APPOLO STUDY CENTRE CHENNAI

APPOLO STUDY CENTRE

Ancient India
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6th Term I
Unit -1 - What is history?

History is the study of past events in chronological order

- We understand the period and lifestyles of people of Old Stone Age from used stone tools, like what you understand about your grandpa and his time from his diary writing. What are the other sources that help us understand the lifestyles of Stone Age people?

- We came to know their hunting style through their paintings on the rocks and the walls of the caves Rock paintings? It sounds really surprising. Why did they draw these paintings?

Numismatics – The study of Coins
Epigraphy- The study of inscription

- Some would have stayed back, without joining the hunting team. So for their benefit, these pictures could have been drawn. They might have done it as a part of their passtime.

- The period between the use of first stone tools and the invention of writing systems is pre-history. Stone tools, excavated materials and rock paintings are the major sources of pre-history.

Indus Civilization

- Initially, people lived in groups. Then they formed communities out of these groups. Then evolved the societies which in due course become civilisations.

Mighty Emperor Ashoka

The most famous ruler of ancient India was Emperor Ashoka. It was during his period that Buddhism spread to different parts of Asia. Ashoka gave up war after seeing many people grieving death after the Kalinga war. He embraced Buddhism and then devoted his life to spread the message of peace and dharma. His service for the cause of public good was exemplary. He was the first ruler to give up war after victory. He was the first to build hospitals for animals. He was the first to lay roads. Dharma Chakra with 24 spokes in our national flag was taken from the Saranath Pillar of Ashoka.

Even though Emperor Ashoka was great, his greatness had been unknown until 20th century.The material evidence provided by William Jones, James Prinsep and Alexander Cunningham revealed the greatness of Emperor Ashoka. Based on these accounts, Charles Allen wrote a book titled The Search for the India's Lost Emperor, which provided a comprehensive account of Ashoka. Many researches made thereafter brought Ashoka's glorious rule to light. These inscriptions were observed on the rocks, SanchiStupa and Saranath Pillar and helped to understand the greatness of Ashoka to the world.

- Now one can understand the importance of historical research. But for the efforts of scholars, the greatness of Emperor Ashoka would not have come to light. That is the period between pre history and history

- The period for which records in writing are available but not yet deciphered is called proto history. Today, we are leading a safe life with all modern equipment. But our ancestors did not live in such a safe environment. There might have been chances of wild animals entering their caves. But, they realised that dogs could help them prevent the entry of such dangerous animals by its sniffing skill. Hence they started domesticating dogs for their protection and hunting activities.

- We also know how inscriptions, monuments, copper plates, accounts of foreigners or foreign travellers and folk tales play a vital role in constructing and reconstructing history.

'Dhamma' is the prakrit word for the sanskrit term 'dharma', which means religious duty.

6th term I
Unit -2 Human Evolution

The story of human evolution can be scientifically studied with the help of archaeology and anthropology

- They pushed the button to 1950 CE. They saw mostly people walking, a few riding bicycles and buses appearing rarely on the roads. Slowly they moved back to 1850. There were no buses or cycles. Carts pulled by mules and bullocks were seen on the roads. Horse-drawn cart was a rare occurrence.

- Then turned the button to 8,000 years back. People were engaged in raising crops and livestock. She pushed the button to get a picture of life 18,000 years ago. She saw the humans living in caves. They were using tools made of stones and bones for hunting was frightened by the hunting scene and pushed the button forward to return to the present.

- Anthropologists have unearthed the footprints of humans in a country called Tanzania, which is in eastern Africa. They were found in rock beds submerged under the sand.

Archaeology is the study of pre historic humans remained materials used by pre historic humans. Excavated material remains are the main source for archaeological studies

Anthropology is the study of humans and evolutionary history.
The word anthropology is derived from two Greek words: anthropos meaning "man" or "human"; and logos, meaning "thought" or "reason." Anthropologists attempt, by investigating the whole range of human development and behavior, to achieve a total description of cultural and social phenomena.

- Radio carbon dating was used to ascertain the period. It was found out that the foot prints of humans they had discovered were about 3.5 millions years old. When there is sudden change in nature, the living beings adapt themselves to the changes and survive. Humans have thus evolved over millions of years adapting themselves to the changing times.

People and their Habitat
Australopithecus - East Africa
Homohabilis-South Africa
Homoerectus - Africa and Asia
Neanderthal - Eurasia (Europe and Asia)
Cro-Magnons - France

Peking -China Homo sapiens - Africa Heidelbergs- London

Cromagnons learned to live in caves.Lascaus caves in France is the evidence for cave living of Cromagnons. They habitude to bury the dead

- Human evolution means the process through which the humankind changes and develops towards an advanced stage of life.

- `Homo sapiens who migrated out of eastern Africa settled in different parts of the world. Their lifestyle also evolved and they made it suitable to the environs in which they lived. So humans in different places adopted different forms of lifestyle. Based on the weather, climate and nature of the living place, their physique and complexion also differed. This resulted in the formation of different races. Human procreation resulted in an increase in the population.

Hunting and Food Gathering

- Millions of years ago, our ancestors led a nomadic life. They lived in groups in a cave or a mountain range. Each group consisted of 30 to 40 people. They kept on moving in search of food. They hunted pig, deer, bison, rhino, elephant and bear for food. They also scavenged the animals killed by other wild animals like tiger. They learnt the art of fishing. They collected honey frombeehives, plucked fruits from the trees and dug out tubers from the ground. They also collected grains from the forest. Once the food resource got exhausted in one area, they moved to another place in search of food. They wore hides of animals and barks of trees and leaves for protecting their bodies during winter. So humans began hunting to satisfy their need for food.

- Hunting was the main occupation of humans in the past. It was difficult for humans to kill a big animal with a stick or a stone. So they decided to use sharpened weapons.

- The best stone for the making weapons was chikki – mukkikal (flint). It is known for its strength and durability. Humans spent many hours in search of a flint stone. They made sharp weapons and tools with the help of the stones and fitted them with wood to grip them. Humans created tools like axes with big stones.

- The axes were made to cut trees, remove barks, dig pits, hunt animals and remove the skin of animals.

- Humans discovered the use of fire.

Even today in the villages of Nilgiris district in Tamil Nadu, people have the habit of making fire without use of match box.

- At first, humans were afraid of fire and lightning. Probably fire caused by lightning had killed many wild animals. Humans tasted the flesh of the killed animals, which was soft and tasty. This made humans aware of the effect of fire. They used flint stone to make fire and used it to protect them from predators, for cooking food and for creating light during night. Thus fire became important for man in olden times.

- The next human invention was the wheel. This was the first scientific invention of humans using their brain and cognitive skills

Invention of the Wheel

- The invention of wheel by humans is considered to be the foremost invention. When humans saw the stones rolling down from the mountains, probably they would have got the idea of making the wheel.

Pot Making

- Humans learned to make pot with clay. The invention of wheel made pot making easier, and the pots made were burnt to make it stronger. They decorated pots with lot of colours. The colour dyes were made from the extracts of roots, leaves or barks. These natural dyes were used in rock paintings.

Hunting scene in which men and women are taking part

- In fact, it is the first art of humanity. Before the use of language, humans expressed their feelings through actions and also recorded it in rock paintings.

Ancient Rock Paintings

- In India, we can see many paintings in rocks and caves. The rock paintings give some information about the past. Approximately there are 750 caves, in which 500 caves have paintings. There are many more undiscovered caves. The rock paintings depict hunting pictures of the male and the female, dancing pictures and pictures of children playing.

- We are able to gain some knowledge about the past lifestyle through these paintings.

- These rock and cave paintings tell us many stories about our ancestors.

- There were many dangers involved in hunting. Due to large-scale hunting in the mountain areas and in the forests, many animals became extinct. Non availability of meat forced the humans to look for fruits and vegetables for food.

- The seed of fruits and the nuts they ate were thrown into the soil. During rains, the soil gave it life. Some days later, the saplings sprouted from the soil. By observation and logic, they learn that:

- a plant grows from a single seed and yields lots of fruits and vegetables.
- seeds that fall in the river beds sprout easily.
- plants grow faster in water fed areas.
- alluvial soil is more suitable for plant growth than any other.

- With the above knowledge they gained, they realised that with proper sowing and nurturing, they could increase the number of plants more than the ones that grew naturally. Thus agriculture and farming came into existence. They domesticated theanimals and used them in their farming.

- Breeding of animals now became an important part of their life. Oxen were used for ploughing. Oxen made the practice of agriculture easier. Life was becoming organised than it was, when they were hunting. It enabled them to settle down in a place. Now with settlement came the problem of utensils and vessels for cooking and storage. The potter's wheel and fire solved this problem.

- The invention of plough helped the farming practices. Farming started with the clearing of land and burning the left-over shrubs. They ploughed the land, sowed seeds in them and harvested the produce. Once the fertility of the soil decreased, they moved to a new place. Initially agriculture was done for immediate food requirement. Later when they found out ways to increase production, they started storing the produce. The food products stored were used during the lean harvest periods. By their experience, they understood that land close to the river side was suitable for farming. So they decided to stay there permanently.

- Humans thought of ways to better their skills at hunting. They found out that the dogs could sniff other animals and chase them away. So humans found them useful for hunting. Thus dogs became the first animal to be domesticated by humans. Following the dogs, they started domesticating hen, goat and cow.

- Humans stayed on the plains for a long time. During this period, they have not only learnt agriculture, but slowly developed skills of handicraft. Permanent settlement in a place increased the yield of crops. Now they had grains in excess of what they consumed. The surplus grains were exchanged with other groups for the other things they were in need of. This is called the barter system. Thus trade and commerce developed and towns and cities emerged.

6th term 1
Unit - 3 Indus Civilization

Why did people settle near rivers?

People preferred to settle near the rivers for the reasons given below.

- The soil is fertile.
- Fresh water is available for drinking, watering livestock and irrigation.
- Easy movement of people and goods is possible.

Discovery of a lost city – Harappa

The ruins of Harappa were first described by the British East India Company soldier and explorer Charles Masson in his book. When he visited the North-West Frontier Province which is now in Pakistan, he came across some mysterious brick mounds. He wrote that he saw a "ruined brick castle with very high walls and towers built on a hill". This was the earliest historical record of the existence of Harappa.

In 1856 when engineers laid a railway line connecting Lahore to Karachi, they discovered more burnt bricks. Without understanding their significance, they used the bricks for laying the rail road.

In the 1920s archaeologists began to excavate the cities of Harappa and Mohenjo-Daro. They unearthed the remains of these long-forgotten cities. In 1924 the Director General of ASI, Sir John Marshall, found many common features between Harappa and Mohenjo-Daro. He concluded that they were part of a large civilization.

Some slight differences are found in the earthenwares of Harappa and Mohenjo-Daro. This made the researchers conclude that Harappa was older than Mohenjo-Daro.

The Archaeological Survey of India (ASI) was started in 1861 with Alexander Cunningham as Surveyor. Its headquarters is located in New Delhi.

How do archaeologists explore a lost city?

- ✓ Archaeologists study the physical objects such as bricks, stones or bits of broken pottery (sherds) to ascertain the location of the city and time that it belong to.
- ✓ They search the ancient literary sources for references about the place.
- ✓ They look at aerial photographs of the excavation sites or cities to understand the topography.
- ✓ To see under the ground, they may use a magnetic scanner
- ✓ The presence and absence of archeological remains can be detected by RADAR and Remote Sensing Methods.

Sites in Indian borders

Archaeologists found major Harappan sites within Indian borders

Time Span of Indus Civilisation

Geographical range: South Asia
Period: Bronze Age
Time: 3300 to1900 BCE (determined using the radiocarbon dating method)
Area: 13 lakh sq.km
Cities: 6 big cities
Villages: More than 200

Urban Civilisation

Harappan civilisation is said to be urban because of the following reasons

- Well-conceived town planning
- Astonishing masonry and architecture
- Priority for hygiene and public health
- Standardised weights and measures
- Solid agricultural and artisanal base.

Unique Features of Harappan Civilisation

- Town planning is a unique feature of the Indus Civilisation. The Harappan city had two planned areas.

Mehergarh – the Precursor to Indus Civilisation
Mehergarh is a Neolithic site. It is located near the Bolan Basin of Balochistan in Pakistan. It is one of the earliest sites known. It shows evidence of farming and herding done by man in very early times. Archaeological evidence suggests that Neolithic culture existed in Mehergarh as early as 7000 BCE

Streets and Houses

- The streets are observed to have a grid pattern. They were straight running from north to south and east to west and intersected each other at right angles

- The roads were wide with rounded corners

- Houses were built on both sides of the street. The houses were either one or two storeys

- Most of the houses had many rooms, a courtyard and a well. Each house had toilets and bathrooms

- The houses were built using baked bricks and mortar. Sun-dried bricks were also used. Most of the bricks were of uniform size. Roofs were flat

- There is no conclusive evidence of the presense of palaces or places of worship.

why burnt bricks are used in construction?
They are strong, hard, durable, resistant to fire and will not dissolve in water or rain.

Bronze Age
It is a historical period characterised by the use of articles made of bronze

Drainage System

- Many of these cities had covered drains. The drains were covered with slabs or bricks.

- Each drain had a gentle slope so that water could flow.

- Holes were provided at regular intervals to clear the drains.

- House drains passed below many lanes before finally emptying into the main drains.

- Every house had its own soak pit, which collected all the sediments and allowed only the water to flow into the street drain.

The Great Bath

- The great bath was a large, rectangular tank in a courtyard. It may be the earliest example of a water-proof structure

- The bath was lined with bricks, coated with plaster and made water-tight using layers of natural bitumen

- There were steps on the north and south leading into the tank. There were rooms on three sides

- Water was drawn from the well located in the courtyard and drained out after use.

The Great Granary

- The granary was a massive building with a solid brick foundation
- Granaries were used to store food grain
- The remains of wheat, barley, millets, sesame and pulses have been found there.

A granary with walls made of mud bricks, which are still in a good condition, has been discovered in Rakhigarhi, a village in Haryana, belonging to Mature Harappan Phase

The Assembly Hall

- The Assembly Hall was another huge public building at Mohenjo-Daro. It was a multi-pillared hall (20 pillars in 4 rows to support the roof).

Trade and Transport

- Harappans were great traders.
- Standardised weights and measures were used by them. They used sticks with marks to measure length
- They used carts with spokeless solid wheels
- There is evidence for extensive maritime trade with Mesopotamia. Indus Seals have been found as far as Mesopotamia (Sumer) which are modern-day Iraq, Kuwait and parts of Syria
- King Naram-Sin of Akkadian Empire (Sumerian) has written about buying jewellery from the land of Melukha (a region of the Indus Valley)
- Cylindrical seals similar to those found in Persian Gulf and Mesopotamia have also been found in the Indus area. This shows the trade links between these two areas.

A naval dockyard has been discovered in Lothal in Gujarat. It shows the maritime activities of the Indus people.

Dockyard at Lothal

Lothal is situated on the banks of a tributary of Sabarmati river in Gujarat.

Leader in Mohenjo-Daro

- A sculpture of a seated male has been unearthed in a building, with a head band on the forehead and a smaller ornament on the right upper arm.
- His hair is carefully combed, and beard finely trimmed.
- Two holes beneath the ears suggest that the head ornament might have been attached till the ear.
- The left shoulder is covered with a shawl-like garment decorated with designs of flowers and rings.
- This shawl pattern is used by people even today in those areas

Technology

- Indus people had developed a system of standardised weights and measures.
- Ivory scale found in Lothal in Gujarat is 1704mm (the smallest division ever recorded on a scale of other contemporary civilisations).

The word 'civilisation' comes from the ancient Latin word civis, which means 'city'.

This little statue was found at Mohenjo-Daro. When Sir John Marshall saw the statuette known as the dancing girl, he said, "When I first saw them I found it difficult to believe that they were pre-historic modeling. Such as this was unknown in the ancient worlds up to the age of Greece. I thought that these figures had found their way into levels some 3000 years old to which they properly belonged".

KVT Complex (Korkai-Vanji-Thondi) spread over Afghanistan and Pakistan has many places, names of those were mentioned in sangam literature.
Korkai, Vanji, Tondi, Matrai, Urai and Kudalgarh are the names of places in Pakistan.
Gurkay and Pumpuhar in Afghanistan are related to the cities and ports mentioned in the Sangam Age. The names of the rivers Kawri and Poruns in Afghanistan and the rivers KaweriWala and Phornai in Pakistan also occur in the Sangam literature.

Do you know The hidden treasures of the Indus civilisation

- Inscriptions (written in a script of those times) can provide us information about customs, practices and other aspects of any place or time. So far, the Indus script has not been deciphered. Therefore, we must look for other clues to know about the Indus people and their lifestyle

Apparel

- Cotton fabrics were in common use.
- Clay spindles unearthed suggest that yarn was spun.
- Wool was also used.

Love and peace

- Settlements were built on giant platforms and elevated grounds
- The Indus Civilisation seems to have been a peaceful one. Few weapons were found and there is no evidence of an army
- They displayed their status with garments and precious jewellery
- They had an advanced civic sense.

Ornaments

- Ornaments were popular among men and women
- They adorned themselves with necklaces, armlets, bangles, finger rings, ear studs and anklets.

- The ornaments were made of gold, silver, ivory, shell, copper, terracotta and precious stones.

Iron was unknown to people of Indus

Copper was the first metal discovered and used by humans

Indus people used the red quartz stone called Carnelian to design jewellery.

Who Governed them?

- Historians believe that there existed a central authority that controlled planning of towns and overseas trade, maintenance of drainage and peace in the city.

Occupation

- The main occupation of the Indus Civilisation people is not known.
- However, agriculture, handicrafts, pottery making, jewellery making, weaving, carpentry and trading were practiced
- There were merchants, traders and artisans.
- Rearing of cattle was another occupation.
- People of those times knew how to use the potter's wheel
- They reared domesticated animals.

Pottery

- Pottery was practiced using the potter's wheel. It was well fired. Potteries were red in colour with beautiful designs in black.
- The broken pieces of pottery have animal figures and geometric designs on it.

Religious Belief

- We don't have any evidence pointing to specific deities or their religious practices. There might have been worship of Mother Goddess (which symbolized fertility), which is concluded based upon the excavation of several female figurines.

Toy Culture

Toys like carts, cows with movable heads and limbs, clay balls, tiny doll, a small clay monkey, terracotta squirrels eating a nut, clay dogs and male dancer have been found. They made various types of toys using terracotta, which show that they enjoyed playing

The earliest form of writing was developed by Sumerians

What happened to Harappans?

- By 1900 BCE, the Harappan culture had started declining. It is assumed that the civilisation met with

- repeated floods
- ecological changes
- invasions
- natural calamity
- climatic changes
- deforestation
- an epidemic

Archaeological site at Mohenjo-Daro has been declared as a World Heritage Site by UNESCO

Radiocarbon Dating Method: A Standard Tool for Archaeologists
Also known as C14 method, the radiocarbon method uses the radioactive isotope of carbon called carbon14 to determine the age of an object.

General Facts about Indus Civilisation

- It is among the oldest in the world.
- It is also the largest among four ancient civilisations
- The world's first planned cities are found in this civilisation
- The Indus also had advanced sanitation and drainage system
- There was a high sense of awareness on public health.

9th Book

Evolution of Humans and Society – Pre Historic Period

- Prehistoric people were the pioneers of creative knowledge. From the artefacts and the languages they developed, we are able to understand how intelligent they were.

Origin of the Earth and the Geological Ages

- The history of humans is closely related to the history of the earth. The earth contains geological, archaeological and biological records of historical times in its upper layers. They are important for reconstructing the history of the earth and various living organisms. The fossil bones of the human ancestors are embedded in the earth's layers.

- Palaeoanthropologists and archaeologists excavate the soil and rock layers on the earth and extract evidence about human ancestors. These layers and the fossils are scientifically dated to study the various stages in human evolution and prehistory. Through the gathered evidence, they attempt to understand the evolution of human history and developments in a chronological order.

- **Archaeology** is the study of human past through the analysis and interpretation of material remains.

- **Palaeoanthropology** is the study of the human ancestors and their evolution by the study of the fossil remains.

- The earth was formed approximately 4.54 billion years ago. Gradually, conditions emerged for the growth of organisms. Then plants and animals came into being, and thereby foundation was laid for the evolution of humans. The long span of time in the history of earth is divided into eras, periods and epochs by the geologists

1 billion = 100 crore
1 million = 10 lakh

- **Australopithecines** were the apes from which modern humans evolved. Now they are extinct, but they are considered to be the close relatives of humans.

Human Enquiries into the Past and Origin of the World

The Age of Speculation

- Humans are the only species on earth concerned with understanding as well as explaining the world and the universe. In the course of evolution, humans became conscious and knowledgeable. They turned curious and began to think and ask questions about nature, organisms and the world around them. At first, they considered

nature as God. They worshipped sun, moon and various natural forces about which they developed their own understanding, some of which is not scientific. The lack of scientific knowledge on the creation of the world is reflected in the ancient writings and religious literature.

BC (BCE) – Before Common Era
AD (CE) - Common Era

Scientific Foundations of Geology, Biology and Archaeology

- The beginning of history writing can be traced to the ancient Greeks. Herodotus (484–425 BC (BCE)) is considered the Father of History, because the history he wrote was humanistic and rationalistic.The rise of scientific enquiry into the origin of humans was possible because of

- The interest in collection of archaeological remains and the opening of museums after the Renaissance Movement;
- The development of ideas of stratigraphy and geology;
- Darwin's theory of biological evolution;
- The discovery of human and animal fossils, stone tools, and artefacts of early civilizations; and
- The ability to decipher early scripts

- **Stratigraphy** – The study of origin, nature and relationships of rock and soil layers that were formed due to natural and cultural activities.

- **Oldest Museum** – The museum of Ennigaldi- Nanna in Mesopotamia was established in 530 BC (BCE). The Princess Ennigaldi was the daughter of the neo-Babylonian king Nabonidus.The Capitoline Museum in Italy is perhaps the oldest surviving museum (1471 AD (CE)) at present. Ashmolean Museum at Oxford University is the oldest university museum in the world. It was established in 1677 AD (CE)

- Herbert Spencer's (1820–1903 AD (CE)) biological evolution, and Charles Darwin's (1809–1882 AD (CE)) theory on concepts of natural selection and survival of the fittest contributed to the scientific understanding of human origins. Charles Darwin published the books On the Origin of Species in 1859 and The Descent of Man in 1871.

Natural selection – The process by which organisms that are better adapted to their environment would survive and produce more offspring.

Survival of the fittest means "survival of the form that will leave the most copies of itself in successive generations."

Fossil – Prehistoric animal or plant that turns into stone over a period of time (millions of years) because of chemical and physical processes. Animal bones are preserved due to mineralization. Palaeontology is the study of fossils.

Stone Age – the period when stone was mainly used for making implements.

Bronze Age – the period when bronze metallurgy (extraction of metal from ores) developed.

Iron Age – the period when iron was smelted to produce implements.

- Since the 19th century, scholars have used advanced scientific techniques. They undertook systematic studies to contribute to the current state of knowledge on prehistory,human origins and the early civilisations. Now the theory of human evolution is widely accepted.

Prehistory: From Australopithecus through Homo erectus to Homo sapiens

- The chimpanzee, gorillas and orangutans, along with humans, are collectively called the Great Apes. Among them, the chimpanzee is genetically the closest to humans.

- The ancestors to humans were called Hominins, and their origins have been traced in Africa. They evolved from those origins and then began to move to other parts of the world in due course of time. The Hominins emerged around 7 to 5 million years ago. Skeletons of Australopithecus, one of the early species of this tribe, have been found in Africa.

- The Great Rift Valley in Africa has many sites that have evidence for the prehistoric period.

The DNA of a chimpanzee is 98% identical to that of a human being

- The Great Rift Valley is a valley-like formation that runs for about 6,400 km from the northern part of Syria to Central Mozambique in East Africa. This geographical feature is visible even from the space, and many prehistoric sites are found in eastern Africa.

- Human ancestors are divided into various species according to their physical features.

Hominid refers to all the species of the modern and extinct great apes, which also includes humans.

Hominins (a zoological tribe) refers to the close relatives of human ancestors and their sister species including Homo sapiens (the modern humans) and the extinct members of

Homo neanderthalensis, Homo erectus, Homo habilis and various species of Australopithecines. Humans are the only living species of this 'tribe'. They stand erect, walk with two legs and have large brains. They can use tools and a few of them can communicate. It excludes the gorillas.

- Homo habilis (handy human) was the earliest known human ancestors to make tools in Africa about 2.6 million years ago. Around 2 million years ago, the species of Homo erectus/ergaster emerged. This species made hand axes between 2 and 1 million years ago. They began to spread into various parts of Asia and Africa in time.

- Anatomically, modern humans, called Homo sapiens (wise man), first appeared around 3,00,000 years ago in Africa. It is believed that these modern humans eventually migrated and dispersed into various parts of the world from around 60,000 years ago.

Prehistoric Cultures

- Prehistoric period does not have evidence of writing. While the fossil bones are classified as various species such as Homo habilis, Homo erectus and Neanderthalensis, based on the lithic tools, cultures are assigned names such as Earliest Lithic Assemblages, Oldowan Technology, Lower, Middle and Upper Paleolithic and Mesolithic cultures.

The chimpanzee and the pygmy chimpanzee (also known as bonbo) are our closest living relatives.

Earliest Lithic Assemblages of Human Ancestors

- The earliest tools made by human ancestors are found in Lomekwi in Kenya. They are dated to 3.3 million years. Oldowan tools occur in the Olduvai gorge in Africa. They are 2 to 2.6 million years old. The human ancestors (Australopithecines) used hammer stones and produced sharp-edged flakes. The tools were used for cutting, slicing and processing food.

Lower Paleolithic Culture

- The Lower Paleolithic Culture is marked by the human ancestors belonging to the species Homo habilis and Homo erectus. The human ancestors flaked large stone blocks and designed various tools including hand axes. These tools, which are found in Africa, Asia, and Europe, are dated the earliest to about 1.8 million years ago. They made various tools such as hand axes and cleavers to meet their subsistence needs. These tools are also known as bifaces. These tools have physical symmetry and convey the humans' cognitive (perception) skills. This culture is called the Lower Paleolithic Culture. The hand axe tools are also known as Acheulian. This tool-making tradition continued till 250,000 years to 60,000 years ago in India.

Acheulian – They were first hand axes recognized at a place called St. Acheul in France. Hence they are called Acheulian tools.

Bifaces are tools that have flaking on both sides (bi = two, face = side).

- Subsistence **necessities** of prehistoric humans were mainly food and water.

- The human ancestors perhaps did not possess complex language skills as we have now. They might have voiced a few sounds or words and possibly used sign language. They were intelligent enough to select stones as raw material and used the hammer stones to carefully flake the rocks and design tools for their needs. They hunted animals, fed on the meat of the animals killed by predators and gathered plant foods such as roots, nuts and fruits. In India, the Acheulian tools have been found near Chennai and many other sites such as Isampur in Karnataka and Bhimbetka in Madhya Pradesh.

- Raw material is the naturally available stone block or pebbles selected by humans for making tools. Since these stones produced flakes with sharp edges, they were selected for making stone tools.

- **Core** is the main block of stone from which small chips are flaked by using a hammer stone.

- **Flake** is a small chip removed from a large stone block called the core.

Middle Paleolithic Culture

- After about 3,98,000 years BC (BCE), further changes took place in the lithic technology in Africa. The Homo erectus species existed during this period. Anatomically modern humans are said to have emerged around 3 lakh years ago.

Lithic Technology: 'Lith' means stone. The methods and techniques involved in the production of stone tools are called Lithic technology.

- The hand axes turned out to be much attractive in design and many smaller tools were also produced. The core was prepared and then tools were made. Points and scrapers were used. Short blades were also produced. The lithic tool-making tradition of the Levalloisian belonged to this period. The tools made during this time are found in Europe and Central and western Asia.

- **Levalloisian** tools are the implements made after preparing the core. It was named after the town of Levallois in France.

- The Middle Paleolithic Culture appeared between 3,85,000 and 1,98,000 years BC (BCE) ago in Europe and parts of western and South Asia. The tools that were made during this period were in use till about 28,000 BC (BCE).

- The people of this period were called Neanderthals. They buried the dead people systematically. Perhaps they were the first human ancestors to mourn death properly and bury the dead.

Upper Paleolithic Culture

The cultural phase that succeeded the Middle Paleolithic is called the Upper Paleolithic phase. This period was marked by innovation in tool technology. Long blades and burins were produced during this time. People used different varieties of silica- rich raw materials in this phase. Numerous paintings and art objects were made. The diversity of artefacts suggests the improvement in cognitive skills and the development of languages. Microliths appeared in this phase.

Burin is a stone-made chisel with a sharp cutting edge

- The modern humans, who first appeared as a result of human evolution in the sub- Saharan Africa 300,000 years ago, began to move to various parts of Asia around 60,000 years ago. They probably replaced the earlier populations. In Europe, humans known as Cro-Magnons lived in this period.

- Horns and ivory were used for making tools and art works. Bone needles, fishhooks, harpoons and spears were also employed creatively. The humans of this time wore clothes and cooked food. The dead were placed in the burials with folded hands placed over their chest. Pendants and richly carved tools were also seen in use. Evidences from paintings, clay model sculptures and carvings are available. Images of Goddess Venus made up of stones and bones in Europe and in some parts of Asia.

Ice Age – the period before 8,000 BC (BCE) when many parts of the world remained covered by ice sheets and snow

Mesolithic Culture

- Mesolithic period is known as the Middle Stone Age, as it is placed between the Paleolithic and Neolithic periods. People mainly used microlithic (small stone) tools during this period. These people were hunter- gatherers. With the global warming occurring after the Ice Age, they became highly mobile and occupied various eco-zones.

- People of Mesolithic period widely employed microlithic technology. They made tiny artefacts that were less than 5 cm in size. They produced points, scrapers and arrowheads. They also used geometric tools such as lunates, triangles and trapezes. These tools were hafted onto wooden or bone handles and used.

Microliths are stone artefacts of small size.

Neolithic Culture and the Beginning of Agriculture

- The period called Neolithic marks the beginning of agriculture and animal domestication. It is an important phase in history. Early evidence of the Neolithic period is found in the fertile crescent region of Egypt and Mesopotamia, the Indus region, the Gangetic valley and in China. By about 10,000 BC (BCE) to 5000 BC (BCE), agriculture had come to be practised in these regions.

Wheat, barley and peas were cultivated around 10,000 years ago. Fruit and nut trees were cultivated around 4,000 BC (BCE). They comprised olives, figs, dates, pomegranates and grapes.

- Fertile **Crescent Region** refers to the area covering Egypt, Israel-Palestine and Iraq, which is in the shape of crescent moon.

- Neolithic Age is called the 'new age', because of the new grinding and polishing techniques used for the tools. The Neolithic people also used the flaked stone tools. Until the Mesolithic period, people mainly hunted and gathered food for their subsistence. By hunting and gathering people obtained very limited food as a result of which only a small number of people could exist in a particular region.

- The introduction of domestication of animals and cultivating plants at home led to production and supply of large quantities of grains and animal food. The fertile soil deposited by the river on its banks helped the growth of agriculture. People preferred to live on river banks as it was better for adaptation. As a result of domestication and cultivating plants, there was an excess food production. The surplus food production was a main factor for the development of early civilisations. Permanent residences were built and large villages emerged as a result. Hence, the development of this period is called Neolithic Revolution.

Prehistoric Tamilagam

Lower Paleolithic Culture in Tamil Nadu

- One of the oldest Stone Age tools in the world made by human ancestors, calledhominins, had been produced in Tamil Nadu. These stone tools are found near the Chennai region at several sites, especially at Athirampakkam. The archaeological excavations at this site and cosmic-ray exposure dating of the artefacts suggest that people lived here about 1.5 to 2 million years ago. The Kosasthalaiyarriver is one of the major cradles of human ancestors in the world. The people who lived here belonged to the species of Homo erectus.

Archaeological excavation refers to digging undertaken to recover archaeological evidence such as stone tools, pottery, animal bones and pollens, in order to understand the past lifestyle of humans.

Cosmic-ray exposure dating – A method in which exposure to cosmogenic rays is done for dating the samples.

- In 1863, Sir Robert Bruce Foote, a geologist from England, first discovered Paleolithic tools at Pallavaram near Chennai. They are the earliest finds of such tools in India. Hence, the hand axe assemblages were considered the Madras Stone Tool Industry. The tools that he discovered are now housed in the Chennai Museum.

- The Paleolithic people hunted wild animals and gathered the naturally available fruits, roots, nuts and leaves. They did not have knowledge of iron and pottery making, which developed much later in history.

- Hand axes and cleavers are the important tool types of the Lower Paleolithic period. These tools fitted with a wooden and bone handle were used for cutting, piercing and digging. The people of this time also used hammer stones and spheroids. The quartzite pebbles and cobbles were chosen as raw materials. The tools are found in the soil deposits and also in the exposed river side. They occur at Pallavaram, Gudiyam cave, Athirampakkam, Vadamadurai, Erumaivettipalayam and Parikulam.

- The Lower Paleolithic tools are also found in the North Arcot and Dharmapuri districts. The people belonging to this period used basalt rocks for manufacturing artefacts. However, the southern part of Tamil Nadu and Sri Lanka do not have evidence of Lower Paleolithic Culture.

Basalt rocks are igneous rocks: Igneous rocks are those formed from the molten lava from the earth.

- The Lower Paleolithic Culture is datable to about 2 - 1.5 million years at Athirampakkam. This cultural phase continued in other parts of India up to 300,000 years ago.

Middle Paleolithic Culture in Tamil Nadu

- In the course of time, the Middle Paleolithic Culture emerged during 3,85,000 - 1,72,000 years ago. The tool types of this period underwent a change and smaller artefacts were used. Cores, flakes, scrapers, knives, borers, Levalloisian flakes, hand axes and cleavers are the artefact types of this period. Compared to the previous phase, these tool types became smaller in size.

- Evidence for the Middle Paleolithic Culture can be observed in some parts of Tamil Nadu. In the southern part of Tamil Nadu, at T. Pudupatti and Sivarakkottai, artefacts of the Middle Paleolithic tools have been collected. Also near Thanjavur and Ariyalur, similar artefacts have been found.

Mesolithic Culture in Tamil Nadu

- In many parts of the world, and in some parts of India, the Upper Paleolithic Culture succeeded the Middle Paleolithic Culture. There is no evidence for the Upper

Paleolithic Culture in Tamil Nadu. But the people who used microliths or small-stone artefacts lived in many parts of TamilNadu. Athirampakkam and Gudiyam Cave yielded both Early and Middle Paleolithic artefacts. Since this cultural period occurs between Paleolithic and Neolithic Culture, it is known as Mesolithic Culture or Middle Stone Age.

- Evidence for the existence of Mesolithic hunter-gatherers is found at Chennai, North Arcot, Dharmapuri, Salem, Coimbatore, Ariyalur, Tiruchirappalli, Pudukkottai, Madurai, Sivagangai, Tirunelveli and Kanyakumari. The teri sites near Thoothukudi have evidence of microlithic artefacts. These sites have red sand dunes called teris.

- The people of this period used small artefacts made of chert and quartz. The tool types are scrapers, lunates and triangles. These people hunted wild animals and gathered fruits, nuts and roots for their subsistence.

Scrapers are tools used for scraping the surfaces. Scrapers are similar to the tools used in the kitchen for removing skin of vegetables.

Triangles are tools in the shape of triangles

Lunates are tools in the shape of a crescent.

Neolithic Culture in Tamil Nadu

- The culture that domesticated animals and cultivated crops is called Neolithic. It is known as the New Stone Age. The Neolithic people used polished stone axes called celts. Cattle rearing was their main occupation. They lived in small villages with houses made of thatched roof and walls plastered with

Timeline: The Course of Cultures in Ancient Tamilagam

Culture	Time Period	Cultural Traits
Paleolithic Period	Circa. 20,00,000 years to circa. 8,000 BC (BCE)	Hand axes, cleavers Hunting and gathering
Mesolithic Period	Circa. 8,000 years to circa. 1,300 BC (BCE)	Microlithic tools No knowledge of metal Hunting of animals and birds Gathering of plant food
Neolithic Period	Circa. 2,000 BC (BCE) to 1,000 BC (BCE)	Polished Stone Axes Microliths Domestication of animals Cultivation of crops Multiplicity of groups

		Co-existence of hunter-gatherers and pastoral groups
Iron Age	Circa. 1,300 BC (BCE) to 500 BC (BCE)	Megalithic burial custom Co-existence of hunter-gatherers and pastoral groups Development of chiefdom Knowledge of iron, black and red ware, black ware ceramics Craft specialisation, specialised groups: potters, blacksmiths
Early Historic and Sangam Age	300 BC (BCE) to 300 AD (CE)	Cultural traits of Iron age Monarchies of Chera, Chola and Pandya Development of hero worship Poetic traditions and literature Trade and exchange by sea

clay. Evidence of Neolithic village is found at Payyampalli in Vellore district and a few sites in the Dharmapuri region.

Neolithic people perhaps devised the first pottery. They made pottery, using a slow wheel called turn-table or made pottery out of hand. Before firing, the pottery was polished with pebbles. This process is known as burnishing.

- Payyampalli is a village in Vellore district of Tamil Nadu. The earliest evidence for the domestication of animals and cultivation of plants is found at this site, which was excavated by the Archaeological Survey of India. Evidence for pottery making and cultivation of horse gram and green gram has been found in this village.

Iron Age/Megalithic period

- The cultural period that succeeded the Neolithic is called the Iron Age. As the name suggests, people used iron technology. It preceded the Sangam Age. The Iron Age was a formative period and the foundation for the Sangam Age was laid in this time. During the Iron Age, many parts of Tamil Nadu were occupied by people. An exchange relationship developed among the people.

The people of this age had knowledge of metallurgy and pottery making. They used iron and bronze objects and gold ornaments.

Lemuria and the Tamils

Some researchers relate the origin of the Tamils to the submerged continent of Lemuria. This theory of Lemuria continent was proposed in the 19th century. In the wake of advancements in plate tectonics theory, differing views are put forth by scholars.

The available literary references point to the submergence of areas around Kanyakumari. Some parts of Sri Lanka and Tamil Nadu were connected by land about 5000 years BC (BCE). It is possible that some land might have submerged near Kanyakumari and around the coast of India, because of the rising sea levels. Underwater surveys are necessary in this area.

Archaeological research reveals that at least a section of people may have been living continuously in South India, including Tamil Nadu, from the Mesolithic and Neolithic times.

- They used shell ornaments and beads made of carnelian and quartz. The evidence for Iron Age is found at many sites including Adhichanallur in Thoothukudi district, Sanur near Madhuranthakam and Sithannavasal near Pudukkottai. Megalithic burial sites are found in the whole of Tamil Nadu.

Megalithic Burial Types

- The Iron Age is also known as megalithic, since people created burials with large stones for the dead people. Within these burials, the skeletons or a few bones of the dead persons were placed along with grave goods including iron objects, carnelian beads and bronze objects. Some of the burials do not have human bones and they have only the grave goods. They may be called memorial burials.

- **Grave goods** are the objects placed in the burials along with the physical remains (bones) of the dead. People may have believed that these would be useful in the after-life. Egyptian pyramids also have similar artefacts.

- Similar burials were also built in the early historic period or the Sangam Age. The Sangam literature mentions the various burial practices of the people. The megalithic burials are classified as dolmens, cists, menhirs, rock-cut caves, urn burials and sarcophagus. The burial types of Kodakkal (umbrella stone), Toppikkal (hatstone) and Paththikal (hoodstone) are found in Kerala.

- Dolmens, table-like stone structures, were erected as funerary monuments. Cists are stone enclosures buried under the earth. They were created by placing four stone slabs on the sides, one on top of each other. The cists and dolmens have openings called portholes. Urns are pottery jars and were used for burying the dead. Sarcophagi are burial receptacles made of terracotta. They sometimes had multiple legs. Menhirs are pillar-like stones erected as part of the burials or memorials.

- Portholes are holes found in the cists and dolmens on one side. They may have acted as the entrance to the burials. There is a view that they were meant for the movement of the soul or spirit.

- The menhirs may have been erected for the heroes in the Iron Age. The tradition of hero stones might have begun in the Iron Age or even before.

Agriculture and Pastoralism

- The people in the Iron Age practiced agriculture, domesticated cattle and sheep, and some of the groups were still hunting and gathering. Millets and rice were cultivated. Irrigation management developed in this period, since many of the megalithic sites are found nearby rivers and tanks. In the deltaic regions, irrigation as a technology had developed. Evidence of rice is seen in the megalithic sites like Adhichanallur in Thoothukudi district and Porunthal near Palani.

Iron Age Society and Polity

- The Iron Age society had farming communities, pastoralists and hunter gatherers. Craft specialists, potters and blacksmiths were the professionals during this period. The society had several groups of peoples (tribes). The size of the burials and the variations found in the burial goods suggests the existence of numerous social groups and their diverse practices. Some of them seem to have had organised chiefdoms. Cattle lifting leading to wars and encroachment and expansion of territories had also started taking place in this period.

Pottery

- Pottery is an important evidence found in the archaeological sites. The Iron Age and Sangam age people used the black and red colours to make black ware and red ware pottery. Potteries were used for cooking, storage and dining purposes. The black and red ware pottery has a black inside and a red outside, with lustrous surfaces.

Iron Technology and Metal Tools

- The megalithic burials have abundant iron objects placed in the burials as grave goods. Weapons such as swords and daggers, axes, chisels, lamps and tripod stands are also found. Some of these objects were hafted to wooden or bone or horn handles and used. The iron tools were used for agriculture, hunting, gathering and in battles. Bronze bowls, vessels with stylish finials decorated with animals and birds, bronze mirrors and bells have also been found.

9th book

Unit – 2 Ancient Civilizations

Introduction

- Societies that adopted complex ways of life were more organised than the early hunter-gatherer and Neolithic farming societies. Urban societies had social stratification and well-planned cities. They practised crafts, engaged in trade and exchange, adopted science and technology and formed political organisation (early form of state). Hence the term 'civilisation' is used to distinguish them from the early forms of societies. However, they should not be considered superior to other forms of societies, since each culture or civilisation had its own unique features.

Ancient Civilisations

- Civilisation is seen as an advanced, organised way of life. It instilled a way of life that could be considered as an adaptation to particular environmental and cultural contexts. When it became necessary for large numbers of people to live in close proximity, they brought in planning, organisation and specialisation. Settlements were planned and laid out, a polity emerged, society became organised and food production and craft production were regulated. As civilisations began to take shape, huge buildings were built, the art of writing developed and science and technology contributed to the betterment of society.

- The Egyptian, the Mesopotamian, the Chinese and the Indus were the important early civilisations. While these civilisations flourished in certain regions, people in other parts of the world lived as hunters-gatherers and pastoralists. The hunters-gatherers and pastoralists maintained their relationships with these civilisations through interactions. Their history is also equally important. During the time of these civilisations, South India witnessed theemergence of Neolithic agro-pastoral communities and Microlithic form of life by hunter-gatherers.

The Egyptian Civilisation

As one of the oldest civilisations, the Egyptian civilisation is known for its monumental architecture, agriculture, arts, sciences and crafts at a very early age.

Geography

- Egypt lies in the north-eastern corner of the African continent. It is bounded by the Red Sea on the east and Mediterranean Sea in the north. Egypt is irrigated by the River Nile,which originates in Lake Victoria in the south and flows into the Mediterranean Sea in the north. Deserts are seen on both sides of the Nile River. The Egyptian civilisation depended solely upon the flow of Nile River, and hence Egypt was called the Gift of Nile by the Greek historian Herodotus. The Nile also served as a means of transport. The Nile valley is very rich and fertile as the river deposits fresh

alluvium every year. This alluvium nurtured agriculture and helped to produce surplus of food grains, leading to the development of Egyptian civilisation. The dry regions on both the sides of the Niles, however remained deserts.

- Egypt became intimately connected with the Sangam Age Tamilagam by the sea route.

- **The Hyksos** were the rulers of the 15th dynasty of Egypt and they were probably from West Asia.

- **Persians** are the people from the region of Persia, the ancient Iran.

- **Greek** refers to the language and people of modern-day State of Greece in **Europe**.

- **Rome** refers to the ancient Roman Empire, which had as its capital the city of Rome in Italy.

Pharaohs, Society and Administration

- The Egyptian king was known as the Pharaoh. The people treated pharaoh as a divineform. Under the pharaoh, there was a hierarchy of officials including viziers, the governors of provinces, local mayors and tax collectors. The entire social system was supported by the work and production of artisans including stone cutters, masons, potters, carpenters, coppersmiths and goldsmiths, peasants and workers. Land belonged to the king and was assigned to the officials. Slavery was not common, but captives were used as slaves.

- Viziers were the high officials who administered territories under the direction of the Pharaohs.

- The Egyptians believed in life after death. Therefore, they preserved the dead body. The art of preserving the dead body is known as mummification. Pyramids and tombs were built to preserve the body of pharaohs.

- The famous Egyptian pharaoh Tutankhamen's (who ruled from 1332 to 1322 BC (BCE)) tomb with a rich variety of offerings is located near Luxor in Egypt. The mask of his mummy made of gold and decorated with precious stones is an important artefact of the Egyptian civilisation.

Agriculture and Trade

- The Egyptians cultivated wheat, barley, millets, vegetables, fruits, papyrus and cotton.

- Papyrus was used for making rope mats sandals and later for producing paper. They domesticated cattle, sheep, goat and pigs, and hunted wild animals. They had pets

such as dogs, cats and monkeys. The Egyptians had trade relations with Lebanon, Crete, Phoenicia, Palestine and Syria. Gold, silver and ivory were imported, and they acquired the Lapis Lazuli, a precious stone of bluish colour, from Afghanistan.

Mummies of Egypt

The preserved dead body is called the mummy. The Egyptians had the tradition of preserving the dead bodies using Natron salt, a combination of sodium carbonate and sodium bicarbonate. The preservation process is called mummification. After 40 days, when the salt absorbed all the moisture, the body was filled with sawdust and wrapped with strips of linen cloth and covered with a fabric. The body was stored in a stone coffin called sarcophagus

Art and Architecture

- The Egyptians excelled in art and architecture. Their writing is also a form of art. Numerous sculptures, painting and carvings attest to the artistic skills of the Egyptians.

- The pyramids are massive monuments built as tombs of mourning to the Pharaohs. The great pyramids near Cairo are known as the Giza Pyramids.

- **The Great** Sphinx **of Giza** is a massive limestone image of a lion with a human head. It is dated to the time of Pharaoh Khafre. It is one of the largest sculptures of the world and measures seventy three metres in length and twenty metres in height.

Religion

- The Egyptians practiced polytheism. Amon, Re, Seth, Thoth, Horus and Anubis are some of the Gods of Egyptians. They worshipped many Gods, but the Sun God, Re, was the predominant one. Later on, the Sun God was called Amon.

Philosophy, Science and Literature

- The Egyptian civilisation excelled in science, literature, philosophy, astronomy, mathematics and the measurement system. Sundial, water clock and glass were developed by the Egyptians. They devised a solar calendar that consisted of twelve months of thirty days each, with five days added to the end of a year. This calendar was introduced as early as 4200 BC (BCE). Literary works included treatises on mathematics, astronomy, medicine, magic and religion. The Egyptians also distinguished themselves in painting, art, sculpture, pottery, music and weaving.

Writing System

- The Egyptians are well known for their writing system. Their form of writing is known as hieroglyphic. Hieroglyphic was used in the inscriptions on seals and other objects. The heretic, an another form of writing, was used for common purposes. This form of writing used a pictogram-based system. It was developed around 3000 BC

(BCE) and many texts and books were written using this script. Now this inscription is on display in the British Museum, London.

Characteristics and Contributions of the Egyptian Civilisation

- The Egyptians developed a solar calendar system.
- The pyramids and their designs show their mathematical and surveying skills.
- Hieroglyphic writing system attests to their skills in handling symbols.
- Preservation of human body in the form of Mummies.
- They applied innovation in the use of science and technology.

The word 'paper' comes from 'Papyrus'. The Egyptians wrote on the leaves of a plant called papyrus, a kind of reed, which grew on the banks of Nile

The Mesopotamian Civilisations

- Mesopotamia refers to the region of Iraq and Kuwait in West Asia. Several kingdoms emerged around the city states of this region from the early third millennium BC (BCE). The Sumerian, Akkadian, Babylonian and Assyrian civilisations flourished in Mesopotamia.

Geography

- In the Greek language, meso means 'in between' and potamus means river. The Euphrates and Tigris flow here and drain into the Persian Gulf is since this area is in between two rivers it is known as Mesopotamia. The northern part of Mesopotamia is known as Assyria, and the southern part is called Babylonia.

The Sumerians

- The oldest civilisation in Mesopotamia belonged to the Sumerians. The Sumerians were the contemporaries of the people of Indus and the Egyptian civilisations. These civilisations hadtrade connections. The Sumerians settled in the Lower Tigris valley around 5,000 to 4,000 BC (BCE). They were believed to have originated from Central Asia. They founded many cities and Nippur was one of the important cities. They developed the cuneiform writing system. During the early phase of the Sumerian civilisation, Kings acted as the chief priests. Their political domination came to an end by 2,450 BC (BCE).

The Akkadians

- The Akkadians dominated Sumeria briefly from 2450 to 2250 BC (BCE). The Sargon of Akkad was a famous ruler. The Sargon and his descendants (ca.2334–2218 BC (BCE)) ruled Mesopotamia for more than hundred years. In the cuneiform records of Akkadians, mention is made about the Indus civilisation. The documents of the Sargon of Akkad (2334–2279 BC (BCE)) refer to the ships from Meluhha, Magan and Dilmun in the quay of Akkad.

The city of Akkad later became the city of Babylon, a commercial and cultural centre of West Asia.

The Babylonians

- The Semitic people called Amorites from the Arabian desert moved into Mesopotamia. They were known as the Babylonians as they established a kingdom and made Babylon its capital. By the time of the king Hammurabi, they extended their domination to the western part of Mesopotamia. The powerful states of Ur (2112 to 2004 BC (BCE)) and Babylon (1792 to 1712 BC (BCE)) controlled this region. The hero Gilgamesh referred to in the first ever epic on the earth may have been a king of Sumeria. Hammurabi, the sixth king of Babylon belonging to the first Amorite dynasty (1792–1750 BC (BCE)), attained fame as a great law-maker.

The Assyrians

- The Assyrian Empire was politically active in Mesopotamia around 1000 BC (BCE). The Assyrian kings were the priests of Ashur, the chief deity of Assyria. The Assyrian government was controlled by the emperor and provincial governors were appointed by the emperor to administer provinces. Assur was the capital city of Assyria. Ashurbanipal was a popular ruler of the late or neo-Assyrian empire (ca. 668 to 627 BC (BCE)). He maintained a famous library of cuneiform records. The Assyrians worshipped the deity of Lamassu for protection.

Society, State and Administration

- The Sumerian civilisation had many city states. A typical Sumerian city was surrounded by cultivable lands. The fortified Sumerian cities had the temples called Ziggurats at its centre. The temple was controlled by the priests. Priests, scribes and nobles were part of the government. The rulers and priests occupied the top of the social hierarchy. The ruler performed the role of the chief priest. The scribes, merchants and artisans were placed next in the hierarchy. The scribes maintained the account of the taxes and the priests collected the taxes. The temples acted as storehouses of the taxed commodities. Assemblies were created for the administration of the state. Cultivable lands were owned by the kings and the higher classes of people in the hierarchy. The peasants who remained to the temples in the earlier phase of Mesopotamian civilisation, became free from that association in the later period. Not all people were allowed to live in the cities.

The Assyrian Empire was the first military State in history. They emerged militarily powerful because they were the earliest to use iron technology effectively

Food and Agriculture

- Agriculture was the main occupation of the Mesopotamians. They had developed irrigation systems for ensuring the availability of water for agriculture and cultivated wheat, barley, onions, turnips, grapes, apples and dates. They domesticated cattle, sheep and goats. Fish was part of their diet.

Trade and Exchange

- Trade was an important economic activity of the Mesopotamian society. Traders assisted in the exchange of goods procured from the potters and artisans. They traded with Syria and Asia Minor in the West, and in Iran and the Indus Valley civilisation in the east. They travelled in ships across the seas for trade. Their temples acted as banks and lent credit on their own account. The Mesopotamian documents have references to loan and repayment, with or without interest. Perhaps this is the first written evidence of charging an interest on borrowed money.

Cities and Town Planning

- The Mesopotamian cities featured mud or baked brick walls with gates. Some people lived in reed huts outside the cities. The Ziggurats were at the city centre on a platform and appeared like steep pyramids, with staircases leading to the top. Around this temple were complexes of ceremonial courtyards, shrines, burial chambers for the priests and priestesses, ceremonial banquet halls, along with workshops, granaries, storehouses and administrative buildings.

Religion

- The Sumerian religion was polytheistic. They worshipped several Gods and Goddesses. The Sumerians prayed to Enlil, the God of sky and wind. The city of Nippur was centre of Enlil's worship. Ninlil was the Sumerian Goddess of grain. The Babylonians worshipped Marduk, and Ashur was the supreme God of the Assyrians. Ishtar was Goddess of love and fertility, Tiamat the God of the sea and chaos, and Sin, the moon God. The kings were seen as representatives of the Gods on earth. The Mesopotamians developed a rich collection of myths and legends. The most famous of these is the epic of Gilgamesh, which is written in the cuneiform text. It contains a legend of the flood and has similarities with the account of Noah's Ark mentioned in the Bible and other myths in the Hindu puranas.

The Hammurabi's Law Code

- The Hammurabi Code is an important legal document that specifies the laws related to various crimes. It has 282 provisions specifying cases related to family rights,

trade, slavery, taxes and wages. It is carved on a stone, which portrays Hammurabi as receiving the code from the Sun God Shamash. It was a compilation of old laws based on retributive principles. 'An eye for an eye' and ' a tooth for a tooth' form of justice is used in the Hammurabi Code.

Cuneiform: The Sumerian Writing System

- Cuneiform is the Sumerian writing system. The shape of the letter is in the form of wedge and hence it is called cuneiform. Evolving around 3000 BC (BCE), it is one of the earliest scripts of the world. They used this script for commercial transactions and writing letters and stories. The clay tablets contain loads of information on the Sumerian civilisation.

Art

- The Mesopotamian art included sculptures in stone and clay. A few paintings and sculptures from the Mesopotamian times have survived today. Mesopotamian sculptures portray animals, such as goats, rams, bulls and lions. Some mythological figures like lions and bulls with human head have also been found in their art. Massive sculptures were created at the time of the Assyrian and the Babylonian empires.

Development of Script

Development of script is an important milestone in human history. Writing system began to emerge in Sumeria in the later part of fourth millennium BC (BCE). Hieroglyphic, the Egyptian system of writing, developed in early third millennium BC (BCE). The Harappans also had a system of writing around the same time, but it has not yet been deciphered. The Chinese civilisation too developed a writing system from a very early period.

Science

- The Mesopotamians excelled in mathematics, astronomy and medicine. They developed the concepts of multiplication, division and cubic equation. The numerical system based on 60 was conceived by them. They were the ones to formulate the 60-minute hour, the 24-hour day and the 360° circle. The Sumerian calendar had seven days in a week. Their numerical system had place values. They created the water clock and the lunar calendar based on the movement of the moon. They developed methods for measuring areas and solids. They also developed advanced weightand measurement systems.

- They introduced the twelve month calendar system based on lunar months. Their ideas influenced Greek astronomy. They had developed a medicinal system as well. A text called the Diagnostic Handbook, dated to the 11th century BC (BCE) Babylon, lists symptoms and prognoses. This indicates their scientific understanding of herbs and minerals.

Contributions of the Mesopotamian Civilisation

- The invention of the potter's wheel is credited to the Sumerians
- They developed the calendar system of 360 days and divided a circle into 360 units
- The cuneiform system of writing was their contribution
- The Hammurabi's law code was another legacy of the Mesopotamians.

The Chinese Civilisation

- China has two major rivers. One is known as Huang He (Yellow River) and the other is called Yangtze River. The Yellow River is known as the Sorrow of China, since it changed its course and caused frequent floods.

- Evidence for the prehistoric Peking man (700,000 BP and 200,000 BP) and Yuanmou Man exists in China. Neolithic communities lived in China between 4,500 and 3,750 BC (BCE). The Henan province in the Yellow and Yangtze river valley contain evidence for Neolithic villages. China had many city states and gradually these states became part of an empire.

Polity and Emperors

- Shi Huangdi (Qin Shi Huang, which means the first emperor) founded the Qin (Chin) dynasty. The emperor had the title 'son of heaven'. He is considered to be the first emperor of China. The period between 221 and 206 BC (BCE) is known as the imperial era in China. He conquered other principalities in 221 BC (BCE) and remained the emperor till 212 BC (BCE). He defeated the feudal lords and established a strong empire. He is credited with unifying China. Shi Huangdi destroyed the walled fortifications of different States and constructed the Great Wall of China to protect the empire from the invading nomadic people. He also built roads to integrate the empire.

The Han Empire (206–220 AD (CE))

- During this period, a written history of this empire was made available in China. The greatest of the Han emperors, Wu Ti (Han Wu the Great, 141 to 87 BC (BCE)), expanded the empire and built many public amenities, including irrigation tanks. He sent Zhang Qian as emissary to the West in 138 BC (BCE) and thereby paved the way for the opening of the Silk Road in 130 BC (BCE) to encourage trade activities.

- Because of the Silk Road and the resultant trade connections, China benefitted immensely during the rule of Emperor Zhang (75–88 AD (CE)). Chinese silk was much sought after by the Romans during the time of the Roman emperor Marcus Aurelius in 166 AD (CE). Some of the Chinese silk might have reached Rome through the ports of Tamilagam.

The Terracotta Army

The Terracotta Army refers to the large collection of terracotta warrior images found in China. They depict the armies of the king Qin Shi Huang, the first emperor of China. They were buried with the king in 210–209 BC (BCE). They are found at the northern foot of the Lishan Mountain, thirty five kilometres northeast of Xi'an, Shaanxi Province, as part of the mausoleum of the king.

Philosophy and Literature

- Chinese poets and philosophers such as Lao Tze, Confucius, Mencius, Mo Ti (Mot Zu) and Tao Chien (365-427 AD (CE)) contributed to the development of Chinese civilisation. Sun-Tzu, a military strategist, wrote the work called Art of War. The Spring and Autumn Annals is the official chronicle of the state at the time. The Yellow Emperor's Canon of Medicine is considered China's earliest written book on medicine. It was codified during the time of Han Dynasty.

- Lao Tze (c. 604– 521 BC (BCE)) was the master archive keeper of Chou state. He was the founder of Taoism. He argued that desire is the root cause of all evils

- Confucius (551–497 BC (BCE)) was famous among the Chinese philosophers. He was a political reformer. His name means Kung, the master. He insisted on cultivation of one's own personal life. He said, "If personal life is cultivated, family life is regulated; and once family life is regulated, national life is regulated."

- Mencius (372–289 BC (BCE)) was another well-known Chinese philosopher. He travelled throughout China and offered his counsel to the rulers.

Chinese Script

- Chinese developed a writing system from an early time. Initially it was a pictographic system and later it was converted into a symbol form.

Contribution of the Chinese Civilisation

- Writing system was improved
- Invention of paper
- Opening of the Silk Road
- Invention of gun powder.

Indus Civilisation

- The Indus civilisation, also known as the Harappan civilisation, covers an area of over 1.5 million square kilometres in India and Pakistan. Sutkagen-Dor in the west on the Pakistan– Iran border Shortugai (Afghanistan) in the north Alamgirpur (Uttar Pradesh in India) in the east and Daimabad (Maharashtra in India) in the south are the boundaries with in which the Harappan culture has been found. Its main concentration is in the regions of Gujarat, Pakistan, Rajasthan and Haryana.

Planned Towns

- Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira (Gujarat, India), Kalibangan (Rajasthan, India), Lothal (Gujarat, India), Banawali (Rajasthan, India.,) Rakhigarhi (Haryana, India) and Surkotada (Gujarat, India) are the major cities of the Indus civilisation. Fortification, well-planned streets and lanes and drainages can be observed in the Harappan towns. The Harappans used baked and unbaked bricks and stones for construction. A civic authority perhaps controlled the planning of the towns. A few of the houses had more than one floor. The tank called the Great Bath at Mohenjo-Daro was an important structure, well paved with several adjacent rooms. Some unearthed structures have been identified as the granary. We do not knowabout the nature of the state or political organisation of the Harappans. But they must have had a political organisation at the level of an early form of state. A male image from Mohenjo-Daro has been identified as 'priest king', but we do not know about the accuracy of this interpretation.

The Indus Valley civilisation is also known as the Harappancivilisation, since Harappa was the first site to be discovered. This civilisation is known as Harappancivilisation rather than Indus Valley civilisation, since it extended beyond the Indus river valley.

The structure identified as granary should be considered archaeologists' interpretation.

Agriculture and Animal Domestication

- The Harappans practiced agriculture. They cultivated wheat, barley and various types of millets. They adopted a double cropping system. Pastoralism was also known to them. They reared cattle, sheep and goats. They had knowledge of various animals including elephants but did not use horses. The Harappan cattle are called Zebu, and it is a large breed, often represented in their seals.

Pottery

- The Harappans used painted pottery. Their potteries have a deep red slip and black paintings. The pottery has shapes like dish-on-stands, storage jars, perforated jars, goblets, S-shaped jars, plates, dishes, bowls and pots. The painted motifs, generally noticed on the pottery, depict pipal tree leaves, fish-scale designs, intersecting circles, zigzag lines, horizontal bands, and geometrical motifs, and floral and faunal patterns.

Metal Tools and Weapons

- The Harappans used chert blades, copper objects and bone and ivory tools. They did not possess knowledge about iron. The tools and equipments such as points, chisels, needles, fishhooks, razors, weighing pans, mirror and antimony rods were made of bronze. The chisels made out of Rohrichert were used by the Harappans. Their weapons included arrows, spears, a chisel-bladed tool and axe. The bronze image of dancing girl from Mohenjo-Daro is suggestive of the use of lost-wax process.

Rohrichert refers to the chert raw material collected from Rohri in Pakistan. It was used by the Harappans for making blades.TheHarappans used both stone and bronze tools.

Textiles and Ornaments

The Harappans used metal and stone ornaments. They had knowledge of cotton and silk textiles. They made carnelian, copper and gold ornaments. Faience, stoneware and shell bangles were also used. Some of them had etched designs, and the Harappans exported them to the Mesopotamia.

Trade and Exchange

- The Harappans had close trade links with the Mesopotamians. Harappan seals have been found in the West Asian sites namely Oman, Bahrain, Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and the Harappans. The mention of 'Meluhha' in the cuneiform inscriptions is considered to refer to the Indus region.

Weights and Measures

- The Harappans developed a system of proper weights and measures. Since they engaged in commercial transactions, they needed standard measures. The cubical chert weights are found at the Harappan sites. The copper plates for weighing balances have also been found.The weights point to their knowledge of the binary system. The ratio of weighing is doubled as 1:2:4:8:16:32.

Seals, Sealings and Scripts

- The seals from various media such as steatite, copper, terracotta and ivory are found in the Harappan sites. They were probably used in the trade activities. The Harappan script is not yet deciphered. About5,000 texts have been documented from the Harappan sites. Some scholars are of the view that the script is in Dravidian language.

Arts and Amusement

- The terracotta figurines, paintings on the pottery and the bronze images from the Harappan sites suggest the artistic skills of the Harappans. 'Priest king' made of steatite and dancing girl made of bronze (both from Mohenjo-Daro) as well as stone sculptures from Harappa, Mohenjo-Daro and Dholavira are the important objects of art. Toy carts, rattles, wheels, tops, marbles and hop scotches made in terracotta suggest the amusement of the Harappan people.

Religion

- The Indus people had a close relationship with nature. They worshipped pipal trees. Some of the terracotta figures resemble the mother Goddess. Fire altars have been identified at Kalibangan. The Indus people buried the dead. Burials were done elaborately and evidence for cremation has also been found.

Original Inhabitants and their Culture

- The authors of the Harappan civilisation are not known, since the script has not been deciphered. One school of thought argues that they spoke the Dravidian language. The archaeological evidence shows movement of the Harappans to the east and south after the decline of the Indus civilisation. It is probable that some of the Harappan people moved into different parts of India. Only the decipherment of the script can give a definite answer.

- Indus civilisation had more than one group of people. Several groups including farmers, pastoralists and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns. The population was mixed.

- The period of the civilisation has been divided into Early Harappan, starting around 3300 BC (BCE) and continuing to 2600 BC (BCE) and mature Harappan, are the

last phase civilisation from 2600 to 1900 BC (BCE). The later Harappan existed upto 1700 BC (BCE).

Decline of Indus Culture

- The Indus civilisation and its urban features started declining from about 1900 BC (BCE). Changes in climate, decline of the trade with Mesopotamia and drying up or flooding of the river Indus, foreign invasion were some of the reasons attributed to the collapse of this civilisation and for the migration of people in the southern and eastern directions. It did not completely disappear. It continued as rural culture.

Indus Script

Cracking The Indus Script

Harappans knew the art of writing. The script is found on seals, in moulded terracotta and on pottery. It has not been deciphered till now. Because the Indus texts are very short, the average length of the inscription is less than five signs. It has no bilingual text (like a Rosetta stone written in Egyptian and Greek).

It was written generally from right to left.

- Based on computer analysis, the Russian scholar Yuri Knorozov suggested that the Indus inscriptions have a Dravidian-like word order.
- Scholar and researcher IravathamMahadevan, who has done extensive research on Indus civilisation, says, "We may hopefully find that the proto Dravidian roots of Harappa language and South Indian Dravidian languages are similar."
- According to Mahadevan, a stone Celt discovered in Mayiladuthurai (Tamil Nadu) has same marking as that of the symbol of the Indus script.
- In May 2007, the TamilNadu Archaeology Department found pots with arrow head symbols at Melaperumpallam near Poompuhar, which resembled the seals in Mohenjo-Daro.

According to Parpola, the sign of the Indus script is likely to represent Dravidian mono-syllabic roots.

11th Book
Unit - 1
Early India from the Beginnings to the Indus civilization

Introduction

- India experienced an early development of cultures and civilisations. Since the Old Stone Age, several groups in India had migrated multiple times and made cultural adaptations to diverse eco-zones. Each group evolved its own culture responding to their living experiences in each place, which eventually led to pluralistic beliefs and systems. From a life of foraging through nomadic pastoralism, the settlers in Indus region reached a matured stage of living in the Bronze Age.

Sources

- Archaeological sources form the bedrock of information for us to understand this long span of time in Indian history. They include archaeological sites, geological sediments, animal bones and fossils, stone tools, bone tools, rock paintings and artefacts. There is no written evidence for this period. Although the Harappans used a script, it is yet to be deciphered.

- The faunal (animal) and floral (plant) sources are important for understanding the relationship of the Stone Age people with their environment. Floral evidence found in the form of charred seeds, pollens and phytoliths (plant stones) helps us to gain knowledge of farming practiced by Stone Age people.

- The human genes also constitute an important source for understanding prehistoric migrations. The mitochondrial DNA (mt-DNA) studies provide information on pre-historic migrations. Scientists are trying to extract ancient DNA from the bones of the pre-historic era to understand human dispersals.

- Language is another important source of history. Indo-Aryan, Dravidian, Austro-Asiatic and Tibeto-Burman language families have flourished in India.

These languages developed and evolved during the various phases of migrations in Indian history.

Pre-historic India

- The period before the development of script is called the pre-historic times. It is also referred to as the Stone Age. When we talk about the Stone Age, we includethe entire South Asia, the region covering India, Pakistan, Sri Lanka, Nepal and Bangladesh, as a whole.

- Human ancestors are likely to have first evolved in Africa and later migratedto different parts of the world. The earliest human ancestor species to migrate out of Africa was the Homo erectus. Till the end of the 20th century, the pre-history of India was considered to have begun within the time span of one million years (MYR) ago. But, recent investigations have produced evidence for the presence of human ancestors in India between two million and one million years ago.

- Generally, the period before the invention of script is broadly divided into Stone Age, Bronze Age and Iron Age. Hence, the names of materials that they used (for example, painted grey ware culture or Iron Age culture) or the geographical region (Indus) or the first site to be identified (for example, Acheulian or Harappan) are used to name the cultures.

  - The earliest age in history is called Old Stone Age or Palaeolithic. This period is divided into

  - Lower Palaeolithic culture

  - Middle Palaeolithic culture

  - Upper Palaeolithic culture

- The period after the Old Stone Age (Palaeolithic) is called the Mesolithic Age.The period that followed the Mesolithic is called the Neolithic Age. This is the agein which animal and plant domestication developed, leading to food production. The classification of these cultures is done on the basis of stratigraphic, chronological and lithic (stone tool) evidence.

Lower Palaeolithic Culture

- The earliest lithic artefacts come from different parts of the Indian subcontinent. During the Lower Palaeolithic cultural

Wild and Domestic

Wild plants and animals grow naturally and independently. When they are domesticated, their lifestyle and physical characteristics (such as self-propagation) change. Consequently, the seeds of domestic plants become smaller in size. In the case of domesticated animals, they lose their ferociousness

- phase, human ancestor species of Homo erectus is believed to have lived in India. The first Palaeolithic tools were identified at the site of Pallavaram near Chennai by Robert Bruce Foote in 1863. He found many prehistoric sites when he extensively surveyed different parts of South India. Since then, numerous Palaeolithic sites have been identified and excavated all over India.

Lithic Tools

- The study of pre-history mainly depends upon lithic tools. Pre-historic sites are identifiable based on the presence of stone tools. Human ancestors made large stone blocks and pebbles and chipped tools out of them, using another strong stone. Hand axes, cleavers, choppers and the like were designed in this way by flaking off the chips. The tools show well thought-out design and physical symmetry, and convey highquality cognitive (perception) skills and capabilities of pre-historic humans. They used the tools for hunting, butchering and skinning the animals, breaking the bones for bone marrow and to recover tubers and plant foods, and for processing food.

- The industries of Palaeolithic cultures are divided into the Early, Middle and LateAcheulian Industries. The early Acheulian tools include polyhedrons, spheroids, hand axes, cleavers and flake tools.

- The Acheulian tradition is absent in the Western Ghats, coastal areas and north-eastern India. Heavy rainfall isattributed to its absence. Uncongenial conditions and lack of raw materials might have prevented the occupation of these areas. Perhaps there was no necessityfor the pre-historic people to move into these areas. These sites are found more in Central India and in south-eastern part of India (near Chennai). These areas receive high rainfall and are therefore endowed with thick green cover and rich resources.

Acheulian and Sohanian

Based on research, two independent cultural traditions of hand axe (Acheulian) and pebble-flake (Sohanian) industries were confirmed in India. Acheulian industry mainly had hand axes and cleavers. The Sohan industry is considered to have used only chopper and chopping tools. The Sohan industry gets its name from the Sohan river valley of Pakistan. These two cultural traditions are not considered distinct any longer. Recent studies argue that there was no independent Sohan tradition as Acheulian tools are found in the Sohan industry as well.

Distribution

- Lower Palaeolithic tools are found in most parts of India, except in a few regions of the Ganges valley, southern Tamil Nadu and in the hilly areas of the Western Ghats. Athirampakkam, Pallavaram and Gudiyam near Chennai, Hunsgi valley and Isampurin Karnataka, and Bhimbetka in Madhya Pradesh are some important Palaeolithic sites where the Acheulian tools are found.

Chronology

- Recent research places the beginning of lower Palaeolithic around two million years ago. This culture continued upto 60,000 years ago.

Hominin and Animal Fossils

- Unlike Africa, evidence of hominin [immediate ancestor of Homo Sapiens]fossil is rare in India. There is a report of a fossil fragment discovered by Robert Bruce Foote from Athirampakkam. Its whereabouts are not known now. The only well-known hominin fossil of India was found at Hathnora near Hoshangabad in Madhya Pradesh. The cranium is named Narmada human. A partly preserved hominid skull cap was found in a basal conglomerate deposit in 1982. It is considered to represent the Archaic Homo sapiens. It is the only existing fossil find ofhuman ancestors in India.

- Animal fossils are useful to understand the palaeo-environmental context in whichpeople lived. In the Narmada valley, animal fossils of Elephasnamadicus (giant tusked pre-historic elephant), Stegodonganesa (a giant pre-historic elephant), Bosnamadicus (wild cattle) and Equusnamadicus (extinct great horse like animal) have been recovered. Teeth of Equus, evidence of water buffalo and nilgai as well as 17 animal hoof prints have been uncovered at Attirampakkam.

- They suggest an open, wet landscape near the Chennai region in the pre-historic period.

Equus refers to the genus of animals including horses, asses and zebras

Way of Life

- The people of Lower Palaeolithic culture hunted animals and gathered roots, nuts and fruits. They fed on the flesh and bones of animals killed by predators. They lived in open air, river valleys, caves and rock shelters, as seen from evidence in Bhimbetka in Madhya Pradesh and Gudiyam near Chennai. The pre-historic human ancestors, who belonged to the species of Homo erectus, did not have a complex language culture like us, the Homo sapiens. They may have expressed a few sounds or words and used a sign language. They were intelligent enough to select stones as raw material and used the hammer stones to carefully flake the rocks and design tools.

Middle Palaeolithic Culture

- After about 4,00,000 years BP (Before Present), changes took place in the lithictechnology and the species of human ancestors diverged. The species of Homoerectus existed in this period. Some of the Middle Palaeolithic tools are attributed to behavioural modernity. Anatomically modern humans are said to have emerged around 3,00,000 years ago. In India, the Middle Palaeolithic phase was first identified by H.D. Sankalia on the Pravara River at Nevasa. After this discovery, several sites of this period have been identified. Recently, the Middle Palaeolithic of Athirampakkam is

dated to be around 3.85-1.72 lakh years BP. Indian Middle Palaeolithics probably may be as old as the African Middle Palaeolithic culture.

Industries and Tool Types

- The tool types of the Middle Palaeolithic period are hand axes, cleavers, choppers, chopping tools, scrapers, borers and points, projectile points or shouldered points ,and knives on flakes. Flake industry was predominant in the Middle Palaeolithic period and tools such as scrapers, points and borers were made. Scrapers were used for wood and skin working.

Chronology

- The Middle Palaeolithic culture in India is dated between 3,85,000 and 40,000 BCE. While the African Middle Stone Age is associated with the Homo sapiens, it is associated with the Neanderthals in Europe. No hominin fossil bones of this species have been found in India.

Distribution

- The Middle Palaeolithic sites are found in Narmada, Godavari, Krishna, Yamuna and other river valleys.

Ways of Life and MainCharacteristics

- The Middle Palaeolithic people occupied open-air, cave and rock shelter sites. They were hunter-gatherers. The main features of the Indian Middle Palaeolithic period include the following:
- The tools became smaller.The decrease in the use of hand axes in relation to other tools.
- Use of core preparation techniques in stone tool production.
- Use of chert, jasper, chalcedony and quartz as raw materials.

Upper Palaeolithic Culture

- The cultural phase that followed the Middle Palaeolithic is called Upper Palaeolithic. This period is marked by innovation in tool technology and increased cognitive capability of humans. The modern humans, who first evolved in sub-Saharan Africa, sometime before 300,000 years ago, migrated to and occupied various parts of Asia around 60,000 years ago. They probably replaced the earlier populations. There is a possibility that these new groups were responsible for the Upper Palaeolithic culture of India.

An Upper Palaeolithic Shrine

An interesting find is of a possible shrine, indicated by a block of sandstone surrounded by a rubble circle, similar to the contemporary shrines. Found at Baghor in Uttar Pradesh, it is the earliest known evidence of a shrine in India.

Lithic Tools and Industries

- The lithic industry of the Upper Palaeolithic period is based on blade and bone tool technologies. Microliths (tiny stone tools) were introduced in the Upper Palaeolithic Period and these tools were made using different varieties of silica-rich raw materials. Bone tools and faunal remains have been found in Kurnool caves in Andhra Pradesh.

Chronology

- The Upper Palaeolithic culture is represented in India at several sites. A time bracket of c.40,000 years to 10,000 years BP is suggested for this period.

Distribution

- The people of this period used caves as well as the open air space for living.Meralbhavi in Karnataka, Kurnool caves and Godavarikhani in Telangana, BaghorI and Baghor III of Son Valley in Madhya Pradesh and Patne in Maharashtra are some of the Upper Palaeolithic sites of India.

Sri Lanka has evidence of microliths and hominin fossils. Incised ostrich eggshell, and shell and stone beads have been found at Jwalapuram in Andhra Pradesh, Patne in Maharashtra and Batadomba-Lena and FaHien Cave in Sri Lanka.

Ostrich Egg Shells

Evidence of ostrich has been found in some pre-historic sites of India. The egg shell of this bird had been used as beads and those from Patne have been dated to 25,000 BP. They are found in Bhimbetka and Patne

Ways of Life and Main Characteristics

- Evidence of art in the Upper Palaeolithic period appears in the form of paintings. Beads and ornaments of this period have also been found. The lithic blade industry advanced in this period. Some of the green colour paintings of Bhimbetka are dated to Upper Palaeolithic period based on style and archaeological evidence.

Mesolithic Culture

- Mesolithic sites are found in most parts of India. They occur in all eco-zones from thecoasts to the hills: sand dunes, rock shelters, deltaic regions, lake areas, forested territories, hilly and mountainous areas, rocky terrains and coastal environments.

- Mesolithic sites in India are found in Paisra (Bihar), Langhnaj (Gujarat), Baghor II, ChopaniMando, SaraiNaharRai, Mahadaha and Damdama (all in Uttar Pradesh), Sankanakallu and Kibbanahalli (Karnataka). Rock shelter sites are found in Lekhakia, BaghaiKhor, Adamgarh and Bhimbetka.

- Coastal sites are seen at Mumbai, teri sites of Thoothukudy in Tamil Nadu and Vishakapatnam, which have microlithic evidence.

Teri

A costal landscape caused by sand dunes. These soils may have originated in the Pleistocene epoch of the Quaternary period.

Climate

- After the Ice Age, with the advent of global warming, human groups became highly mobile and began to occupy various ecozones. The monsoon pattern had already emerged. Some regions witnessed higher rainfall. At Didwana in western Rajasthan, fresh water lakes were known to exist between 10,000 and 3500 BP. The animal bones from this period suggest a dry deciduous type of forest during the Mesolithic period.

Chronology

- The date of the Mesolithic culture varies in different parts of the world. This culture isassigned to pre-agricultural times in certain areas. In Levant (Eastern Mediterranean), they are dated between 20,000 and 9500 BCE. In India, Mesolithic cultures appeared around 10,000 BCE. In certain parts of India including Kerala and Tamil Nadu, it continued up to 1000 BCE, till the beginningof the Iron Age. In Sri Lanka, the microliths appeared about 28,500 years BP.

Economy

- Hunting wild animals and gathering plant food and fishing were people's main occupation during this age. Agriculture was not practised in the early stages. At the end of the Mesolithic period, humans domesticated animals and paved the way for the Neolithic way of life. The rock paintings of Central India depict hunting, trapping, fishing and plant food collection.

- The faunal evidence from this period shows that people belonging to this period hunted cattle, gaur, buffalo, barasingha, porcupines, sambar, chital, gazelle, hog deer, nilgai, jackal, turtle, fish, wild hare, lizard fox and monitor lizard. Bones of rhinoceros and elephant have also been found. They used spears, bow and arrow and traps. The paintings of Bhimbetka show that various animals were hunted and for this men and women went together.

- The people used fire and perhaps roasted food. Domestic animal bones of cattle, sheep, goats, pig and dog have been found at Kanewal, Loteshwar and Ratanpur, and

from Adamgarh and Bhimbetka in Madhya Pradesh sites. Camel bones have been found from Kanewal.

Camps and Houses

- The Mesolithic people were highly mobile. They moved in search of animalsand plant foods. They made temporary huts and also used caves and rock shelters. Circular huts with postholes and burnt clay lumps bearing reed impressions have been found. Many of caves and shelters feature paintings. Circular huts are seen in rock paintings. The temporary huts were built using perishable materials. Traces of oval and circular huts and possible wattle daub are found in ChopaniMando and Damdama in Uttar Pradesh and Bagor and Tilwara in Rajasthan.

Burials

- The Mesolithic people buried the dead, which suggests their beliefs and humanerelationships. Human skeletons have been found in Mahadaha, Damdama and SaraiNaharRai in Uttar Pradesh. At Mahadaha, a man and a woman were buried together. One burial had an ivory pendant as the grave good.

Art

- Art is an integral part of human existence. While evidence of art is found in Europe in large volume, they are found only at a few sites in India. A chert stone used as a core had geometric engravings from Chandravati in Rajasthan, bone objects from Bhimbetka and human tooth engraved with geometric design. Rock paintings are found in the rock shelters of Madhya Pradesh and Central India. They show people hunting, trapping animals and fishing and dancing. Bhimbetka near Bhopal, Raisen and Pachmarhi in Madhya Pradesh and South Mirzapur in Uttar Pradesh are some of the sites. Haematite, an iron-rich stone with traces of rubbing, has been found. These people might have decorated themselves with flowers and leaves.

Hunter and gatherers of the Historical Period

- The hunter and gatherers using microlithic tools continued to live in thelater period, even after the development of Neolithic, Iron Age and historicalperiods. Perhaps they became part of the marginalised communities, when thepeople who lived in the cities acquired more wealth. Some of the people wholive in the forests even today in some remote areas and also in the Andamanregion could be considered as those people who prefer to live by hunting andgathering. Many such groups lived in the 19th and 20th century, as recorded inthe Edgar Thurston's Castes and Tribes of Southern India. Describing them asprimitive is incorrect. They should be considered as people who preferred tolive by hunting and gathering. When the Indus Civilisation was in its peak, Tamil Nadu had microlithic hunter-gatherers. The Andhra–Karnataka region had the agro-pastoralists of the Neolithic period.

Characteristics of the Mesolithic Cultures

- The Mesolithic people lived in semipermanentand temporary settlements.
- They occupied caves and open grounds.
- They buried the dead.
- They had artistic skill.
- They were spread over wider geographical regions.
- Cultural continuity is noticed in many parts of India from this period.
- Theirmicrolithic tools enabled them to hunt smaller animals and birds.

Early Neolithic Cultures and the Beginning of Agriculture

- The Neolithic period marked the beginning of agriculture and animal domestication. It is an important phase in Indian history. Early evidence of Neolithic culture is found in the Fertile Crescent region of Egypt andMesopotamia, the Indus region, the Gangesvalley of India and also in China. Between 10,000 BCE to 5000 BCE, agriculture emerged in these regions, which led to several cultural developments.

- The introduction of domestication of animals and plants resulted in the productionand supply of a large quantity of grains and animal food. The fertile soil deposited by the rivers enhanced the growth of agriculture, generating a surplus of grains. Surplus food production played a major role in the rise of early civilisations. Large villages came to exist and pottery developed. Permanent residences were built. Hence, the cultural developments of this period are called Neolithic revolution.

- The Neolithic cultures of India are divided into various regional cultures and they flourished in different time periods. In the north-western part of India and Pakistan, it began at a very early date. In north-eastern India, Neolithic cultures appeared at a very late date, around the early historic time.

The Neolithic Culture of North-Western India

- The Neolithic culture of north-western India is the earliest to have evidence of plant and animal domestication in India. Mehrgarh, RanaGhundai, Sarai Kala and Jalilpur are some of the Neolithic sites. These sites are now situated in Pakistan.

- The site of Mehrgarh has produced evidence of early Neolithic times, dating to c. 7000 BCE. Wheat and barley were cultivated and sheep, goat and cattle were domesticated. This culture preceded the Indus Civilisation.

- The first cultural period (I) of the Neolithic age at Mehrgarh dates

Early Dentistry in the Neolithic Mehrgarh

The human ancestors had knowledge of medicinal herbs and were capable of taking care of health for survival from the pre-historic times. As their ways of life changed, new diseases appeared and they had to find remedies.

From the Neolithic period, people began to eat ground grain and cooked food, which caused dental and other health problems. The earliest evidence for drilling human tooth (of a living person) has been found at Mehrgarh. It is seen as a prelude to dentistry.

from c. 7000 to 5500 BCE. The people belonging to this age did not use pottery, but cultivated six-row barley, emmer and einkorn wheat, jujube, ilanthai and dates, and also domesticated sheep, goat and cattle. They were semi-nomadic, pastoralgroups. They built their houses with mud and buried the dead. They used ornamentsof sea shell, limestone, turquoise, lapis lazuli and sandstone.

- The period II at Mehrgarh dates from c. 5500 to 4800 BCE and the period III from 4800 to 3500 BCE. There is evidence for pottery during these periods. Terracotta figurines and glazed faience beads have been found. Evidence for ornaments on women has been uncovered. Longdistance trade was practiced, as revealed by Lapis Lazuli, which is available only in Badakshan. The town was abandoned after the rise of mature phase of the Indus Civilisation.

The Neolithic Culture of Kashmir

- Neolithic culture in Kashmir region was contemporary to the Harappan civilisation. Burzahom, an important site of this culture, provides evidence for the Megalithic and Early Historic Periods. In this place, people lived in pit houses (about four metres in depth) in order to escape the cold weather.

- The houses were oval in shape, wide at the bottom and narrow on the top. Postholesused for constructing a thatched structure were found around the pit houses. The Neolithic period of Kashmir had domestic sheep, goat and cultivated plants. The Neolithic people of Burzahom traded with the people of the Harappan Civilisation. They used handmade pottery. They used tools such as stone axes, chisels, adzes, pounders, mace-heads, points and picks. Awls were used for stitching skins into clothes to beat the weather. Scrapers were used for working the skins.

- Two phases of Neolithic culture have been identified. They are termed aceramicand ceramic phases. Aceramic phase did not have evidence of ceramics. Ceramic phase shows evidence for the existence of pottery. In the ceramic phase, people built mud houses. They used copper arrowheads. They also used black ware pottery, beads of agate and carnelian and painted pottery. A burial at this site produced wild dog bone and antler horn. An engraving of a hunting scene is depicted on a stone here with dog and sun.

- Seeds of wheat, barley, common pea and lentil have been recovered from theexcavations. people domesticated animals include cattle, sheep, goat, pig, dog and fowl. Bones of wild animals such as red deer, Kashmir stag, ibex, bear and wolf suggest that they hunted animals.

- There is evidence of menhirs and the use of redware pottery and metal objectsin the megalithic culture. The use of lentil suggests that contacts had been established with Central Asia. These people had interactions with Harappan Civilisation.

The Neolithic Culture of Ganges Valley and Central India

- In the Ganges Valley, and in Central India Neolithic sites are found at Lehuradeva, and ChopaniMunda. The site of Lehuradeva has produced early evidence of rice cultivation dated to c. 6500 BCE.

- These sites are characterised bycord-marked pottery. Koldiwa, Chirand, Senuwar and Mahagara are important Neolithic sites in this region. These sites also have evidence of pottery and plantand animal domestication.

- Evidence for the cultivation of hulled and six-rowed barley, several types of wheat, rice, pea, green gram, and gram/chicken pea, mustard, flax/linseed and jackfruit have been found at the sites of Central India.Sheep, goat and cattle bones have been found besides bones of wild animals.

- The Neolithic people used a type of pottery with cord impression on the surfaces. They used microliths, bone and antler tools and terracotta objects. These sites perhaps flourished till about the middle of the second millennium BCE.

The Neolithic Culture of Eastern India

- The Neolithic sites are found at many sites in Bihar and West Bengal. Birbhanpurand Chirand are some of the prominent Neolithic sites in this region along with Kuchai, Golbaisasan and Sankarjang. These cultures show similarities with the Neolithic complexes of east and Southeast Asia. Pointed butt celts, chisel andshouldered axes have been found in the region from the Neolithic era.

Neolithic Culture of South India

- The Neolithic cultures of South India have been found mainly in Andhra Pradesh and Karnataka and the north-western part of Tamil Nadu.
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- These sites have ash mounds in the centre with settlements around them. More than 200 Neolithic sites have been identified as part of the Neolithic complex. These sites are found near the granite hills with water sources. These sites have been spotted in the river valleys of Godavari, Krishna, Pennaru, Tungabhadra and Kaveri. Sanganakallu, Tekkalakota, Brahmagiri, Maski, Piklihal, Watkal, Hemmige and Hallur in Karnataka, Nagarjunakonda, Ramapuram and Veerapuram in Andhra Pradesh and Paiyyampalli in Tamil Nadu are the major Neolithic sites in South India.

- Some early Neolithic sites have ash mounds. Utnur and Palvoy in AndhraPradesh and Kodekal, Kupgal and Budihal in Karnataka feature ash mound sites. Soft ash and decomposed cow dung layers are also found at this site. The evidence of habitation in the form of houses and burials are found around the ash mounds.

Neolithic Culture of North-eastern India

- In north-eastern India, Neolithic culture appears at to a very late period. The Neolithic cultures of north-eastern India generally date from 2500-1500 BCE or even later. Shouldered axes and splayed celts have been found at the sites in Assam, Meghalaya, Nagaland and Arunachal Pradesh. DaojaliHading and Sarutaru are the Neolithic sites in the Assam region. This region bears evidence for shifting cultivation. Cultivation of yams and taro, building stone and wooden memorials for the dead, and the presence of Austro-Asiatic languages are the marked features of this region, which shows cultural similarities with South-east Asia.

The Indus Civilisation

- The Indus Civilisation represents the first phase of urbanisation in India. While the civilisation was in its peak, several cultures, namely, Mesolithic and Neolithic cultures that we discussed earlier in the chapter, prevailed in other parts of India.

Nomenclature, Phases and Chronology

- The civilisation that appeared in the northwestern part of India and Pakistan in third millennium BCE is collectively called the Indus Civilisation. Since Harappa was the first site to be identified in this civilisation, it is also known as HarappanCivilisation. This civilisation did not appear all of a sudden. The beginnings of the Neolithic villages in this region go back to about 7000 BCE at the Neolithic site of Mehrgarh. Harappan culture is divided into various phases:

Early Harappan 3000–2600 BCE
Mature Harappan 2600–1900 BCE
Late Harappan 1900–1700 BCE

- The urban phase was prevalent in the mature Harappan period and began to decline afterwards.

- The Indus valley site of Harappa was first visited by Charles Mason in1826, and Amri by Alexander Burnes in 1831. The site of Harappa was destroyed for laying the railway line from Lahore to Multan. The seal from this site reached Alexander Cunningham, the first surveyor of the Archaeological Survey of India (ASI). Alexander Cunningham visited the site in 1853, 1856 and 1875. But the importance of the site and the associated civilisation were not realized until Sir John Marshal took over as the Director General of ASI and initiated research at the site.

- Sir John Marshal played an important role in the development of archaeology inIndia. Later in the 1940s, Mortimer Wheeler excavated the Harappan sites. After the partition of the Indian subcontinent, many of the Harappan sites went to Pakistan and thus archaeologists were keen to trace the Harappan sites on the Indian side. Kalibangan, Lothal, RakhiGarhi and Dholavira are the Indian sites that have been since excavated. The explorations and excavations conducted after the 1950s have helped to understand the Harappan Civilisation and its nature.

Geographical Area and the Settlements

- The Indus Civilisation and the contemporary cultures covered nearly 1.5 million sq. km area in India and Pakistan. The settlements of Sutkagen-dor in the west on the Pakistan– Iran border; Shortugai (Afghanistan) in the north; Alamgirpur (Uttar Pradesh, India) in the east and Daimabad (Maharashtra, India) in the south are the boundaries of this civilisation. Its core area was in the regions of Pakistan, Gujarat, Rajasthan and Haryana.

The Early Beginnings

- The Indus region (Mehrgarh) is one of the areas of the world where agricultureand animal domestication began very early. We do not know if there is any continuity between the Neolithic cultures of the Indus region and the later urban civilisation. The early Harappan phase saw the development of villages and towns in the entire region. In the Mature Harappan phase, urban centres developed.

Planned Towns

- Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira, Lothal, and Surkotada (Gujarat, India), Kalibangan and Banawali (Rajasthan, India), and Rakhigarhi (Haryana, India) are the major cities in the Harappan period. Fortification, wellplanned streets and lanes and drainages are noticed in the Harappan towns. A civic authority perhaps controlled the planning of the towns. The Harappans used baked and unbaked bricks, and stones for construction. The towns had a grid pattern and drainages were systematically built. The houses were built of mud bricks while the drainages were built with burnt bricks. Houses had more than one floor.

- The site of Mohenjo-Daro had a planned town, built on a platform. It has two distinct areas. One is identified as a citadel and another as the lower town. The houses had bathrooms paved with burnt bricks and proper drains. Some houses had stairs indicating the existence of an upper floor. The houses had multiple rooms. Many of the houses had a central courtyard with rooms all around.

The citadel area had important residential structures that were either used by the public or select residents.

In Mohenjo-Daro, a building has been identified as a warehouse.

- The Great Bath is a tank situated within a courtyard. The corridors were present on all four sides and stairs are seen on the northern and southern sides. It was well paved with several adjacent rooms. Some structures are identified as granary. The bricks were laid watertight with gypsum mortar. It had drainage. It is associated with a ritual bath.

Subsistence and Economic Production

- Agriculture was an important source of subsistence for the Harappans. TheHarappans cultivated diverse crops such as wheat, barley, lentil, chickpea, sesame and various millets. Agricultural surplus was an important stimulus for a number of developments. They adopted a double cropping system.

- The Harappans used ploughs. They perhaps ploughed the land and then sowed the seeds. Ploughed fields have been found at Kalibangan. They used both canal and well irrigation.

Archaeobotanists study ancient agriculture, and human and environmental relationships.

Animal Domestication

- Pastoralism was also practised by the Harappans. They domesticated sheep, goat and fowl. They had knowledge of various other animals including buffalo, pig and elephant. But horse was not known to them. The Harappan cattle are called Zebu. It is a large breed, often represented in their seals. They also ate fish and birds. Evidence of boar, deer and gharial has been found at the Harappan sites.

Craft Production

- Craft production was an important part of the Harappan economy. Bead and ornament making, shell bangle making and metalworking were the major crafts.They made beads and ornaments out of carnelian, jasper, crystal, and steatite, metals like copper, bronze and gold and shell, faience and terracotta or burnt clay. The beads were made in innumerable designs and decorations. They were exported to Mesopotamia and the evidence for such exported artefacts have been found from the excavations in Mesopotamian sites.
- Certain Harappan sites specialized in the production of certain craft materials. The following table presents the major centres of craft production.

Material	**Site or Source**
Shell	Nageshwar and Balakot
Lapis lazuli	Shortughai
Carnelian	Lothal
Steatite	South Rajasthan
Copper	Rajasthan and Oman

Pottery

- The Harappans used diverse varieties of pottery for daily use. They use well-fired pottery. Their potteries have a deep red slip and black paintings. The pottery are shaped like dish-on-stands, storage jars, perforated jars, goblets, S-shaped jars, plates, dishes, bowls and pots. The painted motifs, generally noticed on the pottery, are pipal leaves, fish-scale design, intersecting circles, zigzag lines, horizontal bands and geometrical motifs with floral and faunal patterns. The Harappan pottery is wellbaked and fine in decorations.

Metal, Tools and Weapons

- The Harappan civilisation belongs to the Bronze Age civilisation and Harappansknew how to make copper bronze tools. Although they produced bronze implements, they needed various kinds of tools for agriculture and craft production. The Harappans used chert blades, copper objects, and bone and ivory tools. The tools of points, chisels, needles, fishhooks, razors, weighing pans, mirror and antimony rods were made of copper. The chert blades made out of Rohrichert was used by the Harappans. Their weapons include arrowheads, spearhead, celt and axe. They did not have the knowledge of iron.

Rohrichert

The chert, a fine grained sedimentary rock, was found in the region of Rohri in Pakistan. It was used by the Harappans for making stone blades and tools

Textiles and Ornaments

- The Harappans wore clothes and used metal and stone ornaments. They hadknowledge of cotton and silk. The image identified as a priest is depicted wearing a shawl-like cloth with flower decorations.

- The terracotta images of women are shown wearing different types of ornaments. The image of dancing girl found at Mohenjo- Daro is shown wearing bangles in large numbers up to the upper arm. They made carnelian, copper and gold ornaments. Some of them had etched designs and they exported them to the Mesopotamian world. Faience, stoneware and shell bangles were also used. The ornaments produced were either sold or exchanged as part of the trade activities.

Trade and Exchange

- One of the sources of Harappan economy was trade and exchange activities.Harappans had close trade contacts with the Mesopotamians and also with various cultures of India. The Harappan seals and materials have been found in the Sumerian sites in Oman, Bahrain, and Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and Harappans. The mention of "Meluhha" in the cuneiform inscriptions refers to the Indus region. A Harappan jar has been found in Oman. Harappan seals, weights, dice and beads are found in Mesopotamia. Carnelian, lapis lazuli, copper, gold and varieties of wood were exported to Mesopotamia. Harappans also interacted with various regions of India and acquired raw materials and processed them.

Weights and Measures

- Harappans had developed proper weights and measures. Since they were involvedin commercial transactions, they needed standard measures. Cubical chert weightshave been unearthed from Harappan sites.

- The weights exhibit a binary system. The ratio of weight is doubled as 1:2:4:8:16:32.The small weight measure of 16th ratio weighs 13.63 grams. They also used a measuring scale in which one inch was around 1.75 cm. Weights made of chert were cubical. They used binary numbering system (1, 2, 4, 8, 16, 32, etc.). They might have been used for weighing jewellery and metal.

Seals, Sealings and Scripts

- The seals from various media such as steatite, copper, terracotta and ivory arefrequently found in the Harappan sites. The Harappan script has not yet been convincingly deciphered. About 5,000 texts have been documented from the Harappan

sites. The longest text has about twenty six signs. Some scholars are of the view that it is Dravidian. Seals might have been used as an identity marker on the materials that were transported. They might have indicated the ownership.

Arts and Amusement

- The terracotta figurines, the paintings on the pottery, and the bronze images from the Harappan sites suggest the artistic nature of the Harappans. "Priestking" of steatite, dancing girl of copper (both from Mohenjo- Daro), and stonesculptures from Harappa, Mohenjo-Daro and Dholavira are the important objects of art. Toy carts, rattles, wheels, tops, marbles and hop scotches exhibit the amusement of the Harappan people.

Faith and Belief System

- The Indus people worshipped nature. They worshipped the pipal tree. Some ofthe terracotta figures appear to be mother goddess. Fire altars have been identified at Kalibangan. They buried the dead. Burials were made elaborately and evidence of cremation is also reported. The Harappan burials have pottery, ornaments, jewellery, copper mirrors and beads. These suggest their belief in an afterlife.

Polity

- Uniformity in pottery, seals, weights and bricks reveals the existence of a polity.Labour mobilisation may also suggest the existence of a political system. Harappa and Mohenjo-Daro might have had a city-state like polity. The uniformity in the cultural materials and measurement units point to a central authority during the Harappan times.

Authorship and the Making of Indian Culture

- One school of thought argues that the authors of Harappan Civilisation were speakers of the Dravidian languages. The archaeological evidence shows movement of the Harappans to the east and the south after the decline of their civilisation. Some of the Harappan people could have moved into different parts of India. However, only the decipherment of the script would give us a definite answer.

Contemporary Cultures of the Indus Civilisation

- Several groups including pastoral people, farmers and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns. The population of that time was mixed. Innumerable communities of hunters-gatherers, pastoral people and farmers, from Kanyakumari to Kashmir and Gujarat to Arunachal Pradesh could have existed during this period. Their history is also equally important, as cultural and ecological knowledge of all these groups contributed to Indian culture.

- While the Indus Civilisation was flourishing in the north-western part ofIndia, several cultures were developing in different parts of India. In the southern part of the subcontinent, Kerala and Sri Lanka were given to hunting Harappans who had knowledge of water crafts might have had connections and interactions with South India, but no clear archaeological evidence on this is available. The northern part of South India, i.e. the Karnataka and Andhra region, had Neolithic cultures, engaged in pastoralism and plough agriculture. Similarly, the Chalcolithic cultures were prevalent in Deccan and western India, while Neolithic cultures permeated northern India including Kashmir, Ganges valley and central and eastern India. Thus India was a cultural mosaic during the time of the Harappans.

Decline

- The Indus Valley Civilisation declined from about 1900 BCE. Changes inclimate, decline of the trade with the Mesopotamia, and the drying of the riverand water resources due to continuous drought are some of the reasons attributed by historians for the decline. Invasions, floods and shifting of the river course are also cited as reasons for the ruin of Indus civilisation. In course of time, the people shifted to the southern and eastern directions from the Indus region.

Indus Civilisation and Tamil Civilisation

The Indus Civilisation represents the first urbanisation of Indian history.

The origin and authorship of the Indus Civilisation are keenly debated historical questions. The Indus script has not yet been conclusively deciphered and hence the authorship is not certain. The graffiti found on the megalithic burial pots of South India and the place names presented are
cited to establish the relationship between Indus and Tamil cultures.

The archaeological evidence points to several groups of people living in Tamil Nadu and South India continuously from the Mesolithic period. One cannot rule out the migration of a few groups from the Indus region. More research is necessary before arriving at any definite conclusion.

The towns of ancient Tamizhagam such as Arikamedu, Keezhadi and Uraiyur that flourished are part of the second urbanisation of India and these towns are quite different from the Indus cities.

6 Term - 3	Unit 3	The Age of Empires: Guptas and Vardhanas
11th vol - 1	Unit 7-	The Guptas
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6th term - 3
Unit 3. The Age of Empires: Guptas and Vardhanas

Introduction

- By the end of the 3rd century, the powerful empires established by the Kushanas in the north and Satavahanas in the south had lost their greatness and strength. After the decline of Kushanas and Satavahanas, Chandragupta carved out a kingdom and establish his dynastic rule, which lasted for about two hundred years. After the downfall of the Guptas and thereafter and interregnum of nearly 50 years, Harsha of Vardhana dynasty ruled North India from 606 to 647 A.D (CE).

Sources

- Archaeological Sources
- Gold, silver and copper coins issued by Gupta rulers.
- Allahabad Pillar Inscription of Samudragupta.
- The Mehrauli Iron Pillar Inscription.
- Udayagiri Cave Inscription, Mathura Stone Inscription and Sanchi Stone Inscription of Chandragupta II.
- Bhitari Pillar Inscription of Skandagupta.
- The Gadhwa Stone Inscription.
- Madubhan Copper Plate Inscription
- Sonpat Copper Plate
- Nalanda Inscription on clay seal

Literary Sources

- Vishnu, Matsya, Vayu and Bhagavata Puranas and Niti Sastras of Narada
- Visakhadatta's Devichandraguptam and Mudrarakshasa and Bana's Harshacharita
- Dramas of Kalidasa
- Accounts of Chinese Buddhist monk Fahien who visited India during the reign of Chandragupta II.
- Harsha's Ratnavali, Nagananda, Priyadharshika
- Hiuen-Tsang's Si-Yu-Ki

Foundation of the Gupta Dynasty

- Sri Gupta is considered to be the founder of the Gupta dynasty. He is believed to have reigned over parts of present-day Bengal and Bihar. He was the first Gupta ruler to be featured on coins. He was succeeded by his son Ghatotkacha. Both are mentioned as Maharajas in inscriptions.

Chandragupta I (c. 319–335 AD(CE))

- Chandragupta I married Kumaradevi of the famous and powerful Lichchhavi family. Having gained the support of this family, Chandragupta could eliminate various small states in northern India and crown himself the monarch of a larger kingdom. The gold coins attributed to Chandragupta bear the images of Chandragupta, Kumaradevi and the legend 'Lichchhavayah'.

Samudragupta (c. 335–380)

- Samudragupta, son of Chandragupta I, was the greatest ruler of the dynasty. The Prayog Prashasti, composed by Samudragupta's court poet Harisena was engraved on Allahabad Pillar. This Allahabad Pillar inscription is the main source of information for Samudragupta's reign.

Consolidation of Gupta Dynasty

- Samudragupta was a great general and when he became emperor, he carried on a vigorous campaign all over the country and even in the south. In the southern Pallava kingdom, the king who was defeated by Samudragupta was Vishnugopa.
- Samudragupta conquered nine kingdoms in northern India. He reduced 12 rulers of the southern India to the status of feudatories and forced them to pay tribute. He received homage from the rulers of East Bengal, Assam, Nepal, the eastern part of Punjab and various tribes of Rajasthan.

Chandragupta II (C.380 - 415)

- ChandraguptaII was the son of Samudragupta. He was also known as Vikramaditya. He conquered western Malwa and Gujarat by defeating the Saka rulers. He maintained friendly relationship with the rulers of southern India. The iron pillar near Qutub Minar is believed to have been built by Vikramaditya. Fahien, a Buddhist scholar from China, visited India during his reign. Vikramaditya is said to have assembled the greatest writers and artists (Navaratna [Nine Jewels]) in his court. Kalidasa is said to be one among them.Chandragupta II was succeeded by his son Kumaragupta I, who built the famous Nalanda University.

- Kumaragupta's successor Skandagupta had to face a new threat in the form of the invasion of Huns. He defeated them and drove them away. But after twelve years,

they came again and broke the back of the Gupta Empire. The last of the great Guptas was Baladitya, assumed to have been Narasimha Gupta I.

Fahien

- During the reign of Chandragupta II, the Buddhist monk Fahien visited India. His travel accounts provided us information about the socio-economic, religious and moral conditions of the people of the Gupta age. According to Fahien, the people of Magadha were happy and prosperous, that justice was mildly administered and there was no death penalty. Gaya was desolated. Kapilavasthu had become a jungle, but at Pataliputra people were rich and prosperous.

- He was himself attracted towards Buddhism. He was paying tribute to Mihirakula but was distressed by his hostility towards Buddhism. So he stopped paying tribute. Though Baladitya succeeded in imprisoning him, Mihirakula turned treacherous and drove away Baladitya from Magadha. After Baladitya, the great Gupta Empire faded away. The last recognised king of the Gupta Empire was Vishnugupta.

Gupta Polity

- The divine theory of kingship (the concept that king is the representative of God on earth and so he is answerable only to God and not to anyone else) was practised by the Gupta rulers. The Gupta kings wielded enormous power in political, administrative, military and judicial spheres. The Gupta king was assisted by a council of mantris (ministers). The council consisted of princes, high officials and feudatories. A large number of officials were employed by the Gupta rulers to carry on the day-to-day administration of the country. High-ranking officials were called dandanayakas and mahadandanayakas.

- The Gupta Empire was divided into provinces known as deshas or bhuktis. They were administered by the governors, designated as uparikas. The province was divided into districts such as vishyas and they were controlled by the officers known as vishyapatis. At the village level, there were functionaries such as gramika and gramadhyaksha. The extensive empire shows the important role of military organisation. Seals and inscriptions mentioned military designations as baladhikrita and mahabaladhikrita (commander of infantry and cavalry respectively). The system of espionage included spies known as dutakas.

Society and Economy

Land and Peasants

- Nitisara, authored by Kamandaka, emphasises the importance of the royal treasury and mentions various sources of revenue. The military campaigns of kings like Samudragupta were financed through revenue surpluses. Land tax was the main revenue to the government. The condition of peasants was pathetic. They were required to pay various taxes. They were reduced to the position of serfs.

Classification of land during Gupta period	
Kshetra	Cultivable land
Khila	Waste land
Aprahata	Jungle or forest land
Vasti	Habitable land
Gapata Saraha	Pastoral land

Trade and Commerce

- The contribution of the traders for the development of Gupta's economy was very impressive. There were two types of traders, namely Sresti and Sarthavaha.

Sresti	Sarthavaha
Sresti traders usually settled at a standard place	Sarthavaha traders were caravan traders who carried their goods to different places.

- Trade items ranged from daily products to valuable and luxury goods. The important trade goods were pepper, gold, copper, iron, horses and elephants. Lending money at a high rate of interest was in practice during Gupta period. The Guptas developed roadways connecting different parts of the country. Pataliputra, Ujjain, Benaras, Mathura were the famous trade centres. Ports in western (Kalyan, Mangalore, Malabar) and eastern (Tamralipti in Bengal) coasts of India facilitated trade.

Nalanda University

- Nalanda University flourished under the patronage of the gupta Empire in the 5th and 6th centuries and later under emperor Harsha of Kanauj.
- At Nalanda, Buddhism was the main subject of study. Other subjects like Yoga, Vedic literature and Medicine were also taught.
- Hiuen Tsang spent many years studying Buddhism in the University.
- Eight Mahapatashalas and three large libraries were situated on the campus.
- Nalanda was ravaged and destroyed by Mamluks (Turkish Muslims) Under Bhaktiyar Khalji.
- Today, it is a UNESCO World Heritage Site.

Metallurgy

- Mining and metallurgy were the most flourishing industries during the Gupta period.

- The most important evidence of development in metallurgy was the Mehrauli Iron Pillar installed by King Chandragupta in Delhi. This monolithic iron pillar has lasted through the centuries without rusting.

Society

- The society that adhered to four varna system was patriarchal. According to laws of Manu, which was in force, women should be under the protection of their father, husband or eldest son. Polygamy was widely prevalent. The kings and feudatory lords often had more than one wife. Inscriptions refer to Kubernaga and Dhrubaswamini as the queens of Chandragupta II. Sati was practised during the Gupta rule.

Slavery

- Slavery was not institutionalised in India, as in the West. But there are references to the existence of various categories of slaves during the Gupta age.

Religion

- There was revival of Vedic religion and Vedic rites. Samudragupta and Kumaragupta I performed Asvamedha Yagna (a horse sacrifice ritual). We notice the beginning of image worship and the emergence of two sects, namely Vaishnavism and Saivism, during the Gupta period. Buddhism also continued to flourish though it split into two sects, namely Hinayana and Mahayana.

Art and Architecture

- The Guptas were the first to construct temples, which evolved from the earlier tradition of rock-cut shrines. Adorned with towers and elaborate carvings, these temples were dedicated to all Hindu deities. The most notable rock-cut caves are found at Ajanta and Ellora (Maharashtra), Bagh (Madhya Pradesh) and Udaygiri (Odisha). The structural temples built during this period resemble the characteristic features of the Dravidian style.

- Two remarkable examples of Gupta metal sculpture are (i) a copper image of Buddha about 18 feet high at Nalanda and (ii) Sultanganj Buddha seven-and-a-half feet in height. The most important examples of the Gupta paintings are found on the Fresco of the Ajanta caves and the Bagh cave in Gwalior.

Literature

- Though the language spoken by the people was Prakrit, the Guptas made Sanskrit the official language and all their epigraphic records are in Sanskrit. The Gupta period also saw the development of Sanskrit grammar based on the grammar of Panini and Patanjali who wrote Ashtadhyayi and Mahabhashya respectively. A Buddhist scholar from Bengal, Chandrogomia, composed a book on grammar titled Chandravyakaranam. Kalidasa's famous dramas were Sakunthala, Malavikagnimitra and Vikramaoorvashiyam. Other significant works of Kalidasa were Meghaduta, Raghuvamsa, Kumarasambava and Ritusamhara.

Mathematics, Astronomy and Medicine

- Invention of zero and the consequent evolution of the decimal system were the legacy of Guptas to the modern world. Aryabhatta, Varahamihira and Brahmagupta were foremost astronomers and mathematicians of the time. Aryabhatta, in his book Surya Siddhanta, explained the true causes of solar and lunar eclipses. He was the first Indian astronomer to declare that the earth revolves around its own axis. Dhanvantri was a famous scholar in the field of medicine. He was a specialist in Ayurveda. Charaka was a medical scientist. Susruta was the first Indian to explain the process of surgery.

Vardhana Dynasty

- The founder of the Vardhana or Pushyabhuti dynasty ruled from Thaneswar. Pushyabhuti served as a military general under the Guptas and rose to power after the fall of the Guptas. With the accession of Prabakaravardhana, the Pushyabhuti family became strong and powerful.

- Rajavardhana, the eldest son of Prabhakaravardhana, ascended the throne after his father's death. Rajavardhana's sister Rajayashri's husband, Raja of Kanauj, was killed by the Gauda ruler Sasanka of Bengal. Sasanka also imprisoned Rajayashri. Rajavardhana, in the process of retrieving his sister was treacherously killed by Sasanka. This resulted in his younger brother Harshavardhana becoming kingof Thaneswar. The notables of the Kanauj kingdom also invited Harsha to take its crown. After becoming the ruler of the both Thaneswar and Kanauj, Harsha shifted his capital from Thaneswar to Kanauj.

Conquest of Harshavardhana

- The most popular king of the vardhana dynasty was Harshavardhana. Harsha ruled for 41 years. His feudatories included those of Jalandhar, Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him.
- It was Harsha who unified most of northern India. But the extension of his authority in the south was checked by Chalukya king Pulikesin II. The kingdom of Harsha disintegrated rapidly into small states after his death in 648 AD (CE). He maintained a cordial relationship with the rulers of Iran and China.

Administration

- The emperor was assisted by a council of ministers. The prime minister occupied the most important position in the council of ministers. Bhaga, Hiranya and Bali were the three kinds of tax collected during Harsha's reign. Criminal law was more severe than that of the Gupta age. Life imprisonment was the punishment for violation of the laws and for plotting against the king. Perfect law and order prevailed throughout the empire. Harsha paid great attention to discipline and strength of the army. Harsha built charitable institutions for the stay of the travellers, and to care for the sick and the poor.

Religious Policy

- Harsha was the worshipper of Shiva in the beginning, but he embraced Buddhism under the influence of his sister Rajyashri and the Buddhist monk and traveller Hiuen Tsang. He belonged to Mahayana school of thought. Harsha treated Vedic scholars and Buddhist monks alike and distributed charities equally to them. He was the last Buddhist sovereign in India. As a pious Buddhist, Harsha stopped the killing of animals for food.He was noted for his policy of religious toleration and used to worship the images of Buddha, Shiva and Sun simultaneously. He summoned two Buddhist assemblies, one at Kanauj and another at Prayag.

Art and Literature

- Harsha, himself a poet and dramatist, gathered around him a best of poets and artists. Harsha's popular works are Ratnavali, Nagananda and Priyadharshika. His royal court was adorned by Banabhatta, Mayura, Hardatta and Jayasena.
- Temples and monasteries functioned as centres of learning. Kanauj became a famous city. Harsha constructed a large number of viharas, monasteries and stupas on the bank of the Ganges. The Nalanda University, a university and monastery combined, was said to have had 10,000 students and monks in residence, when Hiuen Tsang visited the university.

NOTE

- ❖ Lichchhavi was an old gana–sanga and its territory lay between the Ganges and the Nepal Terai.
- ❖ Prashasti is a Sanskrit word, meaning commendation or 'in praise of'. Court poets flattered their kings listing out their achievements. These accounts were later engraved on pillars so that the people could read them.
- ❖ Samudragupta was a devotee of Vishnu. He revived the Vedic practice of performing horse sacrifice to commemorate victories in wars. He issued gold coins and in one of them, he is portrayed playing harp (veenai). Samudragupta was not only a great conqueror but a lover of poetry and music and for this, he earned the title 'Kaviraja'.
- ❖ Srimeghavarman, the Buddhist king of Ceylon, was a contemporary of

Samudragupta.

- The surnames of Chandragupta II were Vikramaditya, Narendrachandra, Simhachandra, Narendrasimha, Vikrama Devaraja, Devagupta and Devasri.
- Samudragupta introduced the Gupta monetary system. Kushana coins provided inspiration to Samudragupta. The Gupta gold coins were known as Dinara. Guptas issued many gold coins but comparatively fewer silver and copper coins. However, the post-Gupta period saw a fall in the circulation of gold coins, indicating the decline in the prosperity of the empire.
- The metals used by them were: iron, gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese and red chalk.
- Harsha met the Chinese traveller, Hiuen Tsang, at Kajangala near Rajmahal (Jharkhand) for the first time.
- Hiuen Tsang, the 'prince of pilgrims', visited India during Harsha's reign. His Si-Yu-Ki provides detailed information about the social, economic, religious and cultural conditions of India during Harsha's time. Hiuen Tsang tells us how Harsha, though a Buddhist, went to participate in the great kumbhamela held at Prayag.
- The assembly at Kanauj was attended by 20 kings. A large number of Buddhist, Jain and Vedic scholars attended the assembly. A golden statue of Buddha was consecrated in a monastery and a small statue of Buddha (three feet) was carried in a procession.
- In the assembly at Prayag, Harsha distributed his wealth among the Buddhists, Vedic scholars and poor people. Harsha offered fabulous gifts to the Buddhist monks on all the four days of the assembly.
- Chandragupta I was the contemporary of Constantine the Great, the Roman Emperor, who founded Constantinople.
- Harsha's time coincided with a early days of Tang Dynasty of China. Their capital(Xi'an) was a great centre of art and learning.

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Unit – 7 The Guptas

Introduction

- After the Mauryan empire, many small kingdoms rose and fell. In the period from c. 300 to 700 CE, a classical pattern of an imperial rule evolved, paving the way for state formation in many regions. During this period, the Gupta kingdom emerged as a great power and achieved the political unification of a large part of the Indian subcontinent. It featured a strong central government, bringing many kingdoms under its hegemony. Feudalism as an institution began to take root during this period. With an effective guild system and overseas trade, the Gupta economy boomed. Great works in Sanskrit were produced during this period and a high level of cultural maturity in fine arts, sculpture and architecture was achieved.

- The living standards of upper classes reached a peak. Education, art and study of science progressed, but the feudal system of governance put people in some form of hardship. Although some historians proclaim that Gupta period wasa golden age, it is not entirely accurate. Many scholars would, however, agree that it was a period of cultural florescence and a classical age for the arts.

Sources

- There are three types of sources for reconstructing the history of the Gupta period.

I. Literary sources

- Narada, Vishnu, Brihaspati and Katyayana smritis.

- Kamandaka's Nitisara, a work on polity addressed to the king (400 CE)

- Devichandraguptam and Mudrarakshasam by Vishakadutta provide details about the rise of the Guptas.

- Buddhist and Jaina texts

- Works of Kalidasa

Accounts of the Chinese traveller Fahien

II. Epigraphical Sources

- Mehrauli Iron Pillar inscription -achievements of Chandragupta I.

- Allahabad Pillar inscription -describing Samudragupta's personality and achievements in 33 lines composed by Harisena and engraved in Sanskrit in Nagari script.

III. Numismatic Sources

- Coins issued by Gupta kings contain legends and fgures. Tese gold coins tell us about the titles the Guptas assumed and the Vedic rituals they performed.

Origins of the Gupta Dynasty

- Evidence on the origin and antecedents of the Gupta dynasty is limited. The Gupta kings seem to have risen from modest origins. Chandragupta I, who was the third ruler of the Gupta dynasty married Kumaradevi, a Lichchavi prince. Te marriage is mentioned in the records of his successors with pride indicating that that royal connection would have contributed to the rise of Guptas. Lichchavi was an old, established gana-sangha and its territory lay between the Ganges and the Nepal Terai. According to Allahabad pillar inscription Samudragupta, the illustrious son of Chandragupta I, had conquered the whole fertile plains west of Prayag to Mathura and launched a spectacular raid through Kalinga into the south as far as Kanchipuram, the Pallava capital. Te Puranas mention Magadha, Allahabad and Oudh as the Gupta dominions.

- The first ruler of the Gupta Empire was Sri Gupta (240–280 CE) who was succeeded by his son Ghatotkacha (280–319 CE). Both Sri Gupta and Ghatotkacha are mentioned as Maharajas in inscriptions. Chandragupta I, the son of Ghatotkacha, ruled from 319 to 335 CE and is considered to be the first great king of the Gupta Empire. Chandragupta held the title of maharaja-adhiraja (great king over other kings). His imperial position is inferred from the records of others. No inscriptions or coins have survived from his reign.

- Chandragupta I appointed his son Samudragupta to succeed him in 335 CE. A lengthy eulogy on him, inscribed on an Ashokan pillar, suggests that he was claiming the legacy of the Mauryan kingdom. Tis inscription gives an impressive list of kings and regions that succumbed to Samudragupta's march across the country.

- Four northern kings were conquered mainly in the area around Delhi and western Uttar Pradesh. The kings of the south and the east were forced to pay homage, and from the places mentioned, it appears that Samudragupta campaigned down the eastern coast as far as Kanchipuram. Nine kings of the western half of the Ganges Plain were violently uprooted. The forest kings (tribal chiefs of Central India and the Deccan)were forced to pay tribute. The kings of Assam and Bengal in eastern India and those of small kingdoms in Nepal and the Punjab also paid tribute by submission. Nine Republics in Rajasthan, including the Malavas and Yaudheyas, were forcedto accept Gupta's suzerainty. In addition, foreign kings, such as the

Daivaputra Shahanushahi (a Kushana title), the Sakas and the king of Lanka also paid tribute, as mentioned in the eulogy.

- Tough this statement is exaggerated, it is undeniable that the southern kings paid tribute, while the northern kingdoms were annexed to the Gupta Empire under Samudragupta. His direct control was confned to the Ganges valley, since the Sakas remained unconquered in western India. Te tribes of Rajasthan paid tribute, but the Punjab was outside the limits of his authority. Samudragupta's campaign broke the power of the tribal republics in those regions that led to repeated invasions from the Huns.

- The relationship with Kushanas is not certain, but with regard to Lanka, its ruler Meghavarman sent presents and requested permission from Samudragupta to build a Buddhist monastery at Gaya. Samudragupta's reign lasted for about 40 years, which must have given him ample time to plan and organise these campaigns. He performed the horse-sacrifice ritual to proclaim his military conquests.

- Samudragupta patronised scholars and poets like Harisena and thus promoted Sanskrit literature. Tough an ardent follower of Vaishnavism, he also patronised the great Buddhist scholar Vasubandhu. As a lover of poetry and music, he was given the title "Kaviraja". His coins bear the insignia of him playing the vina (lute).

- Named afer his grandfather, Chandragupta II was a capable ruler, who ruled for 40 years from c. 375 to 415 CE. He came to power afer a succession struggle with his brother Rama Gupta. He is also known as Vikramaditya. With the capital at Pataliputra, Chandragupta II extended the limits of the Gupta Empire by conquest and matrimonial alliances. He married off his daughter Prabhavati to a Vakataka prince, who ruled the strategic lands Chandragupta II of Deccan. Tis alliancewas highly useful when he proceeded against the Saka rulers of western India. Chandragupta II conquered western Malwa and Gujarat by defeating the Saka rulers who had reigned for about four centuries in the region.

- The kingdom's prosperity grew out of its trade links with Roman Empire. Afer establishing himself in eastern and western India, Chandragupta II defeated northern rulers like the Huns, Kambojas and Kiratas. He was a great conqueror and an able administrator as well. His other names (as mentioned in coins) include Vikrama, Devagupta, Devaraja, Simhavikrama, Vikramaditya and Sakari. His court had nine jewels or navaratnas, that is, nine eminent people in various felds of art, literature and science. Tis included the great Sanskrit poet Kalidasa, the Sanskrit scholar Harisena, the lexicographer Amarasimha, and the physician Dhanvantari. Fahien, the Buddhist scholar from China, visited India during his reign. He records the prosperity of the Gupta Empire. Chandragupta II was the frst Gupta ruler to issue silver coins. His rule thus formed the peak period of Gupta's territorial expansion.

- Chandragupta II was succeeded by his son Kumara Gupta I, who founded the Nalanda University. He was also called Sakraditya. Te last great king of the Gupta dynasty, Skanda Gupta, was the son of Kumara Gupta I. He was able to repulse an attack by the Huns, but the recurrence of Huns' invasion strained his empire's cofers. Te Gupta Empire declined afer the death of Skanda Gupta in 467 CE. He was followed by many successors who hastened the end of the Gupta Empire. Te last recognised king of the Gupta line was Vishnu Gupta who reigned from 540 to 550 CE.

The King

- During the Gupta age, political hierarchies can be identifed by the titles adopted. Kings assumed titles such as maharajadhiraja, parama-bhattaraka and parameshvara. They were also connected with godsthrough epithets such as parama-daivata (the foremost worshipper of the gods) and parama-bhagavata (the foremost worshipper of Vasudeva Krishna). Some historians have suggested that the Gupta Kings claimed divine status. For example, Samudragupta is compared to Purusha (Supreme Being) in the Allahabad inscription. Tese assertions can be seen as refections of an attempt to claim divine status by the king.

Ministers and other Officials

- Seals and inscriptions make a mention of ofcial ranks and designations, whose precise meaning is ofen uncertain. Te term "kumaramatya" occurs in six Vaishali seals, which suggests that this title represented a high-ranking ofcer associated with an ofce (adikarana) of his own. Thedesignation "amatya" occurs on several Bita seals, and the "kumaramatya" seems to have been pre-eminent among amatyas and equivalent in status to princes of royal blood. Kumaramatyas were attached to the king, crown prince, revenue department or a province. One of the Vaishali seals refers to a kumaramatya who seems to have been in charge of the maintenance of the sacred coronation tank of the Lichchavis.

Individuals holding the ranks of kumaramatya sometimes had additional designations as well, and such ranks were hereditary. For example, Harisena, composer of the Allahabad prashasti (inscriptions of praise), was a kumaramatya, sandhivigrahika and mahadandanayaka, and was the son of Dhruvabhuti, a mahadandanayaka.

Fahien's account on Mathura and Pataliputra
At Mathura, the people are numerous and happy; they do not have to register their household. Only those who cultivate the royal land have to pay a portion of the grain from it. Criminals are fned both lightly and heavily depending on the circumstances.
In the case of repeated rebellion, their right hands are cut off. Throughout the whole country, the people do not kill any living creatures or drink any intoxicant.
Te inhabitants of Pataliputra are rich and prosperous and vie with one another in the practice of benevolence. In the cities, the Vaisya families establish houses for

dispensing charity and medicines. All the poor and destitute, orphans, widows and childless, maimed and cripples are provided with every kind of help.

The origin of Huns is not definitely known. According to Roman historian Tacitus, they were a barbarian tribe living near Caspian Sea and contributed to the fall of Roman Empire. They organised under Attila and were known for their savagery and bestiality in Europe. One branch of Huns, know as white Huns, moved towards India from Central Asia and their invasion began about a hundred years after the Kushanas.

Council of Ministers

- The Gupta king was assisted by a council of mantrins (ministers). The Allahabad prashasti refers to an assembly or council, presumably of ministers, which was known as the Sabha. The various high-ranking functionaries included the sandhivigrahika or mahasandhivigrahika (minister for peace and war), who seems to have been a high-ranking ofcer in charge of contact and correspondence with other states, including initiating wars and concluding alliances and treaties.High-ranking offcials were called dandanayakas, and mahadandanayakas were high-ranking judicial or military offcers. One of the seals mentions a mahadandanayaka named Agnigupta. Te Allahabad prashasti refers to three mahadandanayakas. All these suggest that these posts were hereditary by nature. Another person had a designation mahashvapati (commander of the cavalry), indicating military functions.

Division of the Empire

- The Gupta Empire was divided into provinces known as deshas or bhuktis. Tey were administered by governors who were usually designated as uparikas. Te uparika was directly appointed by the king and he, in turn, frequently appointed the head of the district administration and the district board. Uparika carried on the administration "with the enjoyment of the rule consisting of elephants, horses and soldiers", indicating his control over the military machinery as well. Te fact that the uparika had the title maharaja in three of the Damodarpur plates indicates his high status and rank in the administrative hierarchy. Te Eran pillar inscription of Budhagupta, dated Gupta year 165 CE, refers to maharaja Surashmichandra as a lokpala, governing the land between the Kalinndi and Narmada rivers. Lokpala here seems to refer to a provincial governor.

- The provinces of the Gupta Empire were divided into districts known as visayas, which were controlled by officers known as vishyapatis. The vishyapatis seems to have been generally appointed by the provincial governor. Sometimes, even the kings directly appointed the vishyapatis. Prominent members of the town assisted the vishyapati in administrative duties.

Administrative Units below the District level

- The administrative units below the district level included clusters of settlements known variously as vithi, bhumi, pathaka and peta. Tere are references to ofcials known as ayuktakas and vithi-mahattaras. At the village level, villagers chose functionaries such as gramika and gramadhyaksha. Te Damodarpur copper plate of the reign of Budhagupta mentions an ashtakula-adhikarana (a board of eight members) headed by the mahattara. Mahattara has a range of meanings including village elder, village headman, and head of a family community. Te Sanchi inscription of the time of Chandragupta II mentions the panch-mandali, which may have been a corporate body.

Army

- Seals and inscriptions mention military designations such as baladhikrita and mahabaladhikrita (commander of infantry and cavalry). Te standard term "senapati" does not occur in Gupta inscriptions, but the term could be found in some Vakataka epigraphs. A Vaishali seal mentions the ranabhandagar-adhikarana, which is the ofce of the military storehouse. Another Vaishali seal mentions the adhikarana (ofce) of the dandapashika, which may have been a district-level police ofce.The ofcials connected specifcally with the royal establishment included the mahapratiara (chief of the palace guards)and the khadyatapakita (superintendent of the royal kitchen). A Vaishali seal mentions a person both as a mahapratihara and a taravara. Te top layer of the administrative structure also included amatyas and sachivas, who were executive ofcers in charge of various departments. Te system of espionage included spies known as dutakas. Te ayuktakas were another cadre of high-ranking ofcers.

Economic Condition

- Nitisara, written by Kamandaka, is a text like Arthasastra. It emphasises the importance of the royal treasury and mentions various sources of revenue. The many ambitious military campaigns of kings like Samudragupta must have been financed through revenue surpluses. Gupta inscriptions reveal some details about the revenue department. The akshapataladhikrita was the keeper of royal records. Gupta inscriptions mention the terms klipta, bali, udranga, uparikara, ,and iranyavesti meant forced labour.

Agriculture and Agrarian Structure

- Agriculture fourished in the Gupta period due to establishment of irrigation works. Apart from the state and individual cultivators, Brahmins, Buddhists and Jain sanghas brought waste lands under

cultivation when they were donated to them as religious endowments. Cultivators were asked to maintain their crops properly from damages and those who indulged in damaging the crops were punished. Likewise, crops and felds were fenced.

The crops cultivated during the Gupta period were rice, wheat, barley, peas, lentils, pulses, sugarcane and oil seeds. From Kalidasa, we come to know that the south was

famous for pepper and cardamom. Varahamihira gives elaborate advice on the plantation of fruit trees.

The Paharpur copper plate inscription indicates that the king was the sole proprietor of the land. Even when he made land grants, he reserved his prerogatives over it. Te location and boundaries of individual plots were marked out and measured by the record keepers and infuential men in the locality. As stated in Paharpur plates, an ofcer called ustapala maintained records of all the land transactions in the district and the village accountant preserved records of land in the village. During the Gupta period, the land was classifed as detailed below.

Kshetra	Cultivable land
Khila	Waste land
Aprahata	Jungle or waste land
Vasti	Habitable land
Gapata Saraha	Pastoral land

Types of tenures	Nature of Holding
Nivi dharma	Endowment of land under a kind of trusteeship was prevalent in North and Central India and Bengal.
Nivi dharma aksayana	A perpetual endowment. The recipient could make use of income derived from it.
Aprada dharma	Income from land could be enjoyed, but the recipient is not permitted to gift it to anyone. The recipient has no administrative rights either.
Bhumi chchidranyaya	Right of ownership acquired by a person making barren land cultivable for the first time. This land was free from any rent liability.

Other Land Grants

Agrahara grants	Given to Brahmins, it was perpetual, hereditary and tax free.
Devagrahara grants	A land grant in favour of a Brahmin as well as gifts to merchants for the repair and worship of temples.
Secular grants	Grants made to feudatories of Guptas.

Irrigation

- The importance of irrigation to agriculture was recognised in India from the earliest times. From the Narada Smriti, we understand that there were two kinds of dykes: the bardhya, which protected the field from floods, and the khara, which served the

purpose of irrigation. To prevent inundation, jalanirgamah (drains) were constructed, which is mentioned by Amarasimha. Canals were constructed not only from rivers but also from tanks and lakes. The most famous lake was theSudarsana lake at the foot of Girnar Hills in Gujarat.

Position of Peasantry

- Te position of peasantry was undermined. Tey were reduced to the position of serfs due to the caste classifcation and also due to the granting of various privileges and lands to others. Te practice of lease-holding reduced the permanent tenants to tenants at will (which means tenants could be evicted without notice). Te farmers were required to pay various taxes.

Tax	Nature
Bhaga	King's customary share of tha produce normally amouting to one-sixth of tha produce paid by cultivators
Bhoga	Periodicsupply of fruits, firewood, flowers, etc., which the village had toprovide to the king
Kara	A periodic tax levied on the villagers (not a part of the annual land tax)
Bali	A voluntary offering by the people to the king, but later became compulsory.It was an oppressive tax.
Udianga	Either a sort of police tax for the maintenance of police stations or a watertax. Hence, it was also an extra tax.
Uparikara	Also an extra tax. Scholars give different explanations about what it wascollected for.
Hiranya	Literally, it means tax payable on gold coins, but in practice, it was probablythe king's share of certain crops paid in kind.
Vata-Bhuta	Different kinds of cess for maintenance of rites for the winds (vata) and thespirits (bhuta)
Halivakara	A plough tax paid by every cultivator owning a plough
Sulka	A royal share of merchandise brought into a town or harbour by merchants.Hence it can be equated with the customs and tolls.
Klipta and Upakilpta	related to sale and purchase of lands.

Industry: Mining and Metallurgy

- Mining and metallurgy was one of the most flourishing industries during the Gupta period. Amarasimha, Varahamihira and Kalidasa make frequent mention of the existence of mines. The rich deposits of iron ore from Bihar and copper from Rajasthan were mined extensively during this period.

- The list of metals used apart from iron were gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese, antimony, red chalk (sanssilajata) and red arsenic.

- Blacksmiths were next only to agriculturists in importance in the society. Metal was used for the manufacture of various domestic implements, utensils and weapons. The improvement in the ploughshare, with the discovery of iron, for deep ploughing and for increasing cultivation happened during this period.

- The most important and visible evidence of the high stage of development in metallurgy is the Mehrauli Iron Pillar of King Chandra in the Qutb Minar Complex in Delhi, identified with Chandragupta II. This monolith iron pillar has lasted through the centuries without rusting. It is a monument to the great craftsmanship of the iron workers during the Gupta period. Coin casting, metal engraving, pottery making, terracotta work and wood carving were other specialised crafts.

- A significant development of the period in metal technology was the making of the seals and statutes of Buddha and other gods. It was laid down that the people had to pay for the loss arising out smelting of iron, gold, silver, copper, tin and lead.

Trade and Commerce

- The contribution of traders to the soundness of the Gupta economy is quite impressive. Two distinctive types of traders called sresti and sarthavaha existed. Sresti was usually settled at a particular place and enjoyed an eminent position by virtue of his wealth and influence in the commercial life and administration of the place. The sarthavaha was a caravan trader who carried his goods to different places for profitable sale.

- Trade items ranged from products for daily use to valuable and luxury goods. They included pepper, sandalwood, elephants, horses, gold, copper, iron and mica. The abundant inscriptions and seals mentioning artisans, merchants and guilds are indicative of the thrivingcrafts and trade. (Guild is a society or other organisation of people withcommon interests or an association of merchants.) There are several references in several sources to artisans, traders and occupational groups in the guilds. Guilds continued as the major institution in the manufacture of goods and in commercial enterprise. They remained virtually autonomous in their internal organisation, and the government respected their laws. These laws were generally drafted by a larger body, the corporation of guilds, of which each guild was a member.

- The Narada and Brihaspati Smritis describe the organisation and activities of guilds. They mention that the guild had a chief and two, three or five executive officers. Guild laws were apparently laid down in written documents. The Brihaspati Smriti refers to guilds rendering justice to their members and suggests that these decisions should, by and large, be approved by the king. There is also mention of the philanthropic activities of guilds, for instance, providing shelter for travellers and building assembly houses, temples and gardens. The inscription also records that the chief of the guilds played an important role in the district-level administrative bodies. There is also mention of joint corporate bodies of merchant-bankers, caravan merchants andartisans. The guilds also acted as banks.The names of donors are mentioned inthis inscription.

- Usury (the lending of money at anexorbitant rate of interest) was in practiceduring the Gupta period. The detaileddiscussion in the sources of that periodindicates that money was used, borrowedand loaned for profit. There were manyports that facilitated trade in the westerncoast of India such as Calliena (Kalyan),Chaul port in ruin sixty kilometres southof Mumbai, and the markets of Male(Malabar), Mangarouth (Mangalore),Salopatana, Nalopatana and Pandopatanaon the Malabar coast. Fahien refers toTamralipti in Bengal as an important centreof trade on the eastern coast. These ports andtowns were connected with those of Persia,Arabia and Byzantium on the one hand andSri Lanka, China and Southeast Asia on theother. Fahien describes the perils of the searoute between India and China. The goodstraded from India were rare gems, pearls,fine textiles and aromatics. Indians boughtsilk and other articles from China.

The Guptas issued many gold coins but comparatively few silver and copper coins.However, the post-Gupta period saw a decline in the circulation of gold coins.

Cultural Florescence

Art and Architecture

- By evolving the Nagara and the Dravidastyles, the Gupta art ushers in a formativeand creative age in the history of Indianarchitecture with considerable scope forfuture development.

Rock-cut and Structural Temples

- The rock-cut caves continue the old formsto a great extent but possess strikingnovelty by bringing about extensive changes in the ornamentation of thefacade and in the designs of the pillars inthe interior. The most notable groups ofthe rock-cut caves are found at Ajanta andEllora (Maharashtra) and Bagh (MadhyaPradesh). The Udayagiri caves (Orissa)are also of this type.

- The structural temples have thefollowing attributes: (1)flat-roofed squaretemples; (2) flat-roofed square templewith a vimana (second storey); (3) squaretemple with a curvilinear tower (shikara)above; (4) rectangular temple; and (5)circular temple.

- The second group of temples showsmany of the characteristic features of theDravida style. The importance of the thirdgroup lies in the innovation of a shikharathat caps the sanctum sanctorum, themain feature of the Nagara style.

Stupas

- Stupas were also built in large numbersbut the best are found at Samat (UttarPradesh), Ratnagiri (Orissa) and MirpurKhas (Sind).

Sculpture: Stone Sculpture

- A good specimen of stone sculpture is thewell-known erect Buddha from Sarnath.Of the puranic images, perhaps the mostimpressive is the great Boar (Varaha) atthe entrance of a cave at Udayagiri.

Metal statues

- The technology of casting statues on a large scale of core process was practised by the crafsmen during the Gupta period with great workmanship. Two remarkable examples of Gupta metal sculpture are (1) a copper image of the Buddha about eighteen feet high at Nalanda in Bihar and (2) the Sultanganj Buddha of seven-and-a-half feet in height.

Painting

- The art of painting seems to have been in popular demand in the Gupta period than the art of stone sculptures. The mural paintings of this period are found at Ajanta, Bagh, Badami and other places.

- From the point of technique, the surface of these paintings was perhaps done in a very simple way. The mural paintings of Ajanta are not true frescoes, for frescoes is painted while the plaster is still damp and the murals of Ajanta were made after it had set. The art of Ajanta and Bagh shows the Madhyadesa School of painting at its best.

Terracotta and Pottery

- Clay figurines were used both for religious and secular purposes. We have figurines of Vishnu, Karttikeya, Durga, Naga and other gods and goddesses.

- Gupta pottery remains found at Ahchichhatra, Rajgarh, Hastinapur and Bashar aford proof of excellence of potter y. Te most distinctive class of pottery of this period is the "red ware".

Sanskrit Literature

- The Guptas made Sanskrit the official language and all their epigraphic records were written in it. The period saw the last phase of the Smriti literature.

Smritis are religious texts covering a wide range of subjects such as ethics, politics, culture and art. Dharmasastras and puranas form the core of this body of literature.

Sanskrit Grammar

- The Gupta period also saw the development of Sanskrit grammar based on Panini who wrote Ashtadhyayi and Patanjali who wrote Mahabhashya on the topic. This period is particularly memorable for the compilation of the Amarakosa, a thesaurus in Sanskrit, by Amarasimha. A Buddhist scholar from Bengal, Chandrogomia, composed a book on grammar named Chandravyakaranam.

Puranas and Ithihasas

- The Puranas, as we know them in their present form, were composed during this time. They are the legends as recorded by the Brahmins. They were originally composed by bards (professional storytellers), but now, having come into priestly hands, they were rewritten in classical Sanskrit. Details on Hindu sects, rites and customs were added in order to make them sacrosanct religious documents. The succession of dynasties was recorded in the form of prophesies. Thus what began as popular memories of the past were revived and rewrittenin prophetic form and became the Brahmanical interpretation of the past. The Mahabharata and the Ramayana also got their final touches and received their present shape during this period.

Eighteen major puranas are listed. Of them the well known are: Brahma Purana, Padma Purana, Vishnu Purana, Skanda Purana, Shiva Maha Purana, Markendeya Purana, Agni Purana, Bhavishya Purana, Matsya Purana and Shrimad Bhagavat Purana.

Buddhist Literature

- The earliest Buddhist works are in Pali, but in the later phase, Sanskrit came to be used to a great extent. Most of the works are in prose with verse passages in mixed Sanskrit. Arya Deva and Arya Asanga of the Gupta period are the most notable writers. The first regular Buddhist work on logic was written by Vasubandhu. Vasubandhu's disciple, Dignaga, was also the author of many learned works.

Jaina Literature

- The Jaina canonical literature at first took shape in Prakrit dialects. Sanskrit came to be the medium later. Within a short time, Jainism produced many great scholars and by their efforts the Hindu itihasa and puranas were recast in Jaina versions to popularise their doctrines. Vimala produced a Jaina version of Ramayana. Siddasena Divakara laid the foundation of logic among the Jainas.

Secular Literature

- Samudragupta himself had established his fame as Kaviraja. It is widely believed that his court was adorned by the celebrated navaratnas like Kalidasa, Amarasimha, Visakadatta and Dhanvantri. Kalidasa's famous dramas are Sakunthalam, Malavikagnimitram and Vikramaurvashiyam. Te works of Sudraka (Mrichchhakatika), Visakhadatta (Mudraraksasa and Devichandraguptam) and the lesser known dramatists and writers also contributed to the literary and social values in the classical age. An interesting feature of the dramas of this period is that while the elite spoke in Sanskrit, the common people spoke Prakrit.

Prakrit Language and Literature

- In Prakrit, there was patronage outside the court circle. The Gupta age witnessed the evolution of many Prakrit forms such as Suraseni used in Mathura and its vicinity, Ardh Magadhi spoken in Awadh and Bundelkhand and Magadhi in modern Bihar.

Nalanda University

- Nalanda was an acclaimed Mahavihara, a large Buddhist monastery in the ancient kingdom of Magadha in India. The site is located about ninety five kilometres southeast of Patna near the town of Bihar Sharif and was a centre of learning from the fifth century CE to c. 1200 CE. It is a UNESCO World Heritage Site.

- The highly formalised methods of Vedic learning helped inspire the establishment of large teaching institutions such as Taxila, Nalanda and Vikramashila, which are ofen characterised as India's early universities. Nalanda fourished under the patronage of the Gupta Empire in the ffh and sixth centuries and later under Harsha, the emperor of Kanauj. Te liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the ninth century. Te subsequent centuries were a time of gradual decline, a period during which Buddhism became popular in eastern India patronised by the Palas of Bengal.

- At its peak, the Nalanda attracted scholars and students from near and far with some travelling all the way from Tibet, China, Korea and Central Asia. Archaeological fndings also confrm the contact with the Shailendra dynasty of Indonesia, one of whose kings built a monastery in the complex.

- Nalanda was ransacked and destroyed by an army of the Mamluk dynasty of the Delhi Sultanate under Bakhtiyar Khalji in c. 1200 CE. While some sources note that the Mahavihara continued to function in a makeshif fashion for a little longer, it was eventually abandoned and forgotten. Te site was accidentally discovered when the Archaeological Survey of India surveyed the area. Systematic excavations commenced in 1915, which unearthed 11 monasteries and 6 brick temples situated on 12 hectares (30 acres) of land. A trove of sculptures, coins, seals and inscriptions have also been discovered since then and all of them are on display in the Nalanda Archaeological Museum situated nearby. Nalanda is now a notable tourist destination and a part of the Buddhist tourism circuit. Recently, the government of India, in cooperation with other South and South-east Asian countries, has revived this university.

Gupta Sciences
Mathematics and Astronomy

- The invention of the theory of zero and the consequent evolution of the decimal system are to be credited to the thinkers of this age. In the Surya Siddanta, Aryabhatta (belonging to late ffh and early sixth century CE) examined the true cause of the solar eclipses. In calculation of the size of the earth, he is very close to the modern estimation. He was the frst astronomer to discover that the earth rotates on its own axis. He is also the author of Aryabhattiyam, which deals with arithmetic, geometry and algebra.

- Varahamihira's Brihat Samhita (sixth century CE) is an encyclopaedia of astronomy, physical geography, botany and natural history. His other works are Panch Siddhantika and Brihat Jataka. Brahmagupta (late sixth and early seventh century CE) is author of important works on mathematics and astronomy, namely Brahmasphuta-siddhanta and Khandakhadyaka.

Medical Sciences

- Metallic preparations for the purpose of medicine and references to the use of mercury and iron by Varahamihira and others indicate that much progress was made in chemistry. The Navanitakam was a medical work, which is a manual of recipes, formulation and prescriptions. Hastyayurveda or the veterinary science authored by Palakapya attests to the advances made in medical science during the Gupta period.

Decline of the Gupta Empire

- The last recognised king of the Gupta line was Vishnugupta who reigned from 540 to 550 CE. Internal fghting and dissensions among the royal family led to its collapse. During the reign of a Gupta king, Budhagupta, the Vakataka ruler Narendrasena of western Deccan, attacked Malwa, Mekala and Kosala. Later on, another Vakataka king Harishena conquered Malwa and Gujarat from the Guptas.

During Skanda Gupta's reign, the grandson of Chandragupta II, the Huns invaded northwest India. He was successful in repulsing the Huns, but consequently his empire was drained of financial resources. In the sixth century CE, the Huns occupied Malwa, Gujarat, Punjab and Gandhara. As the Hun invasion weakened the Gupta hold in the country, independent rulers emerged all over the north like Yasodharman of Malwa, the Maukharis of Uttar Pradesh, the Maitrakas in Saurashtra and others in Bengal. In time, the Gupta Empire came to be restricted to only Magadha. Tey did not focus on empire building and military conquests. So, weak rulers along with incessant invasions from foreign as well as native rulers caused the decline of the Gupta Empire. By the beginning of the sixth century, the empire had disintegrated and was ruled by many regional chiefains.

Feudalism

The social formation of feudalism was the characteristic of the medieval society in India. Feudal features listed by historian R.S. Sharma are: royal grants of land; transfer of fiscal and judicial rights to the beneficiaries; the grant of their rights over peasants, artisans and merchants; an increased incidence of forced labour; appropriation of surplus by the state; a decline in trade and coinage; payment of officials through land revenue assignments; and the growth of the obligations of the samantas (subordinate or feudatory rulers).

Lesson VIII

Harsha and Rise of Regional Kingdoms

I Harsha
Introduction

- North India splintered into several warrior kingdoms after the downfall of the Gupta Empire. Excepting in the areas that were subdued by the Huns (modern Punjab, Rajasthan and Malwa), regional identity became pronounced with the emergence of many small states. Maithriyas had organised a powerful state in Sourashtra (Gujarat), with Valabhi as their capital. Agra and Oudh were organised into an independent and sovereign state by the Maukharis. The Vakatakas had recovered their position of ascendency in the western Deccan. Despite political rivalry and conflict among these states, Thaneswar, lying north of Delhi between Sutlej and Yamuna, was formed into an independent state by Pushyabhutis. It rose to prominence under Harsha. Harsha ruled the kingdom as large as that of the Guptas from 606 to 647 CE.

Sources

Literary sources
Bana's Harshacharita
Hieun Tsang's Si-Yu-ki

Epigraphical sources

Madhuban copper plate inscription
Sonpat inscription on copper seal
Banskhera copper plate inscription
Nalanda inscription on clay seals

Bana's Harshacharita was the first formal biography of a king. It inaugurated a new literary genre in India.

Pushyabhutis

- The founder of the Vardhana dynasty was Pushyabhuti who ruled from Thaneswar. He served as a military general under the imperial Guptas and rose to power after the fall of the Guptas. With the accession of Prabakara Vardhana (580–605 CE), the Pushyabhuti family became strong and powerful. Prabakara Vardhana fought against the Gurjaras and the Huns and established his authority as far as Malwa and Gujarat. He gave his daughter Rajyasri in marriage to the Maukhari king, Grahavarman, of Kanauj (near modern Kanpur), thus making Kanauj his ally.

Prabakara Vardhana's dream of building an empire was eventually realised by his younger son Harsha-vardhana.

- Rajavardhana (605-606 CE), the eldest son of Prabhakaravardhana, ascended the throne afer his father's death. He was treacherously murdered by Sasanka, the Gauda ruler of Bengal. Tis resulted in his younger brother Harsha-vardhana becoming the king of Tanesar. Harsha had known the weakness of a group of small kingdoms and conquered his neighbours to integrate them into his empire. As Tanesar was too close to the threats from the northwest, Harsha shifed his capital from Tanesar to Kanauj. Kanauj was located in the rich agricultural region of the western Ganges Plain.

Harsha as King of Kanauj

The magnates of Kanauj (the capital of Maukhari kingdom), on the advice of their minister Poni, invited Harsha to ascend the throne. A reluctant Harsha accepted the throne on the advice of Avalokitesvara Bodhisatva with the title of Rajputra and Siladitya. Thus the two kingdoms of Taneswar and Kanauj became united under Harshas rule. Consequently, Harsha transferred his capital to Kanauj.

Harsha's Military Conquests

- On his accession in 606 CE Harsha focused his attention on the afairs of his sister Rajyasri who had fed to Vindhya mountains to escape from the evil design of Deva Gupta of Malwa to covet her. Harsha went to Vindhya mountain ranges and succeeded in saving his sister who was about to burn herself afer killing Deva Gupta. Harsha consoled Rajyasri and brought her back to the kingdom of Kanauj. Later Rajyasri took to Buddhism and was instrumental in converting Harsha to Buddhism.

According to Bana, Harsha, in an effort to build an empire, sent an ultimatum to the following kings to either surrender or be prepared for a battle:

1. Sasanka, the Gauda ruler of Bengal.
2. The Maitrakas of Valabhi and Gurjara of Broach region.
3. The Chalukya king, Pulikesin II, in the Deccan
4. Rulers of Sindh, Nepal, Kashmir, Magadha, Odra (northern Odisha)
5. and Kongoda (another geographical unit in ancient Odisha).

- Harsha's immediate task was to take revenge on Sasanka. Harsha entered into an alliance with the king of Kamarupa (Pragiyaotisha), which is today the modern Assam. But there is hardly any detail of the war between Harsha and Sasanka. However, Harsha seems to have successfully subjugated the Gauda Empire, which included Magatha, Gouda, Odra and Kongoda only afer the death of Sasanka.

- The hostilities between Harsha and the Maitrakas ended in the marriage of Dhruvabhatta with the daughter of Harsha. Soon, Valabhi became a subordinate ally of Harsha.

Pulikesin II, the Chalukya King

- Harsha sought to extend his authority southward into the Deccan. However the Chalukya king Pulikesin II, who controlled the region, humbled Harsha. In commemoration of his victory over Harsha, Pulikesin assumed the title of "Parameswara". Inscriptions in Pulikesin's capital Badami attest to this victory.

Extent of Harsha's Empire

- Harsha ruled for 41 years. His feudatories included those of Jalandhar (in the Punjab), Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him. Tough it is claimed that Harsha's Empire comprised Assam, Bengal, Bihar, Kanauj, Malwa, Odisha, the Punjab, Kashmir, Nepal and Sindh, his real sway did not extend beyond a compact territory between the Ganges and Yamuna rivers. Te kingdom of Harsha disintegrated rapidly into small states afer his death.

Harsha's Relations with China

- Harsha had cordial relations with China. The contemporary T'ang emperor, Tai Tsung, sent an embassy to his court in 643 and again in 647 CE. On the second occasion, the Chinese ambassador found that Harsha had recently died. On learning that the throne had been usurped by an undeserving king, the Chinese ambassador rushed to Nepal and Assam to raise a force to dislodge the usurper. Later, the king who had usurped the throne was taken to China as a prisoner.

Administration

- According to historian Burton Stein, a centralised administration did not even exist under the powerful Guptas. It was restricted only to the central part of the Gangetic plain between Pataliputra and Mathura. Beyond that zone, there was no centralised authority. Te only diference between Guptas and Vardahanas is that the former had formidable enemies like Huns, while the latter had no such opponents. Te copper plates of 632 CE record a gif of land to two Brahmans. Te names of certain political personages with state power, as protectors of the gif, are mentioned in them. Some were mahasamantas, allied to the king but of a subordinate status. Others were independent maharajas but acknowledged feudatories of Harsha. Tere was yet another category of rulers who pledged their loyalty to Harsha and professed to be at his service. This is the characteristic of Harsha's imperial authority in North India.

Council of Ministers

- It appears that the ministerial administration during the reign of Harsha was the same as that of the imperial Guptas. Te emperor was assisted by a council of ministers (Mantri Parishad)in his duties. Te council played an important role in the selection of the king as well as framing the foreign policy of the empire. Te prime minister was of the most important position in the council of ministers.

Key Officials

1. Avanti - Minister for Foreign Relations and War
2. Simhananda - Commander in chief
3. Kuntala - Chief Cavalry Officer
4. Skandagupta - Chief Commander of Elephant force
5. Dirghadhvajas - Royal Messengers
6. Banu - Keeper of records
7. Mahaprathihara - Chief of the Palace Guard
8. Sarvagata - Secret Service Department

Revenue Administration

- Bhaga, Hiranya and Bali were the three kinds of tax collected during Harsha's reign. Bhaga was the land tax paid in kind. One-sixth of the produce was collected as land revenue. Hiranya was the tax paid by farmers and merchants in cash. There is no reference to the tax Bali. The crown land was divided into four parts.

Part I - for carrying out the affairs of the state
Part II - for paying the ministers and officers of the crown
Part III - for rewarding men of letters
Part IV - for charity to religious institutions

Administration of Justice

- Criminal law was more severe than that of the Gupta age. Mimamsakas were appointed to dispense justice. Banishment and the cutting of limbs of the body were the usual punishments. Trial by ordeal was in practice. Life imprisonment was the punishment for the violations of the laws and for plotting against the king.

- Hieun Tsang, the Chinese pilgrim, spent nearly 13 years in India (630–643 CE), collecting sacred texts and relics which he took back to China. He was known as the" prince of pilgrims" because he visited important pilgrim centres associated with the life of Buddha. His Si-Yu-Ki provides detailed information about the social, economic, religious and cultural conditions during the reign of Harsha.

- According to Hieun Tsang, perfect law and order prevailed throughout the empire, as the law-enforcing agencies were strong. Te pilgrim records the principal penalties

and judicial ordeals practised in India at that time. Corporal punishment for serious ofences was in practise. But the death penalty was usually avoided. Ofences against social morality and defance of law were punished by maiming. Harsha travelled across the kingdom frequently to ensure his familiarity with his people. He was accessible to people and kept a closer watch on his tributary rulers.

Administration of Army

- Harsha paid great attention to discipline and strength of the army. The army consisted of elephants, cavalry and infantry. Horses were imported. Ordinary soldiers were known as Chatas and Bhatas. Cavalry ofcers were called Brihadisvaras. Infantry ofcers were known as Baladhikritas and Mahabaladhikritas. Hieun Tsang mentions the four divisions (chaturanga) of Harsha's army. He gives details about the strength of each division, its recruitment system and payment for the recruits.

Division of the Empire

- The empire was divided into several provinces. Te actual number of such provinces is not known. Each province was divided into Bhuktis. And each Bhukti was divided into several Vishayas. Tey were like the districts. Each vishaya was further divided into Pathakas. Each such area was divided into several villages for the sake of administrative convenience. Harsha Charita refers to a number of ofcials who took care of the local administration. Only their titles are known. What they did isn't available in Harsha Charita. We learn that bhogapathi, ayuktha, pratpalaka-purusha and the like looked afer the local administration.

Cities and Towns

- Hieun Tsang describes the structure, aesthetics and safety measures of the cities, towns and villages of India. In his view, India was the land of innumerable villages, numerous towns and big cities like China. He pointed out that Pataliputra lost its prominence and its place was taken by Kanauj. The elegance of Kanauj with its lofty structures, beautiful gardens and the museum of rare collections is described. The refined appearance of its residents, their costly dressings and love for learning and art are also pointed out in his account.

- Most of the towns, according to Hieun Tsang, had outer walls and inner gates. Though the walls were wide and high, the streets and lanes were narrow. Residential houses had balconies made of wood and coated with lime mortar. Floors were smeared with cow dung for the purpose of purity and hygiene. Big mansions, public buildings and Buddhist monasteries and viharas were magnificent multi-storeyed structures. They were built of kiln-fired bricks, red sandstone and marble. Harsha constructed a large number of viharas, monasteries and stupas on the bank of the Ganges.

- Harsha built charitable institutions for the stay of the travellers, and to care for the sick and the poor. Free hospitals and rest houses (dharmasalas) in all the towns were constructed where the travellers or the outsiders could stay. Hospitals were built to provide medical treatment free of charge.

Religious Policy

- Harsha was a worshipper of Siva at least up to 631 CE. But he embraced Buddhism under the influence of his sister Rajyasri and the Buddhist monk Hieun Tsang. He subscribed to the Mahayana school of thought. Yet he held discourses among learned men of various creeds. Slaughter of animals and consumption of meat was restricted. Harsha summoned two Buddhist assemblies (643 CE), one at Kanauj and another at Prayag.

- The assembly at Kanauj was attended by 20 kings including Bhaskaravarman of Kamarupa. A large number of Buddhist, Jain and Vedic scholars attended the assembly. A golden statue of Buddha was consecrated in a monastery and a small statue of Buddha (three feet) was brought out in a procession. T e procession was attended by Harsha and other kings.

Buddhist Assembly at Prayag

- Harsha convened quinquennial assemblies known as Mahamoksha Parishad at Prayag (at the confluence of the Ganges and Yamuna). He distributed his wealth among Buddhists, Vedic scholars and the poor people. Harsha offered fabulous gifts to the Buddhist monks on all the four days of the assemblage.

- Hieun Tsang observed that the principles of Buddhism had deeply permeated the Hindu society. According to him, people were given complete freedom of worship. Social harmony prevailed among the followers of various creeds. Harsha treated the Vedic scholars and the Buddhist bikshus alike and distributed charities equally to them.

Caste System

- Caste system was firmly established in the Hindu society. According to Hieun Tsang, the occupations of the four divisions of

Hiuen Tsang, hailed as the prince of pilgrims, visited India during the reign of Harsha. Born in China in 612 CE he became a Buddhist monk at the age of twenty. During his travels, he visited various sacred places of northern and southern India. Hieun Tsang spent about five years in the University of Nalanda and studied there. Harsha admired him for his deep devotion to Buddha and his profound knowledge of Buddhism. Hieun Tsang carried with him 150 pieces of the relics of Buddha , a large number of Buddha image in gold, silver, sandalwood and above all 657 volumes of valuable manuscripts.

society continued to be in practice as in the previous times. People were honest and not deceitful or treacherous in their conduct. The butchers, fishermen, dancers and sweepers were asked to stay outside the city. Even though the caste system was rigid, there was no social conflict among the various sections of the society.

Status of Women

- Hieun Tsang's account also provides us information on the position of women and the marriage system of the times. Women wore purdah. Hieun Tsang, however, added that the purdah system was not followed among the higher class. He pointed out that Rajyasri did not wear purdah when listening to his discourse. Sati was in practice. Yasomatidevi, wife of Prabhakara Vardhana, immolated herself after the death of her husband.

Lifestyle

- The life pattern of the people of India during the rule of Harsha is known from the accounts of Hieun Tsang. People lived a simple life. They dressed in colourful cotton and silk clothes. The art of wearing fine cloth had reached perfection. Both men and women adorned themselves with gold and silver ornaments. The king wore extraordinary ornaments. Garlands and tiaras of precious stones, rings, bracelets and necklaces were some of the ornaments used by the royalty. The wealthy merchants wore bracelets. women used cosmetics.

Dietary Habits

- Hieun Tsang also noted that Indians were mostly vegetarians. The use of onion and garlic in the food preparation was rare. The use of sugar, milk, ghee and rice in the preparation of food or their consumption was common. On certain occasions, fish and mutton were eaten. Beef and meat of certain animals were forbidden.

Education

- Education was imparted in the monasteries. Learning was religious in character. Much religious literature were produced. Te Vedas were taught orally and not written down. Sanskrit was the language of the learned people. An individual took to learning between 9 and 30 years of age. Many individuals devoted their whole life to learning. Te wandering bhikshus and sadhus were well known for their wisdom and culture. Te people also paid respect to such people of moral and intellectual eminence.

Harsha as a Patron of Art and Literature

- Harsha patronised literary and cultural activities. It is said the state spent a quarter of its revenue for such activities. Bana, the author of Harshacharita and Kadambari,

was a court poet of Harsha. Te emperor himself was a renowned litterateur, which is evident from the plays he wrote such as Priyadarsika, Rathnavali and Nagananda. Harsha gifed liberally for the promotion of education. Temples and monasteries functioned as centres of learning. Renowned scholars imparted education in the monasteries at Kanauj, Gaya, Jalandhar, Manipur and other places. Te Nalanda University reached its utmost fame during this period.

Nalanda University

- Hieun Tsang recorded the fame of the Nalanda University. Students and scholars from the Buddhist countries like China, Japan, Mongolia, Sri Lanka, Tibet and some other countries of Central and Southeast Asia stayed and studied in the university. Shilabhadra, a reputed Buddhist scholar, who probably hailed from Assam, was the head of the University during the visit of Hieun Tsang. As an educational centre of international fame, Nalanda had 10,000 students on its rolls. Dharmapala, Chandrapala, Shilabhadra, Bhadrihari, Jayasena, Devakara and Matanga were important teachers in the university receiving royal patronage.

II The Palas

- After the death of Harsha, the Pratiharas (Jalore-Rajasthan), the Palas (Bengal) and the Rashtrakutas (Deccan) engaged in a triangular contest for the control of the Ganga–Yamuna doab and the lands adjoining it. Te Palas controlled vast areas of the eastern Gangetic Plain. Apart from earning revenue from agriculture, Palas also derived income from their wide commercial contacts in South-east Asia. Buddhism in Bengal provided a link between eastern India and Java and Sumatra.

Establishment of Pala Rule in Bengal

- Sashanka, the Gauda ruler, believed to have ruled between 590 and 625 CE, is considered the frst prominent king of ancient Bengal. Afer the fall of the Gauda kingdom, there was no central authority, which led to recurring wars between petty chiefains. So, in 750 CE, a group of chiefs met and decided on a "Kshatriya chief" named Gopala to be their ruler. Tere is a story that Gopala was elected because of his ability to kill a "demoness" that had killed those who were previously elected like him. Tough Gopala did not have royal antecedents, he succeeded in acquiring a kingdom. Gopala's political authority was soon recognised by several independent chiefs. His original kingdom was in Vanga or East Bengal.

The Palas ruled eastern India from Pataliputra between the ninth and the early twelfth centuries. Sanskrit, Prakrit and Pali were the languages in use in their kingdom. Palas followed Mahayana Buddhism.

Pala Rulers

- Gopala I was succeeded by his son Dharmapala (770–815 CE) who made the Pala kingdom a force to reckon with. Bengal and Bihar were directly ruled by him. Kanauj was ruled by his nominee. The rulers of the Punjab, Rajaputana, Malwa and Berar accepted his suzerainty. He assumed titles like Paramesvara, Parambhattaraka and Maharajadhiraja.

- Dharmapala proved to be a great patron of Buddhism. He founded the Vikaramasila monastery in Bhagalpur district in Bihar, which developed into a great centre of Buddhist learning and culture. He built a grand vihara at Somapura in modern Paharapura (present-day Bangladesh). Dharmapala also built a monastery at Odantapuri in Bihar. He patronised Harisbhadra, a Buddhist writer.

- Dharmapala's son Devapala extended Pala control eastwards up to Kamarupa (Assam). He defeated Amoghavarsha, the Rashtrakuta ruler, by allying with all the states that regarded the Rashtrakutas as their common enemy. Devapala was also a great patron of Buddhism. He granted five villages to Balaputradeva, the king of the Sailendra dynasty of Suvarnadipa (Sumatra), to maintain a monastery built by him at Nalanda. Nalanda continued to flourish as the chief seat of Buddhist learning even during the Pala reign.

- Devapala was succeeded by Vigramapala, who abdicated his throne after ruling for a few years and went to lead an ascetic life. Narayanapala, son of Vigramapala, was also a man of pacific and religious disposition. The Rashtrakutas and the Pratiharas took advantage of Narayanapala's disposition and defeated the Palas. The rise of the Pratiharas in Jalore under Mihira Bhoja and the advance of the Rashtrakutas into Pala territories inevitably brought about the decline ofthe Palas. The petty chiefs, who formerly owed allegiance to the Palas, also started asserting their independence.

- The slide of the Pala dynasty was accelerated during the rule of his three successors – Rajyapala, Gopala III and Vigramapala II. Te fortunes of the dynasty, however, were revived by Mahipala I, son of Vigramapala II. Te most important event of his period was the invasion of northern India by Rajendra Chola sometime between 1020 and 1025 CE. However, the advance of the Cholas beyond the Ganges was checked by Mahipala I.

- Afer 15 years of Mahipala's rule, four insignifcant rulers followed. Ramapala was the last ruler who tried to recover the lost glory of the dynasty. He ruled for about 53 years and afer his death, the presence of Pala dynasty was confned to only a portion of Magadha (Bihar) and continued to exist only for a short period. Vijayasena of the Sena dynasty who had become powerful by then in northern Bengal expelled the last ruler Madanapala (1130–1150 CE) from Bengal and established his dynastic rule.

Religion

- The Palas were great patrons of Mahayana Buddhism. The Buddhist philosopher Haribhadra was the spiritual preceptor of Dharmapala, the founder of the Pala kingdom. Bengal remained one of the few places where Buddhist monasteries continued to exist. Te kingdom as well as Buddhism soon sufered decline because of large-scale conversion of merchants and artisans to Islam.

Art and Architecture

- Two artists of this period were Dhiman and his son Vitapala. Tey were great painters, sculptors and bronze statue makers. Te Pala school of sculptural art was infuenced by the Gupta art. Mahipala I constructedand repaired several sacred structures at Saranath, Nalanda and Bodh Gaya. Gopala founded the famous monastery at Odantapura (Bihar). Dharmapala established the Vikramashila and the Somapura Mahaviharas (Bangladesh).

Literature

- The prominent Buddhist scholars of Vikramashila and Nalanda universities were Atisha, Saraha, Tilopa, Dansheel, Dansree, Jinamitra, Muktimitra, Padmanava, Virachan and Silabhadra. Te notable Pala texts on philosophy include Agama Shastra by Gaudapada, and Nyaya Kundali by Sridhar Bhatta. Many texts on medicine were compiled by Chakrapani Datta, Sureshwar Gadadhara Vaidya and Jimutavahana. Te Palas also patronised Sanskrit scholars. Many Buddhist tantric works were authored and translated into Sanskrit. Te original tantric works comprise a varied group of Indian and Tibetan texts. Te "Mahipalageet" (songs on Mahipala), a set of folk songs, are still popular in the rural areas of Bengal. Sandhyakar Nandi's epic Ramacharitam, a biography of a later Pala ruler Ramapala, describes how forest chiefs were brought into their alliance through lavish gifs.

III The Rashtrakutas

- The rivalry between the Pratiharas and the Rashtrakutas proved to be destructive to both the dynasties. Te Arab traveller Al-Masudi who visited Kanauj recorded the enmity between the two ruling dynasties. Te Rashtrakutas who were bidding their time to capture Kanauj from Pratiharas succeeded in their motive and continued to rule until 10th century CE. They claimed descent from the Rastikas or Rathikas, an important clan domiciled in the Kannada-speaking region and mentioned in the edicts of Ashoka.

Rise of tha Dynasty

- The Rashtrakutas were originally known to be the feudatories of the Western Chalukyas of Vatapi. Though Rashtrakutas were early rulers, the greatest ruler of the dynasty was Dandidurga. Ruling from a smaller part of Berar, Dandidurga built his career of territorial conquest after the death of Vikramaditya II (733–746 CE), the Chalukya ruler. He captured Gurjara Kingdom of Nandipuri, Malwa and eastern

Madhya Pradesh and the whole of Berar. By 750 CE, he had become the master of central and southern Gujarat and the whole of Madhya Pradesh and Berar.

- Atfer consolidating his position, and afer defeating Kirthivarman II (746–753 CE), the last Chalukya ruler of Vatapi, Dandidurga assumed the titles of Maharajadhiraja, Parameshwara and Paramabhattaraha. He developed relationships with the Pallava ruler Nandivarman II by giving his daughter in marriage to the Pallava king. Afer Dandidurga's death in 758 CE, his uncle (father's brother) Krishna I ascended the throne.

Krishna I and His Successors

- Krishna I (756–775 CE) defeated the Gangas of Mysore. His eldest son Govinda II succeeded him in 775CE. He defeated the Eastern Chalukyas. He lef the afairs of country to his brother Dhruva who eventually crowned himself as the ruler. During the reign of Dhruva (780–794 CE), the Rashtrakuta power reached its zenith. Afer humbling the western Ganga king, Dhruva defeated Dantivarman, the Pallava king. Te ruler of Vengi (modern Andhra) also had to accept his suzerainty. Afer establishing his hegemony in the south, Dhruva turned his attention towards the regions around Kanauj. Vatsarya, the Prathihara king, and Dharmapala, the Pala ruler, who were contenders for supremacy in the region, were defeated by Dhruva. He nominated his third son Govinda III as the heir-apparent.

- The accession of Govinda III (794–814 CE) to the throne heralded an era of success like never before. Dantika, the Pallava king, was subdued by Govinda III. Vishnuvardana, the ruler of Vengi, turned out to be his maternal grandfather and so he did not challenge his authority. Tus Govinda III became the overlord of the Deccan. Te Rashtrakuta Empire reached its height of glory.

- Govinda III was succeeded by his son Amoghavarsha (814–880 CE). Amoghavarsha ruled for 64 years and his frst twenty years of the rule witnessed endless wars with the Western Gangas. Peace returned when Amoghavarsha gave his daughter in marriage to a Ganga prince. Amoghavarsha was a patron of literature and he patronised the famous Digambara acharya Jinasena, Sanskrit grammarian Sakatayana and the mathematician Mahaviracharya. Amoghavarsha was himself a great poet and his Kavirajamarga is the earliest Kannada work on poetics. Afer Amoghavarsha, his successors were able to sustain the vast empire, but the ablest among them was Krishna III (939–968 CE).

- Krishna III was the last great ruler of the Rashtrakuta dynasty. Soon after his accession, he invaded the Chola kingdom along with his brother-in-law Butunga. Kanchi and Thanjavur were captured in943 CE. His army remained in effective control of Thondaimandalam, consisting of Arcot, Chengalpattu and Vellore. In 949 CE, he defeated the Chola army of Rajadithya in the battle of Takkolam (in present day Vellore district). Krishna III marched upto Rameshvaram where he built a pillar of victory. Thus he succeeded in establishing his suzerainty over the entire Deccan

region. It was under him the Rashtrakutas joined the contest that was held then among the northern ruling dynasties for control of Kanauj. The continued conflict over the possession of Kanauj emboldened some of the local rajas to assert their independence. Their defiance destroyed the possibility of a single kingdom ruling northern India with its centre at Kanauj. Invasions from the north-west also prevented any such attempts to create a powerful state. But the successors of Krishna III were too weak to save the kingdom from its decline.

Hiranyagarbha literally means golden womb. A person coming out of this golden womb, after elaborate rituals performed by priests, is declared as reborn possessing a celestial body Te Satavahana king Gautamiputra Sathakarni performed this ritual to claim kshatriya status.

Religion

- The worship of Shiva and Vishnu was popular during the Rashtrakuta reign. Te famous rock-cut Shiva temple at Ellora was built by Krishna I. Te seals have the pictures of Garudavahana of Vishnu or of Shiva seated in yogic posture. Dantidurga performed the Hiranyagarbha ritual at Ujjayini. Tere are references to Tula-danas gif or ofer of gold equal to one's own weight to temple deities.

- Jainism was patronised by later rulers such as Amoghavarsha I, Indra I V, Krishna II and Indra III. Buddhism had declined and its only important centre was at Kanheri.

Literature

- The Rashtrakuta rulers were great patrons of learning. Kannada and Sanskrit literature made great progress during their reign. Amoghavarsha I was the author of Prasnottaramalika, a Sanskrit work, and Kavirajamarga, a Kannada work. Jinasena wrote the Adipurana of the Jains. Krishna II's spiritual guide, Gunabhadra, wrote the Mahapurana of the Jains. The three gems of ancient Kannada literature – Kavichakravarthi Ponna, Adikavi Panpa and Kavichakravarti Ranna – were patronised by Rashtrkuta king Krishna III, as well as by Tailapa and Satyashraya of Western Chalukyas.

Architecture

- The Rashtrakutas made splendid contributions to Indian art. Te rock-cut shrines at Ellora and Elephanta located in present-day Maharashtra belong to their period. Te Ellora cave complex contains the features of Buddhist, Hindu and Jain monuments and art work. Amoghavarsha I espoused Jainism and there are fve Jain cave temples at Ellora ascribed to his period.

- The most striking structure at Ellora is the creation of the Monolithic Kailasanath Temple. Te temple was hewn out of a single rock during the time of Krishna I in the 8th century. It is similar to the Lokesvara temple at Pattadakal, in Karnataka, built by

Chalukya king Vikramaditya II to commemorate his victory over the Pallavas. Te sculptured panels of Dasavatara Bhirava, Ravana shaking the Mount Kailasa, dancing Shiva and Vishnu, and Lakshmi listening to music are the best specimens of sculpture inside the temple.

- The main shrine at Elephanta is artistically superior to the shrines at Ellora. Te sculptures such as Nataraja and Sadashiva excel even that of the Ellora sculptures in beauty and crafsmanship. Ardhanarishvara and Maheshamurti are the other famous sculptures. Te latter, a three-faced bust of Lord Shiva, is 25 feet tall and considered one of the fnest pieces of sculpture in India. Te paintings are still seen in the porch of the temple of Kailasa and ceilings of the Mahesamurti shrine at Ellora.

DELHI SULTANS

DELHI SULTANS	**7th TERM I**	**Unit 2 : Emergence of New Kingdoms in North India**
		Unit 4 : The Delhi Sultanate
	11th Voluime (1)	**Unit 10: Advent of Arab and Turks**

7th Term – 1
Unit –II
Emergence of New Kingdoms in North India

Introduction:

- There are plenty of stories that speak of the valour and chivalry ofRajputs. Rajput states formed a collective entity that was called Rajputana. Chittor was prominent and had become the rallying point for all Rajput clans. It was small compared to Malwa and Gujarat. Yet the Rajputs ruled over these states. In commemoration of the victory of Rana of Chittor over Malwa, the Jaya Stambha, the tower of victory, was built in Chittor. The Pratiharas and the Palas had established their powerful kingdoms in western India and in eastern India respectively. By the 9th century, the Pratihara dynasty had progressed to such an extent that it called itself the sovereigns of Rajasthan and Kanauj. The decline of Pratihara kingdom led to the rise of Palas in Bengal and Chauhans in north-western India. India's Islamic period might have begun in the immediate context of Arabs' conquest of Sind (A.D. (CE)712) rather than in A.D. (CE)1200. But the resistance shown by the kings of Kanauj, especially of Yasovarman (A.D. (CE)736) and later by the Rajput chiefs and kings who held Kanauj and most of northern India until the middle of the 10th century made it impossible.

Origin of the Rajputs

- The word 'Rajput' is derived from the Sanskrit word Rajputra, whichmeans 'scion of the royal blood'. After the death of Harsha in A.D. (CE) 647, various Rajput clans established kingdoms in different parts of northern and central India. The Rajputs trace their pedigree far back into the past. Their three principal houses are the Suryavanshi or the Race of the Sun, the Chandravanshi or the Race of the Moon and the Agnikula or the Race of Fire God. Among thosewho claimed descent from solar and lunar lines, Chandelas of Bundelkhand were prominent. Tomaras were ruling in the Haryana region. But they were overthrown by the Chauhans in the 12th century.

- Thirty-six royal Rajput clans were listed by the Oriental scholar James Tod in A.D. (CE) 1829. Among them four claimed a special status: the Pratiharas, the Chauhans, the Chalukyas (different from the Deccan Chalukyas), knownas Solankis, and the Paramaras of Pawars. All the four clans were of the Agnikula origin.

Pratiharas

The Pratiharas or Gurjara Pratiharas, one of the four prominent clans of the Rajputs, ruled from Gurjaratra (in Jodhpur). In the 6th century A.D. (CE), Harichandra laid the foundation of the Gurjara dynasty. Nagabhatta I was the first and prominent ruler of Pratiharas. In the 8th century, he ruled over Broach and Jodhpur and extended his dominion upto Gwalior. He repulsed the invasion of the Arabs of Sind from the east and checked their expansion. He was succeeded by Vatsaraja, who desired to dominate the whole of North India. His attempt to control over Kanauj brought him into conflict with the Pala ruler Dharmapala.

- There was a prolonged tripartite struggle between the GurjaraPratiharas of Malwa, the Rashtrakutas of Deccan and the Palas of Bengal, as each one of them wanted to establish their supremacy over the fertile region of Kanauj. In the process, all the three powers were weakened

- Vatsaraja's successors Nagabhatta-II and Rambhadra did not do anything impressively. Mihirabhoja or Bhoja, son of Rambhadra, within a few years of his accession, succeeded in consolidating the power of the Pratiharas. As a strong ruler, Bhoja was able to maintain peace in his kingdom. The Arab menace was firmly tackled by him. After Bhoja, the Pratihara Empire continued its full glory for nearly a century.

- Having successfully resisted the Arabs, the Pratiharas turned theirattention towards the east and by the end of millennium, they ruled over a large part of Rajasthan and Malwa. They also held Kanauj for some time. The Rajputs fought each other endlessly in the 11th and 12th centuries. Taking advantage of these internecine quarrels, many local kings succeeded in making themselves independent.

Palas

Dharmapala (A.D. (CE) 770 - 810)

- Gopala, who founded the Pala dynasty, did not have royal antecedents.He was elected by the people for his superior capabilities. During his reign from 750 to 770, Gopala laid the foundations for the future greatness of this dynasty in Bengal. Dharmapala, his son, made the Pala kingdom a powerful force in northern Indian politics. He led a successful campaign against Kanauj. He was a great patron of Buddhism. He founded Vikramashila Monastery, which became a great centre of Buddhist learning.

- Dharmapala was succeeded by his son, Devapala, who extended Palacontrol eastwards into Kamarupa (Assam). Devapala was also a great patron of Buddhism. He gifted five villages to Buddhists. He also constructed many temples along with monasteries in Magadha. According to the historian R.C. Majumdar, 'The reigns of Dharmapala and Devapala constitute the most brilliant chapter in the history of Bengal.'

- After Devapala, five rulers ruled the region insignificantly. The kingdom attained unprecedented glory when Mahipala ascended the throne in 988.

Mahipala I (988 - 1038)

- Mahipala I was the most powerful ruler of the Pala dynasty. He is calledthe founder of the second Pala dynasty. The decline of Pratiharas gave the Palas an opportunity to take a leading role in north Indian affairs. But he could not extend his domain beyond Banaras because of the impressive campaigns of the Chola king from the South, Rajendra Chola. Mahipala restored the old glory of the Palas. He constructed and repaired a large number of religious buildings at Banaras, Sarnath and Nalanda.

- The Pala dynasty declined soon after the death of Mahipala and gaveway to the Sena dynasty.

The Chauhans

- The Chauhans ruled between A.D. (CE) 956 and 1192 over the easternparts of the present-day Rajasthan, establishing their capital at Sakambari. This Rajput dynasty was founded by Simharaji, who was popularly known as the founder of the city of Ajmer.

- The Chauhans were the feudatories of the Pratiharas and staunchlystood by them to check the Arab invasions. The last of Chauhan kings, Prithiviraj Chauhan, was considered the greatest of all Chauhan rulers. He defeated Muhammad Ghori in the first battle of Tarain fought in 1191. However, he was defeated and killed in the second battle of Tarain in 1192.

  There is a long epic poem Prithvirajraso, composed by the bard ChandBardai, a few centuries later. The story goes like this: The daughter of the King of Kanauj was to marry. A suyamwara (the bride choosing the bridegroom of her choice) was held to enable her to choose her husband. But she was in love with Prithiviraj and desired to marry him. Prithiviraj was the enemy of her father. In order to insult him, the King of Kanauj had not only denied him an invitation but had placed a statue of Prithiviraj as door keeper at the entrance to his court. To the shock of everyone assembled, the princess rejected the princes present and garlanded the statue of Prithiviraj, indicating her choice. Prithiviraj, who had been hiding in the vicinity, jumped in and rode away with the princess in a horse. Later both of them were married.

Contribution of Rajputs to Art and Architecture

Art

- Rajput courts were centres of culture where literature, music, dance,paintings, fine arts and sculpture flourished. A specific style of Rajput painting—often focusing on religious themes emerged at Rajput courts. Their style of painting is called 'Rajasthani'. The Rajasthani style of painting can be seen at Bikaner, Jodhpur, Mewar, Jaisalmer (all in Rajasthan).

Architecture

- The Rajputs were great builders. Some of the important examples of theRajput buildings are the strong fortresses of Chittorgarh. Ranathambhor and Kumbahlgarh (all in Rajasthan), Mandu, Gwalior, Chanderi and Asirgarh (all in Madhya Pradesh).

- The examples of domestic architecture of the Rajputs are the palaces ofMansingh at Gwalior, the buildings at Amber (Jaipur) and lake palaces at Udaipur. Many of the Rajput cities and palaces stand among the hills in forts or by the side of beautiful artificial lakes. The castle of Jodhpur in Rajasthan is perched upon a lofty rock overlooking the town.

- The temples the Rajput rulers built have won the admiration of artcritics. The temples in Khajuraho, the Sun temple in Konark, the Dhilwara Jain temple constructed in Mount Abu and Khandarya temple at Madhya Pradesh are illustrious examples of their architecture.

- The Khajuraho in Bundelkhand has 30 temples. The shikharas of theKhajuraho temples are most elegant. The exterior and interior parts of the temples are adorned with very fine sculptures. These temples are dedicated to Jain Tirthankaras and Hindu deities like Shiva and Vishnu.
- There are sixteen Hindu and Jain temples at Osian, which is 32 milesaway from Jodhpur.
- The Jain temple at Mount Abu has a white marble hall and a centraldome of 11 concentric rings and richly carved vaulted ceiling and pillars.

- The Raksha Bandan (Rakhi) tradition is attributed to Rajputs. Raksha(protection) Bandhan (to tie) is a festival that celebrates brotherhood and love. It is believed that if a woman ties a rakhi around the wrists of male members, it means they are treating them like brothers. Such men are placed under an obligation to protect them.
- Rabindranath Tagore started a mass Raksha Bandhan festival during thePartition of Bengal (1905), in which he encouraged Hindu and Muslim women to tie a rakhi on men from the other community and make them their brothers. The exercise was designed to counter British efforts to create a divide between Hindus and Muslims.

Contribution of Palas to Culture

- The Palas were adherents to the Mahayana school of Buddhism. Theywere generous patrons of Buddhist temples and the famous universities of Nalanda and Vikramashila. It was through their missionaries that Buddhism was established in Tibet. The celebrated Buddhist monk, Atisha (981-1054), who reformed Tibetan Buddhism, was the president of the Vikramashila monastery. The Palas also maintained cordial relations with the Hindu-Buddhist state of the Shailendras of Sumatra and Java.

- Under Pala patronage, a distinctive school of art arose, called Pala art orEastern Indian art. Pala artistic style flourished in present-day states of Bihar and West Bengal, and also in present-day Bangladesh. It was chiefly represented by bronze sculptures and palm-leaf paintings, celebrating the Buddha and other divinities. The

Pala bronze sculptures from this area played an important part in the spread of Indian culture in Southeast Asia.

Advent of Islam

- Islam as a religious faith originated at Mecca in Arabia. The founder ofIslam was Prophet Muhammad. The followers of Islam are called Muslims. An Islamic state, especially the one ruled by a single religious and political leader, was known as 'Caliphate'. Caliph means a representative of the Prophet Muhammad. Two early Caliphates were 'Umayyads' and the 'Abbasids'. Both the Umayyads and the Abbasids expanded their rule separately by their conquests and by preaching the principles of Islam.
- In the 8th century India, the Arab presence appeared in the form of aMuslim army that conquered the Sind. But their further expansion was made impossible by the kings of Gangetic plains and the Deccan. By the end of the 9th century, with the decline of the Abbasid Caliphate, the Arab garrisons in India and elsewhere threw off Caliph's control and began to rule independently.

- The Turkish governor, Alp-Tegin, was one among them whose capitalwas Ghazni (Afghanistan). His successor and son-in-law Sabuktigin wanted to conquer India from the north-west. But only his son Mahmud succeeded in this endeavour.

Arab Conquest of Sind and its Impact

- In A.D. (CE) 712, Muhammad bin Qasim who was the commander ofthe Umayyad kingdom invaded Sind. Qasim defeated Dahir, the ruler of Sind, and killed him in the battle. The capital of Sind, Aror, was captured. Qasim extended his conquest further into Multan. He organised the administration of Sind. The people of Sind were given the status of 'protected subjects'. There was no interference in the lives and religions of the people. But soon Qasim was recalled by the Caliph.

- The Arab scholars visited Sind and studied many Indian literary works.They translated many Sanskrit books on astronomy, philosophy, mathematics and medicine into Arabic. They learnt the numerals 0 to 9 from India. Until then, the people in the West did not know the use of zero. Through the Arabs, Europe gained more knowledge in mathematics. The importance of zero was learnt by them from India. It is believed that the people in the West and the Arabs learnt the game of chess only from the Indians.

Mahmud of Ghazni (A.D. (CE) 997 -1030)

- Mahmud is said to have conducted 17 raids into India. At that time,North India was divided into number of small kingdoms. One of them was Shahi kingdom, which extended from Punjab to Kabul. The other important kingdoms were Kanauj, Gujarat, Kashmir, Nepal, Malwa and Bundelkhand. The initial raids were against the Shahi kingdom in which its king Jayapala was defeated in 1001. After his defeat, Jayapala immolated himself because he thought that this defeat was a disgrace. His successor Anandapala fought against Mahmud but was defeated in the battle of Waihind, near

Peshawar, in 1008. As a result of his victory at Waihind, Mahmud extended his rule over Punjab.

- The subsequent raids of Mahmud into India were aimed at plunderingthe rich temples and cities of North India. In 1011 he raided Nagarkot in Punjab hills and Thaneshwar near Delhi.Gujarat. In 1024 A.D. (CE) Mahmud marched from Multan across Rajaputana and defeated the Solanki king Bhimadeva I and plundered Anhilwad. Mahmud is said to have sacked the famous temple of Somanath, breaking the idol. Then he returned through the Sind desert. That was his last campaign in India. Mahmud died in 1030 A.D. (CE) The Ghaznavid Empire roughly included Persia, Trans-Oxyana, Afghanistan and Punjab.

Muhammad of Ghor (1149 - 1206)

- Muhammad of Ghor or Muhammad Ghori started as a vassal of Ghaznibut became independent after the death of Mahmud. Taking advantage of the decline of the Ghaznavid Empire, Muhammad Ghori brought Ghazni under his control. Having made his position strong and secure at Ghazni, Muhammad turned his attention to India. Unlike Mahmud of Ghazni, he wanted to extend his empire by conquering India. In 1175 Muhammad captured Multan and occupied whole of it in his subsequent expeditions. In 1186 he attacked Punjab and captured it.

The Battle of Tarain (1191 - 1192)

- Realising the grave situation in which they were caught, the Hinduprinces of North India formed a confederacy under the command of Prithiviraj Chauhan. Prithiviraj rose to the occasion and defeated Muhammad in the battle of Tarain near Delhi in 1191. This was called the first battle of Tarain. To avenge this defeat, Muhammad made serious preparations and gathered a huge army. He arrived with his large force in Lahore via Peshawar and Multan. He sent a message to Prithiviraj, asking him to acknowledge his supremacy and become a Muslim. But Prithiviraj rejected the proposal and prepared his army to resist the invader. Many Hindu kings and chieftains also joined him. In the ensuing second battle of Tarain in 1192, Muhammad thoroughly routed the army of Prithiviraj who was captured and killed.

- The second battle of Tarain was a major disaster for the Rajputs. Theirpolitical prestige suffered a serious setback. The whole Chauhan kingdom now lay at the feet of the invader. The first Muslim kingdom was thus firmly established in India at Ajmer and a new era in the history of India began. After his victory over Prithiviraj at Tarain, Muhammad returned to Ghazni to deal with the threat from the Turks and the Mongols. After the death of Muhammad in 1206, his most capable general Qutb-ud-din Aibak who had been left behind in India took control of Muhammad's territories in India and declared himself as the First Sultan of Delhi.

Unit –IV
The Delhi Sultanate

Introduction

- During the eleventh century, the Turkish horsemen pillaged northernIndia and due to their persistent campaigns, they succeeded in seizing political control of the Gangetic plain by the next century. Though the success of their conquests could be attributed to their audacity and ferocity, their success is really due to the failure of Indians to defend themselves and their territories. Indians viewed each other with distrust, failing to take note of the success of Islam in early years of its spread. The superior military might of Muslim soldiers was yet another factor that contributed to success in their conquests. In this lesson, we discuss how Turkish warriors set about founding and consolidating their Islamic rule till the advent of Babur.

Slave Dynasty (1206 - 1290)

- Muslim rule in India was established by Muhammad Ghori in 12thcentury A.D. (CE). As he had no sons, he nurtured special slaves called bandagan (a Persian term used for slaves purchased for military service). These slaves were posted as governors and they were later raised to the status of Sultans. After Ghori's death in 1206, one of his slaves Qutb-ud-din-Aibak who had been left behind by Muhammad Ghori to govern the territories he had conqured, proclaimed himself ruler of the Turkish territories in India. He laid the foundation of the Slave Dynasty. This dynasty is also known as Mamluk dynasty. Mamluk is an Arabic word meaning ''slave''. Qutb-ud-din-Aibak, Shams-ud-din-Iltutmish and Ghiyas-ud-din-Balban were the three great Sultans of this dynasty. The Slave Dynasty ruled over the sub-continent for about 84 years.

Qutb-ud-din-Aibak (1206 - 1210)

- Qutb-ud-din-Aibak began his rule by establishing Lahore as the capitalof his kingdom. Later he shifted his capital to Delhi. He was active all through his rule in Delhi conquering new territories and suppressing rebellions. He personally led military campaigns to the central and western Indo-Gangetic plain (north India) and left the conquest of the eastern Gangetic Plain (Bihar, Bengal) to the care of Bakhtiar Khalji. Aibak built the Quwwat-ul-Islam Masjid (mosque) in Delhi. This mosque is considered to be the oldest in India. He also laid the foundation of the Qutb-Minar, but he was unable to complete it. It was later finished by his son-in-law and his successor Iltutmish. Aibak died of injuries received during an accidental fall from a horse, while playing polo in 1210.

Iltutmish (1210 - 1236)

- Aibak's son Aram Shah proved incompetent and so the Turkish nobleschose Iltutmish, the son-in-law of Aibak as the Sultan, who served as a military commander of Aibak. Iltutmish firmly established his control over the territories by suppressing rebellions. It was during his reign that the threat of Mongols under Chengiz Khan loomed large over the frontiers of India. He averted the impending danger by refusing to provide shelter to the Kwarezm Shah Jalal-ud-din, who had been driven out by Chengiz Khan. In order to counter the possible attack of the Mongols, Iltutmish organised Turkish nobility into a select group of 40 nobles known as chahalgani or The Forty.

- Iltutmish granted iqtas (land) to members of his army. Iqta is the landgranted to army officials in lieu of a regular wage. The iqta holder is called the iqtadar or muqti who had to provide the Sultan with military assistance in times of war. The iqtadar collected revenue from his iqta to meet the cost of maintaining his troops and horses.

- Iltutmish completed the construction of the Qutb-Minar, which hadbeen started by Aibak. Iltutmish died in April 1236 after ruling for 26 years.

Razia (1236 - 1240)

- As the most capable son of Iltutmish, Rukn-ud-din-Firuz, was dead,Iltutmish nominated his daughter Razia Sultana as his successor to the throne of Delhi. Razia was an able and brave fighter. But she had a tough time with Turkish nobles as she favoured non-Turkish nobles. She also faced the situation of the ferocious Mongols raiding Punjab during her reign.

- Razia made an Ethiopian slave named Jalal-ud-din Yakut as herpersonalattendant and started trusting him completely. This led to a revolt of the Turkish nobles who conspired against her and got her murdered in 1240.

Ghiyas-ud-din Balban (1266 - 1287)

- After Razia, three weak rulers in succession ascended the throne. Afterthem came Ghiyas-ud-din Balban. Balban abolished The Forty as it was hostile to him. He established a department of spies to gather intelligence about the conspirators and the trouble makers against his rule. He dealt with insubordination and defiance of royal authority sternly. Tughril Khan, a provincial governor in Bengal, who raised a banner of revolt against Balban, was captured and beheaded. He was ruthless in dealing with enemies like Meos of Mewat (a Muslim Rajput community from north-western India). Balban, however, took care to maintain cordial relationship with the Mongols. He obtained from Hulagu Khan, a grandson of Chengiz Khan and the Mongol viceroy in Iran, the assurance that Mongols would not advance beyond Sutlej.

- Balban built forts to guard his empire against the Mongol attacks. Hepatronised the famous Persian poet Amir Khusru. Balban died in 1287. Balban's son Kaiqubad turned out to be weak. In 1290 Malik Jalal-ud-din Khalji, the commander of the army, assumed the office of Naib (a deputy to the Sultan) and ruled the kingdom in the name of Kaiqubad. Then one day, Jalal-ud-din sent one of his officers and had Kaiqubad murdered. Jalal-ud-din then formally ascended the throne. With him began the rule of Khalji dynasty.

Khalji Dynasty (1290 - 1320)

Jalal-ud-din Khalji (1296 - 1316)

- There were many military campaigns during the reign of Jalal-ud-din.But they were mostly organised and led by his nephew, Ala-ud-din, the governor of Kara. One significant military expedition was against the Deccan kingdom Devagiri. Ala-ud-din, after defeating the Yadava king Ramachandra, plundered the city and returned with huge wealth. Ala-ud-din treacherously killed Jalal-ud-din after buying off the prominent nobles and important commanders with the wealth he had brought from the Deccan and declared himself as the Sultan of Delhi in 1296.

Ala-ud-din Khalji (1296 - 1316)

- Ala-ud-din Khalji consolidated the Delhi Sultanate. The range of hisconquests is impressive: in the Punjab (against the Mongols), in Rajasthan and in Gujarat. With his northern frontiers secure, he sent his chief lieutenant Malik Kafur into the southern parts who took even the distant Madurai in 1310. The Yadavas of Devagiri, the Kakatias of Warangal, the Hoysalas of Dwarasamudra and the Pandyas of Madurai accepted Ala-ud-din's suzerainty.

- **Sack of Chittor (1303):** When Ala-ud-din's army overwhelmed theRajput army in Chittor and in the context of threat of defeat, the men and women of the fortress, in accordance with their old custom, performed the rite of jauhar. According to this custom, left with no other way to survive, the men would go out and die in the field of battle and women would burn themselves on a pyre.

- Ala-ud-din's political and administrative reforms were as impressive ashis military conquests. Ala-ud-din undertook a survey of the agrarian resources around his capital and fixed a standard revenue demand. He entrusted the task of collecting the revenue to the military officers. This measure deprived the local chiefs and rajas of their time memorial privilege. Ala-ud-din established a system of forced procurement of food grains for Delhi and other garrison centres. The procurement prices were fixed and grain collected as tax was stored in state granaries. In order to ensure the enforcement of his new regulations, he employed spies who were responsible to report to him directly.

- Ala-ud-din died in 1316. The failure of his successors to retain power ledto the seizure of power by Ghiyas-ud-din Tughluq, who founded the Tughluq dynasty.

Tughluq Dynasty (1320 - 1324)

- One of the major tasks of Ghiyas-ud-din as the Sultan was to recover theterritories that the Sultanate had lost during the turmoil following the death of Ala-ud-din. Ghiyas-ud-din Tughluq sent his son Jauna Khan to fight against Warangal. Jauna Khan defeated Pratabarudra of Warangal and returned with a rich booty. With this looted wealth, Ghiyas-ud-din is said to have laid the foundation of the city Tughluqabad near Delhi. However, as Ala-ud-din treacherously killed his uncle, Jauna Khan was said to have killed his father and ascended the throne with title Muhammad-bin-Tughluq in 1325.

Muhammad-bin-Tughluq (1325 - 1351)

- Muhammad-bin-Tughluq was a learned man. Yet he was a person ofcruelty. Ala-ud-din had conquered, looted and left the old ruling families as his dependents. In contrast, Muhammad Tughluq dreamt of making the whole of the subcontinent his domain. With the view to facilitating extended sovereignty, he shifted his capital from Delhi to the centre of the kingdom, namely Devagiri. He also changed its name to Daulatabad. When Muhammad himself decided that the move was a mistake, he ordered a return to Delhi as the capital again. When Ibn Battuta, the Morocco traveller who was with the Sultan, returned to Delhi, he found Delhi 'empty, abandoned and had but a small population'.

- It was a 40-days march to Daulatabad from Delhi. Many people left.Some hid themselves. When they were found, they were punished cruelly, even though one was a blind man and another a paralytic. Describing the city as spreading over eight or ten miles, a historian observed: 'All was destroyed. So complete was the ruin that not a cat or a dog was left among the buildings of the city in its palaces or in its suburbs.'

- Tughluq changed the Ala-ud-din's system of revenue collections ingrain and ordered that land revenue, which was increased, should henceforward be collected in money. This proved disastrous during famines. When he discovered that the stock of coins and silver was inadequate for minting, he issued a token currency in copper. Counterfeiting soon became order of the day and, as a result, the entire revenue system collapsed. Trade suffered as foreign merchants stopped business. This forced Sultan to withdraw the token currency and pay gold and silver coins in exchange. This move led the state to become bankrupt. Tughluq increased land tax in the Doab region, which triggered peasant revolts. As the revolts were cruelly dealt with, peasants abandoned cultivation, which resulted in the outbreak of frequent famines.

- Tughluq ruled as Sultan for 25 years. During his long reign, he had toface many revolts of the provincial governors. The Governors of Awadh, Multan and Sind revolted and declared themselves independent. In South India, several states arose. The new Daulatabad and the conquered territories around them were declared independent sultanate called Bahmani. Its founder after whom it was named, was a soldier formerly in Tughluq service. Madurai was proclaimed a separate sultanate in 1334. Bengal became independent in 1346. Tughluq died on 23 March 1351.

Firoz Shah Tughluq (1351 - 1388)

- Firoz, the son of Ghiyas-ud-din's younger brother, succeededMuhammad-bin-Tughluq. Firoz could neither suppress revolts nor win back the provinces that had broken away. He also showed no interest in re-conquering the southern provinces. He refused to accept an invitation (c. 1365) from a Bahmani prince to intervene in the affairs of the Deccan. Firoz rewarded Sufis and other religious leaders generously and listened to their advice. He also created charities to aid poor Muslims, built

colleges, mosques, and hospitals. He adopted many humanitarian measures. He banned inhuman punishments and abolished taxes not recognised by Muslim law.

- He promoted agriculture by waiving off the debts of the agriculturalistsand constructing many canals for irrigation. He laid out 1200 new gardens and restored 30 old gardens of Ala-ud-din-Khalji. He had built new towns such as Firozabad, Jaunpur, Hissar and Firozpur.

- Despite adopting a peaceful approach and taking efforts to organise theSultanate well, he had to spend his last days in unhappiness. His own son Muhammad Khan revolted against him and Firoz Shah died in September 1388, at the age of 83.

Timur's Invasion (1398)

- The sacking and massacre by Tamerlane or Timur of Delhi came adecade after Firuz Shah Tughluq died. As a ruler of the region around Samarkand in Central Asia, Timur had occupied some parts in the north-west of India. Taking advantage of India's weakness, he entered India in December 1398 and plundered Delhi. Punjab, besides the Delhi city, was the province that suffered most by Timur's raid. Timur, apart from carrying huge wealth in the form of gold, silver, jewels, also took along Indian artisans like carpenters and masons to work on monuments in Samarkand.

Sayyid Dynasty (1414 - 1451)

- Though the Sultanate fragmented into a number of independentkingdoms, it endured for 114 years more, till the Mughal invasion. Before leaving Delhi, Timur had left behind his representative Khizr Khan as the governor of the territories he had conquered (Delhi, Meerut and Punjab). He founded the Sayyid Dynasty in 1414, which lasted till 1451. The last ruler of this dynasty, Ala-ud-din Alam Shah, abdicated the throne in 1451. This gave Bahlol Lodi, then the governor of Sirhind (Punjab), the opportunity to become the new Sultan of Delhi, leading to the establishment of Lodi dynasty.

Lodi Dynasty (1451 - 1526)

- In 1489, Bahlol Lodi was succeeded by his son Sikandar Lodi. Sikandarwas a patron of arts and learning. He founded the city of Agra and made it his capital. He died in 1517 and was succeeded by his son, Ibrahim Lodi, who was defeated by Babur in 1526 in the Panipat battle. Thus the Lodi dynasty and the Delhi Sultanate were ended by Babur who went on to establish the Mughal Empire in India.

- **Islamic art and architecture:** The mansions of high-ranking Muslimnobles, soldiers and officials were built first in cities and the neighbourhoods. Around them, the mosques in the imperial style were constructed by successive Muslim regimes in Delhi. Mosques and Madrasas looked architecturally different. The graceful decorations of doorways and walls with lines from the Koran made a distinct appearance in these buildings. The shape of all these buildings was Persian, while the decoration was Indian. So, it is called Indo-Saracenic architecture. Qutb Minar, Alai-

Darwaza, Quwwat-ul Islam Masjid, Moth-ki-Masjid, the tombs of Iltutmish, Balban and the forts of Daulatabad and Firozabad were all constructed in this style

11th Volume 1

Advent of Arab and Turks

Introduction

- The period from the thirteenth to the sixteenth centuries (1200-1550 CE)sawthe arrival of Islamic institutions and Islamic culture in India. Historians haveinterpreted the history of this period from differing perspectives. Conventionally the regimes of the Sultanate have been evaluated in terms of achievements and failures of individual Sultans. A few historians, critiquing this personality oriented history, have evaluated the Sultanate as having contributed to material and cultural development, leading to the evolution of a composite culture in India. Historians focusing on history of class relations, have argued that the medieval state served as the agent of the ruling class and hence, the regimes of the Sultanate were diminutive in their institutional advancement when compared with the Great Mughals. Thus there is no consensus yet amongst scholars in determining the true nature of the Sultanate.

- The two-fold objective of this lesson are: (a) to introduce the students toaconventional study of rulers, events, ideas, people and their conditions under the Sultanate, and (b) to structure the content in such a way that the students examine it critically and raise new questions.

Advent of Arabs: The Context

- The geographical location of Arabia facilitated trade contact betweenIndia and Arabia. As sea-faring traders the pre-Islamic Arabs had maritime contacts with the western and eastern coasts of India. While there were south Indian settlements in the Persian Gulf, Arabs too settled in Malabar and the Coromandel Coast. Arabs who married Malabar women and settled down on the West Coast were called Mappillais (sons-in-law). Arab military expedition in 712 and subsequent Ghaznavid and the Ghori military raids, intended to loot and use the resources seized to strengthen their power in Central Asia, created a relationshipof the conqueror and the conquered. Following the invasion of Afghanistan byKhurasan (Eastern Iran) Shah and later by Chengiz Khan severed the ties of North India Sultanate with Afghanistan. Mongol invasions destroyed the Ghurid Sulatanate and Ghazni, and cut into the resources of Sultan Nasir-ud-din Qubacha (1206-1228), the ruler of Uchch and Multan. Thus the Sultan Iltutmish had the opportunity of expanding his influence in northern India that enabled Muslim rulers to rule Indian provinces with Delhi as capital for about four centuries.

- Though it is customary to describe this period as the Muslim period, therulers of medieval India came from different regions and ethnicities: Arabs, Turks, Persians, and Central Asians were involved militarily and administratively. Iltutmish was an Olperli Turk and many of his military slaves were of differentTurkish and Mongol

ancestries brought to Delhi by merchants from Bukhara, Samarkhand and Baghdad. There were some slaves of other ethnicities as well (notably Hindu Khan, captured from Mihir in Central India) but Iltutmish gave them all Turkish titles.

- The Sultanate (1206–1526) itself was not homogenous. Its rulersbelongedto five distinct categories: (a) Slave Dynasty (1206-1290) (b) Khalji Dynasty (1290-1320) (c) Tughlaq Dynasty (1320-1414) (d) Sayyid Dynasty (1414-1451) and (e) Lodi Dynasty (1451-1526).

Sources for the Study of Delhi Sultanate

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- Minhaj us Siraj: Tabaqat-i-Nasiri (1260) (World Islamic History written in Arabic)
- **Ziauddin Barani:** Tarikh-i-Firoz Shahi(1357) History of Delhi Sultanate up to Firuz Tughlaq
- **Amir Khusrau:** Mifta Ul Futuh (Victories of Jalal-ud-din Khalji); Khazain Ul Futuh (Victories of Allauddin Khalji - Texts in Persian)
- **Tughlaq Nama** (History of Tughlaq dynasty in Persian)
- **Shams-i-Siraj Afif:** Tarikh i Firuz Shahi (after Barani's account of Delhi Sultanate in Persian)
- **Ghulam Yahya Bin Ahmad:** Tarikh-i- Mubarak Shahi (Written in Persianduring the reign of Sayyid ruler Mubarak Shah)
- **Ferishta:** History of the Muslim Rule in India (Persian)
- Persian chronicles speak about the Delhi Sultanate in hyperbolic terms.

Their views dealing with the happenings during the period of a certain Sultan were uncritically appropriated into modern scholarship.
— Sunil Kumar, Emergence of Delhi Sultanate

The Arab Conquest of Sind

- The Arab governor of Iraq, Hajjaj Bin Yusuf, under the pretext of actingagainst the pirates, sent two military expeditions against Dahar, the ruler of Sind, one by land and the other by sea. Both were defeated and commanders killed. Hajjaj then sent,with the Caliph's permission, a full-fledged army, with 6000 strong cavalry and a large camel corps carrying all war requirements under the command of his son-in-law, a 17-year-old Muhammad Bin Qasim.

Muhammad Bin Qasim

- Muhammad Qasim marched on the fortress of Brahmanabad whereDahar was stationed with a huge army. Dahar's wazir (Prime minister) betrayed him, which was

followed by the desertion of a section of his forces. The predecessors of Dahar, the Brahmin rulers of Sind, had usurped power from the earlier Buddhist ruling dynasty of Sind and, with the patronage of Dahar Brahmins, had occupied all higher positions. This led to discontentment and therefore Dahar lacked popular support. In this context it was easy for Muhammad Qasim to capture Brahmanabad. Qasim thereupon ravaged and plundered Debal for three days. Qasim called on the people of Sind to surrender, promising full protection to their faith. He sent the customary one-fifth of the plunder to the Caliph and divided the rest among his soldiers.

- The Arab conquest of Sind has been described as a "triumph withoutresults" because it touched but a fringe of the country, which, after Qasim's expedition had a respite from invasions for about three centuries.

Mahmud of Ghazni

- In the meantime, the Arab empire in Central Asia had collapsed withseveralof its provinces declaring themselves independent. One of the major kingdoms that emerged out of the broken Arab empire was the Samanid kingdom which also splintered, leading to several independent states. In 963 Alaptigin, a Turkic slave who had served Samanids as their governor in Khurasan, seized the city of Ghazni in eastern Afghanistan and established an independent kingdom. Alaptigin died soon after. After the failure of three of his successors, the nobles enthroned Sabuktigin.

- Sabuktigin initiated the process of southward expansion into the Indiansubcontinent. He defeated the Shahi ruler of Afghanistan, Jayapal, and conferred the governorship of the province on Mahmud, his eldest son. When Sabuktagin died in 997, Mahmud was in Khurasan. Ismail, the younger son of Sabuktagin had been named his successor. But defeating Ismail in a battle, Mahmud, aged twenty-seven, ascended the throne and the Caliph acknowledged his accession by sendinghim a robe of investiture and by conferring on him the title Yamini-ud-Daulah

('Right-hand of the Empire').

- To Arabs and Iranians, India was Hind and the Indians were 'Hindus'.

But as Muslim communities arose in India, the name 'Hindu' came to apply to all Indians who were not Muslims.

Mahmud's Military Raids

- Mahmud ruled for thirty-two years. During this period, he conducted asmanyas seventeen military campaigns into India. He targeted Hindu temples that were depositories of vast treasures. Though the motive was to loot, there was also a military advantage in demolishing temples and smashing idols. The Ghaznavid soldiers viewed it also as a demonstration of the invincible power of their god. The religious passions of Mahmud's army expressed itself in slaughter of 'infidels' and plunder and destruction of their places of worship. However, there is little evidence of any large scale conversion of people to their faith. Even those who became Muslims to save their lives and properties, returned to their original faith when the threat of Ghaznavid invasion ceased.

- After defeating the Shahi king Anandapala, Mahmud went beyondPunjab, penetrating deep into the Indo-Gangetic plain. Before reaching Kanauj, Mahmud raided Mathura. In later historiography, of both the British and Indian nationalists, Mahmud is notorious for his invasion of the temple city of Somnath (1025) on the seashore in Gujarat. Many scholars argue that these plundering raids were moreof political and economic character thanof religious chauvinism. Desecration of temples, vandalising the images of deities were all part of asserting one's authority in medieval India. Mahmud's raids and his deeds fit this pattern, though their memories went into the creation of communal divide.

- This apart, the plundering raids of Mahmud were meant to replenish thetreasury to maintain his huge army. The Turks relied on a permanent, professional army. It was built around an elite corps of mounted archers who were all slaves, bought, trained, equipped, and paid in cash from the war booty taken alike from Hindu kingdoms in India and Muslim kingdoms in Iran.

- Persian sources contain exaggerated claims about the wealth seized fromthese raids. For instance, it is claimed that Mahmud's plunder of the Iranian city of Ray, in 1029, brought him 500,000 dinars worth of jewels, 260,000 dinars in coins, and over 30,000 dinars worth of gold and silver vessels. Similarly,Mahmud's raid on Somnath is believed to have brought in twenty million dinars worth of spoils. Romila Thapar points out that those who had suffered from these predatory invasions seemed to maintain a curious silence about them, as Hindu and Jain sources available on Somnath expedition do not corroborate the details or viewpoints found in Arab chronicles.

- Such plundering raids were economic and iconoclastic in nature, andcommunalcharacter was attributed to them later. They represented the kinds of disasters that were inseparable from contemporary warfare and the usual plundering nature of rulers of the medieval period. The history of the Ghaznavid dynasty after the death of Mahmud is a story of endless clashes over succession between brothers, cousins, and uncles. There were, however, exceptions like Sultan Ibrahim who ruled for over forty-two years and his son Masud who ruled for seventeen years. The everhanging threat from Ghuris from the north and the Seljuq Turks from the west proved to be disastrous for the kingdom. The later rulers of Ghaznavid dynasty could exercise their authority only in the Lahore region and even this lasted only for three decades. In 1186 Ghuri prince Muizzud- din Muhammad invaded Punjab and seized Lahore. The last ruler Khurav Shah was imprisoned and murdered in 1192. With his death the Ghaznavid house of Mahmud came to an end.

Muhammad Ghori

- If Ghaznavid invasions were intended for loot, the Ghurids enlargedtheir scope to establish garrison towns to ensure the regular flow of plunder and tribute. Muizzuddin

- Al-Beruni, mathematician, philosopher, astronomer, and historian, cameto India along withMahmud of Ghazni. He learned Sanskrit, studied religious and philosophical texts before composing his work Kitab Ul Hind. He also translated the Greek work of Euclid into Sanskrit. He transmitted Aryabhata's magnum opus Aryabattiyam (the thesis that earth's rotation around its axis creates day and night) to the West. He was the inter-civilizational connect between India and the rest of the world.

- Muhammad of the Ghori dynasty, known generally as MuhammadGhori, investedin territories he seized. Through the 1180s and 1190s Ghori established garrisons in the modern provinces of Punjab, Sind, and Haryana. These centres of military power soon attracted the in-migration of mercenaries in search of opportunities. These mercenaries were recruited to organize fiscal and military affairs of the Sultanate. The Sultan's military commanders in north India were drawn from his elite military class. Specially trained in warfare and governance these slaves were different from agrestic (related to land\field labour) and domestic slaves. Lahore, then Uchch and Multan were initially considered significant centres of power. In 1175 Ghori headed for the city of Multan which he seized from its Ismaili ruler. The fort of Uchch fell without a fight. The Chalukyas of Gujarat inflicted a crushing defeat on Muhammad Ghori at Mt. Abu (1179). After this defeat Ghori changed the course of his expedition, consolidating his position in Sind and the Punjab.

Prithviraj Chauhan

- Ghori attacked the fortress of Tabarhinda (Bhatinda), a strategic pointfor theChauhans of Ajmer. The ruler of Ajmer Prithviraj Chauhan marched to Tabarhinda and faced the invader in the First Battle of Tarain (1191). Prithviraj scored a brilliant victory in this battle but failed to consolidate his position believing this battle to be a frontier fight, and did not expect the Ghurids to make regular attacks. Ghori was wounded and carried away by a horseman to safety. Contrary to the expectations of Prithviraj Chauhan, Muhammad Ghori marched into India in the following year (1192). Prithviraj underestimated the potential danger of the enemy. In the Second Battle of Tarain, one of the turning points in Indian history, Prithviraj suffered a crushing defeat and was eventually captured. Ghori restored him to his throne in Ajmer. But on charges of treason he was later executed, and Ghori's trusted general Qutb-ud-din Aibak was appointed as his deputy in India.

Jaya Chandra of Kanauj

- Soon Ghori was back in India to fight against the Kanauj ruler JayaChandra. When all Rajput chiefs had stood by Prithviraja in his battles against Muhammad Ghori, Jaya Chandra stood apart, as there was enmity between Prithviraj and Jai Chandra, on account of Prithviraj's abduction of Jaya Chandra's daughter Samyukta. So Ghori easily defeated Jaya Chandra and returned to Ghazni with an enormous booty. On the way while camping on the banks of Indus, he was killed by some unidentified assassins.

Rajput Kingdoms

- By the beginning of the tenth century two powerful Rajput KingdomsGurjar Prathihara and Rashtrakutas had lost their power. Tomaras (Delhi), Chauhans (Rajasthan), Solankis (Gujarat), Paramaras (Malwa), Gahadavalas (Kanauj) and Chandelas (Bundelkhand) had become important ruling dynasties of Northern India. Vighraharaja and Prithviraj, two prominent Chauhan rulers, Bhoja of Paramara dynasty, Ghadavala king Jayachandra, Yasovarman, Kirti Varman of Chandelas were all strong in their own regions.

- The world famous Khajuraho temple complex consisting of manytemples including the Lakshmana temple, Vishwanatha temple and Kandariya Mahadeva temple was built by the Chandelas of Bundelkhand who ruled from Khajuraho.

- The Rajputs had a long tradition of martial spirit, courage and bravery.Therewas little difference between the weapons used by the Turks and the Rajputs. But in regimental discipline and training the Rajputs were lax. In planning their tactics to suit the conditions, the Turks excelled. Moreover, the Turkish cavalry was superior to the Indian cavalry. The Rajput forces depended more on war elephants, which were spectacular but slow moving compared to the Turkish cavalry. The Turkish horsemen had greater mobility and were skilled in mounted archery. This was a definite military advantage which the Turks used well against their enemies and emerged triumphant in the battles.

Foundation of Delhi Sultanate

The Slave Dynasty

- After the death of Ghori there were many contenders for power. Onewas Qutb-uddin Aibak, who ascended the throne in Delhiwith his father-in-law Yildiz remaining a threat to him for the next ten years. The three important rulers of this dynasty are Qutb-ud-din Aibak, Iltutmish and Balban.

The Slave dynasty is also known as the Mamluk dynasty. Mamluk means property. It is also the term for the Arabic designation of a slave

Qutb-ud-din Aibak (1206-1210)

- Qutb-ud-din Aibak was enslaved as a boy and sold to SultanMuhammad Ghori at Ghazni. Impressed with his ability and loyalty the Sultan elevated him to the rank of viceroy of the conquered provinces in India. Muhammad Bin Bhakthiyar Khalji, a Turkish general from Afghanistan assisted him in conquering Bihar and Bengal. Qutb-ud-din Aibak reigned for four years (1206 to 1210 CE) and died in 1210 in Lahore in an accident while playing chaugan.

- Bhakthiyar Khalji is charged with destroying the glorious BuddhistUniversity of Nalanda in Bihar, who is said to have mistaken it for a military camp! Detailed descriptions of Nalanda is found in the travel accounts of Chinese pilgrim Hieun Tsang. The manuscripts and texts in the hundreds of thousands in the Nalanda library on subjects such as grammar, logic, literature, astronomy and medicine were

lost in the Turkish depredations.

Iltutmish (1210–1236)

- Shams-ud-din Iltutmish (1210-36) of Turkish extraction was a slave ofQutbud-din Aibak. Many of his elite slaves were also of Turkish and Mongol ancestry. They were brought to Delhi by merchants from trade centres like Bukhara, Samarqand and Baghdad. (There were some slaves of other ethnicities as well). But Iltutmish gave them all Turkish titles. Iltutmish's reliance on his elite military slaves (Bandagan) and his practice of appointing them for the posts of governors and generals in far-off places did not change despite the migration into North India of experienced military commanders from distinguished lineages fleeing from the Mongols.

Shams-ud-din Iltutmish, the slave and son-in-law of Qutb-ud-din Aibak,ascended the throne of Delhi setting aside the claim of Aram Shah, the son ofQutb-ud-din Aibak. During his tenure he put down the internal rebellions ofRajputs at Gwalior, Ranthambor, Ajmer and Jalore. He overcame the challengeof Nasiruddin Qabacha in Lahore and Multan, and frustrated the conspiracy of Alivardan, the Governor of Bengal. He diplomatically saved India by refusing to support the Khwarizmi Shah Jalaluddin of Central Asia against the Mongol ruler Chengiz Khan. Had he supported Jalaluddin, the Mongols would have overrun India with ease. His reign was remarkable for the completion of Qutb Minar, a colossal victory tower of 243 feet at Delhi, and for the introduction.of copper and silver tanka, the two basic coins of the Sultanate period.

- Bandagan is the plural of banda, literally military slaves. They weregradedaccording to the years of service, proximity and trustworthiness. This trust led to their appointment as governors and military commanders. The Ghurid bandagan in North India were the slaves of Muiz-ud- Din Ghuri. Since these slaves were without a social identity of their own they were given new names by their masters, which included the nisba, which indicated their social or regional identity. Slaves carried the nisba of their master: hence Mu'izz al- Din's slave carried the nisba Mu'izzi and later Sultan Shams-ud-Din Iltutmish's slave were called the Shamsi bandagan.

- Since the dynastic traditions of the 'slave regime' were weak, successionto thethrone was not smooth after Iltutmish's death. The monarch was succeeded by a son, a daughter (Sultana Razia), another son, and a grandson, all within ten years, and finally by his youngest son Sultan Nasir al-Din Mahmud II (1246–66). Iltutmish's descendants fought long but in vain with their father's military slaves who had been appointed as governors of vast territories and generals of large armies. They constantly interfered in Delhi politics, dictating terms to Iltutmish's successors. Though Iltutmish's royal slaves (bandagan-i-khas) were replaced by junior bandagan, the latter were not oriented to their master's visionof a paramount, monolithic Sultanate to the same extent as their predecessors. The slave governors located in the eastern province of Lakhnauti (modern Bengal) and the Punjab and Sind provinces in the west were the first to break free from Delhi. Those in the 'core territories' from Awadh-Kara on the River Sarayu in theeast, to Samana-Sunam in the Punjab on the west, sought to resist the intervention of Delhi by consolidating their home bases and

allied with neighbouring chieftains. After two decades of conflict amongst the Shamsi bandagan and successive Delhi Sultans, in 1254, Ulugh Khan, a junior, newly purchased slave in Iltutmish's reign and now the commander of the Shivalikh territories in the North- West, seized Delhi. He took the title of na'ib-i mulk, the Deputy of the Realm, seizing the throne as Sultan Ghiyas al- Din Balban in 1266.

Balban (1265-1287)

- The political intrigues of the nobility that destabilised the DelhiSultanatecame toan end with the accession of Balban as the Sultan. Assertion of authority by Balbanled to constant military campaigns against defiant governors and against their local allies. Barani mentions Balban's campaigns in the regions surrounding Delhi and in the doab. During these campaigns forests were cleared, new roads and forts constructed, the newly deforested lands given to freshly recruited Afghans and others as rent-free lands (mafruzi) and brought under cultivation. New forts were constructed to protect trade routes and village markets.

Raziya Sultana (1236-1240).

- Raziya was daughter of Iltutmish, who ascended the throne after a lot of hurdles put up by the Turkish nobles. According to Ibn Battuta, the Moroccan traveller, 'Raziya rode on horseback as men ride, armed with a bow and quiver, and surrounded by courtiers. She did not veil her face.' Yet Raziya ruled for only three and half years. The elevation of an Abyssinian slave, Jalal-ud-din Yaqut, to the post of Amir-i-Akhur, Master of the Stables, a very high office, angered the Turkish nobles. The nobles overplayed her closeness with Yakut and tried to depose her. Since Raziya enjoyed popular support, they could not do anything in Delhi. But while she was on a punitive campaign against the rebel governor Altuniya in southern Punjab, the conspirators used that occasion to dethrone her.

Balban and the Problem of Law and Order

- When Balban took over the reins of power the law and order situation inthe Ganga, Jamuna Doab regions had deteriorated badly. The Rajput zamindars had set up forts and defied the orders of the Sultan. Meos, a Muslim community from north-western region, living in the heavily forested region around Mewat were plundering the area with impunity. Balban took it as a challenge and personally undertook a campaign to destroy the Mewatis. Meos werepursued and slaughtered mercilessly. In the Doab region the Rajput strongholdswere destroyed, jungles cleared. Colonies of Afghan soldiers were established throughout the region to safeguard the roads and deal with rebellions.

Punitive Expedition against Tughril Khan

- Balban was ruthless in dealing with rebellions. He appointed one of hisfavourite slaves, Tughril Khan, as the Governor of Bengal. But Tughril Khan soon became rebellious. Amin Khan, the governor of Oudh, sent by Balban to suppress the rebellion meekly retreated. Enraged by this, Balban sent two more expeditions, which also suffered defeat. Humiliated by these successive reverses, Balban himself proceeded to Bengal. On hearing Balban's approach, Tughril Khan fled. Balban

pursued him, first to Lakhnauti and then towards Tripura, where he was captured and beheaded. Bughra Khan, a son of Balban, was thereupon appointed the Governor of Bengal, who carved out an independent kingdom after the death of Balban. He did not claim the Delhi throne even in the midst of a leadership crisis and his son Kaiqubad's indulgence in debauchery.

Measures against Mongol Threats

- Balban used the threat of Mongols as the context to militarise hisregime.Thefrontier regions were strengthened with garrisoning of forts at Bhatinda, Sunam and Samana. At the same time, he took efforts to maintain a good relationship with Hulagu Khan, the Mongol Viceroy of Iran and a grandson of Chengiz Khan. Balban succeeded in obtaining from him the assurance that Mongols would not advance beyond Satluj. Halagu Khan reciprocated this gesture by sending a goodwill mission to Delhi in 1259. However, Muhammad Khan, the favourite son of Balban, who was given the charge of governor of Multan to protect the frontiers from Mongol aggression, was killed in an encounter. Saddened by this tragedy, Balban fell ill and died in 1286.

The Khaljis (1290-1320)

Jalal-ud-din Khalji (1290-1296)

- As Balban' son Kaiqubad was found unfit to rule, his three-year-old sonKaymarswas placed on the throne. As there was no unanimity on the choice of a regent and a council to administer the empire, thecontending nobles plotted against eachother. Out of this chaos a new leader, Malik Jalal-ud-din Khalji, the commander of the army, emerged supreme. While he ruled the kingdom for some time in the name of Kaiqubad, he soon sent one of his officers to get Kaiqubad murdered and Jalal-ud-din formally ascended the throne. However, Jalal-ud-din faced opposition on the ground that he was an Afghan and not a Turk. But Khaljis were indeed Turks settled in Afghanistan before the establishment of Turkish rule and so they were AfghanizedTurks. Jalal-ud-din won many battles and even in old age he marched out againstthe Mongol hordes and successfully haltedtheir entry into India (1292).

- Ala-ud-din, a nephew and sonin- law of Jalaluddin Khalji, who wasappointed governor of Kara, invaded Malwa and this campaign yielded a huge booty. The success of this campaign stimulated his urge to embark on acampaign to raid Devagiri, the capital city of the Yadava kingdom in Deccan. On his return he arranged to get Jalaluddin Khalji murdered and captured the throne.

Ala-ud-din Khalji (1296–1316)

Ala-ud-din and Nobles

- Ala-ud-din spent the first year of his rule in eliminating the enemies andstrengthening his position in Delhi. Soon he turned his attention to establishing a firm hold over the nobles. He dismissed several of his top officers. He was particularly severe with the nobleswho had shifted loyalty and opportunistically joined him against Jalal-ud-din.

- The term Mongol refers to all Mongolic-speaking nomadic tribes ofCentral Asia. In

the twelfth century, they had established a very large kingdom, which included most of modern-day Russia, China, Korea, south-east Asia, Persia, India, the Middle East and Eastern Europe, under the leadership of Chengiz Khan. Their phenomenal success is attributed to their fast horses and brilliant cavalry tactics, their openness to new technologies, and Chengiz Khan's skill in manipulative politics.

Mongol Threats

- Mongol raids posed a serious challenge to Ala-ud-din. During thesecond year of his rule (1298), when Mongols stormed Delhi, the army sent by Ala-ud-din succeeded in driving them back. But when they returned the following year with more men, people of the suburbs of Delhi had to flee and take refuge in the city. Ala-uddin had to meet the problem head-on. In the ensuing battle, Mongols were routed. Yet raids continued until 1305, when they ravaged the doab region. This time, after defeating them, the Sultan's army took a large number of Mongols as prisoners and slaughtered them mercilessly. But the Mongol menace continued. The last major Mongol incursion took place in1307–08.

Military Campaigns

- The inability of the Sultanate to effectively harness the agrarianresources of itsNorth Indian territories to sustain its political ambitions was evident in its relentless military campaigns in search of loot and plunder. Ala-ud-din's campaigns into Devagiri (1296, 1307, 1314), Gujarat (1299–1300), Ranthambhor (1301), Chittor (1303) and Malwa (1305) were meant to proclaim his political and military power as well as to collect loot from the defeated kingdoms. It was with the same plan that he unleashed his forces into the Deccan. The first target in the peninsula was Devagiri in the western Deccan. Ala-ud-din sent a large army commanded by Malik Kafur in 1307 to capture Devagiri fort. Following Devagiri, Prataparudradeva, the Kakatiya ruler of Warangal in the Telengana region, was defeated in 1309. In 1310 the Hoysala ruler Vira Ballala III surrendered all his treasures to the Delhi forces.

- Malik Kafur then set out for the Tamil country. Though Kafur's progresswas obstructed by heavy rains and floods, he continued his southward journey, plundering and ravaging the temple cities of Chidambaram and Srirangam as well as the Pandyan capital Madurai. Muslims in Tamil provinces fought on the side of the Pandyas against Malik Kafur. Malik Kafur advised them to desert so that he would not have any occasion to spill the blood of his fellow Muslims. Though there are exaggerated versions about the amount of booty he carried, there is no denying the fact that he returned to Delhi with an enormous booty in 1311. After Malik Kafur's invasion, the Pandya kingdom suffered an eclipse and a Muslim state subordinate to the Delhi Sultan came to be established in Madurai. In 1335 the Muslim Governor of Madurai Jalal-ud-din Asan Shah threw off his allegiance to Delhi kingdom and declared his independence.

- The nobles belonging to aristocratic classes were bestowed withprivileges and powers in the feudal era. They formed the bedrock of the king's authority, as they had to provide the king with armed forces in times of external threat or emergency.

They occupied a position next only to the king in status and rank. Enjoying high social status and commanding vast resources they at times became strong enough to challenge the king.

- In the Delhi Sultanate, nobles were drawn from different tribes andnationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. Iltutmish organized a Corps of Forty, all drawn from Turkish nobility and selected persons from this Forty for appointments in military and civil administration. The Corps of Forty became so powerful to the extent of disregarding the wishes of Iltutmish, and aft er his death, to place Rukn-ud-Din Firoz on the throne. Razziya sought to counter the influence of Turkish nobles and defend her interest by organizing a group of non-Turkish and Indian Muslim nobles under the leadership of Yakut, the Abyssinian slave. This was naturally resented by the Turkish nobles, who got both of them murdered. Thus in the absence of rule of primogeniture, the nobles sided with any claimants to the throne and either helped in the choice of the Sultan or contributed to the de-stabilization of the regime. The nobles were organized into several factions and were constantly engaged in conspiracies. Balban therefore abolished the Corps of Forty and thereby put an end to the domination of "Turkish nobles". Alauddin Khalji also took stern measures against the "Turkish nobles" by employing spies to report to him directly on their clandestine and perfi dious activities.

Ala-ud-din's Internal Reforms

- The vast annexation of territories was followed by extensiveadministrativereforms aimed at stabilising the government. Ala-ud-din's first measure was to deprive the nobles of the wealth they had accumulated. It had provided them the leisure and means to hatch conspiracies against the Sultan. Marriage alliances between families of noble men were permitted only with the consent of the Sultan. The Sultan ordered that villages held by proprietary right, as free gift, oras a religious endowment be brought backunder the royal authority and control.He curbed the powers of the traditionalvillage officers by depriving them oftheir traditional privileges. Corruptroyal officials were dealt with sternly.The Sultan prohibited liquor and bannedthe use of intoxicating drugs. Gambling was forbidden and gamblers were drivenout of the city. However, the widespread violations of prohibition rules eventually forced the Sultan to relax the restrictions.

- Ala-ud-din collected land taxes directly from the cultivators. The villageheadman who traditionally enjoyed the right to collect them was now deprived of it. The tax pressure of Ala-ud-din was on the rich and not on the poor. Ala-ud-din set up the postal system to keep in touch with all parts of his sprawling empire.

Sultan's Market Reforms

- Ala-ud-din was the first Sultan to pay his soldiers in cash rather thangive them a share of booty. As the soldiers were paid less, the prices had to be monitored and controlled. Moreover, Ala-ud-din had to maintain a huge standing army. In order to restrict prices of essential commodities, Ala-ud-din set up an elaborate intelligence network to collect information on black-marketing and hoarding. The transactions in

the bazaars, the buying and selling and the bargains made were all reported to the Sultan by his spies. Market superintendents, reporters and spies had to send daily reports on the prices of essential commodities. Violators of the price regulations were severely punished. If any deficiency in weight was found, an equal weight of flesh was cut from the seller's body and thrown down before his eyes!

Ala-ud-din's Successors

- Ala-ud-din nominated his eldest son Khizr Khan, as his successor.However, Ala-ud-din's confidant at that time was Malik Kafur. So Malik Kafur himself assumed the authority of the government. But Kafur's rule lasted only thirty-five days as he was assassinated by hostile nobles. Thereafter there were a series of murders which culminated in Ghazi Malik, a veteran of several campaigns against the Mongols, ascending the throne of Delhi in 1320 as Ghiyas-ud-din Tughlaq. He murdered the incumbent Khalji ruler Khusrau and thereby prevented anyone from Khalji dynasty claiming the throne. Thus began the rule of the Tughlaq Dynasty, which lasted until 1414.

The Tughlaq Dynasty

Ghiyas-ud-din Tughlaq (1320–1324)

- Ghiyas-ud-din Tughlaq followed a policy of reconciliation with thenobles. But in the fifth year of his reign (1325) Ghiyas-uddin died. Three days later Jauna ascended the throne and took the title Muhammad bin Tughlaq.

Muhammad Bin Tughlaq (1324-1351)

- Muhammad Tughlaq was a learned, cultured and talented prince butgaineda reputation of being merciless, cruel and unjust. Muhammad Tughlaq effectively repulsed the Mongol army that had marched up to Meerut near Delhi. Muhammad was an innovator. But he, unlike Ala-ud-din, lacked the will to execute his plans successfully.

Transfer of Capital

- Muhammad Tughlaq's attempt to shift the capital from Delhi toDevagiri inMaharashtra, which he named Daulatabad, was a bold initiative. This was after his realization that it was difficult to rule south India form Delhi. Centrally located, Devagiri also had the advantage of possessing a strong fort atop a rocky hill. Counting on the military and political advantages, the Sultanordered important officers and leading men including many Sufi saints to shift to Devagiri. However, the plan failed, and soon Muhammad realised that it was difficult to rule North India from Daulatabad. He again ordered transfer of capital back to Delhi.

Token Currency

- The next important experiment of Muhammad was the introduction oftokencurrency. This currency system had already been experimented in China and Iran. For India it was much ahead of its time, given that it was a time when coins were based on silver content. When Muhammad issued bronze coins, fake coins were minted which could not be prevented by the government. The new coins were devalued to such an extent

that the government had to withdraw the bronze coins and replace them with silver coins, which told heavily on the resources of the empire.

Sultan's Other Innovative Measures

- Equally innovative was Muhammad Tughlaq's scheme to expandcultivation. Butit also failed miserably. It coincided with aprolonged and severe famine in the Doab. The peasants who rebelled were harshly dealt with. The famine was linked to the oppressive and arbitrary collection of land revenue. The Sultan established a separate department (Diwan-i-Amir Kohi) to take care of agriculture. Loans were advanced to farmers for purchase of cattle, seeds anddigging of wells but to no avail. Officers appointed to monitor the crops were not efficient; the nobility and important officials were of diverse background. Besides, the Sultan's temperament had also earned him a lot of enemies.

- Ala-ud-din Khalji had not annexed distant territories knowing full wellthat they could not be effectively governed. He preferred to establish his suzerainty over them. But Muhammad annexed all the lands he conquered. Therefore, at theend of his reign, while he faced a series of rebellions, his repressive measures further alienated his subjects. Distant regions like Bengal, Madurai, Warangal, Awadh, Gujarat and Sind hoisted the flags of rebellion and the Sultan spent his last days fighting rebels. While he was frantically engaged in pursuing a rebel leader in Gujarat, he fell ill, and died at the end of his 26thregnal year (1351).

Firuz Tughlaq (1351–1388)

- Firuz's father, Rajab, was the younger brother of Ghiyas-ud-dinTughlaq.Both had come from Khurasan during the reign of Alaud- din Khalji. Rajab who had married a Jat princess had died when Firuz was seven years old. When Ghiyas-ud-din ascended the throne, he gave Firuz command of a 12,000 strong cavalry force. Later Firuz was made in charge of one of the four divisions of the Sultanate. Muhammad bin Tughlaq died without naming his successor. The claim made by Muhammad's sister to his son was not supported by the nobles. His son, recommended by Muhammad's friend Khan-i Jahan, was a mere child. Under such circumstances, Firuz ascended the throne.

- The vizier of Firuz Tughlaq, the famous Khan-i- Jahan, was a Brahminconvert to Islam. Originally known as Kannu, he was captured during the Sultanate campaigns in Warangal (present-day Telangana).

Conciliatory Policy towards Nobles

- Firuz Tughlaq followed a conciliatory policy towards the nobles andtheologians. Firuz restored the property of the owners who had been deprived of it during the reign of Muhammad Tughlaq. He reintroduced the system of hereditary appointments to offices, a practice which was not favoured by Ala-ud-din Khalji. The Sultan increased the salaries of government officials. Whiletoning up the revenue administration, he reduced several taxes. He abolishedmany varieties of torture employed by his predecessor. Firuz had a genuine concern for the slaves and

established a separate government department to attend to their welfare. The slave department took care of the wellbeing of 180,000 slaves. They were trained in handicrafts and employed in the royal workshops.

Firuz Policy of No Wars

- Firuz waged no wars of annexation, though he was not averse to puttingdown rebellions challenging his authority. There were only two Mongol incursions during his times, and both of them were successfully repulsed. His Bengal campaign to put down a rebellion there, however, was an exception. His army slew thousands and his entry into Odisha on his way helped him extract the promise of tribute from the Raja. A major military campaign of his period was against Sind (1362). He succeeded in routing the enemies on the way. Yet his enemies and a famine that broke out during this period gave Sultan and his army a trying time. Firuz's army, however, managed to reach Sind. The ruler of Sind agreed to surrender and pay tribute to the Sultan.

Religious Policy

- Firuz favoured orthodox Islam. He proclaimed his state to be an Islamicstatelargely to satisfy the theologians. Hereticswere persecuted, and practices consideredun-Islamic were banned. He imposed jizya, a head tax on non-Muslims, which even the Brahmins were compelled to pay. Yet Firuz did not prohibit the building of new Hindu temples and shrines. His cultural interest led to translation of many Sanskrit works relating to religion, medicine and music. As an accomplished scholar himself, Firuz was a liberal patron of the learned including non-Islamic scholars. Fond of music, he is credited with establishing several educational institutions and a number of mosques, palaces and forts.

- Jizya is a tax levied and collected per head by Islamic states on nonMuslim subjects living in their land. In India, Qutb-ud-din Aibak imposed jizya on non-Muslims for the first time. Jizya was abolished by the Mughal ruler Akbar in 16th century but was re-introduced by Aurangzeb in the 17th century.

Public Works

- Firuz undertook many irrigation projects. A canal he dug from Sutlejriver to Hansi and another canal in Jumna indicate his sound policy of public works development.

- Firuz died in 1388, after making his son Fath Khan and grandsonGhiyas-uddin as joint rulers of Delhi Sultanate.

- The principle of heredity permitted for the nobles and applied to thearmy weakened the Delhi Sultanate. The nobility that had regained power got involved in political intrigues which undermined the stability of the Sultanate. Within six years of Firuz Tughlaq's death four rulers succeeded him.

Timur's Invasion

- The last Tughlaq ruler was Nasir-ud-din Muhammad Shah (1394–1412),whose reign witnessed the invasion of Timur from Central Asia. Turkish Timur, who could claim a blood relationship with the 12thcentury great Mongol Chengiz Khan, ransacked Delhivirtually without any opposition. On hearing the news of arrival of Timur, Sultan Nasir-ud-din fled Delhi. Timur also took Indian artisans such as masons, stone cutters, carpenters whom he engaged for raising buildings in his capital Samarkhand. Nasir-ud-din managed to rule up to 1412. Then the Sayyid and Lodi dynasties ruled the declining empire from Delhi till 1526.

Sayyid Dynasty (1414–1451)

- Timur appointed Khizr Khan as his deputy to oversee Timurid interestsinthe Punjab marches. Khizr Khan (1414-21) went on to seize Delhi and establish the Sayyid dynasty (1414–51).The Sayyid dynasty established by Khizr Khan had four sultans ruling up to 1451. The early Sayyid Sultans ruled paying tribute to Timur's son. Their rule is marked for the composing of Tarikh-i- Mubarak Shahi by Yahiya bin Ahmad Sirhindi. By the end of their rule the empire was largely confined to the city of Delhi.

- In the entire history of the Delhi Sultanate there was only one Sultanwho voluntarily abdicated his throne and moved to a small town away from Delhi, where he lived for three full decades in contentment and peace. He was Alam Shah of the Sayyid dynasty. – Abraham Eraly,

The Age of Wrath

Lodi Dynasty (1451–1526)

- The Lodi Dynasty was established by Bahlol Lodi (1451–1489) whosereignwitnessed the conquest of Sharqi Kingdom (Bengal). It was his son Sikander Lodi (1489–1517) who shifted the capital from Delhi to Agra in 1504. The last Lodi ruler Ibrahim Lodi was defeated by Babur inthe First Battle of Panipat, which resulted in the establishment of Mughal Dynasty.

Administration of the Sultanate
State and Society

- The Sultanate was formally considered to be an Islamic State. Most ofthe Sultans preferred to call themselves the lieutenant of the Caliph. In reality, however, the Sultans were the supreme political heads. As military head, they wielded the authority of commander-in-chief of the armed forces. As judicial head they were the highest court of appeal. Balban claimed that he ruled as the representative of god on earth. Ala-ud-din Khalji claimed absolute power saying he did not care for theological prescriptions, but did what was essential for the good of the state and the benefit of the people.

- The Delhi Sultanate deserves to be considered an all-India empire.Virtually all of India, except Kashmir and Kerala atthe far ends of the subcontinent, and a fewsmall tracts in between them had comeunder the direct rule of Delhi towards theclose of Muhammad bin Tughlaq's rule.There were no well-defined and accepted rules of

royal succession and therefore contested succession became the norm during the Sultanate. The Sultans required the holders of iqta's (called muqtis or walis) to maintain troops for royal service out of the taxes collected by them. Certain areas were retained by the Sultans under their direct control (khalisa). It was out ofthe revenue collected from such areas thatthey paid the officers and soldiers of thesultan's own troops (hashm-i qalb).

- The territorial expansion was matched by an expansion of fiscalresources. The tax rent (set at half the value of the produce) was rigorously sought to be imposed over a very large area. The fiscal claims of hereditary intermediaries(now called chaudhuris) and the village headmen (khots) were drastically curtailed.The continuous pressure for larger tax realizationprovoked a severe agrarianuprising, notably in the Doab near Delhi(1332–34). These and an ensuing faminepersuaded Muhammad Tughlaq to resortto a scheme of agricultural development,in the Delhi area and the Doab, based onthe supply of credit to the peasants.

- Military campaigns, the dishoardingof wealth, the clearing of forests,the vitality ofinter-regional trade – all of these developmentsencouraged a great movement of people,created a vast network of intellectuals and thereligious-minded. These factors also madesocial hierarchies and settlements in the Sultanate garrison towns and their strongholdsfar more complex. Through the fourteenthcentury the Sultanate sought to control itsincreasingly diverse population through itsprovincial governors, muqti,but considerablelocal initiative and resources available tothese personnel, and their propensity to ally with local political groups meant that theycould often only be controlled fitfully and for a short period, even by autocratic, aggressive monarchs like Muhammad Tughlaq.

- The Turko-Afghan politicalconquests were followed by large- scaleMuslim social migrations from Central Asia. India was seen as a land of opportunity. The society in all stages was based on privileges with the higher classes enjoying a better socio-economic life with little regard of one's religion. The Sultans and the nobles were the most important privileged class who enjoyed a lifestyle of high standard in comparison to their contemporary rulers all over the world. The nobility was initially composed of the Turks. Afghans, Iraniansand Indian Muslims were excluded from the nobility for a very long time.

- The personal status of an individual in Islam depended solely on one'sabilitiesand achievements, not on one's birth. So, once converted to Islam, everyone was treated as equal to everyone in the society.

- Unlike Hindus who worshiped different deities, these migrants followedmonotheism. They also adhered to one basic set of beliefs and practices. Though a monotheistic trend in Hinduism had long existed, as, for example in the Bhagavad Gita, as noted by Al-Beruni, its proximity to Islam did help to move monotheism from periphery to the centre. In the thirteenthcentury, the Virashaiva or Lingayat sect of Karnataka founded by Basava believed in one God (Parashiva). Caste

distinctions were denied, women given a better status, and Brahmans could no longer monopolise priesthood. A parallel, but less significant, movement in Tamil Nadu was in the compositions of the Siddhars, who sang in Tamil of one God, and criticised caste, Brahmans and the doctrine of transmigration of souls. Two little known figures who played a part in transmitting the southern Bhakti and monotheism to Northern India were Namdev of Maharashtra, a rigorous monotheist who opposed image worshipand caste distinctions and Ramanand, a follower of Ramanuja.

Economy

- The establishment of the Delhi Sultanate was, however, accompanied bysomeimportant economic changes. One such change was the payment of land tax to the level of rent in cash. Because of this, food-grains and other rural products were drawn to the towns, thereby leading to a new phase of urban growth. In thefourteenth century, Delhi and Daulatabad(Devagiri) emerged as great cities of the world. There were other large towns such as Multan, Kara, Awadh, Gaur, Cambay (Khambayat) and Gulbarga.

- The Delhi Sultans began their gold and silver mintage alongside copperfrom early in the thirteenth century and that indicated brisk commerce. Despite the Mongol conquests of the western borderlands, in Irfan Habib's view, India's external trade, both overland and oceanic, grew considerably during this period.

- An important aspect of Islam in India was its early acceptance of a longterm coexistencewith Hinduism, despite all the violence that occurred in military campaigns, conquests and depredations. The conqueror Mu'izzuddin of Ghor had, on some of his gold coins, stamped the image of the goddess Lakshmi. Muhammad Tughlaq in 1325 issued a farman enjoining that protection be extended by all officers to Jain priests; he himself played holi and consorted with yogis.

- The historian Barani noted with some bitterness how 'the kings of Islam'showed respect to 'Hindus, Mongols, Polytheists and infidels', by making them sit on masnad (cushions) and by honouring them in other ways, and how the Hindus upon paying taxes (jiziya-o-kharaj) were allowed to have their temples and celebrations, employ Muslim servants, and flaunt their titles(rai, rana, thakur, sah, mahta, pandit, etc), right in the capital seats of Muslim rulers

Trade and Urbanization

- The establishment of the Delhi Sultanaterevived internal trade,stimulated by the insatiable demand for luxury goods by the sultans and nobles. Gold coins, rarely issued in India after the collapse of the Gupta Empire, began to appear once again, indicating the revival of Indian economy. However, there is no evidence of the existence of trade guilds, which had played a crucial role in the economy in the classical age. The Sultanate was driven by an urban economy encompassing many important towns and cities. Delhi, Lahore, Multan, Kara, Lakhnauti, Anhilwara, Cambay and Daulatabad were the important cities thatthrived on the mercantile

activities of Jain Marwaris, Hindu Multanis and Muslim Bohras, Khurasanis, Afghans and Iranians. The import–export trade flourished well both through overland and overseas. While the Gujaratis and Tamils dominated the sea trade, the Hindu Multanis and Muslim Khurasanis, Afghans and Iranians dominated the overland trade with Central Asia.

Industrial Expertise

- Paper-making technology evolved by the Chinese and learnt by theArabs wasintroduced in India during the rule of the Delhi Sultans. The spinning wheel inventedby the Chinese came to India through Iranin the fourteenth century and enabled the spinner to increase her output some six fold and enlarged yarn production greatly. The subsequent introduction of treadles in the loom similarly helped speed-up weaving. Sericulture was established in Bengal by the fifteenth century. Building activity attained a new scale by the large use of brick and mortar, and by the adoption of the vaulting techniques.

Education

- Certain traditions of education were now implanted from the IslamicWorld. At the base was the maktab, where a schoolmaster taught children to read and write. At a higher level, important texts in various subjects were read by individual pupils with particular scholars who gave instruction (dars) in them. A more institutionalized form of higher education, the madrasa, became widely established in Central Asia and Iran in the eleventh century, and fromthere it spread to other Islamic countries. Usually the madrasa had a building,where instruction was given by individual teachers. Often there was a provision of some cells for resident students, a library and a mosque. Firoz Tugluq built a large madrasa at Delhi whose splendid building still stands. From Barani's description it would seem that teaching here was mainly confined to "Quran-commentary, the Prophet's sayings and the Muslim Law(fiqh)." It is said that Sikander Lodi(1489– 1517) appointed teachers in maktabs and madrasas in various cities throughout his dominions, presumably making provisionfor them through land or cash grants.

Historiography

- In addition to secular sciences that came with Arabic and Persianlearning toIndia, one more notable addition was systematic historiography. The collection of witnesses' narratives and documents that the Chachnama (thirteenth-century Persian translation of a ninth-century Arabic original), in its account of the Arab conquest of Sind, represents advancement in historical research, notwithstanding the absence of coherence and logical order of latter-day historiography like Minhaj Siraj's Tabaqat-i Nasiri, written at Delhi c. 1260.

Sufism

- In the thirteenth and fourteenth centuries, two most influential ordersemerged among the sufis: the Suhrawardi, centred at Multan, and the Chisti at Delhi and other places. The most famous Chishti Saint, Shaik Nizamuddin offered a classical exposition of Sufism of prepantheistic phase in the conversations (1307– 1322).Sufism

began to turn pantheistic only when the ideas of Ibn al-Arabi (died 1240) began to gain influence, first through the Persian poetry of Jalal-ud-din Rumi(1207– 1273) and Abdur Rahman Jami (1414–1492), and, then, through the endeavours within India of Ashraf Jahangir Simnani (early fifteenth century). Significantly this wave of qualified pantheism began to dominate Indian Islamic thought about the same time that the pantheism of Sankaracharya's school of thought was attaining increasing influencewithin Vedic thought.

Caliph/Caliphate

- Considered to be the successor of Prophet Muhammad, the Caliphwielded authority over civil and religious affairs of the entire Islamic world. The Caliph ruled Baghdad until it fell before Mongols in 1258. The Caliphs then ruled in Egypt until the conquest of Ottomans in 1516- 17. Thereupon the title was held by Ottoman Sultans. The office of Caliph (Caliphate) ended when Ottoman Empire was abolished and Turkish Republic established by Mushtafa Kemal Attaturk in the 1920s.

Caste and Women

- The Sultans did not alter many of the social institutions inherited from'IndianFeudalism'.

- Slavery, though it had already existed in India, grew substantially in thethirteenth and fourteenth centuries. Both in war and in the event of default in payment of taxes, people could be enslaved. They were put to work as domestic servants as well as in crafts.The village community and the caste system remained largely unaltered. Gender inequalities remained practically untouched. In upper classMuslim society, women had to observe purdahand were secluded in the zenana (the female quarters) without any contact with any men other than their immediate family. Affluent women travelled in closed litters.

- However, Muslim women, despitepurdah, enjoyed, in certain respects,higher status and greater freedom in society than most Hindu women. They could inherit property from their parents and obtain divorce, privileges that Hindu women did not have. In several Hindu communities, such as among the Rajputs, the birth of a girl child was considered a misfortune. Islam was not against women being taught to read and write. But it tolerated polygamy.

Evolution of Syncretic Culture

- The interaction of the Turks with the Indians had its influence inarchitecture,fine arts and literature.

- Sultan Firoz Tughlaq was reputed to possess 180,000 slaves, of which12,000worked as artisans. His principal minister, Khan Jahan Maqbul possessed over 2000 women slaves.

Architecture

- Arch, dome, vaults and use of lime cement, the striking Saracenicfeatures, were introduced in India. The use of marble, red, grey and yellow sandstones added grandeur to the buildings. In the beginning the Sultans converted the existing buildings to suit their needs. Qutb-ud-din Aibak's Quwwat-ul- Islam mosque situated adjacent to Qutb Minar in Delhi and the Adhai din ka Jhoprain Ajmer illustrate these examples. A Hindu temple built over a Jain temple was modified into Quwwat-ul-Islam mosque. Adhai din ka Jhopra was earlier a Jain monastery before being converted as a mosque.

- With the arrival of artisans from West Asia the arch and dome began toshow up with precision and perfection. Graduallylocal artisans also acquired the skill. The tomb of Balban was adorned with the first true arch and the Alai Darwaza built by Alaud- din Khalji as a gateway to the Quwwatul- Islam Mosque is adorned with the first true dome. The palace fortress built by Ghiyasuddin Tughlaq and Muhammad bin Tughlaq in Tughlaqabad, their capital city in Delhi, is remarkable for creating an artificial lake around the fortress by blocking the river Yamuna. The tomb of Ghiyasuddin Tughlaq introduced the system of sloping walls bearing the dome on a raised platform. The buildings of Firuz Tughlaq, especially his pleasure resort, Hauz Khas, combined Indian and Saracenic features in alternate storeys, displaying a sense of integration.

Sculpture and Painting

- Orthodox Islamic theology considered decorating the buildings withanimal and human figures as un-Islamic. Hence the plastic exuberance of well-carved images found in the pre-Islamic buildings was replaced by floral and geometrical designs. Arabesque, the art of decorating the building with Quranic verses inscribed with calligraphy, emerged to provide splendor to the building.

Music and Dance

- Music was an area where the syncretic tendencies were clearly visible.Muslims brought their musical instruments like Rabab and Sarangi. Amir Khusrau proclaimed that Indian music had a preeminence over all the other music of the world. The Sufi practice of Sama, recitation of love poetry to the accompaniment of music, was instrumental in promotion of music. Pir Bhodan, a Sufi saint, was considered a great musician of the age. Royal patronage for the growth of music was also forthcoming. Firuz Tughlaq evinced interest in music leading to synchronisation by translating an IndianSanskrit musical work Rag Darpan into Persian. Dancing also received an impetus in the official court. Zia-ud-din Barani lists the names of Nusrat Khatun and Mihr Afroz as musician and dancer respectively in the court of Jalaluddin Khalji.
- Qutb Minar, originally a 72.5 metre tower when completed by Iltutmish,was increased to 74 metres by the repairs carried out by Firuz Shah Tughlaq. The Minar is facilitated by 379 steps and it is magnificent for the height, balconies projecting out marking the storeys, the gradual sloping of the tower and the angular flutings creating a ribbed effect around the tower.

Literature

- Amir Khusrau emerged as a major figure of Persian prose and poetry.Amir Khusrau felt elated to call himself an Indian in his Nu Siphr ('Nine Skies'). In this work, he praises India's climate, its languages – notably Sanskrit – its arts, its music, its people, even its animals. The Islamic Sufi saints made a deep literary impact. The Fawai'd-ul-Fawad, a work containing the conversations of Sufi Saint Nizam-ud-din Auliya was compiled by Amir Hassan. A strong school of historical writing emerged with the writings of Zia-ud-din Barani, Shams-ud-din Siraj Afif and Abdul Malik Isami. Zia-ud-din Barani, emergedas a master of Persian prose. Abdul Malik Isami, in his poetic composition of Futuh-us-Salatin, records the history of Muslim rule from Ghaznavid period to Muhammad bin Tughlaq's reign.

- Persian literature was enriched by the translation of Sanskrit works.Persian dictionaries with appropriate Hindawi words for Persian words were composed, the most important being Farhang-i-Qawas by Fakhr-ud-din Qawwas and Miftah-ul-Fuazala by Muhammad Shadiabadi. Tuti Namah, the Book of Parrots, is a collection of Sanskrit stories translated into Persian by Zia Nakshabi. Mahabharata and Rajatarangini were also translated into Persian.

- Delhi Sultanate did not hamper theprogress of Sanskrit Literature.Sanskrit continued to be the language of high intellectual thought. The Sanskrit schools and academies established in different parts of the empire continued to flourish. The classical Sanskrit inscription (Pala Baoli) of 1276 in Delhi claims that due to the benign rule of Sultan Balban god Vishnu sleeps in peace in the ocean of milk without any worries. The influence of Arabic and Persian on Sanskrit literature was felt in the form of translations. Shrivara in his Sanskrit work Kathakautuka included the story of Yusuf and Zulaika as a Sanskrit love lyric. Bhattavatara took Firdausi's Shah Namah as a model for composing Zainavilas, a history of the rulers of Kashmir.

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Unit II
The Mughal Empire

Introduction

A new empire began in India with the arrival of the Mughal king Babur. Except for the brief reign of Sher Shah of Sur dynasty, the Mughal rule lasted from A.D.(CE) 1526 to 1707. These were the years when the fame of the Great Mughals of India spread all over Asia and Europe. After six Great Mughal Emperors, the empire began to disintegrate.

Babur (1526–1530)
Ancestry and His Early Career

Zahir-ud-din Muhammad Babur, popularly known as Babur, was the founder of the Mughal Empire in India. The term 'Mughal' can be traced to Babur's ancestors. Babur was the great grandson of Timur (on his father's side). On his mother's side, his grandfather was Yunus Khan of Tashkent, who was known as the GreatKhan of the Mongols and the thirteenth in the direct line of descent of Chengiz Khan. Babur was born on 14 February 1483. He was named Zahir-ud-din (Defender of Faith) Muhammad. He inherited Farghana, a small kingdom in Central Asia, when he was 12 years old. But he was soon driven out from there by Uzbeks. After 10 years of adversity, Babur established himself as the ruler of Kabul.

Foundation of the Mughal Empire

In Kabul, Babur set his sights eastward, reminded by the memory of Timur's Indian invasion. In 1505, the very year after he took Kabul, Babur led his first expedition towards India. Yet he was preoccupied with the Central Asian affairs. He did not have any ambition beyond Punjab till 1524. Then a greater opportunity came knocking. Dilawar Khan, who was Daulat Khan Lodi's son, and Alam Khan, who was the uncle of Sultan of Delhi, arrived in Kabul to seek Babur's help in removing Ibrahim Lodi from power. Babur defeated Ibrahim Lodi in the famous Battle of Panipat in 1526 and occupied Delhi and Agra. Following Babur's victory in this battle, Mughal dynasty came to be established in India with Agra as its capital.

Babur's Military Conquests

Babur defeated Rana Sanga and his allies at Khanwa in 1527. He won the war against the chief of Chanderi in 1528 and prevailed over the Afghan chiefs of Bengal and Bihar in 1529. Babur died in 1530 before he could consolidate his victories. Babur was a

scholar in Turkish and Persian languages. He recorded his impressions about Hindustan, its animals, plants and trees, flowers and fruits in his autobiography Tuzuki- Baburi.

Following the tradition set by Chengiz Khan, who nominated the most deserving among his sons as his heir, Babur chose his favourite and eldest son, Humayun, as his heir.

Humayun (1530–1540 and 1555–1556)

Humayun, on his accession to the throne, divided his inheritance as per his father's will and accordingly his brothers, Kamran, Hindal and Askari, got a province each. Yet each of the brothers aspired for the throne of Delhi. Humayun also had other rivals and notable among them was the Afghan Sher Shah Sur, the ruler of Bihar and Bengal. Sher Shah defeated Humayun at Chausa (1539) and again at Kanauj (1540). Humayun, defeated and overthrown, had to flee to Iran. With the help of the Persian ruler Shah Tahmasp of the Safavid dynasty, Humayun succeeded in recapturing Delhi in 1555. But he died in 1556 when he fell down the stairs of his library in Delhi.

Sher Shah (1540–1545)

Sher Shah was the son of the Afghan noble Hasan Suri, ruler of Sasaram in Bihar. After overthrowing Humayun, Sher Shah started the rule of Sur dynasty at Agra. During his brief reign, he built an empire stretching from Bengal to the Indus, excluding Kashmir. He also introduced an efficient land revenue system. He built many roads, and standardised coins, weights and measures.

Akbar (1556–1605)
Accession to Throne

After the death of Humayun in 1556, his 14-year-old son Akbar was crowned the King. Humayun's trusted general Bairam Khan became the regent and ruled on behalf of Akbar, as the latter was a minor.

Hemu, a general of Sur dynasty, soon captured Agra and Delhi in 1556. In the same year, Bairam Khan defeated and killed Hemu in the battle at Panipat (Second Battle of Panipat, 1556). As Bairam Khan was murdered in Gujarat, allegedly at the instance of Akbar who could not tolerate his dominance in day-to-day governance of the kingdom, Akbar assumed full control of the government. Akbar brought most of India under his control through conquests and alliances.

Conquests of Women Rulers

Akbar conquered Malwa and parts of Central India. His defeat of Rani Durgavati, a ruler in the Central Province, is not appreciated, since the brave Rani did him no harm. Yet urged by his ambition to build an empire, Akbar had no consideration for the good nature of the ruler. Similarly, another woman ruler Akbar had to confront in South India

was the famous Rani Chand Bibi, regent of Ahmednagar. The fight this woman put up impressed the Mughal army so much that they gave her favourable terms of peace.

Battle of Haldighati

Akbar defeated Rana Uday Singh of Mewar and captured the fort of Chittoor in 1568 and then Ranthambore in 1569. In 1576, he won over Uday Singh's son Rana Pratap at the Battle of Haldighati. Though defeated, Rana Pratap escaped on his horse, Chetak, and continued his
fight, leading a life in the jungle. The memory of this gallant Rajput is treasured in Rajputana, and many a legend has grown around him.

Commercial Access to Arabia, Southeast Asia and China

Akbar's conquest of Gujarat helped him to establish control over Gujarat's overseas trade with the Arabs and the Europeans. Akbar's military campaigns in East Bihar and Odishaand victory over Bengal facilitated access to Southeast Asia and China.

Military Campaigns in the North-West (1585–1605)

Among other conquests of Akbar, the important were the campaigns he launched in the North–West of India. Akbar added Kandahar, Kashmir and Kabul to the Mughal Empire. His battles in the Deccan led to the annexation of Berar, Khandesh and parts of Ahmednagar. Under Akbar, the Mughal Empire extended from Kashmir in the north to Godavari in the south, and from Kandahar in the west to Bengal in the east.

Akbar died in 1605 and his mortal remains were buried at Sikandra near Agra.

Akbar's Religious Policy

Akbar, realising that the gains of affection would be more enduring than the gains of the sword, made all out efforts to win the goodwill of the Hindu nobles and the Hindu masses. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. He also married a girl of a noble Rajput family. Later, he married off his son to a Rajput girl as well. He appointed Rajput nobles to important and top positions in his Empire. Raja Man Singh of Jaipur was sent as governor of Kabul once.

Akbar treated all the religious groups fairly with generosity of spirit. The Sufi saint Salim Chishti and the Sikh Guru Ramdas received Akbar's utmost respect and regard. Guru Ramdas was gifted a plot of land in Amritsar, where the Sikh shrine Harmandir Sahib was later built. In Ibadat Khana, a hall in the new Fatehpur Sikri city, constructed by Akbar,scholars of all religions met for a discourse.

Contributions to culture

Akbar was a great patron of learning. His personal library had more than four thousand manuscripts. He patronised scholars of all beliefs and all shades of opinions. He extended his benevolence to authors such as Abul Fazl, Abul Faizi and Abdur Rahim Khan-i-Khanan, the great storyteller Birbal, competent officials like Raja Todar Mal, Raja Bhagwan Das and Raja Man Singh. The great composer and musician Tansen and artist Daswant adorned Akbar's court as well.

Jahangir (1605–1627)

Akbar was succeeded by Prince Salim, his son through a Rajput wife, who was also named Nur-ud-din Muhammad Jahangir (Conqueror of the World). Jahangir was more interested in art and painting and gardens and flowers, than in running the government. So Jahangir's wife, Mehr-un-nisa, known as Nur Jahan, was the real power behind the throne. Jahangir carried on to some extent his father's traditions. The toleration of religions of Akbar's time continued in Jahangir's time.

But Jahangir ordered the execution of Sikh leader Guru Arjun (or Arjan) for helping his rebellious son Khusrau, who contested for the throne. This resulted in a prolonged fight between the Sikhs and the Mughals. As a result of this confrontation, the Mughals had to lose
control over the trade routes to Afghanistan, Persia and Central Asia. The loss of Kandahar exposed India to invasions from the North-West. Ahmednagar, though conquered by Jahangir, remained a source of trouble throughout his reign.

Jahangir granted trading rights to the Portuguese and later to the English. Thomas Roe, a representative of King James I of England, visited Jahangir's court and this agreement paved the way for the British establishing their first factory in Surat.

Shah Jahan (1627–1658)

Prince Khurram, after a struggle for power, succeeded Jahangir as Shah Jahan (King of the World). Shah Jahan ruled for thirty years.

He led a campaign against Ahmednagar and annexed it in 1632. Bijapur and Golconda were also conquered later. Some Maratha warriors, notably Shahji Bhonsle (Shivaji's father),entered the services of the Deccan kingdoms and trained bands of Maratha soldiers to fightagainst the Mughals. So there was a sustained resistance in the Deccan to the Mughals from the Marathas too. Shah Jahan was intolerant towards other religions than Islam. In his reigncame the climax of Mughal splendour, which is detailed in the next part of this lesson.

Shah Jahan fell ill in 1657 and a war of succession broke out among his four sons. Aurangzeb emerged successful after killing his three brothers, Dara, Shuja and Murad.

Shah Jahan passed the last eight years of his life as a prisoner in the Shah Burj of the Agra Fort.

Aurangzeb (1658–1707)

Aurangzeb, the last of the Great Mughals, started off his reign by imprisoning his old father. He assumed the title Alamgir (the Conqueror of the World). He reigned for 48 years. He was no lover of art like his grandfather Jahangir and architecture like his father Shah Jahan.

He tolerated no religion excepting Islam. He re-imposed the jizya tax on Hindus and excluded them from office as far as possible. Between 1658 and 1681, Aurangzeb remained in the North and suppressed the revolt of Bundelas, Jats, Satnamis and Sikhs. Aurangzeb's expansion in the North-East resulted in a war with the Ahoms of Kamarupa (Assam). The kingdom came under repeated attacks of the Mughals, but it could not be subdued totally.

Relationship with Rajputs and Marathas

Aurangzeb's hostility towards Rajputs led to prolonged wars with them. To make mattersworse, his rebellious son, Prince Akbar, joined the forces of Rajputs and created troubles to him. Prince Akbar entered into a pact with Shivaji's son Shambuji in the Deccan. So Aurangzeb had to march to the Deccan in 1689.

In the Deccan, Aurangzeb brought Bijapur and Golconda into submission. Shivaji hadcarved out a kingdom, proclaiming himself the Emperor of Maratha State (1674). Aurangzebcould not stop the rise of Shivaji in the southwest. But he vanquished Shivaji's son andsuccessor Shambuji, who was captured and executed by him. Aurangzeb remained in theDeccan until his death in 1707, at the age of nearly 90.

By the end of Aurangzeb's rule, the British had firmly established their trade centres atMadras (Chennai), Calcutta (Kolkata) and Bombay (Mumbai). The French had their maintrade centre in Pondicherry (Puducherry).

The Mughal AdministrationCentral Administration

The Mughals provided a stable administration in larger parts of India. The Emperor was the supreme head of the Mughal administrative system. He was the law maker, the chief executive, the commander-in-chief of the army and the final dispenser of justice. He was assisted by a council of ministers. The most important officials were the Wakil (Prime Minister) and Wazir or diwan (in charge of the revenue and expenditure). Mir Bhakshi was incharge of the army. The Mir Saman looked after the royal household. The Qazi was the Chief Judge. Sadr-us-Sudr was minister for enforcing Islamic law (Sharia).

Provincial Administration

The empire was divided into several Subhas (provinces). Each Subha was under the control of an officer called Subedar. The Subhas were further divided into districts called Sarkars. The Sarkars were subdivided into Parganas. A group of villages (Gramas) formed a Pargana.

Local Administration

The towns and cities were administered by Kotwals. Kotwals maintained law and order. The administration of villages was left in the hands of local village panchayats (informal institution of justice in villages). The Panchayatdars (jury) dispensed justice.

Army

The Mughal army comprised infantry, cavalry, war elephants and artillery. The Emperor maintained a large number of trained and well-armed bodyguards and palace guards

Mansabdari System

Akbar introduced the Mansabdari system. According to this system, the nobles, civil and military officials were combined to form one single service. Everyone in the service was given a mansab, meaning a position or rank. A Mansabdar was a holder of such a rank.

Mansabdar rank was dependent on Zat and Sawar. The former indicated one's status. Sawar was the number of horses and horsemen he had to maintain. His salary was fixed on the basis of the number of soldiers each Mansabdar received ranging from 10 to 10,000. The Mansabdars were paid high salary by the Emperor. Before receiving the salary, a Mansabdar had to present his horsemen for inspection. Their horses were branded to prevent theft. The Emperor could use the troops maintained by a Mansabdar whenever he wished. The rank of Mansabdar was not hereditary during Akbar's time. After him, it became hereditary.

Land Revenue Administration

Land revenue administration was toned up during the reign of Akbar. Raja Todar Mal, Revenue Minister of Akbar, adopted and refined the system introduced by Sher Shah. TodarMal's zabt system was put in place in the north and north-western provinces. According tothis system, after a survey, lands were classified according to the nature and fertility of the soil. The share of the state was fixed at one-third of the average produce for 10 years. During the reign of Shah Jahan, the zabt or zabti system was extended to the Deccan provinces.

The Mughal emperors enforced the old iqta system, renaming it jagir. It is a land tenure system developed during the period of Delhi Sultanate. Under the system, the

collection of the revenue of an area and the power of governing it were bestowed upon a military or civil official now named Jagirdar. Every Mansabdar was a Jagirdar if he was not paid in cash. The Jagirdar collected the revenue through his own officials. The Amal Guzar or the revenue collector of the district was assisted by subordinate officers like the Potdar, the Qanungo, the Patwari and the Muqaddams.

Those appointed to collect the revenue from the landholders were called zamindars. Zamindars collected taxes and maintained law and order with the help of Mughal officials and soldiers. The local chieftains and little kings were also called zamindars. But at the end of the sixteenth century, the zamindars were conferred hereditary rights over their zamin. The zamindar was empowered to maintain troops for the purpose of collecting revenue. The emperor granted lands to scholars, holy men and religious institutions. These lands called suyurghal were tax-free.

Religious Policy

The Mughal emperors were the followers of Islam. Akbar was very liberal in his religious policy. In Akbar's court, the Portuguese missionaries were great favourites. Akbar tried to include the good principles in all religions and formulated them into one single faith called Din-I-Ilahi (divine faith). Jahangir and Shah Jahan also followed the policy of Akbar.Aurangzeb rejected the liberal views of his predecessors. As we pointed out earlier, he re-imposed the jizya and pilgrim tax on the Hindus. His intolerance towards other religions
made him unpopular among the people.

Art and Architecture

Babur introduced the Persian style of architecture to India by building many structures at Agra, Biana, Dholpur, Gwalior and Kiul (Aligarh), but only a few of them exist today. Humayun's palace in Delhi, Din-i-Panah, was probably destroyed by Sher Shah Sur who built the Purana Qila in its place. The most prominent monument of Sher Shah's reign was his mausoleum built at Sasaram in Bihar.

The Diwan-i-Khas, Diwan-i-Am, Panch Mahal (pyramidal structure in five stories), Rang Mahal, Salim Chishti's Tomb and Buland Darwaza were built during Akbar's time.Jahangir completed Akbar's tomb at Sikandara and the beautiful building containing the tombof Itmad-ud-daula, father of Nur Jahan, at Agra.

Shah Jahan's time witnessed the climax of Mughal splendour. The famous peacock throne,covered with expensive jewels, was made for the Emperor to sit on. Then rose the world famous Taj Mahal, by the side of the Jumna river at Agra. Besides Taj, he built the Moti Masjid, the pearl mosque at Agra, the great Jama Masjid of Delhi and the Diwan-i-Khas and Diwan-i-Am in his palace in Delhi.

During Aurangzeb's reign, architecture did not receive much patronage. The Bibi Ka Maqbara in Aurangabad, a mausoleum built by his son Prince Azam Shah as a loving tribute to his mother in the late seventeenth century, is, however, worth mentioning.

Red Fort
Red Fort, also called Lal Qila, in Delhi was the residence of the Mughal emperors. Constructed in 1639 by Emperor Shah Jahan as the palace of his fortified capital Shajahanabad. The Red Fort is named for its massive enclosing walls of red sandstone.

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Unit14. The Mughal Empire

Introduction

India had been invaded from the west/ north-west several times over the centuries, beginning with Alexander. Various parts of north India had been ruled by foreigners like the Indo-Greeks, Sakas, Kushans and Afghans. The Mughals, descended from the Mongol Chengiz Khan and the Turk Timur, founded an empire in India which lasted for more than three centuries. But we remember them not as rulers of foreign origin, but as an indigenous, Indian dynasty. Babur was the founder of the Mughal Empire which was established in 1526 after Babur defeated Ibrahim Lodi in the battle of Panipat. Thus a new epoch and a new empire in India began, lasting for nearly three centuries beginning from 1526 to 1857. Six major rulers of this dynasty, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the "Great Mughals", left their mark on Indian history. The empire declined after the death of Aurangzeb in 1707. The empire formally ended a century and a half later, when power passed to the British crown after the great revolt of 1857.

At the height of its power the Mughal Empire stretched from Afghanistan to Bengal and from Kashmir down to the Tamil region in the south. Mughal rule created a uniform, centralized administration over the entirecountry. The Mughals, especially Akbar, created a polity integrating Hindus and Muslims into a unified nation, forging a composite national identity. In addition, the Mughals left behind a heritage of great architecture, literature and art which has enriched India.

Zahiruddin Muhammad Babur (1526–1530)

The race for political supremacy in Central Asia amongst the Uzbeks (Turkic ethnic group), the Safavids (the members of the dynasty that ruled Iran patronising Shia Islam) and the Ottomans (Turkish people practicing Sunni Islam) forced Zahiruddin Muhammad Babur, the ruler of Samarkand, to seek his career prospects elsewhere. Historically the trade conducted by countries of Central Asia through the Silk Route with India had provided the required knowledge about the country (India) they were interested in. Babur who dreamed of repeating what Timur had done a century and a quarter earlier, succeeded in founding the Mughal kingdom with Delhi as its capital in 1526 in the wake of the political disintegration of the Delhi Sultanate.

Babur, a boy of eleven, inherited the throne of Samarkand (now a city in Uzbekistan) from his father. As there were enemies all round him, he lost his throne but soon reclaimed it. But soon he realized that, with the powerful Safavid dynasty in Iran and the Uzbeks in Central Asia, he should rather turn to the southeast towards India to build an empire of his own. As a Timurid, Bābur had an eye on the Punjab, part of which had been Timur's possession. Between 1519 and 1524 when he invaded Bhera, Sialkot and Lahore, he showed his definite intention to conquer Hindustan, where the political scene also favoured his adventure. After conquering Kabul and Ghazni, Babur crossed the Indus to India and established a small kingdom. The time for invading India was also

ripe as there was discontent among the Afghans and the Rajputs, as Sultan Ibrahim Lodi of the Lodi dynasty was trying to expand his territory. Babur received an embassy from Daulat Khan Lodi, a principal opponent of Ibrahim Lodi, and Rana Sangha, ruler of Mewar and the chief of Rajput Confederacy, with a plea to invade India. When Babur marched to India he first defeated the forces of Daulat Khan Lodi at Lahore as he had gone back on his promise to help Babur.

First Battle of Panipat, 21 April 1526

Babur then turned towards the Lodi-governed Punjab. After several invasions, he defeated the formidable forces of Ibrahim Lodi with a numerically inferior army at Panipat. Babur won this battle with the help of strategic positioning of his forces and the effective use of artillery. Babur's victory provided hopes for him to settle in India permanently. Babur had conquered Delhi and Agra, but he still had to suppress the Rajputs and the Afghans.

Artillery is an army unit that uses large cannon-like weapons, transportable and usually operated by more than one person. Gun powder was first invented by the Chinese and found its way to Europe in the 13th century A.D. (CE). It was used in guns and cannons from the mid-fourteenth century onwards. In India we have no instances of artillery being used in war before Babur.

Battle of Khanwa, 1527

Babur decided to take on Rana Sanga of Chittor, who as ruler of Mewar, had a strong influence over Rajasthan and Malwa. Babur selected Khanwa, near Agra, as a favourable site for this inevitable encounter. The ferocious march of Rana Sanga with a formidable force strengthened by Afghan Muslims, Mahmud Lodi, brother of Ibrahim Lodi, and Hasan Khan Mewati, ruler of Mewat, confronted the forces of Babur. With strategic positioning of forces and effective use of artillery, Babur defeated Rana Sanga's forces. This victory was followed by the capture of forts at Gwalior and Dholpur which further strengthened Babur's position.

Battle of Chanderi, 1528

The next significant battle that ensured Babur's supremacy over the Malwa region was fought against Medini Rai at Chanderi. Following this victory Babur turned towards the growing rebellious activities of Afghans.

Battle of Ghagra, 1529

This was the last battle Babar fought against the Afghans. Sultan Ibrahim Lodi's Brother Mahmud Lodi and Sultan Nusrat Shah, son-in-law of Ibrahim Lodi, conspired against Babur. Realising thedanger Babar marched against them. In the battle that ensued along the banks of Ghagra, a tributary of Ganges, Babur defeated the Afghans. But he died on his way from Agra to Lahore in 1530

There is a story about Babur's death. His son Humayun was ill and Babur in his love for him is said to have prayed, offering his own life if his son got well. Humayun recovered.

Estimate of Babur

Babur, the founder of Mughal Empire, was a scholar of Persian and Arabic. Babur's memoirs Tuziuk-i-Baburi (Baburnama) is considered a world classic. Babur found nothing admirable either in the Afghans who ruled India for some time or in the majority of the people they governed. But his description of India is delightful.

What Hindustan possessed, in Babur's view, is described as follows: 'The chief excellence of Hindustan is that it is a large country and has abundance of gold and silver? Another convenience of Hindustan is that the workmen of every profession and trade are innumerable and without end.'

Babur's dominions were now secure from Kandahār to the borders of Bengal. However, in the great area that marked the Rajput desert and the forts of Ranthambhor, Gwalior and Chanderi, there was no settled administration, as the Rajput chiefs were quarrelling among themselves. So Babur left a difficult task for his son Humayun.

Humayun (1530-1540 & 1555-1556)

Humayun, a cultured and learned person, was not a soldier like his father. He was faced with the problems of a weak financialsystem and the predatory Afghans. Bahadur Shah, the ruler of Gujarat, also posed a great threat. Humayun's brother Kamran who was in-charge of Kabul and Kandahar extended his authority up to Punjab. Humayun remembering the promise he had made to his father on the eve of his death that he would treat his brothers kindly, agreed to Kamran's suzerainty over Punjab to avoid a civil war.

The growth of Afghan power in the regions around Bihar and Uttar Pradesh under the leadership of Sher Khan (later Sher Shah) made Humayun to initiate action. Defeating the Afghans at Daurah in 1532 Humayun besieged the powerful fort of Chunar. After a period of four months, Humayun, believing the word of Sher Shah that he would be loyal to the Mughals, withdrew the siege. This turned out to be a great mistake.

Humayun spent the succeeding years of his life in constructing a new city in Delhi, Dinpanah, while his enemies were strengthening themselves. Realising the ensuing danger from Bahadur Shah who had annexed Rajasthan and instigated and provided refuge to all anti-Mughal elements, Humayan marched against him. He captured Gujarat and Malwa and left them under the control of his brother Askari. Unable to put down the rebellions of the Gujarati people, Askari decided to proceed to Agra. This alarmed Humayun stationed at Mandu, for he was afraid that Askari would

take Agra for himself. Hence, abandoning Gujarat and Malwa Humayun pursued his brother. Both the brothers reconciled after a meeting at Rajasthan.

When Humayun was deeply engrossed in the affairs of Bahadur Shah, Sher Khan had strengthened himself by defeating the ruler of Bengal. Sher Khan captured the fort of Rohtas and Bengal.

After capturing Chunar Humayun marched to Bengal to confront Sher Khan. When Humayun reached Gaur or Gauda he received information on the rebellion of Hindal, his younger brother. Humayun proceeded to Agra to quell the rebellion. Sher Khan who had been quiet all this time started attacking the army of Humayun. When Humayun reached Chausa with great difficulty there was a full-fledged battle.

Battle of Chausa (1539)

This battle was won by Sher Khan due to his superior political and military skills. Humayun suffered a defeat in which 7000 Mughal nobles and soldiers were killed and Humayun himself had to flee for his life by swimming across the Ganga. Humayun who had arrived at Agra assembled his army with the support of his brothers Askari and Hindal to counter Sher Khan. The final encounter took place at Kanauj.

Battle of Kanauj (1540)

This battle was won by Sher Khan and Humayun's army was completely routed, and he became a prince without a kingdom.

Sher Shah and Sur Dynasty

From the time Humayun abandoned the throne in the Battle of Kanauj to his regaining of power in 1555 Delhi was ruled by Sher Shah of the Sur Dynasty. Born in the family of a Jagirdar and named as Farid, he received the title of Sher Khan after killing a tiger (sher in Hindi). When he ascended the throne, he was called Sher Shah. Through his ability and efficiency, he emerged as the chief of Afghans in India. His military capabilityand diplomacy made him victorious over Humayun and many other Rajput rulers. Malwa fell without a fight. Rana Uday Singh of Mewar surrendered without resistance. Sher Shah's next venture to capture Kalinjar failed as a gunshot caused his death in 1545. Sher Shah was succeeded by his second son Islam Shah who ruled till 1553. His death at a young age led to a state of confusion about succession. Humayun used this opportunity to regain Delhi and Agra from the Sur rulers.

Sher Shah's Reforms

When Sher Shah was pursuing Humayun, he had left Khizr Khan as the Governor of Bengal. Khizr Khan married the daughter of the former ruler of Bengal, Sultan Mahmud, and started behaving like a king. On his return Sher Shah ordered him to be put in chains. As one familiar with the problem of provincial insubordination, he thought that the real solution to the problem would be to setup a strong administrative system. So he made his government highly centralised. The local administrative structure of the Delhi Sultanate was followed with certain changes. The village headmen who were made responsible for the goods stolen within the area under their control became vigilant. The welfare of the peasants was a prime concern. When the peasant is ruined, Sher Shah believed, the king is ruined. Sher Shah took great care that the movements of the army did not damage crops. He followed a flexible revenue system. Land was surveyed and revenue settled according to the fertility of the soil. In some areas, the jagirdari and zamindari systems were allowed to continue. In yet other places he arranged to collect only a portion of the gross produce.
Sher Shah showed the same concern while dealing with traders. In order to encourage trade, he simplified trade

Jagirdari

It is a land tenure system developed during the Delhi Sultanate. Under the system the collection of the revenue of an estate and the power of governing it were bestowed upon an official of the state.

Zamindari

The term refers to another land tenure system. The word zamindar means landowner in Persian. In Mughal times the zamindars were drawn from the class of nobles. Akbar granted land to the nobles as well as to the descendents of old ruling families and allowed them to enjoy it hereditarily. Zamindars collected revenue from the tenants and cultivators and remitted a fixed amount to the state.

Imposts, collecting taxes only at the point of entry and the point of sale. The standardization of the metal content of gold, silver and copper coins also facilitated trade. His currency system continued through the entire Mughal period and became the basis of the coinage under the British.

For enhancement of trade and commerce Sher Shah maintained a robust highway system by repairing old roads and laying down new roads. Apart from repairing the Grand Trunk road from the Indus in the west to Sonargaon in Bengal, he also built a road connecting Gujarat's seaports with Agra and Jodhpur. A road was laid connecting Lahore with Multan. The highways were endowed with a large network of sarais, rest houses, where the traders were provided with food and accommodation, ensuring brisk commerce. Some of the sarais constructed by Sher Shah still survive. These sarais also ensured the growth of towns in their vicinity.

Sher Shah practiced charity on a large scale. He gave stipends from the treasury to destitute people. Sher Shah was an orthodox and devout Sunni. He is said to have

dispensed justice without bias, punishing the oppressors even if they were nobles or his relatives. Through stern punishments to rebellious zamindars and nobles and to thieves and robbers he ensured effective maintenance of law and order in the empire.

The fiscal administration for which Akbar and Todar Mal have been so highly praised was largely based on the methods of Sher Shah. During his short rule, Sher Shah did not have much time for building new cities and palaces. He started building a new walled city in Delhi, which later came to be known as Purana Qila (Old Fort). He built his own mausoleum in

Humayun's Return from Exile

After Sher Shah's death in 1545 his weak successors ruled for ten years. Humayun,who had fled after his defeat at Kanauj, had taken asylum in Persia. Humayun then went to Afghanistan with Persian troops. He succeeded in capturing Kandahar and Kabul. But his brother Kamran did not allow him to hold them in peace. The struggle between the brothers intensified, and yet in the end Kamran had to seek a compromise with Humayun. Meanwhile the Sur Empire had fragmented, and so Humayun's invasion became easy. The Afghan forces in Punjab, on the approach of Mughals, began to flee. Humayun became the Emperor once again. He died very soon after regaining Delhi when he slipped down the stairs of the library in the fort at Delhi. In the colourful words of Lane Poole, "Humayun stumbled out of his life, as he has stumbled through it."

Emperor Akbar (1556–1605)

During Humayun's wanderings in the Rajputana desert, his wife gave birth to a son, Jalaluddin, known as Akbar, in 1542. Akbar was crowned at the age of fourteen. At the time of Akbar's ascension, the Afghansand Rajputs were still powerful and posed a great challenge. Yet he had a guardian and protector in Bairam Khan.

Second Battle of Panipat

Hemu, the Hindu general of the displaced Afghan king Adil Shah, successor of Sher Shah, induced the king to permit him to lead the Afghan army againstthe Mughals. Encouraged by the king, Hemu first took Gwalior, expelling the Mughal governor. Then he marched on Agra and captured it without any resistance. Hemu's generosity helped him to overcome potential enemies when he took Delhi. In November 1556 Akbar marched towards Delhi to meet the forces of Hemu in the Second Battle of Panipat. An arrow struck the eye of Hemu when the battle was likely to end in his favour. The leaderless Afghan army became demoralised and the Mughal forces emerged victorious. Hemu was captured and executed. This victory made Akbar the sovereign of Agra and Delhi and re-establishes the Mughal Empire.

Akbar and Bairam Khan

Akbar's rule saw the expansion of the Mughal empire from Kabul to Jaunpur, including Gwalior and Ajmer, under his regent Bairam Khan. Soon Bairam Khan began to behave haughtily towards his fellow nobles. Akbar, enraged by his behaviour issued a farman dismissing Bairam Khan. This led to Bairam Khan's revolt which was ably dealt with by Akbar. Bairam Khan, finally agreeing to submit himself to Akbar, proceeded to Mecca. But on his way he was murdered by an Afghan. The family of Bairam khan was brought to Delhi and his son Abdur Rahim became one of the luminaries of Akbar's court with the title Khan-e-Khanan.

Akbar's Military Conquests

Akbar laid the foundation for a great empire through his vast conquests. Malwa was conquered in 1562 from Baz Bahadur who was made a mansabdar in Akbar's court. The Gondwana region of central India was annexed after a fierce battle with Rani Durgavati and her son Vir Narayan in 1564.The rulerof Mewar, Rana Udai Singh, put up a great fight before losing Chittor, which was conquered by Akbar after a siege of six months. Rana Udai Singh retreated to the hills. Yet his generals Jaimal and Patta carried on their fight. Finally, the generals, along with 30,000 Rajputs were killed. Out of admiration for the gallant Jaimal and Patta. Akbar honoured them by erecting statues to their memory outside the chief gate of Agra fort. The capture of Chittor was followed by the surrender of Rajput states like Ranthambhor, Kalinjar, Bikaner, Jodhpur and Jaisalmer.

After subordinating the regions of central India, Akbar turned his attention to Gujarat, a wealthy province renowned for its maritime commerce. Akbar conquered Gujarat from Muzaffar Shah in 1573. Gujarat became a launch pad for the annexation of Deccan. After defeating Daud Khan, the Afghan ruler of Bihar and Bengal, both the provinces were annexed to the Mughal Empire in 1576.

Akbar defeated Mirza Hakim of Kabul with the help of Raja Man Singh and Bhagwan Das. His conquest of Kashmir (1586) and Sindh (1591) consolidated the political integration of North India Akbar turned his attention to the Deccan. Akbar's forces had occupied Khandesh region in 1591. In 1596 Berar was acquired from Chand Bibi, who, as the regent of her nephew Muzaffar Shah, the Nizam Shahi ruler of Ahmednagar, valiantly defended Ahmednagar against the Mughal forces of Akbar. By 1600 parts of Ahmed Nagar had fallen into the hands of Mughal forces. Akbar fell sick in September 1604 and died on 27 October 1605.

Rajput Policy

Akbar took earnest efforts to win the goodwill of the Hindus. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. The practice of sati by Hindu widows was also abolished. The practice of making slaves of war prisoners was also discontinued. His conciliatory Rajput policy included matrimonial alliances with Rajput princely families, and according Rajput nobles high positions in the Mughal court. A tolerant religious policy ensured the cultural and emotional integration of the people. Even before Akbar, many Muslim kings had married Rajput princesses. But Akbar with his broadminded nature was instrumental in these matrimonial alliances becoming a synthesising force between two different cultures as he maintained close relations with the families.

Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber. He also married the Rajput princesses of Bikaner and Jaisalmer. Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar. Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court. His Rajput policysecured the services of great warriors and administrators for the empire. Raja Todar Mal, an expert in revenue affairs, rose to the position of Diwan. Birbal was a favourite companion of Akbar.

Mewar and Marwar were the two Rajput kingdoms that defied the Mughal Empire. After the death of Rana Udai Singh, his son Rana Pratap Singh refused to acknowledge Akbar's suzerainty and continued to fight the Mughals till his death in 1597. The Battle of Haldighati in 1576 was the last pitched battle between the Mughal forces and Rana Pratap Singh. In Marwar (Jodhpur), the ruler Chandra Sen, son of Maldeo Rathore, resisted the Mughals till his death in 1581, though his brothers fought on the side of the Mughals. Udai Singh, the brother of Chandra Sen was made the ruler of Jodhpur by Akbar. Akbar's capital was at Agra in the beginning. Later he built a new city at Fatehpur Sikri. Though a deserted city now, it still stands with its beautiful mosque and great Buland Darwaza and many other buildings.

Mansabdari System

Akbar provided a systematic and centralised system of administration which contributed to the success of the empire. He introduced the Mansabdari system. The nobles, civil and militaryofficials combined into one single service with each officer receiving the title of Mansabdar. Mansabdar rank was divided into Zat and Sawar. The former determined the number of soldiers each Mansabdar received ranging from 10 to 10,000. The latter determined the number of horses under a Mansabdar. Each officer could rise from the lowest to the highest ranks. Promotions and demotions were made through additions or reductions of Mansabs. The Mansabdari system diversified the ethnic base of his nobility. During Akbar's early years the nobles were drawn exclusively from Central Asians or Persians. But after the introduction of the Mansabdari system, the nobility encompassed Rajputs and Shaikhzadas (Indian Muslims). The salary of a

Mansabdar was fixed in cash but was paid by assigning him a jagir (an estate from which he could collect money in lieu of his salary), which was subjected to regular transfers. The rank of Mansabdar was not hereditary and immediately after the death of a Mansabdar, the jagir was resumed by the state.

Akbar's Religious Policy

Akbar began his life as an orthodox Muslim but adopted an accommodative approach under the influence of Sufism. Akbar was interested to learn about the doctrines of all religions, and propagated a philosophy of Sulh-i-Kul (peace to all). Badauni, a contemporary author, who did not like Akbar's inter-religious interests, accused him of forsaking Islam. Akbar had established an Ibadat Khana, a hall of worship in which initially Muslim clerics gathered to discuss spiritual issues. Later he invited Christians, Zoroastrians, Hindus, Jains and even atheists to discussions.

In 1582, he discontinued the debates in the Ibadat Khana as it led to bitterness among different religions. However, hedid not give up his attempt to know the Truth. Akbar discussed personally with the leading lights of different religions like Purushotam and Devi (Hinduism), Meherji Rana (Zorastrianism), the Portugese Aquaviva and Monserrate (Christianity) and Hira Vijaya Suri (Jainism) to ascertain the Truth. Because of the discussions he felt that behind the multiplicity of names there was but one God. The exact word used by Akbar and Badauni to illustrate the philosophy of Akbar is Tauhid-i-Ilahi namely Din Ilahi. Tauhid-i-Ilahi literally meant divine monotheism.

It can be considered a sufistic order but not a new religion. He had become a Pir (Sufi Guru) who enrolled Murids (Sufi disciples) who would follow a set pattern of rules ascribed by the Guru. Thousands of disciples enrolled as his disciples. Akbar's intention was to establish a state based on the concept of secular principles, equal toleration, and respect to all sections irrespective of their religious beliefs. He set up a big translation department for translating works in Sanskrit, Arabic, Greek, etc, into Persian. The Ramayana, Mahabharata, the Atharva Veda, the Bible and the Quran were translated into Persian. The Din Ilahi ceased to exist after Akbar.

Jahangir (1605–1627)

Akbar was succeeded by his son Salim with the title Nur-ud-din Jahangir. He was Akbar's son by a Rajput wife. His ascension was challenged by his eldest son Prince Khusrau who staged a revolt with the blessings of Sikh Guru Arjun Dev. Prince Khusrau was defeated, captured and blinded, while Guru Arjun Dev was executed. Jahangir also tamed the rebel Afghan Usman Khan in Bengal. Mewar, which had defied Akbar under Rana Udai Singh and his son Rana Pratap Singh, was brought to terms by

Jahangir after a military campaign led by his son Prince Khurram (later to become Emperor Shah Jahan) against Rana Amar Singh, the grandson of Rana Udai Singh. They concluded a treaty whereby Rana Amar Singh could rule his kingdom after accepting the

suzerainty of Jahangir. In 1608 Ahmad Nagar in the Deccan had declared independence under Malik Ambar.

Several attempts by prince Khurram to conquer Ahmad Nagar ended in failure. Prince Khurram had conquered the fort of Kangra after a siege of 14 months. Kandahar, conquered by Akbar from thePersians in 1595, was retaken by the Persian King Shah Abbas in 1622. Jahangir wanted to recapture it. But he could not achieve it due to the rebellion of Prince Khurram. Jahangir's reign witnessed the visit of two Englishmen – William Hawkins and Sir Thomas Roe. While the former could not get the consent of the Emperor for establishing an English factory in India, the latter, sent as ambassador by King James I, succeeded in securing permission to establish a British factory at Surat.

Jahangir was more interested in art and painting and gardens and flowers, than in government. His Persian wife Mehrunnisa, renamed as Nur-Jahan by Jahangir, became the real power behind the throne. The political intrigues that prevailed because of Nur-Jahan, led Prince Khurram to rebel against his father but due to the efforts of Mahabat Khan, a loyal general of Jahangir, the rebellion could not be fruitful. Prince Khurram had to retreat to the Deccan. The intrigues of Nur-Jahan also made Mahabat Khan to rise in revolt which was effectively handled by Nur-Jahan. Mahabat Khan also retreated to Deccan to join Prince Khurram. Immediately after the death of Jahangir, Nur-Jahan wanted to crown her son-in-law Shahryar Khan but dueto the efforts of Nur-Jahan's brother and Prince Khurram's father-in-law Asaf Khan, Prince Khurram succeeded as the next Mughal emperor with the title Shah- Jahan. Nur-Jahan, who ruled the empire for ten years, lost her power and influence after Jahangir's death in December 1645.

Shah Jahan (1627-1658)

When Shah Jahan ascended the throne in Agra his position was secure and unchallenged. Yet the affairs of the empire needed attention. The Afghan Pir Lodi, with the title Khanjahan, who had been governor of the southern provinces of the empire, was hostile. Despite Shah Jahan's order transferring him from the government of the Deccan, he aligned with Murtaza Nizam Shah II, the Sultan of Ahmed-Nagar, and conspired against Shah Jahan. As the situation turned serious, Shah Jahan proceeded to the Deccan in person. The newly appointed governor of the Deccan, Iradat Khan, who received the title Azam Khan led the imperial army and invaded the Balaghat. Seeing the devastation caused by the imperial troops, Murtaza changed his attitude towards Khanjahan. Khanjahan thereupon fled from Daulatabad into Malwa, but was pursued and finally slain. Peace thus having beenrestored in the Deccan, Shah Jahan left the Deccan after dividing it into four provinces: Ahmednagar with Daulatabad; Khandesh; Berar; and Telengana. The viceroyalty of the four provinces was conferred by Shah Jahan on his son Aurangzeb, then eighteen years of age.

Deccan Sultanates

After flourishing for over a hundred years the Bahmani kingdom, that covered much of Maharashtra and Andhra along with a portion of Karnataka, disintegrated and powerful nobles carved out new dominions at Golkonda (Qutb Shahs), Bijapur (Adil

Shahs), Berar (Imad Shahs), Bidar (Barid Shahs) and Ahmad Nagar (Nizam Shahs), which go by the collective name of Deccan Sultanates or Southern Sultanates.

Thus the Deccan was brought under the effective control of the Mughal Empire during the reign of Shah Jahan. Ahmad Nagar, which offered resistance to the Mughals, was annexed despite the efforts of Malik Ambar. Shah Jahan, with the help of Mahabat Khan, subdued the Nizam Shahi rulers of Ahmad Nagar in 1636. When the Shi'ite Qutub Shahi ruler of Golkonda imprisoned his own minister Mir Jumla it was used as a pretext by Aurangzeb to invade Golkonda. A treaty made the Qutub Shahi ruler a vassal of the Mughal Empire.

European Factories/Settlements during Mughal Rule

Portuguese

In 1510, Albuquerque captured Goa from the ruler of Bijapur and made it the capital of the Portuguese Empire in the East. Subsequently Daman, Salsette and Bombay on the west coast and at Santhome near Madras and Hugli in Bengal on the east coast had become Portuguese settlements.

Dutch

The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karaikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna, Balasore, Nagapattinam (all in 1658) and Cochin (1663).

Danes

Denmark also established trade settlements in India and their settlements were at Tranquebar in TamilNadu (1620) and Serampore, their headquarters in Bengal.

French

Surat (1668), Masulipatnam (1669), Pondicherry, a small village then (1673), Chandernagore in Bengal (1690). Later they acquired Mahe in the Malabar, Yanam in Coromandal (both in 1725) and Karaikal (1739).

English

The Company first created a trading post in Surat (where a factory was built in 1612), and then secured Madras (1639), Bombay (1668), and Calcutta (1690). Though the Company had many factories, Fort William in Bengal, Fort St George in Madras, and the Bombay Castle were the three major trade settlements of theEnglish.

In 1638 Shah Jahan made use of the political intrigues in the Persian empire and annexed Kandahar, conquered by Akbar and lost by Jahangir.

The Portuguese had authority over Goa under their viceroy. In Bengal they had their chief settlements in faraway Hugli. Shah Jahan ordered the Mughal Governor of Bengal, to drive out the Portuguese from their settlement at Hugli. About 200 Portuguese at Hugli owned nearly 600 Indian slaves. They had forced many of them to be baptised into the Christian faith. Moreover Portuguese gunners from Goa had assisted the Bijapur

forces against the Mughals. Though the Portuguese defended themselves valiantly, they were easily defeated.

In 1641, Shah Jahan's minister and father-in-law Asaf Khan died. Asaf Khan's sister and Shah Jahan's old enemy Nur Jahan, survived until December 1645, but lived in retirement and never caused him trouble again.

Taj Mahal:

The Taj Mahal, is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic styles. It was built by the Shah Jahan to immortalize his wife Mumtaz Mahal. Mumtaz Mahal died in childbirth in 1631, after having been the emperor's inseparable companion since their marriage in 1612. The plans for the complex have been attributed to various architects of the period, though the chief architect was Ustad Ahmad Lahawri, an Indian of Persian descent. The complex – main gateway, garden, mosque and mausoleum (including its four minarets)- were conceived and designed as a unified entity. Building commenced in about 1632. More than 20,000 workers were employed from India, Persia, the Ottoman Empire and Europe to complete the mausoleum by about 1638–39; the adjunct buildings were finished by 1643, and decoration work continued until at least 1647.

A contemporary of Louis XIV of France, Shah Jahan ruled for thirty years. In his reign the famous Peacock Throne was made for the King. He built the Taj Mahal by the side of the Yamuna at Agra. Europeans like Bernier (French physician and traveller), Tavernier (French gem merchant and traveller), Mandelslo (German adventurer and traveller), Peter Mundy (English Trader) and Manucci (Italian writer and traveller) visited India during the reign of Shah Jahan and left behind detailed accounts of India.

During the last days of Shah Jahan, there was a contest for the throne amongst his four sons. Dara Shukoh, the eldest, was the favourite of his father. He had been nominated as heir apparent, a fact resented by his brothers. Aurangzeb, the third son, was astute, determined and unscrupulous. Dara, professed the Sunni religion, but was deeply interested in Sufism. A war of succession broke out between the four sons of Shah Jahan in which Aurangzeb emerged victorious.

Aurangzeb imprisoned Shah Jahan and crowned himself as the Mughal emperor. Shah Jahan died broken hearted as a royal prisoner in January 1666 and was buried in the Taj Mahal next to his wife.

Dara Shukoh, who lost the battle for the throne of Delhi to his brother Aurangzeb, was known as the Philosopher Prince. He brought different cultures into dialogue and found a close connection between Hinduism and Islam. He translated the Upanishads from Sanskrit to Persian.

Aurangzeb (1658–1707)

Aurangzeb Alamgir ("World Conqueror") ascended the throne in 1658 after getting rid of all the competitors for the throne, Dara Shukoh, Shuja and Murad, in a war of succession. His reign of fifty years falls into two equal parts. During the first twenty-five years he resided in the north, chiefly at Delhi, and personally occupied himself with the affairs of northern India, leaving the Deccan in the hands of his viceroys. Around 1681 he was prompted by the rebellion of one of his sons, Prince Akbar, to go to the Deccan. He neverreturned to Delhi, dying disappointed at Ahmad Nagar in 1707.

Aurangzeb conducted several military campaigns to extend the frontiers of the Mughal empire. His wars in the northwest and northeast drained the treasury. Already under his father, the revenue of the crops had been raised from a third to a half, and the extensive and the prolonged military campaigns he waged required him to keep the peasantry heavily taxed. Aurangzeb retained Shah Jahanabad as his capital, but after some two decades the capital was shifted to wherever Aurangzeb would set up camp during his long military campaigns.

In the north there were three major uprisings against Aurangzeb. The Jats (Mathura district), the Satnamis (Haryana region), and the Sikhs rebelled against Aurangzeb. The Jat rebellion (1669), a constant feature even during the reign of Jahangir and Shah Jahan, was crushed temporarily but they remained restive even after the death of Aurangzeb. The Satnamis revolt was crushed with the help local Hindu zamindars. The Sikh (The Punjab) rebellion erupted due to the political intrigues of Ram Rai, a claimant for the position of Sikh Guru, against the incumbent Guru Tegh Bahadur.
This finally ended with the execution of Guru Tegh Bahadur, the ninth Sikh Guru.

Aurangzeb's decision that the jizya (poll tax) should be levied on Hindus of all classes agitated the chiefs of Rajasthan, who had until then served the empire faithfully. The death of Jaswant Singh of Marwar brought about a succession issue. The Rajput queen Rani Hadi, wife of Raja Jaswant Singh, resented the move of Aurangzeb to install Indra Singh, a grandnephew of Jaswant Singh, a titular chief of the state. This led to a revolt with the help of Rathor Rajputs, but was effectively put down. The Rana of Mewar, Rana Raj Singh, resenting the interference of Aurangzeb in the affairs of Marwar rose in revolt and he was supported by Prince Akbar, the rebellious son of Aurangzeb. However, the Rana could not match the Mughal forces and fought a guerrilla warfare till his death in 1680. In 1681 Rana Jai Singh, the new Rana of Mewar, signed a peace treaty with Aurangzeb.

Aurangzeb's Deccan Policy

The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and to curtail the rebellious activities of his son Akbar who had taken refuge in the Deccan. Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707. The Adil Shahi ruler Sikkandar Adil Shah of Bijapur resisted the different forces sent by Aurangzeb. Aurangzeb first sent his son Azam Shah (1685) but to no avail. Then he sent another son, Shah Alam to capture

Bijapur. Though Bijapur Sultan, a Shia Muslim, ably defended the fort, he lost in the end, because Aurangzeb himself entered the battlefield and inspired his forces to fight to the finish. Golkonda was captured in 1687 after defeating the ruler Abul Hasan.

Against Marathas

The Marathas under Shivaji were a threat to Aurangzeb. Aurangzeb sent two of his great generals Shaista Khan and Jai Singh one after the other to capture Shivaji. Jai Singh captured Shivaji and took him to Delhi but Shivaji managed to escape to the Deccan. Shivaji, employing guerrilla tactics, defied the Mughal forces till his death at the age of 53 in 1680. Aurangzebwas severely tested by the Marathas till his death in 1707 as the sons of Shivaji continued the rebellion. The death of Aurangzeb in 1707 marked a watershed in Indian history as the Mughal Empire virtually came to end even though the weak successors of Aurangzeb held the throne the next 150 years.

Aurangzeb nursed a grudge against the Sikhs for having supported hisbrother and principal rival to the throne, Dara Shukoh. Guru Tegh Bahadur, was killed at Aurangzeb's command. In 1680 Aurangzeb sent a formidable army under his son Akbar to subdue the rebellious Rajput kings, but the emperor had not reckoned with his son's traitorous conduct. Akbar, had declared he the emperor, but was compelled to flee to the Deccan, where he enlisted the help of Shivaji's son, Sambhaji. Aurangzeb decided to take to the field himself, and eventually drove his own son into exile in Persia. Sambhaji was captured in 1689 and executed. The Sultanates of Bijapur and Golkonda were also reduced to utter submission.

Towards the end of his reign, Aurangzeb's empire began to disintegrate and this process was accelerated in the years after his death, when "successor states" came into existence. The empire had become too large and unwieldy. Aurangzeb did not have enough trustworthy men at his command to manage the more far-flung parts of the empire. Many of his political appointees broke loose and declared them independent. Aurangzeb's preoccupation with affairs in the Deccan prevented him from meeting political challenges emanating from other parts of the empire. Shortly after the death of Aurangzeb, the Mughal Empire ceased to be an effective force in the political life of India.

Aurangzeb re-imposed jizya. He also issued orders that new temples should not be constructed; but the repair of old long-standing temples was permitted. These measures were rooted not only in his religious faith but also due to political compulsions. Jizya had been levied for a long time in India. As a staunch Muslim, Aurangzeb had discontinued the practise of levying abwab, a tax levied on the lands over and above the original rent, not sanctioned by Shariah. Likewise, the order on temples was also an older one whichin practice applied to places where he had political adversaries. In areas where there was no political insubordination, Aurangzeb provided endowments to build temples. It should be noted that during the reign of Aurangzeb the number of Hindu officials increased when compared to the reign of Shah Jahan.

Mughal Society

The population of India is estimated to have been around 15 crores in the 16th century and 20 crores in the 18th century. Large areas of land were under forest cover and the area under cultivation would have been much less. As agriculture was the prime occupation of the society the village community was the chief institution of social organisation. Though the nature, composition and governance of village differed from place to place there were certain similarities in the village administration. The Muqaddam, privileged headman of the village, formed the Panch (Panchayat), an administrative organ of the village. The Panch was responsible for collection and maintenance of accounts at the village level. The Panch allotted the unoccupied lands of the village to artisans, menials and servants for their service to the village.

The middle class consisted of small Mansabdars, petty shopkeepers, hakims (doctors), musicians, artists, petty officials of Mughal administration. There was a salaried class, and received grants called Madad-i-Mash from the Mughal emperor, local rulers and zamindars. This section often became part of the rural gentry and a link between the village and the town. Delhi, Agra, Fatehpur Sikri, Lahore, Ahmadabad, Dacca and Multan were important cities of the empire which could be ranked along with contemporary European cities like London and Paris.

The inequality in the standard of life amongst the privileged and the underprivileged classes was clear. Among the lower strata of society, the men wore just a langota and the women a sari. Footwear was not common. The poor lived in houses made of mud and their diet consisted of wheat chapatis with pulses and vegetables. On the contrary the Mughal privileged class consisting of zamindars and nobles led an ostentatious life. The nobles were Mansabdars who received jagirs or land grants as payment according to their ranks. The jagirdars were exploitative and oppressive in nature. The nobles maintained a large train of servants, large stables of horses, elephants, etc. The nobles lived in fine houses containing gardens with fruit trees and running water. They wore the finest of clothing.

The Zamindars, members of dominant clans and castes with armed retainers, were a dominant class with privilege over lands of the peasants. Abul Fazal in his Ain-i-Akbari enlists the castes that were entitled to be zamindars. While mostly upper caste Hindus and Rajputs were zamindars, in certain localities Muslim zamindars existed. The zamindars had the right to evict the peasants, in default of payment of rent.

In Mughal social structure, the nobles came mostly from Central Asiaand Iran. Afghans, Indian Muslims (shaikhzadas), Rajputs and Marathas also obtained the status of nobility. It is estimated that during the reign of Akbar over 15% of the nobility consisted of Rajputs. Raja Man Singh, Raja Todar Mal and Raja Birbal were Rajput nobles of repute during Akbar. The Rajputs appointed Kayasths and Khatris for various positions in government administration. Jahangir, Shah Jahan and Aurangzeb employed Marathas in their nobility. For example, Shaji, father of Shivaji, served Shah Jahan for some time.

There were continuous migrations from Central Asia as there were better career prospects in India. These migrations led to the enrichment of culture through assimilation of diversity. Though the nobility was divided on ethnic lines they formed a composite class promoting a syncretic culture by patronising painters, musicians and singers of both Persian and Indian origin.

The caste system was a dominant institution in the society. Castes at lower levels were subject to much repression. Despite the popular Bhakti movement raising the banner of revolt against discrimination, the deprived and disadvantaged classes, who were landless peasants, were subject to forced labour.

The Hindu women had only limited right of inheritance. Widow Remarriagewas not permitted among upper caste women. Along with household activities the women were involved in spinning yarn and helped in agricultural operations. Mughal administration discouraged the practise of sati that was prevalent among communities of the higher caste. Muslim brides were entitled to receive mehr (money mandatorily paid by the groom) at the time of marriage, and also had the right to inherit property, though it was not equal to the share of the male members of the family.

Economy

The Mughal economy was a forest-based agricultural economy. The forests provided the raw materials for the craftsmen. Timber went to carpenters, wood carvers and shipwrights, lacquerware makers; wild silk to reelers and weavers; charcoal to iron miners and metal smiths. Hence the relationship between manufacturing and the forest was very close.

Different classes of the rural population were involved in agriculture. Agriculture was the chief activity in the economy. Landless agricultural labourers without right to property formed almost a quarter of the population. Zamindars and village headmen possessed large tracts of land in which they employed labourers and paid them in cash and kind. Well irrigation was the dominant mode of irrigation.

The Ain-i-Akbari lists the various crops cultivated during the Rabi and Kharif seasons. Tobacco and maize were introduced in the seventeenth century. Chilli and groundnut came later. Pineapple was introduced in the sixteenth century. Grafted varieties of mango came to be developed by the Portuguese. Potato, tomato and guava came later. Indigo was another important commercial cropduring the Mughal period. Sericulture underwent spectacular growth in Bengal to the extent that it became the chief supplier of silk to world trade.

As the farmers were compelled to pay land tax they had to sell the surplus in the market. The land tax was a share of the actual produce and was a major source of revenue for the Mughal ruling class. The administration determined the productivity of the land and assessed the tax based on the total measurement. Akbar promulgated the Zabt System (introduced by Todal Mal): money revenue rates were now fixed on each unit of area according to the crops cultivated. The schedules containing these rates for different localities applicable year after year were called dasturs.

The urban economy was based on craft industry. Cotton textile industry employed large numbers of people as cotton carders, spinners, dyers, printers and washers. Iron, copper, diamond mining and gun making were other chief occupations. Kharkhanas were workshops where expensive craft products were produced. The royal kharkhanas manufactured articles for the use of the royal family and nobility. The excess production of the artisans was diverted to the merchants and traders for local and distant markets.

Trade and Commerce

The political integration of the country with efficient maintenance of law and order ensured brisk trade and commerce. The surplus was carried to different parts of the country through rivers, and through the roads on ox and camel drawn carts. Banjaras were specialised traders who carried goods in a large bulk over long distances. Bengal was the chief exporting centre of rice, sugar, muslin, silk and foodfor its textile production grains. The Coromandel Coast was reputedKashmiri shawls and carpets were distributed from Lahore which was an important centre of handicraft production. The movement of goods was facilitated by letters of credit called hundi. The network of sarais enabled the traders and merchants to travel to various places. The traders came from all religious communities: Hindus, Muslims and Jains. The Bohra Muslims of Gujarat, Marwaris of Rajasthan, Chettiars on Coromandel Coast, and Muslims of Malabar were prominent trading communities.

Europeans controlled trade with the West Asia and European countries, and restricted the involvement of Indian traders. Moreover, the Mughal Empire, despite its vast resources and a huge army, was not a naval power. They did not realise that they were living in an era of expanding maritime trade.

Europeans imported spices, indigo, Bengal silk, muslin, calico and chintz. In return, India obtained large quantities of silver and gold. Mughal silver coinage fuelled the demand for silver.

Religion

The Mughal period witnessed a continuing assertion of all the basic elements in puranic traditions. Though it was difficult to speak of Hinduism as a single body of doctrine, in view of the countless faiths and innumerable customs and practices, having developed in mutual interaction and expressed in a large part in the same language (Sanskrit), the different sects of Hinduism yet shared the same idiom and the same or similar deities. The sixteenth and seventeenth centuries were the centuries of Vaishnavism. Tulsidas (Ramcharitmanas) a great proponent of Rama cult in his popular verses of devotion portrayed Rama as a god incarnate. The expression of bhakti was deeply emotional asthe object of bhakti (devotion) was Krishna, an incarnation of Vishnu.

The Bhakti movement made great strides during this period. Poets and saints emerged from various parts of the country. They were critical of rituals, and criticised the caste system. Rather than using Sanskrit for expressing their devotion, they employed the language of the common people. The radical ideas, and the easy but catchy language often set to music made them popular among the masses. Some of the major religious figures like Vallabhacharya and his son Vitthalnath propagated a religion of grace; and Surdas, an adherent to this sect, wrote Sur-Saravali in the local language. Eknath and Tukaram were Bhakti poets from Maharashtra. The Dasakuta movement, a bhakti movement in Karnataka, popularised by Vyasaraya, turned out to be a lower class movement.

The most important figure of the Bhakti movement was Kabir. Said to be a weaver, Kabir propounded absolute monotheism, condemned image worship and rituals, and the caste system. His popular poetry written in a simple language was spread orally across large parts of north India.

An interesting aspect of the Bhakti poets was that they came from lower castes practising craft and service occupations. Kabir was a weaver, Ravidas, a worker in hides, Sain, was a barber, and Dadu, a cotton carder. The Satnami sect in Haryana credited its origin to Kabir and his teachings. While Sanskrit and Persian were the languages of administration and intellectual activity, the vernacular languages demonstrated their literary vitality.

Sikhism

Sikhism originated as a popular monotheistic movement, and evolved into one of the recognised religions of the world. Guru Granth Sahib, the holy book of Sikhs, contained the sayings of Muslim saint Shaikh Farid and of Bhakti poets such as Namdev, Kabir, Sain and Ravidas. Guru Nanak believed in one God who was formless and omnipresent. He condemned image worship and religious rituals. He stressed ethical conduct, kindness to all human beings and condemned caste system.

Sufism

India was a fertile soil for the prevalence of Sufism or Muslim mysticism that had its origin in Iran. It was accepted by the orthodox theologians as long as it fulfilled the obligations of the shariah. Sufism played a key role in creating religious harmony.

Christianity

Along with the European traders came the Christian missionaries like Roberto De Nobili, Francis Xavier. The early missionaries were Catholics. The first Lutheran missionaries under Danish patronage arrived in 1706 at Tranquebar and Ziegenbalg translated the New Testament of the Bible into Tamil in 1714, and soon the Old Testament as well. This was the earliest translation of the Bible in any Indian language.

Science and Technology

The Madrasas continued to be concerned principally with Muslim theology and its vast literature. In great learning centres like Varanasi, astrology was taught and there was no institution in India, as noted by the French traveller Bernier, to the standards of colleges and universities in Europe. This made the imparting of scientific subjects almost impossible. Attention was, however, given to mathematics and astronomy. Akbar's court poet Faizi translated Bhaskaracharya's famous work on mathematics, Lilavati. Despite the presence of Europeans, there was no influence of them on the Indian society during the Mughal period.

The method of water-lift based on pin-drum gearing known as Persian wheel had been introduced during Babur's time. A complicated system of water lift by a series of gear-wheels had been installed in Fatehpur Sikri. Akbar was also credited with popularizing the device of cooling water using saltpetre. He is also the first known person in the world to have devised the 'ship's camel', a barge on which the ship is built to make it easier for the ship to be carried to the sea. Some mechanical devices like the screw for tightening, manually driven belt-drill for cutting diamonds were in use. Agricultural tools continued to be the same, made entirely of wood. In metallurgy, the inability to produce cast iron remained an obvious drawback. As Irfan Habib observed, 'India's backwardness in technology was obvious when the matchlock remained the most common weapon in Indian armies. In Europe the flintlock had long come into use. Indians continued to use the expensive bronze cannon, long after these had become obsolete in Europe. This was because of India's inability to make cast iron even in the seventeenth century.'

Architecture

Architectural progress during the Mughals is a landmark in world art. Mughal buildings were noted for the massive structures decorated with bulbous domes, splendorous minarets, cupolas in the four corners, elaborate designs, and pietra dura (pictorial mosaic work). The mosques built during the time of Babur and Humayun are not of much architectural significance. The Sur dynasty left behind a few spectacular specimens in the form of the Purana Qila at Delhi, and the tombs of Sher Shah and Islam Shah at Sasaram in Bihar. The Purana Qila with a raised citadel and the tombs on a terraced platform surrounded by large tanks were novel features.

During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future. The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The new capital city of Akbar Fatehpur Sikri enclosed within its walls several inspiring buildings. The magnificent gateway to Fatehpur Sikri, the Buland Darwaza, built by Akbar with red sandstone and marble is considered to be a perfect architectural achievement. The mausoleum of Akbarat Sikandra near Agra started by Akbar and completed by Jahangir includes some Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.

Mughal architecture reached its apex during the reign of Shah Jahan. The Taj Mahal is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame. The Red Fort in Delhi, encompassed by magnificent buildings like Diwan-I Aam, Diwan-i-Khas, Moti Mahal and Hira Mahal reflect the architectural skills of the times of Shah Jahan. The Moti Masjid inside the Agra Fort made exclusively of marble, the Jama Masjid in Delhi, with its lofty gateway, series of domes and tall and slender minarets are the two significant mosques built by Shah Jahan. He also established a new township, Shah jahanabad (present-day Old Delhi) where Red Fort and Jama Masjid are located. Aurangzeb's reign witnessed the construction of Badshahi mosque in Lahore and the marble tomb of Rabia ud daurani, known as Bibi-ka-maqbara (Tomb of the Lady) at Aurangabad.

The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indianhorticulture. Apart from the many massive structures, the Mughals contributed many civil works of public utility, the greatest of them being the bridge over the Gomati River at Jaunpur. The most impressive feat is the West Yamuna Canal which provided water to Delhi.

Mughal architecture influenced even temple construction in different parts of the country. The temple of Govind Dev at Vrindavan near Mathura and Bir Singh's temple of Chaturbhuj at Orchchaa (Madhya Pradesh) display Mughal influence.

Paintings

The Mughals achieved international recognition in the field of painting. Mughal miniatures are an important part of the museums of the world. Ancient Indian painting traditions kept alive in provinces like Malwa and Gujarat along with the central Asian influences created a deep impact in the world of painting. The masters of miniature painting, Abdu's Samad and Mir Sayyid Ali, who had come to India from Central Asia along with Humayun inspired Indian painters. The primary objective of painting was to illustrate literary works. The Persian text of Mahabharata and Akbar Namah were illustrated with paintings by various painters. Daswant and Basawan were famous painters of Akbar's court. European painting was introduced in Akbar's court by Portuguese priests. During Jahangir's time portrait painting and the painting of animals had developed. Mansur was a great name in this field. The great Dutch painter Rembrandt was influenced by Mughal miniatures. While Shah Jahan continued the tradition of painting, Aurangzeb's indifference to painting led to dispersal of the painters to different parts of the country and thereby led to promotion of painting in the provinces.

Music and Dance

According to Ain-i-Akbari, Tansen of Gwalior, credited with composing of many ragas, was patronised by Akbar along with 35 other musicians. Jahangir and Shah Jahan were patrons of music. Though there is a popular misconception that Aurangzeb was

against music, a large number of books on Indian classical music were written during his regime. His queens, princes and nobles continued to patronise music. The later Mughal Muhammad Shah was instrumental in inspiring important developments in the field of music. Paintings in Babur Namah and Padshah Namah depict woman dancing to the accompaniment of musical instruments.

Literature

Persian, Sanskrit and regional languages developed during the Mughal rule. Persian was the language of administration in Mughal Empire and the Deccan states. It influenced even the Rajput states where Persian words were used in administration. Abul Fazal patronised by Akbar compiled the history of Akbar in Akbar Nama and described Mughal administration in his work Ain-i-Akbari. The Ain-i-Akbari is commendable for its interest in science, statistics, geography and culture. Akbar Namah was emulated by Abdul Hamid Lahori and Muhammad Waris in their joint work Padshah Nama, a biography of Shah Jahan. Later Muhammad Kazim in his Alamgir Nama, a work on the reign of the first decade of Aurangzeb, followed the same pattern. Babur's autobiography written in Chaghatai Turkish was translated into Persian by Abdur Rahim Khan-e-Khanan. Dabistan is an impartial account of the beliefs and works of different religions. Persian literature was enriched by translations of Sanskrit works. The Mahabharata was translated underthe supervision of Abul Faizi, brother of Abul Fazal and a court poet of Akbar. The translation of Upanishads by Dara Shukoh, entitled Sirr-I-Akbar (the Great Secret), is a landmark. The Masnawis of Abul Faizi, Utbi and Naziri enriched Persian Poetry in India.

The Sanskrit works produced during the Mughal rule are impressive. Sanskrit literature of this period is noted for the kavyas and historical poetry. Rajavalipataka, a kavya, written by Prajna bhatta which completed the history of Kashmir belonged to reign of Akbar. Graeco-Arabic learning was transmitted to India through Persian works in the form of Sanskrit translations. Akbar's astronomer Nilakantha wrote the Tajika Neelakanthi, an astrological treatise. Shah Jahan's court poet Jaganatha Panditha wrote the monumental Rasagangadhara.

The greatest contribution in the field of literature during the Mughal rule was the development of Urdu as a common language of communication for people speaking different dialects. Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period. Abdur Rahim Khan-e-Khanan composed Bhakti poetry with a blend of Persian ideas of life and human relations in the Brij form of Hindi. Tulsidas who wrote in Awadhi, the Hindi dialect spoken in the eastern Uttar Pradesh, was very popular for his devotional ideals. Marathi literature had an upsurge due to the literary contribution of Eknath, Tukaram, Ramdas and Mukteshwar during this period. Eknath questioned the superiority of Sanskrit over other languages. The verses of Tukaram kindled monotheism. Mukteshwar composed Ramayana and Mahabharata in literary Marathi.

Krishnadevaraya, the Vijayanagar ruler, through his Amuktamalyada (an epic poem on the Tamil woman poet, Andal) and his court Poet Allasani Peddana with his Manu Charitra were the leading beacons of Telugu literature during this period. Malayalam which had separated from Tamil as a language received a separate literary identity during this period. Ramayana and Mahabharata were composed in Malayalam. In Assamese language the tradition of Bhakti poetry was emulated by Shankara Deva who initiated a new literary tradition. Assamese literary works were produced in the fields of astronomy, arithmetic, and treatment of elephants and horses. Ramayana and Mahabharata were also retold in the Assamese language. The Chaitanya cult which portrayed the love of Krishna and Radha in poetic verses promoted Bengali literature. The Guru Granth Sahib, the holy book of the Sikhs compiled by Guru Arjun in which the verses of theSikh Gurus as well as Shaikh Farid and other monotheists are a landmark in the evolution of Punjabi language.

During this period Tamil literature was dominated by Saivite and Vaishnavite literature. Kumaraguruparar, a great Saiva poet, is said to have visited Varanasi in the late seventeenth century. He composed important literary works such as Meenakshiammai Pillai Tamil and Neethineri Vilakkam. Thayumanavar wrote highly devotional verses with compassion for all humanity and he formulated a sanmargathat tried to bridge differences between the various Saivite sects. The Christian missionaries like Roberto de Nobili and Constantine Joseph Beschi contributed much too Tamil language.

The empire the Mughals built at the national level made an everlasting impact on India as they knit the fragments into a single political unit, well aided by an effective central administration. Multiple identities also got synthesized in the process leading to the evolution of a unique culture that is Indian.

Maratas

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7th term 2
Unit 3
Rise of Marathas and Peshwas

Introduction

The rising power of the Marathas in the south-west posed the real danger to the Mughal Empire. Shahji Bhonsle, Shivaji's father, an officer of the Ahmednagar State and laterBijapur, proved to be a thorn in the flesh of the Mughals, even in Shah Jahan's period. But it was his son, Shivaji, who attained glory among the Marathas as he could stop the Mughal Empire's expansion in the Deccan. Shivaji was a gallant fighter, army general and a guerilla leader. He built up a band of brave mountaineers, who were loyal to him. With their help, he captured many forts and gave Aurangzeb's commanders a tough time. As Marathas grew stronger, the Mughal Empire weakened. The Mughal Emperor had to recognise the right of the Marathas to collect their Chauth tax all over the Deccan. Warfare opened opportunities for talented commanders who contributed to the vigorous expansion of Maratha power early in the eighteenth century. The prime minister of Maratha rulers, called the Peshwas from the time of Shahu, held real power. Under the aegis of Maratha power, the Peshwas continued their supremacy until 1761.

Factors Responsible for the Rise of Marathas
Geographical Features

The physical features of the Maratha country developed certain peculiar qualities among the Marathas, which distinguished them from the rest of the people of India. During the sixteenth century, the sultans of Bijapur and Ahmednagar had recruited them to serve in cavalry. Their presence was helpful to the sultans in balancing the political ambitions of the Muslim soldiers in their service. The rocky and mountainous terrain gave protection to the Marathas from invaders. It proved to be advantageous in guerrilla warfare for Marathas.

Bhakti Movement and the Marathas

The spread of the Bhakti movement in Maharashtra helped the Maratha people developconsciousness of their identity and oneness. It promoted a feeling of unity, especially in terms of social equality, among the Marathas. In the Maratha region, the religious leaders weredrawn from different social groups. Eknath, Tukaram and Ramdas were the noted Bhaktisaints. Tukaram and Ramdas had considerable influence on the life of Shivaji.

Literature and Language of the Marathas

Marathi language and literature also served to develop unity among the people. Hymnscomposed in the Marathi language by Bhakti saints were sung by people of all castes andclasses.

Shivaji

Shivaji, born in 1627, grew up under the care of his mother, Jijabai, who influenced him with stories from the Hindu epics, Ramayana and the Mahabharatha. Shivaji's teacher and guardian, Dadaji Kondadev, trained him in the art of horse riding, warfare and state administration. At the age of eighteen in 1645, when he had just entered the military career, he successfully captured Kondana, a fort near Poona. The following year, he took the fort of Torna. Then he succeeded in conquering Raigarh, which was rebuilt by him.

Shivaji's Confrontation with Sultan of Bijapur

Shivaji became totally independent after the death of his guardian Kondadev (1649). He also got his father's jagir transferred to him, which was earlier looked after by Kondadev. The strength of his army was Mavali foot soldiers. With their help, Shivaji conquered many of thehill forts near Poona. He captured Puranthar from the Mughals. Shivaji's military raids angered the Sultan of Bijapur. He held Shivaji's father captive and released him only after Shivaji promised to suspend his military raids. Shivaji kept his word and remained at peace with Bijapur from then on till his father Shahji's death. During this period he toned up his administration.

Consolidation of Maratha Power

Shivaji resumed his raids after his father's death and conquered Javali (1656) from the Maratha chief Chandrarao More. He also reduced all the lesser Maratha chiefs around Pune to subordination. The soldiers of Bijapur from the hill fortresses acquired by Sultan ofBijapur were driven out and replaced with his own commanders. These moves and the defeatof Bijapur army sent to punish Shivaji alarmed the Mughal officials. When the Mughals made a punitive expedition, Shivaji boldly confronted them. In 1659 he killed Afzal Khan, a notable general of Bijapur. In 1663 he wounded and chased away the Mughal general andAurangzeb's uncle Shaista Khan. To cap these bold acts, he audaciously directed his soldiersto plunder Surat (1664), the major Mughal port on the Arabian Sea.

Shivaji and Aurangzeb

After Shivaji plundered Surat, Aurangzeb swung into action. An army under the command of a Rajput general, Raja Jai Singh, was ordered to destroy Shivaji and annex Bijapur. Shivaji finally sought peace, yielded the fortresses he had seized and accepted service as a mansabhdar in the Mughal service for the conquest of Bijapur. He also

agreed to visitthe imperial court at Agra, on the advice of Jai Singh only to suffer humiliation, which led him to escape, by hiding in a basket.

Aurangzeb was determined to stop the Maratha interference in his expeditions against the Deccan kingdoms. He attempted to patch up with Shivaji, but those efforts failed. In 1670,the Mughal army was helpless when Shivaji again plundered Surat. In 1674, Shivaji crowned
himself by assuming the title of Chhtrapati and the coronation of Shivaji was celebrated withgreat splendour at Raigarh, as the occasion was the founding of a new kingdom and a newdynasty. Shivaji's aged mother Jijabai, who had lived to see her son crowned the king, passedaway a few days after the coronation, with her life wish fulfilled. Shivaji spent his last yearstrying to bring his son Shambhuji into his ways as he had defected to the Mughals. He fell illwith fever and dysentery and died in 1680.

Chhatra (parasol) pati (master or lord),is the Sanskrit equivalent of king or emperor, and was used by the Marathas, especially Shivaji.

Maratha Administration under Shivaji

Shivaji's political system consisted of three circles. At the centre was the swaraj. Shivaji was caring and would not allow the people to be harassed in any way. In the second circle, Shivaji claimed suzerainty, but he did not administer them himself. He protected the people from loot and plunder for which they were required to pay Chauth (one-fourth of the revenue as protection money) and Sardeshmukhi (an extra one-tenth, as the chieftain's due). In the third circle, Shivaji's only objective was plunder.

Deshmukhs held sway over rural regions and their control was over between twenty and hundred villages. Each village had a powerful headman (Patil), who was assisted by a villageaccountant of a keeper of records (Kulkarni). In the absence of a strong central government,these local community level officials functioned as the true government.

Army

Shivaji gave utmost attention to his army and training of its personnel. In the beginning, the backbone of his army was the infantry. But as his campaigns extended into the plains, hiscavalry grew in size and importance. Every soldier was selected personally by Shivaji andwas taken into service on the assurance of a soldier already in service. Shivaji took great carein the maintenance and security of his forts. Retired captains holding a high reputation wereput in charge of guarding the forts.

Ashtapradhan

Shivaji designated eight ministers as the Ashtapradhan, each holding an important portfolio. Peshwa was the equivalent of a modern prime minister in the Maratha Empire. Originally, they were subordinates to the Chhatrapati. But, in course of time, especially from the time of Sahu Maharaja, Peshwa became the de facto Maratha ruler while the Chhatrapati was reduced to the position of a nominal ruler.

Shivaji was influenced by the Mughal revenue system. The assessments were made on the actual yield, with three-fifths left to the cultivator and two-fifths taken by the government. In judicial administration, civil cases continued to be decided by the panchayat, the village council, while criminal law was based on the shastras, the Hindu law books.

Responsibilities of the Ashtapradhan

Pantpradhan / Peshwa	Prime Minister
Amatya / Mazumdar	Finance Minister
Shurunavis/Sacheev	Secretary
Waqia-Navis	Interior Minister
Sar-i-Naubat / Senapati	Commander-in- Chief
Sumant / Dubeer	Foreign Minister
Nyayadhish	Chief Justice
Panditrao	High Priest

Shambhuji

Shambhuji succeeded Shivaji after a succession tussle with Anaji Datto. There were family feuds splintering the Maratha kingdom. Durgadas of Rathore Marwar and Aurangzeb's rebel son Akbar arrived in Maharashtra and took shelter in Shambhuji's court. Aurangzeb viewed these developments very seriously and took all out efforts to finish off Shambhuji. Marathas under Shambhuji were in no position to resist the Mughals. Aurangzeb himself arrived in the Deccan in 1681. Aurangzeb's main goal was the annexation of Bijapur and Golconda. These two sultanates fell to Aurangzeb by 1687. In little over a year, Shambhuji was captured by the Mughals and, after torture, put to death.

Shambhuji was under the wicked influence of his family priest Kavi Kalash. Kavi Kalash was the caretaker of Shambhuji in Varanasi during Shivaji's flight from Agra. He later brought Shambhuji safely to Raigarh. His dominance in the Court became absolute in course of time, as Shambhuji looked to his advice for everything. Kavi Kalash was a distinguished scholarand poet. But he was a practitioner of witchcraft. So the orthodox Hindus in the court had developed a deep hatred for him. When Shambhuji was captured by the Mughal army, he was found to be in the company of Kavi Kalash. So both of them were subjected to all forms of torture and then executed by the orders of Aurangzeb.

Shahu Maharaja

Shivaji's grandson Shahu means honest, originally a name given by Aurangzeb to contrast his character with that of Shivaji) ruled from 1708 to 1749. During the first half of the eighteenth century, consolidation of royal power was achieved through conferment of royal entitlements upon those who served Shahu.

During Shahu's 40-year reign there was increase in the territory under the Maratha control, from which tribute was regularly extracted. More centralised and strong state structure also began to take shape. Every household, including that of landed household, profited from state employment.

Peshwas

Balaji Vishwanath (1713–1720) began his career as a small revenue official and became Peshwa in 1713. Much against the advice from his close circles, Shahu appointed 20-year-old Viswanath's eldest son Bajirao to occupy the office of Peshwa.

Bajirao (1720–1740)

Bajirao decided to launch a major Maratha onslaught against the Mughals and the Nizam of Hyderabad. He assumed the powers of the commander-in-chief. He was wise in his choice of commanders for these campaigns. Instead of relying on the traditional elite group, namely
Deshmukhs, he gave commands to the Gaikwad, Holkar and Shinde or Scindhia families who had been loyal to the emperor Shahu, his father Balaji Viswanath and to him.

The Prominent Maratha families

- Gaikwad at Baroda
- Bhonsle at Nagpur
- Holkar at Indore
- Shinde or Scindhia at Gwalior
- Peshwa at Pune

Bajirao proclaimed wars against Malwa and Gujarat and freed them from Mughal domination. The Mughal army and the troops of the Nizam that intervened on behalf of the Mughals were defeated. Bajirao succeeded in getting the recognition of Shahu as the king of Maharashtra and overlord of the rest of the Deccan, from which the tribute of Chauth and Sardeshmukhi could be legally collected by the Maratha officials. Bajirao centralised the fiscal functions in Pune. This helped to receive the prompt transmission of tribute from the Deccan.

The Maratha army, which consisted of no more than 5000 horsemen and no artillery, had by 1720 had doubled in its size. Yet they were no match for the Mughals

and the Nizam. The success of Marathas against the Mughals was mainly due to the weakness of the latter. The Maratha dominance in the Deccan is also attributed to the qualities of Maratha officials and generals who grew up under Shahu and the Peshwas.

Balaji Bajirao (1740–1761)

When Balaji Bajirao was the Peshwa, Emperor Shahu died (1749). A possible succession struggle among factions of the royal family was averted, thanks to the timely intervention of Balaji Bajirao. He summoned all the contending factions and forced them to accept the conditions he laid down. He decided that the capital of the kingdom would henceforward be Pune, not Satara. All power and authority was now concentrated in the Peshwas's office. Balaji Bajirao now commanded an army of paid soldiers. The Maratha peasant warrior band was reconfigured and its run came to an end. Maratha soldiers were not permitted now to retire from battle fields each year for the purpose of cultivating their land. Soldiers were required to live in forts and towns far away from their home. They were trained as infantrymen as well as horsemen. The large guns were nominally under the command of Maratha officers. But those who fired and maintained them were mostly Portuguese, French and British

During the period of the Peshwa Balaji Bajirao, the northern frontiers of the Maratha state were rapidly touching Rajasthan, Delhi and the Punjab. At some point, the Maratha tributary regime extended itself to within fifty miles of Delhi. The Marathas launched raids from Nagpur against Bihar, Bengal and Odisha. Notwithstanding the conflict between the Marathas and the Nizam over Karnataka, Tamil, Kannada and Telugu regions were effectively brought under the control of the Marathas. Between 1745 and 1751 plundering expeditions were launched yearly by the Maratha chieftain Rahuji Bhonsle.

Maratha Administration under Peshwas

The revenue administration of Peshwas was headed by a key official called the Kamavisdar. He was appointed by the Peshwa. He was empowered to maintain a small body of soldiers to police the administrative area, from where tribute or tax had to be collected. A small staff of clerks and servants were employed to maintain the revenue records. These records were randomly checked by the office of the Peshwa. The contracts for revenue collection was auctioned annually after the revenue for a particular place was estimated by the Peshwa's
civil servants, based on previous years' yields. A prospective tax or revenue collector who won the contract was expected to have a reputation for wealth and probity. He was required to pay a portion of the whole of the anticipated revenue – one-third to one half – either out of his own wealth or from the money borrowed from bankers. Judging from the ledgers of correspondence and account books, it is evident that the Peshwas were keen on accurate recordkeeping. The Peshwa regimes looked distinctly modern in comparison with the Mughals to whose fall they contributed militarily.

The Fall of Marathas

The imperial moment of the Marathas sadly ended at Panipat near Delhi in 1761. The Marathas' attempt to extend their domain beyond Punjab was checked by the king of the Afghans, Ahmad Shah Abdali.

Abdali invaded eight times before finally marching onto Delhi. The Marathas were now divided among several commanders, who approached the battle with different tactics. Artillery decided the battle in January 1761. The mobile artillery of the Afghans proved lethal against both Maratha cavalry and infantry. The Maratha army was shattered and the surviving men took six months to return to Maharashtra from Panipat to report the tragedy. By then Maratha supremacy over the sub-continent was effectively over.

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15. The Marathas

Introduction

The Marathas played a major role in the decline of Mughal power. Under the dynamic leadership of Shivaji, they posed a strong challenge to Mughal power during the 1670s. By the middle of the 18thcentury, they had succeeded in displacing Mughal power in central India. Nayak rule ended in 1674 in Thanjavur, when the Maratha General Venkoji (half brother of Shivaji) leading the Bijapur forces invaded Thanjavur and succeeded in establishing Maratha rule in the Tamil region. Maratha rule in Thanjavur which started from 1674 continued until the death of Serfoji II in 1832.

Causes of the Rise of the Marathas

Physical features and Nature of the People

The region of the Marathas consisted of a narrow strip of land called Konkan. Its precipitous mountains, inaccessible valleys and impregnable hill-forts were most favourable for military defence. The Marathas claimed a long tradition of military prowess and prided themselves on their loyalty, courage, discipline, cunningness, and endurance. They had earlier served under the Bahmani Sultans and later, after its disintegration, under the Sultans of Ahmadnagar, Bijapur, Golconda, Bidar and Berar.

Marathas avoided direct battles with the Mughal armies that were equipped with strong cavalry and deadly cannons. "Guerrilla warfare" was their strength. They possessed the ability to plan and execute the surprise lightning attacks at night. Further, they exhibited skills to change their tactics according to the battle situation without waiting for orders from a superior officer.

(b) Bhakti Movement and its Impact

The spread of the Bhakti movement inculcated the spirit of oneness amongthe Marathas. Tukaram, Ramdas, and Eknath were the leading lights of the movement. The hymns of the Bhakti saints were sung in Marathi and they created a bond among people across the society.

> "The religious revival [in Maratha country] was not Brahmanical" in its orthodoxy, it was heterodox in its spirit of protest against forms, ceremonies and class distinctions. The saints sprang chiefly from the lower order of the society other than Brahmins. – Justice Ranade.

I External causes

The degeneration of Bijapur and Golkonda prompted the Marathas to unite and fight together. The Deccan wars against the Sultans of Bijapur, Golkonda and Ahmednagar had exhausted the Mughal treasury. Shivaji rallied the Marathas who lay

scattered in many parts of Deccan under his leadership and built a mighty kingdom, with Raigad as the capital.

Shivaji (1627–1680)

Shivaji was born in Shivner near Junnar. He was the son of Shahji Bhonsle by his first wife Jijabai. Shahji was a descendant of the Yadava rulers of Devagiri from his mother's side and the Sisodias of Mewar on his father's side. Shahji Bhonsle served under Malik Ambar (1548–1626), former slave, and the Abyssinian minister of Ahmed Shah of Ahmednagar. After the death of Malik Ambar, Shahji played a vital role in its politics. After the annexation of Ahmednagar by the Mughals, he entered the service of the Sultan of Bijapur.

Shivaji and his mother were left under the care of Dadaji Kondadev who administered Shahji Bhonsle's jagirs (land grants given in recognition of military or administrative services rendered) at Poona. Shivaji earned the goodwill of the Mavali peasants and chiefs, who were a martial people with knowledge about the hilly areas around Poona. Shivaji made himself familiar with the hilly areas around Poona. Religious heads, Ramdas and Tukaram, also influenced Shivaji. Ramdas was regarded by Shivaji as his guru.

Military Conquests

Shivaji began his military career at the age of nineteen. In 1646, he captured the fortress of Torna from the Sultan of Bijapur. The fort of Raigad, located five miles east of Torna, was captured and wholly rebuilt. After the death of Dadaji Kondadev in 1647, Shivaji took over all the jagirs of his father. Subsequently, the forts of Baramati, Indapura, Purandhar and Kondana came under his direct control. The Marathas had already captured Kalyan, an important town in that region.

Shivaji's father had been humiliated and imprisoned by the Sultan of Bijapur. He negotiated with Prince Murad, the

Mughal Viceroy of the Deccan and expressed his wish to join Mughal service. The Sultan of Bijapur released Shahji in 1649 on some conditions. So, Shivaji refrained from his military activities from 1649 to 1655. During this period, he consolidated his power and toned up his administration.

In 1656, Shivaji re-started his military activities. He captured Javli in the Satara district and the immense booty that he won made him popular among the Marathas. Many young men joined his army. A new fort, Pratapgarh, was built two miles west of Javli.

Confrontation against Bijapur

After Mohammad Adilshah of Bijapur died in November 1656, Adilshah II, a young man of eighteen, succeeded him. Aurangzeb captured Bidar, Kalyani and Parinder in 1657. So, both Shivaji and the Bijapur Sultan were forced to make peace with Aurangzeb. At this time Shah Jahan fell ill, and a war of succession was imminent in Delhi. Aurangzeb left for Delhi to take part in it. Using this opportunity, Shivaji invaded north Konkan and captured the cities of Kalyan, Bhivandi and fort of Mahuli.

Shivaji and Afzal Khan, 1659

As there was no danger from the Mughals, Bijapur Sultan decided to attack Shivaji. Afzal Khan was sent with a huge army. He boasted that he would bring the "mountain-rat" in chains. But, he found fighting in the mountainous country extremely difficult. So, he planned to trick Shivaji but he was outwitted. The Maratha forces ravaged South Konkan and Kolhapur district and captured the fort of Panhala. The Sultan of Bijapur himself led the army and the war dragged on for more than a year. Nothing substantial was gained. Finally, after negotiations,Shivaji was recognised as the ruler of the territories in his possession.

Shivaji and the Mughals

In July 1658, Aurangzeb ascended the throne as the Emperor. Shaista Khan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji. Shivaji hit upon a bold plan. He entered Poona at night with 400 soldiers in the form of a marriage party and attacked the home of Shaista Khan. Aurangzeb was forced to recall Shaista Khan from the Deccan in December 1663.

Shivaji and Jaisingh

In 1664, Shivaji attacked Surat, the major Mughal port in Arabian Sea and his soldiers plundered the city. Aurangzeb despatched an army under the command of the Rajput general Raja Jai Singh to defeat Shivaji and annex Bijapur. At that time, Prince Muazzam, later Bahadur Shah I, was the Governor of the Deccan. Jai Singh made elaborate plans to encircle Shivaji on all sides. Even Raigarh was under threat. Purandar was besieged in June 1665. The heroic resistance of Shivaji became futile. Therfore he decided to come to negotiate with Jai Singh. According to the treaty of Purandar signed on 11 June 1665 Shivaji yielded the fortresses that he had captured and agreed to serve as a mansabdar and assist the Mughals in conquering Bijapur.

Visit to Agra

Jai Singh persuaded Shivaji to visit the Mughal court. He fed Shivaji with high hopes and took personal responsibility for his safety at the capital. Shivaji and his son Sambhaji reached Agra in May 1666. But, they were not shown due respect. Humiliated, he burst out and abused the Emperor. When Shivaji was imprisoned, he managed to escape.

In 1666, Shivaji resumed his belligerent policy and led Maratha soldiers in new conquests. As the Mughals were busy with the Afghan risings in the North-West, they could not deal with Shivaji. Shivaji also occupied himself with the re-organisation of his internal administration. Prince Muazzam, Viceroy of the Deccan, was weak and indolent. Raja Jaswant Singh was friendly towards Shivaji. Sambhaji was also made a mansabdar of 5000.

Conflict with the Mughals (1670)

Aurangzeb took back a part of the jagir in Berar which was once given to Shivaji. Shivaji got annoyed and recalled his troops from Mughal service. He recovered almost all the forts he had ceded to the Mughals by the treaty of Purandar. In 1670, he again sacked Surat, the most important port on the western coast. In 1672, the Marathas imposed chauth or one fourth of the revenue as annual tribute on Surat.

Coronation

On 6 June 1674, Shivaji was crowned at Raigad. He assumed the title of "Chhatrapathi"(metaphor for "supreme king").

Deccan Campaigns

In 1676, Shivaji began his career of conquests in the south. A secret treaty was signed with the Sultan of Golkonda. Shivaji promised him some territories in return for his support. He captured Senji and Vellore and annexed the adjoining territories which belonged to his father, Shahji. He allowed his half-brother Venkoji or Ekoji to carry on administering Thanjavur. The Nayaks of Madurai promised a huge amount as tribute. The Carnatic campaigns added glory and prestige to Shivaji. Senji, the newly conquered place, acted as the second line of defence for his successors.

Last days of Shivaji

Shivaji's last days were not happy. His eldest son Sambhaji deserted him and joined the Mughal camp. Although he returned, he was imprisoned and sent to Panhala fort. The relentless campaigns affected Shivaji's health. He died in 1680 at the age of 53.

At the time of his death, Shivaji's kingdom comprised the Western Ghats and the Konkan between Kalyan and Goa. The provinces in the south included western Karnataka extending from Belgaum to the bank of Tungabhadra. Vellore, Senji and a few other districts were not settled at the time of his death.

Marathas after Shivaji

A year after the death of Shivaji, his eldest son and successor Sambhaji led a Maratha army into Mughal territory, captured Bahadurpur in Berar, and plundered its wealth. Provoked by this humiliation, Aurangzeb struck a compromise with the Mewar Rajputs and led an army into the Deccan. Bijapur and Golkonda were annexed in 1686 and 1687 respectively. The next task of Aurangzeb was to punish Sambhaji for giving protection to his rebellious son Prince Akbar. In 1689 the Mughal forces captured Sambhaji and killed him.

Sambhaji's death did not deter the Marathas. His younger brother Rajaram renewed the fight from the fortress of Senji in the Tamil country. The fight continued for many years. After the death of Rajaram in 1700, resistance continued under the leadership of his widow, TaraBai. Acting on behalf of his infant son, she despatched an army of 50,000 horsemen and infantry to Hyderabad. The capital was plundered and, as a result, trade in Masulipatnam, the major port of the region, remained disrupted for years. At the time of Aurangzeb's death in 1707 Marathas still had many fortified places under their control.

After Aurangzeb's death, Sambhaji's son Shahu was released from prison and claimed the Maratha throne. Tara Bai objected and it led to a civil war, in which Shahu emerged victorious and ascended the throne in 1708. Balaji Viswanath was very supportive of Shahu and helped him ascend to the throne in 1708. As a gesture of his gratitude Shahu appointed Balaji Viswanath as the Peshwa in 1713. In course of time, the Peshwa became the real ruler. Shahu retired to Satara and the Peshwa started to rule from Poona.

Tara Bai carried on a parallel rival government with Kolhapur as capital. But Raja Bai, the second wife of Rajaram and her son Sambhaji II imprisoned Tara Bai and her son in 1714. Sambhaji II ascended the throne of Kolhapur. However he had to accept the overlordship of Shahu. After Shahu died in 1749, Rama Raja who ascended the throne, made a pact with the Peshwa, according to which he became a titular head. Tara Bai was disappointed. Tara Bai and Rama Raja died in 1761 and 1777 respectively. Shahu II, the adopted son of Rama Raja, ruled till his death in 1808 as a nonentity. His son Pratap Singh who came to the throne next was deposed by the British government in 1839 on the charge that he plotted against the British Government. Pratap Singh died as a prisoner in 1847. His younger brother Shaji Appa Saheb, Shaji II, was made king by the British in 1839. Shahji II died in 1848 without a successor.

Maratha Administration
Central Government

Shivaji was a not only a great warrior but a good administrator too. He had an advisory council to assist him in his day-to-day administration. This council of eight

ministers was known as Ashta Pradhan. Its functions were advisory. The eight ministers were:

- The Mukhya Pradhan or Peshwa or prime minister whose duty was to look after the general welfare and interests of the State. He officiated for the king in his absence.
- The Amatya or finance minister checked and countersigned all public accounts of the kingdom.
- The Walkia-Nawis or Mantri maintained the records of the king's activities and the proceedings in the court.
- Summant or Dabir or foreign secretary was to advise king on all matters of war and peace and to receive ambassadors and envoys from other countries.
- Sachiv or Shuru Nawis or home secretary was to look after the correspondence of the king with the power to revise the drafts. He also checked the accounts of the Parganas.
- Pandit Rao or Danadhyaksha or Sadar and Muhtasib or ecclesiastical head was in charge of religion, ceremonies and charities. He was the judge of canon law and censor of public morals.
- Nyayadhish or chief justice was responsible for civil and military justice.
- Sari Naubat or commander-in-chief was in charge of recruitment, organization and discipline of the Army.

With the exception of the Nyayadhish and Pandit Rao, all the other ministers were to command armies and lead expeditions. All royal letters, charters and treaties had to get the seal of the King and the Peshwa and the endorsement of the four ministers other than the Danadyksha, Nyayadhisha and Senapati. There were eighteen departments under the charge of the various ministers.

Provincial Government

For the sake of administrative convenience, Shivaji divided the kingdom into four provinces, each under a viceroy. The provinces were divided into a number of Pranths. The practice of granting jagirs was abandoned and all officers were paid in cash. Even when the revenues of a particular place were assigned to any official, his only link was with the income generated from the property. He had no control over the people associated with it. No office was to be hereditary. The fort was the nerve-centre of the activities of the Pranth. The lowest unit of the government was the village in which the traditional system of administration prevailed.

Revenue System

The revenue administration of Shivaji was humane and beneficent to the cultivators. The lands were carefully surveyed and assessed. The state demand was fixed at 30% of the gross produce to be payable in cash or kind. Later, the tax was raised to 40%. The amount of money to be paid was fixed. In times of famine, the government

advanced money and grain to the cultivators which were to be paid back in instalments later. Liberal loans were also advanced to the peasants for purchasing cattle, seed, etc.

Chauth and Sardeshmukhi

As the revenue collected from the state was insufficient to meet its requirements, Shivaji collected two taxes, Chauth and Sardeshmukhi, from the adjoining territories of his empire, the Mughal provinces and the territories of the Sultan of Bijapur. Chauth was one-fourth of the revenue of the district conquered by the Marthas. Sardeshmukhi was an additional 10% of the revenue which Shivaji collected by virtue of his position as Sardeshmukh. Sardeshmukh was the superior head of many Desais or Deshmukhs. Shivaji claimed that he was the hereditary Sardeshmukh of his country.

Military Organization

Shivaji organized a standing army. As we have seen, he discouraged the practice of granting jagirs and making hereditary appointments. Quarters were provided to the soldiers. The soldiers were given regular salaries. The army consisted of four divisions: infantry, cavalry, an elephant corps and artillery. Though the soldiers were good at guerrilla methods of warfare, at a later stage they were also trained in conventional warfare.

The infantry was divided into regiments, brigades and divisions. The smallest unit with nine soldiers was headed by a Naik (corporal). Each unit with 25 horsemen was placed under one havildar (equivalent to the rank of a sergeant). Over five havildars were placed under one jamaladar and over ten jamaladars under one hazari. Sari Naubat was the supreme commander of cavalry. The cavalry was divided into two classes: the bargirs (soldiers whose horses were given by the state) and the shiledars (mercenary horsemen who had to find their own horses). There were water-carriers and farriers too.

Justice

The administration of justice was of a rudimentary nature. There were no regular courts and regular procedures. The panchayats functioned in the villages. The system of ordeals was common. Criminal cases were tried by the Patels. Appeals in both civil and criminal cases were heard by the Nyayadhish (chief justice) with the guidance of the smritis. Hazir Majlim was the final court of appeal

Rule of the Peshwas (1713-1818)

The Peshwa or the prime minister was the foremost minister in the Ashta Pradhan,the council of ministers of Shivaji. The Peshwas gained more powers and became dominant in the eighteenth Century. Balaji Viswanath was the first powerful Peshwa.

Peshwa is a Persian word which means "Foremost" or the "First Minister".

Balaji Viswanath (1713–1720)

Balaji Viswanath assisted the Maratha emperor Shahu to consolidate his control over the kingdom that had been plagued by a civil war. Kanhoji Angre was the most powerful naval chief on the western coast. During the civil war Kanhoji had supported Tarabai. The Peshwa convinced him of the common danger from the Europeans and secured his loyalty to Shahu.
The practice of granting jagirs was revived. And the office of Peshwa was made hereditary.

Baji Rao I (1720–1740)

After Balaji Viswanath, his son Baji Rao I was appointed Peshwa in 1720 by Shahu. Baji Rao enhanced the power and prestige of the Maratha Empire by defeating the Nizam of Hyderabad, the Rajput Governor of Malwa and the Governor of Gujarat. He freed Bundelkhand from the control of Mughals and for this the Marathas got one third of the territories from its ruler. The commander-in-chief, Trimbak Rao, who troubled the Peshwa, was defeated and killed in the battle of Dabhai near Baroda in 1731. And the Peshwa assumed the office of the commander-in-chief also. By the treaty of Warna signed in 1731, Sambhaji of Kolhapur was forced to acceptthe sovereignty of Shahu. Thana, Salsette and Bassein were captured from the Portuguese in 1738 and they were driven out of the Konkan coast. At the same time, the English made friendly overtures to the Marathas and got the right to free trade in the Deccan region.

Balaji Baji Rao (1740–1761)

Balaji Baji Rao succeeded as the Peshwa after the death of his father Baji Rao. Known as Nana Sahib, he proved to be a good administrator and an expert in handling financial matters.

Carnatic Expedition

Chanda Sahib, son-in-law of the Nawab of Arcot, after capturing Tiruchirappalli threatened to lay siege to Thanjavur. ItsMaratha ruler appealed to Shahu for help in 1739. Responding to this appeal, the Peshwa sent Raghoji Bhonsle (Sahu's brother-in-law) to Thanjavur. Raghoji Bhonsle defeated and killed the Nawab of Arcot, Dost Ali, in 1740. Tiruchirappalli was captured and Chanda Sahib imprisoned. As the Peshwa was subsequently engaged in military expeditions in Bundelkhand and Bengal, Mohammed Ali, who succeeded Dost Ali, could easily retake Arcot and recapture Tiruchirappalli in 1743. The Peshwa then sent his cousin Sadasiva Rao to the Carnatic. Although the authority of the Marathas was re-established, Tiruchirappalli could not be regained.

Battle of Udgir, 1760

A war of succession broke out after the death of Nizam Asaf Jah in 1748. Peshwa supported the eldest son of the Nizam. The army sent by Peshwa under Sadasiva Rao won the battle of Udgir in 1760. This success marked the climax of Maratha military might. The Peshwa took over Bijapur, Aurangabad, Dulatabad, Ahmadnagar and Burhanpur.

The Marathas had brought Rajaputana under their domination after six expeditions between 1741 and 1748. In 1751 the Nawab of Bengal had to cede Orissa and pay an annual tribute to the Marathas. As the Marathas were always after the Mughal throne they entered Delhi in 1752 to drive out the Afghans and Rohillas from Delhi. Imad-ul-Mulk who was made the Wazir with the help of Marathas became a puppet in their hands. After bringing the Punjab under their control, they expelled the representative of Ahmad Shah Abdali, the founder of the Durani Empire in Afghanistan. A major conflict with Ahmad Shah Abdali became therefore inevitable.

The Marathas tried to find allies among the powers in the north-west. But their earlier deeds had antagonized all of them. The Sikhs, Jat chiefs and Muslims did not trust them. The Marathas did not help Siraj-ud-Daulah in the battle of Plassey in 1757. So no help was forthcoming from Bengal either. A move on the part of the Peshwa against the British, both in Karnataka and Bengal, would have probably checked their advance. But the Peshwa's undue interests in Delhi earned the enmity of various regional powers. Ahmad Shah Abdali brought about the disaster at Panipat in 1761.

The Third Battle of Panipat, 1761

The third battle of Panipat, 1761 is one of the decisive battles in the history of India. The defeat in the battle dealt a severe blow to the Marathas and the Mughal Empire and thereby paved the way for the rise of the British power in India.

Circumstances

The tottering Mughal Empire neglected the defence of the North-West frontier areas. This prompted Nadir Shah, the then ruler of Afghanistan, to invade India. In spite of his repeated demands, the Mughal ruler, Muhammad Shah, provided asylum to the Afghan rebels. So, his invasions started in 1739. Delhi was plundered. The Kohinoor diamond and the valuable peacock throne were taken away by Nadir Shah.

When Nadir Shah was assassinated in 1747, one of his military generals, Ahmad Shah Abdali became an independent ruler of Afghanistan. After consolidating his position, he started his military expeditions. The Mughal emperor made peace with him by ceding Multan and the Punjab. Mir Mannu, appointed by the Mughal Emperor as the governor of Punjab, was to act only as an agent ofAhmad Shah Abdali. On Mir Mannu's death, the widow of Mir Mannu, with the help of the Wazir of Delhi, Imad-ul-Mulk, appointed Mir Munim as the Governor of the Punjab, without the consent of Abdali. Infuriated by this move Abdali invaded India and captured the Punjab. Mir Munim fled

to Delhi. Pursuing him Abdali captured Delhi and pillaged it in January 1757. Mathura and Brindavan were desecrated.

Before leaving Delhi, Abdali appointed Mir Bakshi as his agent in Delhi. Timur Shah, his son, was made the Viceroy of Lahore. An expedition under Malhar Rao Holkar and Raghunatha Rao reached Delhi after Abdali had left. They removed the agent of Abdali at Delhi and appointed a man of their choice as the Wazir. Thereafter they captured Sirhind and Lahore in 1758. The Afghan forces were defeated, and Timur Shah deposed.

So, Abdali returned to India in October 1759 and recovered the Punjab. The Marathas were forced to withdraw from Lahore, Multan and Sirhind. The wildest anarchy prevailed in the region. So, the Peshwa sent Dattaji Scindia, the brother of Mahadhaji Scindia, to the Punjab to set matters right. But Abdali defeated and killed him in the battle (1760). Malhar Rao Holkar was also defeated at Sikandara. Thereupon the Peshwa recruited a huge army under the command of Sadasiva Rao.

Abdali responded by forming an alliance with Najib-ud-Daulah of Rohilkhand and Shuja-ud-Daulah of Oudh. The Marathas could not find allies among the northern powers, as they had already alienated from the Nawab of Oudh, the Sikh and Jat chiefs and gained the distrust of the Rajputs.

The Maratha army was under the nominal command of Vishwas Rao, the young son of the Peshwa. The realcommand, however, was in the hands of Sadasiva Rao. On their way, they were joined by the Holkar, Scindia and Gaikwar. Around this time, Alamgir II, the Mughal Emperor had been assassinated and his eldest son crowned himself as Shah Alam II. But the Wazir who manoeuvred the assassination enthroned Shah Jahan III. Sadasiva Rao intruded and deposed Shah Jahan III and proclaimed Shah Alam II as Emperor. After the preliminaries were settled, Sadasiva Rao, instead of attacking the forces of Abdali, remained quiet for a long time, until the scarcity of food became acute. Abdali stationed his troops in the fertile doab from where he could get food without interruption.

Effects of the Battle of Panipat

The third battle of Panipat was fought on 14 January 1761. The Maratha army was completely routed. The Peshwa's son Viswas Rao, Sadasiva Rao and numerous Maratha commanders were killed. Holkar fled and the contingents of Scindia followed him. The Peshwa was stunned by the tragic news. The Peshwa died broken hearted in June 1761.

After the battle of Panipat, Abdali recognized Shah Alam II as the Emperor of Delhi. He got an annual tribute. The Marathas, though they received a severe blow initially, managed to restore their power within ten years in the north by becoming the guardian of the Mughal Emperor Shah Alam.

Peshwa Madhav Rao I (1761–1772) and His Successors

In 1761, Madhav Rao, the son of Balaji Baji Rao, became the Peshwa under the regency of Raghoba, the younger brother of Peshwa. Madhav Rao tried to regain the Maratha power which was lost in the battle of Panipat. In 1763 a fierce battle wasfought with the Nizam of Hyderabad. His expeditions (1765–1767) against Haider Ali of Mysore were successful. However Haider Ali soon recovered almost all his lost territories. But Madhav Rao regained them in 1772 and Haider Ali was forced to sign a humiliating treaty.

The Peshwa reasserted control over northern India by defeating the Rohillas (Pathans) and subjugating the Rajput states and Jat Chiefs. Shah Alam II, the fugitive Emperor, was in Allahabad under the protection of the British. In 1771, the Marathas brought him back to Delhi. The Emperor ceded Kora and Allahabad to them. But the sudden death of Peshwa in 1772 brought an end to his glorious career.

As Madhav Rao I had no sons, his younger brother Narayan Rao became Peshwa in 1772. But he was murdered the next year. His posthumous son Sawai Madhav Rao (Madhav Rao II) was proclaimed Peshwa on the 40th day of his birth. After the death of Madhav Rao II, Baji Rao II, the son of Raghunath Rao became the Peshwa and was the last Peshwa.

The Anglo-Maratha Wars
The First Anglo Maratha War (1775-1782)

Madhav Rao Narayan was an infant Peshwa under the regency of Nana Fadnavis. The usurping of power by Ragunath Rao, uncle of the former Peshwa Madhava Rao I, provided the scope for the Company administration to fish in the troubled waters. The Company administration in Bombay supported Ragunath Rao in return for getting Salsette and Bassein.

As Mahadaji Scindia and the Bhonsle of Nagpur turned pro-British, the Marathas had to concede Thane and Salsette to the latter. By the treaty of Salbai, in 1782, Ragunath Rao was pensioned off. Following this, peace prevailed between the Company and the Marathas for about two decades.

(b) The Second Anglo-Maratha War (1803-1806)

The death of Nana Fadnavis resulted in a scramble for his huge possessions. Peshwa Baji Rao II was dethroned. In the then trying circumstances, he had to accept the help of the British. Wellesley, the then Governor General, forced the Subsidiary Alliance on the Peshwa. The treaty of Bassein was signed in 1802. According to the treaty the territory to be ceaded should fetch an income of Rs. 26 Lakhs. The leading Maratha States regarded the treaty as humiliating and hence decided to defy it. So the second Anglo-Maratha war broke out. In spite of the brave resistance put up by the Marathas, the Maratha leaders were completely routed. The Subsidiary Alliance was accepted. The British got Doab, Ahmadnagar, Broach and all of the hilly regions.

IThe Third Anglo-Maratha War (1817-1819)

Peshwa Baji Rao II became anti-British, as the prime minister of the Gaikwar (ruler) of Baroda Gangadhar Sastri was killed by Trimbakji, a favourite of Peshwa. At the instance of the Resident at Poona, Mountstuart Elphinstone, Trimabakji was imprisoned. The murderer however managed to escape from the prison with the assistance of the Peshwa. Peshwa was also charged with creating the Maratha confederacy and plotting with Scindia, Bhonsle and Holkar against the British. So, the British forced the Peshwa to sign a new treaty at Poona in 1817. Accordingly,

- The Peshwa resigned the headship of the Maratha confederacy.
- Ceded Konkan to the British and recognised the independence of the Gaikwar.

Baji Rao was not reconciled to this humiliation. So when the British were busily engaged in the suppression of the Pindaris, Baji Rao II burnt down the Poona Residency. General Smith rushed to Poona and captured it, with the Peshwa fleeing to Satara, which was also captured by General Smith. Baji Rao fled from place to place. General Smith defeated his forces at Ashta, Kirkee and Korgaon. Finally, Baji Rao surrendered to Elphinstone in 1818.

Outcome of the Third Anglo- Maratha War

- The British abolished the Peshwai (office of the Peshwa) and annexed all the Peshwa's dominions. But the jagirs of the fief holders were restored.
- Until his death in 1851 Baji Rao II remained a prisoner with an annual pension.
- Pratap Singh, a descendent of Shivaji, was made the king of a small kingdom carved around Satara.
- The Maratha Confederacy organised by Baji Rao I comprising Bhonsle, Holkar and Scindia was dissolved.
- Mountstuart Elphinstone, who had been Resident at Poona, became Governor of Bombay.

Maratha Administration under Peshwas (1714-1818)

The Peshwa was one of the Ashta Pradhan of Shivaji. This office was not a hereditary one. As the power and prestige of the king declined, the Peshwas rose to prominence. The genius of Balaji Vishwanath (1713-1720) made the office of the Peshwa supreme and hereditary. The Peshwas virtually controlled the whole administration, usurping the powers of the king. They were also recognized as the religious head of the state.

Central Secretariat

The centre of the Maratha administration was the Peshwa Secretariat at Poona. It dealt with the revenues and expenditure of all the districts, the accounts submitted by the village and district officials. The pay and rights of all grades of public servants and the budgets under civil, military and religious heads were also handled. The daily register recorded all revenues, all grants and the payments received from foreign territories.

Provinces

Provinces under the Peshwas were of various sizes. Larger provinces were under the provincial governors called Sar-subahdars. The divisions in the provinces were termed Subahs and Pranths. The Mamlatdar and Kamavistar were Peshwa's representatives in the districts. They were responsible for every branch of district administration. Deshmukhs andDeshpandes were district officers who were in charge of accounts and were to observe the activities of Mamlatdars and Kamavistars. It was a system of checks and balances.

In order to prevent misappropriation of public money, the Maratha government collected a heavy sum (Rasad) from the Mamlatdars and other officials. It was collected on their first appointment to a district. In Baji Rao II's time, these offices were auctioned off. The clerks and menials were paid for 10 or 11 months in a year.

Village Administration

The village was the basic unit of administration and was self-supportive. The Patel was the chief village officer and was responsible for remitting revenue collections to the centre. He was not paid by the government. His post was hereditary. The Patel was helped by the Kulkarni or accountant and record-keeper. There were hereditary village servants who had to perform the communal functions. The carpenters, blacksmiths and other village artisans gave 176eggar or compulsory labour.

Urban Administration

In towns and cities the chief officer was the Kotwal. The maintenance of peace and order, regulation of prices, settling civil disputes and sending of monthly accounts to the governments were his main duties. He was the head of the city police and also functioned as the magistrate.

Sources of Revenue

Land revenue was the main source of income. The Peshwas gave up the system of sharing the produce of the agricultural land followed under Shivaji'srule. The Peshwas followed the system of tax farming. Land was settled against a stipulated amount to be paid annually to the government. The fertility the land was assessed for fixation of taxes. Income was derived from the forests. Permits were given on the payment of a fee for cutting trees and using pastures. Revenue was derived even from the sale of grass, bamboo, fuel wood, honey and the like.

The land revenue assessment was based on a careful survey. Land was divided into three classes: according to the kinds of the crops, facilities for irrigation, and productivity of the land. The villagers were the original settlers who acquired the forest. They could not be deprived of their lands. But only the Patel could represent their rights to the higher authorities.

Other sources of revenue were Chauth and Sardeshmukhi.
The Chauth was divided into

i. 25 percent for the ruler
ii. 66 percent for Maratha officials and military heads for the maintenance of troops.
iii. 6 percent for the Pant Sachiv (Chief, a Brahman by birth)
iv. 3 percent for the tax collectors.

Customs, excise duties and sale of forest produce also yielded much income. Goldsmiths were allowed to mint coins on payment of royalty to the government and getting license for the purpose. They had to maintain a certain standard. When it was found that the standard was not being met all private mints were closed in 1760 and a central mint was established.

Miscellaneous taxes were also collected. It included 1. Tax on land, held by Deshmukhs and Deshpandes. 2. Tax on land kept for the village Mahars. 3. Taxon the lands irrigated by wells. 4. Housetax from all except Brahmins and village officials. 5. Annual fee for the testing of weights and measures. 6. Tax on the re-marriage of widows. 7. Tax on sheep and buffaloes. 8. Pasture fee. 9. Tax on melon cultivation in river beds. 10. Succession duty. 11. Duty on the sale of horses, etc. When the Maratha government was in financial difficulty, it levied on all land-holders, Kurja-Patti or Tasti-Patti, a tax equal to one year's income of the tax-payer.

The administration of justice also earned some income. A fee of 25% was charged on money bonds. Fines were collected from persons suspected or found guilty of adultery. Brahmins were exempted from duty on things imported for their own use.

Police System

Watchmen, generally the Mahars, were employed in every village. But whenever crime was on the rise, government sent forces from the irregular infantry to control crimes. The residents of the disturbed area had to pay an additional house tax to meet the expenditure arising out of maintaining these armed forces.

Baji Rao II appointed additional police officers to detect and seize offenders. In the urban areas, magisterial and police powers were given to the Kotwal. Their additional duties were to monitor the prices, take a census of the inhabitants, and conduct trials on civil cases, supply labour to the government and levy fees from the professional duties given to the Nagarka or police superintendent.

Judicial System

The Judicial System was very imperfect. There was no codified law. There were no rules of procedure. Arbitration was givenhigh priority. If it failed, then the case was transferred for decision to a panchayat appointed by the Patel in the village and by the leading merchants in towns. The panchayat was a powerful institution. Re-trial also took place. Appeals were made to the Mamlatdar.

In criminal cases there was a hierarchy of the judicial officers. At the top was the Raja Chhatrapati and below him were the Peshwa, Sar-Subahdar, the Mamlatdar and the Patel. Flogging and torture were inflicted to extort confession.

Army

The Maratha military system under the Peshwas was modelled on the Mughal military system. The mode of recruitment, payment of salaries, provisions for the families of the soldiers, and the importance given to the cavalry showed a strong resemblance to the Mughal military system.

The Peshwas gave up the notable features of the military system followed under Shivaji. Shivaji had recruited soldiers locally from Maratha region. But the Peshwas drafted soldiers from all parts of India and from all social groups. The army had Arabs, Abyssinians, Rajputs, Rohillas and Sikhs. The Peshwa's army comprised mercenaries of the feudal chieftains. As the fiefs of the rival chiefs were in the same area, there were lots of internal disputes. It affected the solidarity of the people of the Maratha state.

Cavalry

The cavalry was naturally the main strength of the Maratha army. Every jagirdar had to bring a stipulated number of horsemen for a general muster, every year. The horsemen were divided into three classes based on the quality of the horses they kept.

Infantry and Artillery

The Marathas preferred to serve in the cavalry. So men for infantry were recruited from other parts of the country. The Arabs, Rohillas, Sikhs and Sindhis in the Maratha infantry were paid a higher salary compared to the Maratha soldiers. The Maratha artillery was manned mostly by the Portuguese and Indian Christians. Later on, the English were also recruited.

Navy

The Maratha navy was built for the purpose of guarding the Maratha ports, thereby checking piracy, and collecting customs duties from the incoming and outgoing ships. Balaji Vishwanath built naval bases at Konkan, Khanderi and Vijayadurg. Dockyard facilities were also developed.

Maratha Rule in Tamilnadu
Circumstances leading to its establishment

Krishna Devaraya, during his reign (1509- 1529), developed the Nayankara system. Accordingly, the Tamil country was dividedinto three large Nayankaras: Senji, Thanjavur and Madurai. Under the new system the subordinate chieftains were designated as Palayakkarars and their fiefdom as Palayams. Thanjavur which remained as a part of the Chola territories first and then of the Pandya kingdom became a vassal state of the Madurai Sultanate, from which it passed into the hands of Nayaks. The rivalry between the Nayaks of Madurai and Thanjavur finally led to the eclipse of Nayak rule of Thanjavur in 1673. Troops from Bijapur, led by the Maratha general Venkoji, defeated the Nayak of Madurai and captured Thanjavur. Venkoji crowned himself king, and Maratha rule began in Thanjavur in 1676.

When Shivaji invaded the Carnatic in 1677, he removed Venkoji and placed his half-brother Santaji on the throne. But Venkoji recaptured Thanjavur and, after his death, his son Shahji became the ruler of Thanjavur kingdom. Shaji had no heir to succeed. So his brother Serfoji I became the next ruler and remained in power for sixteen years (1712-1728). After him one of his brothers Tukkoji succeeded him (1728), followed by Pratap Singh (1739- 1763), whose son Thuljaji ruled up to 1787. Serfoji II aged 10, was then crowned,with Thuljoji's brother Amarsingh acting as Regent. Disputing this succession, the English thrust an agreement on Serfoji II, according to which the latter was forced to cede the administration of the kingdom to the British. Serfoji II was the last ruler of the Bhonsle dynasty of the Maratha principality of Thanjavur.

Raja Desinghu:

The Maratha king Rajaram, threatened by Mughal forces, had to flee from Raigarh

and take asylum in Senji. Pursuing him, the Mughal forces led by General Zulfikar Khan, and then by Daud Khan, succeeded in taking over Senji. During the Mughal expedition against Senji, a Bundela Rajput chieftain, Swarup Singh was employed as Kiladar (fort commandant) of Senji in 1700. In due course Swarup Singh gained control over the entire Senji. After his death in 1714, his son Tej Singh (Desinghu) assumed the governorship of Senji. Desinghu refused to pay tribute to the Mughal emperor and invited the wrath of Nawab Sadat-ul-lah Khan. In the ensuing battle Raja Desinghu, who was only twenty two years old then, was killed. His young wife committed sati. The gallantry displayed by the daring Rajput youth against the Nawab is immortalized in many popular ballads in Tamil.

Serfoji II

Serfoji II was a remarkable ruler. He was educated by the German Christian missionary Friedrich Schwartz, Serfoji. Similarly Serfoji II turned out to be a well-known practitioner of Western science and medicine. Yet he was a devoted keeper of Indian traditions. He mastered several European languages and had an impressive library of books in every branch of learning. Serfoji's modernising projects included the establishment of a printing press (the first press for Marathi and Sanskrit) and enrichment of the Saraswati Mahal Library. His most innovative project, however, was the establishment of free modern public schools run by his court, for instruction in English and the vernacular languages.

Serfoji II found in his contemporary missionary scholar C.S. John in Tranquebar, an innovator in education. John carried out reforms and experiments in schooling ranging from residential arrangements for students and innovations in curriculum and pedagogy. But his most important proposal was a project submitted to the English colonial government in 1812, urging it to sponsor free schools for Indian children, for instruction in Tamil and English. This was at a time when English education was not available to non-Christian Indians.

Thomas Munro, governor of Madras, proposed a scheme for elementary public schools in the 1820s, but the Company government did not establish a modern school for natives in Madras till 1841. In contrast, from the start, the German missionaries had run several free vernacular and English schools in the southern provinces since 1707. Serfoji II was in advance of both the missionary and the colonial state, for as early as 1803 in Thanjavurhe had established the first modern public school for non-Christian natives. While Indian rulers often endowed educational institutions of higher learning, they did not establish elementary schools, nor did they administer any schools or colleges. Serfoji's most striking initiative was the founding and management of free elementary and secondary schools for orphans and the poor in Thanjavur city and other adjacent places. Included were schools for all levels, charity schools, colleges and padashalas for Sanskrit higher learning. The schools catered to the court elites, Vedic scholars, orphans and the poor.

A second innovation was the introduction of navavidya ('modern' or 'new' learning) in the state-run schools.

According to an 1823 report produced for Governor Munro's census of education, 21 of the 44 free schools in the wider Thanjavur district were run by Serfoji's government, 19 by the missionaries, one by a temple. There were three schools that were run by teachers themselves free of cost. In the state-run free schools Serfoji made modern education available to all.

In 1822, at the free school in Muktambal Chattiram the king's favourite almshouse established in 1803, 15 teachers taught a total of 464 students of diverse castes, in two classes, in the morning and in the evening. Serfoji also supported a free school for needy Christians, run by missionaries in the village of Kannandangudi.

Serfoji II established Dhanvantari Mahal, a research institution that produced herbal medicine for humans and animals. Maintaining case-sheets of patients was introduced. Physicians of modern medicine, Ayurveda, Unani and Siddha schools undertook research on drugs and herbs for medical cure. They produced eighteen volumes of research material. Serfoji also catalogued theimportant herbs in the form of exquisite hand paintings.

Serfoji's strategic initiatives in modern education enabled the Thanjavur court elite and subjects to enter and benefit from the emerging colonial social and economic order. The court officials, mostly Brahmins, trained in European knowledge, technologies and arts became leading agents of colonial modernity, equal to the English-educated dubashes, writers and interpreters, both Hindu and Christian, who mediated between the Europeans and Indian courts. Two of Serfoji's pandits (one of them was Kottaiyur Sivakolundu Desigar) joined the Company's College of Fort St.George and became leaders in translation and print culture. The careers and projects of Serfoji and John illuminate the important roles that enterprising individuals, and small places, such as a Danish-Tamil fishing village and a Maratha-Tamil principality, played in the history of change in colonial Tamilnadu.

Serfoji II was a patron of traditional Indian arts like dance and music. He authored Kumarasambhava Champu, Devendra Kuravanji, and Mudra rakshaschaya. He introduced western musical instruments like clarinet, and violin in Carnatic music. He is also credited with popularising the unique Thanjavur style of painting. Serfoji was interested in painting, gardening, coin-collecting, martial arts and patronized chariot-racing, hunting and bull-fighting. He created the first zoological garden in Tamilnadu in the Thanjavur palace premises.

Serfoji II died on 7th March 1832 after almost forty years of his rule. His death was mourned throughout the kingdom and his funeral procession was attended by more than 90, 000 people. At his funeral, Rev. Bishop Heber observed: 'I have seen many crowned heads, but no one whose deportment was princelier'.

SOUNTH INDIAN HISTORY
Sangam And Pallavas

Age of vijayanagaram and Bahmani south Indian History	**7thTerm II**	**Unit 1- Vijayanagaram and Bahmani**
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7th Term II
Unit 1- Vijayanagaram and Bahmani

Introduction

- The political condition of India in the fourteenth century provided great opportunities for the rise of new kingdoms in the south. The repressive measures of the temperamental Muslim king Muhammad-bin-Tughlaq led tothe rise of many new independent states. In the south, Vijayanagar and Gulbarga or Bahmani emerged as two great kingdoms. The Bahmani kingdom spread all over the Maharashtra region and partly over Karnataka. Ruled by 18monarchs, it lasted for nearly 180 years. Early in the sixteenth century, it collapsed and split into five sultanates – Bijapur, Ahmednagar, Golconda, Bidar and Berar. The state of Vijayanagar continued to flourish for nearly200 years. Ultimately Vijayanagar's wealthand prosperity induced the Muslim Deccan kingdoms to launch a combined war against it. In 1565, the battle of Talikota, finally they could succeed in crushing Vijayanagar Empire.

Foundation of Vijayanagar Empire

- Vijayanagara, the 'city of victory', was established in southern Karnataka by two brothers named Harihara and Bukka. According to one tradition, Vidyaranya, head of the Saivite Sringeri mutt, instructed them to abandon their service to the Tughluqs and rescue the country from Muslim authority. The new kingdom was called Vidyanagara for a time in honour of the spiritual teacher Vidyaranya, before it came to be called Vijayanagara. Four dynasties, namely Sangama (1336–1485), Saluva (1485–1505), Tuluva (1505–1570) and Aravidu (1570–1646), ruled this kingdom.

- The fertile regions between the riversKrishna and Tungabhadra and the Krishna-Godavari delta were the zones of conflict among the rulers of Vijayanagar, Bahmani and Odisha. The valour of the first two brothers, Harihara and Bukka, of the Sangama dynasty protected the new kingdom from the superior forces of the Bahmani sultanate, which had been established about a decade after the foundation of Vijayanagara.

Bukka I's son Kumara Kampana ended the sultanate in Madurai and succeeded in establishing Nayak kingdom there. The conquest of the Madurai Sultanate by the Vijayanagara empire is described in detail in the poem Madura Vijayam composed by Kumara Kamapana's wife Gangadevi.

End of Sangama Dynasty

- When King Bukka died, he had left behind a large territory to his son Harihara II to rule. Harihara II's impressive achievement was securing Belgaum and Goa from the Bahmani kingdom. Harihara's son Devaraya I defeated Gajapati kings of Odisha. His successor Devaraya II was the greatest ruler of the Sangama dynasty. He began the practice of recruiting Muslim fighters to serve him and to train him in the new methods of warfare.

Rise of Saluva Dynasty

- After Devaraya II, the Vijayanagar Empire went through a crisis. The able commander of the Vijayanagar army, Saluva Narasimha, making use of the situation declared himselfthe emperor, after murdering the last ruler of Sangama dynasty, Virupaksha Raya II. But the Saluva dynasty founded by Saluva Narasimha came to an end with his death. When Naras Nayaka, his able general, seized power, it ushered in the Tuluva dynasty.

Krishnadevaraya

- Krishnadevaraya who reigned for 20 years was the most illustrious rulers of the Tuluva dynasty. His first step after ascending the throne was to bring under control the independent chieftains in the Tungabhadra river basin. After succeeding in this effort, his next main target was Gulbarga. The Bahmani sultan, Mahmud Shah, had been overthrown and kept in imprisonment by his minister. Krishnadevaraya freed the sultan and restored him to the throne. Similarly, he forced a war on Prataparudra, the Gajapati ruler of Odisha. Prataparudra negotiated for peace and offered to marry off his daughter to him. Acceptingthe offer, Krishnadevaraya returned theterritory he had conquered from Prataparudra. Krishnadevaraya, with the assistance of thePortuguese gunners, could easily defeat the Sultan of Golconda and subsequently take over Raichur from the ruler of Bijapur.

A Great Builder

- Krishnadevaraya built huge irrigation tanks and reservoirs for harvesting rainwater. He built the famous temples of Krishnaswamy, Hazara Ramaswamy and Vithalaswamy in the capital city of Hampi. He distributed the wealth he gained in wars to all major temples of South India for the purpose of constructing temple gateways (gopura), called 'Rayagopuram,' in his honour.

- He recruited a large army and built manystrong forts. He imported large number of horses from Arabia and Iran, which came in ships to Vijayanagar ports on the west coast. He had good friendly relationship with the Portuguese and Arabian traders, which increased the Empire's income through customs.

Patron of Literature, Art and Architecture

- Krishnadevaraya patronised art and literature. Eight eminent luminaries in literature known as astadiggajas adorned his court. Alasani Peddana was the greatest of them all. Another notable figure was Tenali Ramakrishna.

Battle of Talikota and the Decline of Vijayanagar

- Krishnadevaraya was succeeded by his younger brother Achtyuda Deva Raya. After the uneventful reigns of Achtyuda Deva Raya and his successor Venkata I, Sadasiva Raya, a minor, ascended the throne. His regent Rama Raya, the able general of the kingdom, continued as a de facto ruler, even after Sadashiva Raya attained the age for becoming the king. He relegated Sadasiva Raya to a nominal king. In the meantime, the sultans of Deccan kingdoms succeeded in forming a league to fight the Vijayanagar Empire. The combined forces of the enemies met at Talikota in 1565. In the ensuing battle, known as Rakasa Tangadi (Battle of Talikota), Vijayanagar was defeated. There was terrible human slaughter and pillaging the capital city of Hampi. All the buildings, palaces and temples were destroyed. The beautifulcarvings and sculptures were desecrated. The glorious Vijayanagar Empire had ceased to exist.

The site of the city of Vijayanagar on the bank of the river Tungabhadra in eastern Karnataka is now called Hampi. Hampi is in ruins and the UNESCO has declared it a heritage site.

Aravidu Dynasty

- Rama Raya was killed on the battlefield and his brother Tirumaladeva Raya managed to escape along with the king Sadasiva Raya. Tirumaladeva Raya moved to Chandragiri carrying all the treasures and wealth that could be salvaged. There he began the rule of Aravidu dynasty.

- The Aravidu dynasty built a new capital at Penukonda and kept the empire intact for a time. Internal dissensions and the intrigues of the sultans of Bijapur and Golconda, however, led to the final collapse of the empire about 1646.

Vijayanagar Administration

State

- Kingship was hereditary, based on the principle of primo geniture. But in some instances, the reigning rulers, in order to ensure peaceful succession, nominated their successors. There were alsoinstances of usurpation. Saluva Narasimha usurped the throne and it led to the replacement of Sangama dynasty with Saluva dynasty. The practice of appointing a regent to look after the administration, when a minor succeeded the throne, was also prevalent.

Structure of Governance

- The empire was divided into different mandalams (provinces), nadus (districts), sthalas (taluks) and finally into gramas (villages). Each province was administered by a governor called Mandalesvara. The lowest unit of the administration was the village. Each village had a grama sabha. Gauda, village headman, looked after the affairs of the village.

- The army consisted of the infantry, cavalry and elephant corps. The army was modernised and Vijayanagar army began using firearms. The combination of firearm and cavalry made them one of the most feared armies in India.

Economic Condition

- The Vijayanagar Empire was one of the richest states then known to the world. Several foreign travellers, who visited the empire during the fifteenth and the sixteenth centuries, left behind glowing accounts of its splendour and wealth. The emperors issued a large number of gold coins called Varahas.

Agriculture

- It was the policy of its rulers to encourage agriculture in different parts of the empire by following a wise irrigation policy. Apart from the state, there were wealthy landholders and temples that invested in irrigation to promote agriculture. Abdur Razzaq, the visiting Persian emissary to Krishnadevaraya's Court, records the huge tank built with the help of Portuguese masons. Channels were constructed to supply water from the tank to different parts of the city. The city was well stocked with a variety of agricultural goods.

Cottage Industries

- Vijayanagar's agricultural production was supplemented by numerous cottage-scale industries. The most important of them were textile, mining and metallurgy. Crafts and industries were regulated by guilds. Abdur Razzaq, the makes a reference to separate guild for each group of tradesmen and craftsmen.

Trade

- During the Vijayanagar Empire, inland, coastal and overseas trade flourished in goods such as silks from China, spices from the Malabar region and precious stones from Burma (Myanmar). Vijayanagar traded with Persia, South Africa, Portugal, Arabia, China, Southeast Asia and Sri Lanka.

Contribution to Literature

- Under the patronage of Vijayanagar rulers, religious as well as secular books were written in different languages such as Sanskrit, Telugu, Kannada and Tamil. Krishnadeva Raya wrote Amuktamalyada, an epic in Telugu and also a Sanskrit drama Jambavati Kalyanam. Tenali Ramakrishna authored Pandurangamahatyam. Scholars like Srinatha, Pothana, Jakkama andDuggana translated Sanskrit and Prakrit works into Telugu.

Amuktamalyada is considered a masterpiece in Telugu literature. It relates the story of the daughter of Periazhvar, Goda Devi (Andal), who used to wear the garlands intended for Lord Ranganatha before they were offered to the deity, and hence the name Amuktamalyada who wears and gives away garlands.

Contribution to Architecture

- The temple building activity of the Vijayanagar rulers produced a new style called the Vijayanagara style. Prominence of pillars and piers, in large numbers, and the manner in which they were sculptured are hallmarksof the Vijayanagara style. Horse was the most common animal to be depicted on the pillars. The structures have a mandapam (open pavilion) with a raised platform, generally meant for seating the deity on special occasions. These temples also have a marriage hall with elaborately carved pillars.

Bahmani Kingdom

Foundation and Consolidation of the Bahmani Kingdom

- Ala-ud-din Hasan, also known as Hasan Gangu, seized Daulatabad and declared himself sultan under the title of Bahman Shah in 1347. In his effort, this Turkish officer of Daulatabad (Devagiri) was supported by other military
- leaders in rebellion against the sultan of Delhi,Muhammad bin Tughluq. In two years, Alaud-din Hasan Bahman Shah shifted his capital to Gulbarga. His successors found it difficult to organise a stable kingdom even around Gulbarga. So the capital was again shifted to Bidar in 1429. There were 18 monarchs of the Bahmani dynasty.

Ala-ud-din Hasan Bahman Shah (1347–1358)

- Ala-ud-din Hasan ruled for 11 years. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Ala-ud-din Bahman Shah divided the kingdom into four territorial divisions called tarafs. A governor was appointed for each province. He commanded an army, was solely responsible for its administration and for the collection of the revenue. The system worked well under a powerful king, but its dangersbecame apparent during the reign of a weak ruler.

Muhammad Shah I (1358–1375)

- Muhammad shah I succeeded Bahman Shah. He waged two wars with Vijayanagar but couldn't gain from it. But his attack on Warangal in 1363 earned him a large property and wealth, including the important fortress of Golconda and his treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

Turquoise is a semi-precious stone sky blue in colour. Turquoise throne is one of the bejewelled royal seats of Persian kings described in Firdausi's Shah Nama.

- Muhammad Shah laid a solid foundation for the kingdom. His system of government continued even after the Bahmani kingdom disintegrated into five sultanates. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, measures 216 by 16 feet and has a roofed courtyard. A large number of Arabs, Turks and notably Persians began to immigrate to the Deccan, many of them at the invitation of Sultan Muhammad I and there they had a strong influence on the development of Muslim culture during subsequent generations.

The Golconda Fort is located about 11 kilometres from Hyderabad on a hill 120 meters height. The fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. It is believedthat there is a secret underground tunnel, which leads from the Durbar Hall to one of the palaces at the foot of the hills.

Successors of Muhammad Shah I

- Mujahid, the son of Muhammad shah, ascended the throne. However, on his return to Gulbarga from the expedition against Vijayanagar, he was assassinated and the nephew of the conspirator, Daud, the uncle of Muhammad, was enthroned in 1378 as Muhammad II. Muhammad II's reign waspeaceful, and the sultan spent much of his time building his court as a centre of culture and learning.

- There were constant wars between the Bahmani and Vijayanagar rulers over the fertile Tungabhadra–Krishna region. The threat also came from the north, especially from Malwa and Gujarat. The noteworthy ruler after eight and a half decades (1377 to 1463) was Muhammad III (1463–1482). Muhammad III reigned for 19 years. For most of these years, the lieutenant of the kingdom was Mahmud Gawan, the most notable personality of the time.

Eight ministers of the Bahmani state:

1. Vakil-us-saltana or lieutenant of the kingdom, who was the immediate subordinate authority of the sovereign.
2. Peshwa who was associated with the lieutenant of the kingdom;
3. Waziri-kull who supervised the workof all other ministers;
4. Amir-i-jumla, minister of finance;
5. Nazir, assistant minister for finance;
6. Wasir-i-ashraf, minister of foreign affairs;
7. Kotwal or chief of police and city magistrate in the capital; and
8. Sadr-i-jahan or chief justice and minister of religious affairs and endowments.

Mahmud Gawan

- A Persian by birth, Mahmud Gawan was well-versed in Islamic theory, Persian and Mathematics. He was also a poet and a prose writer. The Bahmani king Ala-ud-din Hasan Bahman Shah greatly impressed by his wisdom and military genius, recruited him. He served with great distinction as the Prime Minister under Muhammad III and contributed extensively to the development of the Bahmanikingdom.

- Gawan was known for his military campaigns as well as administrative reforms. He used Persian chemists to teach the Bahmani army about the preparation and the use of gunpowder. In his war against the Vijayanagar kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who often functioned as virtual kings, Gawan dividedthe existing four provinces of the Bahmani Sultanate into eight provinces so as to limit the area under the rule of each governor and to make the provincial administration more manageable.

- He also placed some districts in the provinces directly under the central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The sultan kept the other forts under his direct control. The royal officers who were given land assignments as pay were made accountable to the sultan for their income and expenditure.

- The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among nobles such as Deccanis and Pradesis (foreigners) further intensified and conflicts broke out.Gawan became a victim of this tussle for power. The Deccani nobles grew jealous of his successand considered him as an obstacle to their rise. They manipulated by forging a letter to implicate Gawan in a conspiracy against the sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Decline of Bahmani Kingdom

- Gawan's execution prompted several of the foreign nobles who were considered the backbone of the state to leave for their provinces. After Sultan Muhammad III's death, Mahmud or Shihab-ud-din Mahmud reigned as the sultan until his death in 1518. His long rule is noted for the beginnings of the process of disintegration. After him, four of his successors on the throne were kings only in name. During this period, the Sultanate gradually broke up into five independent Deccan kingdoms: Bidar,Bijapur, Ahmednagar, Berar and Golconda.

Contribution of Bahmani Sultans

Architecture

- The contribution of Bahmani kings to architecture is evident in Gulbarga. Archaeological excavations done in the site of the kingdom has helped to unearth palaces, halls of public audience, ambassadors' residences, arches, domes, walls and citadels. These finds are illustrative of their architectural skill.

Education

- The founder of the Bahmani kingdom Alaud- din Hasan Shah was educated at Multan at the initiative of Zabar Khan, a general of Alaud- din Khalji. On his accession, he took specialcare in founding a school to educate his sons. His son Muhammad I was a patron of learning.He opened institutions for the purpose of educating the children of noble families in the art of soldiery. Sultan Firoz, the eighth Bahmani king was a linguist and a poet. Later his successors founded schools in Gulbarga, Bidar, Daulatabad and Kandahar. Boarding and lodging at the king's expenses were provided in these schools. Mahmud Gawan's world famous madrasa in Bidar, with a large library, containing a collection of 3000 manuscripts, is illustrative of the importance given to scholarship and education by Gawan.

11th Volume I

Unit 9 –Cultural Development in South India

Introduction

- The political history of south India during the sixth century to ninth centuryCE was marked by conflicts between the Chalukyas of Badami (also known as Western Chalukyas), and the Pallavas of Kanchi. At the same time, the period also saw great advancements in the field of culture and literature. It also broke new grounds in areas like devotional literature, art and architecture. The Bhakti movement, which impacted the entire sub-continent, originated in the Tamil country during this period.

Sources

- Inscriptions on copperplates, on temple walls and pillars form a major source of historical information for this period. Inscriptions issued by Chalukyas in Kannada, Telugu, Tamil and Sanskrit languages, and Pallavas in Tamil and Sanskrit, recording land grants to Brahmins, as well as the royal and the non-royal gifts made to religious establishment are equally important sources. The Aihole inscription of Pulikesin II composed by his court poetRavikirti in Sanskrit is among the most important of Chalukyan inscriptions. Kavirajamarga, a work on poetics in Kannada, Vikramarjuna-vijayam, also called Pampa-bharata, by Pampa in Kannada, which were all of a later period, and Nannaya's Mahabharatam in Telugu also provide useful historical data.

- However, pride of place must go to Tamil literature. The Bhakti movement which originated in South India found its greatest expression in the songs composed by the Azhwars andNayanmars. The poems of the Vaishnavite Azhwars were later compiled as the Nalayira Divya Prabhandam. The Saiva literature was canonized as the PanniruTirumurai. The Thevaram, composed by Appar (Thirunavukkarasar), Sambandar(Thirugnanasambandar) and Sundarar; and Thiruvavasagam by Manickavasagar are prominent texts which are read as sacred literature to this day. Periyapuranam written by Sekizhar, in a later period, also provides much historical information.The Mathavilasa Prahasanam written by Mahendravarman I in Sanskrit, is an important source for the Pallava period.

- Many inscriptional sources including the Allahabad Pillar inscription of Samudragupta and the Aihole inscription of the Chalukya king Pulakisin II provide details of Pallava - Chalukya conflict. The Kuram copper plates of Parameshwaravarman and the Velurpalayam copper plates of Nandivarman III record their military achievements. Coins help us to understandthe economic condition of the period. Buddhist sources such as Deepavamsa and Mahavamsa, written in Pali, the accounts of Chinese travellers Hiuen Tsang and Itsing give us details about the socio-religious and cultural conditions of the Pallava times. The ninth and tenth century writings of Arab travellers and geographers such as Sulaiman, Al-Masudi, and Ibn Hauka also tell us about the socio-political and economic conditions of India of this period. The sculptures in the temples in Aihole, Badami, Pattadakal reflect the culture of the times.

I Chalukyas and Pallavas

Chalukyas

- There are two Chalukya families: Chalukyas of Badami (Vatapi) andChalukyas of Kalyani. This lesson concerns only the Chalukyas of Badami. Chalukya dynasty emerged as a strong power with its founder Pulikesin I (c. 535- 566 CE) fortifying a hill near Badami. He declared independence from theKadmabas. It is said that he conducted yagnas and performed the asvameda sacrifice. The capital Badami was founded by Kirtivarman (566-597).

- PulikesinI's grandson Pulikesin II (609-(642), after defeating Mangalesha, proclaimed himself as king, an event that is described in the Aihole inscription. One of themost outstanding victories of Pulikesin II was the defeat of Harshavardhana'sarmy on the banks of the Narmada. The kings of Malwa, Kalinga, and eastern\Deccan accepted his suzerainty. His victories over Kadambas of Banvasi, and Gangas of Talakad (Mysore) are also worthy of note. However, his attempt to attack Kanchipuram was thwarted by Mahendravarma Pallava. This led to a prolonged war between the Chalukyas and the Pallavas. Narasimha Varman I(630-668), the Pallava King, attacked and occupied Badami. Pulikesin II died in thebattle. Pallava control over Badami and the southern parts of the Chalukya empire continued for several years. In the mideighth century, the Badami Chalukyas were overpowered and replaced by the Rashtrakutas.

From Kuram Copper Plate

(Line 12). The grandson of Narasimhavarman, (who arose) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (before); who proved a lion to the elephant-herd of hostile kings; who appeared to be blessed Narasimha himself, who had come down (to earth) in the shape of a prince; who repeatedly defeated the Cholas, Keralas, Kalabhras, and Pandyas; who, like Sahasrabahu (i.e., the thousand-armed Kartavirya), enjoyed the action for a thousand arms in hundreds of fights; who wrote the (three) syllables of (the word) vijaya (i.e., victory), as on a plate,on Pulikesin's back, which was caused to be visible (i.e., whom he caused to turn his back) in the battles of Pariyala, Manimangala, Suramara, etc., and who destroyed (the city of) Vatapi, just as the pitcher-born (Agastya) (the demon) Vatapi.

Chalukya Administration

State

- The king was the head of the administration. In dynastic succession primogeniture was not strictly followed. Generally, the elder was to be appointed as yuvaraja while the king was in the office. The heir apparent got trained in literature, law, philosophy, martial arts and others. Chalukyan kings claimed to rule according to dharma-sastra and nitisastra. Pulikesin I (543-566) was well-versed in manu-sastra, puranas, and

itihasas. In the beginning, the Chalukya kings assumed titles such as Maharajan, Sathyasrayanand Sri-Pritivi-Vallaban. After defeating Harshavardhana, Pulikesin II assumed the title of Parameswaran. Bhattarakan and Maharajathirajan, soon became very popular titles. In the Pallava kingdom, kings took high-sounding titles such as Dharmamaharajaadhi raja, Maharajadhiraja,Dharma maharaja, Maharaja. In the Hirahadagalli plates the king is introduced as the performer of agnistoma, vajapeya and asvamedha sacrifices.

- The wild boar was the royal insignia of the Chalukyas. It was claimed that it represented the varaha avatar of Vishnu in which he is said to have rescued the Goddess of the Earth. The bull, Siva's mount, was the symbol of the Pallavas.

Aihole Inscription of Pulikesin II

The Megudi temple at Aihole (in Karnataka) stands on top of a hill. On the eastern wall of this Jaina temple is a 19-line Sanskrit inscription (dated to 556 Saka era: 634-635). The composer is a poet named Ravikriti. The inscription is a prashasti of the Chalukyas especially the reigning kingPulikesin II, referred to as Sathyasraya (the abode of truth). It highlights the history of the dynasty, defeat of all his enemies, especially Harshavardhana.

Royal Women

- Chalukya dynasty of Jayasimhan I line appointed royal ladies as provincial governors. They also issued coins in some instances. Vijya Bhattariga, a Chalukya princess, issued inscriptions. Pallava queens did not take active part in the administration of the kingdom, but they built shrines, and installed images of various deities, and endowed temples. The image of Queen Rangapataka, the queen of Rajasimha, is found in the inscription in Kailasanatha temple in Kanchipuram.

The King and His Ministers

- All powers were vested in the king. Inscriptions do not specifically speak of a council of ministers, but they do refer to an official called maha-sandhi-vigrahika. Four other categories of ministers are also referred to in the epigraphs: Pradhana (head minister), Mahasandhi-vigrahika (minister of foreign affairs), Amatya (revenue minister), and Samaharta (minister of exchequer). Chalukyas divided the state into political divisions for the sake of administration: Vishayam, Rastram, Nadu and Grama. Epigraphs speak of the officials like vishayapatis, samantas, gramapohis and mahatras. Vishayapatis exercised the power at the behest of the kings. Samantas were feudal lords functioning under the control of the state. Grampohis and gramkudas were village officials. Mahatras were the prominent village men.

Provincial and District Administration

- Generally, the king appointed his sons as the provincial governors. The governors called themselves raja, marakka-rajan and rajaditya-raja-parameswaran. Some

governors held the title maha-samanta and maintained troops. The chief of vishaya was vishayapati. In turn, vishaya was divided into pukti. Its head was pogapati.

Village Administration

- The traditional revenue officials of the villages were called the nalakavundas. The central figure in village administration was kamunda or pokigan who were appointed by the kings. The village accountant was karana and he was otherwise called gramani. Law and orderof the village was in the hands of a group of people called mahajanam. There was a special officer called mahapurush, in charge of maintaining order and peace of the village. Nagarapatis or Purapatis were the officials of the towns.

Religion

- The Chalukyas patronised both Saivism and Vaishnavism. They built temples for Siva and Vishnu. Brahmin groups were invited from the Gangetic regions and settled to perform regular pujas and conduct festivals and ceremonies in the temples. Notable Chalukya rulerslike Kirtivarman (566-597), Mangalesa (597-609), and Pulikesin II (609-642) performed yagnas. They bore titles such as parama-vaishana and parama-maheswara. Chalukyas gave prominent place to Kartikeyan, the war god. Saiva monasteries became centres for popularising Saivism. Chalukyas patronised heterodox sects also and lavishly donated lands to the Jain centres. Ravikirti, the poet-laureate of Pulikesin II, was a Jain scholar. In the reign of Kirtivarman II (744-755) a Jain village official built a Jain temple in a place called Annigere. The prince Krishna (756-775) appointed Gunapatra, a Jain monk, as his master. Pujyapatar the author of Jainentriya-viyakarnamwas a Jain monk, a contemporary of Vijayadityan (755-772). According to Hiuen Tsang, there were many Buddhist centres in the Chalukya territory wherein more than 5000 followers of the Hinayana and Mahayana sects lived.

Literature and Education

- Chalukyas used Sanskrit in pillar inscriptions such as in Aihole and Mahakudam. A seventh-century inscription of a Chalukya king at Badami mentions Kannada as the local prakrit, meaning the people's language, and Sanskrit as the language of culture. A chieftain ofPulikesin II authored a grammar work Saptavataram in Sanskrit.

Chalukya Architecture

- Historically, in Deccan, Chalukyas introduced the technique of building temples using soft sandstones as medium. In Badami, two temples are dedicated to Vishnu and one each to Siva and to the Jaina tirthankaras. Their templesare grouped into two: excavated cave temples and structural temples. Badami is known for both structural and excavated cave temples. Pattadakal and Aihole are popular for structural temples.

Aihole (Ayyavole)

- Built in 634, Aihole, the headquarters of the famous medieval Ayyavole merchants' guild was an important commercial centre. About seventy temples are located in Aihole. The earliest stone-built temple is Lad Khan temple. Its unique trait is a stucco pillar with a big capital distinct from northern style. A temple dedicated to the goddess Durga was built on the model of Buddha Chaitya. It stands on a raised platform in the form of semi-circle. Another temple, dedicated to the same goddess is called Huccimalligudi, which is rectangular in shape. Chalukyas also built Jain temples. Megudi Jain temple is illustrative of the evolution of temple architecture under the Chalukyas. The mandapa-type caves are preserved at Aihole.

Badami (Vatapi)

- There are four caves in Badami. The largest cave temple built by Mangalesa isdedicated to Vishnu. The reclining posture of Vishnu on the snake bed and Narasimha are exquisite examples of Chalukya art. Irrespective of religion, architectural features share a common style. It establishes the technical importance and the secular attitude of both patron and architect.

Pattadakal

- Pattadakal, a quiet village in Bagalkot district of Karnataka, is famous for its exquisite temples. Pattadakal was a centre for performing royal rituals. The Virupaksha temple was built at the order of queen Lohamahadevi to commemorate the conquest of Kanchipuram by her husband Vikramaditya II. The unique feature of the structural temple built by Rajasimhaat Mamallapuram was adopted here by the Chalukyas. Monuments are generally associated with the rulers who built them. However, here we also have signatures of the architects who conceived the edifices and the skilled craftspeople who created them. The east porch of the Virupaksha temple has a Kannada inscription eulogizing the architect who designed the temple. The architect was given the title Tribhuavacharya (maker of the three worlds). Several reliefs on the temple walls bear signatures of the sculptors who carved them.

- At the south-eastern corner of the village is the Papanatha temple. Similar to the Virupaksha temple in its basic plan, it has a shikara in the northern style. The outer walls are richly decorated with many panels depicting scenes and characters from the Ramayana. The eastern wall has a short Kannada inscription, giving the name of the architect Revadi Ovajja, who designed the shrine. In Pattadakal, Chalukyas built more than ten temples which demonstrate the evolution in Chalukya architecture. On the basis of style these temples are classified into two groups: Indo-Aryan and Dravidian.

Painting

- Paintings are found in a cave temple dedicated to Vishnu in Badami. Chalukyas adopted the Vakataka style in painting. Many of the paintings are of incarnations of Vishnu. The most popular Chalukya painting is in the palace built by the King Mangalesan (597-609). It is a scene of ball being watched by members of royal family and others.

Pallavas

- There is no scholarly consensus about the origin of the Pallavas. Some early scholars held the view that the word Pallava was a variant of Pahlava, known as Parthians,who moved from western India to the eastern coast of the peninsula, during the wars between the Sakas and the Satavahanas in the second century CE. But many scholars today regard them native to south India or "with some mixture of north Indian blood".

- The Pallavas were associated with Tondaimandalam, the land between the north Pennar and north Vellar rivers. Simhavishnu is believed to have conquered the Chola country up to the Kaveri and consolidated his dynastic rule, started by his father Simhavarman. Simhavishnu,vanquishing the Kalabhras, conquered the land up to the Kaveri, thereby coming into conflict with the Pandyas. Simhavishnu's successor Mahendravarman I (590-630), whom Appar, converted from Jainism to Saivism, was a patron of arts, and a poet and musician in his own right.

- During Mahendravarman's reign, the army of Pulikesin II annexed the northern part of Pallava kingdom and almost reached the Pallava capital of Kanchipuram. Subsequently, during the reign of Narasimhavarman I (630-668), the Pallavas managed to settle scores by winning several victories over the Chalukyas with the aid of their ally Manavarman, a Sri Lankan prince, who later became ruler of the island kingdom. The climax was Narasimhavarman's invasion of the Chalukyan kingdom and his capturing of the Badami. Narasimhavarman claims to have defeated the Cholas, Cheras and Kalabhras. Two naval expeditions despatched to help Manavarman were successful, but this Sri Lankan ruler subsequently lost his kingdom.

- The Pallava-Chalukya conflict continued during the subsequent decades, with some intermittent peace. During the reign of his grandson, Paramesvaravarman I (670-700), Vikramaditya of the Chalukya kingdom invaded the Pallava country. Paramesvaravarman fought against him with the support of the Gangas and Pandyas. As a result, the Pallavas came into conflict with the Pandyas in the south. In the early ninth century, the Rashtrakutaking, Govind III, invaded Kanchi during the reign of the Pallava Dantivarman. Dantivarman's son Nandivarman III aided by western Gangas and Cholas, defeated the Pandyas at the battle of Sripurambiyam or Thirupurambiyam. Aparajita, grandson of Nandivarman III, lost his life in a battle fought against Aditya I of the Chola kingdom who invaded Tondaimandalam. This sealed the fate of the Pallavas. Thereafter, control over Tondaimandalam passed into the hands of the Cholas.

About the Cheras

Though the Kerala region seems to have been under the rule of the Chera Perumals during the period from sixth to ninth century little is known about its history until the beginning of the ninth century.

Pallava Administration

- Under the Pallavas, kinship was held to be of divine origin and was hereditary. The king took high-sounding titles, some of which, such as maharajadhiraja, were borrowed from north Indian traditions. The king was assisted by a group of ministers, and in the later Pallavaperiod this ministerial council played a prominent part in state policy. Some of the ministers bore semi-royal titles and may well have been appointed from among the feudatories.

- Distinctions are made between amatyas and mantrins. While a mantri is generally understood to be a diplomat, amatya is a counsellor. Mantri Mandala was a council of ministers. Rahasyadhikrita was a private secretary of the king. Manikkappandaram-Kappan was an officer in charge of the treasury (Manikka - valuables; Pandaram - treasury; Kappan – keeper). Kodukkappillai was the officer of gifts. They were central officers under the Pallava king. Kosa-adhyaksa was the supervisor of the Manikkappandaram-kappan. Judicial courtswere called Adhikarna Mandapa and judges called Dharmadhikarins. Fines are mentioned in the Kasakudi plates of Nandivarman Pallava as Karanadandam (fine in superior/ higher court) and Adhikaranadandam (fine in district level).

- The governor of a province was advised and assisted by officers in charge of districts who worked in close collaboration with local autonomous institutions, largely in an advisory capacity. They were built on local relationship of caste, guilds, craftsmen and artisans (such as weavers and oilmongers), students, ascetics and priests. There were assemblies of villagers and also representatives of districts. General body meetings of the assembly were held annually, and meetings of smaller groups were responsible for implementing policy.

Land Grants

- Land ownership was with the king, who could make revenue grants to his officers and land-grants to Brahmans, or else continue to have land cultivated by small -scale cultivators and landlords. The latter was the most common practice. Crown lands were leased out to tenants-at-will. The status of the village varied according to the tenures prevailing. The village with an inter-caste population paid land revenue. The brahmadeya villages were donated to a single Brahman or a group of Brahmans. These villages tended to be more prosperous than the others because no tax was paid. There were devadanavillages, donated to a temple, and the revenue was consequently received by the temple authorities and not by the state. The temple authorities assisted the village by providing employment in the service of the temple.

This last category of villages gained greater significance when in later centuries the temples became the centres of rural life. During the Pallava period the first two types of villages were predominant.

In 1879, eleven plates held together by a ring of copper, its two ends soldered and stamped with a royal seal depicting a bull nd a lingam (the Pallava symbol) were discovered in rrukkattukottam, near Puducherry. It records grant of a village made in the twenty-second year of the kingNandivarman (753 CE). The inscriptional text commences with a eulogy of the king in Sanskrit, followed by the details of the grant in Tamil, and a concluding verse in Sanskrit.

Village Life

- In the village, the basic assembly was the sabha, which was concerned with all matters relating to the village, including endowments, land, irrigation, cultivated, punishment of crime, the keeping of a census and other necessary records. Village courts dealt with petty criminal cases. At a higher level, in towns and districts, courts were presided over bygovernment officers, with the king as the supreme arbiter of justice. The sabha was a formal institution but it worked closely with the urar, an informal gathering of the entire village. Above this was a district council which worked with nadu or district administration. Villages populated entirely or largely by Brahmans preserved records of the functioning of assemblies and councils. The link between the village assembly and the official administration was the headman of the village.

Tank Irrigation

- A special category of land, eripatti or tank land, was known only in south India. This land was donated by individuals, the revenue from which was set apart for the maintenance of the village tank. Rainwater was stored in the tank so that land could be irrigated during the annual long, dry spell. The tank, lined with brick or stone, was built through the cooperative effort of the village, and its water was shared by all cultivators. The maintenance of these tanks was essential to the village. Practically every inscription from the Pallava period pertaining to the rural affairs refers to the upkeep of the tank. Next in importance came wells. Water was distributed by canals, which were fitted with sluices to regulate the water level and prevent overflowing at the source. The distribution of water for irrigation was supervised by a special tank committee appointed by the village. Water taken in excess of allotted to a particular cultivator was taxed.

Revenue and Taxation

- Land grants recorded mainly on copperplates provide detailed information on land revenues and taxation. Revenue came almost exclusively from rural sources, mercantile and urban institutions being largely unplanned. Two categories of taxes were levied on the village. Theland revenue paid by the cultivator to the state varied from 1/6th to 1/10th of the produce, and was collected by the village and paid to the state collector. In the second category were local taxes, also collected in the village but utilized for services in the village itself. The tax money was spent for repairing irrigation works, illuminating the temple, etc. When the state land tax was inadequate, the revenue was supplemented by additional taxes on draught cattle, toddy-drawers, marriage parties, potters, goldsmiths, washermen, textile-manufacturers, weavers, brokers, letter-carriers, and the makers of ghee.

- The loot and booty obtained in war added to the revenue of the state. Pallava considered war to be very important and a series of sculptures depicting the important events connected with the reign of Nandivarama Pallava, notably Pallava troops attacking a fort are seen in the Vaikunta Perumal temple at Kanchipuram. This fort is depicted in the sculptures as having high ramparts with soldiers attacking it and elephants standing near it.

Pallava Army

- Much of the state revenue went to maintain the army. The king maintained a standing army under his direct control. The army consisted of foot-soldiers, cavalry and a small force of elephants. Chariots were by now almost out of use and in any case were ineffective in the hilly terrains, as much of the fighting took place there. Cavalry, though effective, was expensive, as horses had to be imported. The Pallavas developed a navy and built dockyards at Mamallapuram and Nagapattinam. However, the Pallava navy was inconsiderable compared to the naval strength of the Cholas who succeeded them.

Trade

- Kanchipuram was an important trading centre in the Pallava period. The merchants had to obtain license to market their goods. Barter system generally prevailed but later the Pallavas issued gold and silver coins. Merchants had their own organizations such as Manigramam.In foreign trade, spices, cotton textiles, precious stones and medicinal plants were exported to Java, Sumatra, Cambodia, Sri Lanka, China and Burma. Mamallapuram was an important seaport.

- Traders founded guilds and called themselves as sudesi, nanadesi, ainurruvarand others. Their main guild functioned at Aihole. Foreign merchants were known as Nanadesi. It had a separate flag with the figure of bull at the centre, and they enjoyed the right of issuing vira-sasanas. The jurisdiction of this guild stretched over entire south-east Asia. The chief of this guild is registered in the inscriptions as pattanswamy, pattnakilar, and dandanayaka. Its members were known as ayyavole-parameswariyar.

Maritime Trade

- Unlike in the Ganges plain, where large areas were available for cultivation, the regions controlled by the Pallavas and the Chalukyas commanded a limited income from land.Mercantile activity had not developed sufficiently to make a substantial contribution to the economy. The Pallavas had maritime trade with south-east Asia, where by now there were three major kingdoms: Kambuja (Cambodia), Champa (Annam), and Srivijaya (the southern Malaya peninsula and Sumatra). On the west coast, the initiative in the trade with the West was gradually passing into the hands of the foreign traders settled along the coast, mainly Arabs. Indian traders were becoming suppliers of goods rather than carriers of goods to foreign countries, and communication with the west became indirect, via Arabs, and limited to trade alone.

Society

- Brahmins as learned scholars in literature, astronomy, law and others functioned as the royal counsellors. Not only were they in the teaching profession, they were also involved in agriculture, trade and war. They were exempted from paying taxes and capital punishment. The next important social group which ruled the state was called sat-kshatryas (quality kshatriyas). Not all the kshatryas were of warring groups; some of them were involved in trading as well. They also enjoyed the right to read the Vedas, a privilege denied to lower varnas. The trading group maintained warriors for protection and founded trade guilds. The people who were at the bottom of the society worked in agriculture, animal husbandry, and handicraft works. People engaged in scavenging, fishing, dry-cleaning and leather works were positioned outside the varna system.

- Most scholars agree that Aryanisation or the northern influence on the south picked up pace during the Pallava period. This is evident from the royal grants issued by the kings. The castestructure had firmly established. Sanskrit came to be held in high esteem.

- Kanchipuram continued to be a great seat of learning. The followers of Vedic religion were devoted to the worship of Siva. Mahendravarman was the first, during the middle of his reign, to adopt the worship of Siva. But he was intolerant of Jainism and destroyed some Jain monasteries. Many of the great Nayanmars and Alwars, Saiva and Vaishanava poet-saints lived during his time. Buddhism and Jainism lost their appeal. However, Hiuen-Tsang is reported to have seen at Kanchi one hundred Buddhist monasteries and 10,000 priests belonging to the Mahayana school.

Growing influence of Brahmanism

- Perhaps the most obvious sign of the influence of Aryan culture in the southwas the pre-eminent position given to Brahmins. They gained materially through large gifts of land. Aryanisation is also evident in the evolution of educational institutions in the Pallava kingdom. In the early part of this period education was controlled by Jains and Buddhists, but gradually the Brahmins superseded them. The Jains who had brought with them their religious literature in Sanskrit and Prakrit, began to use Tamil. Jainism was extremely popular, but the competition of Hinduism in the succeeding centuries greatly reduced the number of its adherents. In addition, Mahendravarman Ilost interest in Jainism and took up thecause of Saivism, thus depriving the Jains of valuable royal patronage. The Jains had developed a few educational centres near Madurai and Kanchi, and religious centres such as the one at Shravanabelagola in Karnataka. But a vast majority of the Jaina monks tended to isolate themselves in small caves, in hills and forests.

Monasteries and Mutts

- Monasteries continued to be the nucleus of the Buddhist educational system and werelocated in the region of Kanchi, and the valleys of the Krishna and the Godavari rivers. Buddhist centres were concerned with the study of Buddhism, particularly as this was a period of intense conflict between orthodox and heterodox sects. But Buddhism was fighting a losing battle. Royal patronage, which the Buddhists lacked, gave an edge to the protagonists of Vedic religions.

- Apart from the university at Kanchi, which acquired a fame equal to that the Nalanda, there were a number of other Sanskrit colleges. Sanskrit was the recognized medium, and was also the official language at the court, which led to its adoption in literary circles. In the eighth century the mathas (mutts) became popular. This was a combination of a rest house, a feeding-centre, and an education centre, which indirectly brought publicity to the particular sect with which it was associated.

Growing Popularity of Sanskrit

- Mahendravarman I composed Mathavilasa Prahasanam in Sanskrit. Twoextraordinary works in Sanskrit set the standard for Sanskrit literature in the south: Bharavi's Kiratarjuniya and Dandin's Dashakumaracharita. Dandin of Kanchipuram, author of the great treatise on rhetoric Kavyadarsa, seems to have stayed in Pallava court for some time.

Rock-cut Temples

- Mahendravarman I is credited with the introduction of rock-cut temples in the Pallava territory. Mahendravarman claims in his Mandagappattu inscription that his shrine to Brahma, Isvara and Vishnu was made without using traditional materials such as brick, timber, metal and mortar. Mahendravarman's rock temples are usually the mandapa type with a pillared hall or the mandapa in front and a small shrine at the rear or sides.

II. Ellora – Ajanta and Mamallapuram

- Aurangabad district in Maharashtra is the centre of the groups of caves in Ellora and Ajanta. The Ellora group of caves are famous for sculptures while the Ajanta group of caves are famous for paintings. The dates of these temples range from c. 500 to c. 950 CE. But the activity of creating cave temples may have started two hundred years earlier. The first cave temple was created for the Ajivikas. Some of the temples are incomplete.

Ellora

- The rock-cut cave temples in Ellora are in 34 caves, carved in Charanadri hills.Without knowledge of trigonometry, structural engineering, and metallurgy, the Indian architects could not have created such exquisite edifices. The patrons of these caves range from the dynasties of Chalukyas to Rashtrakutas. The heterodox sects first set the trend of creating this model of temples. Later, orthodox sects adopted it as a medium of disseminating religious ideologies. These temples were linked to Ajivikas, Jainism, Buddhism, and Brahmanism. The earliest temples are modest and simple with no artistic claims. But, the later temples are elegant edifices.

- Mural paintings in Ellora are found in five caves, but only in the Kailash temple are they preserved. Some murals in Jain temples are well preserved. Not only animals, birds, trees, flowers are pictured elegantly, but human emotions and character - greed, love, compassionare depicted with professional skill.

The Ellora caves were designated as a UNESCO World Heritage Site in 1983.

Heterodox I / Buddhist caves

- There are 12 Buddhist caves. Every Buddhist cave temple is of a unique model in architecture. Some are modest; while others are double-storeyed or triple-storeyed. The plans of the caves demonstrate that these were designed as religious centres where monks stayed and the disciples were trained in religious treatises and scriptures. The main hall in the centre and the cubical rooms on either side were used as monasteries for teaching and preaching. This is attested by a figure, in cave number six, of man reading a manuscript on a folding table. The panels in these caves portray scenes from the life of the Buddha. Three different characters are indentified by the sculptures in the caves. The central figure is Buddha found in three sagacious postures: meditating (dhyana mudra), preaching (vyakhyana mudra) and touching the earth by index finger of right hand (bhumi-sparsha mudra).**Goddesses**Buddhist caves represented goddesses by way of the carved images of Tara, Khadiravanitara, Chunda, Vajradhat-vishvari, Mahamayuri, Sujata, Pandara and Bhrikuti. In cave twelve, a stout female figure is depicted wearing a waistband and headgear of a cobra. Khadrivani-tara also holds a cobra in one of her hands in the same cave.

Heterodox II / Jain caves

- A few Jain caves are also seen in Ellora group and are distinct from others. But they are incomplete. The figures of Yakshamatanga, Mahavira, Parsvanatha, and Gomatesvara are surrounded by attendants.

Caves of Vedic Religions

- The earliest caves in these groups are modest and simple. Mostly, they are square-shaped except Kailasanatha cave (cave-16), which is a massive monolithic structure, carved out of a single solid rock. This temple is said to represent Kailash, the abode of Lord Shiva. The temple is two storeyed and the Kailasa temple is on the first one. The lower storey has carved life-size elephants, which looks like they are holding up the temple on their backs. The temple exterior has richly carved windows, images of deities from the Hindu scriptures and Mithunas (amorous male and female figures). Most of the deities to the left of the temple entrance are Saivite and the deities to the right of the entrance are Vaishnavite. The courtyard has two huge pillars with the flagstaff and a Nandi mandapa. The wedding ceremony of Siva- Parvati, the attempted lifting of the Kailasa mountain by Ravana, and the destruction of Mahisasura by the goddess Durga are beautiful specimens. Weapons and musical instruments of the gods are also depicted through the panel sculptures. An interesting sculpture is that of the river goddess Gangamounted on a crocodile and the river goddess Yamuna mounted on a tortoise.

Ajanta

- The Ajanta caves are situated at a distance of about 100 km north of Aurangabad in Maharashtra. Totally 30 caves have been scooped out of volcanic rocks. Though chiefly famous for mural paintings, there are some sculptures too. The Hinayana sect of Buddhism started the excavation of caves in Ajanta. The patrons were the kings

who ruled the Deccan plateau during the period c. 200 BCE to 200 CE. Inscriptions speak of the patrons who range from kings to merchants. First phase of the caves belong to the period from c. 200 BCE to 200 CE. The second phase started from c. 200 CE to 400 CE.

Paintings

- Ajanta caves are the repository of rich mural paintings. Paintings of the early phaseare mostly in caves nine and ten, which belong to the period of the Satavahanas. The authors of Ajanta paintings followed ingenious techniques. First, they plastered the ridged surface of the volcanic rock. This plaster was made of vegetable fibres, paddy husk, rock-grit, and sand. This surface was overlaid with a thin layer of lime, ready to receive the pigment. Recently it was noticed that a stretch of cloth was reinforced on the surface for the application of pigment.

- The colours were extracted out of natural objects and minerals. The prominent colours used are black, red, white, yellow, blue and green. Theaesthetic features of the paintings are garland, necklaces, headgear, ear-rings and the perfection of the movements of the human hands. The story panels are attractive and informative. Scenes from the Jataka stories and select episodes from the life history of Buddha are the central theme of the paintings.

- The celestial figures of Kinnaras, Vidyadharas and Gandharvas are depicted in paintings and sculptures. In the paintings of the later period Bodhisattva is shown in larger relief. Though a variety of human moods are presented, the dominant ones are of compassion and peace. Lightand shadow are intelligently used. Human figures depicted in different colours have been interpreted to mean that they are from different ethnicities.

Architecture and Sculpture

- Architecturally, Ajanta caves are grouped into two: chaityas and viharas. The chaityashave vaulted ceilings with long halls. In the rear end of the halls the statue of Buddha is seen. The sculpture of Buddha in the garbagriha is in the classical model. His image is the embodiment of benevolence. Heaviness is the general character of the sculptures. Sculptures of Yakshis and Hariti with children are significant. Bodhisattva carved out independently is another important feature. The popular Bodhisattva Avalokitesvara is depicted in painting and sculpture.

Mamallapuram

- The iconic Shore Temple of Pallavas at Mamallapuram (Mahabalipuram) wasconstructed during the reign of Rajasimha (700-728). The temple comprises three shrines, where the prominent ones are dedicated to Siva and Vishnu. Theexterior wall of the shrine, dedicated to Vishnu, and the interior of the boundary wall are elaborately carved and sculpted. In southern India, this is one amongst theearliest

and most important structuraltemples. Unlike other structures of the region, the Shore Temple is a five-storeyed rock-cut monolith. The monolithic vimanas are peculiar to Mamallapuram.

- The Rathas there are known as the Panchapandava Rathas. The Arjuna Rathacontains artistically carved sculptures of Siva, Vishnu, mithuna and dwarapala. The most exquisite of the five is the Dharmaraja Ratha, with a three-storied vimana and a square base. The Bhima Ratha is rectangular in plan and has beautiful sculptures of Harihara, Brahma, Vishnu, Skanda, Ardhanarisvara and Siva as Gangadhara.

- The most important piece of carving in Mamallapuram is the Descent of the Ganga (variously described as 'Bhagirata's Penance' or 'Arjuna's Penance'). The portrayal of puranic figures with popular local stories reveals the skill of the artists in blendingvarious aspects of human and animal life. Thesculptural panel in the Krishna mandapa,where village life with cows and cowherds is depicted with beauty and skill, is yet another artistic wonder to behold.

Conclusion

- Rock-cut temples were common in the Pallava period. The structural temples and the free-standing temples at Aihole and Badami in the Deccan and at Kanchipuram and Mamallapuram provide testimony to the architectural excellence achieved during the period.

- The Deccan style of sculpture shows a close affinity to Gupta art. Pallava sculpture owed a lot to the Buddhist tradition. Yet the sculpture and the architecture of the Deccan and Tamil Nadu were not mere off shoots of the northern tradition. They are distinctly recognizable as different and have an originality of their own. The basic form was taken from the older tradition, but the end result unmistakably reflected its own native brilliance.

Devotional Movement and Literature
Tamil Devotionalism

- The emergence of regional polities in south India necessitated the establishment of states based on a certain ideology. In the context of the times religion alone could be the rallying point. The Pallavas of Kanchipuram in north and the Pandyasof Madurai in south of Tamil country patronised the religious movement ofBhakti, spearheaded by the elite and the wealthy merchant class. The local temple became the nucleus of this movement. Bhakti became the instrument to touch the hearts of people emotionally, andmobilize them.

- Bhakti cult as a religious movement opened a new chapter in the history ofTamilnadu in the early medieval period. A strong wave of Tamil devotionalism swept the country from the sixth through the ninth centuries. The form was in hymns of the Nayanmars and the Azhwars. The saints of Saivism and Vaishnavism simplified the use of Tamil language with the application of music. They brought the local and regional ethos into the mainstream. Azhwars (totally 12) and Nayanmars (totally 63), came from different strata of Tamil society, such as artisans and cultivators. There were women saints as well like Andal, an Azhwar saint. The poet Karaikkal Ammaiyar (Tilakawathi), and the Pandya queen Mangayarkkarasiyar were prominent female Nayanmar saints. The refashioning of Saivism and Vaishnavism by the Bhakti saints effectively challenged Buddhism and Jainism. The influence of the Bhakti movement is still discernable in Tamilnadu.

Sources

- Hymns of Thevaram corpus; Nalayiradivyaprapandam; Periyapuranam; Tiru-thondarthogai; Manickavasakar's Tiruvasagam; Hymns engraved on the walls of temples. Miniature sculptures in the circumambulation of temples; paintings in the temples.

Bhakti as Ideology

- The term Bhakti has different connotations. It includes service, piety, faith and worship. But it also has an extended meaning. It is an enactment of emotion, aesthetics and sensitivity. Bhakti hymns have three major themes: First and foremost is the idea of devotion to a personal god. The second is a protest against orthodox Vedic Brahmanism and the exclusiveness of the Brahmans in their access to divine grace and salvation. The third is the outright condemnation of Jains and Buddhists as heretics.

Bhakti and the Arts

- Originating with folk dancing, the choreography of temple dancing became highly sophisticated and complex renderings of religious themes as apparent in the final form. From the Pallava period onwards trained groups of dancers were maintained

by the more prosperous temples. Classic scenes from puranas, and itihasas were sculpted on the wallsof the temples, in bronze and stone. Subsequently, artists were attached to thetemples with state patronage in order to promote the fine arts like music, dance and others. Religious hymns set to music were popularized by the Tamil saints, and the singing of these hymns became a regular feature of the temple ritual. The veenawas probably the most frequently used instrument. Sometime around the fifth century CE, it was replaced in India by a lute with a pear-shaped body. Some two centuries later it took the form in which it is found today-a small gourd body with a long finger-board.

Azhwars and Nayanmars

Azhwars

- Azhwars composed moving hymns addressed to Vishnu. They were compiled in the Nalayira Divviyaprabandhamby Nadamuni, at the end of the ninth century. Nadamuni who served as a priest at the Ranganatha temple in Srirangam is credited with compiling this work comprising four thousand poems. Periyalvar lived in Srivilliputtur during the reign of Pandyan king Maravarman Srivallabha in the ninth century. The themes are mostly Krishna's childhood. Krishna is the hero in Andal's hymns. Her songs convey her abiding love for Krishna. Nammalvar, from Kurugur (Alvar Tirunagari), now in Thoothukudi district, is considered the greatest amongst Alvars. Nammalvar authored four works that include the Tiruvaymoli.Vaishnava devotees believe that his hymns distil the essence of the four Vedas. From the twelfth century, the Vaishnava hymns were the subject of elaborate and erudite commentaries.

Nayanmars

- The prominent Saiva poets include Tirunavukarasar (Appar), Tirugnanasambandar and Sundarar, and Manikkavasagar. Nambi Andar Nambi compiled their hymns into an anthology of eleven books, towards the end of tenth century. The first seven books, commonly known as Thevaram, contain the hymns of Sambandar (I to III), Appar (books IV to VI) and Sundarar (book VII) and Manikkavasagar (book VIII). Sekkilar's Periyapuranam is the twelfth thirumurai of the Saiva canon. It is a hagiography of the sixty-three Nayanmars but contains an undercurrent of historical information as well. This collection of 12 books is named Panniru Tirumurai. The Periyapuranam relates many stories about Nayanmars and the miraculous episodes in their lives.

Impact

- The devotional movement manifested itself as a great social transformation.The apogee of its movement was the coming up of temples that became prominent in the Tamil landscape. Temples, in later Chola times, became great social institutions. Politically, the Bhakti movement prompted the rulers to establish the settlements for

the invited Brahmin groups from the north of the Indian sub-continent. Royal members, local administrative bodies and individuals initiated the calendrical celebrations and festivals to be conducted in the temples for which they started making endowments to meet their expenditure. It directly speeded up the emergence of state in Tamil country and indirectly integrated the different social groups into the religious fold through the instrumentality of temple institutions. Over the centuries the Bhakti movement spread all over India, and resulted in a transformation of Hinduism.

Adi Sankara (788-820)

- Bhakti or devotional movement incorporated different sections of the society into mainstream politics through the motto of service, surrender and sacrifice. Every layman could understand this motto because Bhakti literary canons were composed in Tamil in simple syntactic and semantic style. But, with the arrival of Adi Sankara Bhakti discourse began in Sanskrit in a philosophical mode.

Advent of Adi Sankara

- Against the background of the emerging pan-Indian need for an ideology to evolvestatehood, a new doctrine was expounded by Sankara from Kaladi, Kerala. With his new doctrine of Maya (illusion) he held debates with his counterparts from different sects of religions and won over them. Fundamentally, Sankara's Advaita or non-dualism had its roots in Vedanta or Upanishadic philosophy. His attempts to root out Buddhism and to establish smarta (traditionalist) mathas resulted in the establishment of monasteries in different places viz., Sringeri, Dvaraka, Badrinath, and Puri, which were headed by Brahmin pontiffs. Sankara looked upon Saiva and Vaishnava worship as two equally important aspects of the Vedic religion. Monastic organization and preservation of Sanskrit scriptures were the two major thrusts of Sankara school.

Sri Ramanujar (1017-1138)

- Sri Ramanujar, a native of Sriperumpudur, underwent philosophical training under Yatavaprakasar in Kanchipuram in Sankara school of thought. The young Ramanujar did not agree with the teachings of his guru and was fascinated by the teachings of the Srirangam school of thought. Yamunacharya who once found him in Kanchi invited him to Srirangam. But as soon as he reachedSri Rangam, Yamunacharya passed away. Ramanujar was then declared the head of monastery in Srirangam. He took control of monastery, temple and united the sect with efforts at modifying the rituals in temples. Ramanuja was a teacher-reformer and a great organiser. He challenged the monist ideology of Adi Sankara and in his effort to widen thesocial base to include social groups other than Brahmans. Described as qualified monism, his philosophy of Visishtadvaita influenced many thinkers and developed into a separate tradition. A century after his death, there was a schism which developed into two separate schools under Vedanta Desikar and Manavala Mamuni. Ramanuja

took interest in propagating the doctrine of Bhakti to social groups outside the varnashrama system. He influenced some temple authorities to permit the social groups outside the varnashrama system to enter into temple at least once a year. It is believed that due to the perceived threat to their religious faith and existence, Ramanujar had to leave his place of residence.

Conclusion

- The developments in south India that took place during this time facilitated the fusion of north Indian and south Indian traditions and paved the way for the evolution of acomposite Indian culture. The popularity of the bhakti cult in various parts of India was inaugurated by the Tamil devotional cult, indicating that 'maximum of common characteristics was beginning to merge in the various regions of the sub-continent'. Quoting M.G.S. Narayanan and Kesavan Veluthat, we can sum up the significance of bhakti ideology as 'the cementing force bringing together kings, Brahmin priests and the common people in a harmonious manner to strengthen the rule of the newly established Hindu kingdoms based on the caste system.'

11th Volume I
Chapter 11 – Later Cholas and Pandyas

Introduction

- The Cholas belonged to one of the three mighty dynasties that ruled the Tamizhcountry in the early historical period. Described as the Muvendhar in the Sangam literature, they were known for the valour and for their patronage of the Tamil language. Many songs were composed in high praise of their glories. However, after the Sangam period until about the ninth century CE, there are no records about them. Changes that overtook Tamizhagamin the intervening period brought about a major transformation of the region and enabled the emergence of big, long-lasting monarchical states. The Cholas were one among them.

- The river valleys facilitated the expansion of agriculture leading to the emergence of powerful kingdoms. The agricultural boom resulted in the production of considerable surplus of predominantly food grains. But this surplus in production resulted in unequal distribution of wealth. Society gradually became highly differentiated unlike in the earlier period. Institutions and ideas from the north of India, such as the temple and the religion it represented, emerged as a new force. The Bhakti movementled by the Nayanmars and Azhwars popularised the ideology and the faith they represented. Similarly, political ideas and institutions that originated in northern India soon found their way to the south as well. The cumulative result of all the new developments was the formation of a state, which in this case was a monarchypresided over by the descendants of the old Chola lineage.

- After the eclipse of the Chola kingdom, Pandyas, who began their rule in the Vaigai river basin at Madurai, wielded tremendous power during the14th century. Like the Cholas, the Pandyas also realised substantial revenue from agriculture as well as from trade. Trade expansion overseas continued in the Pandya rule. Tirunelveli region, which was part of the Pandyan kingdom, exported grain, cotton, cotton cloth and bullocks to the Malabar coast and had trade contacts with West and Southeast Asia. Pandya kings produced a cultural heritage by synthesising the religious, cultural and political elements, and it differed totally with the assumed homogeneity of classical age of Guptas.

I CHOLAS

Origin of the Dynasty

- Records available to us after the Sangam Age show that the Cholas remained as subordinates to the Pallavas in the Kaveri region. The re-emergence of Cholas began with Vijayalaya (850–871 CE) conquering the Kaveri delta from Muttaraiyar. He built the city of Thanjavur and established the Chola kingdom in 850. Historians, therefore,

refer to them as the Later Cholas or Imperial Cholas. In the copper plate documents of his successors that are available, the Cholas trace their ancestry to the Karikala, the most well-known of the Cholas of the Sangam age. In their genealogy an eponymous king 'Chola' is mentioned as the progenitor. The names of Killi, Koc-cengannan and Karikalan are mentioned as members of the line in these copper plates.

- Vijayalaya's illustrious successors starting from Parantaka I (907–955) to Kulothunga III (1163–1216) brought glory and fame to the Cholas. Parantaka Chola set the tone for expansion of the territory and broadened the base of its governance, and Rajaraja I (985–1014), the builder of the most beautiful Brihadishvarar temple at Thanjavur, and his son Rajendra I (1012–1044),whose naval operation extended as far as Sri Vijaya, consolidated the advances made by their predecessors and went on to establish Chola hegemony in peninsular India.

Sources

- More than 10,000 inscriptions engraved on copper and stone form the primary sources for the study of Chola history. The inscriptions mainly record the endowments and donations to temples made by rulers and other individuals. Land transactions and taxes (both collectionsand exemptions) form an important part of their content. Later-day inscriptions make a mention of the differentiation in society, giving an account of the castes and subcastesand thus providing us information on the social structure. Besides stone inscriptions, copper plates contain the royal orders. They also contain details of genealogy, wars, conquests, administrative divisions, local governance, land rights and various taxes levied. Literature also flourished under the Cholas. The important religious works in Tamil include codification of the Saivite and Vaishnavite canons. The quasi-historical literary works Kalingattupparani and Kulotungancholan Pillai Tamizh were composed during their reign. Muvarula, and Kamba Ramayanam, the great epic, belong to this period. Neminatam, Viracholiyam and Nannul are noted grammatical works.Pandikkovai and Takkayagapparani are other important literary works composed during this period.

Territory

- Traditionally, the area under the Chola dynasty in the Tamizh country is knownas Chonadu or Cholanadu. Their core kingdom was concentrated in theKaveri-fed delta called Cholamandalam. This term came to be corrupted as"Coromandel" in the European languages, which often referred to the entire eastern coast of South India. The Chola kingdom expanded through military conquests to include present-day Pudukkottai– Ramanathapuram districts and the Kongu country of the present-day western Tamil Nadu. By the 11th century, through invasions, Cholas extended their territory to Tondainadu or the northern portionof the Tamizh country, Pandinadu or the southern portions of the Tamizh country,Gangaivadi or portions of southern Karnataka and Malaimandalam, the Kerala territory. The Cholas ventured overseas conquering the north-eastern parts of Sri Lanka, bringing it under their control and they called it Mummudi-Cholamandalam.

Empire Building

- Rajaraja I is the most celebrated of the Chola kings. He engaged in naval expeditions and emerged victorious in the West Coast, Sri Lanka and conquered the Maldives in the Indian Ocean. The military victory of RajaRaja I over Sri Lanka led to its northern and eastern portions coming under the direct control of the Chola authority. Rajaraja I appointed a Tamil chief to govern the annexed regions and ordered a temple to be built. It is locally called Siva Devale (shrine of Siva). The Chola official appointed in Sri Lanka built a temple in a place called Mahatitta. The temple is called Rajarajesvara.

- Even as he was alive, Rajaraja I appointed his son, Rajendra I, as his heir apparent. For two years, they jointly ruled the Chola kingdom. Rajendra I took part in the military campaigns of his father, attacking the Western Chalukyas. Consequently, the boundary of the Chola Empire extended up to Tungabhadra river. When Rajaraja I attacked Madurai, the Pandyas escaped with their crown and royal jewels and took shelter in Sri Lanka. Thereupon, Rajendra I conquered Sri Lanka and confiscated the Pandya crown and other royal belongings.

- Rajendra I conducted the most striking military exploit after his accession in 1023 by his expedition to northern India. He led the expedition up to the Godavari river and asked his general to continue beyond that place. The Gangaikonda Chozhapuram temple was built to commemorate his victories in North India.

- During the Chola reign, the naval achievements of the Tamils reached its peak. The Cholas controlled both the Coromandel and Malabar coasts. The Chola navy often ventured into Bay of Bengal for some decades. Rajendra's naval operation was directed against Sri Vijaya. Sri Vijaya kingdom (southern Sumatra) was one of the prominent maritime and commercial states that flourished from c. 700 to c. 1300 in South-east Asia. Similarly, Kheda (Kadaram), feudatory kingdom under Sri Vijaya, was also conquered by Rajendra.

- The Chola invasions of Western Chalukya Empire, undertaken in 1003 by Rajaraja I and 1009 by Rajendra I, were also successful. Rajendra sent his son to ransack and ravage its capital Kalayani. The dwarapala (door keeper) image he brought from Kalayani was installed at the Darasuram temple near Kumbhakonam, which can be seen even today. Rajendra I assumed the titles such as Mudikonda Cholan (the crowned Chola),Gangaikondan(conqueror of the Ganges), Kadaramkondan (conqueror of Kadaram) and Pandita Cholan (scholarly Cholan).

Chola Adminstration

King

- Historians have debated the nature of the Chola state. Clearly, it was presided over by a hereditary monarchy. The king is presented in glowing terms in the literature and inscriptions of the period. Venerated on par with god. The kings were invariably addressed as peruman or perumagan (big man), ulagudaiyaperumal (the lord of the world) and ulagudaiyanayanar (the lord ofthe world). Later, they adopted the titles such as Chakkaravarti (emperor) and Tiribhuvana Chakkaravarti (emperor of three worlds). At the time of coronation, it was a practice to add the suffix deva to the name of the crowned kings. The kings drew legitimacy by claiming that they were a comrade of god (thambiran thozhar).

- Chola rulers appointed Brahmins as spiritual preceptors or rajagurus (the kingdom's guide). Rajaraja I and Rajendra I mention the names of rajagurus and Sarva-sivas in their inscriptions. Patronising Brahmins was seen to enhance their prestige and legitimacy. Chola kings therefore granted huge estates of land to Brahmins as brahmadeyams and caturvedimangalams (pronounced chatur-vedi-mangalam).

Provinces

- As mentioned earlier, the territories of the Chola state had been expanding steadily even from the time of Vijayalaya. At the time of conquest, these areas were under the control of minor chiefs described by historians as "feudatories". Rajaraja I integrated these territories and appointed "viceroys" in these regions: Chola-Pandyain Pandinadu, Chola-Lankeswara in Sri Lanka, which was renamed as Mummudicholamandalam, and Chola-Ganga in the Gangavadi region of southern Karnataka.In other less prominent regions, the territories of chiefs such as the Irukkuvels, Ilangovels or Mazhavas or Banas were made part of the Chola state and their chiefs were inducted into the state system as its functionaries.

Army

- Cholas maintained a well-organised army. The army consisted of three

conventional divisions: infantry, cavalry (kudirai sevagar) and the elephant corps (anaiyatkal). There were also bowmen (villaligal), sword-bearers (valilar) and spearmen (konduvar). Two type of ranks in the army are also mentioned: the upper and the lower (perundanam and cirudanam). According to a Chinese geographer of the 13th century, the Chola army owned "sixty thousand war elephants that, when fighting, carried on their backs houses, and these houses are full of soldiers who shoot arrows at long range, and fight with spears at close quarters". The overseas exploits of the Cholas are well known and it led historians to refer to their navy "with numberless ships". Generally, soldiers enjoyed padaipparru (military holding) rights. Cantonments, which were established in the capital city, were known as padaividu. Military outposts in the conquered territory were called nilaipadai. The captain of a regiment was known as nayagam and later he assumed the title of padaimudali. The commanderin- chief was senapati and dandanayagam.

Local Organisation

- Various locality groups functioned actively in the Chola period. These were bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. They were relatively autonomous organisations of the respective groups. They are considered the building blocks using which the edifice of the Chola state was built.

Urar

- With the expansion of agriculture, numerous peasant settlements came up in the countryside. They were known as ur. The urar, who were landholders in the village, acted as spokesmen in the ur. The urar were entrusted with the upkeep of temples, maintenance of the tanks andmanaging the water stored in them. They also discharged administrative functions of the state such as collection of revenue, maintenance of law and order, and obeying the king's orders.

Sabhaiyaar

- If the ur was a settlement of land holders, largely consisting of peasants of vellanvagai, the brahmadeya was a Brahmin settlement. The Sabha looked after the affairs of the settlement, including those of the temples at the core of brahmadeya and its assets. It was also responsible for maintaining irrigation tanks attached to the temple lands. Like the ur, the Sabha also functioned as the agents of the state in carrying out administrative, fiscal and judicial functions.

Nagarattaar

- Nagaram was a settlement of traders. However, skilled artisans engaged in masonry, ironsmithing, goldsmithing, weaving and pottery also occupied the settlement. It was represented by the Nagarattaar, who regulated their association with temples, which needed their financial assistance. In the reign of Rajaraja I, Mamallapuram was administrated by a body called Maanagaram. Local goods were exchanged in nagarams. These goods included silk, porcelain, camphor, cloves, sandalwood and cardamom according to Chinese accounts. In order to promote trade, inland and sea way, Kulotunga revoked the collection of toll fee (sungam). Hence he was conferred the title Sungam Thavirtha Chozhan.

Nattar

- Nadu was a grouping of several urs, excluding brahmadeyas formed around irrigation sources such as canals and tanks. Nattar (literally those belonging to the nadu) were the assembly of landholders of vellanvagai villages (urs) in nadu. Nattar functioned as pillars of the state structure under the Cholas. They discharged many of the administrative, fiscal and judicial responsibilities of the state. They held hereditary land rights and were responsible for remitting the tax from the respective nadu to the state. Landholders of the nadu held the honorific titles such as asudaiyan (possessor of land), araiyan (leader) and kilavan (headman). There were functionaries

such as the naattukanakku and nattuviyavan, recording the proceedings of the Nattar.

Economy

Agriculture

- One of the major developments in this period was the expansion of agriculture. People settled in fertile river valleys, and even in areas where there were no rivers, and arrangements were made for irrigation by digging tanks, wells and canals. This led to the production of food grain surplus. Society got differentiated in a big way. The Chola state collected land tax out of the agrarian surplus for its revenue. There was an elaborate "department of land revenue" known as puravuvari-tinaikkalam, with its chief called puravuvari-tinaikkalanayagam.

Land Revenue and Survey

- For the purposes of assessing tax, the Cholas undertook extensive land surveys and revenue settlements. Rajaraja I (1001), Kulotunga I (1086) and Kulotunga III (1226) appointed people for land survey so that the land could be classified and assessed for the purposesof taxation. Like other functionaries of the state, the surveyors of the land callednaduvagaiseykira too hailed from the landholding communities. Various units of the land measurement such as kuli, ma, veli, patti, padagam, etc. are known, with local variations. Generally, taxes were collected in different forms. The taxes collected included irai, kanikadan, iraikattina-kanikadan and kadami. An important category of tax was kudimai. Kudimai was paid by the cultivating tenants to the government and to the landlords, the bearers of honorific titles such as udaiyan, araiyan and kilavar. The tax rates were fixed depending on the fertility of the soil and the status of the landholder. Opati were levied and collected by the king and local chiefs. Temples and Brahmins were exempted from paying the taxes. The tax paid in kind was referred to as iraikattina-nellu. All these were mostly realised from the Kavery delta but not widely in the outskirts of the kingdom. At the ur (village) level, urar (village assembly) were responsible for collecting the taxes and remitting them to the government. At the nadu level, the nattar were responsible for remitting taxes.

Local Elections and Uttaramerur Inscriptions

Two inscriptions (919 and 921) from a Brahmadeya (tax-free land gifted to Brahamans) called Uttaramerur (historically called Uttaramallur Caturvedimangalam) give details of the process of electing members to various committees that administered the affairs of a Brahmin settlement. This village was divided into 30 wards. One member was to be elected from each ward. These members would become members of different committees: public works committee, tank committee, garden committee, famine committee and gold committee. The prescribed qualifications for becoming a ward member were clearly spelt out. A male, above 35 but below 75, having a share of property and a house of his own, with knowledge of Vedas and bhasyas was considered

eligible. The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot (kudavolai).The eldest of the assembly engaged a boy to pull out one slip and would read the name of the person selected.

Irrigation

- Cholas undertook measures to improve the irrigation system that was in practice. As the state was drawing most of its revenue from agriculture, the Cholas focused their efforts on managing water resources. Vativaykkal, a criss-cross channel, is a traditional way ofharnessing rain water in the Kavery delta. Vati runs in the north–south direction while vaykkal runs in the east–west direction. Technically, vati is a drainage channel and a vaykkal is a supply channel. The water running through vaykkal to the field was to be drained out to vati and to another vaykkal. Rain water would flow from where the natural canal started. Many irrigation canals are modifications of such natural canals. The harnessed water was utilised alternately through vati and vaykkal. Herethe mechanism designed was such that water was distributed to the parcelled out lands in sequel.

- Many canals were named after the kings, queens and gods. Some examples of the names are Uttamacholavaykkal, Panca-vanamadevi-vaykkal and Ganavathy-vaykkal. Ur-vaykkal was owned jointly by the landowners. The nadu level vaykkal was referred to as nattu-vaykkal. The turn system was practiced for distributing the water. Chola inscriptions list some big size irrigation tanks such as Cholavaridhi, Kaliyaneri, Vairamegatataka created by the Pallavas, Bahur big tank and Rajendra Cholaperiyaeri. For the periodical or seasonal maintenance and repair of irrigation works, conscripted labour was used.

Paddy as tax was collected by a unit called kalam (28 kg). Rajaraja I standardised the collection of tax. He collected 100 kalam from the land of one veli (about 6.5 acres), the standard veli being variable according to fertility of the soil and the number of crops raised.

The irrigation work done by RajendraChola I at Gangaikonda Chozhapuram was an embankment of solid masonry 16 miles long. Rajendra described it as his jalamayam jayasthambham, meaning "pillar of victory in water". The Arab traveller Alberuni visited the place a hundred years later. On seeing them he was wonder-struck and said: '"Our people, when they see them, wonder at them, and are unable to describe them, much less construct anything like them", records Jawaharlal Nehru in The Glimpses of World History.

Water Management

- Different kinds of water rights were assigned. These rights regulated the share of water from the tanks and wells; it also entailed the right of deepening and

broadening the channels and repairing the irrigation system. The allotment of water is described as nirkkiintavaru (share of water as allotted).The water was released through kumizh (sluice) or talaivay (head-channel). Royal orders warned the people against the violation of water rights and encroachment of water resources gifted to the brahmadeya settlements. Commonly owned village tank was called enkalkulam (our tank). Land transaction in the form of donation and endowment were accompanied by water rights as well. For the periodical and seasonal maintenance and repair of the irrigation tanks, rendering free labour was in practice. Vetti and amanji werethe forms of free labour related to public works at the village level.

- Village assemblies under the Cholas collected a tax called eriayam, which was utilised for repairing irrigation tanks. Sometimes local leaders like araiyan repaired and renovated irrigation tanks destroyed in a storm. There were instances of the water from a tank shared byvillagers and the temples. Special groups known as talaivayar, talaivay-chanrar and eri-araiyarkal were in charge of releasing the water through the head channel and sluice from the rivers or tanks. A group of people who were in charge of kulam was called kulattar. In later period, temples were entrusted with the upkeep of the irrigation sources.

Society and its Structure

- In the predominantly agrarian society prevailing during the Chola period,landholding was the prime determinant of social status and hierarchy. The Brahmin landholders called brahmadeya-kilavars at the top brahmadeya settlements with tax exemption were created, displacing (kudi neekki) the local peasants. Temples were gifted land known as devadana, which wereexempted from tax, as in brahmadeyams. The temples became the hub of severalactivities during this period.

- The landholders of vellanvagai villages were placed next in the social hierarchy. Ulukudi (tenants) could not own land but had to cultivate the lands of Brahmins and holders of vellanvagai villages. While landholders retained melvaram (major share in harvest), theulukudi got kizh varam (lower share). Labourers (paniceymakkal) and slaves (adimaigal) stayed at the bottom of social hierarchy.

- Outside the world of agrarian society were the armed men, artisans and traders. There are documents that make mention of cattle-keepers who apparently constituted a considerable section of the population. There certainly were tribals and forest-dwellers, about whom ourknowledge is scanty.

Religion

- Puranic Hinduism, represented by the worship of Siva, Vishnu and associated deities, had become popular by the time of the Cholas. A large number of temples dedicated to these deities were built. The temples were provided vast areas of land and a considerable section of population came under their influence.

- Chola rulers were ardent Saivites. Parantaka I and Uttama Chola (907–970) made provisions and gifted the lands to promote religion. In a fresco painting in which Rajaraja I is portrayed with his wives worshiping Lord Siva in Thanjavur Brihadishvarar temple. One of the titles ofRajaraja I is Siva Pada Sekaran, i.e. one who clutches the foot of Lord Siva.

- Siva was the preeminent god for the Cholas and he was represented in two forms. The iconic form of Siva was Lingodhbhava, and the Nataraja idol was the human form. A trace of the locations of temple centres in Kavery delta could provide us the map of an agrarian-politicalgeography spatially and temporally. The repeated representation of Tripurantaka (the destroyer of three mythical cities of asura) form of Siva in sculpture and painting gave him a warrior aspect and helped in gaining legitimacy for the ruler.

- The representation of Nataraja or Adal Vallan (king of dance) in the form of idol was the motif of Tamil music, dance and drama with hymns composed by Nayanmars, the Saiva saints. These hymns sang the praise of Siva and extolled the deeds of god. They held great appeal to the devotees from different social sections.

- The Saiva canon, the Thirumurai, was codified after it was recovered by Nambi Andar Nambi. Oduvars and Padikam Paduvars were appointed to sing in the temples to recite Thirumurai daily in the temple premises. The singers of hymns were known as vinnappamseivar. The players of percussion instruments also were appointed. Girls were dedicated for the service of god. Musicians and dance masters also were appointed to train them.

- A highly evolved philosophical system called Saiva Siddhanta was founded during this period. The foundational text of this philosophy, Sivagnana Bodham, was composed by Meikandar. Fourteen texts, collectively called Saiva Siddhantha Sastram, form the core of this philosophy. In later times, many Saiva monasteries emerged and expounded this philosophy.

- The devotion of Chola rulers to Saivism became a strong passion in due course of time. Kulothunga II, for instance, exhibited such a trait. The theological tussle was fierce between state religion, Saivism, and Vaishnavism so much so that Vaishnavism was sidelined to the extent of its apostle Sri Ramanujar leaving the Chola country for Melkote in Karnataka.

Builders of Temples

- The Cholas built and patronised innumerable temples. The royal temples in Thanjavur, Gangaikonda Chozhapuram and Darasuram are the repositories of architecture, sculpture, paintings and iconography of the Chola arts. The temples became the hub of social, economic, cultural and political activities. The paraphernalia of the temples including temple officials, dancers, musicians, singers, players of musical instruments and their masersheaded by the priests worshipping

the gods reflect the royal court. In the initial stages, architecturally, the Chola temples are simple and modest. Sepulchral temples (pallip-padai) also were built where the kings were buried.

Temple as a Social Institution

- Chola temples became the arena of social celebrations and functioned as social institutions. They became the hub of societal space in organising social, political, economic and cultural activities. The prime temple officials were koyirramar, koyilkanakku (temple accountant), devakanmi (agent of god), srivaisnavar, cantesar (temple manager) and others. Theypromoted the development of learning, dance, music, painting and drama. A play called Rajarajanatakam, based on the life of Rajaraja I, was performed in the Thanjavur temple. The festivals of Chithirai Tiruvizha, Kartigai and Aippasivizha were celebrated. It is said that singing hymns in temple premises promoted oral literacy. Traditional dance items like kudak-kuthu and sakkaik-kuthu were portrayed in the form of sculptures and paintings in the temples in Kilapalivur, Tiruvorriyur. Nirutya and karna poses are shown in sculptural forms in the Thanjavur big temple. Traditional Tamil musical instruments also were portrayed in this way.

- The pastoral group, as a mark of devotion, donated livestock of specified number to the temples so as to maintain the perpetual lamp to be lit in the temple. To record their gift, their names were engraved in the inscriptions of royal temple. Thus, they earned royal affinity. The oil pressers called Sankarapadiyar supplied oil to the temple and became part of thefunctionaries of the temples. In times of famine, some of them sold themselves to the temple as servants.

- Temples functioned as banks by advancing loans and by purchasing and receiving endowments and donations. They also became educational centres as training was imparted in Vedas, music and the arts. Sculpture and metal work too were promoted. Temple accounts were audited and the auditor was called koyilkanakku.

Gangaikonda Chozhapuram

- In commemoration of his victory in North India, Rajendra I built Gangaikonda Chozhapuram on the model of Brihadisvarar temple in Thanjavur. He built an irrigation tank called Cholagangam near the capital called Jala-stambha (water-pillar). It became the coronation centre, which was a Chola landmarks. The sculptures of Ardhanariswarar, Durga, Vishnu, Surya, Cantesa Anugrahamurty are the best pieces of the idols of gods placed in the niches of the outer wall of sanctum.

Brihadishvarar Temple

The Grand Temple of Thanjavur, known as Rajarajisvaram and Brihadishvarar Temple, stands as an outstanding example of Chola architecture, painting, sculpture and iconography. This temple greatly legitimised Rajaraja's polity. The sanctum with a

vimana of 190 feet is capped with a stone weighing 80 tons. The figures of Lakshmi, Vishnu, Ardhanarisvara and Bikshadana, a mendicant form of Siva, on the outer walls of the sanctum are some unique features. The fresco paintings and the miniature sculptures of the scenes from puranas and epics in the temple walls reveal the religious ideology of the Chola rulers. Dancing girls, musicians and music masters were selected from different settlements cutting across the nadu divisions and were attached to this temple. Singers had been appointed to recite the bhakti hymns in the temple premises.

Darasuram Temple

- Darasuram Temple, built by Rajaraja II (1146–1172), is yet another importantcontribution of the Cholas to temple architecture. Incidents from the Periyapuranam, in the form of miniatures, are depicted on the base of the garbhagriha (sanctum sanctorum) wall of the temple.

Trade

- Increased production in agriculture as well as artisanal activities led to trade and growing exchange of goods for goods. This trade activity involved the notions of price, profit and market, which were not known in South India in the earlier period. Two guildlike groups are known: anjuvannattar and manigramattar. Anjuvannattar comprised West Asians, including Jews, Christians and Muslims. They were maritime traders and were settled all along the port towns of the west coast. It is said that manigramattar were busy with trade in the hinterland. They settled in interior towns like Kodumbalur,
- Uraiyur, Kovilpatti, Piranmalai and others. In due course, both groups merged and got incorporated under the banner of ainutruvar, disai-ayirattu-ainutruvar and valanciyar functioning through the head guild in Ayyavole in Karnataka. This ainutruvar guild controlled the maritime trade covering South-east Asian countries. Munai-santai (Pudukkottai), Mylapore andTiruvotriyur (Chennai), Nagapattinam, Vishakapattinam and Krishnapattinam(south Nellore) became the centres of the maritime trade groups. In the interior, goodswere carried on pack animals and boat. The items exported from the Chola land weresandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt. Imports included camphor, copper, tin, mercury and etc. Traders also took interestin irrigation affairs. Valanciyar, a group of traders, once dug an irrigation tank called ainutruvapperari in Pudukottai.

Cholas as Patrons of Learning

- Chola kings were great patrons of learning who lavished support on Sanskrit education by instituting charities. From the inscriptions, we see that literacy skills were widespread. The great literary works Kamba Ramayanam and Periyapuranam belong to this period. Rajendra I established a Vediccollege at Ennayiram (South Arcot district). There were 340 students in this Vaishnava centre, learning the Vedas, Grammar and Vedanta under 14 teachers. This example was later followed by his

successors and, as a result, two more such colleges were founded, at Tribuvani near Pondicherry in 1048 and the other at Tirumukudal, Chengalpattu district, in 1067. In Sanskrit centres, subjects like Vedas, Sanskrit grammar, religion and philosophies were taught. Remuneration was given to teachers in land as service tenure.

The End of Chola Rule

- The Chola dynasty was paramount in South India from the ninth to the thirteenth centuries. By the end of the twelfth century, local chiefs began to grow in prominence, which weakened the centre. With frequent invasions of Pandyas, the once mighty empire, was reduced to the status of a dependent on the far stronger Hoysalas. In 1264, the Pandyan ruler, Jatavarman Sundara Pandyan I, sacked the Chola's capital of Gangaikonda Chozhapuram. With Kanchipuram lost earlier to the Telugu Cholas, the remaining Chola territories passed into the hands of the Pandyan king. 1279 marks the end of Chola dynasty when King Maravarman Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule by Pandyas.

Sambuvarayars

Sambuvarayars were chieftains in the North Arcot and Chengalpattu regions during the reign of Chola kings, Rajathiraja and Kulothunga III. Though they were feudatories, they were found fighting sometimes on the side of their overlords and occasionally against them also. From the late 13th century to the end of Pandya ascendency, they wielded power along the Palar river region. The kingdom was called Raja Ghambira Rajyam and the capital was in Padaividu. Inscriptions of Vira Chola Sambavarayan (1314–1315CE) have been found. Sambuvarayars assumed high titles such as Sakalaloka Chakravartin Venru Mankonda Sambuvarayan (1322–1323 CE) and Sakalaloka Chakravartin Rajanarayan Sambuvarayan (1337–1338 CE). The latter who ruled for 20 years was overthrown by Kumarakampana of Vijayanagar. It is after this campaign that Kumarakampana
went further south, as far as Madurai, where he vanquished the Sultan of Madurai in a battle.

II PANDYAS

- Pandyas were one of the muvendars that ruled the southern part of India, though intermittently, until the pre-modern times. Ashoka, in his inscriptions,refers to Cholas, Cheras, Pandyas and Satyaputras as peoples of South India. Korkai, a town historically associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later.

- Many early Tamil inscriptions of Pandyas have been found in Madurai andits surroundings. Madurai is mentioned as Matirai in these Tamil inscriptions, whereas Tamil classics refer to the city as Kudal, which means assemblage. In one of the recently discovered Tamil inscriptions from Puliman Kompai, a village in Pandya territory, Kudal is mentioned. In Pattinappalai and Maduraikkanchi, Koodal is

mentioned as the capital city of Pandyas. It finds mention in Ettuthogai (Eight Anthologies) also. So,historically Madurai and Kudal have been concurrently used.

Sources

- The history of the Pandyas of the Sangam period, circa third century BCE to third century CE, has been reconstructed from various sources such as megalithic burials, inscriptions in Tamil brahmi, and the Tamil poems of the Sangam literature. The Pandyas established their supremacy in South Tamil Nadu by the end of the sixth century CE. A few copper plates form the source of our definite knowledge of the Pandyas from the seventh to the ninth century. The Velvikkudi grant of Nedunjadayan is the most important amongthem. Copper plates inform the essence of royal orders, genealogical list of the kings, their victory over the enemies, endowments and donations they made to the temples and the Brahmins. Rock inscriptions give information about the authors of rock-cut cave temples, irrigation tanks and canals. Accounts of travellers such as Marco Polo, Wassaff and Ibn-Batuta are useful to know about political and socio-cultural developments of this period. Madurai Tala Varalaru, Pandik Kovai and Madurai Tiruppanimalai provide information about the Pandyas of Madurai of later period.

- Though pre-Pallavan literary works do not speak of Sangam as an academy, the term Sangam occurs in Iraiyanar Akapporulof late seventh or eighth century CE. The term Sangam, which means an academy, is usedin late medieval literary works like Periya Puranam and Tiruvilaiyadal Puranam.

Seethalai Saththanar, the author of epic Manimekalai, hailed from Madurai.

Territory

- The territory of Pandyas is called Pandymandalam, Thenmandalam or Pandynadu, which lay in the rocky, hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni. River Vellar running across Pudukkottai region had been demarcated as the northern border of the Pandya country, while Indian Ocean was its southern border. The Western Ghats remained the border of the west while the Bay of Bengal formed the eastern border.

Pandya Revival (600–920)

- The revival of the Pandyas seems to have taken place after the disappearance of the Kalabhras. Once hill tribes, the Kalabhras had soon taken to a settled life, extending their patronage to Buddhists and Jains. Kadunkon, who recovered Pandya territory from the Kalabhras according to copper plates, was succeeded by two others. Of them, Sendan possessed warlike qualities and his title Vanavan is suggestive of his conquest of Cheras. The next one, Arikesari Maravarman (624–674), an illustrious early Pandya, ascended the throne in 642, according to a Vaigai river bed inscription. He was a contemporary ofMahendravarman I and Narsimahvarman I. Inscriptions

and copper plates praise his victory over his counterparts such as Cheras, Cholas, Pallavas and Sinhalese. Arikesari is identified with Kun Pandian, the persecutor of Jains.

Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism.

- After his two successors, Kochadayan Ranadhira (700–730) and Maravarman Rajasimha I (730–765), came Jatila Parantaka Nedunjadayn (Varaguna I) (756–815), the donor of the Velvikkudi plates. He was also known as the greatest of his dynasty and successfully handled the Pallavas and the Cheras. He expanded the Pandya territory into Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. He is also credited with building several Siva and Vishnu temples. The next king Srimara Srivallabha (815–862) invaded Ceylon and maintained his authority. However, he was subsequently defeated by Pallava Nandivarman III (846–869). He was followed by Varaguna II who was defeated by Aparajita Pallava (885–903) at Sripurmbiyam. His successors, Parantaka Viranarayana and Rajasimha II, could not stand up to the rising Chola dynasty under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fled the country in 920CE.

Rise of Pandyas Again (1190–1310)

- In the wake of the vacuum in Chola state in the last quarter of 12th century after the demise of Adhi Rajendra, Chola viceroyalty became weak in the Pandya country. Taking advantage of this development, Pandya chieftains tried to assert and rule independently. Sri Vallaba Pandyan fought Rajaraja II and lost his son in the battle. Using this situation, the five Pandyas waged a war against Kulotunga I (1070–1120) and were defeated. In 1190, Sadayavarman Srivallabhan, at the behest of Kulotunga I, started ruling the Pandya territory. He was anointed in Madurai with sceptre and throne. To commemorate his coronation, he converted a peasant settlement Sundaracholapuram as Sundarachola Chaturvedimangalam, a taxexempted village for Brahmins.

- After the decline of the Cholas, Pandya kingdom became the leading Tamil dynasty in the thirteenth century. Madurai was their capital. Kayal was their great port. Marco Polo, the famous traveller from Venice, visited Kayal twice, in 1288 and in 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.

Marco Polo, a Venetian (Italy) traveller who visited Pandya country lauded the king forfair administration and generous hospitality for foreign merchants. In his travel account, he also records the incidents of sati and the polygamy practiced by the kings.

Sadaiyavarman Sundarapandyan

- The illustrious ruler of the second Pandya kingdom was Sadaiyavarman(Jatavarman) Sundarapandyan (1251– 1268), who not only brought the entireTamil Nadu under his

rule, but also exercised his authority up to Nellore inAndhra. Under his reign, the Pandya state reached its zenith, keeping the Hoysalas in check. Under many of his inscriptions, he is eulogized. Sundarapandyan conquered the Chera ruler, the chief of Malanadu, and extracted a tribute from him. The decline of the Chola state emboldened the Boja king of Malwa region Vira Someshwara to challenge Sundarapandyan, who in a war at Kannanur defeated him. Sundarapandian plundered his territory. He put Sendamangalam under siege. After defeating the Kadava chief, who ruled from Cuddalore and wielded power in northern Tamil Nadu, Sundarapandyan demanded tribute. He captured the western regionand the area that lay between presentday Arcot and Salem. After killing theking of Kanchipuram in a battle, Pandyas took his territory. But, by submitting to the Pandyas, the brother of the slain king got back Kanchipuram and agreed to pay tribute. Along with him, there were two or three co-regents who ruledsimultaneously: Vikrama Pandyan and Vira Pandyan. A record of Vira Pandyan (1253–1256) states that he took Eelam (Ceylon), Kongu and the Cholamandalam (Chola country).

Maravarman Kulasekharan

- After Sundarapandyan, Maravarman Kulasekharan ruled successfully for aperiod of 40 years, giving the country peace and prosperity. We have authentic records about the last phase of his reign. He ascended the throne in 1268 and ruled till 1312. He had two sons, and in 1302, the accession of the elder son, Jatavarman Sundara Pandyan III, as co-regent took place. The king's appointment of Sundarapandyan as a co-regent provoked the other son Vira Pandyan and so he killed his father Maravarman Kulasekharan. In the civil war that ensued, Vira Pandyan won and became firmly established in his kingdom. The other son, Sundara Pandyan, fled to Delhi and took refuge under the protection of Alauddin Khalji. This turn of events provided an opening for the invasion of Malik Kafur.

Invasion of Malik Kafur

- When Malik Kafur arrived in Madurai in 1311, he found the city empty and Vira Pandyan had already fled. In Amir Khusru's estimate, 512 elephants, 5,000 horses along with 500 mounds of jewel of diamonds, pearls, emeralds and rubies are said to have been taken by Malik Kafur. The Madurai temple was desecrated and an enormous amount of wealth was looted. The wealth he carried was later used in Delhi by AlauddinKhalji, who had then taken over the throne, to wean away the notables in the court to his side against other claimants.

- After Malik Kafur's invasion, the Pandyan kingdom came to be dividedamong a number of the main rulers in the Pandya's family. In Madurai, a Muslim state subordinate to the Delhi Sultan came to be established and continued until 1335 CE when the Muslim Governor of Madurai Jalaluddin Asan Shah threw off his allegiance and declared himself independent.

State

- Pandya kings preferred Madurai as their capital. Madurai has been popularlyvenerated as Kudal and Tamil Kelukudal. The kings are traditionally revered as Kudalkon, Kudal Nagar Kavalan, Madurapura Paramesvaran. The titles of the early Pandyas are: Pandiyatirasan, Pandiya Maharasan, Mannar Mannan,Avaniba Sekaran, Eka Viran, Sakalapuvana Chakkaravarti and others. Titles of thelater Pandyas in Sanskrit include Kodanda Raman, Kolakalan, Puvanekaviran, and Kaliyuga Raman. Titles in chaste Tamil are Sembian, Vanavan, Thennavan and others. The Pandyas derived military advantage over their neighbours by means of their horses, which they imported through their connection to a wider Arab commercial and cultural world.

Palace and Couch

- Royal palaces were called Tirumaligai and Manaparanan Tirumaligai. Kings, seated on a royal couch, exercised the power. The naming of couches after the local chiefs attests to the legitimacy of overlordship of the kings. The prominent names of such couches are Munaiya Daraiyan, Pandiya Daraiyan and Kalinkat Traiyan. The king issued royal order orally while majestically seated on the couches. It was documented by royal scribe called Tirumantira Olai.

Royal Officials

- A band of officials executed the royal orders. The prime minister was called uttaramantri. The historical personalities like Manickavasagar, Kulaciraiyar and Marankari worked as ministers. The royal secretariat was known as Eluttu Mandapam. Akapparivara Mudalikal were the personal attendants of the kings. The most respected officials were Maran Eyinan, Sattan Ganapathy, Enathi Sattan, Tira Tiran, Murthi Eyinan and others. The titles of military commanders were Palli Velan, Parantakan Pallivelan, Maran Adittan and Tennavan Tamizhavel.

Political Divisions

- Pandy Mandalam or Pandy Nadu consisted of many valanadus, which, in turn, weredivided into many nadus and kurrams. The administrative authorities of nadus were the nattars. Nadu and kurram contained settlements, viz., mangalam, nagaram, ur and kudi, which were inhabited by different social groups. A unique political division in Pandy Mandalam is Kulakkil, i.e. area under irrigation tank. For instance, Madurai is described in an inscription as Madakkulakkil Madurai.

- The duty of the nattar was to assess the qualities of land under cultivation and levy taxes. In surveying the lands, the officials used rods of 14 and 24 feet. After the measurement, the authorities donated the lands. Salabogam land was assigned to Brahmins. The land assigned to ironsmiths was called tattarkani; for carpenters, it

was known as taccu-maniyam. Bhattavriutti is the land donated for Brahmin group for imparting education.

Administration and Religion:
Seventh to Ninth Centuries

- An inscription from Manur (Tirunelveli district), dating to 800, provides anaccount of village administration. It looks similar to Chola's local governance, which included village assemblies and committees. Both civil and military powers were vested in the same person. The Pandya kings of the period supported and promoted Tamil and Sanskrit. The great Saiva and Vaishnava saints contributed to the growth of Tamil literature. The period was marked by intense religious tussles. The rise of the Bhakti movement invited heterodox scholars for debate. Many instances of the defeat of Buddhism and Jainism in such debates are mentioned in Bhakti literature.

Economy
Society

- Kings and local chiefs created Brahmin settlements called Mangalam or Chaturvedimangalam with irrigation facilities. These settlements were given royal names and names of the deities. Influential Brahmins had honorific titles such as Brahmmadhi Rajan and Brahmmaraiyan.

Trade

- It was not the Khalji's invasion from the north that brought the Muslims intoTamil country for the first time. Arab settlements on the west coast of southern India, from the seventh century, led to the expansion of their trade connection to the east coast of Tamizh country. This was because the governments of the east coast pursued a more liberal and enlightened policy towards the overseas traders. Their charters exempted traders from various kinds of port dues and tolls. In Kayal, there was an agency established by an Arab chieftain by name Maliku-l-Islam Jamaluddin. This agency facilitated the availability of horses to Pandya kings.

Horse trade of that time has been recorded by Wassaff. He writes: "…as many as 10,000horses were imported into Kayal and other ports of India of which 1,400 were to be of Jamaluddin's own breed. The average cost of each horse was 220 dinars of 'red gold'."

- In the inscriptions, the traders are referred to as nikamattor, nanadesi, ticai-ayiratu-ainutruvar, ainutruvar, manikiramattar and patinen-vishyattar. They founded the trade guilds inKodumpalur and Periyakulam. The goods traded were spices, pearls, precious stones, horses, elephants and birds. In the thirteenth and fourteenth centuries, horse trade was brisk. Marco Polo and Wassaff state that the kings invested in horses as there was a need of horses for ceremonial purposes and for fighting wars. Those who were trading in horses were called kudirai-chetti. They were active in maritime trade also.

- The busiest port town under the Pandyas was Kayalpattinam (now in Thoothukudi district) on the east coast. Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called kasu, palankasu, anradunarpalankasu, kanam, kalancu and pon. The titular gods of the traders are Ayirattu Aynurruvaar Udaiyar and Sokka Nayaki Amman. The periodically held fairs were called Tavalamin settlements called teru where the traders lived.

Irrigation

- The Pandya rulers created a number of irrigation sources and they were named after the members of the royal family. Some of them were Vasudeva Peraru, Virapandya Peraru, Srivallaba Peraru and Parakirama Pandya Peraru. The tanks were named Tirumaleri, Maraneri, Kaliyaneri and Kadaneri. On either side of the rivers Vaigai and Tamiraparni, canals leading to the tanks for irrigation were built. The Sendan Maran inscription of Vaigai river bed speaks of a sluice installed by him to distribute the water from the river. Sri Maran Srivallabhan created a big tank, which is till now in use. Like Pallavas in northern districts, Pandyas introduced the irrigation technology in the southern districts of Tamil country. In building the banks of the tanks, the ancient architect used the thread to maintain the level. Revetment of the inner side of the banks with stone slabs is one of the features of irrigation technique in Pandya country.In the time of the later Pandyas (around 1212), an official constructed a canal leading from river Pennai to the lands of Tiruvannamalai temple. In dry-zone Ramanathupuram also, tanks were created. In these areas, such irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.

- Iruppaikkuti-kilavan, a local chief, built many tanks and repaired the tanks in disrepair. The actual landowning groups are described as the Pumipittirar. Historically they were locals and hence they were referred to as nattumakkal. The communal assembly of this group isCittirameli-periyanattar.

Literacy

- The mission of promoting literacy was carried on through many ways. Appointment of singers to recite the Bhakti hymns in temple has been seen as the attempt of promoting literacy. In theatres, plays were staged for a similar purpose. Bhattavirutti and salabogamwere endowments provided for promoting Sanskrit education. Brahmins studied the Sanskrit treatises in educational centres kadigai, salai and vidyastanam. From 12thcentury, monasteries came up and they were attached to the temples to promote education with religious thrust. A copper inscription says that an academy was set up to promote Tamil and to translate Mahabharatam. The important Tamil literary texts composed in the reign of the Pandyas were Tiruppavai, Tirvempavai, Tiruvasagam, Tirukkovai and Tirumantiram.

Religion

- It is said that Pandyas were Jains initially and later adopted Saivism. Inscriptions and the sculptures in the temples attest to this belief. The early rock-cut cave temples were the outcrop of transitional stage in religion and architecture. Medieval Pandyas and later Pandyas repaired many temples and endowed them with gold and land. The vimanam over the sanctum of Srirangam and Chidambaram temples were covered with golden leaves. Sadaiyavarman Sundarapandyan was anointed in Srirangam temple, and to commemorate it, he donated an idol of Vishnu to the temple. The inner walls of this temple and three other gopurams were plated with gold.

- Pandyas extended patronage toVedic practices. Palyagasalai Mudukudumi Peruvaluthi, who performed many Vedic rituals, is identified with Pandyas of the Sangam period. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Ashvamedayaga, Hiranyagarbha and Vajapeya yagna, conducted by every great Pandya king. Theimpartiality of rulers towards both Saivism and Vaishnavism is also made known in the invocatory portions of the inscriptions. Some kings were ardent Saivite; some wereardent Vaishnvavites. Temples of both sects were patronised through land grant, tax exemption, renovation and addition of gopuras and spacious mandapas.

Temples

- Pandyas built different models of temples. They are sepulchral temple (e.gsundarapandisvaram), rock-cut cave temples and structural temples. Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of gopuras, mandapas and circumbulations. The monolithic mega-sized ornamented pillars are the unique feature of the medieval Pandya style. The early Pandya temples are modest and simple. In these temples of the Pandya country, the sculptures of Siva, Vishnu, Kotravai, Ganesa, Subramanya, Surya and Brahma are best specimens. Pandyas specially patronised Meenakshi temple and kept expanding its premises by adding gopuras and mandapas.

- The prominent rock-cut cave temples created by the early Pandyas are found inPillayarpatti, Tirumeyyam, Kuntrakkudi, Tiruchendur, Kalugumalai, Kanyakumari and Sittannavasal. Paintings are found in the temples in Sittannavasal, Arittaapatti, Tirumalaipuram and Tirunedunkarai. A 9th century inscription from Sittannavasal cave temple informs that the cave was authored by Ilam Kautamar. Another inscription of the same period tells us that Sri Maran Srivallaban renovated this temple. The fresco paintings on the walls, ceilings and pillars are great works of art. These paintings portray the figures of dancing girls, the king and the queen. The painting of water pool depicts some aquatic creatures, flowers and birds and some mammals.

- The maritime history of India would be incomplete if the history of thePandyas of Tamil country is skipped. The busiest port-towns were located all along the east coast of the Tamizh country. By establishing matrimonial link with Southeast Asian dynasties, Pandyas left an imprint in maritime trade activities.

Cintamani, Mylapore, Tiruvotriyur, Tiruvadanai and Mahabalipuram are busy coastal trading centres recorded in inscriptions

11th Volume II

Chapter – 12 Bahmani and Vijayanagar Kingdoms

Introduction

- At the beginning of the fourteenth century, when the Delhi Sultanate was preparing to extend southwards, the Deccan and south India were divided into four kingdoms: the Yadavas of Devagiri (Western Deccan or present Maharashtra), the Hoysalas of Dvarasamudra (Karnataka), the Kakatiyas of Warangal (eastern part of present Telengana) and the Pandyas of Madurai (southern Tamil Nadu). During the two expeditions of the general Malik Kafur, first in 1304 and then in 1310, these old states faced defeat one after another and lost most of their accumulated wealthto the plundering raids of the Sultanate army. The Tughluq dynasty continued its southern expeditions into southern India under the rule of his military officers. Muhammad Tughluq (1325–51) even tried to make Devagiri (renamed as Daulatabad) as the capital to command the vast conquered territory more effectively. But his experiments failed and brought misery to the people. When he shifted the capital back to Delhi, his subordinates in the south declared independence. Thus Madurai became an independent Sultanate in 1333. Zafar Khan who declared independence in 1345 at Devagiri shifted his capital to Gulbarga in northernKarnataka. He tookthe title, Bahman Shah and the dynasty he inaugurated became known as the Bahmani dynasty (1347– 1527). A few years earlier, in 1336, the Vijayanagar kingdom was inaugurated by the Sangama brothers Harihara and Bukka at Vijayanagara (presentday Hampi) on the south bank of Tungabhadra. During the next two centuries these two states fought continually and bitterly, to control the rich Raichur *doab*, and also the sea ports of Goa, Honavar, etc. on the west coast, which were the supply points of the horses needed for their army.

Sources

- There are several kinds of sources– literary, epigraphical, and archaeological– available for the study of this period. Several Persian accounts written by the court historians of the Bahmani Sultanate, relating to Bahmani– Vijayanagar conflicts have survived. Though they contain some biased and exaggerated information they providerare eye-witness accounts relating to the battles, the palace intrigues, the life and sufferings of the people on either side, etc. which are lacking in inscriptions. The Kannada and Telugu literature, like Manucharitram, Saluvabhyudayam, etc., patronized in the Vijayanagar court, give genealogical, political and social information. The Telugu work Rayavachakamu gives interesting details about the Nayak system under Krishnadevaraya. Several foreign visitors who came to South India during the fourteenth to sixteenth centuries wrote about their travels which throw useful light on the political, social, and cultural aspects. Of them, Ibn Battutah a Moroccan traveller (1333-45), Abdur Razzak from Persia (1443–45), Nikitin, a

Russian (1470–74), the Portuguese visitorsDomingo Paes and Nuniz (1520–35) provide remarkably rich information.

- Thousands of inscriptions in Kannada, Tamil, and Telugu, besides a number of copper-plate charters in Sanskrit are available and the above sources add to the epigraphical information. There are a rich variety of archaeological sources in the form of temples, palaces, forts, mosques, etc. Numismatic evidence is also available in abundance.

The Vijayanagara kings issued a large number of gold coins called Varaha (also called Pon in Tamil and Honnu in Kannada). These gold coins have the images of various Hindu deities and animals like the bull, the elephant and the fabulous gandaberunda (a double eagle, sometimes holding an elephant in each beak and claw). The legend contains the king's name either in Nagari or in Kannada script.

Bahmani Kingdom

Alaudin Hasan Bahman Shah (1347–1358)

- Rivalry with the Vijayanagar kingdom over the fertile Raichur doab, lying between the Krishna and Tungabhadra rivers, not only marked the early history of the Bahmani kingdom, but continued to be an enduring feature over two centuries. Bahman Shah had also to contend in the east with therulers of Warangal and Orissa. In order to facilitate smooth administration, as followed in the Delhi Sultanate, he divided the kingdom into four territorial divisions called *tarafs*, each under a governor. Each governor commanded the army of his province (Gulbarga, Daulatabad, Bidar, and Berar) and was solely responsible for both its administration and the collection of revenue. The system worked well under a powerful king, but its dangers became apparent under a weak ruler. For the greater part of his reign of eleven years Bahman was engaged in subduing the unruly in his kingdom and in establishing order. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Bahman Shah emerged victorious in all these expeditions and assumed the title Second Alexander on his coins.

Mohammed I (1358–1375)

- Mohammed I succeeded Bahman Shah. There was a decade-long war with Vijayanagar, most of which related to control over the Raichur doab. Neither side gained lasting control over the region, in spite of the huge fatalities in battles. Two bitter wars with Vijayanagar gained him nothing. But his attack on Warangal in 1363 brought him a large indemnity, including the important fortress of Golkonda and the treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

- Mohammed I established a good system of government that was followed by all the successor sultanates as well as bythe Marathas later. He appointed a council of eight ministers of state: 1. Vakil-us-saltana or lieutenant of the kingdom, the immediate subordinate of the sovereign. 2. Waziri-kull, who supervised the work of all other ministers; 3. Amir-i-jumla, minister of finance; 4. Wasir-i-ashraf, minister of foreign affairs and master of ceremonies; 5. Nazir, assistant minister for finance; 6. Peshwa who was associated with the lieutenant of the kingdom; 7. Kotwal or chief of police and city magistrate in the capital, and 8. Sadr-i-jahan or chief justice and minister of religious affairs and endowments. He took strong measures for the suppression of highway robbery. Institutional and geographic consolidation under Muhammad Shah laid a solid foundation for the kingdom. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, remainsan impressive building.

- The next hundred years saw a number of Sultans one after another, by succession or usurpation. All of them fought with their southern neighbour, but without gaining much territory. In 1425 Warangal was subdued and their progress further eastwards was challenged by the Orissan rulers. The capital was shifted from Gulbarga to Bidar in 1429. The rule of Mohammad III (1463–1482) is worthy of mention because of his lieutenant Mohammed Gawan, a great statesman.

Mohammed Gawan

- A Persian by birth, Mohammed Gawan was well-versed in Islamic theology, Persian, and Mathematics. He was also a poet and a prose-writer. The Mohammed Gawan Madrasa in Bidar, with a large library, containing 3000 manuscripts, is illustrative of his scholarship. Gawan served with great distinction as prime minister under Mohammad III and contributed extensively to the dynamic development of the Bahmani Kingdom.

- Gawan fought successful wars against the rulers of Konkan, Orissa and Vijayanagar. He was known for his administrative reforms. He used Persian chemists to teach the preparation and the use of gunpowder. In his war against the Vijayanagar Kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who functioned virtually as kings, Gawan dividedthe existing four provinces of the Bahmani Sultanate into eight. This not only limited the area under the rule of each governor but also made the provincial administration more manageable. He placed some districts in the provinces directly under central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The other forts remainedunder the Sultan's direct control. The royal officers who were given land assignments as pay were made accountable to the Sultan for their income and expenditure.

- The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among the two groups of nobles, Deccani

Muslims and Pardesi (foreigner) Muslims, further intensified and conflicts broke out. Gawan became a victim of this tussle for power, although he remained fair and neutral in this conflict. Jealous of his success they forged a letter to implicate Gawan in a conspiracy against the Sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

- Gawan's execution augured ill for the Sultanate. Several of the foreign nobleswho were considered the strongest pillars of the state began to leave for their provinces, leading to the disintegration of the Sultanate. After the Sultan's death five of his descendants succeeded him on the throne but they were kings only in name. During this period the Sultanate gradually broke up into four independent kingdoms: Bijapur, Ahmadnagar, Berar and Golkonda. Bidar where the Bahmani Sultan ruled as a puppet became the fifth one. Among these Bijapur became powerful by annexing Bidar and Berar in course of time. Though Ahmadnagar and Golkonda acted independently they finally joined with Bijapur to fight with their common enemy, Vijayanagar. Vijayanagar was utterly routed in the battle of Talikota or Rakshashi-Tangadiin 1565. Thereafter, within a century, the Sultanates were vanquished one after another and taken over by the Mughal state.

Vijayanagar Empire

Origin and Expansion

- There are different traditions regarding the foundation of the Vijayanagar kingdom. It is now generally accepted, on the basis of contemporary inscriptions, that the two brothers Harihara and Bukka, the eldest sons of one Sangama, earlier serving the Hoysala rulers of Karnataka, asserted their independence and laid foundation for a new kingdom in about 1336. This happened soon after the death of the Hoysala king Ballala III at the hands of the Madurai Sultan. Initially the capital was in or near about Anegondi on the north bank of the Tungabhadra river.But soon it was shifted to the Hoylsala town Hosapattana (near Hampi) on the south bank. The capital was expanded and renamed Vijayanagara, the city of Victory. Thereafter, they proclaimed themselves the rulers of Vijayanagara or of Karnata-Vijayanagara. Harihara celebrated his coronation in 1346 at this city. Historians call this dynasty started by Harihara as Sangama after the name of his father or forefather. Vijayanagara rulers adopted the emblem of the Chalukyas, the boar, or varahaas their royal insignia.

- The Vijayanagar kingdom was successively ruled by four dynasties over a period of more than three hundred years: the Sangama dynasty (1336–1485), the Saluva dynasty (1485–1505), the Tuluva dynasty (1505–1570) and the Aravidu dynasty (1570–1650). The history of this kingdom can be narrated in four stages.

- In the beginning, the Vijayanagar kingdom was one among many small principalities of the time, under the rule of some local chiefs in different parts of south India. The three big states of the thirteenth century, the Pandyas in Tamil Nadu, the Hoysalas in Karnataka and the Kakatiyas in Andhra had almost been destroyed by the military

expeditions of the Delhi Sultanate in the first three decades of the fourteenth century, leaving a big political vacuum. The turbulent political situation provided an opportunity to the five Sangama brothers, headed by Harihara, to consolidate and expand the territory. Besides, the Muslim Sultanate that had been established in Madurai a little earlier and the Bahmani Sultanate that came up in 1347 started to rule independently of Delhi. The Delhi Sultanate itself became weak and did not take much interest in the south.

- Within the first four decades the small principality became a big kingdom through the military activities of the five brothers in different directions. First the entire core area of the Hoysala kingdom in Karnataka was incorporated into Vijayanagar. The coastal parts of Karnataka were soon taken over and remained an important part of the kingdom until the end. As this gave access to several port towns, good care was taken to administer this part under a successive line of pradhani or governors. Under Bukka I, attention was turned to Tondai-mandalam, covering the northern districts of Tamil area, which was under the rule of the Sambuvaraya chiefs. The prince Kampana (usually called Kumara Kampana), son of Bukka I, carried out this work successfullywith the help of his faithful general Maraya- Nayak. He is also given credit for slaying the Madurai Sultan and bringing to an end that Sultanate in about 1370. This is mentioned in Madura-vijayam, a Sanskrit work written by Kampana's wife, Gangadevi. But strangely, the Pandya country including Madurai was not annexed to the Vijayanagar kingdom at that time. It became a part of the kingdom only around 1500, more than a hundred years later. Until then only the northern and central parts of the Tamil country up to the Kaveri delta were under the direct administration of the Sangama and Saluva dynasties.

Vijayanagar – Bahmani conflict

- From the beginning, both the Bahmani and Vijayangar kingdoms were in constant conflict. The contest for territory, tribute, and the control of horse trade were the major subjects of conflict. Each of them wanted to annex and dominate the fertile area between the Krishna and the Tungabhadra (the Raichur doab). Though neither of them succeeded fully, much bloodshed took place for some transitory success. Some historians argue that religious rivalry between the Hindu Vijayanagar and the Muslim Sultanate was the basic cause of this continuous fight. Actually the Vijayanagar kings fought also with many Hindu, non-Muslim rulers, like those of Warangal, Kondavidu, Orissa, etc., in which Muslim rulers took part as allies sometimes and as enemies on other times. The control of horse trade that passed through Goa and other ports was another reason for the fighting. Horses were necessary for the armies of both sides. In spite of continuous fighting, the Krishna river was more or less the dividing line between the two powers.

- In coastal Andhra, the power struggle was between the Gajapati kingdom of Orissa and Vijayanagar. Vijayanagar could not make much headway until the time of Devaraya II (1422–46), who defeated the Orissan army in some battles. But these conquests were only to extract tribute, and no territory was added. Devaraya II was

the greatest ruler of the Sangama dynasty. He strengthened his cavalry by recruiting trained Muslim cavalry for his army and giving archery training to his soldiers. Abdur Razaak, the Persian ambassador who visited the Zamorin of Kochi and the Vijayanagar court during this time states that Devaraya II controlled a vast area. He received tribute from the king of Sri Lanka too.

- Viyayanagar empire went through a crisis after Devaraya II. Quarrels on account of succession and the inefficient successors encouraged the Gajapati king to dominate the coastal Andhra. Between 1460–65, the Gajapati army attacked many times and it conducted a victorious expedition even up to Tiruchirappalli on the Kaveri river, causing much destruction on the way and plundering the wealth of many temples. Taking advantage of the situation, the feudatories assumed independence. Thus, Tirumalaideva and then Konerideva began to rule independently in the Thanjavur–Tiruchirappalli area for some decades, during the inteinterregnum before the rise of the Saluva rule.

- Power passed on to the trusted commander Saluva Narasimha who defended the kingdom from the Gajapatis and recovered parts of coastal Andhra. Around 1485 Saluva Narasimha usurped the throne and declared himself as king, starting the short-lived Saluva dynasty. He was assisted by his general and great warrior Narasa Nayak, who tried to quell the rebellious local chiefs in the south. Saluva Narasimha died in 1491 leaving his young sons under the care of Narasa Nayak. Narasa Nayak became the de facto ruler and took several steps to safeguard the country until his death. In about1505, his elder son Viranarasimha started the third dynasty, known as the Tuluva dynasty. He had a short but eventful reign and was succeeded by his younger brother Krishnadevaraya.

Krishnadevaraya (1509–29)

- Krishnadevaraya is considered the greatest of the Vijayanagar kings. He built upon the strong military base laid by his father and elder brother. He tried to keep the greatness of the kingdom intact, by undertaking many military expeditions during much of his reign. Early in his reign he fought with the rebellious Ummattur chief (near about Mysore) and brought him to submission. He then had to fight almost continuously on two fronts, one against the traditional enemy, the Bahmani Sultans and the other against the Orissa king Gajapati. There are several inscriptions graphically describing his seizure of many forts like Udayagiri, under the control of Gajapati, during the course of this eastern expedition. Finally, he put a pillar of victory at Simhachalam.

- Krishnadevaraya had to undertake more than one expedition to repulse the Bahmani forces, which were intruding into his territory on a regular annual basis. In some of these ventures the Portuguese, trying to establish their power in the Malabar and Konkan coast, helped Krishanadevaraya with military aid, and got permission to build a fort atBhatkal. Though he was quite successful for a time, his victories made the warring Bahmani sultans to become united for their survival.

- There are some other reasons for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar. He made very large donations to many of the greatest Siva and Vishnu temples of the day- Srisailam, Tirupati, Kalahasti, Kanchipuram, Tiruvannamalai, Chidambaram, etc. He added towering gopuras to many of those temples, which survive to this day. Contemporary foreign visitors like Paes and Nuniz, who visited Vijayanagar left glowing tributes to his personality, and the grandeur and opulence of the city. His court was also adorned by some great poets like Allasani Peddana. He himself is considered a great scholar and is author of the famous poem Amuktamalyada (the story of Andal). But his crowning achievement, as a clever administrator, was the reorganization of the Nayak or nayankara system and giving legal recognition to the system. This is explained below under administration.

The battle of Talikota

- At Krishnadevaraya's death, his son was a small child and so his younger brother Achyutadevaraya became king. Soon some succession disputes started as Ramaraya, the son-in-law of Krishnadevaraya wanted to dominate the affairs by crowning the infant as king. Achyutadevaraya was however supported by Chellappa (also known as Saluva Nayak), the greatest Nayak of the day who controlled a major part of the Tamil area. Soon after, however, Chellapa became a rebel himself and Achyutadevaraya had to take a big expedition to the south to subdue him. He had some encounters with the Deccan sultans too. After his death in 1542, his nephew Sadasivarayasucceeded him and ruled for about thirty years (1542–70). But real power lay in the hands of Ramaraya, who got support from many of his close kinsmen (of Aravidu clan) by appointing them as Nayak of many strategic localities.

- Ramaraya, a great warrior and strategist, was able to play off the Bahmani Muslim powers against one another. He entered into a commercial treaty with the Portuguese whereby the supply of horses to the Bijapur ruler was stopped. He fought with the Bijapur ruler and after some time, he allied with the Bijapur ruler against Golkonda and Ahmadnagar. This divide and rule policy provoked much enmity against Vijayanagar. Forgetting their mutual quarrels, the Deccan states, joined hands to wage the last great battle against their common enemy. The battle was fought at Talikota or Rakshasi-Tangadi in January 1565 in which Ramaraya, in spite of his old age, personally commanded the forces along with his cousins and brothers. In the final stages, the battle was lost. Ramaraya was imprisoned and executed immediately. The victorious Bahmaniarmies entered the Vijayanagar city for the first time in their history, and ransacked it for several months laying it waste.

- This battle is generally considered the signal for the end of Vijayanagar. The king Sadasiva and some of his retinue escaped to Penugonda. Tirumala, brother of Ramaraya, declared himself king in 1570, starting the Aravidu, that is the fourth dynasty. After this his sons and grandsons ruled the truncated kingdom for two generations, probably up to 1630. There were some more kings who ruled as fugitives

until 1670 without a permanent capital. Real power was wielded by the many Nayak chiefs in various parts of the country. Some of them feigned loyalty to the king while others opposed him. There were fights between the loyalists and others. In 1601 there was bitter fighting near Uttaramerur between the loyalist Yachama Nayak of Perumbedu and the Nayak of Vellur (Vellore). In this quarrel Vellur Nayak was supported by Tanjavur, Madurai and Senji Nayak, who had become independent rulers.

Administration

- The king was the ultimate authority in the kingdom. He was also the supreme commander of the army. He was assisted by several high-ranking officers. The chief minister was known as the mahapradhani. He led a number of lower-ranking officers, like Dalavay (commander), Vassal (guard of the palace), Rayasam (secretary/ accountant), Adaippam (personal attendant), and Kariya-karta (executive agents). As Harihara I and his immediate successors consolidated their territorial acquisitions, they tried to organize the territory by creating administrative divisions called rajyas or provinces each under a governor called pradhani. Some of the prominent rajyas were the Hoysala rajya, Araga, Barakur (Mangalur), and Muluvay. As and when new conquests were made they were put under new rajyas. By 1400, there were five rajyas in the Tamil area: Chandragiri, Padaividu, Valudalampattu, Tiruchirappalli and Tiruvarur. The pradhaniwas either a royal member or a military officer not related to the royal family. The pradhani had his own revenue accountants and military to assist in his administration. Within each rajya, there were smaller administrative divisions like nadu, sima, sthala, kampana, etc. The lowest unit was of course the village. The rajyas lost their administrative and revenue status under the Tuluva dynasty due to the development of the Nayak system under Krishadevaraya.

Nayak System

- The term Nayak is used from thirteenth century onwards in Telugu and Kannada areas in the sense of a military leader or simply soldier. Assigning the revenue of a particular locality to the Nayak for their military service is found in the Kakatiya kingdom during the thirteenth century. This is similar to the iqta system practiced by the Delhi Sultanate at that time. But in the Vijayanagar kingdom the regular assignment of revenue yielding territory in return for military service is clearly found only from about 1500 or a little earlier. Inscriptions refer to this revenue assignment as nayakkattanam in Tamil, Nayaktanam in Kannada, and nayankaramu in Telugu. The practice became established during the reign of Krishnadevaraya and Achyuta Devaraya. This is supported by the evidence of inscriptions and by the accounts of Nuniz and Paes. Nuniz says that the Vijayanagar kingdom at that time was divided between more than two hundred captains (his translation for Nayak) and they were compelled in turn to keep certain number of military forces (horses and foot soldiers) to serve the king in times of need: they were also required to pay certain amount of the revenue to the king in particular times of a year, like during the nine-day Mahanavami festival. Nuniz' statement is also supported by Telugu work

Rayavachakamu, which refers to the practice during the time of Krishnadevaraya. Later-day vamsavalis (family history) of the Palayagars, who were mostly successors of the old Nayak families, support the fact that the Nayak system was perfected during the time of Krishnadevaraya. Most of these Nayak were the Kannadiga and Telugu warriors besides some local chiefs. They belonged to different castes, Brahmana as well as non- Brahmana. The non-Brahmana Nayak again had different social backgrounds: traditional warrior groups, pastoral and forest clans (Yadava, Billama), peasant families (Reddi), merchants (Balija) and so on. Some of the prominent Nayak, like Chellappa under Krishnadevaraya, were brahmanas.

- This system worked smoothly as long as there were strong kings like Krishnadevaraya. These chiefs controlled production within their Nayaktanam territories by creating commercial centres (pettai) and markets, by encouragingsettlement of cultivators and artisans with tax concessions, by creating and maintaining irrigation facilities, etc. Many of them started as high officials (commander, governor,accountant, etc.) and served as the king's agents. After the Talikota battle, the Nayak chiefs became more or less independent of the Vijayanagar king. Some of them, like those of Madurai, Tanjavur, Ikkeri, etc. established powerful states controlling many smaller chiefs under them. The seventeenth century was the century of these bigger Nayak kingdoms.

Society and Economy

- Continuous warfare and the resultant widespread sufferings were common features of all early and medieval societies. Bahmani and Vijayanagar period is no exception to this. Perhaps the scale looks larger due to the availability of many eye-witness accounts. The other consequences which were enduring over the centuries were the displacement and migration of people. During the three centuries of this chapter, we find such migrations everywhere. The conflicts inthe Bahmani courts were much due to the migration of Turks, Afghans and Persians into the Deccan. As far the Vijayanagar area is concerned there took place migrations of Kannada and Telugu warriors and their followers into Tamil areas and elsewhere. Many of the Nayaka chiefs belong to these language groups. Peasants, artisans and other toiling groups were also part of this migration. The other consequence was the widening gap between the ruling class and the ruled. All the foreign visitors refer to the enormous riches and affluence enjoyed by the rulers, the officials and the upper echelons in the capital cities like Vijayanagar, Bijapur, and the like, in contrast to widespread poverty among the masses. They also refer to the prevalence of slavery.

- The state had to derive their revenue only by taxing the people. It is found that during the Sangama dynasty when the Vijayanagar rule was extended to new areas, their officers were harsh in tax collection, which provoked the toiling people to rise in revolt. One such revolt took place in 1430 in central parts of Tamil Nadu. This was the revolt in which all the basic producers joined forgettingtheir caste differences. The revolt took place due to the unjust and arbitrary tax demands of the government including the pradhani (governor), his military bodies, and the landlords. It is said

the Vijayanagar Prince intervened and pacified the revolting people by allowing tax reduction. During the sixteenth century, under the Nayak system, the local Nayakas tried to encourage craft production, like weaving, by giving tax concessions now and then.

Little Kingdoms in Ramanathapuram and Pudukottai

The kingdom of Ramnad was inaugurated by the Madurai Nayak Muthu Krishnappa in the early years of the seventeenth century. The inhabitants with martial tradition had served as soldiers under Pandyan, Chola and Vijayanagar kings, and were spread into Tirunelveli and other southern parts of Tamil country. They also served in the armies of Nayak rulers and were traditional Kavalkarars, whose responsibility was to give protection to village, temple and other administrative bodies. The temple at Rameswaram was under the protection of a kaval chief who also assumed the title of Udaiyan Sethupati (meaning the Chief who was lord of bridge or causeway, as he controlled the passage between Rameswaram and Ceylon).

Pudukottai was a small principality situated between the Nayak kingdoms of Thanjavur and Madurai. It constituted a buffer between the Chola kingdom and the Pandyas. Like the inhabitants of Ramanathapuram, Pudukottai also had inhabitants belonging to martial tradition. Hence their region could attain the status of "little kingdom" under Tondaimans. The Tondaimans served great royal households of Raja Sethupathi and Nayak kings of Madurai and Thanjavur.

- The Vijayanagar period witnessed striking development in the field of non-agrarian crafts. Until the thirteenth century the economy was mainly agrarian. From the fourteenth onwards the economy became more commercialWith the beginning of the era of money economy, circulation and use of coined money increased manifold. Artisans like weavers, smiths, and masons became more prominent in the society. These non-agrarian groups were generally called the pattadaior (workshop people) and kasaya-vargam -that is- the group that pays taxes in cash. Large number of commercial and weaving centres came up in northern Tamil Nadu, Rayalasima and coastal Andhra. Naturally the textiles formed an important commodity exported from south Indian ports. Textiles became main commercial attractions for the Portuguese and other European traders who started coming from the early sixteenth century.

SOUTH INDIAN HISTORY - PANDYAS

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6th term 1
Unit 4
Ancient Cities of Tamilagam

Like Harappa and Mohenjo-Daro in ancient India, there were famoustowns in ancient Tamilagam too. Madurai, Kanchi and Poompuharare prominent among them.

Tamil literature, accounts of foreign travellers and archaeological finds provide us information about the ancient towns of Tamilagam.

Mesopotamian civilisation is the earliest civilisation in the world. It is 6500 years old.

Poompuhar

Poompuhar is one of the oldest towns in ancient Tamilagam. This is the place where well known characters of Silapathikaram, Kovalan and Kannagi lived. It was also a port town along the Bay of Bengal. The ports were established for facilitating maritime trade. Even in times past, countries began to export their surplus products and import the scarce commodities by sea. Poompuhar is one such historic port that emerged in the wake of increasing maritime trade. It is a coastal town near the present-day Mayiladuthurai and is located where the river Cauvery drains into the sea.

Poompuhar Port

Poompuhar was also known by names such as Puhar and Kaveripoompattinam. It served as the port of the early Chola kingdom. One of the popular Sangam Literature. Pattinappaalai and Tamil epics, Silappadikaram and Manimegalai, have references to the brisk sea-borne trade that took place in the port city, Puhar.

Silappadikaram, in particular, speaks about the greatness ofPoompuhar. The lead female character ofSilappadikaram is Kannagi. Her father is Maanaigan. Sea traders are known by the name Maanaigan. The male character Kovalan's father is Maasathuvan. Massathuvan means a big trader. It is clear from the text that Poompuhar was a place where big traders and sea traders had settled down.

Numerous merchants from foreign countries such as Greece and Rome landed at Poompuhar. Due to busy and continuous trade, many of them stayed on indefinitely in Poompuhar. There are evidences of foreigner settlements in the town. People speaking many languages inhabited Poompuhar in its glorious days. As loading and unloading of ships took some months, the foreign traders began to interact with the local people during that period. This enabled the natives to learn foreign languages for communication. Similarly, the foreigners also learn Tamil to communicate with the natives. This contact facilitated not only exchange of goods but also languages and ideas resulting in cultural blending.

The traders of Poompuhar were known for their honesty and integrity. They soldgoods at legitimate prices. Pattinappaalai states that "selling any commodity at a higher price was considered bad".The author of Pattinappaalai, Kadiyalur Uruttirangannanar, belonged to 2nd century BCE. This is indicative of Puhar's antiquity. Horses were imported by sea. Pepper was procured through the land route. Gold that came from Vadamalai was polished and exported to the overseas countries. Sandal from Western Ghats, pearls from southern sea, corals from eastern sea and food items from Eelam were imported.

Poompuhar had been built differently from other towns. Each social group had a separate settlement. Streets were broad and straight, dotted with well-designed houses. There was also a dockyard.

We can learn about the life of the people of Puhar by reading Pattinappaalai and "Puhar Kandam" of Silappathikaram.Puhar was a busy port upto 200 CE. It might have been either washed away by sea or destroyed by big shore waves. The remains of that destruction can still be seen in the present Poompuhar town.

Madurai

Madurai has been one of the oldest cities in India. Its antiquity can be understood from the sobriquet "Sangam Valartha Nagaram" it has earned.Pandyas, the Cholas and later the Kalabras ruled Madurai in the ancient period. During medieval times, later Cholas and later Pandyas followed by the Nayaks ruled this historic town. This has resulted in cultural blending. Trade fourished and evidence for this has been unearthed in archaeological excavation done in Keezhadi near Madurai.

Madurai is proudly associated with Tamil sangam (academies), which worked for the promotion of Tamil language. Forty-nine poets were associated with thelast Sangam. Ahil, fragrant wood, was brought from Port Thondi to Madurai. King Solomon of ancient Israel imported pearls from Uvari near the Pandyan port, Korkai.

Mazdurai had Naalangadi and Allangadi.

- Naalangadi – Day Market.
- Allangadi – Evening Market.

Madurai is known as Thooga Nagaram (the city that never sleeps). Madurai was a safe place where women purchased things from Allangadi without any fear.

A mint of Roman coins was present at Madurai. The coins of other countries were also minted at Madurai, which is a proof for the glory of Madurai.The fame of Madurai is attested by the accounts of the Greek historian Megasthanese. Chanakya, Chandragupta's minister, makes a mention of Madurai in his book, Arthasastra.In the moat around the town, tunnels had been constructed in such a way that even elephants could comfortably enter.

Kanchi

A place of learning is called school. Several schools were established in great numbers for the first time in Kancheepuram. Jains studied in Jainapalli, and Buddhists studied in Viharas.

The greatness of Kanchi as an educational centre can be understood from the fact that the Chinese traveller Hieun Tsang who studied at NalandaUniversity visited Kanchi 'Kadigai' to pursue his further studies.Poet Kalidasa says, "Kanchi is the best of thetowns". Tamil poet saint Thirunavukarasar praises Kanchi as "Kalviyil Karaiillatha Kanchi".

Hieun Tsang remarked that Kanchi can be counted as one among the seven sacred places like Budh Gaya and Sanchi. Kanchi is the oldest town in Thondai

Nadu. Scholars like Dharmabalar, Jothibalar, Sumathi and Bodhi Dharmar were born in Kanchi.

Kanchi is also known as the temple town. The famous temple of great architectural beauty, Kailasanathar temple, was built by later Pallava king Rajasimha at Kanchi. During the Pallava period, a large number of cave temples were built. The Buddhist monk Manimegalai spent the last part of her life at Kanchi speaks highly of that town.

Water management played an important role in the agrarian societyof those times. Hundreds of lakes were created for storing water around the town of Kanchi. These lakes were well connected with canals. During the later period, Kanchi came to be known as the district of lakes. Water management skills of the ancient Tamils can be understood from the construction of Kallanai in the Chola country and the lakes and canals in Kanchi.

Apart from Poompuhar, Madurai and Kanchi, there were other towns too in ancient Tamilagam. Korkai, Vanchi, Thondi, Uraiyur, Musiri, Karuvur, Mamallapuram, Thanjai, Thagadoor and Kaayal are some of them. By conducting archaeological research, more information can be gathered about these places.

Poompuhar was a port. Madurai was a trading town. Kanchi was an educational centre.

Tamil sayings represent the uniqueness of each ancient Tamil kingdom

- Chola Nadu - sorudaithu (rice in abundance).
- Pandya Nadu - muthudaithu (pearls in abundance).
- Chera Nadu - vezhamudaithu (elephants in abundance).
- Thondai Nadu - Saandrorudaithu (scholars in abundance)

- **Chera Nadu**Comprised Malayalam-speaking regions and Tamil districts of Coimbatore, Nilgiris, Karur, Kanniyakumari and Some parts of present Kerala.
- **Chola Nadu** Present-day Thanjavur, Tiruvarur, Nagai, Trichy and Pudukkottai districts.
- **Pandya Nadu** - Erstwhile composite Madurai, Ramanathapuram, Sivagangai, Thuthukkudi and Tirunelveli districts
- **Thondai Nadu** - Present-day Kancheepuram, Dharmapuri, Tiruvallur, Tiruvannamalai, Vellore and northern parts of Villupuram districts.

6th term 3

Unit 1- Society and Culture in Ancient Tamizhagam: The Sangam Age

The Sangam Age

The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai. The poems composed by these poets are collectively known as Sangam literature. The period in which these poems were composed is called the Sangam Age.

Sources

Inscriptions	Hathigumpha Inscription of King Karavela of Kalinga, Pyugalur (near Karur) Inscription, Ashokan Edicts II and XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai)
Copper Plates	Velcikudi and Chinnamanur copper plates
Coins	Issued by the Chera, Cholas, Pandyas and the chieftains of snagam age as well as the Roman coins
Megalithic Monuments	Burials and Hero stones
Excavated Materials from	Adichanallur, Arikamedu, Kodumanal, Puhar, Korkai, Alagankulam, Uraiyur
Literary Sources	Tholkappiyam, Ettuthagai (eight anthologies), Pathupattu (ten idylls), Pathinankeezhkanakku (A collection of eighteen poetic works), Pattinapalai and Mazduraikanji, Epics silapathikaram and Manimegalai.
Foregin Notices	The Peripuls of the Erythrean Sea, Pliny's Natual History, Ptolemy's Geography, Megasthenes' Indica, Rajavali, Mahavamsa and Dipavamsa

Time Span : 3rd Century BC (BCE) to c, 3rd century AD (CE)Tamizhagam : Vengadam (Tirupathi hill) in the north to Kanyakumari(Cape Comorian) in the south, Bounded by Sea on the eastand the west.

Age : Iron Age

Culture : Megalithic

Polity : Kingship

Dynasties ruled : The Cheras, the Cholas and the Pandyas

Tholkappiyam is a work on Tamil grammar. It represents the qulatiy of Tamil people of the Sangam Age.

George L. Hart, Professor of Tamil language at the University of California, has said that Tamil is as old as Latin. The language arose as an entirely independent tradition with non-influence of other languages.

Cheras

Muvendars (Three Great Kings) controlled the territories of Tamizhagam during the Sangam Age. The Tamil word 'Vendar' was used to refer to three dynasties, namely the Cheras, Cholas and Pandyas. The Cheras ruled over the central and north Travancore, Cochin, south Malabar and Kongu region of Tamil Nadu. The Pathitrupathu (a collection of ten decades of verses) provides information about the Chera kings. It is known that the Chera king Senguttuvan went on a military expedition to North India. He brought stones from the Himalayas for making the idol of Kannagi, an epic character from Silappathikaram. He introduced pattini cult. CheranSenguttuvan's younger brother was IlangoAdigal. He was the author of Silappathikaram. Another Chera king, CheralIrumporai, issued coins in his name. Some Chera coins bear their emblem of bow and arrow.

Prominent Chera Rulers

- UdayanCheralathan
- Imayavaramban NetunCheralathan
- CheranSenguttuvan
- CheralIrumporai

Cholas

The Chola kingdom of Sangam period extended upto Venkatam (Tirupathi) hills. The Kaveri delta region remained the central part of the kingdom. This area was later known as Cholamandalam. KarikalValavan or Karikalan was the most famous of the Chola kings. He defeated the combined army of the Cheras, Pandyas and the eleven Velir chieftains who supported them at Venni, a small village in the Thanjavur region. He converted forests into cultivable lands. He built Kallanai (meaning a dam made of stone) across the river Kaveri to develop agriculture. Their port Puhar attracted merchants from various regions of the Indian Ocean. The Pattinapaalai, a poetic work in the Pathinenkeezhkanakku, gives elaborate information of the trading activity during the rule of Karikalan.

Prominent Chola Rulers

- Ilanchetsenni
- KarikalValavan
- Kocengannan
- KilliValavan

- Perunarkilli

Pandyas

The Pandyas ruled the present-day southern Tamil Nadu. The Pandya kings patronized the Tamil poets and scholars. Several names of Pandya kings are mentioned in the Sangam literature. Nedunchezhiyan is hailed as the most popular warrior. He defeated the combined army of the Chera, Chola and five Velir Chieftains at Talayalanganam. He is praised as the lord of Korkai. Pandya country was well known for pearl hunting. Pandya kings issued many coins. Their coins have elephant on one side and fish on another side. MudukudimiPeruvazhuthi issued coins to commemorate his performance of many Vedic rituals.

Prominent Pandya Rulers

>Nediyon
>Nanmaran
>MudukudumiPeruvazhuthi
>Nedunchezhiyan

The Titles Assumed by the Muvendars

Cheran	Cholan	Pandiyan
• Adhavan	• Senni	• Maran
• Kuttuvan	• Sembiyan	• Valuthi
• Vanavan	• Killi	• Sezhiyan
• Irumporai	• Valavan	• Tennar

Royal Insignia

Sceptre (kol), drum (murasu) and white umbrella (venkudai) were used as the symbols of royal authority.

Muvendar	Garland	Port	Capital	Symbols
Cheras	Palmyra flower	Muziri / Tondi	Vanchi /Karur	Bow and arow
Cholas	Fig (Athi) flower	Puhar	Uraiyur/ Puhar	Tigar
Pandyas	Margosa (Neem) flower	Korkai	Madurai	Two Fish

Minor Chieftains – Ay, Velir and Kizhar

Apart from three great kings, there were several brave independent minor chieftains. The name 'Ay' is derived from the ancient Tamil word 'Ayar' (meaning shepherd). Among Ay chiefs of Sangam Age, Anthiran, Titiran and Nannan were the important names. The Velirs–Vellalars– constituted the ruling and land-

owning class in the ancient Tamizhagam. The famous Velirs were the seven patrons (KadaiyezhuVallalgal). They were Pari, Kari, Ori, Pegan, Ay, Adiyaman and Nalli. They were popular for their generous patronage of Tamil poets. Kizhar was the village chief.

Sangam Polity
Kingship

The kingship was hereditary. The king was called Ko. It is the shortened form of Kon. Vendan, Kon, Mannan, Kotravan and Iraivan were the other titles by which the king was addressed. The eldest son of the reigning king generally succeeded to the throne. The coronation ceremony was known as arasukattilerudhal or mudisoottuvila. The crown prince was known as komahan, while the young ones were known as Ilango, Ilanchezhiyan and Ilanjeral. King held a daily durbar (naal- avai) at which he heard and resolved all the disputes. The income to the state was through taxation. Land tax was the main source of revenue and it was called 'Irai'. This apart, the state collected tolls and customs (sungam), tributes and fines.

The kings and soldiers wore the heroic anklet (Veera kazhal). On the anklet, the name and achievement of the wearer were blazoned. Spies were used not only to find out what was happening within the country, but also in foreign countries. A wound in the back was considered a disgrace and there are instances of kings fasting unto death because they had suffered such a wound in the battle.

The Court

The king's court was called Arasavai. The king occupied a ceremonious throne in the court called Ariyanai. In the court, the king was surrounded by officials, distinguished visitors and court poets. The rulers had five-fold duties. They were encouraging learning, performing rituals, presenting gifts, protecting people and punishing the criminals. Ambassadors were employed by the kings. They played a significant role. The king was assisted by a number of officials. They were divided into Aimperunguzhu (five-member committee) and Enberaayam (eight-member group).

Army

The king's army consisted of four divisions, namely, infantry, cavalry, elephants and chariot force. The army was known as 'Padai'. The chief of the army was known as Thanaithalaivan. The prominent weapons used during this period were sword, kedayam(shield), tomaram (lance), spears, bows and arrows. Tomaram is mentioned as a missile to be thrown at the enemy from a distance. The place where the weapons were kept was known as paddaikottil. The forts were protected by deep moats and trenches. The war drum was worshipped as a deity.

Law and Justice

The king was the final authority for appeal. In the capital town, the court of justice was called Avai. In the villages, Mandram served as the place for dispensing justice. In civil cases, the method of trial followed was to call upon the plaintiff to thrust his hand into a pot containing a cobra. If the cobra bit him, he was sentenced; if the cobra did not bite him he was considered innocent and acquitted. Punishment was always severe. Execution was ordered for theft cases. The punishment awarded for other crimes included beheading, mutilation of the offending limbs of the body, torture and imprisonment and imposition of fines.

Local Administration

The entire kingdom was called Mandalam. Mandalam was divided into Nadus. Kurrm was subdivision of Nadu. The Ur was a village, classified into perur (big village), Sirur (a small village) and Mudur (an old village) depending upon its population, size and antiquity. Pattinam was the name for a coastal town and Puhar was the general term for harbour town.

Important Towns

Puhar, Uraiyur, Korkai, Madurai, Muziri, Vanji or Karur and Kanchi.

Thinai (tract)-based Sangam Society

The land form was divided into five thinais (eco-regions).

Eco –region (Thinai)	Landscape	Occupation	People	Deity
Kurinji	Palmyra flower	Hunting /gathering	Kuravar / Kurathiyar	Murugan
Mullai	Forest region	Herding	Aayar /aaichiyar	Maayon
Marutham	Riverine track (plains)	Agriculture	Uzhavan /uzhathiyar	Indiran
Neithal	Coastal region	Fishing / salt making	Parathavar / Nulathiyar	Varunan
Palai	Parched land	Heroic deeds	Maravar / Marathiyar	Kotravai

Land was classified according to its fertility. Marutham was called menpulam (fertile land). It produced paddy and sugarcane. The rest of the landscape, excluding Neithal, was called vanpulam (hard land), and it produced pulses and dry grains.

Status of Women

There was no restriction for women in social life. There were learned and wise women. Forty women poets had lived and left behind their valuable works. Marriage was a matter of self-choice. However, chastity (karpu) was considered the highest virtue of women. Sons and daughters had equal shares in their parents' property.

Religious Beliefs and Social Divisions

The primary deity of the Tamils was Seyon or Murugan. Other gods worshipped during Sangam period were Sivan, Mayon (Vishnu), Indiran, Varunan and Kotravai. The Hero stone (natukkal) worship was in practice. Buddhism and Jainism also co-existed.

Dress and Ornaments

The rich people wore muslin, silk and fine cotton garments. The common people wore two pieces of clothes made of cotton. The Sangam literature refers to clothes, which were thinner than the skin of a snake (Kalingam). Women adorned their hair plaits with flowers. Both men and women wore a variety of ornaments. They were made of gold, silver, pearls, precious stones, conch shells and beads. The People were fond of using aromatic perfumes.

Arts

There are many references to variety of musical instruments such as drum, flute and yazh. Karikalan was master of seven notes of music (EzhisaiVallavan). Singing bards were called panar and vraliyar. Dancing was performed by kanigaiyar. Koothu (folk drama) was the most important cultural practice of the people of Sangam Age. They developed the concept of Muthamizh (Iyal, Isai, Naatakam).

Occupation

The major occupations of the people were: agriculture, cattle rearing, fishing and hunting. Other craftsmen like carpenter, blacksmith, goldsmith, and potters were also part of the population. Weaving was the most common part-time occupation of the farmers and a regular full time job for many others.

Festivals and Entertainments

People celebrated several festivals. The harvest festival, (Pongal) and the festival of spring, kaarthigai, were some of them. Indira vizha was celebrated in the capital. There were many amusements and games. This included dances, festivals, bull fights, cock fights, dice, hunting, wrestling and playing in swings. Children played with toy cart and with the sand houses made by them.

Trade

Trade existed at three levels: local, overland and overseas. The extensive and lucrative foreign trade that Tamizhagam enjoyed during this period stands testimony to the fact that Tamils had been great seafarers. Warehouses for storing the goods were built along the coast. The chief ports had light houses, which were called KalangaraillanguSudar. Caravans of merchants carried their merchandise to different places in oxen-driven carts. Barter system was prevalent.

There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai. In Madurai they were Nalangadi (the morning bazaar) and Allangadi (the evening bazaar). In these markets large varieties as well as large quantities of goods were sold and purchased. Major Ports: Musiri, Tondi, Korkai

Main Exports: Salt, pepper, pearls, ivory, silk, spices, diamonds, saffron, precious stones, muslin, sandal wood

Main Imports: Topaz, tin, wine, glass, horses

Trade Contact with Overseas Countries: Archaeological excavations have confirmed the trading relations between the Tamizhagam and the countries such as Greece, Rome, Egypt, China, South East Asia and Sri Lanka.

Kalabhras

Towards the end of the 3rd century AD (CE), the Sangam period slowly went into a decline. Following the Sangam period, the Kalabhras had occupied the Tamil country for about two and half centuries. We have very little information about Kalabhras. They left neither artefacts nor monuments. But there is evidence of their rule in literary texts. The literary sources for this period include Tamil NavalarCharithai, Yapernkalam and Periapuranam. SeevakaChinthamani and Kundalakesi were also written during this period. In Tamizhagam, Jainism and Buddhism became prominent during this period. Introduction of Sanskrit and Prakrit languages had resulted in the development of a new script called Vattezhuththu. Many works under PathinenKeezhkanakku were composed. Trade and commerce continued to flourish during this period. So the Kalabhra period is not a dark age, as it is portrayed.

NOTE

- ArumugaNavalar (Jaffna), U.V.Swaminatha Iyer and Damodharam Pillai (Jaffna) strove hard and spent many years in retrieving and publishing the Tamil classics and the ancient Tamil texts, which were originally present as palm leaf manuscripts.

- Tholkappiyam is a work on Tamil grammar. It represents the quality of Tamil language and the culture of Tamil people of the Sangam Age.

- George L. Hart, Professor of Tamil language at the University of California, has said that Tamil is as old as Latin. The language arose as an entirely independent tradition with no influence of other languages.

- **Kallanai**: It was a dyke, built with stones. It was constructed across the Kaveri to divert water throughout the delta region for irrigation. When it was built, Kallanai irrigated an area of about 69,000 acres.

- **Women Poets of Sangam Age**: Avvaiyar, VelliVeethiyar, Kakkaipadiniyar, AathiManthiyar, PonMudiyar.

- **Veerakkal/Natukkal**: The ancient Tamils had a great respect for the heroes who died in the battle field. The hero stones were erected to commemorate heroes who sacrificed their lives in war.

- **Malabar Black Pepper:** When the Mummy of Ramses II of the Egypt was uncovered, archaeologists found black pepper corns stuffed into his nostrils and in his abdomen (as a part of embalming process practised in olden days).

- Silk supplied by Indian merchants to the Roman Empire was considered so important that the Roman emperor Aurelian declared it to be worth its weight in gold.

- **Muziris – First Emporium**: The Roman writer Pliny the Elder writes of Muziris in his Natural History as the 'first emporium (shopping complex) of India'. A temple of Augustus was built at Muziris, which had a Roman colony. A papyrus document (now in Vienna museum) of 2nd century BC (BCE) records the agreement between two merchants' shippers of Alexandria and Muziris.

6th term - 3
Unit 4
South Indian Kingdoms

By the early 7th century, synchronising with the Harsha's reign in the north, the far south had come under the control of the Pallava kings of Kanchipuram. Pallava sovereignty included the domains of the Cholas and the Pandyas. The latter were then emerging as ruling dynasties in their respective river valley regions. Much of the central and eastern Deccan was under the Chalukyas of Badami (Vatapi), who were then pushed away by the Rashtrakutas. The medieval period in India was marked by thee mergence of regional centres of power. There was no single imperial power like Mauryas or Guptas who exercised control over the greater part of India in this period.

The Pallavas

The Pallava kings ruled around the prosperous agrarian settlement and important trade centre of Kanchipuram on the southeast coast of India. Kanchipuram was well known to Chinese and Roman merchants. From the flourishing trade centre of Kanchipuram, the later Pallavas extended their sovereignty over all the Tamil-speaking regions during the 7th and 8th centuries. The central part of their kingdom, however, was Thondaimandalam, a large political region comprising northern parts of Tamil Nadu and the adjoining Andhra districts.

Inscriptions	Mandagapattu Cave, Ailhole Inscription of Pulakesin II
Copper Plates	Kasakudi Plates
Literature	MattavilasaPrahasana, Avanthi Sundarakatha, Kalingathu Parani, Periya Puranam, Nadi Kalambagam
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

Pallava Genealogy (Prominent Kings)

There were early Pallava rulers who were feudatories of Satavahanas. Simhavishnu, son of Simhavarman II (around 550 AD (CE), created a strong Pallava kingdom after destroying the Kalabhras. He defeated many kings in the south including the Cholas and the Pandyas. His able son was Mahendravarman I. He was succeeded by his son Narasimhavarman I. The other prominent Pallava rulers were Narasimhavarman II or Rajasimha and Nandivarman II. The last Pallava ruler was Aparajita.

Mahendravarman (c.600–630AD (CE)) contributed to the greatness of the Pallava kingdom. Mahendravarman I was a follower of Jainism in the early part of his rule. He was converted to Saivism by the Saivite saint Appar (Tirunavukkarasar). He was a great patron of art and architecture. He is known

for introducing a new style to Dravidian architecture, which is referred to as 'Mahendra style'. Mahendravarman also wrote plays, including (c.620) MattavilasaPrahasana. (The Delight of the Drunkards) in Sanskrit, which denigrates Buddhism.

Mahendravarman's reign involved constant battles with the Western Chalukya kingdom of Badami under Pulakesin II. Pulakesin seems to have defeated Mahendravarman in one of the battles and taken over a large part of his territory (Vengi) in the north. His son Narasimavarma I (c. 630–668) avenged the defeat by capturing Vatapi, the capital of Chalukyas. He set Vatapi on fire, killing Pulakesin in the process.Narasimhavarman II (c. 695–722), also known as Rajasimha, was a great military strategist. He exchanged ambassadors with China. His reign was comparatively free from any political disturbance. Therefore, he could concentrate on temple-building activities. During his reign, the famous Kailasanatha temple at Kanchipuram was built.

Name of the King	Title/s Adopted
Simhavishnu	Avanidimha
Mahendravarma I	Sankirnajati Mattavilasa Gunabhara Chitrakara Vichitra Chitta
Narasimhavarma I	Mamallan,Vatapi Kondan

Pallava's Contribution to Architecture

Pallava period is known for architectural splendour. The Shore Temple and various other temples carved from granite monoliths and the Varaha cave (7th century) at Mamallapuram, are illustrious examples of Pallava architecture. In 1984, Mamallapuram was added to the list of UNESCO World Heritage Sites.

Pallava architecture can be classified as

1. Rock-Cut temples – Mahendravarman style
2. Monolithic Rathas and Sculptural Mandapas – Mamallan style
3. Structural Temples – Rajasimhan style and Nandivarman style

Mahendra Style

The best example of MahendraVarma style monuments are cave temples at Mandagapattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirapalli, Vallam, Tirukazhukkundram and Siyamangalam.

Mamalla Style

The five rathas (chariots), popularly called Panchapandavar rathas, signify five different style of temple architecture. Each ratha has been carved out of a single rock. So they are called monolithic. The popular mandapams (pillared pavilions) they built are Mahishasuramardhini mandapam, Thirumoorthi mandapam and Varaha mandapam.The most important among the Mamalla style of architecture is the open art gallery. Several miniature sculptures such as the figure of lice-picking monkey, elephants of huge size and the figure of the ascetic cat have been sculpted beautifully on the wall of a huge rock. The fall of the River Ganga from the head of Lord Siva and the Arjuna's penance are notable among them. The Great Penance panel is considered to be the world's largest open-air bas relief.

Rajasimha Style

Narasimhavarma II, also known as Rajasimha, constructed structural temples using stone blocks.The best example for the structural temple is Kailasanatha temple at Kanchipuram. This temple was built by using sand stones. Kailasanatha temple is called Rajasimheswaram.

Nandivarma Style

The last stage of the Pallava architecture is also represented by structural temples built by the later Pallavas. The best example is Vaikunda Perumal temple at Kanchipuram.

Society and Culture

The Pallavas supported Jainism, Buddhism and the Vedic faith. They were great patrons of music, painting and literature. Some of the Pallava kings patronised the Azhwars and Nayanmars. These exponents of Bhakti Cult preached a new form of Vaishnavism and Saivism. Among the Saivites were Appar and Manikkavasakar. Among the Vaishnavites were Nammazhvar and Andal. The Bhakti movement aimed at preaching a popular faith, in which prayers in Tamil were preferred to those in Sanskrit. Women were encouraged to participate in the religious congregations. The Tamil devotional cult was competitive with Buddhism and Jainism. Therefore the latter suffered a gradual decline in most parts of Tamil country.

Education and Literature

- ✓ Gatika (monastery or centre of learning) at Kanchi was popular during the Pallava times and it attracted students from all parts of India and abroad.Vatsyaya who wrote Nyaya Bhashya was a teacher at Kanchi

(Gatika). The treatise on Dakshin Chitram (Paintings of South India) was compiled during the reign of Mahendravarma I.

- ✓ The great Sanskrit scholar, Dandin, lived in the court of Narasimhavarma I. Dandin composed Dashakumara Charita.
- ✓ Bharavi, the great Sanskrit scholar, lived in the time of Simhavishnu. Bharavi wrote Kiratarjuniya, an epic in verses.
- ✓ Tamil literature had also flourished during the Pallava rule. Thevaram composed by Nayanmars and Nalayradivyaprabantham composed by Azhwars, which are still chanted by devout people. Perundevanar, who was patronized by Nandivarman II, translated the Mahabharata into Tamil as Bharathavenba.

Pallava Art

The Pallava kings had also patronised fine arts. The music inscriptions in Kudumianmalai and Thirumayam temples show Pallavas' interest in music. The famous musician Rudracharya lived during Mahendravarma I. The sculptures of this period depict many images in dancing postures.

The Chalukyas

The Chalukyas ruled larger parts of west and centre of South India, consisting of Maratha country with Vatapi (Badami) astheir capital. There were three distinct but closely related and independent Chalukya dynasties. They were (1) Chalukyas of Badami, (2) Chalukyas of Vengi (Eastern Chalukyas) and (3) Chalukyas of Kalyani (Western Chalukyas). These Chalukyas held Harsha in the north, the Pallavas in the south and Kalinga (Odisha) in the east.

Sources

Inscriptions	Badami Cave Inscription of Mangalesha Kanchi Kailasanatha Temple Inscription Pattadakal Virupaksha Temple Inscription Aihole Inscription of Pulakesin I
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

The Chalukyas of Vatapi

Pulakesin I, a petty chieftain of Pattadakal in the Bijapur district, took and fortified the hill fort of Vatapi around 543 AD (CE). He soon conquered the territory between the Krishna and Tungabhadra rivers and the Western Ghats. His son Kirtivarman I (c. 566 to 597) brought the Konkan coast under Chalukya control. Pulakesin II (c.610 to 642) emerged as the most powerful ruler of the dynasty. The Persian (Iran) king Khusru II sent an embassy to the court of Pulakesin II. Pulakesin succeeded in seizing parts of Gujarat and Malwa. He defied the North Indian ruler Harsha and according to an agreed understanding Narmada river was fixed as the boundary between the two. About 624, Pulakesin II conquered the kingdom of Vengi and gave it to his brother Vishnuvardhana, the first Eastern Chalukya ruler.

During 641–647 the Pallavas ravaged the Deccan and captured Vatapi, but the Chalukyas had recaptured it by 655. Vikramaditya I (655 to 680) and Vikramaditya II, the successor of Vikramaditya I captured Kanchipuram but spared the city. Kirtivarman II, the successor of Vikramaditya II was defeated by Dantidurga, the founder of the Rashtrakuta dynasty.

Western Chalukyas of Kalyani

They were the descendants of Badami Chalukyas ruled from Kalyani (modern-day Basavakalyan). In 973, Tailapa II, a feudatory of the Rashtrakuta ruling from Bijapur region defeated Parmara ofMalwa. Tailapa II occupied Kalyani and his dynasty quickly grew into an empire under Somesvara I. Somesvara I moved the capital from Manyakheta to Kalyani. For over a century, the two empires of southern India, the Western Chalukyas and the Chola dynasty

of Thanjavur, fought many fierce battles to control the fertile region of Vengi. During the rule of Vikramaditya VI in the late 11th century, vast areas between the Narmada River in the north and Kaveri River in the south came under Chalukya control.

Contributions to Art and Architecture

As supporters of both Saivism and Vaishnavism, the Chalukyas contributed richly to art and architecture. A new style of architecture known as Vesara was developed. Vesara is a combination of south Indian (Dravida) and north Indian (Nagara) building styles. They perfected the art of stone building without mortar. They used soft sandstones in construction. They built a number of rock-cut cave-temples and structural temples dedicated to Siva, Vishnu and Brahma. The structural temples of Chalukyas exist at Aihole, Badami and Pattadakal. The important stone temples are the Vishnu temples at Badami and Aihole and the Virupaksha or Siva Temple at Pattadakal in Bijapur district in present-day Karnataka.

The Vishnu temple at Badami was built by Mangalesa of the Chalukya Dynasty and contains the Aihole inscription ofVikramaditya II. Their cave temples are found at Ajanta, Ellora and Nasik. The cave temples at Badami contain fine sculptures of Vishnu reclining on Sesha Nag; Varaha, the Boar; Narasimha or the lion-faced man; and Vamana, the dwarf. The Kasi Vishweshvara Temple at Lakkundi, the Mallikarjuna Temple at Kuruvatti, the Kalleshwara Temple at Bagali and theMahadeva Temple at Itagi represent well-known examples of the architecture of Western Chalukyas of Kalyani. Chalukyas adopted the Vakataka style in paintings. Some of the frescoes of the caves of Ajantha were created during the reign of Chalukyas. The reception given to the Persian embassy by Pulakesin II is depicted in a painting at Ajanta.

The Rashtrakutas

The Rashtrakutas ruled not only the Deccan but parts of the far south and the Ganges plain as well from 8th to 10th century AD(CE). They were of Kannada origin and their mother tongue was Kannada. Dantidurga was the founder of Rashtrakuta dynasty. He was an official of high rank under the Chalukyas ofBadami. Krishna I succeeded Dantidurga. He consolidated and extended the Rashtrakuta power. He was a great patron of art and architecture. The Kailasanatha temple at Ellora was built by him.

Rashtrakuta Kings

The greatest king of the Rashtrakuta dynasty was Amogavarsha. He built a new capital at Manyakheta (now Malkhed in Karnataka) and Broach became the port. Amogavarsha (c. 814–878) was converted to Jainism by Jinasena, a Jain monk. Krishna II, who succeeded his father Amogavarsha, suffered a defeat in the

battle of Vallala (modern Tiruvallam, Vellore district) at the hands of Cholas under Parantaka in c. 916. Krishna III (c. 939–967) was the last able ruler of Rashtrakuta dynasty. He defeated the Cholas in the battle of Takkolam (presently in Vellore district) and captured Thanjavur. The Chalukyas under Krishna III contested with other ruling dynasties of north India for the control of Kanauj. He built Krishneshwara temple at Rameshwaram.Govinda III was the last ruler to hold the empire intact. After his death, the Rashtrakuta power declined.

Contribution of Rashtrakutas to literature, art and architecture

Literature

Kannada language became more prominent. Kavirajamarga composed by Amogavarsha was the first poetic work in Kannada language. Court poets produced eminent works in Kannada. The threegems of Kannada literature during the period were Pampa, Sri Ponna and Ranna. Adikavi Pampa was famous for his creative works Adipurana and Vikramarjunavijaya. The life of Rishabadeva, the first Jain Tirthankara is depicted in Adipurana. In Vikramarjunavijaya Pampa's patron, Chalukya Arikesari, is identified with Arjuna, epic hero of Mahabharatha.

Art and architecture

The Rashtrakutas made significant contribution to Indian Art. The art and architecture of the Rashtrakutas can be found at Ellora and Elephanta.

Kailasanatha Temple – Ellora (near Aurangabad, Maharashtra)

Kailasanatha Temple was one of the 30 temples carved out of the hill at Ellora. It was built during the reign of Krishna I. The temple is known for its architectural grandeur and sculptural splendour. The temple covers an area of over 60,000 sq. feet and vimanam (temple tower) rises to a height of 90 feet. This temple has resemblance to the shore temple at Mamallapuram. The Kailasanatha temple portrays typical Dravidian features.

Elephanta Island

Originally known as Sripuri and called Gharapuri by the local people, Elephanta is an island near Mumbai. The Portuguese named it as Elephanta, after seeing the huge image of an elephant. The Trimurthi (three-faced) Siva icon is an illustrative of the sculptural beauty portrayed in the Cave Temple of Elephanta. There are impressive images of dwarapalakas (entrance guards) at the entrance of the Temple.

Pattadakal

Rashtrakutas built temples in the complex of Pattadakal. The Jain Narayana temple and the Kasi Vishwesvara temple were built by Rashtrakutas.

NOTE

- Narasimhavarman I's army general was Paranjothi. Popularly known as Siruthondar (one of the 63 Nayanmars), Paranjothi led the Pallava army during the invasion of Vatapi. After the victory he had a change of heart and devoted himself to Lord Siva

  –PeriyaPuranam

- Aihole Inscription: It is found at Meguti Temple in Aihole (Bagalkot district, Karnataka). It is written in Sanskrit by Ravikirti, a court poet of Chalukya king Pulakesin II. It makes a mention of the defeat of Harsha Vardhana by Pulakesin II.

- Pattadakal (UNESCO World Heritage Site) is a small village in Bagalkot district of Karnataka. It has ten temples. Out of them, four were built in northern style (Nagara), while the rest six are in the southern (Dravida) style. Virupaksha Temple and Sangameshwara Temple are in Dravida Style and Papanatha temple is in Nagara style. The Virupaksha temple is built on the model of Kanchi Kailasanatha temple. Sculptors brought from Kanchi were employed in its construction.

- **Leshan Giant Buddha:** (71 metre tall) Built during Tang dynasty in China, (713 and 803 AD (CE)).

- **Baghdad**: The greatest city of Islamic Empire of 8th to 10th centuries AD (CE).

3. Early Tamil Society and Culture

Introduction

Tamil civilization, as we have seen, begins at least three centuries before the Common Era (CE). As seafaring people, Tamil traders and sailors established commercial and cultural links across the seas and merchants from foreign territories also visited the Tamil region. The resulting cultural and mercantile activities and internal developments led to urbanization in this region. Towns and ports emerged. Coins and currency came into circulation. Written documents were produced. The Tamil-Brahmi script was adopted to write the Tamil language. Classical Tamil poems were composed.In the unit one, we studied the cultural developments in the Tamil region from the prehistoric period to the beginning of the Iron Age. In this lesson, we will learn about the development of Tamil culture in the Early Historic Period also known as the Sangam Age.

Sources for the study of early Tamil society

The sources for reconstructing the history of the ancient Tamils are:

1. Classical Tamil literature
2. Epigraphy (inscriptions)
3. Archaeological excavations and material culture
4. Non-Tamil and Foreign Literature

The Classical Sangam Tamil Literature

The Classical Sangam corpus (collection) consists of the Tholkappiyam, the Pathinen Melkanakku (18 Major works) and the Pathinen Kilkanakku (18 minor works) and the five epics.

Tholkappiyam

Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar. Apart from elaborating the rules of grammar, the third section of Tholkappiyam alsodescribes poetic conventions that provide information on Tamil social life.The texts of Pathinen Melkanakku include Pathupaattu (ten long songs) and Ettuthogai (the eight anthologies). These texts are the oldest among the classical Tamil texts. The texts of Pathinen Kilkanakku belong to a later date.

The Ettuthogai or the eight anthologies are

1. Nattrinai
2. Kurunthogai
3. Paripaadal
4. Pathittrupathu
5. Aingurunuru

6. Kalithogai
7. Akanaanuru
8. Puranaanuru

Pathupattu collection includes ten long songs

1. Tirumurugatrupadai
2. Porunaratrupadai
3. Perumpanatruppadai
4. Sirupanatrupadai
5. Mullaipaattu
6. Nedunalvaadai
7. Maduraikanchi
8. Kurinjipaattu
9. Pattinappaalai
10. Malaipadukadam

Pathinen Kilkanakku (18 minor works)

The Pathinen Kilkanakku comprises eighteen texts elaborating on ethics and morals. The pre-eminent work among these is the Tirukkural composed by Tiruvalluvar. In 1330 couplets Tirukkural considers questions of morality, statecraft and love.

The Five Epics

The epics or Kappiyams are long narrative poem of very high quality. They are,

1. Silappathikaaram
2. Manimekalai
3. Seevaka Chinthamani
4. Valaiyapathi
5. Kundalakesi

Epigraphy

Epigraphy is the study of inscriptions. Inscriptions are documents scripted onstone, copper plates, and other media such as coins, rings, etc. The development of script marks the beginning of the historical period. The period before the use of written script is called prehistoric period. Tamil-Brahmi was the first script used for writing in Tamil Nadu. Inscriptions in Tamil-Brahmi are found in caves and rock shelters, and on pottery and other objects (coins, rings and seals).

Tamil-Brahmi inscriptions

Tamil-Brahmi inscriptions have been found in more than 30 sites in Tamil Nadu mostly on cave surfaces and rock shelters. These caves were the abodes of monks, mostly Jaina monks. The natural caves were converted into residence by cutting a drip-line to keep rain water away from the cave. Inscriptions often occur below such drip-lines. The sites have smooth stone beds carved on rock surface for monks who led a simple life and lived in these shelters. Merchants and kings converted these natural formations as habitation for monks, who had renounced worldly life. Mangulam, Muttupatti, Pugalur, Arachalur and Kongarpuliyankulam and Jambai are some of the major sites of such caves with Tamil-Brahmi inscriptions. Around Madurai many such caves with Tamil-Brahmi inscriptions can still be seen. Many of them are located along ancient trade routes.

Note: You will notice that among the old inscriptions, people (both local and tourists) have marked their names thereby destroying some of the ancient inscriptions. Such acts of destruction of heritage property or property belonging to others are called vandalism.

Hero Stones

Hero stones are memorials erected for those who lost their lives in the battles and in cattle raids. As cattle were consideredan important source of wealth, raiding cattle owned by adjoining tribes and clans was common practice in a pastoral society. During the Sangam Age, the Mullai landscape followed the pastoral way of life. Tribal chieftains plundered the cattle wealth of enemies whose warriors fought to protect their cattle. Many warriors died in such battles and were remembered as martyrs. Memorial stones were erected in their honour. Sangam literature vividly portrays these battles and clashes, and describes such hero stones as objects of worship. Tholkappiyam describes the procedures for erecting hero stones.

Hero stones of the Sangam Age with Tamil-Brahmi inscriptions can be found at Pulimankombai and Thathapatti in Theni district and Porpanaikottai inPudukkottai district. Those of the Sangam Age discovered till now do not have images or sculptures.Hero stones of the post-Sangam Age and the Pallava period occur in large numbers in pastoral regions especially around the Chengam region near Thiruvannamalai district. These hero stones have inscriptions and the images of warriors and names of heroes.

Inscriptions

Pottery vessels from the Early Historic Period have names of people engraved on them in Tamil-Brahmi script. Potsherds have been discovered in Arikkamedu, Azhagankulam, Kodumanal, Keezhadi, and many other sites in Tamil Nadu. Pottery inscribed with names in Tamil-Brahmi script have also been found in B erenike and Quseir al Qadhim in Egypt and in Khor Rori in Oman indicating that early Tamils had trade contacts with West Asia and along the Red

Sea coast. People etched their names on pottery to indicate ownership. Many of the names are in Tamil while some are in Prakrit.

Prakrit

Prakrit was the language used by the common people in the Northern part of India during the Mauryan period.

Archaeology and Material Culture

Archaeology is the study of the past by interpretation of the material cultural remains. Such remains are unearthed by the systematic excavation of old inhabitation sites called archaeological sites. Archaeological sites have mounds which are an accumulation of soil, pottery, building and organic remains and objects. In many parts of Tamil Nadu they are called Nattam, Kottai and Medu. Such sites provide evidence of how people lived in the past.

Archaeological Sites

Archaeologicalexcavation refers to systematically digging a site to recover material evidence forexploring and interpreting societies of the past.Archaeological excavations at the early historic sites are the source of evidence of the activities of the Sangam Age people. Excavations at Arikkamedu, Azhagankulam, Uraiyur, Kanchipuram, Kaveripoompattinam, Korkai, Vasavasamudram, Keezhadi, Kodumanal in Tamil Nadu, and Pattanam in Kerala provide the evidence we have of this period.Arikkamedu, near Puducherry, is a Sangam Age port, excavated by the Archaeological Survey of India (ASI). British archaeologist, Robert Eric Mortimer Wheeler, French Archaeologist,J.M. Casal, and Indian archaeologists, A. Ghosh and Krishna Deva, excavated this site. They found evidence of a planned town, warehouse, streets, tanks and ring wells

The Archaeological Survey of India

(ASI) is a Central government agency that manages archaeological sites and monuments in India. The Government of Tamil Nadu has its own department for archaeology called the Tamil Nadu State Department of Archaeology. The Indian Treasure Trove Act (1878), the Antiquities and Art Treasures Act (1972), the Ancient Monuments and Archaeological Sites and Remains Act (1958) are legislation related to the preservation of archaeological remains in India.

Material Culture

Archaeologists have found evidence of brick structures and industrial activities, as well as artefacts such as beads, bangles, cameos, intaglios, and other materials in these sites. Tamil-Brahmi inscriptions on pottery and coins have also been unearthed. Evidences of the various arts, crafts and industries together help

us reconstruct the way of life of the people of those times. From this we learn and understand how they might have lived.**Cameo** – an ornament made in precious stone where images are carved onthe surface.**Intaglio** – an ornament in which images are carved as recess, below thesurface.

Coins

Coins as a medium of exchange were introduced for the first time in the SangamAge. The coins of the Cheras, the Cholas and the Pandyas, punch-marked coins, and Roman coins form another important source of evidence from the Sangam Age. Punch-marked coins have been found at Kodumanal and Bodinayakkanur. Roman coins are concentrated in the Coimbatore region, and are found at Azhagankulam, Karur, and Madurai. They were used as bullion for their metal value and as ornaments.**Bullion** means precious metal available in the form of ingots.**Punch-marked coins** are the earliest coins used in India. They are mostly made of silver and have numerous symbols punched on them. Hence, they are known as punch-marked coins

Non-Tamil Sources (Foreign Accounts)

Non-Tamil literary sources also offer information on early Tamil society. The presence of the non-Tamil sources reveals the extensive contacts and interactions ofthe early Tamil society with the outside world.

Arthasastra

Arthasastra, the classic work on economy and statecraft authored by Chanakya during the Mauryan period, refers to Pandya kavataka. It may mean the pearl and shells from the Pandyan country.

Mahavamsa

Mahavamsa, the Sri Lankan Buddhist chronicle, composed in the Pali language, mentions merchants and horse traders from Tamil Nadu and South India.Chronicle is a narrative text presenting the important historical events in chronological order.

Periplus of Erythrean Sea

Periplus of Erythrean Sea is an ancient Greek text whose author is not known. The term Periplus means navigational guide used by sailors. Erythrean Sea refers to the waters around the Red Sea. It makes references to the Sangam Age ports of Muciri, Thondi, Korkai and Kumari, as well as the Cheras and the Pandyas.

Pliny's Natural History

Pliny the Elder, was a Roman who wrote Natural History. Written in Latin, it is a text on the natural wealth of the Roman Empire. Pliny speaks about the pepper trade with India and he states that it took 40 days to reach India, from Ocealis near North East Africa, if the south west monsoon wind was favourable. He also mentions that the Pandyas of Madurai controlled the port of Bacare on the Kerala coast. The current name of Bacare is not known.Pliny laments the loss of Roman wealth due to Rome's pepper trade with India – an indication of the huge volume and value of the pepper that was traded.

Ptolemy's Geography

Ptolemy's Geography is a gazetteer and atlas of Roman times providing geographical details of the Roman Empire in the second centuryCE.Kaveripoompattinam(Khaberis Emporium), Korkai (Kolkoi), Kanniyakumari (Komaria), and Muciri (Muziris) are some of the places mentioned in his Geography.

Peutingerian table

Peutingerian table is an illustrated map of the Roman roads. It shows the areas of ancient Tamilagam and the port of Muziris.
Note: Taprobane refers to Sri Lanka as Island. Muziris refers to the port of Muchiri.

Vienna Papyrus

Vienna papyrus, a Greek document datable to the second century CE, mentions Muciri's trade of olden days. It is in the Papyrus Museum attached to the Austrian National Library, Vienna (Austria). It contains a written agreementbetween traders and mentions the name of a ship, Hermapollon, and lists articles of export such as pepper and ivory that were shipped from India to the Roman Empire.Papyrus, a paper produced out of the papyrus plant used extensively for writing purposes in ancient Egypt.

The Sangam Age

The Sangam Age or the Early Historic period is an important phase in the history of South India. This period is marked out from prehistory, because of the availability of textual sources, namely Sangam literature and Tamil-Brahmi inscriptions. Sangam text is a vast corpus of literature that serves as an important source for the study of the people and society of the relevant period.

Chronology

There is considerable debate among scholars about the age and chronology of Sangam society. The Sangam texts are generally dated to between third century BCE and the third century CE. The references in Greco-Roman texts, Tamil-Brahmi inscriptions and the references to the Cheras, Cholas and the Pandyas in the Ashokan inscription corroborate this date. It is generally agreed that the Sangam poems were composed in the early part of the historical period, but were compiled into anthologies in the later period.**Ashokan Brahmi** - the script used in Ashokan edicts or inscriptions.

The Thinai : The concept of Thinai is presented in the Tamil Grammar work of Tholkappiyam and this concept is essential to understand the classical Tamil poems. Thinai is a poetic theme, which means a class or categoryand refers to a habitat or eco-zone with specific physiographical characteristics. Sangam poems are set in these specific eco-zones and reveal that human life has deep relationships with nature.The themes of the poems are broadly defined as akam (interior) and puram (exterior). Akathinai refers to various situations of love and family life, while Purathinai is concerned with all others aspects of life and deals particularly with war and heroism.

Ainthinai

The Five Thinais or landscapes.Tamilagam was divided into five landscapes. Each region had distinct characteristics – a presiding deity, occupation, people and cultural life according to its specific environmental conditions. This classification has been interpreted by scholars to reflect real life situations in these landscapes.The five landscapes are Kurunji, Mullai, Marutham, Neythal and Paalai.

- ✓ Kurunji refers to the hilly and mountainous region.
- ✓ Mullai is forested and pastoral region.
- ✓ Marutham is the fertile riverine valley.
- ✓ Neythal is coastal region.
- ✓ Paalai is sandy desert region.

Sangam Age Polity: Political Powers of Tamilagam

The Sangam Age has its roots in the Iron Age. In the Iron Age people were organised into chiefdoms. From such communities of Iron Age emerged the Vendhars of the early historic period and the Velirs of the Sangam Age were chieftains.The Mauryan emperor, Asoka, conquered Kalinga (Odisha) and parts of Andhra and Karnataka regions. Ashokan inscriptions found in present day Odisha,Karnataka, Telangana and Andhra Pradesh are not seen in Tamil Nadu and Kerala. Therefore, we may conclude that the Tamil rulers were independent of Mauryan authority.

The Muvendhar

Among the political powers of the Sangam Age, the Cheras, the Cholas and the Pandyas occupied pre-eminent positions. They were known as Muvendhar (the three kings). The muvendhar controlled the major towns and ports of the Sangam period.

The Cheras

The Cheras, referred to as Keralaputras in the Ashokan inscriptions, controlled the region of present-day Kerala and also the western parts of Tamil Nadu. Vanci was the capital of the Cheras while Muciri and Thondi were their port towns. Vanci is identified with Karur in Tamil Nadu while some others identify it with Thiruvanchaikkalam in Kerala. Pathirtruppathu speaks about the Chera kings and their territory. The Cheras wore garlands made from the flowers of the palm tree. The inscriptions of Pugalur near Karur mention the Chera kings of three generations. Coins of Chera kings have been found in Karur. The Silappathikaram speaks about Cheran Senguttuvan, who built a temple for Kannagi, the protagonist of the epic. The bow and arrow was the symbol of the Cheras. Legend has it that Ilango who composed the Silappathikaram, was the brother of Cheran Senguttuvan.

The Cholas

The Cholas ruled over the Kaveri delta and northern parts of Tamil Nadu. Their capital was Uraiyur and their port town was Kaveripoompattinam or Pumpuhar, where the river Kaveri drains into the Bayof Bengal. Pattinappaalai is a long poem about Kaveripoompattinam composed by the poet Kadiyalur Uruthirankannanar. Silappathikaram describes the trading activities at Kaveripoompattinam. Karikalan is notable among the Chola kings and is credited with bringing forestlands under the plough and developing irrigation facilities by effectively utilising the water from the river Kaveri.

The foundation for the extensive harnessing of water for irrigationpurposes, which reached its zenith in later Chola times (10th to 13th centuries) was laid in his time. Karikalan fought battles with the Pandyas, Cheras and other chiefains. The Chola emblem was the tiger and they issued square

copper coins with images of a tiger on the obverse, elephant and the sacred symbols on the reverse.

The Pandyas

The Pandyas who ruled the southern part of Tamil Nadu are referred to in the Ashokan inscriptions. Madurai was the Pandya's capital. Tamil literary tradition credits Pandyan rulers with patronizing Tamil Sangams (academies) and supporting the compilations of poems. The Mangulam Tamil-Brahmi inscription mentions the king Nedunchezhiyan. Nediyon, Mudathirumaran, Palayagasalai Mudukudumipperuvazhuti were some of the important rulers of the dynasty. The Pandyan symbol was the fish. Velirs / Chieftains Apart from the Vendhars, there were Velirs and numerous chiefains who occupied territories on the margins of the muvendhar. The velirs were the seven chiefs Pari, Kari, Ori, Nalli, Pegan, Ai and Athiyaman. Sangam poems write extensively about the generosity of these velirs. Tese chiefs had intimate relations with the poets of their time and were known for their large-heartedness. Tese chiefains had alliance with one or other of the muvendhar and helped them in their battles against the other Vendhars.

Society in Sangam Age

Many of the communities of the Iron Age society were organised as tribes, and some of them were Chiefdoms. The Sangam Age society was a society in transit ion froma tribal community ruled by a chief to a larger kingdom ruled by a king

Composition of the Society

Social stratification had begun to take root in Tamil society by the Sangam times. There were several clan-based communities including groups such as Panar, Paratavar, Eyinar, Uzhavar, Kanavar, Vettuvar and Maravar. The Vendhars, chiefs, and their associates formed the higher social groups. There were priests who were known as Antanars. There were artisan groups specialising in pottery and black smithy. The caste system we find in northern India did not take root in Tamil country as social groups were divided in to five situational types (Tamil) and related occupational patterns.

Even though Sangam society was characterized by limited consumption of commodities, the kings, chiefs and merchants led a prosperous life. People at the margins lived in poverty. Panars depended on their patrons for their livelihood. The development of agriculture and pastoral ways of life might have harmed the eco-system and the naturally available forest and wild animals. It is possible that some of the hunter-gatherers might have been pushed to the forest areas and a few might have taken up the occupation of manual labourers. The development of agriculture in the wet-land region depended on the use of certain groups of people as labourers.

Women

Women are frequently referred to in Tamil texts as mothers, heroines, and foster-mothers. Women from Panar families, dancers, poets, and royal women were all portrayed in Sangam literature. There are references to women from all fiveeco-zones. For example, Vennikkuyathiyar is identified as a poetess from the village of Venni. There are references to women protecting Thinai fields from birds and Umanar women selling salt showing that women were involved in primary production. Instances where women preferred to die along with their husbands also occur in the literature of the times.

Economy

The economy was mixed as elaborated in the Thinai concept. People practiced agriculture, pastoralism, trade and money exchange, hunting-gathering, and fishing depending upon the eco-zones in which they lived.

Primary Production

Agriculture was one of the main sources of subsistence. Crops like paddy, sugarcane, millets were cultivated. Both wet and dry land farming were practiced. In the riverine and tank-irrigated areas, paddy was cultivated. Millets were cultivated in dry lands. Varieties of rice such as sennel (red rice), vennel (white rice), and aivananel (a type of rice) are mentioned in the literature. Rice grains were found in burial urns at excavations in Adichanallur and Porunthal. People in the forest adopted punam or shifting cultivation.**Pastoralism** – nomadic people earning livelihood by rearing cattle, sheep, and goat.

Industries and Crafts of the Sangam Age

Craft production and craft specialization were important aspects of urbanization. In the Sangam Age there were professional groups that produced various commodities. The system of production of commodities is called industry.

Pottery

Pottery was practised in many settlements. People used pottery produced by Kalamceyko (potters) in their daily activities and so they were made in large numbers. Black ware, russet-coated painted ware, black and red ware potteries were the different types of pottery used.

Iron Smelting Industry

Iron manufacturing was an important artisanal activity. Iron smelting was undertaken in traditional furnaces and such furnaces, with terracotta pipes and raw ore have been found in many archaeological sites. For instance evidence of iron smelting has been found in Kodumanal and Guttur. Sangam literature speaks of blacksmiths, and their tools and activities. Iron implements were required for agriculture and warfare (swords, daggers, and spears).

Stone Ornaments

Sangam Age people adorned themselves with a variety of ornaments.While the poor wore ornaments made of clay, terracotta, iron, and leaves and flowers, the rich wore jewellery made of precious stones, copper, and gold. Quartz, amethyst (sevvantikkal) and carnelian (semmanikkal) were some of the semi-precious stones used for making ornaments. Diamond drills were used to pierce holes in the hard stones and etched carnelian beads have been found in the megalithic monuments.

Gold jewellery

Gold ornaments were well known in this period. A gold coin from Roman was used to make jewellery. Evidence of gold smelting has been found at Pattanam in Kerala. Gold ornaments have been unearthed at the megalithic sites of Suttukeni, Adichanallur and Kodumanal, and towns of Arikkamedu, Keezhadi and Pattanam in Kerala.

Glass Beads

The presence of glass beads at the sites reveals that people of the Sangam Age knew how to make glass beads. Glass material (silica) was melted in a furnace and drawn into long tubes which were then cut into small beads. Glass beads came in various shapes and colour. Arikkamedu and Kudikkadu, near Cuddalore show evidence of glass beads industry. It is possible that people who could not afford precious stones used glass beads instead.

Pearl Fishery and Shell Bangle

The Pamban coast is famous for pearl fishery. A pearl has been discovered in recently excavated Keezhadi site. Shell bangles were very common in the Sangam Age. The Parathavars collected conch shells from the Pamban Island, which were cut and crafted into bangles by artisans. Whole shells as well as fragments of bangles have been found at many sites. Sangam literature describes women wearing shell bangles.

Textiles

Textile production was another important occupation. Evidence of spindle whorls and pieces of cloth have been found at Kodumanal. Literature too refers to clothes called kalingam and other f ne varieties of textiles. Periplus also mentions the f ne variety of textiles produced in the Tamil region.**Spindle** whorls were used for making thread from cotton.

Exchange, Trade, Merchants, and Trade Routes

We saw the primary production of grains, cattle wealth, and variouscommodities. These goods were not produced by everybody and were not produced in all settlements. Resources and commodities were not available in all regions. For example, the hill region did not have fish or salt and the coastal regions could not produce paddy. Therefore trade and exchange was important for people to have access to different commodities. Specialised groups called vanikars (traders) travelled in groups trading goods and commodities between regions.

Traders

The terms vanikan and nigama (guild) appear in Tamil-Brahmi inscriptions. There were different types of merchants: gold merchants, cloth merchants, and salt merchants. Salt merchants were called Umanars and they travelled in bullock carts along with their family.

Means of Transport

Bullock carts and animals were used to transport goods by land. Trade routes linked the various towns of Tamilagam. Various types of water crafts and sea-going vessels such asKalam, Pahri, Odam, Toni, Teppam, and Navai are also mentioned in Tamil literature.

Barter and Coins

Barter was the primary mode of exchange. For instance, rice was exchanged for f sh. Salt was precious and a handful of it would fetch an equal amount of rice. The extensive availability of coin hoards of theSangam Age of the Cheras, Cholas, Pandyas, and Malayaman indicates that they were used widely.

Tamilagam and Overseas Interactions

Tamil country had connections with countries overseas both in the east and west. Roman ships used monsoon winds to cross the Western Sea or the Arabian Sea to connect Tamilagam with the Western world. Spices including pepper, ivory, and precious stones were exported. Metal including gold, silver and copper

and precious stones were imported.Yavanar referred to the Westerners, including the Greeks, Romans and West Asian people. Yavana derives from the Greek region of Ionia.

Tamil Nadu to Red Sea Coast

An Indian jar with 7.5 kg of pepper, teak wood, a potsherd with Tamil-Brahmi inscription and Indian pottery have been discovered at Berenike, a port on the Red Sea coast of Egypt.At Quseir al Qadhim, another port located north of Berenike on the Red Sea Coast, three Tamil-Brahmi inscriptions, Panaiori, Kanan, and Cattan, have been found on pottery discovered here.A stone with the name "Perumpatankal" has been found at Khuan Luk Pat, Thailand. Southeast Asia was known as Suvarna Bhumi in Tamil literature. This stone was used by a person called Perumpattan, probably a goldsmith. It was a touchstone used to test the purity of gold.

Emergence of towns and ports

The Sangam Age saw the first urbanization in Tamilagam. Cities developed and they had brick buildings, roof tiles, ring wells and planned towns, streets, and store houses. The towns worked as ports and artisanal centres. Arikkamedu, Kaveripoompattinam, Azhagankulam and Korkai on the east coast and Pattanam in Kerala were port centres. Kanchipuram, Uraiyur, Karur, Madurai and Kodumanal were inland trade centres. Many goods and commodities were produced in these centres and were exported to various regions. Though few in number, large towns appeared in the Sangam Age. Small villages however were found in many areas. Bronze vessels, beads, shell bangles, glass beads, pottery with names of people written in Tamil-Brahmi script were found at these sites.

Pattanam, Kerala

Pattanam is located near North Paravur in Vadakkekara village of Ernakulam district of Kerala. It was an ancient port town that had overseas connections with the western and eastern worlds.

Kodumanal, Tamil Nadu

Kodumanal is located near Erode in Tamil Nadu and is identified with the Kodumanam of Pathitrupattu. Evidence of iron, stone bead and shell work, as well as megalithic burials have been discovered at this site. More than 300 pottery inscriptions in Tamil-Brahmi have also been found.

Faith and Belief System

Like the diverse nature of the society and economy, the belief system of the Sangam Age was also diverse. It consisted of animism, ancestor worship, hero worship and worship of several deities. Tolkappiyam lists the presiding deities of Kurunji, Mullai, Marutham, Neythal and Paalai landscapes, as Murugan, Tirumal, Indiran, Varunan and Kotravai, respectively. However, people also worshipped natural forces and dead heroes, and ancestors. The force of anangu is mentioned in the literature which indicates the prevalence of animistic beliefs. Jainism was present as evidenced by the caves with Tamil-Brahmi inscriptions. Performance of Yagna is also evidenced. Buddhism was also present in certain centres. Different groups practiced various forms of worship

Culture of Arts

Various art forms too existed in the Sangam Age. Performances of ritual dances called Veriyatal are referred to in the literature. Composition of poems, playing of music instruments and dances were also known. The literature mentions the fine variety of cuisine of the Sangam Age. People took care of their appearance and evidence of antimony rods (kohl sticks) made of copper has been found in archaeological sites. They were used by women for decorating their eyebrows.

NOTE

- **Pulimankombai Hero stone:** Pulimankomba is a village in the Vaigai river valley in Theni district. In 2006, rare hero stone inscriptions in Tamil- Brahmi script were discovered in this village. One of the inscriptions from Pulimankombai reads “Kudalur Akol pedu tiyan antavan kal”. It means "The stone of Tiyan Antavan who was killed in a cattle raid at the village of Kudalur".

- **Akanaanuru poem 149 describes the trading at the port of Muciri as follows:** “the well crafted ships of the Yavana came with gold returned with pepper at the wealthy port of Muciri”

- **What is an urban centre?** A planned town with brick architecture and a proper layout. Urban centres have a larger population involved in non-agrarian, commercial and political occupations. Various industrial activities are seen in these towns.

- **Pattanam, Kerala:** Pattanam is located near North Paravur in Vadakkekara village of Ernakulam district of Kerala. It was an ancient port town that had overseas connections with the western and eastern worlds.

- **Kodumanal, Tamil Nadu:** Kodumanal is located near Erode in Tamil Nadu and is identified with the Kodumanam of Pathitrupattu. Evidence of iron, stone

bead and shell work, as well as megalithic burials have been discovered at this site. More than 300 pottery inscriptions in Tamil-Brahmi have also been found.

- **Keezhadi near Madurai, Tamil Nadu:** Keezhadi is located near Silaimaan east of Madurai, on the highway to Rameswaram. In a large coconut garden, called Pallichandai Tidal, the Archaeological Survey of India excavated an ancient town dating to the Sangam Age. Archaeological excavations have produced evidence for brick buildings, drainage, Tamil-Brahmi inscription on pottery, beads of glass, carnelian and quartz, pearl, iron objects, games pieces, and antimony rods. Further excavation may shed light on the nature of the craft production and the cultural activities undertaken at this settlement.

9TH – HISTORY
UNIT - 7
State and Society In Medieval India

Introduction

The 'medieval' period from the 7th century A.D.(CE) till the beginning of Mughal rule in the 16th century. The Mughal era, from the 16th to 18th century is referred to as the early modern peroid.

The political scenario in all parts of India underwent momentous, definitive changes which transformed the social and economic fabric and development of the country.

Major Political Changes

- The expansion of the Chola empire from the time of Rajaraja I which eclipsed the Pandyan and Pallava kingdoms, extending north till Orissa.

- From the twelfth century, the beginning of several centuries of Muslim rule in Delhi, extending throughout north India and the spread of Islam to different parts of the country.

- By the end of the 13th century the eclipse of the great empire of the Cholas and the consequent rise of many Religious kingdoms in south India. This ultimately culminated in the rise of the Vijayanagar empire which exercised authority over all of south India and came to be considered the bastion of Religious rule in the south.

- The consolidation of Muslim rule under the Mughals in the north, beginning in 1526 A.D. (C.E.) with the defeat of the Ibrahim Lodi by Babur. At its height, the Mughal empire stretched from Kabul to Gujarat to Bengal, from Kashmir to south India.

- The coming of the Europeans, beginning with the Portuguese who arrived on the west coast of India in 1498.

Political Changes (1000–1700)

(a) North India: The Advent of Islam

Muslim rule was established in Delhi at the end of the 12th century by **Muhammad Ghori**, Arab Muslim merchants had been trading in the ports of the west coast, especially Kerala, as early as the 9th century. Similarly, Muslim invaders from west Asia had set up Sultanates in Gujarat and Sind since the 8th century.

The impact of Muslim rule was felt during the reign of **Alauddin Khalji** (1296-1316 A.D. (C.E.)) who sent military campaigns to the south. The primary objective was to plunder the wealth, rather than to expand his territory.

Devagiri (near Aurangabad) was captured by Alauddin Khalji. Renamed Daulatabad, it was the second stronghold of his growing kingdom. Alauddin Khalji's slave and commander, Malik Kafur, was sent on military expeditions further south in the first decade of the 1300s A.D. (C.E.).

The Tughlaq kings who came after Alauddin also sent their armies to the south. As a result, the generally more isolated southern part of the country came into the orbit of the rulers of the north. Governors were appointed in various provinces in the Deccan region, and a Sultanate was even established in Madurai.

During the reign of Muhammad bin Tughlaq, there was a revolt in Daulatabad. Alauddin Bahman Shah set up the Bahmani sultanate in 1347 A.D. (C.E.), with his capital in Bidar. The Bahmani kingdom survived for nearly a century and a half, mainly due to the able administration of **Mahmud Gawan**, a great statesman and loyal minister. After his death, many viceroys declared their independence, and by the end of the fifteenth century, five sultanates came up in the Deccan: Bijapur, Golkonda, Ahmednagar, Berar, and Bidar. Bijapur and Golkonda were the largest of these sultanates and the region entered a phase of considerable economic growth and expansion of trade. The Deccan sultanates were conquered by Aurangzeb in the 1660s A.D. (C.E.), and the entire region, as far south as Madras (Chennai) became a part of the Mughal empire.

(b) The Chola Empire in the South

The territorial expansion of the Chola empire began under **Rajaraja I**. The Pallava kingdom had already been assimilated into the Chola kingdom. The Pandya kingdomremained independent, but was subservient to the Cholas. The empire expanded further under **Rajendra I** who had successfully taken his armies as far to the northeast as the river Ganges. He had also sent naval expeditions against the Sailendra Kingdom of Sri Vijaya (in Indonesia), Kadaram (Kedah) and Ceylon. This earned him the title "the Chola who had conquered the Ganga and Kadaram" (*gangaiyum kadaramum konda cholan).* Ceylon remained a province of the Chola empire for a few decades. The empire was further consolidated through marriage with the eastern Chalukyas under Rajendra's grandson **Kulottunga I**, and extended up to the border of Orissa.

Maritime trade with south-east Asia and China expanded greatly during the Chola period. The continued interaction with Tamil merchants resulted in the spread of the influence of Indic culture and art into south-east Asia, as seen in the magnificent temples of Angkor Wat in Cambodia.

(c) Vijayanagar and South India after the Cholas

The Chola Empire began to decline after the middle of the 13th century. The last known Chola emperor was Rajendra III. The empire died out in 1279 A.D. (C.E.). Several power centres came up after this in the region. Further to the south, the Pandya kings again sought to regain the glory they had lost under the Cholas.

Many brilliant Pandya kings like Jatavarman Sundara Pandyan ruled at the end of the 13thcentury. Further to the north was the Hoysala kingdom, with its capital at Belur and later Halebidu. This kingdom extended through much of the present day state of Karnataka. The Kakatiyas ruled from Warangal (Telangana) while the Yadavas ruled in Devagiri until Devagiri fell to Alauddin Khalji's forces at the end of the 13th century. These states did not exist in peaceful cooperation, and the region was beset by many internal wars and conflicts.

The establishment of the kingdom (subsequently empire) of Vijayanagar was the most momentous development in the history of south India in the medieval period. The kingdom was established by Harihara and Bukka, two brothers. They were the first rulers of the Sangama dynasty. They founded a new capital city on the southern banks of Tungabhadra which they named Vijayanagara (city of victory). Harihara was crowned in 1336 A.D. (C.E.). The Sangama dynasty ruled Vijayanagar for nearly one and a half centuries. This was followed by the Saluva dynasty which was in power only for a brief period. The Tuluva dynasty then succeeded as rulers. Krishnadeva Raya, the greatest ruler of Vijayanagar, belonged to this family.

As the empire expanded, kingdoms to the south, such as the Hoysalas and the Tamil region, were also assimilated into Vijayanagar. The rulers of Vijayanagar were almost continuously at war with the Bahmani sultanate as well as with the Religous based kingdoms of Kondavidu and Orissa. Finally, the combined forces of the five Deccani Sultanates defeated Vijayanagar in 1565 A.D. (C.E.) at the Battle of Talikota. The Vijayanagar emperors then shifted their capital further south to Penugonda,and eventually to Chandragiri near Tirupati. The empire (or what remained of it) finally withered away in the middle of the seventeenth century.

(d) The Mughals (1526–1707 A.D. (C.E.))

The Mughal empire was founded by Babur in 1526 A.D. (C.E.) after he defeated Ibrahim Lodi at Panipat. The first six Mughal emperors are referred to as the '**Great Mughals**'. Aurangzeb was the last of the great Mughals. Akbar consolidated the Mughal empire through conquests and through a policy of conciliation with the Religious based kingdoms of Rajasthan. The Mughal empire though began to disintegrate after Aurangzeb, continued to exist nominally till 1857 A.D. (C.E.) when the British finally ended the virtually non-existent empire.

A new power centre rose in Maharashtra in the seventeenth century, and the Marathas under the leadership of **Shivaji** seriously undermined the authority of the Mughals in western India. At its height, the empire stretched over most of the Indian sub-continent. Only the south-western region of Kerala and southern Tamilnadu were not directly under Mughal rule.

(e) The Arrival of the Europeans

During the fifteenth century the Europeans were pre-occupied with trying to find a direct sea route to India, bypassing the overland route through west Asia and the Mediterranean. The spice trade from India was controlled by Muslims up to Alexandria. By gaining direct access to India the Europeans could exercise more direct control over the spice trade and obtain the spices at more favourable prices. In 1498 A.D. (C.E.), Vasco da Gama landed on the Kerala coast having sailed around the Cape of Good Hope in South Africa. Barely five years later, the Portuguese built their first fort at Cochin in 1503 A.D. (C.E.). Goa was captured in 1510 A.D. (C.E.) and became the centre of the Portuguese state in India. Because of their navalsuperiority, the Portuguese were able to conquer many ports from east Africa up to Malacca, and could effectively control the maritime trade over the entire region.

Other European nations soon followed the Portuguese, most notably the Dutch, English and French. The activities of the latter were carried on through the respective East India Companies. While these were all private trading enterprises, they all had a strong political agenda. During the seventeenth century, when Mughal authority was still powerful, the European companies were able to trade in the Mughal empire, but could not have their own territorial base within the boundaries of the empire. In South India, however, political authority was fragmented and much less cohesive, and they had their own enclaves over which they exercised complete authority. The Dutch were in Pulicat (and later Nagapatnam), the English in Madras, the French in Pondicherry and the Danes in Tarangampadi (Tranquebar).

Impact on Polity

In Indian history had far-reaching consequences on administrative institutions, society and the economy across the sub-continent.

The CHOLA PERIOD was an enterprising period when trade and the economy expanded, accompanied by urbanization. The administrative machinery was re-organised during Chola rule. The basic unit of local administration was the village (ur), followed by the sub-region (nadu) and district (kottam). Tax-free villages granted to Brahmins wereknown as brahmadeya. Marketing centres and towns were known as nagaram. The ur, nadu, brahmadeya and nagaram each had its own assembly. They were responsible for the maintenance and management of the water resources and land; the local temples; resolving local issues and disputes; and for collecting the taxes due to the government.

The Cholas notable feature was the great increase in the construction of temples. This had two dimensions: new temples were constructed, and existing temples became multi-functional social and economic institutions. The construction of great temples also was a reflection of the growing prosperity in the kingdom, since the activity involved great expenditure. The temple was no longer a mere place of worship, but became an important economic entity as an employer, consumer and land-owner.

The establishment of Islamic Rule in Delhi made a big impact on Indian society. Initially, Islam did not cause any social tension. Arab merchants, for instance, when they came and settled on Kerala coast, married local women and led a peaceful life. The situation changed when Islam became a state power. For a medieval ruler one way of asserting imperial authority was to demolish the place of worship of the enemies. Otherwise Islam as a monotheistic religion had its positive impact in Indian society. It played a decisive role in the evolution of a composite culture.

Muslim kingdoms in Delhi, as well in the Deccan, also attracted migrants from Persia and Arabia who moved to India and took up service in these states and many became important and well-known statesmen. This also opened up Indian society to steady interaction with west Asia resulting in the transfer of cultural and technical influences. Muslim merchants and craftsmen also migrated from the north of India to the south in the wake of the military expeditions. Society became more heterogeneous and hybrid in character. A new composite culture evolved. This could be seenmost vividly in the Deccan sultanates of Bijapur and Golkonda whose rulers were extremely broad-minded and secular in outlook.

A notable development was the profusion of contemporary historical accounts of the Muslim Sultanates by Arab and Persian historians. Al beruni, Ibn Batuta, and Ferishta are among the best known of the Muslim historians. These historians provide valuable information about the rulers and events of the medieval period. They also provide an alternate historical point of view of Islamic rule in India as seen through the eyes of Muslim writers.

The establishment of the VIJAYANAGAR EMPIRE changed the administrative and social institutional structure of south India, especially in the Tamil country. Perhaps because the new kingdom was threatened from the beginning by the hostility of the Bahmani sultanate in the north, Vijayanagar evolved as a militaristic state. This empire needed two kinds of resources to feed its military establishment – revenue and men. This was achieved through re-organizing the administration of the conquered territories, especially in the Tamil region. Military officers, known as '*nayakas*' were appointed as chiefs of various localities in Tamilnadu and received land grants from the emperor. There were also lesser military leaders known as *palayakkarar* who essentially supplied the

manpower for the army. Many forts were also built which were under Brahman commanders.

Three major nayaka kingdoms, owing allegiance to the Vijayanagar emperor, came up between 1500 A.D. (C.E.) and 1550 A.D. (C.E.) in Madurai, Tanjavur and Gingee (Senji). These nayakas had formal roles in court ceremonials at Vijayanagar. This became the new political order in Tamilnadu during the sixteenth century. The nayaka chieftains as well as the three nayaka kings were all strong supporters of Hindu temples. The three capitals became great cultural centres under the patronage of the nayaka rulers who promoted literature and the performing arts.

Resources realized from the land were transferred to the empire by the nayakas not as tax revenue, but as tribute. Thus, the resources of the core regions, especially in the Tamil region, were utilized for military purposes. This administrative set-up effectively destroyed the decentralized, local institutions which managed local resources, temples and affairs which had come up during Chola rule. The appointment of Telugu nayakas also resulted in the migration of Telugu-speaking people from the north. These included soldiers, agriculturists, craftsmen and Brahmins.

The MUGHAL EMPIRE transformed the economy and society of north India. The empire was consolidated under Akbar through his policy of co-opting the Hindu Rajput rulers under the umbrella of Mughal rule. At the height of its power the Mughal empire was one of the largest, richest and most powerful empires in the entire world.

In part due to Aurangzeb's reversal to orthodox Islamic principles of governance which alienated the Rajput rulers and the Hindu subjects, the over-extended empire began to collapse under its own weight by the beginning of the eighteenth century.

The ARRIVAL OF THE EUROPEANS in India ultimately culminated in the establishment of colonial rule in India under the British, and this is what is considered foremost when discussing the impact of the European presence. There was an explosion in the demand for Indian textiles in the European markets, often referred to as the 'Indian craze'. This led to a significant expansion of textile production in India, which was accompanied by an expansion of the production of commercial crops like cotton and indigo and other dyes.

Society
(a) Caste

Caste is the most distinctive aspect of Indian society. We first need to understand two dimensions of the term 'caste'. First, thefour-fold division of society as specified in the religious texts, referred to as varna.

Improving the status of their jati was a major pre-occupation for all caste groups. This is particularly evident after the fourteenth century when the traditional local assemblies which controlled the resources and social interactions began to weaken. In traditional society many castes were denied various social rights and privileges. Caste also created a mythical genealogy to establish its origins; this was used to justify the claim for the right to a higher status in the hierarchy. These genealogies are found in many of the manuscripts collected by Colin Mackenzie.

(b) Religion

Diverse institutions with different ideologies came up within the bhakti movement during the medieval period. Mathas or mutts were established under different gurus or religious leaders like Vidyaranya; Saivite movements came up like the Tamil Saiva-siddhanta, and the Virasaivas in Karnataka; in Maharashtra the Varkarisampradaya (tradition) of the devotees of Vithoba arose in the 14th century.

Buddhism had faded out in India. Jainism also lost ground in most parts of India due to emergence of bhakti movement under Sankara and Ramanuja. However, it continued to thrive in parts of Gujarat and Marwar, especially among the trading communities. With regard to Christianity, there were a small number of Christian groups in Kerala claiming their origins to the time of St Thomas, the disciple of Jesus. But Christianity took roots when the Portuguese arrived in Kerala and set themselves up in Goa. In Goa itself the local population was under great pressure to convert to Christianity, among the fishing communities on the Pandyan coast. The best known among the Jesuit missionaries was St Francis Xavierwho was instrumental in making the fishing community to take to Christianity in the Tuticorin region. Another notable Jesuit was Roberto de Nobili, a scholar, who was based in Madurai.

In the north a new religion, Sikhism, was founded by Guru Nanak, who lived during 15th and 16th century. Sikhism grew in strength in spite of severe repression by Aurangzeb. Foreign religions also came to India when Jews and Zoroastrians (Parsis) migrated to India. The Parsis, who fled Persia to escape persecuation, settled in Gujarat, while the Jews lived in Kerala. Parsi merchants were among the richest and most prominent in the port of Surat, and subsequently, in Bombay under the British.

Culture
Literature, Art and Architecture

The Chola period was an era of remarkable cultural activity. These were the centuries when major literary works were written. The best known classical poet, Kamban, wrote Ramayana in Tamil which was formally presented

(Arangetram) in the temple at Srirangam. Sekkilar's Periyapuranam,similarly was presented at the temple in Chidambaram. Among the other great works of the period is Kalingattup-paraniand Muvarula.

The monumental architecture of the Cholas is visible in the great temple of Tanjavur, Gangai-konda-cholapuram and Darasuram, to name only a few. Stone images were sculpted on the temple walls and pillars. Bronze images of great beauty and artistry were made by the 'lost wax' process. The best known of them is the iconic representation of Siva as Nataraja, performing the cosmic dance.

A distinct Islamic cultural tradition developed in India with the establishment of Muslim rule. The sultans built forts, tombs, mosques and other monuments in Delhi as well as in south India which came under their rule. The Mughal period particularly was a brilliant epoch in the cultural history ofIndia.

The Mughals were well-known for their aesthetic values, and were great patrons of the arts. They left behind numerous monuments, in addition to constructing entire cities like Shahjahanabad (Delhi) and Fatehpur Sikri, gardens, mosques and forts. Decorative arts – especially jewellery set with precious and semi-precious gems for items of personal use – flourished under the patronage of the royal household and urban elites. The art of painting also flourished in the Mughal period. Primarily known as Mughal miniatures, they were generally intended as book illustrations or were single works to be kept in albums. A large volume of literature was produced, especially in Persian, and also in Urdu, Hindi and other regional languages. In the performing arts, like Hindustani the name of Tansen is well-known indicating the patronage extended to classical music under Akbar.

In south India, the Vijayanagar rulers and their military chiefs actively supported temple construction. Many new temples were built by them. Besides this, new structures like pavilions and halls with many pillars were added extensively to existing temples, with elaborately carved pillars. Art historians point to the distinctive style of the temple sculptures of the Vijayanagar period. The intricately carved lofty towers or *gopuram*s at the entrance to temples were all added during the Vijayanagar period. The walls of the temples were embellished with paintings.

A large volume of religious literature, especially in Sanskrit, was produced under the patronage of the nayakas and the Vijayanagar rulers. Telugu literature flourished under royal support. A new style of Tamil literature called Prabandham emerged during this period. The great commentaries of the epic Silappadikaram and Tirukkural were also written during this period. Venkatamakhi, son of Govindha Dikshidar who codifying the ragas of Carnatic music had lived in this period.

Economy

(a) Agriculture

India was predominantly an agricultural country, and a very large proportion of the population lived in rural areas and depended on agriculture for their livelihood. Both in the north and the south, agriculture depended heavily on irrigation. Canals and wells added to the water sources in addition to rainfall and rivers. The biggest network of canals known in India was built in fourteenth century by Firuzshah Tughluq in the Delhi area. Construction of lakes, tanks and reservoirs with sluices to let out the water as well as the use of check dams all increased the availability of water for irrigation. Cultivators were also encouraged to dig wells. Lift irrigation was used to draw the water. In the north, the Persian wheel was used for lifting water from wells. In the Tamil region, the Cconnecting the tributaries of Kaveri. Lakes and tanks also added to the water sources.

An important feature of Indian agriculture was the large number of crops that were cultivated. The peasant in India was more knowledgeable about many crops as compared to peasants in most of the world at the time. A variety of food grains like wheat, rice, and millets were grown apart from lentils and oilseeds. Many other commercial crops were also grown such as sugarcane, cotton and indigo. Other than the general food crops, south India had a regional specialization in pepper, cinnamon, spices and coconut.

In general, two different crops were grown in the different seasons, which protected the productivity of the soil. Maize and tobacco were two new crops which were introduced after the arrival of the Europeans. Many new varieties of fruit or horticultural crops like papaya, pineapple, guava and cashew nut were also introduced which came from the west, especially America. Potatoes, chillies and tomatoes also became an integral part of Indian food.

(b) Non Agricultural Production

Up to the end of the seventeenth century, India was one of the largest manufacturing countries in the world though the economy was primarily agricultural. Non-agricultural production refers to both processed agricultural products and craft production. Primarily the products can be grouped under: processed holas had created a network of canals for irrigationagricultural products like sugar, oil, textiles; metal work; precious gems and jewellery; ship building; ornamental wood and leather work; and many other minor products.

The organization of production basically depended on the nature of the market for which it was produced. A large part of the production was intended for local use in the village, or at most a rural region. These goods were basic utilitarian goods like pots and pans, implements like ploughs, basic woodwork and coarse textiles. Generally the producer marketed the product himself, and exchange was probably conducted on barter.

In economic terms, what was important was specialized production by skilled craftsmen for an external market, especially in demand among the high income rural and urban upper classes. Such craft production was generally located in cities, or in rural settlements close to the cities. Craftsmen generally worked on an individual or family basis from their homes or workshops though larger manufacturing units (*karkhana*s) employing many craftsmen were set up under the Mughal state.

(c) Textiles

Nearly all the cloth that was produced was of cotton, though silk weaving had developed in Bengal where silk was produced, and in Gujarat. Each region of India produced a range of highly specialized local varieties of cotton cloth ranging from the coarse to the superfine, but all were intended for an external market. Dyed and printed/patterned cloth involved the use of vegetable dyes. India had two natural advantages in cotton weaving. The first was that cotton grew in almost all parts of India, so that the basic raw material was easily available. Second, the technology of producing a permanent colour on cotton using vegetable dyes was known from very early times in India. Cotton does not absorb dyes without a preparatory process using mordants, which was not known in the rest of the world. Indigo was the most important dye crop that was grownin India, but other dye crops (like the chay root for red colour) were also grown in India. Dye woods and resins like lac were imported. In addition, a range of colours were produced by using flowers and fruits, and products like turmeric in various combinations.

(d) Commerce

The large manufacturing sector essentially produced goods for exchange, and not for self-use. Therefore, India had an extensive network of trade for marketing these goods. The village was the basic geographical unit of production, and was essentially a subsistence economy and barter was the medium of exchange.

Big cities were usually major commercial centres, with bazaars and shops. They were also intermediate points in inter-regional trade since they were connected by a network of roads to other centres in other parts of the country. In addition to such overland trade, smaller ships and boats were used in coastal trade along both the western and eastern coasts of the country. Finally, the major ports (Surat, Masulipatnam, Calicut etc.) were the nodal points in international, maritime trade.

Maritime trade across the Indian Ocean, extending from China in the east to Africa in the west, had flourished for many centuries. Thus ports like Malacca, Calicut etc. were 'entrepots' or intermediate points in this regionally segmented trade. In the seventeenth century, Surat in Gujarat, Masulipatnam in the Golkonda

kingdom, Chittagong in Bengal, Pulicat (Pazhaverkadu) and Nagapatnam on the Coromandel Coast, and Calicut in Kerala were all major ports in Asiatic trade.

India was also a major exporter of textiles, pepper, precious and semi-precious gems – especially diamonds which were then found only in India – and iron and steel which were greatly in demand in the entire Asian region. Textiles accounted for nearly 90 per cent of the total exports from India. The major imports from China and the east were silk, Chinese ceramics, gold, spices, aromatic woods and camphor. Silk, drugs, dye woods and sugar were the main imports from Persia, while gold, ivory and slaves were brought in from east Africa.

Urbanization

Travellers coming to India in the medieval period noted that there were a number of urban centres of various sizes, from cities to small market towns throughout India, though the country was primarily rural. The urban population was probably quite small as a proportion of the total, but it had an economic and cultural significance which was much greater than its actual size.

What were the factors which facilitated urbanization? It has been observed that cities and towns fulfilled diverse and overlapping roles in the economy. The large cities were centres of manufacturing and marketing, banking and financial services. They were usually located at the intersection of an extensive network of roads

In South India, especially the Tamil region, urbanization went hand in hand with temples. Temples were large economic enterprises requiring a variety of goods and services to function. They needed and employed a large number of people to man the religious services, the kitchens and for other work. Devotees coming to worship at the temple needed many services and goods, so that temple towns also became marketing centres.

Conclusion

The medieval period covering more than seven hundred years of Indian history was a time when momentous changes took place in the political landscape which also transformed the social and economic fabric of the country.

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Lesson V
Evolution of Society in South India

Introduction

In the Deccan region, encompassing major parts of present day Andhra, Karnataka and Maharashtra, the Satavahanas established a powerful kingdom in the frst century BCE. In the south, the three family ruling houses, the Cholas, the Cheras and the Pandyas were their contemporaries, ruling the fertile parts of Tamizhagam. But the Tamil rulers started two centuries earlier as they fgure in Asokas inscriptions of the third century BCE. Tere were many common things as well as diferences in the polity and society of the Deccan and Tamil regions.

Stupas. The stupa is a heap of clay that evolved out of earthen funerary mounds, in which the ashes of the dead were buried. Buddhist stupas evolved out of the burial of the ashes of the mortal remains of the Buddha. Buddhist sacred architecture originated with the eight stupas where the ashes were divided. Hemispherical shape, the stupa symbolizes the universe; and the Buddha represents the emperor of the spiritual universe. The stupa has a path around it for devotional circumambulation.

Sources

Archaeological

- The megalithic burials sites of the early historic period.
- Excavated material from ancient sites, including ports, capital towns, with architectural remains, such as in Arikamedu, Kodumanal, Alagankulam, and Uraiyur.
- Buddhist sites with stupas and chaityas located in Andhra and Karnataka regions (Amaravati, Nagarjunakonda, etc.)

Numismatic

- Coins of pre-Satavahana chieftains and of the Satavahanas from Andhra-Karnataka region.
- The coins issued by the Cheras, Cholas, Pandyas, and the chiefains of the Sangam Age.
- Roman copper, silver and gold coins.

Epigraphic

- The Asokan inscriptions, written in Prakrit, found in Andhra-Karnataka regions.
- The Tamil-Brahmi inscriptions found in the caves of Tamil Nadu and Kerala such as in Mangulam, Jambai, and Pugalur.

- The Satavahana inscriptions and other Buddhist inscriptions of the Andhra region
- Short inscriptions found on pottery and rings and stones in Tamil Naduand some sites outside India, like in Berenike, and Quseir al Qadhim (Egypt).

Literary

- Tamil texts including the Sangam and post-Sangam literature
- The Arthasastra, the treatise on economy and statecraft authored by Kautilya
- The Puranas which mention the genealogy of theAndhras/Satavahanas,
- Buddhist Chronicles such as Mahavamsa.
- Gatha Saptasati, a Prakrit text composed by the Satavahana king Hala

Classical Tamil Literature

The Classical Sangam corpus consists of Tolkappiyam, the eight anthologies (Ettuththokai), Paththuppattu. Tolkappiyam, attributed to Tolkappiyar, is the earliest extant Tamil grammatical text dealing not only with poetry but also the society and culture of the times. Te Pathinen Kilkanakku (18 minor works) and the fve epics belong to post-Sangam times (fourth to sixth century CE) and describe a diferent social and cultural set-up.

Foreign Notices

The following Greek and Latin sources inform us about the long distance cultural and commercial connections.

- The Periplus of Erythrean Sea, an ancient Greek text of the first century CE.
- Pliny the Elder's Natural History, first century CE
- Ptolemy's Geography, second century CE
- Vienna Papyrus G 40822, a Greek document datable to the second century CE.
- A Roman Map called Peutingerian Table

South India during Mauryan Times

The Asokan edicts (c. 270-30 BCE) present for the first time a picture of the political condition in south India. Rock Edict II lists the Tamil ruling houses Cholas, Pandyas, Keralaputras and Satiyaputra as neighbour rulers, lying beyond his domain, where he is said to have made provision for two types of medical treatment: medical treatment for both humans and animals. The Mauryan empire at that time included northern parts of Karnataka and Andhra, while the Tamil kingdoms were treated as independent neighbours.

Ettuthogai and Pathupattu collections have about 2400 poems. These poems, varying in length from 3 to 800 lines, were composed by panar, the wandering bards and pulavar, the poets.

The Eight Anthologies are 1. Natrinai; 2. Kurunthogai; 3. Aingurununu; 4. Patitruppathu; 5. Paripadal; 6. Kalithogai; 7. Akananuru; 8. Purananuru.
Pathupattu (ten long songs): 1. Thirumurugatrupatai; 2. Porunaratrupatai; 3. Sirupanatruppatai; 4. Perumpanatruppatai; 5. Mullaipattu; 6. Maduraikanchi; 7. Nedunalvadai; 8. Kurinjipattu; 9. Pattinappalai; 10. Malaipadukadam.

Patinen Kilkanakku texts, which are post-Sangam works, include eighteen texts, which mostly deal with ethics and moral codes. The most important of them are Thirukkural, and Naladiyar.

Silappathikaram and Manimekalai are the two important epics useful for insights into cultural and religious history.

Women Poets of the Sangam Age

Of the over 450 poets who contributed to the corpus of Sangam poetry about thirty are women. They composed more than 150 poems. The most prominent and prolific among them was Avvaiyar. Others include Allur Nanmullaiyaar, Kaakkaipadiniyar, Kavarpendu, Nalveliyaar, Okkur Masaathiyar, and Paarimakalir.

After the decline of the Mauryan power, and before the rise of the Satavahanas, many small principalities emerged. Although not much informationis available about their rulers, their coins and inscriptions reveal that they were chiefs who controlled small territories.

South India under the Satavahanas

The Satavahanas emerged in the frst century BCE in the Deccan region. They ruled over parts of Andhra, Maharashtra, Karnataka and Madhya Pradesh. From recent archaeological evidence it is understood that the Satavahanas started to rule in the Telengana area and then moved to Maharashtra to rule in the Godavari basin with Prathistan (Paithan in Maharashtra) as their capital. Later they moved eastwards to control coastal Andhra also. Te work of Pliny talks about 30 walled towns, a large army, cavalry and elephant force in the Andhra country.

Gautamiputra Satakarni was the greatest of the Satavahana kings. He defeated the Shaka ruler Nahapana and reissued the coins of Nahapana with his own royal insignia. The inscription of his mother Gautami Balashri at Nashik mentions him as the conqueror of the Shakas, Pahlavas, and Yavanas. He is also said to have performed the prestigious Vedic asvamedha sacrifice.

Vasishthiputra Pulumavi, the successor of Gautamiputra Satakarni, expanded the frontiers of the Satavahana Empire. The coins issued by him are found scattered in many parts of south India. Yagnashri Satakarni was another

famous ruler who issued coins with a ship motif, indicating the importance of the overseas trade during his reign.

King Hala is credited with the writing of Gatha Sattasai, a collection of 700 love poems. Written in Maharshtri Prakrit dialect, it has themes similar to those found in the Tamil Sangam poetry.

The Satavahana Empire declined around the 3rd century CE and was replaced by the Ikshvakus, followed by the Pallavas, in Andhra and the Kadambas in northern Karnataka.

Importance of Satavahana Period

Offering land grants was an important development of the Satavahana times. The beneficiaries of these grants were mostlyBuddhists and Brahmins. The Naneghat inscription refers to tax exemptions given to the lands granted to Buddhist monks. Thus we notice the beginning of priestly groups attaining higher status. These land donations created a group of people who did not cultivate, but owned land. This led to the development of land-based social hierarchy and divisions in the society.

For the first time a big state covering a major part of the Deccan was established. Several rock-cut caves dedicated to the Buddha sangha bear evidence that they were situated in the trade routes linking the interior to the coastal parts of Konkan region. It was also a period of brisk Indo-Roman trade.

The Sangam Age

The first three centuries of the Common Era are widely accepted as the Sangam period, as the information for this period is mainly derived from the Sangam literature. More correctly this has to be called as the early historical period and starts one or two centuries earlier, from the second century BCE, as we have clear epigraphical and archaeological evidence, in addition to literary evidence.

The Muvendar

Though the three Tamil ruling families were known to Asoka in the third century BCE itself, some individual names are known only from the Sangam poems of the first century and later. Known as muvendar, 'the three crowned kings', the Cheras, Cholas and Pandyas controlled major agrarian territories, trade routes and towns. But the Satiyaputra (same as Athiyaman) found in the Asokan inscription along with the above three houses is a Velir chief in the Sangam poems.

The Cholas controlled the central and northern parts of Tamil Nadu. Teir core area of rule was the Kaveri delta, later known as Cholamandalam. Teir capital was Uraiyur (near Tiruchirapalli town) and Puhar or Kaviripattinam was an alternative royal residence and chief port town. Tiger was their emblem. Kaviripattinam attracted merchants from various regions of the Indian Ocean. Pattinappalai, composed by the poet Katiyalur Uruttirankannanar, ofers elaborate descriptions of the bustling trading activity here during the rule of Karikalan.

Karikalan, son of Ilanjetchenni, is portrayed as the greatest Chola of the Sangam age. Pattinappalai gives a vivid account of his reign. Karikalan's foremost military achievement was the defeat of the Cheras and Pandyas, supported by as many as eleven Velir chiefains at Venni. He is credited with converting forest into habitable regions and developing agriculture by providing irrigation through the embankment of the Kaveri and building reservoirs. Kaviripattinam was afourishing port during his time. Another king, Perunarkilli is said to have performed the Vedic sacrifce Rajasuyam. Karikalan's death was followed by a succession dispute between the Puhar and Uraiyur branches of the Chola royal family.

The Cheras controlled the central and northern parts of Kerala and the Kongu region of Tamil Nadu. Vanji was their capital and the ports of the west coast, Musiri and Tondi, were under their control. Vanji is identified with Karur, while some scholars identify it with Tiruvanchaikkalam in Kerala. Now it is accepted by most scholars that there were two main branches of the Chera family and the Poraiya branch ruled from Karur of present-day Tamil Nadu.

The Patitrupathu speaks of eight Chera kings, their territory and fame. The inscriptions of Pugalur near Karur mention Chera kings of three generations. Chellirumporai issued coins in his name. Imayavaramban Nedun-cheralathan and Chenguttuvan are some of the prominent Chera kings. Chenguttuvan defeated many chiefains and is said to have ensured the safety of the great port Musiri by putting down piracy. But the great north Indian expedition of Chenguttuvan mentioned in Silappathikaram is however not mentioned in the Sangam poems. He is said to have ruled for ffy-six years, patronising the orthodox and heterodox religions. Some Cheras issued copper and lead coins, withTamil-Brahmi legends, imitating Roman coins. Tere are many other Chera coins with their bow and arrow emblem but without any writing on them.

The Pandyas ruled from Madurai. Korkai was their main port, located near the confuence of Tampraparani with the Bay of Bengal. It was famous for pearl fshery and chank diving. Korkai is referred to in the Periplus as Kolkoi. Fish was the emblem of the Pandyas. Teir coins have elephant on one side and a stylised image of fsh on the other. Tey invaded Southern Kerala and controlled the port of Nelkynda, near Kottayam. According to tradition, they patronized the Tamil Sangams and facilitated the compilation of the Sangam poems. Te Sangam poems

mention the names of several kings, but their succession and regnal years are not clear.

The Mangulam Tamil-Brahmi inscription mentions a Pandya king by name Nedunchezhiyan of the second century BCE. Maduraikanchi refers to Mudukudumi-Peruvazhuthi and another Nedunchezhiyan, victor of Talaiyalanganam, and a few other Pandya kings. Mudukudimi-Peruvazhuthi is referred to in the Velvikkudi copper plates of eighth century for donating land to Brahmans. He seems to have issued coins with the legend Peruvazhuthi, to commemorate his performance of many Vedic sacrifces.

Nedunchezhiyan is praised for his victor y over the combined army of the Chera, the Chola and fve Velir chiefains (Tithiyan, Elini, Erumaiyuran, Irungovenman, and Porunan) at Talayalanganam. He is also givencredit for capturing Milalai and Mutthuru (Pudukottai district) two important places from a Vel chief. He is praised as the lord of Korkai, and as the overlord of the southern Paratavar, a martial and fshing community of the Tirunelveli coast.

Social Formation in Tamil Eco-zones

Sangam poems help usunderstand the socialformation of thetime.According to the thinaiconcept, Tamilagam wasdivided into fivelandscapesor eco-regions namelyKurinji, Marutam, Mullai, Neytal and Palai.Each region had distinct characteristics –a presiding deity, people and cultural lifeaccording to the environmental conditions,as follows:

Kurinji: hilly region: hunting and gathering
Marutham: riverine tract: agriculture using plough and irrigation.
Mullai: forested region: pastoralism combined with shifting cultivation
Neythal: coastal land: fishing and salt making.
Palai: parched land. Unsuitable for cultivation and hence people took to cattle lifting and robbery.

Tamil Polity

In a way this thinai classifcation is said to refect the uneven socio-economic developments of the diferent localities. Tat is seen in the political forms too. Tree levels of rulers are found:1) Kizhar, 2) Velir, 3) Vendar. Kizhar were the heads of the villages or a small territory, later known as nadu. They were the chiefs of tribal communities living in specifc areas. The Vendar were kings controlling larger, fertile territories.

The Velir, who were many in number, controlled the territories of varied geographical nature, mainly hilly and forest areas, that were in between the muvendar's fertile territories. Chiefs like Athiyaman, Pari, Ay, Evvi and Irungo each commanded a big area, rich in natural resources. They were generous

patrons of the poets and bards. They had military power and there were frequent wars among these chiefs on account of capture of cattle. On many occasions they seem to have united and confronted one or other of the three kings.

There are differing views among scholars, with regard to the political organization of the three kingdoms. The earlier and dominant view is that the Sangam Age society was a well-organised state society. The other view which is put forward in recent decades is that the polities of the Cheras, Cholas and Pandyas were pre-state chiefdoms. The arguments for the latter view are:

1. No social stratification is noticed.
2. Proper territorial association is absent.
3. Destructive warfare did not allow the development of agriculture and surplus production for the emergence of the state.
4. No evidence of taxation as in the governments of North India.

The following counter arguments are presented in response:

- A closer look at the Sangam literature reveals that social differentiation is evident in the Marutham region.
- The territorial associations are very clear in the case of the Muvendar, and their important position is corroborated by the Greco-Roman texts from the first century CE.
- Warfare for territorial expansion was a major theme of Puratthinai
- Evidence for taxation at the highways and in the port of Kaviripattinam is cited. The Chera king is spoken as receiving the resources from the hills and the port of Musiri.
- Trade played an important role between the late frst century BCE and third century CE.

Political Ascendancy of the Vendar

From the chiefs of the Iron Age (c. 1100-300 BCE) emerged the Vendar of the early historic period. While certain chiefs attained higher status (vendar) through the larger and effective control of pastoral and agricultural regions, others in the marginal regions remained as chieftains (velir). For example, Athiyamans, mentioned as Satiyaputra in the Ashoka inscriptions, became weak and did not attain the status of kings like the Chola, Pandya and Chera vendar.

The Vendar subjugated the chieftains and fought with the other two Vendars. For this they mobilized their own warriors, besides seeking the support of some Velir chiefs. The adoption of titles was one of the measures adopted by the Sangam Age Vendar to display their power. Titles such as Kadungo, Imayavaramban and Vanavaramban andPeru Vazhuthi distinguished themselves from the ordinary people and the Velirs.

The patronization of bards and poets and entertaining them in their courts (avaiyam) was probably a step undertaken by the kings to glorify their name and fame and also their territories and towns. For example, the Chola king Karikalan is said to have ofered a huge amount of gold coins to Uruttirankannanar who composed Pattinappalai.

Sopciety and Economy

In the Sangam Age the wars waged by the Vendar were involved in expanding their territorial base by annexing the enemy's territories. Endemic warfare presumably created conditions for social disparities. War captives serving in some cult centres are mentioned. Some references to slaves are also found there.Women were actively engaged in economic production and there were a signifcant number of women poets in the Sangam Age.

There is evidence of craf production such as bronze vessels, beads and gold works, textiles, shell bangles and ornaments, glass, iron smithy, pottery making. Craf production was common in the major urban centres such as Arikamedu, Uraiyur, Kanchipuram, Kaviripattinam, Madurai, Korkai, and Pattanam in Kerala. Maduraikanchi speaks about day markets as well as and night markets selling several craf goods. Raw materials for the production of various objects and ornaments were not available everywhere. Precious and semi-precious stones were collected, which were exchanged for other commodities. Such raw materials reached the industrial centres, where various objects were made, and they were again exchanged for some other produce.

The names of persons mentioned in inscriptions on pottery reveal the presence of non-Tamil speakers, mostly traders, in certain craf centres and towns. Traders from faraway regions were present in the Tamil country. Manimegalai refers to Magadha artisans, Maratha mechanics, Malva smiths and Yavana carpenters working in cooperation with Tamil crafsmen. Trade-related terms such as vanikan, chattan and nigama appear in the Tamil-Brahmi inscriptions. Salt merchants called umanar, travelled in bullock carts along with their families for trade activities. Chattu referred to the itinerary or mobile merchants.

In trade, barter system was much in vogue, though coins were also in use. Roman coins circulated as bullion. Long distance trade existed and the connections with the Roman empire and southeast Asia are in evidence at many archaeological sites. The southern part of India, because of its easy access to the coast and location in the maritime trade route connecting the East and the West, played an important role in the overseas contacts. The major early historic ports have evidence of Roman amphora, glassware and other materials suggesting active maritime activities. The wealth brought by the Romans and the arrival of foreign merchants is evidenced in archaeology as well as literature. Roman gold and silver coins have been found in many hoards in the Coimbatore region and in many other places in south India.

Ideology and Religion

The earliest evidence of the appearance of formal religious activities appears in the time of the Asoka, when Buddhism reached south India and Sri Lanka. Asoka's daughter is considered to have taken the Bodhi tree to Sri Lanka. Thereis a legend associated with the movement of Chandragupta Maurya to Karnataka region before the time of Ashoka. The Satavahanas, Sangam kings and Ikshvahus supported Vedic sacrifices. The evidence for the movement of Brahmins and the performance of Vedic ritual practices is found in the Sangam texts. But the varnasrama ideology was yet to take root in the Tamil region.

Evidence of Buddhism is widely found in south India. The Krishna and Godavari delta of Andhra had many important Buddhist centres. Archaeological excavations conducted in Amaravathi, Nagarjunakonda, etc. show how deep-rooted was Buddhism. In Tamil Nadu, Kaviripattinam and Kanchipuram have evidence of Buddhist Stupas. But compared to Jainism, the evidence for Buddhism is restricted to a few sites in Tamil Nadu. The numerous cave shelters with Tamil Brahmi inscriptions found in Tamil Nadu show that Jainism was more influential in the Tamil country. Their influence on the common people is not known but we have evidence for the merchants and lay devotees supporting Jain monks by providing rock shelters and offerings. In the post-Sangam centuries

Age of Kalabhras – Post Sangam Period

The period between the Sangam Age and the Pallava-Pandya period, roughly between c. 300 CE and 600 CE, is known as the age of Kalabhras in the history of Tamizhagam. As the three traditional kingdoms disappeared in this interval due to the occupation of their territory by a warlike group called the Kalabhras, this period was called an interregnum or 'dark age' by earlier historians. It was also supposed that many good traits of earlierTamil culture disappeared in this interval. This idea of the Kalabhra interregnum is no more accepted as correct.

Rather this is the time when the greatest Tamil work Tirukkural was written along with many other works grouped as the eighteen minor works. The epics Silappathikaram and Manimekalai also belong to this period. As this was the time when the non-orthodox religions, Jainism and Buddhism became more influential, the scholars of the orthodox Vedic-Puranic school seem to have created the impression that the ruling Kalabhras of the time were evil in nature.

The recent interpretation of the period takes it as a period of transition leading to enlarged state societies under the Pallavas ruling over northern Tamilnadu and the Pandyas in the south from the sixth century onwards. To start with, the rulers of these new states were patrons of the Jain and Buddhist religions and gradually they came under the spell of the orthodox Vedic-Puranic religion

emerging in the form of the Bhakti cults of Saivism and Vaishnavism. But the infuence of Jain and Buddhist religions on the general society was so strong as to evoke much aversion from the Bhakti saints.

A group of inscriptions found at Pulangurichi in Sivagangai district datable to about the middle of the ffh century, name two kings. They are Chendan and Kurran. Though there is no mention about their family or dynasty name, some scholars identify them as Kalabhra rulers. Te Kalabhra kingdom seems to have been uprooted by Pandyas around the third quarters of sixth century CE.

Emergence of New Kingdoms in South India: Later Cholas and Pandyas

I. The Later Cholas

Introduction

The Cholas are one among the popular and well-known Tamil monarchs in the history of South India. The elaborate state structure, the extensive irrigation network, the vast number of temples they built, their great contributions to art and architecture and their overseas exploits have given them a pre-eminent position in history.

Revival of the Chola Rule

The ancient Chola kingdom reigned supreme with the Kaveri delta forming the core area of its rule and with Uraiyur (present-day Tiruchirappalli) as its capital. It rose to prominence during the reign of Karikala but gradually declined under his successors. In the 9th century Vijayalaya, ruling over a small territory lying north of the Kaveri, revived the Chola Dynasty. He conquered Thanjavur and made it his capital. Later Rajendra I and his successors ruled the empire from Gangaikonda Cholapuram, the newly built capital. Rajaraja I (A.D. (CE) 985 - 1016) was the most powerful ruler of Chola empire and also grew popular beyond his times. He established Chola authority over large parts of South India. His much-acclaimed naval expeditions led to the expansion of Cholas into the West Coast and Sri Lanka.

He built the famous Rajarajeswaram (Brihadeshwara) Temple in Thanjavur. His son and successor, Rajendra Chola I (A.D. (CE) 1016 - 1044, matched his father in his ability to expand the empire. The Chola empire remained a powerful force in South India during his reign. After his accession in A.D. (CE) 1023, his striking military expedition was to northern India, capturing much territory there. He proclaimed himself the Gangaikondan (conqueror of the Gangai region). The Gangaikonda Cholapuram temple was built to commemorate his victories in North India. The navy of Rajendra Chola enabled him to conquer the kingdom of Srivijaya (southern Sumatra). Cholas' control over the seas facilitated a flourishing overseas trade.

Decline of the Chola Empire

Rajendra Chola's three successors were not capable rulers. The third successor Veerarajendra's son Athirajendra was killed in civil unrest. With his death ended the Vijayalaya line of Chola rule.On hearing the death of Athirajendra, the Eastern Chalukya prince Rajendra Chalukya seized the Chola throne and began the rule of Chalukya-Chola dynasty as Kulothunga I. Kulothunga established himself firmly on the Chola throne soon eliminating all the threats to the Chola Empire. He avoided unnecessary wars and earned the goodwill of his subjects. But Kulothunga lost the territories in Ceylon. The Pandya

territory also began to slip out of Chola control. Kanchipuram was lost to the Telugu Cholas. The year 1279 marks the end of Chola dynasty when King Maravarman Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule of the Pandyas in present-day Tamil Nadu.

Administration

The central administration was in the hands of king. As the head of the state, the king enjoyed enormous powers. The king's orders were written down in palm leaves by his officials or inscribed on the temple walls. The kingship was hereditary in nature. The ruler selected his eldest son as the heir apparent. He was known as Yuvaraja. The Yuvarajas were appointed as Governors in the provinces mainly for administrative training. The Chola rulers established a well-organised system of administration. The empire, for administrative convenience, was divided into provinces or mandalams. Each mandalam was sub-divided into naadus. Within each naadu, there were many kurrams (groups of villages). The lowest unit was the gramam (village).

Local Governance

Local administration worked through various bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. With the expansion of agriculture, numerous peasant settlements came up on the countryside. They were known as Ur. The Urar, who were landholders acted as spokesmen in the Ur. Sabhaiyar in Brahman villages also functioned in carrying out administrative, financial and judicial functions. Nagarattar administered the settlement of traders. However, skilled artisans like masons, blacksmiths, goldsmiths, weavers and potters also lived in Nagaram. Nattar functioned as an assembly of Nadu and decided all the disputes and issues pertaining to Nadu.The assemblies in Ur, Sabha, Nagaram and Nadu worked through various committees. The committees took care of irrigation, roads, temples, gardens, collection of revenue and conduct of religious festivals.

Uttiramerur Inscriptions

There is a detailed description of how members were elected to the committees of the village sabha in the inscriptions found there. One member was to be elected from each ward. There were 30 wards in total. The eligibility to contest was to men in the age group of 35–70, well-versed in vedic texts and scriptures, and also owned land and house. The process of election was as follows: The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot. The eldest of the assembly would engage a boy to pull out one slip and declare his name. Various committees were decided in this way.

Revenue

The revenue of the Chola state came mainly from the land. The land tax was known as Kanikadan. The Chola rulers carried out an elaborate survey of land in order to fix the government's share of the land revenue. One-third of produce was collected as land tax. It was collected mostly in kind. In addition to land tax, there were taxes on profession and tolls on trade.

Social Structure Based on Land Relations

The Chola rulers gifted tax-free lands to royal officials, Brahmins, temples (devadana villages) and religious institutions. Land granted to Jain institutions was called pallichchandam. There were also of vellanvagai land and the holders of this land were called Vellalars. Ulu-kudi, a sub-section of Vellalar, could not own land but had to cultivate Brahmadeya and vellanvagai lands. The holders of vellanvagai land retained melvaram (major share in harvest). The ulu-kudi got kil-varam (lower share). Adimai (slaves) and panicey-makkal (labourers) occupied the lowest rung of society. In the intermediate section came the armed men and traders.

Irrigation

Cholas gave importance to irrigation. The 16-mile long embankment built by Rajendra Chola in Gangaikonda Cholapuram is an illustrious example. Vati-vaykkal, a criss-cross channel, is a traditional type of harnessing rain water in the Cauvery delta. Vati is a drainage channel and a vaykkal is the supply channel. The commonly owned village channel was called ur-vaykkal. The nadu level vaykkal is referred to as nadu-vaykkal. The turn-system was in practice in distributing the water.

Religion

Chola rulers were ardent Saivites. Hymns, in praise of the deeds of Lord Siva, were composed by the Saiva saints, the Nayanmars. NambiyandarNambi codified them, which came to be known as the Thirumurai.

Temples

The Chola period witnessed an extensive construction of temples. The temples in Thanjavur, Gangaikonda Cholapuram and Darasuram are the repository of architecture, sculpture, paintings and iconography of the Chola art. Temples during the Chola period were not merely places of worship. They were the largest landholders. Temples promoted education, and devotional forms of art such as dance, music and drama. The staff of the temples included temple officials, dancing girls, musicians, singers, players of musical instruments and the priests.

Cholas as Patrons of Learning

Chola kings were great patrons of learning. Rajendra I established a Vedic college at Ennayiram (now in Villupuram District). There were 340 students learning the Vedas, grammar and Upanishads under 14 teachers. This example was later followed by his successors and as a result two more such colleges had been founded, at Tirubuvanai near present-day Puducherry and Tirumukkoodal in present-day Chengalpattu district, in 1048 and 1067 respectively. The great literary works Periyapuranam and Kamba Ramayanambelong to this period.

Trade

There was a flourishing trade during the Chola period. Trade was carried out by two guild-like groups: anju-vannattar and mani-gramattar. Anju-vannattar comprised West Asians, Arabs, Jews, Christians and Muslims.They were maritime traders and settled on the port towns all along the West Coast. It is said that mani-gramattar were the traders engaged in inland trade. In due course, both groups merged under the banner of ai-nutruvar and disai-ayirattu-ai-nutruvar functioning through the head guild in Ayyavole, Karnataka. This ai-nutruvar guild operated the maritime trade covering South-East Asian countries. Through overseas trade with South-East Asian countries elephant tusks, coral, transparent glass, betel nuts, cardamom, opaque glass, cotton stuff with coloured silk threads were imported. The items exported from here were sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt.

II. The Later Pandyas

Introduction

Pandyas were one of the three ancient Tamil dynasties that ruled southern India since the 4th century B.C. (BCE) but intermittently. Korkai, associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later, as many early Tamil inscriptions of Pandyas have been unearthed in Madurai and its surroundings. Under the Pandya kings of the Sangam Age, Madurai was a great centre of culture. Poets and writers of Tamil language gathered there and contributed to the development of Tamil Classics. The Pandyas had re-established their strong position in south Tamil Nadu by the end of the 6th century A.D. (CE), after eliminating the rule of Kalabhras. But they could not resist the rising power of the later Cholas who ruled South India from 9th to 13th century. Thereafter taking advantage of the decline of Chola power, the later Pandyas re-established their authority. Their rule continued until 16th century.

Revival of Pandya Kingdom (A.D. (CE) 600 - 920)

Kadunkon recovered Pandya territory from the Kalabhras towards the close of 6th century. He was succeeded by two others. Arikesari Maravarman was the first strong Pandya ruler who ascended the throne in A.D. (CE) 642. He was a

contemporary of Mahendravarman I and Narsimahvarman I. Inscriptions and copper plates praise his victory over his counterparts: Cheras, Cholas, Pallavas and Sinhalese. Arikesari Maravarman is identified with the Kun Pandian, the persecutor of Jains.

After Arikesari, the greatest of the dynasty was Jatila Parantaka Nedunjadayan (Varaguna I) (756-815), the donor of the Velvikkudi plates. Nedunjadayan expanded the Pandya territory to include Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. Nedunjadayan's successors Srimara Srivallabha and Varaguna II, were successively defeated by Pallavas. Later they could not face the rising Chola dynasty under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fled the country in 920. Thus ended the Pandya rule revived by Kadungon.

Rise of Later Pandyas (1190 - 1310)

The Chola viceroyalty became weak in Pandya country after the death of Adhirajendra (the last king of Vijayalaya line). Eventually the Pandya kingdom could emerge as the only leading Tamil dynasty in the 13th century. Madurai continued to be their capital. Now Kayal was their great port. Marco Polo, a famous traveller from Venice, visited Kayal twice, in 1288 and 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.

Sadaiyavarman Sundarapandyan

The illustrious ruler of the second Pandya Kingdom was Sadaiyavarman (Jatavarman) Sundarapandyan (1251 to 1268). He brought the entire Tamil Nadu under his rule, which extended up to Nellore in Andhra. He held the Hoysalas in check. The Chera ruler, the chief of *Malanadu,* accepted his feudatory position and paid tribute to Sundarapandyan. Emboldened by the decline of the Chola state, the Boja King of Malwa region Vira Someswara challenged Sundarapandyan. In a war at Kannanur, Sundarapandyan defeated Someswara. Sundarapandyan succeeded in establishing his authority over the chieftains of Cuddalore, Kanchipuram in northern Tamil Nadu, Arcot and Salem in the western region.

There were two or three co-regents who ruled simultaneously along with Sundarapandyan: VikramaPandyan and ViraPandyan. After Sundarapandyan, MaravarmanKulasekaran ruled successfully for a period of 40 years, giving the country peace and prosperity. He had two sons. The king's appointment of ViraPandyan as a co-regent provoked the other son Sundara Pandyan who killed his father Maravarman Kulasekaran.

In the civil war that ensued, ViraPandyan won and became firmly established in his kingdom. The defeated SundaraPandyan fled to Delhi and took refuge under the protection of Ala-ud-din Khalji. This provided the opening for

the invasion of Malik Kafur.After Malik Kafur's invasion, the Pandyan Kingdom came to be divided among a number of kings from the main ruling Pandya's family. In Madurai, a Muslim State subordinate to the Delhi Sultan came to be established.

Polity and Society
State

Pandya kings preferred Madurai as their capital. Madurai has been popularly venerated as Koodal. The kings are traditionally revered as Koodal-kon, Koodal Nagar Kavalan. The Pandyas derived military advantage over their neighbours by means of their horses. They imported these horses through Arabs with whom they had commercial and cultural contact.The king claimed that he was ruling according to Manu Sastra.

This doctrine supported the social hierarchy in the society. Kings and local chiefs created Brahmin settlements called Mangalam or Chatur-vedi-mangalam with irrigation facilities. The actual landowning groups are described as the Bumiputtirar, otherwise called the vellalar. Historically they were locals and hence they were referred to as nattu-makkal. The communal assembly of this group is Cittira Meli Periyanattar.

Royal Officials

A band of officials executed the royal orders. The prime minister was uttara-mantri. The historical personalities like Manickavasagar, Kulaciraiyar and Marankari worked as ministers. The royal secretariat was known as eluttu-mandapam. The most respected officials were maran-eyinan, sattan-ganapathy, enathi-sattan, tira-tiran, murthi-eyinan and others. The titles of military commanders were palli-velan, parantakan-palli-velan, maran-adittan and tennavan-tamilvel.

Administrative Divisions

Pandy nadu, as in Chola state, consisted of many provinces known as vala-nadus, which, in turn, were divided into many nadus and kurrams. The administrative authorities of nadus were the nattars. Nadu and Kurram contained settlements, viz. mangalam, nagaram, ur and kudi, where different social groups inhabited.

Village Administration

An inscription from Manur (Tirunelveli district) dated A.D. (CE) 800 provides an account of village administration. It looks similar to Chola's local governance that included village assemblies and committees. Both civil and military powers seem to have been vested in the same person.

Irrigation

The Pandya rulers created a number of irrigation sources. On either side of the rivers *Vaigai* and Tamiraparani, channels leading to the irrigation tanks were built. In southern Tamilnadu, like the Cholas, Pandyas introduced the new irrigation technology. Irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.

Religion

Pandyas extended patronage to vedic practices. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Asvameda yaga, Hiranya garbha and Vajapeya yaga, conducted by every great Pandya king. The impartiality of rulers towards both Saivism and Vaishnavism is also made known in the invocatory portions of the inscriptions. Temples of both sects were patronised through land grant, tax-exemption and renovation.

The great Saiva and Vaishnava saints (Nayanmaras and Alwars) combined contributed to the growth of Tamil literature and spiritual enlightenment. The period was marked by intense religious conflict. The Bhakti movement of the time prompted the heterodox scholars for a debate. Many instances of the defeat of Buddhists and Jains in such debates are mentioned in Bhakti literature. The Pandya kings of the period supported and promoted Tamil and Sanskrit.

Temples

Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of gopuras, and mandapas. The monolithic mega size ornamented pillars are the unique feature of the medieval Pandya style. The sculptures of Siva, Vishnu, Kotravai, Ganesa and Subramanyar are the best specimens in these temples. Pandyas specially patronised the historic Meenakshi temple at Madurai and kept expanding its premises by adding gopuras and mandapas.

Trade

Arab settlements on the west coast of southern India, from 7th century, had led to the expansion of their trade connection to the east coast because the governments of the east coast pursued a more liberal and enlightened policy towards overseas traders. Their charters exempted traders from various types of port dues and tolls. In Kayal, there was an agency established by an Arab chieftain by name Malik-ul-Islam Jamal-ud-din. This agency facilitated availability of horses to Pandya kings.

In 13th and 14th centuries, horse trade became brisk. Marco Polo and Wassaff state that the kings invested in horses as there was a need of horse for ceremonial purposes as well as for fighting wars. Those who were trading in horses were called kudirai chetties. They were active in maritime trade also. The busiest port town under the Pandyas was Kayal Pattinam (now in Thoothukudi district) on the east coast. Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called kasu, kalanchu and pon.

NOTE

- Matrimonial alliances between the Cholas and the Eastern Chalukyas began during the reign of Rajaraja I. His daughter Kundavai was married to Chalukya prince Vimaladitya. Their son was Rajaraja Narendra who married the daughter of Rajendra Chola named Ammangadevi. Their son was Kulothunga I.

- Uttiramerur presently in Kanchipuram district was a Brahmadeya village (land grants given to Brahmins).

- Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism. On his conversion, Arikesari is alleged to have impaled around 8000 Jains on stakes. Though the number is an exaggerated one, the anti-Jain attitude of Arikesari after his conversion to Saivism cannot be doubted.

- Marco Polo hailed the Pandyan Kingdom as 'the richest and the most splendid province in the world'. Together with Ceylon, he added, it 'produced most of the gems and pearls that are found in the world'. In his travel account he recorded the incidents of *sati* and the polygamy practiced by the kings.

- The vast trade in horses of that time has been recorded by Wassaff. He writes: '…as many as 10,000 horses were imported into Kayal and other ports of India of which 1,400 were to be of Jamal-ud-din's own breed. The average cost of each horse was 220 dinars of "red gold'.

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Lesson XI
Later Cholas and Pandyas

Introduction

The Cholas belonged to one of the three mighty dynasties that ruled the Tamizh country in the early historical period. Described as the Muvendhar in the Sangam literature, they were known for the valour and for their patronage of the Tamil language. Many songs were composed in high praise of their glories. However, after the Sangam period until about the ninth century CE, there are no records about them. Changes that overtook Tamizhagam in the intervening period brought about a major transformation of the region and enabled the emergence of big, long-lasting monarchical states. The Cholas were one among them.

The river valleys facilitated the expansion of agriculture leading to the emergence of powerful kingdoms. The agricultural boom resulted in the production of considerable surplus of predominantly food grains. But this surplus in production resulted in unequal distribution of wealth. Society gradually became highly differentiated unlike in the earlier period. Institutions and ideas from the north of India, such as the temple and the religion it represented, emerged as a new force. The Bhakti movement led by the Nayanmars and Azhwars popularised the ideology and the faith they represented. Similarly, political ideas and institutions that originated in northern India soon found their way to the south as well. The cumulative result of all the new developments was the formation of a state, which in this case was a monarchy presided over by the descendants of the old Chola lineage.

After the eclipse of the Chola kingdom, Pandyas, who began their rule in the Vaigai river basin at Madurai, wielded tremendous power during the 14th century. Like the Cholas, the Pandyas also realised substantial revenue from agriculture as well as from trade. Trade expansion overseas continued in the Pandya rule. Tirunelveli region, which was part of the Pandyan kingdom, exported grain, cotton, cotton cloth and bullocks to the Malabar coast and had trade contacts with West and Southeast Asia. Pandya kings produced a cultural heritage by synthesising the religious, cultural and political elements, and it differed totally with the assumed homogeneity of classical age of Guptas.

I CHOLAS

Origin of the Dynasty

Records available to us after the Sangam Age show that the Cholas remained as subordinates to the Pallavas in the Kaveri region. The re-emergence of Cholas began with Vijayalaya (850–871 CE) conquering the Kaveri delta from Muttaraiyar. He built the city of Thanjavur and established the Chola kingdom in

850. Historians, therefore, refer to them as the Later Cholas or Imperial Cholas. In the copper plate documents of his successors that are available, the Cholas trace their ancestry to the Karikala, the most well-known of the Cholas of the Sangam age. In their genealogy an eponymous king 'Chola' is mentioned as the progenitor. The names of Killi, Koc-cengannan and Karikalan are mentioned as members of the line in these copper plates.

Vijayalaya's illustrious successors starting from Parantaka I (907–955) to Kulothunga III (1163–1216) brought glory and fame to the Cholas. Parantaka Chola set the tone for expansion of the territory and broadened the base of its governance, and Rajaraja I (985–1014), the builder of the most beautiful Brihadishvarar temple at Thanjavur, and his son Rajendra I (1012–1044), whose naval operation extended as far as Sri Vijaya, consolidated the advances made by their predecessors and went on to establish Chola hegemony in peninsular India.

Sources

More than 10,000 inscriptions engraved on copper and stone form the primary sources for the study of Chola history. The inscriptions mainly record the endowments and donations to temples made by rulers and other individuals. Land transactions and taxes (both collections and exemptions) form an important part of their content. Later-day inscriptions make a mention of the differentiation in society, giving an account of the castes and sub-castes and thus providing us information on the social structure. Besides stone inscriptions, copper plates contain the royal orders. They also contain details of genealogy, wars, conquests, administrative divisions, local governance, land rights and various taxes levied. Literature also flourished under the Cholas. The important religious works in Tamil include codification of the Saivite and Vaishnavite canons. The quasi-historical literary works Kalingattupparani and Kulotungancholan Pillai Tamizh were composed during their reign. Muvarula, and Kamba Ramayanam, the great epic, belong to this period. Neminatam, Viracholiyam and Nannul are noted grammatical works. Pandikkovai and Takkayagapparani are other important literary works composed during this period.

Territory

Traditionally, the area under the Chola dynasty in the Tamizh country is known as Chonadu or Cholanadu. Their core kingdom was concentrated in the Kaveri-fed delta called Cholamandalam. This term came to be corrupted as "Coromandel" in the European languages, which often referred to the entire eastern coast of South India. The Chola kingdom expanded through military conquests to include present-day Pudukkottai– Ramanathapuram districts and the Kongu country of the present-day western Tamil Nadu. By the 11th century, through invasions, Cholas extended their territory to Tondainadu or the northern portion of the Tamizh country, Pandinadu or the southern portions of the Tamizh country, Gangaivadi or portions of southern Karnataka and Malaimandalam, the

Kerala territory. The Cholas ventured overseas conquering the north-eastern parts of Sri Lanka, bringing it under their control and they called it Mummudi-Cholamandalam.

Empire Building

Rajaraja I is the most celebrated of the Chola kings. He engaged in naval expeditions and emerged victorious in the West Coast, Sri Lanka and conquered the Maldives in the Indian Ocean. Te military victory of Raja Raja I over Sri Lanka led to its northern and eastern portions coming under the direct control of the Chola authority. Rajaraja I appointed a Tamil chief to govern the annexed regions and ordered a temple to be built. It is locally called Siva Devale (shrine of Siva). Te Chola official appointed in Sri Lanka built a temple in a place called Mahatitta. Te temple is called Rajarajesvara.

Even as he was alive, Rajaraja I appointed his son, Rajendra I, as his heir apparent. For two years, they jointly ruled the Chola kingdom. Rajendra I took part in the military campaigns of his father, attacking the Western Chalukyas. Consequently, the boundary of the Chola Empire extended up to Tungabhadra River. When Rajaraja I attacked Madurai, the Pandyas escaped with their crown and royal jewels and took shelter in Sri Lanka. Thereupon, Rajendra I conquered Sri Lanka and confiscated the Pandya crown and other royal belongings.

Rajendra I conducted the most striking military exploit afer his accession in 1023 by his expedition to northern India. He led the expedition up to the Godavari river and asked his general to continue beyond that place. Te Gangaikonda Chozhapuram temple was built to commemorate his victories in North India.

During the Chola reign, the naval achievements of the Tamils reached its peak. Te Cholas controlled both the Coromandel and Malabar coasts. Te Chola navy ofen ventured into Bay of Bengal for some decades. Rajendra's naval operation was directed against Sri Vijaya. Sri Vijaya kingdom (southern Sumatra) was one of the prominent maritime and commercial states that fourished from c. 700 to c. 1300 in South-east Asia. Similarly, Kheda (Kadaram), feudatory kingdom under Sri Vijaya, was also conquered by Rajendra.

The Chola invasions of Western Chalukya Empire, undertaken in 1003 by Rajaraja I and 1009 by Rajendra I, were also successful. Rajendra sent his son to ransack and ravage its capital Kalayani. Te dwarapala (door keeper) image he brought from Kalayani was installed at the Darasuram temple near Kumbhakonam, which can be seen even today. Rajendra I assumed the titles such as Mudikonda Cholan (the crowned Chola),Gangaikondan (conqueror of the Ganges), Kadaramkondan (conqueror of Kadaram) and Pandita Cholan (scholarly Cholan).

Chola Administration

King

Historians have debated the nature of the Chola state. Clearly, it was presided over by a hereditary monarchy. Te king is presented in glowing terms in the literature and inscriptions of the period. Venerated on par with god. Te kings were invariably addressed as peruman or perumagan (big man), ulagudaiyaperumal (the lord of the world) and ulagudaiyanayanar (the lord of the world). Later, they adopted the titles such as Chakkaravarti (emperor) and Tiribhuvana Chakkaravarti (emperor of three worlds). At the time of coronation, it was a practice to add the sufx deva to the name of the crowned kings. Te kings drew legitimacy by claiming that they were a comrade of god (thambiran thozhar).

Chola rulers appointed Brahmins as spiritual preceptors or rajagurus (the kingdom's guide). Rajaraja I and Rajendra I mention the names of rajagurus and Sarva-sivas in their inscriptions. Patronising Brahmins was seen to enhance their prestige and legitimacy. Chola kings therefore granted huge estates of land to Brahmins as brahmadeyams and caturvedimangalams (pronounced chatur-vedi-mangalam).

Provinces

As mentioned earlier, the territories of the Chola state had been expanding steadily even from the time of Vijayalaya. At the time of conquest, these areas were under the control of minor chiefs described by historians as "feudatories". Rajaraja I integrated these territories and appointed "viceroys" in these regions: Chola-Pandya in Pandinadu, Chola-Lankeswara in Sri Lanka, which was renamed as Mummudi-cholamandalam, and Chola-Ganga in the Gangavadi region of southern Karnataka. In other less prominent regions, the territories of chiefs such as the Irukkuvels, Ilangovels or Mazhavas or Banas were made part of the Chola state and their chiefs were inducted into the state system as its functionaries.

Army

Cholas maintained a well-organised army. The army consisted of three conventional divisions: infantry, cavalry (kudirai sevagar) and the elephant corps (anaiyatkal). There were also bowmen (villaligal), sword-bearers (valilar) and spearmen (konduvar). Two type of ranks in the army are also mentioned: the upper and the lower (perundanam and cirudanam). According to a Chinese geographer of the 13th century, the Chola army owned "sixty thousand war elephants that, when fighting, carried on their backs houses, and these houses are full of soldiers who shoot arrows at long range, and fight with spears at close quarters". The overseas exploits of the Cholas are well known and it led historians to refer to their navy "with numberless ships". Generally, soldiers enjoyed padaipparru (military holding) rights. Cantonments, which were established in the capital city, were known as padaividu. Military outposts in the conquered territory were called nilaipadai. The captain of a regiment was known as nayagam

and later he assumed the title of padaimudali. The commander-in-chief was senapati and dandanayagam.

Local Organisation

Various locality groups functioned actively in the Chola period. These were bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. They
Were relatively autonomous organisations of the respective groups. Tey are considered the building blocks using which the edifce of the Chola state was built.

Urar

With the expansion of agriculture, numerous peasant settlements came up in the countryside. They were known as ur. The urar, who were landholders in the village, acted as spokesmen in the ur. The urar were entrusted with the upkeep of temples, maintenance of the tanks and managing the water stored in them. They also discharged administrative functions of the state such as collection of revenue, maintenance of law and order, and obeying the king's orders.

Sabhaiyaar

If the ur was a settlement of land holders, largely consisting of peasants of vellanvagai, the brahmadeya was a Brahmin settlement. Te Sabha looked afer the afairs of the settlement, including those of the temples at the core of brahmadeya and its assets. It was also responsible for maintaining irrigation tanks attached to the temple lands. Like the ur, the Sabha also functioned as the agents of the state in carrying out administrative, fscal and judicial functions.

Nagarattaar

Nagaram was a settlement of traders. However, skilled artisans engaged in masonry, ironsmithing, goldsmithing, weaving and pottery also occupied the settlement. It was represented by the Nagarattaar, who regulated their association with temples, which needed their fnancial assistance. In the reign of Rajaraja I, Mamallapuram was administrated by a body called Maanagaram. Local goods were exchanged in nagarams. Tese goods included silk,porcelain, camphor, cloves, sandalwood and cardamom according to Chinese accounts. In order to promote trade, inland and sea way, Kulotunga revoked the collection of toll fee (sungam). Hence he was conferred the title Sungam Tavirtha Chozhan.

Nattar

Nadu was a grouping of several urs, excluding brahmadeyas formed around irrigation sources such as canals and tanks. Nattar (literally those belonging to the nadu) were the assembly of landholders of vellanvagai villages (urs) in nadu. Nattar functioned as pillars of the state structure under the Cholas.

They discharged many of the administrative, fiscal and judicial responsibilities of the state. They held hereditary land rights and were responsible for remitting the tax from the respective nadu to the state. Landholders of the nadu held the honorific titles such as asudaiyan (possessor of land), araiyan (leader) and kilavan (headman). There were functionaries such as the naattukanakku and nattuviyavan, recording the proceedings of the Nattar.

Economy
Agriculture

One of the major developments in this period was the expansion of agriculture. People settled in fertile river valleys, and even in areas where there were no rivers, and arrangements were made for irrigation by digging tanks, wells and canals. This led to the production of food grain surplus. Society got differentiated in a big way. The Chola state collected land tax out of the agrarian surplus for its revenue. There was an elaborate "department of land revenue" known as puravuvari-tinaikkalam, with its chief called puravuvari-tinaikkalanayagam.

Land Revenue and Survey

For the purposes of assessing tax, the Cholas undertook extensive land surveys and revenue settlements. Rajaraja I (1001), Kulotunga I (1086) and Kulotunga III (1226) appointed people for land survey so that the land could be classified and assessed for the purposes of taxation.

Local Elections and Uttaramerur Inscriptions

Two inscriptions (919 and 921) from a Brahmadeya (tax-free land gifted to Brahamans) called Uttaramerur (historically called Uttaramallur Caturvedimangalam) give details of the process of electing members to various committees that administered the affairs of a Brahmin settlement. This village was divided into 30 wards. One member was to be elected from each ward. These members would become members of different committees: public works committee, tank committee, garden committee, famine committee and gold committee. The prescribed qualifications for becoming a ward member were clearly spelt out. A male, above 35 but below 75, having a share of property and a house of his own, with knowledge of Vedas and bhasyas was considered eligible. The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot (kudavolai).The eldest of the assembly engaged a boy to pull out one slip and would read the name of the person selected.

Like other functionaries of the state, the surveyors of the land called naduvagaiseykira too hailed from the landholding communities. Various units of the land measurement such as kuli, ma, veli, patti, padagam, etc. are known, with local variations. Generally, taxes were collected in different forms. The taxes

collected included irai, kanikadan, iraikattina-kanikadan and kadami. An important category of tax was kudimai. Kudimai was paid by the cultivating tenants to the government and to the landlords, the bearers of honorific titles such as udaiyan, araiyan and kilavar. The tax rates were fixed depending on the fertility of the soil and the status of the landholder. Opati were levied and collected by the king and local chiefs. Temples and Brahmins were exempted from paying the taxes. The tax paid in kind was referred to as iraikattina-nellu. All these were mostly realised from the Kavery delta but not widely in the outskirts of the kingdom. At the ur (village) level, urar (village assembly) were responsible for collecting the taxes and remitting them to the government. At the nadu level, the nattar were responsible for remitting taxes.

Paddy as tax was collected by a unit called kalam (28 kg). Rajaraja I standardised the collection of tax. He collected 100 kalam from the land of one veli (about 6.5 acres), the standard veli being variable according to fertility of the soil and the number of crops raised.

Irrigation

Cholas undertook measures to improve the irrigation system that was in practice. As the state was drawing most of its revenue from agriculture, the Cholas focused their eforts on managing water resources. Vativaykkal, a criss-cross channel, is a traditional way of
harnessing rain water in the Kavery delta. Vati runs in the north–south direction while vaykkal runs in the east–west direction. Technically, vati is a drainage channel and a vaykkal is a supply channel. Te water running through vaykkal to the feld was to be drained out to vati and to another vaykkal. Rain water would fow from where the natural canal started. Many irrigation canals are modifcations of such natural canals. Te harnessed water was utilised alternately through vati and vaykkal. Here the mechanism designed was such that water was distributed to the parcelled out lands in sequel.

Many canals were named afer the kings, queens and gods. Some examples of the names are Uttamachola-vaykkal, Panca-vanamadevi-vaykkal and Ganavathy-vaykkal. Ur-vaykkal was owned jointly by the landowners. Te nadu level vaykkal was referred to as nattu-vaykkal. Te turn system was practiced for distributing the water. Chola inscriptions list some big-size irrigation tanks such as Cholavaridhi, Kaliyaneri, Vairamegatataka created by the Pallavas, Bahur big tank and Rajendra Cholaperiyaeri. For the periodical or seasonal maintenance and repair of irrigation works, conscripted labour was used.

The irrigation work done by Rajendra Chola I at Gangaikonda Chozhapuram was an embankment of solid masonry 16 miles long. Rajendra described it as his jalamayam jayasthambham, meaning “pillar of victory in water”. The Arab traveller Alberuni visited the place a hundred years later. On seeing them he was wonder-struck and said: ‘“Our people, when they see

them, wonder at them, and are unable to describe them, much less construct anything like them", records Jawaharlal Nehru in The Glimpses of World History.

Water Management

Different kinds of water rights were assigned. These rights regulated the share of water from the tanks and wells; it also entailed the right of deepening and broadening the channels and repairing the irrigation system. The allotment of water is described as nirkkiintavaru (share of water as allotted).The water was released through kumizh (sluice) or talaivay (head-channel). Royal orders warned the people against the violation of water rights and encroachment of water resources gifted to the brahmadeya settlements. Commonly owned village tank was called enkalkulam (our tank). Land transaction in the form of donation and endowment were accompanied by water rights as well. For the periodical and seasonal maintenance and repair of the irrigation tanks, rendering free labour was in practice. Vetti and amanji were the forms of free labour related to public works at the village level.

Village assemblies under the Cholas collected a tax called eriayam, which was utilised for repairing irrigation tanks. Sometimes local leaders like araiyan repaired and renovated irrigation tanks destroyed in a storm. There were instances of the water from a tank shared by villagers and the temples. Special groups known as talaivayar, talaivay-chanrar and eri-araiyarkal were in charge of releasing the water through the head channel and sluice from the rivers or tanks. A group of people who were in charge of kulam was called kulattar. In later period, temples were entrusted with the upkeep of the irrigation sources.

Society and its Structure

In the predominantly agrarian society prevailing during the Chola period, landholding was the prime determinant of social status and hierarchy. Te Brahmin landholders called brahmadeya-kilavars at the top brahmadeya settlements with tax exemption were created, displacing (kudi neekki) the local peasants. Temples were gifed land known as devadana, which were exempted from tax, as in brahmadeyams. Te temples became the hub of several activities during this period.

The landholders of vellanvagai villages were placed next in the social hierarchy. Ulukudi (tenants) could not own land but had to cultivate the lands of Brahmins and holders of vellanvagai villages. While landholders retained melvaram (major share in harvest), the ulukudi got kizh varam (lower share). Labourers (paniceymakkal) and slaves (adimaigal) stayed at the bottom of social hierarchy.

Outside the world of agrarian society were the armed men, artisans and traders. There are documents that make mention of cattle-keepers who apparently constituted a considerable section of the population. There certainly were tribals and forest-dwellers, about whom our knowledge is scanty.

Religion

Puranic Hinduism, represented by the worship of Siva, Vishnu and associated deities, had become popular by the time of the Cholas. A large number of temples dedicated to these deities were built. The temples were provided vast areas of land and a considerable section of population came under their influence.

Chola rulers were ardent Saivites. Parantaka I and Uttama Chola (907–970) made provisions and gifted the lands to promote religion. In a fresco painting in which Rajaraja I is portrayed with his wives worshiping Lord Siva in Thanjavur Brihadishvarar temple. One of the titles of Rajaraja I is Siva Pada Sekaran, i.e. one who clutches the foot of Lord Siva.

Siva was the preeminent god for the Cholas and he was represented in two forms. The iconic form of Siva was Lingodhbhava, and the Nataraja idol was the human form. A trace of the locations of temple centres in Kavery delta could provide us the map of an agrarian-political geography spatially and temporally. The repeated representation of Tripurantaka (the destroyer of three mythical cities of asura) form of Siva in sculpture and painting gave him a warrior aspect and helped in gaining legitimacy for the ruler.

The representation of Nataraja or Adal Vallan (king of dance) in the form of idol was the motif of Tamil music, dance and drama with hymns composed by Nayanmars, the Saiva saints. These hymns sang the praise of Siva and extolled the deeds of god. They held great appeal to the devotees from different social sections.

The Saiva canon, the Thirumurai, was codified after it was recovered by Nambi Andar Nambi. Oduvars and Padikam Paduvars were appointed to sing in the temples to recite Thirumurai daily in the temple premises. The singers of hymns were known as vinnappamseivar. The players of percussion instruments also were appointed. Girls were dedicated for the service of god. Musicians and dance masters also were appointed to train them.

A highly evolved philosophical system called Saiva Siddhanta was founded during this period. The foundational text of this philosophy, Sivagnana Bodham, was composed by Meikandar. Fourteen texts, collectively called Saiva Siddhantha Sastram, form the core of this philosophy. In later times, many Saiva monasteries emerged and expounded this philosophy.

The devotion of Chola rulers to Saivism became a strong passion in due course of time. Kulothunga II, for instance, exhibited such a trait. The theological tussle was fierce between state religion, Saivism, and Vaishnavism so much so that Vaishnavism was sidelined to the extent of its apostle Sri Ramanujar leaving the Chola country for Melkote in Karnataka.

Builders of Temples

The Cholas built and patronised innumerable temples. The royal temples in Thanjavur, Gangaikonda Chozhapuram and Darasuram are the repositories of architecture, sculpture, paintings and iconography of the Chola arts. The temples became the hub of social, economic, cultural and political activities. The paraphernalia of the temples including temple officials, dancers, musicians, singers, players of musical instruments and their masers headed by the priests worshipping the gods reflect the royal court. In the initial stages, architecturally, the Chola temples are simple and modest. Sepulchral temples (pallip-padai) also were built where the kings were buried.

Temple as a Social Institution

Chola temples became the arena of social celebrations and functioned as social institutions. Tey became the hub of societal space in organising social, political, economic and cultural activities. Te prime temple ofcials were koyirramar, koyilkanakku (temple accountant), deva-kanmi (agent of god), srivaisnavar, cantesar (temple manager) and others. They promoted the development of learning, dance, music, painting and drama. A play called Rajarajanatakam, based on the life of Rajaraja I, was performed in the Tanjavur temple. Te festivals of Chithirai Tiruvizha, Kartigai and Aippasivizha were celebrated. It is said that singing hymns in temple premises promoted oral literacy. Traditional dance items like kudak-kuthu and sakkaik-kuthu were portrayed in the form of sculptures and paintings in the temples in Kilapalivur, Tiruvorriyur. Nirutya and karna poses are shown in sculptural forms in the Tanjavur big temple. Traditional Tamil musical instruments also were portrayed in this way.

The pastoral group, as a mark of devotion, donated livestock of specifed number to the temples so as to maintain the perpetual lamp to be lit in the temple. To record their gif, their names were engraved in the inscriptions of royal temple. Tus, they earned royal afnity. Te oil pressers called Sankarapadiyar supplied oil to the temple and became part of the functionaries of the temples. In times of famine, some of them sold themselves to the temple as servants.

Temples functioned as banks by advancing loans and by purchasing and receiving endowments and donations. They also became educational centres as training was imparted in Vedas, music and the arts. Sculpture and metal work too

were promoted. Temple accounts were audited and the auditor was called koyilkanakku.

Gangaikonda Chozhapuram

In commemoration of his victory in North India, Rajendra I built Gangaikonda Chozhapuram on the model of Brihadisvarar temple in Thanjavur. He built an irrigation tank called Chola-gangam near the capital called Jala-stambha (water-pillar). It became the coronation centre, which was a Chola landmarks. The sculptures of Ardhanariswarar, Durga, Vishnu, Surya, Cantesa Anugrahamurty are the best pieces of the idols of gods placed in the niches of the outer wall of sanctum.

Brihadishvarar Temple

The Grand Temple of Thanjavur, known as Rajarajisvaram and Brihadishvarar Temple, stands as an outstanding example of Chola architecture, painting, sculpture and iconography. This temple greatly legitimised Rajaraja's polity. The sanctum with a vimana of 190 feet is capped with a stone weighing 80 tons. The figures of Lakshmi, Vishnu, Ardhanarisvara and Bikshadana, a mendicant form of Siva, on the outer walls of the sanctum are some unique features. The fresco paintings and the miniature sculptures of the scenes from puranas and epics in the temple walls reveal the religious ideology of the Chola rulers. Dancing girls, musicians and music masters were selected from different settlements cutting across the nadu divisions and were attached to this
temple. Singers had been appointed to recite the bhakti hymns in the temple premises.

Darasuram Temple

Darasuram Temple, built by Rajaraja II (1146–1172), is yet another important contribution of the Cholas to temple architecture. Incidents from the Periyapuranam, in the form of miniatures, are depicted on the base of the garbha-griha (sanctum sanctorum) wall of the temple.

Trade

Increased production in agriculture as well as artisanal activities led to trade and growing exchange of goods for goods. Tis trade activity involved the notions of price, proft and market, which were not known in South India in the earlier period. Two guildlike groups are known: anjuvannattar and manigramattar. Anjuvannattar comprised West Asians, including Jews, Christians and Muslims. Tey were maritime traders and were settled all along the port towns of the west coast. It is said that manigramattar were busy with trade in the hinterland. Tey settled in interior towns like Kodumbalur, Uraiyur, Kovilpatti,

Piranmalai and others. In due course, both groups merged and got incorporated under the banner of ainutruvar, disai-ayirattu-ainutruvar and valanciyar functioning through the head guild in Ayyavole in Karnataka. Tis ainutruvar guild controlled the maritime trade covering South-east Asian countries. Munai-santai (Pudukkottai), Mylapore and Tiruvotriyur (Chennai), Nagapattinam, Vishakapattinam and Krishnapattinam (south Nellore) became the centres of the maritime trade groups. In the interior, goods were carried on pack animals and boat. Te items exported from the Chola land were sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt. Imports included camphor, copper, tin, mercury and etc. Traders also took interest in irrigation afairs. Valanciyar, a group of traders, once dug an irrigation tank called ainutruvapperari in Pudukottai.

Cholas as Patrons of Learning

Chola kings were great patrons of learning who lavished support on Sanskrit education by instituting charities. From the inscriptions, we see that literacy skills were widespread. Te great literary works Kamba Ramayanam and Periyapuranam belong to this period. Rajendra I established a Vedic college at Ennayiram (South Arcot district). Tere were 340 students in this Vaishnava centre, learning the Vedas, Grammar and Vedanta under 14 teachers. Tis example was later followed by his successors and, as a result, two more such colleges were founded, at Tribuvani near Pondicherry in 1048 and the other at Tirumukudal, Chengalpattu district, in 1067. In Sanskrit centres, subjects like Vedas, Sanskrit grammar, religion and philosophies were taught. Remuneration was given to teachers in land as service tenure.

The End of Chola Rule

The Chola dynasty was paramount in South India from the ninth to the thirteenth centuries. By the end of the twelfth century, local chiefs began to grow in prominence, which weakened the centre. With frequent invasions of Pandyas, the once mighty empire, was reduced to the status of a dependent on the far stronger Hoysalas. In 1264, the Pandyan ruler, Jatavarman Sundara Pandyan I, sacked the Chola's capital of Gangaikonda Chozhapuram.

Sambuvarayars

Sambuvarayars were chieftains in the North Arcot and Chengalpattu regions during the reign of Chola kings, Rajathiraja and Kulothunga III. Though they were feudatories, they were found fghting sometimes on the side of their overlords and occasionally against them also. From the late 13th century to the end of Pandya ascendency, they wielded power along the Palar river region. Te kingdom was called Raja Ghambira Rajyam and the capital was in Padaividu. Inscriptions of Vira Chola Sambavarayan (1314-1315CE) have been found. Sambuvarayars assumed high titles such as Sakalaloka Chakravartin Venru Mankonda Sambuvarayan (1322-1323 CE) and

Sakalaloka Chakravartin Rajanarayan Sambuvarayan (1337-1338 CE). The latter who ruled for 20 years was overthrown by Kumarakampana of Vijayanagar. It is after this campaign that Kumarakampana went further south, as far as Madurai, where he vanquished the Sultan of Madurai in a battle.

With Kanchipuram lost earlier to the Telugu Cholas, the remaining Chola territories passed into the hands of the Pandyan king. 1279 marks the end of Chola dynasty when King Maravarman Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule by Pandyas.

II PANDYAS

Pandyas were one of the muvendars that ruled the southern part of India, though intermittently, until the pre-modern times. Ashoka, in his inscriptions, refers to Cholas, Cheras, Pandyas and Satyaputras as peoples of South India. Korkai, a town historically associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later.

Many early Tamil inscriptions of Pandyas have been found in Madurai and its surroundings. Madurai is mentioned as Matirai in these Tamil inscriptions, whereas Tamil classics refer to the city as Kudal, which means assemblage. In one of the recently discovered Tamil inscriptions from Puliman Kompai, a village in Pandya territory, Kudal is mentioned. In Pattinappalai and Maduraikkanchi, Koodal is mentioned as the capital city of Pandyas. It fnds mention in Ettuthogai (Eight Anthologies) also. So, historically Madurai and Kudal have been concurrently used.

Sources

The history of the Pandyas of the Sangam period, circa third century BCE to third century CE, has been reconstructed from various sources such as megalithic burials, inscriptions in Tamil brahmi, and the Tamil poems of the Sangam literature. Te Pandyas established their supremacy in South Tamil Nadu by the end of the sixth century CE. A few copper plates form the source of our defnite knowledge of the Pandyas from the seventh to the ninth century. Te Velvikkudi grant of Nedunjadayan is the most important among them. Copper plates inform the essence of royal orders, genealogical list of the kings, their victory over the enemies, endowments and donations they made to the temples and the Brahmins. Rock inscriptions give information about the authors of rock-cut cave temples, irrigation tanks and canals. Accounts of travellers such as Marco Polo, Wassaf and Ibn-Batuta are useful to know about political and socio-cultural developments of this period. Madurai Tala Varalaru, Pandik Kovai and Madurai Tiruppanimalai provide information about the Pandyas of Madurai of later period.

Though pre-Pallavan literary works do not speak of Sangam as an academy, the term Sangam occurs in Iraiyanar Akapporul of late seventh or eighth century CE. Te term Sangam, which means an academy, is used in late medieval literary works like Periya Puranam and Tiruvilaiyadal Puranam.

Seethalai Saththanar, the author of epic Manimekalai, hailed from Madurai.

Territory

The territory of Pandyas is called Pandymandalam, Thenmandalam or Pandynadu, which lay in the rocky, hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni. River Vellar running across Pudukkottai region had been demarcated as the northern border of the Pandya country, while Indian Ocean was its southern border. The Western Ghats remained the border of the west while the Bay of Bengal formed the eastern border.

Pandya Revival (600 – 920)

The revival of the Pandyas seems to have taken place after the disappearance of the Kalabhras. Once hill tribes, the Kalabhrashad soon taken to a settled life, extending their patronage to Buddhists and Jains. Kadunkon, who recovered Pandya territory from the Kalabhras according to copper plates, was succeeded by two others. Of them, Sendan possessed warlike qualities and his title Vanavan is suggestive of his conquest of Cheras. The next one, Arikesari Maravarman (624–674), an illustrious early Pandya, ascended the throne in 642, according to a Vaigai river bed inscription. He was a contemporary of Mahendravarman I and Narsimahvarman I. Inscriptions and copper plates praise his victory over his counterparts such as Cheras, Cholas, Pallavas and Sinhalese. Arikesari is identified with Kun Pandian, the persecutor of Jains.

Saivite saint Thirugnanasambandar converted Arikesari from Jainism to Saivism.

Afer his two successors, Kochadayan Ranadhira (700–730) and Maravarman Rajasimha I (730–765), came Jatila Parantaka Nedunjadayn (Varaguna I) (756–815), the donor of the Velvikkudi plates. He was also known as the greatest of his dynasty and successfully handled the Pallavas and the Cheras. He expanded the Pandya territory into Tanjavur, Tiruchirappalli, Salem and Coimbatore districts. He is also credited with building several Siva and Vishnu temples. The next king Srimara Srivallabha (815–862) invaded Ceylon and maintained his authority. However, he was subsequently defeated by Pallava Nandivarman III (846–869). He was followed by Varaguna II who was defeated by Aparajita Pallava (885–903) at Sripurmbiyam. His successors, Parantaka Viranarayana and Rajasimha II, could not stand up to the rising Chola dynasty

under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fed the country in 920CE.

Rise of Pandyas Again (1190 – 1310)

In the wake of the vacuum in Chola state in the last quarter of 12th century afer the demise of Adhi Rajendra, Chola viceroyalty became weak in the Pandya country. Taking advantage of this development, Pandya chiefains tried to assert and rule independently. Sri Vallaba Pandyan fought Rajaraja II and lost his son in the battle. Using this situation, the fve Pandyas waged a war against Kulotunga I (1070–1120) and were defeated. In 1190, Sadayavarman Srivallabhan, at the behest of Kulotunga I, started ruling the Pandya territory. He was anointed in Madurai with sceptre and throne. To commemorate his coronation, he converted a peasant settlement Sundaracholapuram as Sundarachola Chaturvedimangalam, a tax-exempted village for Brahmins.

Afer the decline of the Cholas, Pandya kingdom became the leading Tamil dynasty in the thirteenth century. Madurai was their capital. Kayal was their great port. Marco Polo, the famous traveller from Venice, visited Kayal twice, in 1288 and in 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.

Marco Polo, a Venetian (Italy) traveller who visited Pandya country lauded the king for fair administration and generous hospitality for foreign merchants. In his travel account, he also records the incidents of sati and the polygamy practiced by the kings.

Sadaiyavarman Sundarapandyan

The illustrious ruler of the second Pandya kingdom was Sadaiyavarman (Jatavarman) Sundarapandyan (1251– 1268), who not only brought the entire Tamil Nadu under his rule, but also exercised his authority up to Nellore in Andhra. Under his reign, the Pandya state reached its zenith, keeping the Hoysalas in check. Under many of his inscriptions, he is eulogized. Sundarapandyan conquered the Chera ruler, the chief of Malanadu, and extracted a tribute from him. The decline of the Chola state emboldened the Boja king of Malwa region Vira Someshwara to challenge Sundarapandyan, who in a war at Kannanur defeated him. Sundarapandian plundered his territory. He put Sendamangalam under siege. After defeating the Kadava chief, who ruled from Cuddalore and wielded power in northern Tamil Nadu, Sundarapandyan demanded tribute. He captured the western region and the area that lay between present-day Arcot and Salem. After killing the king of Kanchipuram in a battle, Pandyas took his territory. But, by submitting to the Pandyas, the brother of the slain king got back Kanchipuram and agreed to pay tribute. Along with him, there were two or three co-regents who ruled simultaneously: Vikrama Pandyan and

Vira Pandyan. A record of Vira Pandyan (1253–1256) states that he took Eelam (Ceylon), Kongu and the Cholamandalam (Chola country).

Maravarman Kulasekharan

After Sundarapandyan, Maravarman Kulasekharan ruled successfully for a period of 40 years, giving the country peace and prosperity. We have authentic records about the last phase of his reign. He ascended the throne in 1268 and ruled till 1312. He had two sons, and in 1302, the accession of the elder son, Jatavarman Sundara Pandyan III, as co-regent took place. The king's appointment of Sundarapandyan as a co-regent provoked the other son Vira Pandyan and so he killed his father Maravarman Kulasekharan. In the civil war that ensued, Vira Pandyan won and became firmly established in his kingdom. The other son, Sundara Pandyan, fled to Delhi and took refuge under the protection of Alauddin Khalji. This turn of events provided an opening for the invasion of Malik Kafur.

Invasion of Malik Kafur

When Malik Kafur arrived in Madurai in 1311, he found the city empty and Vira Pandyan had already fed. In Amir Khusru's estimate, 512 elephants, 5,000 horses along with 500 mounds of jewel of diamonds, pearls, emeralds and rubies are said to have been taken by Malik Kafur. The Madurai temple was desecrated and an enormous amount of wealth was looted. The wealth he carried was later used in Delhi by Alauddin Khalji, who had then taken over the throne, to wean away the notables in the court to his side against other claimants.

Afer Malik Kafur's invasion, the Pandyan kingdom came to be divided among a number of the main rulers in the Pandya's family. In Madurai, a Muslim state subordinate to the Delhi Sultan came to be established and continued until 1335 CE when the Muslim Governor of Madurai Jalaluddin Asan Shah threw of his allegiance and declared himself independent.

State

Pandya kings preferred Madurai as their capital. Madurai has been popularly venerated as Kudal and Tamil Kelukudal. The kings are traditionally revered as Kudalkon, Kudal Nagar Kavalan, Madurapura Paramesvaran. Te titles of the early Pandyas are: Pandiyatirasan, Pandiya Maharasan, Mannar Mannan, Avaniba Sekaran, Eka Viran, Sakalapuvana Chakkaravarti and others. Titles of the later Pandyas in Sanskrit include Kodanda Raman, Kolakalan, Puvanekaviran, and Kaliyuga Raman. Titles in chaste Tamil are Sembian, Vanavan, Tennavan and others. Te Pandyas derived military advantage over their neighbours by means of their horses, which they imported through their connection to a wider Arab commercial and cultural world.

Palace and Couch

Royal palaces were called Tirumaligai and Manaparanan Tirumaligai. Kings, seated on a royal couch, exercised the power. The naming of couches after the local chiefs attests to the legitimacy of overlordship of the kings. The prominent names of such couches are Munaiya Daraiyan, Pandiya Daraiyan and Kalinkat Traiyan. The king issued royal order orally while majestically seated on the couches. It was documented by royal scribe called Tirumantira Olai.

Royal Officials

A band of officials executed the royal orders. The prime minister was called uttaramantri. The historical personalities like Manickavasagar, Kulaciraiyar and Marankari worked as ministers. The royal secretariat was known as Eluttu Mandapam. Akapparivara Mudalikal were the personal attendants of the kings. The most respected officials were Maran Eyinan, Sattan Ganapathy Enathi Sattan, Tira Tiran, Murthi Eyinan and others. The titles of military commanders were Palli Velan, Parantakan Pallivelan, Maran Adittan and Tennavan Tamizhavel.

Political Divisions

Pandy Mandalam or Pandy Nadu consisted of many valanadus, which, in turn, were divided into many nadus and kurrams. The administrative authorities of nadus were the nattars. Nadu and kurram contained settlements, viz., mangalam, nagaram, ur and kudi, which were inhabited by different social groups. A unique political division in Pandy Mandalam is Kulakkil, i.e. area under irrigation tank. For instance, Madurai is described in an inscription as Madakkulakkil Madurai.

The duty of the nattar was to assess the qualities of land under cultivation and levy taxes. In surveying the lands, the officials used rods of 14 and 24 feet. After the measurement, the authorities donated the lands. Salabogam land was assigned to Brahmins. The land assigned to ironsmiths was called tattarkani; for carpenters, it was known as taccu-maniyam. Bhattavriutti is the land donated for Brahmin group for imparting education.

Administration and Religion: Seventh to Ninth Centuries

An inscription from Manur (Tirunelveli district), dating to 800, provides an account of village administration. It looks similar to Chola's local governance, which included village assemblies and committees. Both civil and military powers were vested in the same person. The Pandya kings of the period supported and promoted Tamil and Sanskrit. The great Saiva and Vaishnava saints contributed to the growth of Tamil literature. The period was marked by intense religious tussles. The rise of the Bhakti movement invited heterodox scholars for debate. Many instances of the defeat of Buddhism and Jainism in such debates are mentioned in Bhakti literature.

Economy

Society

Kings and local chiefs created Brahmin settlements called Mangalam or Chaturvedimangalam with irrigation facilities. Tese settlements were given royal names and names of the deities. Infuential Brahmins had honorifc titles such as Brahmmadhi Rajan and Brahmmaraiyan.

Trade

It was not the Khalji's invasion from the north that brought the Muslims into Tamil country for the first time. Arab settlements on the west coast of southern India, from the seventh century, led to the expansion of their trade connection to the east coast of Tamizh country. This was because the governments of the east coast pursued a more liberal and enlightened policy towards the overseas traders. Their charters exempted traders from various kinds of port dues and tolls. In Kayal, there was an agency established by an Arab chieftain by name Maliku-l-Islam Jamaluddin. This agency facilitated the availability of horses to Pandya kings.

Horse trade of that time has been recorded by Wassaff. He writes: "…as many as 10,000 horses were imported into Kayal and other ports of India of which 1,400 were to be of Jamaluddins own breed. The average cost of each horse was 220 dinars of 'red gold'."

In the inscriptions, the traders are referred to as nikamattor, nanadesi, ticai-ayiratu-ainutruvar, ainutruvar, manikiramattar and patinen-vishyattar. Tey founded the trade guilds in Kodumpalur and Periyakulam. Te goods traded were spices, pearls, precious stones, horses, elephants and birds. In the thirteenth and fourteenth centuries, horse trade was brisk. Marco Polo and Wassaf state that the kings invested in horses as there was a need of horses for ceremonial purposes and for fghting wars. Tose who were trading in horses were called kudirai-chetti. Tey were active in maritime trade also.

The busiest port town under the Pandyas was Kayalpattinam (now in Thoothukudi district) on the east coast. Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called kasu, palankasu, anradunarpalankasu, kanam, kalancu and pon. The titular gods of the traders are Ayirattu Aynurruvaar Udaiyar and Sokka Nayaki Amman. The periodically held fairs were called Tavalamin settlements called teru where the traders lived.

Irrigation

The Pandya rulers created a number of irrigation sources and they were named after the members of the royal family. Some of them were Vasudeva Peraru, Virapandya Peraru, Srivallaba Peraru and Parakirama Pandya Peraru. The tanks were named Tirumaleri, Maraneri, Kaliyaneri and Kadaneri. On either side of the rivers Vaigai and Tamiraparni, canals leading to the tanks for irrigation were built. The Sendan Maran inscription of Vaigai river bed speaks of a sluice installed by him to distribute the water from the river. Sri Maran Srivallabhan created a big tank, which is till now in use. Like Pallavas in northern districts, Pandyas introduced the irrigation technology in the southern districts of Tamil country. In building the banks of the tanks, the ancient architect used the thread to maintain the level. Revetment of the inner side of the banks with stone slabs is one of the features of irrigation technique in Pandya country. In the time of the later Pandyas (around 1212), an official constructed a canal leading from river Pennai to the lands of Tiruvannamalai temple. In dry-zone Ramanathupuram also, tanks were created. In these areas, such irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.

Iruppaikkuti-kilavan, a local chief, built many tanks and repaired the tanks in disrepair. The actual landowning groups are described as the Pumipittirar. Historically they were locals and hence they were referred to as nattumakkal. The communal assembly of this group is Cittirameli-periyanattar.

Literacy

The mission of promoting literacy was carried on through many ways. Appointment of singers to recite the Bhakti hymns in temple has been seen as the attempt of promoting literacy. In theatres, plays were staged for a similar purpose. Bhattavirutti and salabogam were endowments provided for promoting Sanskrit education. Brahmins studied the Sanskrit treatises in educational centres kadigai, salai and vidyastanam. From 12th century, monasteries came up and they were attached to the temples to promote education with religious thrust. A copper inscription says that an academy was set up to promote Tamil and to translate Mahabharatam. Te important Tamil literary texts composed in the reign of the Pandyas were Tiruppavai, Tirvempavai, Tiruvasagam, Tirukkovai and Tirumantiram.

Religion

It is said that Pandyas were Jains initially and later adopted Saivism. Inscriptions and the sculptures in the temples attest to this belief. The early rock-cut cave temples were the outcrop of transitional stage in religion and architecture. Medieval Pandyas and later Pandyas repaired many temples and endowed them with gold and land. The vimanam over the sanctum of Srirangam

and Chidambaram temples were covered with golden leaves. Sadaiyavarman Sundarapandyan was anointed in Srirangam temple, and to commemorate it, he donated an idol of Vishnu to the temple. The inner walls of this temple and three other gopurams were plated with gold.

Pandyas extended patronage to Vedic practices. Palyagasalai Mudukudumi Peruvaluthi, who performed many Vedic rituals, is identifed with Pandyas of the Sangam period. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Ashvamedayaga, Hiranyagarbha and Vajapeya yagna, conducted by every great Pandya king. Te impartiality of rulers towards both Saivism and Vaishnavism is also made known in the invocatory portions of the inscriptions. Some kings were ardent Saivite; some were ardent Vaishnvavites. Temples of both sects were patronised through land grant, tax exemption, renovation and addition of gopuras and spacious mandapas.

Temples

Pandyas built different models of temples. Tey are sepulchral temple (e.g sundarapandisvaram), rock-cut cave temples and structural temples. Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of gopuras, mandapas and circumbulations. Te monolithic mega-sized ornamented pillars are the unique feature of the medieval Pandya style. Te early Pandya temples are modest and simple. In these temples of the Pandya country, the sculptures of Siva, Vishnu, Kotravai, Ganesa, Subramanya, Surya and Brahma are best specimens. Pandyas specially patronised Meenakshi temple and kept expanding its premises by adding gopuras and mandapas.

The prominent rock-cut cave temples created by the early Pandyas are found in Pillayarpatti, Tirumeyyam, Kuntrakkudi, Tiruchendur, Kalugumalai, Kanyakumari and Sittannavasal. Paintings are found in the temples in Sittannavasal, Arittaapatti, Tirumalaipuram and Tirunedunkarai. A 9th century inscription from Sittannavasal cave temple informs that the cave was authored by Ilam Kautamar. Another inscription of the same period tells us that Sri Maran Srivallaban renovated this temple. Te fresco paintings on the walls, ceilings and pillars are great works of art. Tese paintings portray the fgures of dancing girls, the king and the queen. Te painting of water pool depicts some aquatic creatures, fowers and birds and some mammals.

The maritime history of India would be incomplete if the history of the Pandyas of Tamil country is skipped. The busiest port-towns were located all along the east coast of the Tamizh country. By establishing matrimonial link with Southeast Asian dynasties, Pandyas left an imprint in maritime trade activities.

Cintamani, Mylapore, Tiruvotriyur, Tiruvadanai and Mahabalipuram are busy coastal trading centres recorded in inscriptions.

UNITY AND DIVERSITY
6th term 1
Unit 1.Under Standing Diversity

1.Understanding diversity

Take a look around your class. Do you see any of your classmates who look similar? Look at the table.

	Student 1	Student 2	Student 3
Mother tongue	Tamil	Malayalam	Hindi
Food	Rice	Puttu	Chappathi
Festival	Pongal	Onam	Holi

From the below table, we understand that the three students are different from one another. This shows that people speak different languages, eat different kinds of food, celebrate their own festivals and practice a culture different from one another. Similarly, people who live in different parts of our country differ in their ways of life. These differences make us unique as Indians. We come from different backgrounds, belong to different cultures, and worship in differentways, yet we live together. This is known as diversity.

2. Diversity in India

India is a home to a civilisation that is 5,000 years old. Diferent groups of people from diferent parts of the world were attracted towards India over the years because of its wealth. Some came for trade with the local people and others were keen on invading its territory. So diverse races of people migrated into India by land and sea routes over time. Thus the Dravidians, Negroids, Aryans, Alpines and Mongoloids became part of the modern Indian race. Then, the people who migrated to India also moved to other parts of the country. This movement and migration of people is the reason for India's rich diversity.

We will now study the diversity in India under the following broad headings:land forms and lifestyles diversity, social diversity, religious diversity, linguistic diversity and cultural diversity.

2.1 Land Forms and Lifestyle Diversity

A continent is a very large area of land with various physical features such as mountains, plateaus, plains, rivers and seas and various types of weather patterns. India has all of them. India is known as a sub-continent. These features have an underlying influence upon the people who live in different landforms of the country.

Physical and climatic features determine the economic activities of a region. People living in the plains thrive on agriculture, while people in the coastal areas take to fishing for their livelihood. In mountainous regions, rearing of animals is undertaken. Hilly landscapes are supportedby favourable climatic conditions for the cultivation of coffee and tea.

Diversity in landforms also impacts the flora and fauna of a region. The plant and animal wealth of a place depends upon the natural habitat and the climate that prevails in that region. Food, clothing, occupation and livelihood of the people is closely connected with the region's natural surroundings and climate.

2.2 Social Diversity

2.2.1 Interdependence and Co-existence

A community is a place where people live together with a common interest or heritage. Our community is made up of peasants, labourers, artisans, parents, teachers, students and many others. For a comfortable livelihood, communities depend on each other.

2.2.2 Family and Society

Families constitute the fundamental unit of a society. There are two types of families: joint families and nuclear families. Families live in a harmonious neighbourhood. Hundreds of neighbourhoods collectively form a village and thousands of them group together in a city. The needs of people and the interdependence of communities for amenities such as water, food, electricity, education, and housing and so on bring us together to live in harmony. Though we are diverse in our cultural practices, we are united and interdependent socially.

2.3 Religious Diversity

Our Constitution declares India to be a secular nation in which all religions are treated equally. The freedom of religion is our fundamental right. India is the birthplace of many religions and has become the home of many others. Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism and Zoroastrianism flourish in India.

India is a land of festivals, where people from different religions engage in many colourful celebrations in different parts of the country and co-exist harmoniously. The wide variety of festivals celebrated in India is a true manifestation of its rich culture and traditions. Festivals like Pongal, Deepavali, Holi, Vijayadhasami, AyudhaPuja, Navaratri, Durga Puja, Dussehra, Ganesh Chaturthi, Bihu, Kumbamela, Onam, MiladiNabi, Ramzan, Christmas, Buddha Poornima, MahavirJayanthi, Guru Nanak Jayanthi and Rakshabandhan are some of the festivals that denote the cultural diversity of India.

2.4 Linguistic Diversity

According to census of India 2001, India has 122 major languages and 1599 other languages. Four major Indian language families are Indo-Aryan, Dravidian, Austroasiatic and Sino Tibetian. Tamil is the oldest Dravidian language.

Historically, the Portuguese, the Dutch, the British, the Danish and the French came to India for trade and their occupation of India or some parts of it has left behind a certain impact upon the culture and language of the people. Because the Britishruled over the entire country for over three hundred years before independence in 1947, the English language gained prominence in India. In due course, English has emerged as an important language and a medium of instruction in schools and colleges. It is widely used in official communication daily life.

The Constitution of India recognises twenty-two languages as official languages. The Government of India has declared Tamil as the first classical language in 2004. Apart from Tamil, five other Indian languages have been declared as the classical languages, by the Government of India.

2.5 Cultural Diversity

The term 'culture' refers to customs and practices of people, their language, their dress code, cuisine, religion, social habits, music, art and architecture.The culture of a group of people is reflected in their social behaviour and interactions. The group identity fostered by social patterns is unique to a group.

Art and architecture are an integral part of every community. It develops as a part of culture and tradition of a community. Each of the 29 states and 7 Union territories of India has rich traditions and unique ways of artistic expression.

About 60 percent of the total epigraphical inscriptions found by the Archaeological Survey of India (ASI) are from Tamil Nadu, and most of these are in the Tamil script.

2.5.1 Popular Dances of India

In ancient times, dance was considered as a way to celebrate, worship and also as a gesture of thanks giving and joy. Dances of India refect its cultural richness.

Music and dance go hand in hand. There are several styles of music practiced in India. The Hindustani music, Karnatic music, Classical Tamil Music, Folk Music, Lavani, Ghazlare some of them. There are songs from various languages composed by blending these different forms of music.

3. Unity in Diversity

Though diversity is visible in every aspect of life in India, we are united by the spirit of patriotism. Symbols such as the National Flag and National Anthem remind us of our great nation and the need to stay united. Celebration of landmark events such as Independence Day, Republic Day and Gandhi Jayanthi every year brings us together and keeps the spirit of one nation alive within us.

India is known for 'unity in diversity'. This phrase was coined by Jawaharlal Nehru, the frst Prime Minister of independent India, in his book Discovery of India.

India has a multi-cultural society. India evolved as a single nation through common beliefs, customs and cultural practices. The freedom struggle and the drafting of our Constitution stands as ample evidence to the spirit of unity of India.

V.A. Smith called India as an 'Ethnological museum', as a great variety of racial types exist.

UNIT 1 - NATIONAL SYMBOLS

Other Symbols of our Country

National flag

The tricolour flag is our National flag. The three colours are of the same width and are arranged horizontally. The saffron at the top represents valour and sacrifice. The green at the bottom represents fertility and prosperity. The white band in between represents honesty peace and purity. The Ashoka chakra or the wheel in navy blue represents truth and peace. Out National Flag's length and width proportion is 3:2 respectively and the Ashoka's chakra has 24 spokes in it.

- The National flag was designed by Pingali Venkayya from Andhra Pradesh.
- The first Indian Flag was woven at Gudiyatham in Vellore district of Tamilnadu.
- This flag was hoisted by Pandit Jawaharlal Nehru on 15th August 1947 at Red Fort (Delhi)
- This flag is now an exhibit at the St.George's Fort Museum, Chennai.

National Emblem

The four lions on top of the Ashoka Pillar at Sarnathwas chosen to be our National emblem. The national emblem was accepted on 26th January 1950, 'SatyamevaJayate" has been inscribed at its bottom. It means 'Truth alone triumphs'. The National emblem consists of two parts-the upper and the lower parts.

The upper part has four lions facing the North, South, East and West. This is on a circular pedestal. One can only see three lions at a time.

The lower part has an elephant, a horse, a bull and a lion. The 'Wheel of righteousness' is placed between them. This emblem is found at the top of the government communication, Indian currency and passport.

National Anthem

'Jana GanaMana' is our National anthem. It symbolises the sovereignty and intergrity of our nation. This anthem was written by Rabindranath Tagore in Bengali. This was transcripted in Hindi and was accepted by the Constituent Assembly on 24th January 1950.

The rules to be observed while singing the Anthem

- This anthem has to be sung at a duration of 52 seconds.
- Everyone should stand erect while singing the national anthem.

- One should understand the meaning while singing.

National song

The song VandeMataram, composed by Bankim Chandra Chatterjee, was a source of inspiration to the people of India in their struggle for freedom. It has an equal status with Jana GanaMana. On January 24, 1950, the then President, Dr.Rajendra Prasad came up with a statement in the Constituent Assembly, "the song VandeMataram, which has played a historic part in the struggle for Indian freedom, shall be honoured equally with Jana GanaMana and shall have equal status with it."

The song was a part of Bankim Chandra's most famous novel 'Anand Math'.

On 27th December 1911 this National anthem was sung for the first time during the Congress committee meet held at Kolkata.

National pledge

"India is my country. All Indians are my brothers and sisters" is our national pledge. The pledge was written by PydimarriVenkataSubbaRao in Telugu.

National Micro organism

The curd which we consume every day is curdled from milk by a micro organism called lacto bacillus delbrueckii. This was accepted as our national micro organism in the year 2012. This micro organism makes the milk undergo a chemical reaction and changes the protein content of the milk. Curd is known for its digestive quality and cooling capacity.

Currency of India- (INR) `

The Indian currency is the Indian Rupees. The currency released by SherShah Sur in the sixteenth century was 'Rupiya'. This 'rupiya' has been transformed, into 'Rupees'. The symbol of rupees is `. This was designed by D. Udhayakumar from Tamil Nadu in the year 2010.

National Calender

During the reign of Emperor Kanishka he began following a new calendar in the year 78 CE/AD. The year begins from the spring equinox which falls on March 22nd. During a leap year, it begins on March 21st. Our country follows this calendar. The famous astronomer MeghnadSaha headed the
March 1957. It was then accepted by the committee as our national calendar.
The National symbols help in uniting the diversified sections of India and to instill patriotism.

National Holidays

Independence Day

Every year, August 15 is celebrated as the Independence Day to commemorate India's freedom from British rule. This auspicious day is also marked as a birth of the world's biggest democracy, India.

On the day India gained independence, MahakaviBharathiyar's poem "AaduvomePalluPaduvome" and it was sung over the AIR (All India Radio) by T.K.Pattammal, a famous singer of Carnatic Music. The celebration of Independence Day continues every year. The Prime Minister unfurls the National Flag on the Independence Day at the Red Fort, New Delhi.

Republic Day

On January 29, the third day of the Republic day, the celebrations are brought to an end with the **"Beating Reteat"** ceremony. This is performed by the bands of Indian Army, Navy and Airforce. The President of India is the chief guest of this day. RashtrapatiBhavan will be illuminated at 6pm as a part of the celebration.

On 26th January 1950, India was declared as a democratic state. Every year this day is commemorated as the 'Republic Day'. The constitution commenced on 26th January 1950. From August 1947 to 26th January 1950, the Queen of Britain was the honorary head of India. The day India was declared as a democratic state, the President became the first citizen of India. On Republic Day, the President of India hoists the National flag at the Red Fort New Delhi.

Gandhi Jayanthi

The birthday of Mahatma Gandhi, the Father of our Nation, was declaredone of the National festivals. It falls on 2nd October. In 2007, the United Nations declared October 2nd as the 'International Day of Non-violence'.

ETHICS
JAN WEEKLY TEST - 1

11th ETHICS	**Unit 1**	தமிழகப் பண்பாடு – ஓர் அறிமுகம
	Unit 2	**சிந்து சமவெளி நாகரிகம்**
	Unit 3	தமிழ் இலக்கியங்கள் உணர்த்தும் வாழ்வியல் நெறிகள்
	Unit - 4	தமிழர் கலைகள்
	Unit-5	திருவிழாக்கள்

11th அறிவியலும் இந்தியப் பண்பாடும்

தமிழகப் பண்பாடு – ஓர் அறிமுகம்

அலகு - 1

- பண்டைய தமிழர், பண்பாட்டிலும் நாகரிகத்திலும் சிறந்து விளங்கினர். அவர்கள், தனிமனித வாழ்விலும் சமுதாய வாழ்விலும் ஒழுக்கத்தைக் கடைப்பிடித்து மேன்மை பெற்றிருந்தனர் என்பதை இலக்கியங்கள் வாயிலாக அறியலாம்.
- இப்பகுதியல் வெளிநாட்டவரின் குறிப்புகள், தொல்பொருள்சான்றுகள், கல்வெட்டுச் செய்திகள், நாணயங்கள், பட்டயங்கள் ஆகியவற்றின் வாயிலாகத் தமிழகப் பண்பாட்டின் தொன்மையை அறியலாம். மேலும், தமிழர்களின் அகவாழ்வு, புறவாழ்வு பற்றிய செய்திகளும் விளக்கப்படுகின்றன.
- சமுதாயத்தில் வாழ்கின்ற மக்களின் ஒருமித்த நடத்தைகளையும் எண்ணங்களையும் வெளிப்படுத்துவது பண்பாடு ஆகும். பண்பாடு என்பது, குறிப்பிட்ட ஒரு நிலப்பகுதியில் வாழும் மக்களின் வாழ்க்கை முறையாகும். ஒவ்வொரு மனித சமுதாயத்திற்கும் ஒரு பண்பாடு உண்டு. எனவே, நமது பண்பாட்டின் தொன்மையையும் சிறப்பையும் அறிந்து கொள்வது இன்றியமையாததாகும்.

பண்பாடு – சொற்பொருள் விளக்கம்:

- பண்பாடு என்னும் வேர்ச்சொல்லிலிருந்து தோன்றியதே பண்பாடு ஆகும். பண்பாடு என்பதற்குச் சீர்படுத்துதல், செம்மைப்படுத்துதல் என்பது பொருள். பண்பாடு என்ற சொல்லைத் தமிழில் முதன்முதலில் அறிமுகப்படுத்தியவர் டி.கே. சிதம்பரநாதனார், உழவன், பயிர் செழிக்க நிலத்தைப் பயன்படுத்துதல்போல, மனிதவாழ்வு செழிக்க உயர்ந்த எண்ணங்களால் மனத்தைச் செம்மைப்படுத்த வேண்டும்.
- உலகம் என்பது உயர்ந்தோர் மேற்பே என்கிறது தொல்காப்பியம் இங்கு, உயர்ந்தோர் என்பது பண்பாடு உடையவர்களையே குறிக்கிறது. நல்ல வழிமுறைகளைப் பின்பற்றி வாழ்வதே சிறந்தது என்பதைப் பண்பெனப்படுவது பாடறிந்து ஒழுகுதல்' என்று கலித்தொகை குறிப்பிடுகிறது. இவ்வுலகம், பண்புடையவர்களால் மட்டுமே வாழ்ந்து கொண்டிருக்கிறது என்பதைப் பண்பு உடையார்ப் பட்டு உண்டு உலகம்' என்கிறார் வள்ளுவர். இதன்மூலம், மனிதனை மேம்படுத்துகின்ற அன்பு,ஈகை, புகழ், பெரியோரைத் துணைக் கொள்ளல், மனிதநேயம் போன்ற உயரிய பண்புகளை மக்கள் வளர்த்துக்கொள்ள வேண்டும் என்பது

புலனாகிறது. எனவே, மனிதன் பேசும் மொழி, உணவு, உடை, வாழ்க்கை முறை, செய்யும் தொழில், எண்ணங்கள் ஆகியவை பண்பாட்டை வெளிப்படுத்தும் காரணிகளாகத் திகழ்கின்றன.

- தமிழர் பண்பாடு தமிழ் மொழியின் வழியாகவும், தாயகப் பிணைப்பின் வழியாகவும், தமிழர் மரபுகள், வரலாறு, விழுமியங்கள், கலைகள் ஊடாகவும், சமூக, பொருளாதார, அரசியல் தளங்கள் ஊடாகவும் பேணப்படும் தனித்துவப் பண்பாட்டுக் கூறுகளைக் குறிக்கும்.
- தமிழர் பண்பாடு பல காலமாகப் பேணப்பட்டு, திருத்தப்பட்டு, மேம்படுத்தப்பட்ட கூறுகளைக் குறித்து நின்றாலும், அது தொடர் மாற்றத்துக்கு உட்பட்டு நிற்கும் ஓர் இலங்கியல் பண்பாடே ஆகும்.

இலக்கியச் சான்றுள்:

பண்பாடு (Culture)	**நாகரிகம் (Civilization)**
பண்பாடு என்பது, மாந்தனது அகவுணர்வு வளர்ச்சியையும் சீர்மையையும் குறிப்பது	நாகரிகம் என்பது, மாந்தனது புறத்தோற்ற வளர்ச்சியின் செம்மையைக் குறிப்பது.
மாந்தன் தன் அறிவுத்திறத்தாலும், உள்ளுணர்வத் திறத்தாலும் உள்ளத்தைப் பயன்படுத்திப் பண்படுத்தி அன்புடையவன் - அருளுடையவன் - ஈகையுடையவன் - இரக்கமுடையவன் - பண்புடையவன் - பக்குவமுடையவன் - வீரமுடையவன் - தீரமுடையவன் - ஊக்கமுடையவன் - உணர்வு உடையவன் - மானமுடையவன் - மரியாதையுடையவன் - பற்றுடையவன் - பணிவுடையவன் - தன்னலங்கருதாதவன் - பிறர் நலம் பேணுபவன் - உடைமையை உடலை, உயிரை ஈயவன் என்ற வகையில் பெயரெடுப்பது, அகத்தோற்றப் பொலிவை உணர்த்தும் பண்பாட்டின் பாற்பட்டதாகும். நாகரிக வளர்ச்சிக்குப் பண்பாடு துணைபுரியும், அதுபோலவே பண்பாட்டுவளர்ச்சிக்கு நாகரிகம் உதுணையாக இருக்கும்.	மாந்தன் தன் அறிவுத்திறனாலும் ஆற்றல் திறனாலும், உள்ளுணர்வுத் திறனாலும் பேணப்பட்டு வளர்ந்து வருவன சுவையான உணவு – அழகான உடை – வசதியான உறையுள் - வாய்ப்பான போக்குவரத்துப்பொறிகள் - வள மிகுந்த நாடு – நலம் மிகுந்த நகரங்கள் - கல்விச்சாலைகள் - கலைக் கூடங்கள் - இசை - கூத்து – நாடகம் - நாட்டியம் - ஓவியம் - சிற்பம் - விளையாட்டு – வளர்ந்து நிற்கும் வாணிகம் - சிறந்து செயல்படும் தொழிற்சாலைகள் - அழகான சாலை வனப்பான பூஞ்சோலை போன்றவையெல்லாம் மாந்தனது புறத்தோற்றப் பொலிவுகளைக் குறிக்கும் நாகரிகத்தின் பாற்பட்டவையாகும்.

தமிழர்களின் தோற்றம்:

- தமிழர் தோற்றம் பற்றி நான்கு வகையான கருதுகோள்கள் உள்ளன. தமிழர் குமரிக்கண்டத்தில் வாழ்ந்து வந்தார்கள் என்பது ஒரு கருதுகோள். தென் இந்தியாவின் பழங்குடிகள் என்பது இரண்டாவது கருதுகோள். ஆதியில் ஆப்பிரிக்காவில் இருந்து அரேபிய கடல்வழியாகத் தென்னிந்தியா வந்தோரின் வழித்தோன்றல்கள் என்கிறது மூன்றாவது கருதுகோள், மத்திய ஆசியா, வட இந்தியா நிலப்பரப்புகளில் இருந்து காலப்போக்கில் தென் இந்தியா வந்தனர் என்பது நான்காவது கருதுகோள், எப்படி இருப்பினும், தமிழினம் தொன்மை வாய்ந்த மக்கள் இனங்களில் ஒன்று எனவே, தமிழர்கள் கலை, நம்பிக்கை,பழக்க

வழக்கங்கள், மொழி, விழுமியங்கள் முதலான பண்பாட்டுக் கூறுகளைத் தொன்றுதொட்டு பெற்றிருந்தனர்.

தொன்மையை வெளிப்படுத்தும் சான்றுகள்:

- தமிழர்கள், தொன்றுதொட்டுப் பண்பாட்டில் சிறந்து விளங்கினர் என்பதற்குப் பல சான்றுகள் கிடைத்துள்ளன. அவற்றை இலக்கியச்சான்றுகள், வெளிநாட்டவரின் குறிப்புகள், தொல்பொருள் சான்றுகள் என வகைப்படுத்தலாம்.

இலக்கியச் சான்றுகள்:

- தமிழகப் பண்பாட்டின் தொன்மையை அறிந்துகொள்வதற்குப் பெரிதும் துணை புரிபவை இலக்கண நூலாகிய தொல்காப்பியமும் சங்க இலக்கியங்களுமாகும். தொல்காப்பியப் பொருளதிகாரம் பழந்தமிழரின் அக, புற வாழ்க்கை முறைகளைப் பற்றிக் கூறுகிறது. சங்க இலக்கிய நூல்களாகிய எட்டுத்தொகையும் பத்துப்பாட்டும் அக்கால மக்களின் சமூக, பொருளாதார வாழ்க்கைப்படம் பிடித்துக் காட்டுகின்றன.
- சங்க இலக்கியங்கள் அக வாழ்க்கையைக் குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை என "அன்பின் ஐந்திணையாகப் பகுத்துள்ளன. இதன் மூலமாக நிலம், பொழுது ஆகியவை முதற்பொருளாகவும், வழிபடு தெய்வம், வழிபாட்டுமுறைகள், வாழ்க்கைமுறை, விளையும் பொருள்கள் ஆகியவை கருப்பொருளாகவும், காதல் வாழ்வு, அதன் வழியாகத்தோன்றும் பல்வேறு உணர்வு நிலைகள் ஆகியவை உரிப்பொருளாகவும் பாகுபடுத்தி விளக்கப்பட்டுள்ளன.
- 'யாதும் ஊரே யாவரும் கேளிர்'என்ற உயரிய தத்துவத்தை உலகிற்கு எடுத்துக் கூறிய பெருமை, சங்ககாலப் புலவராகிய கணியன் பூங்குன்றனாரைச் சாரும்.

சேர மன்னர்களின் வணிகமுறை, ஆட்சிச்சிறப்பு, போர்த்திறம், கொடைத்திறம் முதலானவற்றைப் பற்றிப் பதிற்றுப்பத்து விரிவாக விளக்குகிறது. இசைப்பாடலாகிய பரிபாடல், பாண்டியர்களின் தலைநகரமாகிய மதுரையின் சிறப்பையும், வையை ஆற்றின் சிறப்பையும், திருமால், முருகன் போன்ற தெய்வங்களை வழிபட்ட முறைகளையும் பாடுகிறது.

பத்துப்பாட்டில் ஐந்து நூல்கள் ஆற்றுப்படை நூல்களாகும். ஆற்றுப்படை நூல்களுக்கு இலக்கணமாக,

"ஆற்றிடைக் காட்சி உறழத் தோன்றிப்
பெற்ற பெருவளம் பெறாஅர்க்கு அறிவுறீஇச்
சென்று பயன்எதிரச் சொன்ன பக்கமும்"

(தொல். பொருள். புறத்திணையியல் 30)

என்று தொல்காப்பியர் குறிப்பிட்டுள்ளார். இதன் மூலம் தம்மைப் போன்று வறுமையில் வாடும் பிறரும் வளம் பெற்று வாழ்வதற்கான வழிமுறைகளைக் கூறுகின்ற பெருமளம் படைத்தவர்களாகப் புலவர்கள் திகழ்ந்துள்ளார்கள் என்பதை ஆற்றுப்படை நூல்கள் புலப்படுத்துகின்றன. குறிஞ்சிப்பாட்டும் முல்லைப்பாட்டும் நிலவளம், காதலின் சிறப்பு ஆகியவற்றைப் பற்றிப் பேசுகின்றன. நெடுநல்வாடை காதலையும் வீரத்தையும் ஒரு சேரப் பேசுகிறது. மதுரைக்காஞ்சி, பாண்டியன் நெடுஞ்செழியனின் சிறப்பைக் கூறுகிறது. அதில் கூறப்பட்டுள்ள நிலையாமை குறித்த கருத்துக்கள் கூட, பாண்டிய மன்னன், காலத்தால் ஆற்ற வேண்டிய கடமைகளின் நினைவூட்டலாகவே அமைந்துள்ளன. சோழநாடு, தரைவழி வணிகத்தாலும் கடல் வழி

வணிகத்தாலும் வளம் பெற்றிருந்ததனை "முட்டாச் சிறப்பின் பட்டினம்" என்று பட்டினப்பாலைச் சொற்றொடர் குறிப்பிட்டுச் சொல்கிறது.

இரட்டைக் காப்பியங்களுள் ஒன்றான சிலப்பதிகாரம், தமிழர் ஆட்சி முறை, ஆடல், பாடல், கலைவளம் மற்றும் புகார், மதுரை, வஞ்சி ஆகிய தலைநகரங்களின் சிறப்புகள், வணிகச் சிறப்பு, சமய நம்பிக்கைகள், வழிபாட்டு முறைகள், தனிமனித ஒழுக்கம், நீதி வழங்கும் முறைமை ஆகியவை பற்றி விரிவாகப்பேசும் வரலாற்று ஆவணமாகத் திகழ்கிறது.

மணிமேகலை, சமய அறக்கருத்துகளையும் வாழ்வியல் நெறிகளையும் எடுத்துரைக்கின்றது. பல்வேறு குற்றங்களுக்கான அடிப்படைக் காரணங்களை ஆராய்வதன் மூலமே குற்றச்செயல்களைத் தடுத்து நிறுத்தமுடியும் என்பது, மணிமேகலையின் மையக் கருத்தாகும். பசியைப் பிணியாக உருவகம் செய்து, அதைப் போக்கவேண்டிய அவசியத்தையும் கூறுகின்ற புரட்சிக்காப்பியம் மணிமேகலையாகும்.

வெளிநாட்டினரின் குறிப்புகள்:

தமிழகத்தில் வணிகம் செய்ய வந்த வெளிநாட்டவரான யவனர்கள், வெளிநாட்டுத் தூதுவர்கள், புனிதப்பயணம் மேற்கொண்டவர்கள் போன்றவர்களின் குறிப்புகளில்,தமிழகம் பிற நாடுகளுடன் கொண்டிருந்த தொடர்பினை அறிய முடிகிறது.
பல நூற்றாண்டுகளுக்கு முன்பு எழுதப்பட்ட எரித்திரியக் கடலின் பெரிபுளூஸ்" என்னும் நூலின் பதிப்புரையில், கிரேக்க மக்கள் நாகரிக சமூகத்தில் அடியெடுத்து வைப்பதற்கு முன்பே, எகிப்தும் பண்டைய இந்தியாவும் நெடுங்காலமாக வணிகத் தொடர்பு கொண்டிருந்தன எனக் கூறப்பட்டுள்ளது.

- ரோமாபுரி அரசன் அகஸ்டஸின் சமக்காலத்துவரான ஸ்டிராபோ (Strabo) என்பவர் எழுதிய "பூகோள நூல் பிளினி எழுதிய உயிரியல் நூல், தாலமி எழுதிய பூகோள நூல் ஆகியவை பண்டைய தமிழகத்தின் கடல் வணிகம் பற்றிக் குறிப்பிடுகின்றன.
- சேரநாட்டுத் துறைமுகங்கள் அனைத்தும் கண்ணனூருக்கும் கொச்சிக்கும் இடையில் அமைந்திருந்தன. அரேபியாவிலிருந்தும், கிரேக்கத்திலிருந்தும் வணிகப் பொருள்களை ஏற்றிக்கொண்டு வந்த எண்ணற்ற நாவாய்கள் முசிறியில் செறிந்து கிடந்தனவென்று பெரிபுளூஸ் என்ற நூல் கூறுகின்றது.
- பொது ஆண்டிற்குமுன் ஐந்தாம் நூற்றாண்டு முதுல் கிரேக்கர்கள், தமிழகத்துடன் வணிகத் தொடர்பு கொண்டிருந்தனர். இதனால் பல தமிழ்ச்சொற்கள் கிரேக்க மொழியில் இடம் பெற்றிருந்தன.
- "அரிசி" என்னும் தமிழ்ச்சொல் கிரேக்க மொழியில் "அரிஸா" என்றும், கருவா (இலவங்கம்) என்னும் தமிழ்ச்சொல் "கார்ப்பியன்" என்றும், இஞ்சிவேர் சின்ஞிபேராஸ் என்றும், பிப்பாலி பெர்ப்பெரியாகவும் உருமாற்றம் அடைந்தன.
- சாலமன் மன்னனுக்கு அளிக்கப்பெற்ற துகிம் (மயில்தோகை), ஆல்மக் (அகில் மரங்கள்) சாலமன் மன்னனுக்கு அளிக்கப்பெற்ற மதிப்புயர்ந்த பொருள்களின் பெயர்கள் அனைத்தும் தமிழ்ப்பெயர்களின் சிதைவுகளே என்பதில் ஐயமில்லை.

- தமிழகத்திலிருந்து ஐரோப்பிய நாடுகளுக்குப் பலவகையான நறுமணப் பொருள்கள் ஏற்றுமதியாயின.
- அயல்நாடுகளுக்குப் புலி, சிறுத்தை, யானை, குரங்கு, மயில், கிளி, வேட்டைநாய்கள் ஆகியவற்றைத் தமிழகம் ஏற்றுமதி செய்தது. அவற்றுள், தமிழகத்து வேட்டைநாய்கள், தரத்தில் மேலானவை எனப் போற்றப்பட்டன.
- சேரநாட்டுத் துறைமுகப் பட்டினங்களான தொண்டியைத் "திண்டிஸ்" என்றும், முசிறியை "முஸிரிஸ்" என்றும், பொற்காட்டைப் "பகரி" என்றும், குமரியைக் "கொமாரி" என்றும், ரோமர்கள் குறிப்பிட்டுள்ளனர்.
- தமிகத்தின் கீழைக்கடற்கரைத் துறைமுகங்களான கொற்கையைக் "கொல்சாய்" என்றும், நாகப்பட்டினத்தை "நிகாமா" என்றும், காவிரிப்பூம்பட்டினத்தைக் "கமரா" என்றும், புதுச்சேரியைப் "பொதுகே" என்றும், மரக்காணத்தைச் "சோபட்மா" என்றும், மசூலிப்பட்டினத்தை "மசோலியா" என்றும் அந்நூல்கள் குறிப்பிடுகின்றன.
- ஹிப்பாகிரேட்டஸ் என்ற புகழ்பெற்ற கிரேக்க மருத்துவர் பொ.ஆ.மு. ஐந்தாம் நூற்றாண்டில் வாழந்தவர். இவர் இந்திய மருத்துவ முறைகளையும், மருந்து வகைகளையும் கையாண்டு வந்தார். இவர் மிளகை இந்திய மருந்து என்றே குறிப்பிட்டுள்ளார்.
- பண்டைய தமிழகத்திலிருந்து மஸ்லின் துணியும், ஏலக்காய், இலவங்கம் போன்ற நறுமணப் பொருள்களும் ஏற்றுமதியாயின.
- தமிழகம் அயல்நாடுகளுடன் மேற்கொண்டிருந்த வணிக உறவானது தமிழரின் நாகரிகம், பண்பாடு, கலை ஆகியவற்றின் வளர்ச்சிக்கு உதவின.

தொல்பொருள் சான்றுகள்:

- தமிழக வரலாற்றை அறிய தொல்பொருள் ஆய்வுகள் மூலம் கிடைத்துள்ள பொருள்கள் பெரிதும் துணைபுரிகின்றன. அவை, மூன்று வகைப்படும்.
    - கல்வெட்டுகளும் பட்டயங்களும்
    - நாணயங்களும்
    - நினைவுச்சின்னங்கள்

கல்வெட்டுகளும் பட்டயங்களும்

- பண்டைய தமிழகத்தின் கோயில்களில் உள்ள கற்சுவர்கள், கோயில் மண்டபத்துக் கற்றூண்கள் போன்றவற்றில் குறிப்பிடத்தக்க நிகழ்வுகளை எழுத்துருக்களாகப் பொறித்து வைத்துள்ளனர். இவற்றையே கல்வெட்டு என்பர். பெரும்பாலும் மன்னர்களின் ஆணைகள், அவர்களின் சாதனைகள் போன்றவை கல்வெட்டுகளில் இடம் பெற்றுள்ளன.

  திருப்பரங்குன்றம், நாகமலை, ஆனைமலை, கீழக்குயில்குடி ஆகிய இடங்களில் காணப்படும் கல்வெட்டுகள் சங்க காலத்தவை என குறிப்பிடப்படுகின்றது.

  பல்வர்காலக் கல்வெட்டுகள் குகைகள், இரதங்கள், கோயில்கள், கற்பாறைகள், தூண்கள் ஆகியவற்றில் காணப்படுகின்றன. இவற்றில் மண்டகப்பட்டு, மகேந்திரவாடி, திருச்சி, பல்லாவரம், மாமல்லபுரம், தளவானூர் போன்ற இடங்களில் கிடைத்துள்ளவைக் குறிப்பிடத்தக்கன. காஞ்சி கோயில்களில் காணப்படும் கல்வெட்டுகளில், பல்லவர்கால வரலாற்றை அறியமுடிகிறது.

பராந்தகச் சோழனின் உத்திரமேரூர்க் கல்வெட்டு, சோழர்கால கிராம ஆட்சிமுறையைத் தெளிவாக எடுத்துக்காட்டுகிறது. இக்கல்வெட்டில் கிராம உறுப்பினர்களின் தகுதிகள், தேர்ந்தெடுக்கப்படும்முறை ஆகியவை பற்றி குறிப்பிடப்பட்டுள்ளன. தஞ்சை, திருவொற்றியூர், மேலப்பழுவூர், சிதம்பரம், திருவாரூர், மதுரை, கன்னியாகுமரி போன்ற இடங்களில் காணப்படும் கோயில்களிலுள்ள கல்வெட்டுகள் மக்களின் பண்பாடு, அரசியல், வாழ்க்கைமுறை, நீதி, சமூக உறவு, பொருளாதார நிலை போன்றவற்றை எடுத்துரைக்கின்றன.

பொன், செம்பு ஆகிய உலோகத்தகடுகளின் மீது எழுத்துகள் பொறிக்கப்பட்டிருந்தன அவற்றிற்குப் "பட்டயங்கள்" என்று பெயர். பட்டயங்களும், கல்வெட்டுகளைப் போன்றே காலத்தையும் ஆட்சி முறையையும் அறிய உதவுகின்றன. பட்டயங்கள் அரசனின் பெயர், அவனது காலம், பட்டயம் அளிக்கப்படும் நோக்கம் முதலியன பற்றிக் கூறுவதால், வரலாற்றை அறிய அவை பெரிதும் துணைபுரிகின்றன.

அவை பிராகிருதமொழியிலும், வடமொழியிலும், தமிழிலும் காணப்படுகின்றன. வேள்விக்குடிப் பட்டயம், தளவாய்புரச்செப்பேடு, சின்னமனூர்ச் சாசனம், சிவகாசிச் செப்பேடுகள் முதலிய பாண்டியர்காலப் பட்டயங்களும், திருவாலங்காட்டுப் பட்டயங்கள், கரந்தைச் செப்பேடுகள், அன்பில் பட்டயங்கள், லெய்டன் பட்டயங்கள் போன்ற சோழர்காலப் பட்டயங்களும் குறிப்பிடத்தக்கவையாகும்.

மன்னர்கள் கொடையாக வழங்கிய இறையிலி நிலங்களையும் அவற்றைப் பெற்றுக் கொண்டவர்களைப் பற்றியும் கல்வெட்டுகளும் பட்டயங்களும் கூறுகின்றன. இவை பிராமி, பிராகிருதம், தமிழ் ஆகிய மொழிகளில் பொறிக்கப்பட்டுள்ளன.

நாணயங்கள்:

சங்க காலத்தில் செப்பு நாணயங்கள் வழக்கில் இருந்தன. அவை சதுர வடிவமானவை. நாணயத்தின் ஒருபுறத்தில் யானையும், மறுபுறத்தில் இரட்டை மீன்களும் காணப்பட்டன. யவனர்கள் தமிழகத்தில் மதுரை, புகார் ஆகிய இடங்களிலிருந்து, தங்க நாணயங்களை வெளியிட்டனர். அவை, அவர்களுடைய புழக்கத்திற்கே பயன்பட்டன. பல்லவர் காலத்தில் வெளியிடப்பட்ட நாணயங்களில் இரட்டை மீன், கப்பல், நந்தி போன்ற சின்னங்கள் காணப்படுகின்றன.

முதலாம் இராஜராஜன் காலத்தில் வெளியிடப்பட் நாணயங்களில், புலியும் அதனருகில் இரட்டை மீன் கொண்ட வடிவங்களும் காணப்படுகின்றன. இதனால், அவன் பாண்டியர்களை அடக்கி வலிமை பெற்றவனாக வாழ்ந்தான் என்பது வெளிப்படுகிறது. இரண்டாம் வரகுணனின் தங்க நாணயம், கிரந்த எழுத்தில் அவனுடைய பெயருடன் காணப்படுகின்றது. நாணயங்கள் வாயிலாக, வணிகத்தில் பண்டமாற்று முறையோடு பணப்பரிமாற்றமும் தொன்றுதொட்டுத் தமிழகத்தில் நிலவி வந்துள்ளதை அறிய முடிகிறது.

நினைவுச் சின்னங்கள்

தமிழகத்தில் காணப்படும் குகைகள், இரதங்கள், கோயில்கள், அரண்மனைகள், கோட்டைகள் போன்றவை வரலாற்றை அறிய உதவிபுரிகின்றன. மகேந்திரவர்மனின் மண்பகப்பட்டுக் கல்வெட்டில், அழியக்கூடிய பொருள்களான மரம், செங்கல், மண், சுண்ணாம்பு கொண்டு பல கோயில்கள், சங்ககாலத்திலும் அதனைத் தொடர்ந்து களப்பிரர் காலத்திலும் கட்டப்பட்டதாகக் குறிப்பிடப்பட்டுள்ளது. ஆனால், பல்லவரது காலம் முதற்கொண்டு கோயில்கள் கற்களைக் கொண்டு அமைக்கப்பட்டதால் அவை இன்றும் நிலைத்து நின்று, தமிழரின் பண்பாட்டை வெளிப்படுத்துகின்றன. திருப்பரங்குன்றம், மண்டகப்பட்டு, மகேந்திரவாடி, மாமல்லபுரம் போன்ற

இடங்களில் காணப்படும் குகைக் கோயில்களும், கற்களால் அமைக்கப்பட்ட இதரங்களும் குறிப்பிடத்தக்கனவாகும். மேலும் காஞ்சியிலுள்ள கைலாசநாதர் கோயில், வரதராஜப் பெருமாள் கோயில், சிதம்பரத்திலுள்ள நடராஜர் கோயில் மேலும் தஞ்சை, கங்கைகொண்ட சோழபுரம், தாராசுரம், திருவொற்றியூர், லால்குடி, திருவாரூர், மதுரை, வேலூர், இராமேஸ்வரம் மற்றும் சுசீந்திரம் போன்ற இடங்களில் காணப்படும் கோயில்கள் வரலாற்றுச் சிறப்புமிக்கவை.

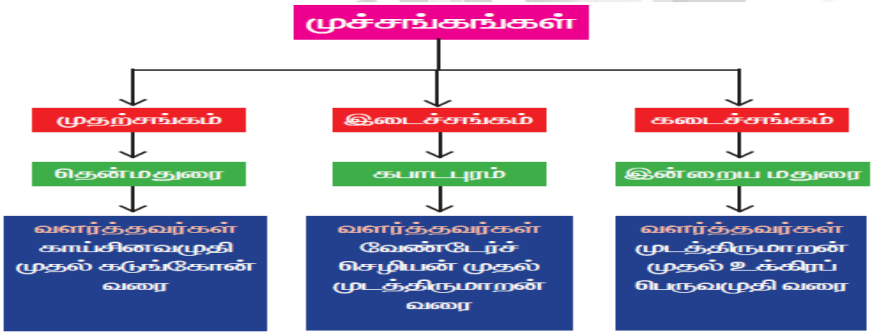
பிற ஆதாரங்கள்:

முதுமக்கள் தாழிகளில் இடம் பெற்றிருந்த பல்வகைப் பொருள்கள், இறந்தவர்களுக்காகச் செய்யப்பட்ட சடங்குகளுக்கான சான்றுகளாக உள்ளன. வீரம், கொடை, புலமை முதலியவற்றில் சிறந்தவர்களை நினைகூரும் பொருட்டு நடப்பட்ட கற்பதுகைகளும் நடுகற்களும் தமிழ்ப் பண்பாட்டின் தொல்பொருள் சின்னங்களாக விளங்குகின்றன.

இவை தவிர குகைகள், இரதங்கள், கோயில்கள், அரண்மனைகள், கோட்டைகள் போன்றவை தமிழகப் பண்பாட்டையும், வரலாற்றையும் அறிவதற்குத் துணைபுரிகின்றன.

திருப்பரங்குன்றம், மண்டகப்பட்டு, மகேந்திரவாடி, மாமல்லபுரம், சித்தன்னவாசல் போன்ற இடங்களில் குகைக்கோயில்கள் உள்ளன. மாமல்லபுர ஒற்றைக்கல் இதரங்கள், தமிழகத்தின் சிறப்பான சிற்பக்கலைக்கு அடையாளமாகத் திகழ்கின்றன. சமண முனிவர்களின் வாழ்விடங்களாகக் **குகைகள்**

ஒருங்கிணைந்துத் தமிழ்ச்சங்கங்களை நிறுவினர். இவை, கால அடிப்படையில் முதற்சங்கம், இடைச்சங்கம், கடைச்சங்கம் என மூன்றாக வகைப்படுத்தப்பட்டிருந்தன.



தமிழகத்தில் சமண சமயத்தைச் சார்ந்த துறவிகள், சங்கம் ஏற்படுத்திக் கல்வித் தொண்டும் சமயத் தொண்டும் புரிந்தார்கள். அச்சங்கங்களைப் போலவே, அதற்கு முந்திய காலத்திலும் சங்கம் இருந்திருக்க வேண்டும் என்றும், எட்டுத்தொகை, பத்துப்பாட்டு முதலியவை அச்சங்கங்களைச் சார்ந்த புலவர்களால் இயற்றப்பட்டிருக்க வேண்டும் என்றும் அறிஞர்கள் கருதினர்.

பழந்தமிழகத்தில் மூன்று தமிழ்ச் சங்கங்கள் இருந்தன என்றும், மதுரையிலும் கபாடபுரத்திலும் இருந்த முதல் இரண்டு சங்கங்கள் மறைந்தபிறகு, மூன்றாம் தமிழ்சங்கம் மதுரையில் பாண்டியர்களின் ஆதரவோடு அமைக்கப்பட்டது என்றும், எட்டுத்தொகையும் பத்துப்பாட்டும் மூன்றாம் தமிழ்ச்சங்ககால நூல்கள் என்றும் கூறுகின்றனர். எனவே, அவற்றைச் சங்க இலக்கியம் என்று குறிப்பிடுகின்றனர்.

மதுரையில். புலவர்கள் கூடித் தமிழை ஆய்ந்து வந்தார்கள் என்பதற்கும் பாண்டிய மன்னர்கள், அவர்களுக்கு ஆதரவளித்து வந்தார்கள் என்பதற்கும் சங்கப் பாடல்களில் சான்றுகள்

உள்ளன. பாண்டியரைப் போலவே, சோழ மன்னர்களும் சேர மன்னர்களும் சிற்றரசர்களும் வள்ளல்களும் புலவர்களுக்கு ஆதரவளித்து வந்தார்கள் என்பதும் தெரிய வருகிறது. அவர்களின் உதவியும் ஆதரவும் பெற்ற புலவர்கள், தம் உள்ளத்து உணர்வுகளைப் பாடியதோடு மட்டுமல்லாமல் அவர்களின் நாடுகளையும் ஆட்சிச் சிறப்புகளையும் வாயாரப் புகழ்ந்து பாடினார்கள் என்பதும் தெளிவாகிறது. மேலும், சங்கங்களைப் பற்றிய வரலாறு, நக்கீரர் எழுதிய இறையனார் களவியல் உரையிலும் கூறப்பட்டுள்ளது.

அகத்திணை – புறத்திணை

தமிழர்கள், தம்வாழ்க்கையை "அகம்" எனவும் புறம் எனவும் இரு கூறாகப் பிரித்தனர். இதனை, அன்பின் வழிப்பட்டது "அகவாழ்வு" எனவும், வீரத்தின் வெளிப்பாடு புறவாழ்வு எனவும் கூறுவர்.

அகத்திணை விளக்கம்:

உருவத்தாலும், அகவையாலும், அறிவாலும் ஒத்த தலைவனும் தலைவியும் சேர்ந்து வாழ்வதே அகவாழ்வாகும். தலைவனும், தலைவியும் தாம்துய்த்த இன்பம் இத்தகையது எனப் பிறருக்குப் புலப்படுத்த முடியாததே அகவாழ்வாகும். இதுவே அகத்திணையாகும்.

அகத்திணை ஐந்து வகைப்படும். அவை முறையே குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை எனப்படும். பொருந்தாக் காதலைப் பெருந்திணை எனவும், ஒருதலைக் காதலைக் "கைக்கிளை" எனவும் புற ஒழுக்கத்தை ஏழு திணைகளாகவும் கூறுவர். அகத்திணை, புறத்திணை சார்ந்த செய்திகளைத் தொல்காப்பியப் பொருளாதிகாரம் விரிவாக விளக்குகிறது.

உரிப்பொருளான காதலைக் கற்பனை செய்து பாடும்போது அதற்குரிய நிலம், பொழுது, பறவை, விலங்கு, பூ, மரம் முதலான கருப்பொருள்களைப் பின்னணியாக அமைத்துப் பாடும் மரபு, நெடுங்காலமாக வழக்கத்தில் உள்ளது.

ஒருங்கிணைத்துத் தமிழ்ச்சங்கங்களை நிறுவியனர். இவை, கால அடிப்படையில் முற்சங்கம், இடைச்சங்கம், கடைச்சங்கம் என மூன்றாக வகைப்படுத்தப்பட்டிருந்தன.

ஐந்திணைக்கான முதற்பொருளும் உரிப்பொருளும்

பொழுது				
திணை	நிலம்	சிறுபொழுது	பெரும்பொழுது	உரிப்பொருள்
குறிஞ்சி	மலையும் மலை சார்ந்த இடமும்	யாமம்	கூதிர், முன்பனி	புணர்தலும் புணர்தல் நிமித்தமும்
முல்லை	காடும் காடு சார்ந்த இடமும்	மாலை	கார்	இருத்தலும் இருத்தல் நிமித்தமும்
மருதம்	வயலும் வயல் சார்ந்த இடமும்	வைகறை	கார், கூதிர், முன்பனி, பின்பனி, இளவேனில் முன்வேனில்	ஊடலும் ஊடல் நிமித்தமும்
நெய்தல்	கடலும் கடல் சார்ந்த இடமும்	ஏற்பாடு	கார், கூதிர், முன்பனி, பின் பனி, இளவேனில், முதுவேனில்	இரங்கலும் இரங்கல் நிமித்தமும்
பாலை	மணலும் மணல் சார்ந்த இடமும்	நண்பகல்	இளவேனில்,முதுவேனில், முன்பனி	பிரிதலும் பிரிதல் நிமித்தமும்

புறத்திணை விளக்கம் புறத்தார் யாவருக்கும் புலப்படும் ஒழுக்கத்தைப் பற்றிக் கூறுவது புறத்திணை எனப்படும். தொல்காப்பியம் புறத்திணைகளை ஏழு எனப் பகுக்க, புறப்பொருள் வெண்பாமாலை பின்னிரண்டாகப் பகுத்துள்ளது. வெட்சி, கரந்தை, வஞ்சி, காஞ்சி, உழிஞை, நொச்சி, தும்பை, வாகை ஆகிய எட்டுப் புறத்திணைகள் போருக்கான காரணங்களையும் போர்

நடைபெறும் முறைகளையும் கூறுகின்றன. மன்னரின் வீரம், கொடை, புகழ் முதலானவற்றைச் சிறப்பித்துப் பாடுவது "பாடாண்திணை" ஆகும். மேற்கண்ட ஒன்பது திணைகளில் கூறாதனவற்றைப் பொதுவியல் திணையில் அடக்கிக் கூறுவர்.

விருந்தோம்பல்

"விருந்தே தானும் புதுவது புனைந்த யாப்பின் மேற்றே (தொல்.பொருள். 540) என்ற தொல்காப்பிய நூற்பாவில் இடம்பெற்றுள்ள "விருந்து" என்னும் சொல் "புதியது" என்ற பொருளில் கையாளப்பட்டுள்ளது. எனவே, இதன் அடிப்படையில் தோன்றிய "விருந்தினர்" என்ற சொல்லும் அறிந்தவர், தெரிந்தவராகிய சுற்றத்தார் அல்லது முன்பின் அறியாதவர்கள், வீடு தேடி வருவோரையும் குறிப்பதாகும். இவர்களை வரவேற்று உணவளித்து உபசரிக்கும் பண:பே விருந்தோம்பலாகும். பசியென வந்தவர்களை வரவேற்று இன்முகத்தோடு உணவளித்த சிறப்பு, நம் தமிழர்களையே சாரும். தொல்காப்பியக் காலம் முதல் இப்பழக்கம் தமிழர்களிடையே இருந்து வருகிறது.

விருந்து புறத்ததாத் தான்உண்டல் சாவா
மருந்துஎனினும் வேண்டற்பாற் றன்று (குறள் 82)

என்னும் குறட்பா இக்கூற்றை விளக்குகிறது. இளங்கோவடிகள் "தொல்லோர் சிறப்பின்" என்று விருந்துக்கு அடை கொடுத்துக் கூறியதால், தமிழரின் தொன்மையான பழக்கம் விருந்தோம்பல் என்பதை அறியலாம்.

விருந்தோம்பும் பண்பு கணவன், மனைவியின் தலையாய கடமை எனச் சங்க இலக்கியங்கள் குறிப்பிடுகின்றன. நெடும்பயணம் மேற்கொள்பவர்களால் தமக்குத் தேவையான உணவுப் பொருள்களை உடன்கொண்டு செல்வது என்பது இயலாத செயல், அவ்வாறு உணவின்றிப் பயணம் மேற்கொண்டு வருபவர்களுக்கு வழியிலுள்ள வீடுகளில் உள்ளோர் உணவளிப்பர். சங்க காலத் தமிழர்கள் பசியென்று வருபவர்களை வரவேற்க, வீட்டு வாயிலில் காத்திருப்பர். இரவில் வாயில் கதவை அடைக்கும்முன் விருந்தினர் யாரேனும் உள்ளனரா எனப் பார்ப்பார். அவ்வாறு இருப்பின் வரவேற்று உணவளிப்பர் என்பதை நற்றிணைப் பாடல் மூலம் அறியலாம்.

.... கோவலர்
மழவிடைப் பூட்டிய குழாஅய்த் தீம்புளிச்
செவிஅடை தீரத் தேக்கிலைப் பகுக்கும்
புல்லி நல்நாட்டு (அகம் 311, 9 – 12)

விருந்தினர் இரவில் காலம் கழித்துவரினும் மனம் மகிழ்ந்து விருந்தோம்பினர். இரவில் வீட்டிற்கு வரும் விருந்தினருக்கு நெய் கலந்த இறைச்சியைச் சமைத்துக் கொடுப்பது அன்றைய வழக்கமாகும்.

பசி என்று வந்தவர்களை வெளியே நிற்க வைத்துவிட்டு தாம் மட்டும் உணவு உண்பதை விரும்ப மாட்டார்கள். இதனையே விருந்தோம்பல் முறை என்று தமிழர்கள் வகுத்திருந்தனர். விருந்தினரிடன் முகமலர்ச்சியோடு கூடிய இனிய சொற்களைக் கூறி, கண்ணில் காணும்படி தமக்கு நெருக்கமாக இருக்கச் செய்து, கன்று ஈன்ற பசுவைப் போல அன்புகாட்டி நெகிழச் செய்வர்.

விருந்தினர் மனம் மகிழும்படி விண்மீன்கள் போன்ற ஒளிவீசும் கிண்ணங்களில் பல வகையான உணவினைப் படைப்பர்.

தமிழர்கள், தமது வீட்டிற்கு வருபவர்களுக்கு உணவளித்த பிறகே, தாம் உண்ணும் வழக்கத்தைக் கொண்டிருந்தனர். ஒருநாள் சென்றாலும், இருநாள் சென்றாலும் பாலநாள் பலரோடு சென்றாலும் முதல் நாள் போன்றே இன்முகத்துடன் வரவேற்று விருந்தோம்பினர் என்பதை ஔவையார் பாடல் மூலம் அறியலாம். ஆயர்கள், மாடு மேய்க்கப் புறப்படும்போது உணவினை மூங்கில் குழாயில் இட்டு, மாட்டின் கழுத்தில் கட்டுவர். காட்டுவழியே செல்லும்போது, அவ்வழியாகப் பசியோடு வருபவர்களுக்குத் தாம் வைத்திருக்கும் உணவினைப் பகிர்ந்து கொடுப்பர்.

பழந்தமிழ் இலக்கியத்தில் உணவு சமைக்கும் முறைகளை "மடைநூல்" குறிப்பிடுகிறது. உணவுப் பற்றிய செய்திகள் சிறுபாணாற்றுப்படை, பெருங்கதை, மணிமேகலை போன்ற நூல்களில் கூறப்பட்டுள்ளன. காலத்திற்கும், நிலத்துக்கும் ஏற்ற உணவுகளை அந்நூல்கள் மூலம் அறிந்துகொள்ள முடியும்.

வள்ளன்மை

பெற்ற பெருவளத்தைத் தக்கோர்க்குப் பகிர்ந்தளிப்பதே வள்ளன்மையாகும். இப்பண்பு, அரசர்கள் பின்பற்ற வேண்டிய பண்புகளுள் தலையாயது எனக் கருதப்பட்டது. கல்வி, தறுகண், இசை, கொடை ஆகிய பெருமிதப் பண்புகளுள் ஒன்றாக வள்ளல் தன்மை விளக்குகிறது.

வள்ளல்தன்மை கொண்டவர்களாக விளங்கினர் என்பதை இலக்கியர்கள் பெருமிதத்துடன் கூறுகின்றன.

சங்க இலக்கியங்கள் அகவாழ்க்கையை அன்பின் ஐந்திணையாகப் பகுத்துக் காண்கின்றன. தமிழரின் வழிபடு தெய்வம், வழிபாட்டு முறைகள் ஆகியனவும் விளக்கப்பட்டுள்ளன. சிலப்பதிகாரம், தமிழர் வாழ்வியலின் ஆட்சிமுறை, வணிகச் சிறப்பு, சமய நம்பிக்கை, தனிமனித ஒழுக்கம் ஆகியவ்றறை வரிவாகக் கூறும் வரலாற்று ஆவணமாகத் திகழ்கிறது.

சங்க இலக்கியங்கள் அகவாழ்க்கையை அன்பின் ஐந்திணையாகப்புகுத்துக் காண்கின்றன. தமிழரின் வழிபடு தெய்வம், வழிபாட்டு முறைகள் ஆகியனவும் விளக்கப்பட்டுள்ளன. சிலப்பதிகாரம் தமிழர் ஆட்சிமுறை, வணிகச் சிறப்பு, சமயநம்பிக்கை, தனிமனித ஒழுக்கம் ஆகியவற்றை விரிவாகக் கூறும் வரலாற்று ஆவணமாகத் திகழ்கிறது.

வெளிநாட்டவர்கள் குறிப்புகளிலிருந்து தமிழர்கள், மேலை நாடுகளுடன் கொண்டிருந்த வணிகத் தொடர்பு பல சான்றுகளுடன் விளக்கப்பட்டுள்ளது. ஆண்களுக்கும் பெண்களுக்கும் உரிய தனிமனித வாழ்வியல் நெறிகள் பகுத்துக் கூறப்பட்டுள்ளன. தமிழரின் விருந்தோம்பல் பண்பையும் கடையெழு வள்ளல்களின் வள்ளல் தன்மையையும் சங்க இலக்கியங்கள் பதிவு செய்துள்ளமையை அறிய முடிகிறது.

குறுவினா:

1. பண்பாட்டை வெளிப்படுத்தும் கூறுகள் யாவை?
2. அன்பின் ஐந்திணை – குறிப்பு வரைக.
3. தொல்பொருள் சான்றுகளை எவ்வாறு வகைப்படுத்தலாம்?
4. பழந்தமிழகத்தின் நிலவியல் கூறுகள் யாவை?
5. புறப்பொருள் வெண்பாமாலை கூறும் புறத்திணைகள் யாவை?
6. கல்வெட்டு என்றால் என்ன?

7. பட்டயங்கள் - குறிப்பு வரைக.
8. அகத்திணைகள் என்றால் என்ன?

சிறுவினா:

1. சிலப்பதிகாரம் எவ்வாறு வரலாற்று ஆவணமாகத் திகழ்கிறது
2. பண்பாடு சொற்பொருள் விளக்கம் தருக.
3. பண்டைய தமிழரின் வணிகத்தை அறிய உதவும் சான்றுகள் யாவை?
4. தமிழகம் எந்தெந்த நாடுகளிலிருந்து பொருள்களை இறக்குமதி செய்தது?
5. கையெழு வள்ளல்கள் யாவர்?
6. சங்ககால மன்னர்களின் மாண்புகளாகத் கருதப்படுவது யாவை?
7. வள்ளன்மை – குறிப்பு வரைக.

நெடுவினா:

1. பண்டை தமிழர்களின் பண்பாட்டுத் சிறப்பினை இலக்கியச் சான்றுகளின் வழி விளக்குக.
2. தமிழகப் பண்பாட்டினை அறிய வெளிநாட்டவரின் குறிப்புகள் எங்ஙனம் உதவுகின்றன என்பதை விளக்குக.
3. தமிழரின் விருந்தோம்பல் பண்பினை விளக்குக.
4. தமிழர்களின் பண்பாட்டை வெளிப்படுத்தும் காலக்கண்ணாடி கல்வெட்டுகளும் பட்டயங்களும் என்பதை நிறுவுக.
5. முச்சங்கங்கள் பற்றி விவரிக்க.

11TH அறவியலும் இந்தியப் பண்பாடும்

அலகு 2 சிந்து சமவெளி நாகரிகம்

தற்கால மனித சமூகம், அறிவியல் தொழில்நுட்ப வளர்ச்சியின் காரணமாக, மிக உயரிய வாழ்க்கை நிலையை அடைந்திருக்கிறது. இச்சமூகம் கடந்துவந்த பல்வேறு காலச் சூழல்களை அறிந்துகொள்ள, தொல்லியல் ஆய்வுகள் உதவுகின்றன. அவ்வகையில் சிந்துவெளிப் பகுதியின் பல்வேறு இடங்களில் மேற்கொள்ளப்பட்ட அகழாய்வு முடிவுகள், சிந்துவெளி நாகரிகம் பற்றிய செய்திகளை வெளிக்கொணர்ந்தன.

இந்நாகரிகம், உலகில் தோன்றிய சிறந்த நாகரிகங்களுள் ஒன்றாகக் கருதப்படுகிறது. இந்நாகரிக நகர அமைப்பு, கட்டடக்கலை, சமூகம், சமயம், பொருளாதாரம், வணிகம் ஆகியவற்றில் மக்கள் சிறந்து விளங்கினர் என்பதைப் பல அகழ்ஆய்வு சான்றுகள் வெளிப்படுத்துகின்றன.

இந்தியாவில் தோன்றிய பழைமையான நாகரிகம், 'சிந்துவெளி நாகரிகம்'. இந்நாகரிகம், சிந்துநதிக்கரையில் செழித்து வளர்ந்த நகர நாகரிகம்' ஆகும். இது, சிந்து ஆற்றங்கரையில் தோன்றி வளர்ந்தமையால் 'சிந்துவெளி நாகரிகம்' என்று அழைக்கப்படுகிறது. இங்கு வாழ்ந்தவர்கள் இந்தியாவின் பழமையான குடிமக்களே என்று கருத்தொற்றுமை நிலவுகிறது. சுமார் ஐந்தாயிரம் ஆண்டுகள் பழைமையான இந்நகர நாகரிகம், முதன் முதலில் 1921 இல் கண்டறியப்பட்டது. பழைய பஞ்சாபின் மாண்ட்கொமரி மாவட்டத்தில் (பாகிஸ்தான்) ராவி-சட்லெஜ் ஆறுகளுக்கு இடையில் அகழ்ந்தெடுக்கப்பட்ட (1920) தொல்பொருள்சின்னம் 'ஹரப்பா' எனப்படுவதாகும். 1922 ஆம் ஆண்டு, சிந்து மாகாணத்தில் (பாகிஸ்தான்) லர்க்கானா மாவட்டத்தில் எழுபது அடி உயரமுள்ள மண்பேடு ஒன்று அகழ்ந்தெடுக்கப்பட்டது. இச்சின்னத்தை 'மொகஞ்சதாரோ' என்பர்.

இந்த அகழ்வாய்வினை மேற்கொண்ட தொல்லியலாளர் 'சர் ஜான் மார்ஷல்'. இவர் தொல்பழங்காலத்திலேயே சிறப்புற்று விளங்கிய திராவிட நாகரிகத்துடன் சிந்துவெளி நாகரிகத்தை ஒப்பிடுகிறார். இவரின் கூற்றுப்படி, இந்த நாகரிகம் வேதகாலத்திற்கு முற்பட்டதாக உள்ளது எனவும், இதன் காலம் கி.மு. (பொ.ஆ.மு) 3250 முதல் கி.மு. (பொ.ஆ.மு) 2750 வரை எனவும் குறிப்பிட்டுள்ளார். இதைப் பெரும்பாலான வரலாற்று ஆய்வாளர்கள் ஏற்றுக் கொண்டுள்ளனர்.

மேலும் சாகுந்தாரோ, கோட்டிஜ, லோத்தல், காளிபங்கன் போன்ற இடங்களில் சிந்துவெளி நாகரிகச் சின்னங்கள் கண்டுபிடிக்கப்பட்டன. ஆதிச்சநல்லூர், அரிக்கமேடு ஆகிய இடங்களில் மேற்கொள்ளப்பட்ட தொல்பொருள் அகழாய்வுகள், தமிழ்நாட்டிற்கும் சிந்துவெளி நாகரிகத்திற்குமிடையே தொடர்பு இருப்பதை வெளிப்படுத்துகின்றன. இதன் மூலம் மிகப்பழமையான நகர நாகரிகம் தமிழகத்தில் இருந்திருக்க வேண்டும் என்பதைத் தொல்லியலாளர்கள் உறுதிப்படுத்துகின்றனர்.

சான்றுகள்:

மக்கள் பயன்படுத்திய முத்திரைகள், மட்பாண்டங்கள், நீர் அருந்தும் குவளைகள், மோதிரங்கள், சுடுமண் பொம்மைகள், மணிகள், உலோக வளையல்கள், இரத்தினக்கற்கள் மற்றும் கட்டடச் சிதைவுகள் போன்றவை சிந்துவெளி அகழாய்வில் கண்டறியப்பட்டுள்ளன. இவை அங்கு வாழ்ந்த மக்களின் வாழ்க்கை முறையினை உலகிற்கு அறிவிக்கும் சான்றுகளாகத் திகழ்கின்றன.

சிந்துவெளி நாகரிகமும் தமிழர் நாகரிகமும்:

தற்போது தென்கோடித் தமிழ்நாட்டில் பயன்படுத்தப்பட்டு வருகின்ற இடப்பெயர்கள் சிந்துவெளி நாகரிகம் தோன்றி வளர்ந்த பகுதியிலும் பயன்படுத்தப்பட்டு வந்துள்ளமை என்பது குறிப்பிடத்தக்கதாகும். தமிழ்நாட்டின் ஆரணி, கொற்கை, மைலம், மானூர், நாகல், தொண்டி, கண்டிகை போன்ற இடப்பெயர்கள் தற்போதைய பாகிஸ்தானிலும் (பண்டைய சிந்துவெளி பகுதி) வாழக்கத்தில் உள்ன.

அதேபோல் தமிழ்நாட்டிலுள்ள ஆலூர், ஆசூர், படூர், இஞ்சூர், குந்தா, நாகல்,தானூர், செஞ்சி போன்ற இடப்பெயர்கள் தற்போதைய ஆப்கானிஸ்தானில் உள்ளன. திராவிடர்கள் பஞ்சாப், சிந்து, பலுசிஸ்தான் போன்ற பகுதிகளில் வாழ்ந்தனர் என்பதை இதன் மூலம் அறியலாம்.

பலுசிஸ்தானில் பிராகுயி என்ற திராவிட மொழி இன்றுவரை பேசப்பட்டு வருகிறது. தமிழ்பிராமி, வட்டெழுத்து மற்றும் வரிவடிவங்களில் பொறிக்கப்பட்டுள்ள தொடக்ககாலத் தமிழ்க் கல்வெட்டுகளில் காணப்படும் பல இடப்பெயர்கள் இன்றைய பாகிஸ்தான் மற்றும் ஆப்கானிஸ்தான் போன்ற வடமேற்கு நிலப்பகுதிகளில் நிலைத்திருப்பது வியப்புக்குரியது. சிந்துவெளி நாகரிகத்தை விரிவாக ஆய்வு செய்த சர் ஜான் மார்ஷல் ஹரப்பா, மொகஞ்சதாரோ நகரங்கள் இந்தியாவின் பிற பகுதிகளுடன் தொடர் கொண்டிருந்ததை உறுதிப்படுத்தியுள்ளார்.

குடிமக்கள்:

திராவிடர்கள், மத்தியத் தரைக்கடல் இனத்தினர், முந்தைய ஆஸ்ட்ரோலாய்டுகள், ஆல்பைன்கள் மற்றும் மங்கோலியர்கள் போன்றோர் சிந்துவெளிப்பகுதியில் வாழ்ந்ததாக ஆய்வுகள் தெரிவிக்கின்ன. ஆனாலும், இந்நாகரிகத்தை தோற்றுவித்த பெருமக்கள் யார் என்பது இன்னும் திட்டவட்டமாக அறியமுடியவில்லை. இவர்கள் திராவிடர்களாகத் தான் இருக்க வேண்டும் என்பது சர் ஜான் மார்ஷல், ஆர்.டி. பானர்ஜீ, ஹீராசு பாதிரியார் போன்றோர்களின் கருத்தாகும். மேலும், சிந்துவெளியில் பேசப்பட்டு வந்த மொழி, பண்டைய தமிழ்மொழியே என்பதும் அவர்களது கருத்தாகும்.

திராவிடர்கள் யார்?

பண்டைய காலத்தில், தமிழ்நாட்டுக்கு வந்த யவனர்கள் (கிரேக்கர்கள்), இந்நாட்டைத் 'திரிமிளிகே' என்று அத்தனர். காஞ்சியை ஆட்சி செய்த நந்திவர்ம பல்லவன் தமிழ் அரசர்களை 'திராவிட மன்னர்கள்' என்றே குறிப்பிட்டுள்ளார். கங்காதேவி என்பவர் தாம் எழுதிய 'மதுரா விஜயம்' என்ற நூலில் தமிழ்நாட்டைத் 'திரிவிட தேசம்' என்றும், தமிழ் மன்னர்களை 'திரமிய ராஜாக்கள்' என்றும் குறிப்பிட்டுள்ளார். பழங்காலந்தொட்டே 'தமிழ்' என்ற சொல்லைப் பிற மொழியினர் திரமிளா, திரவிடா, திராவிடா என்ற சொற்களால் குறிப்பிட்டு வந்துள்ளனர்.

சிந்துவெளி நாகரிகத் தொல்பொருள் ஆய்வை மேலும் விரிவுபடுத்தி அறிவியல் முறைகளையும், தொழில் நுட்பங்களையும் கையாண்ட பிரிட்டானியத் தொல்லியல் அறிஞரான சர். மார்டிமர் வீலர் (Sir Mortimer Wheeler) அது 'நகர நாகரிகம்' என்பதை உறுதி செய்தார். இது ஆரியர்கள் வருகைக்கு முன்பாகவே வளர்ந்து உச்ச நிலையில் இருந்தது. ஆரியர் இந்தியாவுக்கு வந்தபோது திராவிடர்கள் சுமேரியா, பாபிலோனியா போன்ற நாடுகளுடன் வணிகத் தொடர்பு கொண்டிருந்தனர். திராவிடர்களே கலை நயத்திற்கும், பண்பட்ட வாழ்க்கைக்கும் பழக்கப்பட்டிருந்தனர். ஆகவே, சிந்துவெளி நாகரிகமானது ஆரிய நாகரிகத்திற்கு முன்பே வளர்ச்சி அடைந்த ஒரு நகர நாகரிகமாகத் திகழ்ந்தது.

கீழடி தொல்லியல் களம் என்பது, இந்தியத் தொல்லியல் ஆய்வு நிறுவனத்தால் அகழாய்வு செய்யப்பட்டு வரும் ஒரு சங்க கால வசிப்பிடம் ஆகும். இந்த அகழாய்வு மையம், தமிழ்நாட்டில் மதுரைக்குத் தென்கிழக்கில் 12 கி.மீ தொலைவில் சிவகங்கை மாவட்டத்தில் கீழடி என்ற ஊருக்கு அருகில் அமைந்துள்ளது. ஆதிச்சநல்லூர் தொல்லியல் களத்துக்கு அடுத்து, இந்தியத் தொல்லியல் ஆய்வு நிறுவனத்தால் தமிழ்நாட்டில் மேற்கொள்ளப்படும் பெரிய அளவிலான அகழாய்வு இதுவேயாகும்.

நகர அமைப்பும் கட்டங்களும்

சிந்துவெளியில் மைய அரசு இருந்தமைக்கான சான்றுகள் மொகஞ்சதாரோவில் கிடைத்துள்ளன. இதற்குப் பல தூண்களைத் தாங்கும் மன்றம், பொதுக்கூடம் முதலியவை முக்கியச் சான்றுகளாகத் திகழ்கின்றன. இங்கு வாழ்ந்த மக்கள், வணிகத்தில் சிறந்து விளங்கினர். மேலும், இவர்கள் பெரும்பொருள் சேர்த்து மாட மாளிகைகளில் வாழ்ந்தனர்.

நகரத்தின் தெருக்கள் அகலமாகவும், நேராகவும், சுகாதார வசதி கொண்டனவாகவும் அமைக்கப்பட்டிருந்தன. தெருக்கள் கிழக்கு மேற்காகவும், வடக்குத் தெற்காகவும் அமைந்திருந்தன. பெரிய தெருக்கள் 33 அடி அகலமும், சிறிய தெருக்கள் 9 அடி முதல் 12 அடி வரை அகலம் கொண்டதாகவும் இருந்தன. பெரிய தெருக்களில் மக்கள் நடந்துசெல்லும் நடைபாதையும் இருந்தது. மூன்று வண்டிகள் ஒரே வரிசையில் செல்லும்வகையில் பெரிய சாலைகள் அமைக்கப்பட்டிருந்தன. அனைத்து வீடுகளிலும் கிணறுகளும், குளியலறைகளும் இருந்தன. அக்குளியலறைகள், கழிவுநீர் செல்வதற்கு ஏற்ற வகையில் தெருவின் அருகிலேயே அமைக்கப்பட்டிருந்தன. இதைப் பார்க்கும்போது, பாபிலோனிய நகரங்களை விஞ்சிய சிறந்த நகரமைப்பைச் சிந்துவெளி மக்கள் பெற்றிருந்தனர் என்பதை அறிகிறோம்.

கட்டடக்கலை:

சிந்துவெளியில் ஹரப்பாவிலும், மொகஞ்சதாரோவிலும் ஊருக்குப் புறத்தே கோட்டைக் கொத்தளங்கள் அமைக்கப்பட்டு இருந்தன. அவற்றின் உள்ளே மன்னரின் மாளிகைகளும், பெரிய நீராடும் குளங்களும், நெற்களஞ்சியங்களும் மேடான சாலைகளும் இருந்தன. மேற்குத் திசையில் மேடான நிலத்தில் கோட்டையும், கிழக்கே குடியிருப்புப் பகுதியும் அமைந்திருந்தன.

ஒவ்வொரு வீடும் பல அடுக்கு மாடிகளைக் கொண்டதாக இருந்தது. கட்டடங்கள் கட்டுவதற்குச் சுட்டசெங்கற்கள் பயன்படுத்தப்பட்டிருந்தன. அச்செங்கற்கள் மிகவும் உறுதியாக இருந்தன. கிணற்றுச்சுவர்,

ஒவ்வொரு வீடும் பல அடுக்கு மாடிகளைக் கொண்டதாக இருந்தது. கட்டடங்கள் கட்டுவதற்குச் சுட்டசெங்கற்கள் பயன்படுத்தப்பட்டிருந்தன. அச்செங்கற்கள் மிகவும் உறுதியாக இருந்தன. கிணற்றுச்சுவர், சாக்கடைச்சுவர் போன்ற வளைந்த சுவர்களைக் கட்டுவதற்கு ஆப்பு வடிவச் செங்கற்கள் பயன்படுத்தப்பட்டிருக்கின்றன. சுவர்களில், செங்கற்களை இணைப்பதற்கு ஒரு வகையான சாந்தைப் பயன்படுத்தி உள்ளனர். பண்டைய தமிழ்மக்கள் பயன்படுத்திய செங்கற்களின் தன்மையும், அளவும் சிந்துவெளி மக்கள் பயன்படுத்திய செங்கற்களோடு ஒத்துள்ளன என்பது குறிப்பிடத்தக்கதாகும்.

நீச்சல் குளம்:

தலைசிறந்தது, மொகஞ்சதாரோவிலுள்ள 'பொதுக்குளியல் குளமாகும்'. இக்குளத்திலிருந்து தண்ணீரை வெளியேற்றவும், புதிய நீரை உள்ளே கொண்டுவரவும், செங்கற்களால் கட்டப்பட்ட நீர்ப்பாதைகள் அமைக்கப்பட்டிருந்தன. குளத்தின் தரைப்பகுதி நீரை உறிஞ்சாமல் இருப்பதற்காக. 'நீலக்கீல்' (Bitumen) என்ற பசையால் பூசப்பட்டிருந்தது. மக்கள், குளித்தபின்பு உடையை மாற்றிக்கொள்வதற்குக் குளத்தின் மேல் ஓரங்களில் பல அறைகள் இருந்தன.

குளத்தைச் சுற்றி நான்கு பக்கமும் படிக்கட்டுகள் அமைக்கப்பட்டிருந்தன. நீச்சல் குளத்திற்குள் சென்றுவர நுழைவாயில்கள் இருந்தன. நீச்சல் குளத்தின் தென்மேற்கு மூலையில் நீராவிப் பயன்பாட்டிற்கு வசதி செய்யப்பட்டிருந்தது.

தானியக்களஞ்சியம்:

சிந்துவெளி மக்களின் முக்கியத்தொழிலாக வேளாண்மை இருந்தது. இவர்கள் எதிர்காலத் தேவையை முன்னிட்டு உணவுப் பொருள்களைச் சேமித்து வைத்திருந்தனர். இதற்கு ஹரப்பாவில் இருக்கும் தானியக்களஞ்சியமே சான்றாகும். இது 168 அடி நீளமும், 135 அடி அகலமும் உடையது. இதன் சுவர்கள் 52 அடி உயரமும், 9 அடி கனமும் உடையவை. இவை இரண்டு வரிசைகளாகக் கட்டப்பட்டு இருந்தன. இவ்விரண்டு வரிசைகளுக்கிடையே உள்ள தூரம் 23 அடியாகும். இவ்விரு நெடுஞ்சுவர்களுள் ஒவ்வொரு வரிசையிலும் ஆறு மண்டபங்கள் இருந்தன. ஒவ்வொரு மண்டபத்திலும் மூன்று பெருஞ்சுவர்கள் எழுப்பப்பட்டன. அதில் நான்கு அறைகள் இருந்தன. இம்மண்டபத்தின் தரைப்பகுதி மரப்பலகையால் ஆனது. பல அறைகள் கொண்ட இத்தானியக்களஞ்சியத்தில் உணவு தானியங்கள் மட்டுமே சேமிக்கப்பட்டன என்பது குறிப்பிடத்தக்கது.

சமுதாய நிலை:
சிந்துவெளியில் பல்வேறு தொழில் செய்வோர் இருந்தனர். அவர்களுள், கட்டடம் கட்டுவோர், நெசவாளர், சிற்பி, ஓவியர், தட்டார், தச்சர் முதலிய கைவினைஞர்கள் இருந்தனர். என்பதற்குப் பல சான்றுகள் உள்ளன. வீட்டு வேலைக்காரர்கள், கூடை முடைவோர், விவசாயம் செய்வோர், மீன் பிடிப்போர் இங்கு வாழ்ந்துள்ளனர். மேலும், சிந்துவெளி மக்கள் விவசாயம் மற்றும் வாணிகம் செய்து வசதியுடன் வாழ்ந்தனர் என்பதை அறிய முடிகிறது.

பெண்களின் நிலை:

சிந்துவெளியில் ஆண்களுக்கு நிகராகப் பெண்கள் மதிக்கப்பட்டனர். இவர்கள், அழகு சாதனப்பொருள்களைப் பயன்படுத்தினர். அதற்குச் சான்றாக வெண்கலத்தால் ஆன முகம் பார்க்கும் கண்ணாடிகள், தந்தத்தால் செய்யப்பட்ட சீப்புகள் போன்ற பொருள்கள் இங்கு கிடைத்துள்ளன. மேலும், இப்பெண்கள் காதணி, கைவளையல், மோதிரம், காலில் காப்பு, கழுத்தில் அட்டிகை, கழுத்துமணிகள் போன்ற பல அணிகலன்களையும் அணிந்திருந்தனர்.

இவையனைத்தும் தங்கம், வெள்ளி, செம்பு, வெண்கலம் போன்ற உலோகங்களால் செய்யப்பட்டிருந்தன. சிந்துவெளி மக்கள் பயன்படுத்திய மேற்கூறிய அணிகலன்களைத் தொன்றுதொட்டுத் தமிழகப் பெண்கள் பயன்படுத்தி வந்துள்ளனர் என்பது குறிப்பிடத்தக்கது. இவை, சிந்துவெளி மக்களுக்கும் தமிழக மக்களுக்கும் உள்ள பண்பாட்டுத் தொடர்பை உறுதிப்படுத்துகின்றன.

உணவு வகைகள்:

சிந்துவெளி மக்கள் சிறந்த நகர வாழ்க்கையை மேற்கொண்டனர். நகரத்தில் அரசனும், அதிகாரிகளும், பலவகைத் தொழிலாளர்களும், கலைஞர்களும் வாழ்ந்தனர். கோதுமை, பார்லி, பேரிச்சம்பழம், பால், இறைச்சி வகைகளை மக்கள் உண்டனர். நீர்வளம் மிக்க சிந்துவெளியில் தானிய வகைகளும், பட்டாணி முதலிய பருப்பு வகைகளும், முலாம்பழம் முதலிய பழ வகைகளும், ஆடைக்கேற்ற பருத்தி வகைகளும் பயிராயின. ஆடு, மாடு, பன்றி முதலிய விலங்குகளின் இறைச்சியும் ஆமை, மீன் முதலியனவும் அவர்களுக்குக் கிடைத்தன. எஞ்சிய உணவுத் தானியங்களையும், இறைச்சி வகைகளையும் பதப்படுத்தி வைத்து அவர்கள் உண்டனர். இங்குக் கிடைத்துள்ள மாவு அரைக்கும் இயந்திரங்கள் அம்மி, ஆட்டுக்கல், உரல், எண்ணெய்ச் சட்டி, இட்டிலிச் சட்டி மற்றும் பிற பொருள்களையும் கொண்டு இவர்களின் உணவு வகைகளை நம்மால் அறிய முடிகிறது. இவர்கள் மரப்பலகை, மண்சிப்பி, வெண்கலக்கிண்ணி போன்றவற்றை உண்கலங்களாகப் பயன்படுத்தினர் என்பதை அறிய முடிகிறது.

உடைகள்:

சிந்துவெளி மக்கள் பருத்தி, கம்பளி, நார்ப்பட்டு ஆகியவற்றால் ஆன ஆடைகளை அணிந்தனர். மேலாடை, கீழாடை என முழு ஆடைகளையே அணிந்தனர். பருத்தி ஆடைகள் பெரும்பாலும் வண்ணங்களுடனும் பூ வேலைப்பாடுகளுடனும் இருந்தன. கம்பளி ஆடைகள் தடித்திருந்தன. நார்ப்பட்டாடை உடலோடு ஒட்டி, ஒளி ஊடுருவுமாறு இருந்தது. கழுத்துப் பட்டையுடைய சட்டைகளையும், பொத்தான் தைத்த சட்டைகளையும் இவர்கள் அணிந்திருந்தனர்.

ஆண், பெண் இருபாலரும் மங்கோலியரைப் போல் தலையில் முண்டாசுக் கட்டிக்கொண்டனர். வட்டுரை அணிந்தவருமுண்டு. சிந்துவெளியில் கண்டெடுக்கப்பட்ட ஆண், பெண் உருவங்களைக் கொண்டே நாம் அவர்கள் அணிந்திருந்த ஆடை அணிகலன்களைப் பற்றி அறிந்து கொள்ள முடிகிறது.

நகர நாகரிகம்:

சிந்துவெளி நாகரிகத்தில் நகர வாழ்க்கையின் பல்வேறு கூறுகள் பொதிந்துள்ளன. ஷல்டே என்ற அறிஞர் நகர வாழ்க்கையின் கூறுகளாக, அதிக மக்கள் தொகை, பல்வேறு தொழில் புரிவோர், வணிகர்கள், பணியாளர்கள், குடியிருப்புகள், பொதுக்கட்டடங்கள், எழுத்துக்குறியீடுகள், கலை வடிவங்கள் போன்றவற்றைக் குறிப்பிட்டுள்ளார். நகரில் வணிகர்கள் பெருவாரியாக வாழ்ந்தனர். நகரங்களுக்கு இடையேயான உள்நாட்டு வணிகமும், வெளிநாட்டு வணிகமும் சிறப்பாக

நடைபெற்றுள்ளன. இந்நகரங்கள் பல தொழில்களின் மையங்களாக இருந்தமையால், ஏற்றுமதிக்கான பொருள்கள் அதிகமாக உற்பத்தி செய்யப்பட்டுள்ளன. இங்குப் இருந்தமையால், ஏற்றுமதிக்கான பொருள்கள் அதிகமாக உற்பத்தி செய்யப்பட்டுள்ளன. இங்குப் பல நகரங்களில், நகராட்சிமுறை பயன்பாட்டில் இருந்தது. இதிலிருந்து, மைய அரசு இருந்திருக்க வேண்டும் எனத் தெளிவாகிறது. மேற்கண்ட சான்றுகளின் அடிப்படையில், சிந்துவெளி நாகரிகம் 'நகர நாகரிகம்' என்பதும் புலனாகிறது.

பொழுதுபோக்கு:

மொகஞ்சதாரோவில் கிடைக்கப் பெற்ற விளையாட்டுப் பொருள்களில், கோலிகளே அதிகமாகக் கிடைத்துள்ளன. பகடைக்காய், சொக்கட்டான், சதுரங்கம் ஆடுவது அவர்களுடைய சாதாரண பொழுதுபோக்காகும். சதுரங்க அட்டை மரத்தாலும், சதுரங்கக்காய்கள் களிமண்ணாலும் செய்யப்பட்டு இருந்தன. சிறுவர்கள், களிமண்ணில் பொம்மைகள் செய்து விளையாடினர்.

இத்தகைய விளையாட்டுகள், தொன்றுதொட்டுத் தமிழகத்திலும் பின்பற்றப்பட்டு வருகின்றன. ஆகவே, சிந்துவெளி நாகரிகத்திற்கும் திராவிட நாகரிகத்திற்கும் நெருங்கிய தொடர்பு இருப்பதை அறியலாம். மேலும், சிந்துவெளி மக்கள் இசையிலும், நாட்டியத்திலும் அதிக ஆர்வம் உடையவர்காக இருந்தனர். இவர்கள் காளைச்சண்டை, கோழிச்சண்டை, வேட்டையாடுதல், பறவைவளர்ப்பு போன்றவற்றில் மிகுந்த ஈடுபாடு கொண்டிருந்தார்கள். கோழிச்சண்டை விளையாட்டு, தமிழகப் பண்பாட்டிலிருந்து சிந்துவெளி மக்களின் பண்பாட்டிற்குப் பரவியுள்ளதை காணலாம்.

மருத்துவம்:

சிந்துவெளி மக்கள் கண், காது, தொண்டை, தோல் தொடர்பான நோய்களுக்குப் பயன்படுத்தும் மருந்துகளைச் செய்வதற்குக் கட்டில் (cuttle) என்ற ஒரு வகையான மீனின் எலும்புகளைப் பயன்படுத்தினர். மான், காண்டாமிருகத்தின் எலும்புகள், பவளங்கள், வேப்பந்தழைகள் போன்றவை மருந்தாகப் பயன்படுத்தப்பட்டு வந்ததற்கான ஆதாரங்கள் கிடைத்துள்ளன. தமிழகத்தில், இன்றும் மருத்துவத்திற்கு வேப்பந்தழை பயன்படுவது குறிப்பிடத்தக்கது.

இறந்த உடலை அடக்கம் செய்தல்:

சிந்துவெளி மக்கள் இறந்த உடலை அடக்கம் செய்வதில் மூன்று வகையான வழிமுறைகளைப் பின்பற்றினர். முதலாவதாக, முழு உடலையும் புதைப்பது, இரண்டாவதாக, எரிந்த உடலின் எஞ்சிய பாகங்களையும் அவர்கள் பயன்படுத்திய பொருள்களையும் சேர்த்து தாழிகளில் வைத்துப் புதைப்பது, இத்தாழிகள், வீடுகளிலோ வீட்டின் அருகிலோ புதைக்கப்பட்டன. இறுதியாக, இறந்த உடல்களை ஊருக்குப் புறத்தே திறந்த வெளியில் பறவைகளும், விலங்குகளும் உண்ணும்படி வைத்தனர். எஞ்சிய எலும்புகளை மட்டும் எடுத்துப் பின்னர், மண்தாழிகளில் வைத்து அவற்றுடன் வேறு குடுவைகளில் இறந்தவர் பயன்படுத்திய சில பொருள்களையும் சேர்த்துப் புதைத்தனர். இறந்த உடலை புதைக்கும் போது, அவர்களுக்குப் பிடித்த உணவுப்பொருள்களை வைத்து புதைப்பதும் வழக்கத்தில் இருந்தது. இப்பழக்கம், தமிழகத்தின் பெரும்பகுதிகளில் வழக்கத்தில் இருந்தது என்பது, பல ஆய்வுகளில் கண்டுபிடிக்கப்பட்டுள்ளது. இது போன்ற தாழிகள் அத்திரப்பாக்கம், அரிக்கமேடு, ஆதிச்நல்லூர், திருகாம்புலியூர், தாமிரபரணி ஆற்றங்கரை போன்ற பகுதிகளில் கண்டுபிடிக்கப்பட்டுள்ளன. மேலும், தமிழகத்தின் வடக்கிலும், தக்காணத்தின் தெற்கிலும் இதற்கான சான்றுகள் கிடைத்துள்ளன. இவை, தமிழ்நாட்டிற்கும் சிந்துவெளி மக்களுக்கும் உள்ள தொடர்பினை உறுதி செய்கின்றன.

இறந்தவர்களை வடக்கு தெற்காகப் புதைக்கும் வழக்கம் சிந்துவெளிக்கும் பண்டைய தமிழகத்திற்கும் பொதுவான நடைமுறையாக இருந்தது. உருண்டை வடிவம் கொண்ட (Globular) ஈமத்தாழிகள், சிந்துளெியிலும் தமிழகத்திலும் பயன்படுத்தப்பட்டன. இன அடிப்படையிலும் தொழில்நுட்ப அடிப்படையிலும் சிந்துவெளி நாகரிகத்திற்கும் தமிழகப் பண்பாட்டிற்கும் இருந்த தொடர்பு உறுதி செய்யப்பட்டுள்ளது.

பொருளாதார வாழ்க்கை முறை:

சிந்துவெளி நாகரிகம் ஆற்றங்கரையில் தோன்றியதால், அங்குள்ள மக்கள் நீர்வழிப்பயணம் மேற்கொண்டு உள்நாட்டு, வெளிநாட்டு வணிகத்திலும் ஈடுபட்டனர். இவர்கள் உள்நாட்டில் காஷ்மீர், மைசூர், நீலகிரிமலை, கிழக்கு இந்தியா, மேற்கு ஆசியா. மத்திய ஆசியா ஆகிய பகுதிகளில் வணிகம் செய்தனர். மேலும், இவர்கள் சுமேரியா, எகிப்து போன்ற வெளிநாடுகளிலும் வணிகத்தில் ஈடுபட்டுப் பொருளீட்டிச் சிறப்பாக வாழ்ந்தனர் என அறிய முடிகிறது.

விவசாயம்:

சிந்துவெளி மக்களின் முதன்மைத் தொழிலாக வேளாண்மை இருந்தது. இவர்கள் கோதுமை, பார்லி, நெல், எள், காய்கறிகள் போன்ற பயிர்களைப் பயிரிட்டனர். இவர்களுக்கு உணவுப் பொருள்களைச் சேமித்து வைக்கும் பழக்கமும் இருந்தது. அதற்குச் சிறந்த உதாரணமாக 'தானியக்களஞ்சியம்' திகழ்கிறது. அகழ்வாராய்ச்சியின் போது சிதைந்து கிடந்த பல கால்வாய்கள் இருப்பதாகக் கண்டுபிடிக்கப்பட்டுள்ளது.

குடிநீர் மற்றும் கழிநீர் வடிகால் வசதியும் நன்கு திட்டமிடப்பட்டு அமைக்கப்பட்டிருந்தது. இவர்கள், நிலத்தை இரு வழியாக உழுததற்கான அடையாளங்கள் காளிபங்கனில் காணப்படுகின்றன. வேளாண்மைக்குத் திமிலுடன் இருக்கும் காளைகள் அதிகமாகப் பயன்படுத்தப்பட்டன. மேலும், ஒட்டகங்களும் எருமைகளும், வேளாண்மைக்குப் பயன்பட்டன. விவசாயத்திற்குத் தேவையான நீர், சிந்துநதியிலிருந்து பெறப்பட்டன. அகழ்வாய்வின்போது, கண்டெடுக்கப்பட்ட கலப்பைகளும், அரிவாள்களும் சிந்துவெளி மக்கள் வேளாண்மையில் சிறந்து விளங்கினர் என்பதை வெளிப்படுத்துகிறது.

திமிலுடன் இருக்கும் காளைகள் அதிகமாகப் பயன்படுத்தப்பட்டன. மேலும், ஒட்டகங்களும் எருமைகளும், வேளாண்மைக்குப் பயன்பட்டன. விவசாயத்திற்குத் தேவையான நீர், சிந்துநதியிலிருந்து பெறப்பட்டது. அகழ்வாய்வின்போது, கண்டெடுக்கப்பட்ட கலப்பைகளும், அரிவாள்களும் சிந்துவெளி மக்கள் வேளாண்மையில் சிறந்து விளங்கினர் என்பதை வெளிப்படுத்துகிறது.

வீட்டு விலங்குகள்:

சிந்துவெளி மக்களிடையே கால்நடை வளர்ப்பு மிகவும் முக்கியத்தும் பெற்றிருந்தது. அவர்கள் தமது வீடுகளில் பசு, செம்மறியாடு, வெள்ளாடு, எருமை, எருது, நாய், பன்றி, ஒட்டகம் போன்ற விலங்குகளை வளர்த்து வந்தனர். இதனால், இவர்களின் பொருளதாரம் மேம்பட்டது. வீட்டைப் பாதுகாக்கவும், வேட்டைக்காகவும் நாயை பயன்படுத்தினர். மேலும் பூனை, மான், மயில், வாத்து, கிளி போன்றவற்றையும் வளர்த்தனர். ஆனால், இவர்கள் குதிரையை அறிந்திருந்தார்களா என்பது பற்றி இன்னும் உறுதிப்படுத்த முடியவில்லை.

வேட்டையாடுதல்

சிந்துவெளி மக்கள் பொழுது போக்குக்காக மட்டுமல்லாமல், வாழ்க்கைத் தேவைக்காகவும் வேட்டையாடுவதில் ஈடுபட்டனர். அவர்கள் யானை, காண்டாமிருகம், கரடி, மான், சிறுத்தை போன்ற விலங்குகளை வேட்டையாடியதாகச் சான்றுகள் மூலம் அறிகிறோம்.

மேற்கண்ட விலங்குகளின் உருவங்கள் பொறித்த பல முத்திரைகள் அகழாய்வில் கண்டெடுக்கப்பட்டுள்ளன. இவர்கள், விலங்குகளின் தோல், முடி, எலும்பு ஆகியவற்றை விற்று வணிகம் செய்தனர். வேட்டைக்குக் கோடரி, ஈட்டி, குத்துவாள், மழு, தண்டு, கவண், அம்பு, வில், போன்ற கருவிகளைப் பயன்படுத்தினர். இவை, செம்பாலும் வெண்கலத்தாலும் செய்யப்பட்டிருந்தன.

உலோகங்களும் தாதுப் பொருள்களும்

சிந்துவெளி மக்கள் தங்கம், பித்தளை, வெள்ளி போன்ற உலோகங்களைப் பயன்படுத்தினர். பெரும்பாலான உலோகப் பொருள்கள் செம்பு மற்றும் வெண்கலத்தால் செய்யப்பட்டவை என்பது அகழாய்வின் மூலம் தெரிகிறது. போர்க்கருவிகள் செய்வது, இவர்களின் முதன்மைத்தொழிலாகும்.

கோடரி, ஈட்டி, வில், அம்பு, கதாயுதம், கவண், கத்தி போன்ற ஆயுதங்களைப் போரில் பயன்படுத்தினர். ஈட்டிமுனை மிகக்கூர்மையானதாகவும், அகலமானதாகவும் இருந்தது. சில வகையான கத்திகள் இருபக்கமும் நன்கு தீட்டப்பட்டிருந்தன. வீடுகளுக்குத் தேவையான பாத்திரங்கள் மண், கற்கள், தந்தம், செம்பு, பித்தளை ஆகியவற்றால் செய்யப்பட்டிருந்தன. ஆனாலும், இவர்கள் இரும்பின் பயனை அறிந்திருக்கவில்லை.

வணிகம்:

பொதுவாக ஹரப்பா, மொகஞ்சதாரோ நகரங்கள் வணிக மையங்களாக இருந்தன. உள்நாட்டு, வெளிநாட்டு வணிகத்திற்கு நிலவழி மற்றும் நீர்வழிப் போக்குவரத்தைப் பயன்படுத்தினர். வணிகம் பண்டமாற்று முறையிலேயே நடைபெற்றது. சிந்துவெளி மக்கள் வணிகத்திற்காக மற்ற இடங்களுக்குச் சென்று வர மாட்டுவண்டியை அதிகமாகப் பயன்படுத்தினர்.

தென்பாரசீகம், ஈராக், சுமேரியா, சிரியா, எகிப்து, ஆகிய நாடுகளுடன் தரைவழி வணிகம் செய்யும் பொருட்டு, ஏறத்தாழ 3000-கல் தொலைவுவரை பயணம் மேற்கொண்டதாக அறிய முடிகிறது. தரைவழிப் போக்குவரத்திற்கு எருதுகளே அதிகமாகப் பயன்படுத்தப்பட்டன. ஆனால், நீர்வழிப் போக்குவரத்தும் வழக்கத்திலிருந்தது. அது சிந்து ஆற்றின் வழியே நடைபெற்றது. பண்டைய சிந்துவெளி மக்கள் பொருள்களைக் கப்பல்களில் ஏற்றிக்கொண்டு, பல நாடுகளுடன் வணிகம் செய்தனர். படகுப் போக்குவரத்தின் மூலம் உள்நாட்டு வணிகம் சிறப்பாக நடைபெற்றது. குறிப்பாக, புரோச், காம்பே துறைமுகங்கள் வணிகத்தில் சிறப்புற்று இருந்தன என்பதை அறிய முடிகிறது.

ஆனால், நீர்வழிப் போக்குவரத்தும் வழக்கத்திலிருந்து, அது சிந்து ஆற்றின் வழியே நடைபெற்றது. பண்டைய சிந்துவெளி மக்கள் பொருள்களைக் கப்பல்களில் ஏற்றிக்கொண்டு, பல நாடுகளுடன் வணிகம் செய்தனர். படகுப் போக்குவரத்தின் மூலம் உள்நாட்டு வணிகம் சிறப்பாக நடைபெற்றது. குறிப்பாக, புரோச், காம்பே துறைமுகங்கள் வணிகத்தில் சிறப்புற்று இருந்தன என்பதை அறிய முடிகிறது.

அளவீடுகள்:

சிந்துவெளி மக்கள் வணிகத்தில் ஒரே சீரான எடைக்கற்களையும் அளவீடுகளையும் பயன்படுத்தினர். 'ஹரப்பா' மக்கள் அளக்கும் கலையை அறிந்திருந்தனர். நீளத்தை அளக்க அடிமுறையைப் பயன்படுத்தினர். அதற்குச் சான்றாக, அளவைக் குறிகள் இடப்பட்ட குச்சிகள் கிடைத்துள்ளன. தமிழகத்தில் நீளத்தை அளக்க அடி முறையானது தொன்றுதொட்டு வழக்கத்தில் இருப்பதை நாம் அறிய முடிகிறது. இவர்கள் நிலத்தை அளக்க வெண்கல அளவுகோலைப் பயன்படுத்தி உள்ளனர். இதிலிருந்து, சிந்துவெளி மக்கள் அளக்கப் பயன்படுத்திய அளவீட்டு முறைக்கும் தமிழர்கள் பயன்படுத்தும் அளவீட்டு முறைக்கும் தொடர்பு இருப்பதை நாம் அறியலாம்.

சமயம் மற்றும் வழிபாடு:

சிந்துவெளி மக்கள், சமய வாழ்க்கைக்கு முக்கியத்துவம் கொடுத்தனர். அங்குக் கண்டெடுக்கப்பட்ட முத்திரைகளில் காணப்படும் உருவங்கள், வடிவங்களைக் கொண்டு அவர்களின் சமயத்தைப்பற்றி அறிய முடிகிறது. இவர்கள் இயற்கைப் படைப்பாற்றலின் உருவமாகப் பெண்களைக் கருதி, அவர்களைத் தெய்வமாக வழிபட்டனர்.

தாய்த்தெய்வ வழிபாடு:

தாய்த்தெய்வ வழிபாடு, சிந்துவெளி மக்களின் முக்கிய வழிபாடாகும். ஹரப்பாவில் பெண் உருவம் பொறித்த பல முத்திரைகள் கண்டெடுக்கப்பட்டன.

இதுவே, பிறகு சக்தி வழிபாடாக மாறியது. இன்றும், தமிழகத்தில் பெண்களைத் தெய்வமாக வழிபடும் மரபு கடைப்பிடிக்கப்பட்டு வருகிறது.
(எ.கா) பார்வதி, காளி போன்ற தெய்வங்கள் தமிழகத்தில் இன்றும் வணங்கப்படுவதைக் காணலாம்.

> பண்டைய திராவிட மக்களுள் பெரும் பகுதியினர், தாய்த் தெய்வ உரிமை, தாய் முறை போன்றவற்றைக் கடைப்பிடித்தனர். இவற்றின் காரணமாக திராவிட மக்களிடையே பெண் தெய்வ வழிபாடு பெருவழக்கமாக இருந்தது என சமூகவியல் அறிஞர்கள் கூறுவர்.

பசுபதி வழிபாடு:

ஹரப்பாவில் கிடைத்த முத்திரைகளில் அமர்ந்த நிலையிலுள்ள மகாயோகியின் உருவம் பொறிக்கப்பட்டுள்ளது. அதில் மூன்று முகங்களை கொண்ட கடவுள், யோக நிலையில் அமர்ந்திருப்பது போலவும், அதனைச்சுற்றி யானை, புலி ஆகியவற்றின் உருவங்கள் வலப்புறமாகவும், காண்டாமிருகம், எருமை ஆகியவற்றின் உருவங்கள் இடப்புறமாகவும் அமைந்துள்ளன.

வரலாற்று ஆய்வாளர்கள் கூற்றுப்படி, இது சிவனுக்குரிய "திருமுகம்" (மூன்று முகம்), பசுபதி (விலங்குகளின் கடவுள்), யோகேசுவரன் (யோகிகளின் கடவுள்), போன்ற பல்வேறு வடிவங்களை உணர்த்துவதாக இவ்வழிபாடுகள் உள்ளன.

விலங்கு வழிபாடு

சிந்துவெளி மக்கள் விலங்குகளைத் தெய்வமாக வழிபட்டனர். தமிழகப் பண்பாட்டில் பண்டைய காலம் முதல் இன்றுவரை பசு, எருது, புலி, பறவை போன்ற விலங்குகள் சமயச் சின்னங்களாக இருந்து வருவதைக் காணலாம். இது சிந்துவெளி நாகரிகத்திற்கும் திராவிடப் பண்பாட்டிற்கும் உள்ள தொடர்பை வெளிப்படுத்துவதாக உள்ளது.

நீர்வழிபாடு:

ஹரப்பா, மொகஞ்சதாரோ நகர மக்கள் ஆற்றங்கரையின் அருகிலேயே வசித்ததன் காரணமாக, நீரைக் கடவுளாகக் கருதி வழிபட்டனர். இவர்கள், மொகஞ்சதாரோவில் உள்ள பெரிய நீச்சல் குளத்தில் நீராடுதல் என்ற வழக்கம் வாழ்வில் முக்கியத்துவம் வாய்ந்த நிகழ்வாகும். இங்கு வாயில் சிறுமீன்களை வைத்துள்ள முதலைகள், ஆமை போன்ற உருவங்கள் ஆறுகளுடன் சேர்த்துப் பொறிக்கப்பட்டுள்ளதை முத்திரைகள் மூலம் காணமுடிகிறது. ஆகவே, சிந்துவெளி மக்கள் ஆற்றுவணக்கம் (அ) ஆற்றுவழிபாடு செய்து வந்துள்ளனர் என்பது தெளிவாகிறது. தமிழகத்தில் வழிபடுவதற்கு முன் நீராடும் வழக்கம் இருப்பதை இன்றும் காணலாம். மேலும், நீர்நிலைகளைத் தெய்வாக வணங்குவது தமிழர்களிடையே உள்ள பண்பாடாகும்.

மரவழிபாடு:

சிந்துவெளி மக்களிடம் மரங்களை வழிபடும் வழக்கமும் இருந்தது என்பதை ஹரப்பா, மொகஞ்சதாரோவில் கண்டெடுக்கப்பட்ட முத்திரைகளின் வாயிலாக அறியலாம். இவற்றில், அரசமரமே முதன்மையாக உள்ளது. மரத்தடியில் மேடை அமைத்தலும் விழாக்கள் நடத்துதலும் வழக்கமாகும். மரங்களை ஆண் கடவுளாகவும், பெண் கடவுளாகவும் கருதி வழிபட்டனர். இன்றும், தமிழகத்தின் வழிபாட்டுத் தலங்களில் வேப்பமரத்தை பெண் கடவுளாகவும், அரசமரத்தை ஆண் கடவுளாகவும் வணங்குவது வழக்கமாகவுள்ளது.

சூரியன் மற்றும் நெருப்பு வழிபாடு:

சிந்துவெளியில் கிடைத்த முத்திரைகளில் சூரியன், பாம்பு உருவங்கள் காணப்படுகின்றன. ஆகவே, இவர்கள் சூரியனையும் நெருப்பையும் கடவுளாகக் கருதி வழிபட்டனர் எனலாம். இன்றும், தமிழகத்தில் பஞ்சபூதத் தலங்களுள் ஒன்றான திருவண்ணாமலை அக்னித்தலமாகவும் (நெருப்பு), சிவனின் வடிவமாகவும் வணங்கப்படுகிறது. மேலும், சிந்துவெளி மக்களிடையே காணப்படும் பாம்பு வழிபாடு, லிங்க வழிபாடு போன்றவை தமிழகப் பண்பாட்டோடு பொருந்தியுள்ளமை குறிப்பிடத்தக்கதாகும்.

கலைகள்:

சிந்துவெளி மக்கள் நுண்கலைகளில் சிறந்து விளங்கினர். இவர்கள் பயன்படுத்திய முத்திரைகளில் காணப்படும் உருவங்கள், பானைகளில் வரையப்பட்டுள்ள ஓவியங்கள், சுடுமண் பொம்மைகள், அணிகலன்கள், வெண்கலத்தாலான நடனப்பெண்ணின் உருவம், யோகி சிற்பம் ஆகியவை சிந்துவெளி மக்களின் கலை ஆர்வத்தை வெளிப்படுத்தும் சான்றுகளாகத் திகழ்கின்றன.

எழுத்துகள்

சிந்துவெளி முத்திரைகளில் பொறிக்கப்பட்டுள்ள 'சித்திர எழுத்துகள்' சிந்துவெளி மக்களின் மொழிக்குரிய எழுத்துகளாகும். இந்த எழுத்துகள் இடமிருந்து வலமாக ஒரு வரியும், வலமிருந்து இடமாக மற்றொரு வரியாகவும் எழுதப்பட்டுள்ளன. தமிழகத்தின் கீழ்வாலை, குளிர்சுனை, புறக்கல், ஆலம்பாடி, செத்தவாரை, நேகனூர்பட்டி ஆகிய இடங்களில் காணப்படும் எழுத்துகள், சிந்தவெளியிலுள்ள எழுத்துகளோடு தொடர்புடைய தொல்தமிழ் எழுத்துகளாகும். வடபிராமி எழுத்துகளும், தென்பிராமி எழுத்துகளும் சிந்துவெளி எழுத்துகளிலிருந்து வளர்ச்சி பெற்றவையாகும்.

சிந்துவெளி எழுத்துக்கள்
சிந்துவெளி நாகரிக மக்களின் பேச்சு மொழி, எழுத்துக்கள் தொடர்பாக இன்றும் பல்வேறு ஆராய்ச்சிகள் மேற்கொள்ளப்பட்டு வருகின்றன. சிந்துவெளி எழுத்துக்களுக்கும், திராவிட எழுத்துக்களுக்கும் நெருங்கிய தொடர்புண்டு என்று ஹீராசு பாதிரியார், ஐராவதம் மகாதேவன், பாலகிருஷ்ணன் போன்ற வரலாற்றாய்வாளர்கள் நிரூபித்துள்ளனர்.

தென்பிராமி எழுத்துகள், சிந்துவெளி எழுத்துகளிலிருந்து திராவிடரால் வளர்க்கப்பட்ட நேரான வளர்ச்சியுடைய எழுத்துகள் ஆகும். அவற்றின் ஒருமைப்பாட்டைத் திருநெல்வேலியில் கிடைத்த மட்பாண்டங்கள் மீதுள்ள எழுத்துக்குறிகளையும், நீலகிரியில் உள்ள கல்வெட்டுகளையும் கொண்டு அறியலாம். சிந்துவெளி எழுத்துகளைக் கொண்ட மொழி, திராவிட மொழி என்பதும், தமிழ் ஒரு தென் திராவிட மொழி என்பதும் குறிப்பிடத்தக்கதாகும்.

உலக மொழிகள் எவற்றிலும் இல்லாத சிறப்பு தமிழ்மொழிக்கு மட்டுமே உண்டு. எழுத்துகளின் ஒலிப்பு முறையான ழ, ன, ள, ற, ண ஆகிய எழுத்துகள் சிந்துவெளி முத்திரைகளில் காணப்படுகின்றன.

முத்திரைகள்:

சிந்துவெளி மக்களின் பண்பாட்டில் மிகச் சிறந்த கலைபடைப்புகளாகத் திகழ்வன முத்திரைகளாகும். அகழ்வாராய்ச்சியில், சுமார் இரண்டாயிரத்திற்கும் மேற்பட்ட முத்திரைகள் கண்டெடுக்கப்பட்டுள்ளன. இவற்றில் பெரும்பாலானவை திமிலுடன் இருக்கும் காளை, எருமை, புலி, காண்டாமிருகம், வெள்ளாடு, யானை போன்ற விலங்குகளின் உருவங்கள் பொறிக்கப்பட்ட முத்திரைகளாகும். பல முத்திரைகள் எழுத்துக்குறியீடுகளைக் கொண்டுள்ளன. ஆகவே, இவை சிந்துவெளி மக்களின் வரலாற்றை அறிய உதவும் இன்றியமையாத சான்றுகளாகத் திகழ்கின்றன.

சிந்துவெளி நாகரிகத்தின் அழிவு

சிந்துவெளி நாகரிகத்தின் அழிவு குறித்தும், அதற்கான சான்றுகள் குறித்தும் வரலாற்று ஆசிரியர்களுக்கிடையே ஒருமித்த கருத்து இல்லை. இதுசார்ந்த பல்வேறு கருத்துகள் முன்வைக்கப்படுகின்றன. இவ்வளவு பெரிய, வளர்ந்த, பண்பட்ட நகர நாகரிகமானது, திடீரென அழிந்திருக்க முடியாது. இருந்தாலும், இது பின்வரும் காரணங்களால் அழிந்திருக்கக் கூடும் எனக் கருதுகின்றனர்.

- சிந்துவெளி நாகரிகம் ஆற்றங்கரையில் அமைந்துள்ளதால், வெள்ளப் பெருக்கினால் அழிந்திருக்கலாம்.

- அங்குக் கண்டெடுக்கப்பட்ட மனித எலும்புக் கூடுகளின் அடிப்படையில் பார்த்தால் இயற்கைப் பேரிடர் ஏற்பட்டு அழிந்திருக்க வாய்ப்பிருக்கிறது.

- வரலாற்று ஆசிரியர் கிருஷ்ணா ரெட்டி என்பாரின் கூற்றுப்படி ஹரப்பா, மொகஞ்சதாரோ ஆகிய இரு நகரங்கள் மிகப்பெரிய வணிகத்தலங்களாக இருந்துள்ளன. இங்குப் பொருளாதார தேக்கநிலை ஏற்பட்டு, நகரங்களை விட்டு மக்கள் வெளியேறி இருக்கலாம்.

- சிந்துநதி தன்போக்கை மாற்றிக் கொண்டதால், கடுமையான வறட்சி ஏற்பட்டு மக்கள் அந்நகரங்களிலிருந்து வெளிவேறி இருக்கலாம்.

- மொகஞ்சதரோவில் கிடைத்துள்ள மண்டை ஓடுகளில் காணப்பட்டுள்ள வெட்டுக் காயங்களின் அடிப்படையிலும் பெரும்பான்மையினரின் கருத்துப்படி, ஆரியர் படையெடுப்பினால் இந்நாகரிகம் முற்றிலும் அழிந்திருக்கலாம் எனக் கருதுகின்றனர்.

இந்தியப் பண்பாட்டு வளர்ச்சிக்குச் சிந்துவெளி நாகரிகத்தின் கொடை

பழைமையும் பெருமையும் வாய்ந்த சிந்துவெளி நாகரிகம், இந்திய பண்பாட்டிற்குப் பின்வரும் கொடைகளை வழங்கியுள்ளது அவையாவன;

- சிந்துவெளி காலத்தில் தோன்றிய நகரங்களின் காயங்களின் அடிப்படையிலும் பெரும்பான்மையினரின் கருத்துப்படி, ஆரியர் படையெடுப்பினால் இந்நாகரிகம் முற்றிலும் அழிந்திருக்கலாம் எனக் கருதுகின்றனர்.

இந்தியப் பண்பாட்டு வளர்ச்சிக்குச் சிந்துவெளி நாகரிகத்தின் கொடை:

பழைமையும் பெருமையும் வாய்ந்த சிந்துவெளி நாகரிகம், இந்திய பண்பாட்டிற்குப் பின்வரும் கொடைகளை வழங்கியுள்ளது அவையாவன;

- சிந்துவெளி காலத்தில் தோன்றிய நகரங்களின் வடிவமைப்பு மேம்பட்டதாகவும் மற்ற நகர வடிமைப்பிற்கு முன்னோடியாகவும் திகழ்ந்துள்ளது.
- காயங்களின் அடிப்படையிலும் பெரும்பான்மையினரின் கருத்துப்படி, ஆரியர் படையெடுப்பினால் இந்நாகரிகம் முற்றிலும்
- கட்டடக் கலையில் கட்ட செங்கற்கள், சுண்ணாம்பைப் பயன்படுத்தியதில் முன்னோடிகளாகத் திகழ்ந்துள்ளர்.
- நகரம் மாசடைவதைக் தடுக்க சுண்ணாம்புக் கால்வாய்கள், நகரின் ஒதுக்குப்புறமாக அமைக்கப்பட்டிருந்தன.
- தூய்மை மற்றும் சுகாதாரம் நன்கு பராமரிக்கப்பட்டது.
- கவின்கலைகள் நன்கு ஊக்குவிக்கப்பட்டன.
- சிந்து வெளி மக்கள் பயன்படுத்திய மொழியே தென்னிந்திய மொழிகளுக்கெல்லாம் தாயாக விளங்குகிறது.

லோத்தல்

குஜராத்திலுள்ள அகமதாபாத் மாவட்டத்தில் அகழ்வாராய்ச்சியின் போது S.R. ராவ் என்பவரால் கண்டுபிடிக்கப்பட்ட இடம் 'லோத்தல்' ஆகும். இவ்விடமானது சிந்துவெளி நாகரிக காலத்திலிருந்த துறைமுகமாகும். இது உலகில் மனிதனால் உருவாக்கப்பட்ட முதல் செயற்கைத் துறைமுகமாகும். இத்துறைமுகம் மூலமாக எகிப்து, மெசபடோமியா உள்ளிட்ட நாடகளுடன் வாணிபம் நடைபெற்று வந்தன.

நிவைுரை:

சிந்துவெளிப் பகுதியில், தொல்லியலாளர்கள் பலர் ஆய்வு மேற்கொண்டிருந்த போதிலும் சர். ஜான் மார்ஷல் அவர்கள் மேற்கொண்ட அகழாய்வில்தான் இந்நாகரிகம் பற்றிய முழுமையான விவரங்கள்

உலகிற்குத் தெரியவந்தன. இந்நாகரிகம் தமிழர்களின் நாகரிகமே என்பதைச் சான்றுகளின் அடிப்படையில் உணர முடிகிறது. தற்கால நகர அமைப்பிற்கு, இந்நாகரிகம் முன்னோடியாகத் திகழ்ந்துள்ளது என்பதையும் அறிய முடிகிறது. நீச்சல்குளம், தானியக்களஞ்சியம், பொதுக்கட்டங்கள் ஆகியவற்றின் வாயிலாகச் சிந்துவெளி மக்கள் கட்டடக்கலையில் சிறந்து விளங்கினார்கள் என்பதை அறிய முடிகிறது. மேலும், இவர்கள் பலநாடுகளுடன் வாணிகத் தொடர்பு கொண்டிருந்த பெருமைக்குரியதாகும். இவர்கள், இறந்த உடல்களை எவ்வாறு அடக்கம் செய்தார்கள் என்பதையும் சான்றுகளுடன் காண முடிகிறது.

அலகு– 3

தமிழ் இலக்கியங்கள் உணர்த்தும் வாழ்வியல் நெறிகள்

நுழைவு வாயில்:

புதிய கற்காலத்தில் பண்பட்ட வாழ்வைத் தொடங்கிய மனித சமுதாயம், நாளடைவில் பல வளர்ச்சிகளைக் கண்டது. இதில், குறிப்பாக மக்களின் நாகரிகமும் பண்பாடும் மேம்பட்டன. இதற்கு அடிப்படையாக,இலக்கியங்களும் அவற்றில் உள்ள விழுமியங்களும் காரணங்களாக அமைந்தன. இவற்றைப் பற்றி அறிவது நமது கடமையாகும். தமிழர்களின் விழுமியங்களான காதல், நட்பு, உதவி, வாய்மை, விருந்தோம்பல், வீரம், கொடை முதலானவை வழியே வெளிப்படும் வாழ்வியல் நெறிமுறைகள் இப்பகுதியில் விரிவாக எடுத்துரைக்கப்படுகின்றன. இவை அனைத்தும் தமிழர்களின் பண்பாட்டுச் சிறப்பைச் சுட்டிக்காட்டுகின்றன.

தமிழர்களின் பண்பாட்டு வளர்ச்சியின் ஊற்றுக் கண்களாகத் திருக்குறள், நன்னூல், நாலடியார், ஐம்பெருங்காப்பியங்கள், கம்பராமாயணம் மற்றும் வில்லிபாரதம் முதலான நூல்கள் அமைந்துள்ளன. தமிழர் பண்பாடும் நாகரிகமும் உலகளவில் சிறப்புப் பெற்றமைக்கு இந்நூல்களில் சொல்லப்பட்டுள்ள உயர்வான அறநெறிக் கருத்துகளே காரணங்களாக அமைந்துள்ளன என்பதை இப்பாடத்தில் விரிவாகக் காண்போம்.

மனித நாகரிகத்தின் வளர்ச்சி:

நிலையான இருப்பிடமின்றி நாடோடிகளாகத் திரிந்த மனித இனம், தாம் வாழ்ந்த இடத்திற்கு அருகிலேயே விலங்குகளை வளர்த்து, நிலங்களை உழுது, பயிரிடும் வேளாண் சமூகமாக உருமாறியது, வேட்டைச் சமூகமாகத் திகழ்ந்தபோதும் வேளாண் சமூகமாக மாற்றம் பெற்றபோதும் மனித இனம் குடும்பமாகவும் சமூகமாகவும் சேர்ந்து வாழத்தொடங்கியது. ஆதற்கேற்பப் பசேர்ந்து வாழத்தொடங்கியது. ஆதற்கேற்பப்பல அகப்புற மாற்றங்களை அது சந்திக்க வேண்டியிருந்தது.

இத்தகைய மாற்றங்களுக்கேற்ப மனிதன் தன்னைச் சுற்றியுள்ள புறச்சூழல்களை மாற்றியமைக்க வேண்டிய நிலை ஏற்பட்டது. மேய்ச்சல் நிலங்களைத் தேடிப்போவதற்கு மாறாக நிலையான குடியிருப்பை மனிதன் ஏற்படுத்திக் கொண்டான் உணவுக்காக விளைநிலங்களை உருவாக்கினான். ஆற்றங்கரை ஓரங்களிலும் சமவெளிப்பகுதிகளிலும் கிராமங்களாகவும் நகரங்களாகவும் அமைந்த குடியிருப்புகள் நாளடைவில் நாடுகளாக வளர்ச்சி பெற்றன. இவ்வளர்ச்சிக்கு மனிதனால் கண்டுபிடிக்கப்பட்ட பல்வேறு உற்பத்திக் கருவிகள் உறுதுணையாக இருந்தன.

சக்கரம், படகு போன்ற கருவிகள் நிலத்திலும் நீரிலும் மனிதனின் போக்குவரத்திற்குப் பயன்பட்டன. இப்போக்குவரத்துக் கருவிகள் கிராமம், நகர், நாடுகளுக்கிடையேயான உற்பத்திப் பொருளைப் பரிமாற்றம் செய்யும் வணிகத்தை வளரச்செய்தன. இவ்வாறாகப் புறநிலையில் வேட்டைச் சமூகத்திலிருந்து வேளாண் சமூகமாகவும் வணிகச் சமூகமாகவும் மாற்றம் பெறுவதற்கு மனிதஇனம் தனக்குள்ளாகவே உறவுநிலைகளை மேம்படுத்திக்கொண்டது. அதே நேரத்தில் ஒன்றுபட்டு வாழ, பல்வேறு நெறிமுறைகளையும் அது உருவாக்கிக்கொள்ள வேண்டியிருந்தது.

புறவளர்ச்சிக்கு உற்பத்திக் கருகள் எவ்வளவு முதன்மையானவையோ அது போலவே உறவு மேம்பாட்டிற்கு மனிதர்கள் தமக்குள் வகுத்துக்கொண்ட நெறிமுறைகள் தவிர்க்க முடியாதவையாக விளங்கின. பல்வேறு இனக்குழுக்களாக வாழ்ந்துகொண்டிருந்த மனித இனம் ஒன்று சேர்ந்து வாழ உதவிய இந்நெறிமுறைகளை அடிப்படையாகக் கொண்டே குடும்பம், சமூகம், நாடு போன்ற நிறுவனங்கள் தோன்றின. இந்நிறுவனங்களைச் செழுமைப்படுத்துவதற்குத் தனிமனிதன், குடும்பத்தினர், சமூகத்தினர் அதற்குத் தலைமை தாங்கிய தலைவர்கள் ஆகியோர் தமது விருப்பு வெறுப்புகளை நெறிப்படுத்திக்கொள்ள வேண்டியிருந்தது. இந்நெறிமுறைகளுக்குத் தன்னல மறுப்பும் பொதுநல விருப்புமே அடிப்படையாக இருந்தன. இத்தகைய விழுமியங்களைப் பேணிக்காத்துச் செழுமைப்படுத்துவதன் மூலமே மனித இனம் ஒற்றுமையாகவும் அமைதியாகவும் வாழமுடியும் என்ற சூழல் உருவானது.

தமிழ் இலக்கியங்கள் தொன்றுதொட்டு அறம் - அன்பு - அருள் - அடக்கம் - அமைதி – அறிவு – ஆற்றல் - உண்மை – உழைப்பு – நேர்மை – நாணயம் - உயர்வு – ஒழுக்கம் - இரக்கம் - ஈகை – வீரம் - தீரம் - காதல் - கடமை – நீதி – நெறி முதலானவற்றை உள்ளடக்கியதாகும்.

மக்கள் தம் சூழ்நிலைகளுக்கு ஏற்ப ஒன்றுபட்டு வாழ்வதற்கான வழிமுறைகளையும் விழுமியங்களையும் ஏற்படுத்திக்கொண்டனர். இவ்விழுமியங்களை, அடிப்படையானவை; மாற்றத்திற்கு உட்பட்டவை; மனித இனம் முழுமைக்கும் பொதுவானவை; குறிப்பிட்ட சமூகத்திற்கு மட்டும் உரியவை என வகுத்துக் கொண்டனர். இத்தகைய விழுமியங்களைக் காலந்தோறும் தமிழிலக்கியங்கள் பதிவு செய்துள்ளன.

காதல்:

சங்க இலக்கியங்கள், தலைவன் தலைவிக்கு இடையே தோன்றும் காதல் உணர்வை உயர்ந்த இடத்தில் வைத்துப்போற்றுகின்றன. தொல்காப்பியம்,"மனமொத்த இருவருக்கிடையே தோன்றும் காதல், நிலைபேறு உடையதாக அமையும்" எனக் குறிப்பிடப்பட்டுள்ளது. இதனை,

"பிறப்பே குடிமை ஆண்மை ஆண்டோடு
உருவு நிறுத்த காம வாயில்
நிறையே அருளே உணர்வொடு திருவென
முறையுறக் கிளந்த ஒப்பினது வகையே"

(தொல்: பொருளதிகாரம் : 269)

எனப் பத்துப் பொருத்தங்களாக அது விரித்துக் கூறுகிறது. ஒத்த அன்புடையதலைவனும் தலைவியும் காதல் வயப்படும் போது செம்புலப் பெயல் நீர்போல அன்புடைய நெஞ்சங்கள் கலந்தவர்களாக இருந்துள்ளனர் எனக் குறுந்தொகை குறிப்பிடுகின்றது.

மருத நிலத்தில் தாமரை மலர்ந்திருக்கிறது. வண்டு அம்மலரிலிருந்து தேனை எடுக்கிறது. அத்தேனை யாராலும் தொட முடியாத குறிஞ்சிநில மலை உச்சியில், ஓங்கி வளர்ந்துள்ள சந்தன மரத்தில் தேனடையாக வைத்துப் பாதுகாக்கிறது. அதுபோலத் தலைவியின் அன்பைப் பாதுகாத்து வைப்பவன் தலைவன். மருத நிலத்தில் வாழும் தலைவியின் காதலைக் குறிஞ்சி நிலத் தலைவன் பாதுகாத்து வைக்கும் நெறியை

"நின்ற சொல்லர் நீடுதோன்று இனியர்
என்றும் என்தோள் பிரிவு அறியலரே
தாமரைத் தண்தாது ஊதிமீமிசைச்
சாந்தில் தொடுத்த தீந்தேன் போலப்
புரைய மன்ற, புரையோர் கேண்மை

(நற்றிணை 1 : 1 – 5)

என்னும் பாடல் உயர்ந்த அன்பின் தூய்மையையும் மேன்மையையும் ஒரு சேரப் புலப்படுத்துகிறது.

நட்பு:

உள்ளத்தால் ஒன்றியவர்களுக்கிடையில் தோன்றும் அன்பின் உறவே நட்பாகும். மனித உறவுளில் மிகவும் பெருமை உடையதாகக் கருதப்படுவது நட்பு. நட்பின் பெருமையைச் சங்க இலக்கியங்கள் போற்றிப் பதிவுசெய்துள்ளன. ஒருவருடைய உயர்வுக்கு உழைப்பும், விடாமுயற்சியும் காரணமாக இருப்பதுபோல, நல்லோர் நட்பும் காரணமாக அமைகிறது.

நட்பின் இயல்பு குறித்து
உயிர்ஓர் அன்ன செயிர் தீர்நட்பின்

(நற்றிணை 72 : 3)

..... யாக்கைக்கு
ஊயிர் இயைந்து அன்ன நட்பின்

(அகநானூறு 339 : 11 – 12)

எனச் சங்கப்பாடல்கள் குறிப்பிடுகின்றன. எலியைப்போல் சிறிய முயற்சி உரையவரோடு நட்புக் கொள்வதிலும் புலியைப் போன்ற வலிமையும் முயற்சியும் உடையவருடன் நட்புக் கொள்வதே சாலச் சிறந்தது என்பதனை,

புலிபசித் தன்ன மெலிவி லுள்ளத்
துரனுடை யாளர் கேண்மை யோடு
இயைந்த வைகல் உளவா கியரோ

(புறநானூறு 190 : 10 – 12)

என்ற பாடல் அடிகள் உணர்த்துகின்றன.

உயர்நிலை உலகம் அமிழ்தொடு பெறினும்
பொய்சேண் நீங்கிய வாய்நட் பினையே

(மதுரைக் காஞ்சி – 196 – 197)

பெறற்கரிய பெரும்பேறு கிடைப்பதாக இருந்தாலும் பொய்மை கலந்த நட்புப் பழியொடு முடியும். எனவே, வாய்மை நிறைந்த நட்பே தூய்மையானது, சிறந்தது, தகுதியானது என்கிறார் மாங்குடி மருதனார்.

அரிதாகக் கிடைத்த நெல்லிக்கனியை ஔவைக்குக் கொடுத்த அதியமான், கோப்பெருஞ்சோழனோடு வடக்கிருந்து உயிர்விட்ட பிசிராந்தையார், பாரியின் இன்ப துன்பங்களைப் பகிர்ந்துகொண்ட கபிலர் போன்றோரை நட்பிற்கு இலக்கணங்களாகச் சங்க இலக்கியங்கள் பதிவு செய்துள்ளன.

உதவி:

பிறருக்கு உதவுதல் என்பதைச் சிறந்த அறமாகச் சங்க இலக்கியங்கள் எடுத்துரைக்கின்றன.

"பிறர்நோயும் தம்நோய்போல் போற்றி அறம்அறிதல்
சான்றவர்க்கு எல்லாம் கடன்".

(கலித்தொகை 139 : 2 – 3)

என்று, பிறர் துன்பத்தைத் தம் துன்பமாகக் கருதி உதவுதல் பற்றி நல்லந்துவனார் குறிப்பிடுகிறார். உண்மையான செல்வம் என்பது,'பிறர்துன்பம் தீர்ப்பதுதான்" என்கிறார் நல்வேட்டனார்.

சான்றோர் செல்வம் என்பது சேர்ந்தோர் புன்கண் அஞ்சும் பண்பின் மென்கட் செல்வம் என்பதுவே (நற்றிணை 219 : 7 – 9)

உறவினர் கெட வாழ்பவனின் பொலிவு அழியும் என்று பெருங்கடுங்கோ குறிப்பிடுகிறார் (கலித்தொகை 34) உதவும் பண்பு, வாழ்வியல் நெறியாகத் திகழ்ந்தது என்பதனை இப்பாடலால் அறியமுடிகிறது.

வாய்மை:

வாய்மையைச் சிறந்த அறமாகச் சங்க இலக்கியங்கள் பேசுகின்றன. வாய்மை பேசும் நாவே உண்மையான நா என்பதனை,

பொய்யாச் செந்நா (புறநானூறு 168 : 19)
பொய்படுபு அறியா வயங்குசெந் நாவின்

(பதிற்றுப்பத்து 58 : 9)

என்று இலக்கியங்கள் குறிப்பிடுகின்றன.

'பிழையா நன்மொழி என்ற வாய்மையையும் பொய்மையைப் பொய்பொதி கொடுஞ்சொல்' என்றும் பொய்மையையும் நற்றிணை குறிப்பிடுகிறது.

(நற்றிணை 200)

நிலம்புடை பெயர்வது ஆயினும் கூறிய
கிளந்த சொல்நீ பொய்ப்பு அறியலையே

(பதிற்றுப்பத்து 63 : 6 – 7)

நிலம் பெயரினும் நின்சொற் பெயரல் (புறம் 3 : 14) முதலான பாடல் அடிகளில் நிலம் புடைபெயர்ந்தாலும் பொய்சொல்லக் கூடாது என்பது வலியுறுத்தப்பட்டுள்ளது.

விருந்தோம்பல்:

விருந்தோம்பல், இல்லறத்தாரின் தலையான கடமையாகும். வீட்டிற்கு வரும் விருந்தினர்களை முகம் கோணாது வரவேற்று உபசரிப்பது தமிழர்களின் உயரிய பண்பாகும். இதனை,

"அல்லில் ஆயினும் விருந்துவரின் உவக்கும்
முல்லை சான்ற கற்பின்
மேல் இயற் குறுமகள் உறைவின் ஊரே

(நற்றிணை 142 : 9 – 11)

என்று நற்றிணை பாராட்டுகிறது. அமிழ்தமே கிடைத்தாலும் தாம் மட்டும் உண்ணாமல் விருந்தினருக்கும் வழங்கி மகிழ்வர். ஏதுமில்லா நிலையில் விதைத் தினையை உரலில் இட்டு,

இடித்து, உணவளித்த செய்தி குறிப்பிடப்பட்டுள்ளது (புறம் 333) விருந்தினருக்கு உணவளிக்க, வரகினைக் கடனாகப் பெற்று வருவதை ஒரு சங்கப்பாடல் காட்டுகிறது (புறம் 327)

உணவிடுவதற்காக ஒருவன் தன் வீரவாளையும் ஈடுவைத்த செய்தி குறிப்பிடப்பட்டுள்ளது (புறம் 316) விருந்தினரின் தொடர்ச்சியான வருகையாலும் அவர்களுக்கு விருந்தோம்புவதாலும் ஒரு தலைவிக்கு ஊடல் கொள்ள நேரமில்லாமல் போனதாக நற்றிணையில் குறிப்பிடப்பட்டுள்ளது (நற் 380), விருந்தோம்பல் கைகூடாத வாழ்க்கையை விருந்து கண்டு ஒளிக்கும் திருந்தா வாழ்க்கை (புறம் 266), எனப் பெருங்குன்றூர்க்கிழார் கூறுகிறார். தமிழர்களின் வீட்டவாசலில் அமைக்கப்பட்ட திண்ணை, அவர்தம் விருந்தோம்பல் பண்புக்குச் சிறந்த அடையாளமாகக் கருதப்படுகிறது.

பெண்களின் நிலை:

விருந்தோம்பலும் கற்பொழிக்கமும் பெரியோரைப் பேணுதலும் நன்மக்கட்பேறும் இல்லற வாழ்வின் கடமைகளாகும். தன்மகன் மார்பில் விழுப்புணபட்டு இறந்துகிடப்பதைக் கண்ட தாய், அவனைப் பெற்ற நாளிலும் பெரிதும் உவந்தாள். மற்றொரு தாயோ, நின் மகன் யாண்டுளன்' எனத் தன்னிடம் வினவிய பெண்ணிடம் என் மகன் எங்கு இக்கிறான் என்று எனக்குத் தெரியாது. புலியிருந்து தங்கிச் சென்ற கற்குகைபோல, அவனை ஈன்ற வயிறு மட்டும் இங்கு உள்ளது. அவனைக் காண வேண்டுமானல், போர்க்களத்தில்தான் பார்க்க முடியும் (புறநானூறு 86 : 2 – 6) என்று கூறினாள்.

மக்கட்யேற்றையும் சமூகக் கடமையாகவே சங்க கால மகளிர் கருதினர். மக்கட்பேறே உயர்ந்த பேறு என்பதை,

மயக்குறு மக்களை இல்லோர்க்குப்
பயக்குறை இல்லை தாம்வாழும் நாளே

(புறநானூறு 188 : 6 – 7)

என்னும் பாடல் கூறுகிறது.

சங்க காலத்தில் ஔவையார், நச்செள்ளையார், நன்முல்லையார், ஆதிமந்தியார், நப்பசலையார், முடத்தாமக்கண்ணியார், காக்கைப்பாடினியார், ஒக்கூர்மாசாத்தியார், பொன்முடியார் முதலான பெண்பாற் புலவர்களின் பாடல்களிலிருந்து சங்ககால மகளிர் கல்வி நிலையிலும் மேம்பட்டு விளங்கின் என்பதை அறியமுடிகிறது. பெண்கள் பொதுவாழ்க்கையிலும் பங்கேற்றனர் என்பதனை அதிமான் நெடுமான் அஞ்சிக்காகத் தொண்டைமானிடம் ஔவை தூது சென்றதிலிருந்து அறிய முடிகிறது. பூடினி, விறலி முதலானோர் ஆடல் பாடல் கலைகளில் சிறந்து விளங்கினர்.

சங்க காலம் ஒரு வாழ்வியல் பொற்காலம்:

சங்க காலம் பொற்காலமாகத் திகழ்வதற்குப் பல காரணங்கள் இருப்பினும் ''எவ்வழி நல்லவர் ஆடவர் அவ்வழி நல்லை வாழிய நிலனே'' (புறம் 17) என்ற ஔவையின் பாடல்,''நாட்டை மேன்மைக்கு உரியதாக மாற்றுவது, அரசனின் மாண்புகளே'' என்பதை உணர்த்துகின்றது. சங்ககால மன்னர்கள் கல்வி, வீரம் கொடை, நட்பு, சான்றோரைப் புரத்தல் போன்ற மாண்புகளைப் பெற்றுத் திகழ்ந்தனர்.

வீரம்:

சங்க காலத்தில் ஒருவருக்கொருவர் நாட்டு எல்லைகளைக் காப்பதற்கும் விரிவுபடுத்துவதற்கும் போர்புரிதல் தவிர்க்க முடியாததாக விளங்கியது. போருக்குத்

தலைமையேற்று வழிநடத்திச் செல்லவேண்டிய கடமை மன்னனுக்கு இருந்தது. விழுப்புண் தாங்கிப் புறப்புண் நாணும் பண்புடையவர்களாக அரசர்கள் விளங்கினார்கள்.

ஆவும் அனியிற் பார்ப்பன மாக்களும்
பெண்டிரும் பிணியுடையீரும் பேணித்
தென்புல வாழ்நர்க்கு அருங்கடன் இறுக்கும்
பொன்போற் புதல்வர்ப் பெறாஅ தீரும்
எம்மம்புக் கடிவிடுதும் நும்மரண் சேர்மின்

(புறநானூறு 9 : 1 – 5)

என்னும் பாடல் வாயிலாகப் பசுக்களும், பார்ப்பனரும், பெண்களும், நோயுற்றவர்களும், மக்கட்பேறு இல்லாதவர்களும் பாதுகாப்பான இடங்களுக்குச் சென்றுவிடுமாறு போர் தொடங்குவதற்கு முன்னர் அறிவுறுத்தினர் என்ற செய்தி புலப்படுகிறது. வீரம் செறிந்த போரிலும் அறநெறி காத்தவர் தமிழர் என்பதற்கு இப்பாடல் எடுத்துக்காட்டாகத் திகழ்கிறது.

கொடை:

வீரத்தில் சிறந்து விளங்கிய மன்னர்கள், கொடை வள்ளல்களாகவும் திகழ்ந்தனர். இவ்வள்ளல் தன்மையைப் பாடாண்திணைப் பாடல்கள் விளக்குகின்றன. இவர்களுள் கடையெழு வள்ளல்கள் குறுநில மன்னர்களாயினும், வரையாது பொருள் வழங்கும் இயல்பினர். ஆய் அண்டிரன் என்னும் குறுநில மன்னன், தன்னை நாடிவந்த புலவர்களுக்கு வாரி வழங்கிய யானைகளின் எண்ணிக்கை 'வான்மீன் பல பூப்பினும் ஆனாது மன்னனே' என முடமோசியார் என்னும் புலவர் புகழ்கிறார்.

அரசர்கள் தம்மை நாடிவந்த புலவர், பாணன், பாடினி, கூத்தர், விறலி போன்றோர்க்குப் பொருள் கொடுப்பதோடு நின்றுவிடாமல், உடுக்க உடையும் உண்ண உணவும் கொடுத்து மகிழ்ந்தனர். மன்னர்களின் இத்தகைய விருந்தோம்பல், புலவர்களால் பெரிதும் பாராட்டப்பட்டது. இதனைச் சங்க இலக்கியம்,

…… மாசுஇல்
காம்புசொலித் தன்ன அறுவை உடீஇப்
பாம்புவெகுண் டன்ன தேறல் நல்கிக்
……. ……. ……
பனுவலின் வாழாஅப் பல்வேறு அடிசில்
……. ……. ……
இளங்கதிர் ஞாயிறு எள்ளுந் தோற்றத்து
விளங்குபொற் கலத்தில் விரும்புவன பேணி
ஆனா விருப்பின் தான் நின்று ஊட்டித்

(சிறுபாணாற்றுப்படை : 235 – 245)

என்று விவரிக்கிறது.

இதைப் போலப் பதிற்றுப்பத்தில் சேர மன்னர்களது வள்ளல் தன்மையும் விருந்தோம்பல் பண்பும் பெரிதும் பேசப்படுகின்றன. ஆற்றுப்படை நூல்கள், அரசர்களின் வள்ளல்தன்மையைப் பாடுவதற்காகவே உருவாக்கப்பட்டன மன்னரின் வள்ளல் தன்மை அந்நாட்டு மக்களிடமும் இருந்ததை இவ்விலக்கியங்கள் காட்டுகின்றன.

அறநெறி போற்றல்:

அரசர்கள், புலவர்களைப் பரிசில் பெறுவோராக மட்டும் கருதவில்லை. அறநெறிகூறி வழிநடத்தும் தகுதி உடையவர்களாகவும் கருதினர். இதனைப் பகைநாட்டு மன்னனின் பதல்வர்களை, யானையைக்கொண்டு இடறச் செய்யும் வேளையில், புலவர் சொல்கேட்டு நிறுத்திவிடுதல், புலவரின் அறிவுரைக்கேற்ப வரிவிதிப்பைக் குறைத்துக் கொள்ளுதல், போரைத் தவிர்த்தல், பகைநாட்டு ஒற்றன் எனக் கருதி ஒரு புலவரைக் கழுவேற்றும் வேளையில், மற்றொரு புலவர் சொல்கேட்டு அதை நிறுத்துதல் போன்ற பல்வேறு நிகழ்வுகள், அக்கால மன்னர்களைத் திருத்தும் கடமை, புலவர்களுக்கும் உண்டு என்பதை எடுத்துக்காட்டுகின்றன.

அறநெறி முதற்றே அரசின் கொற்றம்
……. ……. ……

(புறநானூறு 55 : 10)

நிலன்நெறி மருங்கில் நீர்நிலை பெருகத்
தட்டோர் அம்ம இவண்தட் டோரே
தள்ளா தோர்இவண் தள்ளா தோரே

(புறநானூறு 18 : 28 – 30)

ஏனப் புறநானூற்றில் புலவர்கள் பாடியுள்ளனர். இதனால், அரசர்கள் அறநெறியையே முதன்மையாகக்கொண்டு அரசாள வேண்டும் என்பதும் உழவு செழித்து, உணவு பெருக, நீர்நிலைகளை அமைத்துத் தர வேண்டியது அவர்களின் கடமை என்பதும் உணர்த்தப்பட்டன.

ஏழைப் பெண்ணின் மானம் காக்கத் தன் கையையே வெட்டிக்கொண்ட பொற்கைப் பாண்டியன், அடைக்கலம் புகுந்த புறாவினைக் காக்கத் தன்னையே தராசுத் தட்டில் ஏற்றிய சிபி மன்னன், கன்றிழந்த ஆவின் கண்ணீருக்கு நீதி வழங்கத் தன்மகனையே தேர்க்காலில் இட்ட மனுநீதிச்சோழன் போன்ற அரசர்களின் செயல்கள் நீதிக்கு மன் அனைவரும் சமம் நீதி வழங்கும் போது தாம், தமர், பிறர் என்ற பாகுபாடு கருதாமல் நீதி வழங்கி, அறநெறி வழுவாது, ஆட்சி புரிய வேண்டும் என்ற விதிமுறைக்குக் கட்டுப்பட்டு அரசாட்சி நடத்தினர் என்பதைப் புலப்படுத்துகிறது.

வானம் பொய்ப்பினும், விளைச்சல் குறையினும், எதிர்பாராத இடையூறுகள் தோன்றினும் அரசன் நல்லாட்சி செலுத்தாததே காரணம் எனக் கருதுவது அன்றைய மரபு. இப்பழிச் சொல்லுக்கு அஞ்சி, நல்லாட்சி செலுத்தும் பொறுப்பு மன்னனுக்கு இருந்தது.

மாரி பொய்ப்பினும் வாரி குன்றினும்
இயற்கை யல்லன செயற்கையிற் றோன்றினும்
காவலர்ப் பழிக்குமிக் கண்ணகன் ஞாலம்.

(புறநானூறு 35 : 27 – 29)

என்ற பாடலடிகள் இதனை உணர்த்துகிறது.

பிறர்க்கென வாழ்தல்

சங்கத் தமிழர், பரந்த மனப்பான்மை உடையவராய்த் திகழ்ந்தனர். தந்நலம் கருதாது, பிறர்நலம் பேணும் பெற்றியுடையவராய் விளங்கினர். அனைவரையும் தம் உறவினராகக் கருதும் அவர்தம் மனப்பாங்கை,

‘யாதும் ஊரே யாவரும் கேளிர்‘

எனப் பாடிய பூங்குன்றனாரின் புறநானூற்றுப் பாடல் அடி உணர்த்துகிறது. இப்பாடல், கால எல்லை, நில எல்லைகளைக் கடந்து இன்றும் வாழ்கிறது.

‘நல்லது செய்தல் ஆற்றீர் ஆயினும்
அல்லது செய்தல் ஓம்புமின்’’

(புறநானூறு 195 : 6 – 7

உண்டால் அம்மஇவ் உலகம் - இந்திரர்
அமிழ்தம் இயைவது ஆயினும்
உண்டால் அம்மஇவ் உலகம் - இந்திரர்
அமிழ்தம் இளைவது ஆயினும் இனிது எனத்
தமியர் உண்டலும் இலரே முனிவுஇலர்
துஞ்சலும் இலர் பிறர் அஞ்சுவது அஞ்சிப்
புகழ்எனின், உயிரும் கொடுக்குவர் பழிஎனின்
உலகுடன் பெறினும் கொள்ளலர் அயர்விலர்
அன்னமாட்சி அனையர் ஆகித்
தமக்குஎன முயலா நோன்தாள்
பிறர்க்குஎன முயலுநர் உண்மை யானே

(புறநானூறு 182)

என்ற புகழ்பெற்ற புறநானூற்றுப் பாடல், சங்கால மக்களுக்குத் தேவையான பல்வேறு விழுமியங்களை எடுத்துச் சொல்கின்றன. சங்கப் புலவர்கள் அறக்கருத்துக்களைப் போதனைகளாகச் சொல்லவில்லை. எளிய சொற்களால் இனிய முறையில் இலக்கியங்களாகப் படைத்தளித்துள்ளனர். எண்ணற்ற போர்கள், அவற்றின் காரணமாக ஏற்படும் உயிரிழப்புகள், கைம்பெண்களின் கையறுநிலை புலவர்கள் சித்திரிக்கும் வறுமைநிலை ஆகிய இன்னல்கள் பலவும் சங்க இலக்கியங்களில் பதிவு செய்யப்பட்டுள்ளன. இவற்றையும் எதிர்கொண்டு சிறந்த விழுமியங்களோடு வாழமுடியும் என்பதை உறுதிப்படுத்தியமையே, சங்க இலக்கியங்களின் சிறப்பாகும்.

பதினெண்கீழ்க்கணக்கு நூல்கள்:

பதினெண்கீழ்க்கணக்கு என்பது, பதினெட்டு நூல்களைக் குறிக்கும். அவற்றுள் பதினொரு நூல்கள், அறக்கருத்துகளைக் கூறுவதனால் அறநூல்கள் எனப்படுகின்றன. ஏனையவற்றில் ஆறு நூல்கள் அகப்பொருள் சார்ந்தும், ஒரு நூல் மட்டும் புறப்பொருள் சார்ந்தும் அமைந்துள்ளன.

‘நாலடி நான்மணி நானாற்பது ஐந்திணைமுப்
பால்கடுகம் கோவை பழமொழி மாமூலம்
இன்னிலைசொல் காஞ்சியோ டேலாதி என்பவே
கைந்நிலைய வாம்கீழ்க் கணக்கு’’

என்னும் வெண்பா, பதினெண்கீழ்க்கணக்கு நூல்களைப் பட்டியலிடுகிறது.

திருக்குறள் காட்டும் அறம்:

பதினெண்கீழ்க்கணக்கு நூல்களுள் ஒன்றாகிய திருக்குறள், சிறந்த அறநூலாகும். உலகம் முழுமைக்குமான வாழ்வியல் நெறிகளை வள்ளுவம் கூறுகிறது. இந்தத்தன்மையால்தான், திருக்குறள் பிற மொழிகளில் மொழியாக்கம் செய்யப்பட்டுள்ளது.

பொறாமை, பேராசை, சினம்,இன்னாச்சொல் ஆகிய நான்கனையும் தீயதெனக் கருதிப் புறந்தள்ளி வாழ்வதே அறம் என வள்ளுவர் குறிப்பிடுகிறார்.

அழுக்காறு அவாவெகுளி இன்னாச்சொல் நான்கும்
இழுக்கா இயன்றது அறம் (குறள் 35)

இல்லறத்தில் வாழ்பவர்கள் இவ்வறநெறிகளைப் பின்பற்றி வாழ்ந்தால், அவ்வாழ்க்கை துறவறத்தினும் சிறந்தது என்பதனை,

ஆற்றின் ஒழுக்கி அறன்இழுக்கா இல்வாழ்க்கை
நோற்பாரின் நோன்மை உடைத்து

(குறள் 48)

என்கிறார். இல்லறத்தார்க்கு உாயி கடமைகள் பல இருப்பினும், அவற்றுள் முதன்மையானது விருந்தோம்பல் பண்பாகும்.

அகன்அமர்ந்து செய்யாள் உறையும் முகன்அமர்ந்து
நல்விருந்து ஓம்புவான் இல் (குறள் 84)

நல்ல முக மலர்ச்சியோடு விருந்தினர்களைப் பேணுபவர்கள் இல்லத்தில் செல்வம் நிறைந்திருக்கும் என்பது வள்ளுவரின் நம்பிக்கையாகும்.

தீயவழியில் செல்லாமல் மனத்தை நேர் வழிப்படுத்துவதே அறிவு என்பதும் மன்னுயிரின் துன்பத்தைத் தன்னுயிர்த் துன்பமாகக் கருதுவதே அறிவுடைமை என்பதும் வள்ளுவரின் கருத்தாகும். கல்வியின் பெருமையைக் கல்வி, கல்லாமை, கேள்வி, அறிவுடைமை, ஆகிய அதிகாரங்களில் குறிப்பிடுகிறார். நல்லனவற்றைப் படிக்க வேண்டும். படித்ததை வாழ்க்கையில் பின்பற்ற வேண்டும்.

அப்படிப்பட்ட கல்வியைப் பெறுபவனுக்கு எல்ல ஊரும் அவன் ஊரே, எல்லா நாடும் அவன் நாடே என்கிறார். இதனை,

யாதானும் நாடாமால் ஊராமால் என்ஒருவன்
சாந்துணையும் கல்லாத வாறு

(குறள் 397)

செல்வம் வாழ்க்கைக்கு இன்றியமையாதது. அச்செல்வத்தை அறவழியிலேயே சேர்க்க வேண்டும். பண்புடையவரிடம் சேர்ந்த செல்வம், பயன்மரம் உள்ளூர்ப் பழுத்தது போலவும் ஊருணியில் நீர்நிறைந்தது போலவும் மருத்துவப் பயன் நிறைந்த மரம் பலருக்கும் பயன்படுவது போலவும் பயன்தரும் என்கிறார்.

அது போலவே பண்பில்லாத கொடிய மனம் படைத்தவர் செல்வம், நல்ல பாலானது தான் வைக்கப்பெற்ற பாத்திரத்தால் திரிந்து நஞ்சாவதுபோல மற்றவர்களுக்குக் கேடு விளைவிக்கும் என்கிறார். இங்குச் செல்வத்திற்கென்று தனி இயல்பு கிடையாது, அதனைப் பெற்றிருப்பவரின் இயல்புக்கேற்ப அதன் பயன்பாடு அமைகிறது என்கிறார்.

நல்லவர்களுடைய வறுமை, அவர்களுக்கு மட்டுமே மிகுந்த துன்பத்தைத் தரும்; ஆனால்,தீயவர்களிடம் இருக்கின்ற செல்வமோ மற்றவர்களுக்கும் பல மடங்கு தீமைகளை விளைவிக்கும்.

செல்வம் தவறான இடத்தில் சேர்வதையும் நல்லவர்கள் அல்லல்படுவதையும் காட்டி வள்ளுவர் இது இப்படித்தான் இருக்கும் என அமைதி அடையவில்லை; மாறாக,

அவ்விய நெஞ்சத்தான் ஆக்கமும் செவ்வியயான்
கேடும் நினைக்கப்படும்.

(குறள் 1062)

என்ற குறள் மூலம் பலர் நோக, சிலர் வாழும் ஏற்றஇறக்கம் கொண்ட வாழ்வை வழங்குவது இறை விருப்பம் என்றால், அந்த இறைவனே தேவையில்லை என்று கூறித் தம் ஆற்றாமையை வெளிப்படுத்துகிறார். சமூகத்தில் நிலவும் ஏற்றத்தாழ்வுகளுக்கு எதிரான குரலாகவே இக்குறட்பா விளங்குகிறது.

ஒரு நாட்டின் வளத்தைப் பெருக்குவது அரசின் கடமை, அதற்கான வழிவகையாகப் பொருளை இயற்றல்,ஈட்டல், காத்தல் அதனைப் பகிர்ந்தளித்தல் ஆகிய பணிகளைத் திறம்பட செயல்படுத்த வேண்டும் என்கிறார். அரசன் முறைசெய்து காப்பாற்ற வேண்டும். இடித்துரைத்துத் திருத்தும் சான்றோர்களைத் தக்க துணையாகக் கொள்ள வேண்டும். அரசன் முறைதவறி ஆட்சி நடத்தினால் அவன் நாடு கெடும்; வானம் பொய்த்துவிடும்; மக்களை அச்சுறுத்தி, அளவுக்கு அதிகமாக வரிவிதிப்பது அறநெறியாகாது என்கிறார்.

அன்பு, நாணம், ஒப்புரவு, கண்ணோட்டம், வாய்மை, இனியவைகூறல், செய்ந்நன்றி அறிதல் போன்ற நற்பண்புகள் மனித வாழ்க்கைக்கு இன்றியமையாதன என்று கூறும் திருவள்ளுவர், இத்தகைய வாழ்க்கையைத் தெய்வத்தன்மை பொருந்தியது என்கிறார். இதனை,

வையத்துள் வாழ்வாங்கு வாழ்பவன் வான்உறையும்
தெய்வத்துள் வைக்கப் படும். (குறள் 50)

ஏன்ற குறள்வழி அறிய முடிகிறது.

நாலடியார் கூறும் அறம்:

திருக்குறளுக்கு அடுத்த நிலையில் வைத்து மதிக்கப்படும் நீதிநூல், நாலடியார், ஆகும்.'நாலும் இரண்டும் சொல்லுக்குறுதி' என்ற பழமொழி, நாலடியார் திருக்குறளோடு ஒத்த பெருமையுடைய நூல் என்பதை விளக்கும். இந்நூல் சமண முனிவர்கள் பலரால் பாடப்பட்டுப் 'பதுமனார்' என்பவரால் தொகுக்கப்பட்டது. திருக்குறளில் உள்ள கருத்துகள் பலவற்றை நாலடியாரில் காணலாம். துறவறத்தைப் பாராட்டிப் பேசுதல், உலக இன்பத்தை வெறுத்தல், ஊழ்வினை, மறுபிறப்பு, புலால் உண்ணாமை, உயிர்க்கொலை புரியாமை முதலிய சமண சமயக் கொள்கைகளை நாலடியார் வலியுறுத்திக் கூறுகிறது.

அறிவும் ஒழுக்கமும்:

வாழ்க்கை நிலையில்லாதது, செல்வமும் நிலையில்லாதது, எனவே, அறச்செயல்களைக் காலம், இடம் கருதாமல் தொடர்ந்து செய்து கொண்டே இருக்க வேண்டும். கரும்பின் சாற்றைப்போல மற்றவர்க்குப் பயன்படும்படி வாழ்க்கையை அமைத்துக்கொள்ள வேண்டும். செல்வத்தை நல்வழியில் சேர்க்க வேண்டும். அச்செல்வத்தைப் பலருக்கும் பகிர்ந்தளிக்க வேண்டும். கற்றறிந்தவர்களுடைய நட்பு,

அடிகரும்பை உண்பது போலாகும், நற்பண்பும் அன்பும் இல்லாதவர் நட்பு, நுனிகரும்பை உண்பது போலாகும்.

களர் நிலத்திலே விளைந்தாலும் உப்பை, நல்ல விளைநிலத்தில் பிறந்த நெல்லுக்கு இணையாகவே கருதுவர். பிறப்பைக்கொண்டு மட்டும் ஒருவரை உயர்ந்தவராகவோ, தாழ்ந்தவராகவோ கருதிவிடக்கூடாது. எங்குப் பிறந்தவராயினும் கற்றறிந்தவரே சிறந்தவர். அறிவும் ஒழுக்கமுமே மக்களுக்கு மதிப்பைத் தருவன என்ற சிறந்த கொள்கைகளை நாலடியார் எடுத்துரைக்கின்றது.

களர்நிலத்துப் பிறந்த உப்பினைச் சான்றோர்
விளைநிலத்து நெல்லின் விழுமிதாக் கொள்வர்;
கடைநிலத்தோ ராயினும் கற்றறிந்தோரை
தலைநிலத்து வைக்கப்படும்.

(நாலடியார் 133)

அறிவுத்தெளிவில்லாதவர்களுடைய நட்பைவிட, அவர்களின் பகையே நல்லது. எவ்வகை மருந்தினாலும் தீர்க்க முடியாத நோய் கொடுமையானது, ஒருவரிடம் இல்லாத பெருமைகளைக் கூறிப் புகழ்வதைவிட, அவரைப் பழித்தலே நல்லது போன்ற எளிய கருத்துகள் வாயிலாக நாலடியார் மனிதர்களின் மனத்தை பண்படுத்துகிறது.

பிற்கால அறநூல்கள்:

திருக்குறள் முதலான அறநூல்களுக்குப் பின்னரும், அறக்கருத்துகளை எடுத்துரைக்கும் பல நூல்கள் தோன்றியுள்ளன. ஔவையார் பாடிய ஆத்திசூடி, கொன்றைவேந்தன், மூதுரை, நல்வழி ஆகியன அறம் உரைக்கும் நூல்கள். அவரைத் தொடர்ந்து, பலர் நீதிநூல்களை இயற்றியுள்ளனர். வெற்றிவேற்கை, நீதிநெறி விளக்கம், அறநெறிச்சாரம்,நீதி வெண்பா முதலானவை அவற்றுள் சிலவாகும். ஔவையாரைப் பின்பற்றிப் பலர் ஆத்திசூடி இயற்றியுள்ளனர். பாரதியார், பாரதிதாசன் ஆகியோரின் புதிய ஆத்திசூடிகள், மாணாக்கர்களுக்குப் பாடமாகவும் பயிற்று விக்கப்படுகின்றன.

நன்னூல் கூறும் அறம்:

தொல்காப்பியத்தின் வழிநூலாக விளங்கும் இலக்கணநூல், நன்னூல் பவணந்தி முனிவரால் இயற்றப்பெற்ற இந்நூலில் எழுத்து, சொல் என இரு அதிகாரங்கள் உள்ளன. இந்நூலின் பொதுப்பாயிரம், நூலைப்பற்றியும் நல்லாசிரியர், நல்லாசிரியர் ஆகாதவர், நல்ல மாணாக்கர், நன்மாணாக்கர் ஆகாதவர் இயல்புகள் பற்றியும் கூறியுள்ளது. மேலும் ஆசிரியர், நூலை மாணாக்கர்க்குக் கற்பித்தல், மாணாக்கர் கற்றுக்கொள்ளல் ஆகியன குறித்தும் விளக்கியுள்ளது.

நல்லாசிரியர் இயல்புகள்:

ஆசிரியர் என்பவர், அருட்குணம் உடையவராகவும் பல நூல்களைக் கற்றுத் தேர்ந்தவராகவும் தாம் கற்றதை மாணாக்கருக்கு எளிதாகப் புரியும்வண்ணம் எடுத்துச் சொல்லும் சொல்வன்மை உடையவராகவும் இருத்தல் வேண்டும்.

ஆசிரியர் ஆகாதவர் இயல்புகள்:

மாணவர் எளிதில் உணரும் வண்ணம் பாடத்தை விரித்துரைக்கும் திறமையில்லாதவர், இழிவான பண்புகள் உடையோர், மாணவரின் கற்றல் திறனைக்கண்டு பொறாமைப்படுபவர், பொருளாசை

மிக்கோர், தவறாக வழி நடத்துபவர், மாணவர் மனத்தில் அச்ச உணர்ச்சியை உண்டாக்குபவர் போன்றோர் ஆசிரியர் ஆகும் பண்பில்லாதவர்கள்.

நல்ல மாணாக்கர் இயல்புகள்:

அல்லதை நீக்கி நல்லதை நாடும் இயல்புடையோர், ஆசிரியர் கூறுவதை மனத்தில் நிறுத்தி, மீண்டும் மீண்டும் நினைவுகூர்ந்து சிந்திப்பவர் ஆகியோர் தலைமாணாக்கர்.

தாம் கற்றுக் கொண்டதையே திருப்பிச் சொல்லும் இயல்புடையோர் இடை மாணாக்கர்.

கற்றவற்றை மறந்துவிடுபவர், கற்பதில் முழுமையாகக் கவனம் செலுத்தாமல் மனம் அலை பாய்ந்து கொண்டிருப்பவர், ஆசிரியரை வருத்தப் பாடம் கேட்கும் இயல்புடையவர், கற்பனவற்றில் உள்ள நற்கருத்துகளை மறந்துவிட்டுத் தீய கருத்துகளைப் பற்றிக்கொள்பவர் ஆகியோர் கடை மாணாக்கர்.

மாணாக்கர் ஆகாதாவர் இயல்புகள்:

கள் உண்பவன், சோம்பேறி, செருக்கு உடையவன், காமம் கொண்டவன், திருடன்,நோயாளி, அறிவில்லாதவன், மாறுபாடு உடையவன், சினங்கொள்பவன், மிகுநேரம் உறங்குபவன், அறிவுநுட்பம் இல்லாதவன், பழைய நூல்களைக் கண்டு அஞ்சித் தடுமாறும் உள்ளம் படைத்தவன், அஞ்ச வேண்டியவற்றிற்கு அஞ்சாதவன், தீயசெயல் புரிபவன், பொய் பேசுபவன் ஆகியோரை மாணாக்கர் ஆகாதவர்கள் என நன்னூல் குறிப்பிடுகிறது.

ஆசிரியர் மாணாக்கர் உறவு:

நெருப்பில் குளிர் காய்வதுபோல ஆசிரியர் மாணாக்கர் உறவு என்பது, அகலாமலும் அணுகாமலும் இருத்தல் வேண்டும். கற்றல் கற்பித்தல் பணி சிறக்க இத்தகைய உறவு முறையே சிறப்பானது என்பது நன்னூலார் கருத்தாகும்.

நூலின் மாண்பு:

அறியாமை நீக்கி, அறிவை வளர்த்து மனிதரின் மனக்கோணலை நீக்குவதையே நூலின் மாண்பாக நன்னூலார் கருதுகிறார். (பொதுப்பாயிரம் - 25)

கற்றல் முறைமை

ஒரு முறைக்குப் பலமுறை படித்தாலே முழு அறிவு கிடைக்கும் என்பதே நன்னூல் கருத்தாகும். "ஆசிரியர் கூறுவதை அப்படியே உள்வாங்கிக் கொண்டால் கால்பகுதி அறிவே கிடைக்கும். உடன் பயில்வோருடன் அதுபற்றி உரையாடினால் கால்பகுதியும், உடன் பயிலும் மாணக்கருக்கும் கற்றோர் நிறைந்த அவையிலும் விரித்து உரைக்கும்போது மீதி அரைப்பகுதியுமாக அறிவு நிறைவுடையும்" என முழு அறிவு பெறுவதற்கான நெறிமுறைகளை நன்னூல் எடுத்துரைக்கிறது.

நூலில் தாம் கற்றறிந்தவற்றில் உள்ள கற்பனையையும் நடைமுறையையும் ஆய்ந்து தெளிதல், படித்தவற்றைப் பலமுறை சிந்தித்தல், கேட்டறிந்தவற்றை ஒப்பிட்டுப் பார்த்தல், ஆசிரியருடன் அதைப் பகிர்தல், கல்வியில் விருப்பமுள்ள மாணவருடன் பழகுதல், ஐயப்பாடுகளைக் கூடிப்பேசிக் களைத்து கொள்ளுதல் போன்றவற்றைத் திறம்படக் கற்றலுக்கான வழிவகைகளாக நன்னூல் கூறுகிறது.

சிலப்பதிகாரமும் மணிமேகலையும்:

காப்பிய மரபில், முதன்மையான இடத்தைப் பெற்றிருக்கும் சிலப்பதிகாரம், தமிழ்ப் பண்பாட்டையும் வாழ்க்கை முறையையும் கலைகளையும் சிறப்பாகப் பதிவுசெய்துள்ளது. சிலப்பதிகாரத்தின்

தலைமை மாந்தர்களான கோவலனும் கண்ணகியும், பூம்புகார் நகரத்தில் பெருவணிகக் குடும்பத்தில் பிறந்தவர்கள். கோவலன் பல கலைகளைக் கற்றவன், உயர் பண்புடன் திகழ்ந்தவன். கோவலனுக்கும் மாதவிக்கும் பிறந்த பெண்குழந்தைக்குப் பெயர் சூட்டும் தருணத்தில்,'ஒரு சமயம் என் மூதாதையர் ஒருவர் நடுக்கடலில் சென்ற போது மரக்கலம் உடைந்து அலைகடலில் தவிக்க, மணிபல்லவத்தீவில் வாழும் பெண் தெய்வம் கரை சேர்த்தது. ஆதலால், என் முன்னோரைக் காப்பாற்றிய 'மணிமேகலா' என்ற தெய்வத்தின் நினைவாக மணிமேகலை என்னும் பெயரை என் மகளுக்குச் சூட்டுக எனக் கோவலன் கூறினான். இக்கூற்று கோவலன் செய்ந்நன்றி மறவாப் பண்பினன் என்பதைப் புலப்படுத்துகிறது.

கோவலன் யானையிடமிருந்து முதியவரைக் காத்த கருணை மறவனாகவும் பிரிந்த கணவன் மனைவியைப் பெரும்பொருள் கொடுத்து இல்லற வாழ்வில் இணைத்து வைத்த செல்லாச் செல்வனாகவும் தலைவனை இழந்து தடுமாறும் குடும்பத்தாரையும் அவர்தம் சுற்றத்தாரையும் ஆறுதல் கூறி அரவணைத்த 'இல்லோர் செம்மலாகவும்' மாடல மறையோனால் புகழப்படுகிறான். இத்தகைய மேம்பட்ட பண்புகளை உடைய கோவலன் காதல் மனைவி கண்ணகியை மறந்து, மாதவி என்ற கணிகையோடு வாழ்கிறான். முன்னோர் தந்த செல்வம் அனைத்தையும் இழந்த பின்பு, கண்ணகியோடும் அவள் காற்சிலம்போடும் புதிய வாழ்வு தேடிப் பூம்புகாரை விட்டுப் புறப்படுகிறான்.

மதுரை மாநகரில் மாதரியிடம் அடைக்கலம் புகுந்து காற்சிலம்பை விற்கச் செல்லும் வேளையில் கோவலன் தன் தவறை உணர்ந்து கண்ணகியிடம் வருந்தி,"கற்கள் நிறைந்த கானகத்தில் நடந்துவரும் துன்பத்தை உனக்குக் கொடுத்தேன். பொற்றோர்களுக்கும் துன்பத்தைக் கொடுத்தேன்; பொழுதைப் பயனின்றிக் கழிப்பவர்களோடும் காமுகர்களோடும் கூடித்திரிந்து பிறர் பழிச்சொல்லுக்கும் ஆளானேன் நல்லோர் கூறிய அறநெறி துறந்த எனக்கு நற்கதி உண்டா? பெற்றோருக்கு ஆற்ற வேண்டிய கடமையையும் ஆற்றவில்லை. உனக்கும் துன்பம் செய்தேன்" என்று புலம்புகிறான். மேலும் பரத்தமை தவிர பயனில பேசுவோருடன் பழகிப் பொழுதை வீணே கழித்துக் குன்றமன்ன வான்பொருள் தொலைத்துவிட்டதையும் கூறிவருந்துகிறான். இதனால், அவனைப் போற்றா ஒழுக்கம் புரிந்தீர்' எனக் கண்ணகியும் குற்றம் சாட்டுகிறாள்.

கோவலனின் ஒழுக்கப் பிறழ்வு களவுப்பழி சுமந்து, அவன் உயிரிழக்கக் காரணமாக அமைகிறது. நற்குடிப்பிறப்போ, பெருஞ்செல்வமோ ஒழுக்கம் பிறழ்ந்தவனைக் காப்பாற்ற உதவாது என்பதைப் புலப்படுத்துவதாகக் கோவலனின் வாக்குமூலம் அமைகிறது. கோவலனின் ஒழுக்கப் பிறழ்வு அவன் இல்லறத்தைச் சிதைக்கிறது; பெற்றோரைத் துறவுக்குத் தள்ளுகிறது; மாதவியைத் தீக்குளிக்கச் செய்கிறது; கவுந்தியடிகளை வடக்கிருந்து உயிர்விடச் செய்கிறது, பாண்டியனைக் கொன்று மதுரையைத் தீக்கிரையாக்குகிறது. துனிமனித ஒழுக்கக் கேடு சமுதாயத்தைச் சீர்குலைக்கும் என்பதை கோவலனின் பாத்திரப்படைப்பு வாயிலாக இளங்கோவடிகள் வெளிப்படுத்துகிறார்.

அரச நீதி:

சிலம்பு, பல கருத்துகளைக் கூறினாலும் வழக்குரை காதை மூலம் மன்னர்களின் நீதி அரசிக்குரிய பொற்சிலம்பினைத் பதிவுசெய்கிறது. அரசிக்குரிய பொற்சிலம்பினைத் திருடினான் என்று குற்றம் சுமத்தப்பட்டுக் கோவலன் கொல்லப்பட்டான். இச்செய்தி அறிந்த கண்ணகி,

பாண்டியனிடம் தன் கணவன் கள்வன் அல்லன் என்பதைச் சான்றுடன் மெய்ப்பித்தாள். பாண்டியன் தன் தவற்றை உணர்ந்து,

பாண்டிய மன்னனிடம் நீதி கேட்கும் கண்ணகி:

'யானோ அரசன் யானே கள்வன்'' எனக்கூறி உயிர்விட்டான். இச்செய்தியைச் செவிவழியாகக் கேள்விப்பட்ட சேரமன்னன்,'பாண்டிய மன்னன், தனது வளைந்துவிட்ட தனது செங்கோலை உயிரைத் துறந்து நேராக்கினான்' என்று கூறுகிறான். இதிலிருந்து, தமிழ் மன்னர்களின் நீதி தவறாத ஆட்சிமுறை புலப்படுகிறது.

மழை பொய்த்தாலோ, குடிமக்கள் தவறிழைத்தாலோ, மன்னனையே பழிப்பர், குடிமக்களைப் பசி, பிணி ஆகியவற்றினின்று பாதுகாத்தல், கொடுங்கோலன் என்ற பழிச் சொல்லுக்கு அஞ்சியும் மன்னர்கள் ஆட்சி நடத்த வேண்டியிருந்தது என்பதை,

மழைவளம் கரப்பின் வான்பேர் அச்சம்
பிழையுயிர் எய்தின் பெரும்பேர் அச்சம்
குபுரவுண்டும் கொடுங்கோல் அஞ்சி
மன்பதை காக்கும் நன்குடிப் பிறத்தல்

(சிலப்பதிகாரம் - வஞ்சிக்காண்டம் - காட்சிக்காதை, 100 – 104)

என்ற சிலப்பதிகார அடிகள் உணர்த்துகின்றன.

மணிமேகலை, அரசன் நீதி வழங்கும் முறையைப் பற்றிப் பேசுகிறது. மணிமேகலையைப் பின்தொடர்ந்த உதயகுமாரன், காயசண்டிகையின் கணவன் காஞ்சனனால் கொல்லப்படுகிறான். இதைக் கேட்ட உதயகுமாரனின் தந்தை,''அரசனது காவல் இல்லாமையால் மாமுனிவர் தவமும் மகளிர் கற்பும் இல்லையாகும், கன்றை இழந்த பசுவின் துயரத்தைப் போக்க, தன்மகனைத் தேர்க்காலில் இட்டு முறைசெய்த மனுநீதிச் சோழனின் மரபில் ஒரு தீவினையாளன் தோன்றினான் என்னும் இச்செய்தி, பிற வேந்தரின் காதில் புகுவதற்கு முன்பு உதயகுமாரன் உடலை ஈமத்தீயில் எற்றி விடுக'' என்கிறான்.

மனித சமுதாயத்திற்கு அடிப்படைத் தேவைகளான உணவு, உடை, உறையுள் ஆகியவற்றை வழங்குவதே அறம் என்பதனை,

அறமெனப் படுவது யாதெனக் கேட்பின்
மறவாது இதுகேள்; மன்னுயிர்க் கெல்லாம்
உண்டியும் உடையும் உறையுளும் அல்லது
கண்டதில்
(மணிமேகலை, ஆபுத்திரனோடு
மணிபல்லவமடைந்த காதை: 227 : 230)

என்ற அடிகள் உணர்த்துகின்றன. உலகில் நடைபெறும் பல குற்றச் செயல்களுக்குப் பசிப்பிணியே காரணம் என்பதை உணர்ந்து அதைப் போக்குவதன் மூலம் குற்றச்செயல்களைத் தடுக்கமுடியும் என்பது, மணிமேகலையின் மையப்பொருளாகும். அரசனுக்கு நிகரான செல்வச்செழிப்பு மிக்க கோவலன் ஒழுக்கக்கேட்டினால் தானும் அழிந்து தன் கற்றத்தையும் அழிக்கிறான். 'கணிகைமகள்' எனச் சோழ மன்னனால் குறிக்கப் பெற்ற மணிமேகலை,

ஒழுக்கத்தின் உயர்வினால் தன்னையும் வென்று, நாட்டையும் நல்வழிப்படுத்திச் சான்றோர் போற்றும் காப்பியத் தலைவி என்னும் உயர்நிலையை அடைகிறாள்.

ஒழுக்கத்தின் எய்துவர் மேன்மை இழுக்கத்தின்
எய்துவர் எய்தாப் பழி (குறள் 137)

என்ற குறளுக்கு இலக்கணமாக இவ்விரு காப்பியங்களும் திகழ்கின்றன.

சீவகசிந்தாமணி:

தமிழில் விருத்தப்பாவில் தோன்றிய முதல் காப்பியம் சீவக சிந்தாமணி. இது சமண சமயக் கருத்துகளைத் தொகுத்துக் கூறுகிறது. திருத்தக்கதேவர் ஒரு சோலையில் நடந்த காட்சியின் மூலம் 'நிலையாமை' என்னும் கருத்தை விளக்குகிறார். கடுவன் ஒன்று பெண் குரங்கிற்குப் பலைப்பழத்தை நகத்தால் கீறிப் பிளந்து, நல்ல சுவைமிக்க களையைக் கொடுத்தது, அதனை மந்தி வாங்கியது. அந்நேரத்தில் இரண்டு குரங்குகளையும் அடித்துத் துரத்திவிட்டுத் தோட்டக்காரன் பலாப் பழத்தைப் பறித்துக்கொண்டான்.

இந்நிகழ்ச்சியைக் கண்ட சீவகன், தன் தந்தை சச்சந்தனிடம் இருந்து கட்டியங்காரன் தங்களது நாட்டைப் பறித்துக் கொண்டதையும் அவனிடமிருந்து தான் தனது நாட்டை மீட்டதையும் நினைவுகூர்கிறான். மெலியவனிடமிருந்து வலியவன் நாட்டைக் கைப்பற்றுதல் தொடர்ந்து நடப்பதும் அரச அதிகாரமோ செல்வமோ நிலையான தல்ல என்ற எண்ணமும் அம்சமயத்தில் அவனுக்கு ஏற்பட்டு அரச பதவியைத் துறந்து விடுகிறான்.

அரசன், அமைச்சரைப் பலமுறை ஆராய்ந்து தெளிய வேண்டும்; பகையை வெல்லக் கருதினோன் உரிய காலமும் இடமும் வாய்க்கும் வரை தன் எண்ணத்தை வெளிப்படுத்தாமல் காத்திருக்க வேண்டும்; பிற உயிர்களுக்குத் துன்பம்வரின் அதைப் போக்க முயல வேண்டும்; தான் வருந்தும்படி நேரினும் தனக்குப் பகையல்லாதவரைச் சிறிதும் வருத்துதல் கூடாது; தாய் தந்தை சொல்லை மதித்து நடத்தல் வேண்டும்; எல்லா உயிர்களிடத்தும் எப்பொழுதும் அருள் உடையவனாக இருத்தல் வேண்டும்; பாத்திரம் அறிந்து தானம் செய்தல் வேண்டும்; தீயவழிச் செல்வோரைக் காணின், இரங்கி உடனே அவரை நல்வழிப்படுத்த முயல வேண்டும் போன்ற அறச்செயல்களை விளக்கும் காப்பியமாகச் சீவக சிந்தாமணி திகழ்கிறது.

வளையாபதி, குண்டலகேசி:

"பொய் கூறாதீர்; புறங் கூறாதீர்; யாரையும் இகழ்ந்து பேசாதீர்; தீயவற்றைப் பேசி உடல் வளர்க்காதீர்; உயிர்க்கொலை செய்து அதன் ஊனை உண்டு உங்கள் உயிரை வளர்க்க எண்ணாதீர்; கள்வருடன் நட்புக் கொள்ளாதீர்; களவு கொள்ளாதீர்; எனப் பல அறங்களை வளையாபதி தொகுத்துக் கூறுகிறது.

இளமையும் நிலையானது அன்று; அனுபவிக்கும் இன்பமும் நிலையானது அன்று; செல்வமும் நிலையானது அன்று; நாள்தோறும் துன்ப வெள்ளமே மிகுதியாக உள்ளது, அதனால், இளமையும் இன்பமும் செல்வமும் நம்மிடம் உள்ளது எனக் கருத வேண்டா. உழவர்கள், தாம் விளைவித்த விளைச்சலில் ஒரு பகுதியை விதையாகச் சேமிப்பதுபோல மறுபிறவிக்கு நாள்தோறும் அறம் செய்ய வேண்டும். வாழ்க்கை நிலையில்லாதது, எனவே, அறம் ஒன்றே நிலைத்து நிற்கும் என்பதை வளையாபதி காட்டும் அறமாகும்.

நாம் தாயாரின் வயிற்றில் கருவாகி இருந்த நிலை முதற்கொண்டு பருவங்கள் பலவற்றைக் கடந்து மூப்படைகிறோம்; இறுதியில் இறக்கப்போகிறோம் என வாழ்வின் நிலையாமை குறித்து

பாளையாம் தன்மை செத்தும்
பாலனாம் தன்மை செத்தும்
காளையாம் தன்மை செத்தும்
காமுறும் இளமை செத்தும்
நாளும் நாள் சாகின்றோ மால்
நமக்கு நாம் அழாதது என்னோ

(குண்டலகேசி– 9)

என்ற குண்டலகேசி காப்பியப் பாடல் எடுத்துக் கூறுகிறது.

கம்பராமாணயம்:

சோழப் பேரரசு எழுச்சிபெற்ற காலத்தில் தோன்றிய காப்பியம் கம்பராமாயணம். தான் கொடுத்த வாக்கைக் காப்பாற்றுவதற்காகத் தன் உயிரனைய மகனைப் பிரியும் தந்தை தசரதன், தந்தை சொல் தவறாமல் அரச பதவியைத் துறந்து காட்டுக்குச் செல்லும் இராமன்,முறை தவறிக் கிடைத்த அரசபதவியை ஏற்றுக்கொள்ள மறுத்துவிடும் இளவலாகிய புரதன், நட்பிற்காக உயிரையும் துறப்பேன் என்று சொல்லும் குகன், விருந்தோம்பலுக்கு இலக்கணமாகத் திகழும் சபரி, பிரிவினும் பெருங்காடு சுடுமோ? எனக் கணவனைத் தொடரும் சீதை; அண்ணனைப் பாதுகாப்பதே தனது இலக்கு என வாழும் பாசமிக்க இளவல் இலக்குவன்; கொண்ட பணியை முடிக்க, கடலாயினும் மலையாயினும் எதையும் கடக்கத் தயாராகும் தொண்டுள்ளம் கொண்ட அனுமன் முதலான நற்பண்பாளர்களை நமக்கு அறிமுகப்படுத்துகிறது.

ஏகம் முதல் கல்வி முளைத்து எழுந்து, எண்இல் கேள்வி ஆகும் முதல் திண்பணை போக்கி, அருந்தவத்தின் சாகம் தழைத்து, அன்பு அரும்பி, தருமம் மலர்ந்து, போகம் கனி ஒன்று பழுத்தது போலும் அன்றே.

(கம்பராமாயணம்; பாலகாண்டம் (நகரப்படலம் : 75)

இங்குக் கல்வி என்னும் வித்து, முளைத்து மேலெழுகிறது; எண்ணற்ற பல நூல் கேள்வியாகிய கிளைகளைப் பரவச் செய்கிறது; அரிய தவமாகிய இலைகளோடு தழைக்கிறது; பல உயிர்களிடத்தும் செலுத்தும் அன்பாகிய அரும்புகளோடு அம்மரம் முகிழ்க்கிறது; அறச்செயல்களாகிய மலர்களோடு விளங்குகிறது; இன்ப அனுபவம் என்ற பழங்கள் பழுத்த மரமே அயோத்தி மாநகர் எனச் சிறப்பிக்கப்படுகிறது. கல்வியால் அடக்கம் - அடக்கத்தால் நல்வாழ்வு – நல்வாழ்வால் பொருள் - நல்வழியில் பெற்ற அப்பொருளால் அறம் அவ்வறத்தால் இன்ப அனுபவம் கிடைக்கும், கல்வியே அனைத்து அறத்திற்கும் அடிப்படை என்பது கம்பனின் உறுதிப்பாடு. இவ்வளவு சிறப்பு மிக்க அயோத்தி மாநகரில் பிறந்த இராமன் நற்பண்புகளின் இருப்பிடமாகத் திகழ்ந்தவன்.

இராமாயணத்தில் இராவணன், பல நல்ல குணங்களைப் பெற்றவனாகக் காட்டப்படுகிறான். ஆவன் இசையில் வல்லவன், சிறந்த சிவபக்தன், தோள் வலிமை உடையவன், எட்டுத்திக்கு யானைகளுடன் போரிட்டு மார்பில் விழுப்புண் பெற்று வெற்றி கண்டவன், அதோடு தன் தனயன்

செய்த தவற்றையும் இடித்துரைக்கத் தயங்காத துணிவு மிக்கவனாகச் செஞ்சோற்றுக் கடனுக்காக உயிரையும் துறக்கத் துணிந்த கும்பகர்ணனையும், தந்தை சொல்லுக்குக் கட்டுப்பட்டுப் போரில் ஈடுபடும் இந்திரஜித்து, மேகநாதன் போன்ற வீரமிக்க புதல்வர்கள் முதலானவர்களையும் தனது சுற்றமாகக் கொண்டவன்.

செல்வ வளத்திற்குச் சிறந்த எடுத்துக்காட்டாகத் திகழும் நாடும் கொற்றமும் கற்றமும் உடைய அவன், கெட்டு ஒழியப் பிறன்மனை நயத்தலாகிய அறமற்ற செயலே காரணமாகிறது.

வில்லிபாரதம் காட்டும் அறம்:

இந்திய மொழிகள் அனைத்திலும் காணப்படும் இதிகாசங்களுள் ஒன்று மகாபாரதம். வடமொழியில் வியாசர் இயற்றிய பாரதத்தை அடிப்படையாகக் கொண்டு மற்ற மொழிகளில் பாரதக் கதைகள் இயற்றப்பட்டன. தமிழில் வழங்கப்படும் பாரதக் கதைகளில் வில்லிபுத்தூரார் பாரதமும் ஒன்று.

போட்டி, பொறாமை, சூது போன்ற அறத்திற்குப் புறம்பான செயல்களில் ஈடுபடுபவர் தோல்வி அடைவர்; அதற்கு மாறாகச் சான்றோர் வகுத்த நெறியில் நிற்போர் அறவழியில் வெற்றி பெறுவர். நன்மை வெல்லும் தீமை தோற்கும் என்பதை இதன் மையக்கருத்து, உறவினர்க்கு இடையே ஏற்படும் பொறாமைப் பண்பானது, வஞ்சகம், துரோகம் போன்ற இழி செயல்களுக்கு இட்டுச் சென்று போரில் ஈடுபட வைக்கிறது. அதுவே அழிவிற்குக் காரணமாக அமைகிறது. இதனை,

அழுக்காறு எனஒரு பாவி திருச்செற்றுத்
தீயுழி உய்த்து விடும் (குறள் 168)

என்ற திருக்குறள் உணர்த்துகிறது.

எத்தனையோ இடர்ப்பாடுகள் வந்தபொழுதும் தருமன், அறத்தின் மீது மாறாப்பற்றையும் ஒற்றுமையின் வலிமையையும் நிலைநிறுத்துகிறான். பாண்டவர்கள் ஐவரும் வெவ்வேறு சூழல்களில் பிறந்தனர். இருப்பினும் சிறுவயது முதலே ஒற்றுமையாக வளர்ந்தனர். பலராலும் போற்றப்படும் நற்பண்புகள் உடையவர்களாகத் திகழ்ந்தனர். பீமனது வலிமையானது அருச்சுனனது வில்லாற்றலாலும் வெற்றி பல கண்டனர். இதனால் பொறாமை கொண்ட துரியொதனின் சூழ்ச்சியால் சூதாட்டத்தில் தோற்றனர். ஆதனால், வனவாசத்திலும் மறைவாசத்திலும் துன்பப்பட்டனர். போர்க்களத்தில் தம் புதல்வர்களை இழந்தனர். இத்தகைய சூழல்களிலும் ஒற்றுமையாக இருந்து இறுதியில் வெற்றி பெற்றனர்.

திருதராட்டிரனின் நூறு புதல்வர்களும் கௌரவர்கள் ஆவர். அவர்களுள் மூத்தவன் துரியோதனன். தன் தீயகுணங்களால் துன்பத்திற்கு ஆளாகிறான். ‘‘தீங்கொரு வடிவமாம் திறன் சுயோதனன்’’ என்று துரியோதனனை, வில்லிபுத்தூரார் அறிமுகப்படுத்துகிறார். துரியோதனன் பாண்டவர்களிடம் சிறுவயது முதலே பகைமையை வளர்க்கிறான். இவன் பேராசையால் நாட்டைப் பாண்டவர்களுக்குப் பகிர்ந்தளிக்க விரும்பவில்லை. துரியோதனன், சூழ்ச்சி, வஞ்சம், பெண்மையை இழிவுபடுத்துதல், பெரியவர்களை அவமதித்தல் ஆகிய தீய குணங்களைப் பெற்றிருந்தான். எனவே, அழிவைச் சந்தித்தான். துரியோதனன், விதுரன் உள்ளிட்ட சான்றோர்களின் அறிவுரைகளையும் தருமன், பீமனின் இடித்துரைகளையும் புறக்கணித்தான். பீஷ்மர், துரோணர், கிருபர், கர்ணன், விதுரர் முதலிய சான்றோகள் போர்க்களத்தில் துரியோதனன் பக்கம் நின்றனர். இருப்பினும்

சகுனியின் கூடாநட்பின் காரணமாக அறமல்லாச் செயல்களில் ஈடுபட்டதனால் இறுதியில் தோல்வியையும் மரணத்தையும் தழுவினான்.

வில்லிபாரதம்,'பொறுமை' என்னும் அறத்தைத் தருமன் மூலமாக வெளிப்படுத்துகிறது. நடுநிலைமையாக அறவழியில் செல்லக்கூடிய பொய்மை கூறாத பண்புள்ளவனாகத் தருமன் திகழ்கிறான். அசுவத்தாமன் போரில் இறந்துவிட்டதாகப் பொய் உரைக்கும்படி கண்ணன் தருமனிடம் கூறுகிறான். இதை மறுக்கும் தருமன் இல்வாழ்க்கைத் துணை, சான்றோர்கள், நெருங்கிய உறவினர்கள்,அன்பு, நிலையான புகழ், மிகுந்த செல்வம், திறமை, அறிவு இவற்றால் கிடைக்கும் பொருட்கள், தவம், புண்ணியம் ஆகியன பொய் உரைப்பதால் அழிந்துவிடும் என்று கூறுகிறான் (பாடல் 3687).

கண்ணன் பாண்டவர்களுக்காகத் துரியோதனனிடம் தூது செல்கிறான். அப்பொழுது விதுரனின் மாளிகையில் தங்குகிறான். அதற்கான காரணத்தைத் துரியோதனன் வினவ கண்ணன்,

…….. மதி அமைச்சர்
ஆய் அரசு அழிப்பினும்
குரவர் நல் உரை மறுக்கினும் பிறர்
புரிந்த நன்றியது கொல்லினும்
ஒருவர் வாழ் மனையில் உண்டு பின்னும்
அவருடன் அழன்று பொர உன்னினும்
இரவி உள்ளளவும் மதியம் உள்ளளவும்
இவர்களே நரகில் எய்துவார்.

(வில்லிபாரதம் 2445)

என்று கூறுகிறான். ''நல்லறிவுடைய அமைச்சராய் இருந்து அரசாட்சியை வேண்டுமென்றே கெடுத்தலும், சான்றோர் மொழியைப் புறக்கணித்தலும், பிறர் செய்த உதவியை மறுத்தலும், ஒருவர் வாழும் வீட்டில் உணவு உண்டு, அவருடனே சினந்து போர் செய்ய நினைத்தலும் ஆகிய இந்நான்கு செயல்களையும் செய்பவர்கள் சூரிய சந்திரன் உள்ளவரை துன்பம் அனுபவிப்பர்'' என்று அவன் கூறும் விளக்கம் எக்காலத்திற்கும் பொருந்தும் அறமாகும்.

சூதாட அழைத்த துரியோதனனுக்கு மறுமொழியாகத் தருமன் சினம் கொள்ளுதல், மற்றவரின் குற்றங்களை எடுத்துக் கூறித் தூற்றுதல், ஒருவரிடம் முதலில் நட்புக் கொண்டு பின்பு அவரிடம் ஐயம் கொள்ளுதல், மிகக் கொடுமையான செயலான சூதாடுதலை விரும்புதல், கூறிய கூறிய உறுதிமொழியிலிருந்து தவறுதல் ஆகியன தீமை பயக்கும் எனக் கூறுகிறான். இதன் மூலம் சூதாடுவது பல தீயசெயல்களுக்கு நிகரானது என்பது தெளிவாகிறது. (பாடல் 1103).

பார்த்தசாரதி:

பாரதப் போரில் நெறிமுறைகளை மீறி, பாண்வர்களின் புதல்வர்களைக் கொன்ற அசுவத்தாமனிடம் துரியோதனன்,''பாலர் மகுடம் துணிந்தது இன்று என்ன வீரியம், என்ன நினைத்து இச்செயலைச் செய்தாய், எங்கள் குலக்கொழுந்துகளைக் கொன்று விட்டாய். எங்களுக்குத் தலைமுறை இல்லாமல் போயிற்று மற்றும் இது அறச் செயலும் அல்ல'' என்று கடிந்து கொள்கிறான். இதன் மூலம் போர்க்களத்திலும் அறம் பிறழா நெறிமுறை வலியுறுத்தப்படுகிறது (பாடல் 4301, 4302)

இவ்வாறு வில்லிபுத்தூரார் தம் காப்பியத்தில் கதை மாந்தர்கள், அவர்களின் கூற்றுகள் வாயிலாக அறக்கருத்துகளைக் கூறியுள்ளார்.

தமிழ் இலக்கியங்கள் காட்டும் வாழ்வியல் நெறிகள்:

காப்பியங்களிலும் இதிகாசங்களிலும் பல்வேறு பண்புகளின் உருவங்களாகப் பல பாத்திரங்கள் இடம்பெற்றுள்ளன. தாய்மைக்கு விசையை, மாதவி, குந்தி; கற்பிற்குக் கண்ணகி, சீதை, பாஞ்சாலி; தந்தை பாசத்திற்குத் தசரதன்; பொறுமைக்குத் தருமன், இராமன்; நட்பிற்குக் குகன், கர்ணன், தொண்டிற்கு இலக்குவன், அனுமன்;ஈகைக்குக் கர்ணன்; நீதி வழுவா அரசாட்சிக்குப் பாண்டியன்; தியாகத்திற்குப் பீஷ்மர், பரதன்; விவேகத்திற்கு விதுரன் முதலான பாத்திரங்களை இதற்கு எடுத்துக்காட்டாகக் கூறலாம்.

குகன்:

கூடா நட்பிற்குக் கூனி, சகுனி, கட்டியங்காரன்; ஒழுக்கப்பிறழ்விற்குக் கோவலன், இராவணன்; பொறாமைக்குத் துரியோதனன், சூர்ப்பணகை, காந்தாரி; வழி தவறிய மகனை நல்வழிப்படுத்தத் தவறிய திருதராட்டிரன்; பெண்மையை இழிவுபடுத்திய துச்சாதனன் போன்ற பாத்திரங்கள் தீமையின் உருவகங்களாகப் படைக்கப்பட்டுள்ளனர்.

இலக்கியங்கள் அறக்கருத்துகளைப் பெரும்பாலும் நேரடியாகப் பேசாமல் கதை மாந்தர்கள் மூலமோ, நிகழ்ச்சிப் போக்கிலோ உணர்த்திச் செல்கின்றன. இதன் காணமாகவே இலக்கியங்களும் அவை கூறும் நெறிமுறைகளும் மக்கள் மனத்தில் நீங்கா இடம் பெற்றுவிடுகின்றன.

நிறைவுரை:

சங்க இலக்கியங்கள் மனமொத்த தலைவன் தலைவிக்கு இடையே தோன்றும் மேன்மையான அன்பை, உயர்ந்த இடத்தில் வைத்துத் போற்றுவதைத் தொல்காப்பியத்தின் வாயிலாக அறிய முடிகிறது. மனித உறவுகளில் மிகவும் பெருமையுடையதாக நட்பு போற்றப்படுகிறது. மக்கள் வாய்மையைச் சிறந்த அறமாகக் கொண்டிருந்தனர் என்பதையும் மன்னர்கள் கொடை வள்ளல்களாகத் திகழ்ந்தனர் என்பதையும் அறியமுடிகிறது. உலகம் முழுமைக்குமான வாழ்வியல் நெறிகளைத் திருக்குறள் எடுத்து இயம்புகிறது.

சிலப்பதிகாரம், மன்னர்களின் நீதிநெறி வழுவாத சிறப்பினைப் பதிவு செய்கிறது. அறத்திற்குப் புறம்பான செயல்களில் ஈடுபடுபவர், தோல்வியையே அடைவர் என்றும், மாறாகச் சான்றோர் வகுத்த நெறியில் இருப்பவர், வாழ்க்கையில் அறவழியில் வெற்றி பெறுவர் என்றும் வில்லிபாரதத்தின் மூலம் அறிய முடிகிறது.

குறுவினா:

1. முனித இனம் வேளாண் சமூகமாக எவ்வாறு வளர்ச்சியடைந்தது?
2. மணிமேகலையில் மையப்பொருளாகக் கூறப்படும் அறக்கருத்துகள் யாவை?
3. தமிழ் மன்னர்களின் நீதிதவறாத ஆட்சி முறை சிறப்பு இரண்டனை கூறுக.
4. வில்லிபாரதத்தின் மையக் கருத்து யாது?
5. துரியோதனனுக்கு மறுமொழியாகத் தருமன் கூறியவை யாவை?
6. பிற்கால அறநூல்கள் யாவை?

சிறுவினா:

1. நல்லோர் கூறிய அறநெறி துறந்த எனக்கு நற்கதி உண்டா? எனக் கோவலன் கூறியவை யாவை?
2. சங்ககாலப் பெண்பாற் புலவர்களின் பெயர்களைச் சுட்டுக.
3. அறப்போர் முறை – வரையறுக்க.
4. சங்க கால மன்னர்களின் விருந்தோம்பல் பண்புகளைக் கூறுக.
5. மணிமேகலை– பெயர்க்காரணம் கூறுக.
6. "யானோ அரசன் யானே கள்வன்" இது யார் கூறியது? இக் கூற்று உணர்த்தும் செய்தி யாது?
7. வுளையாபதியில் கூறப்படும் அறங்கள் யாவை?

நெடுவினா:

1. தமிழர்களின் விருந்தோம்பல் பண்பினைச் சங்க இலக்கியங்கள் வாயிலாக வெளிப்படுத்துக.
2. சங்க கால மன்னர்களின் கொடைத்தன்மையை விவரிக்க.
3. மனித மனங்களைப் பண்படுத்த நாலடியார் கூறும் அறக்கருத்துகள் யாவை?
4. சீவகசிந்தாமணியில் கூறப்படும் அறக்கருத்துகளை விளக்குக.
5. கோவலன் மேம்பட்ட பண்புடையவன் என்பதைச் சான்றுடன் விவரி?

அலகு– 4

தமிழர் கலைகள்

நுழைவு வாயில்:

- மனித நாகரிகத்தின் வளர்ச்சி நிலையே கலைகளின் வெளிப்பாடுகள். தமிழர் தம் உள்ளத்து உணர்வுகளை வெளிப்படுத்த, கலைகள் வாயில்களாக அமைந்தன. தொடக்க நிலையில், அவர்கள் மேற்கொண்ட ஒவ்வொரு தொழிலுமே கலையாக உருவெடுத்து, மணிமேகலைக் காப்பியம், கலைகளை அறுபத்து நான்கு எனக் குறிப்பிட்டுள்ளது.
- இப்பாடப்பகுதியில், கலைகள் பற்றி அறிமுகம், அழகுக் கலைகளின் வகைகள், காலந்தோறும் தோன்றிய புதிய கலைகள், அவற்றைத் தமிழர்கள் போற்றி வளர்த்த முறைகள் முதலான செய்திகள் விளக்கமாகக் கூறப்படுகின்றன.
- கலைகள் ஒரு நாட்டின் பன்முகப் பண்பாட்டு அடையாளங்களாகத் திகழ்கின்றன. மக்களின் பழக்கவழக்கம், வாழ்வியல் முறை மற்றும் பொருளாதார நிலையை வெளிப்படுத்தும் விதமாகக் கலைகள் அமைகின்றன. தமிழகத்தில் அறுபத்து நான்கு முதன்மைக் கலைகள் இருந்தன இதை 'ஆய கலைகள் அறுபத்து நான்கனையும் ஏய உணர்விக்கும் என் அம்மை' என்ற கம்பரின் கூற்று தெரிவிக்கின்றது. மனிதனின் வாழ்விற்குப் பயன்படும் அனைத்துமே கலைகள். இவை பொதுக் கலைகள், அழகுக் கலைகள் என இரண்டு வகைப்படும். காட்சி இன்பம், கேள்வி இன்பம் தருவன அழகுகலைகள், கட்டக்கலை, சிற்பக்கலை, ஓவியக்கலை, இசைக்கலை, காவியக்கலை என அழகுக்கலைகளை ஐந்தாகப் வகைப்படுத்தித் தமிழறிஞர் மயிலை சீனி, வேங்கடசாமி கூறியுள்ளார்.

கட்டடக் கலை (Architecture):

- தமிழகத்தில் உள்ள வீடு, மாளிகை, அரண்மனை, கோயில்கள் போன்றவை தமிழகக் கட்டட கலைக்கு எடுத்துக்காட்டுகளாகத் திகழ்கின்றன. இவற்றுள் கோயில்களே காலத்தைக் கடந்து தமிழரின் கட்டடக் கலைக்குச் சான்றுகளாக இன்றளவும் திகழ்கின்றன. சங்ககாலம் தொட்டே முறையாகக் கட்டடங்களை அழகுற அமைப்பதற்கான 'மனை நூல்கள்' இருந்தன. இதனை 'நூலோர் சிறப்பின் முகில் தோய் மாடம்' என்று இளங்கோவடிகள் கூறுகின்றார்.

மரக்கட்டடங்கள்:

- பழங்காலத்தில் கோயில்கள் மரத்தினால் கட்டப்பட்டன. இதற்குச் சான்றாகச் சிதம்பரம் நடராசர் கோயிலில் உள்ள சபாநாயகர் மண்டபத்தை இன்றும் காணலாம். மரக்கட்டடங்கள் இயற்கையினால் அழிந்துவிடும் தன்மை உடையன. இதன் மேற்பகுதி விரைவில் பழுதாகிவிடும். ஆதனால் இவை செம்பு, வெள்ளி, பொன் தகடுகளால் வேயப்பட்டன. மரக்கட்டடங்களோடு களிமண் கட்டடங்களும் தோன்றின. களிமண் கட்டடங்களின் மேற்கூரைகள் மரத்தால் வேயப்பட்டு இருந்தன. பின்னர். மரக்கட்டடங்களும் களிமண் கட்டங்களும் சுடுமண்ணால் கட்டப்பட்ட உயர்ந்த கட்டங்களாக மாறின.

செங்கல் கட்டடங்கள்:

- சங்க காலத்தில் இருந்தே சுட்ட செங்கற்களால் ஆன கட்டங்களைத் தமிழகத்தில் காணலாம். செங்கற் கோயில்கள் மரக் கோயில்களைவிட உறுதியாகவும் நீடித்த தன்மை

உடையனவாகவும் விளங்கின. பொ.ஆ. ஆறாம் நூற்றாண்டிற்கு முற்பட்ட கோயில்கள் எல்லாம் செங்கல் கட்டடங்களாகவே இருந்தன. இவை மன்னர்களால் அவ்வப்போது செப்பனிடப்பட்டன.

குடைவரைக் கோயில்கள்:

- பெரிய பாறையைக் குடைந்து உருவாக்கப்பட்டவை குடைவரைக் கோயில்கள் ஆகும். இவை கருவறை, முன் மண்டபம், தூண்கள் என்ற அமைப்பைக் கொண்டிருந்தன. விழுப்புரம் மாவட்டத்தில் உள்ள மண்டகப்பட்டு என்னுமிடத்தில் பொ.ஆ. ஏழாம் நூற்றாண்டில் மகேந்திரவர்ம பல்லவன், முதல் குடைவரைக் கோயிலை அமைத்தான். முற்காலப் பாண்டியர்கள் அமைத்த முதல் குடவரைக் கோயில் பிள்ளையார்பட்டி குடைவரைக் கோயில் ஆகும். குடைவரைக் கோயில்கள் நீண்ட மண்டபம் போன்ற அமைப்பைப் பெற்றிருந்தன. எனவே 'மண்டபக் கோயில்கள்' என்றும் பாறைகளைக் குடைந்து அமைத்ததால் 'பாறைக் கோயில்கள்' என்றும் அழைக்கப்பட்டன.
- ஒரே கல்லினால் ஆன ஒற்றைக்கற் கோயில்கள் தமிழகத்தில் காணப்படுகின்றன. இவற்றை அமைக்க, பாறைகளை மேலிருந்து படிப்படியாகக் கீழே செதுக்கிக் கோயில்கள் அமைக்கப்பட்டன. அவற்றுள் மாமல்லபுரத்தின் மகிசாசுரமர்த்தினி கோயிலின் முன் தொடங்கப்பட்டு முற்றுப் பெறாமல் உள்ள ஒற்றைக்கல் கோயில் இதற்குச் சான்றாகும்.

கற்றளிகள்:

- கருங்கற்களை ஒன்றின்மேல் ஒன்றாக அடுக்கிச் சுண்ணம் சேர்க்காமல் கட்டப்படும் கட்டடங்களுக்குக் 'கற்றளிகள்' என்று பெயர். கி.பி. ஏழாம் நூற்றாண்டில் நரசிம்மவர்மன் காலத்தில் கற்றளி அமைக்கும் முறை ஏற்பட்டது. மாமல்லபுரம், காஞ்சிபுரம், பனமலை ஆகிய ஊர்களில் காணப்படும் கற்றளிகள் காலத்தால் முந்தியவை. பொ.ஆ. எட்டாம் நூற்றாண்டில் தோன்றிய கட்டடங்களில், பெரும்பான்மை கற்றளிகளாகவே இருந்தன. பிற்காலச் சோழர்கள் செங்கற்களால் ஆன பழைய கோயில்களைக் கற்றளிகளாக மாற்றினர்.

திராவிடக் கட்டடக்கலை:

- இந்தியக் கோயில் கட்டிடக்கலை நாகரம்,வேசரம், திராவிடம் என மூன்று வகைப்படும். சிகரத்தின் அமைப்பாது நான்கு பக்கங்களைக் கொண்டு சதுரமாக அமைந்திருந்தால் அந்த விமானம் நாகரம் எனப்படும். இதுவே, வட இந்திய கட்டடக்கலையாகும். சிகரம் வட்டவடிவமாக இருப்பின் அந்த விமானம் 'வேசரம்' எனப்படும். இவை, இந்தியாவின் மத்தியப் பகுதியில் அமைந்துள்ள பௌத்த சமயக் கட்டக் கலையாகும். சிகரமானது எட்டுப்பட்டை அமைப்புடன் இருந்தால் அந்த விமானம் 'திராவிடம்' எனப்படும். திராவிடம் என்பது தென்னிந்தியக் கோயில் கட்டக் கலை ஆகும். வடக்கே கிருஷ்ணா நதி முதல் தெற்கே குமரி வரை திராவிடக்கலை பரவியுள்ளது.
- மேலும், இக்கட்டடக்கலை இலங்கை, பர்மா, மலேசியா, கம்போடியா போன்ற நாடுகளிலும் பரவியுள்ளது. தமிழகக் கட்டடக்கலையை பல்லவர், பாண்டியர், சோழர். விஜயநகர, நாயக்கர் ஆகியோரின் காலகட்டத்தவை எனத் தனித்தனியாக வகைப்படுத்தலாம்.
- இந்துக் கோயில்களில் கர்ப்பக்கிரகம் என்னும் கருவறையின் மீது அமைக்கப்படும் பிரமிடு போன்ற கட்டடக்கலையை விமானம் என்பர். விமானத்தைப் பொதுவாக 'ஷடங்க விமானம்'

என்பர். ஷடங்க விமானம் என்பது, ஆறு உறுப்புகளைக் குறிக்கும். ஆவை மனித உடலின் உறுப்புகளுடன் ஒப்புமையுடையவையாகும்.

1. ஆதிட்டானம் - பாதம்
2. பித்தி - கால்
3. பிரஸ்தரம் - தோள்
4. கண்டம் - கழுத்து
5. சிகரம் - தலை
6. ஸ்தூபி - மகுடம்

- விமானத்தின் மீது பெரும்பாலும் ஒரேயொரு கலசம் மட்டும் இடம்பெற்றிருக்கும். இவ்விமானங்கள் சோழர் காலத்தில்தான் மிக உயரமானவையாக அமைக்கப்பட்டன.

கோபுரம்:

- கோயில் உறுப்புகளில் மிக முக்கியமானதும் அழகுடையதுமாக விளங்குவது கோபுரம். 'கோபுர தரிசனம் கோடி புண்ணியம்' என்பர். இக்கோபுரம் சுற்றுப்புறச் சுவரில் ஊடறுத்துச் செல்லும் நுழைவு வாயிலின் மேல் கட்டப்பட்டதாகும். கோபுரத்தின் உச்சியில் ஒன்றுக்கு மேற்பட்ட கலசங்கள் இடம்பெற்றிருக்கும்.
- கோயில்களில் கோபுரம் அமைத்தல் பல்லவர் காலத்தில் தொடங்கி, விஜயநகர மன்னர்கள் காலத்தில் மிகவும் உன்னத நிலையை அடைந்தது எனலாம்.
- இராஜசிம்மன் காலத்தில் கட்டப்பட்ட காஞ்சி கைலாசநாதர் கோயிலில்தான் முதன் முதலாகச் சிறுகோபுரம் அமைக்கப்பட்டது. பல்லவர்களும், சோழர்களும் விமானத்திற்கு முக்கியத்துவம் அளித்தனர். விஜயநகர மற்றும் நாயக்கர் காலத்தில் விமானங்களைச் சிறியனவாகவும் கோபுரங்களைப் பெரியனவாகவும் அமைத்தனர். கிருஷ்ணதேவராயர் ஆட்சிக் காலத்தில்தான் மிக உயர்ந்த கோபுரங்களை அமைக்கத் தொடங்கினார். இவர், காஞ்சிபுரம்,திருவண்ணாமலை, சிதம்பரம் போன்ற இடங்களில் பெரிய கோபுரங்களை அமைத்தார். பிற்காலத்தில் இவை 'இராஜ கோபுரம்' என்று அழைக்கப்பட்டன.

பல்லவர் காலக் கட்டடக்கலை:

- பல்லவர்கள், காஞ்சிபுரத்தைத் தலை நகராகக் கொண்டு தமிழகத்தை முந்நூறு ஆண்டுகள் ஆட்சி புரிந்தனர். இவர்கள் மரம், சுதை, உலோகம், செங்கல் போன்ற கட்டுமானப் பொருள்கள் இன்றிக் காலத்தால் அழிக்க இயலாத குடைவரைக் கோயில்களை உருவாக்கினர்.
- மண்டகப்பட்டு, பல்லாவரம், மாமண்டூர், வல்லம், மகேந்திரவாடி, சீயமங்கலம், தளவானூர், திருச்சி ஆகிய பகுதிகளில் பழைமையான பல்லவர் காலத்துக் கோயில்கள் உள்ளன. இவற்றில் மகேந்திரவர்மன் காலத்தைச் சேர்ந்த கோயில்கள் மிகவும் தொன்மையானவை. மாமல்லபுரக் கடற்கரைக் கோயில்கள் உலகப் புகழ் வாய்ந்தவை. 'சாளுவன் குப்பத்தில்' உள்ள குகைக்கோயிலில் வெளிமுகப்பு முழுவதும் யாளியின் முகம் செதுக்கப்பட்டுள்ளது. இது குகைக்கோயில்களின் அமைப்பிலேயே வியக்கத்தகு வடிவை உடையது. இப்பகுதி, தற்காலத்தில் 'புலிக்குகை' என்று அழைக்கப்படுகிறது.

- பல்லவர்கள் குடைவரைக் கோயில்கள், ஒற்றைக்கல் இரதங்கள் அமைத்ததோடு அன்றிக் கட்டடக் கோயில்களையும் எழுப்பியுள்ளனர். இவற்றுள், அழகும் தொன்மையும் வாய்ந்தது காஞ்சி கைலாசநாதர் கோயில். இது ராஜசிம்மனால் கட்டப்பட்டது.
- பல்லவர்கள், தமிழகத்தின் வட பகுதியை ஆட்சி செய்து கொண்டிருந்த காலத்தில் தென் பகுதியைப் பாண்டியர்கள் ஆட்சி புரிந்து வந்தனர். செழியன் சேந்தன் காலம் முதல் வீரபாண்டியன் காலம் வரை அவர்கள் தோற்றுவித்த குடைவரைக் கோவில்கள், ஒற்றைக் கற்றளிகள், கட்டக் கோயில்கள் ஆகியன பாண்டியர்கள் காலக் கட்டக் கலைக்குச் சான்றுகளாக விளங்குகின்றன.
- தமிழகத்தில் பாண்டியர்களின் குடைவரைக் கோயில்கள் சிற்பங்கள் மிகுந்து அழகுடன் காணப்படுகின்றன. பிள்ளையார்பட்டி, மலையடிக்குறிச்சி, ஆனைமலை, திருப்பரங்குன்றம், குன்றக்குடி, திருமயம், குடுமியான்மலை, சித்தன்னவாசல், மகிபாலன்பட்டி, பிரான்மலை, அழகிய பாண்டியபுரம், மூவரைவென்றான் போன்ற ஊர்களில் பாண்டியர்கள்காலக் குடைவரைக் கோயில்களைக் காணலாம்.
- கழுகுமலையில் உள்ள வெட்டுவான் கோயில் பாண்டியரது ஒற்றைக் கற்றளிக்குச் சான்றாகும். இது மலையின் மேலிருந்து கீழ்நோக்கிக் குடைந்து அமைக்கப்பட்டுள்ளது. இது 'தென்னகத்து எல்லோரா' என்று அழைக்கப்படுகிறது. திருப்பத்தூர் திருக்கற்றளிநாதர் கோயில் பாண்டியர் காலக் கட்டடக்கலைக்குச் சிறந்த சான்றாகத் திகழ்கிறது.
- தமிழகக் கட்டடக்கலை வரலாற்றில் பிற்காலச் சோழர் காலம் பொற்காலமாகும். விஜயாலயசோழன் முதல் மூன்றாம் இராஜராஜசோழன் வரையிலான மன்னர்கள், அழகு வாய்ந்த எண்ணற்ற கோயில்களை எழுப்பினர். செங்கற்களால் கட்டப்பட்ட கோயில்களை எல்லாம் கருங்கற்களாலான கோயில்களாக மாற்றி அமைத்தனர். விஜயாலயசோழனால் கட்டப்பட்ட புதுக்கோட்டை மாவட்டம் நார்த்தமலைக் கோயில் தனித்தன்மை வாய்ந்தது. இக்கோயிலின் வெளிச்சுவர் சதுர வடிவிலும் உட்சுவர் வட்ட வடிவிலும் உள்ளது.
- 'ஆதித்தசோழன்' காவிரி ஆற்றின் இரு பக்கங்களிலும் ஏராளமான கற்கோயில்களைக் கட்டினார். இக்கோயில்கள் இன்றும் நிலைத்து நிற்கின்றன. 'பராந்தகசோழன்' எழுப்பிய பிரம்மபுரீசுவார் கோயில், எறும்பூர் கடம்பவனேசுவரர் கோயில் ஆகியன சோழர் காலக் கட்டடக்கலையின் எழிலையும் எளிமையையும் விளக்குவன. சோழர் காலக் கட்டடக் கலையில் 'செம்பியன்மாதேவியின்' பங்கு குறிப்பிடத்தக்கது. இவர் பாடல் பெற்ற பல தலங்களைக் கற்றளிகளாக மாற்றியமைத்துப் பெரும் பொருள்களை வழங்கினார். இராஜராஜசோழன் எழுப்பிய தஞ்சைப் பெரியகோயில் 'தென்னகத்தின் மேரு' என அழைக்கப்படும் சிறப்பைப் பெற்றது. இக்கோயிலே தமிழகக் கட்டடக் கலையின் மணிமகுடமாக விளங்குகின்றது. தஞ்சையின் சுற்று வட்டாரப் பகுதிகளில் கருங்கற்களே இல்லாத நிலையில் முற்றிலும் கருங்கற்களைக் கொண்டே 216 அடி உயரமும் 13 அடுக்குகளையும் கொண்ட விமானத்தை அமைத்து 'இராஜராஜேசுவரம்' எனப் பெயரிட்டார் இராஜராஜன், இதன் முதல் வாசல் கேரளாந்தகன் திருவாசல்' என்றும், இரண்டாம் வாசல் 'இராஜராஜன் திருவாசல்' என்றும் அழைக்கப்படுகின்றன.

- இக்கோயிலின் உச்சியில் உள்ள எண்கோண வடிவிலான சிகரம் 80 டன் எடை கொண்டது. இதனை, 1987 ஆம் ஆண்டு ஐக்கிய நாடுகள் கல்வி, அறிவியல், பண்பாட்டு அமைப்பு (The United Nations Educational, Scientific and Cultural Organization – UNESCO) உலகப் பாரம்பரிய சின்னமாக அறிவித்தது.
- இராந்தேிரசோழன் தனது கங்கைப் படையெடுப்பு வெற்றியின் சின்னமாகக் 'கங்கை கொண்ட சோழபுரம் கோயிலை அமைத்தார். இது 170 அடி உயரம் கொண்டது. இக்கோயில் சிற்பக் களஞ்சியமாக விளங்குகின்றது.

விஜயநகரப் பேரரசர் காலம் மற்றும் நாயக்கர் காலம்:

- விஜயநகரப் பேரரசின் காலத்தில் தமிழகக் கட்டடக்கலையில் குறிப்பிடத்தக்க மாற்றங்கள் ஏற்பட்டன. சோழர், பாண்டியர் காலக் கட்டடக்கலையின் தொடர்ச்சியாகவே விஜயநகரப் பேரரசுக் காலக் கட்டடக்கலை விளங்குகிறது. ஆனால் நுட்பமான அலங்கார வேலைப்பாடுகள் இக்காலக் கட்டடங்கலையின் சிறப்புக் கூறுகளாகும். இக்கோயில்களில், விமானங்கள் சிறியதாகவும் கோபுரங்கள் உயரமாகவும் உள்ளன. திருமண்ணாமலை, மதுரை, இராமேசுவரம் ஆகிய ஊர்களில் உள்ள கோயில் கோபுரங்கள் இக்காலத்தவையாகும்.
- நாயக்கர் காலக் கட்டடக்கலை விஜயநகரக் காலக் கட்டக்கலையைப் பின்பற்றியே எழுந்தது. நூறுகால் மண்டபங்கள், ஆயிரங்கால் மண்டபங்கள் எழுப்புதல் இவர்களின் தனிச் சிறப்பு,திருமலை நாயக்கர் மகால், இராமேசுவரம் ராமநாதசாமி கோயில் அயிரங்கால் மண்டபம், மதுரை மீனாட்சியம்மன் கோயில் புது மண்டபம், திருச்சி மலைமீது கட்டப்பட்டுள்ள தாயுமானவர் கோயில் அகியன இவர்களின் கட்டடக்கலைக்குச் சிறந்த எடுத்துக்காட்டுகளாகும். தமிழர் கட்டடக்கலையின் நெடிய வரலாறு தமிழர் தம் பழைமையையும் வளமையையும் உலகிற்குப் பறைசாற்றுகின்றன.

சங்ககாலம்:

- நடுகற்கள், சிற்பக்கலையின் தோற்றுவாயாகக் கருதப்படுகின்றன. தொல்காப்பியம், அகநானூறு, புறநானூறு முதலானவற்றில் நடுகல் பற்றிய குறிப்புகள் காணப்படுகின்றன. நடுகல் என்பது, போரில் வீரமரணமடைந்த அல்லது மக்களுக்காக உயிர் துறந்த வீரனின் பெயரும் பெருமையும் எழுதி நட்டுவைத்து வழிபடும் கல் ஆகும். இது 'வீரக்கல்' அல்லது 'நினைவுக்கல்' என்றும் அழைக்கப்படும். தொல்காப்பியர் காலத்தில் வழக்கில் இருந்த நடுகல் வழிபடும் முறை, பிற்காலத்தில் வீரர்களின் உருவத்தைச் செதுக்கி வழிபடும் முறையாக வளர்ந்தது, தெய்வங்களுக்குச் சுதை உருவங்கள் செய்து வழிபட்டனர். இதுவே, கல்லில் சிற்பம் செய்யும் கலையாக வளர்ச்சி பெற்றது. விழாக்காலங்களில் களிமண்ணால் விலங்குகள் மற்றும் மனிதர்களின் உருவங்களைச் செய்து வைத்து வழிபடுவது கதிரை எடுப்பு, உருவாரம் எனப்படும். கல்லினால் செய்யப்படுவது கற்சிற்பங்கள் எனவும் உலோகத்தினால் செய்யப்படுவது படிம உருவங்கள் என்றும் அழைக்கப்படும்.
- சங்க காலத்தில் மரச்சிற்பங்கள் அமைக்கப்பட்டதைப் பரிபாடல் மூலம் அறியலாம் கொற்கை, அரிக்கமேடு, உறையூர் போன்ற இடங்களில் நிகழ்த்தப்பட்ட அகழாய்வுகளில் அக்காலச் சுடுமண் ஓடுகளும் சிற்பங்களும் கிடைத்துள்ளன. காவிரிப்பூம்பட்டினத்தில் இருந்த கதைச்சிற்பங்களை இந்திர விழாவில் கூடிய மக்கள் கண்டு மகிழ்ந்தனர் என மணிமேகலை

காப்பியம் எடுத்துரைக்கின்றது. சிற்பக் கலைஞர்களை 'மண்ணீட்டாளர்' என அழைக்கும் வழக்கம் இருந்ததை மணிமேலையின் (28 : 37) மூலம் அறியலாம். பொ.ஆ. மூன்றாம் நூற்றாண்டு முதல் பொ.ஆ. பத்தாம் நூற்றாண்டு வரை தமிழகத்தில் பௌத்த சமண சமயங்கள் பரவி இருந்தன. தொடக்க காலத்தில் பௌத்தர்கள் பாதபீடிகை, தருமச்சக்கரம் முதலியவற்றை வைத்து வணங்கினர். பின்னரே புத்தர் திரு உருவங்களை வணங்கும் முறை தோன்றியது. சுமண சமயத்தில் அருகப் பெருமாளின் உருவத்தையும் தீர்த்தங்கரர்களின் உருவங்களையும் வணங்கினர்.

சிற்பங்கள்:

- இயற்கை உருவங்களையும் கற்பனை உருவங்களையும் வடிப்பது சிற்பக்கலை எனப்படும். கல், கதை (சுண்ணாம்புக் காரை) மரம், மெழுகு, அரக்கு, தந்தம், உலோகம் ஆகியவற்றால் சிற்பங்கள் வடிக்கப்படுகின்றன. இவற்றைப் புடைப்புச்சிற்பங்கள், தனிச்சிற்பங்கள் என வகைப்படுத்துவர். கல், மரம், சுவர், பலகை போன்றவற்றில் புடைப்பாக உருவத்தின் முன்புறம் மட்டும் தெரியும்படி அமைக்கப்படும் சிற்பம் புடைப்புச்சிற்பம் எனப்படும். ஓர் உருவத்தின் முன்புறமும் பின்புறமும் முழுவடிவமாக வடித்தல் தனிச்சிற்பம் எனப்படும்.
- தமிழ்நாட்டுச் சிற்பக்கலை, கோயில்களை அடிப்படையாகக் கொண்டு வளர்த்தெடுக்கப்பட்டது. தொடக்ககாலச் சிற்பங்கள் மரத்தினாலும் கதையினாலும் செய்யப்பட்டவை. இப்பொழுதும் அத்தகைய சிற்பங்களைக் காணலாம். எடுத்துக்காட்டாக சுந்தர வரதராஜப்பெருமாள் கோயிலில் உள்ள கடவுள் உருவங்கள் மரத்தால் செய்யப்பட்டவையாக உள்ளன. திருவல்லிக்கேணி பார்த்தசாரதிப் பெருமாள், காஞ்சி பாண்டவதூதப் பெருமாள் முதலிய உருவங்கள் கதையினால் செய்யப்பட்டவை. கல்லினால் சிற்பம் அமைக்கும் முறை பல்லவர் காலத்திலும், உலோகத்தினால் சிற்பம் அமைக்கும் முறை பிற்காலச் சோழர் காலத்திலும் பின்பற்றப்பட்டன.

பிரதிமைகள்:

- தனிப்பட்ட ஒருவரின் உருவ அமைப்பை உள்ளது உள்ளவாறே அமைப்பது பிரதிமைகள் எனப்படும். பிரதிமை உருவங்களில் பழைமையானது பல்லவ அரசர் உருவங்கள் ஆகும். உலோகங்களினால் பிரதிமைகள் அமைக்கும் வழக்கம் சோழர் காலத்தில் தோன்றியது.

பல்லவர் காலம்

- பல்லாவ் காலம், கோயில் சிற்பக்கலையின் தொடக்க காலம் எனலாம். பல்லவ மன்னன் முதலாம் மகேந்திரவர்மன் காலத்துக் கோயில்களில் உள்ள துவாரபாலகர்கள் என்று அழைக்கப்படும் வாயிற்காவலர்களின் உருவங்கள் புடைப்புச்சிற்பங்களாக உள்ளன. இவையே தமிழகத்தில் காணப்படும் முதல் கற்சிற்பங்களாகும். இவர் காலத்தில் வாயிற்காவலர்களின் சிற்பங்கள் மட்டுமே கற்களால் உருவாக்கப்பட்டவை. கருவறையில் உள்ள சிற்பங்கள் மரத்தாலோ சுதையாலோ செய்யப்பட்டிருந்தன. பல்லவர் காலத்தில் கடவுள் போலவே அரசன் அரசி உருவங்களையும் உயரமாகச் செதுக்கும் வழக்கம் இருந்தது.
- மாமல்லபுரத்தில் கோவர்த்தன மலை மண்டபத்தின் அருகில் 96 அடி அகலமும் 43 அடி உயரமும் கொண்ட பாறை உள்ளது. இப்பாறையின் இடையில் இயற்கையாகவே கீழ் நோக்கிய பள்ளம் காணப்படுகிறது. சிற்பிகள் இந்த இயற்கையான வடிவமைப்பைப் பயன்படுத்தித் தம் கற்பனையையும் கலந்து 'பகீரதன் தவம்' என்ற சிற்பத்தொகுதியாக

வடிவமைத்துள்ளனர். கங்கை பூமிக்கு வர பகீரதன் சிவபெருமானை நோக்கித் தவமிருக்கும் காட்சியும், அந்தத் தவத்தின் பயனாகக் கங்கை பூமிக்கு வரும் நிகழ்வையும் அப்பாறைப் பகுதியில் வடிவமைத்துள்ளனர். இவர்கள் காலத்தில் புராணச்செய்திகளைச் சிற்பங்களாக வடிவமைத்துள்ளனர். நாமக்கல்லில் உள்ள மலைக்கோட்டையின் இருபுறமும் மகேந்திரவர்மன் காலத்துக் குடைவரைக் கோயில்கள் காணப்படுகின்றன. மலையின் கிழக்குப் பகுதியில் பள்ளி கொண்ட பெருமாள் கோயிலும் மேற்குப் பகுதியில் நரசிம்மப் பெருமாள் கோயிலும் உள்ளன. ஒரே மலையில் இரண்டு குடைவரைக் கோயில்கள் அமைக்கப்பட்டுள்ளமை இதன் சிறப்பு அம்சமாகும். இதன் சிற்பங்கள் நுண்ணிய வேலைப்பாட்டுடன் கூடியவை. இங்குத் திருமாலின் பத்து அவதாரங்களும் சிற்பங்களாகச் செதுக்கப்பட்டுள்ளன. பல்லவாக்ள் காலத்து ஒற்றைக்கல் இரதங்கள், கோயில் சிற்பங்கள் போன்றவை தனித்துவமானவையாக உள்ளன.

சோழர் காலம்:

- பல்லவர் காலச் சிற்பங்களின் வளர்ச்சியுற்ற நிலையே சோழர் காலச் சிற்பங்களாக இருந்தன. பல்லவர் காலத்தில் தாழ்ந்த புடைப்புச்சிற்பங்களாக அமைக்கப்பட்டிருந்தவை, சோழர் காலத்தில் உயர்ந்த புடைப்புச்சிற்பங்களாகவும் முழு உருவச்சிற்பங்களாகவும் அமைக்கப்பட்டன. சோழர் காலத்தில் இச்சிற்பக்கலை உயர்ந்த நிலையை அடைந்தது. இக்காலகட்டத்தில் தமிழகத்தில் மட்டுமின்றி கஜீராகோ, உதயபுரி, புவனேஷ்வர் ஆகிய பகுதிகளிலும் சிற்பக்கலை வளர்ந்த நிலையில் இருந்தது. ஊயரமான மகுடங்கள், மெல்லிய நெடிய உடலமைப்பு போன்றவை சோழர் காலச் சிற்பங்களின் சிறப்பாகும். பிற்காலச் சோழர்களின் சிற்பங்களில் அணிகலன்களும் அலங்காரங்களும் மிகுந்து காணப்பட்டன. மேலும், வட்டமான முக அமைப்பும் சற்று தடித்தும் குட்டையானதுமான உடல் அமைப்புகளுடனும் சிற்பங்கள் காணப்பட்டன.
- இராஜராஜ சோழன் எழுப்பிய தஞ்சை பிரகதீசுவரர் கோயிலின் தெற்கு நோக்கி வாயிலின் கீழ்ப்புறம் புத்தரின் சிற்பமும் இக்கோயிலின் விமானத்தின் வலப்பக்கம் சமணர் உருவங்களும் உள்ளன. இக்கோயிலின் நந்தி சிற்பம் இந்தியாவில் உள்ள நந்திச் சிற்பங்களில் இரண்டாவது பெரிய சிற்பமாகும்.
- இதன் உயரம் 12 அடி, நீளம் 19.5 அடி, அகலம் 8.25 அடியாகும். இரண்டாம் இராஜராஜன் கட்டிய தாராசுரம் கோயிலில் நாயன்மார்களின் வாழ்க்கையைக் குறிக்கும் 90 சிற்பங்கள் உள்ளன.

செப்புத் திருமேனிகள்:

- தமிழர்கள் உலகத்திற்கு வழங்கிய நன்கொடை, செப்புத்திருமேனிகள், சங்க காலத்திலும் உலோக்ச சிற்பங்கள் இருந்திருக்கலாம் என்ற செய்தியை மதுரைக்காஞ்சி, குறுந்தொகை, பட்டினப்பாலை போன்ற இலக்கியங்களின் வாயிலாக அறியலாம். இருப்பினும் சோழர் காலமே உலோகச் சிற்பங்கள் அல்லது செப்புத்திரு மேனிகளின் பொற்காலம்.
- விஜயாலயன், பராந்தகன், செம்பியன், மாதேவி, முதலாம் இராஜராஜன் ஆகியோரது காலத்தில் செப்புத்திருமேனிகளின் வளர்ச்சிக்கு முக்கியத்தவம் கொடுக்கப்பட்டது. சோழர் காலச் செப்புத் திருமேனிகளுள் நடராஜர் சிலை உலகப்புகழ் வாய்ந்தது. சோழ அரசர்களும் அவர்களது குடும்பத்தாரும் கோயில்களுக்குச் செப்புத் திருமேனிகளைக் கொடையாகக் கொடுத்த செய்திகளைக் கல்வெட்டுகளிலும் செப்பேடுகளிலும் காணலாம். பிற்காலப் பாண்டியர்களின்

சிற்பக்கலை என்பது, சோழர் காலச் சிற்பக்கலையின் தொடர்ச்சியாகவே இருந்தது. இவர்கள் கோயில்களின் வெளிப்புறச் சுவர்களையும் சிற்பங்களையும் செம்மைப் படுத்துவதிலும் கவனம் செலுத்தினர்.

விஜயநகர மற்றும் நாயக்கர் காலம்:

- விஜயநகர 'மன்னர்கள் கட்டடக்கலையில் கொண்டிருந்த ஆர்வம் சிற்பக்கலையிலும் வெளிப்பட்டது. கோபுரங்களிலும், கோயில் விமானங்களிலும் ஏராளமான சிற்பங்களை அமைத்தனர். உயர்ந்த தூண்களையுடைய மண்டபங்கள், அமைத்தல், மண்டபங்களின் தூண்களில் யாளி, குதிரை, மனித உருவங்கள், புராணத் தொன்மங்களை விளக்கும் சிற்பங்கள் போன்றவை விஜயநகர நாயக்கர் காலச்சிற்பங்களின் தனித்தன்மை. இவர்கள் காலச் சிற்பங்கள் இரும்பில் வார்த்தது போன்ற உறுதி உடையவை. விசயநகரச் சிற்பங்கள் மூக்குக் கூர்மையானதாகவும் வயிறு வட்டமானதாகவும் இருக்கும். முனித உருவச் சிற்பங்களில் அணிகலன்கள் செதுக்கப்பட்டுள்ளன. இவர்களின் ஆட்சிக் காலத்திற்குப் பிறகே கோயில்களில் சிற்பங்கள் அதிக அளவில் அமைக்கும் வழக்கம் ஏற்பட்டது. வேட்டையாடுதல், கோலாட்டம், பாம்பாட்டி நடனம் போன்ற சிற்பங்களைக் கோயில்களில் இடம்பெறச் செய்தல் இவர்கள் கால வழக்கமாக இருந்தது. இத்தகைய சிற்பங்களை மதுரை மீனாட்சியம்மன் கோயில், இராமேசுவரம் இராமநாதசுவாமி கோயில் போன்ற இடங்களில் காணலாம். தற்காலத்தில் மெழுகு, மணல், கண்ணாடி போன்றவற்றினாலும் சிற்பங்கள் அமைக்கப்படுகின்றன.

ஓவியக்கலை(Paintin):

- கட்டடக்கலையும் சிற்பக்கலையும் போன்றே ஓவியக்கலையும் கண்ணால் கண்டு மகிழத்தகுந்த கலையாகும். அழகினைப் பராட்ட, புலவர்கள் ஓவியத்தை உவமையாகக் கூறுவர். ஓவியக்கலை தொன்மையான வரலாற்றினை உடையது. இயற்கையோடு கலந்து வாழ்ந்த மக்கள், தாங்கள் கண்ட காட்சியினையும் வேட்டைக் காட்சிகளையும் வரைந்து மகிழ்ந்தனர். தொல்பொருள் ஆய்வில் கண்டெடுக்கப்பட்ட மட்பாண்டங்களின் மேல், எழுத்துகளும் பல உருவங்களும் காணப்படுகின்றன. தொடக்க காலத்தில் ஓவிய எழுத்துகளே வழக்கில் இருந்தன.
- 'ஓய்வு' என்ற வினைச்சொல்லில் இருந்து தோன்றியதே ஓவியம். ஓவ்வு என்பதற்கு ஒன்றைப் பற்று அல்லது ஒன்றைப் போலவே இருத்தல் என்பது பொருள். இச்சொல்லிருந்து தோன்றிய ஓவு, ஒவ்வு போன்ற சொற்கள் ஓவியத்தைக் குறிக்கின்றன. தான்கண்ட காட்சியை அப்படியே வரைவது காட்சி ஓவியம், மனத்தில் கற்பனை செய்ததை வரைதல் கற்பனை ஓவியம் ஆகும். தொல் பழங்கால மனிதர் சொற்களை அறியும் முன்பே தம் எண்ணங்களைக் காட்சிகளாக உணர்த்தக் கற்றுக்கொண்டனர். தமக்கு மகிழ்வளித்த வேட்டைக் காட்சிகளையும் பிறவற்றையும் ஓவியங்களாகக் குகைகளில் தீட்டியுள்ளனர். பச்சிலைச்சாறு, செம்மண், விலங்குகளின் கொழுப்பு ஆகியனவற்றைக் கொண்டு அவ்வோவியங்களுக்கு வண்ணம் தீட்டினர்.
- ஓவியத்தை வட்டிகைச் செய்தி, சித்திரச் செய்தி என்றும் இலக்கியங்கள் பதிவு செய்துள்ளன. பழங்காலத்தில் சுவர் ஓவியங்களே பெரிதும் காணப்பட்டன. அதனால்தான் "சுவர் இல்லாமல் சித்திரம் இல்லை", சுவரை வைத்தல்லவா சித்திரம் வரைய வேண்டும் என்ற பழமொழிகள்

தோன்றின. வளைந்தகோடு, கோணக்கோடு, நேர்கோடு ஆகியவற்றைக் கொண்டு ஓவியங்கள் எழுதப்பட்டன. இவ்வாறான கோட்டோவியங்களுக்குப் 'புனையா ஓவியம்' என்று பெயர். இதனை'வரி வடிவ ஓவியம்' என்றும் அழைப்பர். மடலேறுதலின் பொழுது பனை ஓலையில் வரைந்த கோடுகளால் ஆன ஓவியம் வரிவடிவ ஓவியமாகும். நெடுநல்வாடையில் முதன் முதலாக வரிவடிவ ஓவியம் பற்றிய செய்தி கிடைக்கின்றது. புனையா ஓவியத்தில் பலவித வண்ணங்களைப் புனைந்து அமைக்கும் ஓவியம்,'முழுஓவியம்' எனப்படும். ஓவியம் வரைவோரை ஓவியன், கண்ணுள்வினைஞர், கைவினைஞர், ஓவியவல்லோன், ஓவியப்புலவன் என்றும் அழைப்பர்.

- காவிரிப்பூம்பட்டினம், அரிக்கமேடு, காஞ்சிபுரம், செங்கம் முதலிய பகுதிகளில் நடந்த அகழாய்வுகளில் கிடைத்த காசுகள், ஓடுகள் முதலியவற்றின் மீது காணப்படும் புடைப்பு ஓவியங்களைக் கொண்டு தொன்மைக்கால மக்களின் ஓவியத் திறனை உணரலாம். கீழடியில் நடத்தப்பட்ட அகழாய்வில் கருப்பு சிவப்பு வண்ணம் தீட்டப்பட்ட பானைகள் கிடைத்துள்ளன.
- மக்கள் கூட்டத்தைக் காட்டும் ஓவியங்கள் பிரதிமை என அழைக்கப்படுகின்றன. தெய்வ வடிவங்களைக் காட்டும் ஓவியங்கள் படிமை எனப்படுகின்றன. அரண்மனைகள், மாளிகைகள், கோயில்கள், பெரிய வீடுகள் போன்றவற்றின் சுவர்களில் சித்திரங்கள் வரையப்பட்டன. மேலும் வெண்மையான சுதை பூசப்பட்ட சுவர்களில் சிவப்பு அல்லது கருப்பு வண்ணத்தால் கோட்டோவியங்கள் வரையப்பட்டன. இவற்றின் மேல் பல வண்ணங்கள் தீட்டும் வழக்கம் இருந்தது. தொல்காப்பியத்தில் ஓவியம் பற்றிய செய்தி கூறப்பட்டுள்ளது. போரில் விழுப்புண்பட்டு இறந்த வீரனுக்கு நடுகல் வைக்கப்பட்டது. நடுகல்லில் அவ்வீரனின் உருவத்தைச் செதுக்கும் முன்பே ஓவியமாக வரைந்து கொள்வர். அவ்வோவியத்தைப் பார்த்துக் கல்லில் செதுக்குவர். எழுத்து என்ற சொல்லுக்கு 'ஓவியம்' என்றே பொருள் கொள்வர்.
- பண்டைய தமிழ் மன்னர்கள் ஓவியம் தீட்டுவதற்காகத் தங்கள் அரண்மனைகளிலும் கோயில்களிலும் 'ஓவியமாடம்' என்ற தனிப்பகுதியை அமைத்தனர். இச்செய்தியினை இலக்கியங்கள் மூலம் அறியலாம். துலையாலங்கானத்துச் செருவென்ற பாண்டிய நெடுஞ்செழியன் அரண்மனையில் சித்திர மண்டபம் இருந்ததை நெடுநல்வாடையில் நக்கீரர் குறிப்பிடுகின்றார். சங்க காலத்திற்குப் பின் பல்லவர் காலத்தில் கலைகள் தழைத்து ஓங்கின. புனமலை, காஞ்சிபுரம், திருமலைபுரம் ஆகிய இடங்களில் காணப்பட்ட ஓவியங்கள் பல்லவர் காலக் கலைத் திறனைக் காட்டுவனவாக அமைந்துள்ளன. தஞ்சையில் வரையப்பட்டுள்ள சிவபெருமான், நாட்டியமாடும் பெண்கள், சேரமான் பெருமாள் நாயனார், இராஜராஜன், கருவூர்த்தேவர் ஓவியங்கள் சோழர் காலத்தவை ஆகும். விஜயநகர நாயக்கர் காலத்து ஓவியங்களைத் தமிழகத்தின் பல பகுதிகளிலும் காணமுடிகின்றது.

பாறை ஓவியங்கள்:

- தமிழகத்தில் கண்டறியப்பட்ட பாறை ஓவியங்கள், இந்நிலப்பகுதியின் தொன்மையைக் குறிக்கும் சான்றுகளாக அமைகின்றன. இவை மக்களின் கலைஈடுபாடு, சமூக வாழ்க்கை போன்றவற்றை அறிந்துகொள்ள உறுதுணையாக உள்ளன. மலைப்பாறைகளைக் குடைந்து அமைத்த குகைச்சுவர்களின் மேல் ஓவியங்கள் வரையப்பட்டன. இக்குகைகளின் சுவர்கள் கரடு

முரடாக இருந்தபடியால் உமி, சாணம், களிமண் முதலான பொருள்களைக் கொண்டு பதப்படுத்திய சுதையைச் சுவர்களின் மேல் பூசினார்கள். பின்னர் அச்சுதைப் பூச்சின் மேல் ஓவியங்கள் வரையப்பட்டன. பல்லவ மன்னன் மகேந்திரவர்மன் பல குகைக் கோயில்களை அமைத்தான். அக்குகைக்கோயில் சுவர்களில் சித்திரங்களை எழுதுவித்தான். அவனே ஓவியக் கலையைப் பயின்றவன் என்பதை ''சித்திரக்காரப்புலி'' என்ற அவன் பட்டப்பெயரின் மூலம் அறியலாம். தருமபுரி மாவட்டத்தைச் சேர்ந்த மல்லபாடியில் சென்னைப் பல்கலைக்கழகத் தொல்லியல் துறையினரால் கண்டுபிடிக்கப்பட்ட பாறை ஓவியம் முக்கியமான ஒரு கண்டுபிடிப்பாக அமைந்தது. இதனைத் தொடர்ந்து தமிழநாட்டின் பல இடங்களில் பாறை ஓவியங்கள் கண்டுபிடிக்கப்பட்டுள்ளன.

சித்தன்னவாசல் குகை ஓவியங்கள்:

- தமிழகத்தின் புதுக்கோட்டை மாவட்டத்தில் உள்ள சித்தன்னவாசலில் அமைந்துள்ள குகை ஓவியங்கள் புகழ் வாய்ந்தவை. இவை பொ.ஆ. 7 மற்றும் 8ஆம் நூற்றாண்டைச் சேர்ந்த சமணர் காலத்து ஓவியங்கள், இவ்வோவியங்கள் மூலிகைகளால் ஆன வண்ணங்களைக் கொண்டவை. சித்தன்னவாசலின் ஏழடிப்பட்டம் பகுதியின் மேல்கூரைப் பகுதியிலும் ஓவியங்கள் காணப்படுகின்றன.

சுவர் ஓவியங்கள்:

- இலக்கியங்கள், சுவர் ஓவியங்களைப் பற்றிப் பெரிதும் பேசுகின்றன. உதயணனின் பள்ளியறைச் சுவர் ஓவியம் பற்றியும், கோப்பெருந்தேவியின் பள்ளியறைச் சுவர் ஓவியங்கள் பற்றியும் இலக்கியங்களில் காணலாம். பாண்டியன் நன்மாறன், தனது சித்திர மாடத்தில் இருந்த பொழுது உயிர் துறந்தமையால் ''பாண்டியன் சித்திர மாடத்துத்துஞ்சிய நன்மாறன்'' என அழைக்கப்பட்டதைப் புறநானூற்றில் மாங்குடி மருதனார் குறிப்பிடுகின்றார். நக்கீரரும் தமது நெடுநல்வாடையில் பாண்டியனின் சித்திரமாடத்தைப் பற்றிக் கூறுகிறார். திருப்பரங்குன்ற கோயில் மண்டபத்தில் ''ஏழு தொழில் அம்பலம்'' என்ற பெயரில் ஓவியச்சாலை இருந்த செய்தியினைப் பரிபாடலின் மூலம் அறியலாம். இங்கு இரதி, காமன், பூனை வடிவம் கொண்ட இந்திரன், அகலிகை, கௌதம முனிவர் முதலான ஓவியங்கள் இங்குக் காணப்பட்ட செய்தியினை இலக்கியங்களில் காணலாம். இந்த ''ஏழு தொழில் அம்பலம்'' பிற்காலத்தில் அழிந்தது. ஊதயணனின் பள்ளியறைச் சுவர்களில் ஓவியங்கள் வரையப்பட்டிருந்த காட்சியைப் பெருங்கதையில் காணலாம். திருச்சி மாவட்டத்தின் திருவெறும்பூர் கோயிலில் காணப்பட்ட சித்திரக்கூடம் பற்றிச் செப்பேடுகள் கூறுகின்றன.
- இவை மட்டுமின்றிச் செல்வந்தர் வீட்டின் சுவர்களில் ஓவியங்கள் தீட்டப்பட்டிருந்தன. புத்த தவச்சாலைகள் மற்றும் கோவலனின் தந்தை மாசாத்துவான் தவமியற்றிய சாலைகளிலும் ஓவியங்கள் தீட்டப்பட்டிருந்த செய்தியினை மணிமேகலை கூறுகின்றது.

துகிலோவியம்:

- 'படம்' என்ற சொல் 'படாம்' என்ற சொல்லில் இருந்து தோன்றியது. புடாம் என்பதற்குத் துணி என்று பொருள். பழங்காலத்தில் துணிகளில் ஓவியங்களை வரைந்தார்கள். அவற்றிற்குச் சித்திரப்படாம், சித்திரத்திரை என்ற பெயர். சித்திரம் எழுதும் கோலுக்குத் துகிலிகை என்று

பெயர். மணிமேகலையில், சீத்தலைச் சாத்தனார் காவிரிப் பூம்பட்டினத்து உவவனம் என்னும் சோலையின் காட்சி சித்திரப்படாம் போன்று அழகுடன் காணப்பட்டது என்கிறார். தக்க நாட்டிலே ஆங்காங்கே தாமரைப் பூக்களும் தாமரை இலைகளும் அடர்ந்த குளங்களும் காணப்படும் காட்சியினைத் திருத்தக்க தேவர் வருணிக்கும் பொழுது, துணியில் எழுதிய தாமரைக்குளத்தின் காட்சியைப் போலக் காணப்படுகிறது என்கிறார். இளங்கோவடிகள் ஓவியம் வரையப்பட்ட துணியை 'ஓவியஎழினி' என்கிறார். பலவகைகளிலும் ஓவியங்கள் வரையப்பட்டன. அவ்வாறு ஓவியம் வரையப்பட்ட பலகை 'வட்டிகைப்பலகை' எனப்பட்டது.

தஞ்சாவூர் ஓவியங்கள்:

- சோழர் காலத்தில் தஞ்சாவூர் ஓவியங்கள் தோற்றம் பெற்றன. மராட்டிய மன்னன் சரபோஜினின் காலத்தில் தஞ்சாவூரில் இது வளர்ச்சி பெற்றது. இவ்வோவியங்கள் தமிழகத்தின் புவிசார் குறியீடுகளில் ஒன்றாகும். இவ்வகை ஓவியங்கள் பெரிய மரச்சட்டத்தின் நடுவே அமைந்திருக்கும். இச்சட்டமும் ஓவியத்தின் ஒரு பகுதியாகவே கருதப்படுகிறது. கடவுளின் உருவங்கள் கித்தானின் பெரும் பகுதியை நிறைத்திருக்கும். மற்ற உருவங்கள் சிறிதாக அதன் கீழ்ப்பகுதியில் அமைந்திருக்கும். இதில் காணப்படும் ஓவியங்களின் உருவங்கள் உருண்டையாகவும் பருமனான அமைப்புடனும் காணப்படுகின்றன. இதன் உருவ அமைப்புகளில் பெண்தன்மை மிகுந்து நளினத்துடன் காணப்படும்.
- இவ்வோவியங்கள் நீலம், பச்சை, மஞ்சள், வெள்ளை ஆகிய வண்ணங்களில் மைய ஓவியம் அமைந்திருக்கும். கரும்பச்சை, சிவப்பு, அடர்நீலம் போன்ற வண்ணங்களைப் பின்புலமாகக் கொண்டு காணப்படும். அடர்த்தியான கோடுகள் ஓவியத்தைத் தெளிவாகக் காட்டும் விதமாக அமைந்திருக்கும். இவ்வுருவக்கோடுகள் வண்ணங்களுக்கான எல்லையாகவும் அமையும்.
- பழங்கால மக்கள், அன்றாடம் பயன்படுத்தும் பொருட்களின் மீது ஓவியம் வரைந்து மகிழ்ந்திருந்தனர். அன்றாடம் பயன்படுத்தும் பாத்திரங்கள்,கேடயம், கட்டில், வாள் போன்றவற்றில் ஓவியங்களை வரைந்தனர். தமிழின் நாற்கவிகளில் சித்திரகவியும் ஒன்றாகும். சித்திரகவி போலவே சித்திரநதி, சித்திரசபை, சித்திரதடாகம் எனப் பெயர் சூட்டியதில் இருந்து ஓவியத்திற்குத் தமிழர்கள் அளித்த முக்கியத்துவத்தை அறியலாம். தற்காலத்தில் எண்ணெய் ஓவியம், வண்ணக்கோல் ஓவியம், செயற்கை வண்ணக் கூழ்க ஓவியம், நீர் வண்ண ஓவியம், மை ஓவியம், பூச்சு ஓவியம், சூடான மெழுகு ஓவியம், நீரில் கரையும் எண்ணெய் ஓவியங்கள் போன்ற ஓவியங்கள் காணப்படுகின்றன.
- தமிழர்களின் மிகத் தொன்மைகளுள் ஒன்று ஓவியம், எழுத்தால் உணர்த்தப்பட்ட இயலாத இடைவெளிகளை ஓவியங்கள் நிரப்பின. காலந்தோறும் ஓவியக் கலையிலும் வளர்ச்சிப்படி நிலைகள் உருவாகின. பாறை ஓவியங்களில் தொடங்கி இன்று பல்வேறு நாடுகளின் ஓவிய நுட்பங்களை உள்வாங்கிப் படிநிலை மாற்றம் பெற்று வளர்ந்துள்ளன.

இசைக் கலை (MUSIC):

- இயற்றப்பட்ட செய்யுளை உரிய ஓசையோடு இசைப்பதால் இதற்கு இசை என்று பெயர். எனவே, இசை என்னும் சொல் காரணப்பெயர் ஆகும். இவ்விசைக்கு அடிப்படையானவை ஓசை என்று கூறுவர்.

- ‘ஏழிசையேழ் நரம்பின் ஓசையை’ என்ற திருப்பதிகத்தொடர் மூலம் இசை ஏழு என்பதையும் இவை தனித்தனி நரம்புகளில் இசைக்கப்பட்டன என்பதையும் அறியலாம். குரல், துத்தம், கைக்கிளை, ஊழை, இளி, விளரி, தாரம் என்பன ஏழு இசைகள் ஆகும். ஏழிசைகளுள் தாரம் என்னும் இசையே, இசை வளர்ச்சிக்கு ஆதாரமானது என்பர்.
- மிடற்றினால் குரலும் நாவினால் துத்தமும் அண்ணத்தால் கைக்கிளையும் சிரத்தால் உழையும் நெற்றியால் இளியும் நெஞ்சால் விளரியும் மூக்கால் தாரமும் தோன்றுவதாக இசை இலக்கண நூல்கள் கூறுகின்றன. இவ்விசைகள் படிப்படியாக மேல் உயர்ந்து செல்லும் இசைநிரலை ‘ஆரோசை’ எனவும் தாழ்ந்து செல்லும் இசைநிரலை ‘அமரோசை’ எனவும் சேக்கிழார் கூறுகிறார். ஆரோசை, அமரோசை ஆகியவற்றை இக்காலத்தில் ஆரோகணம், அவரோகணம் என்பர்.

இசைக்கருவிகள்:

- இசைக்கு உரிய கருவிகளைத் தோல்கருவிகள், துளைக்கருவிகள், நரம்புக்கருவிகள், கஞ்சக்கருவிகள் என வகைப்படுத்துவர்.
- பண்டைய நாளில் வாழ்ந்த இசைக் கலைஞர்கள் குழலையும் யாழையும் கொண்டே ஏழிசைத் திறங்களை இசைத்துள்ளனர். இவை தனிச் சிறப்புடையனவாகக் கருதப்பட்டதைக் ‘குழலினிது யாழினிது என்ப’ என்ற வள்ளுவரின் தொடர் மூலம் அறியலாம்.
- இசைக் கலைஞர்கள் துளைக்கருவிகளில் தொன்மையானது குழலே ஆகும். இது புல் வகையாகிய மூங்கிலில் செய்யப்பட்டதால் வேய்ங்குழல் என்றும் புல்லாங்குழல் என்றும் அழைக்கப்பட்டது.
- முற்காலத்தில் மூங்கிலிலும் சந்தனம், கருங்காலி, செங்காலி ஆகிய மரங்களிலும் வெண்கலத்திலும் செய்யப்பட்டது. ‘வேய்ங்குழல்’ முல்லை நிலத்தவரின் முதன்மை இசைக் கருவியாக விளங்கியது.
- வில் நாணின் ஓசையைக் கேட்டு, அதன் இசை நுட்பத்தை உணர்ந்து, நாணின் நீளத்தைக் கூட்டியும் குறைத்தும் பல்வேறு இசை ஒலிகளை உருவாக்கினர். இவ்வாறு இசைகளைத் தரும் வில் பலவற்றை ஒன்றாக இணைத்து அமைக்கப்பட்ட நரம்புக்கருவியே,‘வில்யாழ்’ ஆகும்.
- ஆநிரைகளை மேய்க்கும் ஒருவன் குமிழமரக் கொம்புகளை வில்லாக வளைத்து அதில் மரல்நாரினை நரம்பாகக் கட்டி வில்யாழ் அமைத்துக் குறிஞ்சிப் பண்ணை வாசித்தான் என்று பெரும்பாணாற்றுப்படை குறிப்பிடுகிறது. இந்த வில்யாழை அடிப்படையாகக் கொண்டு பேரியாழ், மகரயாழ், சகோடயாழ், செங்கோட்டியாழ் ஆகியவையும் பெருங்கலம் என்னும் ஆதியாமும் அமைக்கப்பெற்றன.
- தொல்காப்பியர் கூறும் தோல் இசை கருவிகளில் ஒன்று பறை. இது தோல் இசைக் கருவிகளின் தாயாகவும் கருதப்படுகிறது.
- பேரிகை, படகம், இடக்கை, உடுக்கை, மத்தளம், சிறுபறை, பெரும்பறை, நாழிகைப்பறை எனத்தோல் கருவிகள் முப்பது உள்ளதாக அடியார்க்கு நல்லார் உரை கூறுகிறது. இவற்றில் அதிகமாகப் பயன்படுத்தப்பட்ட தோல் கருவி மத்தளம் ஆகும்.

- இசைக்கும்போது மத்தளத்தை முதற்கருவியாகக் கொள்வர். இடையிடையே வாசிக்கச் சலிகை என்னும் கருவியைப் பயன்படுத்துவர். ஆதனால், இக்கருவியை இடைக்கருவி என்றும் சொல்வர்.
- முதலாம் - இராஜராஜசோழன் கட்டிய இராசராசேச்சுரக் கோயிலில் உடுக்கை வாசிப்பவரும் கெட்டிமேளம் வாசிப்பவரும் இருந்தனர் எனத் தென்னிந்தியக் கல்வெட்டுகள் கூறுகின்றன.

இசை நூல்கள்:

- இறையனார் களவியல் உரை மூலம் முதுநாரை, முதுகுருகு ஆகிய நூல்கள் இருந்தன என்பதை அறியமுடிகிறது. இந்நூலின் உரைப்பாயிரம் சிற்றிசை, பேரிசை ஆகிய நூல்களைப் பற்றியும் குறிப்பிடுகின்றது. பெருநாரை, பெருங்குருகு, பஞ்சபாரதீயம், இந்திரகாளியம் முதலான நூல்களைப் பற்றி அடியார்க்கு நல்லார் கூறுகிறார். இசை நுணுக்கம் என்னும் நூல் சயந்தன் என்னும் பாண்டிய இளவரசனால் இயற்றப்பட்டது என்று கூறியுள்ளார்.
- யாப்பருங்கலக்காரிகை உரைப்பாயிரத்தில், குலோத்துங்கன் இசைநூல் என்ற நூலைப் பற்றிய குறிப்புக் காணப்படுகிறது. இசை தொடர்பான பல நூல்களின் பெயர் கிடைத்த போதும் அறிவனார் இயற்றிய 'பஞ்சமரபு' என்னும் நூல் தற்போது நமக்குக் கிடைத்துள்ளது. ப. சுந்தரரேசனார் என்பவர் இந்நூலை உரையோடு வெளியிட்டுள்ளார்.

இசைக் கலைஞர்கள்:

- பாணர், பாடினி ஆகியோர் வாய்ப்பாட்டிலும் இசைக்கருவிகளை இசைப்பதிலும் வல்லவர்களாக விளங்கினர். பாணர், என்பவர், ஆண் இசைக்கலைஞர்; பாடினி என்பவள், பெண் இசைக்கலைஞர் ஆவர்; இவ்விசைக் கலைஞர்கள் இசைப்பாணர், யாழ்ப்பாணர், மண்டைப்பாணர் என வகைப்படுத்தப்பட்டனர்.
- துளைக்கருவி வாசிப்போர்,தோல்கருவி வாசிப்போர், நரம்புக்கருவி இசைப்போர், கண்டத்தால் பாடுவோர் எனவும் வகைப்படுத்தப்பட்டுள்ளதைச் சிலப்பதிகார இந்திரவிழவூரெடுத்த காதை கூறுகிறது.
- இசைப்பாணர்கள் வாய்ப்பாட்டுப் பாடுவதில் வல்லவர்களாக இருந்தனர். யாழ் என்னும் இசைக் கருவிகளை மீட்டுவதில் வல்லவர்களை 'யாழ்ப்பாணர்' என அழைத்தனர். சிறுபாணாற்றுப்படை, பெரும்பாணாற்றுப்படை ஆகிய இலக்கியங்களில் யாழ்ப்பாணர் பற்றிய செய்திகள் மிகுதியாக உள்ளன. மண்டை எனப்படும் ஒட்டினைக் கையில் ஏந்திப் பாடியவர்கள், மண்டைப்பாணர் என அழைக்கப்பட்டனர்.
- இக்கலைஞர்கள் திருவிழாக்களிலும் அவைக்களத்திலும் பாடிப் பிறரை மகிழ்வித்தனர். தலைமக்களுக்கு இடையே தூதுவர்களாகவும் இருந்துள்ளனர்.

சங்க இலக்கியமும் இசையும்:

- சங்க காலத்தில் நிலத்தை அடிப்படையாகக் கொண்டு இசைக்குப் பெயர்கள் சொல்லப்பட்டன. குறிஞ்சி நிலத்திற்குக் குறிஞ்சிப்பண், முல்லை நிலத்திற்குச் சாதாரி, பாலைக்குப் பஞ்சுரப்பண்,

நெய்தலுக்குச் செவ்வழிப்பண், மருதத்திற்கு மருதப்பண் என ஐவகைப் பண்கள் இசைக்கப்பட்டன.

- மலைச்சாரல் பகுதியில் விளைந்திருந்த தினைப்பயிரை உண்ணவந்த காட்டுயானை, அப்பயிரைக் காவல் காத்த பெண் இசைத்த குறிஞ்சிப்பண்ணைக் கேட்டுப்பயிரை உண்ணாமல் இசையில் மெய் மறந்து நின்றதை அகநானூறு கூறுகின்றது.
- போரில் புண்பட்ட வீரரைப் பேய்களிடமிருந்து காப்பாற்ற காஞ்சிப்பண் பாடப்பட்டதாகப் புறநானூறு கூறுகிறது. யாழ் என்னும் இசைக் கருவிகளால் கலைஞர்கள் மருதப்பண்ணைப் பாடிப் பொழுது விடிந்ததாக மதுரைக்காஞ்சி கூறுகிறது. மேலும் அது ஆகுளி, முழவு என்னும் கருவிகளைக் கொண்டு செவ்வழிப்பண்ணை மாலைநேரத்தில் இசைத்தனர் என்பதையும் சுட்டுகிறது. இச்செவ்வழிப்பண்ணைக் கேட்டுத் தலைவனைப் பிரிந்த தலைவி மிகவும் வருத்தம் கொண்டாள் என்ற செய்தியும் உண்டு.
- நிலத்தை அடிப்படையாகக் கொண்ட பண்களைத் தவிர காமரம், நைவளம் போன்ற பண்களும் சங்க காலத்தில் இருந்துள்ளன. வண்டின் ஓசைபோல் இருப்பது காமரம் என்று அழைக்கப்பட்டமைக்கான குறிப்புகளும் கிடைக்கின்றன.
- பரிபாடலில் வெறியாட்டப்பாடல், வள்ளைப்பாடல் முதலிய இசைப்பாடல்கள் உள்ளன. ஒவ்வொரு பாடலின் இறுதியிலும் பாடலை இசைப்பதற்குரிய பண்ணும் இசை வகுத்த இசைக் கருவிகள் போன்ற தகவல்களும் இந்நூலில் இடம் பெற்றுள்ளன.

சிலம்பும் இசையும்:

- இசை ஆசிரியன், மத்தளம் இசைக்கும் தண்ணுமை ஆசிரியன், வேய்ங்குழல் ஊதுவோன், யாழ் ஆசிரியன் எனப் பலரும் மாதவி நாடக அரங்கில் ஆடும் ஆடலுக்குத் துணை நின்றார்கள் எனச் சிலம்பு கூறுகிறது.
- இசையின் இயக்கங்களை அடிப்படையாகக் கொண்டு முதல்நடை, வாரம், கூடை, திரள் என இசை வகைப்படுத்தப்பட்டுள்ளது. அவை, மந்த நடையாகத் தாழ்ந்து செல்லும் முறையில் இசைக்கப்படுவது முதல்நடை, முடுகிச் செல்லும் விரைந்த நடை உடையது திரள். இவ்விரண்டுக்கும் இடைப்பட்ட இசைந டையை உடையது வாரம். சொற் செறிவும் இசைச் செறிவும் உடையது கூடை ஆகும்.
- அரங்கேற்றுக்காதை, ஆய்ச்சியர்குரவை, கானல்வரி, வேனிற்காதை, கடலாடுகாதை, புறஞ்சேரியிறுத்தகாதை முதலிய பகுதிகள் இசைக்குறிப்புகள் நிரம்பியவை. மேலும் யாழ் அமைப்பு, யாழ் இசையின் அமைப்பு முதலியனவும் கூறப்பட்டுள்ளன. மேலும், பெருங்காதை போன்ற காப்பியங்களிலும் இசை பற்றிய குறிப்புகள் காணக் கிடைக்கின்றன.

பக்தி இயக்கமும் இசையும்:

- செய்யுளைப் பண் அமைப்போடு படைப்பாளனே படைப்பது ஒருவகை, செய்யுளை எழுதிப் பின் வேறொருவர் பண்ணிசைப்பது மற்றொரு வகை. தேவாரம் முதல்வகையைச் சேர்ந்தது என்பர். மாணிக்கவாசகர் தேவாரங்களைப் 'பண் சுமந்த பாடல்' என்று கூறுகிறார். எனவே, இறைவனின்

அருளைச் சொற்களாக்கி இசைப்படுத்தியவர்கள் திருஞானசம்பந்தர், திருநாவுக்கரசர், சுந்தரர் ஆகியோர் எனலாம்.

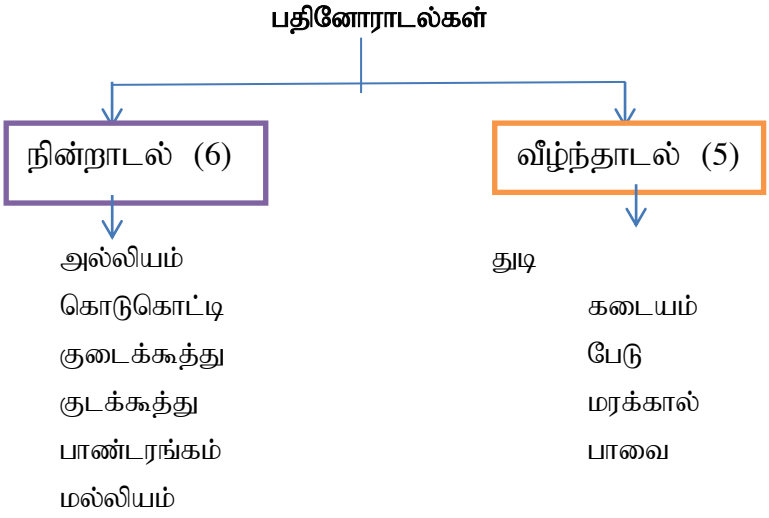
- ஆநிரைகளை மேய்க்கும் பணியை மேற்கொண்டபொழுது காலையில் மேய்ச்சலுக்குப் போவதும் மாலையில் வீடு திரும்புவதும் வழக்கம். ஒருநாள் மாலைநேரம் வந்தவுடன் ஆநிரைகளும் எருமைகளும் வந்துவிட்டன. ஓர் எருமை மட்டும் காணவில்லை. தேடிப் பார்க்கிறார். கண்ணுக்குப் புலப்படவில்லை. எனினும், அவ்வெருமையின் கனைப்பொலி மட்டும் கேட்கிறது. கனைப்பொலியைக் கேட்ட அவர், தன்கையில் இருந்த வேய்ங்குழலை எடுத்து ஊதி இசையை எழுப்பினார். அவ்விசையைக் கேட்ட அந்த எருமை இசை எழுப்பப்பட்ட இடத்திற்கு வந்து, மற்ற மாடுகளோடு சேர்ந்து வீடு அடைந்ததாகத் திருஞானசம்பந்தர் பாடுகிறார்.
- திருநாவுக்கரசர் திருவதிகை என்னும் ஊருக்குச் சென்று இறைத்தொண்டு புரிந்து வந்தார். அவ்வூரில் உள்ள சிவபெருமானை வணங்கச் சுந்தரர் ஒருமுறை செல்கிறார். திருநாவுக்கரசர் வந்துசென்ற அவ்வூரைத் தாம் காலால் மதிக்கக்கூடாது என எண்ணிய சுந்தரர் ஊருக்குள் போகாமல் ஊருக்கு வெளியே உள்ள 'சித்தவடமடத்தில்' தங்கி உறங்குகிறார். அப்போது சுந்தரர் தலைமீது சிவபெருமான் தன் பாதங்களை வைத்து அருள்புரிந்தார். சிவனின் இந்த அருளை எண்ணித் தம்மானையறியாத' என்னும் பதிகத்தைப் பாடினார் என்பது வரலாறு. இப்பதிகம் கொல்லிக் கௌவாணம் என்னும் பண்ணில் அமைந்ததாகும்.
- பின்னொரு தருணத்தில் திருவாரூரில் உள்ள சிவபெருமானைப் பற்றிப் பாடிய பதிகம் கொல்லிப் பண்ணில் அமைந்ததாகும். கொல்லிக் கௌவாணம், கொல்லிப்பண் ஆகிய இவ்விரு பண்களும் நள்ளிரவில் பாடப்பட்டதாகச் சேக்கிழார் கூறுகிறார். இவை பழங்காலத்தில் வழங்கப்பட்டிருந்த பண்களோடு தொடர்புடையன.
- இப்பாடல்களும் இவற்றின் பண் அமைப்புகளும் மறையும் நிலையில் இருந்தன. அப்போது திருமுறைகண்டசோழன் யாழ்ப்பாணர் மரபில் வந்த பாடினியைக் கொண்டு அப்பாடல்களின் பழைய பண் அமைப்புகளுக்குப் புத்துயிர் அளித்தான். சில புதிய பண்களும் தோற்றுவிக்கப்பட்டன. இச்செய்தியைத் திருமுறைகண்ட புராணம் கூறுகிறது. இப்பண்களைக் கோவிலில் பாட ஓதுவார் என்னும் இசைக் கலைஞர்களையும் நியமித்தவனும் இம்மன்னனே. இவ்வோதுவார்களின் பணி இன்றும் தொடர்கிறது.
- முதலாம் மகேந்திரவர்மன் இசை, நாடனம், ஓவியம் முதலிய கலைகளில் வல்லவனாக இருந்துள்ளான். இம்மன்னனால் பொறிக்கப்பட்ட குடுமியான்மலைக் கல்வெட்டின் முடிவில் 'எட்டிற்கும் ஏழிற்கும் இவையுரிய' என்ற தொடர் உள்ளது. இத்தொடர் 'சங்கீரணம்' என்னும் இசையைப் பற்றிக் குறிப்பதாகும். தேவாரங்களில் காணப்படாத 'சாளரபாணி' என்ற பணி திருவிசைப்பாவில் உள்ளது.
- ஆனால், தேவாரங்களுக்குப் பண் வகுக்கப்பட்ட காலத்தில் நிலவிய இசையும் சேக்கிழார் காலத்தில் நிலவிய இசையும் சேக்கிழார் காலத்தில் நிலவிய இசையும் சாரங்கதேவர்' குறிக்கும் தேவாரப் பண்களின் இசையும் இடைக்காலத்தில் தோன்றிய 'இசைமரபு' என்கிறார் வெள்ளைவாரணர்.

- கீர்த்தனைகள் என்ற இசைப்பாடல் வடிவம் பிற்காலத்தில் தோன்றின. கோபாலகிருஷ்ண பாரதியார், அருணாசலக் கவிராயர் முதலியோரால் எழுதப்பட்ட கீர்த்தனைகள் குறிப்பிடத்தகுந்தவையாகும்.
- பண்டைய காலந்தொட்டே தமிழர்களின் வாழ்வியலோடு கலந்து இசைக்கலை வளர்ந்து வந்துள்ளது. சங்க காலத்துப் பாணர்களும், பாடினிகளும், விறலியரும் இசையை வளர்த்து வந்துள்ளனர். ஐவகை நிலப்பிரிவிற்கு யாழ், பண், பறை முதலியன அமைந்திருந்தன. சங்கம் மருவிய காலத்துத் தமிழகத்தை ஆட்சி செய்தவர்கள் களப்பிரர்கள். களப்பிரர்கள் சமண சமயத்தைத் தழுவினர். அற இலக்கியங்கள் சங்கம் மருவிய காலத்தில் தோன்றின. இவை பெரும்பான்மையும் வெண்பா யாப்பிலேயே அமைந்தன. ஆனால் சங்க காலத்தில் வெண்பா யாப்பு வழக்கில் இல்லை. பதினெண் கீழ்க்கணக்கு நூல்களில் திருக்குறள், நாலடியார், நான்மணிக்கடிகை முதலியவற்றில் இசைக்கருவிகள் பற்றிச் செய்திகள் காணக்கிடைக்கின்றன. சோழர்காலக் காப்பியங்களும் நாயக்கர் காலச் சிற்றிலக்கியங்களும் தமிழோடு இசையையும் சுமந்து வந்து நால்வர் இசை மரபை உருவாக்கியது. இன்று பண்ணோடு இசைக்கூறுகளையும் உள்ளடக்கியதாக வளர்ச்சி பெற்றுள்ளது.

நாடனக்கலை (Dance):

- நடனக்கலை, ஆடல்கலை கூத்துக்கலை என்றும் அழைக்கப்படுகிறது. பழந்தமிழ் இலக்கண நூலான தொல்காப்பியத்தில் சில கூத்து வகைகள் கூறப்பட்டுள்ளன. ஆவை, வேலன் ஆடும் வெறிக்கூத்து, வீரர்கள் ஆடும் கருங்கூத்து, பெண்கள் ஆடும் வள்ளிக் கூத்து, இளைய வீரனின் வெற்றியைப் பாராட்டி இருபாலரும் ஆடும் கழனிலைக் கூத்து போன்றவையாகும்.
- சங்க காலத்தில் கூத்துக்கலையை வளர்த்தவர்கள் கூத்தர்கள் எனப்பட்டனர். கூத்தர் இனப் பெண்கள் விறலி, ஆடுமகள், ஆடுகளமகள் என்றும் கூத்தர் இன ஆண்கள் கூத்தன்,ஆடுமகன், ஆடுகளமகன் என்றும் அழைக்கப்பட்டனர். பண்டைய அரசர்கள் கூத்தர்களைப் பாராட்டிப் பரிசளித்தனர். அரசர்கள் விறலியர்க்குப் பரிசளித்த செய்தியினைச் கோவூர்க்கிழார், மாங்குடி மருதனார் போன்ற புலவர்கள் பாராட்டிப் பாடியுள்ளனர். சிலப்பதிகாரத்தில் இளங்கோவடிகள் கூறும் நாடக மகளிர் என்னும் தொடர் நடன மகளிர், கூத்த மகளிர், விறலியர் என்னும் பொருளையே அளிப்பதாக மா. இராசமாணிக்கனார் கூறுகின்றார்.
- நடனம் கற்கும் பெண் தனது 7 ஆம் வயது முதல் 12 ஆம் வயது வரை ஏறத்தாழ ஆறு ஆண்டுகள் நடனக்கலைப் பயிற்சி பெற்றிருக்க வேண்டும். நடனக்கலையைக் கற்பிக்கும் ஆசிரியர் தலைக்கோல் ஆசான் என்று அழைக்கப்பட்டார். இவர், வேத்தியல், பொதுவியல் என இருவகைக் கூத்துகளிலும் சிறந்தவராக இருத்தல் வேண்டும்.
- அடியார்க்குநல்லார் கருத்துப்படி கூத்து நான்கு வகைப்படும். அவை, சொக்கம், மெய்க்கூத்து, அபிநயம், நாடகம் என்பன. இதில் சொக்கம் என்பது இசையுடன் கூடிய தூய நடனம்.
- மெய்க்கூத்து என்பது இசையுடன் கூடிய அகம் சார்ந்த நடனம். ஆபிநயம் என்பது இசையுடன் கலந்த பாடலுக்கு ஏற்ற நடனம். நூாடகம் என்பது இசையுடன் கதை தழுவி வரும் பாட்டிற்கான நடனம். ஆடல் என்பது எல்லா வகைக் கூத்துகளையும் குறிக்கும் என்கிறார் அடியார்க்குநல்லார்.

ஆடல் வகைகள்



- சிலப்பதிகாரத்தில் மாதவி பதினோரு வகை ஆடல்களை ஆடினாள். அவையாவன:

  1. அல்லியம் 2. கொடுகொட்டி 3. குடைக்கூத்து
  4. குடக்கூத்து 5. பாண்டரங்கம் 6. மல்லியம்
  7. துடி 8. கடையம் 9. பேடு
  10. மரக்கால் 11. பாவை

  என இவை தெய்வங்களால் ஆடப்பெறுவதால் 'தெய்வவிருத்தி' என்றும் அழைக்கப்படுகின்றன.

முத்திரைகள்:

- அகக்கூத்து, புறக்கூத்து எனக் கூத்து இரண்டு வகைப்படும். இருவகைக் கூத்துகளுமே ஆடல் என அடியார்க்கு நல்லார் கூறுகின்றார். நடனத்தின் பொழுது ஒரு கையினால் காட்டப்படும் முத்திரைகளும் இரு கைகளினால் காட்டப்படும் முத்திரைகளும் கூறப்பட்டுள்ளன. பிண்டி, பிணையல், எழிற்கை, தொழிற்கை எனப் பகுக்கப்பட்டுள்ளன. பிண்டி, பிணையல் இரண்டும் புறக்கூத்தில் காட்டப்படுவன. எழிற்கை, தொழிற்கை இரண்டும் அகக்கூத்தில் காட்டப்படும் முத்திரை. இது 24 வகையாக அமையும். பிணையல் இரண்டு கைகளாலும் காட்டப்படுவது. இது 13 வகையாக உள்ளது.

அல்லியம்	:	கண்ணன் யானையின் தந்தத்தை ஒடித்ததைக் காட்டும் ஆடல்
கொடுகொட்டி	:	சிவபெருமான் முப்புரத்தை எரித்த பொழுது வெற்றியில் கைகொட்டி ஆடிய ஆடல்
குடைக்கூத்து	:	முருகன் அவுணரை வென்ற போது ஆடிய ஆடல்
குடக்கூத்து	:	சிவபெருமான் முப்புரத்தை எரித்த பின்னர் நான்முகன் காணும்படி ஆடிய ஆடல்
பாண்டரங்கம்	:	கண்ணன் வாணன் என்னும் அசுரருடன் போர் செய்ததைக் காட்டும் கூத்து
துடி	:	சூரபதுமனை வென்ற பிறகு கடலினை மேடையாகக் கொண்டு முருகன் ஆடியதைக் கூறும் கூத்து.

கடையம்	:	இந்திரன் மனைவி அயிராணி உழத்தி உருவத்தோடு ஆடியது. இது உழத்திக்கூத்து என்றும் அழைக்கப்படுகிறது.
பேடு	:	காமன் தன்மகனான அயிராணி உழத்தி உருவத்தோடு ஆடியது. இது உழத்திக்கூத்து என்றும் அழைக்கப்படுகிறது
மரக்கால்	:	கொற்றவை தன்னை எதிர்த்து பாம்பு, தேளாக வந்த அசுரரைக் கொல்வதற்காக ஆடிய ஆடல்
பாவை	:	அசுரரை வெல்ல திருமகள் ஆடிய ஆடல்

நடன நூல்கள்:

- நாட்டிய நன்னூல் நன்கு கடைப்பிடித்து 'வந்த முறையின் வழிமுறை வழாமல்' என்று சிலப்பதிகாரம் கூறுவதிலிருந்து சிலப்பதிகாரக் காலத்திற்கு முன் நாட்டிய நூல்கள் இருந்தமை தெளிவாகின்றது. பதினோரு வகையான ஆடல்களும் அவற்றின் உறுப்புகளும் பாடல்களும் யாப்பருங்கலம் நூலின் உரையில் கூறப்பட்டுள்ளன. புரதம், அகத்தியம்,முறுவல், சயந்தம், குணநூல், செயிற்றியம், இசைநுணுக்கம், இந்திரகாளியம், பஞ்சமரபு, பரதசேனாபதியம், மதிவாணர் நாடகத் தமிழ் நூல், கூத்து நூல் ஆகியன கூத்து பற்றிய நூல்கள் ஆகும். இவற்றில் பரதமும் அகத்தியமும் அடியார்க்கு நல்லார் காலத்திலேயே மறைந்தன. இந்நூல்கள் இன்று கிடைக்கவில்லை.

குரவைக்கூத்து:

- மகளிரால் ஆடப்படுவது குரவைக்கூத்து, ஏழு முதல் ஒன்பது பேர் வட்டமாக நின்று கைகோத்து ஆடுவது. இது குன்றக்குரவை, ஆய்ச்சியர் குரவை என இரு வகைப்படும். குன்றக்குரவை என்பது குறிஞ்சி நிலத்தில் வாழும் மகளிர் முருகனுக்காக ஆடும் ஆடல். ஆய்ச்சியர் குரவை முல்லை நிலத்தில் வாழும் மகளிர் திருமாலுக்காக ஆடும் ஆடல்.

பல்லவர் காலம்:

- பல்லவர் காலத்தில் நடனக்கலை சிறப்பான இடத்தைப் பெற்றிருந்தது. முதலாம் மகேந்திரவர்மன் 'மத்தவிலாசப் பிரகசனம்' என்ற தனது நூலில் சிவபெருமானின் தாண்டவங்கள் பற்றிக் குறிப்பிட்டுள்ளார். ராஜசிம்மன் கட்டிய காஞ்சி கைலாசநாதர் கோயிலில் சிவபெருமான் ஆடியதாகக் கூறப்படும் பதாகை நடனம், லதாவிருச்சிக நடனம், ஊர்த்துவ தாண்டவம், ஆனந்த தாண்டவம் ஆகியன சிற்பங்களாகச் செதுக்கப்பட்டுள்ளமையைக் காணலாம்.
- காஞ்சி வைகுந்தப் பெருமாள் கோயிலில் கூத்தன் கூத்தியர் உருவங்கள் சிற்பங்களில் செதுக்கப்பட்டுள்ளன. பல்லவர் காலத்தவரான சுந்தரர், நடன மாதரான பரவை நாச்சியாரை மணந்து கொண்ட செய்தியை இலக்கியங்களில் காணலாம். தில்லையில் உள்ள சிவபெருமான்,'கூத்தப்பெருமான்' என நாயன்மார்களால் பாடப்பட்டார். பல்லவர் காலத்தில்

நடனமாதர் மாணிக்கத்தார்,கணிகையர் எனப்பட்டனர். அக்காலத்தில் காஞ்சிபுரம் முக்தீச்சுரர் கோயிலில் மட்டும் 42 நடன மாதர் இருந்தனர் என்ற செய்தியினை ஆவணங்கள் தெரிவிக்கின்றன. பல்லவர் காலத்தில் நடனம் வகித்த இடத்தை இவற்றின் மூலம் அறியமுடிகின்றது.

சோழர் காலம்:

- சோழர் காலம் கலைகளின் வளர்ச்சியால் பொற்காலமாகத் திகழ்ந்தது. ஐசவ வைணவ சமயங்கள் இக்காலத்தில் வளர்ச்சி பெற்றன. கோயில்கள் பெரும்பான்மை கற்கோயில்களாக மாற்றப்பட்டன. கோயில்களில் நடனம் உட்பட அனைத்துக் கலைகளும் வளர்க்கப்பட்டன. கோயில் கருவறைகளின் அடிப்பகுதியில் கூட, நடன வகைகள் செதுக்கப்பட்டிருந்தன. இதற்கு சிதம்பரம், தஞ்சை, கங்கை கொண்ட சோழபுரம், திருவண்ணாமலை ஆகிய கோயில்கள் சான்று. இவர்கள் காலச் சிற்பங்களில் கூத்தியர் மட்டும் தனித்து நடனம் ஆடும்படியான சிற்பங்களைப் பெரிதும் காணலாம்.
- தஞ்சாவூர்ப் பெரிய கோயில் கருவறையின் புறச்சுவரில் நடன மாதர்களின் ஓவியங்கள் வரையப்பட்டுள்ளன. இவ்வோவியத்தில் நடனப் பெண்களின் கூந்தல் ஒப்பனை, உடை, இசைக்கருவிகள், முகப்பொலிவு, உருவ அமைப்பு ஆகியன நடனப் பெண்கள் பெற்றிருந்த சிறப்பைக் காட்டுகின்றன. இராஜராஜ சோழன், தஞ்சைப் பெரிய கோயிலில் ஆடல் நிகழ்த்துவதற்காகப் பதியிலார் எனப்படும் நடனத்தில் சிறந்த பெண்களை நாடெங்கிலும் இருந்து தேர்ந்தெடுத்து வரச் செய்தான். இவர்கள் ஒவ்வொருவருக்கும் ஒரு வீடும் ஒரு வேலி நிலமும் அளித்தான். இச்செய்தியினைத் தஞ்சைக் கல்வெட்டில் காணலாம். திருவிடை மருதூருக்கு அருகில் உள்ள காமரசவள்ளி என்னும் ஊரில், சிறப்பாகச் சாக்கைக் கூத்தாடும் ஒருவருக்கு 'சாக்கை மாராயன்' என இராசேந்திரன் பட்டம் வழங்கிய செய்தியினைக் கல்வெட்டுகள் கூறுகின்றன.

பிற்காலம்:

- நாயக்கர் காலத்தில் கர்நாடக இசை வடிவம் தமிழகத்தில் வளரத் தொடங்கியது. இக்காலத்தில் வடமொழி நடன நூல்கள் தமிழில் மொழி பெயர்த்து எழுதப்பட்டன.
- மகாபாரத சூடாமணி, அபிநயதர்ப்பணம், அபிநயதர்ப்பண விலாசம், பரவராக தாளம், சுத்தானந்தப் பிரகாசம், ஆதிமூல பாரதம், பரத சாத்திரம், பரத சேனாபதியம் முதலிய மொழிபெயர்க்கப்பட்ட நடன நூல்களை மா. இராசாணிக்கனார் பட்டியலிடுகின்றார்.
- தமிழர்களால் தொன்றுதொட்டு வளர்க்கப்பட்டு வரும் கலை பரதநாட்டியம். இசைப்பாட்டிற்கேற்ப அபிநயம் காட்டிப் பாவகம் தோன்ற ஆடப்படுவது. இதற்குக் கைக்குறியீடுகள் இன்றியமையாதன. இவை, இளங்கோவடிகள் கூறுவதைப் போன்றே ஒரு கை முத்திரை, இருகை முத்திரை என இரண்டு வகைப்படுகின்றது. ஒரு கை முத்திரை இணையா வினைக்கை என்றும், பிண்டிக்கை என்றும் அழைக்கப்படுகின்றது. இருகை முத்திரை இணைக்கை, இரட்டைக்கை, பிணைக்கை என்றும் அழைக்கப்படுகின்றது. இம்முத்திரைகள் பரதத்திற்கு உயிர் போன்றவை. இம்முத்திரைகளைப் புரிந்துகொள்ளாமல் பரதத்தைச் சுவைத்து இன்புறுவது கடினமாகும். இவ்வாறு காலந்தோறும் தமிழகத்தில் நடனக்கலை தழைத்து வந்துள்ளது.

- மனித இனம் நாடோடியாக வாழ்ந்த காலத்திலிருந்தே தங்களின் உணர்வுகளை நடனத்துடன் வெளிப்படுத்தி உள்ளனர். முற்காலத்தில் சிறப்புப் பெற்றிருந்த நடனக்கலை பற்றிய செய்திகளை இலக்கியம் சிற்பம், ஓவியங்கள் மூலம் அறியலாம். தமிழர்களின் தொன்மைக் கலையான பரதம் பல வகையான முத்திரைகளையும் பாவங்களையும் உள்ளடக்கியது. இ.ந்து உலகின் அதிக மக்களால் விரும்பிப் போற்றப்படும் கலையாகவும் உள்ளது.

நாட்டுப்புறக் கலைகள் (Flok Art)

- நாட்டுப்புற விளையாட்டுகள் என்பது, நாட்டுப்புறக் கலைகளில் ஒன்று. இவை நாட்டுப்புற மரபில் சிறப்பிடம் பெறுபவை. போலச் செய்தல், உடல்திறம் காணல், அறிவு வெளிப்பாடு, சமூக உறவு, வாழ்க்கைப் பயிற்சி, சிந்தனை ஆற்றல் முதலியவற்றை உள்ளடக்கிய இவ்விளையாட்டுகள் பண்பாட்டை வெளிப்படுத்துவன ஆகும். உடல்வலிமை, மனவலிமை ஆகியவற்றை நிலைநாட்டுவதே இவற்றின் முதன்மை நோக்கம். மரபு அடிப்படையிலும் இவ்விளையாட்டுகள் விளையாடப்பட்டுள்ளன. ஏறுதழுவுதல், ஓட்டப்போட்டிகள் முதலியன மரபு சார்ந்தவை. மரபு சார்ந்து ஆடப்படும் இவ்விளையாட்டுகள் வீரத்தை வெளிப்படுத்துவதை நோக்கமாகக் கொண்டுள்ளன.

தமிழக விளையாட்டுகள்:

- விளையாட்டு என்பது விரும்பியாடும் ஆட்டு விளை – விருப்பம், ஆட்டு– ஆட்டம், தமிழர் மரபில் சிறப்பிடம் பெறுபவை விளையாட்டுகள். கெடவரல், பண்ணை ஆகிய இரண்டு வகையான விளையாட்டுகள் பற்றி

  கெடவரல் பண்ணை ஆயிரண்டும் விளையாட்டு (தொல்.உரி. 21)

- எனத் தொல்காப்பியம் கூறுகின்றது. சிறுமிகளை விலங்குகளிடம் இருந்து காப்பது போல நடித்து விளையாடுவது கெடவரல் என்றும் உழவர்கள் பயிர் செய்வது போல நடித்து விளையாடுவது பண்ணை விளையாட்டு என்றும் தேவநேயப்பாவாணர் கூறுகின்றார். மகிழ்தலை நோக்கமாகக் கொண்டது விளையாட்டு. எண்வகை மெய்ப்பாட்டில் ஒன்றான உவகை, நான்கு வழிகளில் தோன்றும் எனத் தொல்காப்பியர் கூறுகின்றார்.

  செல்வம் புலனே புணர்வுவிளை யாட்டென
  அல்லல் நீத்த உவகை நான்கே

  (தொல். மெய்ப்பாட்டில் - 255)

- தமிழக விளையாட்டுக்ள அனைத்துமே இரண்டு குழுவாகப் பிரிந்து விளையாடும் பொதுத் தன்மையைப் பெற்று இருக்கும். விளையாட்டின் வெற்றி தோல்வியின் காரணமாக யாரும் பிறருக்குத் துன்பம் விளைவிக்கக் கூடாது. விளையாட்டில் பிறருக்கு ஏற்படும் துன்பத்தையும், எதிர் அணியாக இருப்பினும் தம் துன்பம் போல் கருதுதல் வேண்டும். இது தமிழக விளையாட்டுகளுக்கான பொது விதியாகும்.

- பிள்ளைத்தமிழ், குழந்தைகளுக்கான பத்துப் பருவங்களைக் கூறுகின்றது. பிள்ளைத் தமிழ் ஆண்பாற் பிள்ளைத் தமிழ், பெண்பாற் பிள்ளைத் தமிழ் என இரண்டு வகைப்படுகிறது. முதல் ஏழு பருவங்கள், ஆண்பால் பிள்ளைத் தமிழுக்கும் பெண்பாற் பிள்ளைத் தமிழுக்கும் பொதுவானவை. இறுதி மூன்று பருவங்கள் விளையாட்டுகள் பற்றிக் கூறுகின்றது. சிற்றில்,

ஊசல் என்பன பெண்கள் விளையாடும் விளையாட்டுகள் ஆகும். சிறார்கள் சிறு வீடு கட்டி விளையாடுவது சிற்றில்; தெருவில் பறையடித்து விளையாடுவது சிறுபறை; சிறு தேர் செய்து விளையாடுவது சிறுதேர் ஆகும். பெண்கள் இல்லத்தில் அமர்ந்து விளையாடும் விளையாட்டுகள் மட்டுமே பெண்பாற் பிள்ளைத் தமிழில் கூறப்பட்டுள்ளன. அம்மானை என்பது, சிறுமிகள் வட்டமாக அமர்ந:து பாடல் பாடி விளையாடுவது, கழங்கு என்பது, சிறுமிகள் கல் வைத்து விளையாடும் விளையாட்டாகும். ஊசல் என்பது, சிறுமிகள் பாடல் பாடிக் கொண்டு ஊஞ்சல் ஆடுவதாகும்.

- பிள்ளைத் தமிழ் கூறுவதைப் போலவே தமிழக நாட்டுப்புற விளையாட்டுகளையும் ஆண்கள் விளையாட்டு, பெண்கள் விளையாட்டு என இரண்டு வகையாகப் பிரிக்கலாம். பெரும்பாலும் ஆண்கள் விளையாடுவன வீர விளையாட்டுகளாகவே உள்ளன.

வீர விளையாட்டுகள்:

- விளையாட்டு என்பதை உவகைச் சுவையில் ஒன்றாகத் தொல்காப்பியர் கூறுகிறார். எனவே, விளாயாட்டு என்பது, மகிழ்ச்சியைத் தரும் செயல் ஆகும்.
- வீர விளையாட்டு, உயிரை ஈடாக வைத்து ஆடப்படுகிறது. நாட்டுப்புற வீரவிளையாட்டாக ஏறுதழுவல், சிலம்பாட்டம், சடுகுடு, இளவட்டக்கல், உரிமரம் ஏறுதல் எனப் பல விளையாட்டுகளைச் சுட்டலாம்.
- இவ்வகை விளையாட்டுகள் மனிதனுக்கும் விலங்கிற்கும் இடையில், மனிதனுக்கும் மனிதனுக்கும் இடையில் என இரண்டாகப் பிரிப்பர். முதல் வகைக்கு ஏறுதழுவலையும் பாரிவேட்டையும் சான்றாகச் சுட்டலாம். சிலம்பாட்டம், புலிவேடம் முதலியவை இரண்டாம் வகைக்குச் சான்றுகளாகும்.
- மன எழுச்சி, குறிக்கோளை அடைதல், தன்னிலை நிறுத்துதல், குழு மனப்பாங்கு, நட்புறவு, உடல் நலம் பேணுதல் போன்ற பண்புகளை விளையாட்டுகள் வளர்க்கின்றன. அவற்றை நம் முன்னோர்கள் உணர்ந்து வாழந்திருந்தனர் என்பதற்குச் சான்றுகளாக நம் வீர விளையாட்டுகள் உள்ளன.

ஏறுதழுவுதல்:

- மஞ்சுவிரட்டு அல்லது ஏறுதழுவுதல் என்பது தமிழர்களின் வீர விளையாட்டுகளில் ஒன்று. முல்லைக்கலியில் ஏறுதழுவுதல் பற்றிய குறிப்புகள் காணப்படுகின்றன. அதனால் இவ்விளையாட்டு, பண்டைக் காலம் முதல் உள்ளது என்பதை அறியலாம். வீரத்தை வெளிப்படுத்தும் இவ்விளையாட்டுகளுள் இது முதன்மையாகக் கருதப்படுகிறது.
- காளையின் கொட்டேறி என்னும் திமிலைப் பிடித்து அடக்குவது சங்க கால முறை. கொம்பைப் பிடித்து முறுக்கி அடக்குவதும் உண்டு. நாணயங்கள் அடங்கிய பையைக் காளையின் கொம்பில் வைத்துக் கட்டிவிடும் பழக்கம் பிற்காலத்தில் தோன்றியது. நாணயத்தைச் சல்லி என்று கூறுவர். ஆதனால் இவ்விளையாட்டைச் சல்லிக்கட்டு என்றும் அழைப்பர்.
- வாடி வாசல், திட்டி வாசல் முதலான பகுதிகளைக் கொண்ட இவ்விளையாட்டு வேலி மஞ்சுவிரட்டு, வாடிவாசல் மஞ்சுவிரட்டு, வடம் மஞ்சுவிரட்டு என வட்டாரத்திற்கு ஏற்றாற் போல் நடத்தப்படுகின்றது.

- சிறுதெய்வ வழிபாட்டுடன் தொடர்புடையதாகவும் இவ்விளையாட்டைக் கருதுகின்றனர். அம்மை. வைசூரி போன்ற கொடிய நோய்கள், மழையின்மை முதலிய குறைகள் நீக்கப்பட்டால் பொங்கல் நாளன்று சல்லிக்கட்டு விடுகிறோம் என்ற வேண்டுதலின் அடிப்படையிலும் இவ்விளையாட்டு நடத்தப்படுகிறது.
- இவ்விளையாட்டில் கலந்துகொள்ளும் காளையைச் சல்லிமாடு என்றழைப்பர். இக்காளையைக் கன்றுப் பருவத்திலிருந்தே சிறு துண்டினைக் காட்டிப் பாய்ச்சலுக்குப் பழக்குவர். இச்செயல் 'உர்ரி காட்டுதல்' என்று அழைக்கப்படுகிறது.
- ஏறுதழுவல் விளையாட்டுக்குக் காளையைப் பலவகைகளில் ஒப்பனை செய்வர். கால், கழுத்து முதலிய பகுதிகளில் சலங்கைகள் கட்டப்படும். நெற்றியில் காசுமாலையும் கொம்பில் சிறுவளையமும் அணியப்படும். திமில் பகுதியில் வண்ணப் பொட்டு இட்டும் ஒப்பனை செய்யப்படும். இவ்வாறு ஒப்பனை செய்யப்பட்ட காளையின் கொம்பில் கட்டப்பட்டிருக்கும் சல்லிக்கட்டுத் துணியை மீட்பவரே வெற்றி பெற்றவராவர்.

சிலம்பாட்டம்:

- தமிழர்களுடைய நாட்டுப்புறக் கலைகளில் சிலம்பாட்டமும் ஒன்றாகும். சிலம்பு என்னும் சொல் பலபொருள் குறித்த ஒரு சொல்லாக உள்ளது. இங்கு இச்சொல் கம்புகளைக் குறித்து நிற்கிறது. கம்புகளை அடித்து ஒலியெழுப்பும் விளையாட்டுக்குச் சிலம்பு எனப்பெயர். கம்புகளின் ஒலியைத் தவிர இரும்பு ஆயுதங்களின் ஒலியும் இவ்வாட்டத்தின்போது எழுப்பப்படும்.
- நேர்த்தியாகக் கம்புகளைச் சுழற்றினால்தான் எதிரியை வீழ்த்த இயலும் என்பதால் போர் முறைகளுக்கு உரிய சில விதி முறைகளும் சிலம்பாட்டத்தில் இடம் பெற்றுள்ளன.
- உடற்பயிற்சி, தற்காப்பு, போராட்டம் ஆகிய முக்கிய நோக்கங்களைக் கொண்டது சிலம்பாட்டம். நடசாரி என்று கூறப்படும் ஓலைப் பட்டயச் செய்தியில் சிலம்பாட்டத்தின் தோற்றம் பற்றிக் கதையாகக் கூறப்பட்டுள்ளது.
- கம்பை வேகமாகச் சுழற்றுவதிலும் முன்பின் திரும்பி ஆடுவதிலும் கலை நயத்தைப் புகுத்தி உருவெடுக்கிறது இச்சிலம்பாட்டம் இவ்வாட்டத்தில் பலவிதமான சுவடுமுறைகள் கையாளப்படுகின்றன. உடலிலுள்ள வர்ம நாடிகளை நோக்கி அடிக்கும் சுவடுமுறைக்கு தட்டுவர்மச் சுவடு என்று பெயர்.
- இதில் அடிச்சுப்பிரிவு, பூட்டுப்பிரிவு ஆகிய விளையாட்டு முறைகளும் உள்ளன. ஒருவர் இடம் பார்த்து அடிப்பதும் அவ்வடியை இன்னொருவர் தடுப்பதும் அடிச்சுப்பிரிவு ஆகும். ஒருவர் கைகொண்டு அடுத்தவரைப் பூட்டிப் பிடிப்பதும் அப்பூட்டிலிருந்து பிடிபட்டவர் தம்மை விடுவித்துக்கொள்வதும் பூட்டுப்பிரிவாகும்.
- குமரி மாவட்டத்தில் சிலம்பாட்டம் சிறப்பாகக் கொண்டாடப்படுகிறது. விழாக்களில் சிலம்பாட்டம் ஆடி மகிழ்வர். அப்பகுதியில் சிலம்படி ஆசான்கள் இன்றும் வாழ்ந்து வருகின்றனர். தமிழரின் வீரத்திற்கும் நுட்பமான செயல்திறனுக்கும் எடுத்துக்காட்டாக விளங்குவது இச்சிலம்பாட்டம் ஆகும்.

சடுகுடு

பசுவைக் கவர்ந்து வருவதும் கவர்ந்து வந்த பசுக்களை மீட்டு வருவதுமான வெட்சி, கரந்தை ஆகிய திணைகளில் வரும் போர் முறையின் தொடர்ச்சியாகச் சடுகுடுவைக் குறிப்பர். இவ்விளையாட்டு, பாண்டிய நாட்டில் குட்டி என்றும் சோழ நாட்டில் பளிச்சப்பிளான், பலீன் சடுகுடு என்றும் தென் சோழ நாட்டில் சடுகுடு என்று அழைக்கப்படுகிறது.

மூச்சுப் பிடித்துக் கொண்டு பாடிச் சென்று மீள்வதும் பாடி வருபவரைப் பலரும் சூழ்ந்து விடுவித்துக்கொள்வதும் இவ்விளையாட்டின் திறம் ஆகும். மூச்சுப்பிடிப்பதைப் பாட்டம் என்று அழைப்பர். பாடிச் செல்பவரைக் கொம்பு சுற்றிப் பாடுபவன் என்று சொல்வது உண்டு. பாடிச் செல்லும்போது தனி வீரமும் பிடிக்கும் பொது கூட்டு வீரமும் உடையது இவ்விளையாட்டு. கபடி என்று இக்காலத்தில் அழைக்கப்படுகிறது.

பிடிபட்டவரை விலக்காமலே பிடிபட்டவரின் எண்ணிக்கையை மட்டும் ஆட்ட இறுதியில் கணக்கில் கொள்ளும் ஆட்டத்தைச் சஞ்சீவி ஆட்டம் என்றும் பிடிபட்டவரைக் கடைசிவரை சேர்க்காமல் ஆட்டத்தை முடித்துக்கொள்வதை ஆடாது ஒழியும் ஆட்டம் என்றும் கூறுவர்.

இவ்விளையாட்டில் இடைக்கோடு மட்டும் போட்டு விளையாடும் பழக்கம் பாண்டிய நாட்டில் உள்ளது. பின்கோடு, பக்கக்கோடு, நடுகோடு முதலான அரங்க அமைப்பில் விளையாட்டு பழக்கம் கொங்கு நாட்டில் காணப்படுகிறது.

இளவட்டக்கல்:

பண்டைய மனிதன் குகைகளில் வாழ்ந்தபோது கல்லைத் தூக்குதல், நகர்த்துதல் முதலிய பழக்கங்கள் நாளடைவில் வாழ்க்கையோடு இணைந்த பழக்கங்களாக மாறியிருக்கலாம். பின் நாகரிக வளர்ச்சியில் உடல் திறனை வெளிப்படுத்தும் விளையாட்டாக அவை மாறியிருக்கலாம் என்பர்.

இவ்விளையாட்டு, தான் விரும்பிய பெண்ணை மணப்பதற்காக ஆடப்பட்டிருக்கிறது. தற்காலத்தில் வீரத்தை வெளிப்படுத்தும் ஆட்டமாக மாறியிருக்கிறது. திருவிழாக்களின்போது ஊர்ப்பொது இடத்தில் இது நடத்தப்படும்.

இவ்விளையாட்டில் கலந்துகொள்பவர் இளவட்டக் கல்லைத் தலைக்குமேல் தூக்கிப் பிடித்துப் பின் கீழே போட வேண்டும். அப்படிச் செய்பவர் வெற்றி பெற்றவராகக் கருதப்படுவர். இப்போட்டிக்குக் கிராமத்துப் பெரியவர்கள் நடுவராக இருப்பர்.

முணமகனாக வருபவருக்குப் பொன். பொருள் போன்ற ஆடம்பரப் பொருள்களைவிட உடல் திறன் இன்றியமையாதது என்பதை இவ்விளையாட்டு வெளிப்படுத்துகிறது எனலாம்.

உரிமரம் ஏறுதல்

பட்டை உரிக்கப்பட்ட மரத்தையே உரிமரம் என்பர். இவ்வுரிமரத்தில் ஏறி விளையாடுவதே உரிமரம் ஏறுதல் என்று அழைக்கப்படுகிறது. இவ்விளையாட்டுக்கு எல்லா மரங்களையும் பயன்படுத்துவது இல்லை. கைப்பிடிக்கு அடங்காது பருத்திருக்கும் உதியமரத்தை மட்டுமே பயன்படுத்துவர். பட்டை உரிக்கப்பட்ட மரம் வழுவழுப்பாக இருக்கும். ஏற்கெனவே வழுவழுப்பாக இருக்கும் அம்மரத்தில் விளக்கெண்ணெய் தடவப்பட்டு மேலும் வழுவழுப்பானதாக மாற்றப்படும். இவ்வாறு மாற்றப்பட்ட மரத்தின் உச்சியில் பரிசுப்

பொருளையும் கட்டி நட்டுவிடுவர். இம்மரத்தில் ஏறி உச்சியில் இருக்கும் பரிசுப் பொருளைக் கைப்பற்றுபவர் வெற்றி பெற்றவராகக் கருதப்படுவர்.

செங்குத்தான பாறைகள் மீது ஏறுதல், வழுக்குப்பாறைமேல் ஏறுதல் முதலிய பயிற்சிகளை உடையவர்கள், மலைவாழ் மக்கள் ஆவர். இவர்கள் சமவெளிப் பகுதியில் வாழ நேர்ந்தபோது இப்பயிற்சிகள் அவசியமில்லாமல் போகவே விழாக்காலங்களில் உடல்திறனை வெளிப்படுத்தும் வீரவிளையாட்டாக இது மாறியது. இவ்விளையாட்டு மதுரை மாவட்டத்தில் பரவலாக விளையாடப்படுகிறது. தற்போது பெரிய இரும்புக் குழாய்கள் பயன்படுத்தப்படுகின்றன.

மேலும், அறிவுக் கூர்மையை வெளிப்படுத்தும் விளையாட்டுகளும் வீர விளையாட்டுகளாகவே கருதப்படுகின்றன. கட்ட விளையாட்டு, பதினைந்தாம் புலி, நட்சத்திர விளையாட்டு, திரிகுத்து, பொம்மைச்சீட்டு, மூணு கட்டை, பானை உடைத்தல், உறிப்பானை விளையாட்டு போன்றவை இவ்விளையாட்டுகள் ஆகும்.

கில்லி:

இவ்விளையாட்டு தமிழக நாட்டுப்புற விளையாட்டில் ஒன்றாகும். இதைச் சிறுவர்களும், ஆடவர்களம் விளையாடுவர். இது கில்லி, புல்லுக்குச்சி, கில்லி தாண்டு, சில்லாங்குச்சி எனப் பல்வேறு பெயர்களில் அழைக்கப்படுகிறது. சிறிய குச்சி கில்லி எனவும் பெரிய குச்சி தாண்டல் எனவும் கூறப்படும். இவ்விளையாட்டில் குறைந்தது இருவர் இருப்பர். விளையாடுவோர் அதிகமாக இருப்பின் அணியாகப் பிரிந்து விளையாடுவர்.

இவ்விளையாட்டில் இரண்டு குச்சிகள் பயன்படுத்தப்படும். ஒரு முழம் நீளத்தில் ஒரு குச்சியும் ஒரு சாண் நீளத்தில் மற்றொரு குச்சியும் இருக்கும். சிறிய குச்சியின் இரண்டு முனையும் கூர்மையாக்கப்பட்டிருக்கும். பெரிய குச்சியின் ஒரு முனை மட்டும் கூர்மையாக்கப்பட்டிருக்கும். நிலத்தில் இரண்டு விரல் இடை அளவிற்குச் சிறிய பள்ளம் பறிக்கப்படும். அப்பள்ளத்தின் நடுவில் குறுக்காகக் கில்லி வைக்கப்படும். இவ்வாறு வைத்த குச்சியைப் பெரிய குச்சியைக் கொண்டு தள்ளிவிடுவர். தள்ளிவிடப்படும் கல்லியை எதிர் அணியினர் எவரும் பிடித்துவிட்டால், கல்லி தள்ளுபவர் விளையாட்டில் தோற்றவராவர் அல்லது கில்லி வைக்கப்பட்ட குழியிலிருந்து தாண்டி மிதிக்கும் தொலைவில், கில்லி விழுந்திருந்தாலும் விளையாட்டில் தோற்றதாகக் கருதப்படும். கில்லி விழுந்த இடத்திலிருந்து எதிர் அணியினர் கில்லியைப் பறிக்கப்பட்ட குழியை நோக்கி எறிவர். ஆந்தக் கில்லி குழியில் விழுந்தாலும் எதிர் அணியினர் தோற்றவர் ஆவர். இதன் பின்பு கில்லி மூன்று முறை அடிக்கப்படும். அதன் தொலைவு கில்லிக் குழியிலிருந்து தாண்டலால் அளவிடப்படும். அதுவே அவ்வணியினர் எடுக்கும் புள்ளிகளாகும்.

இவ்விளையாட்டை விளையாடப் பரந்த திடல் வேண்டும். மேலும், இதுபோன்ற பலவிளையாட்டுகளை விளையாடி மகிழ்ந்தார்கள். அவை, கோலி, பேந்தா, அஞ்சல குஞ்சம், நொண்டி விளையாட்டு, சில்லி, தாயம், பரமபதம், ஆடுபுலியாட்டம், பூப்பறித்தல், பாண்டியாட்டம், அச்சாங்கல், கண்ணாம்மூச்சி, பல்லாங்குழி போன்றவையாகும்.

பச்சைக்குதிரை:

இவ்விளையாட்டு, சிறுவர்கள் ஒத்த பருவத்தினரோடு நிலா வெளிச்சத்தில் விளையாடும் விளையாட்டாகும். இதன் முதல்படி பிறருடைய காலைத் தாண்டுவதில் தொடங்கும். அதனால், இந்த விலையாட்டைக் கால்தாண்டு விளையாட்டு என்று அழைப்பர். குனிந்து இருப்பவர் படிப்பாடியகத் தம் நிலையை உயர்த்துவதால்,தாண்ட வேண்டிய உயரம் கூடிக் கொண்டேபோகும்.

கால்தாண்டல்:

ஒரு கால் பாதம், ஒன்றின் மேல் ஒன்றாக இரண்டு கால் பாதம், இரண்டு பாத உயரத்தின் மேல் ஒரு சாண், இரண்டு பாத உயரத்தின் மேல் இரண்டு சாண் எனக் கால் தாண்ட வேண்டிய உயரம் உயர்ந்து கொண்டே போகும்.

ஆள்தாண்டல்:

கால் தாண்டலுக்குப் பின் ஆள்தாண்டல் நடைபெறும். இதில் குனிந்துகொண்டு நிற்பவரை, அவர் முதுகில் கையை ஊன்றித் தாண்ட வேண்டும். குனிந்து கொண்டு நிற்பவர் தலையைத் தொங்க விட்டுக்கொண்டு குனிந்திருக்க வேண்டும். தலையை உயர்த்தினால் தலையைத் தட்டிக் குனியச்செய்வர். தாண்டுபவர் தம் இருகால்களையும் அகற்றி ஒரு கால் அவரது தலையையும் மற்றொரு கால் அவரது இடுப்பையும் தாண்டி வருமாறு தாண்டுவர். தாண்டுபவர் ஒடி வந்து தாண்ட இயலாது.

கால் கட்டை விரலைப் பிடித்துக் கொண்டு நிற்றல். கணுக்காலைப் பிடித்துக் கொண்டு நிற்றல் (கரண்டை), முழங்காலைப் பிடித்துக் கொண்டு நிற்றல் (மோளி), தொடையைப் பிடித்துக் கொண்டு நிற்றல், கைகளைக் கட்டிக் கொண்டு அல்லது கும்பிட்டுக் கொண்டு குனிந்து நிற்றல் என ஆள் தாண்டியின் உயரம் படிப்படியாக உயரும்.

குனிதல்:

தாண்டுபவர், தாம் தாண்டி முடிந்த பின்னர், பிறர் தாண்டுவதற்காக முறைப்படி அனுமதிக்க வேண்டும்.

தவறியவர்:

ஒருவர் எந்த நிலையில் தாண்ட இயலவில்லையோ, அந்த நிலையிலிருந்து தாண்டும் வாய்ப்பை இழப்பார். எனினும், அவர்பிறர் தாண்டுவதற்குக் குதிரை ஆகி நிற்க வேண்டும்.

நிறைவுரை:

தமிழகத்தில் அறுபத்து நான்கு முதன்மைக் கலைகள் இருந்தன என்பதை 'ஆயகலைகள் அறுபத்து நான்கு'' என்ற கம்பரின் கூற்றின் மூலமாக அறிய முடிகிறது. இக்கலைகளுள் 'ஐந்தினை மட்டும் அழகு கலைகள் அல்லது நுண்கலைகள் என்பர். பல்லவர் காலத்தில் கட்டப்பட்ட கோயில்களே தமிழகக் கட்டடக் கலைக்குச் சிறந்த சான்றுகளாகத் திகழ்ந்தன என்பதை அறியமுடிகிறது.

தமிழகத்தில் மிக உயரமான விமானம் சோழர் காலத்திலும், மிக உயர்ந்த கோபுரம், விஜயநகர காலத்திலும் நாயக்கர் காலத்திலும் கட்டப்பட்டுள்ளன என்பதை கல்வெட்டுகள் மூலம் அறிய முடிகிறது.

சிற்பக் கலையின் வகைகளையும், சிற்பங்கள் வடிக்கப் பயன்படுத்திய பொருள்களையும் அறியமுடிகிறது. கதைச் சிற்பங்கள் முதலில் தோன்றின என்பதையும் பல்லவர் காலத்தில் நளினத்துடன் கூடிய அழகிய சிற்பங்களும், நாயக்கர் காலத்தில் யானை, குதிரை போன்ற புராணத் தொன்மயங்களும் வடிக்கப்பட்டுள்ளன என்பதையும் அறிய முடிகிறது.

பழங்கால ஓவியங்களையும், ஓவியத்தின் சிறப்புகளையும் அவர்கள் பயன்படுத்திய வண்ணங்களையும் காலந்தோறும் ஓவியங்கலையில் ஏற்பட்ட வளர்ச்சி நிலைகளையும் காண முடிகிறது.

மனித வாழ்க்கையில், இசை இரண்டறக் கலந்துள்ளது என்பதையும் இசைக்கருவிகளின் வகைகளையும், இசை நூல்களின் வகைகளையும் இசைத்தூண்கள் பற்றியும் தமிழர் கலைகள் வாயிலாகக் கண்டறிய முடிகிறது. நாட்டுபுறக் கலைகளுள் நாட்டுபுற விளையாட்டுகளின் பழைமையையும் பெருமையையும் அறிய முடிகிறது.

குறுவினா:

1. ஓவியம் - சொற்பொருள் விளக்கம் தருக.
2. புனையா ஓவியம் என்றால் என்ன?
3. இசைக்கருவிகளின் வகைகள் யாவை?
4. சங்க இலக்கியங்கள் கூறும் ஐவகைப்பண்கள் யாவை?
5. பதினோர் ஆடல் வகையில் விழுந்தாடும் வகையை பட்டியலிடுக.
6. ஜல்லிக்கட்டு – சொற்பொருள் விளக்கம் தருக.
7. தமிழகத்தில் அகழாய்வு நடைபெற்ற இடங்கள் யாவை?

சிறுவினா:

1. அழகுக்கலைகளை மயிலை சீனி, வேங்கடசாமி எவ்வாறு வகைப்படுத்தியுள்ளார்?
2. இந்தியக் கோவில் கட்டடக்கலையை எவ்வாறு வகைப்படுத்தலாம்?
3. பாண்டியர்காலக் குடைவரைக் கோவில்கள் காணப்படும் இடங்கள் யாவை?
4. நாயக்கர் காலக் கட்டடக்கலைக்கு எடுத்துக்காட்டுத் தருக.
5. சுதை என்பதற்கு அ. தட்சிணாமூர்த்தி தரும் விளக்கம் யாது?
6. பிரதிமைகள் - வரையறு.
7. சித்தன்னவாசல் ஓவியங்கள் குறிப்புத் தருக.
8. தஞ்சாவூர் ஓவியத்தின் சிறப்புகள் யாவை?
9. குரவைக் கூத்து– குறிப்புத்தருக.
10. மா. இராசமாணிக்கனார் பட்டியலிடும் மொழிபெயர்க்கப்பட்ட நடனநூல்கள் யாவை?
11. நாட்டுப்புற விளையாட்டாக எவற்றை எல்லாம் சுட்டலாம்?
12. இசைநூல்கள் பற்றி அடியார்க்கு நல்லார் கூறுவன யாவை?
13. இளவட்டக்கல் பற்றி நீவிர் அறிவன யாவை?
14. உரிமரம் ஏறுதல் - குறிப்பு வரைக.
15. பல்லவர்காலச் சிற்பத்திற்கும் சோழர்காலச் சிற்பத்திற்கும் உள்ள வேறுபாடுகள் யாவை?

நெடுவினா:

1. சோழர்காலக் கோவில் கட்டடக் கலைக்கும், விஜயநகரக் கட்டடக் கலைக்கும் உள்ள வேறுபாடுகளை ஒப்பிட்டு ஆய்க.
2. தஞ்சாவூர் ஓவியங்கள் இன்றளவும் போற்றுப்படுவதற்கான காரணங்களை விளக்குக.
3. நின்றாடலில் இடம்பெற்றுள்ள ஆடல் வகைகளை விளக்குக.
4. பழந்தமிழர் வீரவிளையாட்டுகளில் ஏறுதழுவுதலின் சிறப்பினைத் தொகுத்து எழுதுக.
5. இசைக்கருவிகளை வகைப்படுத்தி உதாரணத்துடன் விளக்குக.
6. சிலப்பதிகாரம் கூறும் பதினோரு வகை ஆடல்களின் பெயர் - விளக்கம் தருக.

அலகு 5
திருவிழாக்கள்

நுழைவு வாயில்

- விழாக்கள் என்பவை, சமுதாயத்தின் கூட்டுச் செயல்பாட்டையும் வளத்தையும் காட்டும் குறியீடுகள். தமிழரின் விழாக்கள் பலவகையாகக் கொண்டாடப்படுகின்றன. இவ்விழாக்கள் பண்பாட்டு மரபுகளையும் பாரம்பரிய அடையாளங்களையும் விளக்கும் வகையில் உள்ளன. இப்பகுதியின் வாயிலாக, விழாக்கள் மக்களின் அறநெறிவாழ்வுக்கு உதவுகின்றன என்பதை அறியலாம்.
- திருவிழா என்பது, மக்கள் ஒன்றுகூடிக் கொண்டாடும் நிகழ்வே ஆகும். திருவிழாக்கள் பல்வேறு காரணங்களுக்காகக் கொண்டாடப்பட்டாலும் மக்களிடையே ஒற்றுமையை உண்டாக்குவதே முதல் நோக்கமாகும். இவ்விழாக்களை இயற்கை சார்ந்தவை, இனம் சார்ந்தவை, சமயம் சார்ந்தவை என வகைப்படுத்தலாம்.
- மக்கள் பருவகால மாறுபாடுகளுக்கு ஏற்ப விழாக்களைக் கொண்டாடினர். இவ்விழாக்கள் இயற்கை சார்ந்தவை. ஓர் இனத்தின் அடையாளம் மற்றும் வழிபாட்டு நெறிமுறைகளுடன் கொண்டாடப்படும் விழாக்கள் இனம் சார்ந்தவை. கோயில்களில் நாள்தோறும் வழிபாடுகள் நடத்தாலும் ஆண்டிற்கு ஒருமுறை சிறப்பு வழிபாடு நடைபெறும். அவ்வழிபாடே "திருவிழா" என்று அழைக்கப்படும். கோயில் சார்ந்த விழாக்கள் அனைத்து மக்களுக்கும் பொதுவானவையாகும். திருவிழாக்கள், சமுதாயத்தின் பண்பாட்டையும் மரபையும் வெளிப்படுத்துகின்றன. எனவே, விழாக்கள் ஒருமைப்பாட்டு உணர்வினை வளர்ப்பதற்கும் வேற்றுமையில் ஒற்றுமையை நிலைநிறுத்துவதற்கும் பயன்படுகின்றன. ஆகவே, விழாக்களின் சிறப்புகளைத் தெரிந்து கொள்வதும் இன்றியமையாததாகிறது.
- திருவிழாக்களைப் பொதுவாகச் சிறியவர் முதல் பெரியவர் வரை ஆர்வத்துடன் வரவேற்கின்றனர். திருவிழாக்கள் ஓர் இடத்தில் வாழும் மக்களின் நாகரிகம், பண்பாடு, பாரம்பரியம் ஆகியவற்றை வெளிப்படுத்துவனவாக உள்ளன. இவை, மதம் சார்ந்தவையாகவோ ஏதேனும் நிகழ்ச்சிகளை நினைவுகூர்வனாவாகவோ இயற்கைக்கு நன்றி செலுத்துவனவாகவோ கொண்டாடப்படுகின்றன. இந்நாள்களில், வெளியூரில் இருப்பவர்கள் கூட, தங்கள் சொந்த ஊருக்கு வந்து, உறவினர் மற்றும் நண்பர்களுடன் விழாக்களைக் கொண்டாடி மகிழ்கின்றனர்.

ஐந்திணை விழாக்கள்

- சங்காலத்தில் தமிழகம் குறிஞ்சி, முல்லை, மருதம், நெய்தல், பாலை என ஐவகை நிலங்களாகப் பகுக்கப்பட்டிருந்தது. ஒவ்வொரு நிலத்திற்கும் வழிபடு தெய்வங்களும் திருவிழாக்களும் சிறப்பான முறையில் அமைந்திருந்தன என அறிகிறோம்.

"மாயோன் மேய காடுறை உலகமும்
சேயோன் மேய மைவரை உலகமும்
வேந்தன் மேய தீம்புனல் உலகமும்
வருணன் மேய பெருமணல் உலகமும்

(தொல்.பொருள். அகம்)

எனக் தொல்காப்பியர் பாலை நிலம் தவிர நால்வகை நிலத்துக்குரிய தெய்வங்களைக் குறிப்பிட்டுள்ளார். ஆனால், பாலைநில மக்கள் கொற்றவையைத் தெய்வமாக வழிபடுகின்றனர்.

குறிஞ்சி நில விழா:

- மலையும் மலை சார்ந்த பகுதியும் குறிஞ்சி நிலம் ஆகும். குறிஞ்சி நிலக் கடவுள் சேயோன்,முருகன், வேலன் எனப் பல பெயர்களில் அறியப்படுகிறார். இந்நிலப்பகுதியில் வேலன்வெறியாட்டு விழா நடைபெற்ற செய்தியினைத் திருமுருகாற்றுப்படை, குறிஞ்சிப்பாட்டு, ஐங்குறுநூறு, பட்டினப்பாலை போன்ற இலக்கியங்கள் வழி அறிகின்றோம். குறிஞ்சி நிலப் பெண்களின் நோயினைக் தீர்ப்பதற்காகப் பராய்கடனாக நிகழ்த்தப்பட்டது. வேலன்வெறியாட்டின் பொழுது குறிஞ்சி நிலத்தவர் பல வகை மலர்களால் தொடுக்கப்பட்ட மாலையை அணிந்துகொண்டு கையில் வேலை ஏந்தி தன்மீது முருகக் கடவுள் ஏறியது போல ஆடுவர். இவ்விழா நடைபெறும் இடம் “வெறியாடுகளம்” எனப்படும். அங்குச் சேவல், கொடி நடப்பட்டிருக்கும். பல வகையான நறுமணப்புகைகள் எழுப்பப்படும். பலவகையான இசைக்கருவிகள் இசைக்கப்படும் என இவ்விழாவைப் பற்றிப் பரிபாடல் கூறுகின்றது. இவ்விழாவின் போது, குறிஞ்சி நில மக்கள் தொண்டகப்பறை இசைக்க நடனமாடுவர். இதுவே, “குன்றம் குரவைக் கூத்து எனப்பட்டது.

முல்லை நில விழா:

- காடும் காடு சார்ந்த நிலப்பகுதியும் முல்லை நிலம் ஆகும். முல்லை நிலக்கடவுள் “மாயோன்“ ஆவார். இந்நில மக்களின் முக்கியத் தொழில் கால்நடை வளர்ப்பு ஆகும். முல்லைநில மக்கள் பால் சுரக்கும் மரமான வேப்ப மரத்தைக் தாய்த் தெய்வமாக உருவகித்து வழிபட்டதை அகநானூறு (309) கூறியுள்ளது. இந்நிலப்பகுதியின் உடைமையான கால்நடைகளை எயினர்களிடமிருந்தும் வேடர்களிடமிருந்தும் வழிதவறாமலும் காப்பவர் கருப்பசாமி, இருண்ட கானகத்திற்கு உரியவர் கரிய நிறம் உடையவர் என்ற பொருளில் இப்பெயர் பயன்படுத்தப்பட்டது. இவர் மாயோன் எனவும் அழைக்கப்பட்டார். இதையே ”மாயோன் மேய காடுறை உலகம்“ என்று தொல்காப்பியம் கூறுகின்றது. ஆயர் குல மக்களுக்கும் ஆநிரைகளுக்கும் துன்பம் நேராமல் காக்கும்படி திருமாலைக் (மாயோனை) குரவைக் கூத்தாடி வழிபட்டனர். இவ்வழிபாடே ஆய்ச்சியர் குரவை ஆகும்.

மருத நில விழா (இந்திர விழா):

- மருத நிலத்தில் கொண்டாடப்படும் மிகப்பெரிய விழா இந்திரவிழா“, பசி, பிணி, பகை போக்குவதற்காக இந்திரனை மக்கள் வழிபட்டனர். இவ்விழா சாந்திப் பெருவிழா, தீவகச்சாந்தி என்றும் அழைக்கப்பட்டது. சிலப்பதிகாரத்தில் இந்திரவிழவூரெடுத்த காதையிலும் மணிமேகலையில் விழாவறைகாதையிலும் இந்திரவிழா நடைபெற்றமை பற்றிக் குறிப்பிடப்பட்டுள்ளது. இவ்விழா 28 நாள்கள் நடைபெற்றது. சமயக்கணக்கர், காலம் கணிப்போர், சான்றோர்கள், ஐம்பெரும்குழுவினர், எண்பேராயத்தினர் ஆகியோர் ஒன்றுகூடி இந்திரவிழா நடக்கும் நாளை முடிவு செய்வர்.
- நால்வகைப் படையினரும் சூழ்ந்து வர “இந்திரவிழா“ நடைபெறும் செய்தியினை முரசு அறைந்து மக்களுக்கு அறிவிப்பர். மக்கள் வீதிகளிலும் கோயில்களிலும் பூரண கும்பங்களும் பொற்பாலிகைகளும் பாவை விளக்குகளும் வைத்தனர். வாழை, கரும்பு, கழுகு, வஞ்சிக்கொடி, பூங்கொடி முதலானவற்றைக் கொண்டு நகரை அலங்கரித்தனர். வீதிகளிலும் மன்றங்களிலும்

பழைய மணலை மாற்றிப் புதுமணல் பரப்பினர். பூதசதுக்கம் முதலான தெய்வங்களுக்குச் செய்ய வேண்டிய வழிபாட்டு முறைகளைச் செய்தனர். விழா நாளில் பொது இடங்களில் சான்றோர் நல்லுரை ஆற்றினர். பட்டிமண்டபங்கள் நகரின் பல இடங்களில் ஆங்காங்கே நடைபெற்றன. இவ்வாறு புகார் நகரில் இந்திர விழா நடைபெற்ற செய்தயினைச் சிலப்பதிகாரம் கூறுகின்றது.

- புகார் நகரில் மட்டுமல்லாமல் மதுரையிலும் இந்திர விழா நடைபெற்றதாகச் சின்னமனூர்ச் செப்பேடு தெரிவிக்கின்றது. ஐங்குறுநூற்றிலும் (52) இந்திரவிழா பற்றிய செய்திகள் காணக்கிடைக்கின்றன. தொடித்தோட்செம்பியனால் எடுக்கப்பட்ட காமன் விழாவினை இந்திரவிழா, விருந்தாட்டுவிழா ஆகிய பெயர்களில் மணிமேகலை குறிப்பிடுகின்றது.
- மருதநில மக்கள் போருக்குச் செல்லும் போது, தங்கள் அரசனை வாழ்த்தி விழாக் கொண்டாடுவர். இவ்விழாவில், தங்கள் வாளை உயர்த்திப் பிடித்துத் "தண்ணுமை" என்னும் போர்ப்பறை ஒலிக்க ஆடியும் பாடியும் குரவை நிகழத்துவர்.

நெய்தல் விழா:

- கடலும் கடல் சார்ந்த பகுதியும் நெய்தல் ஆகும். இந்நிலத்துக்கு உரிய கடவுள் "வருணன்". இந்நில மக்களால் கொண்டாடப்படும் விழா, முந்நீர் விழா, நாவாய் விழா என சங்க இலக்கியங்களில் பதிவ செய்யப்பட்டுள்ளது. பல்யாகசாலை முதுகுடுமிப் பெருவழுதிப் பாண்டியன் இவ்விழாவினைக் கொண்டாடிய செய்தியினையும் கரிகாலனின் முன்னோர் நாவாய்த் திருவிழா கொண்டாடிய செய்தியினையும் புறநானூற்று (36) உரையின் மூலம் அறிய முடிகிறது.
- வருணன் - மேகம், மழை, கடல், ஆறு ஆகியவற்றுடன் தொடர்பு கொண்டமையால் இவர் நீர்க்கடவுளாக அறியப்பட்டார். இவரை, உலகம் முழுவதும் பரந்து இருப்பவர், உலகத்தையே ஆள்பவர் என்றும் கூறுவர். நெய்தல் நில மக்கள் முத்துகளையும், வலம்புரிச் சங்குகளையும் காணிக்கையாகச் செலுத்தி, தங்கள் கடல் தெய்வத்தை வழிபட்டனர்.

பாலை நில விழா:

- குறிஞ்சியும் முல்லையும் முறைமையில் திரிந்த நிலம் பாலை எனப்பட்டது. கொற்றம் என்றால் வெற்றி, இந்நிலமக்கள், வெற்றியைத் தருபவள் என்ற பொருளில் "கொற்றவை" என்னும் பெண் தெய்வத்தை வழிபட்டனர்.
- சிலப்பதிகாரத்தில் சாலினி என்ற தெய்வம் ஏறப்பட்ட பெண்ணிற்குக் கொற்றவையின் கோலம் புனையப்பட்டது. இவ்வாறு கொற்றவையைப் போல அலங்கரிக்கப்பட்ட சாலினியை, மான்மீது அமரச்செய்து உலாவரச் செய்தனர். அவ்வாறு உலா வரும்போது பல்வேறு காணிக்கைப் பொருள்களுடன் பெண்கள் பின்தொடர்ந்தனர். வழிப்பறியின் போது கொட்டும் பறை; சூறையாடும்போது ஊதப்படும் கொம்பு, புல்லாங்குழல் போன்றவை அச்சமயத்தில் இசைக்கப்பட்டன. இவ்வாறு இவ்வாறு பாலை நில மக்கள் தங்கள் நிலக்கடவுளான கொற்றவைக்கு விழா எடுத்தனர்.

நடுகல் வழிபாடு:

- தமிழர் பண்பாட்டின் உயரிய விழுமியமான வீரத்தை அடிப்படையாகக் கொண்டதே நடுகல் வழிபாடு. இவ்வழிபாட்டு முறையைப் பற்றி அறிய சங்க இலக்கியங்களில் பல சான்றுகள் உள்ளன. போர்க்களத்தில் விழுப்புண்பட்டு வீரமரணம் அடைந்த வீரனது உடலை அடக்கம் செய்யும் முன், அவன் பயன்படுத்திய போர்க்கருவிகளையும் பொருள்களையும் புதை குழியிலிட்டு அடக்கம் செய்தனர். பிறகு அவ்விடத்தில் ஒரு கல்லை நட்டனர். இது "நடுகல்" எனப்பட்டது. அக்கல்லின் மீது அவ்வீரனது உருவம், பெயர், வீரம்,புகழ், தியாகம் போன்றவற்றைப் பொறித்தனர். மேலும், அவனது வீரத்தைப் போற்றுகின்ற வகையில் ஆண்டுதோறும் விழா எடுத்து வழிபட்டனர். தற்போதும் கிராமங்கள்தோறும் மக்கள் வழிபட்டு காவல் தெய்வங்களை இந்நடுகல் வழிபாட்டின் தொடர்ச்சியாகக் கருதலாம்.

பத்தினி வாழிபாடு:

சிலப்பதிகாரத்தில் நாரிகாண்காதையில் (224 – 225) கண்ணகிக்காகப் பத்தினிக் கோட்டம் அமைக்கப்பட்டதை,

மேலோர் விளையும் நூல்தெநறிமாக்கள்
பால்பெற வகுத்த பத்தினிக் கோட்டம்"

என்று குறிப்பிடப்படுவதிலிருந்து பத்தினி வழிபாட்டின் தொன்மையை அறிகிறோம். பத்தினி வழிபாடு என்பது கண்ணகி வழிபாட்டையே குறிப்பிடுகிறது. இவ்வழிபாடு இலங்கையில் வாழும் தமிழர்களால் இன்றும் சிறப்பாகக் கொண்டாடப்பட்டு வருகிறது. கண்ணகி என்பவள் தமிழகக்காப்பிய வரலாற்றில் முக்கிய இம்பெற்ற கற்புக்கரசியாகத் திகழ்கிறாள்.

சிலப்பதிகாரத்தின் காப்பியத் தலைவி, பொய்யான குற்றச்சாட்டின் மூலம் தனது கணவன் கோவலன் கொலைத்தண்டனைக்கு உட்பட்டதை அறிந்து சினமுற்றாள். பாண்டிய அரசன் நெடுஞ்செழியனிடம் வாதிட்டு, தன்கணவன் குற்றமற்றவன் என்பதை நிலைநாட்டினாள். அரசனின் பிழையால் சீற்றம் அடைந்த கண்ணகி, தன் கற்பின் வலிமையால் மதுரை நகரையே எரித்ததாகச் சிலப்பதிகாரம் குறிப்பிடுகின்றது. கண்ணகி சோழ நாட்டில் பிறந்தாள், பாண்டிய நாட்டில் வீரத்தை நிலை நாட்டினாள். சேரநாட்டில் பத்தினித் தெய்வமாகப் போற்றப்பட்டு வழிபடப்படுகிறாள்.

பாவை நோன்பு:

மார்கழி மாதத்தில் பெண்கள் பாவை நோன்பு தோற்பர், இது மார்கழி நோன்பு என்றழைக்கப்படும். பாவை நோன்புக் காலத்தில் ஆண்டாள் இயற்றிய "திருப்பாவை" யையும் மாணிக்கவாசகர் அருளிய "திருவெம்பாலை" யையும் பாடி இறைவனை வழிபடுவர்.

கன்னிப்பெண்கள், நல்ல கணவன் கிடைக்க வேண்டுமெனவும், மணமான பெண்கள் தங்கள் கணவனுக்கு நீண்ட ஆயுள் வேண்டுமெனவும் விரதம் மேற்கொள்வார்கள். இந்நோன்பு பழங்காலந்தொட்டுக் கடைப்பிடிக்கப்பட்டு வருகிறது.

மாதந்தோறும் மழை பெய்து நாடு செழிக்கவும், மக்கள் வளமுடன் நோய் நொடியின்றி வாழவும், பசு மற்றும் கால்நடைகள் சிறக்கவும் வேண்டி, ஆண்டாளும் மாணிக்கவாசகப் பொருமாளும் பாடிய பாடல்களைப் பாடுவார்கள்.

பாவை நோன்பு இருப்பவர்கள் அதிகாலையில் எழுந்து நீராடி, உணவு உண்ணாமல் மலர் சூடாமல், தம்மை அழகுபடுத்திக் கொள்ளாமல், இறைவனை நினைத்து நோன்பு இருந்து

தங்களால் இயன்றளவு தானமும் தருமமும் செய்து அறவழியில் நிற்பர் எனப் பாவை நோன்பு குறித்து திருப்பாவை இரண்டாம் பாடல் கூறுகிறது.

பொங்கல் திருவிழா:

பொங்கல் திருவிழா, உலகில் வாழும் தமிழர்கள் அனைவராலும் சிறப்பாகக் கொண்டாடப்பட்டு வருகிறது. பயிர்கள் செழிக்கவும் விளைச்சல் பெருகவும் கதிரவனே முதன்மைக் காரணமாக விளங்குகிறான். எனவே, உழவர் பெருமக்கள் பொங்கல் திருவிழாவைக் கொண்டாடி வருகின்றனர். இப்பண்டிகை போகி, பொங்கல் திருநாள், மாட்டுப் பொங்கல், காணும் பொங்கல் எனக் கொண்டாடப்பட்டு வருகிறது.

போகிக் பண்டிகை:

இப்பண்டிகை, ஒவ்வோர் ஆண்டும் மார்கழி மாதத்தின் கடைசி நாளன்று கொண்டாடப்படுகிறது. பயனற்ற பழைய பொருள்களையும் மனித மனத்தில் உள்ள தேவையற்ற எண்ணங்களையும் போக்குவதே போகிப்பண்டிகையின் நோக்கமாகும்.

இப்பண்டிகை நாளன்று வீட்டைச் சுத்தப்படுத்தி, வீட்டின் தலைவாசல் உள்ளிட்ட நிலைக்கதவுகளுக்கு மஞ்சளும் சந்தனமும் பூசுவர். அன்றைய மாலைப் பொழுதில் வாசற்கூரையில் வேப்பிலை, பூளைப்பூ, ஆவாரம்பூ ஆகியவற்றைக் கொண்டு காப்புக் கட்டுவர்.

பொங்கல் திருநாள்

உழவர் பெருமக்கள் ஆடி மாத்தில் விதைத்த பயிர்களைத் தை மாதம் அறுவடை செய்வர். முதல் விளைச்சலை கதிரவனுக்குக் காணிக்கையாகப் படைப்பதே பொங்கல் திருவிழா ஆகும். பொங்கல் அன்று பயன்படுத்தப்படும் பொருள்கள் அனைத்துமே புதியனவாக இருக்க வேண்டும் என்பதற்காகப் புதிய கற்களாலான அடுப்பு, புதிய மண்பானை, புதிய அகப்பை, தூயபசுஞ் சாணத்தாலான வறட்டி போன்றவற்றைப் பயன்படுத்துவார்கள்.

வீட்டு வாசலில் பொங்கலிடும் இடத்தைப் பசுஞ்சாணத்தால் மெழுகிக் கோலமிடுவார்கள். அன்றலர்ந்த மலர்களையே வழிபாட்டிற்குப் பயன்படுத்துவார்கள். பொங்கல் வைக்கும் பானையை மஞ்சள் குங்குமம், இஞ்சி, மஞ்சள் கொத்து ஆகியவற்றால் அலங்கரிப்பர். புதிதாக அறுவடை செய்த நெல்லின் பச்சரிசியுடன் வெல்லம், கற்கண்டு, நெய், பால், முந்திரி, திராட்சை முதலியவற்றைக் கொண்டு பொங்கல் இடுவர். தங்கள் விளைநிலங்களில் விளைந்த செங்கரும்பு, வாழை, மஞ்சள், இஞ்சி, கருணைக்கிழங்கு போன்றவற்றையும் சேர்த்துக் கதிரவனுக்கு வைத்து வழிபடுவார்கள்.

மாட்டுப் பொங்கல்:

உழவுக்கும் உழவனுக்கும் உறுதுணையாக இருக்கும் காளைகளுக்கும் பசுக்களுக்கும் நன்றி செலுத்தும் விதமாக மாட்டுப் பொங்கல் கொண்டாடப்படுகிறது.

மாட்டுப் பொங்கல் அன்று மாடுகளை அலங்கரித்து அவற்றுக்குப் பொங்கலைக் கொடுத்து மகிழ்வர். இதனைத்தொடர்ந்து, மாலையில் மஞ்சுவிரட்டு எனப்படும் “ஜல்லிக்கட்டு விழா“ நடைபெறும். அப்பொழுது, இளைஞர்கள் காளைகளை அடக்கித் தமது வீரத்தை வெளிப்படுத்துவர்.

“கொல்வேற்றுக் கோடஞ்சுவானை மறுமையும் புல்லாளே ஆயமகள்”

என்ற சங்க இலக்கியப் பாடல் மூலம் இவ்வீரவிளையாட்டின் தொன்மையை அறியலாம்.

பழங்காலத்தில் கால்நடைகளே நமது செல்வத்தின் அடையாளமாகத் திகழ்ந்தன. “ஆயிரம் பகவுடைய கோ நாயகர்“ என்ற பட்டப் பெயர்களெல்லாம் புழக்கத்தில் இருந்தன. “ஏரின் பின்னால் தான் உலகமே சுழல்கின்றது என்கிறார். வள்ளுவர். அந்த ஏர் முனையை முன்னேந்திச் செல்பவை

மாடுகளே, இதன் மூலம் மாடுகளே உழவர்களை உயிர்ப்போடு வைத்துள்ளன என்று கூறினாலும் மிகையாகாது.

காணும் பொங்கல்:

காணும் பொங்கல், பகைமையை மறந்து உறவுகளைப் புதுப்பிக்கும் நாளாகும். அன்றைய தினம் மக்கள் தமது உற்றார் உறவினர் மற்றும் நண்பர்களின் வீடுகளுக்குச் சென்று அங்குள்ள பெரியவர்களை வணங்கி வாழ்த்துபெறும் நாளாகும். இவ்விழா நாளில் பட்டிமன்றங்கள் நடத்தியும் பாரம்பரிய விளையாட்டுகள் விளையாடியும் மகிழ்வார்கள்.

இவ்வாறு பண்டைய காலம் முதல் இன்று வரை பொங்கல் திருநாள், தமிழர் திருநாள் என்றும், உழவர் திருநாள் என்றும் சிறப்பான முறையில் உலகத் தமிழர்களால் கொண்டடப்பட்டு வருகிறது.

சித்திரைத் திருவிழா:

சைவமும் வைணவமும் இணைந்து கொண்டாடும் தமிழகத்தின் மிகப்பெரிய திருவிழா மதுரை சித்திரைத் திருவிழா, சைவ சமய விழாவான மீனாட்சி சுந்தரேசுவரர் திருமணமும் வைணவ சமய விழாவான கள்ளழகர் ஆற்றில் இறங்கும் விழாவும் ஒன்றாக நடைபெறுவது. திருமலை நாயக்கர் காலத்தில் இவ்விரு சமய விழாக்களும் ஒன்றாக்கப்பட்டுக் கொண்டாடப்பட்டன. சித்திரை மாதம் வளர்பிறை ஐந்தாம் நாள் இவ்விழா தொடங்கித் தொடர்ந்து பத் நாள்கள் நடைபெறுகிறது.

ஆடிப் பெருக்கு:

ஆடி மாதத்தில் பெய்யும் தென்மேற்குப் பருவ மழையினால் ஆறுகளில் புதுப்புனல் பொங்கி வரும். இதனையே "ஆடிப்பெருக்கு" என்று கூறுவர். காவிரி பாயும் பகுதிகளில் வாழும் மக்கள் காவிரியாற்றை அன்னையாகவும் தெய்வமாகவும் நினைத்து வழிபடுவர்.

அதற்காக வற்றாத நதிகளைத் தங்கள் கடவுளாகப் போற்றி மகிழ்ந்து, வழிபட்டு உழவு வேலையைத் தொடங்குவார்கள். இதன் அடிப்படையிலேயே "ஆடிப் பட்டம் தேடி விதை" என்ற பழமொழி உருவானது. இப்பகுதிகளில், ஆடி மாதம் பதினெட்டாம் நாளன்று "ஆடிப் பெருக்கு" கொண்டாடப்படுகிறது.

மகா மகத்திருவிழா

மாசி மாதத்தில் குரு, சிம்ம ராசியில் இருக்கும் போது, மக நட்சத்திரமும் பௌர்ணமியும் சேர்ந்து வரும் நாளே மாசிமகம் ஆகும்.

நவக்கிரகங்களில் குரு ஓர் இராசியில் இருந்து மற்றோர் இராசிக்கு இடம்பெயர ஒரு வருடம் ஆகிறது. இதன் காரணமாக ஒவ்வோர் ஆண்டும் குரு பெயர்ச்சி விழாவும், மாசிமக விழாவும் நடைபெறுகிறது. இதுபோலவே, பன்னிரண்டு இராசிகளையும் குரு கடந்து வர பன்னிரண்டு ஆண்டுகள் ஆகும். ஆகவேதான், பன்னிரண்டு ஆண்டுகளுக்கு ஒருமுறை வரும் மாசிமகம், "மகாமகம்" என்று அழைக்கப்படுகிறது. அன்றைய தினம் புனித இடங்களில் நீராடுவது மிகவும் சிறப்பானதாகும். எனவே, கும்பகோணம் மகாமகக் குளத்தில் தீர்த்தவாரி அன்று பக்தர்கள் புனித நீராடுகிறார்கள். மேலும், வடநாட்டில் நடைபெறும் "கும்பமேளா"வைப் போன்று இதனை, "தென்னகத்தின் கும்பமேளா" என்றும் அழைப்பர்.

சைவத் திருவிழாக்கள்:

சிவனை முழுவதும் கடவுளாக வணங்குபவர்கள் சைவர்களாவர். சிவனை வழிபடும் திருவிழாக்கள் சைவத் திருவிழாக்கள் ஆகும்.

"மகாசிவராத்திரி" விழா ஒவ்வோர் ஆண்டும் மாசி மாதத்தில் கொண்டாடப்படுகிறது. இந்நாளில் இரவு முழுவதும் உறங்காமல் விழித்திருந்து சிவனை வழிபடுவர்.

அன்று நடைபெறும் நான்கு கால பூஜைகளில் சிவ புராணங்களைப் பாட வேண்டும். மேலும், ஒரு வருடத்தில் பன்னிரண்டு மாதங்களிலும் வரும் சிவராத்திரிகளில் மாசி மாதத்தில் வரும் சிவராத்திரியே "மகா சிவராத்திரியாகும்.

விநாயகர் சதுர்த்தி:

ஆண்டுதோறும் ஆவணி மாதத்தில் விநாயகர் சதுர்த்தி விழா கொண்டாடப்படுகிறது. இவ்விழாவை ஆலங்களிலும் ஆலயமில்லாத இடங்களிலும் வீடுகளிலும் கொண்டாடுவர்.

ஆலயமில்லாத இடங்களிலும் தற்காலிகமாகக் களிமண்ணால் விநாயகர் உருவம் செய்து வழிபடுவர். இவ்விழாவை வட இந்தியாவில் "கணேஷ்சதுர்த்தி" என்ற பெயரில் கொண்டாடுகின்றனர்.

தீபத்திருவிழா:

கார்த்திகை மாதம் முழுநிலவு நாளில் வீடுகளிலும் கோயில்களிலும் விளக்கு ஏற்றி வழிபடுவார்கள். இதுவே, கார்த்திகைத் திருவிழாவாகும். இவ்விழா தொன்றுதொட்டுக் கொண்டாடப்பட்டு வருகிறது. அன்றைய தினம் திருவண்ணாமலை மலை உச்சியில் தீபம் ஏற்றி இறைவனை ஒளி வடிவில் வழிபடுவர். மேலும், மற்ற சிவத்தலங்களிலும் முருகன் ஆலயங்களிலும் சிறப்பு வழிபாடு நடைபெறும்.

நிலம், நீர், நெருப்பு, காற்று, ஆகாயம் ஆகிய இயற்கைப் பொருள்களைப் பெரும் ஆற்றலாகக் கருதி மக்கள் வழிபட்டு வந்ததன் தொடர்ச்சியாகவே இவ்விழா கொண்டாடப்படுகிறது.

ஆதிரைத் திருவிழா:

திருவாதிரை என்பது, ஆண்டுதோறும் மார்கழி மாத முழுநிலவு நாளில் கொண்டாடப்படும் விழாவாகும். இவ்விழாவினைப் பற்றி மாணிக்கவாசகர் திருவாசகத்திலும், சம்பந்தர், நாவுக்கரசர், தேவாரத்திலும் பாடியுள்ளனர். சிதம்பரம், மதுரை திருவாலங்காடு, உத்திரகோசமங்கை, திருக்கமுக்குன்றம், திருமுல்லைவாயில் போன்ற புகழ்பெற்ற சிவத்தலங்களில் திருவாதிரை விழா மிகச் சிறப்பாகக் கொண்டாடப்படுகிறது.

திருவாதிரையன்று சிவபெருமானுக்குக் "களி"யைப் படைத்துப் பக்தர்களுக்கும் வழங்குவர். இதனால், "திருவாதிரைக் களி" என்ற சிறப்புப் பெயர் எற்பட்டது. மேலும், சிதம்பரம் கோயிலில் இறைவனை ஆடல் கோலத்தில் கண்டு வழிபடுவர்.

வைணவத் திருவிழாக்கள்:

திருமாலை முழுமுதற் கடவுளாக வணங்குபவர்கள் வைணவர்களாவர். திருமாலை வழிபடும் திருவிழாக்கள் வைணவத் திருவிழாக்கள் ஆகும்.

வைகுண்டஏகாதசி

மார்கழி மாதம் வளர்பிறை பதினோராம் நாள் "வைகுண்டஏகாதசி" ஆகும். இது வைணவர்கள் மற்றும் திருமாலை வழிபடுபவர்கள் அனைவராலும் சிறப்பாகக் கொண்டாடப்படுகிறது. வைகுண்ட ஏகாதசி அன்று விரதம் இருப்பவர்களுக்கு ஆண்டு முழுவதும் ஏகாதசி விரதம் இருந்த பலன் கிடைக்கும் என்பது நம்பிக்கையாகும். திருவரங்கம் அரங்கநாதன் ஆலயத்தில் வைகுண்ட ஏகாதசி சிறப்பாகக் கொண்டாடப்பட்டு வருகிறது.

திருவோணம்:

திருமாவின் பிறந்தநாளான ஆவணி மாதம் முழுநிலவு நாளில் கொண்டாடப்படும் விழா திருவோணம் ஆகும். இது, திருமாலுக்கு உகந்த நாளாகக் கருதப்படுவதால் அந்நாளில் மக்கள் பல கோயில்களுக்கும் சென்று திருமாலை வழிபடுவர்.

இந்நாளில், மகாபலி மன்னர் வருவதாக்க கருதி மக்கள் வீதிகளிலும் வீட்டின் முற்றத்திலும் பல வண்ணப்பூக்களால் பெரிய கோலங்களைப் போட்டு அவரை வரவேற்பர். இதை "அத்தம்பூ" என்றழைப்பர். இவ்விழாவைப் பற்றிய செய்திகள் மதுரைக்காஞ்சியிலும் தேவாரத்திலும் நாலாயிரம் திவ்வியபிரபந்தத்திலும் இடம் பெற்றுள்ளன.

தீபாவளி

ஒவ்வோர் ஆண்டும் ஐப்பசி மாதம் தேய்பிறை நாளில் அமாவாசைக்கு முதல் நாளில் கொண்டாடப்படும் பண்டிகையே திபாவளியாகும். தீபாவளி என்றால் "தீபங்களின் வரிசை" என்பது பொருள். இருளை நீக்கி ஒளியைக் கொடுக்கும் திருநாளே தீபாவளித் திருநாளாகும். மும்பொரு காலத்தில் நரகாசுரன் தேவர்களையும் மக்களையும் கொடுமை செய்ததாகவும் அவனது கொடுமையை மக்களும் தேவர்களும் பொறுக்க முடியாமல் திருமாலிடம் முறையிட்டதாகவும், திருமால் சக்கராயுதத்தால் நரகாசுரனை வதம் செய்து மக்களையும் தேவர்களையும் காத்ததாகவும் கூறுவர். நரகாசுரன் தான் இறக்கும் தறுவாயில் தனது நினைவு நாளை அனைவரும் மகிழ்வுடன் கொண்டாட வேண்டுமெனக் கேட்டுக்கொண்டதாகவும் கூறுவர். அந்நாளே, தீபாவளியாகக் கொண்டாடப்படுகிறது. இவ்விழா, தமிழ்நாட்டில் மட்டுமன்றி இந்தியா முழுவதும் மிகச் சிறப்பாகக் கொண்டாடப்படுகிறது.

இத்திருநாளான்று அதிகாலையில் எண்ணெய் தேய்த்துக் குளித்து, வீடு முழுவதும் விளக்கேற்றிப் பூஜை செய்து, பட்டாசுகள் வெடித்துப் புத்தாடை அணிந்து இனிப்புகள் வழங்கிக் கொண்டாடுகின்றனர். வட இந்தியாவில் இத்திருநாளைத் தீப ஒளித் திருநாளாகக் கொண்டாடுகிறார்கள்.

நவராத்திரி விழா

வீரம், செல்வம், கல்வி ஆகியவற்றைத் தரும் முப்பெரும் கடவுளாக முறையே மலைமகள், அலைமகள், கலைமகள் ஆகியோரைப் போற்றி வணங்கும் விழாவே நவராத்திரி திருவிழாவாகும். நவராத்திரி என்பதற்கு "ஒன்பது இரவுகள்" என்பது பொருளாகும். இவ்விழா புரட்டாசி மாத்தில் அமாவாசைக்குப் பின்வரும் ஒன்பது நாள்களும் கொண்டாடப்படுகிறது. ஒன்பதாவது நாள் நடக்கும் வழிபாடு கலைமகளுக்கு உரியதாகக் கருதி புத்தகங்கள், இசைக்கருவிகள் மற்றும் பல தொழில் சார்ந்த கருவிகளையும் வைத்து வழிபடுவர். செய்யும் தொழிலே செய்தவம் என்ற கருத்தில் மக்கள் தமது தொழிலைப் போற்றிக் கொண்டாடுவதே இவ்விழாவின் நோக்கமாகும். பத்தாம் நாள் விழாவாக "விஜயதசமி" கொண்டாடப்படுகிறது. விஜயதசமி என்றால் வெற்றியைத் தருகின்ற நாள்" என்பது பொருள். அன்று குழந்தைகளுக்குக் கல்வியைத் தொடங்கினால் வாழ்வு சிறக்கும் என்பது நம்பிக்கையாகும். வடநாட்டிலும், தென்னாட்டிலும் உள்ள எல்லா ஆலயங்களிலும் இவ்விழா சிறப்பாகக் கொண்டாடப்பட்டு வருகிறது.

அம்மன் திருவிழா:

அம்மன் வழிபாடானது, ஊர்தோறும் நடைபெறும் முக்கிய வழிபாடாகும். மாரி என்றால் மழை என்பது பொருள், கோடைக்காலத்தில் வெப்பத்தின் காரணமாக மக்களுக்கு அம்மை போன்ற பல்வேறு நோய்கள் ஏற்படுகின்றன. இந்நோய்கள் வராமல் தடுப்பதற்காக மழைதர வேண்டி மாரியம்மனுக்கு விழா எடுத்து வழிபடுகின்றனர்.

பல நோய்களுக்கு மருந்தாக உள்ள வேப்பமரமே மாரியம்மனுக்கான "தல விருட்சமாகும்", இவ்விழா, காப்புக்கட்டுதல் தொடங்கி ஏழு நாள் முதல் பதினைந்து நாள்வரை நடைபெறும். பூவோடு எடுத்தல், பூவாரி கொட்டுதல், அலகு குத்துதல், சாட்டை அடித்தல், மொட்டை அடித்தல்,

மாவிளக்கு எடுத்தல், தீமிதித்தல் போன்றவை மாரியம்மன் திருவிழாவின் முக்கிய நிகழ்வுகள் ஆகும். ஈரோடு மாவட்டத்தில் உள்ள பண்ணாரியம்மன் கோயில் தீமிதித் திருவிழா குறிப்பிடத்தக்கதாகும். இவ்விழா, மஞ்சள் நீராட்டுதலுடன் நிறைவடையும். இவ்விழா, கிராமங்கள்தோறும் உள்ள மக்கள் அனைவராலும் சிறப்பாகக் கொண்டாடப்பட்டு வருகிறது.

ஆடிப்பூரம்:

அம்மனுக்கு உகந்த திருநாள்களில் ஆடிமாதம் பூர நட்சத்திரத்தில் கொண்டாடப்படும் ஆடிப்பூரத்திருநாள் மிகவும் சிறப்புடையது. சிவத்தலங்களில் அம்மனுக்கும், திருவில்லிப்புத்தூரில் ஆண்டாளுக்கும் இவ்விழா கொண்டாடப்படுகிறது. இந்நாளில், அம்மனுக்கு வளையல்களால் அலங்காரம் செய்து ஆடிக்கூழ் படைத்து இவ்விழாவை மக்கள் கொண்டாடுகின்றனர்.

நாட்டார் திருவிழாக்கள்:

நாட்டார் தெய்வங்கள் கிராம மக்களால் வணங்கப்படுபவை ஆகும். இவை சிறுதெய்வங்கள், கிராம தேவதைகள் என்றும் அழைக்கப்படுகின்றன. நாட்டார் தெய்வ வழிபாடுகள் கிராம மக்களின் பண்பாட்டுடனும் பழக்க வழக்கங்களுடனும் ஒன்றிணைந்தவையாக உள்ளன. பொன்னியம்மன், போத்திராஜா, அண்ணமார், அய்யனார், காத்தவராயன், நாடியம்மன், கருப்பசாமி, சுடலைமாடன், இசக்கியம்மன் போன்ற பல்வேறு நாட்டார் தெய்வங்களை மக்கள் தங்கள் முன்னோர்களாகவே கருதுவர். இவ்விழாக்கள் மூலம் இன்றும் நாட்டுப்புறக்கலைகள் உயிர்த்திருக்க இவ்விழாக்கள் பேருதவி புரிகின்றன.

கந்த விரத விழாக்கள்:

தமிழ்க் கடவுளான முருகனை வணங்கும் விழாவே கந்த விரத விழா ஆகும்.

ஐப்பசி மாதம் வளர்பிறை ஆறாம் நாள் சஷ்டியே "கந்த சஷ்டி" விழாவாகும். முருகப் பெருமாள் அரக்கனை ஒடுக்கப் போர் புரிந்த நிகழ்வையே கந்த சஷ்டி என்கிறோம்.

வைகாசி மாதம் முழுநிலவு நாளில் வைகாசி விசாகம் கொண்டாடப்படுகிறது. முருகன் ஆலயங்களில் இவ்விழா நடைபெறுகிறது.

பங்குனி உத்திரம் என்பது, பங்குனி மாதத்தில் முழுநிலவு நாளில் கொண்டாடப்படும் விழாவாகும். இது முருகனின் திருமணநாளாகக் கருதப்படுகிறது.

ஆடி மாதம் கார்த்திகை நட்சத்திரத்தை முருகனுக்குரிய நாளாகக் கருதி வழிபடுவர். இந்நாளன்று, அறுபடை வீடுகளுள் ஒன்றான திருத்தணியில் ஆடிக்கிருத்திகை விழா சிறப்பாகக் கொண்டாடப்படுகின்றது.

கோயில் சார்ந்த விழாக்கள்

தேர்த்திருவிழாக்கள்:

தமிழகத்தில் உள்ள கோயில்கள் தோறும் திருவிழாக்கள் நடைபெறுகின்றன. இத்திருவிழாக்களில் தெய்வங்களைத் தேரில் அமர வைத்து ஊர்வலமாக அழைத்து வருது முக்கிய நிகழ்வாகும். ஒவ்வொரு கோயில் திருவிழாவிலும் தேர்த்திருவிழா குறிப்பிடத்தக்க நிகழ்வாகும். பத்து நாள்கள் நடைபெறும் திருவிழாவின் இறுதி நாளில் மஞ்சள் நீராட்டிற்கு முதல் நாள் தோரோட்டம் நடைபெறும். முதன்மைத் தெய்வத்திற்குப் பெரிய தேரும், பிற தெய்வங்களுக்குச் சிறிய தேரும் இருக்கும்.

தோல் பெரிய கயிறுகள் இணைக்கப்படும். அவற்றை 'வடம்' என்று கூறுவர். இவ்வடத்தைப் பற்றி இழுத்துச் செல்வதை 'வடம் பிடித்தல்' என்பர். கோயிலுக்குச் சென்று இறைவனை வழிபட

முடியாதவர்களான முதியோர்கள், மாற்றுத்திறனாளிகள் போன்றவர்களுக்கு உதவும் வகையிலும் அனைவரும் ஒன்று கூடி வழிபாடு செய்யவும் இறைவனை வீதி உலாவாக அழித்து வருவர். இவ்வாறு இறைவன் தன்னை நாடி வந்த அடியவர்களுக்கு அருள் புரிவதோடு, தான் அவர்களை நாடிச் சென்றும் அருள்புரிவார் என்பதைத் தேர்த்திருவிழா உணர்த்துகிறது.

திருவாரூரில் தியாகராசப் பெருமாள் கோயில் கொண்டுள்ளார். இக்கோயிலின் தேர் ஆசியாவிலேயே மிக உயரமான தேர் என்ற பெருமைக்கு உரியது. இத்தேர் 96 அடி உயரமும் 360 டன் எடையும் கொண்டது. நான்கு நிலைகளைக் கொண்டதாக உள்ளது. ஒவ்வோர் ஆண்டும் சித்திரை மாதம் இக்கோயிலின் தேர்த்திருவிழா கொண்டாடப்படுகிறது.

கீழை நாடுகளின் லூர்து நகர் என அழைக்கப்படுவது வேளாங்கண்ணி ஆகும். வேளாங்கண்ணிமாதா தேர்த்திருவிழா அனைத்து சமயமக்களும் கலந்து கொள்ளும் ஒரு விழாவாகும்.

இராமாயண, மகாபாரதம் போன்ற புராணக்கதைகளையும் சமுதாயத்தில் நடைபெறும் முக்கிய நிகழ்வுகளையும் சிற்பங்களாகச் செதுக்கித் தேரை அழகுபடுத்துவர். எனவே, தேர் என்பது நடமாடும் கலைக்கருவூலமாகத் திகழ்கிறது.

தமிழகத்தில் திருவாரூர், பழனி, அவினாசி, திருவில்லிப்புத்தூர், சிதம்பரம், கும்பகோணம், மதுரை, திருவல்லிக்கேணி, திருவரங்கம், திருவண்ணாமலை, திருநெல்வேலி போன்ற இடங்களில் நடைபெறும் தேர்த்திருவிழாக்கள் மிகவும் சிறப்பு வாய்ந்தவையாகும்.

கிறித்துவத் திருவிழாக்கள்

கிறிஸ்துமஸ்

மக்கள் நலனுக்காகத் தம்மை அர்ப்பணித்துக் கொண்ட, இறைத்தூதராக ஏசு பெருமானைக் கருதி வழிபடுவர். ஈராயிரம் ஆண்டுகளுக்கு முன்பு, இஸ்ரேல் நாட்டில் பெத்தலகேம் என்னும் ஊரில் மாட்டுத்தொழுவத்தில் ஏசு பெருமான் பிறந்தார்.

ஏசுபெருமான் பிறந்த நாளான டிசம்பர் மாதம் 25 ஆம் நாள் உலக அளவில் கிறிஸ்துமஸ் கொண்டாடப்படுகின்றது.

இத்திருநாளில் மக்கள் தேவாலயங்களுக்குச் சென்று வழிபடுவர். கிறித்துவர்கள் வீடுகள்தோறும், நட்சத்திர விளக்குகளை அமைத்தம் புத்தாடை அணிந்தும் இனிப்புகள் வழங்கியும் கொண்டாடி மகிழ்வர்.

புனிதவெள்ளி:

புனித வெள்ளி (Good Fride) பெரிய வெள்ளி அல்லது ஆண்டவருடைய திருப்பாடுகளின் வெள்ளி என்றும் கிறித்தவர்கள் இதனை அழைப்பர். ஏசு பெருமானைச் சிலுவையைச் சுமக்கச் செய்து, சவுக்கால் அடித்துக் கடைசியாக அதே சிலுவையில் அவரை அறைந்து கொடுமைப்படுத்தினார்கள். மன்னனின் ஆணைக்குப் பயந்த யூதேயா நாட்டு மக்கள், எதையுமே சொல்லமுடியாமல் வேதனையுடன் கண்ணீர் விட்டனர். ஏசு பெருமான் அடைந்த துன்பங்களையும் சிலுவையில் அறையப்பட்டு உயிர் துறந்தமையையும் நினைவு கூரும் நிகழ்வே 'புனித வெள்ளி' ஆகும். ஏசு பெருமான் சிலுவையில் அறையப்பட்ட இந்நாளை கிறித்துவர்கள், நினைவு நாளாகக் கருதி வழிபடுகின்றனர்.

புனித ஞாயிறு:

ஏசு பெருமான் இறப்பதற்கு முன்னார் நான் மீண்டும் உயர் பெற்று வருவேன்' எனத் தமது சீடர்களுக்குச் சொல்லிச் சென்றார். சிலுவையில் கொடியவர்களால் உயிருடன் அறையப்பட்ட ஏசு பிரான் மூன்றாம் நாள் உயிர்பெற்று மக்களுக்க ஆசியும் சீடர்களுக்கு அறிவுரையும் வழங்கி மீண்டும் மறைந்தார். ஆவர் உயிர்த்தெழுந்த மூன்றாவது நாளைப் 'புனித ஞாயிறு' என்பர்.

இசுலாமியத் திருவிழாக்கள்:

மொகரம் பண்டிகை:

மொகரம் என்ற மாதம் இசுலாமிய நாள்காட்டியின் (அரபு) மாதங்களில் முதல் மாதமாகும். இது இவர்களின் புத்தாண்டாகக் கொண்டாடப்படுகிறது. இசுலாமிய நாள்கட்டி சந்திர நாள்காட்டியாகும். இம்மாத்தில் சண்டைகள், புனிதப்போர்கள் தவிர்க்கப்பட வேண்டும் எனத் திருக்குரான் கூறுகின்றது. இப்பண்டிகை தியாகத் திருநாளாகக் கொண்டாடப்படுகிறது.

ரமலான் (ரம்ஜான்) பண்டிகை:

ரமலான் பண்டிகையை ஈகைத் திருநாள்,ஈத் பெருநாள் என்றும் அழைப்பர். ஈத் என்னும் அரபுச் சொல்லிற்குத் "தடுத்து விடுவது என்பது பொருள். இந்நோன்பு தங்களைத் தீமைகளில் இருந்து தடுத்துக் காப்பதாகக் இசுலாமியர்கள் கருதுகிறார்கள்.

வைகறைப் பொழுதின் தொடக்கத்திலிருந்து பொழுது மறையும் வரை அல்லாவை நினைத்தபடி இசுலாமியர்கள் நோன்பு மேற்கொள்ளுவர்.

இந்நோன்பில் முதல் பத்துநாள்கள் இறையருள் கிடைப்பதற்காகவும், இரண்டாவது பத்து நாள்கள் இறைவனிடத்தில் மன்னிப்பைப் பெறுவதற்காகவும், மூன்றாவது பத்துநாள்கள் நகரத்திலிருந்து விடுதலை பெறுவதற்காகவும் நோன்பு கடைப்பிடிக்கின்றனர். இந்நோன்பின் இறுதி நாளே ரமலான் திருவிழாவாகக் கொண்டாடப்படுகிறது.

பக்ரீத் பண்டிகை:

இப்பண்டிகை இசுலாமியர்களின் பன்னிரண்டாவது மாதமான "துல்ஹஜ்" என்ற மாதத்தில் வருகின்றது. இசுலாமியர் தமது வாழ்நாளில் ஒரு முறையாவது மெக்காவிற்கு "ஹஜ்" பயணம் மேற்கொள்ள வேண்டும். இப்பயணத்தினால், தாம் தாயின் வயிற்றிலிருந்து பிறந்த பாலகர் போன்று புனிதமாகவும் தீமை நீக்கியவராகத் திரும்பிவடுவதாக அவர்கள் கருகிறார்கள்.

ஹஜ் பயணம் மேற்கொண்டவர்கள் "ஹாஜிக்கள்" என அழைக்கப்படுகிறார்கள. ஹாஜிக்கள் அல்லாவின் வீட்டிற்கு விருந்தாளியாகச் செல்கிறார்கள். இப்பயணம் மேற்கொள்ள இயலாதவர்கள் "குர்பானி" கொடுத்துப் பக்ரீத் தொழுகை செய்வார்கள்.

சமணத் திருவிழா:

மகாவீர் ஜெயந்தி

மகாவீரர் பொ.ஆ.மு. 546 இல் வைசாலி நாட்டில் குண்டாகிராமம்" என்னும் இடத்தில் பிறந்தார். அரசகுமாரனாகிய இவர் அனைத்தையும் துறந்து நாட்டை விட்டு வெளியேறித் தியானம் செய்து, உயர்நிலையை அடைந்தார். இவர் தாம் கண்டறிந்த உண்மைகளை மக்களுக்கு எடுத்துரைத்து நல்வழிப்படுத்தினார். இவர் அன்பு, அமைதி, அகிம்சை போன்ற இவரது பிறந்த நாள் இலக்கணமாகத் திகழ்ந்தார். இவரது பிறந்த நாள் "மகாவீர்ஜெயந்தி" யாகக் கொண்டாடப்படுகிறது.

பௌத்தத் திருவிழா:

புத்தபூர்ணிமா

புத்த பூர்ணிமா புத்தபூர்ணிமா வைகாசி மாதம் முழுநிலவு நாளில் உலகில் உள்ள அனைத்து பௌத்தர்களாலும் கொண்டாடப்படுகிறது. வைகாசி மாதம் விசாக நட்சத்திரத்தில் முழுநிலவு நன்னாளில் நேபாள நாட்டில் கபிலவஸ்துவிலுள்ள "லும்பினி" என்னும் கிராமத்தில் அரச குடும்பத்தில் புத்தர் பிறந்தார். மக்கள் நலன் கருதிப் பெற்றோரையும் மனைவியையும் மகனையும் அரசாட்சியையும் துறந்தார்.

புத்தரின் வாழ்வில் நிகழ்ந்த முக்கிய நிகழ்வுகளான பெருந்துறவு, நிருவாண நிலை அடைந்தது, முதல் போதனையை நிகழ்த்தியது, பரிநிருவாண நிலையை அடைந்தது என அனைத்தும் நிகழ்ந்த இந்நாளையே புத்த பூர்ணிமா என்று பௌத்த சமயத்தினர் கொண்டாடி வருகின்றனர். பௌத்தர்கள் புத்த பூர்ணிமா அன்று வெண்ணிற ஆடை அணிந்து பௌத்த விகாரங்களுக்குச் சென்று மலர்களைத்தூவி வழிபாடு செய்கின்றனர்.

இவ்விழா பீகாரில் உள்ள புத்த கயாவிலும், உத்திரபிரதேசத்தில் உள்ள சாரநாத்திலும் மிகச் சிறப்பாகக் கொண்டாடப்படுகிறது. இந்தியா மட்டுமல்லாது நேபாளம், இலங்கை, தாய்லாந்து உள்ளிட்ட உலக நாடுகளிலும் கொண்டாடப்பட்டு வருகிறது.

புத்த பெருமானின் இப்புனித நன்னாள் குறித்த செய்தி மணிமேகலை என்ற காப்பியத்தில் இடம்பெற்றுள்ளது. அக்காப்பியத்தில் தீவதிலகை என்பாள், மணிமேகலையிடம் தன்னுடைய வரலாற்றைக் கூறியதோடு ஆபுத்திரனையும் அமுதசுரப்பியைப் பற்றியும் எடுத்துரைத்துப் "பசிப்பிணி போக்கும் அமுதசுரப்பியானது பௌத்தர்களின் புனித நன்னாளான புத்த பூர்ணிமா அன்று மணிமேகலையிடம் வந்துசேரும்" என்றும் கூறுகிறாள்.

குருநானக் ஜெயந்தி:

குருநானக் பிறந்த நாள் சீக்கியர்களால் "குருநானக் ஜெயந்தியாகக்" கொண்டாடப்படுகிறது. குருநானக், லாகூருக்கு அருகேயுள்ள "தால்வண்டி" என்ற கிராமத்தில் பிறந்தார். இளம்வயது முதலே இறையனுபவங்களில் திளைத்திருந்தார். தமது முப்பதாவது வயதில் ஞானம் பெற்றார். தொடக்கத்தில் பல்வேறு அருள்செயல்களை நிகழ்த்தி மக்களை நல்வழிப்படுத்தினார். ஆன்மீகக் கருத்துகளை மக்களிடையே பரப்பினார். மத ஒற்றுமைக்கு மகத்தான சேவை செய்தார். இவர் அன்புநெறியை வலியுறுத்தினார். இவரது அருளுரைகள் அடங்கிய புனித நூல் "ஆதிகிரந்தம்" ஆகும்.

குருநானக் ஜெயந்திக்கு இரண்டு நாள்களுக்கு முன்பாகவே குருத்வாராக்களில் தொடர்ந்து நாற்பத்தொட்டு மணி நேரம் புனித நூலான "ஆதிகிரந்தம்" வாசிக்கப்படும். குருநானக் பிறந்தநாள் அன்று அதிகாலை நான்கு மணி முதலே பக்திப்பாடல்களும் புனித உரைகளும் வாசிக்கப்பட்டு விழா தொடங்கும். அன்றைய நாள் முழுவதும் குருத்வாராக்களில் மக்களுக்கு அறுசுவை உணவு வழங்கப்படும். இந்நாளில் உலகெங்கும் உள்ள சீக்கிய குருத்துவாராக்கள் வண்ண வண்ண விளக்குகளாலும் மலர்களாலும் அலங்கரிக்கப்படும்.

அமிர்தசரசில் உள்ள பொற்கோயில் சீக்கியர்களின் புனிதத்தலமாகும். பஞ்சாப், ஹரியானா போன்ற மாநிலங்களில் இந்த நாளில் சிறப்பு அணவகுப்புகளும் ஆடல் பாடல் நிகழச்சிகளும் நடைபெறும். இறை வழிபாட்டில் கலந்துகொள்ளும் அனைத்துச் சீக்கியர்களும் தமது வழக்கப்படி தலைப்பாகை, வாள், புத்தாடை அணிவார்கள். பின்னர், ஊர்வலம் நடைபெறும். நீண்ட, பட்டை, தீட்டப்பட்ட வாள்களை வீரதீரச் செயல்களைச் செய்துகொண்டு ஊர்வலமாகச் செல்வார்கள். குடும்பத்திலுள்ள அனைவரும் ஒன்றாகச் சேர்ந்து வேற்றுமைகள் அனைத்தையும் மறந்து மகிழ்ச்சியுடன் வாழ வேண்டும் என்ற உயர்ந்த நோக்கத்தில் பண்டிகைகளும் விழாக்களும் கொண்டாடப்படுகின்றன.
பொது நிகழ்வுகளாக நடைபெறும் விழாக்களின்போது மக்கள் ஒன்றுகூடித் தம்முடைய வேற்றுமைகளை மறந்து ஒன்றுபடுகிறார்கள், பண்டிகைகளும் விழாக்களும் வாழ்விற்கு

இன்றியமையாத மன அமைதியையும் மனநிறைவையும் தருகின்றன. ஒவ்வொரு பண்டிகையும் மக்களுக்குப் புத்துணர்வைத் தருகின்றது.

12th அறவியலும் இந்தியப் பண்பாடும்

அலகு – 1

இந்தியப் பண்பாட்டின் இயல்புகள்

நுழைவு வாயில்:

உலக நாடுகளுள் ஒன்றான இந்தியா, வளமையும், பெருமையும் மிக்கதாக விளங்குகிறது. அதன் பெருமைக்குச் சிறப்பு சேர்ப்பது இந்தியப் பண்பாடாகும். இப்பண்பாடு தனிச்சிறப்புடையது, பழைமையையும் பண்பாட்டுப் பாரம்பரியத்தையும் கொண்டது. உலகளாவிய பண்பாட்டுக் கூறுகளைத் தன்னிடத்தே கொண்டும், உலகிலுள்ள மற்ற நாடுகள் பின்பற்றத்தக்க வகையிலும் சிறப்புற்று விளங்குவது இந்தியப் பண்பாடாகும்.

இப்பாடப்பகுதி, பண்பாடு அதன் விளக்கம், வரையறைகள், இந்தியப் பண்பாட்டை அறிய உதவும் தொன்மைச் சான்றுகள், பண்பாட்டின் இயல்புகள், அதன் சிறப்புக் கூறுகள், பண்பாட்டுக் கல்வியினால் நாம் அடையும் பயன்கள் ஆகியவற்றை அறிய உதவும் வாயிலாக அமைகின்றது.

பண்பாடு – விளக்கம்:

"பண்பாடு" என்னும் தமிழ்ச் சொல்லிலிருந்தே பண்பாடு தோன்றியது. பண்படுத்துல் என்பதற்குச் செம்மைப்படுத்துதல் அல்லது சீர்படுத்துதல் என்பது பொருள். பண்படுத்துதல் என்னும் சொல் வழக்கு, நிலத்தைப் பண்படுத்துவதற்கும், உள்ளத்தைப் பண்படுத்தவதற்கும் பயன்படுத்தப்படுகிறது.

'Cultura' என்ற இலத்தீன் சொல்லுக்குச் சூழலுக்கு ஏற்ற வளர்ச்சி (In conditions suitable for growth) என்று பொருள். இச்சொல்லின் திரிபே 'Culture' என ஆங்கிலத்தில் கூறுப்படுகிறது. இருபதாம் நூற்றாண்டின் தொடக்கத்தில், 1937 இல் 'culture' என்னும் சொல்லுக்கு இணையாகப் 'பண்பாடு' என்னும் தமிழ்ச் சொல்லை டி.கே. சிதம்பரநாதனார் பயன்படுத்தியதாகப் பேராசிரியர் எஸ். வையாபுரியார் குறிப்பிடுகிறார்.

பண்பாடு – வரையறைகள்:

பண்பாடு என்பது பண்பட்ட, பக்குவப்பட்ட, சீரான, நேரிய வழியில் செல்லும் ஒழுக்கவியல் கோட்பாடாகும். இன்று நாம் பண்பாடு என்னும் சொல்லால் குறிப்பிடுவதை நம் முன்னோர்கள் பண்பு, பண்புடைமை, சால்பு, சால்புடைமை, சான்றான்மை போன்ற சொற்களால் குறிப்பிட்டுள்ளனர். இச்சொற்கள் வெவ்வேறு இடங்களில் வேறு சில பண்பாட்டுடன் தொடர்புடைய பொருள்களைக் குறித்தாலும் பல இடங்களில் பண்பாட்டையே குறிக்கிறது. கலித்தொகையில்,"பண்பெனப்படுவது பாடறிந்து ஒழுகுதல்" என்றும், வள்ளுவத்தில்,"பண்புடையார்ப் பட்டுண்டு உலகு" என்றும் குறிப்பிடப்படுகின்றன. பண்பாடு உடையோரைச் சான்றோர் என்றும், ஒழுக்கமுடையோர் என்றும், மாசற்ற காட்சிகளை உடையோர் என்றும் தமிழிலக்கியங்கள் குறிப்பிடுகின்றன.

பண்பாடு என்பது, ஓர் இனத்தாரின் கொள்கைகள், கோட்பாடுகள், நோக்கங்கள், வாழ்க்கைமுறைகள், பழக்கவழக்கங்கள், சமூகச்சட்டங்கள், சமயங்கள், வழிபாட்டு முறைகள், களவு, கற்பு, அக, புறத்திணைமரபுகள், இலக்கியமரபுகள், அரசியலமைப்புகள், ஆடை, அணிகலன்கள், திருவிழாக்கள், உணவு முறை, பொழுதுபோக்குகள் விளையாட்டுகள் ஆகிய எல்லாவற்றையும் ஒருங்கே பெற்று அமைவதாகும்.

பண்பாடு என்பது விழுமியங்களின் தொகுதி. அது கலை, இலக்கியம், சமயம், சமூக நிறுவனங்கள் மற்றும் தனிமனிதச் செயல்பாடுகள் மூலம் வெளிப்படுகிறது. (Culture is a characteristic way of life, inspired by fundamental values, according to which people live).
பண்பாடு என்பது, மனிதனின் அகம். அதை, வெளிப்படுத்தினால் (Culture is the state of inner Man, His external expression is Civilization) நாகரிகம், நாகரிகம் மாறுதலுக்கு

உள்ளாகும். பண்பாடு, நிலைத்து நிற்கும்.

ஓர் இனத்தாரின் பண்பாட்டை அறிந்துகொள்ள எழுத்திலக்கியங்கள் பயன்படுவதைப் போல, நாட்டுப்புற இலக்கியங்களும் பயன்படும். அதனை நாட்டுப்புறப்பாடல்கள், நாடோடி இலக்கியங்கள், பழமொழிகள், விடுகதைகள், முதுமொழிகள், இசை, நாடகம், நாட்டியம், செந்தமிழ், கொடுந்தமிழ் அமைப்புகள், வளர்ச்சிகள் ஆகியவற்றிலும் காணலாம். மேலும், ஓவியம், சிற்பம், கட்டடக்கலை போன்ற கலைகளிலும் அவரவரின் பண்பாடு வெளிப்படும்.

வாழ்வியற்களஞ்சியம்: "மக்கள் தலைமுறை தலைமுறையாகக் குழுவாகச் சேர்ந்து கற்ற நடத்தை முறைகளும், பழக்கங்களும்,மரபுகளும் சேர்ந்ததே பண்பாடு".

ஆங்கில அகராதி: "பயிற்சி, அனுபவது ஆகியவற்றின் மூலம் உடல், உள்ளம், உணர்வு ஆகியன அடையும் வளர்ச்சியே பண்பாடு".

பண்பாடு பற்றிய அறிஞர்களின் வரையறை:

"பண்பாடு அல்லது கலாச்சாரம் என்பது, சமயம், பாரம்பரியம், பொருளாதாரம் ஆகியவற்றைக்கொண்டு நிர்ணயிக்கப்படுகிறது. - **விவேகானந்தர்**

"பண்படுவது பண்பாடு. பண்படுதல் என்பது சீர்படுதல் அல்லது திருந்துதல். திருந்திய நிலத்தைப் பண்பட்ட அல்லது பண்படுத்தப்பட்ட நிலமென்றும், திருந்திய தமிழைப் பண்பட்ட செந்தமிழ் என்றும், திருந்திய உள்ளத்தைப் பண்பட்ட உள்ளமென்றும் சொல்வது வழக்கம்". –**தேவநேயப் பாவாணர்**

"பண்பாடு என்பது, பொதுவாக நாகரிகத்தில் அடங்கியதாகும். காலப்போக்கில் மக்கள் தம் வளர்ச்சியின் மனநல ஆக்கமே பண்பாடாகப் பெயர் பெறுகின்றது".
- செ. வைத்தியலிங்கம்

"மனிதன் சமுதாயத்தில் ஓர் அங்கத்தினன். இந்நிலையில் அவன் அடைந்துள்ள அறவு, நம்பிக்கை, கலை ஒழுக்கக் கோட்பாடுகள், சட்டம், பழக்க வழக்கங்கள் ஆகியவற்றை தன்னுள் அடக்கிய ஒரு முழுமையான தொகுப்பே பண்பாடு". - **ஈ.பி. டெய்லர்.**

மக்களின் சிந்தனையும், செயலும், நடவடிக்கையும் ஒவ்வோர் இனத்தவரிடமிருந்து வேறுபட்டுக் காணப்படுவது பண்பாடாகும். - **ரூத் பெனிடிக்ட்**

"அவர்வர் அன்றாடப் பணிகளை நேர்மையான மனநிலையுடனும் நேர்மையான நோக்குடனும், மகிழ்ச்சியுடனும் செய்வதில்தான் பண்பாடு மிளிர்கிறது".
- வால்டேர்

"பண்பாடு என்பது, இயற்கையின் மீதும் தன் மீதும் மனிதன் கொண்டிருக்கும் கட்டுப்பாடு, மனிதனுடைய உடை, ஆயுதங்கள், கருவிகள், மறைவிடம், ஆன்மீகம், மொழி, இலக்கியம் போன்றவற்றை உள்ளடக்கியது". – **எல்வுட் மற்றும் பிரௌன்**

"மனிதன் தன்னுடைய தேவைகளையும் விருப்பங்களையும் நிறைவேற்றிக் கொள்ள உருவாக்கிய கருவி பண்பாடு". –**சி.சி. நார்த்**

"ஒருவர் தம்குணநலன்களை நிரப்புவதிலும், தம்மைச் சூழ்ந்த சமுதாயத்தின் நலன்களைப் பேணுவதிலும் பேரவா கொண்டிருக்கும் நிலை பண்பாடாகும்". –**மேத்யூ ஆர்னால்டு**

பண்பாடு என்பது, மக்களால் ஆக்கப்பெற்ற கருவி. இந்த ஊடகத்தைக்கொண்டே மக்கள் அவர்களின் தேவைகளை நிறைவு செய்து கொள்கின்றனர்". – **மாலினோசுக்கி**

"பண்பாடு என்பது மக்கள் அனைவரும் கூட்டாகச் சேர்ந்து செயற்படும் போது உண்டாகும் நடத்தை முறைகளின் சேர்மமாகும். இ.்.து, அந்தந்தச் சமூகத்திற்கு மட்டுமே உரியது உயிரியல் நிலையில் மரபுரிமையாக வராதது". - **ஆடம்சன் ஓபல்**

"பண்பாடு என்பது, சீரிய வாழ்வுமுறை, இவ்வாழ்வுமுறை, மக்கள் நம்பிக்கை வைத்துள்ள அடிப்படை மதிப்பீடுகளினால் ஊக்குவிக்கப்படுகிறது. –**கே.எம்.மின்ஷி**

"தனிச் சிறப்புக்கூறுகள் நிறைந்த தனி இனச் சமுதாயத்தினரின் பண்புகளே பண்பாடு எனக் குறிப்பிடத்தக்கனவாகும். –**அமெரிக்க மானிடவியலாளர்கள்**

இந்தியப் பண்பாட்டை அறிய உதவும் தொன்மைச் சான்றுகள்:

நம் இந்திய நாடு பண்பாட்டுச் சிறப்புமிக்கது. அனைவராலும் போற்றத்தக்க வகையில் காணப்படும் அதன் பண்பாட்டுக் கூறுகளை அறிந்து கொள்ளவதற்குப் பல சான்றுகள் உதவுகின்றன. இந்தியப் பண்பாட்டை அறிய உதவும் சான்றுகளில் இலக்கியங்கள், தொல்பொருள்கள் மற்றும் அயல்நாட்டுக்குறிப்புகள் மிகவும் பயனுள்ளதாக உள்ளன.

இலக்கியச் சான்றுகள்:

ஒவ்வொரு காலக்கட்டத்திலும் நடந்த நிகழ்வுகளை அறிந்துகொள்ள இலக்கியங்கள் துணைபுரிகின்றன. அதனால்தாம் அவை, காலக் கண்ணாடிகள் எனச் சிறப்பித்துக் கூறப்பெறுகின்றன. நம் பண்பாட்டுக் கூறுகளின் சிறந்த வாயில்களாக இலக்கியங்கள் அமைந்துள்ளன எனில், அது மிகையாகாது.

மனித வாழ்க்கையைப் பிரதிபலித்துக்காட்டும் காலக் கண்ணாடியே இலக்கியம், ஆதலால், காலத்தின் கோலத்தை அந்தந்தக் கால இலக்கியங்களில் காணலாம். – ஜி. ஈ. டெரெவெலியான்
(Literature is allusive; each book is rooted in the soil of the time when it was written - G. E. Trevelyan)

இலக்கியச் சான்றுகளை எட்டுப் பிரிவுகளாகப் பகுத்துக் காணலாம். அவை பின்வருமாறு:

1. **வேதங்கள்:**

   இலக்கியச் சான்றுகளில் மிகவும் தொன்மை வாய்ந்தவை வேதங்கள். ரிக், யஜுர், சாமம், அதர்வணம் ஆகிய நான்கு வேதங்களும் அக்காலத்தில் பின்பற்றப்பட்ட சடங்குகள், முறைகள் ஆகியவற்றை விளக்கியுள்ளன.

   வேதங்கள் மற்றும் பிராமணங்கள், ஆரியர்களின் வழிபாடு, நம்பிக்கைகள் பற்றியும் ஆரண்யங்கள், உபநிடதங்கள் முதலியன அக்கால ஞானிகள், துறவிகள் ஆகியோரின் தத்துவப் பார்வை பற்றியும் எடுத்துரைக்கின்றன. மேலும் வானநூல், மருத்துவம், மொழிநூல் போன்றவற்றில் அவர்கள் பெற்றிருந்த செல்வாக்கைப்பற்றியும் கூறுகின்றன. வேள்விகளின் வகைகளையும், இல்லற, துறவறத்தாரின் வாழ்க்கை நெறிமுறைகளையும் நன்கு விவரிக்கின்றன.

2. **இதிகாசங்கள்:**

   இந்தியாவின் இருபெரும் இதிகாசங்களாக, இராமாயணமும், மகாபாரதமும் விளங்கின. இவற்றின் வாயிலாக நாடோடிகளாக வாழ்ந்த ஆரியர்கள், தங்களுக்கெனக் குடியிருப்புகளை ஏற்படுத்திக்கொண்டு வாழ்ந்தமையை அறியமுடிகிறது. அக்கால அரசியல், சமுதாயப் போராட்டங்கள், நகர வாழ்க்கை, வரிகள், தண்டனைகள், பல்வேறு மாந்தர்களின் வாழ்க்கை முறைகள் ஆகியவற்றையும் அறியமுடிகிறது. பின்வேத காலத்தில் தோன்றிய 'நான்கு வருணமுறை' இக்காலத்தில் வலிமை பெற்றன.

3. **தரும சாத்திரங்கள்:**

வரலாற்றுச் சான்றுகளாகவும், பண்பாட்டுச் சான்றுகளாகவும், தரும சாத்திரங்கள் விளங்குகின்றன. மனு, யஜ்ன வால்கியர், விஷ்ணு, பிரகஸ்பதி, நாரதர் ஆகியோர் எழுதியவற்றையே தரும சாத்திர நூல்கள் என்கிறோம். இந்நூல்களின் வாயிலாக நீதி, தண்டனை வழங்கப்பட்ட முறைகள்,அக்காலச் சட்டதிட்டங்கள், சமுதாய அமைப்புக்கேற்ற நெறிமுறைகள் ஆகியவற்றை அறியமுடிகிறது.

பதினெண் கீழ்க்கணக்கு நூல்களுள் பதினொரு நூல்கள் அறக்கருத்துகளை வலியுறுத்துகின்றன. 'உலகப்பொதுமறை' என அனைவராலும் போற்றப்படும் 'திருக்குறள்' எக்காலத்துக்கும் ஏற்புடையதாய் உலக மக்களின் வாழ்வியலுக்கு உகந்த அறநெறிகளை எடுத்துரைக்கிறது. சமண முனிவர்களால் பாடப்பெற்ற 'நாலடியார்' என்னும் நூலும் அறக்கருத்துகளை வெளிப்படுத்துகிறது. அறநெறிச்சாரம் என்னும் நூல், பண்பாட்டுக் கருத்துகளைப் புலப்படுத்துகிறது. ஔவையாரின் நீதிநூல்களுள் ஆத்திசூடி குறிப்பிடத்தக்கதாகும். பின்பற்றத்தக்க பண்பாட்டுக் கூறுகளை எளிய ஓரடிப் பாடலாக வெளிப்படுத்துகிறது. அவருடைய பிற நீதிநூல்கள், வாழ்வில் போற்ற வேண்டிய அறநெறிகளை வலியுறுத்துகின்றன.

4. பௌத்த சமய இலக்கியங்கள்:

புத்தரின் அறிவுரைகளையும் கருத்துகளையும் எடுத்துரைப்பவை பௌத்த சமய இலக்கியங்களாகும். பாலி, பிராகிருதம் ஆகிய மொழிகளில் இவை எழுதப்பட்டுள்ளன. பௌத்த சமய நூல்கள் முப்பிரிவாக உள்ளன. அவை சுத்த பீடகம், விநய பீடகம், அபிதம்ம பீடகம் என்பனவாகும். சுத்த பீடகம், புத்தரின் அறிவுரைகளைக் கூறுகிறது. விநய பீடகம், பௌத்த துறவிகளுக்கான சட்டதிட்டங்கள், ஞான ஒழுக்க முறைகள் ஆகியற்றைப்பற்றிக் கூறுகிறது. அபிதம்ம பீடகம், புத்தரின் தத்துவங்களை மிகச்சிறந்த முறையில் ஏழு படலங்களில் விரித்துரைக்கிறது. மிலிந்தபான்ஹா, லலிதவிஸ்தரா, வைபுல்ய சூத்திரங்கள், நேத்திபிரகர்ணம், பேதக உபதேசம் போன்றவை சில புத்த சமய நூல்களாகும். தமிழ்நாட்டில் பௌத்த சமயம் பரவியிருந்ததை மணிமேகலை முதலான காப்பியங்கள் வாயிலாக அறியலாம்.

5. **சமண நூல்கள்:**

சமண நூல்கள், ஆகம சித்தாந்தங்கள் என்றும் அழைக்கப்படுகின்றன. இவை அங்கங்களாகப் பகுக்கப்பட்டுச் சமண சமயக் கோட்பாடுகளை விளக்குகின்றன. சமண சமயம் சுவேதம்பரர், திகம்பரர் என இரு பிரிவாகப் பிரிந்தாலும் ஒவ்வொரு பிரிவிலும் சிறந்த நூல்கள் தோன்றின. தமிழில் எழுதப்பட்ட சீவக சிந்தாமணி, சிலப்பதிகாரம் முதலான பல்வேறு காப்பியங்களும், இலக்கண நூல்களும் சமணத்தின் தத்தவங்களை அறிய உதவுகின்றன.

6. தனி இலக்கியங்கள்:

சங்ககால இலக்கியங்களான பத்துப்பாட்டு, எட்டுத்தொகை ஆகியவற்றின் வாயிலாகத் தமிழர்களின் பண்பாட்டுச் சிறப்புகள் வெளிப்படுத்தப்பட்டுள்ளன.

புறநானூற்றின் வாயிலாக வெளிப்படும் மேலும் சில பண்பாட்டுச் செய்திகள் பின்வருமாறு:

- 10 வகை ஆடைகள், 28 வகை அணிகலன்கள், 67 வகை உணவுகள் பற்றிய குறிப்புகள்
- கடையேழு வள்ளல்களின் கொடைத்திறம், பாணர், விறலியர், கூத்தர் போன்றோரின் கலைத்திறம்
- பாரதப் போரின்போது, உதியன் சேரலாதன் என்னும் மன்னன், வீரர்களுக்கு உணவு கொடுத்தமை.
- இறந்தவரைத் தாழியில் வைத்துப் புதைத்தல், நடுகல், கணவர் இறப்பிற்குப் பின், மங்கையர் அணிகலன்களைக் களைதல், கைம்மை நோன்பு நோற்றமை, உடன்கட்டை ஏறல்.

எட்டுத்தொகையுள் ஒன்றான அகநானூற்றின் வாயிலாகத் தமிழர் திருமண முறைகளைப்பற்றி அறிந்துகொள்ள முடிகிறது. 'யாதும் ஊரே யாவரம் கேளிர்' என்னும் பொதுமை நோக்கத்தைப் புறநானூறும், அன்பின் சிறப்பை ஐங்குறுநூறும், இல்லற வாழ்வில் மேற்கொள்ள வேண்டிய விருந்தோம்பும் பண்பு, பெரியோரை மதித்தல், வறுமையிலும் செம்மை போன்ற பண்புகளை

நற்றிணையும், மார்கழி நோன்பு குறித்த செய்திகளைக் கலித்தொகையும் (59) குறிப்பிட்டுள்ளன.

7. **நாட்டுப்புற இலக்கியங்கள்:**

ஏட்டில் எழுதா இலக்கிங்கள் எனப் போற்றப்படுபவை நாட்டுப்புற இலக்கியங்களாகும். இவை, ஒரு நாட்டு மக்களின் வரலாறு நாகரிகம் பண்பாடு, பழக்கவழக்கங்கள் போன்றவற்றை எடுத்தியம்புகின்றன. 'இலக்கியங்கள், காலங்காட்டும் கண்ணாடிகளாக விளங்க, நாட்டுப்புற இலக்கிங்கள் சமுதாய வளர்ச்சியைக்காட்டும் கண்ணாடிகளாக விளங்குகின்றன' என்று, பேராசிரியர் சு. சக்திவேல் தமது 'நாட்டுப்புற இயல் ஆய்வு' என்னும் நூலில் கூறுகிறார்.

நாட்டுப்புறவியலைக் குறிக்கும் Folklore என்ற சொல்லை, 1846 இல் வில்லியம் ஜான் தாமசு என்பவர் உருவாக்கினார். 'பழங்காலப் பண்பாட்டின் எச்சம் (Cultural Survival) 'நாட்டுப்புறவியல்' என்பது அவரது கருத்தாகும்.

நாட்டுப்புற இலக்கியங்கள், மக்களின் நம்பிக்கைகள், தெய்வ வழிபாடுகள், திருவிழாக்கள், விளையாட்டுகள், மருத்துவ முறைகள் முதலானவற்றை அறிந்துகொள்ள உதவுகின்றன. இவ்வகை இலக்கியங்களில் பாடல்கள், கதைகள், கதைப்பாடல்கள், பழமொழிகள், விடுகதைகள், புராணக் கதைகள் போன்றவையும் அடங்கும். இவையாவும் பண்பாட்டுச் சிறப்புகளை வெளிப்படுத்துகின்றன.

8. **நாட்டுப்புறப் பாடல்கள்:**

- ❖ காலத்தால் மாறுபடாத பண்புகள், ஒவ்வொரு நாட்டிலும் உள்ளன. நம் நாட்டிலும் கடவுள் நம்பிக்கை, பாவச் செயல் செய்வதற்கு அஞ்சுதல், சமயநெறிப் பற்று போன்றவை எக்காலத்துக்கும் உரியனவாக உள்ளன.

- ❖ மக்களின் வாழ்க்கையில் தாலாட்டுப் பாடல்கள் முதல் ஒப்பாரிப் பாடல்கள் வரை அனைத்து நிகழ்வுகளும் நாட்டுப்புறப் பாடல்களில் எதிரொலிக்கின்றன. நாட்டுப்புற மக்களது உணர்வுகளையும் பாடல் புனையும் ஆற்றலையும் கற்பனை வளத்தையும் நாம் இப்பாடல்களில் காணலாம்.

- ❖ தொல்காப்பியர் குறிப்பிடும் 'பண்ணத்தி' என்பது பாமரர் பாடல்களைக் குறித்தது. பழைமையான பாடல்களிலுள்ள பொருளையே தனக்குப் பாடுபொருளாகக் கொண்டு, பாட்டும் உரையும் போன்று செய்யப்படுவனவற்றைப் பண்ணத்தி என்றனர். பண் + நத்தி =பண்ணத்தி என்பது, பண்ணை விரும்புவது எனப் பொருள்படும். (பண் = பாடல்)

நாட்டுப்புற மக்கள், இயற்கையைத் தெய்வமாகப் போற்றியுள்ளனர் என்பதற்கு எடுத்துக்காட்டாகப் பின்வரும் பாடலைக் கூறலாம்.

"சந்திரரே சூரியரே
சாமி பகவானே
இந்திரரே வாசுதேவா
இப்ப மழை பெய்யவேணும்
மந்ததையிலே மாரியாயி
மலைமேல மாயவரே
இந்திரரே சூரியரே
இப்ப மழை பெய்யவேணும்'

சமூக நிகழ்வுகளில், சமுதாயத்தில் உள்ள அனைவரும் கூடிப் பாடும் பாடல்களைக் கொண்டாட்டப் பாடல்கள் என்பர். திருமண நிகழ்வொன்றில் பாடப்படும் பாடலொன்று பின்வருமாறு.

பிள்ளை பதினாறும் பெற்றுப்

பெருவாழ்வு வாழ்ந்திருங்கள்
மக்கள் பதினாறும் பெற்று
மங்களமாய் வாழ்ந்திருங்கள்
ஆல்போல் தழைத்து
அருகுபோல் வேரூன்றி
நலமுடனே எல்லாரும்
ஞானமுடன் வாழ்ந்திடுவீர்

இவ்வாறு, மக்களின் வாழ்வில் ஒவ்வொரு நிகழ்விலும் பாடப்படும் நாட்டுப்புறப் பாடல்கள், அவர்களின் பண்பாட்டுச் சிந்தனைகளை வெளிப்படுத்துகின்றன.

நாட்டுப்புறக் கதைகள்:

இந்திய நாட்டில் பல்வேறு இடங்களில் வாழ்ந்த தொல்பழங்குடி மக்கள், உலகத்தைப் பற்றியும் உலகத்தோற்றத்தைப் பற்றியும் கதைகளாகப் புனைந்துள்ளனர். இவையே காலப்போக்கில் கற்பனைக் கதைகளாகவும், இதிகாசங்களாகவும், புராணங்களாகவும் தோற்றம் பெற்றன. பழங்காலச் சமுதாயத்தை அறிய இவ்வகைக் கதைகள் நமக்கு உதவுகின்றன. எனவே இந்தியா ஒரு கதைக்களஞ்சியமாக திகழ்கிறது.

'பொருள் மரபில்லாப் பொய்ம்மொழி யானும் பொருளொடு புணர்ந்த நகைமொழி யானும்' என்னும் தொல்காப்பிய நூற்பா, பழங்காலத்திலேயே கதைகள் வழக்கிலிருந்தன என்பதைச் சுட்டுகின்றது.

பொழுதுபோக்கிற்காக உருவாக்கப்பட்ட கதைகள், வளரும் குழந்தைகளுக்கு நன்னெறி ஊட்டுவதற்காக நீதிக்கதைகளாகவும் தோற்றம் பெற்றன. மராட்டிய வீரர் சிவாஜி, இளம்வயதில் தம் தாயிடம் கேட்ட கதைகளே அவர் சிறந்த வீரராக உருவாக உதவின. அண்ணல் காந்தியடிகள், தம் இயம்வயதில் கேட் அரிச்சந்திரன் கதையே அவர்தம் வாழ்நாள் முழுதும் வாய்மையைக் கடைப்பிடிக்க உதவியது.

விக்கிரமாதித்தன் கதைகள், பஞ்ச தந்திரக் கதைகள், மரியாதை ராமன் கதைகள், தெனாலிராமன் கதைகள், இராயர் அப்பாஜி கதைகள், புத்தர் ஜாதகக் கதைகள், அக்பர் பீர்பால் கதைகள், மதன காமராசன் கதைகள், தமிழக நாட்டுப்புறக் கதைகள் போன்றவை சில நாட்டுப்புறக் கதைகளாகும்.

நாட்டுப்புறக் கதைப்பாடல்கள்:

கதையைப் பாடலாகப் பாடுவதே கதைப்பாடல். குறிப்பிட்டதொரு பண்பாட்டில், குறிப்பிட்டதொரு சூழலில் ஒரு பாடகரோ, ஒரு குழுவினரோ சேர்ந்து, மக்கள் முன் எடுத்துரைத்து இசையுடன் நிகழ்த்துகின்ற பாடலே கதைப்பாடலாகும். இவ்வகைக் கதைப்பாடல், ஒரே ஒரு கதையைக் கொண்டோ, பல உள்கதைகளைக் கொண்டோ அமையலாம். இப்பாடல்கள், மக்களின் பேச்சுவழக்கிலேயே அமைந்திருந்தன.

காப்பியங்கள் தோன்றுவதற்கு மூலகாரணமாகக் கதைப்பாடல்கள் அமைந்துள்ளன. இதிகாசத் துணுக்குகள், கிராம தேவதைகளின் கதைகள், சமூகக் கதைகள், வரலாற்றுக் கதைகள் ஆகியன கதைப்பாடல்களாக இடம்பெறுகின்றன.

கதைப்பாடலுக்குத் தமிழில் 'அம்மானை' என்றும் பெயருண்டு. சிலப்பதிகாரத்தில் 'அம்மானை' என்ற சொல் முதன் முதலாகக் கையாளப்பட்டுள்ளது. கதைப்பாடல் நான்கு பகுதிகளைக் கொண்டுள்ளது. இறைவனை வழிபட்டுப் பாடலைத் தொடங்குவது காப்பு அல்லது வழிபாடு. தனக்குப் பாடம் சொன்ன குருவுக்கு வணக்கம் செய்து பாடுவது குரு வணக்கம். பின்னர், நடந்த நிகழ்வைக் கதைப்பாடலாகப் பாடுவது வரலாறு. இறுதியாகக் கதை கேட்போரும், மற்றோரும் கடவுளர் அனைவரின் அருளும் பெற்று வாழ்க என வாழ்த்துவது வாழி.

இந்நான்கும் நாட்டுப்புறக் கதைப்பாடல்களில் இடம் பெறுகின்றன.

முத்துப்பட்டன் கதை, நல்லதங்காள் கதை, காத்தவராயன் கதைப்பாடல், வீரபாண்டியக் கட்டபொம்மு பாடல், பஞ்சபாண்டவர் வனவாசம், கான்சாகிபு சண்டை, சுடலைமாடன் கதை, வில்லுப்பாட்டு போன்றவை சில வரலாற்றுக் கதைப்பாடல்களாகும்.

கதைப்பாடல்களில் அக்காலச் சமுதாயநிலை புலப்படுகிறது. பழங்குடி மக்களின் நம்பிக்கைகள், பழக்கவழக்கங்கள், ஆகியவற்றை அறிந்துகொள்ள முடிகிறது. மாந்தரின் உயர்ந்த பண்பாட்டுக் கூறுகளையும், சமூகத்தின் சீர்கேடுகளையும் இப்பாடல்கள் விளக்குகின்றன. இவை, வீரகாவியங்களாகச் சித்திரிக்கப்படுகின்றன. இப்பாடல்களில் இடம்பெறும் கதைமாந்தர்கள், இறப்புக்குப்பின் தெய்வங்களாகப் போற்றப்படுகின்றனர்.

பழமொழிகள்:

உலக மொழிகள் அனைத்திலும் பழமொழிகள் உள்ளன. தொன்மைக்காலம் முதல் வழங்கிவரும் இப்பழமொழிகள், மக்களின் பண்பாட்டு உயர்வைக் கணக்கிட்டுக்காட்டும் அளவுகோலாக விளங்குகின்றன. மக்களைக் கட்டுக்கோப்பாக வைப்பதற்கு இக்காலத்தில் அறநூல்களும் சட்டதிட்டங்களும் உள்ளன. ஆனால், இவை எதுவுமே இல்லாத தொன்மைக் காலத்தில், கட்டுக்கோப்பான நன்னெறியில் மக்களை வாழவைப்பதற்குப் பழமொழிகளே அடிப்படையாக அமைந்தன.

சமூகப் பண்புகளுள் தலைசிறந்தது ஒழுக்கமாகும். சமுதாயத்தில் மக்கள் நல்லொழுக்கத்துடன் வாழவேண்டும் என்பதை,'ஒழுக்கம் உயர்வுதரும், ஒழுக்கம் உயர்குலத்தினும் உயர்வு' போன்ற பழமொழிகள் உணர்த்துகின்றன. பிறருக்குக் கொடுத்து உதவவேண்டும் என்ற நற்பண்பினைப் 'பழுத்தமரமும் செழித்தசெல்வமும் பசியாற்றவே' என்னும் பழமொழி உணர்த்துகிறது. விருந்தோம்பலின் பண்பை,'அன்போடு அளிக்கும் கஞ்சி, அறுசுவை உணவை மிஞ்சும்' என்ற பழமொழி விளக்குகிறது. 'கெடுவான் கேடு நினைப்பான்','தினை விதைத்தவன் தினை அறுப்பான், வினை விதைத்தவன் வினை அறுப்பான்'. 'முற்பகல் செய்யின் பிற்பகல் விளையும்' போன்ற பழமொழிகள் நல்லெண்ணம் கொண்டு, அறநெறியில் வாழவேண்டியதன் தேவையை எடுத்துரைக்கின்றன.

பழமொழிகள், மக்களின் வாழ்க்கையோடு பின்னிப்பிணைந்துள்ளன. உண்பதற்குமுன் இலையில் உப்பு இடுவதும், உண்ட வீட்டுக்கு இரண்டகம் (தீங்கு) செய்யக்கூடாது என்பதை உணர்த்துவதற்கு 'உப்பிட்டவரை உள்ளளவும் நினை' என்னும் பழமொழி தோன்றியது. மேலும்,'சோற்றுக்குமுன் உப்பு, பேச்சுக்குமுன் பழமொழி' என்பது பழங்கால வழக்கில் இருந்தது. அக்காலத்தில், பஞ்சாயத்துகளில் ஊர்த்தலைவர் பழமொழியைச் சொல்லிவிட்டுத்தான் வழக்கு பற்றி ஆராயத் தொடங்குவார். அண்ணன், தம்பிக்குள் ஏதேனும் சிக்கல் என ஒரு வழக்கை ஆராயத் தொடங்குமுன்,'கரும்பு கட்டோடு இருந்தால், எறும்பால் ஒன்றும் செய்யாது' என்று சொல்லிவிட்டுத்தான் பேசத் தொடங்குவாராம். இதனால், தங்களுக்குள் சண்டையிட்டுக் கொள்ளும் அண்ணன், தம்பிகள் மனந்திருந்தி, ஒற்றுமையுடன் வாழ்வதற்குப் பழமொழியே துணை செய்வதாய் அமைந்திருந்தது.

பழமொழியும் பொன்மொழியும் வெவ்வேறானவை. சிறந்த கருத்தைச் சொல்வது பொன்மொழி. உயர்ந்த பண்பாட்டை வலியுறுத்துவது பழமொழி. பழமொழியிலும் எதுகை, மோனை நயங்கள் உள்ளதால், அவை கேட்போர் மனத்தில் அழமாகப் பதிந்துவிடுகின்றன. நம் நாட்டுப் பண்பாட்டுக்குச் சிறப்புச் சேர்ப்பது, முதியோர்களை மதித்தல் என்னும் பண்பாகும். முதியோர் இருக்கும் வீட்டில் கலகம் ஏற்படாது என்றும் அவர்கள் குடும்ப ஒற்றுமையைப் பாதுகாப்பார்கள் என்றும் பழமொழிகளில் கூறப்பட்டுள்ளது. 'மூத்தோர் சொல் முது நெல்லிக்கனி' என்ற பழமொழி, மூத்தோரை மதிக்க வேண்டும் என்னும் நல்ல பண்பாட்டை வலியுறுத்துகின்றது.

ஆகவே, பழமொழிகள் நாட்டின் பண்பாட்டையும் நாகரிகத்தையும் வரலாற்றையும் உள்ளடக்கிய கருத்துக் கருவூலங்களாகத் திகழ்கின்றன.

புராணங்கள்:

பண்டைய தொல்கதைகளையே புராணங்கள் என்கிறோம். இவை கற்பனை கலந்து இருந்தாலும், இந்தியப் பண்பாட்டை அறிந்துகொள்ள உதவுகின்றன. வைதீக சமயத்தின் வளர்ச்சி, அதன் தத்துவங்கள்,உருவ வழிபாடுகள், மூடநம்பிக்கைகள், சாத்திரங்கள்,

போன்றவற்றைப் புராணங்கள் வாயிலாக அறியமுடிகிறது. நம் நாட்டிலுள்ள கோவில்கள், அவற்றில் நடைபெறும் விழாக்கள்,மக்கள் பின்பற்றும் நோன்புகள், சடங்குகள் ஆகியயாவும் புராணங்களை அடிப்படையாகக் கொண்டவையே. வாயு புராணம், விஷ்ணு புராணம், மச்ச புராணம், விஷ்ணு புராணம், மச்ச புராணம், பிரம்ம புராணம், பவிஷிய புராணம் முதலியன அவற்றுள் சிலவாகும்.

புராணக் கதைகள் குறித்துப் பல்வேறு அறிஞர்கள் வரையறை தந்துள்ளனர். ஈ. பி. டெய்லர் என்பார். 'புராணக் கதைகள், தங்களை உருவாக்கிய மக்களைப் பற்றியும் பயன்படுத்துவோரைப் பற்றியும் கூறுகிறறது' என்று கூறியுள்ளார். மாக்ஸ்முல்லர் என்ற அறிஞர். 'ஒவ்வொரு புராணமும் ஏதோ ஓர் உண்மையைச் கூற விழைகிறது என்று குறிப்பிடுகிறார்.

புராணங்களில் இயற்கை கடந்த கதைகள் இடம்பெற்றன. கடவுளர்கள், தேவர்கள், விலங்குகள், பறவைகள் ஆகிய பல்வேறு உயிரினங்களைப் பிணைத்து இயக்குகின்ற கதைகளே புராணங்கள் எனப்பட்டன. அறிவியல் வளர்ச்சியில்லாத காலத்தில் மாந்தர் எதிர்கொண்ட சிக்கல்கள், முரண்பாடுகள், இயற்கைமீது கொண்ட அச்சம் ஆகியவற்றுக்குத் தீர்வு காணும் கருவியாகப் புராணக்கதைகள் அமைந்தன.

இயற்கையாக நடைபெறும் நிகழ்வுகளான சூரியகிரகணம், சந்திரகிரகணம் போன்றவற்றைத் தங்கள் வாழ்வியல் அனுபவங்களின் அடிப்படையில் சிந்தித்துள்ளனர். வானத்தை ஆணாகவும், பூமியைப் பெண்ணாகவும், முழுநிலவை (பௌர்ணமி) வாழ்வின் குறியீடாகவும், மதிமறைவை (அமாவாசை) இறப்பின் குறியீடாகவும் கருதினர். சூரியனையும் சந்திரனையும் பாம்பு தீண்டுவதால், கிரகணம் நிகழ்வதாகத் தொன்மக் கதை வழங்குகிறது. வானவில்லைக் கடவுளின் மந்திர வில்லாகக் கருதுகின்றனர். மழை மிகுதியாகப் பெய்யும்போது, இந்த மந்திர வில் தோன்றினால் மழை நின்றுவிடும் எனப் புராணத்தை கூறுகிறது.

அனைத்து உயிரினங்களும் வெள்ளத்தால் அழிக்கப்பட்டுப் பின்னர், கடவுளால் மீண்டும் படைக்கப்பட்டன எனக் கருத்துருவாக்கம் உள்ள புராணக்கதைகள் உலகெங்கும் உள்ளன. நாட்டுப்புறத் தெய்வங்கள், மக்களை விட ஆற்றல் பெற்றவை. மனிதப் பண்புகள் கொண்டவை. மனித உருவில், மக்களோடு இணைந்து வாழ்பவை. அவர்களுக்கு ஏற்படும் இன்னல்களுக்குத் தீர்வுகாண உதவுபவை என்ற கருத்துருவாக்கம் புராணக்கதைகளில் மிகுதியாகக் காணப்படுகின்றன. இவை, நாட்டுப்புற மக்களின் நம்பிக்கைகள், தெய்வ வழிபாடுகள், சமயச் சடங்குகள், பழக்கவழக்கங்கள் ஆகியவற்றை உணர்த்துகின்றன. அறிவியல் காலத்துக்கு முற்பட்ட செய்திகளை அறிந்துகொள்வதோடு, சமூகப்பண்பாட்டு வரலாற்றை மீட்டுருவாக்கம் செய்யவும் இவை பயன்படுகின்றன.

மகாபுராணம், கந்தபுராணம், விநாயகப் புராணம், பாகவதம் போன்றவை புராணக் கதைகளுள் சிலவாகும்.

இந்தியப் பண்பாட்டின் இயல்புகள்:

ஒவ்வொரு சமுதாயத்துக்கும் குறிப்பிட்ட பண்பாட்டு இயல்புகள் உள்ளன. அவை, காலங்காலமாகப் பின்பற்றப்படும் மரபுகள், சமூக நல்லிணக்கக் கொள்கைகள், பழக்கவழக்கங்கள், கற்றல் நிலைகள் ஆகியவற்றைக் கொண்டுள்ளன. மேலும், பன்னெடுங்காலமாகக் கடைப்பிடித்துவரும் வாழ்வியல் பண்புகளோடு கால மாற்றத்திற்கு ஏற்பப் புதிதாக உருவாக்கிக் கொள்ளப்படும் வாழ்வியல் பண்புகளையும் புறக்கணிப்பதில்லை. அதனால்தான், பண்பாடு நெகிழ்வுத்தன்மையுடையதாய் விளங்குகிறது.

சமுதாயத்திலுள்ள ஒவ்வொருவரும் உயர்ந்த எண்ணங்களுடனும் சிறந்த கொள்கைகளுடனும் வாழவேண்டும் என்பதே பண்பாட்டின் அடிப்படை நோக்கமாகும். மனித நடத்தையில் மாற்றத்தையும் பெருமையையும் உண்டாக்கும் பண்பாடு. அவனது தேவைகளையும் நிறைவு செய்கிறது. இந்தியப் பண்பாட்டின் குறிப்பிடத்தக்க இயல்பகள் பின்வருமாறு.

1. **நிலைத்த தன்மை**:

   பண்பாட்டுச் சிறப்புக்குப் பெருமை சேர்ப்பது, அதன் நிலைத்த தன்மையாகும். புற வளர்ச்சி எனக் குறிப்பிடப்படும் நாகரிகம், மாறும் தன்மையுடையது. ஆனால், அக

வளர்ச்சியாகிய பண்பாடு என்றும் மாறாதது. தலைமுறை தலைமுறையாக ஒரு சமுதாயத்தினரிடமிருந்து அடுத்த சமுதாயத்துக்குக் கொண்டு செல்லப்படுவது, பண்பாடேயாகும்.

2. **நெகிழுந் தன்மை**:

பண்பாடு நெகிழும்தன்மை கொண்டது. ஏதேனும் ஒன்றை விடாப்பிடியாகப் பற்றிக்கொள்ளாமல், சூழ்நிலைக்கு ஏற்றாற்போல் வளைந்துகொடுக்கும் தன்மையுடையது. நாகரிகம் எந்தநிலையிலும், எந்த நேரத்திலும் முழுமையாகத் தன்னை மாற்றிக்கொள்ளும். ஆனால், பண்பாடு மாற்றத்திற்கு உட்பட்டாலும் தன் அடையாளத்தை விட்டுச் செல்லும் என்பதை உணரமுடிகிறது.

3. **நடைமுறை வாழ்விற்குப் பயன்படுதல்:**

அன்றாட நடைமுறை வாழ்வில் பண்பாடு உறுதுணையாக இருகிறது. தனி மனிதனையும் சமுதாயத்தையும், முன்னேற்றுவதற்கு உதவும் குறிக்கோள்களை அடையவும் பண்பாடு வழிசெய்கிறது.

4. **முழு வளர்ச்சிக்கு உதவுதல்**:
ஒரு மனிதனின் முழுமையான வளர்ச்சி என்பது உடல் மற்றும் உள்ளம் சார்ந்தது. இவ்விரண்டையும் பெறுவதற்குப் பண்பாடு உதவுகிறது. இதன்மூலம், சமுதாயத்தில் உள்ளவரோடு இணக்கமாக வாழும் பண்பினையும் இயற்கையோடு பொருந்தி வாழும் இயல்பினையும் பெற்றுச் சிறந்த குடிமக்களாகத் திகழ, இந்தியப் பண்பாடு உதவுகிறது.

5. **அனுபவ அறிவு:**

ஒரு தலைமுறையினர் தமக்கு முந்தைய தலைமுறையினரிடமிருந்து கற்றுக்கொண்ட வாழ்வியல் திறன்களையும் வாழ்க்கை முறைகளையும் தங்களின் செம்மையான வாழ்வியலுக்குப் பயன்படுத்த அனுபவ அறிவு உதவுகிறது. இதன் வாயிலாக இந்தியப் பண்பாட்டின் இயல்புகளை இன்றைய இளந்தலைமுறையினர் புரிந்துகொள்ள முடிகிறது.

இந்தியப்பண்பாட்டின் சிறப்புக் கூறுகள்:

இந்தியப்பண்பாடு தொன்மையானது. பன்முகத்தன்மை கொண்டது. பல நூற்றாண்டுகளாகப் பல்வேறுபட்ட சமூகங்கள், சமயங்களைச் சார்ந்த மக்கள் நல்லிணக்கத்துடனும், ஒற்றுமையுடனும் வாழும் சூழலைக் கொண்டது. பல வரலாற்று அனுபவங்களிலிருந்தும் பல்வேறு நிகழ்வுகளிலிருந்தும் இனறையப் பண்பாடு பெறப்பட்டுள்ளது.

இன்றையப் பண்பாட்டுப் பரவல்களின் தன்மையும் அளவும் முந்தைய காலங்களைவிட மிகவேகமாக வளர்ந்துவிட்டன. தகவல்தொடர்பு, இணையம், மக்கள் ஊடகங்கள் போன்ற நவீனத் தொழில்நுட்பங்கள் போன்றவற்றால் பண்பாடு வளர்ச்சி பெற்றுள்ளது. நம் இந்திய நாட்டிற்குப் பெருமையும் சிறப்பும் சேர்க்கும் இன்றியமையாத பண்பாட்டுச் சிறப்புக்கூறுகளாவன.

ஆன்மிக அடிப்படை:

இந்தியப்பண்பாட்டின் ஆணிவேராக ஆன்மீகம் விளங்குகிறது. ஆன்மநேய ஒருமைப்பாட்டை உணர்த்தி, இறைத்தன்மை பெறுவதை இந்தியப்பண்பாடு வலியுறுத்துகிறது. இந்தியாவிலுள்ள ஆலயங்கள் யாவும் பக்தி இயக்கத்தின் பெருமையைப் பறைசாற்றுகின்றன. நம் நாட்டில் பல சமயங்களைப் பின்பற்றுவோரும் வாழ்கின்றனர். அவர்களின் நம்பிக்கை, பழக்கவழக்கம், வழிபடும் முறை ஆகியவையும் வேறுபடுகின்றன. ஆயினும், அனைத்துச் சமயங்களும் உடல், உள்ளம், ஆன்மா ஆகியவற்றின் தூய்மையை வலியுறுத்துகின்றன. அழிவுக்குக் காரணமாக விளங்கும் ஆசையை விட்டொழித்துத் தூய இறையுணர்வைப் புரிந்துகொள்ளச் செய்கின்றன. தருமம், தருமநெறி, மறுபிறவி அவதாரக் கோட்பாடு போன்றவற்றைப் புறக்கணிக்காமல் போற்றுகின்றன. ‘ஒன்றே குலம், ஒருவனே தேவன்’ திருமூலரின் கூற்றுப்படி ஒற்றுமையுணர்வுடன் வாழச் செய்கின்றன. ஆகவே, சமயமும் பண்பாடும் ஒன்றோடு ஒன்று பின்னிப் பிணைந்துள்ளன. ‘‘எல்லாரும் இன்புற்றிருக்க

நினைப்பதுவே அல்லாமல் வேறொன்றும் அறியேன் பராபரமே'' என்று தாயுமானவர் கூறுவது, ஆன்மீகநேயத்தின் உயர்சிந்தனையாகும்.

அழியாத்தன்மை:

உலகில் சிறந்த பண்பாட்டுக் கூறுகளைக் கொண்டனவாகக் கிரேக்கம், ரோம், பாபிலோன், எகிப்து, பாரசீகம் ஆகியவற்றைக் கூறுவர்.
எடுத்துக்காட்டாக, எகிப்தில் மிகப்பெரிய அளவில் உருவாக்கப்பட்ட 'பிரமிடுகள்' இக்காலத்தில் மீண்டும் உருவாக்கப்படவில்லை. ஆனால், நம் இந்தியப் பண்பாடு தொன்மை மிக்கது. காலங் காலமாக ஒரு தலைமுறையினரிடமிருந்து அடுத்த தலைமுறையினருக்குக் கொண்டு செல்லப்படுவதால் என்றும் நிலைபெற்று அழியாத்தன்மை கொண்டு விளங்குகிறது.

சகிப்புத்தன்மையும் நல்லிணக்கமும்:

இந்திய நாட்டில் பல்வேறு சமயம், மொழி, இனம், பழக்கவழக்கம், நம்பிக்கை எனப் பல வேறுபாடுகள் காணப்பட்டாலும் அவைரும் இந்தியர் என்னும் ஒற்றுமை உணர்வை மேலோங்கச் செய்வது, அதன் பண்பாட்டுச் சிறப்பாகும். நாட்டைப் பாதுகாப்பதில் ஒற்றுமையுடன் செயல்படும் எண்ணம், நல்லிணக்கத்திற்கு வழிவகுக்கிறது. ஒருவருக்கொருவர் விட்டுக்கொடுத்து வாழும் உயர்ந்த எண்ணம், சகிப்புத்தன்மையை உருவாக்கி அனைவரையும் ஒன்றிணைந்து செயல்பட வைக்கிறது.

மனிதநேயம்:

தம்மிடம் பிறர் அன்புகாட்டவேண்டும் என்று எண்ணுவதுபோல், தாமும் பிறரிடத்து அன்பு செலுத்த வேண்டும் என்ற இரக்க உணர்வே மனிதநேயத்திற்கு அடிப்படையாகும். இத்தகைய மனப்பக்குவம் கொண்டவரையே பண்பாடுடையோர் எனப் போற்றுவர். இனம், மொழி, சமயம் ஆகியவற்றைக் கடந்து ஒவ்வொருவரும் பிறரிடம் அன்பு செலுத்த வேண்டும் என்ற உயரிய மனிதநேயப் பண்பும், பொதுமையை வரவேற்கும் பண்பும், இந்தியப்பண்பாட்டுக்கு மேலும் சிறப்பைத் தருகின்றன.

தத்துவக்கோட்பாடுகள்:

இந்தியப் பண்பாட்டின் சிறப்புக்கு, அதன் தத்துவக் கருத்துகளும் கோட்பாடுகளும் வலிமை சேர்க்கின்றன. பழைமை வாய்ந்த பண்பாட்டுச் சிறப்புமிக்க நம் இந்திய நாட்டில் ஞானிகள், முனிவர்கள், ரிஷிகள், சித்தர்கள் முதலான அருளாளர்களின் உயர்சிந்தனைகள் பின்பற்றப்பட்டு வருகின்றன. மனிதனின் புறச்சிந்தனையையும் அகச்சிந்தனையையும் தூய்மைப்படுத்தி, அவற்றின் வளர்ச்சிக்கு தத்துவக் கருத்துகள் உதவுகின்றன.

வேதங்கள், உபநிடதங்கள், காவியங்கள், புராணங்கள் பகவத்கீதை போன்ற தத்துவ மறைகள் மனிதப் பண்பாட்டின் சிறப்புகளை வெளிப்படுத்துகின்றன. சமணம், பௌத்தம், கிறித்துவம், இஸ்லாம் முதலிய சமயங்களில் தோன்றிய பக்தி இலக்கியங்கள் தத்துவத்தின் மறைபொருளை விளக்கிச் சொல்கின்றன. ''மேன்மையான சிந்தனைகள் எல்லாப் பகுதிகளிலிருந்தும் நம்மிடம் வரட்டும்'' என்று 'ரிக் வேதம்' கூறுகிறது. அதற்கேற்ப அனைத்துப் பண்பாடுகளிலும் உள்ள நல்ல கருத்துகளை உள்வாங்கி, உலக அரங்கில் உயர்ந்து நிற்பது நம் இந்தியப் பண்பாடாகும்.

அழிவில்லாத மதிப்பீடுகளின் நிலை
அன்பு:

ஒருவர் மீது ஒருவர் செலுத்தும் பாசமே அன்பு எனப்படும். இ.ந்து இரக்கம், பரிவு, கருணை போன்ற பல சொற்களால் அழைக்கப்படுகின்றது. அருளின் அடிப்படையே அன்பாகும்.

சத்தியம்:

சத்தியம் என்பது உண்மை எனப்படுகிறது. உள்ளத்திலிருந்து வருவது உண்மையெனவும், வாயிலிருந்து வருவதால் வாய்மை எனவும் அழைக்கப்படுகிறது. உடலால் வருவது மெய்மை. இம்முன்றையும் உள்ளடக்கிய சொல் சத்தியமாகும்.

தர்மம்:

இப்பிரபஞ்சம் இயங்கி கொண்டிருப்பதே தர்மத்தின் அடிப்படையிலேயாகும். பிறருக்கு உதவுவது (வறியவருக்கு) தமிழில் அறம்,ஈகை எனப் பொருள் கொள்ளப்படுகிறது.

அகிம்சை:

கொல்லாமை என்பதே அகிம்சையாகும். எண்ணம், சொல், செயல் இவைகளின் மூலம் பிறருக்குத் துன்பம் செய்யாமை.

சாந்தம்:

மன நிம்மதியே சாந்தமாகும். மன நிம்மதியே மன அமைதிக்கு வழிவகுக்கிறது. ஒருவன் இறைவனிடத்தில் தன்னை அர்ப்பணிக்கும் பொழுது சாந்தம் கிடைக்கிறது.

சகோதரத்துவம்:

மனித சமூகத்தில் அனைவரும் சகோதரரே. எல்லாரும் ஓரினம், எல்லாரும் ஓர்நிறை என்பது தம் சகோதரத்துவத்தை எடுத்து இயம்புவதேயாகும். ‘‘யாதும் ஊரே யாவரும் கேளிர்’’, என்ற கணியன் பூங்குன்றனாரின் கருத்தும் இதுவே.

கருணை:

பிற உயிர்களிடைத்துக் காட்டும் அன்பே கருணை. மரம், செடி, கொடி, புழு, பூச்சி, விலங்கு போன்ற அனைத்து உயிர்களிடத்தும் செலுத்தப்படும் ‘இரக்கமே’ கருணையாகும்.

பண்பாடும் நாகரிகமும்:
நாகரிகம்:

மனித வாழ்வில் தொடக்க காலமாகிய பழைய கற்காலம், புதிய கற்காலத்தில் மன வளர்ச்சி மற்றும் அறிவு வளர்ச்சி இல்லாமல் விலங்குகளைப் போல மனிதன் வாழ்ந்தான் பழைய கற்காலத்தில் கரடுமுரடான கற்களைக் கருவிகளாக பயன்படுத்தினான். புதிய கற்காலத்தில் கூர்மையும், வழுவழுப்பும் உடைய கற்களைக் கருவிகளாகப் பயன்படுத்த முற்பட்டான். இதிலிருந்து மனிதரிடையே படிப்படியான அறிவு வளர்ச்சி தோன்றியதை அறியலாம்.

இத்தகைய மனிதன் அடுத்து உலோகங்களை அறிந்து உலோகங்களால் ஆன கருவிகளைப் பயன்படுத்தினான். தொடக்கத்தில் வேட்டையாடியே வாழ்ந்த மனிதன் படிப்படியாக கால்நடை வளர்ப்பு. பயிர்த் தொழில், நெசவுத் தொழில் என பல தொழில்களில் ஈடுபட்டான். பொருளாதார முன்னேற்றத்தால் வசதியான வீடுகளை அமைத்து வாழத் தொடங்கினான். மேலும் தன் புறவாழ்வைச் சிறப்படையச் செய்யும் ஆடை, அணிகலன்கள், ஒப்பனைப் பொருள்கள், உணவு வகைகள், பாத்திரங்கள் வானளாவிய கோபுரங்கள், மாட மாளிகைகள், அழகிய நெடுஞ்சாலைகள், ஊர்திகள், தொழிற்சாலைகள், வானொலி, தொலைபேசி, தொலைக்காட்சி, மின்னஞ்சல் போன்ற துறைகளில் வளர்ச்சியடைந்துள்ளான். எனவே மனிதன் தன் அன்றாடத் தேவைகளின் அடிப்படையில் வாழ்க்கை வசதிகளை பெருக்கிக் கொண்டான். இப்புறத் தேவைகளின் வளர்ச்சியே நாகரிக வளர்ச்சியேயாகும்.

நாகரிகம் - சொல் விளக்கம்:

நாகரிகம் என்ற சொல் நகர் என்னும் சொல்லடியாகப் பிறந்தது. நகர் அகம் - நகரம் - நகரிகம் - நாகரிகம். சிற்றூர் மக்களினும் நகர மக்கள் புறவாழ்விற்குரிய வசதிகள் அனைத்தும் பெற்று விளங்குபவர்கள். நகர வாழ்க்கையே நாகரிக வாழ்க்கை என்பது

கருத்து. நாகரிகம் நகரும் தன்மையுடையது. புறவளர்ச்சி நாளுக்கு நாள் வளர்ச்சியடைந்து வருவதைக் காண்கிறோம்.

பண்பாடு – நாகரிகம் - ஒற்றுமை – வேற்றுமைகள்:

நாகரிகமும் பண்பாடும் ஒன்றோடு ஒன்று தொடர்புடைய இரு மாறுபட்ட கூறுகள் எனலாம். நாகரிகம் என்பது புறவளர்ச்சியைக் கூறுகின்றது. பண்பாடு என்பது அகவளர்ச்சியாகிய ஆன்மீக உயர் வளர்ச்சிக்கு உறுதுணையாக அமைகிறது.

மனித வாழ்வின் இரு அடிப்படைக் கூறுகள் முறையே உடலும் உயிரும் ஆகும். இதில் நகரிகத்தை உடல் எனலாம். புறத்தேவைகளின் வளர்ச்சியால் ஒரு நாடு இன்றுள்ள சூழலில் வாழ்வின் எல்லாத் துறைகளிலும் உலகப்புகழ் பெற்று முதலிடத்தைப் பெறலாம். அந்நாடு அடைந்துள்ள அறிவியல்துறை, தொழில்துறை மற்றும் பல்வேறு கண்டுபிடிப்புகள் அந்நாட்டு மக்களின் வாழ்க்கைத் தரத்தை உயர்த்தலாம். தொழில் வளர்ச்சியால் பொருளாதார உயர்வும் ஏற்படலாம். இவ்வளர்ச்சிகள் அனைத்தும் புறவளர்ச்சியாகும்.

பண்பாடு உயிருக்கு இணையானது. இப்பண்பாடு மக்களின் அகவளர்ச்சியாகும். மக்கள் மனதில் தோன்றி ஒளிர்கின்ற உயர் குணங்களின் தொகுப்பாகும். இச்சீரிய பண்பாடு மக்களின் எண்ணம், செல், செயல் இவற்றால் வெளிப்படுகிறது. மனித வாழ்வில் புற வளர்ச்சிக்கிடையே அகவளர்ச்சியாகிய ஒழுக்கம், பணிவு, வாய்மை, தூய்மை, இரக்கம் மனிதநேயம் முதலான அகவளர்ச்சிக் கூறுகளின் செயல் பாடே 'பண்பாடு' எனலாம்.

எனவே 'உடலின்றி உயர் அமையாது' என்பதற்கேற்ப நாகரிகமும் பண்பாடும் ஒன்றுடன் ஒன்று தொடர்புடைய இரு அடிப்படைக் கூறுகள் எனலாம்.

வேற்றுமைகள்:

- நாகரிகம் புறவளர்ச்சி – பண்பாடு அகவளர்ச்சி.
- புறவளர்ச்சியைக் குறிக்கும் நாகரிகத்தின் காலத்தை, தன்மையை அளவிட்டுக் கூறலாம். ஆனால் சூழ்நிலைகளுக்கு ஏற்ப மாறுபடுகின்ற அகமாற்றத்தை ஏற்படுத்தும் பண்பாட்டை அளவிட முடியாது.
- நாகரிக வளர்ச்சி வேகமானது. பண்பாடு ஒரு முறையான சீரான வளர்ச்சியைக் கொண்டது.
- நாகரிக மாற்றங்கள், வளர்ச்சிகள் உலகில் எந்த நாட்டில் எந்த இடத்தில் ஏற்பட்டாலும் அவற்றை எவ்வித கடினமும் இல்லாமல் எளிதாக எல்லோரும் அறிந்து பின்பற்றலாம். பண்பாடு என்பது மிகுந்த முயற்சியின் அடிப்படையில் மனம் ஒன்றியவர்கள், ஒருமித்தக் கருத்துடையவர்கள் மட்டுமே பின்பற்றக் கூடியது.

தகவல் தொடர்பு சாதனங்களின் பயன்பாடு இப்பரந்த உலகின் எந்தப் பகுதியிலும் மாறாத ஒன்று. மாற்றங்களை உடனுக்குடன் அறிந்து பின்பற்றலாம். மாறாக கலைகள், இலக்கியங்கள், சமயக்கோட்பாடுகள் ஆகிய அகக்கோட்பாடுகளில் ஒவ்வொரு நாட்டிற்கும் இனத்திற்கும் இடையே வேறுபாடுகள் நிலவுகின்றன. எனவே அவற்றை ஏற்குமிடத்து வேண்டியன, வேண்டாதனவற்றை ஆராய்ந்து மேற்கொள்ள வேண்டியுள்ளது.

நாகரிகத்திற்கும் பண்பாட்டிற்குமிடையே வேறுபாடுகள் காணப்படினும் சிறந்த புற வாழ்க்கையை அடிப்படையாகக் கொண்ட நாகரிகம் இல்லையெனில் சிறந்த பண்பாட்டைக் காண இயலாது. அமைதியின்மை, அச்சம், குழப்பம், பொறாமை, பூசல், உடலிலும், உள்ளத்திலும், முதிர்ச்சியற்ற நிலை அல்லது ஒவ்வாதநிலை காணப்பட்டால் பண்பாடு வளர்ச்சியைக் காண முடியாதோ அதே நிலை தான் நாகரிக வளர்ச்சிக்கும் ஏற்படும்.

சுருங்கக்கூறின் பண்பாடாகிய அகவளர்ச்சியின் அடிப்படையில் ஆன்ம வேட்கையை நிறைவு செய்து கொண்டு புறவளர்ச்சியாகிய நாகரிகக் கூறுகளில் சிறந்தனவற்றை ஏற்று அல்லாதனவற்றை நீக்கி வாழ்ந்தால் இவ்வுலக வாழ்க்கை இனிதாகும். எடுத்துக்காட்டாக இன்று அணு சக்தித் துறையில் பெரும் மாறுதலும் வளர்ச்சியும் ஏற்பட்டுள்ளது. இந்த வளர்ச்சியை மின்சக்தி மற்றும் பல்வேறு நலப் பணிகளுக்கு பயன்படுத்தலாம். மாறாக அணுசக்தியை அழிவிற்கு பயன்படுத்த வேண்டாம்.

வேற்றுமையில் ஒற்றுமை:

நம் நாட்டில் பல்வேறு மொழி பேசுவோர் வாழ்கின்றனர். இனம், மொழி, சமயம், உணவு, உடை, பழக்கவழக்கம், வாழிடம், தொழில், விழாக்கள், வழிபாடுகள் போன்றவை வேறுபட்டாலும் தாம் இந்தியர் என்னும் உணர்வில் அனைவரும் ஒற்றுமையுடன் வாழ்கின்றனர். இத்தகைய பண்பாட்டுச் சிறப்பு,'வேற்றுமையில் ஒற்றுமை' என்னும் கருத்தை வெளிப்படுத்துகிறது.

பண்பாட்டுக் கல்வியின் பயன்கள்:

இந்திய நாட்டின் பண்பாட்டுக் கூறுகளையும் சிறப்புகளையும் இளந்தலைமுறையினருக்குக் கொண்டு சேர்ப்பதில், கல்வி நிறுவனங்கள் பெரும்பங்காற்றுகின்றன. பண்பாடு குறித்த விழிப்புணர்வை ஏற்படுத்தியும் அதனைப் பாதுகாக்கும் முறைகளையும் எடுத்துரைக்கின்றன. இனி பண்பாட்டுக் கல்வியினால் என்னென்ன பயன்கள் விளைகின்றன என்பதைப் பின்வரும் தலைப்புகளில் காண்போம்.

1. **வாழ்வின் உறுதிப்பொருள்களை அறியச் செய்தல்:**

   அறம், பொருள், இன்பம், வீடு என்பன வாழ்வின் உறுதிப்பொருள்களாகும். அவற்றை அறிந்து, அறவாழ்வு வாழ பண்பாட்டுக் கல்வி உதவுகிறது.

2. **வாழ்வியல் உண்மைகளை அறியச் செய்தல்**

   பிறறை மதித்தல், கைம்மாறு கருதாது உதவுதல், எந்நிலையிலும் வாய்மையைக் கடைப்பிடித்தல், சகிப்புத் தன்மையுடன் விட்டுக்கொடுத்து வாழ்தல் போன்ற பல வாழ்வியல் உண்மைகளை அறிவதற்குப் பண்பாட்டுக் கல்வி உதவுகிறது.

3. **சரியான நெறிமுறைகளைப் பின்பற்றச் செய்தல்**

   வாழ்வியல் நெறிமுறைகள், பண்பட்ட வாழ்க்கை வாழ உதவுகின்றன. தாம் செய்யும் செயல்களில் சரி எது, தவறு எது என ஆராய்ந்து, தவறான செயல்களைத் தவிர்த்தும் சரியான செயல்களை மேற்கொண்டும் வாழ உதவுகிறது.

4. **சிக்கல்களுக்குத் தீர்வு காணச்செய்தல்**

   சமுதாய நிகழ்வுகளில் காணப்படும் சிக்கல்களுக்குத் தீர்வுகாணும் ஆற்றலைப் பண்பாட்டுக் கல்வி தருகிறது. திருக்குறள் முதலான அறநூல்களில் அரசியல், பொருளாதாரம், மருத்துவம் போன்ற பல கருத்துகள் அமைந்துள்ளன. இந்நூல்களைக் கற்பதனால், பிரச்சனைகளுக்கு எளிதாகத் தீர்வு காணச் செய்யலாம்.

5. **இயற்கையோடு இணைந்து வாழச் செய்தல்:**

   நம் முன்னோர்கள் இயற்கையைத் தெய்வமாகப் போற்றியும் இயற்கை உணவு முறைகள், இயற்கை மருத்துவ முறைகள் ஆகியவற்றைக் கடைப்பிடித்தும் நெடுநாள் நோயின்றி வாழ்ந்தனர் என்பதை நம் வேதங்களும் புராணங்களும் தெளிவாகக் குறிப்பிட்டுள்ளன. உணவே மருந்து மருந்தே உணவு என்ற தமிழரின் வாழ்வியல் பார்வை இங்கு நோக்கத்தக்கது. ஆகவே, இவற்றைக் கற்கச்செய்து, இயற்கையோடு இயைந்த வாழ்வைப் பின்பற்றச் செய்யலாம். இதன்மூலம், நம் இந்தியப்பண்பாட்டின் தொன்மைச் சிறப்பை அறிவதற்கும், பழைமையில் புதுமையை இணைத்துச் சீரியவாழ்வு வாழ்வதற்கும் பண்பாட்டுக் கல்வி உதவுகிறது.

இந்திய நாட்டின் பண்பாட்டுச் சிறப்பை அறிந்துகொள்வதற்கு அடிப்படையாக, இப்பாடப்பகுதி அமைந்துள்ளது. இந்தியப் பண்பாட்டை அறிந்துகொள்ள உதவும் தொன்மைச் சான்றுள் குறிப்பிடப்பட்டுள்ளன. இந்தியப் பண்பாட்டின் கூறுகள், சிறப்பியல்புகள், பண்பாட்டுக்கல்வியின் பயன்கள் ஆகியனவும் சுட்டிக்காட்டப்பட்டுள்ளன.

இளைய சமுதாயத்தினர், நாட்டின் சிறந்த குடிமக்களாக விளங்குவதற்கு இந்தியப் பண்பாடு வழிகாட்டுகிறது. அத்தகைய இந்திய நாட்டின் பண்பாட்டுச் சிறப்புகளை அறிந்து கொள்வதோடு விட்டுவிடாமல் அவற்றைப் போற்றிப் பாதுகாக்கச் செய்வதும் நம் கடமையாகும்.

அலகு – 2

வேற்றுமையில் ஒற்றுமை

நுழைவு வாயில்:

இந்தியாவில் மொழி, இனம், சமயம், நிறம், வாழிடச்சூழல் போன்ற பல்வேறு பிரிவுகளால் மக்கள் பிரிந்திருந்தாலும் இந்தியர் என்ற உணர்வு அனைவரையும் ஒன்றிணைக்கிறது. உலகளவில் மிகப்பெரிய மக்களாட்சி நாடாக இந்தியா சிறந்து விளங்கக்காரணம் வேற்றுமையில் ஒற்றுமைகாணும் இந்திய மக்களின் மணப்பான்மையேயாகும். இந்தியாவில் மொழியும், கலாச்சாரமும், பழக்கவழக்கங்களும், விருந்தோம்பல் முறைகளும் மிகச்சிறப்பாகப் பின்பற்றப்படுகின்றன. நம் மக்கள் உயிரிரக்கத்தை (ஜீவகாருணியம்) முக்கிய நோக்கமாகக் கொண்டு வாழ்ந்தவர்கள். வர்த்தமான மகாவீரர், கௌதமபுத்தர், ஆழ்வார்கள், நாயன்மார்கள் ஆகியோருடைய கோட்பாடுகள் உயரிய ஆன்மிகத்தையே நோக்கமாகக் கொண்டு மக்களிடம் போதிக்கப்பட்டன.

எண்ணற்ற அதிசங்களைத் தன்னகத்தே கொண்டது இந்தியா என்று கூறும் புகழ்மிக்க வரலாற்று அறிஞர் எ.எல். பாஷம் (A.L. Basham) அவர்கள் "அதிசயம் அதுதான் இந்தியா"(The wonder that was India) என்றும் குறிப்பிட்டுள்ளார். இந்நூல் இந்திய கிராம மக்களின் சடங்குகள், சம்பிரதாயங்கள் பழம்பெருமையைப் பறைசாற்றுகின்றது.

இந்தியாவிலுள்ள அனைத்துக் கிராமங்களில் ஒவ்வொரு கிராமத்திற்கும் ஒரு தனித்துவம் உண்டு என்பதையும் நாம் அறிவோம் என்பது அவைரும் அறிந்ததே.

உலகில் காணும் பல்வேறு நாகரிகப் பண்பாடுகளின் ஒன்றிணைப்பை இங்கு காணலாம். உலகளவில் இந்தியா ஏழாவது மிகப்பெரிய பரந்து விரிந்த பழைமையான நாடாகும். இந்நாடு 29 மாநிலங்களையும் 7 யூனியன் பிரதேசங்களையும் கொண்டு திகழ்கிறது. 2011-ஆம் ஆண்டு மக்கள்தொகை கணக்கெடுப்பின்படி இந்திய மக்கள் தொகை 121 கோடிக்கு மேல் உள்ளது.

கங்கை நதி:
2008 ஆம் ஆண்டு இந்தியாவின் தேசிய நதியாகக் கங்கை அறிவிக்கப்பட்டது. இந்தியாவின் நீளமான நதி, புனிதமான நதி, மிக அதிக எண்ணிக்கையிலான துணை நதிகளைப் பெற்றுள்ள நதி என்று பல சிறப்புகளைக் கங்கை நதி பெற்றுள்ளது.

நாம் இந்தியர் என்பதில் பெருமிதம் கொள்வதற்குப் பல காரணங்கள் இருந்தாலும் நம் நாட்டில் நிலவும் வேற்றுமையில் ஒற்றுமை என்னும் பண்புதான் தலைசிறந்து காணப்படுகிறது. நம்மிடையே இருக்கும் வேறுபாடுகளே ஒருவர், மற்றவர் மீது ஆர்வமும் அக்கறையும் செலுத்துவதற்குக் காரணமாக அமைகின்றது.

வேற்றுமையில் ஒற்றுமையை நிலைநாட்ட தேசியகொடி தேசிய சின்னம், தேசியகீதம், தேசியபறவை போன்றவை இந்தியா முழுமைக்கும் பொதுவாகப் பின்பற்றப்படுகின்றன.

வேற்றுமையில் ஒற்றுமை வரையறை:

நம்நாடு நிலவியல் அமைப்பு, இனம், மொழி, இலக்கியம், சமயம், சமுதாய அமைப்பு, பொருளாதாரம், வாழ்க்கைச்சடங்குகள், பாரம்பரியங்களால் வேறுபட்ட கூறுகளைக் கொண்டிருந்தாலும் 'இந்தியர்' என்ற ஒருமைப்பாட்டு உணர்வு மக்களிடம் உள்ளது. இதனையே

வேற்றுமையில் ஒற்றுமை என்கிறோம். இவ்வுயரிய கோட்பாடே இந்தியப் பண்பாட்டின் தினச்சிறப்பு எனலாம்.

வேற்றுமைக் கூறுகள்:
நிலவியல் வேற்றுமைகள்:

இந்தியா, வடக்கே இமயமலை முதல் தெற்கே கன்னியாகுமரிவரை பரந்து விரிந்து காணப்படும் மிகப்பெரிய ஒரு நாடாகும். இமயமலை, இந்தியாவை ஆசியக்கண்டத்திலிருந்து பிரிக்கிறது. இந்தியாவின் மேற்கே அரபிக்கடல், கிழக்கே வங்காள விரிகுடா, தெற்கே இந்து மகா சமுத்திரம் ஆகிய மூன்று பக்கம் கடலாலும் ஒருபுறம் நிலப்பரப்பாலும் சூழப்பட்டுள்ளதால் இந்தியா தீபகற்ப நாடு என்று அழைக்கப்படுகிறது. இந்தியாவைத் தீபகற்ப நாடு எனவும் அழைக்கிறோம். இந்தியத் துணைக்கண்டத்தின் இயற்கை அமைப்பினைப் பொருத்தவரையில் எண்ணிலடங்காத வேற்றுமைகளை நாம் காணமுடிகிறது. இந்தியாவின் காலநிலை, தட்பவெப்பநிலை, மழைப்பொழிவு, மண்வகைகள் மற்றும் செடிகொடிகளில் வேற்றுமைக் கூறுகள் நிலவுகின்றன.

இந்தியாவில் வடபகுதி குளிர்காலத்தில் குளிர் அதிகமாக இருந்தாலும், மனிதன் வாழவே இயலாத அளவுக்கு உறைபனி நிலையைக் கொண்டிருக்கவில்லை. குளிர்மிகுந்த காஷ்மீர் போன்ற பகுதிகளில் மக்கள் வாழக் காரணம் அங்கு நிலவும் பருவநிலைக்கு ஏற்றவாறு தம்மை மாற்றிக்கொண்டதேயாகும். இதைத் தவிர,

ஆசியாவின் இத்தாலி இந்தியா:
புவியியலாளர்கள் இந்தியாவை இத்தாலி நாட்டோடு ஒப்பிடுகின்றனர். ஐரோப்பாவிலுள்ள இத்தாலி, ஒரு தீபகற்ப நாடாகும். அந்நாட்டின் கிழக்கே எரித்திரியன் கடலும், மேற்கே தஸ்கான் கடலும், தெற்கே நன்னிலக் கடலும், வடக்கே அபினைன் மலைத் தொடரும் உள்ளது. இத்தாலியின் தெற்கே சிசிலித் தீவு உள்ளதுபோல இந்தியாவின் அருகில் இலங்கைத் தீவு உள்ளது.

இந்தியாவின் வேறு எந்தப் பகுதியிலும் மக்களின் அன்றாடச் செயல்களைப் பாதிக்கும் நிலையில் காலநிலையில்லை எனலாம். இவ்வாறு மனிதன் வாழச் சாதகமான பருவநிலைகளைக் கொண்ட நாடு இந்தியா எனலாம்.

ஒரு நாட்டின் பொருளாதார வளர்ச்சிக்கு அந்நாட்டின் பருவநிலையே அடிப்படையாகும். இந்தியாவில் வளமான கடற்கரைகள் அயல்நாட்டு வாணிகத்திற்கும், செழிப்பான சமவெளிகள் உள்நாட்டு வாணிகத்திற்கும், பொருளாதார முன்னேற்றத்திற்கும் காரணமாகின்றன. ஒவ்வொரு நிலப்பகுதியும் அமைவிட அமைப்பில் வேறுபட்டுள்ளது என்றாலும், பொருளாதார வளர்ச்சிக் குறியீடு சீராகவே உள்ளது. கேரள நிலப்பகுதியில் மிளகு உள்ளிட்ட பிற வாசனைத் பொருள்களும், மேற்கு வங்காளம், தமிழ்நாடு போன்ற நிலப்பகுதியில் நெல்லும், குஜராத், மகாராஷ்டிரா பகுதியில் பருத்தியும், பஞ்சாபில் கோதுமையும், மத்திய பிரதேசத்தில் பருப்பு வகைகளும், அஸ்ஸாமில் தேயிலையும், கர்நாடகாவில் காப்பியும் அதிகமாகப் பயிரிடப்படுகின்றன. இவை இந்தியாவின் பொருளாதார வளர்ச்சிக்குப் பெரிதும் துணைபுரிகின்றன.

பீடபூமிகள் என்பவை மழை குறைந்த உயர் நிலங்களாகும். இப்பகுதியில், கனிம வளங்களும் சில வேளாண் பொருட்களும் விளைகின்றன. சோட்டாநாக்பூர் பீடபூமியில் கனிம வளங்களும், மாளவ பீடபூமியில் தினைப் பொருட்களும், தக்காண பீடபூமியில் பருப்பு வகைகளும், எண்ணெய் வித்துக்களும் அதிகமாக உற்பத்தி செய்யப்படுகின்றன.

இனவேறுபாடு:

இந்தியாவில் ஆரியர்களது வருகைக்கு முன்னரே, சிந்து நதிக்கரைப் பகுதியில் ஹரப்பா மக்கள் வாழ்ந்ததற்கான சான்றுகள் நமக்கு கிடைத்துள்ளன. சிந்து கங்கை சமவெளிகளில் ஆரியர்கள்

வாழ்ந்து வந்ததை வேதங்கள் கூறுகின்றன. சங்ககால இலக்கியங்கள், தமிழர் பண்பாடு மிகவும் தொன்மையானது என்று தெரிவிக்கின்றன. இந்தியாவின் வடமேற்குப் பகுதியில் பாரசீகர்கள், கிரேக்கர்கள், சாகர்கள், குஷாணர்கள், ஹூணர்கள் ஆகியோர் குடியேறினர். கி.மு. 5 ஆம் நூற்றாண்டிலேயே இந்தியா பல இனங்களையும் அதிக மக்கள் தொகையையும் பெற்றிருந்தது என்று வரலாற்றின் தந்தை ஹெரோடோட்டஸ் (Herototus).

இந்திய இனங்கள்:

1. காஷ்மீர், பஞ்சாப், இராஜபுதனம் ஆகிய பகுதியில் உள்ளவை. இந்தோ – ஆரிய இனம்.
2. தமிழகம், ஆந்திரம், மைய மாநிலங்கள், சோட்டா நாக்பூர் பகுதிகளிலும் வாழும் திராவிட இனம்.
3. அஸ்ஸாம் நேபாள எல்லையில் வாழும் மங்கோலிய இனம்
4. ஐக்கிய மாநிலங்கள், பீகார் பகுதிகளில் வாழும் ஆரிய – திராவிட இனம்
5. வங்காளம், ஒட்டரதேசம் (ஒடிசா) பகுதியில் வாழும் மங்கோல் - திராவிட இனம்.
6. மராட்டியப் பகுதியில் வாழும் மக்கள் சிந்திய – வடமேற்கு எல்லைபுறத்தில் வாழும் துருக்கிய - இரானிய இனம்

குறிப்பிடுகிறார். இடைக்கால இந்திய வரலாற்றில் அரேபியர்களும், துருக்கியர்களும், மங்கோலியர்களும், முகலாயர்களும் இந்தியாவிற்கு வந்து ஆட்சி செய்தனர். நவீனகால இந்திய வரலாற்றில் போர்ச்சுகீசியர், டச்சுக்காரர்கள், ஆங்கிலேயர்கள், பிரெஞ்சுக்காரர்கள் முதலியோர் இந்தியாவில் வணிகநோக்கில் குடியேறினர். இதன் அடிப்படையில், டாக்டர் வின்சென்ட் ஆர்தர் ஸ்மித் (Vincent Arthur Smith) இந்தியாவைப் பல "இனங்களின் அருங்காட்சியகம்" என்று குறிப்பிட்டுள்ளார்.

இந்தியாவில் வாழும் பல்வேறு இனங்களைச் சேர்ந்த மக்களின் வாழ்வியல் நெறிமுறைகளே இந்தியப் பண்பாட்டிற்கான அடித்தளத்தைத் தீர்மானிக்கின்றன. இதன் அடிப்படையிலேயே வலிமையான பண்பாடு கட்டமைக்கப்பட்டுள்ளது. ஒவ்வோர் இனமும் தனக்கேயுரிய தனித்தன்மையைக் கொண்டுள்ளதால், இந்தியா வேற்றுமையில் ஒற்றுமை காணும் நாடாகத் திகழ்கிறது.

இந்தியாவில் மலைவாழ் பழங்குடியினமக்களின் பண்பாட்டுப் பாரம்பரியம் தொன்மையான வரலாற்றைப் பிரதிபலிக்கின்றது. அவர்கள் கொண்டாடும் விழாக்கள் அவர்களின் பாரம்பரியத்தை வெளிப்படுத்துகின்றன. அவர்களின் உழைப்பும், திறனும் பிறருக்கு வியப்பூட்டும் வகையில் அமைந்துள்ளன. தோடர்கள், இருளர்கள், குறும்பர்கள் போன்ற பழங்குடியின மக்கள் தமிழகத்தின் தொன்மையின் அடித்தளமாக உள்ளனர். இம்மக்களின் பொருளாதார நிலைக்கும் மற்ற மக்களின் பொருளாதார நிலைக்கும் வேறுபாடுகள் உள்ளன.

மொழி வேறுபாடுகள்:

மொழி என்பது, மனிதன் தமது உள்ளத்து உணர்வுகளைப் பிறருக்கு உணர்த்த உதவும் மிகச்சிறந்த ஒரு கருவியாகும். இதனையே Language is the vehicle of communication என்று அபெர் குரோம்பி (Aber cromie) குறிப்பிடுகிறார். பேச்சும், எழுத்தும் மனித குலத்திற்குக் கிடைத்த பேச்சும், எழுத்தும் மனித குலத்திற்குக் கிடைத்த மிகப்பெரிய கொடையாகும். மனிதருடைய மொழிகளில், ஓவியம், கை அசைவும் குறியீடுகளாகப் பயன்படுகின்றன. இவ்வாறான ஒலிகளை எழுத்து வடிவமாக மாற்ற முடியும் ஆனால், சைகைகளை அவ்வாறு மாற்ற முடியாது. மனிதருடைய மொழிகளில் இக்குறியீடுகள் சொற்கள் என்றும், அவற்றைக் கையாளுவதற்கான விதிகள், இலக்கணங்கள் என்றும் அழைக்கப்படுகின்றன.

நம் நாட்டின் 2011-ஆம் ஆண்டில் மக்கள்தொகை கணக்கெடுப்பின்படி, மொத்த, மக்கள்

தொகை 121 கோடிக்கு மேல் உள்ளது. இவர்கள் 780க்கும் மேற்பட்ட மொழிகளை பேசி வருவதாக தெரிவிக்கிறது. இக்கணக்கெடுப்பு 2010க்கும் 2013 க்கும் இடையில் எடுக்கப்பட்டது. 1961 ஆம் ஆண்டில் தோராயமாக 1650 மொழிகள் இருந்ததாகவும் ஒவ்வோர் ஆண்டிற்கும் பத்திற்கு மேற்பட்ட மொழிகள் அழிந்துவருவதாகவும் இந்நிலை தொடர்ந்தால் இன்னும் நூறு ஆண்டுகளுக்குப் பிறகு, இந்த எண்ணிக்கை ஐந்நூறுக்கும் குறைவாகலாம் என்று இக்கணக்கெடுப்பு தெரிவிக்கிறது.

இந்திய மக்கள் பல்வேறு மொழிகளைப் பேசுகின்றனர். ஒரு லட்சத்திற்கும் மேலான மக்கள் பேசும் மொழிகள் 33 உள்ளன. பழங்காலத்தில் இந்தியாவின் பல பகுதிகளில் பிராகிருத மொழியும், சமஸ்கிருத மொழியும் பயன்படுத்தப்பட்டன. சமஸ்கிருத மொழி வட இந்திய மொழிகளின் தாயாகக் கருதப்படுகிறது. சமஸ்கிருதம் மற்றும் வடஇந்திய மொழிகளை எழுத தேவநாகரி என்னும் எழுத்து வடிவம் பயன்படுத்தப்படுகிறது. இந்தி, மராத்தி, குஜராத்தி, பஞ்சாபி, காஷ்மீரி, உருது மற்றும் வங்காளம் ஆகியவை வட இந்தியாவில் பேசப்படும் முதன்மையான மொழிகளாகும். வட கிழக்கு இந்தியாவில் அஸ்ஸாமி மொழி பேசப்படுகிறது. தமிழ், தெலுங்கு, கன்னடம், மலையாளம் ஆகிய மொழிகள் தென்னிந்தியாவில் பேசப்படும் முதன்மையான மொழிகளாகும். பழங்குடி மக்கள் பேசும் பல மொழிகளுக்கு எழுத்துவடிவம் இல்லை. ஆங்கிலேயரின் இருநூறு ஆண்டுகால ஆட்சிக்குப் பின்னர். இந்தியாவில் ஆங்கில மொழி பொதுவான இணைப்பு மொழியாகப் பயன்படுத்தப்பட்டு வருகிறது. இத்தனை மொழிகள் இருப்பினும் 22 மொழிகள் மட்டுமே இந்திய அரசால் அதிகாரப்பூர்வமாக அங்கீகரிக்கப்பட்ட மொழிகளாகும்.

மனிதப் பண்பாட்டில் மொழி என்பது ஓர் இணைப்புக் கருவியாக பயன்படுகின்றது. ஏனெனில் மொழிதான் ஒருவருக்கு ஒருவர் கருத்தினைப் பரிமாறிக் கொள்ளும் கருவியாகப் பயன்படுகிறது. இந்தியாவில் தேசிய மொழி, இணைப்பு மொழி, வட்டார மொழி போன்றவை பேசப்படுகின்றன.

மொழி, அதைப் பேசுகின்ற இனத்தின் அறிவியல், கலை, வரலாறு, சமூகநிலை, பழக்க வழக்கங்கள், ஒழுக்க நெறிகள் மற்றும் எண்ணங்கள் போன்ற பல வாழ்வியல் கூறுகளையும் பண்பாட்டு நிலைகளையும் தீர்மானிக்கிறது.

இந்திய மொழிகள்:

இந்திய அரசியலமைப்பில் 22 மொழிகள் அட்டவணை மொழிகளாக அங்கீகரிக்கப்பட்டுள்ளன. அவை:

1. அஸ்ஸாமி	2. பெங்காலி	3. போடோ	4. டோக்ரி
5. குஜராத்தி	6. இந்தி	7. கன்னடம்	8. காஷ்மீரி
9. கொங்கணி	10. மைதிலி	11. மலையாளம்	12. மணிப்பூர்
13. மராத்தி	14. நேபாளி	15. ஒரியா	16. பஞ்சாபி
17. சமஸ்கிருதம்	18. சாந்தலி	19. சிந்தி	20. தமிழ்
21. தெலுங்கு	22. உருது		

ஆகியவையாகும். இம்மொழிகளில் தமிழ்மொழியே மிகவும் பழைமையானதாகும்.

வட இந்திய மொழிகள் பல இந்தோ ஆரிய மொழிக் குடும்பத்தைச் சார்ந்தவை. பஞ்சாபி, சிந்தி, ஹிந்தி, உருது, குஜராத்தி, வங்காளம், ஒரியா காஷ்மீரி, சமஸ்கிருதம் போன்ற மொழிகளை இந்திய மக்கள் பெரும்பான்மையினர் பேசுகின்றனர். உயர்கல்வி நிலையில் பெரும்பாலும் ஆங்கிலம் பயிற்று மொழியாக உள்ளது. ஆங்கிலம் தவிர பிரெஞ்சுமொழி பாண்டிச்சேரியிலும், போர்ச்சுக்கீசியமொழி கோவாவிலும் பேசப்படுகின்றன. இவ்வாறு நம்நாட்டில் பல்வேறுபட்ட மொழிகளைக் காணமுடிகிறது.

சமய வேறுபாடு:

இந்திய மக்கள்தொகை கணக்கெடுப்பு 2011-இன்படி அதில் இந்தியாவின் மொத்த மக்கள்தொகை 121.09 கோடி எனவும், இதில் 79.80% இந்துக்களும்,14.23% இஸ்லாமியர்களும்,2.30% கிருத்துவர்களும்,1.72% சீக்கியர்களும்,0.07% பௌத்தர்களும்,0.37% சமணர்களும் இந்தியாவில் வாழ்வதாக புள்ளி விவரம் தெரிவிக்கிறது. இந்தியாவில் வாழும் மக்கள் அனைவரும் பல்வேறு சமயங்களைப் பின்பற்றி வருகின்றனர். இந்து, பௌத்தம், சமணம், இஸ்லாம், கிறித்துவம், சீக்கியம் மற்றும் பார்சியம் போன்ற சமயங்கள் இந்திய மக்களால் பின்பற்றப்படுகிறது. இவற்றில் இந்து சமயம், பௌத்த சமயம், சமண சமயம் மற்றும் சீக்கிய சமயம் ஆகிய நான்கு சமயங்களும் இந்தியாவில் தோன்றியவையாகும்.

மக்கள் தொகை அடிப்படையில் ஜம்மு – காஷ்மீரில் இல்லாமிய சமயத்தைச் சார்ந்தவர்கள் அதிக அளவில் வாழ்கின்றனர். அருணாச்சலப் பிரதேசம், மிசோரம், மேகாலயா போன்ற வடகிழக்கு மாநிலங்களில் கிறித்துவ சமயத்தவர்கள் பெரும்பான்மையாக வாழ்கின்றனர். பஞ்சாப் மாநிலத்தில் சீக்கியர்கள் பெரும்பான்மையாக வாழ்கின்றனர். மற்ற மாநிலங்களில் இந்துக்கள் பெரும்பான்மை சமயத்தவராக வாழ்கின்றனர். அவரவர் சமயத்திற்கான வழிபாட்டுத் தலங்களை அமைத்துக்கொண்டும், திருவிழாக்களைக் கொண்டாடியும் ஒற்றுமையாக வாழ்ந்து வருகின்றனர்.

சமுதாய அமைப்பில் வேற்றுமைகள்:

வட இந்திய மக்களின் வாழ்க்கை முறையில் இருந்து தென்னிந்திய மக்களின் வாழ்க்கைமுறை வேறுபட்டுள்ளது. ஒவ்வொரு மாநிலத்திலும் உணவு, உடை, அணிகலன்கள், பழக்க வழக்கங்கள் போன்றவை மாறுபட்டு இருப்பதைக் காண்கிறோம். ஆடை அணிகலன்கள் அணியும் முறை, உணவு முறை ஆகியவற்றில் வேற்றுமைகள் காணப்படுகின்றன.

பொருளாதார வேற்றுமைகள்:

உலகளவில் பொருள்களை வாங்கும் திறன் அடிப்படையில் நான்காவது இடத்தில் இந்தியா உள்ளது. நிலத்தின் தன்மைக்கேற்பப் பயிர்கள் விளைகின்றன. பஞ்சாப் மாநிலத்தின் பொருளாதார நிலையையும் அதன் வளர்ச்சி, சமநிலை, வீழ்ச்சி ஆகியவற்றைக் கோதுமையின் உற்பத்தியே தீர்மானிக்கிறது. அதேபோல் மேற்கு வங்காளத்தில் நெல்லும் சணலும், குஜராத்,மகாரர்ஷ்டிரா மாநிலங்களில் பருத்தியும், மத்தியப்பிரதேசம், கர்நாடகா போன்ற மாநிலங்களில் பருப்பு வகைகளும், எண்ணெய் வித்துக்களும், கேரளாவில் வாசனைத் திரவியங்கள் போன்றவை அந்தந்த மாநிலங்களின் பொருளாதார வளங்களைத் தீர்மானிக்கின்றன. ஒரே விதமான வேளாண்பயிர்கள் இந்தியா முழுமைக்கும் விளைவிக்கப்படுவதில்லை. பொருளாதாரக் கொள்கையின் அடிப்படையில் கலப்புப்பொருளாதாரக் கொள்கையைப் பின்பற்றும் நாடாக இந்தியா திகழ்கிறது. இப்பொருளாதாரக் கொள்கை அரசு, மற்றும் தனியார் துறைகளின் பங்கெடுப்பைக் குறிப்பிடுகிறது. தனிநபர் வருமானமே ஒரு குடும்பத்தின் பொருளாதார வளர்ச்சியைத் தீர்மானிக்கிறது. அவ்வடிப்படையில் மக்களிடையே பொருளாதார அடிப்படையில் ஏழை, பணக்காரன், முதலாளி, தொழிலாளி ஆகிய வேற்றுமைகள் நிலவுகின்றன.

ஒற்றுமைக் கூறுகள்:
நிலவியல் அமைப்பில் ஒற்றுமை:

ஆசியக் கண்டத்தின் மத்திய தென்பகுதியில் அமைந்த நாடு இந்தியா. இது வடக்கு தெற்காக 3214 கிலோ மீட்டர் நீளமும், கிழக்கு மேற்காக 2933 கிலோ மீட்டர் அகலமும் கொண்டுள்ளது. இந்தியாவின் நிலவியல் அடிப்படையில் சமவெளி நிலங்கள் (விவசாய நிலங்கள்) மிகுதியாக உள்ளன.

அயல்நாட்டவர்கள் இந்திய நிலப்பகுதிகளை ஒரே நாடாகக் கருதி வந்தனர். 'ஹிந்த்' என்ற பெயர் 'சிந்து' என்ற நதியின் பெயரிலிருந்து பெறப்பட்டது. கிரேக்கர்கள் முதன் முதலில் அறிந்த பகுதி சிந்து நதி பாயும் பகுதி என்பதால் இத்துணைக் கண்டத்தை 'சிந்து' என்று அழைத்தனர். தொடக்கக்காலத்தில் பாரசீக, கிரேக்கப் படையெடுப்புகளின் விளைவால் இந்தியா, இந்துஸ்தானம் என்ற பெயர்கள் உருவாயின. சிந்து என்பதை அவர்கள் ஹிந்து என்று உச்சரித்தார்கள். இதனைத் தொடர்ந்து இடைக்காலத்தில் வந்த அரேபியர்களும் நமது நாட்டை ''ஹிந்துஸ்தான்' என்று அழைத்தனர்.

நிலவியல் கூறுகளின் அடிப்படையில் அத்தகைய வேற்றுமைகள் காணப்படினும், புராண காலந்தொட்டே நமது நாடு ''பாரத நாடு'' என்ற பெயரினைக் கொண்டுள்ளது. வட இந்தியாவையும், தென்னிந்தியாவையும் விந்திய சாத்பூரா மலைத்தொடர்கள் பிரித்தாலும் இந்தியாவைப் பாரதக் கண்டம் என்றே வழங்குகிறோம். அடிப்படையில் தான் பாரத நாட்டை பாரத மாதாவாக அனைவரும் கொண்டாடுகிறோம்.

அரசியல் ஒற்றுமை:

பண்டைய தமிழர்கள் பண்பாட்டில் சிறந்து விளங்கினர் என்பதைச் சங்க கால இலக்கியங்களாகிய எட்டுத்தொகையும் பத்துப்பாட்டும் உணர்த்துகின்றன. இந்தியாவின் பழைமையான, உயர்வான பண்பாடே, அதன் ஒற்றுமைக்கும் வரலாற்றிற்கும் பின்னணியாக அமைந்துள்ளது. அக்காலத்தில் சாதி, சமயம் வேற்றுமைகள் காணப்பட்டாலும் அந்நியர்களை எதிர்ப்பதில் இந்தியர்கள் ஒன்றுபட்டனர். அந்த அடிப்படையில் அரசியல் மற்றும் பண்பாட்டு ஒற்றுமை இந்திய தேசத்தை வலிமைமிக்க தேசமாக்கியது என்று ஜவஹர்லால் நேரு தன்னுடைய Discovery of India என்ற நூலில் கூறியுள்ளார். மன்னர்கள் இந்தியா முழுமைக்கும் வெற்றி கொண்ட ஆட்சி செய்தமையால் இராஜாதிராஜன், அதிராஜன், ஏக்ராட், சாம்ராட் போன்ற பட்டங்களைப் பெற்றுச் சீரும் சிறப்புமாக ஆட்சிபுரிந்தமையை அறிய முடிகிறது. மௌரியப் பேரரசில் அசோகர், முகலாயப் பேரரசர்களில் அக்பர், ஔரங்கசீப் போன்றோர் இந்தியா முழுமைக்கும் ஒரே மத்திய நிர்வாக அமைப்பை ஏற்படுத்தினார்கள். நாடு முழுமைக்கும் பொதுவான சட்டங்கள், பொது நாணயங்கள், அலுவலக மொழியாக பாரசீக மொழி, நீண்ட நெடுஞ்சாலைகள் போன்றவற்றை உருவாக்கி இந்தியா முழுமைக்கும் அரசியல் ஒற்றுமையை நிலைநாட்டினார்கள். ஆங்கிலேயர்கள் நாடுமுழுமைக்கும் பொதுவான இரயில்பாதை, தபால் தந்தித் துறையை ஏற்படுத்தி ஒற்றுமை உணர்வை வளர்த்தனர்.

சமய ஒற்றுமை:

சமயங்களின் அடிப்படையில் கொண்டாடப்படும் திருவிழாக்கள் மக்களை இந்தியர்களாக ஒன்றிணைக்கின்றன. சமயவேறுபாடுகளை மறந்து மக்கள் ஒவ்வொருவரும் தங்களுக்குள் வாழ்த்துகளைப் பரிமாறிக்கொள்கின்றனர். சமய விழாக்களைக் கொண்டாட சமயங்களைக் கடந்து உதவி செய்கின்றனர். சமயத்துவம், சகோதரத்துவம், தேசப்பற்று போன்றவற்றை மக்களிடையே பரப்பும் கருவிகளாக விழாக்கள் திகழ்கின்றன. சமய விழாக்கள் மட்டுமின்றி பண்பாடு அடிப்படையிலான விழாக்களும் மக்கள் மனதில் வேற்றுமையை மறந்து ஒற்றுமையை விதைக்கும் காரணிகளாகத் திகழ்கின்றன. கிராமிய விழாக்கள் சமயங்களின் அடிப்படையில் இருந்தாலும் பண்பாட்டு வகையிலான ஒற்றுமையை மக்கள் மனதில் விதைக்கின்றன. பஞ்சாப் மாநிலத்தில் நடைபெறும் குருநானக் ஜெயந்தி, தமிழ்நாட்டின் நாகூர் தர்காவில் நடைபெறும் கந்தூரி விழா, வேளாங்கண்ணி மாதா ஆலயக் கொடியேற்றவிழா, சிக்கல் சிங்காரவேலர் ஆலய கந்தசஷ்டி விழா போன்றவற்றில் சமயங்களைக் கடந்த அனைத்து மதத்தவருமே கலந்து கொள்கின்றனர்.

சமய விழாக்கள்:

இந்தியாவில் பல்வேறு விழாக்கள் சமயங்கள் அடிப்படையில் ஒற்றுமையுடன் கொணடாடப்பட்டு வருகின்றன. இந்து சமயத்தவர் தீபாவளி, நவராத்திரி, சித்திரைத் திருவிழா, ஸ்ரீஇராமநவமி,

வைகுண்டஏகாதசி, விநாயகர்சதுர்த்தி, மகாசிவராத்திரி, கும்பமேளா, மாசிமகம், தைப்பூசம், கார்த்திகைதீபம், கிருஷ்ணஜெயந்தி போன்ற விழாக்களைக் கொண்டாடுகின்றனர். தமிழகத்தில் கொண்டாடப்படும் பொங்கல்விழா வடஇந்தியாவில் மகரசங்கராந்தி என்ற பெயரில் கொண்டாடப்படுகிறது.

கிறித்துவர்கள் கிறிஸ்துமஸ் விழாவைக் கொண்டாடுகின்றனர். இஸ்லாமியர்கள் மிலாடி நபி, ரம்ஜான், பக்ரீத் போன்ற பண்டிகைகளையும் பௌத்தர்கள் புத்தபூர்ணிமா, சமணர்கள் மகாவீர்ஜெயந்தி, சீக்கியர்கள் குருநானக்ஜெயந்தி போன்ற விழாக்களையும் கொண்டாடுகின்றனர். இவ்விழாக்களைக் கொண்டாடும் அனைத்தும் சமய மக்களும் தூய அன்பு, சகிப்புத் தன்மை, உண்மையான பக்தி ஆகியவற்றின் மூலம் இறைவனை அடைய முடியும் என்று நம்புகின்றனர். இத்தகைய விழாக்களை ஒற்றுமையுடனும், மகிழச்சியாகவும் அனைவரும் கொண்டாடுவதால் இந்தியா ஒரு சமய சார்பற்ற நாடு என்பதை உலகிற்கு நிலைநாட்டுகிறது.

இந்தியாவில் உள்ள சமயங்களில் ஒரு கடவுள் கோட்பாடு, ஆன்மாவின் அழியாத்தன்மை, அவதாரக் கோட்பாடுகள், கர்மவினைக் கோட்பாடுகள் வீடுபேறு போன்ற எல்லா நிலைகளிலும் இந்தியச் சமயங்கள் ஒத்திருப்பதை அறிய முடிகிறது. சமயச்சடங்குகளிலும், பழக்கவழக்கங்களிலும் அடிப்படையான தன்மைகள் ஒன்றாகவே உள்ளன. தென்னிந்தியர்கள் வடக்கே உள்ள காசிக்கு புனிதப்பயணம் மேற்கொள்வதும், வட இந்தியர்கள் தெற்கே உள்ள இராமேஸ்வரத்திற்குப் புனிதப்பயணம் மேற்கொள்வதும், நமது நாட்டின் சமய மற்றும் பண்பாட்டு ஒற்றுமையை வெளிப்படுத்துகிறது.

வைதீக சமயநெறியில் சிவன், விஷ்ணு போன்ற கடவுளர்களை வணங்குவதும் இராமாயணம், மகாபாரதம் போன்ற வீரகாவியங்களைப் போற்றுவதும், வேதங்கள், பகவத்கீதை, புராணங்கள் போன்றவற்றைப் புனிதமாகக் கருதுகின்ற மனநிலை இந்தியா முழுமைக்கும் ஒன்றாகவே உள்ளது.

இந்துக்கள் தர்காவிற்கும் தேலாயத்திற்கும் சென்று வழிபடுவதும் இந்தியாவின் சமய ஒற்றுமையைக் காட்டுகிறது. இந்திய மக்கள் பிற சமய மக்களின் நம்பிக்கைளை மதித்து, ஒருவருக்கொருவர் அன்பு செலுத்தி, ஒற்றுமையுடன் வாழ இந்திய அரசியலமைப்புச் சட்டம் வழிவகை செய்கிறது. பிற சமய மக்கள், தங்களுக்குரிய இறைவழிபாட்டுத் தலங்களை அமைத்துக்கொண்டு வழிபடவும் உரிமை வழங்குகிறது. சமயமும் சமயத்திருவிழாக்களும் மக்கள் மனதில் அறநெறிப்பண்புகளையும், ஒழுக்கநெறிகளையும் வளர்க்கின்றன.

அறுவடைத் திருவிழாக்கள்:
நமது நாடு முழுவதும் விவசாயிகள் கொண்டாடும் அறுவடை திருவிழாக்கள் நமது பழைமையான நகாரிகம், பண்பாடு, பழக்கவழக்கங்கள், தேசிய ஒருமைப்பாடு ஆகியவற்றை உலகிற்கு எடுத்தியம்புகின்றன. தமிழகத்தில் பொங்கல் விழா அறுவடைத் திருவிழாவாகக் கொண்டாடப்படுவது போன்று கர்நாடகா, குஜராத், மகாராஷ்டிரா, பீகார் ஆகிய மாநிலங்களில் மகரசங்கராந்தியாகவும், கேரளாவில் ஓணம் பண்டிகை, மத்திய பிரதேசத்தில் லொஹரி, பஞ்சாபில் பைசாகி, அசாமில் போஹாலி பிஹு, வங்காளத்தில் நபன்னா என்று பல்வேறு பெயர்களிலும் அறுவடை திருவிழாக்கள் கெண்டாடப்படுகின்றன.

இலக்கியம்:

இந்தியா இலக்கியங்களின் கருவூலமாகத் திகழ்கிறது. வேதங்கள்,மகாபாரதம், இராமாயணம், பகவத்கீதை, விவிலியம், திருக்குரான் மற்றும் திருக்குறள் போன்ற நூல்கள் பிற இந்திய மொழிகளிலும் கிடைக்கப்பெறுகின்றன. காளிதாசரின் மேகதூதம் மற்றும் சாகுந்தலம் ஆகிய நூல்கள் இந்தியாவின் பல மொழிகளில் மொழிபெயர்க்கப்பட்டுள்ளன. சங்கரர், இராமானுஜர், கபீர், குருநானக் மற்றும் சைதன்யர் போன்றோர்களால் எழுதப்பட்ட தத்துவ கோட்பாடுகள் இந்தியா முழுமைக்கும் பின்பற்றப்பட்டு வருகின்றன.

ஆழ்வார்களாலும், நாயன்மார்களாலும் எழுதப்பட்ட நாலாயிரதிவ்யப்பிரபந்தம் மற்றும் தேவாரப் பாடல்கள் பாடப்பட்டு வருகின்றன. இத்தகைய இலக்கியப் படைப்புகள் இந்தியர்களிடையே ஒற்றுமையையும் ஒருமைப்பாட்டினையையும் வளர்க்கின்றன. எனவே இந்தியா இலக்கியங்களின் கருவூலமாக திகழ்கின்றது.

பண்பாட்டில் ஒற்றுமை:

இந்தியாவில் பல்வேறு இனத்தைச் சார்ந்த மக்கள் ஒற்றுமையுடன் வாழ்ந்து உயரிய பண்பாட்டை உலகறியச் செய்துள்ளனர். பண்பாடு என்பது ஒட்டு மொத்த மக்களின் பண்பட்ட சமுதாயத்தின் விளைவேயாகும். மொழி, இலக்கியம், சமயம், தத்துவம், நடைமுறைகள், மரபுகள், பாரம்பரியம், நம்பிக்கைகள், ஒழுக்கக்கோட்பாடுகள், நுண்கலைகள் மற்றும் கட்டடக்கலையின் வாயிலாக பண்பாட்டில் ஒற்றுமையை உணரமுடிகிறது. எனவே பண்பாடு என்பது பன்முகத்தன்மை வாய்ந்த வாழ்க்கையின் நெறிமுறையாகும்.

இந்தியப் பண்பாட்டை வெளிப்படுத்தும் இலக்கியங்களில் ஒரே சீரான பண்பாட்டுக் கூறுகள், சிந்தனைகள் இருப்பதைக் காணமுடிகிறது. நமது நாட்டிலுள்ள அனைத்து சமயத்தினரும் அவரவருக்குரிய பண்டிகைகளைக் கொண்டாடுவதனால் பண்பாட்டு ஒற்றுமையை வெளிப்படுத்துகிறோம். இப்பண்பாடு பல மாற்றங்களைக் கடந்த வந்தாலும் விட்டுக்கொடுத்தல், வந்தோரை வாழவைத்தல், சகிப்புத்தன்மை போன்ற பண்புகளால் இன்றுவரை சிதைவுறாமல் வளர்ந்து வருவது குறிப்பிடத்தக்கது.

பழக்கவழக்கங்கள் மற்றும் பாரம்பரியம்:

இந்திய பாரம்பரியம் மற்றும் பழக்கவழக்கங்கள் மிகவும் தொன்மையானவை. இனம், சமயம், மொழி போன்ற வேறுபாடுகளைக் கடந்து, விருந்தோம்பல்,ஈகை, நட்பு, அன்பு, சுயநலமின்மை, நீதி, நன்னடத்தை, உண்மை, அமைதி, சமயநம்பிக்கை, உயிரிரக்கம், பெரியோரைப் போற்றுதல், பெற்றோர், ஆசிரியர்களை மதித்தல், சகிப்புத்தன்மை போன்ற பின்பற்றத்தக்க நற்பண்புகளை வலியுறுத்துகின்றன. மேற்கூறிய நமது பண்புகள் பழக்கவழக்கங்களையும் பண்பாட்டினையும் பாதுகாக்க உதவுகின்றன.

கலை மற்றும் கட்டடக்கலை:

இந்திய கட்டடக்கலையின் வளர்ச்சி பெரும்பாலும் சமயத் தொடர்புடையதாகும். பல்லவர்காலத்து மாமல்லபுரச் சிற்பங்கள் காஞ்சி கைலாசநாதர் கோயில், வைகுந்த பெருமாள் கோயில், தஞ்சை பீரகதீஸ்வரர் கோயில், மதுரை மீனாட்சியம்மன் கோயில், திருவரங்கம் அரங்கநாதர் கோயில், திருவில்லிபுத்தூர் ஆண்டாள் கோயில், போன்றவை பழங்கால தென்னிந்திய கட்டக்கலைக்குச் சிறந்த சான்றுகளாகும்.

வட இந்தியாவில் முதன் முதலாக ஸ்தூபி என்ற கட்டட அமைப்பு முறை அறிமுகப்படுத்தப்பட்டது. சாஞ்சி, சாரநாத் உள்ளிட்ட பல இடங்களில் பழைமையான ஸ்தூபிகள் காணப்படுகின்றன. பாரசீகக் கட்டடப்பாணியில் மசூதிகள் கட்டப்பட்டன. பூரி ஜெகநாதர் கோயில், கோனார்க் சூரியனார் கோயில், காசி விஸ்வநாதர் கோயில், காஷ்மீரில் உள்ள வைஷ்ணவதேவி கோயில், தாஜ்மஹால், டெல்லி செங்கோட்டை போன்றவை வட இந்தியக் கட்டக்கலைக்கு சிறந்த சான்றுகளாகும்.

வடஇந்தியாவில் இந்தூஸ்தானி இசையும், தென்னிந்தியாவில் கர்நாடக இசையும் மக்களை ஒன்றிணைக்கும் கருவிகளாகத் திகழ்கின்றன. ஒவ்வொரு மாநிலத்திற்கும் உரிய நடனங்கள் வேறுபட்டாலும் அவை இந்தியர் என்ற ஒருமைப்பாட்டை வலியுறுத்துகின்ன.

மொழி ஒற்றுமை:

நமது நாட்டில் பல்வேறு மொழிகள் பல்வேறு மாநிலங்களில் வாழும் மக்களால் பேசப்படுகின்றன. ஒவ்வொரு மொழிக்கும் அதற்கென தனியாக இலக்கணம், இலக்கிய மொழி வளம் உண்டு. மொழிகள் பேசும் விதத்தால் வேறுபாட்டாலும் நமது நாட்டின் பழைமையான பண்பாட்டையும் மக்களின் உணர்வுகளையும் பிரதிபலிக்கும் கருவியாகப் பயன்படுகின்றன. பாலி, பிராகிருதம், சமஸ்கிருதம் போன்ற மொழிகள் பழங்கால வட இந்திய மக்களால் பேசப்பட்டன. தென்னிந்தியாவிலும் இம்மொழிகள் சமண, பௌத்தத் துறவிகளால் பரப்பப்பட்டன. இம்மொழிகளில் எழுதப்பட்ட இலக்கியங்கள் அறக்கோட்பாடுகளையும், மனிதப்பண்புகளையும் வலியுறுத்தின.

செவ்வியல் சிறப்பு:
தொன்மை, தனித்தன்மை, மொழிகளின் தாய், சொல்வளம், இலக்கிய இலக்கண வளம், சிந்தனைவளம், கலைவளம், பண்பாட்டுவளம் இவற்றுடன் பன்னாட்டு மொழியாக விளங்கும் தன்மையைப் பெற்ற மொழியே செவ்வியல் மொழி எனப்படும்.

இதே காலக்கட்டத்தில் தமிழ் மொழியிலும் அறம், பொருள், இன்பம், வீடு ஆகிய நற்கருத்துகளை வலியுறுத்தும் இறவாப்புகழ் கொண்ட எண்ணற்ற இலக்கியங்கள் இயற்றப்பட்டன. திருவள்ளுவரால் இயற்றப்பட்ட திருக்குறள் உலகப் பொதுமறை என்று அழைக்கப்படுகிறது. தொல்காப்பியம் தமிழரின் வாழ்வியலை உலகிற்கு உணர்த்துகிறது.

தென்னிந்தியாவில் மூத்த திராவிட மொழியிலிருந்து கன்னடம், மலையாளம் ஆகிய மொழிகள் தோன்றின. இம்மொழிகளிலும் புகழ்பெற்ற பல இலக்கியங்கள் இயற்றப்பட்டன. இவை தென்னிந்திய மக்களின் பண்பாடு வாழ்வியல் நெறிமுறைகள் போன்றவற்றை உலகிற்கு உணர்த்துகின்றன.

பண்டைய சமஸ்கிருத இலக்கியங்கள் அராபிக் மற்றும் பாரசீக மொழிகளில் மொழிபெயர்க்கப்பட்டன. இந்நிலை மொழிகளுக்கிடையேயான ஒற்றுமையை நிலைநாட்டுகிறது. இந்தியாவின் வானவியல், கணிதம், அறிவியல், தத்துவநூல்களும், மேற்காசிய நாடுகளில் மொழிபெயர்க்கப்பட்டன. ஐரோப்பியரின் வருகைக்குப் பின்னர் ஆங்கிலம் இந்தியாவின் ஆட்சி மொழியாக்கப்பட்டது. திருக்குறள், திருவாசகம் போன்ற ஒப்பற்ற தமிழ் நூல்கள் ஆங்கில மொழியில் மொழிபெயர்க்கப்பட்டன. உலக மக்களால் விரும்பி படிக்கப்பட்டன. இந்தியரும் ஆங்கிலத்தைக் கற்று மேற்கத்திய தத்துவங்களையும், இலக்கியயங்களையும் தங்கள் மொழியில் மொழிபெயர்த்தனர். லிட்டன் பிரபு எழுதிய The Secret Way என்ற நூலைத் தமிழில் இரகசிய வழி என்ற பெயரில் மனோன்மணியம் சுந்தரனார் மொழிபெயர்த்துள்ளார். இராஜாராம் மோகன்ராய், சுவாமி விவேகானந்தர் ஆகியோரின் தத்துவங்கள் மேலைநாட்டு மொழிகளில் மொழி பெயர்ப்பானது.

விடுதலைக்குப் பின்னரும் பிறமொழிகளில் உள்ள சிறந்த நூல்கள் மொழியாக்கம் செய்யப்பட்டுள்ளன. எனவே இந்தியாவின் பண்பாட்டு வாழ்வியல் முறைகள், புவியியலமைப்பு போன்றவற்றை வெளிப்படுத்திய மொழிகள் அரசியல் ஒற்றுமை ஏற்படவும் வழிவகுத்தன.

திராவிட மொழிக் குடும்பம்:

தென்திராவிட மொழிகள்	நடுத்திராவிட மொழிகள்	வட திராவிட மொழிகள்
தமிழ், மலையாளம், கன்னடம், குடகு, துளு, தோடா, கோத்தா, கொரகா, இருளா	தெலுங்கு, கோண்டி, கோயா, கூயி, கூவி, கோலாமி, பர்ஜி, கதபா, கோண்டா, நாயக்கி, பெங்கோ, முண்டா	குரூக், மால்தோ, பிராகுய்

இலக்கிய ஒற்றுமை:

உலக செம்மொழிகளில் ஒன்றான தமிழ் மொழியில் எழுத்தப்பட்ட தொல்காப்பியம், திருக்குறள், நாலடியார், நான்மணிக்கடிகை, இன்னாநாற்பது, பெரிய புராணம், கம்பராமாயணம், சீறாப்புராணம், இயேசு காவியம் போன்ற இலக்கியங்களில் மொழி வளத்தைக் காணலாம். இந்நூல்கள் அறவியல் கோட்பாடுகளை முன்னிறுத்துகின்றன. இராஷ்டிரகூடர்கள் காலத்தில் கன்னட மொழியில் எழுதப்பட்ட கவிராஜமார்க்கம், விஜயநகரப்பேரரசு காலத்தில் தெலுங்கு மொழியில் எழுதப்பட்ட ஆமுக்தாமால்யதா போன்ற இலக்கியங்கள் அந்தந்த மொழிகளின் வளமையை எடுத்து இயம்புகின்றன.

உடல் அமைப்பில் ஒற்றுமை:

ஆரியர்கள், கிரேக்கர்கள், சாகர்கள் ஆகியோர் இந்தியாவின் மீது படையெடுத்தனர். இவர்கள் சிவந்த மேனியையும், நீலமான கண் விழிகளையும் கொண்டிருந்தனர். மிதமான குளிர்ப்பகுதியான வடகிழக்கிந்தியாவில் வாழ்ந்த மக்கள் சிவந்த உடல் அமைப்பையும், குள்ளமான தோற்றத்தையும் கொண்டிருக்கின்றனர். தென்னிந்தியாவில் வாழும் மக்கள் மாநிற மேனியையும், நடுத்தரமான தோற்றத்தையும் கொண்டிருக்கின்றனர். உடலமைப்பாலும் உணவு மற்றும் பழக்கவழக்கங்களாலும் தாங்கள் வாழும் பகுதிக்கேற்ப வேறுபட்டிருந்தாலும், இந்தியர் என்ற ஒற்றுமை உணர்வுடன் இந்தியப் பண்பாட்டை பின்பற்றி ஒற்றுமையுடன் வாழ்ந்து வருகின்றனர்.

சமுதாய அமைப்பில் ஒற்றுமை:

தொடக்கக் காலத்திலிருந்தே சமுதாய அமைப்பில், தொழில் மற்றும் பொருளாதார அடிப்படையில் வேற்றுமைகள் இருந்தாலும், வாழ்வியலிலும், அதையொத்த பண்பாட்டு நிலைகளிலும் ஒரே மாதிரியான தன்மையையே இந்திய மக்கள் கொண்டிருக்கின்றனர். பல்வேறு விதமான சமூக வேறுபாடுகள் இருந்தாலும் அவற்றை மறந்து இயற்கைச் சீற்றங்கள் நிகழும் போது ஒருவருக்கொருவர் தங்களிடையேயான இந்தியர் என்ற ஒற்றுமையுடன் உதவி செய்து வாழ்ந்து வருகின்றனர்.

சமூகத்தில் தொழில்கள் கட்டமைப்பைப் பொருத்தவரையில் இன்னார்க்கு இன்ன தொழில் என்றநிலை மாறி, யார் வேண்டுமானாலும் எந்தத் தொழிலையும் செய்யலாம் என்ற நிலை வந்துள்ளது. இந்நிலை சமூக ஒற்றுமையைப் பறைசாற்றுகின்றது.

இந்திய பண்பாட்டு ஒற்றுமையை வளர்க்க துணைபுரியும் காரணிகள்:

நம் நாட்டின் உயரிய கோட்பாடாகிய வேற்றுமையில் ஒற்றுமை எவ்வாறு மிளிர்கிறது என்பதை அறிந்தோம். இனி ஒற்றுமையை நிலைநாட்டுகின்ற காரணிகளைப் பற்றிக் காண்போம்.

அரசர்கள்:

இந்தியப் பெருநாட்டை ஆட்சிபுரிந்து வரலாற்றில் சிறப்பிடம் பெற்ற பேரரசர்கள் அசோகர், சந்திரகுப்தர், சமுத்திரகுப்தர், அக்பர் போன்றவர்களாவர். இவர்கள் மண்ணாசைக் காரணமாக இந்தியாவின் பெரும்பகுதியை வெற்றிகொண்டு ஆட்சி புரிந்தனர். பல்வேறு சிற்றரசுகளை ஒன்றாக இணைத்து இந்தியாவை ஒரே குடையின்கீழ்க் கொண்டுவந்தனர். அரசர்களைத் தொடர்ந்து வீரர்களும் தங்களின் தீரச்செயல்களை நிலைநாட்டினர். இவர்களுடைய செயல்களும் நமது பண்பாட்டு ஒற்றுமையை வளர்த்த என்பதையும் அறியமுடிகிறது.

ஒரே சீரான நிர்வாகம்:

நம்நாட்டை ஆண்ட மௌரியர்கள், குப்தர்கள், முகலாயர்கள், ஆங்கிலேயர்கள் போன்றோர் ஆட்சி காலத்தில் அனைத்து மாகாணங்களையும் ஒன்றிணைத்து ஒரே சீரான ஆட்சியமைப்பினால் நிர்வாகம் செய்தனர். இந்த சீரிய நிர்வாக அமைப்பு இந்தியாவின் பண்பாட்டு ஒற்றுமைக்கு வித்திட்டது எனலாம்.

மொழியும் சமயமும்:

பழங்காலத்தில் தமிழும், வட மொழியும், தற்காலத்தில் ஆங்கிலமும், இந்தியும், தமிழும் பண்பாட்டு ஒற்றுமையைப் பேணிவளர்க்கத் துணைபுரிகின்றன. இலக்கியங்கள், காப்பியங்கள், புராணங்கள், இதிகாசங்கள் என அனைத்தும் இந்திய மொழிகளில் மொழி பெயர்க்கப்பட்டன. மூலகருத்துக்களை கொண்டு தத்தம் பண்பாட்டிற்கேற்ப எழுதப்பட்டன. இராமாயணம் வடமொழியில் வால்மீகி முனிவராலும், இந்தியில் துளசிதாசராலும், தமிழில் கவிச்சக்கரவர்த்தி கம்பராலும் இயற்றப்பட்டதைக் காண்கிறோம். இந்த மூவருமே மூலநூலின் மையக்கருத்து மாறாமல் தத்தம் பண்பாட்டிற்கு இணங்க தொடர்புடைய செய்திகளைக் கூறியுள்ளனர். இவற்றின் மூலம் இந்தியாவில் பண்பாட்டு ஒற்றுமையை நிலைநாட்ட முடிகிறது. உலகிலுள்ள பல்வேறு சமயங்களுக்கும் நிலைக்களனாகத் திகழும் இந்து சமயம் மக்களின் ஆன்மிக வாழ்விலும், அகச்சிந்தையிலும் உயரிய ஒற்றுமையை பேணி வளர்க்க துணைபுரிகின்றன.

போக்குவரத்தும் செய்தித் தொடர்பும்:

ஆங்கிலேயர் ஆட்சிக்காலத்தில் கொண்டுவரப்பட்ட இருப்புப்பாதைகள், தபால் தந்தி முறை, தொலைபேசி, வானொலி, விரைவான தகவல் தொடர்பிற்கு வித்திட்டன போன்றவை பயண நேரத்தைக் குறைத்தது. இதனால் மக்கள் பல இடங்களுக்கு எளிதாக சென்று வருகின்றனர். இது பண்பாட்டு ஒற்றுமைக்குவித்திட்டது. இன்று வளர்ந்து வரும் அறிவியல் தொழில்நுட்பத்தின் காரணமாக தொலைகாட்சி, கணினி, மின்னணு அஞ்சல் சேவை, தொலைநகலி, குறுஞ்நகலி, குறுஞ்செய்தி மற்றும் முகநூல் இவற்றின் பயன்பாடுகளை அறிந்து, மேலும் ஒருவருடன் ஒருவர் நெருங்கிய தொடர்பு கொண்டு வாழ்ந்து வருகின்றனர்.

வரலாறும் நாட்டுப்பற்றும்:

பொதுவாக வரலாற்று மரபுகளை நமது இலக்கியங்கள் மூலம் அறிகிறோம். வரலாற்று மரபுகளை அறிந்து நாமும் நமது பண்பாட்டு ஒற்றுமைக்கு உறுதுணை புரிகிறோம். விடுதலை இயக்க வரலாற்றை அறிந்து நாட்டுப்பற்று மிக்கவர்களாய் வாழ வேண்டும் என்ற உணர்வு மேம்படுகிறது. எனவே பண்பாட்டு ஒற்றுமையை நமது வரலாற்று அறிவு, நாட்டுப்பற்று, தேசிய உணர்வு ஆகியவை வளர்க்கத் துணைபுரிகின்றன.

பண்பாட்டுப் பாரம்பரியத்தைப் பேணிக்காத்தல்:

"வேற்றுமையில் ஒற்றுமை காண்பதே" இந்தியரின் அடிப்படைக் கோட்பாடு என்பதை உணர வேண்டும். இதனை எதார்த்தமாய் உணர்ந்து நாம் நம் ஒற்றுமை உணர்வை போர் மற்றும் இயற்கைப் பேரிடர்களான புயல், வெள்ளம், பூகம்பம் போன்ற இயற்கைச் சீற்றத்தின்போது உலகறியச் செய்கிறோம். இத்தகைய நெருக்கடி காலங்களைத் தவிர்த்து அமைதி காலத்திலும் அன்றாட வாழ்விலும் அன்பு, அமைதி, சகோதர மனப்பான்மை, ஒற்றுமை, பிற சமயத்தவரை அரவணைத்துச் செல்லும் நல்லிணக்க மனப்பான்மை உடையவராய் வாழ வேண்டும்.

"பிறப்பொக்கும் எல்லா வுயிர்க்கும்" என்ற வள்ளுவரின் வாக்கிற்கிணங்க எவ்வித வேறுபாடும் கருதாமல் அனைவரையும் சமமாகக் கருதிப் பழக வேண்டும். அவர்களின் இன்ப துன்பங்களில் பங்கு கொள்ள வேண்டும். குறிப்பாகத் தன்னால் இயன்ற உதவியை மற்றவர்களுக்குச் செய்ய

வேண்டும். பிற சமயத்தவர்களின் உணர்வுகளை மதித்து நடக்க வேண்டும். ‘‘எம்மதமும் சம்மதம்’’ என்ற பரந்த சமய உணர்வு வேண்டும். ‘‘ஒன்றே குலம், ஒருவனே தேவன்’’ என்ற உயரிய கோட்பாட்டினை நடைமுறை வாழ்வில் பின்பற்ற வேண்டும்.

நாட்டுப்பற்று மிக்கவராய் ‘நாடு நமக்கு என்ன செய்தது என்பதைக் கருதாமல் நாம் நாட்டிற்கு என்ன செய்தோம் என்ற’ உணர்வுடன் நாட்டின் நலனுக்குப் பாடுபட வேண்டும். நமது அறிவையும், ஆற்றலையும் நம் நாட்டிற்குப் பயன்படுத்த வேண்டும். உலகின் அனைத்துத் துறைகளிலும் நம் நாடு வளம் வாய்ந்ததாகத் தமிழக நாம் ஒவ்வொருவரும் பாடுபட வேண்டும்.

தேசிய சின்னங்கள்:

இந்தியாவின் தேசியக் கொடியாக தர்மச்சக்கரத்துடன் கூடிய மூவர்ணக்கொடியும், தேசியப்பாடலாக பக்கிம் சந்திர சட்டர்ஜி இயற்றிய வந்தே மாதரம் என்ற பாடலும், தேசிய கீதமாக இரவீந்திரநாத் தாகூர் இயற்றிய ஜனகன மன என்ற பாடலும் இந்திய அரசியலமைப்பால் அங்கீகரிக்கப்பட்டுள்ளன. இவை மட்டுமின்றி தேசிய பறவையாக மயிலும், தேசிய விலங்காக புலியும், தேசிய மரமாக ஆலமரமும் இந்திய அரசால் ஏற்றுக்கொள்ளப்பட்டுள்ளன.

தேசியத் திருவிழாக்கள்:

இந்திய தேசிய திருவிழாக்கள் மக்களிடையே சாதி, சமயம், இனம், மொழி, வட்டார வேற்றுமைகளை கடந்து இந்தியர் என்ற ஒற்றுமை உணர்வை ஏற்படுத்துகின்றன. ஒவ்வொரு ஆண்டும் ஆகஸ்ட் 15-ஆம் நாள் கொண்டாடப்படும் சுதந்திர தினவிழா, ஜனவரி – 26-ஆம் தேதி கொண்டாடப்படும் குடியரசுதினவிழா, அக்டோபர் 2-ஆம் நாள் கொண்டாடப்படும் பண்டித ஜவகர்லால் நேருவின் பிறந்தநாள் விழா, ஜனவரி 12-ஆம் நாள் கொண்டாடப்படும் பண்டித ஜவகர்லால் நேருவின் பிறந்தநாள் விழா, ஜனவரி 12-ஆம் நாள் கொண்டாடப்படும் தேசிய இளைஞர் தினவிழா (விவேகானந்தர் பிறந்த நாள்) ஆகியவை இந்தியர் என்ற உணர்வுடன் கொண்டாடப்பட்டு வருகின்றன.

இன்று உலக அரங்கில் வேண்டப்படுவது ‘சமாதானம்’ ஆகும். எத்தகைய வேற்றுமைகளுக்கும், உயர்வு தாழ்வுகளுக்கும் இடம் தராமல் சமாதான உணர்வுடன் விட்டுக் கொடுத்து வாழவேண்டும். ‘உலக அமைதியே உயர்வுக்கு வழி’ என்பதை அனைவரும் உணர்ந்து அதற்கு அயராது பாடுபடவேண்டும். சமாதான வாழ்விற்கு அடிப்படை சகோதரத்துவ மனப்பான்மையாகும். இவ்வாறாக, நாமும் நம் வேற்றுமைகளைக் களைந்து சகோதர மனப்பான்மையுடன் ஒற்றுமையாக வாழவேண்டும்.

நிறைவுரை:

புவியியல் அமைப்பு அதனையொட்டிய மக்களின் வாழ்க்கை முறை, பலதரப்பட்ட பழக்கங்கள், சமய நம்பிக்கைகள், மொழி, உணவு, உடைகள் போன்றவற்றால் மக்கள் வேறுபடுகின்றனர். இருப்பினும் இந்தியா தேசிய உணர்வினால் ஒன்றுபடுகின்றனர். மனிதநேயம், சமய உணர்வு, சகோதரத்துவம், நட்பு, சகிப்புத்தன்மை போன்றவை இந்தியர்களை ஒற்றுமை மற்றும் ஒருமைப்பாட்டுடன் வாழச் செய்கின்றன. தேசியசின்னங்கள், தேசியகொடி மற்றும் தேசியகீதம் போன்றவை தேசிய ஒருமைப்பாட்டை வளர்க்கின்றன. ஒன்றுபட்டால் உண்டு வாழ்வு என்ற உணர்வு இந்திய ஒருமைப்பாட்டிற்கு வலிமை சேர்க்கிறது. இந்த உணர்வே ஆங்கிலேயரிடமிருந்து நாம் விடுதலை பெறக் காரணமாக அமைந்தது எனலாம்.

அலகு – 4

இந்தியப் பண்பாடும் சமயங்களும்

நம் நாட்டின் பண்பாட்டுயர்வுக்கு அடிப்படையாகத் திகழ்வன சமயங்களாகும். நாட்டுமக்களின் பழக்கவழக்கங்கள், வாழ்வியல் முறைகள், மனப்பக்குவம், ஆன்மிக அறிவு போன்றவற்றைச் சமயங்களே தீர்மானிக்கின்றன. எது நல்லது? எது கேட்டது? என்பதைத் தெளிவுபடுத்தும் சமயங்கள் அவர்களுக்கு வாழ்வின் மெய்ப்பொருளை உணர்த்துகின்றன. இவை மக்களுக்கு அறம், பொருள், இன்பம் ஆகியவற்றைவிட வீடுபேறே அவிசியமானது என்று வலியுறுத்துகின்றன. கடவுள் நம்பிக்கை மட்டுமின்றிச் சமூக பணிகளையும் சமயங்கள் ஊக்குவிக்கின்றன. உலகின் ஒரே பரம்பொருள் கடவுள் என்று இவை கூறுகின்றன. பரம்பொருள் ஒன்றே என்றாலும், ஒவ்வொரு சமயத்தவரும் ஒவ்வொரு விதமாக அப்பரம் பொருளை வழிபடுகின்றனர்.

சமயம்:

தமிழறிஞர்கள் சமயம் என்ற சொல், சமை என்ற சொல்லிலிருந்து தோன்றியதாகக் குறிப்பிடுகின்றனர். சமைத்தல் என்றால் மூலப்பொருள்களைக் கொண்டு சமைக்கும்போது உண்பதற்குப் பக்குவப்படுவதுபோல, சமயத்தில் இணையும் மனிதன் மனப்பக்குவம் அடைகிறான் எனக் கருதலாம். Religion – என்ற சொல் இலத்தீன் மொழியில் Religion என்ற சொல்லிலிருந்து பெறப்பட்டது. இதில் இருசொற்கள் அடங்கியுள்ளன. Re (திரும்ப) ligion (கொணர்தல்). இதைக்கட்டுண்ட ஆன்மா மீண்டும் இறைவனை அடைதல் என இந்து சமயம் விளக்குகிறது.

சமயத்தின் நோக்கம்:

சமயம், மனிதனை அறநெறிப்பட்டவனாக்குகிறது; அன்புடையவனாக்குகிறது; அமைதிக்கு வழிவகுக்கின்றது; கட்டுப்பாட்டுடன் இருக்கச் செய்கிறது; அனைத்துக்கும் மேலாக மனிதனை மனிதனாக மாற்றுகிறது. தன்னை உணரும்படி செய்து, தன்னிடம் உள்ள அன்பை உலகிற்கு உணர்த்தி உலக உயிர்களைப் பாதுகாக்கின்றது. மேலும், சமயச் சடங்குகள் மூலம் மனிதனின் கலை உணர்வுகளுக்கு வடிவம் கொடுக்கப்படுகின்றது. அவனது ஆன்மிகப் பயணத்திற்கு உந்துதலாக அமைகிறது. மனிதர்களது அறிவுப் பசிக்குத் தத்துவக் கோட்பாடுகள் மூலம் உணவளிப்பது சமயமே ஆகும்.

இந்திய சமயங்கள்:

இந்தியாவில் இந்து, சமணம், பௌத்தம், சீக்கியம் போன்ற சமயங்கள் தோன்றின. மேலும் இஸ்லாம், கிறித்துவம், ஜொராஸ்டிரியம் போன்ற சமயங்கள் இந்தியர்களால் ஏற்றுக்கொள்ளப்பட்டு பின்பற்றப்படுகின்றன.

நமது பண்பாட்டில் சமயங்கள் செல்வாக்குடன் இன்றளவும் விளக்குகின்றன. இந்தியா பல சமயங்களின் தாயகமாகும். இவ்வாறு சமய வேற்றுமையில் ஒற்றுமை காண்பதே இந்தியாவின் தனித்த அடையாளமாகும்.

இந்து சமயம்:

இந்தியாவில் தோன்றிய சமயங்களில் முதன்மையானது இந்து சமயமாகும், இ.ு.து, உலகச் சமயங்களுள் தொன்மையான சமயமாகக் கருதப்படுகிறது. பெரும்பாலான இந்துக்கள் இந்தியாவிலும் நேபாளத்திலும் வசிக்கின்றனர். பிற சமயங்களைப்போல அல்லாது, இந்து சமயத்தைத் தோற்றுவித்தவர் என்று எவருமில்லை. பல்வேறு வகையான நம்பிக்கைகள், சடங்குகள், சமயநூல்கள் என்பனவற்றை உள்வாங்கி உருவான ஒரு சமயமே, இந்து சமயமாகும்.

இந்து என்னும் சொல்லின் தோற்றம்:

கிரேக்கர், அராபியர், பாரசீகர் போன்ற அயல்நாட்டினர், பாரத நாடடைச் சிந்து ஆற்றின் பெயரால் (ஸிந்து) ஹிந்து என்று அழைத்தனர். இது நாளடைவில் ஹிந்து என்று மாறியது. இது தமிழில் இந்து என்று வழங்கப்படுகிறது. இப்பெயர் இந்திய துணைக்கண்டமாகிய நிலப்பரப்பு மட்டுமின்றி, இங்கு வாழ்கின்ற மக்கள், பண்பாடு போன்றவற்றிற்கும் இவர்களது சமயத்திற்கும் பெயராகி உள்ளது.

இந்து என்னும் சொல்லின் பொருள்:

இந்து அல்லது 'ஹிந்து' என்ற சொல்லை ஹிம் + து எனப் பிரிக்கலாம். ஹிம் - ஹிம்சையில், து – துக்கிப்பவன் எனப் பொருள்படும். ஓர் உயிர் எந்த காரணத்தினாலாவது வருந்துவதாகவே இருந்தால், அத்துயரத்தைத் தனக்கேற்பட்ட துயரமாகக் கருதி, அகற்ற முன் வருபவனே இந்து ஆவான். அப்பண்புமிக்க மக்களைக் கொண்ட சமயமே இந்து சமயமாகும்.

இந்து சமயம், சனாதன தருமம் என்றும், வேத சமயம், வைதிக சமயம் போன்ற பல்வேறு பெயர்களால் அழைக்கப்படுகிறது. 'சனாதன தருமம்' என்றால் அழிவில்லாத நிலையான அறம் எனப் பொருள். வேதங்களை அடிப்படையாகக் கொண்டு இயங்குவதால் வேதசமயம் என்றும், வேதநெறிகளையும் சாத்திரங்களையும் மையமாகக் கொண்டுள்ளதால் வைதீக சமயம் எனவும் அழைக்கப்படுகிறது.

இந்து சமயத்தின் அடிப்படை:

இந்து சமயத்தின் அடிப்படைக் கோட்பாடு கடவுளை அடைவதாகும். எல்லாவற்றையும்விட மேலானவராக இருப்பதால், கடவுளைப் பரம்பொருள் என்று இந்து சமயம் கூறுகிறது. கடவுள் படைத்தல், காத்தல், அழித்தல் என்னும் முத்தொழில்களையும் செய்கிறார். படைக்கும்போது அவர் பிரம்மன் என்றும், காக்கும்போது விஷ்ணு என்றும், அழிக்கும்போது சிவன் என்றும் அறியப்படுகிறார். இந்த வெவ்வேறு மூன்று தொழில்களைச் செய்யும் பரம்பொருளையே மும்மூர்த்திகள் என்று கூறுகின்றனர். ஆன்மா, வினைப்பயன், மறுபிறப்பு, வீடுபேறு போன்றவை இந்து சமயத்தின் அடிப்படை கருத்துகள் ஆகும்.

ஆன்மா (உயிர்)

ஆன்மா உடலுடன் வாழும்போது ஜீவாத்மா என்றழைக்கப்படுகிறது. அ.ழ்.து அழிவில்லாதது. உடலுக்கு அழிவு உண்டு; ஆன்மாவுக்கு அழிவில்லை என்று இந்துசமயம் குறிப்பிடுகிறது.

கர்மா (வினைபயன்):

பாவம், புண்ணியம் என கர்மா இருவகைப்படும். உயிர்கள் வினைப்பயனின் அடிப்படையில் செயலாற்றுகின்றன. அதனால், அவ்வினைப்பயனின் அடிப்படையிலேயே அவர்களின் வாழ்க்கை நிகழ்வுகள் அமைகின்றன.

புனர் ஜென்மம் (மறுபிறப்பு):

மறுபிறப்பு உண்டு என்று இந்துசமயம் நம்புகிறது. மேலும் இறப்பு என்பது, பிறப்புக்குச் செல்லும் வழியாகும். அவரவர்கள் செய்த பாவ, புண்ணியத்தின் அடிப்படையில் மறுபிறவி உண்டு என்று நம்பப்படுகிறது. தொடர்ந்து பிறவிச்சக்கரம் சுழன்றுகொண்டே இருக்கும், ஆன்மா வீடுபேறு அடையும்போது பிறவிச்சக்கரத்தின் சுழற்சி நிற்கும் என்றும் நம்பப்படுகிறது.

வீடுபேறு (மோட்சம்):

இந்து சமயத்தின் உறுதிப்பொருள்களில் இறுதியானது வீடுபேறு ஆகும். வினைப்பயனில் பற்றின்றித் தியாக மனப்பான்மையுடன் வாழ்ந்தால் மறுபிறவி எடுக்க வேண்டிய நிலை வராது. இதுவே வீடுபேறு அல்லது மோட்சம் எனப்படுகிறது. உயிர்களின் மறுப்பிறவியற்ற நிலையை இது குறிப்பிடுகிறது.

இந்து சமயம் மனிதனை இயற்கையிலிருந்து பிரிக்க முடியாத ஒன்றாகக் கருதுகிறது. இந்த உண்மையின் அடிப்படையில், இந்து சமயத்தவர் ஐந்து கடமைகளை வேள்வியாக செய்யக் கடமைப்பட்டுள்ளனர். அவை

ஐந்து வேள்விகள் - (பஞ்ச யக்ஞும்):

- ❖ தெய்வ வழிபாடு (தேவ யக்ஞம்) கடவுளை நாள்தோறும் வழிபடுதல் வேண்டும்.
- ❖ வேதம் ஓதுதல் (பிரம்ம யக்ஞம்) நாள்தோறும் வேதங்களையும், அறநூல்களையும் ஓதுதல் வேண்டும்.
- ❖ முன்னோர் வழிபாடு (பித்ரு யக்ஞம்) இறந்த மூதாதையர்கள் தெய்வங்களாக உள்ளனர் எனக் கருதி அவர்களை வழிபட வேண்டும்.
- ❖ உயிரினங்கள் வழிபாடு (பூத யக்ஞம்) செடி, கொடி, மரம், விலங்கு, உள்ளிட்ட அனைத்து உயிரினங்களையும் கடவுளாகக் கருதி அவற்றுக்கு உணவு அளித்துப் பேணவேண்டும்.
- ❖ மனித வழிபாடு (மனுஷ்ய யக்ஞம்) அறவோரையும், துறவிகளையும் வணங்கி உதவிட வேண்டும்.

இந்து தர்மம்:

இந்து சமயம் ஒவ்வொரு இந்துவுக்கும் தனிமனித கடமைகள் (ஆசிரம தர்மம்), சமூகக் கடமைகள் (வர்ணாஸ்ரம தர்மம்) என இரு கடமைகளை வலியுறுத்துகிறது.

1. **தனிமனித கடமைகள் (ஆசிரம தர்மம்):**
   மனித வாழ்க்கையின் படிநிலைகளில் ஒவ்வொரு காலத்திலும் அவன் ஆற்றவேண்டிய கடமைகளைப் பற்றி கூறுகிறது. அவை
   1. பிரம்மச்சரியம், 2. கிருகஸ்தம், 3. வனப்பிரஸ்தம், 4. சன்னியாசம். இவை படிப்படியாக மனிதன் வாழ்வு முழுமை பெற ஏற்படுத்தப்பட்டவையாகும்.

2. **சமூகக் கடமைகள் (வர்ணாஸ்ரம தர்மம்):**
   இந்து சமயம் ஒவ்வொரு மனிதனும் அவன் சார்ந்துள்ள சமூகத்திற்கென்ச் சில கடமைகளை ஆற்ற வேண்டும் எனக் குறிப்பிடுகிறது. அதன் அடிப்படையில் சமூகம் நான்கு பிரிவுகளாகப் பிரிக்கப்பட்டிருந்தது. அவையாவன
   1. பிராமணர் 2. சத்திரியர், 3. வைசியர், 4. சூத்திரர் ஆவார்.

   இவை சமூகத்திற்கான தொழில் கடமைகளேயாகும். இவற்றில் உயர்வு தாழ்வு கிடையாது.

அறுவகைச் சமயங்கள்:

இந்து சமயம் முறையே சைவம், வைணவம், காணாபத்யம், கௌமாரம்,என்றும் அனுமன் சிறிய திருவடி என்றும் வைணவர்களால் அழைக்கப்படுகிறது.

வைணவப் பிரிவுகள்:

வைணவ சமயத்தில் வடகலை, தென்கலை என்னும் இரண்டு பிரிவுகள் உள்ளன. வைணவக் கொள்கைகளை இராமானுஜர் நெறிபடுத்தி விளக்கியுள்ளார். அவருக்கு பின்வந்தவர்களிடையே கொள்கைகளை விளக்குவதில் கருத்து வேறுபாடு எழுந்தது. இவ்வேறுபாடு வடகலை, தென்கலை என்ற இரு பிரிவினர் தோன்றக் காரணமானது.

வடகலைப்பிரிவினர் வேதாந்ததேசிகரின் கொள்கைகளையும் தென்கலைப் பிரிவினர் மணவாள மாமுனிகளின் கொள்கைகளையும் பின்பற்றுகின்றனர்.

	வடகலை (காஞ்சிபுரம்)	தென்கலை (ஸ்ரீரங்கம்)
1.	திருமண் அணியும் போது பாதமின்றி அணிவர்	திருமண் அணியும்போது பாதமிட்டு அணிவர்
2.	வேதங்களே முதன்மையானது என்பர்	நம்மாழ்வாரின் பாடல்களே முதன்மையானது என்பர்
3.	வேள்விகளுக்கு முக்கியத்துவம் அளிப்பர்	வேள்விகள் இன்றியமையாதது அன்று என்பர்.

3. காணாபத்யம்:

இது கணபதியை முழுமுதற் கடவுளாக வழிபடும் சமயமாகும். இச்சமயத்தைப் பின்பற்றும் மக்கள் காணாபத்யர்கள் என்று அழைக்கப்படுகின்றனர். கணபதி எல்லாத் தெய்வங்களுக்கும் முதன்மையானவராகக் கருதப்படுகிறார். பக்தர்கள், பிள்ளையாரைப் போற்றிப் பாடிய பின்னரே, ஏனைய தெய்வங்களை வழிபடும் மரபு உள்ளது. இவர் மூஷிகத்தை வாகனமாகக் கொண்டுள்ளார்.

கௌமாரம்:

முருகனை முழுமுதற்கடவுளாக வழிபடுகின்ற சமயம் கௌமாரம், இச்சமயத்தினர் கௌமாரர், ஸ்கந்தர் என அழைக்கப்படுகின்றனர். முருகன் எனத் தமிழகத்தில் வணங்கப்படும் குமரன், மயிலை வாகனமாகவும், சேவலைக் கொடியாகவும் உடையவர். முருகன் தமிழ்க்கடவுளாகவும் கருதப்படுகிறார். சங்க இலக்கியங்கள் முருகனைச் சேயோன் என்று குறிப்பிடுகின்றன. குன்று இருக்கும் இடமெல்லாம் குமரன் இருக்கும் இடமாக நம்பப்படுகிறது. உலகில் எங்கெல்லாம் தமிழர்கள் வசிக்கிறார்களோ, அங்கெல்லாம் முருகக்கடவுளுக்குக் கோயில்கள் கட்டப்பட்டுள்ளன. மலேசியாவில் உள்ள பத்துமலை முருகன் சிற்பம் சிறப்பு மிக்கது.

சாக்தம்:

சக்தி என்ற பெண் தெய்வத்தை முழுமுதற் கடவுளாக வழிபடுகிற சமயம் சாக்தமாகும். இச்சமய மக்கள் சாக்தர் என்று அழைக்கப்படுகின்றனர். சக்தி, பண்புகளுக்கு ஏற்பப் பல்வேறு வடிவங்களில் காட்சியளிக்கிறார். இவர் சிங்கத்தின் மீது வீற்றிருக்கிறார். சினங்கொண்ட உருவத்துடன் விளங்கும் சக்தியை வழிபடுவதே காளி வழிபாடாகும். இக்காளியைப் (கொற்றவை) பாலைநிலக் கடவுளாகச் சங்ககால மக்கள் வழிபட்டனர். சக்தி, கிராமங்களில் மக்கள் மனப்பான்மைக்கு ஏற்ப கிராம தேவதையாக வழிபடப்படுகிறார்.

மரபு தெய்வங்கள்:

கிராமங்களில் மக்களின் வாழ்க்கை முறைக்கு ஏற்ப பல்வேறு தெய்வங்களை வழிபடுகின்றனர். அவை மரபு தெய்வங்கள், சிறுதெய்வங்கள் என்றும் நாட்டார் தெய்வங்கள் என்ற பெயராலும் அழைக்கப்படுகின்றன.

இந்தச் சிறுதெய்வ வழிபாட்டில் கிராம தெய்வங்கள் முக்கியத்துவம் பெறுகின்றன. இவை ஊருக்கு ஊர் வேறுபட்டு காணப்படுகின்றன. இதில் ஆண், பெண் தெய்வங்கள் இணையான மதிப்புகொண்டவை. பெரிய கோயில்களில் இல்லாது மரத்தடி, திறந்தவெளிகள் போன்ற இடங்களில் எளிமையாகவே காணப்படுகின்றன.

தன்னுடைய ஊரை, கால்நடைகளை, கண்மாய் நீரை, பெண்களை, அறுவடைப் பயிரை காக்கும்போதும், போரில் இறந்த ஆண்களையும், ஊருக்காகவும்,குடும்பத்திற்காகவும், கணவனோடு உயிர்நீத்த பெண்களையும் கிராமப்புற மக்கள் தெய்வங்களாக வழிபட்டு வருகின்றனர்.

ஐயனார், முனீஸ்வரர், சுடலைமாடன், கருப்பசாமி, காத்தவராயன், மதுரைவீரன் போன்ற ஆண் தெய்வங்களும், முத்தாலம்மன், பெரியநாச்சி, இசக்கியம்மன், மாரியம்மன், காளியம்மன் போன்ற பெண் தெய்வங்களும் வணங்கப்படுகின்றன. மக்கள் உருவமில்லாத இயற்கை சக்திகள் போன்றவற்றையும் தெய்வமாக வழிபடுகின்றனர்.

சௌரம்:

சௌரம் என்பது, சூரியனை முழுமுதற்கடவுளாக வழிபடுகிற சமயமாகும். இதனைப் பின்பற்றுவோர் சௌரர் என்றழைக்கப்படுவர். சூரியன் ஏழு குதிரைகள் பூட்டப்பட்ட தேரில் அமர்ந்திருப்பார். சூரியனுக்கு நன்றிகூறும் விதமாகவே நாம் பொங்கில் பண்டிகையைக் கொண்டாடுகிறோம்.

இந்து சமய இலக்கியங்கள்:

ஒவ்வொரு சமயத்திற்கும் முக்கியமான சமய நூல்கள் உள்ளன. இந்து சமயத்திற்கும் வேதம், ஆகமம், தோத்திரம், சாத்திரம் இதிகாசம், புராணம் எனப் பல நூல்கள் உள்ளன.

வேதங்கள்:

வேதம் என்ற சொல்லுக்கு அறிவுக் களஞ்சியம் என்று பொருள். வேதங்கள் நான்கு அவை, ரிக், யஜுர், சாம, அதர்வண வேதம் என்பனவாகும். ரிக் பழைமையான வேதமாகும். "மந்திரங்களின் அரசி" எனப் போற்றப்படும் காயத்ரி மந்திரம் ரிக் வேதத்தில் இடம்பெற்றுள்ளது. வேதங்களின் தொகுப்பு சம்கிதைகள் ஆகும். பிராமணங்கள் என்பவை யாகங்களில் செய்யவேண்டிய சடங்குகள் பற்றிக் கூறும் நூலாகும்.

உபநிடதங்கள் (உபநிஷத்)

உபநிஷத் என்ற சொல் குருவின் அருகில் சீடன் அமர்ந்து அவரின் உபதேசம் கேட்டறிதலைக் குறிப்பிடுகிறது. இவை பண்டைய இந்திய தத்துவ இலக்கியமாகும். வேதங்களில் இவையே இறுதியானவை. எனவே வேதாந்தம் என்றும் கூறப்படுகிறது.

அழிவில்லாத மெய்ப்பொருள் ஒன்று உண்டென்றால் அதன் சுபாவம் என்ன? அதுதான் கடவுளா? இவ்வுலகம் எப்படி தோன்றியது? போன்ற கேள்விகளை உபநிடதம் எழுப்புகிறது.
எதையும் ஒரே முடிந்த முடிவாகச் சொல்லிவிடாமல், கேள்விகளை எழுப்புவதும் மாற்றுத்தத்துவங்களை வெளிக்கொணர்வதும் உபநிடதத்தின் தனிச்சிறப்பாகும்.

மனிதன் தோன்றிய காலம் முதலே சமயம் தோன்றியது எனலாம். சமயமே மனிதனின் வாழ்க்கை. சமயத்தின் மூலமாகத்தான் மனிதன் தன் ஆன்மாவின் உண்மை நிலையையும் வாழ்க்கையின் பயனையும், மனத்தின் ஆனந்தத்தையும், முழுமையான அமைதியையும், நிலைத்த தன்மையையும் பெறமுடியும்.

- தைத்திரிய உபநிடதம்

ஆகமங்கள்:

சமய வழிபாட்டு முறைகளே ஆகமங்கள் எனப்படும். இவை மனத்தை ஒரு முகப்படுத்திக் கடவுளை அடைய வழிகாட்டுகின்றன. சரியை, கிரியை, யோகம், ஞானம் ஆகிய சாதனங்களால் இறைநிலையை அடையலாம் என ஆகமங்கள் உரைக்கின்றன. சைவ ஆகமங்களைப் பின்பற்றிச் சிவாச்சாரியார்கள் சைவக் கோவில்களில் அர்ச்சகர்களாகவும், பாஞ்சராத்ர ஆகமங்களைப் பின்பற்றி வைணவக் கோவில்களில் 'நம்பி' (பட்டாச்சாரியார்) எனப்படும். சாத்தரத ஸ்ரீவைஷ்ணவர்கள் அர்ச்சகர்களாகவும் பணியாற்றுகின்றனர்.

சைவ ஆகமங்கள்:
சில வழிபாட்டின் முக்கியத்துவம், சிவாலயம் அமைக்கும் விதம், பூசை முறைகள், சிவாச்சாரியார்களைத் தேர்ந்தெடுக்கும் முறை போன்றவற்றை விளக்கும் சைவ நெறிகளே சைவ ஆகமங்களாகும். இவ்வாகமங்கள் இரண்டு பெரும்பிரிவுகளாகவும், 28 உட்பிரிவுகளாகவும் பிரிக்கப்பட்டுள்ளன.

திருமுறைகள்:

தமிழில் திருமுறை என்பதற்குத்தம்மை அடைந்தவர்களைச் சிவமேயாக்குகின்ற முறையென பொருள் கூறுவர். சைவத்திருமுறைகள் பன்னிரண்டாகும். இவற்றைத் தொகுத்தவர் நம்பியாண்டார் நம்பி ஆவார். ஒன்று முதல் ஏழு வரையிலான திருமுறைகள் தேவாரம் எனப்படும். அவற்றை முறையே திருஞான சம்பந்தர், திருநாவுக்கரசர், சுந்தரர் ஆகிய சைவமூவர் அருளினர்.

எட்டாம் திருமுறையான திருவாசகத்தை மாணிக்கவாசகரும், ஒன்றும், நாயன்மார்கள் எழுதிய ஒன்பதாம் திருமுறையும், பத்தாவது திருமுறையான திருமந்திரத்தைத் திருமூலரும் இயற்றினர். காரைக்காலம்மையார் உட்பட பன்னிருவர் வழங்கியவை பதினோராம் திருமுறையாகும். சேக்கிழார் அருளியது, பெரியபுராணம் அல்லது திருத்தொண்டர் புராணமாகும். இது பன்னிரண்டாம் திருமுறை என்றழைக்கப்படுகிறது; அக்கால நாயன்மார்களின் வரலாற்றைக் கூறுகிறது.

நாலாயிரத்திவ்யபிரபந்தம்:

வைணவ சமயத்தில், விஷ்ணுவைத் தமிழ்ப் பாமாலைகளால் வழிபட்ட பன்னிரு ஆழ்வார்கள் அருளியவை, நாலாயிரத் திவ்யபிரபந்தமாகும். பன்னிருவரில் பெண் ஆழ்வார் ஆண்டாள் ஒருவரே. இவர் "சூடிக்கொடுத்த சுடர்க்கொடியாள்" என்றும் புகழப்படுகிறார். நாலாயிரத்திவ்ய பிரபந்தத்தைத் தொகுத்தவர் நாதமுனிகள் ஆவார்.

சைவ சித்தாந்த சாத்திரங்கள்:

சைவ சித்தாந்த சாத்திரங்கள் 14 ஆகும். இவற்றை மெய்கண்ட சாத்திரங்கள் என்பர். இவற்றில் தலை சிறந்தது சிவஞான போதமாகும். இந்நூலை இயற்றியவர் மெய்கண்ட தேவராவார். இதில் சைவ சித்தாந்த மெய்யியல் கருத்துகளைக் காணலாம்.

வேதாந்த நெறிகள்:

வேதாந்த நெறிகள் முறையே அத்வைதம், விசிஷ்டாத்வைதம், துவைதம் என்பவனவாகும்.

1. **அத்வைதம்:**

அத்வைத கோட்பாட்டை உலகிற்களித்தவர் ஆதிசங்கரர் ஆவார். இவர் கேரளாவில் உள்ள காலடி என்னும் ஊரில் பிறந்தார். சங்கரர் பௌத்த சமண சமயங்களின் எழுச்சியால் குன்றிப் போயிருந்த இந்து சமயத்திற்குச் சங்கரர் புத்துயிர் ஊட்டினார். இவர் இந்தியா முழுவதும் பயணம் செய்து சிருங்கேரி, பூரி, துவாரகை, ஜோஷி போன்ற இடங்களில் அத்வைத மடங்களை நிறுவி இந்து சமயத்திற்கு அரும் தொண்டாற்றினார்.

அத்வைதம் என்பது இரண்டு அல்ல ஒன்றே என்பதாகும். (அ - இல்லை, துவைதம் - இரண்டு) பிரம்மமும் ஆன்மாவும் இரண்டல்ல, அவை ஒன்றோயாகும் எனப் பொருள்படும்.

பிரம்மம் ஒன்றைத் தவிர, காணப்படுகின்ற அனைத்தும் வெறும் மாயத்தோற்றங்களே. ஜீவாத்மா, தான் பிரம்மம் என்பதை உணர்ந்து பற்றற்ற செயல் புரிவதன் மூலம் பிரம்மமாக மாறமுடியும் என்பதே அத்வைதமாகும். ஞான மார்க்கத்தின் வழி பிரம்மத்தை அறிய விழைதலே அத்வைதம் எனச் சங்கரர் வலியுறுத்துகிறார்.

2. **விசிஷ்டாத்வைதம்**

விசிஷ்டாத்வைதக் கருத்தைக் கூறியவர் இராமானுஜர் ஆவார். இவர் திருவரங்கத்தின் தலைமை ஆச்சாரியராகப் பொறுப்பேற்றார். இந்தியா முழுவதும் வைணவத்தைப் பரப்புவதில் தீவிரமாக ஈடுபட்டார். இந்துக்களிடம் நிலவிய சாதி வேற்றுமையைக் களைய முற்பட்டார். பிரம்மம் ஒருவரே ஈஸ்வரன் என்றும் விஷ்ணு என்றும் பெயர் பெருகிறார். அவர் சித்து என்னும் ஆத்மாவுடனும், அசித்து எனப்படும் சடத்தோடும் எப்போதும் சேர்ந்திருக்கிறார். பரமாத்மாவே நிலையானவர். சுதந்திரம் உடையவர். சித்தும், அசித்தும் அவரை சார்ந்திருப்பவை. ஆசாரிய அன்பு, ஸ்ருதி, ஸ்மிருதி – நம்பிக்கை, மோட்ச விருப்பம், உலக ஆசை அறுத்தல், தர்மசிந்தனை, வேதபாராயணம், சாது, சங்கமச் சேர்க்கை முதலானவற்றால் கர்ம பந்தத்தைவிட்டு முக்தி பெறலாம். சத் என்னும் உயிர், அசித் என்னும் உடலுடன் இணைவதால் பரமாத்மா ஒன்றாகவே காணப்படுகிறது. பரமாத்மா, ஜீவாத்மா, உலகம் இம்மூன்றிற்கும் பிரிக்க இயலாத ஒரு பந்தம் இருக்கிறது என்று இராமானுஜர் கூறினார்.

3. **துவைதம்:**

இந்நெறியைப் பரப்பியவர் மத்துவர் ஆவார். இவருடைய தத்துவக் கோட்பாடு துவைதமாகும். துவி என்றால் இரண்டு என்று பொருள்படும். அதாவது பிரபஞ்சமும், பரமாத்மாவும் வேறானவை. பரமாத்மா தனி, மற்றவை அதில் சேராதவை என்பதாம். பரமாத்மா, ஜீவாத்மா, ஜடவுலகம் - இவை எவராலும் உண்டாக்கப்படாத நித்தியப் பொருளாகும். உலகம் ஒரு தோற்றம் அன்று. சுதந்திரம் இறைவனுக்கு மட்டும் உண்டு. கருமத்தை நீக்கினால் வீடுபேற்றை அடையலாம்.

கீதை உணர்த்தும் நான்கு மார்க்கங்கள்:

இந்து மதத்தில் ஆன்மிகவழிகள் சாதனம் என்றழைக்கப்படுகின்றன. இறைவனை அடையும் வழியே மார்க்கமாகும். அவற்றுக்குப் பல்வேறு வகையான சாதனங்கள் உதவுகின்றன. பகவத்கீதை இறைவனை அடைய நான்கு மார்க்கங்களைக் காட்டுகிறது. அவையாவன:

1. ஞானமார்க்கம்,
2. இராஜ மார்க்கம்

3. கர்ம மார்க்கம்
4. பக்தி மார்க்கம் என்பனவாகும்.

1. ஞான மார்க்கம்:

அறிவுக்கூர்மையுடையவர்கள் நல்லதையும், கேட்டதையும் அறிந்து என்றும் நிலைத்திருப்பதையும், விரைவில் அழிந்து விடுவதையும் சிந்தித்து உணரும் ஆற்றல் உடையவர்கள். இவ்வறிவின் துணைகொண்டு சத்தியத்தையும் முழுமையான பரம்பொருளையும் தேடும் வழியே 'ஞானமார்க்கம்' முறையே வேதாந்தங்கள், உபநிடதங்கள், பகவத்கீதை ஆகியனவும், இரமணமகரிஷி, அரவிந்தர், தாயுமானவர் மற்றும் திருமூலர் போன்ற ஆன்றோர்களின் உபதேசங்களாகும்.

2. இராஜ மார்க்கம்:

மனிதன் சுய உணர்வுடன் உடம்பு, மூச்சு, மனம், இவற்றைக் கட்டுப்படுத்தி, ஒழுங்குபடுத்தித்தனக்குள்ளே ஒளிந்து கிடக்கும் சக்திகளைத் தூண்டி வெளிப்படுத்துவது இராஜ மார்க்கம் எனப்படும். "ஓம்" என்னும் பிரணவம் இங்கு வழிபடப்படுகிறது.

3. கர்ம மார்க்கம்:

வாழ்க்கையில் மனிதன் செய்கின்ற ஒவ்வொரு செயலிலும் இரண்டு விதமான பயன்கள் இருக்க வேண்டும்.

- ❖ அச்செயல் அவனுடைய தெய்வ பக்தியை வளர்க்க வேண்டும்.
- ❖ அச்செயலினால் சமுதாயத்திற்கு பயன் கிடைக்க வேண்டும்.

சமுதாயத்தின் அங்கத்தினராகிய ஒவ்வொருவரும் தத்தம் கடமைகளை முறையாகவும், திறமையாகவும் ஆற்றுவதே கர்ம மார்க்கமாகும்.

4. பக்தி மார்க்கம்:

கடவுள் மீது பக்தி கொண்ட மனிதன் அகந்தையை ஒழித்து, சிறுமையை தவிர்த்து, தியாகம் அன்பு, வாயிலாக உயிரிய நிலையை அடைவதே பக்தி மார்க்கமாகும்.

"நீ எதுவாக விரும்புகிறாயோ அதுவாகவே மாறிவிடுகிறாய்" எனக் கீதை குறிப்பிடுகிறது. நற்குணங்களைக் கொண்ட பரம்பொருளை வணங்கும்போது நாமும் நற்குணங்களை கொண்டவராகவே மாறிவிடுகிறோம்.

பகவத் கீதை:

இது, மாபெரும் இதிகாசமான மகாபாரதத்தின் ஒரு பகுதியாகும். பகவத் கீதை என்பதற்குக் கடவுளின் பாடல் என்று பொருள். இ.்.து எழுநூறு ஸ்லோகங்கள் பதினெட்டு அத்தியாயங்களாலானது.

மகாபாரதத்தில் குருஷேத்ரப் போர் தொடங்கும் முன் எதிரணியை பார்வையிட்ட அர்ஜுனன் அங்கே அவனது உறவினர்கள், நண்பர்கள், குரு போன்றோர் இருப்பதால் போரிட மறுத்தார். இதைக்கண்ட அவரது தேரோட்டியாக வந்த பகவான் ஸ்ரீகிருஷ்ணர், தருமத்திற்காகப் போரிடும்போது உறவுமுறைகள் குறுக்கிடக்கூடாது போன்ற அறிவுரைகளை வழங்கினார்.

கீதை அர்ஜுனனுக்கு மட்டும் கூறப்பட்டதன்று மனிதர்கள் அனைவருக்குமானது என இந்து சமயம் நம்புகிறது. ஏனெனில், இது கடவுளால் மனிதனுக்கு வழங்கப்பட்டதாக நம்பப்படுகிறது.

இந்து சமய விழாக்கள்:

இறைவனது பரிபூரண அருள் பக்தனுக்குக் கிடைக்கும் என்பதை நினைவூட்ட விழாக்கள் கொண்டாடப்படுகின்றன. இவ்விழாக்கள் மக்கள் மனத்தில் அன்பு, இரக்கம்,ஈகை, மனிதநேயம் முதலான நற்பண்புகளை வளர்த்து ஆன்மீக அறிவைப் பெருக்கி, வளமான வாழ்க்கை வாழ உதவுகின்றன. இந்துக்கள் கொண்டாடக்கூடிய விழாக்களில் விநாயகர் சதுர்த்தி, நவராத்திரி,

தீபாவளி,கந்த சஷ்டி, திருகார்த்திகை, சிவராத்திரி, மாசிமகம், பங்குனி உத்திரம், சித்திராபௌர்ணமி, வைகாசி விசாகம், ஆனி திருமஞ்சனம், ஆடிபூரம், பிரதோஷம் போன்ற விழாக்களைச் சிறப்பாகக் கொண்டாடி வருகின்றனர்.

இந்து சமயத்தின் பெருமைகள்:

- ❖ இந்துசமயம் காலத்தால் மிகவும் தொன்மையானது. அ.ீ.து உலகெங்கும் பரவி இருந்ததை நவீன கால ஆய்வுகள் மூலம் அறியமுடிகிறது.
- ❖ இந்து சமயத்தில் இடம்பெற்றுள்ள முக்கியகருத்துகள் பிற சமயங்களிலும் இடம் பெற்றுள்ளன.
- ❖ இந்து சமயம் பிற சமயங்களை இழிவுபடுத்தாமல், அவற்றின் கோட்பாடுகள் மதித்து அரவணைத்துச் செல்கிறது.
- ❖ இந்து சமயத்தின் மீது பல்வேறு தாக்குதல் நிகழ்ந்தபோதும் அது தாழாமல் உயர்ந்து திகழ்கிறது.
- ❖ இந்து சமயம் வெறும் நம்பிக்கை உணர்வோடு நின்றுவிடாமல் நம்பிக்கைகளுக்கான அறிவியல் காரணங்களையும் தன்னகத்தே கொண்டது.
- ❖ மனித உணர்வுகளைக் கட்டுப்பாட்டுக்குள் உட்படுத்தாது சுதந்திரமாக வாழும் உரிமையை வழங்குகிறது. நமது சமூகங்களில் கட்டுப்பாடு நிலவினாலும் சமயத்தில் அளப்பரிய சுதந்திரம் வழங்கப்படுகிறது.
- ❖ இல்லறத்தில் இருப்பினும் துறவறத்தில் இருப்பினும் நல்வாழ்வின் வாயிலாக வீடுபேறு அடையலாம் எனக்கூறுகிது.
- ❖ மக்கள் செய்த நல்லினை தீவினைகளுக்கு ஏற்ப மறுபிறவி உண்டெனக் கூறி, மக்களின் வாழ்வை நெறிப்படுத்தித் துன்பமற்ற வாழ்க்கைக்கு வழிசெய்கிறது.

இந்தியப்பண்பாட்டிற்கு இந்து சமயத்தின் கொடை:

- ❖ இந்து சமயத்தில் காணப்படும் இல்லறம், மனிதாபிமான உணர்வு, சகிப்புத்தன்மை, உயர்ந்த ஆன்மிகக் கோட்பாடுகள் போன்றவை இந்தியப் பண்பாட்டின் அடையாளமாகத் திகழ்கின்றன.
- ❖ இந்த சமய இலக்கியங்களான வேதங்கள், உபநிடதங்கள், இதிகாசங்கள்,புராணங்கள் போன்றவை இந்தியாவிற்கு மட்டுமல்ல உலகிற்கே வழங்கப்பட்ட கொடைகளாகும்.
- ❖ யோகா என்னும் அற்புதமான அறிவியல் உண்மையை, மிகப்பெரிய கொடையாக இந்து சமயம் உலகிற்கு அளித்துள்ளது.
- ❖ கட்டடக்கலை, சிற்பக்கலை, ஓவியக்கலை, இசைக்கலை இவற்றில் மனிதனின் ஆன்மிக உணர்வுகள் பொதிந்து கிடக்கின்றன என்பதை உலகிற்குக் காட்டிய சமயம், இந்து சமயமேயாகும்.
- ❖ உருவ வழிபாட்டுமுறை, வீடுபேறு அடைவதற்கான அறநெறி கோட்பாடுகள் அத்வைதம், விசிட்டாத்வைதம். துவைதம், சைவ, சிந்தாந்த நெறிகள் போன்ற தத்துவக்கோட்பாடுகளையும் இந்தியப் பண்பாட்டிற்கு அளித்திருப்பது இந்து சமயம்தான் என்பதில் சிறிதும் ஐயமில்லை.

சமணம்:

இந்தியாவின் பழம்பெரும் சமயங்களுள் சமண சமயமும் ஒன்றாகும். இந்திய மக்களால் இச்சமயம் பின்பற்றப்படுகிறது. இருபத்திநான்கு தீர்த்தங்கரர்களின் போதனைத் தொகுப்பே சமணமாகும்'. சமணமதம், ஜைன மதம், அருக மதம், பிண்டி மதம், நிகண்ட மதம் என்று பல பெயர்களால் அழைக்கப்படுகிறது. ஜீனரின் வழி செல்பவர்கள் ஜைனர் - சமணர் எனப்பட்டனர். ஜீன் என்பது ஜீத் என்ற பகுதியின் அடியாகப் பிறந்தது. ஜீத் என்பதற்கு ஜெயித்தல், வெற்றிபெறுதல் என்று பொருள். ஜீனர் என்றால் புலன்களை வெற்றி கண்டவர். அதாவது, தனது மனத்தையும், பொறிகளையும் அடக்கி வெற்றி கண்டவர் என்பது பொருளாகும். அத்தகைய ஜீனர்களைக் கொண்ட சமயமே சமண சமயமாகும்.

சமண சமயப்பிரிவுகள்:

சமண சமயத்தில் திகம்பரர், சுவேதம்பரர் என்ற இருபெரும் பிரிவுகள் உள்ளன.

திகம்பரர் - திக் + அம்பரர் - திக் என்றால் திசை, அம்பரம் என்றால் ஆடை = திசைகளையே ஆடைகளாக அணிபவர்கள் எனப்பொருள்படும். (ஆடையே அணியாதவர்கள்)

சுவேதம்பரர் - ஸ்வேதம் + அம்பரம் (சுவேதம் - வெள்ளை, அம்பரம் - ஆடை) வெண்ணிற ஆடை அணிபவர்கள் என பொருள்படும்.

தீர்த்தங்கரர்கள்:

இச்சொல்லிற்குப் (தீர்த்தங்கரர்) பிறவிப் பெருங்கடலைக் கடந்த ஞானி என்று பொருள். தெய்வத் தன்மையும் மெய்யுணர்வும் பெற்ற தீர்த்தங்கரர்கள் மக்கள் மனத்தில் உள்ள அறியாமை பற்றிய அஞ்ஞானமாகிய இருளை அகற்றி, ஆன்ம ஒளி வீசிக் கரையேற்றுபவர்கள் அவர். சமண சமயத்தில் 24 தீர்த்தங்கரர்கள் தோன்றியதாகக் குறிப்பிடுவர். முதலாவது தீர்த்தங்கரர் ரிஷபர் என்பவராவார். 23 ஆவது தீர்த்தங்கரரான பார்சவநாதர் பற்றியும் 24 ஆவது தீர்த்தங்கரரான வர்த்தமானர் என்ற மகாவீரரே சமய சமண சமயத்திற்குப் புத்துயிர் அளித்து அதைச் செம்மைபடுத்திச் சீரிய அமைப்புடையதாக்கினார்.

	தீர்த்தங்கரர்	இயக்கியவர்கள் (மூல பெண் தெய்வங்கள்)	சின்னம்
1.	ஆதிநாதர் (ரிஷபர்)	சக்கரேஸ்வரி	காளை
2.	அஜிதநாதர்	ஆஜிதபலா	யானை
3.	சம்பவனநாதர்	துரிதாரி	குதிரை
4.	அபிநந்தநாதர்	காளி (வச்சர சாருங்கலா)	குரங்கு
5.	சுமதிநாதர்	முகாகாளி	சிகப்பு வாத்து
6.	பத்ம பிரபர்	சியாமா	தாமரை மலர்
7.	சுபார்க்கவநாதர்	சாந்தி	ஸ்வஸ்திகா
8.	சந்திரபிரபா	ப்ருகுடி (ஜீவாலா மாலினி)	சந்திரன்
9.	புஷ்பதந்தர்	சதாரி	முதலை
10.	சிதலநாதர்	மானவி (கந்தர்ப்ப)	கற்பகமரம்
11.	ஸ்ரேயானம்சின்நாதர்	கௌரி	காண்டாமிருகம்
12.	வசுபூஜ்யர்	கருடயக்கி	பெண் எருமை
13.	விமலநாதர்	வைரோதி	பன்றி
14.	அனந்தநாதர்	அனந்தமதி	முள்ளம்பன்றி
15.	தர்ம நாதர்	மானவி	வஜ்ராயுதம்
16.	சாந்திநாதர்	முகாமானிச	மான்
17.	குந்துநாதர்	விஜயா	ஆடு

18.	அறநாதர்	விஜயதேவி	மீன்
19.	மல்லிநாதர்	ஆபராஜிதா	கலகம்
20.	மனிசுவிரதர்	பகுரூபினி (காரதத்தா)	ஆமை
21.	நமிநாதர்	சாமுண்டி (சுந்தாரி)	நீலத்தாமரை
22.	நேபிநாதர்	அம்பிகா (துஸ்மாண்தினி)	சங்கு
23.	பார்சவநாதர்	பத்மாவதி	பாம்பு
24.	வர்த்தமான மகாவீரர்	சித்தாக்கியா	சிங்கம்

வர்த்தமான மகாவீரர்:

இவரது இயற்பெயர் வர்த்தமானர். இவரே சமண சமயத்தின் கடைசி தீர்த்தங்கரர் ஆவார், தேடலின் விளைவாய்ச் சுகங்களைத் துறந்து, துறவறம் மேய்கொண்டார். பன்னிரண்டு ஆண்டுகள் கடந்து ரிஜுபாலிகா என்னும் இடத்தில் சால் மரத்தினடியில் கைவல்யா எனப்படும் உயரிய ஆன்மீக ஞானத்தை அடைந்தார். அதன் பிறகு மகாவீரர் என அழைக்கப்பட்டார். கங்கைச் சமவெளியில் குறிப்பாக மகதம், கோசலம் போன்ற பகுதிகளில் சமண சமய கருத்துகளைப் பரப்பினார்.

சமணக் கோட்பாடுகள்:

வினைப் பயனிலிருந்து விடுதலை பெற்று, நற்கதி அடைவதே சமணத்தின் முக்கிய நோக்கமாகும். இச்சமயம் கடவுள் கொள்கை அவசியமில்லை என்று கருதுகிறது. வீடுபேறு அடைய மூன்று மணிகளைக் கடைபிடிக்க வேண்டும் என்று கூறுகிறது.

1. மும்மணிகள் (திரி ரத்தினங்கள்) நன்னம்பிக்கை – வீடுபேற்றினை அடைய மகாவீரர் போதித்த தத்துவங்களில் முழுமையான நம்பிக்கை கொள்ள வேண்டும். இதுவே நல்ல நம்பிக்கை (சம்யக் தரிசனம்) என்பர்.

2. நல்லறிவு - இந்த உலகத்தை யாரும் படைக்கவில்லை. இது இயற்கையாகத் தோன்றியது என்ற முழுமையான அறிவு பெற வேண்டும். அது நல்லறிவு (சம்யக் ஞானம்) எனக் கூறப்படுகிறது.

3. நற்செயல் - கொல்லாமை, பொய் பேசாமை, திருடாமை, சொத்து சேர்க்காமை, கற்புடையை ஆகிய ஐந்து நற்செயல்களையும் பின்பற்ற வேண்டும். இவை (சம்யக் சரித்திரம்) எனப்படுகிறது.

சமண சமயத்தில் ஐந்து பெரும் நோன்புகள் (அல்லது) பஞ்ச மஹாவிரதம் அகிம்சை:

1. தீங்கிழைக்காமை – அகிம்சை (Ahimsa)
2. உண்மைபேசுதல் - வாய்மை (Satya)
3. திருடாமை – பிறர் பொருளைக் கவராமை (Asteya)
4. சொத்துக்கள் சேர்த்தலை விடுதல் - பற்றுகளிலிருந்து விடுபடல் (Abarigraha)
5. தன்னடக்கம் - பிரம்மச்சரியம் (Brahamacharya)

சமணக் கொள்கைகள்:

சமண சமயத்தின் மிக உயர்ந்த கொள்கை "சியாத்வாதம்" அல்லது அநேகாந்தவாதமாகும். ஒரே பொருள் பல இயல்புகள் பொருந்தியதாய் இருப்பதே அநேகாந்தம். ஒரே பொருள் பல்வேறு கோணங்களில் பார்க்கும்போது அநேக இயல்புகள் உள்ளதாகக் காணப்படுகிறது. எப்பொருளைக்

குறித்தும் திட்டவட்டமான முடிவான கருத்தினை வெளியிட முடியாது என்பதே இதன் விளக்கமாகும்.

எடுத்துக்காட்டாக, இராமன் என்பவன் ஒருவனுக்கு மகன் என்றால் இன்னொருவனுக்கு தந்தையாகவும், மூன்றாமவனுக்கு அண்ணன் அல்லது தம்பியாகவும், நான்காமவனுக்கு மாமானாகவும் இருக்கலாம். மேலும் ஒருவன் மற்றவனுக்கு நண்பனையும் வேறு ஒருவனுக்கு பகைவனாயும் காட்சியளிக்கிறான். இவ்வாறு ஒவ்வொரு பொருளையும் அநேகக்கோணங்களில் பார்ப்பது 'அநேகாந்த வாதம்' ஆகும். ஒரு பொருள் ஏழுவகையாக இருக்கலாம் என வாதிடுவது சியாத்வாதமாகும்.

சமணர்களின் அடிப்படைக் கோட்பாடுகளாக இன்னா செய்யாமை, அருளுடைமை, கொல்லாமை, புலால் மறுத்தல் ஆகிய நான்கும் இணைந்த அகிம்சையே சமணத்தின் மையக் கருத்தாகும். சமண சமயத்தின் வாழ்வியல் நெறிகள் (நவபதார்த்தங்கள்) என்றழைக்கப்படுகின்றன. அவையாவன

1. ஜீவன் - நல்வினை, தீவினை அகற்றித் தானாகவே அனைத்தையும் உள்ளது உள்ளபடி அறியும் ஜீவன்

2. அஜீவன் - உடலோடு கட்டுண்ட நிலையில் இன்ப, துன்பங்களைத் துய்ப்பவை.
3. புண்ணியம் - நல்லெண்ணம், நல்லசெயல், நல்ல சொல் இவற்றால் விளைபவை.

4. ஊற்று (ஆசிரமம்) – உயிரிகள் செய்த புண்ணிய பாவங்களுக்கேற்பப் பயன்கள் வந்து சேரும்

5. செறிப்பு – (சம்வளர்) – மனம், வாக்கு, காயங்களை அடக்கி நல்வினை தீவினை உயிரை வந்து அடையாமல் தடுக்கும்.

6. உதிர்ப்பு - இரு வினைகளும் உயிருடன் சேராமல் தடுத்தபின்பு, எஞ்சிய வினைகளை நீக்கும்.

7. பந்தம் - சிந்தை, சொல், செயல், ஐம்புலன்கள் ஆகியவற்றால் உண்டான வினைகள் உயிரோடு கலப்பது பந்தம்.

8. மோட்சம் - ஐம்புலன்களின் ஆசைகளையும் அறவே அழித்து, இரு வினைகளிலும் நீங்கி உயர்ந்த வீடுபேறு அடைவது மோட்சமாகும்.

சமணம் கூறும் துறவிகளுக்கான வாழ்வியல் நெறிகள்:

1. சமணத் துறவிகள் கடுந்துறவற (Tapas) வாழ்க்கை மேற்கொள்ள வேண்டும்.

2. எளிமையான பற்றற்ற நிலையை (Celibacy) மேற்கொண்டு உலக வாழ்க்கையைத் துறக்க வேண்டும்.

3. அடிக்கடி உண்ணா நோன்பு இருந்து இறுதியில் முழுப்பட்டினி (Starvation) இருந்து உயிர் துறக்க வேண்டும்.

4. தீங்கிழையாமையைத் தங்களின் வாழ்வில் ஒவ்வொரு நாளும் கட்டாயம் கடைப்பிடித்தே ஆக வேண்டும்.

5. மயில் பீலியை எப்பொழுதும் வைத்திருக்க வேண்டும். தங்களின் பாதம்பட்டு சிறு உயிரினங்கள் கூட இறக்கக்கூடாது என்பது சமண சமயம் கூறும் துறவிகளுக்கான வாழ்வியல் நெறிகளாகும்.

சமண சமயத்தின் தத்துவங்கள்:

உலகம் அழியக்கூடிய பொருளாலும், அழியாத்தன்மையாலும் ஆத்மாக்களாலும் (Jawas (or) souls) உருவானதாகும். மனிதன் மட்டுமின்றி விலங்குகள், தாவரங்கள் மற்றும் கல்லுக்கும் உயிர் இருப்பதாகக் நம்பப்படுகிறது. உயிர்கள் மீண்டும் மீண்டும் பிறக்கின்றன. அதற்குக் காரணம் உயிர்கள் செய்யும் வினையும் (karma) வினைப்பயனுமே (Samskara) ஆகும். தூய்மையான உயிர், வினைப்பயனால் கறைபடிந்திருக்கிறது. வினைப்பயன்களைக் களைய கடுமையான தவவாழ்வை மேற்கொள்ள வேண்டும். தன்னை உண்மையில் உணர்ந்தவனே ஜீவ முக்தி அந்தவனாவான் என்று சமணத்தத்துவங்கள் கூறுகின்றன.

நிலைகள்:

1. மனம் மற்றும் புலன்களால் கிடைக்கும் அறிவு –(Mati Jnana)
2. சமண நூல்கள் மூலமும், துறவிகள் மூலம் கிடைக்கும் அறிவு –(Sruthi Jnana)
3. கடந்த காலம், எதிர்காலம் தொலைவில் உள்ளவற்றைப் பற்றி அறிவு – (Avadi Jnana)
4. அடுத்தவர் மனத்தில் உள்ளவற்றை அறிவது – (Mana Prayaya – Jnana)
5. அனைத்துப் பந்தங்களும் வினையால் ஏற்பட்ட தடைகள் நீங்கிய பிறகு, ஆன்மாவிற்குக் கிடைக்கும் முழுமையான உண்மையான அறிவு –(Kevala – Jnana) கைவல்யா.

சமண சங்கம்:
மகாவீரரின் சீடர்களுள் முக்கியமானவர் பத்ரபாகு, ஆவார். அவரின் சீடர்கள் 11 பேர் எனக் கூறுவர். சாதி, ஆண், பெண் வேறுபாடின்றி சீடர்கள் சேர்த்துக் கொள்ளப்பட்டனர். அவர்கள் நிர்கிரந்தவர்கள் (நிர்கிந்தர் - தளைகளிலிருந்து விடுபட்டோர்) எனப்பட்டனர்.

சமண சமய மாநாடு:
முதல் சமண சமய மாநாடு - இம்மாநாடு கி.மு. (பொ.ஆ.மு) 3-ஆம் நூற்றாண்டில் பாடலிபுத்திர நகரில் ஸ்தூலபத்திரர் தலைமையில் நடைபெற்றது. இங்கு சமண சமய நூல்களான 12 அங்கங்கள் தொகுத்தளிக்கப்பட்டன. இம்மாநாட்டில் சமண சமயம் ஸ்வேதாம்பரர், திகம்பரர் என்று இருபிரிவுகளாகப் பிரிந்தது.

இரண்டாவது சமண சமய மாநாடு - இம்மாநாடு வல்லபி நகரில் தேவாதி கர்ஷ்மர்மனா என்பவர் தலைமையில் கி.பி. (பொ.ஆ) 512 – ஆம் ஆண்டு நடைபெற்றது. இதில் சமண சமய நூல்களான 12 அங்கங்கள், 12 உபஅங்கங்கள் ஆகியவை இறுதி செய்யப்பட்டன.

சமண சமய இலக்கியங்கள்:

சமணப் புனித நூலான ஆகமசித்தாந்தம் என்பது 12 அங்கங்களைக் கொண்டது. அது அர்த்த மகதி என்னும் பாலி மொழியில் எழுதப்பட்டது. இவை உரைநடையும் செய்யுள் நடையும் கலந்தவையாகும். கல்ப சூத்திரம் என்னும் நூல் பத்ரபாகு என்னும் சமணத்துறவியால் எழுதப்பட்டது. இது தீர்த்தங்கரர்களின் வாழ்க்கை வரலாற்றைப் பற்றிக் கூறுகிறது.

தமிழில் உள்ள நூல்களாகிய சிலப்பதிகாரம், சீவகசிந்தாமணி, வளையாபதி, யாப்பருங்கலக்காரிகை, நன்னூல், நாலடியார், நான்மணிக்கடிகை, பழமொழி போன்றவை

சமணர்களின் படைப்பேயாகும். மேலும் இந்தி. குஜராத்தி, மராத்தி, கன்னடம், சமஸ்கிருதம் போன்றவற்றிலும் சமணர்கள், இலக்கியங்களையும் தத்துவங்களையும் அளித்துள்ளனர்.

கலை:

சமணக் கட்டடக்கலை என்பது இந்தியக் கலையுடன் இணைந்தது. இராஜஸ்தானின் மவுண்ட் அபுவிலுள்ள தில்வாரா கோயில் புகழ்பெற்ற ஒன்றாகும். இது சோலங்கி வம்ச மன்னர்களால் கட்டப்பட்டது.

ரனக்பூர் ஜெயின் கோயில் இது ஆதிநாகர் கோயிலாகும். இக்கோயில் பழுப்பு நிற பளிங்குக் கற்களால் கட்டப்பட்டது. 1444 மார்பிள் தூண்களைக் கொண்டது. ஒவ்வொரு தூணும் கலைநுணுக்கத்துடன் வடிவமைக்கப்பட்டவை. இது சேத் தர்னாஷா என்பவரால் மன்னர் ரானாகும்பாவின் உதவியுடன் கட்டப்பட்டது.

கர்நாடக மாநிலத்தில் உள்ள சிரவணபெலகொலாவில் உள்ள கோமதீஸ்வரர் சிலை உலகிலேயே ஒரு கல்லால் செதுக்கப்பட்ட மிகப்பெரிய சிலையாகும். இது 57 அடி உயரம் கொண்டதாகும். பல பாகுபலி என்ற பெயராலும் அழைக்கப்படுகிறது. இது கங்க வம்சத்து மன்னரின் படைத்தளபதியான சாமுண்டராயா என்பவரால் நிறுவப்பட்டது. உதயகிரியில் உள்ள புலிக்குகை, எல்லோரா இந்திர சபை போன்றவை குறிப்பிடத்தக்கவை.

கோமேதகா என்ற திகம்பர சமணத் துறவியின் புகழை உலகறியச் செய்யவே கோமதீஸ்வரர் சிலை உருவாக்கப்பட்டது.

பவங்கஜா ஆதிநாதர் சிலை (ம.பி) போன்றவையும், இராஜஸ்தான், பந்தல்கண்ட் போன்ற இடங்களில் சமணக் கலையின் சிதைவுகள் காணப்படுகின்றன.

தமிழ்நாட்டில் கழுகு மலை, மதுரை, சித்தன்னவாசல், சீயமங்கலம், காஞ்சிபுரம், எண்ணாயிரம், மேல்சித்தாமூர் போன்ற இடங்களிலும் சமண தீர்த்தங்கரர்களின் புடைப்புச் சிற்பங்களும் சமணப் படுக்கைகளும் காணப்படுகின்றன.

இந்தியப்பண்பாட்டிற்குச் சமண சமயத்தின் கொடை:

- கல்வி மறுக்கப்பட்டவர்களுக்கு சமணக் கல்வி போதிக்கப்பட்டது.
- சமணசமயத்தின் இலக்கியமான ஆகமசித்தாந்தம் 12 அங்கங்களைக் கொண்டது. இந்நூல் அர்த்தமகதி என்ற பாலிமொழியில் தேவாதி என்பவரால் திருத்தியமைக்கப்பட்டது.
- பிராகிருதம், பாலி, தமிழ் ஆகிய மொழிகளில் பல இலக்கியங்கள் படைக்கப்பட்டன. தமிழில் நன்னூல், சீவகசிந்தாமணி, வளையாபதி. நாலடியார் போன்ற நூல்களை அளித்தவர்கள் சமணர்களே ஆவர்.
- வட மொழியிலும் இலக்கணம், அகராதி, குறியீட்டுமுறை (Exicography) மற்றும் கணிதம் ஆகிய துறைகளில் இவர்களுடைய பணி சிறப்பானதாகும்.
- சமண சமயக் கலைகளில் கட்டடக்கலை மிகவும் சிறப்பு வாய்ந்தது. இவர்கள் ஸ்தூபிகள், கோயில்கள் போன்றவற்றைக் கட்டினர். கோயிலில் முழு உருவச் சிலையையும் வைத்து வழிபட்டனர். கோமதீஸ்வரின் முழு உருவச் சிலை சிரவணபெலகோலா என்னுமிடத்தில் ஒரே கல்லில் செதுக்கப்பட்டுள்ளது.

- குவாலியருக்கு அருகில் உள்ள பாறைகளில் மிகப்பெரிய அளவில் செதுக்கப்பட்ட சிற்பங்களும். உதயகிரி, எல்லோரா, அதிகும்பா ஆகிய இடங்களிலுள்ள சிற்ப வேலைப்பாடுகளும் சமண சமயச்சிற்பக் கலைக்கு எடுத்துக்காட்டாகும்.

- பவபுரியிலுள்ள கோயில், இராஜகிரி மற்றும் அபுமலையில் உள்ள தில்வாராகோயில், சித்தூர் சமணக் கோபுரம் போன்றவை, சமணர்களின் கலை, கட்டடக்கலையின் சிறப்பினை எடுத்துக்காட்டுகின்றன.

- சமணம் அகிம்சையை வலியுறுத்தியதால் விலங்குகள் பலியிடப்படுவது குறையத் தொடங்கியது.

பௌத்த சமயம்:

இந்தியாவில் தோன்றிய பழைமையான சமயங்களில் இதுவும் ஒன்று. ஜப்பான், சீனா, கொரியா, இலங்கை, தாய்லாந்து, மியான்மர் போன்ற நாடுகளில் இச்சமயம் பெரும்பான்மைச் சமயமாக விளங்குகின்றது. இக்கால சமூகத்தில் நிலவிய மூடநம்பிக்கைகள், சடங்குகள், சிக்கலான நடைமுறைள், ஏற்றத்தாழ்வுகள் போன்றவை பௌத்த சமயம் தோன்றக் காரணமாயிற்று. புத்தரின் ஆளுமையும், எளிமையான கொள்கைகளும், மன்னர்களின் ஆதரவும் கிடைத்தமையால் பௌத்த சமயம் எளிதில் பரவியது எனலாம். பௌத்தம் என்பது புத்தரின் போதனைகளின் அடிப்படையில் அவரால் தோற்றுவிக்கப்பட்ட சமயமாகும். இது சாக்கிய மதம் என்று அழைக்கப்படுகிறது. பௌத்த சமயமானது பாலிபௌத்தம், திருமறைபௌத்தம், தென்னாட்டுப் பௌத்தம், தேரவாதம் மற்றும் ஸ்தவிரவாதம் என்றும் பல பெயர்களாலும் அழைக்கப்படுகிறது.

புத்தர்:

இவரின் இயற்பெயர் சித்தார்த்தர். இவர் இன்றைய நேபாள நாட்டில் கபிலவஸ்துவில் உள்ள லும்பினிவனத்தில் சுத்தோதனருக்கும் மாயாதேவிக்கும் மகனாகப் பிறந்தார். அவரது தாய் மாயாதேவியின் மரணத்திற்குப் பிறகு சிற்றன்னை கௌதமிபிரஜாபதி என்பவரால் வளர்க்கப்பட்டார். எனவேதான், கௌதமர் என அழைக்கப்பட்டார். சாக்கிய வம்சத்தைச் சார்ந்தவர் என்பதால் "சாக்கியமுனி" என்றும், மெய் ஞானம் பெற்றதால் ஆன்மிகத்துறையில் புத்தர் எனவும் அழைக்கப்படுகிறார்.

அவர் ஒருநாள் நகர்வலத்தின்போது கண்ட நான்கு காட்சிகள் வாழ்வை மாற்றிய எனலாம். வயது முதிர்ந்த மனிதன், நோயாளி, பிணம், துறவி போன்றவர்கள் படும் துன்பத்தைக்கண்டு அதனைப் போக்க வழிகாண முயன்றார். இதனால் அனைத்தையும் துறந்து துறவியானார். மெய்யறிவைத் தேடிப்பயணம் செய்தார். கயா என்னும் இடத்தில் போதிமரத்தடியில் (அரசமரம்) அறிவொளி (ஞானம்) பெற்றார். நீண்ட தியானத்தின் விளைவாக ஞானம் பெற்றதால் புத்தர் என அறியப்பட்டார். தமது முதல் உரையை சரநாத்திலுள்ள மான் பூங்காவில் நிகழ்த்தினார். அது தர்மசக்கர பரிவத்தனா அல்லது சட்டச்சக்கரம் எனப்படுகிறது.

புத்த மத கொள்கைள்:

ஆரிய சத்தியங்கள் - நான்கு பேருண்மைகள் (Four Noble Truths):

1. இவ்வுலக வாழ்க்கை துன்பமயமானது. நோய், பிணி மூப்பு, சாக்காடு ஆகிய துன்பங்கள் நம்மைத்தொடர்ந்து கொண்டிருக்கின்றன.

2. தான் இன்பமாக வாழவேண்டும் என்ற தன்னல ஆசையே துன்பத்திற்குக் காரணம்

3. தன்னல ஆசைகளை ஒழித்தால் துன்பங்கள் அறவே நீங்கும்.

4. எண்வகை நல் வழிகளை மேற்கொண்டால் ஆசைகளை ஒழித்து, துன்பங்களிலிருந்து விடுபட்டு, நிர்வாணம் (மெய்யறிவு) என்னும் உயரிய நிலையை அடையலாம்.

அஷ்டாங்க மார்க்கம் - எட்டு நல்வழிகள் - (Eight fold Paths):
பௌத்த சமயத்தில் உலகத்தின் அமைப்பிற்கு முக்கியத்துவம் கொடுக்கப்படவில்லை. மாறாக, மனிதனின் ஒழுக்க நடைமுறைகளே முக்கியத்துவம் பெற்றுள்ளது. ஆசையே துன்பத்துக்குக் காரணம் என்று கூறினால் மட்டும் போதாது. அதை அகற்றவேண்டிய வழியையும் காட்டவேண்டும். எனவே துன்பத்தைப் போக்குவரதற்காகப் புத்தர் காட்டியவையே எண்வகை நல்வழியாகும்.

1. நன்னம்பிக்கை (Right Fairh)
2. நல்லெண்ணம் (Right Thought)
3. நல்வாக்கு (Right Speceh)
4. நற்செயல் (Right Action)
5. நல்வாழ்க்கை (Right Livelihood)
6. நன்முயற்சி (Right Effort)
7. நற்சிந்தனை (Right Mindfullness)
8. நல்தியானம் (Right Concentration)

வாழ்வியல் இடைவழி அல்லது மத்திய மார்க்கம் (Golden Path):
பௌத்த சமயத்தில் அதிகம் உண்டு உறங்கிவாழும் இன்பவாழ்க்கைக்கு இடமில்லை.

உண்ணாமல் உறங்காமல் தன்னைத் தானே வருத்தி வாடுதலும் கூடாது என்ற கோட்பாட்டை வலியுறுத்தியது. கடுமையான நிலைப்பாட்டைத் தவிர்த்து எளிய வழியில் நற்கதி அடைய வேண்டும் என்கிறது. இதுவே இடைவழி (மத்திய மார்க்கம்) என வழங்கப்படுகிறது.

பௌத்தத்தின் சில கோட்பாடுகள்:

பௌத்தம் மனித இனத்தை ஒட்டுமொத்தமாக அறநெறிப்படுத்துவதிலேயே பெரிதும் முனைந்துள்ளது. புத்தர், கடவுள் இருப்பதை ஏற்கவும் இல்லை. மறுக்கவும் இல்லை. மேலும் கடவுள், உயிர், சடங்கு பற்றி வரையறுத்துக் கூறவில்லை. தம்மை வழிபடும்படியும் கூறவில்லை தமது கருத்துகளை நல்வாழ்க்கைக்கான பாதையாக மட்டும் வழங்கினார்.

நிர்வாணம் (மெய்யறிவு):

ஆசையை அகற்றுவதே மகாநிர்வாணம் என சுத்தபீடகம் கூறுகிறது. பிறப்பு, இறப்பு போன்ற துன்பங்களிலிருந்து விடுபட்டு, நிர்வாண நிலையை அடைய எண்வழி மார்க்கங்களைப் பின்பற்ற வேண்டும் என பீடகங்கள் குறிப்பிடுகின்றன.

கர்மவினை:
கர்மவினை கோட்பாட்டிலும், மறுபிறப்பிலும் புத்தர் நம்பிக்கைக் கொண்டிருந்தார். வினைப்பயனிலிருந்து யாரும் தப்பமுடியாது என்றார். இல்லறத்தாரும் துறவத்தாரும் பின்பற்ற வேண்டிய பத்து ஒழுக்கங்கள் பற்றியும் பௌத்தத்தில் கூறப்பட்டுள்ளது.

இல்லறத்தார் பின்பற்ற வேண்டிய ஐந்து ஒழுக்கங்கள்:
1. பிறர் பொருள் விரும்பாமை
2. பொய்யாமை
3. கொல்லாமை
4. பிறன் மனை விழையாமை
5. கள்ளுண்ணாமை

பௌத்த சமய மாநாடுகள்:
முதல் பௌத்த சமய மாநாடு: இராஜகிருகத்தில் மகாகசபர் தலைமையில் அஜாதசத்ருவின் ஆட்சிக்காலத்தில் நடைபெற்றது. இம்மாநாட்டில் புத்தரின் போதனைகளுக்கு வடிவம் தரப்பட்டது.

இரண்டாவது பௌத்தசமய மாநாடு: வைசாலி என்ற இடத்தில் சபாசமிகா தலைமையில் காலசோகன் ஆட்சிக்காலத்தில் நடைபெற்றது.

மூன்றாம் பௌத்த சமய மாநாடு, பாடலிபுத்திரம் என்ற இடத்தில் மொக்காலி புத்ததிசா தலைமையில் அசோகர் ஆட்சிக் காலத்தில் நடைபெற்றது. இம்மாநாட்டில் பௌத்த தத்துவவிளக்கங்களைக் கூறும் அபிதம்மபீடகம் என்ற நூல் தொகுக்கப்பட்டது.

நான்காம் பௌத்த சமய மாநாடு: குந்தல்வனம் (காஷ்மீர்) என்ற இடத்தில் வசுமித்திரர் தலைமையில் கனிஷ்கர் ஆட்சிக்காலத்தில் நடைபெற்றது. இம்மாநாட்டில் பௌத்தசமய நூல்களின் (பீடகங்கள்) விளக்கஉரையான விபாஷங்கள் தொகுக்கப்பட்டன. இம்மாநாட்டில் பௌத்த சமயம் மகாயானம், ஹீனயானம் என்று இரு பிரிவுகளாகப் பிரிந்தது.

துறவறத்தார் பின்பற்ற வேண்டிய ஐந்து ஒழுக்கங்கள்:

1. ஆடல்பாடல்களில் பங்குகொள்ளாமை
2. நறுமணப்பொருள்கள் போன்ற ஆடம்பரப்பொருட்களைப் பயன்படுத்தாமை
3. அகாலத்தில் உண்ணாமை
4. ஆரம்பரப் படுக்கைகளில் உறங்காமை
5. செல்வத்தை வைத்துக் கொள்ளாமை

பௌத்த இலக்கியங்கள்:
பௌத்த இலக்கியங்கள் பெரும்பாலும் பாலி மொழியில் எழுதப்பட்டன. பௌத்த சமயத்தின் புனித நூல் திரிபீடகம் என அழைக்கப்படுகிறது. திரிபீடகம் என்றால் மூன்று கூடைகள் எனப் பொருள்படும்

அவை முறையே
சுத்த பீடகம் : புத்தரின் போதனைகள் அடங்கிய தொகுப்புகள்
வினய பீடகம்: ஆண், பெண் துறவிகள் கடைப்பிடிக்க வேண்டிய விதிமுறைகள்
அபிதம்ம பீடகம்: பௌத்த தத்துவ விளக்கங்கள்
இவை பல்வேறு காலங்களில் தொகுக்கப்பட்டது பெற்றது, வட்டக் காமினி அபயன் என்ற இலங்கை மன்னர் காலத்தில்தான் நூல் வடிவம் பெற்றன என மகாவம்சம் என்னும் பௌத்த நூல் பீடகங்கள் பற்றிக் குறிப்பிடுகிறது.

மகாவம்சம், தீபவம்சம் என்ற பாலிமொழி நூல்கள் இலங்கையைச் சார்ந்தவையாகும். ஜாதகக் கதைகள் - புத்தரின் முற்பிறப்பு அவருடைய வாழ்வில் நிகழ்ந்த சம்பவங்களை அடிப்படையாகக் கொண்டு எழுதப்பட்டுள்ளன. தேராகதைகள் பௌத்தபிக்குள் மூலம் எழுதப்பட்டது. தேரி கதைகள் பௌத்தப் பிக்குணிகளால் எழுதப்பட்டது. தமிழ்மொழியில் மணிமேகலை, வீரசோழியம், குண்டலகேசி போன்றவை பௌத்த சமய படைப்புகளாகும்.

பௌத்த சமயத்தின் பிரிவுகள்:

பௌத்த சமயம் கனிஷ்கரது ஆட்சிக் காலத்தில் ஹீனயானம், மஹாயானம் என இரு பிரிவுகளாகப் பிளவுப்பட்டது. ஹீனயானம் என்றால் சிறிய வாகனம் எனவும், மகாயானம் என்றால் பெரிய வாகனம் எனவும் பொருள்படும். இரண்டும், புத்தரைக் குறித்தும் அவர்தம் கொள்கைகள் குறித்தும் வேறுபடுகின்றன.

ஹீனயானம்	மகாயானம்
புத்தருக்கு உருவ வழிபாடு இல்லை	புத்தருக்கு உருவ வழிபாடு உண்டு
வீடுபேறு அடைவதற்காகத் துறவறம் சிறந்தது என்கிறது.	துறவறத்தை வலியுறுத்தவில்லை
தன் முயற்சியிலேயே ஒருவன் மெய்யறிவு பெற வேண்டும் என்கிறது.	போதிசத்துவர்களின் துணையோடுதான் மெய்யறிவை அடைய முடியும் என்கிறது
பாலிமொழிக்கு முக்கியத்துவம் அளிக்கப்பட்டது.	சமஸ்கிருதமொழிக்கு முக்கியத்துவம் அளிக்கப்பட்டது.
ஆன்மா உண்டு என நம்பவில்லை	ஆன்மாவை நம்புகிறது
புத்தரின் கருத்துகளைப் பெரிதும் கடைப்பிடிக்கிறது	இந்து சமயம் போன்று சடங்குகள் செல்வாக்கு மிகுந்து காணப்படுகிறது.

ஜென் பௌத்தம்:
பௌத்தத்தின் ஒரு வழிமுறையே ஜென்பௌத்தமாகும். இது தனி சமயமல்ல. ஜென் என்ற சீனமொழிச் சொல்லின் பொருள் தியானம் என்பதாகும். ஜென் எதை போதிக்கிறது என்றால் ஏதுமில்லை என்பதே பதில். இதன் பொருள் நீ நீயாக இரு என்பதே ஆகும்.

பின்னர் வஜ்ராயனம் என்ற பிரிவும் தோன்றியது. வஜ்ராயனம் என்றால் வைர வாகனம் என பொருள்படும். அது பௌத்தத்தில் மாந்திரீக யோகத்தை பரிந்துரைத்தது. திபெத், பூட்டான் போன்ற நாடுகளில் கடைபிடிக்கப்படுகிறது.

பௌத்த சங்கத்தில் புத்தரது தர்மம் போதிக்கப்பட்டது. ஆண்துறவிகள் பிக்குகள் என்றும் பெண் துறவிகள் பிக்குணிகள் என்றும் அழைக்கப்பட்டனர். இச்சங்கத்தில் குடும்ப உறுப்பினர்களுக்கும் இடம் அளிக்கப்பட்டது. அவர்கள் உபாசகர்கள் எனப்பட்டனர்.

பௌத்தக் கட்டடக்கலை:

புத்தர், போதிசத்துவர் இவர்களின் நினைவுச் சின்னங்களின்மீது கல்லால் கட்டப்பட்ட ஸ்தூபிகள் போன்ற கட்டக்கலைகள், விஹாரங்கள், நினைவுச் சின்னங்கள் ஆகியவற்றில் அழகிய வேலைப்பாடுகளோடு புத்தரின் வாழ்க்கை வரலாறுகள் செதுக்கப்பட்டுள்ளன. குகைக்கோயிலை உருவாக்கியவர்களும் இவர்களேயாவர். பர்கூத், சாஞ்சி, அமராவதி போன்ற இடங்களிலுள்ள ஸ்தூபிகளும் கன்ஹேரி, கார்லே போன்ற இடங்களிலுள்ள குகைக்கோயில்களும் பௌத்த சமயச் சிற்பக் கலையினைப் பறைசாற்றும் மிகச் சிறந்த கலைச் சின்னங்களாக விளங்குகின்றன. கனிஷ்கர் காலத்தில் தான் "காந்தாரக் கலை" தோன்றியது.

புத்த சமயம் இந்தியாவில் தோன்றியதால், இந்தியப் பண்பாட்டின் தனித்தன்மை வெளிநாடுகளிலும் பரவியது. பௌத்தபிக்குகளும், அறிஞர்களும், பௌத்த சமயத்தைப் பரப்ப வெளிநாடுகள் சென்றபோது, இந்தியப் பண்பாட்டையும் தங்களோடு சுமந்து சென்றதால் சீனா, மங்கோலியா, மஞ்சூரியா, கொரியா, ஜப்பான், பர்மா, சாவகம் சுமத்திரா, இந்தோசீனா போன்ற நாடுகளில் இந்தியப் பண்பாடு பரவியது. பௌத்த சமயத்தைத் தழுவிய அந்நியர்கள் புண்ணிய பூமியான, வேற்றுமையில் ஒற்றுமை கண்ட இந்தியாவிற்குப் புனிதப் பயணம் மேற்கொண்டதாலும் இந்தியப்பண்பாட்டின் சிறப்பு மேலும் வெளிநாட்டில் பரவக் காரணமாயிற்று.

ஜாவா:

ஜாவாவிலுள்ள போராபுதூர் ஸ்தூபி ஆசியாவிலேயே சிறந்த பௌத்த சமய கலைச்சின்னமாகும். பௌத்த கட்டடக்கலைக்கும், சிற்பக்கலைக்கும் உன்னதமாக இது திகழ்கிறது. இங்குத் தங்கம், வெள்ளி, தந்தம், மரம் போன்றவற்றிலான பௌத்தச் சிற்பங்கள் செதுக்கப்பட்டுள்ளன.

தாய்லாந்து:

பௌத்தச் சிற்பங்களின் உடைவிடமாகவும் பௌத்த பூமியாகவும் கருதப்படுகிறது. தாய்லாந்தில் பௌத்தச் சிற்பக்கலை தொடர்ந்து வளர்ச்சியடைந்த வருகிறது.

இலங்கை:

மாமன்னர் அசோகர் காலத்தில் இலங்கையில் பௌத்த சமயம் பரப்பப்பட்டது. கி.பி. (பொ.ஆ) நான்காம் நூற்றாண்டைச் சேர்ந்த சுண்ணாம்புக் கல்லால் ஆன புத்தரின் நின்றகோல சிற்பம் இலங்கை அனுராதபுரம் அருங்காட்சியத்தில் வைக்கப்பட்டுள்ளது.

பௌத்தம் வழங்கிய கொடைகள்:

- ❖ இன்று உலகப் பெருஞ்சமயங்களில் ஒன்றாக பௌத்த சமயம் திகழ்கிறது.

பௌத்த பல்கலைக்கழகங்கள்:
1. நாளாந்தா 2. விக்ரமசீலா 3. ஓதாந்தபுரி 4. சோமபுரா, 5. ஜகத்தாலா 6. வல்லபி அகியவை இந்தியாவிலிருந்த பௌத்த சமய பல்கலைக்கழகங்களாகும்.

- ❖ விலங்குகளை பலியிடும் கொடியப்பழக்கத்தை பௌத்தர்கள் வெறுத்தனர். கடவுளை மனிதவடிவில் வணங்கினர்.

- ❖ பௌத்த விகாரங்களின் பிரதிபலிப்பே சைவ, வைணவ சமயத்தாரின் மடாலயப்பணிகளில் எதிரொலிக்கிறது.

- ❖ பாலி, தமிழ் போன்ற மொழிகளில் பௌத்த இலக்கியங்கள் அதிகமாக எழுதப்பட்டன. குண்டலகேசி, மணிமேகலை, வீரசோழியம் உட்பட பல இலக்கியங்கள் தமிழில் இயற்றப்பட்டு பௌத்தத்தின் கொடைகளாக திகழ்ந்தன.

- ❖ மகாவம்சம், தீபவம்சம் போன்ற இலங்கை பௌத்த நூல்கள் பழங்கால இந்திய, இலங்கை வரலாற்றை அறிய உதவுகின்றன.

- ❖ காந்தாரக்கலை, மதுராக்கலை பாணிகள் பௌத்தம் இந்தியவிற்களித்த கொடைகளாகும்.

- ❖ புத்தரின் உயர்ந்த அறக்கோட்பாடுகள், கொள்கைகள் போன்றவை இந்தியப் பண்பாட்டின் அடித்தளமாகத் திகழ்கின்றன.

- ❖ வைதிக சமயத்திற்கெதிரான மறுப்பியக்கமாக மட்டுமல்லாமல், அது சமுதாய மாற்றத்தையும் எற்படுத்தியது. புத்தர் சாதி வேறுபாட்டைக் கண்டித்தார்.

- ❖ அடித்தட்டு மக்களுக்கு புரியாத சாத்திரங்களுக்கு எதிராக, மக்களுக்குப் புரியக்கூடிய வாழ்வியல் வழிகாட்டியாகப் பௌத்த சமயம் திகழ்கிறது.

- ❖ பௌத்தமே முதன்முதலில கட்டமைக்கப்பட்ட ஓர் அமைப்பு முறையை உருவாக்கியது. அதன் விளைவே சங்கம், அச்சங்கங்கள் கல்வியை அனைத்து பிரிவுக்கும் கொண்டு சேர்த்தது. நாளந்த, தட்சசீலா, விக்கிரமசீலா போன்ற பல்கலைக் கழகங்கள் உலகப் புகழ்பெற்றன.

- ❖ பௌத்தம் வெளிநாடுகளுக்குப் பரவியதால் சீனா, இலங்கை போன்ற நாடுகளுடன் உறவு ஏற்பட்டது. இது மிகப்பெரிய பண்பாட்டுப் பாலமாகத் திகழ்கிறது.

ஜொராஸ்டிரியம்:

ஜொராஸ்டிரிய சமயத்தைத் தோற்றுவித்த ஜொரஸ்டர் பெயராலேயே அழைக்கப்படுகிறது. இது மஸ்தாநெறி என்றும் பார்சி சமயம் என்றும் அழைக்கப்படுகிறது. ஜொராஸ்டிரர்,ஈரானிய மக்களின் நம்பிக்கையின்படி இறைத்தூதர் ஆவார். ஸ்பிதமெ என்ற இயற்பெயர் கொண்ட இவர் இறைவனைத் தரிசித்த பிறகு தங்க ஒளி எனப் பொருள்படும் ஜொராஸ்டிரர் என அழைக்கப்பட்டார்.

அகூரமஸ்தர் (உயிரும், உள்ளமும் எனப்பொருள்)

ஜொராஸ்டிரர் வலியுறுத்திய தெய்வமே அகூரமஸ்தா, சூரியன் - நெருப்பு – ஒளி ஆகியவற்றின் உருவமாக மஸ்தா தெய்வம் உள்ளது. நல்லவை – தீயவை என்பவற்றிற்கு இடையேயான தொடர் போராட்டமே ஜொராஸ்டிரிய சமயத்தின் மையமான கருத்தாகும்.

சமயக் கொள்கைகள்:

இறைவன்:

பழைமையான மத நம்பிக்கையின்படி, பார்சிக்கள் முதலில் பல தெய்வங்களை வழிபட்டனர். ஜொராஸ்டிரர் இதைக் கண்டித்து அகூரமஸ்தா என்னும் ஒரு கடவுள் வழிபாட்டை நிலை நிறுத்தினார். இறைவன் நிகரற்றவர், சொர்க்கம:. பூமி அனைத்தையும் படைத்து இயற்கை முழுமைக்கும் மையமாக விளங்குகின்றார்.

உயிர்:

இன்பத்திற்கும் துன்பத்திற்கும் உயிரே காரணம். நல்லுயிர் வீடுபேற்றை அடையும் என்றார்.

வீடுபேறு:

உயிர்கள் வீடுபேறு அடைய மூன்று கட்டளைகளை ஜொராஸ்டிரியம் குறிப்பிடுகின்றது.

- ❖ நற்சிந்தனை (ஹீமாதா)
- ❖ நற்சொல் (ஹிக்தா)
- ❖ நற்செயல் (ஹீவர்ஷ்தா)

இவை மூன்றும் இறைவனால் கண்காணிக்கப்பட்டுத் தீர்ப்பு வழங்கப்படும். சிந்தனை,சொல், செயல் இம்மூன்றும் பெற்ற புனிதமான ஒருவனே வீடுபேறு அடைய முடியும் என்கிறது.

ஜெண்ட் அவஸ்தா:

இந்நூல் அகூரமஸ்தாவால் அருளப்பட்டதாக நம்பப்படுகிறது. இப்புனித நூல் ஜொராஸ்டரின் சீடரான விஸ்தபா மூலம் உலகத்திற்குக் கிடைத்தது.

‘அவஸ்தா’ என்றால் புத்தகம், ஜெண்ட் எனில், கட்டளைகள் எனப் பொருளாகும். ‘ஜெண்ட்’ அவஸ்தா என்றால் கட்டளைகள் அடங்கிய புத்தகம் என்பது பொருள். இப்புத்தகம் அவாஸ்தா மொழியில் பஹலவி எழுத்துகளில் எழுதப்பட்டது.

பார்சிக்களின் தனித்த அடையாளங்கள்:

- ❖ பார்சிக்கள் இந்தியாவின் ஏனைய மக்களோடு கலந்து வாழ்ந்த போதிலும் அவர்களின் பண்பாடும் சமய வழிபாட்டு முறையும் பெரிதும் பாதிப்பின்றித் தனித்தே காணப்படுகின்றது.

- ❖ நெருப்புக் கோயில் வழிபாடு பின்பற்றப்படுகிறது. வீடுகளில்கூடத் தீயைமூட்டி, நெருப்பை உண்டாக்கித் தெய்வமாக வழிபாடு செய்கின்றனர்.

- ❖ பார்சிக்கள் இறந்துவிட்டல் அவர்களை எரிக்கவோ, புதைக்கவோ செய்யாமல் அமைதிகோபுரம் என்னும் இடுகாட்டுப் பகுதிகளில் விலங்குகள், பறவைகள் உண்ண செய்கின்றனர். ஆனால், தற்போது இதில் மாற்றங்கள் காணப்படுகின்றன.

இந்தியப் பண்பாட்டிற்குப் பார்சிகளின் கொடைகள்:

- ❖ வெளிநாட்டிலிருந்து வந்திருந்தாலும் இந்தியப் பண்பாட்டைச் சிதைக்காதவாறு நம் நாட்டு பண்பாட்டுடன் ஒன்றிணைந்து வாழ்கின்றனர்.

- ❖ இந்தியர்கள் என்ற உணர்வுடனே நாட்டுப்பற்றுடன் திகழ்கின்றனர்.

- ❖ இந்தியாவில் குறிப்பிடத்தக்க ஓர் தொழில் சமூகமாக உருவெடுத்துத் தொழில் அறத்துடன் வாழ்கின்றனர்.

- ❖ பார்சி (ஜொராஸ்டிய சமய) இயக்கங்கள் 19-ஆம் நூற்றாண்டின் இந்திய சமூக சீர்திருத்தத்தில் முக்கியப் பற்காற்றின.

- ❖ தாதாபாய் நௌரோஜி, நௌரோஜி பர்டுன்ஜி ஆகியோர் இந்திய விடுதலைப் போராட்டத்தில் முக்கியப் பங்காற்றினர்.

இஸ்லாம்:
இஸ்லாம் விளக்கம்:

இஸ்லாம் என்பது ஓர் அரபுச் சொல். அதன் பொருள் பணிதல், சரணடைதல், கீழ்ப்படிதல் என்ற மூலக்கூறுகளை உள்ளடக்கியது. இஸ்லாம் என்ற சொல்லின் நேர்ப்பொருள், அமைதி என்பதாகும். ஒருவன் உடலையும், உள்ளத்தையும் அல்லாவிடம் பணிவாக ஒப்படைக்கும்போது அமைதியைப் பெறுகிறான் எனப்பொருள்படும். அல்லாவின் விதிமுறைகளுக்கு ஏற்பப் பணிந்து செயல்படுபவர்கள், இஸ்லாமியர்கள் ஆவர்.

மேற்காணும் பண்புகளைப் பெற்றிப்பவன் எந்த இனத்தையும், சமூகத்தையும் நாட்டையும், குலமரபையும் சேர்ந்தவனாக இருப்பினும் அவன் ஒரு முஸ்லிம் என அபுல் - அலா – மௌருடி கூறுகிறார்.

இஸ்லாம் இரண்டு அடிப்படை மூலாதாரங்களைக் கொண்டுள்ளது.

1. அல்லாவின் வேதம் (குர் ஆன்)
2. முகமது நபி (ஸல்) அவர்கள் அறிமுகப்படுத்திய மார்க்கம் (ஹதிஸ்)

முகமது நபி:

இஸ்லாம் சமயத்தின் தீர்க்கதரிசியாக முஸ்லிம்களால் ஏற்றுக்கொள்ளப்பட்டவர் முகமது நபி ஆவார். இவர் மெக்காவில் அப்துல்லா - அமீனா என்ற தம்பதியருக்கு மகனாய்ப் பிறந்தார். கதீஜா என்ற செல்வ சீமாட்டியை மணந்த பிறகு, மெக்கா நகரத்திற்கு அப்பால் இருந்த ஹீரா என்ற குகையில் தவம் செய்தார். அப்போது இறைதூதராகிய காபிரில் தோன்றி, அல்லாவின் புனித வார்த்தைகளாகிய உண்மைகளை அவரிடம் கூறினார். இதன் தொகுப்பே இஸ்லாமியத்தின் புனித நூலான திருக்குரான் ஆகும்.

கோட்பாடுகள்:

கடவுள் (அல்லாஹ்):

கடவுள் ஒருவரே, அவரே அல்லாஹ். அவரைத் தவிர, வேறு கடவுள் இல்லை என்பது இஸ்லாமின் அடிப்படை நம்பிக்கை. இறைத்தூதர்கள் (நபிமார்கள்), உலகின் முதல் இறைத்தூதர் ஆதாம். இறுதியான இறைத் தூதர் முகமது நபி என இஸ்லாம் நம்புகிறது.

விதி:

விதி என்பத அறிவுக்கு அப்பாற்பட்டது. அதன் புரிதல் இறைவனுக்கு மட்டுமே உண்டு என்பதே இசுலாமின் ஆழ்ந்த நம்பிக்கையாகும். விதியைப் பற்றிச் சிந்திப்பதையோ அதைப்பற்றி தர்க்கம் செய்வதையோ குரான்மறுக்கிறது.

கடமைகள்:

தன் சமயத்தவர் கண்டிப்பாகக் கடைப்பிடிக்க வேண்டிய கடமைகள் என ஐந்தைக் குறிப்பிடுகிறது. இவை ‘‘இஸ்லாத்தின் ஐந்து தூண்டுகள்’’ என அழைக்கப்படுகின்றன.

அவையாவன:

1. கலிமா
2. தொழுகை
3. நோன்பு
4. ஸக்காத்
5. ஹிஜ்

கலிமா (உறுதிமொழி):

அல்லாஹ் ஒருவரே, முகமது நபி அவரது இறைத்தூதர் என முழு நம்பிக்கை கொண்டு உறுதிமொழி கொடுப்பது, முதல் கட்டாய கடமையாகும்.

இறைவணக்கம் (நமாஸ்) தொழுகை:

ஒவ்வொரு இஸ்லாமியரும் தினமும் ஐந்துமுறை இறைவனைத் தொழுகை செய்ய் வேண்டியது, இரண்டாவது கடமையாகும். மெக்காவில் உள்ள புனித காபாவை நோக்கி வணங்க வேண்டும்.

நோன்பு:

ஒவ்வொரு வருடமும் இஸ்லாமிய நாட்காட்டியின்படி ரமலான் மாதத்தில் நோன்பு இருப்பது, மூன்றாவது கடமையாகும். சூரிய உதயம் முதல் அஸ்தமானம் வரை உணவு, நீர் எதுவும் எடுத்துக்கொள்ளுதல் கூடாது. இந்நோன்பு ஒருமாதம் கடைப்பிடிக்கப்படுகிறது.

ஸ்க்காத் (பொருள் தானம்):

ஸக்காத் எனப்படுவது கட்டாய பொருள் தானம். இ.ீ.து இஸ்லாமின் நான்காவது கடமையாகும். ஒவ்வொரு இஸ்லாமியரும் தமது செல்வத்தில் ஒருபங்கினை ஆண்டுக்கு ஒருமுறை எளியோர்களுக்கு தானம் வழங்க வேண்டும்.

ஹஜ் (புனிதப் பயணம்):
ஒவ்வொரு இஸ்லாமியரும் தமது வாழ்நாளில் ஒரு முறையாவது, மெக்கா நகரிலுள்ள காபாவைத் தரிசிப்பது இஸ்லாமின் ஐந்தாவது கடமையாகும்.

இஸ்லாமியப் பிரிவுகள்:
இறைத்தூதரான காபிரில் அல்லாவின் வார்த்தையாக முகமது நபியிடம் கூறியதை ஏற்கும் சன்னிப்பிரிவும். அல்லாவின் புனிதவார்த்தைகளை ஏற்று, அதைப் பின்பற்றி, இறைத்தன்மையை அடைந்த தீர்க்கதரிசி எனரோ அவரை மதத்தலைவர், அதாவது இமாம் என ஏற்றுக்கொண்டு வழிநடத்தும் ஷியா பிரிவும் இஸ்லாமிய சமயத்தில் ஏற்பட்ட இருபிரிவுகளாகும்.

இஸ்லாமியப் பண்டிகைகள்:
இரம்ஜான், பக்ரீத், மிலாடிநபி போன்ற பண்டிகைகள் இஸ்லாமியர்களால் சிறப்பாகக் கொண்டாடப்படுகின்றன.

இந்தியப் பண்பாட்டிற்கு இஸ்லாம் சமயத்தின் கொடை:

- இறைவன் முன் அனைவரும் சமம் என்ற கோட்பாடு, இஸ்லாம் சமயத்தின் முக்கிய கொடையாகும்.
- இந்தியப் பண்பாட்டின் ஒற்றுமைக்கு, முஸ்லீம் அறிஞர்கள் சூபி இயக்கத்தைக் கொடையாக வழங்கி, இந்து முஸ்லிம் ஒற்றுமையை நிலைநாட்டினர்.
- சூபி இயக்கத்தின் மூலம் சாதி ஒழிப்பு, மூடநம்பிக்கைகளுக்கு முடிவு கட்டுதல், சமத்துவம், சகோதரத்துவம் போன்ற கொள்கைகள் நமது இந்தியப் பண்பாட்டிற்கு வழங்கப்பட்ட வரப்பிரசாதமாகும்.
- இவர்களது கலையம்சமான பூச்சித்திர, தையல் வேலைப்பாடுகள், பூவேலைபாடுகள் அமைந்த மணிமண்டபங்கள், உலோகம் மற்றும் தங்க வேலைப்பாடுகள் போன்ற கவின்மிகு கலைகள் இந்தியப்பண்பாட்டிற்குப் பெருமை சேர்ப்பதாக அமைந்தது.
- விளையாட்டரங்கங்கள் (டெல்லியிலுள்ள பெரோஷா கோட்லா) நகர நுழைவாயில்கள் (ஹைதராபாத் சார்மினார்) பூந்தோட்டங்கள் (ஆக்ரா - ஷாலிமார்த் தோட்டங்கள்) அரண்மனைக் கோட்டைகள் (டெல்லி செங்கோட்டை) மசூதிகள் (டெல்லி – ஜும்மா மசூதி, முத்து மசூதி) கட்டடக்கலை (ஆக்ரா - பதேப்பூர் சிக்ரி, உலக அதியசங்களுள் ஒன்றான தாஜ்மஹாலில் பியூட்ரா டியூரா என்ற முறையால் ஆக்கப்பட்டது. வண்ணகற்கள், ஓடுகள் போன்றவற்றால் உருவாக்கப்பட்ட பொருள்கள் ஆகியவை இந்தியப் பண்பாட்டின் சிறப்புக் கூறுகளாகத் திகழ்கின்றன.
- இந்தியப் பண்பாட்டின் சிறப்புக்கூறுகளாக விளங்கும் இயற்கணிதம், வானநூல், மருத்துவம், கணிதம் (Algebra) போன்ற நூல்கள் அரேபியர் மூலம் ஐரோப்பா முழுவதும் பரவி, இந்தியாவின் பெருமையை மேலோங்கச் செய்தது.
- யுனானி என்ற மருத்துவ முறையை இந்தியாவிற்கு இஸ்லாமியர்கள் அறிமுகப்படுத்தினர்.

கிறித்துவம்:
உலகம் முழுவதும் பெரும்பான்மையான நாடுகளில் பரவியிருக்கும் சமயம் கிறித்துவமாகும். கிறித்துவம் என்பது கிறிஸ்து அதாவது ஏசுகிறிஸ்து என்ற இயற்பெயரிலிருந்து பெறப்பட்ட சொல்லாகும். ஏசுகிறிஸ்துவின் உயர்ந்த கோட்பாடு அம்சங்களைக் குறித்துக் கூறுவது கிறித்துவம் எனலாம்.

ஏசு கிறிஸ்து:
கிறித்தவத்தின் முன்னோடி ஏசுகிறிஸ்து ஆவார். இவரை ஜீஸஸ் என்றும் அழைப்பர். இவர் இஸ்ரேல் நாட்டில் உள்ள பெத்லஹேம் என்னும் இடத்தில் ஜோசப் கன்னிமேரியின் குழந்தையாகத் தோன்றினார்.

சமயக் கோட்பாடுகள்:
மனித உயிர்கள் இறைவன்மீத இதயப்பூர்வமாகவும், தூய எண்ணத்துடனும் அன்பு செலுத்த வேண்டும் எனவும், பரலோகத்தில் இருக்கும் பரமபிதா அல்லது சொர்க்கம் என்பதை அடைய அன்பு, நீதி, கடமை போன்றவற்றைக் கடைப்பிடித்து ஒழுகவேண்டும் என்பதும் கிறித்துவ சமயத்தின் கொள்கை எனக் கூறப்படுகிறது. எனவே அன்பு, கடவுள், நீதி, நம்பிக்கை போன்றவை முக்கிய கோட்பாடுகளாகக் கொள்ளப்படுகின்றன. மேலும், உலகத்தில் பேசப்படும் வார்த்தைகள் யாவும் இறைவனையே சார்ந்தது என்பதும் கிறித்துவ சமயத்தின் கோட்பாடாகும். கிறித்துவக் கோட்பாடுகள் அடங்கிய புனித நூல் பைபிள் (விவிலியம்) ஆகும்.

கிறித்துவ சமய விழாக்கள்:

ஏது கிறிஸ்து பிறந்த நாளான டிசம்பர் 25-ஆம் நாள் ஒவ்வோர் ஆண்டும் கிறிஸ்துமஸ் தினமாகக் கொண்டாடப்படுகிறது. மேலும் புனித வெள்ளி,ஈஸ்டர், ஆங்கிலப் புத்தாண்டு போன்ற விழாக்கள் கொண்டாடப்படுகின்றன. விழாக்களின் மூலம் அன்பு, நட்பு, சகோதரத்துவம், சமத்துவம் ஆகிய பண்புகளை வலியுறுத்துகின்றன.

கிறித்துவ சமயத்தின் பணிகள்:

1. ஆதரவற்றோர் இல்லங்கள், முதியோர் காப்பகங்களை நிறுவி சேவை புரிகின்றன.

2. வெள்ளம், பூகம்பம், பஞ்சம் போன்ற இயற்கைச் சீற்றங்களின் போது நிவாரணப் பணிகளை செய்து வருகின்றன.

3. இச்சமயக்குழுக்கள் நாடெங்கும் மருத்துவமனைகளை நிறுவி, நலவாழ்வுப் பணிகளைச் செய்து வருகின்றன.
4. பட்டிதொட்டிகளிலும் கல்விக்கூடங்கள் நிறுவி இலவசக்கல்வி, உணவு, உறைவிடம் வழங்கியும் ஒழுக்கம், கட்டுப்பாடு: நீதி போதனைகளையும் புகட்டி வருகின்றன.

5. இக்குழுக்கள் வட்டார மொழிகளைக் சுற்றுப்பல்வேறு நூல்களை ஆங்கிலத்தில் மொழி பெயர்த்து, இந்திய மொழி வளர்ச்சிக்கும், இலக்கிய வளர்ச்சிக்கும் தொண்டாற்றியுள்ளன.

6. இசசமயக் குழுக்களால் இங்கு அச்சுப் பொறி இயந்திரம் அறிமுகப்படுத்தப்பட்டது.

இவ்வாறு கிறித்துவத் தொண்டு நிறுவனங்கள் கல்வி வளர்ச்சிக்கும் சமூக நல வாழ்வுக்கும் பல அரிய பணிகளைச் செய்து வருகின்றன.

கிறித்துவ சமயத்தின் கொடை:

சிறித்துவம் சமயப் பணி மட்டுமின்றிச் சமூக சேவையிலும் கவனம் செலுத்தியது. கல்வி நிலையங்கள், கல்லூரிகள். மருத்துவமனைகள் போன்றவை மக்களிடம் மிகப்பெரிய வரவேற்பைப் பெற்றன.

- ❖ கிறித்துவச் சமயப் பரப்பாளர்கள் மதப்பணியை மட்டுமின்றி, இலக்கியத்திற்கும் சேவையாற்றினர். கால்டுவெல், திராவிட மொழிகளின் ஒப்பிலக்கணம் என்ற நூலை எழுதினார். ஜி.யூ.போப், திருவாசகம் மற்றும் திருக்குறளை ஆங்கிலத்தில் மொழி பெயர்த்தார். வீரமாமுனிவர் (பெஸ்கி) எழுதிய பரமார்த்தகுரு கதைகள் போன்றவை குறிப்பிடத்தகுந்தவை.

- ❖ இந்தியப் பண்பாட்டை மேற்குலகப் பண்பாட்டோடு இணைத்ததில் கிறித்துவ சமயம் முக்கிய பங்காற்றியுள்ளது. எனினும் கிறித்துவம் இந்தியப் பண்பாட்டின் சில பழக்க வழக்கங்களையும் தம்முள் இணைத்துக் கொண்டது.

சீக்கிய சமயம்:
சீக்கியம் என்பது, சீக் என்ற பஞ்சாபி வார்த்தையில் இருந்து தோன்றியது. சீக் என்றால் சீடர் அல்லது பின்பற்றுபவர் எனப்பொருள். இந்தியத் துணைக்கண்டத்தில் 15-ஆம் நூற்றாண்டில் இறுதியில் தோன்றியச் சமயமாகும். சீக்கியர்கள் தங்கள் சமய குருவைப் பின்பற்றவேண்டும். அவர்களே, சீக்கியர்களின் வழிகாட்டிகளாவர்.

சீக்கிய சமயம் தோன்றக் காரணங்கள்:

- ❖ சமூக அமைப்பில் நிலவய ஏற்றத்தாழ்வுகள்
- ❖ குருநானக் கபீர் போன்றோர் கருத்துக்கள் மக்களிடம் வரவேற்பை பெற்றது.
- ❖ பக்தி இயக்கங்களின் செல்வாக்கு

பல்வேறு அந்நியப் படையெடுப்புகள் பஞ்சாப் வழியாகவே நடைபெற்றன. இது பஞ்சாப் மக்களின் வாழ்வில் மிகப்பெரிய தாக்கத்தை ஏற்படுத்தியது. இதனால் அவர்கள் தனித்த அடையாளத்துடன் வீரம் செறிந்தப் பிரிவினராகவும் தோன்ற காரணமாக அமைந்தது.

குருநானக் கி.பி. (பொ.ஆ) 1469 – 1538:

சீக்கிய சமயத்தை நிறுவியவர் குருநானக் ஆவார். இவர் ஒருநாள் ‘‘பெய்ன்’’ என்னும் ஆற்றில் நீராடிக் கொண்டிருந்தபோது ஆன்மீக ஞானம் பெற்றார். இவர் அனைத்து மக்களுக்கும் பொதுவான ஒரு சமயநெறியை உருவாக்க எண்ணியதன் விளைவாகத் தோன்றியதே சீக்கிய சமயமாகும்.

குரு நானக்கின் போதனைகள்:

- ❖ கடவுள் ஒருவரே

- ❖ அனைத்து மனிதர்களும் சமமானவர்கள், சாதி வேறுபாடு கூடாது.

- ❖ இராமன்,கிருஷ்ணன், முகமது நபி போன்றோர் இறைவனின் தூதர்கள் என்றார்.

- ❖ உருவ வழிபாடு செய்வதாலோ, நோன்பு இருப்பதாலோ, புனித தலங்களுக்கு செல்வதாலோ எந்தப் புண்ணியமும் கிடைக்காது. உடன் இருப்பவர்களுக்கு உதவுங்கள், ஏழைகளுக்குக் கொடுங்கள் அதுவே இறைவனை அடையும் வழியாகும்.

❖ நேர்மையான வழியில் பிறரை ஏமாற்றாமல் பொருளீட்டுங்கள்.

சமயக் கொள்கைகள்:

சீக்கிய சமயக் கொள்கைகள் குர்மத், குர்தர்ஷன் என்று பிரித்து விளக்கப்படுகிறது. குர்மத் என்பது சீக்கிய சமயத்தையும், குர்தர்ஷன் என்பது சீக்கிய தத்துவத்தையும் குறிக்கும். ஒழுக்கம், பணிவு, நேர்மை, தருமம், உண்மை, கருணை போன்றவை இவர் போதனைகளில் முக்கிய இடம் பெற்றன. இறைவனின் பெயரை எப்போதும் உச்சரித்தல், உடலாலும், உள்ளத்தாலும் குருவிற்கு கீழ்ப்படிந்து நடத்தல் போன்றவை சீக்கியர்களின் முக்கிய கடமையாகும். இறைவனின் திருநாமங்களை இனியபாடல்களால் இசையுடன் பாடி இதயத்தைத் தூய்மை செய்ய வேண்டும் என்பது இவரது கொள்கையாகும்.

கடவுள் (சந்நாம்):

கடவுள் ஒருவரே, அவர் இரண்டாகவோ, மூன்றாகவோ பலவாகவோ இல்லை. அவர் வடிவமற்றவர் எனினும் அவரது ஒளி அனைத்து படைப்புகளிலும் உள்ளும், புறமுமாக விளங்குகின்றது. அவர் ஏக் - ஓம்கார என அழைக்கப்படுகிறார்.

குரு:

சீக்கியம் குருவின் மூலமாக மட்டுமே கடவுளின் அருளைப் பெறமுடியும் எனக்குறிப்பிடுகிறது. குருவைக் கடவுளுக்கு அடுத்த நிலையில் உள்ள சக்தியாகக் கருதுகிது.

வீடுபேறு:

சீக்கிய சமயத்தில் ‘‘ஸச், கண்ட, சூன்ய’’, போன்ற பல பெயர்களால் வீடுபேறு குறிக்கப்படுகிறது. வீடுபேறு என்பது, மனிதன் கடவுளாக மாறுகின்ற இறைநிலையைக் குறிப்பதாகும். உண்மையான வாழ்க்கையின் மூலம் மனிதன் வீடுபேறு அடையமுடியும் என இச்சமயம் கூறுகிறது.

புனித நூல் ஆதிகிரந்தம்:

குருநானக்கின் போதனைகளும் வழிபாட்டுப்பாடல்களும் வாய்வழியாகவே இருந்தன. அதை சீக்கிய சமயத்தின் 5வது சமய குரு அர்ஜுன்சிங் ஆதிகிரந்தம் என்ற பெயரில் தொகுத்தார். கடவுளின் சொல் என்ற பெயரால் இந்நூல் வழங்கப்படுகிறது. இது குர்முகி எழுத்து வடிவத்தில் உள்ளது. தற்போது குரு கிரந்தாசாகிப் என்ற பெயராலும் வழங்கப்படுகிறது. இதற்குக் ‘‘குருவின் சொல்’’ எனப்பொருள்.

சீக்கிய சமயத்தின் தனித்த அடையாளங்கள்:
10ஆவது குருவான குருகோவிந்த்சிங், சீக்கியர்களின் சின்னங்களாகக் கீழ்க்காண்பனவற்றை அறிவித்தார்.

‘‘பஞ்ச காக்கர்’’ என்னும் ஐந்து அடையாளங்கள் (5K’s)

1. கேஷ் - வெட்டப்படாத முடி
2. கங்க – மரத்தாலான சீப்பு
3. கச்சாஹொரா – அடைக்கால்சட்டை
4. கரா - இரும்புக் கைவளையல்
5. கிர்பான் - குறுவான்

குருத்துவாரா:

சீக்கியர்களின் வழிபாட்டுத் தலங்கள் குருத்துவாராக்கள் என அழைக்கப்படுகின்றன. குருத்துவாராக்கள் என்ற சொல்லிற்குக் குருவை அடையும் வழி என்று பொருள். அங்கு ஆதிகிரந்தம் வைக்கப்பட்டிருக்கும். அதில் லாங்கர் என்னும் சம்பந்தி உணவுக் கூடங்களும் அமைந்திருக்கும்.

சீக்கிய சமயத்தின் இரு பிரிவுகள்:

சீக்கிய சமயத்தில் இரு பிரிவுகள் காணப்படுகிறது. அவை, 1. நாம்தாரி, 2. நிரங்காரி ஆகும்.

- நாம்தாரி (குருவிடமிருந்து வார்த்தைகளைப் பெற்றவர்கள்) – நிறுவியவர்: பாபா ராம்சிங்
- நிரங்காரி (உருவமற்ற இறைக்கொள்கை) – நிறுவியவர் : பாபா தயாள்தாஸ்

கால்சா அமைப்பு:

கால்சா என்றால் தூய்மை எனப் பொருள். இதில் சேருபவர்கள் அகாலி (இறவாதவன்) என அழைக்கப்பட்டனர்.

பத்தாவது குரு கோவிந்த சிங் இவ்வமைப்பைத் தோற்றுவித்தார். ஒன்பதாவது குரு தேக்பகதூரை முகலாய அரசர் ஔரங்கசீப் கொன்றதால், கோபமடைந்த கோவிந்தசிங் சீக்கிய சமயத்தினரை இராணுவ அமைப்பாக மாற்றினார். இதுவே கால்சா எனப்படுகிறது.

- இந்து, இஸ்லாமிய ஒற்றுமையே சீக்கிய சமயத்தின் முக்கியக் கொடையாகும். இந்தியாவின் பன்முகப் பண்பாட்டிற்குச் சீக்கிய சமயம் ஓர் அடையாளமாகத் திகழ்கிறது.
- கடுமையான போராட்ட வாழ்க்கைமுறையைக் கொண்ட இனமாதலால், இவர்கள் நாட்டுப்பற்றுடன் இந்திய இராணுவத்தில் முக்கியப் பங்கு வகிக்கின்றனர்.
- அன்பு, கொடை, சகிப்புத்தன்மை, சடங்குகளை மறுத்தல் போன்றவற்றை இச்சமயம் போதிக்கிறது.
- இந்தியப்பண்பாட்டு அடையாளங்களை அந்நியர்களிடமிருந்து பாதுகாத்து, இன்றும் அவற்றைப் போற்றுவது சீக்கிய சமயமாகும்.
- இன்று உலகின் பல்வேறு நாடுகளில் வாழும் சீக்கியர்கள், இந்தியப்பண்பாட்டின் பெருமைகளைப் பறைசாற்றுகின்றனர். இங்கிலாந்து, அமெரிக்கா போன்ற நாடுகளில் இவர்களின் வழிபாட்டுத் தலங்கள் உள்ளன.

நிறைவுரை:

சமயங்கள் மனிதவாழ்வின் அடித்தளமாக அமைகின்றன. இந்தியப்பண்பாட்டை வடிவமைத்த இந்து, சமணம், பௌத்தம், இஸ்லாம், சீக்கியம் போன்ற மதங்கள் மக்களிடம் அன்பு, கொடைத்தன்மை, ஒழுக்கம், சகிப்புத்தன்மை, தேசிய ஒருமைப்பாடு போன்றவற்றைப் போதித்து

நல்வழிப்படுத்துகின்றன. சமயங்களின் வளர்ச்சியால் இந்தியாவில் இசை, ஓவியம், நடனம், சிற்பம், கட்டடக்கலை போன்ற துறைகள் வளர்ச்சி பெற்றுவருகின்றன. சமயங்களே மக்களின் தனிமனிதக் கடமை, சமூகக் கடமை போன்றவற்றைக் கற்பித்து அவர்களை நல்வழிப்படுத்துகின்றன.

அலகு – 6

பக்தி இயக்கம்

நுழைவு வாயில்:

மனிதன் மனிதனை நல்வழிப்படுத்துவதற்கு, இந்து சமயம் பல்வேறு நெறிமுறைகளை உருவாக்கித் தந்துள்ளது. இந்நெறிமுறைகள் மனிதனின் உள்ளம், சிந்தனை, செயல்திறன் ஆகியற்றிற்கேற்ப வேறுபடுகின்றன. அவரவர் மனநிலைக்கு எந்த நெறி எளியது. இனியது என்று தோன்றுகிறதோ அதனைப் பின்பற்றி நல்வழி அடையலாம். இத்தகைய பல நெறிகளுள் மிகச் சிறப்பாகக் கருதப்படுவன

1. பக்திநெறி
2. கருமநெறி
3. ஞானநெறி
4. யோக நெறி

ஆகியனவாகும். இந்நெறிகளுள் மிகவும் எளிமையானது பக்தி நெறியாகும்.

இறைவனிடத்தில் நாம் செலுத்தும் "ஆழ்ந்த அன்பே" பக்தி எனப்படுகிறது. பக்தி என்ற சொல் "பஜ்" என்ற சொல்லிலிருந்து தோன்றியதாகக் கருதப்படுகிறது. இதற்கு "வழிபாடு" என்று பொருள். மேலும் பக்தி என்பது, உள்ளார்ந்த அன்போடு இறைவனை வழிபடுதல் என்ற பொருளைத்தரும். எனவே, பக்திநெறிக்கு அடிப்படையாகத் திகழ்வன சமயங்களாகும். எல்லாச் சமயங்களுக்கும் பொதுவான கொள்கைகள் உண்டு. மனிதனுக்குப் பிறப்பால் மட்டுமே உயர்வில்லை என்று எல்லா சமயங்களும் கூறுகின்றன. சடங்குகள், சம்பிரதாயங்கள் மனிதர்களுக்குத் தேவையில்லை. இறைவன்மீது தூய பக்தி கொள்ளுதலே வாழ்வின் சிறந்த வழியாகும். தூய பகுதியும் ஆழ்ந்த நம்பிக்கைகளும் பக்தி மார்க்கத்தின் கோட்பாடுகளாகும். இந்தப் பக்தியே அன்பு, எளிமை போன்றவற்றைப் போதித்து. மனிதன் வீடுபேறு அடைய வழிவகுக்கிறது.

பக்தியின் வகைகள்:

பக்தி இருவகைப்படும் அவை 1. அபரபக்தி 2. பரபக்தி என்பதாகும். இவ்விருவகைகளும் பக்தனின் இருவேறுபட்ட மனநிலையைப் பிரதிபலிக்கின்றன.

- அபரபக்தி: பக்தன் தெளிவில்லாமல் குறுகிய சிந்தனையுடன் குறிப்பிட்ட ஒரு கடவுளை மட்டுமே வழிபாடு செய்வது அபரபக்தி ஆகும். தன் சுயநலத்தையோ, தன்னைச் சார்ந்தோரின் சுயநலத்தையோ மையப்படுத்தி, ஒருவன் பக்தி என்ற பெயரில் மற்றவர்களை வெறுக்கிறான். தான் வழிபடும் தெய்வத்தையும், வழிபாட்டு முறையையும் தவிர பிற தெய்வத்தையும், வழிபாட்டு முறையையும் அபரபக்தியினர் ஏற்பதில்லை.

- பரபக்தி: இந்நிலையில் பக்தன் அனைத்துத் தெய்வங்களையும் வழிபடுவதுடன் பக்தியின் உயர்ந்த நிலையில் செயல்படுகிறான். உலகம் தழுவிய அன்பு நெறியே பரபக்தியாகும். இவ்விரு நெறிகளும் தொன்றுதொட்டு வந்தவையாகும்.

பக்தி இயக்கம் தோன்றக் காரணங்கள்:

- இந்து சமயம், தன் செல்வாக்கை படிப்படியாக இழக்கத் தொடங்கியது.
- உயர் குடியினராகக் கருதப்பட்டவர்கள், பிற பிரிவினரிடம் பாகுபாடு காட்டினர்.
- சமண, பௌத்த சமயங்கள் இந்து சமயத்தில் காணப்பட்ட சடங்குகளை வெறுத்தன. எளிதாக ஏற்றுக் கூறிப் பின்பற்றச் செய்தன.
- சமயக் கோட்பாடுகள். பாமர மக்கள் புரிந்துகொள்ளும்படி அமையவில்லை.

- ❖ பிற சமயத்தவர்கள் வெளிப்படையாக அறிவித்துச் செயல்பட்ட "ஒரு கடவுள் கோட்பாடு", "உலகில் பிறந்தவர்கள் அனைவரும் உடன் பிறந்தோரே" என்ற கொள்கைகள் மக்களைக் கவர்ந்திழுத்தன.

- ❖ பிற சமயங்களில் காணப்பட்ட சமத்துவக் கோட்பாடுகள், இந்து சமயத்தில் புறக்கணிக்கப்பட்டவர்களையும் கவர்ந்தன.

பக்தி இயக்கத்தின் சீரிய தன்மை:

- ❖ பல்வேறு வடிவங்களில் கடவுளை வணங்கினாலும் அவை அனைத்தும் "கடவுள் ஒருவரே" என்று பக்தி இயக்கம் வெளிக்காட்டியது.

- ❖ தெளிவான ஆன்மிகக் கோட்பாடுகள், முறையான பக்திநெறி ஆகியவற்றின் வாயிலாக, ஒழுக்கமான வாழ்க்கையை மேற்கொள்பவர்கள், வீடுபேற்றை அடையலாம் என்று பக்தி இயக்கம் வலியுறுத்தியது.

- ❖ இறைவனை அடைய நல்வழிகாட்டலும், நல்லுபதேசமும் வழங்கும் குருவின் துணை அவசியம்.

- ❖ கடவுளின் முன் அனைவரும் சமம், மனிதர்களிடையே பிறப்பால் உயர்வு தாழ்வில்லை என்பதை உணர்த்துகிறது.

- ❖ சமூகத்தில் நிலவிய சாதி வேறுபாடுகள், மூடப்பழக்கவழக்கங்கள் ஒழிக்கப்படுவதற்குப் பக்தி இயக்கம் காரணமாயிற்று.

- ❖ பக்தி இயக்கஞானிகள், வேத இலக்கியங்களை வட்டார மொழியில் மொழிபெயர்த்ததன் மூலம் அவற்றைப் பாமர மக்களும் அறியும்படி செய்தனர்.

- ❖ ஒற்றுமை உணர்வு, சமய நல்லிணக்கம் ஆகியவை வலிமைபெற, பக்தி இயக்கம் பெரும் பங்காற்றியது.

- ❖ பக்தி நெறியைப் பின்பற்றுவதன் மூலம் மக்களிடையே மன அமைதி ஏற்பட்டது.

- ❖ மக்கள் ஒவ்வொருவரும் மற்றவர்களின் இன்ப, துன்பங்களில் எவ்வித வேற்றுமையுமின்றிப் பங்கேற்றனர்.
- ❖ இறைவனிடம் பக்தன், தன்னையே அர்ப்பணிக்கும் சரணாகதித் தத்துவக்கோட்பாடு பக்தி இயக்கத்தால் வலுப்பெற்றது.
- ❖ ஞானநெறி, கர்மநெறி, யோகநெறி ஆகிய நெறிகளைவிடப் பக்தி நெறியே சிறந்தது என்ற ஆன்மிகக் கருத்து வலியுறுத்தப்பட்டது.

- ❖ கடவுளை இடைவிடாது வழிபடவேண்டும், அவரின் திருநாமத்தை ஒதுதல் வேண்டும் என்ற நன்னெறியைப் பக்தி இயக்கம் பரப்பியது.

- ❖ துறவிகளால் பக்திநெறியைப் பரப்ப ஏற்படுத்தப்பட்ட மடங்கள் பக்தி இயக்கத்தின் கோட்பாடுகளால் முறைப்படுத்தப்பட்டன.

நாயன்மார்கள்:

சைவ சமயத்தைப் பின்பற்றிச் சிவ வழிபாட்டையும், தமிழ் மொழியையும் வளர்த்த 63 சிவனடியார்கள், "நாயன்மார்கள்" எனப்பட்டனர். இவர்கள் பல்வேறு காலங்களில் பல்வேறு பகுதிகளில் வாழ்ந்தவர்கள். இவர்களுள் திருநாவுக்கரசர். திருஞானசம்பந்தர், சுந்தரர், மாணிக்கவாசகர் ஆகிய நால்வர் சமயாச்சாரியார்கள் என்றும் சைவ சமயக் குரவர்கள் என்றும் அழைக்கப்பட்டனர். தேவாரத் தொகுப்பில் முதல் எட்டுத் திருமுறைகளை இவர்கள் பாடியுள்ளனர். நாயன்மார்களின் பாடல்களைத் தொகுத்தவர் நம்பியாண்டார் நம்பி என்பவராவார். பிற்காலச் சோழர்கள் காலத்தில் வாழ்ந்த சேக்கிழார்63 நாயன்மார்களின் வாழ்க்கை வரலாற்றைத் தொகுத்து அருளினார்.

இத்தொகுப்பே பெரியபுராணம் அல்லது திருத்தொண்டர்புராணம் என்றழைக்கப்படுகிறது. இவர்கள், தம் எளிய வாழ்க்கைமுறையால், தியாக மனப்பான்மையால் மக்களிடம் அன்புநெறி, அருள்நெறியினைப் பரப்பியவர்கள் ஆவர்.

பன்னிரு திருமுறைகள்:

திருஞான சம்பந்தர் - 1, 2, 3 திருமுறைகள் (திருக்கடைக்காப்பு)
திருநாவுக்கரசர் - 4, 5, 6 திருமுறைகள்
சுந்தரர் - 7-ஆம் திருமுறை
} தேவாரம்

மாணிக்கவாசகர் - 8-ஆம் திருமுறை திருவாகம்
திருமாளிகைத்தேவர், சேந்தனார் மற்றும் அருளாளர்கள் பாடல்கள் - 9-ஆம் திருமுறை – திருவிசைப்பா, திருப்பல்லாண்டு
திருமூலர் - 10-ஆம் திருமுறை – திருமந்திரம் திருவாலவாயுடையார், பட்டினத்தடிகள், காரைக்காலம்மையார், நம்பியாண்டார் நம்பி பாடல்கள் - 11-ஆம் திருமுறை – தோத்திரப் பாடல்கள்

சேக்கிழார் - 12-ஆம் திருமுறை – பெரியபுராணம்

திருஞானசம்பந்தர்:

சோழநாட்டில் சீர்காழியில் சிவபாத இருதயர் என்பாரின் மகனாகத் திருஞானசம்பந்தர் பிறந்தார். தமது மூன்றாவது வயதில், இறைவி உமாதேவியாரால் ஞானப்பால் ஊட்டப்பெற்றார். சைவ சமயத்தைப் பரப்ப, இவர் தமிழகத்தின் பல இடங்களுக்குச் சுற்றுப்பயணம் மேற்கொண்டார். வடமொழி வேதங்களின் முக்கிய கருத்துகளைத் தாம் இயற்றிய பக்திப் பாடல்களில் பயன்படுத்தினார். இந்த அடிப்படையில் வேதத்தின் சாரங்கள் தமிழில் கொண்டுவரப்படுவதில் முக்கியப் பங்காற்றினார். தேவாரத்தில் முதல் மூன்று திருமுறைகளைப் பாடியுள்ளார். இவர் சமணர்களை வென்று சைவசமயத்தை நிலைநாட்டினார்.

திருஞான சம்பந்தரின் அற்புதங்களாகக் கீழ்க்காணும் நிகழ்வுகளைச் சைவ மரபுவழிச் செய்திகள் கூறுகின்றன. அவையாவன:

- மயிலாப்பூரில் இறந்த பெண்ணின் எலும்பை எடுத்து பெண்ணுருவாக்குதல்.
- சம்பந்தர் பதிகத்தால் திருமறைக்காடு (வேதாரண்யம்) சிவாலயத்தின் கதவுகள் திறக்கப்படுதல்.
- திருவோத்தூரில் (செய்யாறு) ஆண்பனையைப் பெண்பனையாக்குதல்.
- திருக்கொள்ளம்புதூரில் பதிகம்பாடி ஓடத்தை ஓடச் செய்தல்.
- வைகையாற்று நீரினை எதிர்த்தோடும்படி செய்தல்.
- பாண்டிய நாட்டிற்குச் சென்று, மாறவர்மன் அரிகேசரியைச் சமணத்திலிருந்து சைவத்திற்கு மாற்றியதுடன் சமணர்களை அனல்வாதம், புனல்வாதம் ஆகியவற்றில் வெற்றி பெறுதல்.
- மதுரையில் போதிமங்கை என்ற இடத்திற்கு சென்று, பௌத்தர்களை வாதத்தால் வெல்லுதல், இதுவே பௌத்தர்கள் பலரைப் பௌத்தத்திலிருந்து சைவ சமயத்திற்கு மாறக் காரணமாயிற்று.

திருஞான சம்பந்தரின் பாடல்கள் இசைத்தமிழின் வளர்ச்சிக்கு உதவுகின்றன. இவர் தம் பக்திமார்க்கத்தைக் கையாண்ட நிகழ்வு "ஞானமார்க்கம்" எனப்படுகின்றது.

சிவபெருமான் பற்றித் கீழ்க்காணும் செய்திகளை இவரது பாடல்கள் கூறுகின்றன.

அவையாவன:

- சிவபெருமானே முழுமுதற்கடவுள்
- அவர் பிறப்பு, இறப்பு இல்லாதவர்
- உலகத்திலும் உயிர்களிடத்திலும் ஒன்றாகவும். வேறாகவும், உடலாகவும் இருப்பவர்.
- உயிர்களின் பிறவிப் பிணியைத் தீர்ப்பவர்.
- தம்மை வந்தடைவர்களின் இன்னல்களை நீக்கி, வீடுபேறு தருபவர்.
- தாம் இன்புறுவதுபோல், பிற உயிர்களையும் இன்புறச் செய்பவர்.
- தம்மை (சிவனை) எந்நேரமும் நினைக்கும் மனப்பாங்கைத் தரக்கூடியவர்.

திருநாவுக்கரசர்:

மருள் நீக்கியார் என்ற இயற்பெயர் கொண்ட இவர், திருமுனைப்பாடி நாட்டில் திருவாமூரில் புகழனார் - மாதினியார் தம்பதியினருக்கு மகனாகப் பிறந்தார். சமண சமயத்தைத் தழுவிய பிறகு தருமசேனர் என்றும் அழைக்கப்பட்டார். சம்பந்தரால் அப்பர் எனவும் அழைக்கப்பட்டார். சூலைநோயால் தாக்கப்பட்ட இவர், தம் சகோதரி திலகவதியாரால் சமணத்திலிருந்து சைவ சமயத்திற்கு மாற்றப்பட்டு சூலைநோய் நீங்கப்பெற்றார். பல அற்புத செயல்களுக்குப் பின், பல்லவ மன்னன் முதலாம் மகேந்திரவர்மனைச் சமணத்திலிருந்து சைவத்திற்கு மாற்றினார். பல்வேறு சிவாலயங்களுக்குச் சென்று, பதிகங்கள் பாடி, சைவ சமயத்தையும் தமிழிலக்கியத்தையும் வளர்த்தார்.

திருநாவுக்கரசரின் அருஞ்செயல்கள்:

- திருமறைக்காட்டில் அடைக்கப்பட்டிருந்த சிவாலயக் கதவினைப் பதிகம்பாடி திறந்தார்.
- பல்லவ மன்னன் முதலாம் மகேந்திரவர்மன், இவரைச் சுண்ணாம்பு நீற்றறையில் வைத்தும், விஷம் கொடுத்தும், யானையை விட்டு இடறச்செய்தும், கல்லில் கட்டி கடலில் எறிந்தும் கொடுமைப்படுத்தினார். ஆனால், சிவனருளால் அத்தனை கொடுமைகளிலும் திருநாவுக்கரசர் உயிர் பிழைத்தார். பிறகு உண்மையறிந்த மன்னனே சமணத்திலிருந்து சைவத்திற்கு மாறினார். பின், இம்மன்னன் திருப்பாபுலியூரில் இருந்த சமணப்பள்ளியை இடித்து, அக்கற்களைக் கொண்டே திருவதிகையில் குணபர ஈஸ்வரம் என்ற சிவாலயத்தைக் கட்டினார்.
- திருத்தூங்கானை மாடத்தில் தமது தோளில் ரிஷப, சூல முத்திரைகளைப் பொறித்தார்.
- அப்பூதி அடிகளாரின் மகனைப் பாம்பு தீண்ட, சிவனருளால் திருநாவுக்கரசர் அவ்விஷத்தை நீக்கி அருளினார்.
- திருவையாற்றில் சிவபெருமானின் கைலாயக் காட்சியைக் கண்டுகளித்தார்.

திருநாவுக்கரசரின் சமயப்பணி:

இவருடைய பக்தி நெறி "தொண்டுநெறி" எனப்படுகிறது. ஆலயத்திற்கும், மக்களுக்கும், தொண்டு செய்வதன் மூலம் சிவனருளைப் பெறலாம் என்றார். பாழடைந்து காணப்பட்ட சிவாலயங்களையும், அவற்றின் சுற்றுப்புறத்தையும் தூய்மைப்படுத்த உழவாரப்படை என்ற குழுவை அக்காலத்திலேயே ஏற்படுத்தினார். இதன் மூலம் திருநாவுக்கரசர் பக்தி நெறிக்குத் தொண்டு வடிவம் கொடுத்தார். "என் கடன் பணி செய்து கிடப்பதே" என்ற கருத்தைத் தெரிவித்ததன் மூலம் சைவ சமயத்தின்

வளர்ச்சியை அடுத்த கட்டத்திற்குக் கொண்டு சென்றார். திருப்பூந்துருத்தியில் ஒரு சைவ மடத்தை நிறுவினார்.

வடம் என்ற சொல்லிற்கு ஆலமரத்தடி என்று பொருள். கோயிலின் ஆலமரத்தடியில் ஓம் என்ற பிரணவ மந்திரத்துடன் நடைபெறும் பூசையே வடதளிபூசை என்பார் உ.வே. சாமிநாதர்.

திருநாவுக்கரசர் தமிழிலக்கியத்திற்கு ஆற்றிய பணி:

திருநாவுக்கரசர் தேவாரத்தில் 4, 5 6-ஆம் திருமுறைகளைப் பாடியுள்ளார். இவர் தாண்டகம் என்ற இலக்கிய வகையைக் கையாண்டதால் "தாண்டகவேந்தர்" என்று அழைக்கப்பட்டார். இவர் நாகப்பட்டினம் அருகே திருப்புகலூர் என்ற இடத்தில் முக்தியடைந்தார். இவர் சைவ சமய வளர்ச்சிக்கும் தமிழ் வளர்ச்சிக்கும் உதவும் வகையில் பதிகங்களைப் பாடியுள்ளார். தம் பதிகங்களில், பத்து வகைப் பண்களைப் பயன்படுத்தியுள்ளார். இவர் எழுதிய "நாமார்க்கும் குடியல்லோம்" என்று தொடங்கும் பாடல் பிற்காலத்தில் மகாகவி பாரதியார் அச்சமில்லை அச்சமில்லை அச்சமென்பதில்லையே என்ற பாடல் எழுதக் காரணமாக அமைந்தது எனலாம். சிவபெருமானைத் தவிர, வேறு யாருக்கும் தான் தலைவணங்குவதில்லை என்று தம் பாடல்களில் பாடியுள்ளார். சிவபெருமான் தம்முள் இருப்பதால் நரகத்தையும், எமனையும் ஒரு பொருட்டாகவே தாம் கருதுவதில்லை என்று கூறினார். இறைவனின் திருவடியே தமது நிழல் என்கிறார். அந்த அடிப்படையில் இவர் பாடிய பாடல்

மாசில் வீணையும் மாலை மதியமும்
வீசு தென்றலும்ட வீங்கிள வேனிலும்
மூசு வண்டறை பொய்கையும் போன்றதே
ஈசன் எந்தை இணையடி நீழலே

சுண்ணாம்பு நீற்றறையிலிருந்து வெளியேறிய பின், இப்பாடலிலிருந்து இவர் சிவபெருமானின் மீது கொண்டிருந்த பற்றை அறியமுடிகிறது.

சுந்தரர்:

இவர், சடையனார் - இசைஞானியார் ஆகியோருக்கு மகனாகப் பிறந்தவர். இளைமையிலேயே சிவபக்தியிலும் தமிழ்ப்பற்றிலும் சிறந்து விளங்கினார். இவரது திருமணத்தின்போது, இறைவன் அடிமை ஓலையைக் காட்டி இவரைத் தடுத்தாட்கொண்டார். பக்தி மார்க்கத்தில் "சகமார்க்கம்" என்ற நட்பு மார்க்கத்தைப் பின்பற்றினார். இறைவனையே தம் தோழராகக் கருதியதால் "தம்பிரான் தோழர்" என்றழைக்கப்பட்டார். இவர் தேவாரத்தின் ஏழாம் திருமுறையைப் பாடியுள்ளார். இவருடைய பதிகங்கள் ஆழ்ந்த இறைபக்தியையும், தமிழின் இலக்கியச் சிறப்பையும் வெளிப்படுத்துகின்றன. இவர் திருத்தொண்டத் தொகையையும் அருளினார். இந்நூல் 60 தனியடியார்களையும், 9 தொகையடியார்களையும் பற்றிக் குறிப்பிடுகிறது. பிற்காலத்தில் இந்நூலை மூலமாகக் கொண்டே சேக்கிழாரால் பெரியபுராணம் இயற்றப்பட்டது. சித்தவமடம் என்ற இடத்தில் இறைவனின் திருவடி சூட்டப்பெற்ற இவர் தமிழகத்தின் பல இடங்களுக்குச் சென்று சிவாலயங்களில் பதிகங்களைப் பாடியுள்ளார்.

சுந்தரரின் அருஞ்செயல்கள்:

- நாகப்பட்டினம் அருகே திருக்குண்டையூரில் இவர் நெல்மலை பெற்றார்.
- திருப்புகலூரின் செங்கல்லை பொன்னாக்கினார்.
- திருமுதுகுன்றத்தில் இறைவன் அளித்தபொன்னை ஆற்றில் போட்டுத் திருவாரூர் கமலாலய குளத்தில் எடுத்துக் கொண்டார்.
- திருவொற்றியூரில் சங்கிலியாரையும், திருவாரூரில் பரவை நாச்சியாரையும் மணந்தார்.

- திருவையாற்றில் காவிரி நீரின் வெள்ளத்தைத்தடுத்து வழிவிட பதிகம் பாடினார்.

- அவிநாசியில் முதலைவாய் பிள்ளையை மீட்டருளினார். சுந்தரர், தம்மைச் சிவபெருமானின் அடிமை என்று கூறுகிறார். அவருடைய இக்கருத்தைப் பின்வரும் பாடல் குறிப்பிடுகிறது.

பித்தாபிறை சூடிபெருமானே அருளாளா
எத்தான்மற வாதேநினைக் கின்றேன் மனத்துன்னை
வைத்தாய் பெண்ணைத் தென்பால் வெண்ணெய் நல்லூர் அருள்துறையுள்
அத்தாவுனக் காளாய்இனி அல்லேன் எனலாமே

பாடல் எண் : 7.1.1

சப்தவிடங்கத்தலங்கள்:
சோழநாட்டில் நாயன்மார்களால் பாடல்பெற்ற ஏழு சிவத்தலங்கள் சப்தவிடங்கத் தலங்கள் எனப்படுகின்றன. அவை:

விடங்கர்	இறை நடனம்
வீதி விடங்கர்	அஜபா நடனம்
நகரவிடங்கர்	உன்மத்தநடனம்
சுந்தரவிடங்கர்	வீசிநடனம்
ஆதிவிடங்கர்	கூக்குடநடனம்
அவனிவிடங்கர்	பிருங்க நடனம்
நீலவிடங்கர்	கமல நடனம்
புவனவிடங்கர்	ஹம்சபாதநடனம்

சுந்தரரின் பதிகங்கள் மூலம் அறியலாம் செய்திகள்:

- சிவபெருமானே எல்லா உயிர்களுக்கும் தலைவர்.
- அருளையே செல்வமாக உடையவர்.
- பிறப்பில்லாத அவர் பிறவிப் பிணியையும் தீர்ப்பவர்.
- தான், இன்ன தன்மை என்று உயிர்களால் அறியப்படாதவர்.
- ஓராயிரம் பேரும் உடையவர்
- ஆண், பெண் என எந்த வடிவமும் இல்லாதவர்
- சிவனடியார் செய்யும் பிழைகளைப் பொறுத்துக் கொள்பவர்.

மாணிக்கவாசகர்:

திருவாதவூரில் பிறந்து வரகுணப் பாண்டியன் என்ற மன்னனிடம் அமைச்சராக இருந்தவர். திருப்பெருந்துறையில் குருவருள் பெற்றுத் திருவாசகம், திருக்கோவையார் ஆகிய நூல்களை இயற்றியுள்ளார். சைவ சமயத்தின் சிறப்பைப் பரப்ப, தமிழகத்தின் பல பகுதிகளுக்குச் சென்று பதிகம் பாடினார். சிவபெருமானே முதன்மையான கடவுள் என்ற கருத்தையே தன் பக்திமார்க்கமாகக் கொண்டார். சிவபெருமானே பஞ்சபூதமாக இருப்பவன். எங்கும் நிறைந்திருப்பவன் என்பதைப் பின்வரும் தமது பதிகத்தின் மூலம் உணர்த்துகிறார்.

வானாகி மண்ணாகி வளியாகி ஒளியாகி
ஊனாகி உயிராகி உண்மையுமாய் இன்மையுமாய்க்
கோனாகியான் எனது (என்(று) அவர் அவரைக் கூத்தாட்டு
வான்ஆகி நின்றாயை என்சொல்லி வாழ்த்துவனே

(பாடல் எண்: திருவாசகம் - 14)

மாணிக்கவாசகரின் அருஞ்செயல்கள்:

- தில்லையில் பௌத்தர்களை வாதத்தில் வென்றார்.
- ஊமைப்பெண்ணைப் பேசுமாறு செய்தார்
- நரிகளைப் பரி (குதிரை) களாக்கினார்.
- வைகை நதியை வெள்ளப் பெருக்கெடுக்கச் செய்தார்.

- ❖ பிட்டுக்கு மண் சுமந்து பிரம்படிபட்டார்

மாணிக்கவாசகரின் பாடல்களின் வாயிலாக அறியலாகும் செய்திகள்:

- ❖ சிவன் முன்னைப் பழம்பொருட்கும் முன்னைப்பழம்பொருள்
- ❖ பிறரால் இன்ன தன்மையன் என அறியமுடியாதவன்
- ❖ ஆண், பெண் என்ற வடிவில்லாதவன் ஆக்கல், காத்தல், அழித்தல், மறைத்தல், அருளல் என்ற தொழில்களைச் செய்பவன்.
- ❖ உயிர்களின் பிறப்பை நீக்குவன்
- ❖ பிறப்பு இறப்பு இல்லாதவன்

திருநீலகண்டர்:

திருநிலகண்டர் தில்லையில் வாழ்ந்தவர். இளமையும் அருந்ததிக்கு நிகரான கற்புமிக்க மனைவியிருந்தும், இன்பத் துறையில் எளியராய் பரத்தைபால் சென்று வந்தார். அதைக் கண்ட அவர் மனைவியார். "தீண்டுவீராயின் எம்மைத் திருநீலகண்டமென்றார்.".

இறைவன் மீது ஆணை கேட்ட பெரியவர், எம்மை என்றதனால் மற்ற பொது மாதர்களையும் என் மனத்தினாலும் தீண்டேன் என்று கூறி விலகினார். மாதர் மீது வைத்த காதலை அறவே துறந்து இறைவன் மீது வைத்த பேரன்பினைப் பெரிதாய் மதித்ததால் இவர் போற்றப்பட்டார். இவ்விரதத்தை இனிது பேணிய இவரது இறை அன்பின் திறத்தை, உலகிற்கு அறிவித்து இறைவன் அருள் புரிந்தான். உலக இன்பங்களில் இறையின்பமே ஏற்றமுடையது என்பதை, இவரது வரலாறு நமக்கு விளக்குகிறது.

திருவாசகம்:
மாணிக்கவாசகர் எழுதிய ஒப்பற்ற சைவ நூல் திருவாசகம். இந்நூல் எட்டாம் திருமுறையாகும். இந்நூலில் 51 திருப்பதிகங்களும் 656 பாடல்களும் உள்ளன. சிவபுராணம், கீர்த்தித் திரு அகவல், திருவண்டப்பகுதி போற்றித்திரு அகவல் என்று நான்கு பெரும் பகுதிகளைத் திருவாசகம் கொண்டுள்ளது. ஜி.யூ போப் என்ற மேலைநாட்டு அறிஞர் இந்நூலை ஆங்கிலத்தில் மொழிபெயர்த்துள்ளார். "திருவாசகத்திற்கு உருகார், ஒரு வாசகத்திற்கும் உருகார்" என்ற முதுமொழி இந்நூலின் பெருமையை உணர்த்துகின்றது. இந்நூல், இறையாகிய பரம்பொருளை நாடுபவர்கள் பெறவேண்டிய பேரியல்புகள், அவற்றை வளர்க்கும் முறைகள், அருள் வேட்கை கொள்ளுதல், அருளைப் பெறுதல், பக்தியைப் பெருக்கி இறைவனோடு இரண்டறக்கலத்தல் ஆகிய நிலைகளைக்கூறுகிறது.

புல்லாகிப் பூடாய்... என்ற பாடல் வரிகள் பல்வகை உயிரிகளின் பரிணாம வளர்ச்சியை விரிவாகக் கூறுகின்றன. "மானுடப் பிறப்பினுள் மாதா உதிரத்து ஈரமில் கிருமி செறிவினில் பிழைத்தும்" எனத் தொடங்கும் பாடலடிகள் கருவியல் (Embrology) அறிவை நன்கு தெரிவிக்கின்றன.

மெய்ப்பொருள் நாயனார்:

இவர் சிவனடியாரைப் போன்று மாறுவேடம் பூண்டுவந்த முத்தநாதனை வரவேற்று அவனிடம் உபதேசம் பெறக் காத்திருந்தார். ஆனால் அவன் தன் புத்தகப்பையினை அவிழ்ப்பது போன்று அதிலிருந்த ஆயுதத்தால் இவரைத் தாக்கியபோதும் சிவனடியார் போல் வந்ததன் காரணத்தால், அப்போதும் உடலில் ரத்தத்துடன் சிவமெனக்கூறி அவனைத் தொழுது நின்றதிலிருந்து சிவனடியார்களைச் சிவனாகவே கருதும் இவரது உயர்ந்த பண்பு வெளிப்படுகிறது. இவரை "வெல்லுமா மிகவல்ல மெய்ப்பொருளுக்கு அடியேன்" என்று திருத்தொண்டத்தொகை கூறுகிறது.

அதிபத்தநாயனார்:

அதிபத்தர் என்ற சொல்லிற்குச் சிறந்த பக்தர் என்று பொருள். இவர் திருநாகைக்காரோகணம் (நாகப்பட்டினம்) என்ற ஊரில் பிறந்தவர். இளமை முதலே சிவபெருமானின் மீது ஆழ்ந்த பக்தி கொண்டிருந்தார். தாம் பிடித்த மீன்களில்

அதிபத்தர் இறைவனுக்கு தங்கமீனை அர்ப்பணிக்கும் விழா – நாகப்பட்டினம் காயாரோகணசுவாமி கோயிலில் ஆவணி மாதம் இவ்விழா நடைபெறுகிறது. அன்று அதிபத்தர் உற்சவர் சிலையை ஒரு கட்டுமரத்தில் எழுந்தருளச் செய்கிறார்கள். கட்டுமரத்தில் உற்சவர் கடலுக்குள் மீன்பிடிக்கச் செல்கிறார். அப்போது மீனவர்கள் வலையில் தங்கமீனை வைத்து கட்டி கடலில் பிடித்தது போன்று கூறுவார்கள். இது அதிபத்தர் தங்கமீனைப் பிடித்ததாகக் கொள்ளப்படும். அவ்வேளையில் சிவபெருமான் கடற்கரையில் எழுந்தருளும்போது தங்மீனை அவருக்குப் படைத்துப்பூசை செய்வார்கள். இறுதியில் சிவபெருமான் அதிபத்தருக்கு முக்தி தரும் நிகழ்வு நடைபெறும்.

ஒன்றைத் தினமும் சிவபெருமானுக்கு அர்ப்பணம் செய்வதையும் வழக்கமாகக் கொண்டிருந்தார். ஒருநாள் ஒரு மீன் மட்டுமே கிடைக்கிறது. (சிவபெருமானின் திருவிளையாடல்களில் இதுவும் ஒன்று) அம்மீனையும் சிவனுக்கே அர்ப்பணம் செய்த அதிபத்த நாயனார் சிவனருள் பெற்றதாகவும் சைவ மரபுவழிச் செய்திகள் கூறுகின்றன. வறுமையிலும் பசியிலும் வாடிய பொழுதும் தான் பிடித்த ஒன்றை மீனைக்கூட சிவபெருமானிற்கு அர்ப்பணம் செய்து இறையருள் பெற்றார்.

கண்ணப்ப நாயனார்:

திண்ணன் என்ற இயற்பெயர் கொண்டவர். இவர் நாணன், காடன் ஆகியோரோடு வேட்டையாடச் சென்றபோது சிவலிங்கம் ஒன்றைக் கண்டு, அச்சிவலிங்கத்திற்கு நீரால் அபிஷேகம் செய்தும், மலர்கள், இலைகளைக் கொண்டு அர்ச்சனை செய்து இறைச்சியை லிங்கத்திற்குப் படைத்தும் வந்தார். இதனைக் கண்ட அந்தணர் ஒருவர், திண்ணனின் செய்கையை எதிர்த்தார். திண்ணனின் உண்மையான பக்தியை அந்தணனுக்கு உணர்த்த விரும்பிய சிவபெருமான், சிவலிங்கத்தின் கண்ணிலிருந்து குருதி வரச்செய்தார். அதைக் கண்ட திண்ணன் தன் இரு கண்களையும் பிடுங்கி, அந்த லிங்கத்தின் மீது வைத்துப் பொருத்தியதால், கண்ணப்பன் என்று சிவபெருமானால் அழைக்கப்பட்டதையும், அவருக்குச் சிவனருள் கிடைத்தாகவும் சைவ சமய மரபு வழிச் செய்திகள் கூறுகின்றன.

காரைக்கால் அம்மையார்:

புனிதவதி என்ற இயற்பெயர் கொண்டவர். காரைக்காலில் பிறந்து பரமதத்தன் என்பவரை மணந்தார். இவர் சிவத்தொண்டிலும் சிறந்து விளங்கினார். இவர் இசைத்தமிழால் இறைவனை வணங்கினார். தமிழுக்கு "அந்தாதி" என்ற இலக்கியமுறையை அறிமுகம் செய்தார். அற்புதத் திருவந்தாதி, திருவாலங்காட்டு மூத்தத்திருப்பதிகம், திருவிரட்டை மணிமாலை போன்ற நூல்களை அருளினார். கணவன் ஒரு நாள் கொடுத்தனுப்பிய மாம்பழத்தைச் சிவனடியார்க்குப் படைத்துவிட்டார். அந்த மாம்பழத்தினை கணவன் கேட்க,இறைவனிடம் வேண்டி மாம்பழத்தைப் பெற்றார். இந்நிகழ்வு காரைக்காலில் மாங்கனித் திருவிழாவாக ஒவ்வோர் ஆண்டும் கொண்டாடப்படுகிறது.

மங்கையர்க்கரசியார்:

காரைக்காலம்மையாரைப் போல இவரும் ஒரு பெண் நாயன்மார் ஆவார். திருஞானசம்பந்தரை திருமறைக்காட்டிலிருந்து பாண்டிய அரசவைக்கு அழைத்ததில் இவரே முக்கிய பங்கு வகித்தார். திருஞானசம்பந்தர், பாண்டிய மன்னனான தம் கணவன் மாறவர்மன் அரிகேசரியைச் சமணத்திலிருந்து சைவத்திற்கு மாற்ற இவரே காரணமாவார்.

இசைஞானியார்:

சுந்தரின் தாயாரான இவர், சிவனருள் பெற்ற பெண்மணியாவார். சுந்தரர் இறைநெறிப்படி வளர்க்கப்பட்டதில் இவருக்கு முக்கிய பங்குண்டு.

சந்தனாச்சாரியார்கள்:

மெய்கண்டார், அருணந்தி சிவாச்சாரியார், மறைஞானசம்பந்தர், உமாபதிசிவம் ஆகிய நால்வரும் சந்தனாச்சாரியார்கள் என்றழைக்கப்படுகின்றனர். "சந்தானம்" என்ற சொல்லிற்கு வம்சாவழி, பரம்பரை என்று பொருள்படும். சந்தானம் அகச்சந்தானம், புறச்சந்தானம் என்று இரு வகைப்படும்.

அகச்சந்தானம்:

அகச்சந்தானத்தார் கயிலைமலையில் வாழ்வோராவர். இவர்கள் ஸ்ரீகண்ட பரமசிவனிடம் சிவஞான உபதேசம் பெற்றவர்கள். நந்திதேவர், சனற்குமாரர், சத்தியஞான தரிசனங்கள், பரஞ்சோதியார் ஆகியோர் அகச்சந்தான பிரிவை சார்ந்தவர்களாவர்.

புறச்சந்தானம்:

பரஞ்சோதி முனிவரிடம் மெய்கண்டதேவரும், மெய்கண்டதேவரிடம் அருணந்தி சிவமும், அருணந்தி சிவத்திடம் மறைஞான சம்பந்தரும் ஆன்மிக அறிவு பெற்றனர். மெய்கண்ட தேவர் சிவஞானபோதம் என்ற நூலையும், அருணந்தி சிவாச்சியாரியார் சிவஞான சித்தியார், இருபா இருபது ஆகிய நூல்களையும், உமாபதிசிவம் சிவப்பிரகாசம் முதலிய "சித்தாந்த அஷ்டகம்" என்ற எட்ட நூல்களையும் எழுதினர்.

நாயன்மார்களின் சமயத் தொண்டு:

- பக்தி நெறியை வளர்க்க, நாயன்மார்கள் பெருந்துணை புரிந்தனர்.
- திருநாவுக்கரசர் போன்ற நாயன்மார்கள் சமயப்பணிக்கே தம்மை அர்ப்பணித்ததுடன் சமூகப் பணியும் செய்தனர். ஆலயங்களின் தூய்மையிலும், சமயச் சடங்குகளுடன் குடமுழுக்கு நடத்துவதிலும் நாயன்மார்கள் முக்கிய பங்கு வகித்தனர்.
- ஆண், பெண் சமத்துவத்தைச் சைவ சமயத்தில் நிலவச்செய்ததன் மூலம் சமூகத்திலும் சமத்துவம் நிலவ வழிகாட்டினர்.
- சைவ சமய நெறிமுறைகளையும் அவற்றைப் பின்பற்ற வேண்டிய வழிமுறைகளையும் நாயன்மார்கள் தமிழகமெங்கும் பரப்பினர்.
- நாயன்மார்களின் சிவ வழிபாட்டைப் பின்பற்றியே, கர்நாடகாவில் பசவர் லிங்காயத் என்னும் புதிய சமயப் பிரிவைத் தோற்றுவித்தார். இடைக்காலத்தில் இவரது சீடர்கள் இந்தியா முழுவதும் சிவ வழிபாட்டைப் பரப்பினர். இந்த அடிப்படையில் சிவ வழிபாடு தமிழகத்திலிருந்தே வட இந்தியாவிற்குச் சென்றது.

- நாயன்மார்கள் சைவ சமயத்தை வளர்த்ததுடன் தமது பதிகங்களால் தமிழ்மொழியையும் வளர்த்தனர். தமிழிலக்கியத்தை இந்தியா முழுவதும் பரப்பினர்.

- நாயன்மார்கள் பல்வேறு சாதிப் பிரிவுகளைச் சார்ந்தவர்கள்; ஆனால், சாதி வேறுபாடின்றி இறைவனை வழிபட்டனர். இதனால் கடவுளின் முன் அனைவரும் சமம் என்ற சமூகக் கோட்பாடு வலுப்பெற இவர்கள் காரணமாயினர்.

- நாயன்மார்களின் சமூக நல்வாழ்வுப் பணிகள், ஆலயப் பணிகள் ஆகியவை மக்கள் மனத்தில் ஆன்மிக மற்றும் சமூகச் சேவை உணர்வை வளர்த்தது.

- பக்தி இயக்கத்தில் புதிய கோட்பாடுகளான ஞான மார்க்கக்கோட்பாடு, தொண்டு மார்க்கக்கோட்பாடு, நட்பு மார்க்கக்கோட்பாடு போன்றவை தோன்ற இவர்கள் காரணமாயினர்.

- தமிழகத்தின் பண்பாட்டைப் பாதுகாக்க இவர்கள் பல்வேறு விழாக்களைக் கொண்டாடினர். அயல்நாடுகளில் சைவ மரபு பரவ, மன்னர்கள் உதவினர். பிற்காலச் சோழர்கள் சைவ சமயத்தை இலங்கை உட்பட பல நாடுகளில் பரப்பினர். இதனால் தமிழர் பண்பாடும்,

சைவ மரபும் அயல்நாடுகளில் பரவியதன் மூலம் உலக ஆன்மிக நெறிக்கும் எடுத்துக்காட்டாகத் திகழ்ந்தனர்.

ஆழ்வார்கள்:

இறைவனின் அருள் வெள்ளத்தில் ஆழ்ந்து கிடப்பவர்கள், இறைவனின் அன்பிலும் இன்பத்திலும் மூழ்கி இருப்பவர்களை ஆழ்வார் எனப்பட்டனர். திருமாலின் புகழையும், தத்துவத்தையும் வாழ்வியலோடு பொருத்தி, நாடு முழுவதும் பரப்பியவர்கள். வைணவ மரபுப்படி சிந்தையின் அடிப்படையில் திருமாலைப் பற்றிய ஆழ்ந்த தேடல்கள் கொண்டவர்கள். திராவிட வேதமென போற்றப்பட்ட நாலாயிரதிவ்யப்பிரபந்தத்தை அருளியதால் திராவிடாச்சாரியார்கள் என்றும் அழைக்கப்பட்டனர். இவர்கள் மொத்தம் பன்னிருவராவர்.

ஆழ்வார்களின் காலம் - ஆழ்வார்கள் அவதரித்த கால அடிப்படையில்
1. முற்காலத்தவர்கள்
2. இடைக்காலத்தவர்கள்
3. பிற்காலத்தவர்கள்

என்று மூன்று நிலைகளில் பிரிக்கப்படுகின்றனர்.

முற்காலத்தவர்கள்:

பொய்கையாழ்வார், பூதத்தாழ்வார், பேயாழ்வார், திருமழிசையாழ்வார் ஆகியோர் முற்கால ஆழ்வார்கள் ஆவார்.

இடைக்காலத்தவர்கள் - நாம்மாழ்வார், மதுரகவியாழ்வார், குலசேகராழ்வார், பெரியாழ்வார், ஆண்டாள் ஆகியோர் இடைக்காலத்தவராவர்.

பிற்காலத்தவர்கள்:

தொண்டரடிப் பொடியாழ்வார், திருப்பாணாழ்வார், திருமழிசையாழ்வார் ஆகியோர் பிற்காலத்தவர்களாவர்.

1. **பொய்கையாழ்வார்:**

காஞ்சிபுரத்தில் திருவெ.்.கா என்ற ஊரில் யதோத்தகாரி என்ற திருமால் கோயிலின் பொற்றாமரைக் குளத்தில் தோன்றினார். இதனால் பொய்கையார் என்றழைக்கப்பட்டார். திருமாலின் கையிலுள்ள பஞ்சசன்யம் என்ற திருச்சங்கின் அவதாரமாக அவதரித்தார். ஆழ்ந்த இறைநிலையைப் போதித்ததால் பொய்கையாழ்வார் எனப்பட்டார். இவர் திருமாலின் பத்து அவதாரங்களைப் பற்றி பாசுரங்களை இயற்றினார். இவர் பாடிய பாசுரங்கள் நாலாயிரதிவ்யப்பிரபந்தத்தின் முதல் திருவந்தாதி எனப்படுகின்றது. இத்திருவந்தாதி நூறு பாடல்களைக் கொண்டது. இவர் பல வைணவத் திருத்தலங்களில் மங்களாசாசனம் செய்துள்ளார்.

மங்களாசாசனம் என்பது வைணவத் திருத்தலங்களில் பக்திப்பாடல்களை இயற்றி அங்கேயே இறைவன் முன் அரங்கேற்வதாகும். தமிழகத்தில் மங்களாசாசனம் செய்தவர்களில் பொய்கையாழ்வாரே முதன்மையானவராகக் கருதப்படுகிறார்.

இவர் தம் இயல்புகளையும், பக்தியையும் முதல் திருவந்தாதியில் கூறுகிறார். இவர் தான் பிறர்பொருளை விரும்பமாட்டேன். குணத்தால் தீயவருடனும், கீழ்க்குணமுடையவருடனும் சேரமாட்டேன். தான் யாருக்கும் எந்தத் தீங்கும் இழைக்க மாட்டேன். திருமாலைத் தவிர வேறெந்த இறைவனையும் வழிபடமாட்டேன் என்று கூறுகிறார். உயர்ந்த வைணவ சமயத்தின் தத்துவக் கருவூலங்களாகப் பொய்கையாழ்வாரின் பாடல்கள் திகழ்கின்றன. பன்னிரு ஆழ்வார்களில் இவரே முதன்மையானவராகக் கருதப்படுகிறார்.

2. பூதத்தாழ்வார்:

மாமல்லபுரத்தில் குருக்கத்தி மலரில் தோன்றினார். இவர் அங்குள்ள ஸ்தல சயனப் பெருமாளைப் புகழ்ந்து பாடிய பிறகு காஞ்சிபுரம் சென்று அங்குள்ள திருமாலைப் புகழ்ந்து பாடினார். தமிழை இவர் ஞானத்தமிழ் என்று புகழ்ந்து பாடுகிறார். இவர் பாடிய நூறு பாசுரங்கள் நாலாயிரதிவ்யப்பிரபந்தத்தில் இரண்டாவது திருவந்தாதியாகப் போற்றப்படுகின்றன. திருமால் மீதான பக்தியும், தமிழ் மீதான பக்தியும் இவரது இரண்டு கண்களாகத் திகழ்ந்தன. இவர் திருமாலின் கையிலுள்ள கௌமோதகி என்ற கதையின் (ஆயுதம்) அம்சமாகக் கருதப்படுகிறார். அன்பு, சிந்தனை இவற்றால் இவர் ஞானத்தைப் பெற்ற நிலையைப் பின்வரும் பாடலால் அறியலாம்.

”அன்பே தகளியா, ஆர்வமே நெய்யாக,
இன்புருகுஞ் சிந்தை இடுதிரியா – நன்புருகி
ஞானச் சுடர்விளக்கு ஏற்றினேன் நாரணற்கு
ஞானத் தமிழ் புரிந்த நான்” (நா.தி.பி: 2182)

என விளக்குகிறார். அறிவைப் பெருக்கும் தமிழை விரும்பிய நான் அன்பையே அகலாக எண்ணெய், திரி முதலியவற்றைத் தாங்கும் கருவியாக அமைத்து அறிவாகிய சுடர்விளக்கை ஏற்றினேன். ஆசையை நெய்யாக்கிக் கொண்டேன். எம்பெருமானை எண்ணி, இன்பத்தால் உருகுகின்ற உள்ளத்தையே எண்ணெய்யில் இட்ட திரியாக்கிக் கொண்டேன். நன்றாக மனமுருகி ஞான ஒளியாகிய விளக்கைத் திருமாலிக்காக ஏற்றினேன் என்பது இப்பாடலின் கருத்தாகும்.

3. பேயாழ்வார்

இவர் சென்னையிலுள்ள மயிலாப்பூரில் பிறந்தவர். திருமாலின் ஐந்து ஆயுதங்களில் ஒன்றான நாந்தகம் என்ற வாளின் அம்சமாகக் கருதப்படுகிறார். இவர் பாடிய பாசுரங்கள் மூன்றாம் திருவந்தாதி ஆகும். திருமாலின் மீது மிகுந்த பக்தி கொண்டு மனம் சோர்ந்து, கண் சுழன்று, அழுது, சிரித்து, ஆடிப்பாடி பேய்பிடித்தார் போல, இறைவனைத் தொழுது மகிழ்ந்ததால் பேயாழ்வார் என்றழைக்கப்படுகிறார். இவருடைய பாசுரங்கள் மூலம், எல்லாவற்றிற்கும் சரியானது எது என்ற தீர்வு துளசிமாலையணிந்த திருமாலிடமே உள்ளது என்றார்.

4. திருமழிசையாழ்வார்:

இவர் தொண்டை நாட்டில் திருமழிசை என்ற ஊரில் பிறந்தவர். திருமாலின் சுதர்சன சக்கரத்தின் அம்சமாகக் கருதப்படுகிறார். பேயாழ்வாரிடம் உபதேசம் பெற்ற இவர் வளர்ப்புப் பெற்றோருக்குப் பிறந்த கணிக்கண்ணன் என்பவரை தம் சீடராகக் கொண்டு காஞ்சிபுரம் சென்று, அதனருகிலுள்ள திருவெ.ஃகா என்ற இடத்திலுள்ள திருமாலைத் தரிசித்தார். அதன் பிறகு கும்பகோணம் சென்று அங்குள்ள திருமாலையும் தரிசித்தார். இவர் பக்திசாரர், திருமழிசை பிரான், குடமுக்கிற்புலவர் என்று பல பெயர்களில் அழைக்கப்படுகிறார். இவர் அருளிய நூல்கள் 1. நான்முகன் திருவந்தாதி 2. திருச்சந்த விருத்தம் ஆகியவை ஆகும்.

5. நம்மாழ்வார்:

இவர் பாண்டிய நாட்டிலுள்ள ஆழ்வார் திருநகரி என்ற ஊரில் பிறந்தவர். இவர் நான்கு வேதங்களைத் தமிழில் பாடியதால் தமிழ் செய்த மாறன் எனப்படுகிறார். திருவிருத்தம், திருவாசிரியம், பெரிய திருவந்தாதி, திருவாய்மொழி ஆகிய நூல்களை இயற்றினார். இந்நூல்கள் ரிக், யஜுர், சாம, அதர்வண வேதங்களுக்கு இணையானவை என்று வைணவ சமய அறிஞர்களால் கருதப்படுகின்றன. இவரின் இயற்பெயர் சடகோபன், குடிபெயர்மாறன் ஆகியனவாகும். சிறப்புப்பெயர்கள் குருகூர்நம்பி, வகுளாபரணன், பராங்குசன், காரிமாறன், வழுதிவளநாடன் என்பவனாகும்.

6. மதுரகவியாழ்வார்:

இவர் பாண்டிய நாட்டின் திருக்கோளூர் என்னும் ஊரில் பிறந்தார். இளம் வயதிலேயே கவிதைபாடும் திறமை பெற்றவராதலால் மதுரகவி எனப் புகழப் பெற்றார். யோக நிலையில் இருந்த நம்மாழ்வாரைக் கண்ட மதுரகவி ”இவர் எல்லாமறிந்த ஞானி” என்பதை உணர்ந்தார். பின்னர் அவரையே குருவாக ஏற்றுக்கொண்டார். இறைவனைப் பாடாமல் தம் குருவாகிய நம்மாழ்வாரையே இறைவனாகக் கொண்டு “கண்ணிநுண் சிறுதாம்பு“ என்ற பாசுரத்தைப் பாடியுள்ளார்.

7. குலசேகர ஆழ்வார்:

இவர் சேரநாட்டில் "திருவஞ்சைக்களம்" என்னும் இடத்தில் அரச குலத்தில் பிறந்தவர். அரச பதவியைவிடப் பக்தியும்இறைத்தொண்டுமே சிறந்தன என்னும் நோக்கில் வைணவ அடியார் ஆனார்.

நம்மாழ்வார் - நம் ஆழ்வார்: "நம்மாழ்வார் ஒரு நாட்டிற்கோ, ஒரு சமயத்திற்கோ, ஓர் இனத்திற்கோ மட்டும் உரியவர் அல்லர். அவர் எல்லா நாட்டிற்கும், எல்லா சமயத்தார்க்கும், எல்லா இனத்தார்க்கும் உரியவர்; எல்லாரும் "நம்மாழ்வார்" என்று போற்றும் ஒரு பெரியாரை அளித்த தமிழ் நாட்டை மனத்தால் நினைக்கிறேன்; வாயால் வாழ்த்துகிறேன்; கையால் தொழுகிறேன்" திரு.வி.க

"ஆனாத செல்வத்து அரம்பையர்கள் தற்சூழ
வானாளும் செல்வமும் மண்ணரசும் யான் வேண்டேன்
தேனார் பூஞ்சோலைத் திருவேங்கடச் சுனையில்
மீனாய்ப் பிறக்கும் விதியுடையேன் ஆவேனே"

என்று நாடாளும் மன்னனாக இருப்பதைவிடத் திருவேங்கடச்சுனையில் மீனாக இருத்தலே மேல் என்று திருவேங்கடப் பெருமாள் மீதுள்ள தமது ஈடுபாட்டை வெளிப்படுத்துகிறார். இவர் இறைவனைக் குழந்தையாகப் பாவித்துப் பாடியுள்ளார். "அடியாரும் வானவரும் அரம்பையரும் கிடந்தியங்கும் படியாய்க்கிடந்துன்பவளவாய்க் காண்பேனே" எனக் குலசேகரர் பாடியதால் இன்றும் திருமால் கோயில்களில் உள்ள கருவறையின் படி, "குலசேகரப்படி" எனக் கூறப்படுகின்றது. இவர் இயற்றிய பாசுரங்கள் பெருமாள் திருமொழி ஆகும்.

8. பெரியாழ்வார்

பெரியாழ்வார் திருவில்லிபுத்தூரில் பிறந்தவர். இவருக்கு விஷ்ணுசித்தன், பட்டர்பிரான் ஆகிய பெயர்களுமுண்டு. இவர் பெருமாளைத் தமது குழந்தையாகக் கருதிப் பாசுரங்கள் பாடினார். இப்பாசுரங்களின் அமைப்பைப் பின்பற்றியே பிற்காலப் பிள்ளைத்தமிழ் இலக்கியங்கள் தோன்றின எனத் தமிழ் அறிஞர்கள் கூறுவர்.

"கிடக்கில் தொட்டில் கிழிய உடைத்திடும்
எடுத்துக் கொள்ளில் மருங்கை யிறுத்திடும்
ஒடுக்கிப் புல்கில் உதரத்தே பாய்ந்திடும்
மிடுக்கிலாமையால் நான் மெலிந்தேன் நங்காய்"

எனத் திருமாலின் குழந்தைச் செயல்பாட்டைத் தாயின் நிலையிலிருந்து எண்ணிப் பாடுகிறார். திருப்பல்லாண்டு, பெரியாழ்வார் திருமொழி ஆகிய பாசுரங்களைப் பாடியுள்ளார்.

9. ஆண்டாள்:

பெரியாழ்வார் தமது நந்தனத்தில் துளசிச் செடியின் அருகில் கண்டெடுத்து வளர்த்த பெண் குழந்தையே ஆண்டாள் என்பர். இவருக்குப் பெரியாழ்வார் சூட்டிய பெயர் கோதை நாச்சியார். கோதை, பெருமாளுக்குத் தொடுக்கப்பட்ட மலர் மாலைகளைத் தாம்சூடி அழகுபார்த்தபின், பெருமாளுக்கு அளித்ததால் சூடிக்கொடுத்த சுடர்க்கொடி என அழைக்கப்பட்டார்.

திருமால்மீது கொண்ட அன்பையும் காதலையும் இவர் படைப்புகளில் காணமுடிகிறது. இவர் திருப்பாவை, நாச்சியார் திருமொழி முதலிய பாசுரங்களைப் படைத்துள்ளார். பண்டைய தமிழகத்தில் திருமணமாகாத பெண்கள் மார்கழி மாதத்தில் பாவை நோன்பு மேற்கொள்வர். இதனை அடிப்படையாகக் கொண்டு திருப்பாவையை ஆண்டாள் இயற்றினார். மார்கழி மாதத்தில் இப்பாசுரங்கள் வைணவத் திருத்தலங்களில் இன்றும் பாடப்படுகின்றன. இவரது பாடல்கள் நாயக – நாயகி பாவத்தை உணர்த்துகின்றன.

"ஆழிமழைக் கண்ணா ஒன்று நீ கை கரவேல்
ஆழியுள் புக்கு முகந்து கொடு ஆர்த்தேறி
ஊழி முதல்வன் உருவம் போல் மெய்கருத்து

பாழியந் தோளுடை பத்மநாபன் கையில்
ஆழிபோல் மின்னி வலம்புரி போல் நின்றதிர்ந்து
தாழாதே சார்ங்கம் உதைத்த சரமழை போல்
வாழ உலகினில் பெய்திடாய் நாங்களும்
மார்கழி நீராட மகிழ்தேலோர் எனம்பாவாய்".

என மழை, கருக்கொண்டு பொழிவதைத் தமது பாசுரங்களில் காட்சிப் படுத்தியுள்ளார்.

10. தொண்டரடிப் பொடியாழ்வார்:

இவர் கும்பகோணத்திற்கு அருகிலுள்ள திருமண்டங்குடி என்னும் ஊரில் பிறந்தவர். "விப்ரநாராயணர்" என்பது இவருடைய இயற்பெயராகும். திருவரங்கம் சென்று நந்தவனம் அமைத்து அரங்கநாதப் பெருமாளுக்குத் தொண்டு புரிந்து வந்தார். இதனால் "தொண்டரடிப்பொடி" என்று பெயர் பெற்றார். திருமலைப் பாசுரத்தில் பல நீதிக் கருத்துகளைக் கூறுகிறார்.

ஊரிலேன் காணி இல்லை உறவு மற்றொருவர் இல்லை
பாரில்நின் பாதமூலம் பற்றிலேன் பரம் மூர்த்தி
காரொளி வண்ணனே! என் கண்ணனே! கதறுகின்றேன்
ஆருளர் களைகண் அம்மா! அரங்கமா நகர் உளானே!

இதில் தமக்குக் கடவுளைத் தவிர, வேறு துணையில்லை என்று குறிப்பிடுகிறார். இவர் இயற்றிய பாசுரங்கள் திருமாலை, திருப்பள்ளியெழுச்சி என அழைக்கப்படுகின்றன. "திருமலை அறியாதார் திருமாலை அறியாதாரே" என்ற முதுமொழி இப்பிரபந்தத்தின் பெருமைக்குச் சான்றாகும்.

11. திருப்பாணாழ்வார்:

இவர் "திருச்சியை அடுத்துள்ள உறையூரில் பிறந்தவர். இவர் இயற்றியது அமலனாதிபிரான் பாசுரங்கள் ஆகும். இப்பாசுரங்கள் திருவரங்கத்து அரங்கனின் அழகை விவரிக்கிறது.

"கொண்டல் வண்ணனைக் கோவல னாய்வெண்ணெய்
உண்ட வாயன்என் னுள்ளம் கவர்ந்தானை
அண்டர் கோன் அணியரங்கன் என்அமுதினைக்
கண்ட கண்கள் மற்றொன்றினைக் காணாவே"

12. திருமங்கையாழ்வார்

இவர் சோழ நாட்டில் திருவாலி திருநகரியில் பிறந்தவர். சோழ மன்னனிடம் படைத்தளபதியாக இருந்து பல போர்களில் வெற்றி பெற்று (பரகாலன்) எதிரிகளுக்கு எமன் என்ற சிறப்புப் பெயர் பெற்றார். இவரைச் சிறப்பிக்க விரும்பிய மன்னன் திருமங்கை நாட்டிற்கு மன்னராக்கி "திருமங்கை மன்னன்" என்னும் பெயரைச் சூட்டினான். இவர் இயற்றியவை பெரிய திருமொழி, திருக்குறுந்தாண்டகம், திருநெடுந்தாண்டகம், திருவெழுக்கூற்றிருக்கை, சிறிய திருமடல், பெரிய திருமடல் ஆகியனவாகும்.

தமிழகப் பண்பாட்டிற்கு ஆழ்வார்களின் கொடை:

- ஆழ்வார்கள் தாங்கள் இயற்றிய பாசுரங்கள் மூலம் வைணவ பக்தி இயக்கத்தை, மக்களிடையே பரப்பினர். வாழ்வியலில் பக்திநெறியை இணைப்பதிலும் முக்கிய பங்காற்றினர்.
- தமிழிலக்கிய வளர்ச்சிக்கு ஆழ்வார்களின் பங்களிப்பு போற்றத்தக்கது.
- வைணவ சமயத்தைத் தமிழ்மயமாக்கியதில் ஆழ்வார்களின் பங்கு மகத்தானது.
- ஆழ்வார்களின் ஆன்மிகக் கோட்பாடுகள், தத்துவங்கள் தமிழகத்தில் சங்ககாலத் திருமால் வழிபாட்டு முறையைச் சில மாற்றங்களுடன் பரப்பி, வைணவ சமய மறுமலர்ச்சிக்கு வித்திட்டனர்.

- தமிழகத்தில் சாதி, சமய வேறுபாடுகளைக் கடந்த ஆன்மிகம், இடைக்காலத்தில் வளர ஆழ்வார்களே வித்திட்டனர்.
- ஆழ்வார்களால் அக இலக்கியங்களுக்குப் புதிய வடிவம் தரப்பட்டது. அதன்படியே கடவுளையே கணவனாக, மகனாக நண்பனாக நினைக்கும் மனநிலை வளர்ந்தது.
- இறைவனிடம் சரணாகதி அடையும் தத்துவத்தைப் போதித்தவர்கள் ஆழ்வார்களேயாவர்.
- தமது பாசுரங்கள் மூலம் பக்திநெறியுடன் இசைக்கலை, நாடகக்கலை, நடனக்கலை வளர்ச்சியடைய ஆழ்வார்கள் உதவினர்.
- வேதங்கள், உபநிடதங்கள், புராணங்கள், காப்பியங்கள் உள்ளிட்ட பலவற்றை மக்களின் மொழியான தமிழிலேயே ஆழ்வார்கள் விளக்கிக் கூறினர்.
- ஆழ்வார்களின் வழிபாட்டுமுறை, சமூகத்தில் பல மாற்றங்களைக் கொண்டுவந்தது.
- உலக இன்பங்கள் நிலையற்றவை; பிறப்பு, இறப்பு எல்லா உயிர்களுக்கும் பொதுவானவை. பொருளாசை தேவையற்றது. எனவே, மறுபிறவியற்ற நிலை வேண்டும் அதற்குத் திருமாலின் அருள் தேவை என்று ஆழ்வார்கள் எடுத்துக்கூறி மக்களை நல்வழிப்படுத்தினர்.
- ஆலயப்பணியே சமூகப்பணிக்கு அடிப்படை என்ற உயரிய தத்துவத்தை ஆழ்வார்களே ஏற்படுத்தினர்.
- ஆழ்வார்களின் சமய, சமூகப்பணியே பிற்காலத்தில், இராமானுஜர் வழியாகப் பக்தி இயக்கம் வட இந்தியாவில் பரவ வழிவகுத்தது எனலாம். அந்த அடிப்படையில் ஆன்மிகம், மற்றும் சமூக அரும்பணிகள் தமிழகத்தில் தோன்றி, அதன் பிறகே வட இந்தியாவிற்குச் சென்று, பக்தி இயக்கமாக உச்சநிலையடைந்தன.
- ஆழ்வார்கள் உருவ வழிபாட்டில் மிகுந்த நம்பிக்கை கொண்டிருந்தனர். இது பாமர மக்களை நல்வழிப்படுத்த உதவியது.

இடைக்கால இந்தியாவில் பக்தி இயக்கம்:
ஆச்சாரியர்கள்:

வைணவ ஆச்சாரியர்கள் என்போர், கடவுள்மீது கொண்ட அன்பின் உணர்வுகளை அறவழியில் விளக்கியவர்கள் ஆவர். வைணவ பக்தி தழைக்க ஆழ்வார்கள் காரணம் எனில், வைணவ நடைமுறையும் தத்துவமும் தோன்ற ஆச்சாரியர்களே காரணமாக இருந்தனர். ஆச்சாரியர்கள் வடமொழி, தமிழ்மொழி ஆகிய இருமொழிப் புலமையும் பெற்றிருந்தனர். ஆழ்வார்களின் பாசுரங்களில் பொதிந்துள்ள வைணவத் தத்துவக் கருத்துகளை விளக்கி, வேதத்தோடு ஒப்பீடு செய்து உரை எழுதியுள்ளனர்.

மணிப்பிரவாளநடை:
மணி என்பது முத்துமணி. பிரவாளம் என்பது பவளமணி. வெண்ணிற முத்துமணியையும், சிவந்த பவளமணியையும் சேர்த்து கோர்த்தார் போல் அமைந்தது மணிப்பிரவாளம். அதுபோல தமிழ்ச்சொற்களும் வடமொழிச் சொற்களும் கலந்து எழுதப்பட்ட உரைநடையே மணிப்பிரவாள நடை எனப்பட்டது.

இவ்விளக்க உரைகளின் விளைவால் வடமொழியும், தமிழ்மொழியும் கலந்த மணிப்பிரவாளநடை பதிதாகத் தோன்றியது. வைணவம் தழைக்கப் பாடுபட்டவர்களுள் நாதமுனிகள், ஆளவந்தார், வேதாந்த தேசிகர், பிள்ளை லோகாச்சாரியார், இராமானுஜர் ஆகியோர் குறிப்பிடத்தக்கவர்கள் ஆவர். ஆழ்வார்கள் விட்டுச்சென்ற பணியைத் தொடர்ந்து செய்த பெருமை ஆச்சாரியர்களையே சாரும்.

நாதமுனிகள்:

இவர் காட்டுமன்னார்கோயிலில் பிறந்தவர். தமது ஊர்க்கோயிலில் இருவர் திருவாய்மொழிப் பாசுரங்கள் பாடியதைக் கேட்டார். அப்பாடல்கள் மீது கொண்ட ஈர்ப்பால் நம்மாழ்வரிடம் இருந்து பிரபந்தங்களைப் பெற்றார். இவர், ஆழ்வார்களின் பிரபந்தங்களுக்கு இசை அமைத்து அளித்தவர் ஆவார். இவரே நாலாயிரதிவ்யப்பிரபந்த பாசுரங்களைத் தொகுத்தவர் ஆவார்.

நாதமுனிகள் பக்தி யோகத்தைத் தம் மாணக்கர்களுக்குத் கற்பித்தார். வைணவத்தையும் பிரபந்தத்தையும் பரப்பும்படி மாணவர்களிடம் கூறினார். நியாயத்தத்துவம், யோக இரகசியம் ஆகியவை இவர் இயற்றிய நூல்களாகும்.

இராமானுஜர்:

இராமானுஜர் திருப்பெரும்புதூரில் பிறந்தவர். இவர் ஆளவந்தாரின் மாணவர். பிரம்ம சூத்திரத்திற்கு உரை எழுதினார். திருக்குருகைபிரான் பிள்ளையைக் கொண்டு திருவாய் மொழிக்கு "ஆறாயிரப்படி" உரை எழுதினார்.

இவர் யமுனாச்சாரியார் மற்றும் திருக்கோட்டியூர் நம்பிகளிடமிருந்து மறை பொருளாகிய திருவெட்டெழுத்தைக் கற்றார். இதனை அனைவரும் அறியும்படி கோபுரத்தின் மீதேறி நின்று உரக்க மொழிந்தார். இவர் விசிஷ்டாத்வைதத் தத்துவத்தை தோற்றுவித்தவர். இந்தியத் தத்துவங்களில் விசிஷ்டாத்வைதம் மட்டுமே தத்துவத்துடன் பக்தியையும் இணைத்துள்ளது. இவர் எழுதிய நூல்கள் வேதாந்தசாரம், வேதாந்ததீபம், வேதாந்த சங்கிரகம், ஸ்ரீபாடியம் (ஸ்ரீபாஷ்யம்) கீதாபாடியம் (கீதாபாஷ்யம்), கத்யதிரயம் சரணாகதி கத்தியம், திருவரங்க கத்தியம், வைகுண்ட கத்தியம் என்பனவாகும். இராமானுஜரின் காலத்திற்குப் பின் வைணவம் வடகலை, தென்கலை என இரு பிரிவுகளாகப் பிரிந்தது.

ஆலய நுழைவு போராட்டத்தின் முன்னோடி:
ஆலயவழிபாட்டில் அனைத்து மக்களையும் பங்கேற்கச் செய்ய, இராமானுஜர் முதன் முதலில் ஆலய நுழைவுப் போராட்டத்தை நடத்தினார். இவர் தென்னிந்திய சமூக மற்றும் சமயச்சீர்திருத்தத்தின் முன்னோடிகளில் ஒருவராகக் கருதப்படுகிறார்.

"ஆன்மாவேபரம்பொருளின் சாரம்" என்று கூறிய இராமானுஜர், அறிவாகவுள்ள ஆன்மா மாற்றமடைவதில்லை என்றார். இறைவனையே தஞ்சமடைந்து அவனை முற்றிலும் சரணடைதலே விசிஷ்டாத்வைதம் (பிரபத்தி மார்க்கம்) என்று இராமானுஜர் கூறினார். இராமானுஜர் திருச்சியின் ஒருபகுதியான திருவரங்கத்தில் அரங்கநாத சுவாமி கோயிலில் இறுதிவரை இறைப்பணி செய்தார்.

நிம்பார்க்கர்:

இராமானுஜருக்குப் பிறகு புகழ்பெற்ற பக்தி இயக்க ஞானி நிம்பார்க்கர். இவர் வட இந்தியாவில் தன் பக்திக் கருத்துகளைப் பரப்பினார். மகாவிஷ்ணுவின் அவதாரமான கிருஷ்ணர், இராதை ஆகியோரே பரம்பொருள் என்றார். இராதாரகிருஷ்ணரை அடைய ஆழ்ந்த பக்தி அவசியம் என்றார். உத்திரப்பிரதேசத்தில் இவருடைய இராதாகிருஷ்ண வழிபாட்டைப் பலர் பின்பற்றினர். இவருடைய கொள்கை போதாபேதம் என்று அழைக்கப்படுகிறது.

மத்துவர்:

இவர் கர்நாடகத்தில் உடுப்பி மாவட்டத்தில் கல்யாண்பூர் என்ற இடத்தில் பிறந்தவர். இவர் மஹாவிஷ்ணு, லட்சுமி அவதாரத்தைத் தம் பக்திக் கோட்பாட்டின் ஆதாரமாகக் கொண்டவர். இவர் தென்னிந்தியாவின் பல பகுதிகளுக்குச் சென்று தம்முடைய பக்திக் கோட்பாட்டைப் பரப்பியவர். இவர் அறிமுகப்படுத்திய பக்திக் கோட்பாடு துவைதம் எனப்படுகிறது. துவைதம் என்ற சொல்லிற்கு இருமைக் கொள்கை என்று பொருள். (பரம்பொருள் ஒன்றே; அவரை அடைய மக்களின் முயற்சிகள் பல்வேறானவை). ஆதிசங்கரரின் அத்வைதம், இராமானுஜரின் விசிஷ்டாத்வைதம் ஆகியவற்றிலிருந்து இக்கோட்பாடு மாறுபட்டது. மத்துவரால் எழுதப்பட்ட துவைத வேதாந்த நூல்கள் "சர்வமூலம்" என்ற தலைப்பில் தொகுக்கப்பட்டன. ஹரி என்ற கடவுளின் உண்மைத்தன்மையை அறிய முயற்சிப்பது ஒவ்வொருவரின் கடமை என்றார். தன் பக்திக் கோட்பாடுகளை மையமாக வைத்து மத்துவர் 37 நூல்களை எழுதியுள்ளார்.

ஜெயதீர்த்தர்:

மத்துவருக்குப் பின் அவருடைய சிந்தனைகளைப் பரப்பிய அவரது சீடராவார். இவர் வேதாந்த சூத்திரங்களுக்குப் "பாஷ்யம்" என்ற விளக்கவுரையை எழுதினார். ஜெயதீர்த்தர் திகாச்சாரியா என்றும் அழைக்கப்பட்டார். அத்வைதத்தை உருவாக்கிய ஆதிசங்கரருக்கு வசஸ்பதி மிஸ்ரா (அத்வைதப் பரப்பாளர்) எவ்வாறு முக்கியமோ அதேபோல் மத்துவருக்கு ஜெயதீர்த்தர் முக்கியமானவர் என்று பக்தி இயக்கத்தவர்கள் கூறுகின்றனர். ஆன்மிகம் தொடர்பான ஆழ்ந்த அறிவு அவரிடம் இருந்தது. வதவாலி என்ற நூலை எழுதிய இவர் மத்துவரின் 18 நூல்களுக்கும் விளக்கவுரை எழுதியுள்ளார்.

ஜெயதீர்த்தரின் நியாயசுதா என்ற நூலிற்கு புவனகிரியில் பிறந்த இராகவேந்திரர் விளக்கவுரை

எழுதினார்.

இராமானந்தர்:

தென்னிந்தியாவையும் வட இந்தியாவையும் தமது பக்திநெறியின் மூலம் இணைக்கும் பாலமாகத் திகழ்ந்தவர். அலகாபாத் என்ற இடத்தில் பிறந்த இவர் இராமானுஜரின் விசிஷ்டாத்வைதக் கோட்பாட்டை நன்கு கற்று அவரையே தமது குருவாகக் கொண்டவர். இராமர், சீதை வழிபாட்டையும், தமது கொள்கையையும் இந்தி மொழியில் பரப்பினார். இவர் சாதி முறையையும் குலப் பிரிவுகளின் வேறுபாடுகளையும் வெறுத்தார். அன்பான உள்ளமே இறைவனின் இருப்பிடம் என்றும், கடவுளுக்கு முன் ஆண், பெண், உயர்ந்தோர், தாழ்ந்தோர் என வேறுபாடு கிடையாது என்றும் கூறினார். அன்பான உள்ளம் கொண்ட எவரிடத்திலும் இறைவன் இருக்கிறார் என்று கூறிய இவர் பல்வேறு சமூகப் பிரிவுகளைச் சேர்ந்த பன்னிருவரைச் சீடராக்கிக் கொண்டார்.

இராமானந்தரின் சீடர்கள்:

1. கபீர் - முஸ்லீம் நெசவாளி
2. ராய்தாசர் - செருப்பு தைக்கும் தொழிலாளி
3. சேனா – முடிதிருத்தும் தொழிலாளி
4. சாதனா – மாமிசம் வெட்டுபவர்
5. தன்னா – ஜாட் இனக் குடியானவர்
6. நரஹரி – பொற்கொல்லர்
7. ∴பிபர் - இரஜபுத்திர இளவரசர்
8. ஆனந்தனந்தர்
9. சுர் சுரானந்தர்
10. சூர் ஆனந்த்
11. சர்கரி
12. பத்யாவதி

வித்யாபதி:

இவர் தம் பக்திப் பாடல்கள் மூலமும் கவிதைகள் மூலமும் வங்காளப் பகுதிகளில் சிவ வழிபாட்டைப் பரப்பியவர். புருஷபக்சா என்ற நீதிபோதனைக் கதைகளை எழுதிய இவர், மைதிலி மொழியில் கோரக்ச விஜயா என்ற நாடக நூலையும் எழுதினார்.

ஞானேஷ்வர்:

இவர் மகாராஷ்டிராவில் பக்தி இயக்கத்தைப் பரப்பியவர். இவரது பக்திக் கோட்பாடுகள் "மகாராஷ்டிர தர்மம்" எனப்பட்டது. பகவத் கீதையின் விளக்கவுரையாக "ஞானேஷ்வரி" என்ற நூலை எழுதினார். அத்வைத சித்தாந்தத்தை விளக்கும் "அம்ருதானுபவ" என்ற நூலையும் எழுதிய இவர் மகாராஷ்டிரம் முழுவதும் சென்று தமது பக்திக் கோட்பாடுகளைப் பரப்பினார்.

பசவர்:

கர்நாடகாவில் தோன்றிய பசவர், சாளுக்கிய மன்னனிடம் அமைச்சராகப் பணியாற்றினார். "சிவபெருமானே முழுமுதற் கடவுள்" என்பதை இவரது பக்திநெறி வலியுறுத்தியது. சாதிப் பாகுபாடுகள், சமயச் சடங்குகள், உருவ வழிபாடு அகியவற்றைக் களையப் பாடுபட்டார். இதுவே மோட்சம் அடையும் வழி என்று கூறினார். இவரது சமயத்தைப் பின்பற்றுபவர்கள் புலால் உண்ணுதல். மது அருந்துதல் போன்றவற்றைப் புறக்கணிக்க வேண்டுமென்றும் அப்பழக்கங்கள் ஒழிக்கப்பட வேண்டுமென்றும் கடுமையாக நிபந்தனை விதித்தார். குழந்தைத் திருமணத்தை எதிர்த்த இவர் விதவைகள் மறுமணத்தை ஆதரித்தார். இவரைப் பின்பற்றுபவர்கள் வீரசைவர்கள் (லிங்காயத்துகள்) என்றழைக்கப்படுகின்றனர். நதியின் சங்கமத்தலைவன் என்று சிவபெருமானைப் பசவர் போற்றுகிறார். அனைத்து பிரிவினரும் இவரது சமயப் பிரிவில் இணைந்தனர். தமது போதனைகளைக் கன்னட மொழியில் பரப்பினார்.

நாம்தேவர்:

பிறந்த நாமதேவர் "விதோபா" என்ற பக்திக் கோட்பாட்டைப் பின்பற்றினார். பல்வேறு இனத்தவர்களைத் தமது சீடராக்கிக் கொண்டார். இவரது கருத்துகள் "மகாராஷ்டிரதங்கம்"

எனப்பட்டது. சாதியை, உருவ வழிபாட்டை, பொருளற்ற சடங்குகளை வன்மையாக எதிர்த்தார். உண்மையான பக்தியும், கடவுள் வழிபாடும் இவரது முக்கிய கொள்கையாகும்.

கபீர்:

இராமானந்தரின் புகழ்பெற்ற சீடர்களில் ஒருவர். தொடக்கம் முதலே இந்து முஸ்லீம் ஒற்றுமையை வளர்த்தவர். கடவுள் ஒருவரே என்று போதித்த இவர் "இராமனும் இரஹீமும் ஒன்றே, கிருஷ்ணரும் கரீமும் ஒன்றே", அல்லாவும் ஈஸ்வரனும் ஒன்றே என்று மக்களுக்குப் போதித்தார். இந்துவும் முஸ்லீமும் ஒரே களிமண்ணால் செய்யப்பட்ட இருவேறு பானைகள் போன்றவர்கள் என்றார். மனத்தூய்மையில்லாமல் கங்கையில் நீராடுவதாலோ, கல்லாலான உருவங்களை வணங்குவதாலோ, நோன்பிருந்து மெக்கா செல்வதாலோ எந்தப் பயனுமில்லை என்று கபீர் போதித்தார். இவருடைய போதனைகளில் உயர்ந்தது, இந்து – முஸ்லீம் மெய்யுணர்வுக் கோட்பாடுகளும். உயர்ந்த மரபுத் தத்துவங்களும் ஆகும். இவர் சமயச் சடங்குகளையும், மூடநம்பிக்கைகளையும் எதிர்த்தார். அன்புநெறியைப் பின்பற்றி, இந்து – முஸ்லீம் ஒற்றுமைக்கு வித்திட்டார். கபீருடைய பாடல் தொகுப்பு தோஹாக்கள் எனப்படுகிறது.

குருநானக்:

பஞ்சாபில் உள்ள லாகூர் மாவட்டத்தில் தால்வண்டி என்ற இடத்தில் கி.பி. (பொ.ஆ) 1469-ஆம் ஆண்டில் பிறந்த குருநானக் இளம்வயதிலேயே சமயநெறியில் நாட்டம் கொண்டார். கபீரைத் தமது குருவாக ஏற்றுக்கொண்ட இவர், கடவுள் ஒருவரே என்று கூறினார். டெல்லி சுல்தானியர் காலத்திலிருந்த இந்து – முஸ்லீம் சமய வெறுப்பைத் தணிக்கும் பொருட்டுதம் பக்திக் கொள்கையை வகுத்துக் கொண்டார். அதனடிப்படையில், பிற்காலத்தில் அவர் சீக்கிய சமயத்தைத் தோற்றுவித்தார். இந்துப் புராணங்களையும் இஸ்லாமியர்களின் புனிதநூலான குரானில் உள்ள கருத்துகளையும் படித்த இவருக்கு, இந்து – முஸ்லீம் வேற்றுமை பயனற்றது எனத் தோன்றியது. உருவமற்ற ஒரே கடவுளை வணங்குமாறும் தேவையற்ற சமயச் சடங்குகளைத் தவிர்க்குமாறும் குருநானக் போதித்தார். லங்கர் என்ற உணவுக் கூடத்தை நிறுவி, சமபந்தி உணவருந்தும் முறையைத் தொடங்கி வைத்தார்.

அறம் நிறைந்த வாழ்வைப் பின்பற்றுமாறும், பிற கோட்பாடுகளின் மீது சகிப்புத்தன்மை காட்டுமாறும் தமது போதனையில் கூறினார். எல்லாரையும் சமமாகக் கருதுபவரே உண்மையான பக்தர் என்று கூறிய குருநானக், ஞானிகளின் கல்லறைகளுக்குச் செல்வதாலோ, கடுந்தவம் செய்வதாலோ மட்டுமே இறையருள் பெறமுடியாது. அறத்தூய்மையற்ற இவ்வுலகில் மனத்தூய்மையுடன் வாழ்பவரே இறையருள் பெறமுடியும் என்று கூறினார். இவருடைய போதனைகள் அடங்கிய தொகுப்பு ஆதிகிரந்தம் ஆகும். இதுவே சீக்கிய சமயத்தின் புனித நூலாகும். சீக்கிய சமயத்தின் முதல் குருவான இவரைப் பின்பற்றி, ஒன்பது சீக்கிய சமயகுருமார்கள் இவரது போதனைகளை உலகறியச் செய்தனர்.

வல்லபாச்சாரியார்:

இவர் காசியில் பிறந்து தென்னிந்தியாவிற்கு பெற்றோருடன் குடிபெயர்ந்தார். விஜயநகரப் பேரரசின் தலைசிறந்த மன்னரான கிருஷ்ணதேவராயரின் அவைக்குச் சென்று, கிருஷ்ண வழிபாட்டின் அவசியத்தை எடுத்துரைத்தார். அதன்பின் வாரணாசிக்குச் சென்று, பல ஆண்டுகள் அங்கேயே தங்கியிருந்து, கிருஷ்ணர் வழிபாட்டைப் பரப்பினார். மக்களிடையே நிலவிய சமூக ஏற்றத்தாழ்வுகளை அகற்றப் பாடுபட்டார். முக்தியடைய கிருஷ்ணர் வழிபாட்டோடு கூடிய உலகியல் வாழ்வு அவசியம் என்றார். "புஷ்டிமார்க்கம்" என்ற ஆன்மிகக் கோட்பாட்டை உருவாக்கினார். இவருடைய பக்தி மார்க்கம் சுத்த அத்வைதம் எனப்படுகிறது. இவர் வடமொழியிலும், ப்ரிஜ் (Parji) மொழியிலும் நூல்களை எழுதினார்.

இவர் உருவாக்கிய கிருஷ்ண பக்திப் பாடல்கள் இன்றும் இராஜஸ்தான், குஜராத் பகுதிகளில் பாடப்படுகின்றன. உணர்ச்சி மிகுந்த ஆழ்ந்த இறை பக்தியை இவரது பாடல்கள் வெளிப்படுத்துகின்றன. சுபோதினி, சித்தாந்த ரகசியா ஆகிய நூல்களையும் இவர் எழுதினார்.

சைதன்யர்:

வங்காளத்தில் பிறந்த இவர் தம் 25-ஆம் வயதிலேயே துறவியானவர். இவர் ஸ்ரீசைதன்ய மகாபிரபு என்றும் அழைக்கப்பட்டார். சிறந்த மொழியறிவையும், இலக்கிய அறிவையும் பெற்றவர். கிருஷ்ணர்

மீதான பக்தியே முக்திக்கு வழி என்று போதித்தவர். அன்பு, பக்தி ஆகிய நெறிகளின் மூலமே பரம்பொருளான கிருஷ்ணரை அடைய முடியும் என்றார். சமூகத்தில் நிலவிய சாதி, சமய வேறுபாடுகளை எதிர்த்த இவர் மனிதரில் ஏற்றத்தாழ்வு கிடையாது. கிருஷ்ணரின் முன் அனைவரும் சமம் என்று கூறினார். கிருஷ்ண பக்தி தொடர்பான இவரது தத்துவம் "அசிந்திய பேதா பேதம்" எனப்படுகிறது.

துளசிதாசர்:

கோஸ்வாமி துளசிதாஸ் என்றழைக்கப்பட்ட இவர் வைணவ சமயத்தின் மீது ஆழ்ந்த நம்பிக்கை கொண்டிருந்தார். வட இந்தியாவில் இராமவழிபாட்டு, முறையைப் பரப்பியதுடன் இராமாயணத்தை ராமசரித மானஸ் என்ற பெயரில் இந்தி மொழியில் மொழியாக்கம் செய்தார். இவர், வினயபத்திரிக்கா, கீதாவளி, தோகாவளி, பார்வதி மங்கள், ஜானகி மங்கள் ஆகிய நூல்களை இயற்றினார். இவருடைய படைப்புகளில் மகன் தம் பெற்றோர்க்கு ஆற்ற வேண்டிய கடமை, ஒரு மாணவன் தம் குருவிற்கு புரிய வேண்டிய கடமை ஒரு அரசன் தம் குடிமக்களுக்கு புரிய வேண்டிய கடமை போன்றவை முக்கியத்துவம் பெற்றுள்ளன.

சூர்தாசர்:

கிருஷ்ணர், ராதை வழிபாட்டில் ஈடுபட்டுப் பக்தி இயக்கத்தைப் பரப்பியவர். கிருஷ்ணரை வழிபடுவதே முக்திக்கு வழி என்று கருதினார். இவர் "ஆக்ரவரின் பார்வையற்ற கவிஞர்" எனப்பட்டார். சூர் சாகர், சாகித்ய ரத்னா போன்ற நூல்களையும் எழுதினார். இவர் பாடிய கிருஷ்ண பக்திப் பாடல்கள் வட இந்தியாவின் பக்தி மார்க்கத்தில் மாபெரும் தாக்கத்தை ஏற்படுத்தின. முகலாயர்களின் மாமன்னர் அக்பர், தம்மைப் புகழ்ந்து பாடுமாறு சூர்தாசரைக் கேட்டுக்கொண்டார். ஆனால், கிருஷ்ணரைப் புகழ்ந்து பாடிய வாயால் யாரையும் புகழ்ந்து பாடமாட்டேன் என்று பணிவுடன் சூர்தாசர் மறுத்தார். அக்பரின் அவையில் கிருஷ்ண பக்திப் பாடலைப் பாடிய சூர்தாசர் மதுரா, கௌஹாட் ஆகிய நகரங்களுக்குச் சென்று கிருஷ்ண பக்தியைப் பரப்பினார். கிருஷ்ணர் மீதான ராதையின் காதலை விளக்கிக் கூறும் ராதா வல்லபி என்ற பக்திப் பிரிவைத் தோற்றுவித்தார்.

மீராபாய்:

இரஜபுத்திர அரச குடும்பத்தை சார்ந்த இவர், வைணவ சமய மரபில் வளர்க்கப்பட்டார். கிருஷ்ணரிடம் மிகுந்த ஈடுபாடு குழந்தைப்படுவம் முதலே ஏற்பட்டது. தமது கருத்துக்களை வட்டார மொழியான ப்ரிஜ் மொழியில் பரப்பினார். பிறப்பு, இறப்பு என்னும் சுழற்சியினின்று விடுபட்டுப் பேரின்ப நிலையை அடைய, கிருஷ்ண பக்தி அவசியம் என்றார். இவரது பக்திப்பாடல்கள் இனிமையானவை. பக்திநெறியை சுவையான பாடல்கள் மூலமாகப் பரப்பினார். எளிய பக்தியும் நம்பிக்கையுமே வீடுபேற்றினை அடைய நல்வழி என்றார். பிறப்பால் எவரும் உயர்ந்தவரில்லை. உயர்வுக்குக் காரணம் அவரவரது செயல்களே என்று கூறினார்.

குரு ராம்தாசர்:

மகாராஷ்டிராவைச் சேர்ந்த இவர் சத்ரபதி சிவாஜியின் ஆன்மிக குருவாக விளங்கினார். சாதாரண மக்களும் வாழ்க்கைத் தத்துவத்தை அறியும் வகையில் "தசபோதா" என்ற நூலை எழுதினார். சமூக சமத்துவத்திற்கு இராம வழிபாடு, அனுமன் வழிபாடு ஆகியவற்றைப் பரப்புவதன் மூலம் உதவ முடியும் என்றார். பகவான்ராம் என்பவரைத் தம் குருவாகக் கொண்டு மகாராஷ்டிரம் முழுவதும் ராம வழிபாட்டையும், சமத்துவக்கோட்பாடுகளையும் பரப்பினார்.

குரு ராம்தாஸ் மீது அளவற்ற அன்பைக் கொண்டிருந்த மராத்திய மன்னன் சத்ரபதி சிவாஜி உருவாக்கிய பகுதி சஜ்ஜன்காட் என்பதாகும். இச்சொல்லிற்குத் துறவிகளின் கோட்டை என்று பொருள்.

ஏக்நாதர்:

இவர் மகாராஷ்டிர மாநிலத்தில் பைத்தான் என்னும் ஊரில் பிறந்தவர். சிறுவயதிலேயே கிருஷ்ணபக்தி மிகுந்து காணப்பட்டார், அனைத்து பிரிவினரையும் நேசித்தார்.

துக்காராம்:

மகாராஷ்டிராவில் பிறந்த இவர் சிவாஜி, ஏக்நாத் ஆகியோரின் சமகாலத்தவர். பக்தியின் மூலமாகத் தம் போதனைகளைப் பரப்பினார். விஷ்ணுவை விட்டலா என்ற பெயரில் வழிபட்டுத் தம் கொள்கைகளை வடிவமைத்தார். தம் ஆன்மிகக் கோட்பாட்டின் மையமாக பந்தர்பூர் என்ற இடத்தைத் தேர்ந்தெடுத்தார். இவர் மராத்தி மொழியில் பாடிய பாடல் "அபங்கம்" என்ற பெயரில் அமைக்கப்பட்டது. இவருடைய பாடல் தொகுப்பு கீர்த்தனை எனப்பட்டது. இசைப் பாடலுடன் கூடிய பக்தியின் மூலம் மக்களை ஒருங்கிணைக்க முயன்றார். வேத வேள்விகள், சடங்குகள், புனிதப் பயணங்கள், உருவ வழிபாடு போன்றவற்றை நிராகரித்தார். கடவுள்பற்று, மன்னிக்கும் பக்குவப்பட்ட மனநிலை, மனஅமைதி ஆகியவற்றைப் போதித்தார். சமத்துவம், சகோதரத்துவம் போன்ற கோடுபாடுகளையும் பரப்பினார்.

சூபியிசம்:

சூபியிசம் - என்பது அன்பு, ஆழ்ந்த அறிவு, அறநெறி வழிபாட்டை மட்டுமே கொண்ட இஸ்லாமின் பக்திப் பிரிவு ஆகும். இஸ்லாமிய மதத்தை அடிப்படையாகக் கொண்டு பக்திச் சீர்திருத்தங்களைப் பரப்பியது. இஸ்லாமிய சமயநூல் கூறும் சமயச் சடங்குகளைப் புறக்கணித்தது, சாதி, சமய வேறுபாடுகளை எதிர்த்தது, அசைவ உணவு, உயிர்களைப் பலியிடுதல் போன்றவற்றையும் புறக்கணித்தது. "இறைவனை மனக் கண்ணால் அழகு ஆராதனை வடிவமாகக் காண்பதே சூபியிசம்" என்று கே.டி. பார்கவா குறிப்பிடுகிறார்.

சூபியிசத்தின் தோற்றம்:

சூ.ஃபி என்ற சொல் ச.ஃபா என்ற சொல்லிலிருந்து வந்தது. இதற்குத் "தூய" என்பது பொருளாகும். ஒழுக்கமான தூய நெறிகளுடைய வாழ்க்கையை வலியுறுத்துகிறது. இஸ்லாமிய சமயத்தில் தாராள ஆன்மிகத்தை மையப்படுத்திய கோட்பாட்டைக் கூறுகிறது. இதன் மூலம் இந்து முஸ்லீம் ஒற்றுமையைச் சூபிக்கள் நிலைநாட்டினர்.

சூபியிசத்தின் பிரிவுகள்:
சூபியிசத்தில் பக்தியின் அடிப்படையில் ஐந்து பிரிவுகள் உள்ளன. அவையாவன:
1. சிஸ்தி
2. சுகவார்தி
3. குவாதிரி
4. நக்சாபந்தி
5. ஷாதாரி

ஆகியவையாகும். இப்பிரிவுகள் இந்தியாவில் இந்து மற்றும் இஸ்லாமியப் பண்பாட்டு இணைப்பிற்குப் பாலமாகச் செயல்பட்டன.

குவாஜா மொய்னுதீன் சிஸ்தி, ஷேக்.ஃபரீத், ஷேக் நிசாமுதீன் அவுலியா ஆகியோர் புகழ்பெற்ற சூபி ஞானிகள் ஆவர்.

சூபியிசத்தின் முதன்மையான கொள்கைகள்:

- கடவுள் ஒருவரே
- உலகம் இறைவனின் பிரதிபலிப்பு
- மனிதர்களுக்குச் சேவை செய்வதே உயரிய ஆன்மிகம்
- அன்பே கடவுள், அச்சம் தவிர்க்கும் சொற்களைவிட அச்சம் தவிர்க்கும் செயல்களே முக்கியம்.
- இறைவனை அடைய மனிதன் உலகப்பற்று, பாசங்களிலிருந்து விடுபட வேண்டும்.
- அனைவருமே அன்பே உருவான இறைவனின் குழந்தைகள் என்ற கருத்தை ஏற்க வேண்டும்.

சூபியிசத்தின் தாக்கம்:

- சமூகம் மற்றும் சமயத்தில் தாராளமயக் கருத்துகள் உருவாக வழிவகுத்தது.

- மனிதநேயத்துடன் கூடிய தேசப்பற்று, சமயப்பற்று போன்றவற்றை மக்களிடம் வளர்த்தது.

- சூபியிசத்தைப் பின்பற்றியோர், ஆதரவற்றோர், விதவைகள், ஏழைகள், போன்றோருக்கு சேவை செய்தனர். அதனால், ஆன்மிக உணர்வையும் மக்களிடத்தில் கொண்டு வந்தனர்.

- இசை, இலக்கியம், கட்டடக்கலை, வட்டாரமொழிகள், புதிய சமய முறைகள் போன்றவை இவர்களால் வளர்ச்சி பெற்றன.

- இந்தியாவில் பன்முகப்பண்பாடு பரவ அடித்தளமிட்டது சூபி இயக்கமாகும்.

இந்துஸ்தானத்தின் பறவை எனப்பட்ட அமீர்குஸ்ரு சிறந்த கவிஞராகவும் சூபியிச ஞானியாகவும் திகழ்ந்தார். பாரசீக, பிரஜ் (Parji) மொழிகளில் இசைப்புலமை பெற்ற இவர் குவாலிஸ் என்ற இசை முறையை உருவாக்கிப் பயன்படுத்தினார். சிதார் என்ற இசைச் கருவியை உருவாக்கினார். சூபியிச வழிபாடு முறை மக்களிடையே பரவ, இசை முக்கியப் பங்காற்றியது.

நாத யோகா
யோகா:

யோகா என்பது நம் முன்னோர்களான ஞானிகளும், முனிவர்களும், சித்தர்களும் பின்பற்றிய ஒரு வாழ்வியல் நெறியாகும். உடலையும், உயிரையும் ஒன்றாக இணைத்து பரம்பொருளுடன் ஒன்றிணையச் செய்யும் செயல் எனவும் இது கருதப்படுகிறது. யோகாவில் பல்வேறு முறைகள் இருந்தாலும் சிறப்புமிக்க யோகமுறை நாதயோகாவாகும்.

நாதயோகாவினால் ஏற்படும் பயன்கள்:

நாதயோகா பயிற்சியை மேற்கொள்வதால், பிராணம் என்ற உயிராற்றல் அதிகரிக்கிறது. மன அமைதி பெற்று உடல் நலத்தைப் பேணுவதற்கு உதவுகிறது.

- தீர்க்க முடியாத மனப் பிரச்சனைகளைத் தீர்க்கிறது.
- வலது மற்றும் இடப்பக்க மூளைப் பகுதியின் செயல்பாட்டைச் சமன்செய்து, மன அழுத்தத்தைக் கட்டுப்படுத்தித் தடையில்லா உறக்கம் ஏற்பட உதவுகிறது.
- நாளமில்லாச் சுரப்பிகளின் செயல்பாட்டைத் தூண்டச் செய்கிறது.
- சுயவெளிப்பாட்டை தைரியத்துடன் வெளிப்படுத்திப் பேசுகின்ற ஆற்றலைத் தருகிறது.
- சமூகத்தில் தூண்டப்படுகின்ற தவறான நிகழ்வுகளிலிருந்து மனிதன் விடுபட உதவுகிறது.
- தனிமனிதனின் ஒட்டுமொத்த உடலையும் புரிந்துகொண்டு செவித்திறன் அதிகரிக்க உதவுகிறது.
- செவிப்புலன் புரிதலை முழு உடல் கவனிப்பிற்கு ஏதுவாக்குகிறது (இசைக்குத் தகுந்த உடலசைவுகள்)
- நனவுநிலையை அதிகரிக்கச் செய்கிறது (பாடலுக்கேற்ற உடல் அசைவுகளை நினைவில் வைத்து ஆடல் அசைவை வெளிப்படுத்தும் தன்மையை மேம்படுத்துதல்)
- தன்னையறிதல் என்ற நிலையை மேம்பட்டதாக்க உதவுகிறது.
- ஒருவர் தனித்திருக்காமல் தெய்வீகத் தன்மையுடன் இணைந்திருக்கும் விழிப்புணர்வை ஏற்படுத்துகிறது.
- பாலினப் பாகுபாட்டுத் தன்மையை நடுநிலைப்படுத்துகிறது (நடன அசைவுகள், அபிநயங்கள் மூலம்)

பக்தி இயக்கத்தின் விளைவுகள்:

நாடுமுழுவதும் பரவிய பக்தி இயக்கத்தால் பல்வேறு விளைவுகள் ஏற்பட்டன அவை

- பக்தி இயக்கத்தின் மூலம் ஆழ்வார்கள், நாயன்மார்கள், இராமானுஜர், இராமானந்தர், கபீர், குருநானக் உள்ளிட்ட பலரது போதனைகளும், பக்தி நெறிகளும் மக்களைக் கவர்ந்தன.

- விசிஷ்டாத்வைதம், துவைதம், சுத்த அத்வைதம் போன்ற பக்திக் கோட்பாடுகள் இந்து சமயத்தில் புதிய சீர்திருத்தத்தை உருவாக்கின.

- பக்தி இயக்கத்தின் விளைவாகப் பஞ்சாபில் கபீரின் சீடர் குருநானக் என்பவரால் சீக்கிய சமயம் தோற்றுவிக்கப்பட்டது.

- சமய, சாதி வன்முறைகள் குறைந்து சமூக நல்லிணக்கம் ஏற்படத் தொடங்கிய நிகழ்வு பக்தி இயக்கத்தின் முக்கிய விளைவுகளில் ஒன்றாகும்.

- வட்டாரமொழிகளின் வளர்ச்சியும், கலை, கட்டடக்கலை போன்றவற்றின் வளர்ச்சியும் பக்தி இயக்கத்தின் முக்கிய விளைவாகும்.

- கோயில்களில் அறுபத்துமூன்று நாயன்மார்களின் சிலைகளும், பன்னிரு ஆழ்வார்களின் சிலைகளும் அழகுற அமைக்கப்பட்டன.

- சமபந்தி உணவுமுறை, ஆலய வழிபாட்டில் சம உரிமை போன்றவைகளைச் சீர்திருத்த முறையில் பக்தி இயக்கம் முன்னெடுத்தது.

- இந்து – முஸ்லீம் ஒற்றுமைக்குப் பாடுபட்ட பக்தி இயக்கம் மன்னர்களுக்கு ஆன்மிக நம்பிக்கை வளரக் காரணமானது.

- மக்களிடையே ஆன்மிக நம்பிக்கை வளரவும், சமூக நடவடிக்கைகளில் அவர்களைப் பங்கேற்கச் செய்யவும் பக்தி இயக்கம் வழி வகுத்தது.

- மக்களிடையே அறக்கோட்பாடுகள் அடிப்படையிலான வாழ்வியல் நெறிகளை வளர்க்க பக்தி இயக்கம் உதவியது.

- இந்து மக்களிடையே பக்தி இயக்கத்திற்குக் கிடைத்த வரவேற்பானது பிற்காலத்தில் இந்தியா மதச்சார்பற்ற, ஒன்றுபட்ட நாடாக, மாறுவதற்கு வழி வகுத்தது.

நிறைவுரை:

இந்தியாவில் சமயம், சமூகம், இலக்கியம் ஆகியவற்றிற்குப் பக்தி இயக்கம் மிகுந்த தொண்டாற்றியுள்ளது. சமணம், பௌத்தம், இஸ்லாம் சமயங்கள் வேகமாகப் பரவிய காலத்தில் இந்து சமயத்தின் மறுமலர்ச்சிக்கும் இவ்வியக்கம் வித்திட்டது. வேதங்களின் தத்துவம் மொழி பெயர்க்கப்பட்டு, மக்களிடம் சென்றடைய, பக்தி இயக்கம் காரணமாயிற்று. சமூகத்தில் நிலவிய வேற்றுமைகள் களையப்பட்டு, கடவுள் முன் அனைவரும் சமம் என்ற கோட்பாடு பரவவும், சமூகத்திலுள்ள மூடநம்பிக்கைகள் அகலவும் பக்தி இயக்கம் அடித்தளமிட்டது. பக்தி இயக்கச் சிந்தனைகளே பிற்காலத்தில் சமூக சமய சீர்திருத்த இயக்கங்கள் உருவாக வழிவகுத்தன எனலாம்.

INDIA AS A SECULAR STATE, SOCIAL ARMONY
Unit – 3
Understanding Secularism

Introduction:

India is a land of multi-religious faithand multi-cultural beliefs. It is the birth place of four major religions; Hinduism, Jainism, Buddhism and Sikhism. In our country people of diverse religions and beliefs have been living peacefully for a long time. Modern nationstatesare multi-religious states, hence there is a need for tolerance of all religions. The concept of secularism is aimed at creating a society in which people of religious beliefs or people who do not belong to any religion can live together in harmony and peace. Rajaram Mohan Roy, Sir Syed Ahmad Khan, Rabindranath Tagore, Mahatma Gandhi and B.R. Ambedkar were some of the noted individuals held high in public regards who contributed towards the spread of secularism in the various spheres of Indian society. Secularism is invaluable for a society like India which is characterised by religious diversity.

Do you know?

- The term secularism is derived from the Latin word 'saeculum' meaning ‘an age’ or ‘the spirit of an age’.
- George Jacob Holyoake aBritish newspaper editor coined the termsecularism.

What does Secularism mean?

Secularism means an attitude oftolerance towards other religions and peaceful co-existence of citizens belonging to different faiths. It is a policy of neutrality and equality by the states towards all religious communities. Secularism is the principle of separation of state and religion or more broadly no interference of the state in the matters of religion and vice-versa. This means that every citizen is free to propagate, practice, and profess their faith, change it or not have one, according to their conscience.

Atheism - is a lack of belief in god and gods.
Secularism - is non‐interference of the state in religious affairs and vice-versa.

Objectives of Secularism

- One religious group does not dominateanother.
- Some members don’t dominate othermembers of the same religious community.
- The state does not enforce any specificreligion nor take away the religious freedomof individuals.

A simple statement by poet Iqbal illustratesthe secular view “Religion does not teach us animosity; We are Indians and India is our home!”

12th Rock Edict, Ashoka
Emperor Ashoka was the first greatemperor to announce as early as 3rd century BC (BCE) that the state would not prosecute any religious sect. In his 12th Rock Edict,

Ashokamade an appeal not only for the tolerance of all religious sects but also to develop a spirit of great respect towards them.

The Characteristic Features of a Secular State

Principle of Liberty- the state permits the practice of any religion.
Principle of Equality- the state does not give preference to any religion over another.
Principle of Neutrality- the state remains neutral in religious matter.

A secular state is the one in which the state does not officially promote any one religion as the country's official religion and every religion is treated equally. It gives to every citizen not only the equal right to freedom of conscience but also the right to profess, practice and propagate any faith of their own choice. The state observes an attitude of neutrally and impartiality towards all religions. In a secular state no one is given preferential treatment and the State does not discriminate any person on the basis of their religious practices and beliefs. All citizens are eligible to enter government service irrespective of their faith. There should be absolutely no religious instructions in educational institutions and no taxes to support any particular religion.

Importance of Secularism

The concept of secularism evolved in India as equal treatment of all religions. We need secular state to maintain peace and harmony between people of various religious ideologies. It is a part of democracy, whichgrants equal rights.

The Mughal emperor Akbar followed the policy of religious toleration. His propagation of Din-i-Illahi (Divine Faith) and Sulh-e-Kul(Peace and harmony among religions) were advocated for religious toleration.

Constitution and Secularism

Secularism is the part of Indian Constitution.The makers of the Indian Constitution wereaware that a strong and united nation could be
built only when all sections of people had the freedom to practice their religion. So secularism was accepted as one of the fundamental tenets for the development of democracy in India.

The word secularism was not mentioned in our Constitution when it was adopted in 1950. Later on in 1976, the word secular was incorporated in the Preamble through the 42nd Amendment of the Indian Constitution. (Indiais a Sovereign, Socialist, Secular, Democratic, Republic) The basic aim of our Constitution is to promote unity and integrity of the nation along with individual dignity.

There is no state religion in India. Thestate will neither establish a religion of its own nor confer any special patronage upon any particular religion. The freedom of religion guaranteed under the Indian Constitution is not confined to its citizen alone but extends to aliens also. This was pointed out by the Hon'bleSupreme Court in the case RatilalPanchand V State of Bombay in 1954.

A 19th century Hindu temple inKhajuraho, India incorporates a Hindu spire, a Jain cupola, a Buddhist stupa and Muslim style dome in place of usual shikara.

The Constitution of India has the following distinguishing features

a. The state will not identify itself with or becontrolled by any religion

b. The state guarantees to everyone the rightto profess any religion of their own.

c. The state will not accord any preferentialtreatment any of them.

d. No discrimination will be shown by thestate against any person on account of his religious faith.

a. It creates fraternity of the Indian people and gives assurance the dignity of the individual and the unity of the nation.

The secular Indian state declares publicholidays to mark the festivals of all religions.

Mosaic of Constitutional Provisions

Article 15- prohibition of discrimination on grounds of religion, caste, sex or place of birth etc.,

Article 16- equality of opportunity in public employment.

Article 25(1)- guarantees the freedom of conscience and the right to profess, practice and propagate religion individually.

Article 26- Freedom to manage religious affairs

Article 27- The state shall not compel any citizen to pay any taxes for the promotion of any particular religion.

Article 28- on religious instruction or religious worship in certain educational institution.

Article 29(2)- A ban on discrimination in state-aided educational institution .

Why do we need secular education?

Secularism in education means makingpublic education free from any religious dominance. Children as future citizens must get education which should aim at their development of character and moral behavior
irrespective of religious affiliation.

Secular education is needed

- to remove narrow mindedness and makesdynamic and enlightened view;
- to develop moral and humanistic outlook;
- to train the youth to be good citizen;
- to strengthen democratic values like liberty,equality, and fraternity and co-operativeliving;
- to give wider vision towards life;
- to develop an attitude of appreciation andunderstanding of others point of view;
- to develop the spirit of love, tolerance,co-operation, equality and sympathy;
- to synthesise materialism and spiritualism.

Conclusion:

The Indian State is secular and works invarious ways to prevent religious domination. Secularism undoubtedly helps and aspires to enable every citizen to enjoy fully blessings of life, liberty and happiness. The Indian Constitution guarantees fundamental rights that are based
on secular principles. It is one of the glowing achievement on Indian democracy. Secularism

Akbar's tomb at Sikandara near Agra, India
Akbar's instruction for his mausoleum was that it would incorporate elements from different religions including Islam and Hinduism

allows us to live in civility. It compels people torespect other religion. It grants equal rights to the people in respect of their religious faith. It is desirable for a country like India.