MOVEMENTS

The religious movements associated with persons like Mahavira and the Buddha in about the middle of the first Millennium BC fall under this category. There were many other creeds during this time as well. The creeds preached by some of them contained elements that were not in keeping with the Vedic tradition. They ignored the infallibility and supernatural origin of the Vedas. Unlike the Vedic seers who were Brahmin sages, many of these new teachers were Kshatriya. Both Buddhism and Jainism were atheistic creeds in the beginning. However, Buddhism endorsed the doctrine of the Law of Karma and upheld the belief in rebirths of the embodied skandhas and the inevitability of suffering in the very existence of beings. Many of these view points are also found in the major Upanishads.

8.4 THEISTIC RELIGIONS

Creeds of theistic character evolved almost simultaneously with the non-theistic religions. The important deities of these religions were not primarily Vedic ones but those that came from unorthodox sources. Influence of pre-vedic and post-vedic folk elements were most conspicuous in their origin. The primary factor that motivated these creeds was Bhakti, the single-souled devotion of the worshipper to a personal god with some moral link. This led to the evolution of different religious sects like Vaishnavism, Shaivism and Saktism, which came to be regarded as components of orthodox Brahminism. These sects in course of time came to have a significant impact on the popular forms of Buddhism and Jainism.

8.5 FOLK CULTS

The worship of Yakshas and Nagas and other folk deities constituted the most important part of primitive religious beliefs, in which Bhakti had a very important role to play. There is ample evidence about the prevalence of this form of worship among the people in early literature as well as in archaeology.

Vasudeva/Krishna Worship: A Sutra in Panini's *Ashtadhyayi* refers to the worshippers of Vasudeva (Krishna). The Chhandogya Upanishad also speaks of Krishna, the son of Devaki, a pupil of the sage Ghora Angirasa who was a sun-worshipping priest. A large number of people worshipped Vasudeva Krishna exclusively as their personal God and they were at first known as Bhagavatas. The Vasudeva-Bhagavata cult

grew steadily, absorbing within its fold other Vedic and Brahminic divinities like Vishnu (primarily an aspect of the sun) and Narayana (a cosmic God). From the late Gupta period the name mostly used to designate this Bhakti cult was Vaishnava, indicating the predominance of the Vedic Vishnu element in it with emphasis on the doctrine of incarnations *(avataras)*.

8.6 VAISHNAVA MOVEMENT IN THE SOUTH

The history of the Vaishnava movement from the end of the Gupta period till the first decade of the thirteenth century AD is concerned mainly with South India. Vaishnava poet-saints known as *alvars* (a Tamil word denoting those drowned in Vishnu-bhakti) preached single-minded devotion *(ekatmika bhakti)* for Vishnu and their songs were collectively known as *prabandhas.*

8.7 SHAIVISM

Unlike Vaishnavism, Shaivism had its origin in antiquity. Panini refers to a group of Shiva-worshippers as Shiva-bhagavatas, who were characterised by the iron lances and clubs they carried and their skin garments.

Shaiva Movement in the South: The Shaiva movement in the South flourished at the beginning through the activities of many of the 63 saints known in Tamil as Nayanars (Siva-bhakts). Their appealing emotional songs in Tamil were called *Tevaram Stotras*, also known as *Dravida Veda* and ceremonially sung in the local Shiva temples. The Nayanars hailed from all castes. This was supplemented on the doctrinal side by a large number of Shaiva intellectuals whose names were associated with several forms of Shaiva movements like Agamanta, Shudha and Vira-shaivism.

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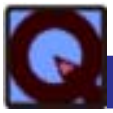
> The philosophy must give a theory which will be simplest in its nature and, at the same time, will explain all the principles which are left as insoluble by science. At the same time will harmonize with the ultimate conclusions of science as well as establish a religion which is universal and is not limited by sects or doctrines or dogmas.
>
> When we are concerned with philosophy as a science, it means a set of thoughts put into a system, such that one of them does not contradict another in the set and the entire set as a whole is coherent.
>
> 'Science means knowledge partially unified, while philosophy means knowledge completely unified …. Beyond the knowable is the unknowable, but in that realm of the unknowable laid the solution of all the principles regarding the nature of the soul, of the heavens, of God and everything.'
>
> – Herbert Spencer

Notes

8.8 MINOR RELIGIOUS MOVEMENTS

Worship of the female principle (Shakti) and of Surya did not achieve equal importance as the other two major brahminical cults. The female aspect of the divinity might have been venerated in the pre-Vedic times. In the Vedic age respect was shown also to the female principle as the Divine Mother, the Goddess of abundance and personified energy (Shakti). However, clear reference to the exclusive worshippers of the Devi is not to be found until a comparatively late period. As mentioned earlier, Surya has been venerated in India from the earliest times. In Vedic and epic mythology, Sun and his various aspects played a very important part. The East Iranian (Shakadvipi) form of the solar cult was introduced in parts of northern India in the early centuries of the Christian era. But it was only at a comparatively late period that god figured as the central object in religious movements.



INTEXT QUESTIONS 8.1

1. Which sections of the Vedic literature envisage a progressive outlook?

   _____

2. Which doctrine was endorsed by Buddhism?

   _____

3. Name the sects which made Buddhism and Jainism popular?

   _____

4. How did Vedic age respect female principle?

   _____

5. What are the different forms of Shaiva movements?

   _____

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8.9 VEDIC PHILOSOPHY

Religion of the Rig Vedic people was very simple in the sense that it consisted mainly of worship of numerous deities representing the various phenomena of nature through prayers. It was during the later Vedic period that definite ideas and philosophies about the true nature of soul or Atman and the cosmic principle or Brahman who represented the ultimate reality were developed. These Vedic philosophical concepts later on gave rise to six different schools of philosophies called *shada darshana*. They fall in the category of the orthodox system as the final authority of the Vedas is recognised by all of them. Let us now find out more about these six schools of Indian philosophy.

Samkhya System

The Samkhya philosophy holds that reality is constituted of two principles one female and the other male i.e. Prakriti, Purusha respectively. Prakriti and Purusha are completely independent and absolute. According to this system, Purusha is mere consciousness, hence it cannot be modified or changed. Prakriti on the other hand is constituted of three attributes, thought, movement and the change or transformation of these attributes brings about the change in all objects. The Samkhya philosophy tries to establish some relationship between Purusha and Prakriti for explaining the creation of the universe. The propounder of this philosophy was Kapila, who wrote the *Samkhya sutra*.

Infact Samkhya school explained the phenomena of the doctrine of evolution and answered all the questions aroused by the thinkers of those days.

Yoga

Yoga literally means the union of the two principal entities. The origin of yoga is found in the *Yogasutra* of Patanjali believed to have been written in the second century BC. By purifying and controlling changes in the mental mechanism, yoga systematically brings about the release of purusha from prakriti. Yogic techniques control the body, mind and sense organs. Thus this philosophy is also considered a means of achieving freedom or *mukti*. This freedom could be attained by practising self-control (*yama*), observation of rules (*niyama*), fixed postures *(asana)*, breath control *(pranayama*), choosing an object (*pratyahara*) and fixing the mind *(dharna)*, concentrating on the chosen object *(dhyana)* and complete dissolution of self, merging the mind and the object *(Samadhi*). Yoga admits the existence of God as a teacher and guide.

Nyaya

Nyaya is considered as a technique of logical thinking. According to Nyaya, valid knowledge is defined as the real knowledge, that is, one knows about the object as it exists. For example, it is when one knows a snake as a snake or a cup as a cup. Nyaya system of philosophy considers God who creates, sustains and destroys the universe. Gautama is said to be the author of the Nyaya Sutras.

Vaisheshika

Vaisheshika system is considered as the realistic and objective philosophy of universe. The reality according to this philosophy has many bases or categories which are substance, attribute, action, genus, distinct quality and inherence. Vaisheshika thinkers believe that all objects of the universe are composed of five elements–earth, water, air, fire and ether. They believe that God is the guiding principle. The living beings were rewarded or punished according to the law of *karma*, based on actions of merit and demerit. Creation and destruction of universe was a cyclic process and took place in agreement with the wishes of God. Kanada wrote the basic text of Vaisheshika philosophy.

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A number of treatises were written on this text but the best among them is the one written by Prashastapada in the sixth century AD.

Vaisheshika School of philosophy explained the phenomena of the universe by the atomic theory, the combination of atoms and molecules into matter and explained the mechanical process of formation of Universe.

Mimamsa

Mimamsa philosophy is basically the analysis of interpretation, application and the use of the text of the *Samhita* and *Brahmana* portions of the Veda. According to Mimamsa philosophy Vedas are eternal and possess all knowledge, and religion means the fulfilment of duties prescribed by the Vedas. This philosophy encompasses the Nyaya-Vaisheshika systems and emphasizes the concept of valid knowledge. Its main text is known as the Sutras of Gaimini which have been written during the third century BC. The names associated with this philosophy are Sabar Swami and Kumarila Bhatta.

The essence of the system according to Jaimini is Dharma which is the dispenser of fruits of one's actions, the law of righteousness itself. This system lays stress on the ritualistic part of Vedas.

Vedanta

Vedanta implies the philosophy of the Upanishad, the concluding portion of the Vedas. Shankaracharya wrote the commentaries on the Upanishads, *Brahmasutras* and the *Bhagavad Gita*. Shankaracharya's discourse or his philosophical views came to be known as Advaita Vedanta. Advaita literally means non-dualism or belief in one reality. Shankaracharya expounded that ultimate reality is one, it being the Brahman.

According to Vedanta philosophy, 'Brahman is true, the world is false and self and Brahman are not different, Shankaracharya believes that the Brahman is existent, unchanging, the highest truth and the ultimate knowledge. He also believes that there is no distinction between Brahman and the self. The knowledge of Brahman is the essence of all things and the ultimate existence. Ramanuja was another well known Advaita scholar.

Among different schools of philosophy was found one philosophy which reached the climax of philosophic thought that the human mind can possibly reach, and that is known as the Vedantic philosophy.

Vedanta philosophy has ventured to deny the existence of the apparent ego, as known to us, and in this respect Vedanta has its unique position in the history of philosophies of the world.

Vedanta is a philosophy and a religion. As a philosophy it inculcates the highest truths that have been discovered by the greatest philosophers and the most advanced thinkers of all ages and all countries.

Vedanta philosophy teaches that all these different religions are like so many roads, which lead to same goal.

Vedanta (the end of the Vedas or knowledge) refers to the Upanishads which appeared at the end of each Veda with a direct perception of reality.

The core message of Vedanta is that every action must be governed by the intellect – the discriminating faculty. The mind makes mistakes but the intellect tells us if the action is in our interest or not. Vedanta enables the practitioner to access the realm of spirit through the intellect. Whether one moves into spirituality through Yoga, meditation or devotion, it must ultimately crystallize into inner understanding for atitudinal changes and enlightenment.

8.10 CHARVAKA SCHOOL

Brihaspati is supposed to be the founder of the Charvaka School of philosophy. It finds mention in the Vedas and Brihadaranyka Upanishad. Thus it is supposed to be the earliest in the growth of the philosophical knowledge. It holds that knowledge is the product of the combination of four elements which leaves no trace after death. Charvaka philosophy deals with the materialistic philosophy. It is also known as the *Lokayata* Philosophy - the philosophy of the masses.

According to Charvaka there is no other world. Hence, death is the end of humans and pleasure the ultimate object in life. Charvaka recognises no existence other than this material world. Since God, soul, and heaven, cannot be perceived, they are not recognised by Charvakas. Out of the five elements earth, water, fire, air and ether, the Charvakas do not recognise ether as it is not known through perception. The whole universe according to them is thus consisted of four elements.

8.11 JAIN PHILOSOPHY

Like the Charvakas, the Jains too do not believe in the Vedas, but they admit the existence of a soul. They also agree with the orthodox tradition that suffering (pain) can be stopped by controlling the mind and by seeking right knowledge and perception and by observing the right conduct. The Jaina philosophy was first propounded by the *tirthankar* Rishabha Deva. The names of Ajit Nath and Aristanemi are also mentioned with Rishabha Deva. There were twenty-four *tirthankaras* who actually established the Jaina *darshan.* The first *tirthankar* realised that the source of Jaina philosophy was Adinath. The twenty-fourth and the last *tirthankar* was named Vardhaman Mahavira who gave great impetus to Jainism. Mahavira was born in 599 BC. He left worldly life at the age of thirty and led a very hard life to gain true knowledge. After he attained Truth, he was called Mahavira. He strongly believed in the importance of celibacy or *brahamcharya.*

Jain Theory of Reality: Seven Kinds of Fundamental Elements

The Jainas believe that the natural and supernatural things of the universe can be traced back to seven fundamental elements. They are *jiva, ajivaa, astikaya, bandha, samvara, nirjana,* and *moksa.* Substances like body which exist and envelope (like a cover) are *astïkaya. Anastikayas* like 'time' have no body at all. The substance is the basis of attributes (qualities). The attributes that we find in a substance are known as *dharmas.* The Jainas believe that things or substance have attributes. These attributes also change with the change of *kala* (time). From their point of view, the attributes of a substance are essential, and eternal or unchangeable. Without essential attributes, a thing cannot exist. So they are always present in everything. For example, consciousness *(chetana)* is the essence of the soul; desire, happiness and sorrow are its changeable attributes.

INTEXT QUESTIONS 8.2

1. How many schools of Shada Darshan exist?

2. Name the founder of Samkhya Philosophy?

3. Who is the originator of Yoga?

4. Who is said to be the author of the nyaya Sutras?

5. Which school of philosophy says Vedas are eternal and possess all knowledge?

6. What is the philosophy of the Upanishad?

7. Which school holds that knowledge is the product of the combination of four elements which leaves no trace after death?

8. How many 'tirthankaras' does Jaina Darshan have?

9. When was Mahavira born?

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10. Which 'tirthankara' was named Vardhman Mahavira?

_____

11. Name the seven fundamental elements of Jainas?

_____

8.12 PHILOSOPHY OF THE BUDDHA

Gautama Buddha, who founded the Buddhist philosophy, was born in 563 BC at Lumbini, a village near Kapilavastu in the foothills of Nepal. His childhood name was Siddhartha. His mother, Mayadevi, died when he was hardly a few days old. He was married to Yashodhara, a beautiful princess, at the age of sixteen. After a year of the marriage, he had a son, whom they named Rahul. But at the age of twenty-nine, Gautama Buddha renounced family life to find a solution to the world's continuous sorrow of death, sickness, poverty, etc. He went to the forests and meditated there for six years. Thereafter, he went to Bodh Gaya (in Bihar) and meditated under a pipal tree. It was at this place that he attained enlightenment and came to be known as the Buddha. He then travelled a lot to spread his message and helped people find the path of liberation or freedom. He died at the age of eighty.

Gautama's three main disciples known as Upali, Ananda and Mahakashyap remembered his teachings and passed them on to his followers. It is believed that soon after the Buddha's death a council was called at Rajagriha where Upali recited the *Vinaya Pitaka* (rules of the order) and Ananda recited the *Sutta Pitaka* (Buddha's sermons or doctrines and ethics). Sometime later the *Abhidhamma Pitaka* consisting of the Buddhist philosophy came into existence.

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Main Characteristics

Buddha presented simple principles of life and practical ethics that people could follow easily. He considered the world as full of misery. Man's duty is to seek liberation from this painful world. He strongly criticised blind faith in the traditional scriptures like the Vedas. Buddha's teachings are very practical and suggest how to attain peace of mind and ultimate liberation from this material world.

Realization of Four Noble Truths. The knowledge realized by Buddha is reflected in the following four noble truths:

a. ***There is suffering in human life.*** When Buddha saw human beings suffering from sickness, pain and death, he concluded that there was definitely suffering in human life. There is pain with birth. Separation from the pleasant is also painful. All the passions that remain unfulfilled are painful. Pain also comes when objects of sensuous pleasure are lost. Thus, life is all pain.

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b. ***There is cause of suffering,*** The second Noble Truth is related to the cause of suffering. It is desire that motivates the cycle of birth and death. Therefore, desire is the fundamental cause of suffering.

c. ***There is cessation of suffering.*** The third Noble Truth tells that when

passion, desire and love of life are totally destroyed, pain stops. This Truth leads to the end of sorrow, which causes pain in human life. It involves destruction of ego *(aham or ahamkara),* attachment, jealousy, doubt and sorrow. That state of mind is the state of freedom from desire, pain and any kind of attachment. It is the state of complete peace, leading to *nirvana.*

d. ***Path of Liberation.*** The fourth Noble Truth leads to a way that takes to liberation. Thus, initially starting with pessimism, the Buddhist philosophy leads to optimism. Although there is a constant suffering in human life, it can be ended finally. Buddha suggests that the way or the path leading to liberation is eight-fold, through which one can attain *nirvana.*

Eight-fold Path to Liberation *(Nirvana)*

(i) ***Right Vision.*** One can attain right vision by removing ignorance. Ignorance creates a wrong idea of the relationship between the world and the self. It is on account of wrong understanding of man that he takes the non-permanent world as permanent. Thus, the right view of the world and its objects is the right vision.

(ii) ***Right Resolve.*** It is the strong will-power to destroy thoughts and desires that harm others. It includes sacrifice, sympathy and kindness towards others.

(iii) ***Right Speech.*** Man should control his speech by right resolve. It means to avoid false or unpleasant words by criticizing others.

(iv) ***Right Conduct.*** It is to avoid activities which harm life. It means to be away from theft, excessive eating, the use of artificial means of beauty, jewellery, comfortable beds, gold etc.

(v) ***Right Means of Livelihood.*** Right livelihood means to earn one's bread and butter by right means. It is never right to earn money by unfair means like fraud, bribery, theft, etc.

(vi) ***Right Effort.*** It is also necessary to avoid bad feelings and bad impressions. It includes self-control, stopping or negation of sensuality and bad thoughts, and awakening of good thoughts.

(vii) ***Right Mindfulness.*** It means to keep one's body, heart and mind in their real form. Bad thoughts occupy the mind when their form is forgotten. When actions take place according to the bad thoughts, one has to experience pain.

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(viii) Right Concentration. If a person pursues the above seven Rights, he will be able to concentrate properly and rightly. One can attain *nirvana* by right concentration (meditation).

Except for Charvaka school, realisation of soul has been the common goal of all philosophical schools of India.

> According to Victor Cousin, the great French Philosopher, 'India contains the whole history of philosophy in a nutshell'. Again he says: 'When we read with attention the poetical and philosophical monuments of the East, above all those of India, which are beginning to spread in Europe, we discover there many a truth and truths so profound, and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped. That we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy.'

I am sure you would like to know more about Buddhism. We will go to Bodhgaya in Bihar. Tread reverently along this ancient path. Begin with the Mahabodhi tree where something strange happened - realization of truth or spiritual illumination. Tradition states that Buddha stayed in Bodhgaya for seven weeks after his enlightenment.

There you must also see the Animeshlocha Stupa which houses a standing figure of the Buddha with his eyes fixed towards this tree. Bodhgaya is also revered by the Hindus who go to the Vishnupada temple to perform 'Pind-daan' that ensures peace and solace to the departed soul.

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You can also visit Rajgir and empathise with the Chinese traveller Fa-hein who visited this place 900 years after the death of Buddha. He wept over the fact that he was not fortunate enough to listen to the sermons of Buddha that were delivered here. Many stories which you might have read about Buddha have their origin here. Imagine Buddha on his first alms begging mission while staying in a cave here. It was here that the Mauryan king Bimbisara joind the Buddhists order. Remember reading the story how a mad elephant was let loose by Devadutta to kill Buddha. Well, this incident took place here. Finally it was from Rajgir that Buddha set out on his last journey. The first Buddhist Council was held in the Saptaparni cave in which the unwritten teachings of Buddha were penned down after his death. Even the concept of monastic institutions was laid at Rajgir which later developed into an academic and religious centre.

In your lesson on Architecture, you will read about Nalanda university. It was established in the 5th century BC. It is the world's earliest university. Since Buddha encouraged learning, monks and scholars gathered here for discourses. So much so that by 5th B.C., Nalanda acquired the position of a well established monastery under the Guptas.

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INTEXT QUESTIONS 8.3

1. What was the childhood name of Gautama Buddha?

2. Where did Gautama Buddha meditate?

3. Where did Gautama Buddha get enlightenment?

4. What does the Sutta Pitaka contain?

5. Who recited the Vinaya Pitaka?

6. What are the four noble truth of Gautama Buddha?

7. Which philosophical school of India has difference of opinion about realization of soul?

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WHAT YOU HAVE LEARNT

- Origin of religion can be traced to the pre-vedic society.
- Developments in religion in ancient India proceeded along the traditional lines as well as along the paths of unorthodoxy.
- The systems of Indian philosophy that originated from the Vedas are called Orthodox systems.
- Samkhya philosophy holds that reality is constituted of the self and non-self that is *purusha* and *prakriti*.
- Yoga is a very practical philosophy to realise the 'Self'.
- Nyaya presents a technique of logical thinking.
- Vaisheshika gives us the principles of reality which constitute the universe.

- Mimamsa philosophy is basically the analysis of the Vedic scriptures.
- Charvakism, Jainism and Buddhism are known as the unorthodox systems.
- Charvaka is the materialistic philosophy, it believes that there is no existence other than matter.
- According to Jain philosophy, liberation is the escape of jiva from matter (body).
- Buddha reflected his knowledge in four noble Truths (i) There is suffering in human life (ii) There is cause of suffering (iii) There is end to suffering and (iv) There is way to end suffering.
- Buddha suggested eight fold path for liberation. These are: (i) right vision (ii) right resolve (iii) right speech (iv) right conduct (v) right means of livelihood (vi) right effort (vii) right mindfulness and (viii) right concentration.

TERMINAL EXERCISE

1. Define the various characteristics of religious movements of ancient India?
2. What was the role played by Charvaka School in the religious movement of India?
3. How does the Charvaka School differ from the other philosophical schools?
4. Explain how Shada Darshana falls in the category of an orthodox system.
5. How does Buddhist philosophy contribute to become a better human being?
6. How can you say that Mimamsa philosophy is basically the analysis of Vedic scriptures?

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ANSWERS TO INTEXT QUESTIONS

8.1

1. The Aranyanka and Upanishad
2. Law of Karma
3. Vaishnavism, Shaivism, Saktism
4. Divine mother, the goddess of abundance and personified energy(shakti).
5. Agamanta, Shudha and Vira-shaivism

8.2

1. Six

2. Kapila who wrote the Samkhya sutras.
3. Yogasutra of Patanjali
4. Gautama
5. Mimamsa school
6. Vedanta, the concluding portion of Vedas.
7. Charvaka School
8. 24
9. 599 B.C.
10. Twenty fourth or the last tirthankar.
11. Jiva, Ajivaa, Astikaya, Bandha, Samvara, Nirjana, Moksa.

8.3

1. Siddhartha
2. Under a Peepal tree at Bodh Gaya, Bihar
3. Bodh Gaya, Bihar
4. Buddha's sermons, or doctrines and ethics.
5. Upali
6. There is suffering in human life.

   There is cause of suffering.

   There is cessation of suffering.

   Path of Liberation.
7. Charvaka School

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9

RELIGION AND PHILOSOPHY IN MEDIEVAL INDIA

Nearly every month a programme is going on in any auditorium in the city where songs of the Sufi saints and Bhakti saints are sung. The popularity of these programems can be seen from the attendance that is there. They are patronized by the government, by big business houses and even by individuals. The songs and the teachings of the Sufi and the Bhaki saints are relevant even today. Do you know the medieval period in India saw the rise and growth of the Sufi movement and the Bhakti movement. The two movements brought a new form of religious expression amongst Muslims and Hindus. The Sufis were mystics who called for liberalism in Islam. They emphasised on an egalitarian society based on universal love. The Bhakti saints transformed Hinduism by introducing devotion or bhakti as the means to attain God. For them caste had no meaning and all human being's were equal. The Sufi and Bhakti saints played an important role in bringing the Muslims and Hindus together. By using the local language of the people, they made religion accessible and meaningful to the common people.

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OBJECTIVES

After reading this lesson you will be able to:

- *understand the reasons for the rise of Sufism and Bhakti movements in Medieval India;*
- *trace the growth of the Sufi movement;*
- *identify the major silsilahs of the Sufis;*
- *explain the main tenets* of *Sufism;*
- *explain the philosophy of the Bhakti saints, Sant Kabir and Guru Nanak;*

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- *rise of Sikhism;*
- *explain the ideology of the Vaishnavite saints;*
- *recognise the contribution of Sufi and Bhakti saints towards the growth of a composite Indian culture.*

9.1 THE SUFI MOVEMENT

Background-Rise of Islam

You will recall that Islam was founded by Prophet Muhammad. Islam saw the rise of many religious and spiritual movements within it. These movements were centered mainly around the interpretation of the Quran. There were two major sects that arose within Islam - the Sunnis and Shias. Our country has both the sects, but in many other countries like Iran, Iraq, Pakistan etc. you will find followers of only one of them.

Among the Sunnis, there are four principal schools of Islamic Law, These are based upon the Quran and Hadis (traditions of the Prophet's saying and doings). Of these the Hanafi school of the eighth century was adopted by the eastern Turks, who later came to India.

The greatest challenge to orthodox Sunnism came from the rationalist philosophy or *Mutazilas*, who professed strict monotheism. According to them, God is just and has nothing to do with man's evil actions. Men are endowed with free will and are responsible for their own actions. The *Mutazilas* were opposed by the Ashari School. Founded by Abul Hasan Ashari (873-935 AD), the Ashari school evolved its own rationalist argument in defence of the orthodox doctrine *(kalam).* This school believes that God knows, sees and speaks. The Quran is eternal and uncreated. The greatest exponent of this school was Abu Hamid al-Ghazali (1058-1111 AD), who is credited with having reconciled orthodoxy with mysticism. He was a great theologian who in 1095 began to lead a life of a Sufi. He is deeply respected by both orthodox elements and Sufis. Al-Ghazali attacked all non-orthodox Sunni schools. He said that positive knowledge cannot be gained by reason but by revelation. Sufis owed their allegiance to the Quran as much as the *Ulemas* did.

The influence of the ideas of Ghazali was greater because of the new educational system set up by the state, It provided for setting up of seminaries of higher learning (called *madrasas)* where scholars were familiarised with Ashari ideas. They were taught how to run the government in accordance with orthodox Sunni ideas. These scholars were known as *ulema. Ulema* played an important role in the politics of medieval India.

The Sufis

Contrary to the *ulema* were the Sufis. The Sufis were mystics. They were pious men who were shocked at the degeneration in political and religious life. They opposed the vulgar

display of wealth in public life and the readiness of the *ulema* to serve "ungodly" rulers. Many began to lead a retired ascetic life, having nothing to do with the state. The Sufi philosophy also differed from the *ulema.* The Sufis laid emphasis upon free thought and liberal ideas. They were against formal worship, rigidity and fanaticism in religion. The Sufis turned to meditation in order to achieve religious satisfaction. Like the Bhakti saints, the Sufis too interpreted religion as 'love of god' and service of humanity. In course of time, the Sufis were divided into different *silsilahs* (orders) with each *silsilah* having its own *pir* (guide) called *Khwaja* or *Sheikh.* The *pir* and his disciples lived in a *khanqah* (hospice). A *pir* nominated a successor or *wali* from his disciples to carry on his work. The Sufis organised *samas* (a recital of holy songs) to arouse mystical ecstasy. Basra in Iraq became the centre of Sufi activities. It must be noted that the Sufi saints were not setting up a new religion, but were preparing a more liberal movement within the framework of Islam. They owed their allegiance to the Quran as much as the *ulema* did.

Sufism in India

The advent of Sufism in India is said to be in the eleventh and twelfth centuries. One of the early Sufis of eminence, who settled in India, was Al-Hujwari who died in 1089, popularly known as *Data Ganj Baksh* (Distributor of Unlimited Treasure). In the beginning, the main centres of the Sufis were Multan and Punjab. By the thirteenth and fourteenth centuries, the Sufis had spread to Kashmir, Bihar, Bengal and the Deccan. It may be mentioned that Sufism had already taken on a definite form before coming to India. Its fundamental and moral principles, teachings and orders, system of fasting, prayers and practice of living in *khanqahs* had already been fixed. The Sufis came to India via Afghanistan on their own free will. Their emphasis upon a pure life, devotional love and service to humanity made them popular and earned them a place of honour in Indian society.

Abul Fazl while writing in the *Ain-i-Akbari* speaks of fourteen *silsilahs* of the Sufis. However, in this lesson we shall outline only some of the important ones. These *silsilahs* were divided into two types: *Ba-shara* and *Be-shara. Ba-shara* were those orders that followed the Islamic Law (Sharia) and its directives such as *namaz* and *roza.* Chief amongst these were the Chishti, Suhrawardi, Firdawsi, Qadiri and Naqshbandi *silsilahs*. The *be-shara silsilahs* were not bound by the *Sharia.* The Qalandars belonged to this group.

The Chishti *Silsilah*

The Chishti order was founded in a village called Khwaja Chishti (near Herat). In India, the Chishti *silsilah* was founded by Khwaja Muinuddin Chishti (born *c.* 1142) who came to India around 1192. He made Ajmer the main centre for his teaching. He believed that serving mankind was the best form of devotion and therefore he worked amongst the downtrodden. He died in Ajmer in 1236. During Mughal times, Ajmer became a leading pilgrim centre because the emperors regularly visited the Sheikh's tomb. The extent of his popularity can be seen by the fact that even today, millions of Muslims and Hindus visit his

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dargah for fufilment of their wishes. Among his disciples were Sheikh Hamiduddin of Nagaur and Qutubuddin Bakhtiyar Kaki. The former lived the life of a poor peasant, cultivated land and refused Iltutmish's offer of a grant of villages. The *khanqah* of Qutubuddin Bakhtiyar Kaki was also visited by people from all walks of life. Sultan Iltutmish dedicated the Qutub Minar to this Saint. Sheikh Fariduddin of Ajodhan (Pattan in Pakistan) popularised the Chishti *silsilah* in modern Haryana and Punjab. He opened his door of love and generosity to all. Baba Farid, as he was called, was respected by both Hindus and Muslims. His verses, written in Punjabi, are quoted in the *Adi Granth.*

Baba Farid's most famous disciple Shaikh Nizamuddin Auliya (1238-1325) was responsible for making Delhi an important centre of the Chishti *silsilah.* He came to Delhi in 1259 and during his sixty years in Delhi, he saw the reign of seven sultans. He preferred to shun the company of rulers and nobles and kept aloof from the state. For him renunciation meant distribution of food and clothes to the poor. Amongst his followers was the noted writer Amir Khusrau.

Another famous Chishti saint was Sheikh Nasiruddin Mahmud, popularly known as Nasiruddin *Chirag-i-Dilli* (The Lamp of Delhi). Following his death in 13 56 and the lack of a spiritual successor, the disciples of the Chishti *silsilah* moved out towards eastern and southern India.

The Suhrawardi *Silsilah*

This *silsilah* was founded by Sheikh Shihabuddin Suhrawardi. It was established in India by Sheikh Bahauddin Zakariya (1182-1262). He set up a leading *khanqah* in Multan, which was visited by rulers, high government officials and rich merchants. Sheikh Bahauddin Zakariya openly took Iltutmisht's side in his struggle against Qabacha and received from him the title *Shaikhul Islam* (Leader of Islam). It must be noted that unlike the Chishti saints, the Suhrawardis maintained close contacts with the state. They accepted gifts, jagirs and even government posts in the ecclersiastical department.

The Suhrawardi *silsilah* was firmly established in Punjab and Sind. Besides these two *silsilahs* there were others such as the Firdawsi *Silsilah,* Shattari *Silsilah,* Qadiri *Silsilah,* Naqshbandi *Silsilah.*

9.2 THE IMPORTANCE OF THE SUFI MOVEMENT

The Sufi movement made a valuable contribution to Indian society. Like the Bhakti saints who were engaged in breaking down the barriers within Hinduism, the Sufis too infused a new liberal outlook within Islam. The interaction between early Bhakti and Sufi ideas laid the foundation for more liberal movements of the fifteenth century. You will read that Sant Kabir and Guru Nanak had preached a non-sectarian religion based on universal love. The Sufis believed in the concept of *Wahdat-ul-Wajud* (Unity of Being) which was promoted

by Ibn-i-Arabi (l165-1240). He opined that all beings are essentially one. Different religïons were identical. This doctrine gained popularity in India. There was also much exchange of ideas between the Sufis and Indian yogis. In fact the *hatha-yoga* treatise *Amrita Kunda* was translated into Arabic and Persian.

A notable contribution of the Sufis was their service to the poorer and downtrodden sections of society. While the Sultan and *ulema* often remained aloof from the day to day problems of the people, the Sufi saints maintained close contact with the common people. Nizamuddin Auliya was famous for distributing gifts amongst the needy irrespective of religion or caste. It is said that he did not rest till he had heard every visitor at the *khanqah*. According to the Sufis, the highest form of devotion to God was the service of mankind. They treated Hindus and Muslims alike. Amir Khusrau said "Though the Hindu is not like me in religion, he believes in the same things that I do".

The Sufi movement encouraged equality and brotherhood. It fact, The Islamic emphasis upon equality was respected far more by the Sufis than by the *ulema*. The doctrines of the Sufis were attacked by the orthodoxy. The Sufis also denounced the *ulema*. They believed that the *ulema* had succumbed to world by temptations and were moving away from the original democratic and egalitarian principles of the Quran. This battle between the orthodox and liberal elements continued throughout the sixteenth, seventeenth and eighteenth centuries. The Sufi saints tried to bring about social reforms too.

Like the Bhakti saints, the Sufi saints contributed greatly to the growth of a rich regional literature. Most of the Sufi saints were poets who chose to write in local languages. Baba Farid recommended the use of Punjabi for religious writings. Shaikh Hamiduddin, before him, wrote in Hindawi. His verses are the best examples of early Hindawi translation of Persian mystical poetry. Syed Gesu Daraz was the first writer of Deccani Hindi. He found Hindi more expressive than Persian to explain mysticism. A number of Sufi works were also written in Bengali.

The most notable writer of this period was Amir Khusrau (l 252-1325) the follower of Nizamuddin Auliya. Khusrau took pride in being an Indian and looked at the history and culture of Hindustan as a part of his own tradition. He wrote verses in Hindi (Hindawi) and employed the Persian metre in Hindi. He created a new style called *sabaq-i-hindi*. By the fifteenth century Hindi had begun to assume a definite shape and Bhakti saints such as Kabir used it extensively.

INTEXT QUESTIONS 9.1

1. Who were called Ulemas?

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2. What do you mean by Kalam?

_____

3. Who was called Data Ganj Baksh?

_____

4. How many Silsilahs Ain-i-Akbari speaks about?

_____

5. Where is the Khwaja Muinuddin Chisti Khanqah located?

_____

6. What is the other name of Islamic law?

_____

7. Who is called Chirag-i-Dilli (The Lamp of Delhi)?

_____

9.3 THE BHAKTI MOVEMENT

The development of Bhakti movement took place in Tamil Nadu between the seventh and twelfth centuries. It was reflected in the emotional poems of the Nayanars (devotees of Shiva) and Alvars (devotees of Vishnu). These saints looked upon religion not as a cold formal worship but as a loving bond based upon love between the worshipped and worshipper. They wrote in local languages, Tamil and Telugu and were therefore able to reach out to many people.

In course of time, the ideas of the South moved up to the North but it was a very slow process. Sanskrit, which was still the vehicle of thought, was given a new form.

Thus we find that the Bhagavata Purana of ninth century was not written in the old Puranic form. Centered around Krishna's childhood and youth, this work uses Krishna's exploits to explain deep philosophy in simple terms. This work became a turning point in the history of the Vaishnavite movement which was an important component of the Bhakti movement.

A more effective method for spreading of the Bhakti ideology was the use of local languages. The Bhakti saints composed their verses in local languages. They also translated Sanskrit works to make them understandable to a wider audience. Thus we find Jnanadeva writing in Marathi, Kabir, Surdas and Tulsidas in Hindi, Shankaradeva popularising Assamese, Chaitanya and Chandidas spreading their message in Bengali, Mirabai in Hindi and Rajasthani. In addition, devotional poetry was composed in Kashmiri, Telugu, Kannad, Oriya, Malayalam, Maithili and Gujarati.

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The Bhakti saints believed that salvation can be achieved by all. They made no distinction of caste, creed or religion before God. They themselves came from diverse backgrounds. Ramananda, whose disciples included Hindus and Muslims, came from a conservative brahman family. His disciple, Kabir, was a weaver. Guru Nanak was a village accountant's son. Namdev was a tailor. The saints stressed equality, disregarded the caste system and attacked institutionalised religion. The saints did not confine themselves to purely religious ideas. They advocated social reforms too. They opposed sati and female infanticide. Women were encouraged to join *kirtans*. Mirabai and Lalla (of Kashmir) composed verses that are popular even today.

Amongst the non-sectarian Bhakti saints, the most outstanding contribution was made by Kabir and Guru Nanak. Their ideas were drawn from both Hindu and Islamic traditions and were aimed at bridging the gulf between the Hindus and the Muslims. Let us read in some detail about them.

Kabir (1440-1518) is said to have been the son of a brahman widow, who abandoned him. He was brought up in the house of a Muslim weaver. Kabir believed that the way to God was through personally experienced bhakti or devotion. He believed that the Creator is One. His God was called by many names - Rama, Hari, Govinda, Allah, Rahim, Khuda, etc. No wonder then that the Muslims claim him as Sufi, the Hindus call him Rama-Bhakta and the Sikhs incorporate his songs in the *Adi Granth*. The external aspects of religion were meaningless for Kabir. His beliefs and ideas were reflected in the *dohas* (Sakhi) composed by him. One of his dohas conveyed that if by worshipping a stone (idol) one could attain God, then he was willing to worship a mountain. It was better to worship a stone flour-grinder because that could at least fill stomachs.

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Kabir emphasised simplicity in religion and said that bhakti was the easiest way to attain God. He refused to accept any prevalent religious belief without prior reasoning. For him, a man could not achieve success without hard work. He advocated performance of action rather than renunciation of duty. Kabir's belief in the unity of God led both Hindus and Muslims to become his disciples.

Kabir's ideas were not restricted to religion. He attempted to change the narrow thinking of society. His poetry was forceful and direct. It was easily understood and much of it has passed into our everyday language.

Another great exponent of the *Nankana* school was Guru Nanak (1469-1539). He was born at Talwandi (Nakana Sahib). From an early age, he showed leanings towards a spiritual life. He was helpful to the poor and needy. His disciples called themselves Sikhs (derived from Sanskrit *sisya*, disciple or Pali *sikkha*, instruction).

Guru Nanak's personality combined in itself simplicity and peacefulness. Guru Nanak's objective was to remove the existing corruption and degrading practices in society. He showed a new path for the establishment of an egalitarian social order. Like Kabir, Guru

Notes

Nanak was as much a social reformer as he was a religious teacher. He called for an improvement in the status of women. He said that women who give birth to kings should not be spoken ill of. His *vani* (words) alongwith those of other Sikh Gurus have been brought together in the Guru Granth Sahib, the holy book of the Sikhs.

The Vaishnavite Movement

You have read that saints such as Kabir, Namdev and Guru Nanak had preached devotion toward a *nirankar* form of God. During this period, another movement based upon devotion towards a *sakar* form of God had also developed. This movement, called the Vaishnavite movement, centered around the worship of Rama and Krishna, who were seen as incarnations *(avatars)* of Lord Vishnu. Its main exponents were Surdas, Mirabai, Tulsidas and Chaitanya. Their path to salvation was expressed through the medium of poetry, song, dance and *kirtans*.

Surdas (1483-1563) was a disciple of the famous teacher, Vallabhachara. He was a blind poet, whose songs are centered around Krishna. His *Sursagar* recounts the exploits of Krishna during his childhood and youth with gentle affection and delightfulness.

The love for Krishna was also expressed through the songs of Mirabai (l 503-73). Widowed at an early age, she believed in a spiritual marriage with her Lord. Her poems have a quality of their own and are popular even today.

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The Vaishnavite movement spread in the east through the efforts of Chaitanya (1484-1533). Chaitanya considered Krishna not as a mere incarnation of Vishnu but as the highest form of God. The devotion for Krishna was expressed through *Sankirtans* (hymn session by devotees) which took place in homes, temples and even street processions. Like other Bhakti saints, Chaitanya too was willing to welcome everyone, irrespective of caste, into the fold. The saints thus promoted a sense of equality amongst the people.

The worship of Rama was popularised by saints like Ramananda (1400-1470). He considered Rama as the supreme God. Women and outcastes were welcomed. The most famous of the Rama bhaktas was Tulsidas (l 532-1623) who wrote the *Ramacharitmanas.*

The Vaishnavite saints developed their philosophy within the broad framework of Hinduism. They called for reforms in religion and love amongst fellow beings. Their philosophy was broadly humanist.

9.4 THE IMPORTANCE OF THE BHAKTI AND SUFI MOVEMENTS

You will recall that the Bhakti movement was a socio-religious movement that opposed religious bigotry and social rigidities. It emphasised good character and pure thinking. At a time when society had become stagnant, the Bhakti saints infused new life and strength.

They awakened a new sense of confidence and attempted to redefine social and religious values. Saints like Kabir and Nanak stressed upon the reordering of society along egalitarian lines. Their call to social equality attracted many a downtrodden. Although Kabir and Nanak had no intention of founding new religions but following their deaths, their supporters grouped together as Kabir *panthis* and Sikhs respectively.

The importance of the Bhakti and Sufi saints lies in the new atmosphere created by them, which continued to affect the social, religious and political life of India even in later centuries. Akbar's liberal ideas were a product of this atmosphere in which he was born and brought up. The preaching of Guru Nanak were passed down from generation to generation. This resulted in the growth of a separate religious group, with its separate language and script Gurmukhi and religious book, Guru Granth Sahib. Under Maharaja Ranjit Singh, the Sikhs grew into a formidable political force in the politics of North India.

The interaction between the Bhakti and Sufi saints had an impact upon Indian society. The Sufi theory of *Wahdat-al-Wujud* (Unity of Being) was remarkably similar to that in the Hindu Upanishads. Many Sufi poet-saints preferred to use Hindi terms rather than Persian verses to explain concepts. Thus we find Sufi poets such as Malik Muhamniad Jaisi composing works in Hindi. The use of terms such as Krishna, Radha, Gopi, Jamuna, Ganga etc. became so common in such literature that an eminent Sufi, Mir Abdul Wahid wrote a treatise *Haqaiq-i-Hïndi* to explain their Islamic equivalents. In later years this interaction continued as Akbar and Jahangir followed a liberal religious policy.

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The popular verses and songs of the Bhakti saints also served as forerunners of a musical renaissance. New musical compositions were written for the purpose of group singing at *kirtans*. Even today Mira's *bhajans* and Tulsidas's *chaupais* are recited at prayer meetings.

INTEXT QUESTIONS 9.2

1. Which work became the turning point in the history of Vaishnavite movement?

   _____

2. Adi Granth is a holy work of which religion?

   _____

3. How did Kabir and Guru Nanak become popular among the masses?

   _____

4. Who said this, 'Women who give birth to kings should not be spoken ill of?

   _____

Notes

5. Who wrote Sur Sagar?

_____

Philosophy in Medieval India

The major religious movements were brought about by the mystics. They contributed to the religious ideas and beliefs. Bhakti saints like Vallabhacharya, Ramanuja, Nimbaraka brought about new philosophical thinking which had its origin in Shankaracharya's *advaita* (non-dualism) philosophy.

***Vishistadvaita* of Ramanujacharya**

Vishistadvaita means modified monism. The ultimate reality according to this philosophy is Brahman (God) and matter and soul are his qualities.

***Sivadvaita* of Srikanthacharya**

According to this philosophy the ultimate Brahman is Shiva, endowed with Shakti. Shiva exists in this world as well as beyond it.

***Dvaita* of Madhavacharya**

The literal meaning *of dvaita* is dualism which stands in opposition to non-dualism and monism of Shankaracharya. He believed that the world is not an illusion *(maya)* but a reality full of differences.

***Dvaitadvaita* of Nimbaraka**

Dvaitadvaita means dualistic monism. According to this philosophy God transformed himself into world and soul. This world and soul are different from God (Brahman). They could survive with the support of God only. They are separate but dependent.

***Suddhadvaita* of Vallabhacharya**

Vallabhacharya wrote commentaries on Vedanta Sutra and Bhagavad Gita. For him. Brahman (God) was Sri Krishna who manifested himself as souls and matter. God and soul are not distinct, but one. The stress was on pure non-dualism. His philosophy came to be known as *Pushtimarga* (the path of grace) and the school was called Rudrasampradaya.

WHAT YOU HAVE LEARNT

- The Bhakti and Sufi movements were liberal movements within Hinduism and Islam emphasising a new and more personalised relationship between the human being and God.

- The message of the Sufi movement was universal love and brotherhood of man.
- Because of their belief in the concept of unity of being, Sufis were able to establish an ideological relationship with Hindu thought.
- The Bhakti movement grew amongst Nayanars and Alvars of the south and stressed a new method of worship of God based upon devotional love.
- The Bhakti saints were divided into the *Nirgun* and *Sagun* believers.
- Unlike the *Nirgun* believers the *Sagun* believers saw God as having a definite form such as Rama or Krishna.
- The Bhakti and Sufi saints made valuable contributions to medieval Indian society in terms of laying a liberal foundation and promoting a tremendous growth of regional literature and local languages.

TERMINAL EXERCISES

1. How did Sufi movement progress in Islam?
2. How will you differentiate the Chisti Silsilah with the Subrawardi Silsilah?
3. The Bhakti Saints and the Sufi Saints were the two faces of a coin. Elaborate.
4. What were the similarities between Guru Nanak and Kabir?
5. Write a short paragraph on the Vaishnovite movement of India?

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ANSWERS TO INTEXT QUESTIONS

9.1

1 Scholars with orthodox sunni ideas.

2 Orthodox doctrine of Islam religion.

3 Al-Hujwari

4 Fourteen

5 Sharia

6 Ajmer

7 Sheikh Nasiruddin Mahmud.

9.2

1. Bhagavata Purana

Notes

2. Sikh religion
3. These ideas were drawn from the Hindu and Muslim traditions. They also used simple languages.
4. Guru Nanak
5. Surdas

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10

RELIGIOUS REFROM MOVEMENTS IN MODERN INDIA

We are a very lucky people today. We are free from foreign domination and also free from many other rigidities which our ancestors had to face. The Indian society in the first half of the 19th century was caste ridden, decadent and rigid. It followed certain practices which are not in keeping with humanitarian feelings or values but were still being followed in the name of religion. A change was therefore needed in society. When the British came to India they introduced the English language as well as certain modern ideas. These ideas were those of liberty, social and economic equality, fraternity, democracy and justice which had a tremendous impact on Indian society. Fortunately for our country there were some enlightened Indians like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and many others who were willing to fight and bring in reforms in society so that it could face the challenges of the West.

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OBJECTIVES

After reading this lesson you will be able to:

- *identify some common characteristics of religious and social reform movement;*
- *explain the role played by Raja Rammohan Roy and his Brahmo Samaj in bringing about religious reforms;*
- *recognise the Prarthana Samaj as an institution that worked for religious as well as social reform;*
- *explain the ideology of the Arya Samaj and its contributors to social and religious reforms;*

- *examine the contribution of the Ramakrishna Mission to India's awakening in the nineteenth century;*
- *appreciate the efforts of the Theosophical Society in promoting ancient Indian religions;*
- *discuss the contribution of the Aligarh Movement towards cultural and educational reforms amongst the Muslims; and*
- *examine the reforms carried out by the Sikhs and the Parsees to make their society enlightened.*

10.1 COMMON CHARACTERISTICS OF RELIGIOUS AND SOCIAL REFORM MOVEMENTS

From the late 19th century a number of European and Indian scholars started the study of ancient India's history, philosophy, science, religions and literature. This growing knowledge of India's past glory provided to the Indian people a sense of pride in their civilization. It also helped the reformers in their work of religious and social reform for their struggle against all type of inhuman practices, superstitions etc.

Since they had become associated with religious beliefs, therefore most of the movements of social reform were of a religious character.

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These social and religious reform movements arose among all communities of the Indian people. They attacked bigotry, superstition and the hold of the priestly class.

They worked for abolition of castes and untouchability, *purdah* system, *sati*, child marriage, social inequalities and illiteracy.

Some of these reformers were supported directly or indirectly by the British officials and some of the reformers also supported reformative steps and regulations framed by the British Government.

10.2 BRAHMO SAMAJ AND RAJA RAMMOHAN ROY

Men and women enjoy certain rights and freedom today. But do you know that they were given to us by the untiring efforts made by certain reformers. Among the great reformers of this period, Raja Rammohan Roy deserves special mention. He presented a fine combination of East and the West. A man of great literary talent and well versed in Indian culture, he also made special effort to study Christianity and Islam so that he could deal with them with understanding. He felt great revulsion for many practices prevailing in India that enjoyed religious approval.

His main pre-occupation was how to rid the Hindu religion of both image worship, sacrificial rites and other meaningless rituals. He condemned the priestly class for encouraging these practices. He opined that all the principal ancient texts of the Hindus preached monotheism or worship of one God. His greatest achievement in the field of relisious reform was an setting up in 1828 of the Brahmo Samaj. The Brahmo Samaj was an important organization of religious reforms. It forbade idol-worship and discarded meaningless rites and rituals. The Samaj also forbade its members from attacking any religion. It beliefed in the basic unity of all the religions. Raja Rammohan Roy believed that man should adopt truth and goodness and should give up things based on falsehood and superstition.

Raja Rammohan Roy was not merely a religious reformer but a social reformer also. His greatest achievement was the abolition of Sati in 1929. Raja Rammohan Roy realized that the practice of Sati was due to the extremely low position of Hindu women. Therefore he started working as a stout champion of women's rights. He worked very hard for years to stop this practice of 'Sati'. In the early 1818 he set out to rouse public opinion on the question of Sati. On the one hand he showed by citing the authority of the oldest sacred books that the Hindu religion at its best was opposed to the practice and on the other, he appealed to reason and humanity and compassion of the people. He visited the burining ghats of Calcutta to try and persuade the relatives of widows to give up their plan of self-immolation. His campaign against Sati aroused the opposition of the orthodox Hindus who bitterly attacked him.

Raja Rammohan Roy was also deeply opposed to the caste system that prevailed in Indian society. A humanist and democrat to the core, he wrote and talked against the caste system. Another important area that concerned him was Hindu theology. Study of the Vedas and Upanishads gave him ground to show that monotheism was the original Hindu belief and hence he denounced polytheism and idolatry. In fact the philosopher did not insist on the creation of a new religion but merely endeavoured to 'purify' the Vedic religion from the crude and most ignorant superstitions. He proclaimed that there is only one God for all religions and for all humanity. He wrote in Bengali and English. He was an ardent promoter of English education. He was also well versed in the Persian language and some of his most liberal and rational ideas were expressed in his early writings in that language.

He advocated the abolition of polygamy (a practice of man having more than one wife) and child marriage. He wanted women to be educated and given the right to inherit property. He condemned the subjugation of women and opposed the prevailing ideas that women were inferior to men in intellect or in a moral sense. He advocated the rights of widows to remarry.

To bring his ideas into practice, Raja Rammohan Roy founded the Brahmo Sabha in 1828 which later came to be known as Brahmo Samaj. It was open to all persons regardless of their colour, convictions, caste, nationality, and religion. It emphasised human dignity, opposed idol worship and condemned social evils like *sati pratha.* It was not meant lo be

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a separate religious sect but only a place where all those who believed in one true God could meet and pray. No images were allowed and no sacrifices and offerings permitted.

Debendra Nath Tagore (l817-1905), the son of Dwarkanath Tagore, founder member of Brahmo Samaj, succeeded Raja Rammohan Roy as the leader of the Brahmo Samaj. He put new life in the Samaj and propagated Raja Rammohan Roy's ideas. Keshub Chandra Sen (l838-1884) took over the leadership of the Samaj from Tagore. The Brahmo Samaj stood for the principles of individual freedom, national unity, solidarity and collaboration and the democratisation of all social institutions and relations. It thus became the first organised vehicle for the expression of national awakening and inaugurated a new era for the people of India. However, the Brahmo Samaj was weakened by internal dissensions and its influence remained confined to urban educated groups. But it left its impact on the intellectual, social and political life of Bengal.

10.3 PRARTHANA SAMAJ AND RANADE

The Prarthana Samaj was established in Bombay by Dr. Atma Ram Pandurang (1825-1898) in 1876 with the objective of rational worship and social reform. The two great members of this Samaj were Shri R.C. Bhandarkar and Justice Mahadev Govind Ranade. They devoted themselves to the work of social reform such as inter-caste dining, inter-caste marriage, widow remarriage and improvement of the lot of women and depressed classes.

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Mahavdev Govind Ranade (1842-1901) devoted his entire life to Prarthana Samaj. He was the founder of the Widow Remarriage Association (1861) and the Deccan Education Society. He established the Poona Sarvajanik Sabha as well. To Ranade, religious reform was inseparable from social reform. He also believed that if religious ideas were rigid there would be no success in social, economic and political spheres. MG RAnade was the leader of social reformation and cultural renaissance in Western India.

Ranade's great message to the persons who were involved in social service was "Strength of numbers we cannot command, but we can command earnestness of conviction, singleness of devotion, readiness for self-sacrifice, in all honest workers in the cause."

Although Prarthana Samaj was powerfully influenced by the ideas of Brahmo Samaj, it did not insist upon a rigid exclusion of idol worship and a definite break from the caste system. It did not regard the Vedas as the last word, nor did it believe in the doctrine of transmigration of the human soul and incarnation of God. Its central idea was one positive belief in the unity of God.

10.4 DEROZIO AND YOUNG BENGAL MOVEMENT

Henry Lui Vivian Derozio, joined the Hindu College of Calcutta as a teacher. He had

come from Scotland to sell watches in Calcutta, but later made the spread of modern education in Bengal as his life's mission.

Derozio promoted radical ideas through his teaching and by organizing an association for debate and discussions on literature, philosophy, history and science. He inspired his followers and students to question all authority. Derozio and his famous followers, known as the Derzians and Young Bengal, were fiery patriots. They cherished the ideals of the French Revolution (1789 A.D.) and the liberal thinking of Britain. Derozio died of cholera at the young age of 22.

The Young Bengal Movement continued even after Derozio's dismissal and his sudden death. Though deprived of leadership, the members of this group continued preaching radical views through teaching and journalism.

Ishwar Chandra Vidyasagar

Another outstanding reformer in Bengal was Ishwar Chandra Vidyasagar (1820-1891 A.D.). A scholar of great depths, he dedicated himself to the cause of the emancipation of women. It was due to his sincere efforts that obstacles to the marriage of widows were removed through a law in 1856. He played a leading role in promoting education of girls and started and helped the setting up a number of schools for girls. Vidyasagar did not concern himself much with religious questions. However, he was against all those who opposed reforms in the name of religion.

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10.5 SPREAD OF THE REFORM MOVEMENTS IN WESTERN AND SOUTHERN INDIA

After Bengal, the most important region where the movement for reforms spread was western India. Bal Shastri Jambekar was one of the first reformers in Bombay. He attacked Brahmanical orthodoxy and tried to reform popular Hinduism.

In 1849, the Parmahansa Mandali was founded in Poona, Satara and other towns of Maharashtra. Its followers had faith in one God and they opposed caste system. At its meetings, members took food cooked by low-caste people. They favoured education of women and supported widow remarriage. Mahadev Ranade believed that without social reforms it was not possible to achieve any progress in the political and economic fields. He was a great advocate of Hindu-Muslim unity.

Two other great reformers in Western India were Gopal Hari Deshmukh Lokahitwari and Jotirao Govindrao Phule popularly known as Jotiba. They worked for the upliftment of women, took up the cause of women and downtrodden masses. Jyotiba with his wife started a girls school in Poona, in 1857. He also opened a school for the children of the depressed classes. Jotiba Phule was also a pioneer of the widow remarriage movement in

Maharashtra. He challenged the dominance of Brahmins and worked for organizing and activating the masses. He championed the cause of villagers and actively worked for rural development in Maharashtra. Jotiba was given the tile of 'Mahatma' for his work for the cause of the oppressed. In 1873, he founded the Satya-Shodhak to give strength to his movement and make it popular.

In the southern parts of the country. Kandukuri Veeresalingam (1848-1919) pioneered the movement in support of widow remarriage and girls education in Andhra. Veda Samaj founded in Madras in 1864 advocated discarding of caste distinctions and promotion of widow remarriage and women's education. It condemned the superstitions and rituals of orthodox Hinduism and propagated belief in one supreme God. Chembeti Sridharalu Naidu was the most popular leader of the Veda Samaj. He translated books of the Veda Samaj in Tamil and Telugu.

An important movement particularly significant for the emancipation of the so-called backward and oppressed sections of Indian society was started by Shree Narayana Guru (1854-1928) in Kerala. In 1903 he founded the Shree narayana Dharma Paripalana Yogam (SNDP) to carry on the work of social reform. Shree Narayana Guru considered differences based on caste and religion as meaningless and advocated what he called 'One Caste, one Religion and on God' for all.

INTEXT QUESTIONS 10.1

1. State the circumstances that lead to the foundation of Brahmo Samaj?

   _____

2. What were the principles of Brahmo Samaj?

   _____

3. How did Prathana Samaj help reducing social disparities?

   _____

4. Who was M.G.Ranade?

   _____

10.6 SWAMI DAYANAND SARASWATI (1824-1883) AND ARYA SAMAJ

Attend a meeting of the Arya Samaj any day. You will find many women attending it. They are also performing yajana and reading the scriptures. This was the basic contribution of Mool Shanker an important representative of the religions reform movement in India from

Gujarat. He later came to be known as Dayanand Saraswati (l824-1883). He founded the Arya Samaj in 1875.

The most influential movement of religious and social reform in northern India was started by Dayanand Saraswari. He held that the Vedas contained all the knowledge imparted to man by God and essentials of modern science could also be traced in them. He was opposed to idolatry, ritual and priesthood, particularly to the prevalent caste practices and popular Hinduism as preached by the Brahmins. He favoured the study of western science. With all this doctrine, he went about all over the country and in 1875 founded the Arya Samaj in Bombay.

Satyarth Prakash was his most important book. The use of Hindi in his writings and preachings made his ideas accessible to the common people of northern India. Arya Samajis opposed child marriages and encouraged remarriage of widows. It made rapid progress in Punjab, Uttar Pradesh, Rajasthan and Gujarat.

A Network of schools and colleges for boys and girls was established throughout northern India to promote the spread of education. Dayanand Anglo-Vedic School of Lahore, which soon developed into a premier college of Punjab, set the pattern for such institutions. Instruction was imparted through Hindi and English on modern lines. Lala Hansraj played a leading role in this field. In 1902, Swami Shradhananda started the Gurukul near Hardwar to propagate the more traditional ideas of education. This was set up on the pattern of ancient Ashrams.

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Arya Samaj tried to inculcate the spirit of self-respect and self-reliance among the people of India. This promoted nationalism. At the same time one of its main objectives was to prevent the conversion of Hindus to other religions. It also prescribed a purificatory ceremony calld *suddhi* for those Hindus who had been converted to other religions like Islam and Christianity.

10.7 THE RAMAKRISHNA MISSION AND SWAMI VIVEKANANDA

Gadadhar Chattopadhyaya (l836-86) was a poor Brahmin priest who later came to be known as Ramakrishna Paramahansa: His education did not proceed beyond the elementary stage and he had no formal education in philosophy and Shastras. He dedicated his life to God. He believed that there were many roads to God and the service of man was the service of God, because man was the embodiment of God. Hence sectarianism had no place in his teachings. He realised the divinity in humanity and looked upon the service of mankind as a means to salvation.

Narendra Nath Datta (l863-1902) later known as Swami Vivekananda was the most devoted pupil of Ramakrishna Paramahansa who carried the message of his Guru Ramakrishna all over the world, specially in America and Europe.

Vivekananda was proud of India's spiritual heritage, but he believed that no individual or nation can live by holding himself or itself apart from the community of others. He condemned the caste system, rigid rituals, century old superstitions and advocated liberty, free thinking and equality.

Vivekananda was indeed, a patriot from the core of his heart. He had tremendous faith in the evolution of Indian culture and an intense zeal to revive all that was good and great in her culture so as to serve her in all possible ways for her onward march.

Swami Vivekananda laid stress on Ramakrishna's teaching on the essential oneness of all religions. He promoted the Vedanta philosophy which he considered the most rational system.

The principal feature of Vivekananda's social philosophy was his insistence on the upliftment of the masses. For him, service to the poor and downtrodden was the highest religion. To organise such service, he founded the Ramakrishna Mission in 1897. This Mission to date has played an important role in providing social service in times of national distress like famine, floods, and epidemic. Many schools, hospitals, orphanages are run by it.

In 1893 he participated in the All World Religious Conference (Parliament of Religions) at Chicago in the United States of America. He argued that Vedanta was the religion of all and not of the Hindus alone. His address there made a deep impression on the people of other countries and thus helped to raise the prestige of Indian culture in the eyes of the world. Though his mission was mainly of religious nature, he was keenly interested in the improvement of all aspects of national life. He expressed his concern for the miserable and poor conditions of the people and said that neglect of the masses is a sin. He frankly stated, "It is we who are responsible for all our misery and all our degradation." He urged his countrymen to work for their own salvation. For this purpose bands of workers devoted to this cause were trained through the Ramakrishan Mission. Thus Vivekananda emphasized social good or social services.

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INTEXT QUEST1ONS 10.2

1. Who founded Arya Samaj?

   _____

2. Where was first Dayanand Anglo-Vedic College established?

   _____

3. How according to Gadadhar Chattopadhaya can you achieve salvation?

   _____

4. What was the original name of Swami Vivekanand?

_____

5. What according to Swami Viveknand was the highest religion?

_____

10.8 THEOSOPHICAL SOCIETY AND ANNIE BESANT

Theosophical society has played an important role in the history of the religion, society and culture of modern India. It was founded in the USA in 1875 by a Russian spiritualist Madame H.P. Blavatsky and an American Col. H.S. Olcott. Its objective was to promote studies in ancient religions, philosophies and science, develop the divine powers latent in man and form a universal brotherhood of man.

The Society was introduced to India in 1879 and its headquarters were set up at Adyar near Madras in 1886. Its influence spread under Annie Beasant in 1893 who played an important role in India's struggle for freedom. She and her associates advocated the revival and strengthening of the ancient religions of Hinduism, Zoroastrianism and Buddhism. They recognized the doctrine of the transmigration of the soul. They also preached the universal brotherhood of man. They helped to impart to the educated Indians a sense of pride in their own country. Annie Beasant's movement was a movement led and supported by westerners who glorified Indian religious and philosophical traditions. This helped Indians to recover their self-confidence.

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In fact the activities of Annie Besant in the field of education were more significant. She founded the Central Hindu College at Banaras which she later handed over to Madan Mohan Malaviya. He developed that college into the Banaras Hindu University. Although the Theosophical Movement did not enjoy mass popularity, its work under the leadership of Annie Besant for awakening of the Indians was remarkable. She contributed a great deal to the development of national spirit in Indians. The headquarters of the Theosophical Society at Adyar became a centre of knowledge with a library of rare Sanskrit books.

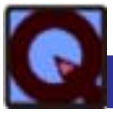
The society fought against untouchability and advocated upliftment of women. Annie Besant dedicated her whole life to the cause of Indian society. She described her mission in these words: "The Indian work is first of all the revival, the strengthening and uplifting of the ancient religions. This has brought with it a new self-respect, and pride in the past; belief in the future, and as an inevitable result, a great wave of patriotic life, the beginning of the rebuilding of a nation".

One of Mrs. Besant's many achievements in India was the establishment of the Central Hindu School. Annie Besant made India her permanent home and took a prominent part in Indian politics. "The needs of India are, among others, the development of a national spirit

Notes

and an education founded on Indian ideas and enriched, not dominated by the thoughts and culture of the West". She always supported Home Rule for Indians and established a Home Rule League in 1916 to spread the message of self rule.

Branches of the Theosophical Society were opened all over India and its Journal *Theosophist* had a wide circulation. The Society gave a helping hand in social and religious reform, especially in south India. Most of the work done by it was influenced by Annie Besant.



INTEXT QUESTIONS 10.3

1. Where was The Theosophical Society founded?

   _____

2. Who founded the Theosophical Society?

   _____

3. Where was the head quarters of the Theosophical Society in India?

   _____

4. Who established Home Rule League in 1916?

   _____

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10.9 ALIGARH MOVEMENT AND SAYYID AHMAD KHAN

You have just read about reform within the Hindu religion, its practices and social institutions. A similar reform movement was also taking place within Islam. The Muslim upper classes had tended to avoid contact with Western education and culture and it was only after the revolt of 1857 that modern ideas of religious reform began to appear. The beginning was made by the Muhammedan Literary Society founded in Calcutta in 1863 founded by Nawab Abdul Latif 1828-1893. It promoted discussion of religious, social and political questions in the light of modern ideas and encouraged upper and middle class Muslims to adopt Western education. It also played an important role for Muslim Unity. The Muslim masses were also influenced by movements carried on by the Chishti sufis who preached not only submission to God but also promoted the veneration of saints. Another movement is associated with Shah Waliullah in Delhi, who opposed the unorthodox religious practices and revived the Shia sect and strict monotheism. The philosophical and learned tradition of the Firangi Mahal in Lucknow was incorporated into the new educational syllabus and propagated throughout India during the eighteenth and nineteenth centuries. Sharitulla of

Bengal was the leader of the Faraizi movement Bengal which took up the cause of the peasants and even spoke against the caste system among the Muslims.

The most notable of the Muslim reformers was Sayyid Ahmed of Rai Bareilly, in Uttar Pradesh. He attracted the Muslim artisans of the declining weaving towns of Allahabad and Patna finding a ready audience and giving the common people dignity and an identity through a common faith at a time of social dislocation. He realised that unless the Muslims adapted themselves to the changed circumstances of British rule, they would be deprived of all new opportunities for status and prosperity. He was highly impressed by modern scientific thought and worked all his life to reconcile it with Islam. He interpreted the Quran in the light of rationalism and science. He urged the people to develop a critical approach and freedom of thought. He also warned against fanaticism, narrow-mindedness and exclusiveness. He asked the people to be broadminded and tolerant. In 1883 he said: "Now both of us (Hindus and Muslims) live on the air of India, drink the holy waters of the Ganga and Jamuna. We both feed upon the products of the Indian soil… we are a nation and the progress and welfare of the country, and both of us, depend on our unity, mutual sympathy, and love, while our mutual disagreement, obstinacy and opposition and ill-feeling are sure to destroy us".

Syed Ahmed Khan rightly felt that isolation would harm the Muslim community and to prevent that he did his best to create a link with the progressive cultural forces of the outside world. He worked hard to remove the hostility of the British rulers towards the Muslims whom they considered as their real enemies.

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He felt that the religious and social life of the Muslims could be improved only with the help of modem Western scientific knowledge and culture. Therefore, promotion of modern education was the first task. As an official, he founded schools at many places. He got many Western books translated into Urdu. He started the Muhammedan Anglo-Oriental College in 1875 at Aligarh. It was meant to be a centre for spreading Western sciences and culture. Later, this college grew into the Aligarh Muslim University.

The liberal, social and cultural movement started by Sayyid Ahmad Khan among the Muslims is known as the Aligarh Movement as it originated in Aligarh. The Anglo-Oriental College was the centre of this movement. It aimed at promoting modern education among Muslims without weakening the ties with Islam. It became the central educational institution for Indian Muslims.

The Aligarh Movement was largely responsible for the Muslim revival that followed. It provided a focal point for the scattered Muslim population in different parts of the country. It gave them a common fund of ideas and a common language - Urdu. A Muslim press was developed for the compilation of works in Urdu.

Sayyid Ahmad's efforts extended to the social sphere as well. He worked for social reforms. He wanted women to be educated and advocated the removal of the purdah. He was also against polygamy.

Notes

There were several other socio-religious movements which in one way or the other helped the national awakening of the Muslims. Mirza Ghulam Ahmad had founded the Ahmediya Movement in 1899. Under this movement, a number of schools and colleges were opened all over the country, imparting modern education. In the field of religion the followers of this movement emphasized the universal and humanitarian character of Islam. They favoured the unity among Hindus and Muslims.

One of the greatest poets of modern India, Muhammad Iqbal, (1876-1938) also profoundly influenced through his poetry, the philosophical and religious outlook of the younger generation of Muslims as well as of Hindus. He urged the adoption of a dynamic outlook that would help change the world. He was basically a humanist.

10.10 REFORM MOVEMENTS AMONG PARSIS

Religious reform began among the Parsis in Mumbai in the middle of the 19th century. In 1851, the Rehnumai Maz'dayasan Sabha or Religious Reform Association was founded by Nauroji Furdonji, Dadabhai Naoroji, S.S. Bengalee and others. They started a journal Rast Goftar, for the purpose of social-religious reforms among the Parsis. They also played an important role in the spread of education, specially among girls. They campaigned against the entrenched orthodoxy in the religious field and initiated the modernization of Parsi social customs regarding the education of girls marriage and the social position of women in general. In course of time, the Parsis became socially the most westernized section of Indian society.

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10.11 RELIGIOUS REFORM AMONG SIKHS

Religious reform among the Sikhs was started at the end of the 19th Century when the Khalsa College started at Amritsar. Through the efforts of the Singh Sabhas (1870) and with British support, the Khalsa College was founded at Amritsar in 1892. This college and schools set up as a result of similar efforts, promoted Gurumukhi, Sikh learning and Punjabi literature as a whole.

After 1920 the Sikh momentum gained momentum when the Akali Movement rose in Punjab. The chief object of the Akalis was to improve the management of the Gurudwaras or Sikh Shrines that were under the control of priests or Mahants who treated them as their private property. In 1925, a law was passed which gave the right of managing Gurudwaras to the Shiromani Gurudwara Prabandhak Committee.

10.12 IMPACT OF THE REFORM MOVEMENT

The British wanted to appease the orthodox upper section of society. As a result only two important laws were passed. Some legal measures were introduced to raise the status of

women. For example Sati was declared illegal (1829). Infanticide was declared illegal. Widow remarriage was permitted by a law passed in 1856. Marriageable age of girls was raised to ten by a law passed in 1860.

A law passed in 1872, sanctioned inter-caste and inter-communal marriages. The other law passed in 1891, aimed at discouraging child marriage. For preventing child marriage, the Sharda Act was passed in 1929. According to it a girl below 14 and a boy below 18 could not be married. In the 20th century and especially after 1919 the Indian national movement became the main propagator of social reform. Increasingly, the reformers took recourse to propaganda in the Indian language to reach the masses. They also used novels, dramas, short stories, poetry, the Press and in the thirties (1930's), the cinema too spread their views.

Numerous individuals, reform societies, and religious organizations worked hard to spread education among women, to prevent marriage of young children, to bring women out of the purdah, to enforce monogamy, and to enable middle class women to take up professions or public employment. Due to all these efforts Indian women played an active and important role in the struggle for independence of the country. As a result many superstitions disappeared and many others were on their way out. Now, it was no longer a sin to travel to foreign countries.

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INTEXT QUESTIONS 10.4

1. Who started Muhammedan Anglo-Oriental College?

   _____

2. Where is the Aligarh Muslim University located?

   _____

3. What were the views of Sayyid Ahmed Khan for Muslim women?

   _____

4. Where was the Muhammedan Literary Society established?

   _____

5. Give the names of any three famous socio-religious reformers of the Parsis.

   _____

WHAT YOU HAVE LEARNT

- The impact of British rule in India led to a number of social and religious reforms.

- Raja Rammohan Roy can be regarded as the central figure of India's awakening for championing the spread of modern education, science and technology and for his relentless fight against many social evils.
- R.G Bhandarkar and M.G. Ranade carried out their work of religious reforms in Maharashtra through the Prarthana Samaj by propagating inter-caste marriages, freedom from priestly domination and improvement of the lot of women.
- Swami Dayananda Saraswati founded the Arya Samaj and pleaded for the right of individuals to interpret Vedas and free themselves from the tyranny of priests. Besides all this, the organisation fought against untouchability and caste rigidity as well as worked for promoting modern education.
- Swami Vivekananda, a great humanist, through his Ramakrishna Mission condemned religious narrow mindedness, advocated free thinking and emphasised on service for the poor.
- The Theosophical Society, under the guidance of Annie Besant, promoted studies of ancient Indian religions, philosophies and doctrines.
- Religious reforms among the Muslims were carried out by Sayyid Ahmad Khan who encouraged Muslims to adopt modern education; denounced polygamy, purdah system and spoke against religious intolerance, ignorance and irrationlism.

TERMINAL EXERCISE

1. What was Raja Ram Mohan Roy's role in the social reforms in India?
2. How would you say that Prathana Samaj was doing religious as well as social reforms?
3. How will you justify the Arya Samaj's faith in Vedas?
4. Explain how Rama Krishna Mission helped in awakening India in the nineteenth century?
5. Discuss the efforts of Sayyid Ahmed Khan in removing the evils of Muslim community?
6. The contributions of The Theosophical Society in the development of Indian society cannot be forgotten. Elaborate.
7. Write a short note on the reforms undertaken by the Sikh reformers.

ANSWERS TO INTEXT QUESTIONS

10.1

1. Practices prevalent in the society such as Sati Pratha, Caste system.
2. Oppose idol worship. No to sacrifices, no to offerings, Sati Pratha condemnation, Human dignity.

3. By doing inter-caste marriage, inter-caste dining, widow remarriage, improvement of the lot of women and depressed classes.
4. A strong follower of Prathana Samaj ideology.

10.2

1. Arya Samaj was founded by Dayanand Saraswati.
2. At Lahore in 1886.
3. The service of mankind is a means to salvation
4. Narendra Nath Datta.
5. Service to the poor and downtrodden.

10.3

1. U.S.A.
2. H.P. Balavatsky –a Russian and Col H.S. Olocott – an American.
3. Adyar near Chennai
4. Mrs. Annie Besant.

10.4

1. Sayyid Ahmed Khan
2. Aligarh
3. Removal of Purdha system and Education for women.
4. At Calcutta in 1863.
5. Dadabhai Naoroji, S.S. Bengalee, Nauroji Furdongi.

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11
INDIAN PAINTING

When you go to the market or to a museum you will find many paintings, wall hangings or work done on terracotta. Do you know that these paintings have their origin in ouir ancient past. They depict the life and customs followed by the people of those times. They also show how the kings and queens dressed or how the courtiers sat in the royal assembly. Literacy records which had a direct bearing on the art of painting show that from very early times painting both secular and religious were considered an important form of artistic expression and was practised. This need for expression is a very basic requirement for human survival and it has taken various forms since prehistoric times. Painting is one such form with which you may have been acquainted in some way or the other. Indian painting is the result of the synthesis of various traditions and its development is an ongoing process. However while adapting to new styles, Indian painting has maintained its distinct character. "Modern Indian painting in thus a reflection of the intermingling of a rich traditional inheritance with modern trends and ideas".

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OBJECTIVES

After reading this lesson you will be able to:

- *trace the origin of painting from the prehistoric times;*
- *describe the development of painting during the medieval period;*
- *recognise the contribution of Mughal rulers to painting in India;*
- *trace the rise of distinct schools of painting like the Rajasthani and the Pahari schools;*
- *assess the development of painting in local centres like Kangra, Kulu, and Basoli;*

- *appreciate the contribution of Raja Ravi Varma to Indian painting;*
- *assess the role played by Rabindranath Tagore and Abanindranath Tagore in the emergence of the Bengal School of Art;*
- *appreciate the role specialty of the progressive artists group of Francis Newton Souza;*
- *recognise the contribution of folk art forms like the Mithila painting, Kalamkari painting, Warli painting and Kalighat painting in adding numerous new dimensions in the field of painting.*

11.1 ANCIENT PERIOD: ORIGIN

Painting as an art form has flourished in India from very early times as is evident from the remains that have been discovered in the caves, and the literary sources. The history of art and painting in India begins with the pre-historic rock painting at Bhimbetka caves (M.P.) where we have drawings and paintings of animals. The cave paintings of Narsinghgarh (Maharashtra) show skins of spotted deer left drying. Thousands of years ago, paintings and drawings had already appeared on the seals of Harappan civilization.

Both Hindu and Buddhist literature refer to paintings of various types and techniques for example, Lepyacitras, lekhacitras and Dhulitcitras. The first was the representation of folklore, the second one was line drawing and painting on textile while the third one was painting on the floor.

The Buddhist text Vinayapitaka (4^{th}–3^{rd} century) describes the existence of painted figures in many royal buildings. The play Mudrarakshasa (5^{th} Century A.D.) mentions numerous paintings or Patas. The 6^{th} Century AD text on aesthetics-Kamasutra by Vatsyayana has mentioned painting amongst 64 kinds of arts and says that it was based on scientific principles. The Vishnudharmottara purana (7^{th} century A.D.) has a section on painting called Chitrasutra which describes the six organs of painting like variety of form, proportion, lustre and portryal of colour etc. Thus, archaeology and literature testify to the flourishing of painting in India from pre-historic times. The best specimens of Gupta paintings are the ones at Ajanta. Their subject was animals and birds, trees, flowers, human figures and stories from the Jataka.

Mural paintings are done on walls and rock surfaces like roofs and sides. Cave no. 9 depicts the Buddhist monks going towards a stupa. In cave no. 10 Jataka stories are depicted. But the best paintings were done in the 5^{th} – 6^{th} centuries AD during the Gupta age. The murals chiefly depict religious scenes from the life of the Buddha and the Buddhist Jataka stories but we also have secular scene. Here we see the depiction of all aspects of Indian life. We see princes in their palaces, ladies in their chambers, coolies with loads

over their shoulders, beggars, peasants and ascetics, together with all the many beasts, birds and flowers of India.

Materials used in the paintings

Different materials were used in different types of paintings. Mention of chitra shalas (art gallery) and Shilpasashtra (technical treatises on art) have been made in literary sources. However, the principal colours used were red ochre (dhaturaga), vivid red (kum kum or sindura), yellow ochre (haritala), indigo (blue) lapis lazuli blue, lampblack (kajjala), chalk white (Khadi Mitti) terra verte (geru mati) and green. All these colours were locally available except lapis lazuli which came from Pakistan. Mixed colours e.g. grey were used on rare occasions. Use of colours were decided by the theme and local atmosphere.

Remains of Buddhist paintings have also been found at the Buddhist caves at Bagh in the North and at various Deccan and southern sites of sixth and ninth centuries. Though the theme of these paintings is religious but in their inner meanings and spirit, nothing could be more secular, courtly and sophisticated. Though only a small part remains of these paintings but they depict a crowded world of Gods and goddesses semi divine being like kinnars and apsaras, a rich and varied flora and fauna, gaiety, love, grace and charm. Example can be seen in cave 3 at Badami (Karnataka), at temples of Kanchipuram, at Jain caves of Sittanavasal (Tamil Nadu) and the Kailasa and Jain caves at Ellora (eighth and ninth centuries). Many other South Indian temples such as Brihadeshwara temple at Tanjavur are decorated with wall paintings on themes from epics and mythology. If Bagh, Ajanta and Badami represent the classical tradition of the North and Deccan at its best, Sittana Vassal, Kanchipuram, Malayadipatti and Tirunalaipuram show the extent of its penetration in the south. The paintings of Sittanavasal (abode of the Jaina Siddhas) are connected with jaina themes while the other three are Saiva or Vaishnava in theme and inspiration. Despite having a very traditionally secular design and theme the paintings of these times started showing the impact of medieval influences i.e. flat and abstract surfaces on the one hand and linear and somewhat angular designs on the other.

11.2 ART IN MEDIEVAL INDIA

During the period of Delhi Sultanate, mural painting has been reported from the royal palaces and royal bed-chambers and mosques. These chiefly depict flowers, leaves and plants. During the time of Iltutmish (1210-36) we have references of paintings. During the time of Alauddin Khalji (1296-1316) we have mural painting, miniature painting (of illustrated manuscripts) and paintings on cloths. During the Sultanate period, we notice the Persian and Arabic influences on Indian painting. We have references of the coming of Persian and Arabic illustrated manuscripts from Iran and the Arab world for the Muslim elites.

During this period, we have paintings from other regional states. The decorative paintings of the palace of the Gwalior king Man Singh Tomar impressed both Babur and Akbar.

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During 14th – 15th centuries A.D. miniature painting emerged as a powerful movement in Gujarat and Rajasthan and spread to Central, North and Eastern India because of the patronage of rich Jain merchants. Mandu in M.P., Jaunpur in Eastern Uttar Pradesh and Bengal in Eastern India were other great centres of manuscripts illustrated with paintings.

In Eastern India, in Bengal, Bihar and Orissa, during the Pala kingdom in the 9th – 10th century A.D., a new kind of painting developed called the miniature painting. The miniature, as the name suggests, were small works which were made on perishable materials. In this category, Buddhist, Jain and Hindu manuscripts were illustrated, on palm leaves. They resemble the Ajanta style, but on a miniature scale. These were made on the request of the merchants, who donated them to the temples and monasteries.

From the thirteenth century onwards, the Turkish Sultans of northern India brought with them important features of Persian court culture. In the fifteenth and sixteenth centuries illustrated manuscripts of Persian influence were produced at Malwa, Bengal, Delhi, Jaunpur, Gujarat and the Deccan. The interaction of Indian painters with Persian traditions resulted in the synthesis of the two styles evident in the works of the sixteenth century. During the early sultanate period, significant contribution to the art of painting was made by the Jain community of Western India. Illustrated manuscripts of Jain scriptures were presented to temple libraries. These manuscripts depicted the lives and deeds of the Tirthankars. The art of textual illustration got a new look under the Mughals. Akbar and his successors brought revolutionary changes to painting and sensual illustrations. From this period book illumination or individual miniatures replaced wall painting as the most vital form of art. Emperor Akbar patronised artists from Kashmir and Gujarat; Humayun brought two Persian painters to his court. For the first time painters' names were recorded in inscriptions. Some great painters of this period were Abd-us-Samad Dasawanth and Basawan. Beautiful illustrations are found on the pages of Baburnama and Akbarnama. Within a few years an integrated and dynamic style resulted from the synthesis of Persian and Indian style and the independent style of Mughal painting was developed. Between 1562 and 1577 a series of nearly 1400 cloth paintings were produced representing the new style and were placed in the imperial studio. Akbar also encouraged the art of making portraits.

The art of painting reached its climax during the period of Jahangir who himself was a great painter and connoisseur of art. Artists began to use vibrant colours such as peacock blue and red and were able to give three dimensional effects to paintings. Mansur, Bishan Das and Manohar were the most gifted painters of Jahangir's time. Mansur had made an outstanding portrait of the artist Abul Hasan and specialised in paintings of birds and animals. Though Shah Jahan was more interested in architectural splendours, his eldest son Dara Shikoh patronised painting like his gradfather. He preferred depicting natural elements like plants and animals in his painting. However withdrawal of royal patronage to painting under Aurangzeb led to the dispersal of artists to different places in the country. This helped in the development of the art of painting in Rajasthan and the Punjab hills giving rise to distinct schools of paintings, for example, Rajasthani and Pahari Schools.

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These works were painted on a small surface and were called miniature painting. They painted themes drawn from epics, myths and legends. Other themes were Barahmasa (seasons) and Raga mala (melodies). Miniature painting was also developed at local centres like Kangra, Kulu, Basoli, Guler, Chamba, Garhwal, Bilaspur, and Jammu.

The rise of the Bhakti movement in India in the fifteenth and sixteenth centuries also inspired illustrative texts on the themes of Vaishnava devotional cults. In the pre-Mughal era mural paintings on the walls of temples gained prominence in the northern part of India.

11.3 ART IN THE MODERN PERIOD

In the late eighteenth and early nineteenth centuries paintings comprised semi westernised local styles which were patronised by British residents and visitors. Themes were generally drawn from Indian social life, popular festivals, and Mughal monuments. These reflected the improvised Mughal traditions. Shaikh Zia-ud-Din's bird studies for Lady Impey and the portrait paintings of Ghulam Ali Khan for William Fraser and Colonel Skinner are the examples of some excellent paintings of this period.

In the later nineteenth century art schools on the European model were established in major Indian cities like Calcutta, Bombay and Madras. Oil paintings of Raja Ravi Varma of Travancore depicting mythological and social themes became highly popular at this time.

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Rabindranath Tagore, Abanindranath Tagore, E.B. Havell and Ananda Kehtish Coomaraswamy played an important role in the emergence of the Bengal school of Art. The Bengal School had a great flowering at Shantiniketan where Rabindranath Tagore set up the Kala Bhavan. Talented artists like Nandalal Bose, Binod Behari Mukherjee and Ramkinkar Baij rendered training to aspiring artists. Nandalal often derived inspiration from Indian folk art and also from Japanese painting while Binod Behari Mukerjee was deeply interested in oriental traditions. Jamini Roy, another great painter of this period, drew inspiration from Qrissa's *pata* painting and Kalighat painting of Bengal. Amrita Shergil, a great painter received education in Paris and Budapest. Considered a prodigy from a Sikh father and Hungarian mother, she painted on Indian themes in bright colours specially Indian women and peasants. Though she died very young, she left behind a rich legacy of Indian paintings.

Gradually some deeper changes took place in the thinking of the English educated urban middle class which began to be reflected in the expressions of the artists. Increasing awareness about British rule, ideals of nationalism and the desire for a national identity led to creations which were distinct from earlier art traditions.

In 1943, during the period of the second world war Calcutta painters led by Paritosh Sen, Niroda Majumdar and Pradosh Dasgupta formed a group who depicted the condition of the people of India through new visual language, and novel techniques.

Another significant development was the formation of the Progressive Artists Group in Bombay in 1948 under Francis Newton Souza. The group also included S .H. Raza, M.F. Hussain, K.M. Ara, S.K. Bakre and H.A. Gode. This group broke away from Bengal School of Art and represented the modern forceful art of independent India.

In the 1970s artists began to critically survey their environment. Daily encounters with poverty and corruption, the political morass of the country, the explosive communal tension, and other urban issues became the themes or subject matter of their works.

The Madras School of Art under Debi Prasad Roy Chowdhury and K.C.S Paniker emerged as an important art centre in post independence period and influenced a new generation of modern artists.

Some of the artists who made their mark as modern Indian artists are Tyeb Mehta, Satish Gujral, Krishan Khanna, Manjit Bawa, K.G. Subramaniyan Ram Kumari, Anjolie Ela Menon, Akbar Padamsee, Jatin Das, Jehangir Sabavala and A. Ramachandran.

Two government institutions have been set up to promote art, music etc in India. The National Gallery of Modern Art has the largest collection of modern art under one roof. The second one is the Lalit Kala Akademi which recognises and patronizes artists in all fields.

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INTEXT QUESTIONS 11.1

Answer the following questions:

1. Which is the famous excavated site in Madhya Pradesh?

   _____

2. What are the three types of painting found in Brahmanical and Buddhist literature in ancient India?

   _____

3. Where are the dhulitchitras paintings normally done?

   _____

4. What was the theme of the Ajanta cave painting?

   _____

5. Give the names of two sites where Buddhist painting of sixth & ninth centuries were found?

   _____

6. What are miniature painting?

_____

7. Who withdew the royal patronage to painters in the medieval period?

_____

8. What were the themes in the paintings of the urban English educated artists?

_____

9. Name the two government institutions set up to promote art, music in India.

_____

10. Which state is famous for Patta painting?

_____

11. Name the institution set up by Rabindra Nath Tagore at Shantiniketan?

_____

12. Why was Raja Ravi Varma of Travancore famous?

_____

11.4 DECORATIVE ART

The artistic expression of the Indian people is not limited to painting on canvas or paper only. Decorative painting on walls of homes even in rural areas is a common sight. Rangoli or decorative designs on floor are made for auspicious occasions and pujas whose stylised designs have been passed on from one generation to the other. The designs are called *rangoli* in the North, *alpana* in Bengal, *aipan* in Uttaranchal, *rangavalli* in Karnataka, *Kollam* in Tamilnadu and *mandana* in Madhya Pradesh. Usually rice powder is used for these paintings but coloured powder or flower petals are also used to make them more colourful.

Adorning walls of houses and huts is also an old tradition. The following are some of the examples of folk art of this kind.

11.5 MITHILA PAINTING

Mithila painting also known as Madhubani folk art is the traditional art of the Mithila region of Bihar. They are produced by village women who make three dimensional images using vegetable colour with few earthen colours and finished in black lines on cow dung treated paper. These pictures tell tales especially about Sita's exile, Ram-Laxman's forest life, or

depict the images of Lakshmi, Ganesha, Hanuman and others from Hindu mythology. Apart from these women also paint celestial subjects like sun and moon. Tulsi, the holy plant also is to be found in these paintings. They also show court scenes, wedding and social happenings. Drawings in Madhubani pictures are very conceptual. First, the painter thinks and then she "draws her thought". No pretence is there to describe the figures accurately. Visually they are images that speak in lines and colours and are drawn for some rituals or festivals on household and village walls to mark the seasonal festivals or special events of the life cycle. Intricate flora, animal and birds motifs can also be found along with geometrical designs to fill up the gap. In some cases it is a special practice for mothers to make these art items in advance for their daughters as a marriage gift. These paintings also convey advice on ways to lead a good married life. There is also a social variation in subjects and use of colours. One can identify the community to which the painting belongs from the colours that are used in them. Paintings made by the upper, more affluent classes are colourful while those made by the lower caste people use red and black line work. But the technique of painting is safely and zealously guarded by the women of the village to be passed on by the mother to the daughter.

Nowadays Madhubani art is being used as decorative gift items, greeting cards and has become a source of income for local women folk.

11.6 KALAMKARI PAINTING

The literal meaning of Kalamkari is a painting done by kalam (pen). This art got enriched as it came down from one generation to another. These paintings are made in Andhra Pradesh. It is hand painted as well as block printing with vegetable dyes applied on cloth. Vegetable dyes are used for colour in the Kalam Kari work. A small place Sri-Kalahasti is the best known centre of Kalamkari art. This work is also found at Masaulipatnam in Andhra Pradesh. This art is mainly related to decorating temple interiors with painted cloth panels, which was developed in the fifteenth century under the patronage of Vijaynagar rulers. Subjects are adopted from the Ramayana, the Mahabharata and Hindu religious mythology. This art form is a continuous legacy from father to son. After deciding the subject of the painting, scène after scene is painted. Every scene is surrounded by floral decorative patterns. These paintings are made on cloth. They are very durable and flexible in size and made according to theme. Figures of deities have a very rich border embellishments and were created for the temples. Owing to Muslim rulers in Golconda, the Masulipatnam kalamkari was widely influenced by Persian motifs and designs. The outlines and main features are done using hand carved blocks. The finer details are later done using the pen. This art was started on garments, bed covers and curtains. The artists use a bamboo or date palm stick pointed at one end with a bundle of fine hair attached to the other end to serve as brush or pen.

The kalamkari dyes are obtained by extracting colours from plant roots, leaves, along with salts of iron, tin, copper, alum etc.

Orissa Patachitra

Similar to Kalighat Pats, one comes across another kind of Pats which are found in the state of Orissa. The Orissa patachitras, mostly painted on cloth are more detailed and more colourful and most of these depict stories of Hindu gods and goddesses.

Phad Paintings

Phad is a type of scroll painting. The paintings depicting exploits of local deities are often carried from place to place and are accompanied by traditional singers, who narrate the theme depicted on the scrolls. This type of painting is a most famous painting of Rajasthan, mainly found in the Bhilwara district. Phad painting depicts the heroic deeds of a heroic figure, the daily life of a peasant, rural life, animals and birds, flora and fauna. These paintings are created using bright colours and subtle colours. The outlines of the paintings are first drawn in black and later filled with colours. The main themes of the phad paintings depict the deities and their legends and the stories of erstwhile Maharajas. Raw colours are used for these paintings. The unique features of phad paintings are the bold lines and a two dimensional treatment of figures with the entire composition arranged in sections.

The art of painting the phads is approximately 700 years old. It is said that it was originated in Shahpura, some 35 kms from Bhilwara in Rajasthan. The continuous royal patronage gave a decisive impetus to the art which has survived and flourished for generations.

Gond Art

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A very highly sophisticated and abstract form of Art works are also produced by the Santhals in India. The Gond tribe of the Godavari belt who are as old as the Santhals produce figurative works.

Batik Print

Not all the folk arts and crafts are entirely Indian in their origin. Some of the crafts and techniques have been imported from the Orient like the Batik. But these have now been Indianised and Indian Batik is now a matured art, immensely popular and expensive.

INTEXT QUESTIONS 11.2

Answer the following questions.

1. Match the follwoing decorative art with the state of origin.

A	B
Rangoli	Tamil Nadu
Alpana	Madhya Pradesh

Aipan	North India
Rangavalli	Bengal
Kollam	Uttaranchal
Mandana	Karnataka

2. Through which paintings were advices given to the younger girls?

3. How is Kalam Kari work done?

4. What is special about Kalamkari painting?

5. Which is the most famous place for Kalam Kari art?

11.7 WARLI PAINTING

Warli painting derives its name from a small tribe inhabiting the remote, tribal regions of Maharashtra. These are decorative paintings on floors and walls of 'gond' and 'kol' tribes' homes and places of worship. Trees, birds, men and women collaborate to create a composite whole in a Warli painting. These paintings are made mostly by the women as part of their routine at auspicious celebrations. Subjects are predominantly religious with simple and local materials like white colour and rice paste and local vegetable glue on a plain contrasting background, made in a geometric patterns like squares, triangles, and circles. Dots and crooked lines are the units of these composition. Flora and fauna and people's day to day life also form a part of the painted. The paintings are expanded by adding subject after subject in a spiraling manner. The rhythm of the Warli way of life is beautifully captured in simple images. Unlike other tribal art forms, Warli paintings do not employ religious iconography and is a more secular art form.

11.8 KALIGHAT PAINTING

Kalighat painting derives its name from its place of origin Kalighat in Kolkata. Kalighat is a bazaar near the Kali temple in Kolkota. Patua painters from rural Bengal came and settled in Kalighat to make images of gods and goddesses in the early nineteenth century. These paintings on paper made with water colours comprise clear sweeping line drawings using bright colours and a clear background. Subjects are images of Kali, Lakshmi, Krishna, Ganesha, Shiva, and other gods and goddesses. In this process, artists developed a unique

new form of expression, and effectively portray a wide range of subjects commenting on the social life of Bengal. Similar kind of pata paintings may be found in Orissa. This painting form has its roots in the culture upheavds of 19th century colonial Bengal.

As its market grew, the artists began to liberate themselves from the routine depiction of Hindu deities and began to explore the world of contemporary social events in their paintings. The genre derived much inspiration from the introduction of photography, western style theatrical performances, the rise of babu culture in Bengal as a result of the impact of British colonial and administrative system. The emergence of the unique lifestyle of the nouveau riche of Kolkota in response to these diverse influence also inspired these paintings. All these stimuli gave birth to a new imagery that occupied the centre stage of Bengali literature, theatre and visual arts of the period. Kalighat paintings became the best mirror of this cultural and aesthetic shift. Based on their preexisting models of the Hindu deities, the artists created a whole repertoire of images, courtesans, actresses, heroines, pompous babus and conceited dandies, resplendent in their fancy attire and hair styles, smoking pipes and playing the sitar. Kalighat paintings are often referred to as the first works of art that came from Bengal.

11.9 INDIAN HANDICRAFTS

India is a virtual treasure house of the most exquisite handicrafts. Simple objects of daily life have been crafted with delicate design which give expression to the creativity of the Indian artisan. Every state of India can boast of some unique creation which is special to the region, for example, Kashmir is famous for embroidered shawls, carpets, namdar silk and walnut wood furniture. Rajasthan is famous for its tie-and-dye *(bandhnï)* fabrics, jewellery, using precious stone and jems, blue glazed pottery and minakari work. Andhra Pradesh is famous for Bidri work and Pochampalh saris while Tamil Nadu is well known for bronze sculpture and Kajeevaram silk saris. Mysore is well known for silk, sandalwood items and Kerala is famous for ivory carvings and rosewood furniture. Chanderi and kosa silk of Madhya Pradesh, chikan work of Lucknow, Brocade and silk saris of Benaras, cane furniture and goods of Assam, Bankura terracotta modelling and handloom items of Bengal are just a few examples of unique traditional decorative arts and crafts which constitute the heritage of modern India. These arts have been nurtured for thousands of years and provided employment to a great number of artisans who carried forward the art to the next generation. Thus you see how the Indian artisans with their magic touch can transform a piece of metal, wood or ivory into objects of art.

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INTEXT QUESTIONS 11.3

1. Where do you find Warli Painting?

2. Which tribe is famous for Warli paintings?

3. What is special about Warli painting?

4. What are some unique creations of art and crafts form of Kashmir state?

WHAT YOU HAVE LEARNT

- The earliest specimens of creative painting in India can be traced to the prehistoric times.
- References to paintings of various types and their techniques are available in both Brahminical and Buddhist literature.
- Buddhist rock-cut caves of Ajanta in the western Deccan are famous for their wall paintings.
- The Mughals began a new era in painting by synthesising Indian painting with the Persian tradition.
- The Rajasthani and Pahari schools of painting have contributed significantly in the enrichment of Indian painting.
- In the late eighteenth and early nineteenth centuries, painting comprised of semi-westernised local styles based on Indian themes.
- Establishment of art schools on European model in major Indian cities like Calcutta, Bombay and Madras and particularly the emergence of the Bengal school of art were the other milestones in Indian painting during the modern period.
- The progressive artists like Francis Newton Souza, S.H. Raza, and M.F. Hussain broke away from the Bengal School of Art to represent the modern forceful art of independent India.
- Various folk art forms like Mithila paintings (Madhubani), Kalamkari painting, Warli painting and Kalighat painting took Indian painting to new heights by adding new dimensions to it.

TERMINAL EXERCISE

1. How will you describe the development of painting art during the medieval era?

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2. Define the Madhubani art form. How are the drawings in Madhubani paintings very conceptual?
3. Differentiate the Kalamkari painting with Mithilla painting?
4. Various forms of culture of Bengal is depicted in Kalighat paintings. Elaborate?
5. The Indian artisans with their magic touch can transform a piece of metal, wood or ivory into objects of art. Elaborate.
6. What was the contribution of the Mughals to painting as an art?
7. Write short notes on:
   i) Kalamkari art
   ii) Pahari art
   iii) Kalighat art

ANSWERS TO INTEXT QUESTIONS

11.1

1. Bhimbhetka
2. Lepyacitras, Lekhacitras and dhulitcitras.
3. It is done on the floor
4. They depict scenes from Jataka stories and Buddhist themes.
5. Bagh in the North

   badami (Karnataka) south
6. On a small surface depicting themes drawn from epics, myths and legends, seasons and Rogamala (melodies)
7. Aurangzeb
8. (a) Evil nature of British rule

   (b) Ideals of nalienalism

   (c) Desire for a national identity
9. (a) The National Gallery of Modern Art.

   (b) Lalit Kala Akademi
10. Orissa state.
11. Kala Bhawan

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12. Oil painting depicting mythological and social themes became highly famous in modern India.

11.2

1.

Rangoli	North India
Alpana	Bengal
Aipan	Uttranchal
Rangavalli	Karnataka
Kollam	Tamil Nadu
Mendana	Madhya Pradesh

2. Mithila Paintings
3. It uses vegetables dyes
4. These are made on Hindu religions mythodology which scence after scene is painted. It is surrounded by floral decorative patterns on top and bottom.
5. Sri Kalhasti

11.3

1. In Maharshtra state of India
2. Gond and Kol tribes
3. It uses a geometric pattern and the subject after subject are added in a spirating manner.
4. Embroidered shawls, carpets, namdar silks and walnut furniture.

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12

PERFORMING ARTS: MUSIC, DANCE AND DRAMA

Music, dance, drama, folk theatre or puppetry our country India, had all of it in abundance. Oh! somebody playing the Dhol (music instrument) and there is music, we run to see what it is. Well, it is Lohri which is normally held on 13th January every year in the Northern part of our country. People are singing and dancing with a lot of enthusiasam. These dances are called Bhangra and Gidda in Punjab. These songs and dances portray the various stages in our lives. They reflect the socio-religious customs and practices of rural people earlier, but now are a part of modern city culture also. No school programme is complete without them. They are linked through centuries of celebration and might have started with fertility rites to obtain prosperity for the agricultural community i.e. fertility of land and cattle but also of birth and survival of children. There are many reasons for celebration that it is difficult to list them. Why don't you make a list of these activities and find out how and why people celebrate them. You will not only find this activity interesting but you will be unable to put a full stop to it. Do you know why? Because the number is so large that you will never be able to know all the music, dance and drama that our country has.

India is a land of rich culture and heritage. Since the beginning of our civilization, music, dance and drama have been an integral aspect of our culture. Initially, these art forms were used as medium of propagation for religion and social reforms in which music and dance were incorporated to gain popularity. From the Vedic era to the medieval period, the performing arts remained an important source of educating the masses. The Vedas laid down precise rules for the chanting of Vedic hymns. Even the pitch and the accent of singing different hymns have been prescribed. There was more of exemplary presentation through them than education or social reforms. Presently, these art forms have become means of entertainment for people all over the world.

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OBJECTIVES

After reading this lesson you will be able to:

- *explain the aims and objectives of performing arts and their development through various stages;*
- *describe the utility of performing arts during the ancient and the medieval period;*
- *recognise the contribution of Sufi and Bhakti saints to music;*
- *distinguish between Hindustani classical music and Carnatic music;*
- *appreciate the contribution of classical dances, folk music as well as folk dances in Indian culture;*
- *explain the development of drama through various phases in India and recognise the contribution of folk theatre;*
- *examine the importance of the three art forms in the development of human personality; and*
- *analyse the present scenario of music, dance and drama.*

12.1 CONCEPT OF PERFORMING ARTS

What is art? "Art is an expression of all characteristics of the human mind aesthetically". These characteristics, i.e. the varied human emotions, are known as 'RAS'. In Hindi, 'ras' literally means a sugary juice. It signifies the ultimate satisfaction of 'aanand'. Human emotions can be categorized into nine sub-headings or 'navras'. They are:

1. Hasya — laughter
2. Bhayanak — evil Shringar — aesthetics
3. Rudra — chivalrous
4. Karun — pathos
5. Vir — courage
6. Adbhut — astonishing
7. Vibhatsa — terrifying glory
8. Shaanti — peace
9. Shringaar — decorating one's self

Art reflects human emotions and human beings spontaneously express their frame of mind through various art forms. Thus the intellectual mind merges with the artistic streak, giving birth to art. The expression is reflected in various styles like singing, dancing, drawing,

painting, acting, sculpture. Some of these are expressed through live performances and others through visual arts. Sketching, painting, sculpture are visual arts. Singing, dancing, acting are attributes of performing arts. Music from time immemorial has been the most popular art form of India. They are Sa, Re, Ga, Ma, Pa, Dha, Ne

The earliest tradition of Indian music may be traced to Sama Veda which contained the slokas that were put to music. Chanting of Vedic hymns with prescribed pitch and accent still form a part of religious rituals. The earliest text dealing exclusively with performing arts is Bharata's *Natyashashtra* (compiled between second century BC and second century AD) which has six chapters on music. Another major text is Matanga's *Brihaddesi* compiled between eight and ninth century AD. In this work ragas were first named and discussed at great length. *Sangeet Ratnakara* written by Sarangdeva in the thirteenth century mentions 264 ragas. A variety of string and wind instruments were invented over the period of time. In ancient texts references have been made to flutes, drums, veena, and cymbals. Many rulers such as Samudragupta, King Bhoja of Dhara and King Someshavra of Kalyana patronised music. The Gupta monarch Samudra Gupta was himself an accompolished musician. In some of his coins, he is shown playing on the Veena. Music was also associated with the worship of Gods and Goddess in the temples. In the twelfth century, Jayadeva of Orissa produced the most brilliant *raga kavya*, the *Gita Govinda*, each song of which was set in a raga and was composed on the theme of love of Radha and Krishna. Abhinavagupta's (993-1055) *Abhinavabharati* provides useful information about music. Tamil music has a number of terms and concepts parallel to what is found in Sanskrit texts. The Saivite Nayanars and Vaishnavite Alvars too set their psalms (poems) to music.

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Similarly in the medieval period the Sufi and Bhakti saints encouraged music. Qawwalis were sung in Sufi *khanqahs* and devotional music like kirtan and bhajan became popular with the Bhakti saints. Names of Kabir, Mirabai, Surdasa, Chandidasa, Tulsidasa, Vidyapati are closely associated with religious music. Great scholars like Amir Khusrau contributed equally to the promotion of music. The legendary ruler of Malwa, Baz Bahadur and his wife Rupmati introduced new ragas. *Kitabe Navras* written by Ibrahim Adil Shah II during the seventeenth century is a collection of songs in praise of Hindu deities as well as Muslim saints. The most famous musician of Akbar's court was Tansen and there was nobody to match him, even though there were all kinds of singers. Baiju Bawra was also a well known musician during Akbar's time. The patronage given to these artists by the ancient and medieval rulers have been instrumental in keeping the traditions alive. In fact the Mughal rulers were great patrons of music. According to Lanepoole- "Babar himself was fond of music. He is supposed to have developed some very popular musical style forms like Qawalis, Khayal, etc. Humayun was said to have illustrated Indian texts on music. Akbar composed songs and encouraged musicians. Swami Haridas and his disciples composed many songs in different tunes. Pundarika Vittal was a great scholar of music who wrote the famous Ragamala. Hindustani Music was also enriched by devotional songs sung by Mira Bai, Tulsidas and Surdas.

INTEXT QUESTIONS 12.1

Answer the following questions:

1. What are the different forms of performing arts?

2. Besides entertaining and recreation what other impact does performing arts do?

3. Which is the earliest text dealing exclusively with performing arts?

4. Name the text compiled between 8th and 9th century AD of performing art?

5. In which work do we find the ragas were first named and discussed at great length?

6. How many ragas were mentioned in Sangeet Ratnakara?

7. What was the theme of Jaya Deva's Gita Govinda?

8. Name the two Tamil poets who set their psalms (poems) to music.

9. Who wrote Kitabe Navras?

10. What was the contribution of Baz Bahadur ruler of Malwa and his wife Rupmati to music?

12.2 DIVISIONS OF INDIAN CLASSICAL MUSIC

During the medieval period Indian classical music was broadly based on two traditions, the Hindustani classical music prevalent in North India and the Carnatic music of South India.

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Hindustani Classical Music

Hindustani classical music may be traced back to the period of the Delhi Sultanate and to Amir Khusrau (AD 1253-1325) who encouraged the practice of musical performance with particular instruments. He is believed to have invented the sitar and the tabla and is said to have introduced new ragas. Most of the Hindustani musicians trace their descent to Tansen. Different styles of Hindustani music are Dhrupad, Dhamar, Thumri, Khayal and Tappa. It is said that Tansen's music had the effect of magic. He could stop the rising waves of the Yamuna and by the force of his 'Megh Rag' he could cause the rain to fall. In fact his melodious songs are sung in every part of India even now with great interest. Some of Akbar's courtiers patronised Musicians like Baiju Bawra, Surdas etc.

The most popular ragas are: Bahar, Bhairavi, Sindhu Bhairavi, Bhim Palasi, Darbari, Desh, Hamsadhwani, Jai Jayanti, Megha Malhar, Todi, Yaman, Pilu, Shyam Kalyan, Khambaj.

India also has a rich variety of musical instruments of different types. Amongst the stringed instruments the most famous are sitar, sarod, santoor and sarangi. Pakhawaj, tabla and Mridangam are precussion or tal giving instruments. Likewise, flute, shehnai and nadaswaram are some of the chief wind instruments.

The musicians of Hindustani classical music are usually associated to *a gharana* or a particular style of music. *Gharanas* refer to hereditary linkages of musicians which represent the core of the style and distinguish them from the other. The *gharanas* function in guru-shishya *parampara*, that is, disciples learning under a particular guru, transmitting his musical knowledge and style, will belong to the same *gharana*. Some famous *gharanas* are Gwalior *gharana*, Kirana *gharana*, and Jaipur *gharana*.

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Devotional music like kirtan, bhajan, ragas contained in the Adi Grantha and singing in the Majlis during Muharram also deserve a special place in Indian music. Along with this, folk music also shows a very rich cultural heritage.

12.3 CARNATIC MUSIC

The compositions in Carnatic music may be attributed collectively to three composers who lived between AD 1700 and 1850. They were Shyam Shastri, Thyagaraja and Mutthuswami Dikshitar. Purandardasa was another great composer of Carnatic music. Thyagaraja is revered both as a saint and an artist and epitomises the essence of Carnatic music. The main compositions are known as *kriti* and are devotional in nature. The three great musicians experimented with new forms. Some notable musicians of this period are Maha Vaidyanath Ayyar (1844-93), Patnam Subrahmanya Ayyar (l854-1902) and Ramnad Srinivasa lyengar (l860-1919). Flute, veena, nadaswaram, mridangam, ghatam are some of the instruments to accompany Carnatic music.

Despite contrasting features between Hindustani and Carnatic music, one can find some

similarities, for example, the Carnatic *alapana* is similar to *alap* in Hindustani classical. *Tilana* in Carnatic resembles *Tarana* of Hindustani. Both lay stress on *tala* or *talam*.

12.4 MODERN INDIAN MUSIC

With the British rule came Western music. Indians adopted some of their instruments such as violin and clarinet to suit the demands of Indian music. Orchestration of music on stage is a new development. Use of cassettes replaced oral transmission of tunes and ragas. Performance which were earlier limited to a privileged few have now been thrown open to the public and can be viewed by thousands of music lovers throughout the country. Music education no longer depends on the master-disciple system but can be imparted through institutions teaching music.

Musicians

Amir Khusrau, Sadarang Adaranga, Miyan Tansen, Gopal Nayak, Swami Haridas, Pt. V.D. Paluskar, Pt. V.N. Bhatkhande, Thyagaraja Mutthuswami Dikshitar, Pt. Omkar,Nath Thakur, Pt. Vinaik Rao Patwardhan, Ustad Chand Khan, Ustad Bade Ghulam Ali Khan, Ustad Faiyaz Khan, Ustad Nissar Hussain Khan, Ustad Amir Khan, Pt. Bhimsen Joshi, Pt. Kumar Gandharva, Kesarbai Kerkar and Smt. *Gangubai Hangal* are all vocalists. Among the instrumentalists Baba Allauddin Khan, Pt. Ravi Shankar, Ustad Bismillah Khan, Ustad Alla Rakkha Khan, Ustad Zakir Hussain are some of the well known musicians.

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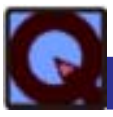
12.5 FOLK MUSIC

Besides classical music India has a rich legacy of folk or popular music. This music represents the emotion of the masses. The simple songs are composed to mark every event in life.They may be festivals, advent of a new season, marriage or birth of a child. Rajasthani folk songs such as Mand and Bhatiali of Bengal are popular all over India. Ragini is a popular form of folk songs of Haryana.

Folk songs have their special meanings or messages. They often describe historical events and important rituals. Kashmir's Gulraj is usually a folklore and Pandyani of Madhya Pradesh is a narrative put to music. Muslims sing Sojkhwani or mournful songs during Muharram and Christmas carols and choral music are sung in groups on the festive occasions.



INTEXT QUESTIONS 12.2

1. What are the two division of Indian classical music?

2. What are the different styles of Hindustani music?

3. What is Gharana in Hindustani classical music?

4. Name some of the famous Hindustani music gharana of India?

5. What is Kriti in carnatic music?

6. Name few composers of carnatic music of India?

7. What are some of the main instruments that accompany carnatic music?

8. What are two similar features of Hindustani and Carnatic music?

12.6 DANCES OF INDIA

The Rig Veda mentions dance (nrti) and danseuse (nrtu) and compares the brilliant dawn (usas) to a brightly attrived danseuse. In the Brahmanas, Jaiminiya and Kausitaki dance and music are mentioned together. The Epics are full of references to dances on earth and heaven.

Like music, Indian dance has also developed a rich classical tradition. It has a great power of expression and emotions while telling a story.

In India, the art of dancing may be traced back to the Harappan culture. The discovery of the bronze statue of a dancing girl testifies to the fact that some women in Harappa performed dances.

In traditional Indian culture the function of dance was to give symbolic expression to religious ideas. The figure of Lord Shiva as Nataraja represents the creation and destruction of the cosmic cycle. The popular image of Shiva in the form of Nataraja clearly shows the popularity of dance form on the Indian people. There is not a single temple atleast in the southern part of the country which does not show the sculptures of the dancers in their different forms. In fact classical dance forms like Kathakali, Bharatnatyam, Kathak, Manipuri, Kuchi pudi and Odishi are an important part of our cultural heritage.

It is difficult to say at what point of time dance originated, but it is obvious that dance came into existence as an effort to express joy. Gradually dances came to be divided as folk and classical. The classical form of dance was performed in temples as well as in royal courts. The dance in temples had a religious objective whereas in courts it was used purely for entertainment. In both cases for the artists devoted to this art form, it was no less than praying to God. In southern India Bharatanatyam and Mohiniattam developed as an important aspect of the rituals in temples. Yakshagana, a form of Kathakali in Kerala, tells us stories of Ramayana and Mahabharata whereas Kathak and Manipuri are mostly related to the stories of Krishna and his leela (exploits). Performance of Odissi is related to the worship of Lord Jagannath. Though the Krishna *leela* and the stories related to Lord Shiva was the theme of Kathak, this dance came to be performed in royal courts in medieval times. Romantic gestures contained in Thumri and Ghazal, that were also performed with accompanists for the kings, reflect this aspect. Manipuri dance was also preformed for religious purposes. Folk dances evolved from the lives of common people and were performed in unison. In Assam people celebrate most of the harvesting season through Bihu. Similarly Garba of Gujarat, Bhangra and Gidda of Punjab, bamboo dance of Mizoram, Koli, the fisherman's dance of Maharashtra, Dhumal of Kashmir, and Chhau of Bengal are unique examples of performing arts that gave expression to the joys and sorrows of the masses.

As far as the analytical study of this art form is concerned, the *Natyashastra* of Bharata, is a primary source of information, and basically deals with drama. Bharata has discussed dance and its various *angas* (limbs) in detail. Facial expressions, body movements, *hasta mudras* and the footsteps have all been brought together under three broad categories namely, as *nritta (pada sanchalan), nritya (anga sanchalan)* and *natya (abhinay)*. Both men and women took keen interest in dance but generally women dancers were looked down upon in society. However, with the efforts of great music thinkers and various religious and social reform movements, people have started to hold women performers with great respect.

In the medieval period Kathak dance form was promoted by the Muslim rulers. We hear of these performances in the courts of most of the Mughal rulers except for Aurangzeb. In the south, temples, 'court' and other parts of the building provided an important stage for all dancers. Navaras, mythological tales of Rama, Krishna, Ganesh, Durga were all enacted in the form of dance. Some rulers of the north like Wajid ali Shah was a great patron of music and dance and here the seeds of the Lucknow gharana or 'school of dance' was sown. The modern day dancers like Pt. Birju Maharaj all have come from the Lucknow school of dance. In the medieval period, the south remained very rigid with the rules of dances that were imbibed from ancient Sanskrit texts. It became a seat of learning and institutions of dance sprung up first in the southern region.

In the modern period, we find maximum dance forms in the south Indian classical dance stream. They are Kucchipudi, Bharatnatyam, Mohiniatyam, Kathakali. On the eastern

side, Odissi dance flourished greatly.

Along with classical dance forms, folk dance also flourished. In most of the regions the local dance form became very popular. Manipuri dance, Santhal dance, Rabindranath's dance, drama, chhau, ras, gidda, bhangra, garba are some of the folk dances that have flourished in India. They are equally popular and have extreme acumen and innovation. Practically every region of our country has developed their own rich tradition of folk dances. For example, the Bihu dance of Assam, Mask dance of Ladakh, Wangla of Meghalaya, Bhutia or Lepcha dance of Sikkim. Similarly we also have some dances which are called martial dances like Chholia of Uttranchal, Kalari paittu of Kerala, Thang-taa of Manipur among the more famous ones.

Presently, all the three art forms are flourishing in the country. Musical institutions have opened up giving opportunities to many. Schools, universities have departments of music. Indira Kala Vishwa Vidyalaya of Khairagarh is a university of music, Gandharva Maha-Vidyalaya, Kathak Kendra and many institutes in the south are all propagating music in their own ways. Music conferences, Baithaks, lecture, demonstrations are all spreading music to nooks and corners of India. Societies like Spic-macay, India International Rural Cultural Centre have worked very hard to bring about a rapport and bondage with artists and the modern generation.

Abroad musicians have also flourished and different institutions of music started by Pt. Ravi Shankar, Ustad Ali Akbar Khan, Alla Rakkha etc. are prestigious teaching centres for foreigners. Many foreign universities also have facilities of art forms giving degrees and diplomas to students. All over the world Indian artists are invited to perform and participate in various festivals and occasions.

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Well-known Dancers of Modern India

Kathak

- Pt. Birju Maharaj, Pt. Shambhu Maharaj, Sitara Devi, Pt. Gopi Krishna, and Pt. Lacchu Maharaj.

Bharatanatyam

- Saroja Vaidyanathan, Padma Subhramaniam, Geeta Chandran.

Odissi

- Kelucharan Mahapatra, Sanjukta Panigrahi, Kiran Sehgal and Madhavi Mudgal.

Kuchipudi

- Swapna Sundari, Satya Narayan Sarma, Raja Reddy, Radha Reddy and Sonal Mansingh.

Musicologists

- Bharata, Matangamuni, Naradamuni, Pt. Sharangadeva, Pt. Somnath, and Pt. Ahobala.
- Pt. Vyankatmakhi, Pt. Ramamatya, S.M. Tagore, and Acharya K.C.D.Brihaspati.

In the last few decades the status of dance as well as its performers has changed. Young people have started learning dance to enrich their personal qualities. In some of the schools, colleges and universities separate departments have been established for imparting training in dance. Several renowned classical dancers have been awarded national awards like the Padmashree and the Padmabhusan.

Throughout the different periods of history starting from the dancing figure found in the Indus valley civilization to the present, Indian people have expressed their joys and sorrows by singing and dancing through various art forms. This art form has been used to express their love, hatred, their aspirations and their struggle for survival which ultimately led to the enrichment of our culture.

INTEXT QUESTIONS 12.3

1. What represents the Natraja figure of Lord Shiva?

   _____

2. What are the two forms of dances?

   _____

3. Match the following:-

Folk Dance form	State
Bihu	Bengal
Garba	Mizoram
Bhangra & Giddha	Maharashtra
Bamboo dance	Kashmir
Koli	Punjab
Dhumal	Gujarat
Chu	Assam

4. What are the three broad categories of a dance?

   _____

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5. Name the two famous dancers of Kathak.

_____

6. Name some well known dancers of Bharatnatyam.

_____

12.7 DRAMA

Indigeneous tradition as well as modern research trace the origin of Indian drama to the Vedas. In the Ramayana we hear of drama troupes of women while Kautilyas Arthshastra mentions musicians, dancers and dramatic shows.

Drama is a performing art, which has also been practised since times immemorial. Drama could spring from a child's play. The child enacts, mimics, and caricates which was definitely the beginning of drama.

Since early times mythological stories of war between the gods, goddesses and the devils is known. Bharata wrote *Natyashastra* and created the plays known as *Asura Parajaya* and *Amrit Manthan. Natyashastra* is one of the greatest texts written in the field of drama and other performing arts.

The next epoch is that of the great Bhasa who wrote plays based on the stories of Udayana, the Ramayana and Mahabharata, Swapana Vasabdatta being his masterpiece. In the second century B.C. Patanjalis' Mahabhasya refers to several aspects of drama i.e. the actors, the music, the stage, rasa in the performances called Kamsavadha and Balibandha.

While referring to drama, Bharata has mentioned *nat* (male artists), and nati (female artist), music, dance, musical instruments, dialogues, themes and stage. Thus we find that drama achieved a great level of perfection during the age of Bharata. For Bharata, drama is a perfect means of communication. He also started the concept of an enclosed area for drama. There is mention of a community called' shailoosh' which had professional drama companies. The practice of singing heroic tales became popular. As a result professional singers called *kushilavas* came into existence.

During the age of the Buddha and Mahavira, drama was a means of communicating the principles of their respective religions. Short skits and long plays were enacted to preach and educate the masses. Music and dance also played a vital role in increasing the appeal of drama.

In the ancient period till the tenth century, the language of the educated, was Sanskrit. So dramas were performed mostly in this language. However, characters belonging to lower classes and women were made to speak Prakrit. Kautilya's *Arthashastra* Vatsyayan's *Kamasutra, Kalidasa's Abhijnan Shakuntalam* were all written in Sanskrit and were

significant plays of those times. Bhasa was another celebrated dramatist who wrote thirteen plays. Prakrit plays became popular by the tenth century AD. Vidyapati who lived sometime during the fourteenth century was an important dramatist. He introduced Hindi and other regional languages in the form of songs. Umapati Mishra and Sharada Tanaya were also instrumental in promoting drama during this time.

In the context of drama, two types developed — the classic drama, which had intricacies of theme and subtle nuances of dramatic traits and folk theatre. It was of spontaneous and extempore nature. Local dialect was used in folk theatre and hence in different provinces many types of folk theatres developed. Acting with accompaniment of music and dance was the popular practice. Many names were given to the forms of folk theatre in different provinces like:

1) Bengal - Jatra, Kirtania Natak
2) Bihar-Bideshia
3) Rajasthan - Raas, Jhumar, Dhola Maru
4) Uttar Pradesh - Raas, Nautanki, Svaang, Bhaand
5) Gujarat - Bhawaii
6) Maharashtra - Larite, Tamasha
7) Tamil Nadu, Kerala, Karnataka - Kathakali, Yakshagana

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Kuntleshwar Daityam is a drama that testifies to the fact that Kalidasa belonged to the Gupta Age.

Instruments like *dhol, kartal, manjira, khanjira* were some props used in folk theatre.

The medieval period was rich in music and dance but theatre did not get much prominence. Wajid Ali Shah, a great patron of art was also an important patron of drama. He enthused artists to participate in theatre and supported them. In the southern region, folk theatre with the use of local dialects was more popular.

The advent of the British in the country changed the character of the society. In the eighteenth century a theatre was established in Calcutta by an Englishman. A Russian named Horasim Lebedev founded a Bengali theatre which marked the beginning of modern Indian theatre in India. English drama, especially by Shakespeare, influenced Indian drama. The stages evolved by educated Indians were different from traditional open air theatre. The stages now had rolling curtains and change of scenes. A Parsi company founded in Bombay showed that theatre could be used for commercial purposes. Dramas began to depict tragedies, comedies and the complexities of urban life. Dramas were now written in different regional languages. Side by side, folk theatre like *jatra, nautanki, khyal* (Rajasthani folk), and *naach* also flourished. Another aspect which influenced performing arts was the

adaptation of folk forms to classical forms. Connoisseurs in different fields made their respective arts a medium for serving the cause of the masses. So they adapted the popular folk arts to reach out to people. A similar situation appeared in the case of writing of drama. *Vidyasundar,* a popular drama of the medieval period, was influenced by *jatra*. *Geet Govinda,* an exemplary work by the great poet Jayadev, weaved stories of Krishna in *kirtania natak* and *jatra* style.

At present, a lot of experiments are taking place in the field of drama. Western influences are very clear in the works of Shambhu Mitra, Feisal Alkazi, Badal Sarkar, Vijay Tendulkar and others.

Presently, various types of dramas are flourishing and some of them are :

a) Stage theatre

b) Radio theatre

c) Nukkar or street plays

d) Mono drama (one man show)

e) Musical theatre

f) Short skits

g) One act plays

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For the content and thematic aspect of dance and drama, we must examine the works of creative literature. The most important literary event, which influenced not only dance and drama but painting also, was the composition of Jayadeva's *Gita-Govinda* in the 13th century. Its great impact can be seen on dance and drama forms all over India—from Manipur and Assam in the east to Gujarat in the west; from Mathura and Vrindavan in the North, to Tamil Nadu and Kerala in the South... Innumerable commentaries on the *Gita-Govinda* exist throughout the country. There are a large number of manuscripts dealing with the *Gita-Govinda* as material for dance or drama and this work has been the basic literary text used by many regional theatrical traditions. The spread of Vaisnavism during this period gave further impetus to the development of different forms of dance, drama and music.

12.8 SOME IMPORTANT DRAMAS AND THEIR WRITERS

Drama is an art form which has a long historical background in India but its analytical review and grammatical study was presented by Bharata in *Natyashastra.* In this text, it has been mentioned that music and dance are essential parts of drama. Ramayana, Mahabharata and the plays, written by Kalidasa, Bana Bhatta and Bhasa are examples of the combination of all the three art forms- music, dance and drama. Some of the popular dramas are listed below:

S. No.	NAME	WRITER
1.	*Meghadutam*	Kalidasa
2.	*Abhijnan Shakuntalam*	Kalidasa
3.	*Padmavati*	Madhusudan
4.	*Harshacharitam*	Bana Bhatta
5.	*Neel Devi*	Bharatendu
6.	*Satya Harish Chandra*	Bharatendu
7.	*Andher Nagri*	Bharatendu
8.	*Chandraval*	Jai Shankar Prasad
9.	*Ajatshatru*	Jai Shankar Prasad
10.	*Rajyashri*	Jai Shankar Prasad
11.	*Chandragupta*	Jai Shankar Prasad
12.	*Prayashchit*	Jai Shankar Prasad
13.	*Karunalaya*	Jai Shankar Prasad
14.	Bharatendu	Jai Shankar Prasad

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INTEXT QUESTIONS 12.4

1. What were the initial forms of Drama?

_____

2. Name the two plays of Bharata.

_____

3. What according to Bharata is a perfect means of communication?

_____

4. Which community had professional drama companies?

_____

5. Who were Kushilavas?

_____

6. What are the various types of drama flourishing these days?

7. Name any two plays of Kalidasa.

8. Who wrote the play Padmavati?

9. Name two plays of Jai Shankar Prasad.

12.9 PRESENT SCENARIO OF THE PERFORMING ARTS

Presently, all the three art forms i.e. dance, music and drama are flourishing in the country. Several music institution like Gandharva Mahavidyalaya and Prayag Sangeet Samiiti have been imparting training in classical music and dance for more than fifty years. A number of schools, colleges and universities in India have adopted these art forms as a part of their curriculum. Indira Kala Sangeet Vishwa Vidyalaya of Khairagarh is a university of music. Kathak Kendra, National School of Drama, Bharatiya Kala Kendra and many institutes are all propagating music in their own ways. Music conferences, *baithaks*, lecture demonstrations are being organised and musicians, music scholars, music teachers and music critics are trying to popularise music and dance. Societies like *Spic-macay*, Sangeet Natak Academies are also working hard to protect, develop and popularise Indian music, dance and drama at the national and even international level.

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At the international level musicians have made significant contribution. Different institutions of music started by Pt. Ravi Shankar, Ustad Ali Akbar Khan and Ustad Alla Rakkha Khan teach Indian music to foreigners. Many foreign universities have departments of Indian performing arts and they award degrees and diplomas to students. All over the world Indian artists are invited to perform and participate in various festivals. Various agencies like Indian Council of Cultural Relations (ICCR) and the Ministry of Human Resource Development continuously propagate all these art forms by giving grants, scholarships and fellowships to renowned artists as well as to young artists and by arranging exchange programmes in the field of Indian music, dance and drama.

12.10 ART FORMS AND THE DEVELOPMENT OF HUMAN PERSONALITY

The association of people with these art forms definitely makes them better human beings as the very nature of music, dance and drama elevates human soul and creates a pleasant atmosphere. The knowledge and practice of these art forms help in the development of one's personality. The people involved in these art forms can attain balance and peace of

mind, self-restraint and love for all. Their performance makes them self-confident and capable of adapting to all circumstances. Negative feelings vanish as the soul of music, dance and drama teaches us all about loving and caring.

INTEXT QUESTIONS 12.5

Answer the following questions:

1. Name the Ministry of the Government of India propagating the three forms of Performing Arts.

   _____

2. Name an agency of the Government of India working in the development of Performing Arts.

   _____

3. How does government promote renowned artists?

   _____

4. How are performing arts helpful to us?

   _____

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WHAT YOU HAVE LEARNT

- The three art forms - music, dance and drama - have been an integral aspects of Indian culture.
- We owe much to Bharata, the author of *Natyashastra* for his contribution in the field of drama.
- The political turmoil in the country for many years did not diminish the influence of these art forms.
- The masses and the experts both took great pains and interest to retain the classicism in the art forms.
- Performing arts in India have been influenced to a significant extent by the Western impact.
- Even in the present times, there is an enhanced status of these art forms in the country and abroad.

TERMINAL EXERCISE

1. What was the aim and objective of performing arts in India?
2. Trace the development of performing arts in India?
3. Describe the changes introduced in the modern Indian music?
4. What is the significance of folk songs? Name some folk songs.
5. What is the importance of classical forms of dance? Name some of the classical dance forms of India.
6. Drama has undergone a sea of change with the advent of British - Explain.
7. Performing arts have a great potential to grow in India - Explain.

ANSWERS TO INTEXT QUESTIONS

12.1

1. Dance, Drama, Music
2. It is also a source of education to masses.
3. Bharata's Natyashastra. It was possibly compiled between 2nd century BC and 2nd centuary AD.
4. Matanga's Brihaddesi
5. Brihaddesi Texts
6. 264 ragas
7. Love of Radha and Krishna
8. Saivit nayanars and Vaishnavite Alvars
9. Ibrahim Adil Shah II
10. They introduced new ragas

12.2

1. (a) The Hindustani classical music of North India.

   (b) The Carnatic music of South India
2. Dhrupad, Dhammar, Thumri, Khayal and Tappa
3. They are a particular style of music on guru-shiksha parampara

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4. Jaipur Gharana, Kirana Gharana, Gwalior Gharana
5. Main composition
6. (a) Shyam Shastri

   (b) Thyagaraja

   (c) Mutthuswami

   (d) Purandardasa
7. Flute, Veena, Nadaswaram, Mridangam, Ghatam.
8. (a) Carnatic Alpana is similar to alap in Hindustani music.

   (b) Tilana in carnatic resembles with Tarana of Hindustani music.

   (c) Both lay stress on tala or talam
9. (a) Mand - Rajasthan

   (b) Bhatiali - Bengal
10. These are simple songs composed to mark every event in life.

12.3

1. Creation and destruction of cosmic cycle.
2. Classical form of dance and fold dances.
3.

Bihu	Assam
Garba	Gujarat
Bhangra and Giddha	Punjab
Bamboo dance	Mizoram
Koli	Maharashtra (fisherman's dance)
Dhumal	Kashmir
Chou	Bengal

4. (a) Nritta (Pada Sanchalan)

   (b) Nritya (anga sanchalan)

   (c) Natya (abhinaya)
5. Pt. Birju Maharaj, Pt. Sambhu Maharaj, Sitara Devi, Pt. Gopi Krishna and Pt. Lacchu Maharaj
6. (a) Geeta Chandran

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(b) Dr. Padma Subramaniam

(c) Smt. Saroja Vaidhyanathan

12.4

1. The child enacts, mimics and caricates.
2. Asura Parajaya, Amrit Manthan
3. Drama
4. Shailoosh
5. Professional singers singing heroic tales dramatically.
6. (a) Stage theatre

   (b) Radio Theatre

   (c) Nukkar or street plays

   (d) Mono drama (one man show)

   (e) Musical theatre

   (f) Short skits

   (g) One act plays
7. (a) Abhijnam Shakuntalam

   (b) Vikramorvashiyam (c) Malvikagnimitram
8. Madhusudan
9. (a) Ajatshatru

   (b) Chandragupta

   (c) Prayashchit

   (d) Rajyashri

   (e) Karunalaya

12.5

1. The Ministry of Human Resources and Development.
2. Indian Council of Cultural Relations (ICCR)
3. By giving grants, scholarships, fellowship and also by arranging exchange programmes.
4. The preforming arts gives us balance of mind, self-restraint, and love for all. It also builds self-confident and gives us capability of adapting in all circumstances.

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13
INDIAN ARCHITECTURE

At times it becomes very important to be reminded that we are that civilization which has spanned atleast 4,500 years and which has left its impact on nearly everything in our lives and society. Imagine UNESCO has listed 830 World Heritage Sites, out of which 26 are in India. This is less than six other countries. Is this not a tangible proof of the creative genius and industry of this ancient land, people, and also of the gifts bestowed on it by nature. Be it the Bhimbetka's pre historic rock art at one end or the innumerable palaces, mosques, temples, gurudwaras, churches or tombs and sprawling cities and solemn stupas.

Going through the cities of Delhi, Agra, Jaipur, Mumbai and Calcutta etc. you find many beautiful buildings. Some are monuments, palaces, temples, churches, mosques and memorials. Many of them had their foundation before Christ and many after the coming of Christ. Many generations have been a part of this architecture which stands mighty and lofty reminding us of that glorious past which has been ours. This is because art and architecture forms an important part of Indian culture. Many distinctive features that we find in the architecture today developed throughout the long period of Indian history. The earliest and most remarkable evidence of Indian architecture is found in the cities of the Harappan Civilization which boast of a unique town planning. In the post Harappan period architectural styles have been classified as Hindu, Buddhist and Jain, The medieval period saw the synthesis of Persian and indigenous styles of architecture. Thereafter the colonial period brought the influence of Western architectural forms to India. Thus Indian architecture is a synthesis of indigenous styles and external influences which has lent it a unique characteristic of its own.

OBJECTIVES

After reading this lesson you will be able to:

- *identify the main characteristics and various styles of Indian architecture and sculpture at different times;*
- *trace the evolution of Indian architecture over the years;*
- *recognise the contribution of Buddhism and Jainism to the development of Indian architecture;*
- *appreciate the role played by Gupta, Pallava and Chola rulers in the flourishing temple architecture of India;*
- *identify the different influences that marked the architectural impressions of the medieval period; and*
- *point out the important architectural style under the colonial regime.*

13.1 ARCHITECTURE-ORIGINS AND INDIAN PERSPECTIVE

Architecture is not a modern phenomenon. It began as soon as the early cave man began to build his own shelter to live in. Man first began to create and fix his own shelter when he stepped out from the natural habitat of dense jungle covers. With the artistic faculties of man awakened in the search for larger and better-sheltered spaces, he began to build, with inherent aesthetic sense, shelters that seemed pleasing to the eye. Thus emerged architecture which is a combination of needs, imagination, capacities of the builders and capabilities of the workers.

Architectural Forms and Construction Details: Architecture accommodated the local and regional cultural traditions and social requirements, economic prosperity, religious practice of different times. Hence, the study of architecture reveals to us the cultural diversities and helps us understand the rich traditions of India.

Indian Architecture evolved in various ages in different parts and regions of the country. Apart from these natural and obvious evolutions from the pre-historic and historic periods, evolution of Indian architecture was generally affected by many great and important historic developments. Naturally, the emergence and decay of great empires and dynasties in the sub-continent, each in their way influenced the growth and shaped the evolution of Indian architecture. External influences have also shaped the nature of Indian architecture and so has the influence of different regions of the country. Let us have a look at the process of evolution of Indian Architecture.

13.2 HARAPPAN PERIOD

The excavations at Harappa and Mohenjodaro and several other sites of the Indus Valley Civilisation revealed the existence of a very modern urban civilisation with expert town planning and engineering skills. The very advanced drainage system along with well planned roads and houses show that a sophisticated and highly evolved culture existed in India before the coming of the Aryans. The sites of the Indus Valley Civilization were excavated under the Archaeological Survey of India established by the British.

The Harappan people had constructed mainly three types of buildings-dwelling houses pillared halls and public baths.

Main features of **Harappan remains are:**

1. The settlements could be traced as far back as third millennium BC.
2, Some important settlements were excavated on the banks of the river Indus particularly at the bends that provided water, easy means of transportation of produce and other goods and also some protection by way of natural barriers of the river .
3. All the sites consisted of walled cities which provided security to the people.
4. The cities had a rectangular grid pattern of layout with roads that cut each other at right angles.
5. The Indus Valley people used standardised burnt mud-bricks as building material.
6. There is evidence of building of big dimensions which perhaps were public buildings, administrative or business centres, pillared halls and courtyards, There is no evidence of temples.
7. Public buildings include granaries which were used to store grains which give an idea of an organised collection and distribution system.
8. Along with large public buildings, there is evidence of small one roomed constructions that appear to be working peoples quarters.
9. The Harappan people were great engineers as is evident from the public bath that was discovered at Mohenjodaro. The 'Great Bath' as it is called, is still functional and there is no leakage or cracks in the construction. The existence of what appears to be a public bathing place shows the importance of ritualistic bathing and cleanliness in this culture. It is significant that most of the houses had private wells and bathrooms.
10. At some sites a dominant citadal was excavated in the western part containing the public buildings including the granaries. This can perhaps be treated as evidence of some kind of political authority ruling over the cities.
11. There is evidence also of fortifications with gateways enclosing the walled cities which shows that there may have been a fear of being attacked.

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12. Lothal, a site in Gujarat also has the remains of a dockyard proving that trade flourished in those times by sea.

Another remarkable feature was the existence of a well planned drainage system in the residential parts of the city. Small drains from the houses were connected to larger ones along the sides of the main roads. The drains were covered and loose covers were provided for the purpose of cleaning them. The planning of the residential houses were also meticulous. Evidence of stairs shows houses were often double storied. Doors were in the side lanes to prevent dust from entering the houses.

The most important features of Harrapan architecture are their superior town planning skills and cities that have been built on a clear geometric pattern or grid layout. Roads cut each other at right angles and were very well laid out. As the Indus Valley settlements were located on the banks of the river, they were often destroyed by major floods. In spite of this calamity, the Indus Valley people built fresh settlements on the same sites. Thus, layers upon layers of settlements and buildings were found during the excavations. The decline and final destruction of the Indus Valley Civilization, sometime around the second millennium BC remains a mystery to this day.

> Many thick layers of well baked bricks laid in gypsum mortar were joined together for the purpose of making the whole construction very strong. The strength of the buildings can be seen by the fact that they have successfully survived the ravages of atleast five thousand years.

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The Harappans had the knowledge and skill of sculpting and craft. The world's first bronze sculpture of a dancing girl has been found in Mohenjodaro. A terracotta figure of a male in a yogic posture has also been excavated. Beautiful personal ornaments, soft stone seals with a pictoral script and images of humped bulls, Pashupati unicorn have also been excavated.

The Vedic Aryans who came next, lived in houses built of wood, bamboo and reeds; the Aryan culture was largely a rural one and thus one finds few examples of grand buildings. This was because Aryans used perishable material like wood for the construction of royal palaces which have been completely destroyed over time. The most important feature of the Vedic period was the making of fire altars which soon became an important and integral part of the social and religious life of the people even today. In many Hindu homes and especially in their marriages, these fire altars play an important role even today. Soon courtyard and mandaps were build with altars for worship of fire which was the most important feature of architecture. We also find references of Gurukuls and Hermitages. Unfortunately no structure of the Vedic period remains to be seen. Their contribution to the architectural history is the use of wood along with brick and stone for building their houses.

In the 6th century B.C. India entered a significant phase of her history. There arose two new religions - Jainism and Buddhism and even the Vedic religion underwent a change.

Almost simultaneously larger states sprang up which further provided for a new type of architecture. From this period i.e. the expansion of Magadha into an empire, the development of architecture received further impetus. From now it was possible to trace Indian architecture in an almost unbroken sequence.

Emergence of Buddhism and Jainism helped in the development of early architectural style. The Buddhist Stupas were built at places where Buddha's remains were preserved and at the major sites where important events in Buddha's life took place. Stupas were built of huge mounds of mud, enclosed in carefully burnt small standard bricks. One was built at his birthplace Lumbini; the second at Gaya where he attained enlightenment under the Bodhi Tree, the third at Sarnath where he gave his first sermon and the fourth at Kushinagar where he passed away attaining *Mahaparinirvana* at the age of eighty.

Buddha's burial mounds and places of major events in his life became important landmarks of the significant architectural buildings in the country. These became important sites for Buddha's order of monks and nuns - the sangha. Monasteries (viharas), and centres of preaching, teaching and learning came up at such places. Congregational halls (chaitya) for teaching and interaction between the common people and the monks were also built up.

From now on religion began to influence architecture. While Buddhists and Jains began to build stupas, Viharas and Chaityas, the first temple building activity started during the Gupta rule.

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INTEXT QUESTIONS 13.1

1. What do you mean by the evolution of Indian culture?

   _____

2. How did Harappan's protect their civilization?

   _____

3. How were the engineering skills of Harappan people evident?

   _____

4. Where was the remains of Buddha buried?

   _____

5. Where were the Buddha's statues found?

   _____

6. When was the first temple built in India?

   _____

7. What do you mean by Stupas, Viharas and Chaityas?

_____

8. Where was a dockyard excavated?

_____

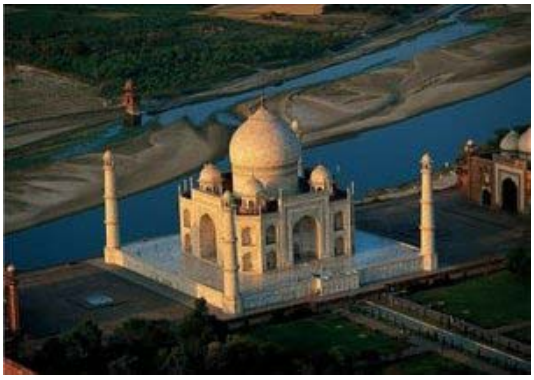
13.3 EARLY HISTORIC PERIOD

An important phase of Indian architecture began with the Mauryan period. The material prosperity of the Mauryans and a new religious consciousness led to achievements in all fields. Megasthenes, the Greek ambassador of Selucas Nikator who visited the Mauryan court described Chandragupta Maurya's palace as an excellent architectural achievement. It was a large palace carved out of wood.

Buddhist Monuments at Sanchi

In the Mauryan period (322-182 BC) especially under Ashoka architecture saw a great advancement. Mauryan art and architecture depicted the influence of Persians and Greeks. During the reign of Ashoka many monolithic stone pillars were erected on which teachings of 'Dhamma' were inscribed. The highly polished pillars with animal figures adorning the top (capitals) are unique and remarkable. The lion capital of the Sarnath pillar has been accepted as the emblem of the Indian Republic. Each pillar weighs about 50 tonnes and is about 50 ft high.

The stupas of Sanchi and Sarnath are symbols of the achievement of Mauryan architechture. The gateways of the Sanchi Stupa with the beautiful sculpture depicting scenes from Jataka stories are specimens of the skill and aesthetic sense of the artisans.



The blending of Greek and Indian art led to the development of Gandhara art which developed later. The other schools of art and architecture were the indigenous Mathura school and Amaravati school. A large number of statues of the Buddha were built by the artisans of these schools specially after first century AD under the influence of the Kushanas. Under the Gandhara school of art life-like statues of Buddha and Bodhisattavas

were made in the likeness of Greek gods even, though the ideas, inspirations and subjects were all Indian. Rich ornaments, custumes drapery were used to impart physical beauty. The sculptures were in stone, terracotta, cement like material and clay.

The figures of the Mathura school were made of spotted red stone. They had more of spiritual look in them. Here along with Buddha we find sculptures of Jaina dieties also.

The Amaravati school developed under the patronage of the Satavahanas of the Andhra region. A great stupa was built at Amaravati in the Lower Godavari region. The walls of the stupa are adorned with bas relief, had carved medallion and decorative panels. Nagarjunkonda is another place that is famous for Buddhist architecture.

The Gupta period marks the beginning of the construction of free-standing Hindu temples. An example of this is the temple at Deogarh (Jhansi district) which had a central shrine or garbhagriha where the image of the deity was placed. Another temple at Bhitrigaon (Kanpur district) are two fine examples of this period..

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Cave architecture

The development of cave architecture is another unique feature and marks an important phase in the history of Indian architecture. More than thousand caves have been excavated between second century BC and tenth century AD. Famous among these were Ajanta and Ellora caves of Maharashtra, and Udaygiri cave of Orissa. These caves hold Buddhist viharas, chaityas as well as mandapas and pillared temples of Hindu gods and goddesses.

Group of Monuments at Mahabalipuram

Rock-cut temples

Temples were hewn out of huge rocks. The earliest rock-cut temples were excavated in western Deccan in the early years of the Christian era. The chaitya at Karle with fine high halls and polished decorative wall is a remarkable example of rock-cut architecture. The

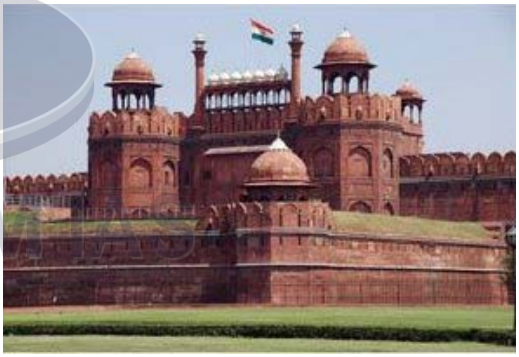
Kailash temple at Ellora built by the Rashtrakutas and the ratha temples of Mahabalipuram built by the Pallavas are other examples of rock-cut temples.

Most probably the stability and permanence of rocks attracted the patrons of art and builders who decorated these temples with beautiful sculptures.

Free-standing temples

The temple building activities that began during the Gupta rule continued to flourish in later periods. In southern India the Pallavas, Cholas, Pandyas, Hoyshalas and later the rulers of the Vijaynagar kingdom were great builders of temples. The Pallava rulers built the shore temple at Mahabalipuram. Pallavas also built other structural temples like Kailashnath temple and Vaikuntha Perumal temples at Kanchipuram. The Cholas built many temples most famous being the Brihadeshwara temple at Tanjore. The Cholas developed a typical style of temple architecture of South India called the Dravida style, complete with *vimana* or *shikhara*, high walls and the gateway topped by *gopuram*. Magnificent temples were built at Belur, Halebid where the stone engravings reached even greater heights.

In north and eastern India magnificent temples were also constructed and the style followed by them is referred to as the Nagara style. Most of them consisted of the *shikaras* (spiral roofs), the *garbhagriha* (sanctum) and the *mandap* (pillared hall).



Orissa has some of the most beautiful temples such as the Lingaraja temple built by the Ganga rulers and the Mukteshwara temple at Bhubaneshwar and the Jagannath temple at Puri.

The sun temple at Konark was built in thirteenth century by the eastern Ganga ruler Narshimha Deva I. The temple is dedicated to Surya (the sun god) and has been designed as a twelve-wheeled chariot.

Kandariya Mahadev Temple

Khajuraho Temples

The temple complex at Khajuraho was built by Chandella rulers between the tenth and eleventh centuries in the Bundelkhand region of Madhya Pradesh. Most important among them is the Kandariya Mahadev temple.

Mount Abu in Rajasthan is known for the Dilwara temple dedicated to Jain *tirthankaras*. These were built in pure white marble and adorned with exquisite sculpture. These were built under the patronage of Solanki rulers.

Somnath temple at Gujarat, Vishwanath temple at Banaras, Govinda temple at Mathura, Kamakhya temple at Guwahati, Shankaracharya temple at Kashmir and the Kali temple at Kalighat of Kolkata are some other important temples which bear testimony to temple building activity of the Indian sub continent.

INTEXT QUESTIONS 13.2

1. How did Megasthenes describe the palace of Chandra Gupta Maurya?

2. Name the two stupas that shows the achievement of Mauryan architecture?

3. Where were the teachings of Dhamma inscribed in Ashoka reign?

4. Name the few schools of architecture of early historic period?

5. Where are Udaygiri caves?

6. Who built the Kailash temple of Ellora?

7. Who built the Ratha temples at Mahabalipuram?

8. What is Dravida style of architecture?

9. Name the temple built by Chola king at Tanjore?

10. Define Nagara style of architecture?

11. Who built the Sun temple at Konark?

12. Name the famous Jain temple at Mount Abu. Rajasthan.

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13.4 MEDIEVAL PERIOD ARCHITECTURE

Delhi Sultanate

With the arrival of Turks during the thirteenth century came a new technique of architecture- the architectural styles of Persia, Arabia and Central Asia. The engineering features of these buildings were the domes, arches and minarets. The palaces, mosques and tombs built by the rulers had these features which were blended with the features of the indigenous architecture and a new synthesis in architecture was achieved. This happened because the Turkish rulers of Delhi utilized the services of the local Indian craftsmen who were very skillful and had already constructed beautiful buildings. In the buildings that came up we find the simplicity of the Islamic structure as well as the detailed sculptures and designs they made on their own indigenious structures. A middle path was followed in all their designs in the architecture of this period.

The earliest building of this period is Quwwatul Islam Mosque at Delhi and the Qutub Minar. The latter is a tower, whose height is 70 metres. It is a tapering tower that has five stories. There are beautiful engravings of calligraphy both in the mosque and on the tower. Many other buildings were later constructed by the Sultans. Ala-ud-din Khalji enlarged the Quwat-ul-Islam mosque and built a gateway to the enclosure of the mosque. This gateway is called the Alahi Darwaja and is one of the most beautiful architectural designs even today. Decorative elements were used to make the building outstanding in its beauty. He also built the Hauz Khas in Delhi which was a hydraulic structure. The tomb of Mohammad Tughlaq, Firoz Tughlaq and the forts of Tughlaqabad are some examples. Though their buildings were not beautiful but had very strong walls, massive as well as impressive. During the Afghan rule the tombs of Ibrahim Lodi at Delhi and Shershah's tomb at Sasaram were built. The architecture of this period also shows how indigenous styles were adopted and utilised by the builders. During these years, the Turks were still in the process of settling down. The rulers were threatened by the Mongols, who made sudden invasions from the north. This is why the buildings of this period are strong, sturdy and practical.

Regional Kingdoms

With the establishment of regional kingdoms in Bengal, Gujarat and the Deccan, beautiful buildings having their own style were constructed. The Jama Masjid, the Sadi Saiyyad Mosque and the shaking towers at Ahmadabad are a few examples of this architecture. In

Mandu (central India) the Jama Masjid, Hindola Mahal and Jahaz Mahal were built. In the Deccan, the Sultans erected a number of buildings. The Jama Masjid at Gulbarga, the *Madarsa* of Mahmud Gawan at Bidar, Ibrahim Rauza, Gol Gumbaz at Bijapur and the fort at Golkunda are just a few famous buildings. Gol Gumbaz has the largest dome in the world. All these buildings vary in design and style from the buildings of north India. In Bengal the oblong shape of many structures and the peculiar style of roof construction were some of the distinctive features of the regional architecture of Bengal like the Adina mosque and the tomb of Jallal-ud-din at Pandua, Khil Darwaza and Tantipara mosque at Gaur. In Jaunpur, the Atala mosque build by the Sharqui rulers had a gigantic screen covering the dome while the tomb of Hoshang Shah at Malwa is made entirely of marble and is made of yellow and black marble inlay work beautifully done by craftsmen. The rulers of Vijayanagar, an empire which was established during this period also erected many beautiful buildings and temples and had a number of achievements to their credit. Though only ruins remain but the temples of Vithalswami and Hazar Rama at Hampi are good examples.

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The Bahamani sultans borrowed from the styles of Persia, Syria, Turkey and the temples of Southern India. The Jama Masjid at Gulbarga is quite well known. The courtyard of this mosque is covered with a large number of domes and is the only mosque in India which has a covered countryard.

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Mughals

The advent of the Mughals brought a new era in architecture. The synthesis of style which began earlier reached its zenith during this time. The architecture of Mughal style started during Akbar's rule. The first building of this rule was Humayun's Tomb at Delhi. In this magnificent building red stone was used. It has a main gateway and the tomb is placed in the midst of a garden. Many consider it a precursor of the Taj Mahal. Akbar built forts at Agra and Fatehpur Sikri. The Bulund Darwaza reflects the grandeur of the mighty Mughal empire. This building was made following Akbar's victory over Gujarat. The Arch of the Buland Darwaja is about 41 m high and is perhaps the most imposing gateway in the world. The tomb of Salim Chishti, Palace of Jodha Bai, Ibadat Khana, Birbal's House and other buildings at Fatehpur Sikri reflect a synthesis of Persian and Indian elements. During the reign of Jehangir, Akbar's Mausoleum was constructed at Sikandra near Agra. He built the beautiful tomb of Itimad-ud-daula which was built entirely of marble. Shahjahan was the greatest builder amongst the Mughals. He

used marble extensively. Decorative design in inlay work, *(called pietra duro)* beautiful arches and minarets were the features of his buildings. The Red Fort and Jama Masjid of Delhi and above all the Taj Mahal are some of the buildings built by Shahjahan. The Taj Mahal, the tomb of Shahjahan's wife, is built in marble and reflects all the architectural features that were developed during the Mughal period. It has a central dome, four elegant minarats, gateway, inlay work and gardens surrounding the main building. The Mughal style of architecture had a profound influence on the buildings of the later period. The buildings showed a strong influence of the ancient Indian style and had courtyards and pillars. For the first time in the architecture of this style living beings- elephants, lions, peacocks and other birds were sculptured in the brackets

Next came the British who ruled the country for 200 years and left behind a legacy of colonial style architecture in their buildings.

Monuments Built by Akbar at Fatehpur Sikri

The Mughal architecture began in the reign of Akbar. He erected many important buildings. The crowning achievements of his reign was the building of his new capital city of Fatehpur Sikri., 40 km from Agra. Fatehpur Sikri is a romance of stones. The Arch of the Buland Darwaja is the most imposing gateway in the world. The tomb of Saint Salim Chisti is exquisite in its beauty. Jodha Bai Palace is a fine example of ancient Indian architecture. The Jama Masjid was built with the influence of the Persian style. The Dewan-i-Amm and the Dewan-i-Khas are famous for their planning and decoration. The Ibadat Khana and Panch Mahal are another notable buildings. The Panch Mahal is a pyramidal structure in five storeys. It was build on the pattern of a Buddhist Vihara.

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From 1526, the Mughal architecture gave a totaly different dimension to tomb building. These are built on platforms and are surrounded by gardens laid out with ornamental fountains. A famous example is the mosque at Fatehpur Sikri - three domes of 290 ft by 470 ft and with two royal tombs.

Another famous tomb is Akbar's tomb in Sikandra (A.D. 1593-1613). The Taj Mahal, Agra (A.D. 1630) built by Shah Jehan is considered one of the 'Wonders of the World'. It is a royal tomb in marble built on a platform 18ft high and 313 ft. square. Each corner is marked by a minaret 133ft high. The central dome is 80 ft. high and 58ft in diameter. Marble is inlaid with semi-precious stones like jasper and agate. It stands by the bank of the river Jamuna in the middle of marble terraces, fountains and lakes flanked by cypress trees. Mughal architecture declined with the failing political power of the Mughal Empire.

A unique architectural development in the Mughal time was the beautiful gardens developed around the tombs and other buildings. The Shalimar Gardens in Kashmir and lahore were developed by Jahangir and Shah Jahan respectively. The Mughals encouraged cultural and architectural growth of India.

INTEXT QUESTIONS 13.3

1. What was the style of architecture of the Turks?

2. Name some of the tombs and mosques constructed during the sultanate period?

3. Which is the largest dome in the world?

4. What is pietra dura?

5. Which building reflects the grandeur of the mighty Mughal Empire?

13.5 COLONIAL ARCHITECTURE AND THE MODERN PERIOD

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The colonial influence can be seen in office buildings. Europeans who started coming from sixteenth century AD constructed many churches and other buildings. Portuguese built many churches at Goa, the most famous of these are Basilica Bom Jesus and the chruch of Saint Francis. The British also built administrative and residential buildings which reflect their imperial glory. Some Greek and Roman influence can be observed in the colonnades or pillared buildings. Parliament House and Connaught Place in Delhi are good examples. The architect Lutyens, designed Rashtrapati Bhavan, formerly the Viceroy's residence. It is built of sandstone and has design features like *canopies* and *jaali* from Rajasthan. The Victoria Memorial in Calcutta, the former capital of British India, is a huge edifice in marble. It now houses a museum full of colonial artefacts. Writers' Building in Calcutta, where generations of government officers worked in British times, is still the administrative centre of Bengal after independence. Some Gothic elements can be seen in the church buildings like St. Paul's Cathedral in Calcutta. The British also left behind impressive railway terminals like the Victoria Terminus in Mumbai. More contemporary styles of building are now in evidence, after Independence in 1947. Chandigarh has buildings designed by the French architect, Corbusier. In Delhi, the Austrian architect, Stein, designed The India International Centre where conferences are held by leading intellectuals from all over the world and more recently, the India Habitat Centre which has become a centre of intellectual activities in the capital.

In the past few decades, there have been many talented Indian architects, some trained in premier schools of architecture like the School of Planning and Architecture (SPA) in Delhi. Architects like Raj Rewal and Charles Correa represent this new generation Raj Rewal has designed the SCOPE Complex and JawaharVyapar Bhavan in Delhi. He takes pride in using indigenous building material like sandstone for construction and also combines steps and open spaces from the plazas of Rome. An example of this is the C1ET building in Delhi. Charles Correa from Mumbai is responsible for the LIC Building in Connaught Place, Delhi. He has used glass facades in the high-rise to reflect light and create a sense of soaring height.

In domestic architecture in the last decade, Housing Cooperative Societies have mushroomed in all metropolitan cities combining utility with a high level of planning and aesthetic sense.

INTEXT QUESTIONS 13.4

1. Which were the most famous churches at Goa built by Protuguese?

2. Name the architect who designed the Rashtrapati Bhavan.

3. Which architectural style can be observed in buildings built during British empire in India?

4. What is contained in the Victoria Memorial building in Calcutta these day?

5. Who designed the city of Chandigarh?

6. Name the architect who deigned the India International Centre of Delhi?

7. Name some famous architects of modern India.

13.6 TOWNS AND CITIES IN INDIA

You have read in this lesson about the architecture of the ancient, medieval and modern periods in India. In the previous section you read about the School of Planning and

Architecture in Delhi. You can see that **Planning** goes with **Architecture**. Do you know that this **Planning** is actually **Town Planning,** which is linked with urban development? It is evident that when we think or talk of architecture, we have to think of the related idea of town planning or urban development. In this section we will learn about the growth and development of towns and cities in India. It is indeed an interesting story. We would also spend some time in going into details about the four major cities of contemporary India - Chennai, Mumbai, Kolkata and Delhi. We will trace the origin of these cities and learn about their important structures and buildings.

You would be surprised to know that starting from the Harappan civilization, (also known as Indus-Saraswati Civilization by some historians), India has had a very long history of town planning, which can be traced back to 2350 B.C. As you have already learnt, the two cities of Harappa and Mohenjo-Daro had an elaborate drainage system, roads which cut each other at right angles, a citadel which was built on a high ground and in the lower parts lived the rest of the population. Kalibangam in Rajasthan and Surkoda in Kutch had similar city structure. From 600 B.C. onwards, we come across more towns and cities that were associated with both Aryan as well as Dravidian civilization. These were Rajgir, Varanasi, Ayodhya, Hastinapur, Ujjain, Sravasthi, Kapilavastu and Kausambhi besides many others. We also come across many towns in the Mauryan period known as Janapadas (small towns) and Mahajanapadas (big towns).

With the coming of the Muslims to India, the scene changed. Islamic influence became evident in the towns. Mosques, forts and palaces now dotted the urban scene. According to Abul Fazal, there were 2,837 towns in 1594 A.D. This was mainly because many larger villages were transformed into smaller towns which came to be called qasbas. These qasbas soon came to be occupied by local artisans and craftspersons, who started specializing in their chosen craft, for example leather works and marble in Agra. Sind specialized in cotton textiles, silk etc, while Gujarat excelled in the art of weaving gold and silk threads and made brocades that were often exported to other countries.

As you know, later, during the 16th century, the Europeans came to India through the sea route and thus began the establishment of new port towns like Panaji in Goa (1510), Bombay in Maharashtra (1532), Machilipatnam (1605), Nagapattnam (1658), Madras (1639) in the south and Calcutta (1690) in the east. The reason why these new port towns were developed by the British was because during this time England had developed into a leading industrial economy of the world, while India was the leading supplier of raw materials for the British industries as well as a potential major buyer of these goods. After 1853, railway lines were also laid out by the British to carry goods from the interiors to the ports or connecting areas which were supplying raw materials or receiving finished goods. By 1905, nearly 28,000 miles of rail lines had been spread to serve the economic, political and military interests of the British. Post and telegraph lines were also laid which were needed for communication purposes.

By the beginning of the 20th century, Bombay (now Mumbai), Calcutta (now Kolkata) and Madras (now Chennai) had become well known important cities for administration, commerce as well as industries. Some places like Dalhousie Square in Calcutta, Fort St. George in Madras, Connaught Place in Delhi and the sea shores of Marine Drive in Bombay reminded the Europeans of their home in England. But they also wanted the coolness of their environs back home in Europe. So new centres developed in the hill stations near these big cities to beat the sultry summer months of India, e.g. Mussoorie, Simla and Nainital in the North; Darjeeling and Shillong in the East; Nilgiri and Kodaikanal in the South.

New residential areas like Civil Lines and Cantonments came up in towns. The area where civilian administrative Officers lived was called Civil Lines, while cantonments were areas meant for the British Army Officers. Do you know that even today these two areas are meant for the elite in the administration and the army as in those days?

Let us now read the four metropolitan cities of India – Chennai, Kolkata, Mumbai and Delhi. Surely, you know these cities.

INTEXT QUESTIONS 13.5

1. Name 5 cities that came up in the ancient period in India.

   i)_____, ii)_____, iii)_____,

   iv) _____, v) _____

2. Name 5 places where ports were set up by the British.

   i)_____, ii) _____, iii) _____,

   iv) _____, v) _____

3. Name 5 Hill Stations developed by the British.

   i)_____, ii) _____, iii) _____,

   iv) _____, v) _____

4. Who lived in the Civil Lines?

   _____

5. What was the Cantonment?

   _____

13.6.1 Chennai

Chennai, formerly known as Madras, is the capital of the state of Tamil Nadu, and is one of the four metropolitan cities of India. The city grew up around Fort Saint George, and

with time, absorbed the surrounding towns and villages. In the 19th century, the city became the seat of Madras Presidency, the southern division of British Imperial India. After independence in 1947, the city became the capital of Madras State, which was renamed as Tamil Nadu in 1968. It has retained its traditional Tamil Hindu culture, and has been able to provide a unique blend of foreign influence and Indian culture. Chennai's British influence is evident in various cathedrals, buildings, and wide tree-lined avenues.

The High Court Building, built in 1892, was said to be the largest judicial building in the world after the Courts of London. The main hallmark of Fort St George, its decorative domes and corridors, are reminiscent of new architecture.

The Ice House was used to store enormous blocks of ice cut from the Great Lakes in northern USA and shipped to India for refrigeration purposes during the colonial rule.

Another beautiful structure that came up during this time was the **Church of St. John** that had wide Gothic arches and beautiful stained-glass windows. It had the nave and aisles, a tower and a spire. The walls are made of rubble, faced with coarse Kurla Stone buff while the piers, arches, and dressings are of Porbunder Stone; the roof is built of teakwood and the floor of tiles imported from England.

Yet another structure worth mentioning that was built during this period was the **General Post Office**. Completed in 1872, the General Post Office in Chennai has a vast central hall, with a very high dome. It was built in local basalt with dressings of yellow stone from Kurla and white stone from Dhrangadra. It is an important tourist attraction. Inside, the marble topped tables, the high vaulted ceilings, and the sweeping staircases are designed for an ostentatious show of wealth and power of the British.

13.6.2 Kolkata

It is interesting to explore the origin & history of Kolkata. Do you know that it was the capital of British India till 1911? It was established as Calcutta in the year 1686, as a result of the expansion plans of the British. The city kept progressing until 1756, when Siraj-ud-Daula (Nawab of Bengal) attacked and succeeded in driving the British away from the town. In 1757, the following year, Battle

of Plassey took place, in which Robert Clive took over the city by defeating the Nawab.

With the establishment of Supreme Court at Calcutta in 1774, it became the seat of justice. The capital of British India was shifted from Calcutta to New Delhi in 1911. You may be aware that Calcutta was officially renamed as Kolkata in 2001. Let us now take a look at the famous structures and buildings of Kolkata that exist till today.

Howrah Bridge is located over the Hooghly River. It connects the city of Howrah to Calcutta. It stands on two 270 feet high pillars and was constructed without using any nuts and bolts. This bridge acts as an important symbol of Kolkata. It is probably the busiest bridge of the world.

Located in north Calcutta, **Marble Palace** was constructed in 1835. It serves as an exquisite art gallery. It displays marvelous objects of art, sculptures, pictures & oil paintings. It also has a zoo, where you can find different kinds of birds and animals. In fact, it has a rare collection of birds.

Fort William is situated at the banks of river Hooghly. It was established by the British, initiated by Robert Clive in 1696; it got completed by 1780. The basic purpose of setting up Fort William was to prevent attacks from invaders. The area that was cleared around the fort has become a maidan, where several exhibitions and fairs take place till today.

Victoria Memorial Hall in Calcutta is a fabulous museum that was established in the year 1921. It is a fantastic place that takes visitors into the world of past history. Today, Victoria Memorial is one of the finest art museums in Kolkata. It is a 184 ft tall edifice that was constructed on 64 acres of land.

Do you know that Eden Gardens Cricket Club in Calcutta came into existence in the year 1864. Today it has the capacity to

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accommodate about 1, 20,000 persons. Eden Gardens of Calcutta definitely falls into the category of must see places.

The construction of **Writers Building** began as early as in 1690. It got its name owing to the fact that it served as the dwelling place for the junior writers of the East India Company. This Gothic structure came into existence during the tenure of Lt. Governor Ashley Eden (1877).

13.6.3 Mumbai

You know that Mumbai is located on the shores of Arabian Sea, on the West Coast of India. You will be surprised to know that it was once a group of seven islands. Although its site has been inhabited since pre-historic times, the city of Mumbai dates only to the arrival of the British in the 17th century, when it came up as Bombay. However, it really took shape in the 19th century. It was the first Indian city to have railways. Along with Calcutta, it was one of the first two Indian cities where newspapers came into existence.

During the second half of the 19th century many civic and public buildings were constructed in Bombay in Victorian Gothic Style e.g. the Secretariat (1874) the Council Hall (1876) and Elphinstone College (1890). But the most impressive style was the Victoria Terminus (modern Chhatrapati Shivaji Terminus), the massive railway construction in 1887. It looks more like a cathedral than a railway station. It contains carved stone friezes, stained glass windows and flying walls.

The famous Gateway of India was built with yellow stone in Indo-Saracenic style of architecture to honour the visit of King George V and Queen Mary to India. It was completed in 1924 at a cost of Rupees 24 lakhs, which was a fortune in those days. It has a 26 metre high archway and is complete with four turrets and intricate lattice work carved into the yellow basalt stone.

Since independence, Mumbai has continued to be India's leading commercial and industrial city. The stock exchange, the business centres, the famous film industry called Bollywood

and anything you call in the name of westernization and modernization is all here. As you know, today it is the most important financial city of India with important industries like textiles, finance and film making. You are aware of the famous Bollywood, the biggest film industry in the world, where so many Hindi films are produced. Once known as the Gateway to India, traces of British rule are still evident in the city of Mumbai.

INTEXT QUESTIONS 13.6

1. Name 4 famous places of Chennai.

   i) _____ ii) _____

   iii) _____ iv) _____

2. Name 4 famous places of Kolkata.

   i) _____ ii) _____

   iii) _____ iv) _____

3. Name 4 famous places of Mumbai.

   i) _____ ii) _____

   iii) _____ iv) _____

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13.6.4 Delhi

Do you know that Delhi became the capital of British India in 1911? That is why Delhi celebrated its 100th anniversary in 2011. Evidently, it was in 1911 that the modern city now called New Delhi came up. However, Delhi has a history much older than that. It is believed that there are at least seven important old cities that have come together to form Delhi. The first city of Delhi is believed to have been established on the right bank of the Yamuna by Yudhishthira, the oldest of the Pandava brothers by the name of **Indraprastha**. Surely, you remember the story of ***Mahabharata***, which is the legend of the Pandavas and Kauravas!

According to folklore, Delhi was founded by Raja Dhilu. During the 2nd century A.D, Ptolemy, the Geographer marked Delhi in his map as **Daidala**.

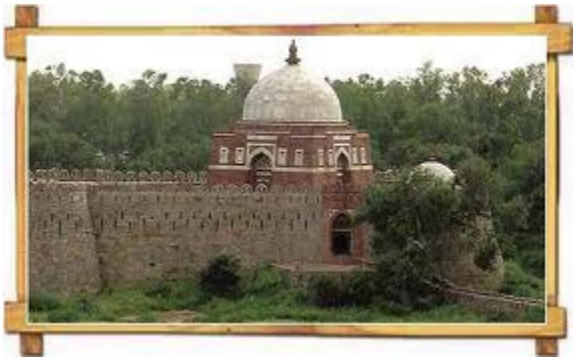
But it was much before this that among the innumerable Harappa sites figures the city now called Delhi. The evidence of this can be seen if you visit the National Museum at Delhi.

From that time onwards, Delhi has continued to grow. Today it has expanded so much that it is now one of the largest cities, not only in the country, but in the whole world.

A very interesting legend is associated with Delhi. The story goes like this: A snake Vasuki was pushed underground by an Iron Pillar in the Qutab Minar Complex during the time of King Ashoka. Several years later, when the Tomar king Anang Pal of **Lal Kot**, established his rule in Delhi, he pulled out this pillar and set the serpent free. At that time, it was predicted that no dynasty would now be able to rule over Delhi for long. After the Tomars came the Chauhans, who built a city called **Qila Rai Pithora** in the Lal Kot area, near Mehrauli. Prithvi Raj Chauhan of this dynasty ruled from **Mehrauli**.

Delhi again came into prominence when the Slave Dynasty came into power. You will remember reading that Qutb-ud-din had started building the famous Qutub Minar, which was later finished by Iltutmish.

Later, when Alauddin Khilji became the Sultan, it was **Siri** that became the centre of power. The Siri Fort still exists and this area in Delhi is known as Shahpur Jat. Siri also has an interesting story to tell. Alauddin Khilji's rule was constantly threatened by the Mongol invasions. Some of these Mongols who stayed back in the city rebelled. Alauddin Khilji got them beheaded and their heads were buried under the walls of the city. That is how the place came to be called Siri. As you know the word ***sir*** means head. We still use that word for head.



Some years later, when the Tughlaq dynasty came to power, Sultan Ghiyasuddin Tughlaq constructed the city called **Tughlaqabad**. This was designed as a fortified town. After Ghiyasuddin's death, Mohammed Bin Tughlaq (1320-1388) enclosed the earlier cities of Delhi into a single unit and named it **Jahanpanah.**

Ibn Batuta, who served in the court of Mohammed Bin Tughlaq, has given a very interesting description of this city. He has described it as "…..the metropolis of India, a vast and magnificent city, uniting beauty with strength. It is surrounded by a wall that has no equal in the world, and is the largest city in India, nay rather the largest city in the entire Moslem Orient."

Another important ruler of Tughlaq dynasty was Firoz Shah. During his reign, Delhi had an enormous population and covered an extensive area. He constructed **Firozabad**, located near Firoz Shah Kotla. However, the invasion of Timur, the king of Samarkand, in 1398, destroyed its glory, including the city of **Jahanpanah**. Timur took with him Indian architects and masons to build the mosques at Samarkand. The succeeding rulers shifted their capital to Agra.

It was the Mughal ruler Humayun, who built **Dinpanah** on the mound of ancient Indraprastha. However, it was Humayun's grandson, Shah Jehan, who revived the lost glory of Delhi. He started building the Red Fort in 1639 and finished it in 1648. In 1650, he started the work of building the famous Jami Masjid. Shah Jehan's city was called **Shahjahanabad**. Great poets such as Dard, Mir Taki Mir and Mirza Ghalib, etc. made Ghazals and the language of Ghazals, i.e. Urdu famous during this period. It is believed that Shahjahanabad was more beautiful than Baghdad in Iraq and Constantinople in Turkey. Over the centuries, the city was looted and destroyed by the armies of Nadir Shah (1739), Ahmad Shah Abdali (1748) as well as continuous attacks from within. All these weakened the city. But, in spite of all these problems, Delhi still had much to offer - Music, Dance, Drama and variety of delicious food along with a rich cultural language and literature.

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It was said that Delhi was the home to at least 24 Sufis of which the most famous were from the Jahanpanah area. Some of them were:

1. Kutbuddin Bakhtiyar Kaki whose khanqah or dera was at Mehrauli;
2. Nizamuddin Auliya, whose khanqah was at Nizamuddin;
3. Sheikh Nasiruddin Mahmud, who is popularly known today as Chiragh-e-Delhi;
4. Amir Khusro, who was a great poet, magician and scholar.

After 1707, the Mughal power weakened and Delhi became a pale shadow of itself. In 1803, the British occupied Delhi after defeating the Marathas. The areas around Kashmere Gate and Civil Lines became important centres, where the British built many structures. In 1911, the British shifted their capital to Delhi and built an entirely new city called New Delhi. It was made on a majestic scale. The large structure of the India Gate, the Viceroy House which is now the Rashtrapati Bhavan, Parliament House and the North and South Blocks were all made to impress the Indian subjects of the British rule. They were meant to show the supremacy, the majestic power as well as the regality of the British. This new city was completed by 1932. The Connaught Place still remains an important commercial

centre of the city. Delhi remains an important commercial, cultural and political centre of India. Massive buildings, beautiful parks, flyovers, the Metro, a beautiful airport, educational centres, museums, big wholesale markets, Embassies and High Commissions of all countries of the world, large malls, major industries, etc. all contribute to making it a beautiful city. It is said: ***Dilli hai dil walon ki*** (Delhi belongs to those who have a large heart).

INTEXT QUESTIONS 13.7

1. Match the cities within Delhi with the king who built them

S. No.	Name of the City	Name of king who built it
1.	Indraprastha	Prithvi Raj Chauhan
2.	Lal Kot	Mohammed Bin Tughlaq
4.	Mehrauli	Yudhishthira
5.	Siri	Firoz Shah Tughlaq
6.	Jahanpanah	Humayun
7.	Tughlaqabad	Shah Jehan
8.	Firozabad	Alauddin Khilji
9.	Dinpanah	Anang Pal Tomar
10.	Shahjahanabad	Ghiyasuddin Tughlaq

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2. Name 4 famous Sufi saints of the Jahanpanah area.

   i) _____ ii) _____

   ii) _____ iv) _____

WHAT YOU HAVE LEARNT

- The history of Indian architecture and sculpture is as old as the civilization of lndus Valley.
- Architecture holds the key to the understanding of the cultural diversity of any part of India as it is influenced by the cultural traditions and religious practices of different times.
- Buddhism and Jainsim helped in the development of early architectural style of India in building stupas, viharas and chaityas.

- During the time of Gupta, Pallavas and Cholas temple architecture flourished.
- Delhi Sultanate and Mughals brought with them Persian influence and we witness an Indo-persian style of architecture.
- The Britishers and other colonial powers brought the European impact on Indian architecture and effected a synthesis of those with indigenous styles and also instituted the typical colonial style of architecture where materials were used to fashion majestic buildings and offices.
- Starting from the Harappa civilization, India has had a very long history of town planning, which can be traced back to 2350 B.C.
- Several towns came up since then.
- There were 2,837 towns in 1594.
- By the beginning of the 20th century, Bombay (now Mumbai), Calcutta (now Kolkata) and Madras (now Chennai) had become well known important cities for administration, commerce as well as industries.
- Delhi became the capital of British India in 1911. However, Delhi has a history much older than that.
- It is believed that there are at least seven important old cities that have come together to form Delhi. These are probably Indraprastha, Lal Kot, Mehrauli, Siri, Tughlaqabad, Firozabad and Shahjahanabad

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TERMINAL EXERCISE

1. Describe architectural styles of Harappan civilization.
2. Elaborate the contributions of Gupta, Pallavas and Chola rulers in the temple architecture of India.
3. What were the different styles of architecture and sculpture found in India?
4. Buddhism and Jainism had contributed in the architecture developemnt of India - discuss.
5. How would you view the construction of monuments during the regime of Delhi Sultanate?
6. The architecture during Mughal period was a synthesis of the Indian, Persian, Mongol and Mughal style. Elaborate.
7. Narrate the story of Delhi in your own words.

8. Find out the truth about the saying ***Dilli hai dil walon ki.*** Write an essay on it. You can search on the internet or get books from a library.

ANSWERS TO INTEXT QUESTIONS

13.1

1. The emergence and decay of great empires and dynasties in the sub-continent influenced the growth and shape of Indian culture.
2. The Public bath at the site of Mohenjodaro is an evidence of their engineering skills.
3. Kushinagar
4. Lumbini, Sarnath, Bodhi Tree, Kushinagar
5. During Gupta period
6. Religious architectural remains related to Lord Buddha
7. At Lothal, Gujarat

13.2

1. A large palace curved out of wood.
2. Sanchi stupas and Sarnath stupas
3. On Monolithic stone pillars
4. Gandhara Art

   Mathura School

   Amaravati School
5. In Orissa
6. The Rashtrakutas
7. The Pallavas
8. A temple architecture style having vimana or shikara, high walls and the gateway topped by gopuram.
9. Brihadeshwara Temple
10. Temples constructed with shikaras (spiral roofs), the garbhagriha (sanctum) and the mandap (Pillared Halls)
11. Narshimha Deva I

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12. Dilwara Temple

13.3

1. Domes, arches, minarets
2. Quwwatiful Islam mosque at Delhi

   Qutab Minar - At Delhi

   Tomb of Mohammad Tuglaq

   Tomb of Firoz Tuglaq

   Tomb of Ibrahim Lodhi - At Delhi

   Sher Shah Tomb at Sasaram
3. Gol Gumbaz
4. Decorative design in inlay work in building constructed during mughal period.
5. Buland Darwaja

13.4

1. Basilica Bom Jesus and the church of Saint Francis.
2. Lutyens
3. Greek and Roman architectural styles.
4. It houses museum full of colonial artefacts.
5. French architect Corbusier.
6. An Austrian architect Stein
7. (i) Raj Rewal (ii) Charles Correa

13.5

1. Harappa, Mohenjo-Daro, Kalibangam, Surkoda Rajgir, Varanasi, Ayodhya, Hastinapur, Ujjain, Sravasthi, Kapilavastu, Kaushambi or any other/s not mentioned in this lesson.
2. Any 5 out of Panaji, Bombay, Machilipatnam, Nagapattnam, Madras, Calcutta or any other/s not mentioned in this lesson.
3. Any 5 out of Mussoorie, Simla, Nainital, Darjeeling, Shillong, Nilgiri, Kodaikanal or any other/s not mentioned in this lesson.
4. Civilian Officers
5. Army Officers

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13.6

1. The High Court Building, The Ice House, Church of St. John, General Post Office or any other/s not mentioned in this lesson.
2. Any 4 out of Howrah Bridge, Marble Palace, Writers Building, Fort William, Eden Gardens, Victoria Memorial Hall or any other/s not mentioned in this lesson.
3. Any 4 out of Secretariat, Council Hall, Elphinstone College, Victoria Terminus (modern Chhatrapati Shivaji Terminus), Gateway of India or any other/s not mentioned in this lesson.

13.7

1.

S. No.	Name of the City	Name of king who built it
1.	Indraprastha	Yudhishthira
2.	Lal Kot	Anang Pal Tomar
4.	Mehrauli	Prithvi Raj Chauhan
5.	Siri	Alauddin Khilji
6.	Jahanpanah	Mohammed Bin Tughlaq
7.	Tughlaqabad	Ghiyasuddin Tughlaq
8.	Firozabad	Firoz Shah Tughlaq
9.	Dinpanah	Humayun
10.	Shahjahanabad	Shah Jehan

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2. Kutbuddin Bakhtiyar Kaki, Nizamuddin Auliya, Sheikh Nasiruddin Mahmud, Amir Khusro, or any other/s not mentioned in this lesson.

14

SCIENCE AND TECHNOLOGY IN INDIA

Like people in any other part of the world Indians too, have a rich legacy of scientific ideas. A desire to now the unknown, accompanied with experimentation and observation have always generated scientific temper. This has led to the assumption that truth lay in the real world with all its diversity and complexity. It has been the responsibility of scientists to unravel the mystery behind the truth and utilise available resources for the progress of humanity. 1n the following pages you will be reading about this continuous search for knowledge and truth leading to discoveries and inventions and their application in day-to-day life in India.

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OBJECTIVES

After reading this lesson you will be able to:

- *identify the development of science in India;*
- *recognise the various scientific fields in which Indians have made their contributions;*
- *examine the various forces and factors that help in developing science during any period; and*
- *draw linkages between modern Indian science and its rich scientific heritage.*

14.1 DEVELOPMENT OF SCIENCE IN ANCIENT INDIA

Mathematics has been called by the general name of Ganita which includes Arithmetic's, Geometry, Algebra, Astronomy and Astrology. Arithmetic is called by several names such

as Pattin Ganita (calculations on board), Anka Ganita (calculations with numerals). Geometry is called Rekha Ganita (line works) and Algebra, Bija Ganita (seed analysis), Astronomy and Astrology are included in the term Jyotisa.

India has a rich heritage of science and technology. The dependence on nature could be overcome by developments in science. In ancient India, religion and science worked in close proximity. Let us find out about the developments in the different branches of science in the ancient period.

Astronomy

Astronomy made great progress. The movement of planets came to be emphasized and closely observed. *Jyotishvedanga* texts established systematic categories in astronomy but the more basic problem was handled by Aryabhatta (499 AD). His *Aryabhattiya* is a concise text containing 121 verses. It contains separate sections on astronomical definitions, methods of determining the true position of the planets, description of the movement of the sun and the moon and the calculation of the eclipses. The reason he gave for eclipse was that the earth was a sphere and rotated on its axis and when the shadow of the earth fell on the moon, it caused Lunar eclipse and when the shadow of the moon fell on the earth, it caused Solar eclipse. On the contrary, the orthodox theory explained it as a process where the demon swallowed the planet. All these observations have been described by Varahamihira in Panch Siddhantika which gives the summary of five schools of astronomy present in his time. Aryabhatta deviated from Vedic astronomy and gave it a scientific outlook which became a guideline for later astronomers. Astrology and horoscope were studied in ancient India. Aryabhatta's theories showed a distinct departure from astrology which stressed more on beliefs than scientific explorations.

Mathematics

The town planning of Harappa shows that the people possessed a good knowledge of measurement and geometry. By third century AD mathematics developed as a separate stream of study. Indian mathematics is supposed to have originated from the Sulvasutras.

Apastamba in second century BC, introduced practical geometry involving acute angle, obtuse angle and right angle. This knowledge helped in the construction of fire altars where the kings offered sacrifices. The three main contributions in the field of mathematics were the notation system, the decimal system and the use of zero. The notations and the numerals were carried to the West by the Arabs. These numerals replaced the Roman numerals. Zero was discovered in India in the second century BC. Brahmagupta's Brahmasputa Siddhanta is the very first book that mentioned 'zero' as a number, hence, Brahmagupta is considered as the man who found zero. He gave rules of using zero with other numbers. Aryabhatta discovered algebra and also formulated the area of a triangle, which led to the origin of Trignometry.

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Notes

The *Surya Siddhanta* is a very famous work. Varahamihira's *Brihatsamhita* of the sixth century AD is another pioneering work in the field of astronomy. His observation that the moon rotated around the earth and the earth rotated around the sun found recognition and later discoveries were based on this assertion. Mathematics and astronomy together ignited interest in time and cosmology. These discoveries in astronomy and mathematics became the cornerstones for further research and progress.

Medicine

Diseases, cure and medicines were mentioned for the first time in the Atharva Veda. Fever, cough, consumption, diarrhoea, dropsy, sores, leprosy and seizure are the diseases mentioned. The diseases are said to be caused by the demons and spirits entering one's body. The remedies recommended were replete with magical charms and spells.

From 600 BC began the period of rational sciences. Takshila and Taranasi emerged as centres of medicine and learning. The two important texts in this field are *Charaksamhita* by Charak and *Sushrutsamhita* by Sushruta. How important was their work can be understood from the knowledge that it reached as far as China, Central Asia through translations in various languages.

The plants and herbs used for medicinal purposes have been mentioned in *Charaksamhita.* Surgery came to be mentioned as a separate stream around fourth century AD. Sushruta was a pioneer of this discipline. He considered surgery as "the highest division of the healing arts and least liable to fallacy". He mentions 121 surgical instruments. Along with this he also mentions the methods of operations, bone setting, cataract and so on. The surgeons in ancient India were familiar with plastic surgery (repair of noses, ears and lips). Sushruta mentions 760 plants. All parts of the plant roots, barks, flowers, leaves etc. were used. Stress was laid on diet (e.g. salt free diet for nephrites). Both the *Charaksamhita* and the *Sushrutsamhita* became the predecessors of the development of Indian medicine in the later centuries. However, surgery suffered in the early medieval time since the act of disecting with a razor became the work of a barber.

Metallurgy

The glazed potteries and bronze and copper artefacts found in the Indus valley excavations point towards a highly developed metallurgy. The vedic people were aware of fermenting grain and fruits, tanning leather and the process of dyeing.

By the first century AD, mass production of metals like iron, copper, silver, gold and of alloys like brass and bronze were taking place. The iron pillar in the Qutub Minar complex is indicative of the high quality of alloying that was being done. Alkali and acids were produced and utilised for making medicines. This technology was also used for other crafts like producing dyes and colours. Textile dyeing was popular. The Ajanta frescoes reflect on the quality of colour. These paintings have survived till date.

A two metre high bronze image of Buddha has been discovered at Sultanganj (Near Bhagalpur)

Geography

The constant interaction between man and nature forced people to study geography. Though the people were clear about their own physical geography, that of China and also the Western countries, they were unaware of their position on the earth and the distances with other countries. Indians also contributed to shipbuilding. In the ancient period, voyages and navigation was not a familiar foray for the Indians. However, Lothal, a site in Gujarat has the remains of a dockyard proving that trade flourished in those days by sea. In the early medieval period with the development of the concept of *tirtha* and *tirtha yatra*, a vast mass of geographical information was accumulated. They were finally compiled as parts of Puranas. In many cases separate *sthala purana* was also compiled.

INTEXT QUESTIONS 14.1

1. What is the importance of developing science?

2. What was the contribution of Aryabhatta in Astronomy?

3. Who was Apastamba? What was his contribution to Mathematics?

4. What were the three contributions in the field of mathematics of Ancient India?

5. Which book mentions plants and herbs used for medicinal purposes in Ancient India?

6. How many surgical instruments were mentioned in Sushrutsamhita?

7. Name the two books which became predecessors of the development of Indian Medicine?

8. How many medicinal plants were the surgeons of ancient India familiar with?

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Notes

14.2 SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENTS IN MEDIEVAL INDIA

During the medieval period (eleventh to eighteenth century) science and technology in India developed along two lines: one concerned with the already charted course of earlier traditions and the other with the new influences which came up as a result of Islamic and European influence. The *maktabs* and *madrasas* came into existence that followed a set curricular. These institutions used to receive royal patronage. The two brothers, Sheikh Abdullah and Sheikh Azzizullah, specialists in Rational Sciences *(Magulat)*, headed the *madrasas* at Sambhal and Agra. Learned men from Arabia, Persia and Central Asia were invited to teach in these *madrasas*.

A large number of *karkhana* (workshops) were maintained by the kings and the nobles to supply provisions, stores and equipment to royal household and government departments. The *karkhanas* not only worked as manufacturing agencies but also served as centres for technical and vocational training to young men. The *karkhanas* trained and turned out artisans and craftsmen in different branches, who later set up their own independent *karkhanas* (workshops).

Muslim rulers attempted to reform the curriculum of primary schools. Some important subjects like arithmetic, mensuration, geometry, astronomy, accountancy, public administration and agriculture were included in the course of studies for primary education. Though special efforts were made by the rulers to carry out reforms in education, yet science did not make much headway during this period. Efforts were made to seek a kind of synthesis between the Indian traditional scientific culture and the prevalent approach to science in other countries.

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Biology

Hamsadeva compiled *Mrga-pasi-sastra* in the thirteenth century which gives a general, though not always scientific account of some of the beasts and birds of hunting. The medieval rulers as warriors and hunters, kept animals such as horses, dogs, cheetahs and falcons. Animals, both domesticated and wild, existed in their menageries. Akbar showed special interest in producing good breeds of domestic animals, elephants and horses. Jahangir, in his *Tuzuk-i-Jahangiri,* recorded his observations and experiments of weeding and hybridisation. He described about thirty-six species of animals.

His court artists, specially Mansur, produced elegant and accurate portraiture of animals, some of which are still preserved in several museums and private collections.

As a naturalist, Jahangir was interested in the study of plants and his court artists in their floral portraiture describe some fifty-seven plants.

Mathematics

Brahmagupta the great 7th century mathematician has given a description of negative numbers as debts and positive numbers as fortunes, which shows that ancient Bharatiyas knew the utility of mathematics for practical trade.

In the early medieval period the two outstanding works in mathematics were *Ganitasara* by Sridhara and *Lilavati* by Bhaskara. *Ganitasara* deals with multiplication, division, numbers, cubes, square roots, mensuration and so on. Ganesh Daivajna produced Buddhivilasini, a commentary on *Lilavati*, containing a number of illustrations. In 1587, *Lilavati* was translated into Persian by Faidi. *Bija Ganita* was translated by Ataullah Rashidi during Shah Jahan's reign. Nilkantha Jyotirvid, a courtier of Akbar, compiled *Tajik*, introducing a large number of Persian technical terms. Akbar ordered the introduction of mathematics as a subject of study, among others in the educational system. Bahauddin-Amuli, Nasiruddin Tusi, Arraq and Al-Kashi made valuable contributions to this field. Nasiruddin Tusi, the founder director of the Maragha observatory, was recognised as an authority.

Chemistry

Before the introduction of writing paper, ancient literature was preserved generally on palm leaves in South India and birch-bark *(bhoj-patra)* in Kashmir and other northern regions of the country. Use of paper began during the Medieval period. Kashmir, Sialkot, Zafarabad, Patna, Murshidabad, Ahmedabad, Aurangabad, Mysore were well-known centres of paper production. During Tipu's time, Mysore possessed a paper-making factory, producing a special type of paper that had a gold surface. The paper making technique was more or less the same throughout the country, differing only in preparation of the pulp from different raw materials.

The Mughals knew the technique of production of gunpowder and its use in guns. Indian craftsmen learnt the technique and evolved suitable explosive compositions. They were aware of the method of preparation of gunpowder using saltpetre, sulphur and charcoal in different ratios for use in different types of guns.. The principal types of fireworks included those which pierced through air (rockets), produced sparks of fire, blazed with various colours and ended with explosion. *Tuzuk-i--Baburi* gives an account of the casting of cannons. The melted metal was made to run into the mould till full and then cooled down. Besides explosives, other items were also produced. *Ain-i-Akbari* speaks of the 'Regulations of the Perfume Office of Akbar'. The attar of roses was a popular perfume, the discovery of which is attributed to the mother of Nurjehan. Mention may also be made here of the glazed tiles and pottery during the period.

Astronomy

In astronomy, a number of commentaries dealing with the already established astronomical

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notions appeared. Ujjain, Varanasi, Mathura and Delhi were the main observatories. Firoz Shah Tughaq established observation posts at Delhi. Firoz Shah Bahmani under Hakim Hussain Gilani and Syed Muhammad Kazimi set up an observatory in Daulatabad. Both lunar and solar calendars were in use.

Mehendra Suri, a court astronomer of Firoz Shah developed an astronomical instrument called *Yantraja.* Parameshvara and Mahabhaskariya were famous families of astronomers and almanac-makers. Nilakantha Somasutvan produced a commentary on Aryabhatta. Kamalakar studied the Islamic ideas on astronomy. He was an authority on Islamic knowledge as well. Jaipur Maharaja, Sawai Jai Singh II set five astronomical observatories in Delhi, Ujjain, Varanasi, Mathura and Jaipur.

Medicine

There was an attempt to develop specialised treatises on different diseases. Pulse and urine examinations were conducted for diagnostic purposes. The *Sarangdhara Samhita* recommends use of opium for medicines. The *rasachikitsa* system, dealt principally with a host of mineral medicines including metallic preparations. The *Tuhfat-ul-Muminin* was a Persian treatise written by Muhammad Munin in seventeenth century which discusses the opinions of physicians.

The Unani Tibb is an important system of medicine which flourished in India in the medieval period. Ali-bin-Rabban summarized the whole system of Greek medicine as well as the Indian medical knowledge in the book *Firdausu-Hikmat.* The Unani medicine system came to India along with the Muslims around the eleventh century and soon found a congenial environment for its growth. Hakim Diya Muhammad compiled a book, *Majiny-e Diyae*, incorporating the Arabic, Persian and Ayurvedic medical knowledge. Firoz Shah Tughlaq wrote a book, *Tibbe Firozshahi.* The *Tibbi Aurangzebi*, dedicated to Aurangzeb, is based on Ayurvedic sources. The *Musalajati-Darashikohi* of Nuruddin Muhammad, dedicated to Darashikoh deals with Greek medicine.

Agriculture

In the medieval period, the pattern of agricultural practices was more or less the same as that in early and early ancient India. Some important changes, however, were brought about by the foreigners such as the introduction of new crops, trees and horticultural plants. The principal crops were wheat, rice, barley, millets, pulses, oilseeds, cotton, sugarcane and indigo. The Western Ghats continued to yield black pepper of good quality and Kashmir maintained its tradition for saffron and fruits. Ginger and cinnamon from Tamilnadu, cardamom, sandalwood and coconuts from Kerala were becoming increasingly popular. Tobacco, chillies, potato, guava, custard apple, cashew and pineapple were the important new plants which made India their home in the sixteenth and seventeenth centuries. The region of Malwa and Bihar were also well known for the production of opium from the poppy plants. Improved horticultural methods were adopted with great success. The

systematic mango grafting was introduced by the Jesuits of Goa in the middle of the sixteenth century.

In the field of irrigation, wells, tanks, canals, *rahats*, *charas* (bucket made of leather) and *dhenkli*, were used to lift water with the help of yoked oxen, which continued to be the means of irrigation. Persian wheel was used in and around Agra region. In the medieval period, agriculture was placed on a solid foundation by the State which brought about a system of land measurement and land classification, beneficial both to the rulers and to the tillers.

INTEXT QUESTIONS 14.2

1. What were the functions of Karkharnas in Medieval India?

2. Who compiled Mrga-Paksi-Sastra in the 13th Century?

3. Who was the founder director of the Maragha Observatory?

4. Who got Lilavati translated into Persian?

5. Which Mughal king introduced Mathematics as a subject of study?

6. How was literature preserved before the invention of paper?

7. Which book gives an account of the casting of cannons in Medieval period?

8. Name the perfume discovered by the mother of Nur Jehan?

9. What does Ain-i-Akbari speak about?

10. How many observatories were set up by Maharaja Sawai Jai Singh II of Jaipur? Where were these observatories located?

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11. Who developed Yantraja?

_____

12. What was Yantraja?

_____

13. Which Unani medicine system came to India alongwith Mughals in medieval period?

_____

14. What was the Rasachikitsa deal with?

_____

15. Which new plants arrived in India in the 16th and 17th centuries?

_____

14.3 SCIENCE AND TECHNOLOGY IN MODERN INDIA

Before considering the progress of science and technology in India since independence, it is necessary to understand what we mean by the terms science and technology. Science can be defined as any systematic activity that seeks to gain knowledge about the physical world. Technology is that activity which seeks to put this knowledge to productive use. As these definitions show, science and technology are clearly interlinked in the present day world.

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In India the role of science and technology in national development has been duly recognised by the government. The Second Five Year Plan emphasised that "the most important single factor in promoting economic development is the community's readiness to apply modem science and technology". In 1971, the Department of Science and Technology (DST) was set up to promote new areas of science and technology. Similarly State Councils of Science and Technology have also been established at the state levels. As part of the national policy, the government is promoting various research and development schemes to encourage scientific activities. In this section, we will take up some of the main areas in which scientific knowledge and modem technology have made an impact.

Agriculture

It is mainly because of the application of modern science and technology in agriculture that India is able to produce 135 million tonnes of foodgrains today as compared to 50 million tonnes thirty years ago. These applications range from the cultivation of hybrid seeds to energy management in agriculture and post-harvest technology. In these efforts the Indian Council for Agricultural Research has played a leading role. Through seventy three agricultural, thirty two veterinary, eight agricultural engineering and one dairy colleges, the

ICAR has been playing a key role in the scientific education of the farmers as well as others engaged in different sectors of agriculture, animal husbandry, fisheries and forestry. The challenges that lie ahead in agriculture are in the areas of increasing the yields of rice, pulses, oilseeds and many cash crops; initiating plantations and promoting social forestry; and shifting from agriculture based on chemical fertilizers to organic fertilizers.

Industry

It is in the field of industry that modern science and technology made its earliest and most revolutionary impact. In India the government has consistently tried to use modern science and technology for industrial development. Two government organisations, Council for Scientific and Industrial Research (CSIR) and Defence Research and Development Orgnisation (DRDO) cover between them a wide range of science and technology research for civil and defence purposes. A large number of items have emerged from CSIR laboratories for industrial production, such as, indigenous agricultural machinery, chemicals, drugs and pesticides, products in the areas of food technology, furnished leather goods, glass and ceramics, colour television, and receiver sets. The research carried out in the field of coal, such as, upgrading of coal and extraction of electricity from coal has been effectively utilized. In the area of defence, India's own technological capability has increased considerably. The most recent example of such capability is the advanced research that is now being done to produce missiles in India. Some missiles have already been tested for further development.

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Nuclear Energy

India's aim is to utilise nuclear energy for peaceful purposes. During the last sixty three years, since the establishment of the Atomic Energy Commission in 1948, India has made significant progress in the field of nuclear technology. In 1957, the Bhabha Atomic Research Centre (BARC) was established at Trombay. It is the largest single scientific establishment in the country. Nuclear power stations have already been established at Tarapur (Maharashtra), Kota (Rajasthan), Kalpakkam (Tamil Nadu), Narora (UP) and Kakrapar (Gujarat). The adoption of modern technology has led to the increase in indigenous content of nuclear power reactors constructed in India. As a result, India is today one of the few countries in the world which can indigenously design, construct and operate nuclear reactors without relying on foreign help. Besides nuclear sciences, research and development work in fields such as electronics, medicine, biology, agriculture, metallurgy is also being done at some nuclear centres.

Space Technology

The Indian space programme is directed towards the goal of self-reliance in the use of space technology for national development. Over the years, the space programme has established itself with a succession of achievements. They include the launching of the first Indian space satellite Aryabhatta in 1975 and then Bhaskara I and Bhaskara II from the

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Soviet Union, the Rohini satellite on India's own SLV-3 rocket and the Apple satellite on the European Arianne rocket. A far reaching experiment in education through satellite, SITE, was conducted in India in 1975. Subsequently, INSAT I-IB, launched in 1983, provided radio, television, telecommunication and meteorological services. A perspective of major space mission planned for the decade 1985-95 aims at using space technology for nationwide application in communication, survey and management of natural resources and meteorology.

Electronics

Since independence, India has acquired the capability to produce a wide variety of electronic goods such as radio and television sets, communication systems, broadcasting equipments, radars, nuclear reactors, power control systems and underwater systems. A very large part of the components required for these are produced indigenously. The production of electronic goods has been growing at the rate of 18 per cent per annum over the past decade. Today we are even exporting electronic goods to different parts of the world. Further, computers have been introduced to improve efficiency and enhance production. Major facilities, recently set up, include the Semi Conductor Limited (Chandigarh), National Computer Centre (Bombay), National Information Centre (New Delhi) and a number of regional computer centres.

Medical and Health Sciences

In the field of medicine there have been many achievements. Major advances have been made in preventing and treating various diseases. Small pox has been eradicated. Treatment of diseases like tuberculosis, malaria, filaria, goitre, and cancer has been considerably improved. Research is being carried out to control communicable diseases. Research based activities have already increased life expectancy appreciably and death rate has declined, while schemes such as the immunisation programme have reduced infant mortality considerably. Improved medical facilities in the form of government-run hospitals and dispensaries, research councils, and primary health centres for rural areas are also being provided.

Ocean Development

India has many interests in the field of ocean development, such as, exploration of offshore oil, fishery resources to increase food supplies, etc. A department of Ocean Development was established in 1981, under the charge of the Prime Minister, to coordinate and direct India's activities in the field of ocean research. This department has two vessels ORV Sagar Kanya and FORV Sagar Sampada, which have advanced facilities for working in the field of physical, chemical, biological, geological and geophysical oceanography and meteorology. India's achievements during the past few years include sea-bed mining using the research ship Gaveshna and setting up of research station named Dakshin Gangotri on the Antartica

Other Areas

Apart from the major areas mentioned above, India has made much progress in several other fields as well. These include the activities of the Oil and Natural Gas Commission in oil exploration and refining and of the National Committee Environment Planning in environment protection and production of solar energy. A Central Ganga Aurthority has been set up to check pollution in the river Ganga by using sewage treatment plants.

Evaluation of Progress of Science and Technology

It is clear that progress of science and technology in India has been quite significant. Many new methods, products and better quality goods have been developed in the country. India has made rapid progress in the frontier areas of science and technology like space research and atomic energy. At present the country has a strong base in modem technology. It also has the third largest scientific and technical manpower in the world.

At the same time there have been some serious shortcomings in this progress. For instance in basic products like textiles and steel, India has been importing foreign technologies. Continuous import of foreign technology shows lack of ability to create new technology to suit our needs and this creates dependence on other countries. Excessive reliance on foreign technology is also visible in the important areas of defence, where the latest weapons are often imported from other countries. Apart from this weakness in creating new technology, India has also lagged behind in developing technology to meet the needs of the poor. In the area of housing for instance, India is yet to develop, low-cost technology to meet the needs of the poor who do not have houses. Advances in the fields of nuclear and space research are praiseworthy but these have not helped the poor people so far. We may say that the progress of modem science and technology have not, as yet, benefited the people of India equally.

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INTEXT QUESTIONS 14.3

1. What is science?

   _____

2. Define technology?

   _____

3. When was Department of Science and Technology set up by the Govt. of India?

   _____

4. Name the two government organisations doing research for civil and defence purposes in Science & Technology.

   _____

5. Give the name of five nuclear power stations of India.

6. When and where was Bhabha Atomic Research Centre established?

7. Which was the first Indian space satellite?

8. What were the functions of INSAT- 1B satellite?

9. How is immunisation programme beneficial?

10. Where is Dakshin Gangotri located?

11. What is the area of activity of the Department of Oceanography?

12. Which authority is working to check pollution in the river Ganga?

13. Name the national authority looking for oil exploration and refining natural gases?

14. What is the main drawback in importing foreign technology?

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WHAT YOU HAVE LEARNT

- Ancient Indians made considerable scientific progress in the fields of science and technology.
- Their contribution in astronomy, mathematics, medicine, metallurgy, chemistry have made an impact on modem scientists.
- During the medieval period Indians came in contact with Arabic scientific knowledge.
- Turkish rulers and Mughals introduced gunpowder.
- Astronomical observatories were set up at Ujjain, Varanasi, Mathura, Jaipur and Delhi.
- In modem India scientific development has been duly recognised by the government and is being implemented through the Five Year Plan.
- Nuclear energy is being used for peaceful purposes as well.

- The Indian space programme is directed towards the goal of self-reliance and national development.

TERMINAL EXERCISE

1. Discuss the metallurgy capabilities of the people of the Ancient India?
2. Describe the two inventions in the field of chemistry during medieval period?
3. Describe the progress made by India in the field of medicine and health services?
4. State the applications of Science and Technology in the field of agriculture and its allied products?
5. How did rich scientific heritage acts as an asset in the modern Indian science progress?

ANSWERS TO INTEXT QUESTIONS

14.1

1. Developing science reduces our dependence on nature.
2. He deviated from Vedic astronomy and gave it s scientific outlook.
3. Apastamba was a second century BC mathematician. He introduced practical geometry involving acute, obtuse, right angles.
4. (a) Notation system

   (b) Decimal system

   (c) Use of zero
5. Charaksamhita
6. 121 surgical instruments
7. Charaksamhita and Sushrutsamhita
8. 760 plants.

14.2

1. Besides manufacturing of goods, they also provided technical and vocational training to young men.
2. Hamsa Deva
3. Nasiruddin
4. Faizi

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5. Akbar
6. It was preserved on palm leaves in South India. In Kashmir, literature was preserved on birch-bark (bhoj patra)
7. Tuzuk-i-Baburi
8. The attar of roses
9. About regulations of the perfume office of Akbar.
10. 5 Delhi, Ujjain, Varansi, Mathura, Jaipur
11. Mahendra Suri, a court astronomer of Firoz Shah
12. An astronomical instrument
13. The Unani Tibb
14. It dealt principally with a host of mineral medicines including metallic preparations.
15. Tobacco, chillies, potato, guava, custard apple, cashew and pineapple.

14.3

1. It can be defined as any systematic activity that seeks to gain knowledge about the physical world.
2. Activity which seeks to put the knowledge of science into productive use.
3. 1971
4. CSIR Council for Scientific and Industrial Research

   DRDO Defence Research and Development Organisation
5. Tarapur (Maharashtra), Kota (Rajasthan), Kalpakkam (Tamil Nadu), Narora (UP), Kakrapar (Gujarat)
6. In 1971, at Trombay
7. Aryabhatta
8. It provided radio, television, telecommunication and Meteorological services.
9. It reduces infant mortality
10. On the Antarica
11. It is working in the field of physical, chemical, biological and geophysical oceanography and meterology.
12. Central Ganga Authority
13. Oil and Natural Gas Commission
14. It shows lack of our ability to create new technology.

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15
SCIENTISTS OF ANCIENT INDIA

In the previous lesson, you have read about the relationship between science and technology. In this lesson, you will read about the contributions made by ancient Indians in the field of Mathematics and Science, including Medical Science, Ayurveda, Yoga, Astronomy, Astrology, etc. You will be surprised to know that a lot of scientific knowledge was evolved in ancient India, so many years ago.

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OBJECTIVES

After reading this lesson you will be able to:

- *list the contributions of India to the world in the field of Mathematics and Science.*
- *discuss the contributions made to knowledge by ancient Indian scientists like Baudhayan, Aryabhatta, Brahmgupta, Bhaskaracharya, Kanad, Varahamihira, Nagarjuna, Susruta, Charak, Patanjali*

15.1 MATHEMATICS & ASTRONOMY

Science and Mathematics were highly developed during the ancient period in India. Ancient Indians contributed immensely to the knowledge in Mathematics as well as various branches of Science. In this section, we will read about the developments in Mathematics and the scholars who contributed to it. You will be surprised to know that many theories of modern day mathematics were actually known to ancient Indians. However, since ancient Indian mathematicians were not as good in documentation and dissemination as their counterparts in the modern western world, their contributions did not find the place they deserved. Moreover, the western world ruled over most of the world for a long time, which empowered

Notes

them to claim superiority in every way, including in the field of knowledge. Let us now take a look at some of these contributions of ancient Indian mathematicians.

15.1.1 Baudhayan

Baudhayan was the first one ever to arrive at several concepts in Mathematics, which were later rediscovered by the western world. The value of ***pi*** was first calculated by him. As you know, ***pi*** is useful in calculating the area and circumference of a circle. What is known as Pythagoras theorem today is already found in Baudhayan's ***Sulva Sutra***, which was written several years before the age of Pythagoras.

15.1.2 Aryabhatta

Aryabhatta was a fifth century mathematician, astronomer, astrologer and physicist. He was a pioneer in the field of mathematics. At the age of 23, he wrote ***Aryabhattiya,*** which is a summary of mathematics of his time. There are four sections in this scholarly work.

In the first section he describes the method of denoting big decimal numbers by alphabets. In the second section, we find difficult questions from topics of modern day Mathematics such as number theory, geometry, trigonometry and *Beejganita (algebra)*. The remaining two sections are on astronomy.

Aryabhatta showed that zero was not a numeral only but also a symbol and a concept. Discovery of zero enabled Aryabhatta to find out the exact distance between the earth and the moon. The discovery of zero also opened up a new dimension of negative numerals.

As we have seen, the last two sections of ***Aryabhattiya*** were on Astronomy. Evidently, Aryabhatta contributed greatly to the field of science, too, particularly Astronomy.

In ancient India, the science of astronomy was well advanced. It was called *Khagol-shastra. Khagol* was the famous astronomical observatory at Nalanda, where Aryabhatta studied. In fact science of astronomy was highly advanced and our ancestors were proud of it. The aim behind the development of the science of astronomy was the need to have accurate calendars, a better understanding of climate and rainfall patterns for timely sowing and choice of crops, fixing the dates of seasons and festivals, navigation, calculation of time and casting of horoscopes for use in astrology. Knowledge of astronomy, particularly knowledge of the tides and the stars, was of great importance in trade, because of the requirement of crossing the oceans and deserts during night time.

Disregarding the popular view that our planet earth is 'Achala' *(immovable*), Aryabhatta stated his theory that *'earth is round and rotates on its own axis'* He explained that the appearance of the sun moving from east to west is false by giving examples. One such example was: When a person travels in a boat, the trees on the shore appear to move in the opposite direction. He also correctly stated that the moon and the planets shined by

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reflected sunlight. He also gave a scientific explanation for solar and lunar eclipse clarifying that the eclipse were not because of *Rahhu* and/or *Ketu* or some other *rakshasa (demon,)*. Do you realize now, why the first satellite sent into orbit by India has been named after Aryabhatta?

15.1.3 Brahmgupta

In 7th century, Brahmgupta took mathematics to heights far beyond others. In his methods of multiplication, he used place value in almost the same way as it is used today. He introduced negative numbers and operations on zero into mathematics. He wrote ***Brahm Sputa Siddantika*** through which the Arabs came to know our mathematical system.

15.1.4 Bhaskaracharya

Bhaskaracharya was the leading light of 12th Century. He was born at Bijapur, Karnataka. He is famous for his book ***Siddanta Shiromani***. It is divided into four sections: Lilavati (Arithmetic), Beejaganit (Algebra), Goladhyaya (Sphere) and Grahaganit (mathematics of planets). Bhaskara introduced Chakrawat Method or the Cyclic Method to solve algebraic equations. This method was rediscovered six centuries later by European mathematicians, who called it inverse cycle. In the nineteenth century, an English man, James Taylor, translated Lilavati and made this great work known to the world.

15.1.5 Mahaviracharya

There is an elaborate description of mathematics in Jain literature (500 B.C -100 B.C). Jain gurus knew how to solve quadratic equations. They have also described fractions, algebraic equations, series, set theory, logarithms and exponents in a very interesting manner. Jain Guru Mahaviracharya wrote ***Ganit Sara Sangraha*** in 850A.D., which is the first textbook on arithmetic in present day form. The current method of solving Least common Multiple (LCM) of given numbers was also described by him. Thus, long before John Napier introduced it to the world, it was already known to Indians.

INTEXT QUESTIONS 15.1

1. Mention two contributions of **Baudhayan** in the field of Mathematics.

   _____

2. Who discovered zero?

   _____

3. What is the importance of ***Brahm Sputa Siddantika***?

   _____

4. Match the following works with their authors:

Name of the Work	Name of the Author
1. Sulva Sutra	1. Aryabhatta
2. Aryabhattiya	2. Mahaviracharya
3. Brahm Sputa Siddantika	3. Baudhayan
4. Siddanta Shiromani	4. Brahmgupta
5. Ganit Sara Sangraha	5. Bhaskaracharya

15.2 SCIENCE

As in Mathematics, ancient Indians contributed to the knowledge in Science, too. Let us now learn about the contributions of some scientists of ancient India.

15.2.1 Kanad

Kanad was a sixth century scientist of Vaisheshika School, one of the six systems of Indian philosophy. His original name was Aulukya. He got the name Kanad, because even as a child, he was interested in very minute particles called "*kana*". His atomic theory can be a match to any modern atomic theory. According to Kanad, material universe is made up of *kanas*, (*anu*/atom) which cannot be seen through any human organ. These cannot be further subdivided. Thus, they are indivisible and indestructible. This is, of course, as you may be knowing, what the modern atomic theory also says.

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15.2.2 Varahamihira

Varahamihira was another well known scientist of the ancient period in India. He lived in the Gupta period. Varahamihira made great contributions in the fields of hydrology, geology and ecology. He was one of the first scientists to claim that termites and plants could be the indicators of the presence of underground water. He gave a list of six animals and thirty plants, which could indicate the presence of water. He gave very important information regarding termites (*Deemak* or insects that destroy wood), that they go very deep to the surface of water level to bring water to keep their houses (*bambis*) wet. Another theory, which has attracted the world of science is the earthquake cloud theory given by Varahmihira in his ***Brhat Samhita***. The thirty second chapter of this samhita is devoted to signs of earthquakes. He has tried to relate earthquakes to the influence of planets, undersea activities, underground water, unusual cloud formation and abnormal behaviour of animals.

Another field where Varahamihira's contribution is worth mentioning is Jyotish or Astrology. Astrology was given a very high place in ancient India and it has continued even today. Jyotish, which means science of light, originated with the Vedas. It was presented scientifically in a systematic form by Aryabhatta and Varahmihira. You have already seen that Aryabhatta

devoted two out of the four sections of his work Aryabhattiyam to astronomy, which is the basis for Astrology. Astrology is the science of predicting the future. Varahamihira was one of the nine gems, who were scholars, in the court of Vikramaditya. Varahamihira's predictions were so accurate that king Vikramaditya gave him the title of 'Varaha'.

15.2.3 Nagarjuna

Nagarjuna was a tenth century scientist. The main aim of his experiments was to transform base elements into gold, like the alchemists in the western world. Even though he was not successful in his goal, he succeeded in making an element with gold-like shine. Till date, this technology is used in making imitation jewelry. In his treatise, ***Rasaratnakara***, he has discussed methods for the extraction of metals like gold, silver, tin and copper.

INTEXT QUESTIONS 15.2

1. Who was **Kanad**? How did he get his name?

2. Who wrote ***Brhat Samhita?***

3. What was **Nagarjuna** trying to achieve in life?

4. What is the subject matter of Nagarjuna's treatise ***Rasaratnakara?***

15.3 MEDICAL SCIENCE IN ANCIENT INDIA (AYURVEDA & YOGA)

As you have read, scientific knowledge was in a highly advanced stage in ancient India. In keeping with the times, Medical Science was also highly developed. **Ayurveda** is the indigenous system of medicine that was developed in Ancient India. The word **Ayurveda** literally means the science of good health and longevity of life. This ancient Indian system of medicine not only helps in treatment of diseases but also in finding the causes and symptoms of diseases. It is a guide for the healthy as well as the sick. It defines health as an equilibrium in three doshas, and diseases as disturbance in these three doshas. While treating a disease with the help of herbal medicines, it aims at removing the cause of disease by striking at the roots. The main aim of ayurveda has been health and longevity. It is the oldest medical system of our planet. A treatise on Ayurveda, ***Atreya Samhita,*** is the

oldest medical book of the world. Charak is called the father of ayurvedic medicine and Susruta the father of surgery. Susruta, Charak, Madhava, Vagbhatta and Jeevak were noted ayurvedic practitioners. Do you know that Ayurveda has lately become very popular in the western world? This is because of its many advantages over the modern system of medicine called **Allopathy,** which is of western origin.

15.3.1 Susruta

Susruta was a pioneer in the field of surgery. He considered surgery as "the highest division of the healing arts and least liable to fallacy". He studied human anatomy with the help of a dead body. In ***Susruta Samhita***, over 1100 diseases are mentioned including fevers of twenty-six kinds, jaundice of eight kinds and urinary complaints of twenty kinds. Over 760 plants are described. All parts, roots, bark, juice, resin, flowers etc. were used. Cinnamon, sesame, peppers, cardamom, ginger are household remedies even today.

In ***Susruta Samhita***, the method of selecting and preserving a dead body for the purpose of its detailed study has also been described. The dead body of an old man or a person who died of a severe disease was generally not considered for studies. The body needed to be perfectly cleaned and then preserved in the bark of a tree. It was then kept in a cage and hidden carefully in a spot in the river. There the current of the river softened it. After seven days it was removed from the river. It was then cleaned with a brush made of grass roots, hair and bamboo. When this was done, every inner or outer part of the body could be seen clearly.

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Susruta's greatest contribution was in the fields of Rhinoplasty (plastic surgery) and Ophthalmic surgery (removal of cataracts). In those days, cutting of nose and/or ears was a common punishment. Restoration of these or limbs lost in wars was a great blessing. In ***Susruta Samhita***, there is a very accurate step-by-step description of these operations. Surprisingly, the steps followed by Susruta are strikingly similar to those followed by modern surgeons while doing plastic surgery. ***Susruta Samhita*** also gives a description of 101 instruments used in surgery. Some serious operations performed included taking foetus out of the womb, repairing the damaged rectum, removing stone from the bladder, etc. Does it not sound interesting and wonderful?

15.3.2 Charak

Charak is considered the father of ancient Indian science of medicine. He was the Raj Vaidya (royal doctor) in the court of Kanishka. His ***Charak Samhita*** is a remarkable book on medicine. It has the description of a large number of diseases and gives methods of identifying their causes as well as the method of their treatment. He was the first to talk about digestion, metabolism and immunity as important for health and so medical scienc. In ***Charak Samhita,*** more stress has been laid on removing the cause of disease rather than simply treating the illness. Charak also knew the fundamentals of Genetics. Don't you find it fascinating that thousands of years back, medical science was at such an advanced stage in India.

15.3.3 Yoga & Patanjali

The science of **Yoga** was developed in ancient India as an allied science of Ayurveda for healing without medicine at the physical and mental level. The term ***Yoga*** has been derived from the Sanskrit work ***Yoktra***. Its literal meaning is "yoking the mind to the inner self after detaching it from the outer subjects of senses". Like all other sciences, it has its roots in the Vedas. It defines *chitta* i.e. dissolving thoughts, emotions and desires of a person's consciousness and achieving a state of equilibrium. It sets in to motion the force that purifies and uplifts the consciousness to divine realization. Yoga is physical as well as mental. Physical yoga is called Hathyoga. Generally, it aims at removing a disease and restoring healthy condition to the body. Rajayoga is mental yoga. Its goal is self realization and liberation from bondage by achieving physical mental, emotional and spritiual balance.

Yoga was passed on by word of mouth from one sage to another. The credit of systematically presenting this great science goes to Patanjali. In the ***Yoga Sutras*** of Patanjali, ***Aum*** is spoken of as the symbol of God. He refers to Aum as a cosmic sound, continuously flowing through the ether, fully known only to the illuminated. Besides ***Yoga Sutras***, Patanjali also wrote a work on medicine and worked on Panini's grammar known as ***Mahabhasaya***.

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INTEXT QUESTIONS 15.3

1. What is ***Ayurveda***?

   _____

2. The oldest book on medicine is _____.

3. ***Susruta Samhita*** is a book on _____.

4. The father of ancient Indian Medical Science is _____. He wrote the book called_____.

5. What does Yoga mean?

   _____

WHAT YOU HAVE LEARNT

- Science and Mathematics were highly developed during the ancient period in India.
- Some famous ancient Indian Mathematicians were Baudhayan, Aryabhatta, Brahmgupta, Bhaskaracharya, Mahaviracharya.
- Some famous scientists were Kanad, Varahamihira, Nagarjuna.

- Medical Science was also highly developed in ancient India.
- **Ayurveda** is the indigenous system of medicine that was developed in Ancient India. The word **Ayurveda** literally means the science of good health and longevity of life.
- Charak is called the father of ayurvedic medicine and Susruta the father of surgery in ancient India.
- Susruta's greatest contribution was in the fields of Rhinoplasty (plastic surgery) and Ophthalmic surgery (removal of cataracts).
- ***Charak Samhita,*** written by Charak is a remarkable book on medicine.
- The science of **Yoga** was developed in ancient India as an allied science of Ayurveda for healing without medicine at the physical and mental level.
- Patanjali was the first scholar to present this great science systematically in his ***Yoga Sutras.***

TERMINAL EXERCISE

1. What are the theories given by Aryabhatta in the field of astronomical science?
2. What does Bhaskaracharya's ***Siddanta Shiromani*** deal with?
3. Name the first text book in Arithmetic. Who wrote it? Mention some topics it deals with.
4. Discuss Varahamihira's contributions to scientific knowledge.
5. What was Nagarjuna's contribution to making of imitation jewellery?
6. Write an essay on Ancient Indian Medical Science.
7. Explain the following:
   a) Method of selecting and preserving dead body in Susruta Samhita
   b) Hathayoga and Rajayoga.
   c) Tri-Dosa theory of Charak.
   d) Concept of ***'Chitta'*** in relation to Yoga.

ANSWERS TO INTEXT QUESTIONS

15.1

1. i) First mathematician to calculate the value of **pi;**

ii) Derivation of the Theorem that is now called Pythagoras Theorem.

2. Aryabhatta
3. Arabs came to know our mathematical system through this book.

Name of the Work	Name of the Author
Sulva Sutra	Baudhayan
Aryabhattiya	Aryabhatta
Brahm Sputa Siddantika	Brahmgupta
Siddanta Shiromani	Bhaskaracharya
Ganit Sara Sangraha	Mahaviracharya

15.2

1. A sixth century scientist of Vaisheshika school; even as a child, he was interested in very minute particles called "*kana*", so he was named Kanad.
2. Varahamihira
3. to transform base elements into gold
4. He made an element with gold-like shine; devised methods for the extraction of metals like gold, silver, tin and copper.

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15.3

1. indigenous system of medicine that was developed in Ancient India; the science of good health and longevity of life.
2. ***Atreya Samhita***
3. Surgery
4. Charak; ***Charak Samhita***
5. 'yoking the mind to the inner self after detaching it from the outer subjects of senses'

ACTIVITIES

1. Have you heard of Vedic Mathematics? It is becoming popular even at school level now-a-days. Find out about it and write an essay on it.
2. Find out about the differences between **Ayurveda** and **Allopathy**. Write a report, bringing out reasons for the increasing popularity of Ayurveda, even in western countries.

   Yoga is another system of healing that has become very popular. Read more about it. Find out about the eight stages in Yoga (Ashtang Marg) and write a report.

16

SCIENCE AND SCIENTISTS OF MEDIEVAL INDIA

You have read about Science and scientist in India during the Ancient Period. During the medieval period, Science and Technology in India developed two facets: one concerned with the already chartered course of earlier traditions and other with the new influences which came up as a result of Islamic and European impact. We will read in some detail about these developments in this lesson.

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OBJECTIVES

After reading this lesson you will be able to:

- *discuss the educational practices that emerged during the medieval period;*
- *trace the developments in science & technology in Medieval India; and*
- *list some well known scholars in the field of science & technology and their works during this period.*

16.1 SCIENCES IN MEDIEVAL PERIOD

As you know, the medieval period marks the coming of Muslims in India. By this time, the traditional indigenous classical learning had already received a setback. The pattern of education as prevalent in Arab countries was gradually adopted during this period. As a result, Maktabs and Madrasas came into existence. These institutions used to receive royal patronage. A chain of madrasas, opened at several places, followed a set curriculum. The two brothers, Sheikh Abdullah and Sheikh Azizullah, who were specialists in rational

science, headed the madrasas at Sambal and Agra. Apart from the talent available locally in the country, learned men from Arabia, Persia and Central Asia were also invited to take charge of education in madrasas.

Do you know that the Muslim rulers attempted to reform the curriculum of primary schools. Some important subjects like Arithmetic, Mensuration, Geometry, Astronomy, Accountancy, Public Administration and Agriculture were included in the courses of studies for primary education. Though special efforts were made by the ruler to carry out reforms in education, yet sciences did not make much headway. Efforts were made to seek a kind of synthesis between the Indian traditional scientific culture and the prevalent medieval approach to science in other countries. Let us now see what developments took place in various fields during this period.

Large workshops called karkhanas were maintained to supply provision, stores and equipments to royal household and government departments. The karkhanas not only worked as manufacturing agencies, but also served as centres for technical and vocational training to young people. The karkhanas trained and turned out artisans and craftspersons in different branches, who later on set up their own independent karkhanas.

16.1.1 Mathematics

Several works in the field of Mathematics were produced during this period. Narayana Pandit, son of Narsimha Daivajna was well known for his works in Mathematics – ***Ganitakaumudi*** and ***Bijaganitavatamsa***. Gangadhara, in Gujarat, wrote ***Lilavati Karamdipika, Suddhantadipika*** , and ***Lilavati Vyakhya***. These were famous treatises which gave rules for trigonometrical terms like sine, cosine tangent and cotangent. Nilakantha Somasutvan produced ***Tantrasamgraha***, which also contains rules of trigonometrical functions.

Ganesa Daivajna produced ***Buddhivilasini*** - a commentary on lilavati - containing a number of illustrations. Krishna of the Valhalla family brought out ***Navankura*** on the Bijaganit of Bhaskara-II and elaboration of the rules of indeterminate equations of the first and second orders. Nilakantha Jyotirvida compiled ***Tajik,*** introducing a large number of Persian technical terms. Faizi, at the behest of Akbar, translated Bhaskara's ***Bijaganit***. Akbar ordered to make Mathematics as a subject of study, among others in the education system . Naisiru'd –din-at –tusi, was another scholar of Mathematics.

16.1.2 Biology

Similarly, there were advancements in the field of Biology. Hamsadeva compiled a work in the field of Biology entitled ***Mrga-paksi-sastra*** in the thirteenth century. This gives a general, though not always scientific, account of some animals and birds of hunting. The Muslim kings, who were warriors and hunters, maintained a fleet of animals such as horses, dogs, cheetahs and falcons for hunting. Animals, both domesticated as well as wild, have been

described. Both Babur and Akbar, in spite of being busy in their political preoccupations and war, found time to study the work. Akbar had a special interest in producing good breeds of domestic animals like elephants and horses. Jahangir, in his work - ***Tuzuk-i-jahangiri*** - recorded his observations and experiments on breeding and hybridization. . He described about 36 species of animals. His court artists, specially, Mansur, produced elegant and accurate portraitures of animals. Some of these are still preserved in several museums and private collections. As a naturalist, Jahangir was also interested in the study of plants. His court artists have drawn around 57 plants in their floral portraitures.

16.1.3 Chemistry

Do you know that in the medieval period, use of paper had begun? An important application of Chemistry was in the production of paper. Kashmir, Sialkot, Zafarabad, Patna, Murshidabad, Ahmedabad, Aurangabad and Mysore became well known centres of paper production. The paper making technique was more or less the same throughout the country differing only in preparation of the pulp from different raw materials.

The Mughals knew the technique of production of gunpowder and its use in gunnery, another application of Chemistry. The Indian craftspersons learnt the technique in evolved suitable explosive composition. The work ***Sukraniti*** attributed to Sukracarya contains a description of how gunpowder can be prepared using saltpeter, sulphur and charcoal in different ratios for use in different types of guns.. The principal type of fire works included those which pierce through air, produce sparks of fire, blaze with various colours and end with explosion. The work ***Ain –I-akbari*** speaks of the regulation of the Perfume office of Akbar. The attar (perfume) of roses was a popular perfume, which is supposed to have been discovered by Nurjehan

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INTEXT QUESTIONS 16.1

1. What subjects were taught in primary schools in the medieval period?

   _____

2. The subject _____ was ordered by Akbar to be a compulsory subject of study at primary stage.

3. What were the 2 functions of 'Karkhanas'?

   _____

4. Match the following scholars with their works:

Name of Scholar	Name of Work
1. Narayana Pandit	1. Buddhivilasini

2. Gangadhara	2. Mrga-paksi-sastra
3. Ganesa Daivanja	3. Ganitakaumudi
4. Hamsadeva	4. Lilavati Vyakhya
5. Jahangir	5. Tajik
6. Sukracarya	6. Tuzuk-i-jahangiri
7. Nilakantha Jyotirvida	7. Sukraniti

Name of Scholar	**Name of Work**
Narayana Pandit	
Gangadhara	
Ganesa Daivajna	
Hamsadeva	
Jahangir	
Sukracarya	
Nilakantha Jyotirvida	

5. Name 4 places in India during the medieval period where paper was manufactured.

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16.1.4 Astronomy

Astronomy was another field that flourished during this period. In astronomy, a number of commentaries dealing with the already established astronomical notions appeared.

Mehendra Suri, a court astronomer of Emperor Firoz Shah, developed an astronomical, instrument 'Yantraja'. Parameswara and Mahabhaskariya, both in Kerala, were famous families of astronomers and almanac-makers. Nilakantha Somasutvan produced commentary of Aryabhatiyaa. Kamalakar studied the Islamic astronomical ideas. He was an authority on Islamic knowledge. Maharaja Sawai Jai Singh-II of Jaipur was a patron of Astronomy. He set up the five astronomical observatories in Delhi, Ujjain, Varansasi, Mathura and Jaipur.

16.1.5 Medicine

The Ayurveda system of medicine did not progress as vigorously as it did in the ancient period because of lack of royal patronage. However, some important treatises on Ayurveda like the ***Sarangdhara Samhita*** and ***Chikitsasamgraha*** by Vangasena, the ***Yagaratbajara***

and the ***Bhavaprakasa*** of Bhavamisra were compiled. The ***Sarangdhara Samhita***, written in the thirteenth century, includes use of opium in its material medica and urine examination for diagnostic purpose. The drugs mentioned include metallic preparation of the rasachikitsa system and even imported drugs.

The Rasachikitsa system, dealt principally with a host of mineral medicines, both mercurial and non-mercurial. The Siddha system mostly prevalent in Tamil Nadu was attributed to the reputed Siddhas, who were supposed to have evolved many life-prolonging compositions, rich in mineral medicines.

The Unani Tibb system of medicine flourished in India during the medieval period. Ali-bin-Rabban summarized the whole system of Greek medicine as well as the Indian medical knowledge in the book, ***Firdausu-Hikmat***. The Unani medicine system came to India along with the Muslims by about the eleventh century and soon found patronage for its growth. Hakim Diya Muhammad compiled a book, ***Majiny-e-Diyae***, incorporating the Arabic, Persian and Ayurvedic medical knowledge. Firoz Shah Tughalaq wrote a book, ***Tibbe Firozshahi***. The ***Tibbi Aurangzebi***, dedicated to Aurangzeb, is based on Ayurvedic sources. The ***Musalajati-Darshikohi*** of Nuruddin Muhammad, dedicated to Darashikoh, deals with Greek medicine and contains, at the end, almost the whole of Ayurvedic material medica.

16.1.6 Agriculture

In the medieval period, the pattern of agricultural practices was more or less the same as that in early India. Some important changes occurred in the introduction of new crops, trees as well as horticultural plants by foreign traders. The principal crops were wheat, rice, barley, millets, pulses, oilseeds, cotton, sugar-cane and indigo. The Western Ghats continued to yield black pepper of good quality and Kashmir maintained its tradition for saffron and fruits. Ginger and cinnamon from Tamil Nadu, cardamom, sandalwood and coconut from Kerala, were becoming increasingly popular. Tobacco, chillies, potato, guava, custard apple, cashew and pineapple were the important plants which were introduced to India during the sixteenth and seventeenth centuries. It was during this period that the production of opium from poppy plants began in Malwa and Bihar regions. Improved horticultural methods were adopted with great success. The systematic mango-grafting was introduced by the Jesuits of Goa in the middle of sixteenth century. Imperial Mughal Gardens were suitable areas where extensive cultivation of fruit trees came up.

For irrigation, wells, tanks, canals, rahat, charas and dhenkli charas (a sort of a bucket made of leather used to lift water with the help of yoked oxen) were used. Persian wheel was used in the Agra region. In the medieval period, agriculture was placed on a solid foundation by the State by introducing a system of land measurement and land classification, beneficial both to the rulers as well as the tillers.

INTEXT QUESTIONS 16.2

1. Name the cities where astronomical observatories were set up by Maharaja Sawai Jai Singh-II of Jaipur.

2. Name 2 treatises of Ayurveda written during the medieval period.

3. What is ***Firdausu-Hikmat***?

4. Which book brings the Arabic, Persian and Ayurvedic medical knowledge together?

5. Name 4 crops that were started to be grown in India during the medieval period.

WHAT YOU HAVE LEARNT

- There was a considerable change in the education system. The Arabic system was introduced in a big way. Madrasas and Maktabs were established all over. The rulers tried to introduce reforms.
- Several works were written in the fields of Mathematics, Chemistry, Biology, Astronomy and Medicine.
- Most of the scientific works in this period were commentaries or expositions of the earlier treatises.
- Several important scientific works in astronomy, medicine and other sciences were rendered from Sanskrit to Persian/Arabic and from Persian/Arabic to Sanskrit.

TERMINAL EXERCISE

1. Describe the education system that developed during the medieval period.
2. Discuss the developments in the field of Medicine during the medieval period.
3. How was irrigation done during this period.
4. Write an essay on "Science and Scientists during the medieval period.

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ANSWERS TO INTEXT QUESTIONS

16.1

1. Arithmetic, Mensuration, Geometry, Astronomy, Accountancy, Public Administration and Agriculture
2. Mathematics
3. i) Manufacturing agencies

   ii) centres for technical and vocational training to young people
4.

Name of Scholar	Name of Work
Narayana Pandit	Ganitakaumudi
Gangadhara	Lilavati Vyakhya
Ganesa Daivajna	Buddhivilasini
Hamsadeva	Mrga-paksi-sastra
Jahangir	Tuzuk-i-jahangiri
Sukracarya	Sukraniti
Nilakantha Jyotirvida	Tajik

5. Any 4 out of Kashmir, Sialkot, Zafarabad, Patna, Murshidabad, Ahmedabad, Aurangabad and Mysore.

16.2

1. Delhi, Ujjain, Varanasi, Mathura and Jaipur.
2. Any 2 out of Sarangdhara Samhita, Chikitsasamgraha, Yagaratbajara and Bhavaprakas.
3. A book written by Ali-bin-Rabban summarizing the whole system of Greek medicine as well as the Indian medical knowledge.
4. Majiny-e-Diyae
5. Any 4 out of Tobacco, chillies, potato, guava, custard apple, cashew pineapple.

ACTIVITIES

1. Try to visit any one of the observatories set up by Maharaja Sawai Jai Singh-II of Jaipur. Write a report bringing out the utility of an observatory and describing the instruments available.

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2. Try to visit a factory that produces paper. Write a report on the process of production.

3. You have learnt about the two systems of medicine – Ayurvedic that was developed during the ancient period and the Unani Tibb system that was introduced to India by the Muslims during the medieval period. Do you know that the doctors whom you generally consult when you are ill follow the Allopathic system, which was introduced by the Britishers during the Modern period. Find out the basic principles of these three systems and how they differ. For this you may do any one or more of the following for getting information:

   - Discuss with your teacher
   - Get books from the library on this and read
   - Search the internet
   - Meet a doctor and discuss

   Write a report bringing out the differences in these systems, stating the basic principles of each.

4. Choose any two of the crops that were introduced to India during the medieval period and find out their origin and how they came to India. Write their stories.

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17

SCIENTISTS OF MODERN INDIA

The development of scientific thought in modern India can be attributed to the scientists of this period. Towards the second half of the nineteenth century, Sir C.V. Raman brought about an unprecedented change in Indian scientific thought, Dr. Homi J. Bhabha, known as the father of our Nuclear Physics, predicted the future of Indian science. Dr. J.C. Bose, in the field of plant physiology, Dr. Vikram Sarabhai, in the field of atomic energy and industrialization and Dr. Abdul Kalam, in the field of defence technology, brought about revolutionary changes to reawaken the glory of Modern India

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OBJECTIVES

After reading this lesson you will be able to :

- *enumerate the important achievements of some of the great Indian scientists of modern times: and*
- *enlist their contributions to the service of human society.*

17.1 SRINIVAS RAMANUJAN (1887-1920)

Srinivasa Aiyangar Ramanujan (FRS) better known as Srinivasa Iyengar Ramanujan, one of India's greatest mathematical genius, was born at Erode in Tamil Nadu on 22 December, 1887. Later on, his parents shifted to Kumbakonam, 160 kilometres from Chennai. Ramanujan studied at the Town Hall School in Kumbakonam, where he proved himself to be an able all-rounder. However, his love of mathematics was unusual. Numbers seemed to draw him by a strange magnetism. In school itself at the age of thirteen, he came across a book called *Synopsis of Elementary Results in Pure Mathemetic* by G. S. Carr. Though outdated, this book introduced him to the world of mathematics. He started working

and developing his own ideas in mathematics. He used to write his ideas and results and make notes on his findings.

Three of his research note books are available to us. They are called Ramanujan's Frayed Notebooks. He could not complete his college education as he kept on developing his ideas and started posing problems and solving them in the *Journal of Indian Mathematical Society.* In 1911, he published in the same journal a brilliant research paper on Bernoulli Numbers. This got him recognition and he became well known in Madras circles as a mathematical genius.

Lack of formal education made it very difficult for him to make both ends meet. With great difficulty he could get the job of a clerk at Madras Port Trust which proved fortunate for him. Here he came in contact with many people who had training in mathematics. He found a book *'Orders of Infinity'* written by G. H. Hardy. He wrote a letter to him in which he mentioned 120 theorems and formulae. Hardy was quick to recognise his genius and he responded by arranging for him a passage to London. Despite his lack of required qualification he was allowed to enroll at Trinity College from where he got his Bachelor of Science degree in less than two years. He formed a wonderful team with Hardy and J.E. Littlewood and made amazing contributions to the field of mathematics. He published many papers in London. He was the second Indian to be elected Fellow of the Royal Society of London and the first Indian to be elected Fellow of Trinity College.

Ramanujan had an intimate familiarity with numbers. In 1917, he fell seriously ill, but the numbers remained his friend, though his body betrayed him. Unfortunately, his health became worse and he returned to India in 1919, "With a scientific standing and reputation". He died in 1920. His mathematical genius is a proof that India indeed is the birthplace and source of great mathematical ideas.

17.2 CHANDRASEKHARA V. RAMAN (1888-1970)

Chandrasekhara V. Raman, popularly known as C.V. Raman, was not only a great scientist but also believed in the promotion of human well being and human dignity. He won the Nobel Prize for Physics in 1930.He was the first Asian to receive this award.

C.V. Raman was born on 7 November 1888 in Tiruchirapalli, in Tamil Nadu. His father was a professor of Physics and Mathematics. He grew up in an environment of Sanskrit literature, music and science. Nature had gifted him with great power of concentration, intelligence and spirit of inquiry. Even in his childhood, he was popular as a child genius. He stood first in the Indian Audit and Accounts (IAAS) Examination and was appointed as Assistant Accountant General in the Finance Department in Calcutta at the age of nineteen. He sacrificed his high post for his love for science and joined the Science College of Calcutta University as a professor of Physics. Due to his deep love of music, he started working on musical instruments like the veena, violin, tabla and mridangam. In 1921, he

read a paper on the theory of Stringed Instruments before the Royal Society of London. In 1924, he was made Fellow of the Royal Society.

On his journey to England, he was greatly attracted by the blue colour of the sea. He was curious to know why it remained blue even when big waves rolled up. Then he got the intuitive flash that it was due to the breaking up of sun's light by water molecules. He conducted many experiments and prepared a long paper on molecular scattering of light and sent it to the Royal Society of London. The world of science was dumb struck at the brilliance of his mind.

Raman Effect

When a beam of monochromatic (having single colour) light passes through a transparent substance, it scatters. Raman studied the broken light. He found that there were two spectral lines of very low intensity (strength) parallel to the incident monochromatic light. This showed that broken light was not monochromatic, though the incident light was monochromatic. Thus a great phenomenon hidden in nature was revealed to him. This phenomenon became famous as Raman Effect and spectral lines in the scattered light as Raman Lines. While scientists had been debating over the question whether light was like waves or like particles, the Raman Effect proved that light is made up of particles known as photons.

Dr. Raman was a great teacher and a great guide as well. He generated immense confidence among his students. One of his students was in very low morale because he had only one kilowatt powered X -Ray equipment, whereas a scientist in England was working with 5 kilowatt powered X-Ray equipment. Dr. Raman inspired him to use his 10 kilowatt powered brain instead.

Dr. Raman's life is a great example for us to follow. Even when India was under British rule and there was hardly any basic infrastructure for experimentation, he used his great mind as his laboratory. He proved through the example of his life, how our ancestors formulated great theories using the power of their mind.

17.3 JAGDISH CHANDRA BOSE 1858-1937

J.C. Bose another great scientist of modem India brought glory and respect for the country. He was born on 30 November, 1858 at Mymensingh, now in Bangladesh, where he had his early education. He had his higher education at St. Xaviers College, Calcutta. In 1885 he was appointed Assistant Professor of Physics at the Presidency College but refused to take salary because it was nearly half of that of an Englishman. Later on, he decided to become a scientist to recover the fame that India enjoyed all over the world in ancient times. He made an apparatus to study the properties of electric waves. For his paper on "The Electromagnetic Radiation and Polarization of Electric Ray", he was made a Knight

in 1917 and Fellow of the Royal Society of London in 1920. He was the first Indian scientist in Physics to receive this honour.

Dr. Bose is famous all over the world as the inventor of Crescograph that can record even the millionth part of a millimeter of plant growth and movement. Dr. Bose proved through graphs taken by the Crescograph that plants have a circulatory system too. Crescograph has also shown that the upward movement of sap in plants is the activity of living cells.

Dr. Bose also made many other instruments famous all over the world as Bose instruments, to prove that even metals react to outward stimuli. Bose's instruments have shown, how even steel and metals used in scissors and machinery get tired and regain efficiency after a period of rest.

Besides Crescograph and other Bose instruments, his wireless inventions too antedated those of Marconi. He was the first to invent a wireless coherer (radio signal detector) and an instrument for indicating the refraction of electric waves. When someone drew his attention towards this fact, he simply remarked that it is an invention which is more important for mankind than the inventor.

INTEXT QUESTIONS 17.1

1. Who is called the father of nuclear physics in India?

   _____

2. Srinivasa Ramanujan excelled in which field?

   _____

3. Which work of Ramanujan Srinivasa was published in the Journal of Indian Mathematical Society?

   _____

4. Who wrote the Orders of Infinity?

   _____

5. When did C.V. Raman win Nobel prize for physics?

   _____

6. What attracted the most to C.V. Raman during his journey to England?

   _____

7. Which paper was written by C.V. Raman and sent to Royal Society of London?

   _____

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8. What is called Raman Effect?

_____

9. What are photons?

_____

10. What work of Jagdish Chandra Bose gave him Knight position in London?

_____

11. Who invented Crescograph?

_____

12. What does a Crescograph record?

_____

13. Who invented the first wireless coherer?

_____

17.4 HOMI JEHANGIR BHABHA (1909-1966)

Dr. Homi Jehangir Bhabha was a great scientist. He led India into atomic age. He is called the father of Indian Nuclear Science. He was born on 30 October, 1909 in a famous Parsi family. Even as a boy, he showed his intelligence and won many prizes. He did his early studies in Mumbai. He took a degree in Mechanical Engineering in First Class from Cambridge, completed research work there and received his doctorate in 1935. Till 1939, he carried outstanding original research relating to cosmic radiation. He returned to India when the Second World War started.

Dr. Bhabha joined the Indian Institute of Sciences at Bangalore as a Reader at the request of Dr. C.V. Raman. Soon he became a Professor of Physics. It was here that he got the idea of building a research institute for some of the new areas of Physics. He took a very bold decision and wrote a letter to Sir Dorab Ji Tata suggesting that an institution should be established which would lay the foundation of India as a world nuclear power. This institute would produce its own experts and the country would not have to depend on outside sources. As a result, Tata Institute of Fundamental Research (TIFR) was started in 1945, at Dr. Bhabha's ancestral home.

India's first atomic research centre now called Bhabha Atomic Research Centre (BARC) was established at Trombay. India's First atomic reactor, Apsara was also established under his expert guidance. Bhabha became the first chairman of the Atomic Energy Commission set up in 1948. His studies in the field of atomic energy are considered of great importance in international circles. He served as the chairman of international

conference on peaceful uses of atomic energy, supported by the United Nations. The Government of India honoured him with Padma Bhushan. In 1966, Dr. Bhabha died in a plane crash.

17.5 DR. VIKRAM AMBALAL SARABHAI (1919-1970)

Dr. Vikram Ambalal Sarabhai is another great genius of modem India. He was the main personality behind the launching of India's first satellite Aryabhatta. He received his primary education at a school run by his parents. He studied cosmic rays under the guidance of Dr. C.V. Raman and received his Ph.D. degree from Cambridge University. His studies of cosmic rays have made it clear that cosmic rays are a stream of energy particles coming from the outer space. While reaching the earth, they are influenced on the way by the sun, the earth's atmosphere and magnetism.

Dr. Sarabhai had a multifaceted personality. He was a great industrialist. Today, there are many industries founded by him such as Sarabhai Chemicals, Sarabhai Glass, Sarabhai Geigy Ltd., Sara Bhai Merck Ltd. and many others. He also helped in saving crores of rupees for India by starting the mission of manufacturing military hardware and producing antibiotics and penicillin in India which were being imported from abroad. He was also the founder of Ahmedabad Textile Industrial Association and Ahmedabad Money Association. In this way, he established a large number of successful industries.

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Dr. Vikram Ambalal Sarabhai established many institutes which are of international repute. Most notable among them are Indian Institutes of Management (IIMS) which are considered world class for their management studies.

He was the Chairman of the Indian National Commission for Space Research (INCOSPAR) and of the Atomic Energy Commission. He directed the setting up of Thumba Equatorial Rocket Launching Station (TERLS). He also made plans to take education to the villages through Satellite communication. He was awarded the Padma Bhushan in 1966 and the Padma Vibhushan after his death. His death was a great loss to the nation.

17.6 DR. A.P.J. ABDUL KALAM

Dr. A.P.J .Abdul Kalam, the eleventh President of India was born on 15 October, 1931, in the island town of Rameshwaram, in Tamil Nadu. He was awarded the Bharat Ratna, India's highest civilian honour in 1997 for his contributions in the field of science and engineering.

Dr. Kalam had his primary education at Rameshwaram. He passed his class ten exams from Schwartz High School, Ramanathapuram and obtained a degree in Aeronautical Engineering from Madras Institute of Technology.

Dr. Kalam served in Indian Space Research Organisation (ISRO) from 1963 to 1982. At Vikram Sarabhai Space Centre, he developed the Satellite Launch Vehicle (SLV 3), which put the satellite Rohini into orbit. In 1982, as Director, Defence Research Development Organisation (DRDO), he was given the responsibility of Integrated Guided Missile Development Programme (IGMDP). He developed five projects for defence services - Prithvi, Trishul, Akash,Nag and Agni. He led India into an era of self-dependence. Agni, which is a surface to surface missile, is a unique achievement. Its successful launch made India a member of the club of highly developed countries. The light weight carbon material designed for Agni has been used to make calipers for the polio-affected. The material has reduced the weight of calipers to 400 grams from 4 kgs. It is a great blessing for human beings. The material has also been used for making spring like coils called stents, which are used in Balloon Angioplasty for treating heart patients.

Dr. Kalam's life is a symbol of the true spirit of India. He is a real follower of Indian tradition and religion. He has integrated science with religion and philosophy. He strongly believes in being guided from inside i.e. "relying more on inner signals and less on external cues" as well as doing duties selflessly. Dr. Kalam says, "I have no belongings in the worldly sense. I have acquired nothing, built nothing, possess nothing, no family, sons, daughters."

INTEXT QUESTIONS 17.2

1. What was the research work of Dr. Homi J. Bhabha?

   _____

2. Which institution was opened at Dr. Bhabha's ancestral home in 1945?

   _____

3. What was the name of the first Atomic Reactor?

   _____

4. What are cosmic rays?

   _____

5. How did Dr. Vikram Sarabhai able to save crores of Indian rupees?

   _____

6. What is TERLS?

   _____

7. Name the projects for defence services developed by Dr. A.P.J. Abdul Kalam.

_____

8. How did Dr Abdul Kalam help polio-affected people?

_____

WHAT YOU HAVE LEARNT

- Srinivasa Ramanujan was a great mathematical genius of India who has several outstanding achievements in this field to his credit.
- C.V. Raman was an outstanding Indian scientist who won the Nobel Prize for Physics in 1930. His finding that light is made up of particles known as photons is known as the Raman Effect.
- Dr. J.C. Bose is credited with the invention of the Crescograph that can record plant growth and movement, among other achievements, like devising instruments known as Bose instruments.
- Dr. Homi Bhabha was another great Indian Scientist who led India into the atomic age.
- Dr. Vikram Sarabhai was another great genius of modem India who was behind the launching of India's first satellite Aryabhatta. He was also a great industrialist who founded many industries. He was the chairperson of INCOSPAR and the Atomic Energy Commissions.
- Dr. A.P.J. Abdul Kalam, the President of India, developed the SLV3 which put the satellite Rohini into orbit. As Director of DRDO, he developed five projects - Prithvi, Trishul, Akash, Nag and Agni. He continues to inspire the Indian youth till today.

TERMINAL EXERCISE

1. Describe the contributions of Jagdish Chandra Bose in the field of sicence and Technology.
2. Elaborate the efforts of Dr. Homi J. Bhabha in building India a super nuclear power.
3. How was C.V. Raman able to prove that our ancestors formulated great theories using the power of their mind?
4. Dr Kalam's life is a symbol of the true spirit of India. Discuss.

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ANSWERS TO INTEXT QUESTIONS

17.1

1. Homi J. Bhabha
2. Mathematics
3. A research paper on Bernoulli numbers.
4. G.H. Hardy
5. In 1930
6. Blue colour of the sea
7. One molecular scattering of light
8. In the broken light, there were two spectral lines of low intensity parallel to the incident monochromatic light. This showed that the broken light was not monochromatic though the incident light was monochromatic.
9. Particles that together make light
10. His paper on the Electromagnetic Radiation and polarization.
11. Jagdish Chandra Bose
12. The millionth part of a centimeter growth of a plant and its movement.
13. Jagdish Chandra Bose

17.2

1. Cosmic Radiation
2. Tata Institute of Fundamental Research (TIFR).
3. Apsara
4. Cosmic rays are a stream of energy particles coming from the outer space.
5. He started the manufacturing of military hardware and producing antibiotics and penicillin in India.
6. Thumba Equatorial Rocket Launching Station
7. Prithvi, Trishul, Akash, Nag, and Agni
8. He reduced the weight of caliphers from 4 kgs to 400 gms only.

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18
EDUCATION IN INDIA

So far, you have been reading about different aspects of culture, such as art, architecture, religion and science. Another important aspect of our culture is education. But what is education? You may say that it means learning something in school or from books. This is partially true. Education is a learning experience. But learning takes place at all times in one's life. However, whereas some other learning experiences could be of a random or accidental nature, an educational experience is usually a deliberate and pre-designed programme with the purpose of affecting certain pre-determined behavioural changes in an individual. You are going through such an experience right now as you proceed through various lessons of this course. But have you ever wondered how education is related to culture? Culture is the sum total of the accumulated experiences and achievements of previous generations inherited by succeeding generations as members of society. The structured process of passing on this collective pool of experiences and achievements may be called education. Hence education is not only a means of passing on cultural beliefs and ideas, but it is also shaped by cultural beliefs since it is a product of culture. The system of education thus changes along with changes in culture. In this lesson we shall find out about the evolution of the systems of education that prevailed in India since the most ancient times because society considered the education of its members as one of its primary obligation.

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OBJECTIVES

After reading this lesson you will be able to:

- *describe the nature of education imparted during different periods of Indian history - ancient, medieval and modern;*
- *assess the contributions of the Jain and the Buddhist systems of education;*

Notes

- *assess the educational status of women in society with regard to access to education and nature of education imparted to them;*
- *recall the steps undertaken in the field of education with the establishment of the Delhi Sultanate in medieval India;*
- *appreciate the role of Mughal Rulers in making education more rationalistic;*
- *examine the impact of spread of modern education during the colonial period;*
- *assess the role of education in independent India in its various aspects such as elementary education, vocational education, higher education and adult education.*

18.1 EDUCATION IN THE ANCIENT PERIOD

18.1.1 Vedic Period

Learning in ancient India was imparted by the teachers called Gurus to the pupils who gathered around them and came to live with them in their house as members of the family. Such a place was called Gurukul. The Gurukul functioned as a domestic school, an ashrama, where the children's learning was developed by the Guru who gave personal instruction as well as attention to the students. Education was primarily the privilege of the upper castes. Learning was an intimate relationship between the teacher and the pupil called the Guru-Shishya Parampara. The process of learning generally began with a religious ceremony, '*Upanayana*' (sacred thread ceremony). Education was normally imparted orally. It included memorization of texts like Vedas and Dharmashastras, fully or partially. Later subjects like Grammar, Logic, and Metaphysics came to be taught and studied. The Maitrayani Upanishad teaches us that the supreme knowledge (gyan) is the result of learning (vidya), reflection (chintan) and austerity (tapas). Through introspection (atma vishleshana) one was to attain goodness (Satva), purity of mind and satisfaction of the soul in stages. During this time self education was regarded as the proper method of attaining the highest knowledge. The best example of this can be found in the Taitteriya Upanishad where Bhrgu, son of Varuna, approaches his father and asks him to teach what is Brahmana. The father tells him to find this out through meditation.

18.1.2 Mauryan Period

During the Mauryan and the post-Mauryan periods, the Indian society went through a phase of intensive change. With the growth of urban centres and trade, the mercantile community came to acquire an important position. As a result, the guilds of the merchants began to play an active role in providing education. They became centres of technical education and fostered the knowledge of mining, metallurgy, carpentry, weaving and dyeing. There were new formulations in building and architecture. With the emergence of city life, new architectural forms evolved. The guilds also gave patronage to astronomy, the study

of the position of stars, to help them in ocean navigation. The astronomers and cosmologists began a debate on "time" (kala). This helped in the development of a sharp sense of "time" (kala) in comparison to the past. Medical knowledge began to be systemised as Ayurveda. The elements formed the basis for the Indian medical system. A right combination of the three was necessary for a healthy body. Knowledge of the medicinal properties of herbs and their usage reached a very advanced stage. 'Charaka' became famous for medicine and 'Sushruta' for surgery. 'Charak Samhita' written by Charaka was an authentic and exhaustive work on medicines.

You must have heard of Chanakya, who was a renowned philosopher, scholar and teacher. His most famous work is 'Arthashastra'. The currcula of studies mentioned in the Arthashastra refers primarily to the education of princes. After Upanayana the prince learnt the four Vedas and the Vedic study included a study of sciences. They also learnt logic, economics and politics. Education of those times was primarily life skills based which is so different from what education is today. The curricula in the Ramayana for the princes was Dhanurveda, Nitishastra, Siksha (lore) of elephants and chariots, Alekhya and Lekhya (Painting and writing), Langhana (jumping) and Tairana (swimming).

18.1.3 Gupta Period

In the Gupta period, the Jain and Buddhist systems of education assumed a different dimension. Buddhist monasteries admitted students for ten years. Learning began with the oral method. Later they shifted to the reading of literary texts. The monasteries had libraries. Important manuscripts were copied and stored. Students from other countries like China and South-East Asia came to the Buddhist monasteries for education. The monasteries were normally maintained by grants from kings and the rich mercantile class. They attracted scholars from far and near. Fa-Hien also spent several years in the monastery at Pataliputra, studying Buddhist religious books. Besides Pataliputra, there were other centres of learning like Vanarasi, Mathura, Ujjain and Nasik. Nalanda University was known all over Asia for its high standards of scholarship. The subjects taught included Vedanta, philosophy, study of the Puranas, epics, grammar, logic, astronomy, philosophy, medicine etc. Sanskrit, the court language was the medium of instruction. The Jains used Sanskrit literature like *'Adipurana'* and *'Yashatilaka'* for educational purposes in the earlier phase. But to make education more popular, the medium was changed to Prakrit and other regional languages like Tamil, Kannada and so on. Books in the Jain and Buddhist libraries were written on palm leaves that were tied together and were known as "granthas". Slowly, Jainism and Buddhism lost royal patronage and their monasteries started declining as centres of education and learning. *The 'mathas'* supported by Brahmins were institutions parallel to Jain and Buddhist monasteries. The *'mathas'* functioned like *ashramas* for educational purposes.

18.1.4 Post Gupta Period

Art and education made great strides in the reign of Harsha. He encouraged education at all levels; education was given in temples and monastries and higher education in universities

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of Taxila, Ujjain, Gaya and Nalanda. In Nalanda, Hiuen Tsang spent several years studying Buddhists sculptures. Shilabhadra, a renowned scholar was its head.

In the seventh and eighth centuries, *'ghatikas'*, or colleges attached to the temples emerged as new centres of learning. The *'ghatikas'*, provided Brahmanical education. The medium of instruction was Sanskrit. Entry to these temple colleges was open only to the upper castes or *'dvijas'* (twice born). Use of Sanskrit as the medium of instruction distanced the common people from education. Education became the privilege of only the uppermost sections of society.

18.2 AIMS OF EDUCATION

In ancient India, education was a matter of individual concern. The aim of education was the development of pupil's overall personality. With this view of education as a process of one's inner growth and self-fulfilment, techniques, rules and methods were evolved. It was believed that the development of a person meant, primarily, the training of his/her mind as the instrument of acquiring knowledge. This knowledge would enhance his/her creative capacity. The thinking principle *'manana shakti'* was reckoned higher than the subject of thinking. Thus, the primary subject of education was the mind itself.

18.3 SUBJECTS

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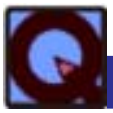
Knowledge of applied sciences like metallurgy, baked bricks, glazing, measurement of areas and volumes were known to people in ancient India. The scientific system of medicine was developed in the post-Vedic period. Medicine became a subject at centres of learning like Takshila and Varanasi. The *'Charak Samhita'* on medicine and *'Sushruta Samhita'* on surgery were two important works in this field. Sushruta considered surgery as "the highest division of the healing arts and least liable to fallacy". Mathematics or *'ganita'* included Arithmetic, Geometry, Algebra, Astronomy and Astrology. Interest in Arithmetic was due to its use in trade and commerce. *'Aryabhattiya'*, by Aryabhatta was a major contribution in the field of mathematics. Astronomy was overshadowed by Brahmanical superstitions. *'Surya Siddhanta'*, a work on astronomy consisted of the description of the instruments and the methods of observation which were neither accurate nor impressive. The bronze and copper remains from the time of Indus Valley Civilization are indicative of the development of chemistry and metallury. The processes of leather tanning, dyeing, and fermenting were devised during this period.

18.4 LANGUAGE

Sanskrit enjoyed a position of privilege in ancient India. It served as a medium of Brahmanical education. Sanskrit was the lingua franca of the educated upper castes as well as the Hindu rulers and courtiers. 'Prakrit' as a language developed with the rise of Buddhism. It

became the language of the masses. Ashoka, the Mauryan king used 'Prakrit' in his edicts. It is interesting to note that in Sanskrit drama, women and the humble characters were made to speak in formalised Prakrit. Pali was one of the early variants of Prakrit. Most of the Buddhist canonical writings are in Prakrit and Pali, though some Sanskrit literature was also in circulation. Another language '*Apabhramsha*' was used by Jain writers in Gujarat and Rajasthan for the composition of poetry. The Dravidian languages Tamil, Telugu, Kannada and Malyalam were in use in the southern parts of India. They found expression in the literature of this period as well.

The best example of ancient India's advancement was the university of Nalanda. Hiuen Tsang a famous Chinese traveller records Nalanda University as a post graduate university for advanced study and research. Nalanda was also famous for its 'Schools of Discussion" as noted by the students who had their own hostels. King Balaputradeva constructed a temple for the students of Java who came to study at Nalanda.



INTEXT QUESTIONS 18.1

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1. How is education related to culture?

2. What is Upanayana ceremony?

3. Where was education imparted in the ancient period?

4. What was the basis of Indian Medical system in ancient period?

5. Name the two literary work used by Jains for teachings in ancient India?

6. What were the reasons because of which common people distanced themselves from education in ancient period?

18.5 EDUCATION IN THE MEDIEVAL PERIOD

With the establishment of the Delhi Sultanate, Islamic system of education was introduced. Education in medieval India was designed on the lines of the tradition of education developed

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under the Abbasids of Baghdad. As a result, scholars from countries like Samarqand, Bukhara and Iran looked up to the Indian scholars for guidance. Amir Khusrau, an exemplary personality, not only developed the skill of writing prose and poetry but also devised a new language which suited the local conditions. Some contemporary historians like Minhaj-us-Siraj, Ziauddin Barani and Afif have written about Indian scholarship.

The institutions that provided school education were known as '*makhtabs'*, while those of higher learning were called '*madrasas'*. The *'makhtabs'* were generally run by public donations while *'Madrasas'* were maintained by the rulers and nobles. There were six different types of institutions: (i) those established and maintained by nobles and rulers, (ii) those which were started by individual scholars with the help of state assistance or donations, (iii) those that were attached to the mosques, (iv) those that were attached to the tombs, (v) those that were started and maintained by individual scholars, and (vi) those that were attached to the Sufi hospices. The famous *'madrasas'* were the Muizzi, the Nasiri and the Firuzi *madrasas* in Delhi, Mohammed Gawani's *madrasa* in Bidar and Abul Fazl's *madrasa* in Fatehpur Sikri. The Sirat-i-figuz Shahi gives a list of 14 subjects that were taught in the Madarsas like Jurisprudence or Dirat which was a method of recitation, punctuation and vocalization of the text Quran etc.

The main feature of the Muslim educational system was that it was traditional in spirit and theological in content. The curriculum was broadly divided into two categories: the traditional *(Manqulat)* and the rational *(Maqulat)* sciences. Traditions, law and history and literature came under the traditional sciences. Logic, philosophy, medicine, mathematics and astronomy came under rational sciences. Later, rational sciences came to be emphasized more than the traditional sciences. Traditional subjects dominated education from the time of Iltutmish (1211-36) till the reign of Sikander Lodi (1489-1517). The scenario started changing from the time of Sikander Lodi when he invited the brothers Sheikh Abdullah and Sheikh Azizullah from Multan to Delhi. They introduced the study of philosophy and logic in the curriculum.

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Education System under the Great Mughals

The Mughal period made immense contribution in the field of learning and education. The Mughal emperors had great love for learning and they contributed more in the field of spreading education through Pathshalas, Vidyapeeths, Makatabs and Madarsas. Akbar gave grants to educational institutions. He started a College near Jama Masjid. At that time, education was not a state subject. Generally the temples and mosques were the centre of elementary education. They were dependent on the donations given by rulers, rich men and donors. Sanskrit and Persian were taught in temples and mosques. There was no provision for women's education. The women of the royal and rich families got education at home.

The Mughal rulers were great patrons of learning and literature. This period saw the rise of Urdu as a language which came out of a long contact between Persian and Hindi i.e. the Turks and the Indians. Babar wrote his own biography known as Tazuk-i-Babari. The Mughal Emperor Humayun introduced the study of mathematics, astronomy and geography

in the '*madrasas*' in Delhi. This helped in reducing the bias in the existing education system. Many Hindus took to learning Persian and a number of translations from Sanskrit to Persian were made. Akbar added subjects like accountancy, public administration, geometry and built a workshop near his palace. He personally supervised the workshop. Akbar's attempt to introduce secular and scientific system of education was not liked by the orthodox sections. Akbar's efforts ushered in a change which continued for centuries. In the eighteenth century some nobles were against the introduction of Western methods in education which involved inquiry, observation, investigation and conducting experiment. Memorising, discussing and writing out the lessons were the basis of instruction in the Muslim '*madrasas*'.

Akbar patronised many scholars such as Abul Fazal, Faizi, Raja Todar Mal, Birbal and Rahim. They were among the nine gems of his court who helped in spreading culture and education.

INTEXT QUESTIONS 18.2

1. Which institutions provided school education in medieval period?

   _____

2. Who maintained Madarsas in the medieval period?

   _____

3. Name some of the famous madarsas of medieval period.

   _____

4. What was the main feature of the Muslim educational system?

   _____

5. What were the methods adopted by western countries in medieval period?

   _____

6. What were the changes made by Akbar in education?

   _____

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18.6 EDUCATION IN THE MODERN PERIOD

18.6.1 Eighteenth Century: The Beginning of Modern Period

As in other aspects of social life in India, many of the traditional features of the preceeding centuries had continued in the field of education. The old famous centres of higher learning

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like those at Taxila, Nalanda, Vikramshila near Bhagalpur, at Jagaddal in North Bengal, Vallabhi at Kathiawar and Kanchi in the South had disappeared long ago. Islamic education, on the other hand flourished subsequently under the patronage of rulers and nobles. Still the majority of the Hindu population continued to receive education in their time honoured institutions and with the growth of vernacular literature they studied their classical works. 'There is not country' wrote Thomas in 1891 'where the love of learning had so early an origin or has exercised so lasting and powerful influence'. According to him 'The English found in India, a widespread style of elementary education and higher education, of which the former was mainly practical while the latter mainly literary, philosophical and religious.

For about 150 years, the British were involved in trade and conquest in India. So they maintained a distance from all kinds of cultural activities including education. The beginning of oriental scholarship was made by Warren Hastings in 1781 when he started the Calcutta Madrasa. His endeavour was primarily due to administrative reasons. Eleven years later, in 1792, Jonathan Duncan, a Resident of Varanasi started a Sanskrit college to educate native Hindus to assist the Europeans.

Meanwhile, Christian missionaries were making efforts to introduce Western education by opening elementary schools and providing education to the more humble sections of the society, including the so called untouchable castes.

18.6.2 Nineteenth Century

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The first half of the nineteenth century can be called a period of educational experiments. The East India Company's Charter Act of 1813 enabled the Company to set aside one lakh rupees for "the revival and improvement of literature and the encouragement of learned natives of India and for the introduction and promotion of a knowledge of sciences among the inhabitants of the British territories in India". A debate ensued between the Orientalists and the Anglicists which was finally settled by Macaulay's Minutes and Bentinck's Resolution of 1835. It was decided that this fund would be utilised to promote European literature and sciences. William Bentinck adopted English as the official language of the government. Lord Hardinge in 1844, decided to grant employment to Indians who had received English education.

Wood's Despatch of 1854 underlined the objective of educational policy which was the diffusion of "the improved arts, sciences, philosophy and literature of Europe" through English or other modern Indian languages as the medium. The Despatch suggested that Universities should be set up in Bombay (modern Mumbai), Madras (modern Chennai) and Calcutta (modern Kolkata). It emphasized the development of private enterprise, a system of grants-in-aid, training teachers in the schools, women's education and so on. In 1857, the Universities of Bombay, Madras and Calcutta were established. The Universities of Punjab and Allahabad were established in 1882 and 1887 respectively.

18.6.3 Beginning of 20th Century

In 1901, Lord Curzon convened the conference of Directors of Public Instruction which began an era of educational reforms based on its decisions. In 1904, the Indian Universities Act was passed that enabled the Universities to assume teaching, inspection of colleges and undertake measures for qualitative improvement in higher education.

Under the Colonial Rule, mass education was neglected and the attempt was to create an urban educated elite that would act as interpreter between the ruler and the ruled. The examination system was emphasised in both high schools and Universities. The impact of English education was not even. Literacy and education were more widespread in towns than in villages. The positive aspect was that it produced a breed of educated political leaders and social reformers who played important roles in the freedom struggle of the country. The publication of newspapers and pamphlets brought about an awakening among the masses.

18.6.4 Impact of English Education

The British encouraged the teaching of English language in schools and colleges as they needed people to work in the administrative offices either as clerks or babus. This helped in creating a new class of people who later helped them in governance as well as in controlling many aspects of administration in India. As a result, Christian missionaries who came to India started opening schools where English was taught. You will find many schools in India even today who were opened during those times. One such school is Presentation Convent in Delhi, which is still running and providing good education. Many Indians sent their children to these schools as they thought it would help them in getting jobs in government offices.

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Do you know that the teaching of English was encouraged by the British rulers to suit their own interest but it proved to be useful for the Indians in a different way. People living in different parts of India spoke different languages and there was no language that could be understood by all. Use of English by Indians provided one langauge that cut across the entire country and became a common link for them. English books and newspapers brought to them new ideas from across the sea, i.e. other countries. Fresh ideas from the west like freedom, democracy, equality and brotherhood began to have its impact on the thinking of the English knowing Indians which gave rise to national consciousness. The educated Indians now thought of getting freedom from British rule.

18.7 EDUCATION IN POST-INDEPENDENCE INDIA

As you know, we got independence from British rule in 1947 and the responsibility of planning for the eduation of our people fell on the Indian Government of free India. To achieve the goals of personal, economic, social, political and cultural development, it is

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necessary to make appropriate provisions for an integrated programme of education for people who happen to be living at different levels of development, possessing different linguistic, social and cultural attributes. Such programmes have to be based upon a common curriculum to strengthen unity within diversity and also to facilitate mobility from one part of the country to another.

If adequate measures are not taken for the spread of education, economic inequality, regional imbalance and social injustice can widen further resulting in the building up of tensions in society. That is why in 1966, the Report of the Education Commission (1964-66) (popularly known as Kothari Commission) referred to education as the only instrument of peaceful social change. To this end, the Constitutional Amendment of 1976 included education in the concurrent list, that is, the centre and states both assume joint responsibility of education.

18.7.1 Elementary Education

Elementary education is the most crucial stage of education, spanning the first eight years of schooling (class I to VIII) and laying the foundation for the development of personality, attitudes, social confidence, habits, life skills and communication skills of the pupils. The Constitution under Article 45 provided for the State to introduce compulsory and free education for children upto the age of fourteen. The period of elementary school is now also recognised as a period of free and compulsory schooling vide the constitutional amendment making education a fundamental right. We will read about this Act in detail under Section 18.9 of this lesson. The National Policy on Education 1986 emphasized that thrust areas in elementary education will be

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i) universal access and enrolment.

ii) universal retention of children upto fourteen years of age in the school.

iii) substantial improvement in the quality of education to enable all children to achieve essential levels of learning.

Sarva Shiksha Abhiyan was a flagship programme of the Central Government for universalization of elementary education started in 2001 .

18.7.2 Secondary Education

"Secondary school is a period of intense physical change and formation of identity. It is also the period of intense vibrancy and energy."

There has been a phenomenal expansion of secondary education since independence. It covers children of age group 14-18 (classes 9th to 12th). According to 2001 census 88.5 million children are enrolled in secondary education. However enrolment figures show that only 31 million of these children were attending schools in 2001-2002. While a great increase has taken place in number of schools and in enrolment, there has been a lesser

increase in the number of teachers. It is obvious that, on the whole it has adversely affected the teacher-pupil ratio. The pressure for expansion will most certainly continue and may indeed increase as the country progresses towards the universalisation of education. Although anyone in India who wishes to pursue secondary education (upto class X) is allowed to do so, not more than half of those who pass the upper primary stage join the secondary classes. After the success of SSA at elementary stage, the central government is all set to achieve the goal of universalization of secondary education under the Rashtriya Madhyamik Shiksha Abhiyan, about which we will read in some detail under Section 18.9.

Vocational education is a distinct stream at Senior Secondary Stage. It aims at preparing students for various occupations involving various kinds of activities. Vocationalisation of higher secondary education was a major objective of the reforms envisaged in the First Education Policy adopted in 1968. However, the attempts made till now have not borne fruits and enrolment in the scheme, which was expected to include around 50% of students at the +2 level, has remained marginal and confined to a few states. According to the planning commission report for the 11th five year plan, there are about 5114 Industrial Training Institutes (ITI's) imparting training in 57 engineering and 50 non-engineering trades. A positive step in this direction in recent times has been the setting up of a National Skill Development Mission and Training.

18.7.3 Higher Education

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The first Prime Minister of India, late Pt. Jawaharlal Nehru, who laid the foundation of the process of India's modernisation, declared that if all is well with the Universities, all would be well with the nation. Higher education begins after a student completes senior secondary (class XII) stage. He then enters a college which is part of a university. Despite the key role assigned to higher education, the development in this field has been extremely uneven. While few colleges and universities are playing a crucial role in academic excellence, the general condition of universities and colleges is a matter of great concern to the nation.

The number of students in the age group of 18-20 years enrolled for higher education is low. The proportion is even more adverse in some regions, particularly in case of women, scheduled castes and tribes. Rural areas have been touched only marginally by higher education of quality. The facilities in colleges vary widely. It is important that courses in higher education offer programmes of study and courses closely related to life, aimed at the development of personality, reasoning and learning capabilities of students. The State has subsidised higher education very greatly. A college student pays by way of fees a very small amount of money. The rest of the expenses on his education is paid by the State or the Central Government. This is public money which must be carefully spent for those who deserve higher education.

As per report of Higher Education in India, the gross enrolment ratio increased from 0.7%

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in 1950-51 to 11% by 2006-2007. By 2012 (the end of 11th plan), it is expected to increase to 15%.

Adult Education

Removal of adult illiteracy has also been accepted as an imperative goal, Adult education particularly in the age group of 15-35 years has been included as part of the minimum needs programme in the sixth plan. In this regard National Literacy Mission (NLM) objective is to impart functional literacy to 80 million illiterate persons. The literacy rate after independence in 1951 of 7+ population was 18.3% which increased in 2011 to 74.0 percent. The male literacy rate is 82.14% and female is 65.46%.

18.7.4 Technical and Vocational Education Training (TVET)

It is impossible to overestimate the importance of technical education. India already has one of the largest reserviors of trained manpower. Technical and management curriculum was targeted on current as well as the projected needs of industry. Technically trained persons have already been a source of strength for scientific and industrial development. It is often suggested that talented engineering students are not provided the kind of jobs and work environment which would give them a sense of achievement and job satisfaction. This has resulted in a significant incidence of brain drain either to the developed countries or to the management stream. When brilliant young men and women, who are highly educated and talented, leave the country and go to a foreign country in search of better income, it is called brain drain. There are several centres of excellence in technical and professional educaiton in India like the Indian Institutes of Technology (IIT) and Indian Institutes of Management (IIM)

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National Education Policy

Since independence, the Nation has invested a large part of its resources in education. It, therefore, has a right to expect the efficient functioning of educational institutions. The first National Education Policy of 1968 marked a significant step in the history of education in post-independence India. It aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. It laid stress on the need for a radical reconstruction of the education system, technology, the cultivation of moral values and a closer relation between education and the life of the people.

The new National Policy of Education (1986), was formulated on the strength of considerable achievements in the last few years. India already has extensive network of schools. Approximately 95% of the population is within one kilometre of a primary school and 80% is within three kilometres of a middle school. In accordance with the National Policy on Education (1986) a comprehensive programme 'National Literacy Mission' (NLM) has been started for imparting literacy amongst the 15-35 age group.

India has a large network of television and radio stations. The availability of a satellite and

a television network covering a majority of the population is potentially one of the most significant factors, which can undoubtedly revolutionise the teaching - learning system by enriching formal education and by supporting non-formal education, as well as the distance learning programme.

The decision to set up pace setting Navodaya Vidyalayas in every district reflects not only the extent of central commitment to education but also its concern for equality for all in education. Through these schools the most meritorious children, particularly in rural areas, will be able to get quality education irrespective of the economic status of their parents.

Open and Distance Learning System

There are many learners who are compelled to discontinue their studies in the formal system. This may be because of financial, geographical, academic or medical reasons. Open and Distance Learning (ODL) system is meant for such learners. In this system the learner can learn through lessons sent by the institutions of distance learning without attending classes. These students can keep themselves engaged in service or business while studying.

The learner is not in direct touch with the teacher. He is at a distance. Open School at present offers both secondary (Class X) and senior secondary (Class XII) education. You have joined Open School. You know that while retaining your regular employment, you are also studying through the lessons sent to you. These lessons have been prepared with a lot of care. The system is open because there is flexibility in terms of pace, place and time. You are free to select any combination of subjects and pass them at your convenience over a period of five years. Similar facility is being provided at higher level by the Indira Gandhi National Open University.

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These institutions will go a long way in taking education to every Indian citizen who may not have been able to continue with the regular stream of education. Thus, education has developed at a rapid pace in India since independence. The national goals of development, integration, excellence and equality in the sphere of education can be fulfilled only when every child in the country crosses a minimum threshold of educational attainment. A holistic atmosphere of development, hard work and excellence has to be built up through a programme which involves everybody as a promoter as well as a recipient of new attitudes and ideas.

18.8 RECENT DEVELOPMENTS IN EDUCATION

Right to Education Act

The 86th Constitutional amendment, making education a fundamental right was passed by Parliament in 2002. The Right of Children to Free and Compulsory Education Act, a law to enable the implementation of the fundamental right, was passed by the Parliament in April 2010.

The law makes it obligatory on part of the state governments and local bodies to ensure

Notes

that every child in the age group 6-14 gets free elementary education in a school in the neighbourhood. At present, there are nearly 22 crore children in the relevant age group. However, 4.6 per cent of these children (nearly 92 lakh) are out of school.

As per the Act, the school mangement committee or the local authority will identify the drop-outs or out of school children above six years of age and admit them in classes appropriate to their age after giving special training.

Rastriya Madhyamik Shiksha Abhiyan (RMSA)

RMSA is a centrally sponsored scheme for Universalisation of access to and improvement of quality education at Secondary stage was implemented during 11th five year plan period.

The goal of RMSA is to make secondary education of good quality available, accessible and affordable to all young students in the age group 15-16 years (classes IX and X). The major target of the scheme is (i) Universal access of Secondary level education to all students in the age group 15-16 years by 2015 by providing a secondary school within 5 kilometers of any habitation and a higher secondary school within 7 kilometers of any habitation and (ii) Universal retention by 2010.

Strategies for implementation of RMSA

(i) To provide access of secondary school to students, following strategies have envisaged in the RMSA framework.

(a) up gradation of upper primary schools through construction of classrooms laboratories, computer rooms, headmaster room, library rooms, separate toilets for girls and boys, appointment of additional teachers and

(b) Strengthening of existing secondary schools through construction of classrooms, computer rooms, separate toilets for girls and boys, appointment of additional teachers, strengthening of lab facilities and repair and renovation of existing school buildings.

(ii) To remove disparity among the different social groups of people, the scheme envisages the special incentive for students belonging to SC/ST/minorities/other weaker sections of the society.

(iii) To improve the quality of RMSA scheme it has been proposed that following work should be carried out.

a. Construction of science lab, libraries

b. In service training of teachers

c. Leadership training of school head

d. Curricular reforms

Notes

e. Science and Maths education

f. Computer aided educaiton

g. Co-curricular activities

h. Teaching learning aids

INTEXT QUESTIONS 18.3

1. What was Bentinck's Resolution of 1835?

_____

2. Who adopted English as the official langauge of the government?

_____

3. When was Indian universities Act passed?

_____

4. Where were the three universities established in 1857?

_____

5. What was the basis of education under the colonial rule?

_____

6. What was the positive aspect of English education in pre-independence India?

_____

7. When did education come under the concurrent list of the constitution?

_____

8. When was New National Policy on Education formulated?

_____

9. Which are the thrust areas in elementary education?

_____

10. What is the importance of secondary education?

_____

11. What is the alarming situation in Higher Education stage?

_____

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12. What is the age group for adult education?

Notes

WHAT YOU HAVE LEARNT

- In the Vedic period, education was imparted in the '*ashramas*' which were primarily a privilege of the so called upper castes (*varnas).*
- Education was also provided by the guilds which became centres of technical education during the period BC 200 - AD 300.
- Buddhist monasteries and the Jain system of education played a significant role in making India a leading learning centre in the world.
- After the establishment of the Delhi Sultanate, the Muslim system of education was introduced which was an elaborate system encompassing both elementary and higher learning.
- The introduction of Western education brought some radical changes in terms of providing education to all sections of society including the so called "untouchables".
- The National Policy of Education 1986, marked a significant step in the history of education in independent India.

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TERMINAL EXERCISE

1. Briefly describe the development of education in the Ancient period?
2. Discuss the steps undertaken in the field of education with the establishment of the Delhi Sultanate in medieval India?
3. What were the changes introduced in the system of education during Mughals?
4. Elaborate the development of education from 1854 to 1904.
5. Discuss the measure taken in independent India to eradicate illiteracy?

ANSWERS TO INTEXT QUESTIONS

18.1

1. The system of education changes alongwith the change in culture.
2. The process of learning begins with a sacred thread ceremony.

3. In the Ashramas.
4. Vayu, Kaf, Pitt (Air, Mucus, bile)
5. Adipurana and Yashatilaka
6. (a) Education was a priviledge of upper class society.

   (b) Use of Sanskrit language in education

18.2

1. Makhtabs
2. Kings (the rulers) and nobles
3. Muizzi, Nasiri, Firuzi - in Delhi

   Mohammed Gawani's Madarsa - Bidar

   Abdul Fazl's madarsa - Fatehpur Sikri
4. It was traditional in spirit and theological in content.
5. It involved inquiry, observation, investigation and experiment in education.
6. He introduced secular and scientific system in education.

18.3

1. To promote European literature and sciences.
2. William Bentinck
3. 1904
4. Bombay, Madras, Calcutta
5. To create an educated urban elite that would act as interpreter between the ruler and the ruled.
6. A new class of social reformers and educated political leaders were produced that helped in the freedom struggle of the country.
7. By the Constitutional Amendment of 1976.
8. In 1986.
9. (a) Universal access and enrolment

   (b) Universal retention of children upto 14 years of age.

   (c) Substantial improvement in the quality of education to enable all children to achieve essential levels of learning.

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Notes

10. It makes children familiar with the basic branches of knowledge.

11. (a) The number of students in the age group of 18-20 years enrolled for higher education is low.

    (b) The proportion of women, scheduled castes and tribes in higher education is worse.

12. 15-35 years

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19

INDIAN SOCIAL STRUCTURE

We have been discussing about the diversity in Indian culture, the various kinds of people inhabiting this country and their diverse customs and traditions. Perhaps more than in any other part of the world, India is a country where people have come to acquire multiple identities based on region (e.g. North India,North East India, Deccan and South India), language (e.g. Hindi, Tamil, and Telugu), religion (e.g. Hindu, Muslim, Christian, Buddhist, Jain, and Sikh), etc. Each set of these and other identities corresponding to a distinct set of social relations, i.e., a distinct social structure. However, there are threads which bind many of them together. Therefore understanding Indian social structure is necessary because it explains our relations with each other in society. It tells us what kind of social institutions exist in society and how they got modified over a period of time. In this lesson you will read about the evolution of Indian society through the ages and the shape it took when we read about it today.

OBJECTIVES

After reading this lesson you will be able to:

- *examine the structure of Indian society;*
- *describe the practice of untouchability which became prevalent in the Indian social system;*
- *give an account of the institution of slavery as it existed in India;*
- *understand Purushartha, Ashrama and Samskara;*
- *describe the 'jajmani' system;*
- *assess the role of family and marriage in Indian Social System;*

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- *assess the position of women in the Indian social structure; and*
- *examine the condition of tribals in India.*

19.1 STRUCTURE OF INDIAN SOCIETY

Tribe is one of the earliest identifiable ethenic cum social organizations. A fairly good number of tribes such as Munda, Ho, Oraon, Bhil, Gaddi, Santhal, Kol, Kandh, Khasi, Garo, Mizo, Naga exist in different parts of India. These have been clubbed together in a group in a schedule of the Constitution of India and are known as the Scheduled Tribes.

The pertinent question here is: Who is a tribal, and what differentiates a tribe from other groups based on caste or varna? The answer to this lies in the functioning of the institution. We can identify a tribe by the following features: (i) All members are related to each other by blood (ii) All members are equal in status (iii) All members believe that they have descended from a common ancestor (iv) All members have equal access to the resources (v) The sense of private property is least visible (vi) Social differentiation exists only on the basis of age and sex. Tribes are very often made up of more than one clan. A clan is an exogamous institution whereas a tribe is endogamous.

Such tribes existed during the Vedic period. The Bharatas, Yadus, Turvasas, Druhyus, Purus and Anus were some of the prominent Tribes. The head of the Tribe was known as Raja or King who was first among the equals. The major differentiation existed between people on the basis of 'varna' or colour. Thus, the people who did not belong to the vedic tribes were termed as dasa varna. They are said to have had an alien language, a dark complexion and worshiped different gods.

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This initial differentiation later developed into a complex 'varna system', which in place of the Tribe had divided society into Brahmana, Kshatriya, Vaishya and Shudra categories. These categories emerged principally because of frequent inter-tribal and intra-tribal wars, subjugation of the vanquished, appropriation of loot by the war-leaders, and unequal distribution of wealth.

The members of the Brahman 'varna' usually functioned as priests. The Kshatriyas were associated with the political functions, the Vaishyas were mostly agriculturists and the Shudras were the servile class. The first two 'varnas' exploited the most numerous and productive Vaishya *varna*, whereas the three in unision exploited the Shudras. The three higher 'varnas' were also entitled to the sacred *(upanayana)* thread ceremony and were known as '*dvijas'* (twice-born).

Many changes took place in the economy during the post-vedic period. These changes needed new ideological support which came in the form of numerous unorthodox religious movements such as Buddhism which ridiculed the Hindu social system. But Buddhism could not negate the caste system completely. The Kshatriyas were considered the highest 'varna' in the social hierarchy as seen by the Buddhists. The Vaishyas who were exploited

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under Brahmanism became members of these religions in large numbers in order to gain respectability. However, there was no caste hierarchy within the Buddhist and Jain monastic communities.

'Varna/Jati' system underwent further changes when new groups *such as the Shakas, Kushanas, Parthians and Indo-Greeks* people arrived in India. The economy was also undergoing changes. Growth of urbanisation, craft production, and trade resulted in the rise of guilds or '*shreni*' which in later times became castes. The behaviour of guild members was controlled through a guild court. Customarily the guild *(shreni-dharma)* had the power of law. These guilds could act as bankers, financiers and trustees as well. Generally, these functions were carried out by a different category of merchants known as the '*shreshthins*' (present day Seths of North India and the Chettis and Chettiyars of South India). Thus, the period between 500 BC and 500 AD saw the crystallisation of the caste system. The number of castes increased manifold because of the growth of a number of crafts, arrival of new elements in the population, inter-caste marriages *(anuloma* and *pratiloma)* and inclusion of many Tribes into caste hierarchy. The Dharmashastras and the Smritis tried to fix the duties of each caste. The relations between castes were generally governed by the rules of endogamy, commensuality and craft-exclusiveness.

Between the fifth and seventh centuries further changes occurred in the *varna/caste* organisation. A creation of landlords through landgrants resulted in the transformation of Vaishyas into servile peasants. Large numbers of tribal cultivators were enrolled as Shudras. Consequently the Shudras now emerged as farmers like the Vaishyas. Now, the Vaishyas and Shudras were lumped together. However, in regions other than the Ganga basin, the caste system took a different shape. In Bengal, South India and other border areas mainly two castes emerged i.e. the Brahmanas and the Shudras. The Rajputs emerged as a significant factor in the society of Northern India from the seventh century onwards. In this period caste system became so entrenched in the psyche of the people that even the plants were divided on the basis of the *varna/caste* system. One text prescribes varying sizes of houses according to the *varnas*.

An important development during medieval times, particularly in South India, was the division of the Shudras into 'pure' *(sat)* and 'impure' *(asat)* categories. Also typical of the south were the so called 'left-hand' *(idangai)* and 'right-hand' *(velangai)* castes. Manu noted 61 castes whereas a later text counted hundreds of mixed castes *(varnasankara)*. Other than the Rajputs, another caste that developed during this period was the Kayastha. The Kayasthas were traditionally scribes who got transformed into a separate caste as all types of scribes got clubbed together to form one endogamous group. Very often a large number of these castes claim origin from highly respected ancestors and explain their current lower status in terms of economic or other factors. The Khatris, an important caste in Northern India, claim that they were of Kshatriya origin, but took to commerce, which brought them the contempt of their caste fellows and they had to accept Vaishya status. The Gurjaras, Jats and Ahirs all claim Kshatriya origin, the status they came to lose later

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for various reasons. This process of claiming high caste origin continued till the 1950s when the Constitution of India provided for reservations for lower castes in most government jobs.

The caste system has its regional variations. The formation of regions and regional consciousness after the eighth century AD contributed to this variation. The North Indian Brahmanas are divided not only on the basis of *gotra* but also on the basis of their residence. Thus we have Kanyakubja, Sarayuparier and Maithila brahmanas belonging to Kanauj, Sarayu river and Mithila respectively. A large number of Rajput sub-castes carry their earlier tribal names such as, Tomaras, Kacchavahas, Hadas and Chauhanas. These sub-castes also acquired *gotras* for themselves. Thus the number of castes and sub-castes as well as that of the *gotras* kept increasing in medieval times. The Marathas also became a caste.

In modern times the caste system acquired some new features. Thus, the idea of 'surnames' was also added. One particular caste or sub-caste came to acquire one, sometimes more, 'surnames'. However, ample variation is found in this matter. Caste and anti-caste movements of the modern period resulted in the formation of further new castes. Thus the Brahma-samajis acquired status which is very similar to a caste.

The caste system, as can be seen from the above description, has a complex working method. Substantial regional variation is found and hence it has been impossible to define it in a precise manner region, sub-region, economic status, nearness to political authority, craft, vocation, following a particular deity all have come to play a role in its formation and subsequent changes.

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The influence of caste system has been so great that even though the egalitarian religious reformers of the medieval period such as Basava, Ramanand and Kabir, tried to abolish caste among their followers, their sects soon took on the characteristics of new castes. The Sikhs, could not overcome caste feelings. Even the Muslims formed caste groups. Syrian Christians of Kerala, earlier divided into sections, took on a caste character. The Christian converts brought their caste prejudices with them and high caste converts consider themselves aloof from those of the lower orders.

INTEXT QUEST1ONS 19.1

1. Which is the earliest identifiable social organisation?

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2. Name any two Tribes which existed during the Vedic period.

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3. What is the meaning of '*dvijas*'?

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4. Who were the people whose arrival in India brought a lot of changes in the caste system?

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5. When were the Shudras divided into pure and impure?

_____

19.2 UNTOUCHABIEITY

The concept of purity and pollution in Indian society is best reflected in the formation of a category known as untouchables (antyajas). These people were considered as belonging outside the Brahmanical society. This notion of untouchability took roots during the last phase of the Vedic period and became a separate social category in the age of the Buddha. Sometimes they were called the fifth varna *(panchamd)*. Chandala is the term used loosely for many types of untouchables. They were not allowed to reside in the caste villages and had to stay in special quarters outside the main settlements. Their main task was to carry and cremate the corpses. The law-books have prescribed that they should be dressed in the garments of the corpses they cremated, should eat food from broken vessels and should wear only iron ornaments. By the Gupta period their status fell so much that they were forced to further strike a wooden clapper on entering a town. The hunters *(nishada)*, fishermen *(kaivartas)* leather workers *(charmakaras)*, sweepers *(kukkusa)*, and basket makers *(vend)* all became untouchables. '*Dom*' and '*Domb*' was a tribe which became an untouchable category after coming into contact with the caste divided groups. We also hear of *domb* kings apart from many Shudra Kings. *Mlechchas* were also considered untouchables. This untouchability has continued till recent times. Although the practice of untouchability is considered a crime but in rural areas it still continues. Mahatma Gandhi initiated a campaign against this practice. He preferred to call them harijans. The Government of India has enacted many laws against anyone practising or promoting untouchability. Education and social movements has contributed towards bridging the large gulf between them and the others. It is hoped that this very inhuman practise is wiped out soon.

19.3 SLAVERY

Slavery as it existed in India was different both in form and essence, from the classical Greek and Roman slavery. That is why Megasthenes could not find slaves in India. And he was certainly wrong in his judgement. Slavery was an established institution and the legal relationship between the owner and slave was clearly defined. For example, if a female slave bore her master a son, not only was she legally free but the child was entitled to the

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legal status of the master's son. The '*Arthashastra*' states that a man could be a slave by birth, by voluntarily selling himself, by being captured in war, or as a result of a judicial punishment. The sanskrit word for slave is '*dasa*' which initially meant a member of the people captured by migrating Aryan hordes. Many such '*dasas*' were reduced to bondage. In India, the slaves were generally employed as domestic servants and personal attendants. The slave was, in fact, a subordinate member of his master's household. The masters had no rights over the lives of their slaves. There were no slave markets in the early periods, however in the early centuries of the Christian era, there was trade in slave-girls between India and the Roman empire in both directions, and slave markets existed in the 16th century Vijayanagara empire.

The Sultans of Delhi kept a large number of slaves *(Bandagans)*. However, their situation was quite different. One of the slaves named Malik Kafur became the commander-in-chief of Alauddin Khilji. In the sixteenth century the Portuguese indulged in slave trade on a large scale. Linschoten has given harrowing accounts of the slave trade at Goa saying, "they drive slaves as we do horses here". A large number of slaves were used in Khalisa (crown land) land and in *karakhanas* (workshops). This kind of slavery continued during British domination and was attacked by Lord Cornwallis in a proclamation. The slave trade is now completely prohibited.

19.4 PURUSHARTHA, ASHRAMA AND SAMSKARA

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The three concepts of '*purusharth*', '*ashrama*', and '*samskara*' are inter linked. '*Purushartha*' means aims of life which is divided into four '*ashramas*' or stages of life. For each of the '*ashramas*' there are prescribed '*samskaras*' or rites that need to be performed. We often hear of '*varnashrama*' – '*dharma*' i.e., the *dharma* of *varna* and stages of life. There-are four aims of life '*dharma*' (right conduct), '*artha*' (pursuits through which livelihood is earned), '*kama*' (worldly desires) and '*moksha*' (salvation).

To enable a person to practise the four '*purusharthas*', the life of a person is divided into *four* '*ashrama*' *or* stages. Detailed rules of conduct to be observed in each '*ashrama*' *is* also laid down. The four 'ashramas' are like the four steps of a ladder.

The first '*ashrama*' is known as '*brahmacharya*', which a person enters after the '*upanayana sanskara*' or the sacred thread ceremony. During the period of this '*ashrama*' he receives education and learns to discipline his will and emotions. He has to live with the *guru* at his '*ashrama*' in the forest and learn to obey and serve him. He begs alms for himself and his teacher and does odd jobs like fetching water and cleaning around the '*ashrama*'. He practises the ideals of plain living and high thinking. Even a royal prince performed all these duties. The '*brahmacharya*' stage thus prepared the individual to take on the responsibilities of a householder.

The '*grihastha ashrama*' is the most important stage in a person's life. In this stage he

practises *artha* and *kama* in accordance with the *dharma.* He gets married, begets children and earns livelihood to support his family and discharge his obligations towards the society.

After discharging all the duties of a householder, he enters the '*vanaprastha ashrama'*. During this stage he leaves the family and retires to the forest, where he practises detachment from all worldly pursuits and interests. He had to live only on fruits and vegetables and wear clothes made of deer-skin or barks of a tree. He practices meditation and austerities as well, and if he dies in this stage he attains *moskha,* Otherwise, he enters the '*sanyasa ashrama'* in which he practises complete renunciation. Breaking all bonds with the society, he lives like an ascetic striving constantly for the attainment *moksha.*

This scheme represents the ideal and not the real situation. Most men never passed through the first stage of life in the form laid down, while only a few went beyond the second, This could also be an attempt to find room for the conflicting claims of study, family life, and asceticism in a single life time. It is also possible that the system of the *ashramas* was evolved partly to counter the unorthodox sects such as Buddhism and Jainism which encouraged young men to take up asceticism and by-pass family life altogether, a practice which did not receive the approval of the orthodox, though in later times provision was made for it.

According to the scheme, the four stages of life began not with physical birth, but with sacred thread ceremony. Thus the child could become the full member of the society only after investiture with the scared thread. This was one of the important ceremonies or '*samskara'* at all the stages of life of a man from his conception to death. There are some forty such *'samskaras'*. Some important ones are: '*garbhadana'* (conception), '*pumsavana'* (male child), '*simantonnayana'* (safety), '*jatakarma'* (birth *ceremony)* '*nishkramana'* (showing the *sun)* '*annaprashana'* (first feeding of solid food), '*chudakarma'* (tonsure) '*upanayana'* (investiture with sacred thread), '*samavartana'* (end of the first stage) '*vivaha*; (marriage), '*antyesti*' (the last rites) etc. All these 'sanskaras are prescribed for the three upper varnas and not for the shudras and untouchables. In fact even the women of the higher varnas were not entitled to a large number of the 'sanskaras'.

19.5 JAJMANI SYSTEM

An important institution that developed during the early medieval period and continued till modern times in the rural society was the 'Jajmani System'. It was a complementary relationship between the groups of dominant peasant castes on the one hand and service and artisan castes on the other. In this system the service castes rendered services to the land-owning peasant castes as well as to the high and dominant castes and were entitled to traditionally fixed shares of the produce and in some cases to a small plot of land. Thus, the leather-workers, the barbers, the priests, the garland makers, the ploughmen, and various types of smiths worked for the high castes or dominant landowning groups and were paid in kind on certain occasions or in the form of a land allotment. However, such service

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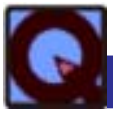
castes always retained some freedom to sell their goods and services. This system of service-relationship is now breaking up under the influence of monetisation, urbanisation and industrialisation. During medieval period this system of relationships acted as a safeguard in times of distress and calamities. Thus, it was noted that during famines the artisans who were not tied into the Jajmani system were harder hit than even the rural poor.



INTEXT QUESTIONS 19.2

Fill in the blanks

1. _____ are called the fifth Varna (Panchana).
2. Mahatma Gandhi initiated a campaign against the practice of untouchability and called them _____.
3. _____ could not find slaves in India though slavery existed in a different form.
4. "A man could be a slave either by birth, by voluntarily selling himself, by being captured in war, or as a result of a judicial punishment" is stated by _____
5. 'Purushartha' (aims of life) is divided into four_____.
6. What is the reason behind the breaking up of the 'Jajmani' system?

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19.6 FAMILY

The traditional Indian family is a large kinship group commonly described as joint family. A joint family is one in which two or more generations live under one roof or different roofs having a common hearth. All the members own the immovable property of the line in common. This family is generally patriarchal and patrilineal, that is, the father or the oldest male member is the head of the house and administrator of the property and the headship descends in the male line. In modern towns a large number of nuclear families exist which consist of wife, husband and the children. Such families are also partiarchal and patrilineal. But there are many regions where families are matrilineal in which the headship descends in the female line such as in Kerala and the northeastern region of Nagaland and Meghalaya.

Whatever be the nature of the family it is the primary unit of the society. The members of the family are bound together by *'shraddha'*, the rite of commemorating the ancestors. *'Shraddha'* defined the family; those who were entitled to participate in the ceremony were *'sapindas'*, members of the family group. The bond between the members of the family gave a sense of social security to its members. In distress a man could rely on the

other members of the extended family. At the time of festivals and marriages, the responsibilities were shared reinforcing the family bond.

Traditionally the family in India is governed by two schools of sacred law and customs. These are based on *'Mitakshara'* and *'Dayabhaga'*. Most families of Bengal and Assam follow the rules of *'Dayabhaga'* while the rest of India generally follows *'Mitakshara'*. The sacred law made provisions for the break-up of the very large and unmanageable joint families. Such break-ups took place on the death of the patriarch. The joint family property did not include individual properties of the members at least from medieval times onwards and hence such properties could not be divided. In the post-independence period the Constitution provided that each religious community would be governed by their religious personal laws in marters of marriage, divorce, inheritance, succession adoption, guardianship, custody of children and maintenance. Thus, the Hindu, Buddhist, Sikh and Jain communities are governed by the codified Hindu Acts of 1955-56. The Muslim and Christian and Parsi families have their own set of personal laws based on religion.

19.7 MARRIAGE

Families are the result of a very important 'samskara' ceremony known as marriage. Depending on its nature, marriage is of many kinds such as hypergamous (man of so called high caste and woman of low caste) or anuloma and hypogamous (man of low caste and woman of high caste) or pratiloma based on an alliance between different varna/ caste; monogamous, polygamous and polyandrous based on the number of spouses. Examples of all kinds of marriages can be found in the Indian society. Traditionally speaking, marriages were arranged by the parents of the couple who usually belong to the same caste, but of different *'gotras'* (persons having common ancestor) and *'pravaras'* (prohibited degree), if they were of *'dvija'* category 'Gotra' and *'pravara'* did not exist for the lower varna/ caste categories. However a large number of communities have acquired *'gotras'* for themselves. 'Pravara' relates to the "rules of prohibited degrees" which are very strict where marriage is forbidden between persons with a common paternal ancestor within seven generation or a maternal ancestor within five. In the southern part of India, however, this rule bas never been followed and there are records of marriage between cousins and cross-cousin marriage which are considered legal and socially approved. Exemptions are provided for these groups in the Hindu Marriage Act of 1955.

Commonly monogamous marriages in which one person is married to only one person at a time, is followed but traditionally polygamy was not prohibited. The rich and powerful could have, and often had more than one wife. Polygamy was generally, followed for a variety of reasons. In ancient time the kings needed to forge alliances with powerful people and marriage was a convenient method. Marriages of Chandragupta and Akbar are of this nature. The religious idea behind having a son also becomes a reason for taking many wives. However, under the modern laws polygamy has been rendered illegal. Only Muslims can marry four times that too with some preconditions.

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The Brahmanical Sacred Law considered a marriage indissoluble once the seven steps (i.e. seven *phera*) had been taken together. This means that there was no place for divorce. The *'Arthashastra'* however, shows that in certain cases divorce was allowed. In later times such provisions were forgotten. Among many lower castes, however, divorce is still permitted. In modern times, mutual consent, incompatibility, desertion, cruelty are considered valid reasons for getting a divorce on both sides.

We all know about the case of Draupadi marrying five Pandava brothers. This kind of marriage is known as polyandrous marriage. There are a number of communities in which this type of marriage is considered a valid and preferred type of marriage. Generally the woman marries brothers and rarely men of different parentage in such communities. Such marriages are considered anti-social by the upper-*varna/caste* people of the plains but in the societies where such marriages are solemnized having more than one husband is considered a matter of pride and not of shame.

19.8 WOMEN

The history of women in India is the story of progressive decline. During the Vedic period even under patriarchy women participated in all the affairs of the Tribe barring wars. They were composers of hymns, they could marry the men of their choice at a mature age. In the post-vedic phase with the break-up of tribal institutions their position deteriorated. The early lawbooks reduced the women to the status of a 'Shudra'. Except some personal property *('stridhana')* they were not entitled to any property. Even Vedic knowledge was closed to women. At this time the heterodox sects gave them some place of respect. The Tantric sects of the early medieval period gave woman an important place in their cult and instituted orders of female ascetics.

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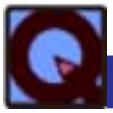
In general throughout the early historical and early medieval periods women were not encouraged to take up any intellectual activity. Their true function was marriage and takin care of their families. Women belonging to upper castes received some education and a few of them are mentioned as poets and dramatists. The chief female characters in sanskrit dramas are often described as reading, writing and composing songs. In the medieval period and till very recent times music and dancing were looked on as unfit for high caste women and were practised only by low-caste women and prostitutes. But it was not the case in early periods. Barring the Rig-Vedic period women seem to occupy very low status in society. Marriage at an early age became sanctified. *'Sati System'* became quite common. However, Ibn Battutah, a foreign traveller, mentions that in the medieval period, permission from the Sultan had to be taken for the performance of *'sati'*. Widow remarriage was not permissible but right to property of the widows in certain cases was recognised.

In the medieval period, the practice of keeping a veil on the faces for women became widespread among the upper class women. The Arabs and the Turks adopted this custom from the Iranians and brought it to India with them. Because of them, it became a widespread

practice in north India. A careful look at the treatment to women shows that it was the result of a process set in motion in the Vedic period itself. In the medieval period the system of veil became a symbol of the higher classes in society and all those who wanted to be considered respectable tried to copy it. It was less prevalent among lower caste women.

With the decline of the Mughal supremacy and expansion of colonial structure in India, the influence of modern ideas set in motion a process of change in a different direction. Under the influence of modern education, a set of social reformers campaigned for legislation which would uplift the status of women in society. With the efforts of Ram Mohan Roy, Radhakanta Deb, Bhawani Charan Banerji the practice of *'sati'* was banned in 1829. In 1895, killing of female infants was declared a murder. In independent India through the Hindu Marriage Act of 1955 set the minimum age limit for the bridegroom was fixed at eighteen years and for the bride at fifteen. In 1856, through the efforts of Ishwar Chandra Vidyasagar the first widow remarriage took place. Pandit Vishnu Shastri founded Widow Marriage Association in 1860. All their efforts have resulted in a considerable upliftment of women. Recently the Supreme Court of India has further recognised the daughter's share in her father's property. The condition of women is going to improve in future with growing awareness in society as well as through legislation.



INTEXT QUESTIONS 19.3

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1. What is the basis of 'anuloma' and 'pratiloma' marriages?

2. What is monogamous marriage?

3. Name the two schools of sacred law and custom which govern the traditional family in India.

4. What was the personal property of women called in ancient India except which they did not have any other right to property?

19.9 TRIBAL COMMUNITIES OF INDIA

Tribe is a modern term for communities that are very old, being among the oldest inhabitants of the sub continent. In general tribal population is expected to possess some of the following characteristics:

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1. Tribes have their roots in the soil dating back to a very early period.
2. They live in relative isolation in the hills and forests.
3. Their socio, economic and educational development need to be given priority.
4. In terms of their cultural ethos (langauge, institutions, beliefs and customs), their life style is very different from the other section of society.

Tribes are indigenous people who are termed as the Fourth World. These peoples are the descendents from a country's aboriginal population and today they are completely or partly deprived of the rights to their own territory. Indigenous peoples are strikingly different and diverse in their culture, religion, social and economic organisations. They are still being exploited by the outside world. By some they are idealized as the embodiment of spiritual values, by others they are designated as an obstacle impeding economci progress. They cherish their own distinct cultures. They are victims of past colonialism. Some live according to their traditions, some receive welfare, some work in factories, some in other professions. They have maintained a close living relationship to the land in which they live and there exists a cooperative attitude of give and take, a respect for the earth and life it supports.

In India, tribes are generally called adivasis, implying original inhabitants. The ancinet and medieval Indian literature mention a large number of tribes living in India. Before the introduction of the caste system during the Brahminic Age, people were divided into various tribes.

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Government of India has specified 427 communities and has included them in the schedule of tribes. These tribes are known as scheduled tribes. They are entitled to special protection and privileges under the constitution of India.

Numerically, the three most important tribes are the Gonds, the Bhils and the Santhals each having a population of more than 30 lakh. Next to them are the Minas, the Mundas, the orgons each having a population of more than 5 lakh. Then there are 42 tribes each having a population between one and five lakh.

The tribal people of India, who come under the category of Scheduled Tribes (ST's) in terms of the provisions of the constitution of India, number 8.43 crore, constituting 8.2 percent of the population of the country according to 2001 census.

From the point of view of distribution and diversity of the tribal population, India can be divided into seven zones.

1. North Zone

This zone covers Himachal Pradesh, Punjab, sub-Himalayan Uttar Pradesh, Bihar. The prominent tribes here are Khasa, Tharu, Bhoksa, Bhotias, Gujjars and the Jaunsaris. Khasas are a polyandrous tribe. Bhotias make carpets and are involved in the Indo-china border

trade. The Gujjars are a pastoral tribe. The major problems of the tribes of this zone are inaccessibilty, lack of communication, poverty, illiteracy and land alienation.

2. North-Eastern Zone

This zone includes seven north-eastern states, and the major tribal groups here are Nagas, Khasi, Garo, Mishing, Miri, Karbi and the Apatauis. Ecological degradation because of shifting cultivation and inaccessibility due to lack of communication facilities are two major problems of these tribes. Because of a high degree of isolation, the tribes of this sector have not really shared history with the mainstream Indians and have instead shared history with the neighbouring communities. This explains why there is an element of hostility of these tribes with the mainstream.

3. Central Zone

This zone has maximum concentration of tribal population. It stretches from southern Madhya Pradesh to South Bihar across northern Orissa. The major tribes lying in this zone are the Santhals, HO, Baiga, Abhujanaria, Muria, Munda and Birhor. The major problems faced by the tribes of this region are land alienation, indebtedness. Among the tribes of this region, the Santhals have discovered a script of their own, called ole chiki. Baigas are a prominent shifting cultivation tribe. Birhors are a very backward tribe of this region and because of extreme backwardness and no secure means of livelihood, they are threatened with extinction.

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4. Southern Zone

This zone comprises the Nilgiris together with the adjoining hilly regions in Andhra Pradesh and Karnataka. It is the smallest, the most backward and the most isolated tribal communities on the mainland. Tribes of this region are Toda, Koya, Chenchu and Allars. Todas are a pastoral people who practise buffalo herding. Allars are cave dwellers, who also live on tree tops. Chencus are a very backward tribe who survive mainly on hunting gathering. The major problem of these tribes are shifting cultivation, economic backwardness, isolation, lack of communication and threat of extinction of langauges.

5. Eastern Zone

This zone includes West Bengal, Orissa and tribes such as Paraja, Kondhas, Bondas, Bhumiya, Gadabas, Bhuinyas and Sqoras. The major problems of the tribes of this zone are economic backwardness, exploitation by forest officials and contractors, land alienation, prevalence of disease and displacement due to industrial projects.

6. Western Zone

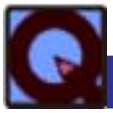
Rajasthan and Gujarat are included in this zone. Tribes which are found here are Bhils, Garasiya and Meenas. Meenas are a very advanced and well educated tribe.

Notes

7. Island Region

Andaman and Nicobar islands, lakshadweep and Daman and Diu included in this zone. Great Andamanese, Santinelese, Jarwas, Onges, Nicobaris and Shampen are tribes of this region. Some of these tribes are extremely backward and are struggling to come out of the stone age mode of livelihood. Most of these tribes are classified as minor tribes which face the threat of extinction. Apart from the problem of survival, prevalence of disease and malnutrition are some other problems of the tribes of this region.

The basic strategy of the government for the tribal region is aimed at providing protection to the tribals and bringing about their economic development. The tribal sub plan strategy was initiated during the Fifth five year plan. This is a comprehensive, well-knit and integrated programme. It's objective is, elemination of exploitation of tribals, socio-economic development, bridging the gap in development vis-a-vis other areas, improvement of quality of life.



INTEXT QUESTIONS 19.4

1. State two characteristics of tribal population.

_____

2. Who are indigenous people?

_____

3. What is the term used for Tribes in India?

_____

4. How many communities have been given sehedule tribe status in India?

_____

5. What percentage of tribal population is in India?

_____

6. What are the determinents of tribal population in India?

_____

7. What are two parameters for identification of the Scheduled Tribes?

_____

8. What are the prominent tribes of North India?

_____

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Notes

9. What are the main problems of the tribals of eastern zone?

_____

10. Name some tribes whcih have a very small population.

_____

11. When was tribal sub plan strategy initiated?

_____

12. What is tribal sub plan and its objectives?

_____

WHAT YOU HAVE LEARNT

- India is a country of multiple identities based on region, language and religion, each having more or less distinct social structures which have been evolving through the ages.
- Tribes, one of the earliest identifiable social organisations, can be traced to the Vedic period.
- The initial differentiation was based on the colour of the skin which later developed into a complex '*varna* system' with tribes being divided into 'Brahmana', 'Kshatriy', 'Vaishya' and 'Shudra' categories.
- 'Varna/Jati system' underwent further changes in the post-Vedic societies with the rise of Buddhism and Jainism and later with the arrival of new people in India such as the Shakas, Kushanas, Parthians, and the Indo Greeks.
- Caste system has its regional variations due to the formation of regions and regional consciousness after the eighth century AD and it became more and more complex, multiplying into a number of castes and sub-castes due to a number of factors.
- Untouchability, the most obnoxious practice, took roots during the last phase of the Vedic period and crystallised into a separate identity in the age of the Buddha.
- Slavery existed in India though it was different from the classical Greek and Roman slavery,
- *'Purushartha', 'ashramas'* and *'samskaras'* are inter-linked concepts.
- The 'Jajmani system was an important institution of complementary relationship between groups of dominant peasant castes on the one hand and service and artisan castes on the other, which continued till modern times in Indian rural society, but is now breaking up under the impact of monetisation, urbranisation and ndustrialisation.

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- Families are the result of a very important *sanskara* ceremony called marriage and different kinds of marriages such as '*anuloma*' and '*pratiloma*' based on the alliances between different *varna/caste;* monogamous, polygamous and polyandrous based on the number of spouses; all can be found in Indian society.
- The traditional Indian family is a joint family governed by two schools of sacred law and customs which are '*Mitakshara*' and '*Dayabhaga*'.
- The position of women in the history of India has been a story of progressive decline until the modern times when, with the spread of western education, efforts were made through social and religious reforms to improve their conditions.

TERMINAL EXERCISE

1. Explain the origin of the multiple identities in India.
2. Distinguish between the *varna* and the *jsti* system.
3. Discuss the characteristics of the caste system in India.
4. Explain how '*purushartha*', '*ashrama*' and '*sanskara*' are related to each other.
5. Give an account of the different types of marriage that are prevalent in Indian society.
6. Critically examine the position of women in the history of Indian society.
7. What is Jajmani system? Why is it breaking up in recent times?

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ANSWERS TO INTEXT QUESTIONS

19.1

1. Tribe.
2. Bharatas, Yadus, Purus etc. (any two).
3. Twice born.
4. Shakas, Kuishanas, Parthianas, Indo-Greeks etc.
5. Medieval times.

19.2

1. Untouchables
2. Harijan
3. Megasthenes

4. *Arthashastra*
5. Ashramas
6. Urbanisation and Industrialisation

19.3

1. They are based on an alliance between different *varna/caste.*
2. A marriage in which a person is married to only one person at a time.
3. *'Mitakshara'* and *'Dayabhaga'.*
4. *'Strïdhana'*

19.4

1. (a) Tribes have their roots in the soil data back to a very early period.

   (b) They live in relaitve isolation of hills and forests.
2. Tribes.
3. Adivasis
4. 427 communities
5. 8.2 percent
6. They are determined primarily by the political and adminsitrative consideration of upliftment a section of the Indian people which has been relatively remotely situated in the hills and forests and which is backward in terms of indices of development.
7. Relative isolation and backwradness
8. Khasa, Tharu, Bhoksa, Bhotias, Gujjars and Jaunsaris.
9. Economic backwardness, exploitation by forest officials and contractors, land alienation, prevalence of disease and displacement due to industrial projects.
10. Great Andamanese, Jarwas, Nicobars and Shampur.
11. During the fifth five year plan.
12. This is comprehensive, well-knit and integrated programme. It's objective is elemination of exploitation of tribals, socio-economic development, bridging gap in development vis-a-vis other areas, improvement of quality of life.

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Notes

20

SOCIO-CULTURAL ISSUES IN CONTEMPORARY INDIA

In the previous lesson you have learnt about the social structure in India. You read about tribal, rural and urban societies, about stratification in terms of caste and class, about family, marriage, and the position of women in Indian society. The Indian society has evolved through the ages and advancements have taken place in diverse fields. You have also read in earlier lessons about social reforms in the Indian society. However, in every society there are socio-cultural issues that need to be addressed and tackled. Security of people, particularly of the vulnerable sections, such as women, children and the elderly people is a major concern in the contemporary Indian society. In this lesson, we will read about the major socio-cultural issues that need our immediate attention, if we have to preserve our social and cultural values. Some of the important socio-cultural issues that need to be addressed today are casteism, dowry, communalism, drinking, drug addiction, etc. The issues discussed here are not comprehensive. There are many other issues faced by the nation in general and regions and communities in particular, that all of us should think about. Can you make a list of other such issues?

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OBJECTIVES

After reading this lesson you will be able to

- *list some major issues and problems of contemporary Indian society;*
- *discuss issues like caste system, dowry, substance abuse etc.;*
- *examine the issues related with vulnerable groups like the children, women and the elderly people; and*
- *discuss economic issues like poverty and unemployment.*

Notes

20.1 CASTE SYSTEM

As you have already learnt in the previous lesson, there are four castes. Can you remember them? Write them here:

1. _____; 2. _____; 3. _____; and 4. _____.

The caste system in India has its roots in ancient India. Just as the ashrama dharma laid down rules and duties with reference to the individual's life in the world, varna or caste system prescribed duties with reference to the particular caste to which an individual belonged. Earlier they were all regarded equal in social status and could take up any profession they liked. There was no restriction in the matter of eating food or marriage with members of other profession. But with the beginning of specializing in hereditary professions and coming in contact with the indigenous people situations changed and the birth of the person decided their caste. Hence the varna system that developed during that time was the outcome of the social and economic development. But as time passed, it led to the division of society into high-caste and low-caste people who could not mix with each other. Inter-caste dining or marriage was forbidden. People belonging to the so called lower castes were exploited and slowly down the ages, their condition became miserable. They were poor and did not enjoy equality in society. They were not even allowed to draw water from the common wells of the villages, or even could go to the temples or to come close to the people of the so called higher castes. Thus caste system hampered the healthy growth of different professions as entry into a particular profession was based on birth and not on ability.

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Caste-based discrimination has at times even led to violence. The caste-system also makes the working of democracy in our country difficult. Society gets divided into artificial groups that tend to support the candidate who belongs to their caste. They do not pay much attention to the fact whether he/she is a deserving candidate or not. This is not good for the health of democracy in India. Our country cannot make real progress unless this system is uprooted completely.

During the post-independence period, i.e. after 1947, the Government has taken cognizance of these issues and tried to tackle them through legislation (enacting laws to counter these issues) as well as by social action (by involving the civil society, NGOs (Non-Governmental Organizations) and social groups. These steps have helped in improving the situation but still a lot more needs to be done.

> Visit the house of a person who belongs to a community other than yours. Do you find any difference in their way of living and eating habits? Write a short essay bringing out the differences as well as similarities.

Notes

20.2 ISSUES RELATED TO WOMEN

Our Constitution gives equal rights to both men and women in every field. Today, women enjoy voting rights, right to inheritance and property. In fact, the Constitution lay down that the government should promote with special care the interests of the weaker sections of the people. Several laws have been passed since independence to promote the interests of women. These laws relate to marriage, inheritance of property, divorce, dowry, etc. In 1976, the Equal Remuneration Act was passed to provide for equal remuneration to men and women for similar work.

Recently, the government has started a scheme for the protection of girl child. The scheme is called ***'Ladli',*** in which an amount is set aside at the time of the birth of a girl child which she gets when she completes eighteen years of age. This amount is then used for the education or the marriage of the child. Similarly, there is another scheme called 'Jaccha Baccha scheme'. Under this scheme, the state governments take care of the birth of the child and all expenditure related to medical assistance for the upbringing of the child.

However, in spite of these provisions, we find a lot of discrimination against women.

20.2.1 Gender Discrimination

In India females are discriminated in various fields like health, education and jobs. The girls carry the liability of dowry on their head, and they have to leave their parents home after marriage. Besides, in order to safeguard their old age parents prefer to have male offspring. Many female babies are aborted, abandoned, deliberately neglected and underfed simply as they are girls. This is worst in the state of Rajasthan. But now there is a great change in this direction. In some states like Haryana where girl child ratio is very low, the government has taken out many schemes to promote education of girls. Reservation of jobs for women and even six months maternity leave is provided to them besides many others.

The World Bank Document, "A New Agenda for Women's Health and Nutrition" (Washington 1995) estimates that in developing countries, 450 million adult women have their development problems due to lack of protein input during their childhood. In many communities, women and girls get less food or poor quality food compared to men and boys. When they are ill, they get less attention or receive some attention only when the disease becomes extremely serious. There is ample evidence at the global level of disparity in health status between men and women and their access to medical services.

In a majority of the countries, literacy rate for women is significantly lower than that for men. In 66 countries, the gap between the male and female literacy rates is estimated to be larger than 10 percentage points and in 40 countries, it is larger than 20 percentage points in the age group of 6-11, which corresponds to primary level education. According to 2011 census, there is a gap of 16.7 percent between the literacy rate of men and women

i.e. men's literacy rate is 82.14 percent compared to women's literacy rate that stands at 65.46 percent. About 24.5 percent (85 million) of the girls in the world are estimated to be out of school compared to 16.4 percent (60 million) boys.

In most Indian families, a girl child is least welcome although in India women were respected from the early ages. Even though there are growing instances of girls excelling in education, tradition, custom, and social practices place greater value on sons than on daughters, who are often viewed as an economic burden. This attitude of the society also stands in the way of the girl child being able to achieve her full potential. A recent report on the girl child makes the following observations: ***"Girls are the world's most squandered gift. They are precious human beings with enormous potential, but across the world, they are generally the last to have their basic needs met and first to have their basic rights denied."***

The need of girls for food clothing, shelter, healthcare, education, nurture, and time to play often goes unmet. Their rights to safety, freedom from harassment and exploitation, as also their rights to grow, develop and blossom, are denied.

Prejudice against the girl child becomes clearer and sharper from the data in sex ratio in the age group 0-6 years. In the Census, 2011 this ratio has been recorded as 914, down from 927 in the Census, 2001. The child sex ratio has steadily declined from 976 in 1961 to 914 in 2011.

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20.2.2 Dowry System

The practice of dowry is one of the worst social practices that has affected our culture. In independent India, one of the landmark legislations is the passing of the Dowry Prohibition Act in 1961 by the Government of India. Despite the fact that the practice of both giving as well as accepting dowry is banned by law and such acts are punishable offences, the system is so thoroughly imbedded in our culture that it continues unabated. Whether it is rural or urban India, the blatant violation of this law is rampant. Not only dowry deaths, even most of the acts of domestic violence against women including psychological as well as physical torture are related to matters of dowry. Some of the very basic human rights of women are violated almost every day. Sometimes it is heartening to see some girls stand firm to assert their rights against dowry. But there is an urgent need to strengthen such hands by taking some concrete as well as comprehensive social, economic, political and administrative measures in order to free Indian society of this disease.

Find out a girl child who is not going to school. Tell her parents that the government has started a scheme called ***Ladli*** for the development of the girl child and that she will no longer remain a burden to them; rather she will become an asset. So they should send her to school.

Notes

INTEXT QUESTIONS 20.1

1. How does caste system affect democracy?

   _____

2. What is the ***'Ladli'*** scheme of government of India?

   _____

3. Which Act prohibits dowry violations?

   _____

20.3 SUBSTANCE ABUSE/ADDICTION

The habitual use of or dependence on harmful substances like liquor/alcoholic drinks, tobacco, bidis/cigarettes, drugs (for other than prescribed medical treatment) called substance abuse or addiction. As the range of addictive substances continues to expand, more and more persons particularly, in the younger age groups get addicted. There are many factors that are responsible for pushing the young as well as adults into the trap of substance abuse. These factors include peer-pressure, non-conducive family environment and stress.

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Substance abuse is a condition which needs medical and psychological help. The parents have to be considerate to children, particularly during their transition from childhood to adolescence and adulthood, when many changes occur in their physique. Adolescents are naturally curious, they are exploring new worlds, ideas, behaviors and relationships. In the process, some are exposed to drugs. Unless their environment, families, schools and friends educate them about the ill effects of using drugs, they are likely to be trapped. Drinking and smoking are the most common as well as harmful addictive actions.

Drinking or intake of liquor /alcohol is a very serious problem of the society. The easiest pastime is to drink and forget worries, frustrations, even though temporarily. Its addiction creates serious consequences. Even with meagre earnings, drunkards buy liquor keeping the family needs at stake. If they cannot afford the standard variety, which is expensive, they go for the cheap variety. At times they drink even the poisonous things. After drinking, they lose their senses. Sometimes it results in death or permanent disability. Most of the time, they ill-treat their wives and children after drinking.

Smoking is a habit which is very harmful to health, even more than drinking. Not only does it harm the smokers themselves, but also the people around them who are affected by the smoke in the atmosphere. If we respect the rights of others, then we should not smoke in

public places like buses, trains, markets, offices etc. Smoking is a major cause of pollution and develops deadly diseases like cancer, heart diseases, breathing problems etc. According to World Health Organization, tobacco use, particularly smoking, is number one killer all over the world. The Union cabinet has banned smoking in public places. It has banned the sale of tobacco products near schools and colleges. It is mandatory for manufacturers of these products to issue a warning to the consumers of its ill effects with a caption on the product itself.

20.4 COMMUNALISM

India is a country of different religious faiths. Persons belonging to different communities such as Hindus, Sikhs, Muslims, Christians, Parsees, etc. live in India. The aggressive attitude of one community towards the other creates tension and clashes between two religious communities. Hundreds of people die in communal riots. It breeds hatred and mutual suspicion. Communalism is an issue that needs to be tackled and eradicated. It poses a great challenge to democracy and unity of our country. It is therefore, a major obstacle in the path of our progress. Education is one very important means through which we can hope to bring peace and harmony in society. We must remember that we are all human beings first, before we belong to a religious community. We must respect all religions. Our country is secular, which means that all religions are treated equally and everyone is free to follow their own religion.

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Try to meet any person who is addicted to smoking, drugs, drinking or gambling. Tell him the ill effects of these things and suggest some ways to overcome this habit.

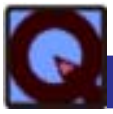
20.5 ISSUES RELATED TO THE ELDERLY

The world population is ageing. Globally, the aged were 8% in 1950, 10% in 2000 and estimated to increase to 21% in 2050. In India, the number of elder persons was 5.8% (25.5 million) in 1961. In 1991 this figure increased to 6.7% (56.6 million). In 2011, it is estimated to increase to 8.1% (96 million) that is expected to grow to 137 million in 2021. The size of the Indian elderly (60 years and above) is expected to triple in the next few decades. Providing social, economic, and psychological support to the aged is emerging as a fundamental concern of social development.

With the joint family breaking down, especially in the urban areas, where nuclear families are the trend, the aged are increasingly becoming unwelcome members in their own families. Community support base to the aged is assuming greater importance. Our culture to respect elders should be again imbibed in young generation so that the aged can maintain their self respect. Remember, the elderly people should be respected. They have looked after you when they were younger and now it is your turn to pay back. You must look after and serve your old grandparents.

Notes

Visit an old home and talk to the elderly people living there. Think how you can help them in living a better and happy life.



INTEXT QUESTIONS 20.2

1. What is substance abuse?

   _____

2. What is number one killer according to World Health Organization?

   _____

3. What is the expected population of the aged people in India by 2021?

   _____

4. What is the main reason for the elderly people not being looked after?

   _____

20.6 ISSUES OF POVERTY AND UNEMPLOYMENT

India is a large country in area. It is roughly 2.4 percent of the total area of the world. But do you know what percentage of the world's population it has? Well, it is about 16.7%. As per Census 2011, India's population is 1210 million. With such a huge population, some economic problems have developed. These are the problems of unemployment, inflation, poverty and price rise. A large section of our population lives under the poverty line. There is a huge unemployment. Inflation and price rise has added to the problem.

With a significant number of people living below the poverty line, its impact on socio-economically marginal families in the form of poor quality of life, disease, low literacy, malnutrition, and child labour becomes a serious concern. Nearly a quarter of the population that belongs to the scheduled category is almost entirely below poverty line. Poverty is a fundamental problem, hindering development objectives.

Unemployment is a situation where an able bodied person, willing to work fails to find a job to earn a living. Chronic unemployment and the consequent poverty are responsible for the erosion of human values. Under the compulsion of poverty, parents do not hesitate even to send their children to the labour market. Millions of children miss their childhood because of this phenomenon. They remain uneducated, and ignorant – which results in their unemployment or under-employment and consequent poverty.

Notes

20.6.1 Beggary

It is a painful experience to come across beggars wherever we go. At the market place, railway station, hospital, temple, even at road crossings, you will notice some people approaching you with open palms. They ask for money or food. We also see many children begging in the streets. Beggary is a major social problem in India. The major causes of beggary in our country are poverty and unemployment. These days many gangs are operating in our society as well, that thrives on begging in an organized manner. However beggary is a social curse which must be eradicated. If you see beggars on the road or elsewhere, tell them that begging is an offence punishable by law both for the one who is begging and the one who gives alms.

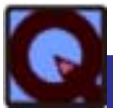
20.7 PROBLEMS OF CHILDREN

No country can progress unless it pays adequate attention to the development of children. A child is the future citizen of the country. Only those children who grow in a healthy atmosphere can contribute to the development and strength of their country. Our country has a large population of children. It is our duty to make sure that they are provided with the opportunities for good health and education.

A large number of children, because of poverty, do not go to school or are withdrawn from schools before they complete their elementary education and are forced to start working at a young and tender age in factories, brick-klins, restaurants, hotels, shops etc. This hampers their growth physically, mentally, and emotionally. They grow with hatred and agony and fail to become worthy citizens of the nation.

A child in the age group of 6-14 years is supposed to be in the school. But unfortunately, of the 200 million Indian children in this age group, about 11.3 million are labourers. The estimate by NGOs puts it at 60 million, of which 2,00,000 work as domestic help and almost an equal number as bonded labourers. These children become vulnerable to physical and mental exploitation, they are starved, beaten and even sexually exploited. This is a serious problem and is generally known as 'child abuse'.

Right to Education Act, 2009 provides for education of all children between the age of 6-14 years of age. Once this cherished goal of education for all is achieved, the state of our children will be much better.



INTEXT QUESTIONS 20.3

1. What is the population of India as per 2011 census?

Notes

2. What causes people to beg for money, food and clothes from other people?

3. If you come across a beggar, what advice would you give to him/her?

4. What is child abuse?

WHAT YOU HAVE LEARNT

- The evils such as dowry, child labour, child abuse, drug abuse and drinking have assumed alarming proportions in recent times.
- Gender discrimination against women and girls and the related difficulties they face in Indian society is so rampant that it prevents them from realizing their full potential.
- Break down of the joint family system and the emergence of the nuclear family has increased the problems faced by elderly persons.
- Poverty and unemployment have detrimental effects upon the quality of life in society.

TERMINAL EXERCISE

1. How does casteism become a hindrance in selecting a profession of choice by an individual?
2. "Dowry is a social problem." Elaborate.
3. How is the development of female persons beneficial to a nation?
4. A Child is an asset of our country. Do you agree with this statement?
5. Do you think that Dowry Prohibition Act 1961 is effective for curbing dowry problem? Give a reasoned answer.
6. "Girls are the world's most squandered gift." Discuss.
7. Poverty and unemployment are the root cause of many social problems. Discuss.

ANSWERS TO INTEXT QUESTIONS

20.1

1. Society gets divided into artificial groups that tend to support the candidate who belongs to their caste. They do not pay much attention to the fact whether he/she is a deserving candidate or not.

2. A scheme for the protection of girl child, in which an amount is set aside at the time of the birth of a girl child which she gets when she completes eighteen years of age. This amount is used for the education or the marriage of the child.
3. The Dowry Prohibition Act in 1961

20.2

1. The habitual use of or dependence on harmful substances like liquor/alcoholic drinks, tobacco, bidis/cigarettes, drugs (for other than prescribed medical treatment) called substance abuse or addiction.
2. Tobacco
3. 137 million
4. With the joint family breaking down, especially in the urban areas, where nuclear families are the trend, the aged are increasingly becoming unwelcome members in their own families.

20.3

1. 1210 million
2. Poverty and unemployment
3. Begging is an offence punishable by law both for the one who is begging and the one who gives alms.
4. A child in the age group of 6-14 years is supposed to be in the school. But unfortunately, of the 200 million Indian children in this age group, about 11.3 million are labourers. The estimate by NGOs puts it at 60 million, of which 2,00,000 work as domestic help and almost an equal number as bonded labourers. These children become vulnerable to physical and mental exploitation, they are starved, beaten and even sexually exploited. This is a serious problem and is generally known as 'child abuse'.

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Notes

21

SPREAD OF INDIAN CULTURE ABROAD

People have started travelling a lot today. They go by road, by air, by sea, by rail and any other way they can. But do you know people travelled long distances even in those days when there were no trains or aeroplanes in India. India had been in contact with the outside world commercially right from about the middle of the third millennium B.C. Even though India is surrounded by sea on three sides and the Himalayan in the north but that did not stop Indians from interacting with the rest of the world. In fact they travelled far and wide and left their cultural footprints wherever they went. In return they also brought home ideas, impressions, customs and traditions from these distant lands. However, the most remarkable aspect of this contact has been the spread of Indian culture and civilization in various parts of the world, especially Central Asia, South East Asia, China, Japan, Korea etc. What is most remarkable of this spread is that it was not a spread by means of conquest or threat to life of an individual or society but by means of voluntary acceptance of cultural and spiritual values of India. In this lesson we shall find out how Indian culture spread to other countries and the impact it had on these countries.This lesson also brings forward the beautiful idea that peace and friendship with other nations, other societies, other religions and other cultures help our lives and make it more meaningful.

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OBJECTIVES

After reading this lesson you will be able to:

- *explain various modes through which Indian culture spread abroad;*
- *identify the trade routes through which traders went and became the first cultural ambassadors to spread Indian culture;*

- *explain the role of ancient universities, teachers and missionaries in the spread of Indian culture;*
- *trace the spread of Indian culture in East Asia and the Southeast Asian countries;*
- *describe India's trade relations with the Roman empire;*
- *discuss the spread of Buddhism in many countries as a religion of peace;*
- *examine the impact of Sanskrit language on the language and literature of these countries;*
- *give an account of the popularity of Indian Epics, Indian Philosophy, Indian modes of administration and law in these countries;*
- *illustrate the shared heritage in the form of huge temples, sculptures and paintings produced over the centuries in these countries; and*
- *describe India's cultural interaction with the Arab civilization.*

21.1 SPREAD OF INDIAN CULTURE THROUGH TRADERS, TEACHERS, EMISSARIES AND MISSIONARIES

In ancient times, traders from India went to distant lands in search of new opportunities in business. They went to Rome in the west and China in the east. As early as the first century BC, they travelled to countries like Indonesia and Cambodia in search of gold. They travelled especially to the islands of Java, Sumatra and Malaya. This is the reason why these countries were called Suvarnadvipa *(suvarna* means gold and *dvipa* means island). These traders travelled from many flourishing cities like Kashi, Mathura, Ujjain, Prayag and Pataliputra and from port cities on the east coast like Mamallapuram, Tamralipti, Puri, and Kaveripattanam. The kingdom of Kalinga had trade relations with Sri Lanka during the time of Emperor Ashoka. Wherever the traders went, they established cultural links with those places. In this way, the traders served as cultural ambassadors and established trade relations with the outside world.

Like the east coast, many cultural establishments have also been found on and near the west coast. Karle, Bhaja, Kanheri, Ajanta and Ellora are counted among the well known places. Most of these centres are Buddhist monastic establishments.

The universities were the most important centres of cultural interaction. They attracted large numbers of students and scholars. The scholars coming from abroad often visited the library of Nalanda University which was said to be a seven storey building. Students and teachers from such universities carried Indian culture abroad along with its knowledge and religion. The Chinese pilgrim Huien-tsang has given ample information about the universities he visited in India. For example, Huien-tsang describes his stay at two very important universities— one in the east, Nalanda and the other in the west, Valabhi.

Vikramashila was another university that was situated on the right bank of the Ganges. The Tibetan scholar Taranatha has given its description. Teachers and scholars of this university were so famous that the Tibetan king is stated to have sent a mission to invite the head of the university to promote interest in common culture and indigenous wisdom.

Another university was Odantapuri in Bihar which grew in stature under the patronage of the Pala kings. A number of Monks migrated from this university and settled in Tibet.

Two Indian teachers went to China on an invitation from the Chinese Emperor in AD 67. Their names are Kashyapa Martanga and Dharmarakshita. They were followcd by a number of teachers from universities like Nalanda, Takshila, Vikramashila and Odantapuri. When Acharya Kumarajiva went to China, the king requested him to translate Sanskrit texts into Chinese. The scholar Bodhidharma, who specialised in the philosophy of Yoga is still venerated in China and Japan.

Acharya Kamalasheel of Nalanda University was invited by the king of Tibet. After his death, the Tibetans embalmed his body and kept it in a monastery in Lhasa.

Another distinguished scholar was Jnanabhadra. He went to Tibet with his two sons to preach Dharma. A monastery was founded in Tibet on the model of Odantapuri University in Bihar.

The head of the Vikramashila University was Acharya Ateesha, also known as Dipankara Shreejnana. He went to Tibet in the eleventh century and gave a strong foundation to Buddhism in Tibet. Thonmi Sambhota, a Tibetan minister was a student at Nalanda when the Chinese pilgrim Huien-tsang visited India. Thonmi Sambhota studied there and after going back, he preached Buddhism in Tibet. A large number of Tibetans embraced Buddhism. Even the king became a Buddhist. He declared Buddhism as the State religion. Among the noteworthy teachers, Kumarajiva was active in the fifth century.

21.2 SPREAD OF INDIAN CULTURE THROUGH OTHER MODES

Romas or Gypsies Some groups of Indians went abroad as wanderers. They called themselves Romas and their language was Romani, but in Europe they are famous as Gypsies. They went towards the West, crossing the present-day Pakistan and Afghanistan. From there, their caravans went through Iran and Iraq to Turkey. Travelling through Persia, Taurus mountains and Constantinople, they spread to many countries of Europe. Today they live in Greece, Bulgaria, States of former Yugoslavia, Romania, Hungary, the Czech and Slovak Republics, Russia, Poland, Switzerland, France, Sweden, Denmark and England. It took them almost four hundred years to spread to these countries. By that time, though they had forgotten their original home, they did retain their language, customs, ways of living, and their professions.

The Romas are known for their dance and music as well. It is said that every Roma musician is a splendid artist.

INTEXT QUESTIONS 21.1

1. Who spread our culture abroad?

   _____

2. Which two universities did Chinese pilgrim Huien–tsang visit?

   _____

3. Name the Tibetan scholar who gave a description of Vikramashila University?

   _____

4. Who were the two teachers who visited China during AD 67?

   _____

5. Why did Acharya Kumarajiva go to China?

   _____

6. Who were Gypsies in ancient times?

   _____

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21.3 INDIAN CULTURE IN CENTRAL ASIA

From the 2nd century B.C. onwards India maintained commercial contact with China, Central Asia, West Asia and the Roman empire. Central Asia is a landmass bound by China, Russia, Tibet, India and Afghanistan. Traders to and from China regularly crossed the region despite hardships. The route, that was opened by them, later became famous as the Silk Route. The route was so named because silk was one of the chief mercantile commodities of China. In later times, the same route was used by scholars monks and missionaries. The route served as a great channel for the transmission of cultures of the then known world. The impact of Indian culture was felt strongly in Central Asia.

Among the kingdoms of Central Asia, Kuchi was a very important and flourishing centre of the Indian culture. It was the kingdom where the Silk Route bifurcates and meets at the Dun-huang caves in China again. Thus, there is the Northern and the Southern Silk Route. The Northern route goes via Samarkand, Kashgarh, Tumshuk, Aksu, Karashahr, Turfan and Hami and the Southern route via Yarkand, Khotan, Keriya, Cherchen and Miran. Many Chinese and Indian scholars travelled through these routes in search of wisdom and to propagate the philosophy of Buddhism.

Cultural exchanges that took place between India and the countries of Central Asia are visible from the discoveries of ancient stupas, temples, monasteries, images and paintings found in all these countries. Along the route there were resting places for Monks and Missionaries, for pilgrims and merchants and later these became famous centres of Buddhist learning. Silk and jade, horses and valuables changed hands, but the most lasting treasure that travelled along the route was Buddhism. Thus, the trade route transmitted religion and philosophy, ideas and beliefs, languages and literature, and art and culture.

Khotan was one of the most important outposts. It was on the Southern Silk Route.

The history of cultural relationship between India and the kingdom goes back to over two millennia. Khotan was famous for its silk industry, dance, music, literary pursuits, commercial activities and for gold and jade exports.

The history of the Indo-Khotanese relationship is witnessed by a continuous flow of teachers and monks from India to Khotan. Coins found from the first century AD bear engravings in Chinese on the obverse and Prakrit in Kharosthi script on the reverse providing evidence of a composite culture in Khotan. A large number of Sanskrit manuscripts, translations and transcriptions of Buddhist texts in Sanskrit were discovered from the monasteries buried in sand.

21.4 INDIAN CULTURE IN EAST ASIA

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China

The contact between India and China began around the 2nd Century B.C. Indian culture first entered China with two monk scholars—Kashyapa Martanga and Dharmarakshita who went to China in AD 67 on the invitation of the Chinese Emperor Ming Ti.

After Kashyapa Martanga and Dharmarakshita, there was a continuous flow of scholars from India to China and from China to India. The Chinese were a highly cultured people. They listened to the thrilling stories of the Buddha with great attention. The Chinese who came in search of wisdom wrote about India and the Indian culture to such an extent that today they are the most important sources of Indian history. Prominent teachers from the Indian Universities and monasteries became famous in China. For example, a scholar named Bodhidharma went to China from Kanchipuram. He went to Nalanda, studied there and left for China. He carried the philosophy of Yoga with him and popularized the practice of *'dhyana'*, (meditation), which was later known in China as *ch'an*. Bodhidharma became such an eminent figure that people began to worship him in China and Japan.

The Buddhists philosophy appealed to the Chinese intellectuals because they already had a developed philosophical school in Confucianism.

In the fourth century AD Wei Dynasty came to power in China. Its first Emperor declared Buddhism as the state religion. This gave an impetus to the spread of Buddhism in China. Thousands of Sanskrit books were translated into Chinese. Braving the hazards of a long and perilous journey they came to visit the land of the Buddha. They stayed in India and collected Buddhist relics and manuscripts related to Buddhism and learnt about it staying at the various educational centres.

With the spread of Buddhism, China began to build cave temples and monastic complexes on a large scale. Colossal images were carved on the rocks and caves were beautifully painted from the inside. Dun-huang, Yun-kang and Lung-men are among the most famous cave complexes in the world. Indian influences are quite evident on these complexes.

The two way traffic of scholars and monks was responsible for cultural contacts and exchange of ideas.

Korea

Korea is situated on the Northeast of China. Korea received Indian cultural elements through China. Sundo was the first Buddhist Monk who entered Korea, carrying a Buddha image and sutras in AD 352. He was followed by Acharya Mallananda, who reached there in AD 384. In AD 404, an Indian monk built two temples in the Pyongyang city in Korea. He was followed by a number of teachers from India. They brought philosophy, religion, the art of making images, painting, and metallurgy. Many scholars came to India from Korea in search of knowledge. They were trained in astronomy, astrology, medicine and in several other fields of knowledge. Monasteries and temples acted as centres of devotion and learning all over Korea. A large number of Buddhist texts were translated there.

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The philosophy of *'dhyana yoga'* reached Korea in the eighth to ninth century AD. The kings and queens, princes and ministers, even warriors began to practise yoga to be brave and fearless. Out of devotion to wisdom, Buddhist texts were printed by the Koreans in six thousand volumes. Indian scripts had also reached Korea by than.

Japan

The story of Indian culture in Japan is believed to go back to more than fifteen hundred years. But the earliest historical evidence of Indian culture going to Japan is from AD 552. At that time, the Korean Emperor sent a Buddhist statue, sutras, instruments for worship, artists, sculptors, painters and architects as gifts for the Japanese Emperor.

Soon, Buddhism was given the status of State Religion. Thousands of Japanese became monks and nuns.

Sanskrit was accepted as the sacred language in Japan. Monks were given special training

to write the Sanskrit syllables and mantras. The script in which all these are written is known as 'Shittan'. Shittan is believed to be Siddham, the script that gives *'siddhi'* (accomplishment).

Even today, there is a keen desire among the Japanese scholars to learn Sanskrit. As the language of Buddhist scriptures, it is a cementing force between India and Japan. Buddhist sutras, translated into Chinese, were brought to Japan during the time of Prince Shotokutaishi in the seventh century, who was highly impressed by their philosophy.

Tibet

Tibet is situated on a plateau to the north of the Himalayas. The people of Tibet are Buddhists. The Tibetan king Naradeva is believed to have sent his minister Thonmi Sambhot accompanied by sixteen outstanding scholars to Magadha where they studied under Indian teachers. After sometime, Thonmi Sambhot went to Kashmir. It is said that he devised a new script for Tibet in the seventh century on the basis of Indian alphabets of the Brahmi script. Till today, the same script is being used in Tibet. It also influenced the scripts of Mongolia and Manchuria.

It seems Thonmi Sambhot carried with him a number of books from India. On going back to Tibet, he wrote a new grammar for the Tibetans which is said to be based on the Sanskrit grammar written by Panini. The king was so attracted to the literature brought by him that he devoted four years to study them. He laid the foundation for the translation of Sanskrit books into Tibetan. As a result, from seventh to seventeenth century, there were continuous effort on translation. According to this tradition, ninety-six thousand Sanskrit books were translated into Tibetan.

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INTEXT QUESTIONS 21.2

1. Why was the route to China named as silk route?

   _____

2. Where is Kuchi? Why is it famous?

   _____

3. Where were the coins of the first century AD bearing engraving in Chinese on the obverse and Prakrit in Kharosthi script on the reverse discovered?

   _____

4. What are Dun-huang, Yun-kang and Lung-men?

   _____

5. When did the philosophy of 'dhyana yoga' reach Korea?

   _____

6. How did Indian culture reach Japan?

7. What is known as Shittan in Japan?

8. How many books of Sanskrit language got translated into Tibetan during seventh century to seventeenth century AD?

21.5 INDIAN CULTURE IN SRI LANKA AND SOUTHEAST ASIA

Sri Lanka

You might have read the great epic called Ramayana in which Lord Rama, King of Ayodhya goes to Sri Lanka to bring back Sita. It is possible that the Lanka of that time and Sri Lanka might be different places. King Ashoka made great efforts to propagate Buddhism outside India. He sent his son Mahendra and daughter Sanghamitra to Sri Lanka to spread the message of the Buddha. A number of other scholars also joined them. It is said that they carried a cutting of the Bodhi tree from Bodhgaya which was planted there. At that time Devanampiya Tissa was the king of Sri Lanka. The teachings of the Buddha were transmitted orally by the people who had gone from India. For around two hundred years, the people of Sri Lanka preserved the recitation of Buddhist scriptures as transmitted by Mahendra. The first monasteries built there are Mahavihar and Abhayagiri.

Sri Lanka became a stronghold of Buddhism and continues to be so even today. Pali became their literary language. Buddhism played an important role in shaping Sri Lankan culture. The Dipavansa and Mahavamsa are well known Sri Lankan Buddhist sources.

With Buddhism, Indian Art forms also reached Sri Lanka, where the themes, styles and techniques of paintings, dance, folklores and art and architecture were taken from India. The most renowned paintings of Sri Lanka are found in the cave-shelter monasteries at Sigiriya. King Kashyap is believed to have converted it into a fortified place in the fifth century AD. Figures painted in the cave are in the Amaravati style of India.

Myanmar

People and culture of India began to reach Myanmar in the beginning of the Christian era. Myanmar is situated on the route to China. People coming from the port towns of Amaravati and Tamralipti often settled down in Myanmar after the second century AD. The people who had migrated included traders, brahmins, artists, craftsmen and others.

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In Burma, Pagan was a great centre of Buddhist culture from the eleventh to the thirteenth century. It is still famous for its magnificent Pagodas. King Aniruddha was a great builder who built Shwezegon Pagoda and about a thousand other temples. They also developed their own Pali language and translated both Buddhist and Hindu scriptures in their version of Pali.

Indian traditions were quite strong at the Burmese court. Up to the recent times the court astrologers, soothsayers and professors were known to be brahmins called *ponnas.* Most of them were believed to be from Manipur. Pundits were said to be very active. They were also known for their knowledge of science, medicine, and astrology.

Thailand

Till the year 1939, Thailand was called Siam, its original name. Indian cultural influences began to reach there in the first century AD. It was first carried by Indian traders, followed by teachers and missionaries. The Thai kingdoms were given Sanskrit names such as Dwaravati, Shrivijay, Sukhodaya and Ayutthiya. The names of their cities also indicate a strong cultural interflow. For example, Kanchanaburi is from Kanchanapuri, Rajburi is from Rajpuri, Lobpuri is Lavapuri, and names of the cities like Prachinaburi, Singhaburi are all derived from Sanskrit. Even the names of the streets like Rajaram, Rajajrani, Mahajaya and Cakravamsha remind us of the popularity of the Ramayana.

Brahminical images and Buddhist temples began to be constructed in third and fourth century AD. The earliest images found from Thailand are those of Lord Vishnu.

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At different points of time, the Thai kingdom was shifted from one place to another. At every place a number of temples were built. Ayutthiya (Ayodhya) is one such place where large number of temples still stand though today most of the temples there are in ruins. There are four hundred temples in Bangkok, the present capital of Thailand.

Cambodia

The famous kingdoms of Champa (Annam) and Kamhuja (Cambodia) were ruled by the kings of Indian origins. The history of deep-rooted cultural relationship between India and Cambodia goes back to the first and second centuries AD. In Kambuja, Kaundinya dynasty of Indian origin ruled from the first century A.D. We can reconstruct their history from numerous Sanskrit inscriptions and from literary works. We can also see their splendour from the magnificent temples.

Cambodians constructed huge monuments and embellished them with sculptural representations of Shiva, Vishnu. Buddha and other divinities from Indian Epics and the Puranas. The episodes from these texts were chosen by the kings to symbolise great historical events. Sanskrit remained their language for administration till the fourteenth century.

Their kings bore Sanskrit names. Brahmins assumed the highest position. The government was run according to the Hindu polity and Brahminical jurisprudence. Ashrams were maintained in temple vicinities as seats of learning. A large number of localities were given Indian names like Tamrapura, Dhruvapura and Vikramapura. The name of months in their language are known as *chet, bisak, jes, asadh* and so on. In fact, thousands of such words are still in use with a slight variation in pronunciation.

Angkor Vat is supposed to be the abode of Vishnu, that is, Vaikunthadhama. Its five towers are said to be the five peaks of the Sumeru mountain. The king Suryavarman is portrayed there as an incarnation of Vishnu who had attained a place in heaven because of his meritorious deeds. The temple represents a square mile of construction with a broad moat running around adding to its spectacular charm. Scenes from Ramayana and Mahabharata are engraved on the walls of this temple. The largest among all of them is the scène of *Samudra manthan* that is churning of the ocean.

Another grand temple constructed at Yashodharapura in the eleventh century, known as Baphuon, is embellished by scenes from the epics such as the battle between Rama and Ravana, Shiva on mount Kailasha with Parvati and the destruction of Kamadeva.

Vietnam (Champa)

Indian culture was carried to the distant land of Vietnam by a number of enterprising traders and princes who migrated and established themselves as pioneers in the field of politics and economics. They named the cities there as Indrapura, Amaravati, Vijaya, Kauthara and Panduranga.

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The people of Champa are called Cham. They built a large number of Hindu and Buddhist temples. The Cham people worshipped Shiva, Ganesha, Saraswati, Lakshmi, Parvati, Buddha and Lokeswara. Images of these deities and Shivalingas were housed in the temples. Most of the temples are in ruin now.

Malaysia

Malaysia was known to us since ancient times. There are references in the Ramayana, the Jataka stories, Malindapanha, Shilapadikaram, Raghuvamsha and many other works. Evidence of Shaivism has been discovered in Kedah and in the province of Wellesly. Female figurines with trident have been unearthed. The Head of a Nandi made of granite stone, a relief of Durga image, Ganesha and Shivlingas belonging to the seventh and eighth centuries have been discovered from various sites.

Brahmi, in its late form, was the script of ancient Malaysia. Tablets of Buddhist texts written in a script that resembles old Tamil have been found at Kedah. Sanskrit was one of the source languages for them. Till today a fairly large number of Sanskrit words can be seen in their language, for example, *svarga, rasa, guna, dahda, mantri, dhïpati,* and *laksha.* Hanuman and Garuda were known in Malaysia for their superhuman qualities.

Notes

Sanskrit inscriptions are the earliest records of our cultural relations with Malaysia. They are written in Indian script of fourth and fifth centuries AD. The most important inscription is from Ligor. Over fifty temples were found around this place.

Indonesia

In the field of religious architecture, the largest Shiva temple in Indonesia is situated in the island of Java. It is called Prambanan. It was built in the ninth century. It has a Shiva temple flanked by Vishnu and Brahma temples. Opposite these three temples are temples constructed for their *vahanas*. They are Nandi (Bull) for Shiva, Garuda for Vishnu and Goose for Brahma. In between the two rows are the temples dedicated to Durga and Ganesh, numbering eight in all, surrounded by 240 small temples. It is an example of wonderful architecture. The stories of Ramayana and Krishna, carved on the walls of the temple, are the oldest representations in the world.

Sanskrit hymns are recited at the time of puja. Over five hundred hymns, *stotras* dedicated to Shiva, Brahma, Durga, Ganesha, Buddha, and many other deities have been discovered from Bali. In fact Bali is the only country where Hindu culture flourished and survived. Today, while the entire Archipelago has accepted Islam, Bali still follows Hindu culture and religion.

A large number of scriptural works have been found from Java. They are mostly written on palm leaves in their ancient script called Kawi. Kawi script was devised on the basis of Brahmi. Some of them contain Sanskrit verses *(shlokas)* followed by commentary in Kawi language. Among the texts on Shaiva religion and philosophy, *Bhuvanakosha* is the earliest and the longest text. This has five hundred and twenty five shlokas in Sanskrit. A commentary is written to explain the meaning.

Perhaps no other region in the world has felt the impact of India's culture and religion as South East Asia. The most important source of study of the remains of this cultural intercourse and impact are the Sanskrit inscriptions written in Indian script. They have been found all over this region and a study of these inscriptions and other literature shows that the language, literature, religious, political and social institutions were greatly influenced by India. The Varna system and the division of society into the four castes i.e. Brahmins, Kshatriyas, Vaishyas and Sudras was known to them. But the system was not as rigid as in India. It was more like in the Rig Vedic age where the society was divided on the basis of profession and not on the basis of birth especially in Bali. Even some of their marriage customs are similar.

The most popular form of amusement was the shadow play called Wayung (like the Indian puppet shows) where the themes are derived mainly from the epics – Ramayana and Mahabharata, still very popular in South East Asia.

INTEXT QUESTIONS 21.3

1. Name the first two monasteries of Sri Lanka?

2. How did Buddhism reach Sri Lanka?

3. Which language became the literary language of Sri Lanka?

4. What is Ankor Vat?

5. What are the five towers of Ankor Vat called?

6. What is portrayed at the Ankor Vat? Why?

7. What does the Ankor Vat temple represent?

8. What is engraved on the walls of Ankor Vat?

9. Which is the most important scene engraved on the walls of Ankor Vat?

10. What is embellished at Baphuon?

11. Name some cities of Vietnam (Champa) whose name were based on Indian culture?

12. Where were evidences of Shaivism discovered in Malaysia?

13. What are some of the important figurines unearthed in Malaysia?

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14. Which are some of the words of Sanskrit find place in the Malaysian language?

_____

15. Which is the most important inscription of the fourth and fifth centuries AD in Malaysia?

_____

16. How many temples were found at Ligor?

_____

17. What is Prambanan?

_____

18. What is constructed opposite the three temples of Shiva, Vishnu and Brahma?

_____

19. How many temples are there in the Java island of Indonesia?

_____

20. Which stories were carved on the walls of the temples in Indonesia?

_____

21. What was discovered at Bali in Indonesia?

_____

MAADHYAM IAS

21.6 CONTACTS BETWEEN INDIA AND THE ARAB CIVILIZATION

India's links with West Asia, by land as well as sea routes, goes back to very ancient times. These ties between the two culture zones (the idea of nations had not yet developed) became particularly close with the rise and spread of Islamic civilization in West Asia. About the economic aspects of this relationship, we have from about mid-ninth century AD a number of accounts by Arab and other travellers, such as Sulaiman, the Merchant, Al-Masudi, Ibn Hauqal, Al Idrisi, etc, which attest to a flourishing commercial exchange between these areas. Evidence for a very active interaction in the cultural sphere, however, goes back to the eighth century and earlier.

The fruitful cultural intercourse between India and West Asia is evident in many areas. We shall see here how the Islamic world was enriched as a result of this. In the field of astronomy, two important works namely the *Brahma-sphuta-siddhanta* better known to the Arab world as *Sindhin* and *Khandakhadyaka* (known as *Arkand*) were brought to Baghdad by embassies from Sindh. With the help of Indian scholars of these embassies, they were

translated into Arabic by Alfazari, who probably also assisted Yakub Iun Tarik. Later Aryabhatta's and Varahamihira's works on astronomy were also studied and incorporated into the scientific literature of the Arabs.

Another important contribution of India to Arab civilization was mathematics. The Arabs acknowledged their debt to India by calling mathematics *'hindisa'* (pertaining to India). Indian mathematics, in fact, became their favourite field of study and discussion, its popularity being enhanced by the works of Alkindi among others. They were quick to appreciate the revolutionary character of the Indian decimal system with its concept of zero; a contemporary Syrian scholar paid glowing tribute to it: 'I wish only to say that this computation is done by means of nine signs. If those who believe, because they speak Greek, that they have reached the limits of science, should know these things, they would be convinced that there are also others who know something".

A number of Arab sources dating back to the tenth and thirteenth centuries inform us about several Indian works on medicine and therapeutics that were rendered into Arabic at the behest of the Caliph Harun al-Rashid, the ruler of Baghdad from AD 786 to 809. Indian scholars were also involved in these translations. For instance, the *Sushruta Samhita* was translated by an Indian called Mankh in Arabic.

Apart from astronomy, astrology, mathematics, and medicine, Arabs admired with keen interest many other aspects of Indian culture and civilization as well. They translated Indian works on a wide variety of subjects, but did not remain satisfied with the translations and went on to work out original compositions based on or derived from the treatises they translated. The other fields of Indian knowledge they studied included works on snake poison, veterinary art and books on logic, philosophy, ethics, politics and science of war. In the process their vocabulary was also enriched considerably. For instance, in the field of shipping, of which they were renowned masters, you can easily identify a number of Arabic words that had Indian origin: *hoorti* (a small boat) from *hori*, *banavi* from *baniya or vanik*, *donij* from *dongi* and so on.

21.7 INDIA'S CONTACT WITH ROME

It was Southern India which had the monopoly of the products that were in great demand in the West. In fact, the first three centuries of the Christian era saw a profitable sea-borne trade with the West represented mainly by the Roman Empire which had become India's best customer. This trade happened mostly in South India and is testified both by literary texts and finds of Roman coins specially at Coimbatore and Madurai. Items like pepper, betel, spices, scents and precious stones like beryl, gem, diamond, ruby and amethyst, pearls, ivory, silk and muslins were in great demand. This trade with Rome was bound to bring in gold to India which gave her a favourable position in trade and established a stable gold currency for the Kushana empire of those days. The Tamil kings even employed *'yavanas'* to guard their tents on the battlefield and the gates of Madurai. In ancient India the term *'yavana'* was used for people belonging to Western Asia and the Mediterranean

Notes

region and included Greeks and Romans. Some historians feel that the *'yavana'* bodyguards might have included Roman legionaries.

By this time Kaveripattinam had become a very important centre of foreign trade. At Kaveripattinam raised platforms, godowns and warehouses for storing goods unloaded from ships were constructed on the beach. These goods were stamped with the 'Tiger' emblem of the Cholas after payment of customs duty and then passed on to merchants' warehouses (pattinappalai). Close by were "settlements of Yavana merchants and quarters of foreign traders speaking various tongues". They were served by a big bazar where all necessary things were available. Here one could find "vendors of fragrant pastes and powders, of flowers and incense; tailors who worked on silk, wool or cotton; traders in sandal, coral, pearl, gold and precious stones; grain merchants; washer men; dealers in fish and salts; butchers; blacksmiths, carpenters, coppersmiths, goldsmiths; painters, sculptors, cobblers and toy-makers. There were also horses brought to the market from distant lands beyond the seas."

Most of these goods were gathered for export. According to Pliny, India's exports included pepper and ginger which fetched a price that was a hundred times more than their original value. There was also a demand for incenses, spices and aromatics from India. Lavish consumption of these commodities took place in Rome.

The importance of trade with foreigners was quite high as one can understand from the number of ambassadors that were either sent to or received by the Indian kings. A Pandya king sent an ambassador to Roman Emperor Augustus of the first century BC. Ambassadors were also sent to Troy after AD 99. Claudius (from Ceylon), Trajan, Antonmis, Puis, Instiman and other ambassadors adorned the courts of various Indian kings.

The volume of trade with Rome was so high that to facilitate its movement, ports like Sopara, and Barygaza (Broach) came to be built in the west coast, while the Coromandal coast in the east carried on trade with "Golden Chersonese (Suvarnabhumi) and Golden Chyrse (Suvarnadvipa)". The Chola kings equipped their ports with lighthouses, exhibiting blazing lights at night to guide ships to ports. At a site called Arikamedu near Pondicherry specimens of the famous Italian pottery known as Arretine with the Italian potter's stamps imprinted on them and the fragment of a Roman lamp have also been found.

There is evidence of foreign trade in the Andhra region as well. Some of its ports and inland towns took part in this trade. Thus, the town of Paithana (Pratishthana) shipped abroad stones, tagara, cotton, muslin and other textiles. The Andhra king Yajnasri issued a rare type of coin figuring the ship as the symbol of the state's sea-borne trade.

21.8 THE SHIPS AND FOREIGN TRADE

Trade thus became a very important mode that helped in the spread of Indian culture abroad. Even in very ancient times our ships could sail across the vast open seas and reach

foreign shores to establish commercial ties with several countries. The literature, art and sculpture of the neighbouring countries clearly shows the influence of Indian culture and civilization. Even in places like Surinam and the Caribbean Islands that are as far as the American coast, there is evidence of ancient Indian culture.

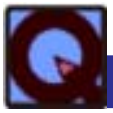
Samudra Gupta (AD 340-380) not only had a powerful army but also had a strong navy. Some inscriptions discovered in the Trans-Gangetic Peninsula and the Malaya Archipelago testify to the activities of Indian navigators in the Gupta age. Hsuan-tsang, who visited India during the reign of Emperor Harsha (AD 606-647), has also written a detailed description of India during those times. The Chola rulers had built a strong navy and conducted raids across the sea.

The Portuguese have noted that some merchants in India owned as many as fifty ships. According to them, it was a usual practice for the merchants to have their own ships.

Certain objects belonging to the Indus Civilization found at various sites in the West prove that there were trade and cultural contacts with the Egyptian and Mesopotamian civilizations in the third millennium BC. India also had contacts with ancient Persia, Greece and Rome which provided a great impetus to the exchange of cultural, religious and social ideas. This flourishing trade contact with the Roman Empire is confirmed by the Roman historian Pliny who deplored the drain of wealth from Rome to India.

21.9 WHAT DID THE INDIANS LEARN FROM THIS CONTACT

The Indians learnt many new things from the foreigners for examples minting of gold coins from the people of Greece and Rome. They learnt the art of making silk from China. They learnt how to grow betel from Indonesia. They established trade contact with the foreigners. The art and culture of the various countries got itself reflected over the Indian culture, but than this was reflected in the other countries also.



INTEXT QUESTIONS 21.4

1. How old is economic relations between India and Arab?

   _____

2. Name some of the prominent travellers of Arab.

   _____

3. Name the two astronomical works given to Arab world by India.

   _____

4. What was the contribution of India in the field of mathematics to the Arabs?

5. Who translated Sushruta Samhita into Arabic?

6. At whose behest, Indian works on medicine and therapeutics were rendered into Arabic?

7. What other fields of Indian knowledge was studied by Arabs?

8. Where were Roman coins found in India?

9. What were the things in great demand in Arab?

10. How was a stable gold currency established for the Kushana empire?

11. Who were Yavanas?

12. What was the work of Yavanas in ancient India?

13. Where were specimens of famous Italian pottery Arretine found in India?

14. Which Andhra kings issued a rare type of coin figuring the ship as the symbol of state's seaborne trade?

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WHAT YOU HAVE LEARNT

- Indian culture spread to various parts of the world in ancient times through different modes.
- Indian Universities were famous for their standards of education which attracted students from many countries. These students acted as agents for spreading Indian culture.

- Sanskrit/Buddhist texts were translated into different languages. They became the best modes to spread Indian culture.
- A large number of monasteries and temples were built in all these countries where Indian culture and religion reached .
- Indian art styles were adopted by the artists of many countries.
- Indian Epics are famous in many countries. The Ramayana and the Mahabharata are popular Epics in Southeast Asian countries.
- Sri Lanka was the first country to embrace Buddhism.
- Indian script Brahmi was the model for many scripts in the Southeast Asian countries.
- A large number of Sanskrit inscriptions found in these countries are the major sources for the history of Indo-Asian cultural connections.
- Buddhism is a living religion in countries like Burma, Thailand, Sri Lanka, and Cambodia.
- An important contribution of India to Arab civilization was mathematics.

TERMINAL EXERCISE

1. What were the various modes through which Indian culture spread abroad?
2. What was the role of the ancient universities in spreading Indian culture abroad?
3. How would Buddhism reach the countries of East Asia as a religion of peace?
4. Give an account of the Indian culture in Thailand?
5. Describe the religious architecture of Indonesia?
6. Briefly describe India's trade relations with the Roman Empire.
7. Ancient India had a great access to sea and foreign trade. Discuss.

ANSWERS TO INTEXT QUESTIONS

21.1

1. Traders, teachers, emissaries and missionaries.
2. Nalanda and Valabhi universities.
3. Taranatha, the Tibetan scholar.
4. Kashyapa Martanga and Dharmarakshita

5. He went on the request of the king to get some Sanskrit texts translated into Chinese.
6. People who left India and wandered in Europe or settled there, were the ambassadors of Indian culture abroad.

21.2

1. Because silk was the main mercantile commodity of China.
2. Kuchi was in Central Asia. It was a famous centre of Indian culture. Silk route bifurcated here.
3. Khotan an oasis kingdom.
4. Famous cave complexes of the world
5. In the eighth to ninth century AD
6. Indian culture reached Japan through Korea. In 552 AD the Korean emperor sent a Buddha statue, sutras, implements for worship, artists, sculptors, painters, and architects as gifts for Japanese emperor.
7. A script in which mantras and syllables are written in known as shittan.
8. 96,000 Sanskrit books.

19.3

1. Mahavihar and Abhayagiri
2. It was Ashoka who sent his son Mahendra and daughter Sanghamitra along with a delegation to Sri Lanka. A branch of Bodhi tree from Bodhgaya was planted here.
3. Pali
4. It is supposed to be the abode of Vishnu.
5. They are called the five peaks of the Sumeru Mountain.
6. The king Suryavarman is portrayed as an incarnation of Vishnu. He had attained a place in heaven because of his meritorious deeds.
7. It represents a square mile of construction with a broad moat running around adding to its spectacular charm.
8. Scenes from Ramayana and Mahabharata are engraved on the walls of this temple.
9. The scene of Samudra manthan(churning of the ocean)
10. Scenes form the epics of Rama and Ravana, Shiva on mount Kailasha with Parvati and the destruction of Kamdeva.
11. Indrapura, Amaravati, Vijaya, Kauthara, Panduranga.
12. In Kedah and in the province of Wellesly

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13. Female figurines with trident, the head of Nandi, a relief of Durga image, Ganesha and Shivlingas.
14. Some words are svarga, rasa, guna, dahda, mantri, dhipati, laksha
15. The most important inscription is from Ligor.
16. Over fifty temples.
17. The largest Shiva temple on the island of Java is called Prambanan.
18. There are temples of vahanas of Shiva, Vishnu, and Brahma
19. Eight big temples, surrounded by 240 small temples.
20. Ramayana and Krishna
21. Over five hundred hymns, stotras dedicated to Shiva, Brahma, Durga, Ganesha, Buddha and many other deities have been discovered.

21.4

1. It started in the ninth century AD.
2. Sulaiman the merchant, Al-masudi, Ibn Hauqal, Al Idrisi.
3. (a)Brahma-sphuta – siddhanta better known as Sindhin in Arab.(b) Khandakhadyaka – known as Arkand.
4. The decimal system with its concept of zero.
5. Mankh
6. Caliph Harun al-Rashid.
7. Works on snake poison, veterinary art and books on logic, philosophy, ethics, politics and science of war.
8. At Coimbatore and Madurai
9. Items like pepper, betel, spices, scents, precious stones likes beryl, gem, diamond, ruby, amenthyst, pearls, ivory, silk, muslins.
10. The trade with Rome brought in gold to India. This established a stable gold currency for the Kushana Empire.
11. People belonging to Western Asia and the Mediterranean region. It included Greeks and Romans.
12. Guarding tents on the battle fields and the gates of Madurai.
13. At a site called Arikamedu near Pondicherry.
14. Yajnasri.

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