

HISTORY OF TAMIL NADU - 1311 - 1801 C.E.

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January - 2024

Sl.No	Unit	Content	Page No
1	I	Decline of the Pandya Kingdom – Rise of the Madurai Sultanate – Administration – Society – Economy – Culture	1-11
2	II	Impact of Vijayanagar Rule - Invasion of Kumara Kampana – The Nayaks of Madurai – Vishwanatha Nayak – Thirumalai Nayak – Rani Mangammal – Meenakshi – Decline of Nayaks of Madurai	12-25
3	III	Nayaks of Tanjore – Nayaks of Senji – Civil War among the Nayak Rulers – Poligari system - Administration – Social and Conditions – Religion – Temple Art and Architecture	26-43
4	IV	Marathas of Tamil Country – Serfoji II – Administration – Contribution of Maratha to the Tamil Culture – Saraswathi Mahal Library – Sethupathis of Ramnad – Society – Economy – Religion and Culture	44-59
5	V	Nawabs of Carnatic – Tamil Society Under the Nawabs – Anglo – Mysore Relations – Carnatic Wars – Society – Economy and Religion and Culture – Poligar Rebellion – Puli Thevar – Khan Sahib – Velu Nachiyar – Veerapandia Kattabomman – Revolt of Maruthu Brothers	60-98
References			99

Unit – I

Decline of the Pandya Kingdom – Rise of the Madurai Sultanate – Administration – Society
– Economy – Culture

Objectives

- The factors contributing to the Decline of the Pandya Kingdom
- Rise of the Madurai Sultanate
- Societal changes during the Madurai Sultanate.
- Economic Transformations under the Madurai Sultanate.

Decline of the Pandya dynasty

The Pandyan kingdom was an ancient Tamil kingdom in South India. They were one of the three ancient Tamil kingdoms that ruled the Tamil country from prehistoric times until the end of the 15th century. Initially, the centre of their rule was Korkai which was a seaport on the Indian peninsula's southern tip. Later they moved towards Madurai which became their capital. The golden age of the Pandyas started with the rule of Jatavarman Sundara Pandya who expanded the empire into Telugu country and invaded Sri Lanka to conquer the northern half of the island.

The groundwork for Pandya supremacy was laid by Maravarman Sundar Pandya following the decline of the Chola dynasty on the other side. Later the dynasty consolidated under the capable rule of Jatavarman Sundar Pandya and Maravarman Kulasekhara Pandya. However, the tide turned after a war of succession began between the two sons of Maravarman Kulasekhara Pandya, one of whom was legitimate while the other one was illegitimate. The dispute coincided with the Conquest of the Southern Kingdoms by Alauddin Khalji.

According to the sources, Maravarman Kulasekhara Pandya wanted Jatavarman Vira Pandya to succeed him on the Pandya throne. However, this was not acceptable to Jatavarman Sundar Pandya who later defeated him. Taking advantage of the political turmoil, the neighbouring Hoysala king Ballala III invaded the Pandya territory. However, Malik Kafur invaded the Hoysala kingdom of Dwarasamudra and later turned his attention towards the Pandyan kingdom and raided the Pandya Kingdom of Madurai. Several areas in the Pandyan kingdom were raided by his troops, civilians were massacred and temples were destroyed. Both

the Pandya brothers fled their headquarters and Malik Kafur pursued them but without any success. Later he marched back to Delhi and took with him a large amount of booty including several elephants, precious stones and treasure. This dealt a severe blow to the Pandya kingdom. Later the brothers resumed their conflict after his departure. Jatavarman Sundara Pandya was defeated and asked for help from Alauddin Khalji and with his help, he was able to regain control of the South Arcot region. The later Pandya kings ruled from Tenkasi which was their final capital. With the invasions of Sultanates, Vijayanagaras and Nayakaras beginning in the 14th century lost their control over several important cities. The last Pandyan king known in history was Kolakonda.

However, soon after, two expeditions led by Khusrau Khan and Ulugh Khan of the Khalji Sultanate were carried out in the region. The Pandya dynasty was destroyed beyond recovery by these expeditions. The third invader Ulugh Khan not only invaded and looted the Pandyan kingdom but also brought it under the control of the Delhi Sultanate.

Madurai Sultanate

In the early 14th Century, South India was subjected to repeated invasions by armies of the Delhi Sultanate. There were three separate invasions within a period of fifteen years. The first invasion in 1311 AD was led by Malik Kafur, who ransacked Madurai. Following this there were two more expeditions from the Delhi Sultanate - the second in 1314 AD led by Khusrav Khan and the third in 1323 AD by Ulugh Khan. These invasions shattered the Pandyan Empire beyond revival. While the previous invasions were content with plunder, Ulugh Khan annexed the former Pandyan dominions to the Delhi Sultanate as a province of Ma'bar (Ma'bar in Persian denoted Madurai Sultanate). Most of South India came under the Delhi's rule and was divided into five provinces - Devagiri, Tiling, Kampili, Dorasamudra and Ma'bar (Madurai).

In 1325, Ulugh Khan acceded to the throne in Delhi as Muhammad bin Tughluq. His plans for invading Persia and Khorasan, bankrupted his treasury and led to the issuing of token currency. This led to counterfeiting and further worsened the sultanate's finances. He was unable to pay his huge army and the soldiers stationed in distant provinces revolted. The first province to rebel was Bengal and Ma'bar soon followed. The Governor of Ma'bar, Jalaluddin Ahsan Shah declared independence and set up the Madurai Sultanate. The exact year of founding of the Madurai Sultanate is not clear. Numismatic evidence points to 1335 CE as the founding year. The Persian historian Firishta however places the year of Ma'bar's revolt as 1340 CE.

This short lived Muslim dynasty at Madurai came into existence following the decline of the Second Pandyan Empire, and ruled Madurai, Trichinopoly and parts of South Arcot, for the next 48 years, first as feudatories of the Delhi Sultanate and later as independent monarchies lasting until 1378. The Madurai Sultanate was destroyed by the rise of Vijayanagar, later followed by the Madurai Nayaks.

Madurai Sultanate

Sultan Jalaluddin Ashan Shah (1335-1340)

He ruled the Madurai Sultanate till 1340. He released coins in his name. He was killed by his own Minister Allauddin Udaji in 1340.

Allauddin Udaji (1340)

He assumed power of the Sultanate after slaying Sultan Jalaluddin Ashan Shah. He was indoctrinated to take a war on the Hindus and Hinduism as a true Muslim. As he proceeded, he declared wars against Hindu kings or chieftains. He invaded Thiruvannamalai and declared a war against Veera Vallalan III, in 1340. Though Udaji won the war, at the end of the war he got killed by an accidental arrow that pierced into his head.

Qudbuddin

Ashan Shah's son-in-law Qudbuddin ruled only for 40 days and he released coins in his name. As he lost the confidence of the subjects, he was killed.

Giyasuddin Damagan Shah (1341-1342)

Giyasuddin was no way lesser in hatred than Qudbuddin. He was very unkind towards the Hindus and treated them very badly. Ibin Baduta writes in his book that Hindus were killed mercilessly and were treated inhumanly. Children were killed by cutting their necks. Hindus' cut heads were decorated as garlands and hung on the trishuls. He declared Holy wars on Hindu Kings and waged a Holy war against all non-muslims. He invaded Hoysala Kings' Kannanur Koppa and the war turned out to be unfavourable to the Muslim forces as they could not withstand the war with the Hoysalas. King Ballala Devan III put a condition that he would allow the Muslim forces to go back if the fort was handed over to him. As Giyuasuddin was not in favour of such a compromise talk, he secretly gathered 4000 soldiers and attacked the Hoysalas at their barracks. Defeated Veera Ballalan Devan III was brought as a prisoner to Madurai and he was killed mercilessly in the presence of Ibin Batuda. Hoysala king's skin was peeled off after being killed and the body was hung from the Madurai fortress, in the year 1342. Giyasuddin lost

his only son, wife and mother in the cholera attack. Soon after that he also died suddenly. He released coins in his name by minting the date as Hijira year 741.

Sultan Naziruddin

Giyasuddin's brother's son Naziruddin assumed the powers and became the Sultan of Madurai Sultanate. He spent a lot of resources for the travel of Ibin Bathutha to China. He spent a lot of money and resources on the Ministers to assume the powers. He also released coins in commemoration of his rule in the year marked as Hijira 745 denoting 1334 AD. It is accepted by the historians that there is a break in the data of the Sultanate history between 1334 and 1356.

Sultan Adil Shah (1356-1361)

It is inferred that Sultan Adil Shah ruled the Madurai Sultanate from 1356 to 1361.

Fakruddin Mubharak Shah (1361-1370)

During the rule of Fakruddin Mubharak Shah, he had released coins that helped the Historians to assess the time bucket of his rule. It was during his rule that Kumara Kampana of Vijayanagara Empire invaded Madurai to restore the peace and reinstall the natural justice to restore Hinduism.

A reference is made to the status of the Hindus in Madurai Sultanate, by Ganga Devi who wrote her book called Madura Vijayam. She narrates that a Holy sword was handed at the hands of Kumara Kampana by a girl who appeared suddenly, to put an end to this barbaric and unjust rule at Madurai Sultanate and also to kill the universal enemy Sultan. Kumara Kampana, son of Bukker I of Vijayanagara Empire, took this great mission and with determination to raze the Muslim rule in Tamil Nadu, defeated Fakruddin Mubharak Shah in the year 1371 in the month of April. Mubharak Shah was killed and Madurai Sultanate was hammered with the last nail in the coffin.

Effects of Madurai Invasion: It was to take revenge on the misrule of the Sultans at Madurai that the Vijayanagar Empire decided to step in to release Madurai and its subjects from the fanatic muslim rulers' clutches, who not only destroyed, looted and killed Hindus and Hindu related temples and plundered the temple's wealth, ornaments and assets, but also carried an unjust rule, with hatred and enmity on the Hindu population.

Allauddin Sikkandar Shah (1370-1378)

After the death of Mubharak Shah, Allauddin Sikkandar Shah was ruling a portion of the Madurai Sultanate till 1378. With him the Madurai Sultanate met its end. He was promoted and the Madurai Sultanate came under the complete control of Vijayanagara Empire.

The Vijayanagara Empire under Bukka Raya I, made a series of efforts to conquer South India. There were a series of Vijayanagaran invasions in the middle of the fourteenth century which succeeded in initially restricting and finally ending the Madurai Sultanate's rule over South India. Vijayanagar's armies were led by Bukka's son, Kumara Kampanna Udaiyar. Kampanna first subdued the Sambuvaraya dynasty in present-day Kanchipuram district, then a vassal of Delhi Sultanate who refused to aid the Madurai conquest and then conquered Madurai. Kampanna's invasion has been chronicled in the Sanskrit epic poem Madura Vijayam ('The Conquest of Madurai') or Vira Kamparaya Charithram ('History of Kampanna'), written by Kampanna's wife Gangadevi.

Administration

The Madurai Sultanate administration was generally run in accordance with the Muslim laws which were the laws of the Shariat or the laws of Islam.

Central Administration

The Central administration of the Delhi Sultanate followed a very systematic and well planned administrative procedure which was run by different ministers who had specific work assigned to them. Besides, there were also several other departments and the Sultan appointed their officers to carry on specific duties.

Sultan

He was the head of the state and enjoyed unlimited powers in every sphere of state activity. He concentrated all the powers- Legislative, Executive and Judiciary, in him.

This was the department of financial affairs headed by Wazir. He was the Prime Minister of the state and headed the financial department. He was in charge of revenue and expenditure. Moreover, he also exerted a tremendous influence over other departments.

Military affairs department and was headed by Arz-i-mammalik. He was responsible for all the military functions -Recruitment, training, discipline, salary and equipping soldiers was his duty. The review of the army and branding of the horses was also done by Arz-i-mamalik.

Diwan -I- Risalat - This was the ministry of religious affairs headed by Sadr-us-Sadur. He was also the head of the public charities. In his capacity as trusted confidante of the Sultan, he received appeals and complaints from public and redressed their grievances. He also had an influence on the education. Moreover, at times he also acted as Qazi-ul-Quzzat and in this capacity served justice to people. Moreover, His work was to safeguard the Islamic Laws and

ensure that Muslims spent their lives according to Islamic Sharia. 5. Diwan-I-Insha: This was the department of correspondence and records of the royal court held under the charge of a central minister known as dabir-i-mamalik, dabir-i-khas or amir- munshi. The dabir-i-mamalik acted as private secretary of the Sultan and drafted firmans. He was assisted by dabirs (clerks).

Provincial Administration

The Delhi Sultanate was further divided into smaller provinces known as IQTAS. Iqta System the Iqtadari was a unique type of land distribution and administrative system evolved during the sultanate of Iltutmish. Under this system, the entire empire was very evenly divided into several large and small tracts of land, called the Iqtas. These plots of land were assigned to the various nobles, officers and soldiers for the purpose of easy and flawless administration and revenue collection. The holders of Iqtas were known as Iqtadars or Muqtis or Walis. The main functions attributed to Iqtadars were:

- To maintain law and order
- To collect revenue whatever was due from his Iqta.
- To maintain a contingent of troops and supply them to centre whenever it was demanded.
- To suppress rebellions within his Iqta.

The Iqtas were transferable, i.e., the holders of Iqtas-Iqtadars-were transferred from one region to other every three to four years. Holders of small Iqtas were individual troopers. They had no administrative responsibilities. Muhammad of Ghur in 1206 A.D. the able king was the first to introduce the Iqta system in India, but it was Iltutmish who gave it an institutional form. The Iqtadari system witnessed numerous changes during the Sultanate period. Initially, Iqta was a revenue-yielding piece of land which was assigned in lieu of salary. However, during Firuz Shah Tughlaq's reign, in the year 1351 A.D, it became hereditary.

Local Administration

Local administration was vague and undefined and basically traditional.

The provinces in this period were divided into somewhat modern day districts headed by shiqdars

The main functions of Shiqdars were to maintain law and order and protect people against oppression of zamindars. They also had to perform military obligation.

The Shiqs were further divided into parganas which had different officials, some of which were

1. Amil- officers who collected land revenue and other taxes
2. Mushrif- Accountants
3. Hazamdars- treasurers who kept the finances in control.
4. Qazi- Official in charge of delivering justice
5. Shiqdar-Criminal official
6. Kotwal-Police head under shiqdar.
7. Faujdar-Military official in charge of fort along with their adjoining territories.
8. Amin- Officers in charge of measuring land and allocating their usage’.
9. Qanungo-Maintained previous records of produce and assessment.
10. Patwari - Village record keeper.

Social and Economic Condition

Muslim Invasion did affect the pattern of economy and its growth at Madurai. But once the invasion happens, there used to be plunder and demolishing of Hindu temples and merciless killing of Hindus on iron spikes. Segment wise when we analyse the changes in Madurai after it was declared Madurai Sultanate as a Sultanate of Madurai in the year 1335 AD, we arrive at an overall picture of the net loss to the Madurai Empire and also the damages to the sentiments of the subjects of Madurai Sultanate, after the extinction of Pandyan Empire. The damage control commenced only after the invasion of Kumara Kampana of the Vijayanagara Empire.

Language development

Muslims supported development of languages. During this period of time, Hindu as well as Islamic language developments took place and literature emerged on both the cultures.

- Urdu, a language born due to the mix of Hindu and Muslim Culture, had its natural growth and development.
- Persian Language also saw a lot of literature in autobiography, letters, history pieces etc.
- Usage of paper brought in several innovative processes in imaging and printing.

Education

Muslim administrators patronized the educated and the learned. This in turn brought a status in the society for those who were educated.

- Women were denied education
- Educational institutions and libraries were established throughout the state
- Poets, writers and philosophers decorated the Administrators’ courts

- Arabic language was made compulsory
- Religious education was made compulsory in the educational institutions.

Tamil Muslims as a Community

A mixed culture of Muslims and Tamils emerged into a Tamil Muslims as a community.

Casteism and its negative effect on the other communities was prevalent before the Muslim rule. Gradually the caste differences got neutralized as Brahmins were deprived of their principal role and that temples lost their credibility and revenue.

Social purity got affected. As Muslim men got into forcible marriages with Hindu girls, Hindus were very much disturbed. Besides, Hindu Religion suffered due to these compulsory conversions.

Islamic growth

Islam saw a geometrical progression in matters of religion. Compulsory conversions of the Hindus; opening up of more number of Masjids were threatening the Hindu Religion. Hence, the Hindu Religion resorted to the Bhakti Movement in a war footing.

Tamils' enhanced external Contacts

Due to the arrival of Muslims, Tamils had the opportunity to get connected to the external world that gave a valid experience to the individuals. Tamils started learning the good and bad of outside world.

Atrocities on the Hindus

Muslim Rulers started imposing many restrictions on Hindus especially the Hindu women. They were compelled to wear the 'Parda'. Hindu temples were attacked very often. Hindus were indiscriminately killed and Hindu Gods were desecrated. Hindu community became oppressed.

Taxes on the Hindus

Muslim Rulers taxed the Hindus more. New taxes such as Jisia, Income tax, House tax, customs duty were levied.

Agriculture was neglected and even Coconut groves were converted as cemeteries as the Hindus were left to die on the spikes. Muslim Sultans were spending more money for their extravaganzas, even in the King's Court.

Social conditions, lifestyle and economy revealed by the various compositions of literature give a bird's eye view of the micro level satisfaction, happiness and urge to achieve the

freedom and also the life security with a purpose. Literature worked as a magic mirror, for study of social welfare as well as the evils. Hence, the observed impressions and notings by two popular writers will provide us sufficient information and assessment as to the value of the rule and also the overall rating.

- Gangadevi, wife of Kampanna, wrote in her Madurai Vijayam, ‘Kampanna’s victory is symbolised by the restoration of the Srirangam temple to its old glory in 1371 AD. Vijayanagara formally declared Madurai to be its possession during Harihara II’s rule in 1378 AD.
- On the condition of Madurai under the Muslim rule, Gangadevi writes: I very much lament for what has happened to the groves in Madurai. The coconut trees have all been cut and in their place are to be seen rows of iron spikes with human skulls dangling at the points.’ ‘In the highways which were once charming with the sounds of anklets of beautiful women, are now heard ear-piercing noises of Brahmins being dragged, bound in iron fetters.’ ‘ ...The waters of Tambraparni which were once white with sandal paste rubbed away from the breasts of charming girls are now flowing red with the blood of cows slaughtered by the miscreants.

On the living conditions during the Sultanate Rule, traveller Ibn Battuta shares his Madurai Sultanate experience as follows.

- . The Muslim Moroccan explorer known for his extensive travels through Africa and Asia, visited Ghiyas-ud-Din Muhammad Damghani’s court, while on his way to China. He married Jalaluddin Ahsan Khan’s daughter. His travel notes mentions Ghiyas-ud-Din Muhammad Damghani’s atrocious behaviour towards the local population. His army under his personal orders had the habit of frequently rounding up the local villagers, indiscriminately impaling them on sharpened wooden spikes and left to die. These accounts of were published in the Rihla (lit. “Journey”). ‘When I arrived at Madurai, there was a contagious disease prevalent there which killed people in a short time. Those who were attacked succumbed in two or three days. If their end was delayed, it was only until the fourth day. On leaving my dwelling, I saw people either sick or dead.’
- Gangadevi agrees with the Ibn Battuta on the prevalence of unnatural death: The God of death takes his undue toll of what are left lives if undestroyed by the Yavanas.

From contemporary historical accounts, the rulers of Madurai Sultanate establish and brand themselves only as tyrants and persecutors of Hindus. Both Ibn Batutta's and Gangadevi's accounts contain graphic descriptions of atrocities committed by the Muslim Sultans on the Hindu population. Thus the Sultanate of Madurai formation and its existence not only deprived the Hinduism, their survival and growth, but also developed a sense of living in an alien country, though you remain in your own country. Subjects who underwent undue miseries have really sphere headed the revolt against such rule, silently. However, it took more than four decades to hammer the final nail on the Sultanate of Madurai.

Summary

- The Madurai Sultanate was proclaimed in 1335 when the then viceroy of Madurai, Jalaluddin Ahsan Shah declared his independence from the Delhi Sultanate, ruled by Thuglaq.
- The Sultanate had 8 different rulers in 43 years, a few of them for a very short tenure of even 40 days and a few others for a longer tenure of over 4 years at the maximum.
- Sultan Jalaluddin Ashan Shah, Allauddin Udaji, Qudbuddin, Giyasuddin. Damagan Shah, Sultan Naziruddin, Sultan Adil Shah, Fakruddin Mubharak Shah and Allauddin Sikkandar Shah were the eight rulers of Madurai Sultanate.
- In the early 14th Century, South India was subjected to repeated invasions by armies of the Delhi Sultanate. These invasions shattered the Pandyan Empire beyond revival. Most of South India came under the Delhi's rule and was divided into five provinces - Devagiri, Tiling, Kampili, Dorasamudra and Ma'bar (Madurai).
- The Madurai Sultanate was destroyed by the rise of Vijayanagar, later followed by the Madurai Nayaks.
- Muslim Invasion did affect the pattern of economy and its growth at Madurai. But once the invasion happens, there used to be plunder and demolishing of Hindu temples and merciless killing of Hindus on iron spikes.
- Muslims supported development of languages. During this period of time, Hindu as well as Islamic language developments took place and literature emerged on both the cultures.
- During the period, a mixed culture of Muslims and Tamils emerged into a Tamil Muslims as a community.

- Casteism and its negative effect on the other communities were prevalent before the Muslim rule.
- Muslim Rulers started imposing many restrictions on Hindus especially the Hindu women. They were compelled to wear the 'Parda'. They also taxed the Hindus more. New taxes such as Jisia, Income tax, House tax, customs duty were levied.
- The Sultanate of Madurai formation and its existence not only deprived the Hinduism, their survival and growth, but also developed a sense of living in an alien country.

Self Assessment Questions

- Analyze the role of geographical considerations in the downfall of the Pandya Kingdom. -----

- Explore the political and military dynamics that led to the establishment of the Madurai Sultanate. -----

- Examine the cultural contributions of the Madurai Sultanate.

Unit – I

Impact of Vijayanagar Rule - Invasion of Kumara Kampana – The Nayaks of Madurai – Vishwanatha Nayak – Thirumalai Nayak – Rani Mangammal – Meenakshi – Decline of Nayaks of Madurai

Objectives

- Assessing the impact of Vijayanagar Rule
- Evaluating the Role of the Nayaks of Madurai.
- Exploring the Decline of the Nayaks of Madurai.

The Vijayanagar Empire, which thrived in Southern India from the 14th to the 17th century, left a profound impact on the region's socio-cultural, economic, and political landscape. One significant aspect was its administrative and political methods. The Vijayanagar rulers implemented a decentralized administrative system that involved delegating powers to local governors and chieftains. This not only facilitated efficient governance but also fostered a sense of regional autonomy. The empire's ability to maintain a stable political structure contributed to long-term stability and prosperity in the region.

Economically, the Vijayanagar Empire played a pivotal role in enhancing trade and commerce. The rulers promoted a favorable economic environment by constructing efficient transportation networks, encouraging trade routes, and supporting markets. This facilitated the growth of a flourishing economy, attracting merchants from various parts of the world. The empire's capital, Vijayanagara, became a vibrant hub of commerce and cultural exchange.

Culturally, the Vijayanagar Empire was a patron of art and architecture. The rulers supported the construction of magnificent temples, monuments, and palaces, leaving an indelible mark on the architectural heritage of Southern India. The empire also played a crucial role in preserving and promoting indigenous art forms, literature, and religious practices. The rich cultural legacy of Vijayanagar continues to influence the region's traditions and artistic expressions.

Furthermore, the Vijayanagar Empire played a significant role in shaping the political landscape of South India. Its resistance against invasions from the Deccan Sultanates and the Bahmani Sultanate is a testament to its military prowess. The empire successfully defended its territories, safeguarding the sovereignty of the region. However, the Battle of Talikota in 1565

marked the decline of the Vijayanagar Empire, leading to the fragmentation of the region into smaller states.

In summary, the impact of the Vijayanagar rule was multi-faceted, encompassing administrative, economic, cultural, and political dimensions. The empire's governance methods, economic policies, cultural patronage, and military strategies collectively contributed to a transformative period in Southern India's history.

Kumarakampana

Sources of Information

Kumarakampana was the son and successor of Bukka I by his queen Depayi. His wife was Gangadevi. Literary source

- Madhuravijayam by Gangadevi says about the life and achievements of Kumarakampana,
- Saluvabhyudayam by Rajanatha Dindima says about the southern expedition of Kumarakampana. About 132 inscription found in south India says about these expeditions i.e. inscription in Tondaimandalam gave valuable information about southern expedition.

Conquest of Rajagambirarajyam

Tondaimandalam ruled by Sambuvaraya was called Rajagambirarajyam. Virinchipuram was its capital. They served as chieftain under the Chola Empire. After the decline of the Chola Empire they got independent. They became popular after the expedition of Malikkafur and founded the kingdom, Tondaimandalam. It comprised of the present districts of Chengelpet and north and southern portions of Arcot districts. The rulers of Tondaimandalam assumed the title 'Ventumankondan'. The first ruler who assumed the title was Ekambaranathan or Ventumankondan. He was the founder of the kingdom. He ruled the kingdom between 1321 and 1339. Tondaimandalam flourished during his administration. The next ruler of the kingdom was Rajanaroyana Sambuvaraya (1339 – 1369). He was the son of Ekambaranathan. It was during his period Kumarakampana made an expedition against Tondaimandalam.

Kumarakampana with an army started his expedition from Mulbagal. He crossed Palaru and reached Virinchipuram, the capital of Tondaimandalam in 1363. In an encounter, Rajanaroyana Sambuvaraya was defeated and Virinchipuram was captured. The defeated Rajanaroyana took refuge at 'Padaiveedu' the hill fortress at Rajagambiramalai. The army of Kumarakampana surrounded and ravaged the fort. Rajanaroyana came out from the fort and

fought a duel with Kumarakampana. Madhuravijayam mentioned that in the duel Rajanaroyana was murdered. But the contemporary inscriptions repudiated the death of Rajanaroyana Sambuvaraya. On the other hand, they accepted that Rajanaroyana was forced to accept the supremacy of Kumarakampana. With the conquest of Tondaimandalam, the northern boundary of Vijayanagar Empire was up to Kollidom.

Conquest of Kongudesam

The Vijayanagar army entered Kongudesam after the conquest of Tondaimandalam, without much difficulty. Kongudesam was brought under the domination of Vijayanagar Empire. At this venture, Kumarakampana was ably assisted by his general Gandarakulimaraya Nayaka.

March towards Madurai

After the conquest of Tondaimandalam and Kongudesam, the Vijayanagar army entered Madurai to put an end to the Muslim rule. In 1370, the army of Kumarakampana started its journey from Chenji in South Arcot district. The Hindu army defeated the Muslim forces decisively at Samayavaram near Srirangam and captured Kannanur Kuppan, one of the strongest fortresses of the Muslims. In an encounter between Tiruchirappally and Madurai, the sultan of Madurai Bakhruddin Mubarak shah was defeated. He was murdered in April 1371, in a duel fight. It was held between Kumarakampana and Mubarak shah. As a result of the conquest of Madurai sultanate, the authority of Vijayanagar Empire extended up to Ramesvaram.

Administration of Kumarakampana

Kumarakampana during his reign introduced various administrative measures with a view to enforce law and order. He also gave new impetus to Hindu religion. Various measures were also introduced to improve the socio-economic and administrative conditions of the state.

Temple Administration

Kumarakampana was not only a great warrior but also an efficient administrator. During his reign, he gave due importance to temple and its administration, the temples were brought directly under his control. Huge amount was allotted for the maintenance of the temples at Srirangam, Chidambaram and Madurai.

He enforced *Varnashramadharma* during his administration in Tamil Nadu. As a part of it, he invited more and more Brahmins from northern part of Tamil Nadu. Separate lands were allotted for their settlements. As a result the number of *Agraharas* increased considerably during

his administration. They were honoured by giving respectable posts in temples and politics. Utilising the opportunity, the Brahmins established their domination in temples and society. They enjoyed all privileges and were considered as high castes in the society. He appointed the specially invited Telugu Brahmins to conduct pujas and sacrifices in the temples.

Devadhana and *Brahmadhana* lands were donated to the temples for their day-to-day administration. He improve the conditions of the temples and to regularise their activities, he donated lands and wealth to them.

Most of the temples of the ancient period possessed *Devadhana* and *Brahmadana* lands and huge wealth in the form of idols, jewels and precious stones. They were solely owned by the Brahmins. Thus the Brahmins acted as landlords in Tamil Nadu. The temples contained various types of officials to look after their day-to-day administration. They were deeply involved in corruption and they showed less interest in temple administration. So the temple administration deteriorated. So Kumarakampana adopted a series of steps to put an end to the evil practices in temples. Severe actions were taken against them. Corrupt officials were removed from service. In their place highly qualified and efficient officials were appointed. Among the new officials Karuvakkaradhasan and Azhakiya were prominent.

The steps taken by Kumarakampana for the development of temple activities attracted the attention of the common people. In addition to temple Sevantsm Kaikolas also rendered meritorious service for the development of temple activities. The Kaikolas were settled in Thirumadavilagam, which was located very near to temples. Thus temples flourished during the administration of Kumarakampana.

Provincial Administration

The Vijayanagar rulers paid special interest in the administration of conquered territories. The kingdom which extended to the south of Krishna River was divided into various provinces. The provinces were known as Rajyas or Mandalams. Controversy existed among the scholars with regard to the number of Mandalams in Tamil Nadu during the administration of Vijayanagar rulers. The princess or the close relatives of rulers were appointed as governors. They were called as 'Mahamandalesvara'. During the reign of Bukka I he appointed his son Kumarakampana as Mahamandalesvara to look after the administration of Tondaimandalam, Kongudesam and Madurai regions. Likewise, Harihara II also appointed his sons as

Mahamandalesvara to look after the provinces. Particularly, he appointed Viruppanna Udayar as governor of Tamil Nadu.

Though the members of the royal family were appointed as governors, on certain occasion the ministers were also appointed as governors. For examples, Elakkanna Dannayaka, the minister of Devaraya II and Saluva Dimar, the minister of Krishnadevaraya were appointed as governors of the provinces in Tamil Nadu.

Powers of the Governors

The governors enjoyed enormous powers. For the convenient of administration, governors constituted a council similar to that of the council in the capital. It contained ministers and high officials. Generally the provinces functioned as small central government. The ministers in the council advised the governor whenever, he required advice. The governor maintained law and order in the province. He maintained a standing army to protect the province from external attack. He also controlled finance and regularised justice. The central government never interfered in the internal affairs of the province unnecessarily. But it supervised the finance of the province. The governors were directed to send their account related to income and expenditure to the centre. It rendered military assistance to the centre at the time of external wars.

Coins were in circulation. Two types of coins were in circulation. Vijayanagar rulers and provincial governors minted coins. The governors minted low valued coins other than gold. Whereas, gold coins like Varagans were minted by central government. Gold coins were mainly used for external trade.

Governors gave due importance to the revenue administration of the provinces. They levied various taxes. As the old system of tax collection was full of confusion, the governors introduced new taxation policy in the provinces.

The taxes collected from the people were utilised for various purposes. The major portion of the revenue was spent for the construction and renovation of temples, maintenance of army and other charitable works. A portion of the revenue was sent to the central government as tribute. It was remitted regularly in the first week of every September. The revenue officials behaved inhumanly to collect taxes from the people. Those who delayed or refused to pay the taxes were punished severely. The contemporary evidences clearly mentioned the method of collection of taxes from the people.

The officials served under the Governors

Various officials served under the governors. They looked after military and civil administration. Among the officials, Mahapradhani Dannayaka Olainayagam, Adaippam and Kangani were important.

Anagoni Vittappar succeeded Somappa Nayaka as Pradhani. He served under Kumarakampana as a treasury officer. He worked under Kumarakampana. Another important officer was Gopanarya Gopananga. Later Kumarakampana appointed him as the governor of Chenji. He was responsible for the restoration of the idol of Ranganatha at the Srirangam temple and for the re-construction of the Tillai-Govindaraja shrine at Chidambaram. Saluva Mangu is the one of the important general of Kumarakampan's. He played a prominent role in Kumarakampan's expedition against the sultan of Madurai in 1371 A.D.

Madurai Nayaks

In 1529, war broke out between the Pandyas and Cholas. Defeated Chandrasekara Pandya, approached the Emperor Krishnadevaraya of Vijayanagara Empire for a solution and support. Vijayanagara Emperor deputed the General Nagama Nayak to contain Chola and re-install Chandrasekara Pandya as the King. Nagama Nayak defeated the Chola King. As the Pandya King was meek and unfit, Nagama Nayak assumed himself as the King of Pandya Kingdom at Madurai.

Krishnadevaraya got offended by this act of Nagama Nayak and sent Nagama Nayagar's son Viswanatha Nayak to Madurai to defeat his father and capture the kingdom. In the process, the Pandya King installed by Viswanatha Nayak, started acting recklessly, making Vijayanagara Empire to nominate Viswanatha Nayak as the King of Madurai. Thus, in 1529, Madurai came under Nayaks' rule. Due to the series of succession wars at the Vijayanagara Empire, the Nayaks started establishing their own independent rule upon the weakened status of the Vijayanagara Empire itself. Thus, the Nayak's rule in Tamil Nadu began. Madurai Nayak's rule started in 1529 with Viswanatha Nayak and ended in 1736 with the rule of Meenakshi. There were thirteen Nayak rulers, who ruled Madurai for 207 years. In the history of Tamil Nadu, Madurai Nayak's rule has a special significance. Historians often differ about the year of establishment of Madurai Nayak's rule. Some opine that it started when Nagama Nayak was appointed as Madurai Nayak, while others opine that the Nayak's rule at Madurai began only when Viswanatha Nayak became the Governor of Madurai. It is significant that Viswanatha Nayak was appointed as political and

administrative head. The rule of Madurai Nayak kings is given below chronologically (from 1529 to 1736).

- ❖ Viswanatha Nayak (1529-1564)
- ❖ Krishnappa Nayak I (1564-1572)
- ❖ Veerappa Nayak (1572-1595)
- ❖ Krishnappa Nayak II (1595-1601)
- ❖ Muthu Krishnappa Nayak (1601-1609)
- ❖ Muthu Veerappa Nayak I (1609-1623)
- ❖ Thirumalai Nayak (1623-1659)
- ❖ Muthu Veerappa Nayak II (1659)
- ❖ Sokkanatha Nayak (1659-1682)
- ❖ Muthu Veerappa Nayak III (1682-1689)
- ❖ Rani Mangammaal (1689-1706)
- ❖ Vijayaranga Sokkanatha Nayak (1706-1732)
- ❖ Rani Meenakshi, the last ruler among Madurai Nayaks (1732-1736)

Viswanatha Nayak (1529-1564)

Viswanatha Nayak ruled for 35 years, establishing his qualities of discipline, administrative skills and valour. His provinces included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem, and Travancore. He brought in a variety of reforms and was responsible for the introduction of Palayagar system. He is considered as the backbone of Madurai Nayak rule and responsible for its century long, deeprooted stability. He stayed an unchallenged ruler, assisted by his General and Chief Minister Ariyanatha Mudaliar. His other contributions include.

- During his rule, Viswanatha Nayak removed the forests on both banks of Cauvery and Vaigai to free the people from the fear of thieves and dacoits.
- He befriended Thenkasi Pandiyas and contained the long war waged by the five Pandyas.
- He renovated the Nelliappar Temple in Tirunelveli.
- He expanded the Tirunelveli City and improved the irrigation facilities.
- He constructed the Teppa Kulam at Tiruchi.
- He renovated the Thayumanava Temple at the Rock Fort, Tiruchi.

- He also renovated the Srirangam Temple and created a township around the temple with good streets and houses for the people to occupy.
- He brought peace in his administration and used the method of Palayapattu by bringing in 72 palayapattu on the fortress walls of Madurai. Palayagar had to pay the Nayak King one-third of their revenue arising out of the lands given to them and the remaining could be apportioned for the Army and their own administrative expenses. Ettayapuram, Panchaalankurichi, and pudukottai belonged to this system.
- Waynod, Kambam, and Gudalur were brought under the Madurai Nayak rule.
- Agriculture, handicrafts, and small industries were flourishing and people lived without any fear of civil disturbance or revolts.

Krishnappa Nayak (1564-1572)

As a loyal Nayak to the Vijayanagara Empire, Krishnappa Nayagar, son of Viswanatha Nayak had to witness many events during his reign of the Madurai state like:

- During this time, the fierce battle of Thalakkotta was fought between the Deccan Sulthans of Bijapur, Golkonda, Bidar, Pidar, and Ahmed Nagar, called as the Bahmani Sulthans and the Vijayanagar Empire.
- This war determined the future of Vijayanagar Empire as the victory of Bahmini Sulthans marked the destruction and fall of Vijayanagar Empire. Soon, Penukonda, which was the capital of Vijayanagar Empire, also got attacked by the Sulthans and Chandragiri and Vellore became the capitals of the Empire, successively.
- Krishnappa Nayak-I had to quell the revolt by the Palayagar Thumbichi Nayak, who was imprisoned and later killed.
- Ceylon was captured by Krishnappa Nayak-I, after a war between him and Kandi King at Puttalam. Singhalas were defeated twice and the Kandi King went into exile and committed suicide. Revenue Collections were reestablished from Ceylon periodically as 'kappam', by the King's representative, Vijaya Gopala Nayak, brother-in-law of Krishnappa Nayak I.
- Krishnappa Nayak-I created a town called Krishnapuram, near Palayamkottai. He built a temple for Thiruvankatanathar. He also gifted a chariot to the temple. He also created township for the Brahmins around the temple.

- Krishnappa Nayak-I was known for his intelligence, piousness, openmindedness, and honesty. His priority for the welfare of his subjects brought him this fame.

Descendants of Krishnappa Nayak

- **Veerappa Nayak (1572-1595)**

During his regime, Christianity flourished and all religions got equal importance. He also built a fort at Aruppukottai. He built many temple towers and about thousands of pillars, halls, and other palatial halls (Mantapas) at Madurai.

- **Krishnappa Nayak II (1595-1601)**

His rule was uneventful but peaceful.

- **Muthu Krishnappa Nayak (1601-1609)**

During his rule, in 1606, Robert De Nobili, a priest from Italy arrived at Madurai and started following all the Indian practices including vegetarianism. He learned Tamil, Telugu, and Sanskrit, along with the Hindu religious scriptures. He converted upper caste Hindus into Christianity. Muthu Krishnappa Nayak was also friendly with Portuguese, who were residing and trading from the East Coast belts. He also built a Shiva temple at Kayathar and created a city called Krishnapuram. He renovated many temples, created Agraharas, and ponds.

- **Muthu Veerappa Nayak I (1609-1623)**

During his rule, Muthu Veerappa Nayak-I revolted against the Vijayanagara Empire, which was ruling from Vellore as its capital. He was defeated in this revolt.

- He changed the capital to Tiruchi to subdue Tanjore Nayak.
- Mysore King Raja Udayar invaded Madurai and was defeated by the PalAyagar Chieftains of Kannivadi and Virupakshi.
- Robert De-Nobili, during his time, built a Christian Temple at Madurai in 1610.
- It is said that Nayakpersecuted those who got converted into Christianity.

Thirumalai Nayak (1623-1659)

Muthu Veerappa Nayak-I was succeeded by his brother, Thirumalai Nayak. In the history of Madurai Nayaks,

- Thirumalai Nayak was the first to enjoy the full-fledged powers of the King.
- Thirumalai Nayak reverted the capital to Madurai from Tiruchi due to several considerations.

- Mysore King Chamaraja Udayar invaded Madurai and was defeated by three Palayagar Chieftains.
- Chera King was also defeated and made to pay revenue to the Madurai Kingdom.
- Maravar state was divided into three parts and Sethupathis were made their Chieftains.
- As Thirumalai Nayak wanted to get freedom from the Empire of Vijayanagara, he sought the help of Golkonda Sultan. The last Emperor of Vijayanagara, Sreerangan was defeated. However, Tamil Nadu again got invaded by the Muslim rule of the Sultans at the initiative of Thirumalai Nayak.
- Irked by this act of Thirumalai Nayak, the Mysore King, Gandharva Narasaraja, invaded Madurai and the Mysore army, on its way to Madurai, took revenge by cutting the noses of all those who came across the army. At this time, Thirumalai Nayak sought the help of Raghunatha Sethupathi, who in turn defeated the Mysore forces and drove them back to Mysore, cutting their noses in retaliation. Sethupathi was awarded the title 'Thirumalai Sethupathi'.
- Following which, Thirumalai Nayak resorted for help from the Portuguese for capturing Sethupathi in exchange of granting concessions to them. After their establishment, they drove the Dutch away. The Dutch captured Tiruchendur with the help of their Naval Force. They also took away Tuticorin in 1658 from the Portuguese.
- Thirumalai Nayak is most popular for his Mahal at Madurai. He renovated many temples and built many choultries. He also decorated the Madurai Meenakshi Amman Temple.
- Literature of Tamil, Telugu and Sanskrit were patronised by the Nayak and Madurai Monthly Festivals were created during his reign.
- Thirumalai Nayak continued his fight to protect his territories and his people and also liberate his kingdom from the Empire.

Muthu Veerappa Nayak II (1659)

He ruled only for four months. He strengthened the Tiruchi Fort to prevent Bijapur Sultan's invasion. As a result, Bijapur Sultan captured Tanjore Nayak and took a huge wealth from Muthu Veerappa Nayak II.

Sokkanatha Nayak (1659-1682)

He became the King at the age of sixteen years. His Prime Minister and Secretary, along with General amassed huge wealth from the subjects by torturing them.

- Realising the evils committed by his three representatives, Sokkanatha Nayak killed the Secretary and blinded the Prime Minister. General ran away to Gingee and initiated a war on Madurai with the help of Gingee and Tanjore Nayaks. The war was won by Sokkanatha Nayak.
- There was a famine at Tiruchi and Tanjore. Though Tanjore King did not help the people, Sokkanatha Nayak did a lot of relief work.
- In 1663, Bijapur Sultan, Adil Shah, sent a General (Vanamiyan), who involved himself in loot and arson of properties. This forced Sökkakanatha Nayak to pay a huge sum to Vanamiyan for him to return to his state.
- Sokkanatha Nayak waged a war on Tanjore and captured Tanjore for a short while. From the letters of Father Newhopp, it is evident that Tanjore became free from Madurai invasion, shortly after.
- The internal unrest and the frequent wars led to famine. It is quoted that thousands of people migrated from the villages and towns. The Dutch gave them shelter and took them abroad as slaves.

Muthu Veerappa Nayak III (1682-1689)

- During his rule, Muthu Veerappa Nayak was able to consolidate the territories lost by his father Sokkanatha Nayak. He went around all of his terrains and focused on the welfare of the subjects and strength of the army.
- Sethupathi dynasty joined hands with Tanjore forces and Madurai forces in exile to wage a war on Muthu Veerappa Nayak. However, the losses were negligent.
- John D Britto, arrived at Madurai in 1680, from Portugal. He began to establish Christianity in Marava belt. He could not go ahead with the conversions as there were protests and resistance from the people. He was also threatened and attacked.
- Charity was also the priority of Muthu Veerappa Nayak as it was followed by his forefathers. He established a number of Choultries and built many temples. He created Agraharas and gave gifts to the Brahmins. He is also considered as a noble man, who followed the principle of Monogamy

Rani Mangammal (1689-1706)

Rani Mangammal ruled Madurai state on behalf of Vijayaranga Sokkanathar, who became the King at his third month of birth. His mother, Muthammaal, committed suicide, unable to bear the loss of her husband Muthu Veerappa Nayak.

- Mughal Emperor Aurangzeb insisted on receiving revenue from the Southern states during 1693. As Mysore and Tanjore Kings were paying the revenue, Rani Mangammal followed suit to get protection from the Tanjore and Mysore Kings, who were the threat to her kingdom. In 1697, she got back some territories from the Tanjore King, with the help of the Muslim General. She also made peace with Tanjore King, Shaji, by sending him huge amount of wealth to avoid wars.
- The Chera King from Travancore stopped paying the revenue during the regime of Rani Mangammal. To re-establish the practice, she sent an army in 1697, which was defeated. However, later, Dalavai Narasappaiyan led an army to defeat the Chera King. He also looted the revenue, along with costly gifts and ornaments.
- She subdued the Tanjore King by waging a war in 1700. The Tanjore king then, compromised with her by paying huge revenue and wealth to make peace.
- In 1698, Sethupathi captured Madurai. Dalavai Narasappaiyan fought off the forces out of Madurai. However, in 1702, Sethupathi killed Narasappaiyan in a war and became the King. Due to that war, the Marava Belt Provinces gain freedom from the Nayak rule.
- Christianity flourished during her time as she gave some concessions to the Jesuits. She encouraged religious freedom of her subjects.
- In 1701, she gifted lands for a Dargah and protected the Muslims. She built better roads up to Rameswaram and encouraged tree plantation in her territory. She also worked to improve agriculture, by providing effective irrigation facilities.
- She constructed Summer Resort at Tamukkam, which is still considered one of a kind.
- Rani Mangammal lives on in the pages of history on account of her love for the subjects and her political wisdom

Vijayaranga Sokkanatha Nayak (1706-1732)

Considered to be a very inefficient ruler of his age, Vijayaranga Sokkanatha Nayak spent more time on religious pursuits and expenditure.

- Subjects and their welfare were not his concern and his officials too followed the system of apathy.
- During 1710 and 1720, there were severe drought conditions in the Madurai state.
- Coimbatore and Salem went under the control of Mysore rule
- Maravar belt kingdom saw successive wars and infighting.
- The Tanjore king captured the Maravar belt and kept major part to himself during 1729.
- He divided the remaining kingdom of Maravar into five parts, among which three were distributed to Kaattaya Thevar and the remaining two were given to another Kattaya Thevar, who became the King of Sivaganga.
- In all of these events, Vijayaranga Sokkanatha Nayak played a passive role and the Nayaks started losing territories and power.

Rani Meenakshi (1732-1736)

- The last ruler of Nayak dynasty in Madurai had to face a lot of internal wars. She foiled the evil plans of her political rivals by adopting Vijayakumaran.
- Karnataka Nawab, Chanda Saheb, came to collect the revenue in 1734 To overcome this crisis, Rani Meenakshi made peace with her local political rival Bangaru Nayak (Vijayakumaran's father).
- Chanda Saheb again came to Tiruchi in 1736 and recaptured Dindigul from Bangaru Nayak, along with Madurai. At this juncture, Chanda Saheb imprisoned Meenakshi herself.
- Meenakshi, the last empress of the Nayak dynasty committed suicide by taking poison.

Thus, ended the 207 years rule of Nayak dynasty in Madurai and the rule of Karnataka Nawab began.

Decline of Nayaks of Madurai

The repeated attacks of the Deccani sultanates of Bijapur and Golconda proved to be fatal for the various nayaka kingdoms. The nayaka rule in Senji virtually came to an end by 1650 CE after being defeated by Bijapur. However, the nayakas of Tanjavur, Madurai, Mysore and Ikkeri managed to survive for sometime. Finally in 1676 CE, Tanjavur was attacked and conquered by the Bijapur Sultanate, putting an end to the nayaka rule there. A Maratha general named Venkhoji (Ekoji) led the Bijapur army. He was the half-brother of Shivaji and carried out the orders of his Bijapur overlord by placing a child prince on the throne of Tanjavur. After

sometime, Venkhoji asserted his independence and established the Maratha rule in Tanjavur. The Maratha-Bhonsle clan continued to rule till 1855 CE till the British annexed Tanjavur under the Doctrine of Lapse (Rao et.al. 1992: 314). The Madurai nayaka polity came to an end in 1732 CE, when the Nawab of Arcot captured it. Similarly, Ikkeri polity was overtaken by Hyder Ali and merged with Mysore in 1763 CE (Karashima 2014:228) The nayaka rulers also fought amongst themselves. As already stated above, each of these kingdoms was separate, with an identity of their own, with a distinct language, court culture, political dynamics and regional configurations. The Ikkeri nayakas had hostile relations with the Odeyar chiefs of Mysore and Bijapur Sultan. Their desire to acquire control over the rich tract of Gersoppa in the north Canara region that had a flourishing pepper cultivation often led to warfare with the queen of that region. By the eighteenth century CE, the nayaka polities had disappeared and the Mughal rule spread in the south with the help of the Nizam of Hyderabad and Nawab of Arcot. The Nawabs, Marathas, Mysore and the poligars now were politically powerful and controlled the politics in the south as was evident in their negotiations with each other in the Carnatic and Mysore wars. The arrival of the English and the French on the scene further complicated the political dynamics.

Self Assessment Questions

- .Asses the Political, Economic, and Cultural impact of Vijayanar rule of the regions under its influences.. -----

- Investigate the Architectural contributions made by Vishwanatha Nayak.

- Examine the cultural and religious significance under the Nayaks period.

Unit – III

Nayaks of Tanjore – Nayaks of Senji – Civil War among the Nayak Rulers – Poligari system
- Administration – Social and Conditions – Religion – Temple Art and Architecture

Objectives

- Administrative Policies of the Nayaks of Tanjore.
- Impact the Political stability and Administration of the Nayak Territories.
- Origins and functioning of the Poligari system.
- Administrative structure implemented by the Nayaks in Senji.

Nayaks of Thanjavur

Tanjore Nayaks' rule began in 1532. The rulers were loyal to the Vijayanagara Empire and helped the Empire in various wars and in collection of the revenue.

Sevvappa Nayak (1532-1560)

During his rule, there was peace and prosperity in the Tanjore state. Sevvappa Nayak during confrontation with the Madurai Nayak had to exchange Vallam with Tiruchirappalli. Though not eventful, during his rule, he built Sivaganga Fort at Tanjore. He also constructed various temples and halls. He was instrumental in the occupation of Nagapattinam by Portuguese.

Achuthappa Nayak (1560-1600)

A loyalist of the Vijayanagara Empire, Achuthappa Nayak assisted the Emperor in Thalikottai War and also contained the power of the Madurai Nayak. He paid the revenue to the Emperor regularly and was considered as confidante of the Emperor. Arunachaleswarar Temple of Thiruvannamalai was completed during his time. Kumbakonam Mahamaham Pond was also repaired by him. He created the initiative of Brahmadeya donations to the Brahmins. Cauvery banks were also repaired during his rule. It is said that the death of Achuthappa in 1600 was mourned by 370 women by committing self-immolation.

Raghunatha Nayak (1600-1633)

Raghunatha Nayak's rule is considered the best by the historians in the annals of Tanjore Nayak dynasty. He was a warrior, a philanthropist and a poet. He ascended the throne in 1600 after facing a revolt by his step brother. It is said that after his father's demise, Raghunatha

Nayak killed that brother in a cruel manner and came to power. Vijayanagara Empire became weak after the Thalikottai war. After the Battle of Thoppur, the Empire's status deteriorated even further. Raghunatha Nayak actively supported the Empire's cause and earned the goodwill of the Emperor, which in turn, protected his kingdom.

Though Raghunatha Nayak tried his best to befriend the Madurai Nayaks, the relationship weakened once Muthu Veerappa Nayak became the King of Madurai. Raghunatha Nayak married the daughter of Muthu Veerappa Nayak to defuse the situation and to re-establish the friendship. However, the Madurai- Tanjore relationship remained strained forever. It is claimed that Raghunatha Nayak subdued the Solagar of the coastal belt and Muras of North Arcot District, who were acting against the interests of the kingdom. Raghunatha Nayak kept good relations with the Europeans.

Vijaya Raghava Nayak (1633-1673)

Vijaya Raghava Nayak ruled for 40 years. However due to his inefficiency, the Tanjore Nayaks' rule gradually deteriorated. It is stated by Buronso, in his writings, that Vijaya Raghava Nayak imprisoned his two brothers, after blinding them. He was an educationist and wrote a drama called Raghunatha Yutham, which also contained his autobiography. The drama threw a light on the Nayak's rule in Tanjore. During his tenure, the feud between Tanjore and Madurai deepened. The Madurai, Senji/Gingee, and Tanjore Nayaks decided to revolt against the Empire of Vijayanagara during the rule of Sreerangan. However, Vijaya Raghava Nayak reestablished his loyalty to the Empire, thereby establishing the enmity between Tanjore and Madurai and Tanjore and Senji. It also earned the enmity of the Bijapur and Golkonda Sultans indirectly. Bijapur and Golkonda Sultans attacked Tanjore, which was unable to get any help from Madurai or Maravar Belt. He entered into a shameful compromise with the Muslim rulers at that time.

In 1648, Bijapur Sultan again invaded Tanjore after occupying Gingee. In this invasion, the Nayak went into exile into the forests and was brought back to enter into an unconditional surrender agreement. Vijaya Raghava Nayak celebrated the Navratri festival by spending a huge amount of money. In 1659, when Tanjore Nayak diverted the ire of Bijapur and Golkonda Sultans towards Tiruchi Fort, Sultan's Army could not capture the fort and in revenge attacked and vandalized Tanjore. They captured Mannargudi and Vallam in this operation. Fearing attack, the King again went into the forests, along with his subjects. As the kingdom of Tanjore was empty, the Sultan's army got their largest booty in this invasion. During their return, this army

was attacked by the dacoits, who captured the wealth and returned a portion to the Nayak King out of pity.

In 1664, Vijaya Raghava Nayak recaptured Vallam. During this time, when Madurai Chokkanatha Nayak proposed to marry Vijaya Raghava Nayak's daughter, he refused. This ignited a war between Madurai and Tanjore, which is considered as the last war that closed the chapters of Tanjore Nayak's rule forever. In the war of Madurai with Tanjore, Vijaya Raghava Nayak and his son Mannardas died. All the women of his harem were killed by a bomb blast. Venkatakrishna Nayak, the General who won this war, completed the process by annexing Madurai with Tanjore under one rule. Alagiri Nayak was appointed as the Governor of Tanjore by the Madurai Nayak.

Alagiri Nayak (1674)

Once installed, Alagiri started defying the rule of Madurai and refused to pay the revenue to the Madurai Nayak. This brought the bitterness in the relationship between Tanjore and Madurai. It is said that Venkanna, a Rayasam, desiring to finish Alagiri and take over the kingdom, approached the Bijapur Sultan to dethrone Alagiri. Following which, Alagiri went into exile to Mysore.

Sengamala Das (1675) (The last king of Tanjore Nayak dynasty)

Sengamala Das was only four years old, when he ascended to the throne. Sultan's General Ekoji (Venkaji) with all the booty, returned to Kumbakonam. Unsatisfied to be seated as the Diwan, Venkanna misguided Ekoji to capture the Tanjore for him as its King. Ekoji (Venkaji) drove away Sengamala Das in 1675 and assumed the powers as the King of Tanjore. This marked the end of Tanjore Nayak's rule once and for all in the history of Tamil Nadu and the beginning of the rule of Marathas.

Nayaks of Senji

Gingee Fort is considered as the strongest in terms of military power. This fort was constructed in 1422 by Vijaya Ranga Nayak based on Chola architecture. This fort is also considered a historical one due to its prominence at the end of 13th Century and at the beginning of the 14th Century under the Hoysalas and the Vijayanagara Empire. Gingee was made the capital of the Mandal and Vaiyappa Nayak was appointed as its Governor. The first king of Gingee Nayaks is Vaiyappa Nayak, who assumed power in 1526. The dynasty ruled for about 122 years. On Gingee, there are only a few evidences of this dynasty, mostly in the form of stone

Inscriptions at Thiruparankundram Temple and inscriptions found related to Surappa Nayak's rule. There is also literary evidence called *Karnataka Rajakkal Suvistara Sarithiram*, which mentions Gingee Rule. Gingee kingdom's territory starts from Palar on the coastal side and extends up to Kollidam across the river Cauvery.

Vaiyappa Nayak (1526-1541)

Vaiyappa Nayak controlled Tondaimandalam and Cholamandalam and was responsible for collecting revenue. He was the confidante of Krishnadevaraya of Vijayanagara Empire. Vaiyappa Nayak reset all the irregularities in collections and also took the control of the Gingee Nayak rule. He constructed temples at Srimushnam as well as at Thirukovilur in the South Arcot District. He remained the Gingee King until 1541.

Thuppaki Krishnappa Nayak (1541-1554)

Thuppaki Krishnappa Nayak brought peace and stability during the Gingee rule. He strengthened the fort of Gingee and was instrumental in the development of the township and surrounding areas. He renamed the Fortress of Anandagiri as Rajagiri. He built a strong wall around the Rajagiri Fort.

Surappa Nayak (1554-1567)

During his rule, a lot of literary and religious events took place. Besides, Surappa Nayak assisted the Vijayanagara Emperor Sadasiva Raya in the Thalikottai wars. Surappa Nayak was given the title 'Karnataka Simma Prathishta Baanachaariyaar'. The poet, Rathinagiri Srinivasa Dikshithar, composed a drama called 'Bhuvana Purushothama' during this period.

Krishnappa Nayak-I (1567-1576)

The Gingee kings' rule lacks any records to establish the years of their rule and validate the concurrent events. Krishnappa Nayak-I became the full-fledged King of Gingee as Sadasiva Raya of Vijayanagara became weak after the Thalikottai war. There are no further historical evidences to describe his rule or the chronology.

Krishnappa Nayak-II (1576-1616)

Considered as the best king of the Gingee dynasty, Krishnappa Nayak-II was the contemporary of the Emperor Venkata and Raghunatha Nayak of Tanjore. He rebelled against the Emperor Venkata in 1586. Following which, he was imprisoned. As a gesture of gratitude to the Raghunatha Nayak of Tanjore, who intervened and freed him, Krishnappa Nayak-II gave his daughter in marriage to Raghunatha Nayak. This information is mentioned in Ramapath

Raamba's Raghunatha Yutham and also in Sahithya Rathnakaram of Yagna Narayana Dikshithar.

During this time in 1597, the Portuguese traveller, Bemando Adigal, visited Gingee and wrote about the Gingee Fort, along with the township, its strength, and beauty. Krishnappa Nayak-II had established good relations with both the Dutch and Portuguese. When he permitted the Dutch to build a Fort at Devanampattinam, Portuguese resisted the move, due to which, the Dutch enlarged their domain to Thirupapuliyur and Palaverkadu. Krishnappa Nayak-II treated all of the religions equally, while he himself was a follower of the Vaishnavism. He permitted Christians and Jains to build their temples around. He donated wealth to many temples and improved the townships. He also improved agriculture.

Krishnappa Nayak-II joined hands with Vellore Chakkarayan and Madurai Muthu Veerappa Nayak to fight against Emperor of Vijayanagara. The three year Thoppur war ended in 1616 with the death of Vellore Chakkarayan and the defeat of Krishnappa Nayak-II. Though he lost his entire country, Krishnappa Nayak-II continued to hold the Gingee Fort and started paying the revenue to the Vijayanagara Empire. He was followed by Varadappa Nayak, about whose rule there is not much information.

Appa Nayak (The Last King of Gingee Nayaks)

During the rule of Varadappa Nayak and Appa Nayak, both were found inefficient and had to face the invasion of Golkonda Sultan. At one state, Bijapur Sultan too joined Golkonda forces and finally Appa Nayak was defeated. Bijapur forces under the command of Mustafa Khan captured Gingee Fort, which marked the end of the Gingee Nayak's rule.

Civil War among the Nayak Rulers

Since this was a period of conflict between the nayaka states, Aravidu rulers of the Vijaynagara kingdom, lesser Nayaka subordinates, and chieftains, Bijapur and Golconda sultanates, the development of warfare technology would have received some patronage and attention. The geographical knowledge of the terrain and issues of mobility were crucial as the Nayaka warriors and chieftains like the Maravas, Sethupathis and Kallars engaged in guerilla warfare this period is known for the construction of forts and fortresses for the purpose of defense and security. The fort at Senji is well known and was considered to be practically impregnable. The nayaka polities were familiar with the use of firearms and used it during armed combats. The literary sources provide information about firearms and firearms technology while

discussing warfare, hunting and romance. Interestingly they used ‘firearms as a poetic device in diverse contexts. The European trading companies were the major supplier of firearms to the Nayaka states. The Dutch factory records inform us about local chieftains making several requests for canons to be given on loan or sold to them. However, some historians feel that despite an environment of warfare and presence of a strong martial culture, firearms were not widely used. Rather their use was often looked down upon and swords and lances were considered to be a greater test of courage as using them brought a warrior face to face with the enemy. Thus, it is emphasized that though new military innovations were accepted and widely known, it was not a period of ‘military revolution’ as the Nayaka states did not easily incorporate these new technologies into their warfare infrastructure. In addition there was a heavy dependence on cavalry than on infantry. It is for these reasons that the Bijapur and Golaconda armies with a skilled use of firearms and a well-organized infantry could overwhelm the nayaka armies in various battles.

Poligari System

The reign of Poligars or Polygars in the south. Poligar was the feudal title for a class of territorial administrative and military governors appointed by the Nayaka rulers of South India. Various administrative reforms were witnessed during the reign of the Poligars like construction of forts, irrigation projects and religious institutions. They were also instrumental in protecting Hindu religion from invaders after the fall of the Vijaynagar Empire. Poligars were the devotees of goddess Kali and they never allowed their territory to be annexed by the attackers like Aurangzeb. The unit also discusses about the essentialities of kaval system, caste division and society structure during the period. The status of women in society, cultural contribution to the society.

Viswanatha Nayakar (1529-1564), a Vijayanagara viceroy to Madurai, ruled for 35 years and established his qualities of discipline, administrative skills and valour. He brought in a variety of reforms and was responsible for the introduction of Palayagar System. His provinces included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem and Travancore. He is considered the backbone of Madurai Nayakar Rule for its establishment and for its century-long deep rooted stability. Poligar system, though popularized by Viswanatha Nayakar, the Palaya

Division System and Rules for administration was conceived by Prabharudhran II Kakatiya King. According to Father. Heras there seems to be a similarity between the Poligar system and the Mid Era European Lord system.

Meaning of the word ‘Poligar’

Poligar or Palayakara system was introduced at Madurai Fort, after Vijayanagara Empire invented and implemented the Nayankara System throughout the empire and created over 200 Nayakar Mandals spread over the entire south from Thungabatra River to Kanyakumari. The term poligar is peculiar to the Madras Presidency; and the persons were subordinate feudal chiefs occupying tracts more or less wild and generally of predatory habits in former days; they are now much the same as Zamindars in the highest use of the term. The word is Tamil Paalayakaran, the holder of a Paalayam or feudal estate. In Tamil the word Paalayam means the country or district of a country.

Poligar System

There were 72 bastions in the Madurai Fort. Each one of them were formally placed in charge of a particular chief who was bound for himself and his heirs to keep his post at all times and under all circumstances. He had to pay a fixed annual tribute and to supply besides a quota of cavalry and troops and maintain peace over a particular tract of country. In return he was given charge of a number of villages equated to his rank as well as the title of Paalayakaran (Poligar), besides other valuable gifts and privileges. A considerable part of the country, south of Tiruchi, had passed into the hands of the Poligars. Poligars were virtually reporting to Nayakars though they were part of the Viayanagara Empire. Hardly anything remained in the hands of the sovereign in the Madurai and Dindigul regions; while all the country north of the Tamraparani river was in the hands of Poligars. The Palaiyam organisation likewise spread into the Carnatic and Mysore regions as well.

The Power Exercised by the Poligars

The Poligars collected two sorts of revenue as district-watchers (Desha Kaval) and village watchers (Thala Kaval). The village revenue known as Tallum Kaval were of a much older creation than the Poligar's influence and authority, being coeval with the establishment of villages and constituting the feud for the support of the tallian; or officers of police. The Poligars had so encroached upon and assumed these rights that more than four fifths of the villages in Tirunelveli had come under their influence and their peons had superseded the tallians or retained

them on condition of receiving from them a share of their perquisites. The Desha Kaval or district watching-fees originated either from a grant of the ruler or from the voluntary action of the villagers, who, being unable to protect themselves, submitted to such contributions. In later times these were levied by the Poligars from defenceless villagers as the price of forbearing to plunder them.

“These contributions consisted in payments of money, grain, plough, or cattle, and various other articles, and were made by armed peons detached from the fort of the Poligar for that purpose; they were not regulated by any fixed principle; but the amount depended upon the conscience of the Poligar; and when the payment of them was resisted or not quickly submitted to it was enforced by torture and the whip; the whole village was put into confinement; every occupation was interdicted, the cattle pounded, and the inhabitants taken captive or murdered. The fees and collections thus made on account of the police, were exclusive of other assessments to which the inhabitants of the neighbouring villages were subject equally with those in the pollams, under various pretenses such as hunting, batta, marriage expenses, and presents.

Palayams were given all the powers by the Centre and the Centre did not interfere in local rule or administration. It appears to be a Federal Rule set up by the Centre coordinating between the Vijayanagara Empire and the States through the Palaya Authority Rule. Under the Governors, 72 Palayas were ruled as units of administration. This administration is equal to the local administration system followed earlier. This Palayagar system gave the best strength and credibility to the King and his governance.

Process in the Palayagar System

This system comprised of 72 Palayas of the state. Each Palayam was headed by a Palayagar elected from the local ethnic groups.

They had three types of authority:

- ❖ **Finance and Revenue Collection Authority:** Out of the collections they had to share the Revenue with the King and also for their own administration and own expenses.
- ❖ **Justice:** They were authorized to deal with all the disputes and cases in their jurisdiction.
- ❖ **Military:** One third of the revenue was to be spent on the Army maintenance by the Palayagars.

Palayagar's Jurisdiction: Palayagars created their own governmental formation similar to that of Nayakar Governments. Day to day affairs were run by their officials created similar to the Government at the Centre. They had a Pradhani.

Every considerable town and village in the Nayak Kingdom was fortified and garrisoned with regular troops, artillery, trained elephants and horses; and a Dalakartan was in charge of the defence of each town and responsible for its safety. Madurai City was also under a Dalakartan who commanded the garrison and the police of the capital. The Poligars in order to perform their military duties effectively were to keep in perpetual readiness a kind of militia properly equipped for service and ready to take the field at a moment's notice. This militia was exceedingly numerous, in fact nearly all the able bodied ryots resident in the Poligar's dominions were militia men and liable to be called out whenever there was danger of invasion or a prospect of foreign service. Some of the nobles other than the Poligars, who lived at the capital, held large estates subject to military service and maintained regiments of infantry and cavalry. Some of the Poligars were placed in authority over others and they were made answerable for the good conduct of their subordinates. Thus the Sethupathi of Ramnad was the head of a section of them; the Poligar of Dindigal was the chief of 18 Poligars and occupied a most distinguished position in the time of Tirumala Nayakar.

Whenever troops were required by the Nayak for military operations the Dalavay (Dalakartan) of Madurai sent requisitions to Poligars, to furnish armed men within a certain time; the Poligars immediately sent round orders to the dalakartans and headmen of the towns and villages; and on the day named, or soon afterwards, the levies were ready for service and in marching order. In times of pressing necessity the Sethupathi and every great leader of men in the kingdom would be called to arms, and swarms of troops would hurry to the king's assistance from every quarter.

The soldiers of the Poligars were mostly ryots supporting themselves by lands granted to them rent-free on condition of rendering military service and received only batta when on march. They also had a system of 'Sharo'. Peasants who enjoyed allotment of the Sharo lands were expected to grow in the peace time and to fight during war time, for the Army.

Palayagar system had its own good and bad aspects. However, the system provided the Kingdom a peaceful and well-defined local administration and was also a necessity. Nelson mentions this Palayagar System as the best system of local administration.

Cultural Contribution

Let us now look at other aspects of society at this time.

Food: There were no restrictions in their food habits. People in the lower strata consumed meat, fish, eggs and rice. Many were also traders in food items. Alcohol was also consumed in the state.

Ornaments: The dress of higher strata consisted of silk and different varieties of clothes. Sowrastras were employed for weaving special woven clothes for the Royal Family. These women adored jewels and ornaments. Other strata people wore normal clothing.

Festivity: Dance, drama and music were popular in the country. During wedding celebrations, people were enjoying a festive entertainment.

Temples: Temples were a part of the system and people celebrated temple festivals with more concern and happiness. Madurai is popular for its monthly festivals of temples. Apart from that entertainments included music, dance and drama. Few people were also artistic. Historian Abidbhai refers some of the practices as superstitious and based on the caste differences, involving sacrifices, meaningless rituals and also caste based.

Economy: Weaving was popular in Madurai. Thoothukudi was focusing on pearl diving. Agricultural activities were predominant in the rained and riverbed areas. Townships were developed and the people resorted to take up small trades. Livestock rearing and dyeing clothes were also followed as a profession. Economic Development was minimal and the people lived a conservative economic life.

Administration

- ❖ Empire was divided into different administrative units called Mandalams, Nadus, Sthalas and finally into gramas.
- ❖ Governor of Mandalam was called Mandaleshwar or Nayak. Nayaks were allotted territory called Nayakatan and Nayaks were frequently transferred from one territory to other.
- ❖ Besides land revenue, tributes and gifts from vassals and feudal chiefs, customs collected at ports, taxes on various professions were other sources of income to the government.
- ❖ Army consisted of cavalry, infantry, artillery & elephants.
- ❖ Top-grade officers of army were known as Nayaks or Poligars. They were granted land in lieu of their services which were called amaram.

- ❖ A body of 12 functionaries known as Ayangars, conducted village affairs.
- ❖ Manyams were tax free lands.
- ❖ **Nayankara System:** King was the head of the Empire. Empire was divided into provinces, Nadus and villages. Village assemblies functioned in the same way as it did during Chola period. Day-to-day administration of village was done by officers known as 'Ayyagars', who inherited the post. Position of Nayaks in village administration was equal to that of Nayaks in Central Administration.
- ❖ The administration which existed in the provinces was called as '**Nayankara system**'. According to the system, all the land were owned by the rulers.
- ❖ Kings distributed the territories among his generals known as **simā or sirmāi**. They functioned under his control and acted as feudal lords. Nayakas maintained an armed contingent and collected taxes on behalf of the state.
- ❖ Based on the system most of the lands were distributed among the Nayaks (land lords). They lived with pomp and show and constructed forts for their protection. They accepted the supremacy of the Vijayanagar rulers and acted as their protectors.
- ❖ Nuniz, in his account mentioned that the Nayaks collected one tenth of the total revenue as land tax that was very high.
- ❖ Nayaks gave half of the revenue to central government. Rest of the amount was utilised by the Nayaks for administration, military and other charitable works.
- ❖ During the later part of Vijayanagara empire and after the end of Vijayanagara empire, these Nayaka polities emerged into independent polities.

Social Status

Society (Villages and Towns)

South India consisted more of villages and more people living in villages. Over a period of time, the growth of towns and cities emerged. The growth of economy, trade and commerce necessitated development of villages into tiny towns. Some kings themselves created new towns and townships, in commemoration of their victory or to improve the status of the segment. In Tamil Nadu the following towns were growing prominently:

- a. Kancheepuram
- b. Nagapattinam
- c. Thanjavur

- d. Srirangam
- e. Madurai
- f. Srivilliputtur
- g. Thirunelveli
- h. Rameswaram

Social Divisions

Caste system was very much spelt during the Vijayanagaram Regime. The Kings were following the Varnashrama system and they were encouraging the caste distinctions.

Brahmins

Brahmins, in the words of foreign traveller Barbosa, 'were found happy eating the food and were not found getting involved in physical labour.' Brahmins enjoyed the top notch concessions and respect from the Kings. They were given valuable grants and positions including special privileges. Some functioned as Adviser to the Kings and some were in Agriculture and also in Commerce.

Kammalas

These subjects formed the second layer in the society. Five types of kammalas were found: (i) Kammar (Iron Smith) (ii) Por kollar (Gold Smith) (iii) Pithalaikkalam maker (Brass Vessel makers) (iv) Carpenters (v) Sculptor (Artists making Statues and Sculptures). They were called 'panchalogar'. They were found demanding special privileges all through.

Kaikolargal

This strata was found working in the temples and very powerful with status. They lived around the temples. They had privileges to serve the Army. They were engaged in Weaving. Due to the nearness to the Kingdom they enjoyed various privileges.

Islamiyar (Muslims)

Due to the Islamic invasions, the Muslim inhabitants increased. They were by and large engaged in trade and commerce. Those who lived on the sea shore and engaged in trade and commerce were addressed as Tamil Maraikairs. It is observed that they blended with the other community and lived peacefully.

Other Castes

Many migrants from Deccan Region, Gujarat (sowrashtra) were found to occupy reasonable social status. There were many caste based on the avocation of the people.

Untouchability and inequalities based on caste system were prevalent and many social movements emerged. Disturbances and caste struggles were found to be more.

Status of Women

Women enjoyed highest status in the society. Women were educated and some were found to occupy many positions in the King's court. Women followed superstitious practices. They believed in older systems and orthodox practices. Women were also found to be contributing to the literature. Kumara Kampana's wife Gangadevi authored a book called Madura Vijayam. Thirumaalambaal a poetess authored a book called Varadambika Parinayam. Marriages were different from caste to caste. However, Kannikadhana system was followed as a traditional system. Child marriages and also dowry system was prevalent. Higher caste men were found to follow the polygamy system. Sati system was prevalent. Prostitution was legalized in those days. Some women sold themselves to the temples and were called as Devadasis.

Food and Dressing Systems

Brahmins were consuming vegetarian food. Generally people took fruits, vegetables, rice, fish, and oil in addition to goats, deer, rabbits, cats, and some birds that were considered as food items. Family members and high caste people. Ordinary subjects were wearing clothes only below their waists. High caste people were using footwear's while all others were found bare foot. People took interest in entertainments and sports. There were festivals and cultural activities to involve more people. Horse racing, playing cards, hunting, fist fights were the best means of entertainments that the public were interested in. Special dances and music events were conducted. Kolattam and Kummi (special ethnic dances of Tamil Nadu) occupied as important events.

Economic Status

Temples were considered the centres of economic activities, in the Vijayanagara Empire. Due to the Trade and Commerce activities of the Portuguese, Dutch, and the English, a lot of Economic Changes took place in the Empire that also benefited the Tamil Nadu Segments.

Agriculture

Villages were considered the backbones of the economic growth. Many depended on Agriculture for their livelihood. The Administrators focused on Agricultural Development and constructed Dams and Canals. Animal Husbandry was also encouraged. Milk production was encouraged. Lands were divided into Nansei and Punsei lands (based on their irrigation qualities

and soil qualities). Two Season Cultivations were carried out every year. The Empire made preparations to face the famine conditions also.

Industry

Both agro-based and metal-based Industries came up in the economy. Sugar and jaggery were produced out of sugarcane production. Oil was extracted from coconut, til seeds. Mudpots were produced by the potters and lime production was increasing. Cotton was considered as an important industry during this regime. Cotton growth was encouraged and weaving industry flourished.

Trade and Commerce

There was a bilateral trade relationship between Tamil Nadu and other countries such as Ceylon, Arabia, Persia, Ormes, Java and China.

Imports

Elephants and Horses were purchased from the foreign countries; Camphor and Drug substances were imported.

Exports

Rice, Sugar, Jaggery, Chilly, Coconut etc. were exported. Besides, food items, incenses, herbs, metals were also exported. Portuguese and the English were leading in the trade and commerce activities. Both the traders were involving the local traders named Chettiar. Mylapore and Santhome in Chennaiipattinam were considered as trade centres. Vijayanagara Empire depended on the land revenue model. Besides, salt industry, dyeing industry, fishing, and pottery were also taxed. Coins were minted at Tiruchi and Thanjavur. Pagoda was the prime coin. Panam and Kaasu were also in circulation. Besides, the Tamil Nadu coins named images of Rama, Sita, Hanuman and also the images of animals such as Bullock, Pig, and Elephant.

Trade Guilds formed by the various traders were found in the Vijayanagara Empire. They enjoyed a variety of privileges from the King and also the Officials as their extent was all over the empire. They were found critical part of the economic growth and activity.

Religious Status

Although Vijayanagara Empire took shape to protect the Hindus and Hinduism and to save Tamil Nadu from the Muslim Mis-rule and also to stall the frequent invasions on Tamil Nadu by the Sultan, all Religions were supported. On the basis of Religion, no one was ill treated. Besides, the other Religions were neither controlled nor eliminated. Hindu Religion grew

rapidly with the active support of the King through protection of the temples and donations for enlarging the Hindu religion, tradition and the philosophy to reach a larger population.

Saiva Religion

Kings believed in Varnashram Culture of the Saiva Philosophy. They believed that they were the representatives of Lord Virupaksha. They worshipped Ganapathy, Shiva, Ambigai, Vishnu and Sun God. Many sub-sects were also emerging such as Pasupathar,(were most popular in North Tamil Nadu) Veera Saivar (who worshipped only the Lord Shiva).

- During this regime, the Saiva Siddantham authored by Meikanda Devar was published.
- Siddar concepts were widely accepted in Tamil Nadu during Vijayanagara Empire Rule.
- Siddantha Saivam Movement promoted more of Bhakti than Rituals that were being practiced.

Vaishnava Religion

Vijayanagara Rule was the golden period for the Vaishnava religion. Many kings followed Vaishnavism and encouraged the Vaishnava cult. During this process, the new Vadakalai and Thenkalai divisions emerged in Vaishnavism.

Vadakalai

Vedantha Desikar (Venkitanathar from Kancheepuram) was responsible for Vada Kalai sect in the Vaishnavism. Vadakalai had its base at Kancheepuram. Vadakalai believed in Varnashrama System and also followed the Sanskrit scriptures for worship. They believed in rituals including Yagnas and sacrifices.

Thenkalai

Manavaala Mahamuni (Alwar Thirunagar) was responsible for the birth of Thenkalai sect. Thenkalai took Srirangam as its base. Thenkalai was not accepting the Varnashrama System and believed in Tamil-based worship. They did not believe in rituals such as yagnas and sacrifices.

Other Religions

Other Religions grew without any hindrance during this regime. Jain habitats were found. Jain Temples in Kondamalai, Karanthai, Nagercoil Buddha temples were found at Kumbakonam, Thiruvalanchi, and Patteeswaram. Nagercoil and Kancheepuram were the centres for Buddhism.

Christianity spread in Tamil Nadu during the Vijayanagara Empire. In 1545, Francis Xavier arrived at India. Tamil Nadu found the spread of Christianity on the arrival of Xavier. Once Portuguese entered India, coastal population was converted into Christianity. Robert-De-Nobili who arrived at Madurai in 1606, spread Christianity syndicating with some local Tamilians.

Vijayanagara Kings with their religious tolerance encouraged Muslims to build Masjids at several locations. They were also employed in key positions of the Kingdom. Nagoor Dargah is a monumental piece of Muslims in Tamil Nadu.

Art and Architecture

Many temples were rebuilt and renovated during this regime. They also built new temples with a unique architectural value and also the artistic minute designs and decorations. Their temples with the Mandapam and sculptures speak volumes of artistic nature of the Vijayanagara architectural and building technology.

Mantapams (Temple Halls)

Vijayanagara Empire's artistic value is displayed by the various monuments that they have left behind for the posterity in the form of temples, mantaps, sculptures and artifact.

- Thiruvannamalai Temple Mantap
- Madurai Meenakshi Amman Temple Mantap
- Vellore Jalagandeswarar Temple Mantap
- Varadaraja Perumal Temple, Kancheepuram –Sculptures and Stone Chains

Gopuras (Temple Tower)

- ❖ Kancheepuram Ekambaranatheswara Temple
- ❖ Thiruvannamalai Arunachaleswarar Temple
- ❖ Chidambaram Nataraja Temple North Tower
- ❖ Kalahasthi Temple

Speciality

Vijayanagar Style Gopuras are made with the base of Rock Stones and above them is built up with the Bricks sporting many small sculptures and art works. At the entrance we may also observe the Flag Girls. On the ceiling also we find a few sculptures which are artistic and beautiful.

Sculptures

During this reign, the art of sculpture also developed. Many styles and dimensions have been followed. We may observe real size soldier sculptures as well as the speeding war horse making people admire. Besides, we also find many temples sport Kings and Queens Images beautifully installed. Bronze metal works are also found in the art gallery of Tanjore. All these establish the artistic excellence of Vijayanagara Empires' artists and the kings who supported the art and architecture.

Arts

Paintings are also well appreciated during this Vijayanagara Regime. Many types of paintings are art works are found in and around the Temples as powerful interiors revealing the Purana Stories. They are looking colourful and also simple with the white lime mixed in colour, revealing the ethnic culture and heritage at that time.

- Thiruparuthikunram (Kancheepuram)- Mahaveera's Life History – Pictures
- Thiruvellarai- Thirumaal's Dasavathaaram; Ramayana Scenes and other exciting and enchanting pictures from the Epic Ramayana
- Srirangam Sri Ranganathar Temple- Lord Krishna dancing scene, surrounded by the cattle and also the young gopikas
- Thiruvannamalai- Lord Shiva appearing as Kalyanasundarar (e) Meenakshi Sundareswarar Temple-Madurai- paintings
- Alagarkovil Outer Mantap – paintings

Other Arts

Apart from these, dance and music was considered the best during the Vijayanagara Regime. Festivals were celebrated with dances. Besides, the ethnic dances with hand sticks (kolattam) and Bommalattam (dances with dolls) were very enchanting and also popular. The Kings used to honour the artists with Grants and Prizes. Thus Vijayanagara Empire developed Art and Culture at Tamil Nadu during their rule. The Social and Economic Development is a reflection of a stable and judicious Rule with an abundant Religious tolerance and human values.

Self Assessment Questions

- Compare and contrast the administrative policies of the nayaks of tanjore and the nayaks of senji.

- Examine the causes and consequences of the civil war among the senji rulers.

- Examine the religious policies of the Nayaks and their impact on temple art and architecture.

Unit – IV

Marathas of Tamil Country – Serfoji II – Administration – Contribution of Maratha to the Tamil Culture – Saraswathi Mahal Library – Sethupathis of Ramnad – Society – Economy – Religion and Culture

Objectives

- Administration of Serfoji II
- Contribution of Marathas to Tamil Culture.
- Sethupathis of Ramnad Society, Economy, Religion and Culture.

Tanjore Maratha

Introduction

18th century is remembered as a period of rich accumulation of the music, literature and drama of the south along with the emphasis on the religious beliefs. Thanjavur (formerly Tanjore) was the centre of this cultural upheaval which witnessed the royal patronage to art and learning. Marathas rule Tanjore from the late 17th century till 1855 when it was taken over by the British. The unit will explore the invasion and rule of Marathas in Tanjore. In the same perspective, the reigns and contributions of Maratha rulers towards Tanjore has also been discussed in the unit and a detailed synopsis on the life, works and contributions of Raja Serfoji has been taken into account in the unit.

Tanjore Maratha

The Tanjore Maratha kingdom of the Bhonsle dynasty was in power between the 17th and 19th centuries. Their native language was Marathi. Following the extinction of the Chola rule in the 15th century (specifically around 1436), the Tanjore area came under the rule of the Pandyas and then, following the invasion of Malik Kafur, it fell into disorder. Pandya chieftains very quickly reasserted their independence and forced the Delhi Sultan to flee Thanjavur (formerly Tanjore).

Soon afterwards, however, they were conquered by the Vijayanagara Empire. The Emperor appointed his trusted kin, who belonged to the Telugu Balija caste as Governors (Nayakas) of Madurai and Thanjavur. An internal family squabble between Chokkanatha Nayak of Madurai Nayak dynasty and his uncle Vijayaraghava Nayaka of Thanjavur, led to a war, and

eventually defeated Tanjore. The rule of the Tanjore Nayaks lasted until 1673 when Chokkanatha Nayak the ruler of Madurai invaded Tanjore and killed its ruler, Vijayaraghava.

Nayakar Dynasty at its extinction had Alagiri Nayakar who was installed as the Tanjore King in 1674. Alagiri started defying the rule of Madurai and refused to pay the revenue share to the Madurai Nayakar. This brought the stalemate relationship between Tanjore and Madurai. It is said that Venkanna, a Rayasam intrigued to finish Alagiri and take over the rule by himself. He approached the Bijapur Sultan to dethrone Alagiri. Alagiri went into exile at Mysore. In the meantime, Maratha ruler Shivaji Raje became the Chhatrapati, in 1674 and declared him a sovereign king, minting his own coins.

Sengamala Das (The Last King of Tanjore Nayakar Dynasty) when he ascended the throne was only 4 years old. Bijapur Sultan's general Ekoji (Vyankoji) with all the booty returned to Kumbakonam. Unable to be seated as the Diwan, Rayasam Venkanna suggested Ekoji to capture the Tanjore Power and take over as its king.

Journey from Pune to Tanjore

The Adilshah of Bijapur had amongst its nobles Shahji Raje and he was the lord of Bengaluru in the period from 1636 to his death in 1666. Meanwhile his son Shivaji Raje had challenged the might of the Mughal Empire as well as the Adilshah and forged a strong compact kingdom of his own that stretched from the old jagir of Pune to the Arabian Sea and included many parts of the Konkan coastal strip. In 1676, Chhatrapati Shivaji began the last great campaign of his life – to capture the south and meet his step brother Vyankoji who had inherited Shahji Raja's estate in the south. In 1677, Chhatrapati Shivaji met the Qutb Shah, who was awed by the mighty Maratha army that entered his city. Relieved by the friendly overtures of the Maratha king, Qutb Shah readily agreed to lend a part of his army to accompany the Maratha army on its conquest of the south. The Maratha army with Qutbshahi troops, led by Chhatrapati Shivaji, soon captured all the forts and major towns north of the Cauvery. Just beyond the river lay Thanjavur and Chhatrapati Shivaji is said to have met Vyankoji and then returned to his camp. During this time, he rebuilt and strengthened the Fort of Gingee so that it became the largest and the strongest fort in India and placing his own trusted officers there, returned to his capital Raigad.

Chhatrapati Shivaji invaded Gingee and Tanjore in 1676–1677 and made his brother Santaji the ruler of all lands to the north of the Coleroon. During the last years of Shivaji's reign,

Vyankoji also allied with Chokkanatha of Madurai to repulse an invasion from Mysore. Vyankoji had led an army to Tanjore in 1676 on behalf of Bijapur and imposed his own rule, evicting the Nayaka ruler of Tanjore. Ekoji (Vyankoji) drove away Sengamala Das and assumed powers as the King. The Tanjore Maratha's Rule began in 1675. He took over the administration of Tanjore and ruled until 1684.

An extremely fertile plain with its own sea ports, Thanjavur was a prize acquisition. The consequence was the neglect of Bengaluru and its capture by the Mughals who sold it to the ruler of Mysore. The years 1680 and 1681 were traumatic years for the Marathas. Chhatrapati Shivaji died in 1680 and Vyankoji, the year after. The two kingdoms followed very different paths from then onwards. The centre of the cultural upheaval was the state of Tanjore, where royal patronage to art and learning created new literary works that live till this day. From late seventeenth century Tanjore was under Maratha rule, until it was taken over by the British in 1855.

Vyankoji (1676-1684)

Vyankoji's rule was marked by more of wars and skirmishes. He entered into an understanding with Chikkadevaraya of Mysore and sold Bengaluru Jagir for ` 3 lakhs. He is said to have collected 3/4th of the produce as tax and accumulated it for him in the temples. He also imported Marathas from North and restructured the administration. Father Britto comments that Vyankoji was not concerned about the public and their welfare. He handed over the Tanjore belt to his eldest son Shahuji and died.

Shahuji II -1684-1712

Vyankoji's eldest son ascended the throne at the age of twelve. During his reign, the Mughals occupied the Coromandel Coast and Tiruchirapalli and forced him to pay tribute. Shahuji was a patron of literature. During his reign, there were frequent skirmishes and battles with the Raja of Madurai and Ramnad for control of the border lands.

Serfoji (1675–1728)

Also called Sarabhoji I was a younger son of Vyankoji and he ruled from 1712 to 1728. His rule was marked by regular warfare and disputes with the Madurai Nayak. He was the third Raja of the Bhonsle dynasty. He consolidated the hold of Marathas over Tanjore and patronized arts and literature.

The reign of Serfoji I was known for literary works of considerable significance. Advaita Kirtana, a Tamil manuscript in the Tanjore library speaks of a breach in the Cauvery Dam and refusal of the Madurai Nayak to allow this repair. Drought and famine followed, and then, the necessary repairs were carried out. There is a Sanskrit manuscript named Sarabhoji Charitra which praises the king for fighting with those who came to cut off the Cauvery dam. The reference here has to be traced to an event in the Marava war of succession. Serfoji I is presented as a pious and charitable monarch. He endowed Brahmins with agraharams like Mangamatam in Tiruverkadu and Sarabhojirajapuram in Tirukkadaiyur. Vidyaparinaya written by Vedakavi was enacted in the festival of the Goddess Anandavalli in Thanjavur. It speaks of the marriage of the individual soul with Vidya. Sarabharaja Vilasa and Ratinamanmatha were written by Jagannatha, the son of a minister of Ekoji. Sivabharata, a Sanskrit manuscript deals with the ancestry and achievements of Shivaji. It was translated into Tamil as Sivajicharitam.

Serfoji I did not have a legitimate male offspring of his own. However, after his death, a claimant rose in the person of Katturaja who assumed the name Shahuji II and claimed to be an illegitimate offspring of Serfoji I.

Tukkoji (1728-1736)

Tukkoji, a younger brother of Serfoji I, ruled Thanjavur from 1728 to 1736. His reign witnessed the invasion of Chanda Sahib and he is credited with having repulsed a Muslim invasion of Madurai.

Pratap Singh 1739-1763

A period of anarchy followed the death of Tukkoji and came to an end when Pratap Singh came to the throne in 1739. He ruled until 1763. He allied with Muhammad Ali, the Nawab of the Carnatic, and aided the British East India Company against the French East India Company in the Carnatic Wars and the Seven Years' War. He was the last king to be addressed to be the Directors of the British East India Company as 'His Majesty'. In 1762, a tripartite treaty was signed between Thanjavur, Carnatic and the British by which he became a vassal of the Nawab of the Carnatic.

Thuljaji (1763-1787)

Thuljaji was a very weak ruler and the last independent ruler of Thanjavur. In 1773, Thanjavur was annexed by the Nawab of the Carnatic who ruled till 1776. The throne was

restored to him by the Directors of the British East India Company. But his restoration came at a heavy price as it deprived him of his independence.

Amar Singh (1787-1798)

Amar Singh who seized the throne for himself with the help of the East India Company. He declared himself as the King under an agreement with the Company in the place of Serfoji II who was young. Amar Singh was cruel and is referred to as a tyrant. As Father Schwartz appealed to Cornwallis the Governor General, he reinstated Serfoji II as the King of Tanjore.

Raja Serfoji

Serfoji II (1777 – 1832) was the last ruler of the Maratha principality of Tanjore to exercise absolute sovereignty over his dominions. His descendants, however, have managed to thrive as titular Maharajahs of Thanjavur to the present day. Serfoji was born in 1777 in the royal house of the Maratha king, Chattrapati Shivaji. Raja Thulajah, the king of Thanjavur adopted him as his son in 1787 by duly performing all of the religious rites. The boy was entrusted to the care of Rev. Christian Freidrich Schwartz, a Danish missionary.

During Serfoji's reign which lasted from 1798 until his death in 1832, for the first time, the proceedings of the Tanjore durbar were recorded in paper. The Delta region was divided into five districts each under a Subedar. Cultivable lands yielded good profits and the judiciary system was highly efficient and praiseworthy. Serfoji is also credited with having built a lot of chathrams or rest houses for weary pilgrims. These pilgrims received free boarding and lodging and their needs were taken care of by the State. In all Serfoji built three important chathrams, including one at Orathanadu.

Serfoji founded a school called Navavidhya Kalanidhi Sala where languages, literature, the sciences and arts and crafts were taught in addition to the Vedas and Shastras. Serfoji maintained close ties with the Danes at Tarangambadi and visited their schools quite often and appreciated their way of functioning. Impressed, he tried to implement European methods of teachings and education all over his Empire. He was a supporter of the emancipation of Indian women and by revolutionized education appointing women teachers. Serfojis is also credited with installing a hand press with Devanagari type in 1805, the first of its kind in South India. He also established a stone type press called 'Nava Vidhya Kalanidhi Varnayanthra Sala'. Serfoji constructed ten water tanks and a number of wells for civic use. He implemented an underground drainage system for the whole of Thanjavur city. Serfoji established the Dhanavantari Mahal, a

research institution that produced herbal (indigenous medicine) medicine for humans and animals. The institution also treated sick people and maintained case-sheets which have become famous of late. Here, physicians of modern medicine, ayurveda, unani and siddha schools have performed research upon drugs and herbs for medical cure and had produced eighteen volumes of research material. Serfoji also had the important herbs studied and catalogued in the form of exquisite hand paintings. Based on the medical prescriptions stored at the Dhanvanthri Mahal, a set of poems were compiled detailing the procedures to cure various diseases. These poems were collected and published as a book, called Sarabhendra Vaidhya Muraigal.

In September 2003, a meeting between Dr. Badrinath and Babaji Rajah Bhonsle, the Prince of Thanjavur and sixth descendant of King Serfoji II, revealed the existence of 200-year-old manuscripts in the Saraswathi Mahal library containing records of the eye operations believed to be conducted by Prince Serfoji II. This is not strange for Serfoji is known to conduct such operations. He usually carries a surgical kit with him wherever he goes and performs surgery on people afflicted by cataracts. Serforji's 'operations' have been recorded in detail in English with a case history of the patient operated upon. These manuscripts form a part of the collection at the Saraswathi Mahal Library. Serfoji created the first Zoological Garden in Tamil Nadu in the Thanjavur palace premises.

Serfoji erected a shipyard at Manora, around fifty kilometres from Thanjavur. Serfoji also established a meteorological station to facilitate trade. He had a gun factory, a naval library and a naval store with all kinds of navigational instruments. Serfoji was also keenly interested in painting, gardening, coin-collecting, martial arts and patronized chariot-racing, hunting and bull-fighting. Serfoji was a patron of traditional Indian arts like dance and music.

He authored famous works like 'Kumarasambhava Champu', 'Mudrarakshaschaya' and 'Devendra Kuruvanji' and introduced western musical instruments like clarinet and violin in Carnatic Music. The five storeyed Sarjah Mahadi in the Thanjavur palace and the Manora Fort Tower at Saluvanayakanpattinam were constructed in Serfoji's reign. He installed lightning rods at the top of these monuments and had the history of the Bhonsle Dynasty inscribed on the south-western wall of the Brihadeeswara Temple. It is considered to be the lengthiest inscription in the world. Serfoji also renovated and reconstructed several existing temples like the Brihadeeswara Temple apart from building new ones. He was also an ardent philanthropist and a member of the Royal Asiatic Society.

In 1820-21, Serfoji embarked on a pilgrimage to Kasi along with a retinue of 3,000 disciples and camp-followers. He encamped at several places along the route, giving away alms to the needy and the poor and engaging himself in acts of charity. He was also involved in the renovation of several holy places. Memories of the pilgrimage have survived to the present day in the paintings of the bathing ghats on the Ganges and the different holy sites commissioned by him. Serfoji was open-minded and tolerant of other faiths. He liberally funded churches and schools run by Christian missionaries. He was also a patron of Thanjavur Bade Hussein Durgah. Serfoji II died on the 7 March 1832 after a reign of almost 40 years (His first reign was from 1787 to 1793 and his second reign was from 1798 to 1832). His death was mourned throughout the empire and his funeral procession was attended by over 90,000 people.

Serfoji's greatest contribution

The Saraswathi Mahal Library was founded as a Palace Library by the Nayak kings of Thanjavur (1535–1675), it was however Serfoji who enriched it with priceless works, maps, dictionaries, coins and artwork. The bibliophile that he was purchased around 4000 books from different parts of the world and enriched his library with his enormous book collection. Medical treatises, in the library collection contained his remarks alongside, in English. His library included treatises on Vedanta, grammar, music, dance and drama, architecture, astronomy, medicine, training of elephants and horses, etc. Serfoji setup the first Devanagari printing press in South India, using stone letters. He sent many Pundits far and wide and collected huge number of books and manuscripts for this Library. All the books in the library carry his personal autograph in English. Apart from these, the Library contains a record of the day-to-day proceedings of the Maratha court known as the Modi documents, French-Maratha correspondence of the 18th century.

The Encyclopædia Britannica in its survey of the Libraries of the world mentions this as 'the most remarkable Library in India'. The Library is situated in the centre of Nayak palace and it was opened for public in 1918. There is also a small museum for the visitors.

Shivaji II (1833-1855) was the last Maratha ruler of Thanjavur and reigned from 1832 to 1855. He was a weak and feeble prince with barely any authority. As he died childless in 1855, Thanjavur was annexed by the British as per the provisions of the Doctrine of Laps.

The Administration and Economy

The king was assisted in the administration of his country by a council of ministers. The supreme head of this council of ministers was a Mantri or Dalavoy. The Dalavoy was also the Commander-in-chief of the Army. Next in importance at the court was a Pradhani or Dewan also called Dabir Pandit. The country was divided into subahs, seemais and maganams in the decreasing order of size and importance. The five subahs of the country were Pattukkottai, Mayavaram, Kumbakonam, Mannargudi and Tiruvadi.

The ruler collected his taxes from the people through his mirasdars or puttackdars. They were collected right from the village level onwards and were based on the agricultural produce of the village. Rice was one of the primary crops in the region and the land used for cultivation was owned by big landlords. It was Anatharama Sashtry who proposed collecting taxes to improve conditions for the poor. No foreign trade was carried out. The only foreign trade in the country was carried out by European traders who paid a particular amount of money as rent to the Raja. The currency system used was that of a chakram or pon (1 chakram = one and three-fourths of a British East India Company rupee). Other systems of coinage used were that of pagoda (1 pagoda = three and a half Company rupees), a big panam (one-sixth of a Company rupee) and a small panam (onethirteenth of a Company rupee)

The story of the Maratha kingdom of Thanjavur is not merely a political one. Thanjavur was the fountainhead of culture, music, drama and literature for over a century. The rajas were true patrons of the arts. The Bharatnatyam dance form of this day is not more than three centuries old and owes its origin to the Dasiyattan or Thanjavur natyampatronised during the Maratha period. The devadasi tradition perpetuated the music and dance forms and enriched them with new additions.

Thus the 200 year old Maratha Rule in Tanjore Concluded. The rule generally was observed as a tyranny where people struggled and suffered under the pressure of Wars, Bribes and Taxes. Except Serfoji II others were all directing their focus and forces towards war and looting.

Saraswathi Mahal Library

The Saraswathi Mahal Library was founded as a Palace Library by the Nayak kings of Tanjore. Sevappa Nayak (1532-1560) was the founder of Tanjore Nayakar dynasty. Serfoji-II enriched it with priceless works, maps, dictionaries, coins and artwork. Although we have

already discussed about the beginning of Maratha rule in Tanjore, but still a brief account will help to understand the unit better. Vijayaraghava Nayakar (1634-1674), the last king of Nayak Kings of Thanjavur, lost his life in a battle with Chokkanatha Nayakar of Madurai in the year 1662. The Madurai Nayakar appointed Alagiri, as the Governor of Tanjore. This was followed by a long civil war in the Tanjore kingdom. Alagiri defied the power of Madurai Nayakar King and it strained the relationship between Alagiri and Chokkanatha Nayakar. Sengamaladas was the infant son of Vijayaraghava.

Venkanna the Rayasam of Vijayaragava desired to make Sengamaladas as the Nayakar of Tanjore and sought the help of Bijapur Sultan who sent Ekoji (Vyankoji) to capture Tanjore. He defeated Alagiri and crowned Sengamaladas. But, Venkanna did not get any benefit from this espionage and war. So he induced Ekoji to usurp the power and got victory. Thus, in 1676 Ekoji established Maratha rule in Tamil Nadu. Maharaja Serfoji II ruled Tanjore from 1798 to 1832. Now, in this unit you will study about the establishment and development of Saraswathi Mahal Library, which is not just the one of the oldest libraries in Asia but it also displays the rare collection of palm leaf manuscripts and paper written in Tamil, Sanskrit and few other Indian languages. The unit will account the efforts of Maharaja Serfoji in the expansion of the library and in the compilation of books in the store. Besides, the unit will also outline the specialties of the library, museum

Tanjore Maharaja Saraswathi Mahal Library is a synthesis of different cultures and a treasure trove of knowledge put together by the successive dynasties of Nayaks and Marathas of Tanjore. The Saraswathi Mahal Library was founded as a Palace Library by the Nayak kings of Tanjore (1535–1675), it was however Serfoji-II who enriched it with priceless works, maps, dictionaries, coins and artwork. The name Maharaja Serfoji, which is part of the library's name, can be traced to the Maratha King Maharaja Serfoji II, an eminent scholar who took a special interest in developing the library. It is said that he undertook a pilgrimage to Banaras and employed many pandits to buy and copy large number of works from all renowned centres of Sanskrit learning in North India. Because of his efforts only, the library boasts of an extensive Sanskrit manuscript collection of 36,326 titles, a good part of which was collected by Maharaja Serfoji II.

He purchased around 4,000 books from different parts of the world and enriched his library with his enormous book collection. Medical treatises in the library collection contained

his remarks alongside, in English language. His library included treatises on Vedanta, grammar, music, dance and drama, architecture, astronomy, medicine, training of elephants and horses, etc. Serfoji set up the first Devanagari printing press in South India, using stone letters. He sent many Pundits far and wide and collected huge number of books and manuscripts for this Library. All the books in the library carry his personal autograph in English. Apart from these, the Library contains a record of the day-to-day proceedings of the Maratha court known as the Modi documents, French-Maratha correspondence of the 18th century. The Encyclopedia Britannica in its survey of the libraries of the world mentions this as ‘perhaps the most remarkable library in India’.

The library is situated in the centre of Nayakars palace and it was opened for public in 1918. There is also a small museum there for the visitors. The library’s manuscript department has a rich collection of manuscripts in Sanskrit, Tamil, Telugu and Marathi which were further bolstered when the library came into possession of the private libraries of several important scholars and personalities living in and around Tanjore. Maharaja Serfoji himself started the reference books department of the library and nearly 4,500 books in English, French, Latin, Italian and other language collected by him find place here. Moreover, the library also has its own printing press to publish the rare and unpublished manuscripts into printed book form.

Some of the rare collections of books found at the library are as follows:

- Dr. Samuel Johnson’s dictionary published in 1784
- The pictorial Bible printed in Amsterdam in the year 1791
- The Madras Almanac printed in 1807
- Lavoisier’s *Traité Élémentaire de Chimie* “Elements of Chemistry”
- The notes of Bishop Heber on Raja Serfoji II
- The correspondence letters of William Torin of London who purchased a lot of books for Raja Serfoji II and the Saraswathi Mahal Library
- Ancient maps of the world
- Town planning documents of Tanjore including the underground drainage system, the fresh water supply ducting system
- Pictorial charts of the theory of evolution of man as evinced by Charles Le Brun

Sethupathi of Ramnad

The Sethupathis belong to a Tamil clan of the Maravar community who lived in Ramanathapuram and Sivaganga district of Tamil Nadu, India. They were considered as independent and ruled the Ramnad kingdom. They were especially recognised for their military prowess. As Sethupathis had the skill to mobilise 30 to 40 thousand armed soldiers within 8 days, Nayakars and even Nawab and Marathas were scared of them. Madurai Nayak or Muthukrishnappa Nayak was the first recorded Sethupathi, who assumed the title Udaiyan Rakunatha Sethupathi and ruled from 1606–1621. Later, they lost their freedom under British rule and instead became Zamindars. In this unit, we will discuss the contribution of Sethupathis with respect to culture. We will also discuss the socio, economic, cultural, and religious conditions during their rule.

Sadaika Thevar I Sadaika Thevar I (1605-1621)

During his reign if at all any crime would take place at Rameshwaram temple and Rameshwaram, had entrusted the authority of enquiring and awarding punishment to the Kaariyakarar of the temple called Ramanatha Pandaram. Kilavan Sethupathi During the period of Kilavan Sethupathi,(1674-1710) the granddaughter called Veeraye of Veera Moopan had an illegal relationship with an Agamudaiyan called Nainukutty Servai and became pregnant. The entire relatives reprimanded her and so she committed suicide. All belonging to the Valaiyar community went to the king with Nainu Kutty Servai and pleaded with the king. Though the community of the Agamudaiyans served as chief of Sethupathi force and on some occasions married their women to the king relations, the king without taking in to consideration that they were the close relatives, rendered justice to the Valayars, by means of the sorely punishment.

Vijaya Raghunatha Sethupathi Ramnad king Vijaya Raghunatha Sethupathi (1710-1725)¹⁴ that the pilgrims would cross the sea through the boat service to Rameshwaram for the sake of all the pilgrims coming to Rameshwaram the king nominated Dhanda Thevar.

As the governor of the island of Rameshwaram to operate the boat service from the Mandapam ferry department to the bank of Pamban and from the inn of Pamban to Rameshwaram and make him render facilities for pilgrims. Dhanda Thevar had already married the two daughters of the king. In course of time in the meanwhile Dhanda Thevar had informed the travelers that he would provide them with more road facilities from Pamban to Rameshwaram and then collected small amount as donation from them. On coming to know that

Dhanda Thevar had collected money without his permission, the king became extremely angry and considered it as a deed against God Shiva. Without considering the fact that he was his son-in-law the king gave the verdict of death to him. Just like Manuneethi Chola he granted the punishment of death, so he was called by all the people Manu Neethi Sethupathi.

Sivamuthu KumaraVijaya Raghunatha Sethupathi During the reign of Siva muthu Kumara Vijaya Raghunatha Sethupathi (1735-1748) appointed two types of Brahmins in Rameshwaram temple. The people of Tamil Nadu, Tamil Brahmins and for the people of the North, Maratta Brahmins of Arya Sabha were appointed to conduct Pujas and distribute Prasadhams to gods. Of all the Theerthams at Rameshwaram, Laxmana theertham was supposed to be the greatest for all the people. So they used to bathe in the Laxmana Theertham. Since many liked to bathe in this Theertham the income was on the increase. With the result a dispute started between the Tamil Brahmins of the Maha sabha and the Maratta Brahmins of the Arya Sabha and this dispute was taken to the Sethupathi. Sivamuthu Kumara Vijaya Raghunatha Sethupathi did not investigate the case. On behalf of the king, in front of the higher officials such as Talakaratham, Pradhani, Periya kattalai, Chathira maniakkaran, the case was enquired by the Naduvars(Judges) of all kinds of the people belonging to the different castes and religions such as Prohitham Chinayan, Uppoor vedhamayan, Devipattinam Venkittiayyan, Rameshwaram Thimmanna Chariyar, Dhanushkodi Aasaariyar Kamachi ayyan, Yethuvali Shesaiyan, Subramaniya Kavirayar, Kadaldhurai Ramanatha Pillai, Anam kanaku Irulappa Pillai,Attavanai Subramaniya Pillai, Suvarai Sankaran Chettiyar, Thirumalai Chettiyar, Suriya Narayana chettiyar, Vangaru Chettiyar, Rameshwaram Komutty Ramu Chetty, Alippuli Rawuthar, Uthama Panikkan and Mayileri Nadan were nominated by the king to get the case properly enquired to give justice. The case was related to Hindu temple at Rameshwaram but the Muslim Alipuli Rawuthar was nominated as the Naduvar (judge) by the king which showed how the Sethupathi was without partiality for any religion. At that time Ramnad region Nadar community was looked down and treated very lower than the Pallars but the king without partiality for any caste nominated Mayileri Nadan from the Nadar community as the Naduvar (Judge). It showed how the Sethupathi in the 17th and 18th century had nominated those irrespective of caste, religion and creed to administer fair justice to the people.

Social conditions

People of many castes were found in the society of Sethupathis ruled kingdom.

Castes were divided into four groups:

- ❖ Brahmins
- ❖ Sathiriyar
- ❖ Vaisiyar
- ❖ Soothirar

There were several sub castes within each caste. Caste-based distinction played a prominent role in the society. Each community lived in a segregated locality, which was called Kottai. In each Kottai, only one community used to live. In rare cases, all types of communities lived in the same Kottai. Sub-castes included Palayakkarar, Seniyar, Thottiyar, Saluppar, Servaikarar, and Ullayakkarar.

Religious conditions

During that time, most of the Sethupathi's subjects worshipped Lord Shiva and Vishnu. They celebrated all kinds of religious festivals. Thai Poosam Festival for Lord Murugan was celebrated with especial fervour. At Rameswaram, Lord Rama was worshipped and Dandeswarar Pujas were carried out. Besides, Shiva Linga Puja Kaliamman Puja, Pallakku Nayakkar, Puja and Durga Puja were performed. Vijaya Rangunatha Sethupathi performed Hiranya Garbha Yagna. Hence, he got the title, 'Hiranya Garbayajji'. He was an ardent Shaivite.

Sethupathi Kings patronised a lot of temples during their time. Raghunatha Sethupathi built a few temples and renovated a few others. Rameswaram Temple was enlarged by him by the construction of the second outer ring pathway. A portion of the government's income was shared with Rameswaram Temple. They donated funds to Thiruppullani Temple and Uthirakosamangai temple as well. King Kizavan Sethupathy donated funds to many mutts. Sethupathi Kings celebrated Navarathri Festival in the same style as was done by the Nayakars. Madurai, Thiruvananthapuram temples were donated funds by Vijaya Rangunathar.

Rameswaram Temple was especially looked after by him. Generally, temples were administered by the Gurukkal, while Battar was assisted by the helpers such as Thoppukarar and Nandavanakarar. The temple treasury was looked after by the Bandarathatkal.

- At that time, there were three classes of Muslims:
- Maraikayars, who were overseas traders
- Rowthers, who worked at the palaces and were in the armed forces
- Leppais, who were engaged in the weaving industry.

Muslims largely occupied the places like Kamudhi, Paramakkudi, and Ilayankudi. Muslims, who were in pepper trade, were addressed as Malabar Maplas. Most of them were very rich and close to the Sethupathi Dynasty. They had constructed Jumma Pallivasal for their place of worship. Christianity too spread in the Maravar Seemai during the Sethupathi Kings. However, during the time of Kizavan Sethupathy, the conversion efforts were defeated. He was punitive to the Christianity and its influence. Some historians view this as a political decision to overcome the political crisis due to conversions, while a few others consider this as his personal aversion. However, Vijayaragunatha Sethupathi was supportive of Christianity and its growth. He permitted construction of a Church and also assisted by giving the materials required for the construction. However, in the later part of his rule, Vijayaragunatha Sethupathi started torturing the Christians. Vaduganatha Thevar, who succeeded him gave support to the Christians.

Cultural Contribution of Sethupathis of Ramnad

Thus, Sethupathy dynasty's rule in the Ramnad (Maravar Seemai) was considered historic and heroic for their valour and army strength. Building and renovating the temples and creating the Brahmadeya Donations were seen as their social priorities. However, there were no evidences of any major contributions, when it comes to arts and culture or sculptures and architectural specialities. Sethupathis established their credibility as warriors and ardent followers of local administration principles established in the Palayagar system by the Vijayanagara Empire. It is notable that during their regime, the Hindus and Muslims had their religious freedom and growth and also the participation in royal affairs, including the armed forces. However, Christianity did not enjoy such a liberty and faced persecution and torture. As the caste system was quite strong, the functional divisions and the living patterns display the caste oriented and community-based social life.

Except for one famine the rest of the rule of Sethupathis marked a peaceful and prosperous period. Generally, the Kings used to have a luxurious life with lavish expenses. They practiced polygamy and their wives used to eventually kill themselves at the demise of the King through the method of Sati (Udankattai).

The family tree of Sethupathi rulers is furnished chronologically to understand their continued power in the Ramnad during the Vijayanagara Empire; Nayakar Empire, and independent rule. Even today, their dynasty exists amidst us in the form of Zamindars to be remembered as a part of this Sethupathi history. Chieftains under the Madurai Nayaks are:

- Sadaikka Thevar Sethupathi (1590–1621)
- Kootan Sethupathi (1621–1637)
- Dalavai Sethupathi (1637–1659)
- Raghunatha Sethupathi (1659–1670)

The independent kings were:

- ❖ Raghunatha Kilavan (1670–1708)
- ❖ Vijaya Raghunatha Sethupathi I (1708–1723)
- ❖ Sundaresvara Raghunatha Sethupathi (1723–1728)
- ❖ Kumara Muthu Vijaya Raghunatha Sethupathi (1728–1734)
- ❖ Muthukumara Raghunatha Sethupathi (1734–1747)
- ❖ Rakka Thevar (1747–1748)
- ❖ Vijaya Raghunatha Sethupathi II (1748–1760)
- ❖ Muthuramalinga Sethupathi I (1760–1794)
- ❖ Ruler of princely state under the paramountcy of the British Raj
- ❖ Mangaleswari Nachiyar (1795–1803)

The zamindars are as follows:

- ❖ Mangaleswari Nachiyar (1803–1807)
- ❖ Annaswami Sethupathi (1807–1820)
- ❖ Ramaswami Sethupathi (1820–1830)
- ❖ Muthu Chella Thevar Sethupathi (1830–1846)
- ❖ Parvatha Vardhani Ammal Nachchiyar (1846–1862)
- ❖ Muthuramalinga Sethupathi II (1862–1873)
- ❖ Court of Wards (1873–1889)
- ❖ Bhaskara Sethupathy (1889–1903)
- ❖ Dinakara Sethupathy
- ❖ Raja Rajeswara Sethupathi (1903–1929)
- ❖ Shanmugha Rajeswara Sethupathi (1929–1967)
- ❖ Ramanatha Sethupathi (1967–1979)
- ❖ Rajeswari Nachiyar (1979–present)

Economic conditions

The financial administration was considered excellent during that time. The land revenue formed a major source of the King's revenue. Sethupathis also had rights to collect pearls through pearl diving. They were levying taxes of various types such as Arasirai Tax from Rameswaram and Tuticorin coastal belt, Customs Duty, etc. Some of the tax collection rights were given to private agents as well. However, later on many wars of that time kept the economy stagnated and under developed. Besides, there were floods, famines, and cyclones. Agriculture was the primary occupation. Carpet making and oil extraction business flourished in that belt. The year, 1706, witnessed a heavy drought in the Maravar Seemai region. Fishing rights in Keezakkurai coast was given to the Dutch by the Kizavan Sethupathi. He also constructed a dam across the Vaigai for Ramnad.

Self Assessment Questions

- Evaluate the the political stability and socio-economic devlpment of the Tmil Countr under the Maratha rule..

- Explore the cultyrak cibtruvytuibs if tge Naratgas to anuk Sicutett,

- Assess the economic policies of the Sethupathis and their impact on the local economy.

Unit – V

Nawabs of Carnatic – Tamil Society Under the Nawabs – Anglo – Mysore Relations – Carnatic Wars – Society – Economy and Religion and Culture – Poligar Rebellion – Puli Thevar – Khan Sahib – Velu Nachiyar – Veerapandia Kattabomman – Revolt of Maruthu Brothers

Objectives

- Nawabs of Carnatic and Tamil Society
- Anglo-Mysore Relations and Carnatic Wars.
- Poligar Rebellion and Regional leaders.

In 1681, Aurangzeb started the Deccan campaign and conquered Golconda with the help of Zulfikar Khan. The Mughal forces plundered the neighborhood which extended upto Tanjore and Tiruchy. Zulfikar Khan's deputy Daud Khan was given the task of consolidating the newly acquired territories in the Carnatic. He appointed Saadatullah Khan, Aurangzeb's General, as the Nawab or Faujdar of the Carnatic. The headquarters of the Carnatic were located in Arcot, near Vellore. Saadatullah Khan was an able administrator. He was the Nawab from 1710 to 1732. Saadatullah Khan was succeeded by Dost Ali who was the Nawab from 1732 to 1740. These Nawabs were supposed to be the subordinates of the Subedar of the Deccan. They were accountable to the Subedar as he was closely associated with the Mughal Emperor. Slowly and gradually, the Nawabs of Arcot began thinking about freeing themselves from the Subedar and eventually the Emperor himself. This aspiration was furthered by the fact that their superior Nizam-ul Mulk was engaged with the aggressive Maratha neighbors and dealing with the mercurial politics in the Imperial capital. The Nayak state of Madura in Trichinopoly and the Maratha state of Tanjore captured the attention of the Nawab. Earlier, during the siege of Gingee, Mughal commander Zulfikar Khan, had attacked the Nayak kingdom of Tiruchy and the Marathas of Tanjore and extracted massive booty from the rulers along with promises to pay tribute and recognition of the Mughul Emperor as their overlord. This gave the Nawab of Arcot the legal right to collect the promised tribute from the Nayaks and the Marathas. This also meant that the Marava rulers of Ramnad and the Palayalgars of Tinnevely, the feudatories of the Nayak of Madura, despite being consistently rebellious and inclined to disloyalty, were the sub-feudatories and tributaries of the Nawab of Arcot. Dost Ali's son Safdar Ali and his son-in-law Chanda Saheb invaded and conquered Tiruchy. They also tried to capture Tanjore but were

unable to do as the latter had ample of resources to bribe or to resist the invasion of the Muslims. Chanda Saheb's men reached Madura and intimidated and caused confusion in the Marava country. Chanda Saheb's brothers, Buda Saheb and Sadak Saheb, were stationed in Madura and Dindigul respectively. The Maratha Generals, Fateh Singh and Raghuji Bhonsle, raided the Carnatic in 1740. This sudden attack of the Maratha cavalry surprised Dost Ali. The Marathas were coming from the direction of Cuddapah and Dost Ali immediately gathered an army and marched forward to meet the invading cavalry. The two armies faced each other at the Damalcheruvu pass. However, the Marathas were being guided by a traitor from Dost Ali's army. They, therefore, avoided the pass on the eastern side and attacked Dost Ali's forces from behind. In the ensuing battle, the armies of Arcot with their Nawab and other leaders were defeated. The Marathas then proceeded to Arcot where Safdar Ali bought peace by paying crores of rupees.

The families of Safdar Ali and Chanda Saheb took refuge in Pondicherry under the care of the French Governor Pierre Benoît Dumas. The Marathas demanded their surrender, but the French refused the demand. For this stance, Dumas was conferred the title of Nawab and also the rank of Mansabdar of 4500 horses. Chanda Saheb, who was residing in Trichinopoly, was content to notice that the Marathas had changed their focus to Bangalore from Arcot, forgetting the Carnatic for the moment. However, Marathas lay seige to Trichinopoly in 1741 which was surrendered shortly after. Chanda Saheb surrendered to his enemies and was imprisoned in Satara. Safdar Ali was extremely troubled with the collapse of Arcot.

They could not even collect their usual revenues, as a lot of wealth had been plundered by the Marathas. Nizam-ul-Mulk, the Subedar of the Deccan deferred the formal recognition of Safdar Ali as the Nawab of Arcot. So Safdar Ali started raising funds and collecting revenues urgently. He proceeded to Vellore in 1742 and demanded the due tribute from his cousin Murtaza Ali. Safdar Ali also tried to poison him. Later, Safdar Ali was murdered. Murtaza Ali advanced from Vellore to Arcot and declared himself as the Nawab of the Carnatic. The soldiers of Safdar Ali's army, who had initially supported Murtaza Ali in the hope that the latter would clear their arrears of pay, became disappointed when no payment was made. The soldiers began demanding their dues. When Murtaza Ali was unable to manage the situation, he fled to Vellore where he hoped to defend himself better from the anger of his troops. As soon as Murtaza Ali's

escape to Vellore was known, the infant son of Safdar Ali was proclaimed as the Nawab of Arcot and a Diwan was appointed to look after the functioning of the government.

Nizam-ul-Mulk became tired of the growing chaos in the Carnatic and decided to march to Arcot with a large army in 1743. He deposed Sayeed Muhammad and placed his own nominee Koja Abdullah Khan on the throne of Arcot. He then marched to Tiruchy and released it from the control of the Marathas. However, Koja Abdullah Khan died under mysterious circumstances and the Nizam appointed Anwaruddin Khan as the Nawab of Carnatic. It was during this period that European intrusion in the politics of south India became intensified. The Europeans arrived in India for trading purposes. However, the deteriorating political situation encouraged them to interfere into the politics of Tamil Nadu. Among the European powers, the British and the French actively meddled in the affairs of the local rulers and tried to consolidate their position in Tamil Nadu.

The French made Pondicherry as their headquarters. They increasingly interfered in the political affairs of Nawabs of Arcot. The English East India Company made St. George Fort in Madras as their headquarters in Tamil Nadu. They were also deeply involved in the affairs of Marathas. Both the powers attempted to expand their political and economic domination in Tamil Nadu. This ambition created strife between the French and the British. They quarreled with each other to achieve their objective and waged a number of battles. The three battles they fought in Tamil Nadu from 1746 to 1763 were termed as Carnatic Wars.

Tamil Society under the Nawabs

While some parts of today's Republic of India had experienced the rule of various Muslim powers for a long time - North India since the eleventh century and Central India or the Deccan plateau since the thirteenth century - the southernmost part of the subcontinent under the Krishna River, had been with only a very few exceptions the safe home of the Tamil people, ruled by various Hindu Rajas since at least 500 BCE until the late seventeenth century.⁴⁶ In the 1340s a series of attempts by the southern powers to ward off Islamic invasions in North and Central India triggered the establishment of the celebrated Hindu Vijayanagara Empire in the Deccan by Telugu-speaking warriors from Andhra. By 1370 this Hindu dynasty eventually expanded southwards and annexed the entire Tamil world under its control for two centuries. In the beginning, it carried over the Tamil world through the Emperor's officers, but in the late 15th century some structural changes were implemented to this direct administration.

Various Telugu warrior lords from the Deccan, the so-called Nayakas were assigned to certain territories to exercise their own control in various localities of the Tamil country. Under the Nayakas there were also numerous smaller warrior chieftains appointed by the Nayakas to govern the localities under their indirect control, the so-called Palaiyakkara or Poligar warriors or chieftains. The whole southern peninsula was under the so-called Vijayanagara period until 1565, when the Vijayanagara rulers faced a major military defeat by the united army of Deccan sultanates, which led to the dramatic decline of the empire. After the 1560s, although continuing to pay homage to the Vijayanagara throne, the Nayaka warrior lords as well as Poligar chieftains of many localities in the far south, started to assert their independence or semi-autonomous rule and declared them as a sovereign dynasty.

The Vijayanagara Empire was thus gradually disintegrated into various successor NayakaPoligar states; the most outstanding ones were for example the Nayaka kingdoms of Madurai, Gingee and Tanjore, and the Poligar chiefdoms of Pudukkottai, Ramanathapuram, Maravar Setupati.⁴⁹ In the sixteenth to seventeenth century after the disintegration of Vijayanagara Empire, the South Indian region was therefore sometimes called the Nayaka-Poligar period.

The history of The Nawabs of the Carnatic (1690-1855 A.D.) is much older than the State of Tamil Nadu, India. Arcot, sometimes named Carnatic, is a town located in modern Tamil Nadu in India, near Madras. It is the capital city of a state ruled since 1692 by the Nawabs of Arcot, as viceroys of the Mughal emperors. The Nawabs of Arcot a princely family traces its lineage from the Second Caliph of Islam, Hazrath Omar Bin-Khattab.

More than 300 years ago, Zulfikar Ali Khan was summoned from Mecca by Emperor Aurangzeb in order to fight against the Marathas. In the 17th Century when the Marathas were holding sway in the Southern Carnatic from their stronghold at Gingee, Zulfikar Ali Khan came down and inflicted a crushing defeat on the ruler Rajaram. The delighted Mughal emperor made him the Nawab of the Carnatic under the suzerainty of the Nizam of Hyderabad and thus were sown the beginnings of the House of Arcot.

Arcot was brought under the control of the Colonial Government in 1801, annexed by the British in 1825 and the state extinguished in 1855. The dynasty continues as Princes of Arcot. The Prince of Arcot still holds the unique position in Indian politics of being the only member of a royal family who is recognized as a prince, his rank being that of a cabinet minister.

The rulers were

- Nawab Zulfiqar Ali Khan (1692-1703 A.D.)
- Nawab Daud Khan (1703-1710 A.D.)
- Nawab Muhammed Saadatullah Khan (I 1710-1732 A.D.)
- Nawab Dost Ali Khan (1732-1740 (grand nephew), married and had issue. He died in 1740 A.D.)
- Nawab Safdar Ali Khan Nawab Safdar Ali Khan (1740-1742)

Nawab Muhammed Saadatullah Khan II There were in all 13 Nawabs and the last Nawab regarded as a titular sovereign was Nawab Ghulam Muhammed Ghous Khan (1824-1855 A.D. born 1824, died 7th October 1855.) In his time Arcot was annexed and it became a princely state.

Arcot became a dependency of the British in its early years. By the treaty of 1801 with the British "the whole of civil and military government of Arcot was transferred forever to the English East India Company and the Nawab and his heirs were to preserve their title and dignity and to receive one fifth of the net revenues of the Country." When Muhammed Ghous died without an issue, the East India Government decided to abolish the title of "Nawab". Lord Dalhousie the then Governor General of India stated, since the regular succession up to 1855 was "by grace of over lordship," it was to be terminated in 1855 by the application of the Doctrine of Lapse. In 1867 the claimant to the Nawabs was recognized as the Prince of Arcot and the first noble in the Madras Presidency. The Princes of Arcot who followed Nawab Ghulam Muhammed Ghous Khan were eight in number including the present one.

The present Nawab HH Nawab Muhammed Abdul Ali, 8th Prince of Arcot since 1993, was born on 9th August 1951. He was Sherriff of Chennai (then Madras) for two terms, from 1984-1985 and again from 1988-1989. He is recognised by the government as the 'First Nobleman' in the Muslim community of South India. He enjoys a place equivalent to that of state cabinet ministers and is officially recognized by the President of India as the Prince of Arcot. He is the founder secretary-general of Harmony India, (founded in 1990) an association to promote communal amity, secularism and National Foundation of Communal Harmony. The Prince is a patron of music, art and literature and his hobbies include photography, gardening and reading books. He married HH Sayeeda Begum and has two sons. Their palace in Arcot the Amir Mahal situated in the heart of Chennai, takes you back to history so old and intricate.

Anglo Nawab

Nawab a designation indicating political rank and power in the Mughal administrative hierarchy. In the British period, the term was used for a state conferred honorary title of rank without any official attachment. 'Nawab' is the plural form of the Arabic word naib (a deputy) but used in singular meaning. In Hindi the word nawab was' [and is] pronounced as nabab and the Anglo-Indians, who were then more influenced by Hindi than any other Indian language, generally pronounced the nomenclature in Hindi style. Among the Bengali writers in the nineteenth century both the forms, nawab and nabab, were current and even now both the words carry the same meaning with the Bengalis.

In the sense of a deputy of the central authority there were offices of nawabs in north and south India. But in the three provinces of eastern India (Bengal, Bihar and Orissa) there was no official post, called nawab. Rather the appellation evolved under some special circumstances. Under the highly centralized government of the great Mughals, two officers mutually independent of each other and enjoying equal political status were there to administer a subah (a province or an amalgam of provinces). One was the subahdar responsible for general administration including justice and defense (together called nizamat and subahdar styled as nazim) and the other was the diwan responsible for revenue administration (styled as diwani). Both of them were appointed by, and responsible to, the emperor directly.

Once there was a serious conflict on the issue of jurisdiction between the nazim or Subahdar AZIM-US-SHAN (grandson of the Emperor AURANGZEB) and Diwan MURSHID QULI KHAN (he was given different titles at different times) and at one stage their relationship became so antagonistic that Murshid Quli Khan, with the permission of the emperor, had shifted his daftar from Dhaka to Makhsusabad in 1702 and renamed it MURSHIDABAD in 1704 after the new title was conferred upon him. Under orders from the emperor, Azim-us Shan shifted his nizamat daftar to Patna in 1703 and since then his Bengal subah was administered in absentia from Patna. Henceforth a naib (deputy) had been looking after the nizamat (civil administration) of subah-e-Bangla on behalf of the absentee subahdar, but records are not clear on the appointment and chronology of the incumbents until Murshid Quli Khan was made a naib of the infant Subahdar Farkhunda Siyar, son of Emperor FARRUKH SIYAR in 1713. On the death of the infant subahdar the emperor appointed Murshid Quli Khan a regular subahdar of Bengal in 1716 (according to some scholars 1717). The posts of subahdar and diwan were thus combined in one person for the

first time. The fact is, Murshid Quli Khan, through his extraordinary ability and networking with the nobility and the commercial elite of the province, could successfully forge into the formidable authority of the subah and the fait accompli was just recognised by the fast eroding central government. Bereft of real power the emperor remained contented with some gifts and tributes, which Murshid Quli Khan used to send regularly.

From Murshid Quli Khan's times the subahdari was no longer an office controlled by the central government. It became a masnad (throne) for the succeeding incumbents like Shujauddin Khan (1729-39), Sarfarz Khan (1739-40), Alivardi Khan (1740-1756), and Airajuddaula (1756-57). All of them considered themselves independent princes, though for the sake of legitimacy they always tried to receive sanad (viceregal patent) from the emperor on payment.

The period from the times of Murshid Quli Khan to Sirajuddaula is popularly known as the nawabi era, though none of the incumbents during this period had officially styled himself as a nawab. In the DARBAR, visitors always paid respect to the person on the throne as nazim, never as a nawab. The nazim issued parwana, not FARMAN, which was the prerogative of the monarch alone. All of them had duly obtained subadari sanad from the centre though they were independent of the centre in all intents and purposes. The contemporary writers and witnesses always mentioned him as a nazim or subahdar.

There is strong reason to believe that the title 'Nawab' in the sense of a deputy got currency through the Europeans, particularly the English EAST INDIA COMPANY officials, who always referred to him as nawab or nabab. From the emperor, the English company, for that matter all maritime companies of Europe, had obtained many rights and privileges which the Bengal rulers, to safeguard their own interest, did not mean to implement though the companies always tried to argue in legal terms that as a 'naib' or deputy of the emperor it was mandatory on their part to abide by the imperial sanads and farmans.

After the Palashi episode, ROBERT CLIVE had installed MIR JAFAR on the masnad of Bengal, Bihar and Orissa with the title of 'Nawab', not Nazim/Subahdar as before. His successors were all called nawabs. In 1793, the nawab was stripped of his nizamat duties and was turned into a state pensioner with a new title- 'Nawab of Murshidabad'.

In 1716-17, Murshid Quli Khan became the subahdar of Bengal, Bihar and Orissa, and from that date a new office of Naib' (nawab) Nazim was created for administering eastern Bengal from Dhaka. The first naib nazim of Dhaka was Khan Muhammad Ali Khan. Until 1757 the naib

nazims were appointed by the nazim, but since then the post was held by one favoured by the Fort William Council. JASARAT KHAN was naib nazim for two terms, from 1756 to 1762 and during 1765-78. From 1765, the office of the naib nazim was held hereditarily. From 1793, the family was pensioned off with the royal title of Naib Nazim of Dhaka. The nominal office of naib nazim of Dhaka was formally abolished in 1843. The last incumbent of the niabat was GHAZIUDDIN HAIDER (1834-1843).

The term nawab got widest currency in the nineteenth century. In order to motivate the Bengal ruling classes to participate in the community services the Auckland administration (1836-1842) had introduced a system of conferring honorific titles on the philanthropic and socially leading people. For the Muslim elite titles of varying ranks and status were introduced, such as Nawab, Khan Saheb, Khan Bahadur, etc. Among the noted British made nawabs thus made were Nawab ABDUL GHANI (1813-1896), Nawab ABDUOL LUTEEF (1828-1893), Nawab FAIZUNNESA CHOUDHURANI (1834-1904), Nawab NAWAB ALI CHOWDHURY (1863-1929), Nawab SYED SHAMSUL HUDA (1862-1922), Nawab SIRAJUL ISLAM (1848-1923), and so on. The 'Nawab' title was normally awarded to those influential people who had some connection in land control and the title was attached to the name of the concerned estate or village, such as Nawab of Dhaka, Nawab of Dhanbari (Tangail), Nawab of Ratanpur (Comilla), and so on.

In the late eighteenth and early nineteenth centuries, a class of Anglo-Indians came to be known as *Nabobs* (from nawab>nabab>nabob) in the British society. The Anglo-Indians who returned to Britain with fabulous fortunes made in India and who tried to convert their wealth into power and property were ridiculed by their contemporaries as 'nabobs'. Though jeered by general people, the 'nabobs', in fact, formed an important social category, and their influence, as is attested by the contemporary English literature, was reckoned high in the political and financial circles. The nabobs, by virtue of their wealth and experience, found their way into parliament, Chambers of Commerce, shipping, banking, COURT OF DIRECTORS of the East India Company and all offices which money could buy.

Anglo – Mysore Relations

The Four *Anglo-Mysore Wars* (1767-1799) were fought between the British East India Company (EIC) and the state of Mysore. Haidar Ali and his son Tipu Sultan, the "Tiger of Mysore", were relentless foes to British expansion in southern India but were eventually subdued by the triple alliance of the EIC, the Maratha Confederacy, and the Nizam of Hyderabad.

The four Anglo-Mysore wars were spread over four decades of battles, sieges, and ruthless psychological warfare:

East India Company Expansion

The East India Company was founded in 1600, and by the mid-18th century, it was benefiting from its trade monopoly in India to make its shareholders immensely rich. The Company was effectively the colonial arm of the British government in India, but it protected its interests using its own private army and hired troops from the regular British army. By the 1750s, the Company was keen to expand its trade network and begin a more active territorial control in the subcontinent.

Robert Clive (1725-1774) won a famous victory for the EIC against the ruler of Bengal, Nawab Siraj ud-Daulah (b. 1733) at the Battle of Plassey in June 1757. The Nawab was replaced by a puppet ruler, the state's massive treasury was confiscated, and the systematic exploitation of Bengal's resources and people began. 'Clive of India' was made the Governor of Bengal in February 1758 and, for a second spell, in 1764. The EIC won another key contest in October 1764. After victory at the Battle of Buxar (aka Bhaksar), the Mughal emperor Shah Alam II (r. 1760-1806) awarded the EIC the right to collect land revenue (*dewani*) in Bengal, Bihar, and Orissa. This was a major development and ensured the Company now had vast resources to expand and protect its traders, bases, armies, and ships. Unfortunately for the EIC, its growth meant that it came into conflict with new powers, chief amongst them the southern state of Mysore.

First Anglo-Mysore War

The ruler of Mysore was Haidar Ali (1721-1782), in power since 1761 when he usurped the throne and took over the royal palace in Seringapatam (Srirangapatna), the capital of the kingdom located on the Kaveri river. Ali, an experienced general, was keen to expand his kingdom which covered the southern portion of India, and he had the means to do it thanks to a series of revenue and tax reforms that permitted him to fund a large army. Another advantage for Mysore was innovations in weapons, particularly the use of handheld rockets, typically fired by cavalry riders.

The problem for Ali was that this part of the subcontinent was a particularly busy area of competing states. To the south was Travancore, in the northwest was the Maratha Confederacy (aka the Mahrattas, 1674-1818) – a loose confederation of Hindu princes, and to the northeast

and east was the Nizam of Hyderabad. This part of India was also the main presence of the French East India Company, but they had been seriously squeezed by the increased militarism of the British East India Company, particularly along the eastern coast, often called the Carnatic coast. From the mid-1750s, the British had gained several important victories which gave them control of trade centres like Pondicherry and Arcot. Haidar Ali courted the French as allies, and while the EIC was seemingly busy expanding in Bengal in northeast India in the 1760s, Ali saw the opportunity to expand into the less powerful EIC presidency (administrative region) of Madras. In August 1767, he declared war on the East India Company. He had 50,000 well-trained and well-equipped troops, including camel cavalry that fired rockets, more and bigger cannons than the EIC, and superior logistics based on large permanent pens of bullocks for use as transportation

When the EIC realised Madras was under serious threat and the directors saw with horror the consequent crash in the EIC's share price back in London, the company took decisive action. The EIC joined forces with the Nizam of Hyderabad to attack Mysore in 1767. Ali shrewdly pursued a scorched earth policy while buying off the Marathas with a huge quantity of silver. The withdrawal of the Marathas resulted in the Nizam of Hyderabad switching sides. Both were then defeated at the Battle of Trinamalai (September 1767) by an EIC army led by Colonel Joseph Smith. Hyderabad then switched sides again, but still, Haidar Ali fought on. Then another EIC force mobilised from Bombay (Mumbai) on the western coast.

Caught between three armies, Haidar Ali decided to sue for peace, one which the EIC was glad to accept given the already high costs of the war. Consequently, the First Anglo-Mysore War ended in an alliance between the EIC and Mysore with a mutual protection clause against any future threat from the Marathas. The Maratha Confederacy had challenged and conquered territories of the Mughal Empire in the southern and western areas of India through the 18th century and was perhaps the greatest threat to everyone else, but the Marathas were a group ravaged by internal disputes, which limited their effectiveness in wars. The Marathas would be on-off allies and outright enemies of the EIC through the three Anglo-Maratha Wars until the dominance of the British was finally established in 1819. As these various powers jostled for supremacy in southern India, the consequent disturbance to peasant life manifested itself in a terrible famine in 1770.

Second Anglo-Mysore War

The second round of warfare between Mysore and the EIC saw Haidar Ali invade the Carnatic coast to the east with a massive army of 70,000-100,000 men. Through 1780, many isolated British forts were captured and Madras came under serious threat again. Ali had at his disposal far more and bigger cannons than the British, and he was always careful to ensure local terrain protected his artillery in battles so that they could be whisked away if the infantry side of things went against him.

The British, largely due to poor planning and even poorer logistics, suffered a resounding defeat at the Battle of Pollilur in September 1780. The overall commander was Sir Hector Munro, victor at the famous Battle of Buxar in 1764, but Munro was long past his best, and, fatally, he had not managed to link up with a second EIC army led by Colonel William Baillie. It was Baillie's force which was destroyed at Pollilur despite brave resistance.

This defeat at Pollilur, which Munro described as "the severest blow that the English ever suffered in India" (Dalrymple, 255), was very damaging to the Company's reputation in the subcontinent. In addition, thousands of British soldiers were taken prisoner, "although many were later released, some converted to Islam, were given wives, and were incorporated into his [Ali's] army" (Barrow, 87). There were also tales of forced circumcisions, the smashing of limbs with hammers, and long spells in flooded cells for those British unfortunate enough to be captured.

At least the British domination of the High Seas meant that Mysore's traditional ally France was limited in how much logistical help it could give to the Indian kingdom. Eventually, the superior resources of the EIC and its ability to renew its armies and weaponry began to tell. The EIC won the Battle of Porto Novo (Parangipettai) in July 1781 thanks to its gifted commander Sir Eyre Coote (1726-1783). Coote had exploited the fact that Haidar Ali had unwisely left his left flank unprotected, thinking the sand hills in that position would suffice. Nevertheless, Mysore continued the war, concentrating now on sporadic attacks on the EIC supply network. Haidar Ali died of illness, possibly blood poisoning or cancer, in December 1782. Ali's son and successor, Tipu Sultan (aka Tipoo Sahib, r. 1782-1799), continued his father's aggressive expansionist policies, particularly against his southern neighbours of Cochin, Malabar, and Travancore. Tipu styled himself as the "Tiger of Mysore" in reference to his military prowess and the profusion of tigers then roaming southern India. Tipu went even further

in the association and kept a menagerie of tigers in his palace and used the animal as a logo on everything from banners to his personal firearms; the sultan even had a mechanical tiger made for him.

The EIC won the Second Anglo-Mysore War after Tipu Sultan was obliged to sue for peace following the withdrawal of French naval support headed by Admiral de Suffren. The 1784 Treaty of Mangalore essentially restored the borders to the situation prior to the war.

Third Anglo-Mysore War

The EIC Governor-general from 1786 was Lord Charles Cornwallis (1738-1805), and he continued the company's policy of boxing in Mysore through alliances, ensuring the continued hostility of the Nizam of Hyderabad and the Maratha Confederacy against the southern kingdom. The lack of interest Tipu Sultan showed in cultivating allies would, in the end, be the main reason for his demise. The ongoing war also brought the British a new ally eager to defend its own boundaries with Mysore. This was the Kingdom of Travancore. The EIC was determined that Travancore would not be gobbled up by Mysore. In addition, the EIC was equally determined that they would smash the Mysore-France alliance that military intelligence revealed involved shipments of French arms to southern India via Mauritius. Even more useful to Tipu Sultan was the few hundred French mercenaries who not only fought for him but helped train his army and improve his weapons manufacturing, albeit on a small scale.

When Tipu Sultan attacked Travancore on 29 December 1789, the various alliance treaties kicked into gear and the Third Anglo-Mysore War began. In December 1790, Mysore attacked the Carnatic coast again where towns, villages, and temples were razed to the ground. An EIC army of 19,000 sepoys led in person by Cornwallis first took Mysore's second city of Bangalore and then linked up with his Hyderabad allies, who came in the form of 18,000 cavalry. Cornwallis struggled to find supplies in the face of Tipu Sultan's familiar scorched earth tactics, but he was further reinforced by a Maratha army of 12,000 men. This combined force eventually moved to besiege Seringapatam. Tipu's Sultan's fortress capital was a formidable nut to crack as it had been designed by French engineers using the very latest ideas on how to resist artillery and mining. Sustained barrages and attacks did eventually persuade Tipu Sultan to surrender in January 1792. The terms of the Treaty of Seringapatam were harsh: Tipu Sultan was obliged to give up a large slice of his kingdom, pay the EIC regular 'protection' money, release

all prisoners, and leave two of his sons with the Company as hostages. At least the Mysore ruler lived to fight another day, or rather, another war.

Fourth Anglo-Mysore War

The fourth and final installment of this round of on-off wars to control southern India saw Tipu Sultan once more form an alliance with the French. Tipu Sultan had even written to Napoleon Bonaparte (1769-1821) to send him an army, but the future emperor had already set his sights on Egypt as the stage to best attack British interests abroad. Back in India, the EIC was determined to break such a potentially threatening alliance, and Lord Richard Colley Wellesley (1760-1842), the new EIC Governor-General (appointed 1798), was the most aggressive governor yet. Wellesley amassed a massive army to quash Mysore once and for all. Wellesley also had the continued backing of the Maratha Confederacy and the Nizam of Hyderabad whose army was led by Arthur Wellesley (future Duke of Wellington and victor at Waterloo). There was, too, an elite battalion of 1,400 British Army grenadiers and a battalion of Scottish Highlanders. As the EIC assembled its most powerful pieces for this final round in the four-decade game of empires, the situation for Mysore looked bleak indeed. By February 1799, 50,000 fighting men were on the march to once again attack Seringapatam.

On 7 April 1799, the EIC army led by Major-General David Baird (a one-time prisoner of Tipu Sultan) along with his Indian allies, began a one-month siege of fortress Seringapatam. By 2 May, the 40 massive 18-pound cannons of the attackers – brought to the capital for this specific purpose – had at last blasted enough holes in the formidable fortification walls to permit the infantry to storm the city and win the war. A staggering 927 cannons were captured at Seringapatam fortress, ten times more than the British had. Tipu Sultan was killed in action or its immediate aftermath, and his remaining family members were exiled. 10,000 men on the Mysore side had been killed compared to just 350 or so of the attackers. The city was systematically looted, and for 24 hours, its 100,000 civilians suffered the unspeakable terrors of those left to face an out-of-control victorious army.

Mysore signed a treaty with the EIC in 1799, and the state, now much reduced in territory, came under British rule through their reinstallation of a puppet ruler, Krishna Raja Wadiyar III of the traditional Wadiyar ruling family (which had reigned before Haidar Ali's takeover). The British took over Mysore directly in 1831. Victory over Mysore had, for the EIC, "removed a bogey which had overshadowed all their activities in South India for thirty years"

(Spear, 102). The storming of Seringapatam marked the first occasion the EIC issued medals to all ranks in its armies, ranging from solid gold medals for a general to tin versions for privates, British and Indian.

The Carnatic War (1740-48)

The scene was thus set for a confrontation between the two forces. The opportunity was provided by the outbreak of the war of Austrian Succession in Europe in which the English and the French were in opposite camps. There was the possibility of an outbreak of hostilities between the British and the French in India but it was the French who hesitated. Perhaps conscious of their relatively weaker position in India, they tried hard to prevent an extension of hostilities to India. The English did not share this sentiment. However, and in a deliberately provocative manner, seized some French ships off the south-eastern coast of India. The French, having no fleet in India, had to wait until the arrival of the fleet from Mauritius. Immediately on its arrival, the French launched an attack on the English by both land and sea, within a week Madras had surrendered to the French and the first Carnatic war had begun.

Role of the Nawab of Carnatic

The English appealed to Anwar-uddin the Nawab of Carnatic, for protection and assistance and the latter requested Dupleix, the French Governor to raise the siege of Madras. But the French were in no mood to accede to his request, just as the English had ignored him in the past. Since the Nawab had no naval fleet, he was not in a position to intervene effectively. Yet he felt that he could teach the French a lesson on land and therefore sent an army against the French troops besieging Madras. Despite its impressive size his troops suffered an ignominious defeat at the hands of the French. This was an eye-opener for the Europeans in India; it revealed that even a small disciplined European force could easily defeat a much larger Indian army. This knowledge was invaluable to them in future dealings with Indian princes.

Defiance of Dupleix by the French Admiral

The initial seizure of Madras had been possible because of the arrival of Admiral La Bourdonnais' fleet from Mauritius. But the latter refused to cooperate with Dupleix since he felt that he held independent charge and took orders only from the French Government. Much to the chagrin of Dupleix, the French Governor-General, he struck a deal with the English. Madras would be returned to them on the payment of a ransom amount of £400,000. The French Governor-General was not even consulted on the matter. If he had his way, Madras would not

have been returned to the English at any price. La Bourdaunairs returned to Mauritius after the completion of his mission in India. Dupleix was now free to assume the initiative vis-o-vis the English. He made a fresh attack on Madras in September 1746, which surrendered as easily as in the first instance. The English prisoners were marched to Pondicherry and quartered there. The French followed up this military success with an attack on Fort St. David, a minor English possession to the south of Pondicherry. But this time the English were better prepared to defend their settlement. They had stationed their fleet off the coast of Pondicherry and were able to withstand the French attack effectively. The siege of Fort St. David lasted for 18 months. The French did not withdraw the siege either and it was only after the conclusion of hostilities in Europe with the signing of the treaty of Aix-La-Chappelle in 1748 that the English possessions were restored to them. The French possessions in North America were also returned to them.

Superiority of French in First Carnatic War Despite their naval weakness, it was obvious that the French, had performed better in the first Carnatic War. Had it not been for the quarrel between Dupleix and L.ZI Bourdaunairs, the English would have faced total ruin in India. P.E. Roberts, the British official historian for India feels that this is an exaggeration. He argues that the war on the Coromandel coast affected only a single English Presidency and that too the weakest. French military superiority was obvious not only to the English but also to the Indian powers. Since the latter did not possess navies, they could not have a say at all in European conflicts in India. Even their land armies. Though impressive in numbers, were no matches for European armies. In the heyday of the Mughal Empire, Indian princes could expect assistance from the centre but with the disintegration of the Mughal Empire that source of help was no longer available. Dupleix had learnt his lessons well from the first Carnatic War.

The Second Carnatic War

Unlike the first Carnatic war, there was no European war to provide a pretext for the outbreak of hostilities between the English and the French in the second instance. Rivalry in India provided the context, but it became a life and death struggle for the survival of the English and French EIC in India.

Succession Rivalry in Carnatic and Hyderabad

Carnatic was a province under the subadar of Deccan, i.e., the Nizam of Hyderabad and was ruled by a governor the Nawab. With his headquarters at Arcot. Since the subadar of the Deccan was usually busy with his own affairs-at this time tackling the Marathas and other forces

in Northern India, the Nawab practically enjoyed independent power. In 1740, i.e. before the first Carnatic War, the Marathas had invaded the Carnatic and killed the Nawab Ali. They also took his son-in-law Chanda Sahib as prisoner to Satara. The prevailing conditions of stability prompted the Nizam to come to the Carnatic in 1743 and to appoint Anwar-ud-din Khan as the Nawab of Carnatic. But this appointment only worsened the situation especially after 1748 when Chanda Sahib was set free by the Marathas after seven years of captivity. In the same year i.e. in 1748 Asaf-Jan-Nizam ul Mulk, the Hyderabad Nawab, passed away. He was succeeded by his son, Nasir Jang. But his grandson, Muzaffar Jang, claimed the throne on the ground that the Mughal Emperor had appointed him as the Governor of the Carnatic. Muzaffar Jang found an ally in Chanda Sahib to "fight together to gain their respective seats in Hyderabad and the Carnatic.

The Second Carnatic war which lasted from 1749 to 1754 was one of the three Carnatic wars that were fought in the middle of the 18th century. The Second Carnatic war was fought between the English and the French who were the old rivals in Europe. The Carnatic wars were fought in the Carnatic region i.e. the peninsular South Indian region between the Eastern Ghats and Bay of Bengal. The Second Carnatic war was due to the struggle for power in the kingdom of Hyderabad by the Indian claimants who were sided by the British and French. The war concluded with the Treaty of Pondicherry, 1754 and the British gained dominance over the Carnatic region.

Causes of Second Carnatic War

- With the victory in the First Carnatic war, the political ambitions of Dupleix (the French governor who successfully led the war) sharpened.
- Dupleix started looking for opportunities to interfere in the local politics and thereby increase the French power in India. He also planned this in order to defeat the English.
- The main cause for the Second Carnatic war was the political unrest in Hyderabad and Carnatic.
- In the Independent Kingdom of Hyderabad With the death of Nizam-ul-Mulk, the founder of the independent kingdom of Hyderabad on 21 May, 1748 there was a dispute in succession to the throne of Hyderabad.

- After the death of the Nizam of Hyderabad, Nasir Jang who was the second son of the Nawab succeeded to the throne. He was contested by his nephew Muzaffar Jang who was the grandson of the Nawab. o Muzaffar Jang claimed the throne stating that he was appointed as Governor of Carnatic by the Mughal emperor.

In the Carnatic Region

- At the same time, Chanda Sahib, the son in law of Dost ali (Nawab of Carnatic) was released by the Marathas.
- Anwar-ud-din khan was appointed as the Nawab of Carnatic. His right to Nawab was disputed by Chanda Sahib.

Soon both the conflicts were merged into one

Course of Second Carnatic War

- Dupleix took advantage of these political unrest to establish the French power in the Southern region and paved the way for the Second Carnatic war.
- Dupleix on behalf of the French decided to support Muzaffar Jang and Chanda Sahib who were claiming for the throne of Hyderabad and Nawabship of Carnatic respectively.
- The English supported the claims of Nasir Jang and Anwar-ud-din.
- The Battle of Ambur was fought near Vellore in August 1749 between the French and the English.
- The combined armies of the French, Muzaffar Jang and Chanda Sahib defeated and killed Anwar-ud-din in the battle.
- Muzaffar Jang became the subahdhar of Deccan. He rewarded the services of French in the war.
- Dupleix was appointed as the Governor of all the Mughal territories which were in the south of the river Krishna.
- Some of the districts in Northern circars were surrendered to the French.
- A French army under the leadership of Bussy was stationed at Hyderabad in order to secure the French interests.

In 1751, Chanda Sahib became the Nawab of Carnatic. Robert Clive failed to provide effective assistance to Mohammed Ali, the son of Anwar-ud-din who took refuge in Trichinopoly. In 1751, Robert Clive came up with a plan for the countermove. He suggested a

surprise attack on the capital of Carnatic, Arcot in order to divert Chanda Sahib from Trichinopoly. Robert Clive's plan was well conceived. He attacked and captured the Arcot with 210 men and was besieged for 53 days. Chanda Sahib was not able to recover the fort and he was executed by Muhammad Ali in 1752.

Result of Second Carnatic War

- In 1754, as a result of heavy financial losses in the Second Carnatic war, the French authorities recalled Dupleix.
- Godeheu was appointed as the Governor - general of the French possessions in India.
- Godeheu negotiated with the English officials and concluded a peace treaty known as Treaty of Pondicherry in 1754 with the English.
- Treaty of Pondicherry, 1754 At the end of the Second Carnatic war, the Treaty of Pondicherry was signed and it had the following provisions.
- The French and the English decided not to interfere in the internal affairs of the Indian rulers.
- The French army stationed in Hyderabad under Bussy was allowed to stay.
- Both were left with the territories occupied by them at the time of signing the treaty.
- At the end of the Second Carnatic war, the English acquired dominance in Carnatic by installing their candidate Mohammed Ali as the Nawab of Carnatic. Though the French had setbacks in war, they gained the most. Their candidate the Nizam of Hyderabad was awarded territories in Pondicherry and Northern Circars. Testbook is one of the widely preferred platforms for Competitive exam preparation. Aspirants can strengthen their preparation by incorporating Testbook in their preparation journey. Live coaching,

Third Carnatic War

Clive's masterly abilities in building the English fortunes in India had begun revealing themselves. The heyday was the 1750s and the arena Bengal. It was not a mere coincidence then that at the outbreak of the Seven Years' War between the English and the French in Europe in 1756 the English captured Chandernagore in India. Siraj-uddaula the Nawab of Bengal was enraged at this behaviour of the Company especially since he had warned the English that he would not tolerate such behaviour on the part of either of the European powers. When Chandernagore was besieged, the Nawab, gallantly enough, gave shelter to the French captives

in his court and refused to drive them away even when the English offered military help in exchange against an impending attack on Bengal by the Mughal heir-apparent. This refusal of the Nawab to hand over the French became one of the reasons for war between him and the British. In south India, however, neither the French nor the British were in a position to indulge in war immediately. Both were handicapped by lack of resources. The major part of the Madras military and naval forces of the British had been sent to recover Calcutta, which had been seized by the Nawab of Bengal. The French Government had plans to strike a severe blow against the English this time and had made preparations. An impressive French army under Count de Lally had set sail for India but it encountered several difficulties on the way. Hence the reinforcements for the French did not reach India until the second quarter of 1758, just in time to protect the French interests in south India as the English fleet had returned from Bengal, victorious and ready to take on the French. They brought enough reinforcements of men and money.

French Offensives in the Carnatic The stage was thus set for the third Carnatic War. This time the French were on the offensive. They were successful in taking fort St. David in a swift operation. Meanwhile Bussy from Hyderabad had been attacking the English possessions in the Northern areas. He managed to take over all of them including the fort at Vizianagaram on 24 June 1758. The English were quite justifiably alarmed at their reverses. They even feared a possible expulsion from India. According to James Mill "had Dupleix been still the guide and conductor of the enemy's affairs, it is more than probable that their most gloomy apprehensions would have been realised."

Problems of the French Army But the French were unable to sustain their valiant military effort. Problems of varying nature began to surface on the horizon. First, there were the financial difficulties of the Company which would henceforth come in the way of preparations for every fresh military offensive. There were no funds to pay the troops. Already handicapped thus, the French general added to his troops' woes by indulging in rude and haughty behaviour towards them. He refused to listen to their advice and thus alienated them. Lally's supposedly wise decision to "strike at the root of British power in the Carnatic by reducing Madras" backfired when he failed to get naval co-operation. The French naval forces were commanded by Admiral d'Ache who had already suffered defeat at the hands of the English in April 1758. He refused to set sail for Madras. Consequently Lally had to postpone his plans for a seizure of Madras. He thus lost a valuable opportunity-the like of which would , never offer itself in the future. Lally

thought he would solve the financial problems of the French company by forcing the Raja of Tanjore to pay an outstanding amount of 70 lakhs of rupees owing to the Company since the time of Duplex. Tanjore was besieged on 18 July 1758 and though the Raja was hardly in a position to offer any resistance, the French could not press their advantage. Problems within the French army once again surfaced-there was a shortage of ammunition; both Lally and his soldiers distrusted each other; the French troops were badly demoralised.

The Naval Debacle

Meanwhile the English fleet had inflicted heavy losses on the French fleet in August * 1758. A disgraced d'Ache resolved to abandon the French naval effort and left the Indian seas in the same month. This compelled Lally to withdraw from Tanjore, thereby inflicting a heavy blow to his reputation as well as that of the French. However, Lally continued to challenge the British by conquering minor English settlements on the Coromandel coast, so that, at one stage, the English were left only with Madras, Trichy and Chingleput in the Carnatic. By December 1758 with the onset of the monsoon English fleet had to leave the harbourless Madras coast, and this gave Lally an opportunity to embark on a fresh siege of Madras. But the problems of the French army had not been effectively tackled and the siege of Madras continued for three months. It had to be finally withdrawn when the English fleet returned in February 1759. From this point onwards the fortunes of the French in India went into a decline that could not be reversed. In the next twelve months the debacle was completed. Miscalculations and wrong decisions in the Deccan cost them dearly. Lally unwisely prevailed upon Bussy to leave Hyderabad, leaving the French forces there under incompetent commanders. His repeated requests to be allowed to return to Hyderabad fell on deaf ears. Having assessed the situation, the English sent an army from Bengal to the Northern Sarkars. They occupied Rajamundry and Masulipatam and in 1759 concluded a favourable treaty with Nizam Salabat Jang. French influence in the Deccan had thus been irretrievably lost. What was worse from the French point of view was that, they were replaced by the English at the court of Hyderabad.

Battle of Wandiwash

The decisive battle of the third Carnatic War was fought at Wandiwash on 22 January 1760. General Eyre Coote's army totally routed the French army under Lally. In the next three months all the minor French possessions in the Carnatic had been effectively reduced by Coote's efforts. The French were left with no possessions in the Carnatic except Jinje and Pondicherry.

Finally, in May 1760, the English laid siege to Pondicherry. At this juncture Lally tried to retrieve the situation with a lastditch attempt at alliance with Nawab Haidar Ali of Mysore. The latter even sent a contingent to the aid of the French. But the French and Haidar Ali's contingent were unable to decide on a concerted plan of action and Haidar's contingent ultimately returned to Mysore without fighting a single battle. After more than six months of encirclement, the French capital of Pondicherry unconditionally surrendered on 16 January, 1761. The city was completely destroyed by the victors and its fortifications reduced to mere rubble. A contemporary account states that "in a few months not a roof was left standing in this once fair and flourishing city". Shortly thereafter Jinje and Mahe, the two French settlements on the Malabar Coast also surrendered to the English leaving the French without even a toehold in India. More distressing was the fate of the French general Count de tally. After being detained as an English prisoner of war for two years, he was allowed to return to France at the end of the Seven Years War, but far from receiving treatment; he was imprisoned in the Bastille for more than two years afterwards executed.

Society

During the period of Nawab rule in Tamil society, which lasted from the late 17th century to the mid-19th century, significant changes occurred that shaped the socio-cultural fabric of the region. The Nawabs, who were Muslim rulers appointed by the Mughal Empire, brought about a blend of Persian and indigenous influences in Tamil society. The administrative structure underwent alterations, with Persian administrative practices being introduced alongside existing local systems.

One notable aspect of Tamil society under the Nawabs was the emergence of a syncretic culture. The Persian influence manifested in various aspects, including language, dress, and courtly etiquette. Persian became the language of administration, while Urdu and Persian poetry gained prominence in cultural circles. The Nawabs, recognizing the diversity of their subjects, encouraged the coexistence of various languages and cultural practices.

Economically, Tamil society experienced changes through increased trade and commerce. The Nawabs facilitated trade with the Middle East and Central Asia, contributing to the prosperity of the region. This economic growth led to the development of urban centers, fostering a cosmopolitan atmosphere and contributing to the flourishing of arts and literature.

The Nawabs also played a role in shaping religious dynamics. While being Muslims, they

adopted a policy of religious tolerance, allowing Hindus to practice their faith freely. This religious harmony further enriched the cultural tapestry of Tamil society during this period.

In terms of social structure, the Nawabs maintained a hierarchical system, but they also integrated local customs and traditions. The influence of Persian courtly etiquette was visible in the courts, but the Nawabs retained local practices to connect with their subjects. This blending of Persian and indigenous elements contributed to the unique character of Tamil society under the Nawabs.

Economy

The Nawabs' administration played a crucial role in fostering economic growth. They implemented policies that promoted a favorable business environment, attracting merchants and traders to the region. Additionally, the construction and maintenance of infrastructure, including roads and bridges, facilitated smoother transportation of goods, further stimulating economic activities.

The emergence of urban centers during this period contributed to the growth of a dynamic economy. Cities like Madurai, Thanjavur, and Arcot became vibrant commercial hubs, fostering a cosmopolitan atmosphere that encouraged cultural exchange and economic interactions. The Nawabs' patronage of arts and literature also played a role in creating an intellectual and entrepreneurial environment.

Agriculture remained a cornerstone of the economy, with the Nawabs implementing measures to improve agricultural practices. Irrigation projects and land reforms were introduced to enhance productivity and ensure a stable food supply. The economic prosperity generated by these agricultural initiatives had a positive ripple effect on other sectors.

Trade and commerce flourished not only within the Indian subcontinent but also with international partners. The Nawabs' strategic location and diplomatic efforts opened up avenues for trade with the Persian Gulf, Arabian Peninsula, and beyond. This economic integration contributed to the cultural diversity and cosmopolitan nature of Tamil society during the Nawab era.

In summary, the economic methods employed during the Nawab rule in Tamil society were characterized by a focus on trade, infrastructure development, agricultural improvements, and cultural patronage. These initiatives collectively contributed to a period of economic vibrancy, leaving a lasting impact on the economic history of the region.

Religion

Religion played a significant role in shaping the social and cultural dynamics of Tamil society under the Nawabs, a period spanning from the late 17th century to the mid-19th century. The Nawabs, who were Muslim rulers, implemented a policy of religious tolerance that contributed to a harmonious coexistence of diverse religious communities.

One notable method employed by the Nawabs to foster religious harmony was their commitment to upholding the principles of secular governance. Despite being Muslims, the Nawabs refrained from imposing their religious beliefs on the predominantly Hindu population. This approach helped maintain a pluralistic society where Hindus and Muslims could practice their respective faiths without fear of persecution.

Additionally, the Nawabs actively participated in and supported religious festivals and events across different communities. This inclusive patronage of religious activities helped build bridges between various religious groups and fostered a sense of unity among the people. The rulers often made donations to temples and mosques, reinforcing their commitment to religious diversity and communal harmony.

Furthermore, the Nawabs' administration took measures to protect and promote the rights of religious minorities. They appointed officials from various religious backgrounds to key administrative positions, ensuring representation and participation from different communities. This practice contributed to a sense of inclusivity and shared governance.

The Nawabs' commitment to religious tolerance had a positive impact on the cultural landscape as well. The blending of Hindu and Islamic artistic styles and traditions became evident in architecture, music, and literature, creating a unique syncretic culture that reflected the pluralistic nature of Tamil society during this period.

In conclusion, the Nawab rulers adopted a range of methods to promote religious harmony in Tamil society. Their commitment to secular governance, support for religious festivals, inclusive patronage of religious institutions, and protection of minority rights collectively contributed to a period of coexistence and cultural fusion, leaving a lasting legacy of religious diversity in the history of Tamil Nadu.

Culture

The period of Nawab rule in Tamil society, spanning from the late 17th century to the mid-19th century, witnessed a rich tapestry of cultural developments marked by a fusion of

indigenous traditions and Persian influences. The Nawabs, being Muslim rulers, introduced Persian cultural elements to the existing Tamil cultural landscape, creating a unique syncretic culture.

One significant method employed by the Nawabs to influence culture was through the patronage of arts and literature. They supported poets, scholars, and artists who contributed to the flourishing of Persian and Urdu poetry, alongside the already vibrant Tamil literary tradition. This cultural confluence resulted in the creation of a distinct artistic milieu that reflected both Persian sophistication and Tamil creativity.

The Nawabs also played a pivotal role in architectural developments. They introduced Persian architectural styles to the region, evident in the construction of mosques, palaces, and other monumental structures. This blending of Persian and indigenous architectural elements contributed to the creation of a unique architectural identity that characterized Tamil society during the Nawab era.

Cultural exchange was further facilitated by the Nawabs' emphasis on a cosmopolitan atmosphere in urban centers. Cities like Madurai, Thanjavur, and Arcot became hubs of cultural interaction, where people from different backgrounds engaged in intellectual discourse, artistic collaborations, and the exchange of ideas. This cosmopolitan environment nurtured a cultural synthesis that reflected the diversity of the population.

The Nawabs' encouragement of cultural diversity was also evident in language. While Persian became the language of administration, the rulers recognized and respected the linguistic diversity of their subjects, allowing the coexistence of various languages, including Tamil and Urdu.

In conclusion, the methods employed by the Nawabs to influence culture in Tamil society were diverse and inclusive. Through the patronage of arts and literature, architectural innovations, the creation of a cosmopolitan atmosphere, and the promotion of linguistic diversity, the Nawabs contributed to a period of cultural synthesis that remains a distinctive chapter in the history of Tamil Nadu.

Poligar

Kattabomman became a poligar of Panjalamkurichiat at the age of thirty. Since, collecting tributes was the duty of the Company, the collector of Ramnad asked Kattabomman to meet him for the enquiry. Kattabomman went to see the Collector to pay his tributes. Jackson, a

man of ego delayed his meeting with him, visiting various places and reached Ramanad after 23 days. Kattabomman tried to see the Collector in Tenkasi but he could not. Then the meeting between them went on for 3 hours. Kattabomman and Sivsubramania Pillai minister of Kattabomman had to stand and answer. It was humiliatory one. Examining the records it was said 1080 bagodas war the dues to be paid. At the end of the conversation both got alarmed, that the plan was only to arrest them. Hence, both escaped from there. During the escape Sivasubramania Pillai was caught. One English was killed namely Clerk the lieutenant, was killed.

The Verdict

Kattabomman wrote a letter to the Madras Council informing him what happened in the enquiry. Jackson was replaced by S.R.Lushington as the Collector. The Committee, which enquired, condemned the action of both.

Panjalamkuruchi War - 1799

The English, having won victory over Mysore, turned to the Tamil Country where Lord Wellesley ordered the forces of Trichy and Tanjore to move to Tirunelveli. Bannerman the English General led the army to Tirunelveli via Ramnad. Bannerman ordered Kattabomman to meet him on 4 September 1799 in Palayamkottai. The Poligar replied : “ As I am a person thinking to be very submissive to the Honourable Company and obey their orders, there is hesitation to attend on you, and obey your commands, but there is no lucky day at present, when there is, I will attend and obey your orders. Bannerman considered this reply as evasive and decided on a military action. Knowing the weakness of the Panjalamkurichi fort he destroyed it with cannon, attacking the southern side of the fort. The rebels with their swords and spear killed many soldiers of the English. So gallant was the resistance offered by the rebels that successive attacks were repeatedly repulsed. Panjalamkurichi fell on the hands of the Company.

Puli Thevar

A legendary fighter who was the first Indian to resist British imperialism in India, Puli Thevar lived from 1715 to 1761. He was the Palayakkaran (corrupted to ‘Poligar’ in English) or the local chieftain of a place called Nelkattumsevval in Sankarankoil Taluk of the present-day Tirunelveli District of Tamil Nadu State. ‘Palayakkaran’ literally meant ‘keeper of armed camp’ or ‘Palayam’, and by virtue of his armed might, wielded governing power in his locality. There were 77 or so such Palayams through which the Tamil Country was essentially being governed

during the 18th Century, while the English East Company was making its forays into the political arena of South India. This system of governance through the Poligars resulted from the break-up of the once-powerful Vijayanagar Empire of South India in late 16th Century. The Tamil Country, which was part of the empire, thence came to be governed by the provincial governors of the empire called Nayaks. The Nayaks divided their provinces into various Palayams and entrusted the ground-level governance to the Poligars who headed these Palayams. Although the Mughals, after putting down the Sultans of Bijapur and Golconda whose conquest of Vijayanagar had caused the breakup of the empire, had appointed one of their vassals as Nawab of Arcot to exercise their authority over the Tamil Country, neither the Nayaks, nor the Poligars recognized his authority and ruled their domains more or less autonomously.

Nawab of Arcot was the earliest of the scores of India's namby-pamby native rulers who chose to toe the line of the English East India Company (EEC), with utter disregard to the welfare of their subjects or states. The Nawab's self-indulgent lifestyle found him perpetually short of funds and borrowing from the Company. The Company, with its ulterior motives, was willing to oblige him, and when he failed to repay his debts, which invariably he did, extracted compensation from him in the form of authorization for it to collect taxes from one province of his state after another. A popular joke among the Englishmen arriving in India, most of whom were vagabonding quick-money-seekers of the Robert Clive model, was that if one wanted to get rich overnight in India, the best means was to lend some money to the Nawab; he would never be able repay it and to make good, give away vast tracts of land for the lender to lord over. The Poligars who ruled their respective fiefdoms pretty much as independent sovereigns collected taxes from their subjects themselves, but had not been paying any to the Nawab in defiance of his authority. The weak-kneed Nawab neither had the capability nor the resolve to make the Poligars fall in line. In such a scenario, as far as the Poligars were concerned, the authorization by the Nawab for the alien Company to collect taxes hardly made any difference. This naturally brought the Poligars into confrontation with the EEC, when the latter tried to enforce collection of taxes through force of arms. Such confrontations between the EEC and different Poligars for nearly half a century, which are historically dubbed as 'Poligar Rebellion', form one of the bloodiest chapters of native resistance against British imperialism anywhere in India. It was no rebellion however, but a prolonged war, marked by sporadic but fierce battles, wherein the Poligar forces, diehard fighters to a man, matched the superior weaponry and manpower of the

enemy by their sheer pluck and courage. The first of a galaxy of brave Poligar leaders who waged war against EEC over that period during the 18th Century was Puli Thevar.

Puli Thevar belonged to a community of warlike inhabitants of southern parts of the Tamil Country, comprising the provinces of Madurai and Tirunelveli and adjacent regions of Ramnad and Sivaganga, known as Maravas. The Maravas – who assumed the name ‘Thevars’ later – were a brave, free-spirited people who paid obeisance to no one. Traditional warriors, their ancestors had conquered and held the greater part of Ceylon for several centuries. They formed the main military muscle of the southern provinces. Mainly armed with pikes twelve to eighteen feet long, they were adept at constructing crude but effective barriers of mud walls and thorn hedges, and repairing breaches with readily available stuff like the trunks of the palm trees that withstood fair amount of battering by artillery. S. C. Hill, a British historian, who is noted for his factual writings of colonial history of the South, refers to an interesting quote from an unpublished manuscript of the times, which summarizes what the Kallars (mentioned as Kallans in the book) – a sub-caste of the Maravas who lived in the hilly and woody parts of the country, and proved an exceptionally tough and cunning lot with their intimate knowledge of secret paths and ambush sites – thought of the payment of taxes in general: “The Heaven supplies the earth with rain, cattle plough for us, and we labour to improve and cultivate the land. Whilst such is the case, we alone ought to enjoy the fruit thereof. What reason is there to be obedient and pay tribute to a person like ourselves?” And much to the consternation of the animal rights activists and moralists, the men of the Marava territory continue to be passionate about holding their robust if highly dangerous game of ‘Jallikat’, in which participants, like gladiators, try to take on a powerfully built bull let loose amongst them and tame it, many of them invariably getting gored in the act. The British themselves, finding them such formidable foes, came to admire their fighting qualities so much that in later years, after their dominating South India, went on to recruit men from the region in large numbers to the ranks of the Madras Regiment and the Madras Sappers. Their free spirit and martial disposition came to the fore once again years later, towards the end of India’s colonial history, when the men and women of their stock working in plantations of Malaya and Burma, whose forefathers had long migrated to those countries in search of livelihood, rallied to the call to arms by Nethaji Subhas Chandra Bose and enlisted in the Indian National Army (INA) in large numbers to fight the British for freedom of their ‘Motherland’, although none of them had ever set foot on the Indian soil. Also, in recent times, notwithstanding the unfortunate turn of events, the hardcore fighters of the Liberation Tigers of

the Tamil Eelam (LTTE), which the Indian Army was pitted against for two long years and was described by one of its senior commanders as ‘the most determined and dedicated guerilla force in the world’, came from their stock.

Puli Thevar’s was a comparatively smaller domain in the Marava Country, but he was imbued with such exceptional leadership qualities that he commanded tremendous respect, not only among his men but among the various other Poligars of Tirunelveli and adjoining regions, who were collectively called the Western Poligars for their geographical orientation to the southwest of Tamil Country; vis a vis the Eastern Poligars who hailed from the coastal provinces of Ramnad and Sivagangai to the southeast. His run-in with the EEC began in 1755, when the latter sent its first-ever military expedition against the Poligars, under the command of Colonel Alexander Heron, with the elder brother of Nawab Mohammed Ali of Arcot, Mahfuz Khan, for his sidekick. Heron’s army marched through the Poligar territory more or less successfully to begin with, intimidating most of the Eastern Poligars to pay ‘Kisthi’ (tax) by his superiority of manpower and weaponry, including the most powerful among them, Kattabomma Nayak of Panjalankuruchi (not the legendary ‘Veerapandya Kattabomman’ revered for his heroic fight against the British, but his grandfather), who gave in conditionally, handing over a couple of hostages, pending payment. The force further drew the wrath of the populace by going beyond their objective of collecting taxes and indulging in largescale looting, more so because they carried away the idols of worship from temples. Its winning and plundering streak however came to an abrupt halt when confronted by Puli Thevar’s stout defence of his fort at Nelkattumseval. Heron’s artillery proved not very effective against the thick stone walls of the fort. He was also facing a severe shortage of supplies, his column having been ambushed and plundered over and over again all along their route by locals, who were out en masse to avenge the looting his troops did, and to recover the idols that were sacrosanct to them, which they successfully did. An ineffectual commander not up to overcoming the odds, Heron found his troops demoralized and in total disarray.

Puli Thevar, on the other hand, was a shrewd strategist and had planted spies in the English camp, who gave him constant updates, which helped boost the morale of his garrison, a highly motivated lot as they were. Repeated attempts by Heron’s troops to storm the fort met with no success against the dogged defence by the garrison. Eventually, his army plagued by indiscipline and desertion, a number of his men, including three high-ranking officers, even switching sides to join the Thevar, Heron had to beat an ignominious retreat, to end his military

career in disgrace afterwards, when he was court-martialled and sacked by the EEC. Mahfuz Khan would go on to lead some unsuccessful campaigns against Puli Thevar with his Arcot troops, forging alliances here and there, for a while, but cowardly by disposition, would in the course of time switch his alliance to the Thevar; but that was later. In the aftermath of Heron's retreat, Puli Thevar's reputation skyrocketed for his heroic defence of his fort and the entire lot of Western Poligars rallied under his leadership forming a confederacy to wage war against the British and the Nawab. Grabbing the opportunity, Puli Thevar unleashed a campaign capturing one fort after another, ousting the Nawab's troops from wherever they had a foothold and took control of the entire countryside and their main power centre of Tirunelveli itself. Dedicated to cleanse his native soil of the foreigners once and for all, he used his exceptional diplomatic skills to forge an allegiance with the Maharaja of the neighbouring kingdom of Travancore, who possessed an army trained on European model, which had the fierce reputation of having driven out the Dutch colonialists from Indian shores during the previous decade.

The next six years would witness a most turbulent period in the history of the southern provinces of the Tamil Homeland, wherein the Poligar Confederacy, joined by the Travancore Army, effectively fought off the forces of the Nawab and EEC in a series of fierce seesaw battles stemming the tide of imposition of colonialism in the region. At one stage, Puli Thevar even came close to retaking Madurai, the kingdom the Maravas traditionally swore allegiance to, but had been seized by the Nawab with EEC's help. Unfortunately, a crucial alliance he tried to forge with the Eastern Poligars fell through, with the latter remaining neutral, constrained by the EEC holding their men hostage. By the time they came around following a change of their leadership, and were willing to join the Confederacy, the Travancore Army had withdrawn from the fray, consequent to the shrewd diplomacy of a new 'renter' (practically the governor) by the name of Yusuf Khan, appointed by the EEC. An intrepid adventurer who hailed from the same region (born a lower-class Hindu with the name, Maruthanayagam Pillai, he had converted to Islam to escape cast discrimination), he had risen to fame as a legendary soldier serving the EEC, after switching over to them from the French camp, where he had obtained training in modern warfare. Khan would be successful in containing the defiant Poligars; but ironically, within four years of his appointment, he himself would revolt against EEC and lead a historic struggle. That would however be too late for Puli Thevar who had been successfully fighting off the Nawab and his English cronies for four long years by 1759 when Yusuf appeared on the scene. An eminent

soldier and a brilliant strategist, Yusuf would go on to successfully exercise his authority in the region, more by efficient administration and strategic foresight than by military muscle.

Faced by such a formidable foe whom he could match only in courage and fighting spirit, but not in his armed might and resources, and betrayed by his own people, who chose to ally with Yusuf for the greater part, Puli Thevar fought a losing war for two years, never giving up his zeal. Meanwhile, Yusuf Khan was expanding his army, recruiting locals to his ranks and consolidating his power in the region. Many of the Poligar fighters thus enlisting in Yusuf's army effectively sabotaged a temporary advantage Puli Thevar gained when Kattabomman joined forces with him. Even their combined might did not prove adequate to take on Yusuf. Mahfuz Khan, the rank opportunist who had allied with the Thevar, once again switched sides, seeking a pardon from Yusuf, which the latter gladly obliged him with. Not that he would have been of any great value to a diehard fighter like Puli Thevar fighting with his back to the wall. Mahfuz had the dubious military distinction of having commanded a 10,000-man Mughal Army that was routed by a puny Franco-Indian force of 1000 men at the Battle of Adyar during the previous decade.

Puli Thevar lost his holdings one after another to Yusuf Khan's forces, which outnumbered him by a huge margin. Nevertheless, the gritty, unrelenting fighter that he was, the Thevar never gave up, making the enemy pay heavily for every battle won, often using brilliant hit-and-run tactics. By now, Yusuf Khan had successfully won over the Maharaja of Travancore and Puli Thevar found himself pitted against an overwhelmingly strong, combined armies of Yusuf and Travancore. His gallant resistance had to come to an end and it happened in his own home turf, Nelkattumsevval. Rich in paddy cultivation, the place derived its name for its tradition of paying taxes in rice; 'Nel-Kattum-Sevval' literally meaning 'Rice-Taxpaying-Locality'. With Puli Thevar's declared defiance not to pay tax, the place had assumed the name 'Nel-Kattan-Sevval', which meant 'Rice-Tax-Not-Paying-Locality'.

With the fall of his last bastion at Nelkattumsevval after colossal pounding of the place by Yusuf Khan's artillery, Puli Thevar vanishes into history. The Thevar and some of his troops are known to have survived the attack on the fort and abandoned it to disperse in the jungles nearby to fight another day. What happened to him later remains a mystery. Some accounts suggest that he was forced into exile in Ramnad where he died later. Other, more popular version, suggests that he was taken prisoner by Yusuf's troops, but escaped, was caught again, taken to a nearby hill called Kalugumalai (Vulture's Mountain) and hanged. There is also a

legend that he expressed a last wish on his way to execution, to be permitted to pray at a Parvathi Shrine en route. Left to pray in solitude in chains in the sanctum sanctorum, his guards waiting outside heard the sound of chains rattling and rushing inside, found the Thevar gone, leaving the chains behind; never to be seen again. It seems plausible that he was indeed taken to the remote hill in the wilderness and secretly executed. Well aware of Puli Thevar's tremendous popularity among the people of the region, Yusuf Khan would have preferred not to antagonize them by a public hanging.

In spite of the failure of his epic struggle, Puli Thevar remains a much-revered hero of the Tamils, especially among the people of Tirunelveli and adjoining regions. The Pulithevan Palace in Tirunelveli, which was his headquarters while he reigned as the leader of the Western Poligars, is a national monument today. A statue of his adorns Nelkattumseval, where he was born and fought his last battle. The people of Tirunelveli commemorate his birth anniversary every year with absolute devotion. Sadly, the monumental saga of this great Indian who was the earliest to resist the British imperialism in India is little known beyond the Tamil homeland, thanks to a lot of Indian historians for whom colonialism in India began with Plassey and no India existed south of the Vindhyas.

Khan Sahib

Khan Sahib is a compound of Khan "Leader" and Sahib "Master" - was a formal title of respect and honour, which was conferred mainly on Muslim, but also to Parsi, Irani, and Jewish subjects of the British Indian Empire. It was a title one degree lower than Khan Bahadur, but higher than that of Khan.

The title was conferred along with a Title Badge and a citation (*Sanad*) and the recipient was entitled to prefix the title to his name. The title was conferred on behalf of the British Indian Government by the Viceroy and Governor-General of India.

The title "Khan Sahib" was originally conferred by the Mughal Empire on Muslim subjects in recognition of public services rendered and was adopted by the British Indian Empire for the same purpose. Hindu subjects of the British Indian Empire were conferred the title of "Rai Sahib". Since there were no separate titles for Parsi and Jewish subjects, the British Indian Empire conferred the Muslim title of Khan Sahib to Parsi and Jewish subjects as well.

The chronological list of recipients below is not exhaustive.

- 1904 Khan Sahib Karmally Joosab for personal distinction.

- 1912 Ismail Merathi Indian poet and educationist, was given the title for his literary and educational services.
- 1914 Syed Ahmad Dehlvi Author of Farhang-e-Asifiya.
- 1925 M. K. Khader Pillay Municipal President of Alwaye, Madras Presidency.
- 1930 Musharraf Hossain Inspector of Schools, Dacca Division, of Kashba Majail, Pangsha, Faridpur.
- 1931 Chaudhry Niaz Ali Khan of Jamalpur for public service spanning 30 years by the 32nd Viceroy and Governor-General of India, Freeman Freeman-Thomas, 1st Marquess of Willingdon.
- 1934 Mir Afzal Khan Deputy Superintendent of Police, for meritorious police services awarded by the 22nd
- Viceroy and Governor-General of India, the Earl of Willingdon. Khan Sahib title of Col. Khan Muhammad Khan.

Khan Muhammad Aslam Khan Swati, 7th Chief of Swati tribe who later got title of Khan Bahadur too. He was son of 6th Chief of Swati tribe Khan Muhammad Akram Khan Swati and nephew of 5th Chief of Swati tribe Khan Bahadur Muhammad Hussain Khan.

The first shield is of Khan Sahib presented to Khan Muhammad Hussain Khan Swati(5th Chief of Swati tribe) in 1916, the second shield is of Khan Bahadur presented to same person in 1921 while the third shield of Khan Sahib was presented to 7th Chief Khan Bahadur Muhammad Aslam Khan Swati. Picture is taken from a wall of Chief of Swati house at Garhi Habibullah.

Muhammad Abdul Sattar Sahib Bahadur Deputy Superintendent of Police, Madras, Awarded by Victor Hope, 2nd Marquess of Linlithgow (Viceroy & Governor-General of India). Colonel Khan Muhammad Khan from Poonch, Kashmir, Pakistan was given the Khan Sahib title for his commitment and selfless service to the people of Kashmir on 11 June 1942 by Viceroy & Governor-General of India on behalf of the British Government.

- Aziz al-Hasan Ghouri
- 1940 Sahibzada Khurshid Ali Khan for his public services by the British India Government. He served in Foreign Service in Iraq and Sri Lanka. He belonged to Sahibzada family of Wayanwali, Punjab, Pakistan.

Velu Nachiyar

Rani Velu Nachiyar was a queen of Sivaganga estate in South India. She is regarded as the first queen who fought against the British colonial power in India. Born as princess of Ramanathapuram she took training in handling different weapons, in martial arts, horse riding and archery, and was also proficient in languages like English, French and Urdu. She was married to King of Sivagangai, Muthuvaduganathaperiya Udaiyathevar. After the British soldiers and son of Nawab of Arcot conquered Sivaganga and killed her husband, she fled with her daughter and lived at Virupachi under the protection of Palayakaarar Kopaala Naayakkar, build her army and joined hands with Gopala Nayaker and Sultan Hyder Ali to wage war against the British and regained her kingdom. She is also credited as the first person to apply human bomb.

Early Life

Velu Nachiyar was born on January 3, 1730, in Ramanathapuram, Tamil Nadu, India, in the family of Raja Chellamuthu Vijayaragunatha Sethupathy of the Ramnad kingdom and his wife, Rani Sakandhimuthal, as their only child. Sans any male heir, the royal couple raised the princess as a boy, who was trained in using war match weapons. She was also well-trained in archery, horse riding, Silambam (fighting with stick) and in martial arts such as Valari. A scholar in her own right, Nachiyar also had command over several languages, including English, French and Urdu.

At the age of 16, she was married to Muthuvadugananthur Udaiyathevar, son of the King of Sivagangai, Sasivarna Periya Udaya. Since 1730, Muthuvadugananthur Udaiyathevar was in charge of the administration of Sivagangai, the first independent state from Ramnad, while his father ruled as the King. Muthuvadugananthur Udaiyathevar became the King of Sivagangai in 1750 and emerged as the only ruler of Sivangangi to rule the state for the longest period of time, for over two decades till his death in 1772. Nachiyar and Muthuvadugananthur Udaiyathevar had a daughter together named Vellachi.

Struggle against the British Rule

Sivagangai was invaded by the troops of the East India Company in association with the son of the Nawab of Arcot in 1772. Muthuvadugananthur Udaiyathevar was killed in a subsequent battle (the Kalaiyar Koil war) with Col. Smith. The war didn't even spare women and children, many of whom were killed mercilessly marking one of the most ruthless incidents of those times. Some of the notable people including the trustworthy Marudhu brothers and Thandavaraya Pillai managed to escape the war. Nachiyar was in Kollangudi at that time.

Following the death of her husband in the battle, she fled with her daughter to Virupachi near Dindigul, where she took refuge for eight years under the protection of Palayakaarar Kopaala Naayakkar.

During her stay in Virupachi, she gradually built a powerful army to fight against the British. In her mission she garnered considerable support from Gopala Nayaker and Hyder Ali, the Sultan and the de facto ruler of the Kingdom of Mysore in southern India. Seeking his help, she met the latter in Dindugal. As she conversed with him in Urdu, the queen highly impressed Sultan Hyder Ali with her resolute and courageousness. The Sultan gave his word to support the queen in her crusade to retrieve her kingdom. She was also allowed to stay at Virupakshi or Dindugal Fort by the Sultan where she was revered and treated as a Royal Queen. A monthly financial support of 400 pound (Gold) was also sent to her by the Sultan. She sought 5000 infantry and 5000 cavalry from the Sultan to fight the British, and kept on confusing her enemy by frequently changing her base. Sultan Hyder Ali also equipped her with necessary weapons so that she could put up a tough fight against the British.

In 1780, she came face-to-face with the British, and with this became the first queen in India to fight for freedom against the British. She came to know about the ammunition store of the British. With this information, the gallant queen, known by Tamils as Veeramangai, (“brave woman”) then plotted and arranged a suicide attack into the ammunition store. An army commander and a loyal follower of the queen, Kuyili, came forward to carry out the mission. Kuyili drenched herself with ghee and then set herself on fire before jumping into armoury and blowing it up, thereby procuring a victory for the queen. Kuyili, who many consider as an adoptive daughter of Nachiyar, is regarded as the first woman suicide bomber.

Nachiyar also had an adopted daughter, Udaiyaal, who gave her life detonating a British arsenal. The queen built up a woman’s army and named it ‘udaiyaal’ after her adopted daughter. After recapturing the Sivaganga estate, Nachiyar ruled the kingdom for the next decade while making her daughter Vellacci the heir to the throne. In 1780, she also bestowed powers to the Marudu brothers to administer the country. Following the restoration of her kingdom, Nachiyar expressed her deep gratitude for the support given by Sultan Hyder Ali by constructing a Mosque and Church at Saragani. The Sultan earlier conveyed his true friendship by building a temple inside his palace. Nachiyar also maintained good relation with Tipu Sultan, the son of Hyder Ali, whom she considered as a brother. She sent Tipu Sultan a golden tiger as a gift. Nachiyar’s daughter

Vellacci succeeded her to the throne in 1790 as the second queen of Sivaganga estate and ruled till 1793.

Nachiyar, the valiant queen breathed her last on December 25, 1796, at the age of 66 years in Sivaganga, Tamil Nadu, and India. According to sources, the queen was suffering from heart ailments in the last few years of her life and also underwent treatment in France. Her last rites were performed by her son-in-law.

In Popular Culture

A commemorative stamp was released in her name on December 31, 2008. A Grand Dance Ballet presented by OVM Dance Academy of Chennai titled 'VELU NACHIYAR' narrates the epic story of Nachiyar.

Former Chief Minister of Tamil Nadu, late Jayaram Jayalalithaa on July 18, 2014, inaugurated the Veeramangai Velu Nachiyar Memorial in Sivagangai through video conferencing. A six-foot bronze statue of the queen was also unveiled by Jayalalithaa, who also announced that January 3 will be commemorated annually as the birth anniversary of the courageous queen.

Tamil-American hip-hop artist Professor A.L.I. dedicated a song titled 'Our Queen' to her as part of the artist's album called 'Tamilmatic'.

The life of Nachiyar, the first queen of India who fought the British decades before the celebrated Rani of Jhansi, Lakshmibai, was depicted in a grand dance ballet. The director of the ballet Sriram Sharma researched on the epic life of this brave queen for about a decade. It was performed in Naradha Gana Sabha in Chennai on August 21, 2017, and then in Mumbai on September 9 and in Delhi on September 21, 2017.

Veerapandya Kattabomman

Veerapandya Kattabomman became the face of local resistance against British imperialism. The period between 1799 and 1802 were characterized by several anti-British outbreaks, which tried to free the land from the British rule. The turmoil in Kayathar led to the Poligar Rebellion of 1799. There are several factors which contributed to the rebellion. In Tamil, 'Poligar' refers to the holder of a little kingdom as a feudatory to a greater sovereign. Under this system, palayam (administrative division) was given for valuable military services rendered by any individual. Thus, poligars were local rulers. These rulers were relegated to the humiliating status of a 'widow', and the 'sons of the soil' were treated like 'dogs' under the British rule. The

East India Company disrespected the customs and traditions as well as deprived the peasants of their due share of crops. The Company not only waged wars against the Poligars between 1798 and 1805, but also deposed and sometimes, executed them. This led to bitter resentment against the English. The dissatisfied people decided to free their land from the British rule and restore the former rule. The leaders of the rebellion decided to take collective action against the Company. In order to achieve the goal, the Poligars of the South also formed a confederacy of the rebel-chiefs against the Company. One of the well-known Poligars was Verapandya Kattabomman (1790- 1799), who was the chief of Panchalamkurichi. In 1792, the company gained the right to collect taxes from Panchalamkurichi. Hence, the company appointed its Collectors or Thanduvars to collect taxes from this region. They humiliated the Poligars and resorted to brutal measures to collect the taxes. This led to a conflict between Kattabomman and the British, as the former stopped submitting tribute to the Company.

By September 1798, the non-payment of dues created huge debt and Colin Jackson, the Collector of Ramnad wrote a letter to Kattabomman, asking him to pay the taxes immediately. However, Kattabomman replied that he was not in a position to do so due to the famine in the region. Disgruntled with the reply, Colin Jackson decided to punish Kattabomman by waging a war against Panchalamkurichi. This move was deemed unnecessary as well as unlawful by the Madras administration. In fact the East India Company had directed Jackson to settle the dispute through negotiation. The Company asked Colin Jackson to summon Kattabomman to his office at Ramnad, following which Kattabomman went to meet him and waited for an interview. However, in an effort to teach a lesson to Kattabomman, Jackson turned down the interview even though the former had arrived with money for the payment of arrears. Kattabomman followed Jackson to Chookampatti, Sivagiri, Sattur and Srivilliputhur for about twenty-three days. Finally, Jackson ordered him to meet him at Ramanathapuram. Kattabomman and his minister Sivasubramania Pillai were allowed to meet Jackson on 19 September 1798.

During the meeting, the two were not given any chairs and forced to stand before the Collector as the mark of insult and humiliation. The Collector tried to arrest Kattabomman and his ministers by deceiving them. While Kattabomman was able to escape from the fort, his minister was apprehended. At the gate of fort, an English soldier named Clarke was killed in an encounter and some others were wounded. After this incident, Kattabomman sent a petition to the Council at Madras demanding protection and justice. Kattabomman was asked to surrender

the Palayam of Panchalamkurichi to the Company's rule and in exchange they dismissed Jackson and released his minister. Meanwhile, Marudhu Pandyan, the poligar of Sivaganga, who was closely associated with Gopal Nayak of Dindigul and Yadul Nayak of Anamalai, was actively involved in establishing a South Indian Confederacy. Marudu Pandiyan tried to induct Kattabomman as a member of the confederacy. The duo met and came up with effective proposals against the British. Kattabomman decided to assume the leadership of the confederacy. This provoked the British who decided to launch an attack against Kattabomman in order to secure their position.

Aware of the intention of the British, Kattabomman made several alliances with Poligars. He sent Pandiyan Pillai, the brother of Sivasubramania Pillai, to Madras to watch the movement of the Company and to know about the strength of the British army. He also deployed spies at different places to watch the Europeans and their supporters. The British were fearful of the confederate powers and they decided to take severe action against Kattabomman. Governor General, Lord Wellesley sent a large army to the far South under the leadership of Major Bannerman. He took military action against the rebels in June 1799. The rebel chiefs were arrested and many of them were executed. Terrified rebels fled for their safety. In two months, the country was restored to order, but unrest continued to prevail.

Major Bannerman issued an ultimatum to Kattabomman, directing him to take part in the meeting on 4 September 1799 at Palayamkottai for the final talk. However, all attempts at negotiation failed. The Company's army arrived at Panchalamkurichi on 5th September and suddenly attacked the fort. Lieutenant Dallas surrounded the Fort of Panchalamkurichi with his cavalry. Major Bannerman sent a message to Kattabomman to surrender the fort to the Company but he blindly refused. Then he directed his army to attack the fort. During the attack, there was huge casualty on the side of the British. As the army found it difficult to seize the fort, it ordered for more troops which arrived on 6th September. In the battle held at Kolarpatti, the British forces captured many of Kattabomman's principal dependents along with Subramaniya Pillai. Accepting the defeat, Kattabomman escaped to the jungles of Pudukottai. He was given asylum by Tondaiman, the Raja of Pudukottai. However, Tondaiman handed over Kattabomman to the British in the hope of gaining sympathy and acceptance from the British. Bannerman took Kattabomman to an assembly of Poligars on 16 October and sentenced him to capital punishment after an informal trial.

On 17 October 1799 he was hanged to death in the presence of other poligars. Thus, the patriot who dedicated his life to the freedom of the land, met with a tragic end. The heroic deeds of Kattabomman are cherished by people of Tami Nadu even now. Following Kattabomman's execution, the Poligar of Sivaganga Marudhu Pandyan opposed the Company's administration vigorously. He organized the Poligars and formed the anti-British confederacy. He was the real hero of the first organized revolt of the Tamils against the British. For his persistent resistance to the British, he was praised as 'Lion of Sivaganga'.

Marudhu Brothers

The MarudhuPandiars (PeriyaMarudhu and ChinnaMarudhu) were Diarchal Kings of Sivagangai, Tamil Nadu, towards the end of the 18th century. They were known for fighting against the East India Company. They were finally executed by the EIC after being captured by them. In 1772, British East India Company had killed MuthuvaduganathaThevar over his refusal to pay taxes. However MarudhuPandiars and Queen Velunachiyar escaped, and stayed with GopalaNayak in Virupatchi for 8 years. After this time, an alliance of kingdoms led by the Pandiars attacked Sivagangai and retook it in 1789. Both MarudhuPandiars were given high positions in the kingdom. They were good at aerodynamics and craftsmanship and is said to have invented the Valari, a variant of the boomerang.

Vellore Mutiny

The Vellore mutiny on 10 July 1806 was the first instance of a large-scale and violent mutiny by Indian sepoys against the East India Company, predating the Indian Rebellion of 1857 by half a century. The revolt, which took place in the South Indian city of Vellore, lasted one full day, during which mutineers seized the Vellore Fort and killed or wounded many British troops. The mutiny was subdued by cavalry and artillery from Arcot. The English disregard to the religious sensitivities of the Hindu and Muslim Indian sepoys.

Sir John Craddock, the Commander-in-Chief of the Madras Army had issued orders. Prohibiting soldiers from wearing religious marks on their foreheads and also to trim their moustaches and shave off their beards. This offended both Hindu and Muslim soldiers. They were also asked to wear new round hats instead of the traditional headgear that they.

This led to suspicion among the sepoys that they were being converted to Christianity. Craddock was acting against warning from the military board not to bring about changes in the military uniform without taking into consideration all required precautions of Indian sensibilities.

On 10th July 1806, the sepoys who had gathered killed 14 British officers and 115 Englishmen of the 69th Regiment. The mutiny started during midnight and by dawn, the fort had been captured by them. They raised the flag of the Mysore Sultanate over the fort.

They also declared Tipu Sultan's son FatehHyder as the king. But a British officer who had escaped the fort alerted the British force present at Arcot. From Arcot, British troops arrived led by Sir Rollo Gillespie. He was able to quell the rebellion.

About 100 Indian soldiers were brought out of the palace where they had sought refuge. They were then ordered to stand against a wall and shot dead. In all, 350 Indian soldiers were killed and 350 wounded.

Self Assessment Questions

- Evaluate the social changes and cultural developments initiated by the Nawabs.

- Examine Anglo-Mysore relations during the Nawabs of Carnatic era.

- Analyze the causes and outcomes of the Poligar Rebellion.

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