

## **HISTORY OF TAMILNADU 1336AD-1800AD**

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## UNIT-I

### 1. The Vijaynagar Empire ( 1336–1646)

Vijaynagar Empire was founded in 1336 in the wake of the rebellions against Tughluq rule in the Deccan, the Hindu Vijaynagar empire lasted for more than two centuries as the dominant power in south India. Its history and fortunes were shaped by the increasing militarization of peninsular politics after the Muslim invasions and the commercialization that made south India a major participant in the trade network linking Europe and East Asia. Urbanization and monetization of the economy were the two other significant developments of the period that brought all the peninsular kingdoms into highly competitive political and military activities in the race for supremacy.

The kingdom of Vijayanagar was founded by Harihara and Bukka, two of five brothers (surnamed Sangama) who had served in the administrations of both Kakatiya and Kampili before those kingdoms were conquered by the armies of the Delhi sultanate in 1320. When Kampili fell in 1327, the two brothers are believed to have been captured and taken to Delhi, where they converted to Islam. They were returned to the Deccan as governors of Kampili for the sultanate with the hope that they would be able to deal with the many local revolts and invasions by neighbouring Hindu kings. They followed a conciliatory policy toward the landholders of the area, many of whom had not accepted Muslim rule, and began a process of consolidation and expansion. Their first campaign was against the neighbouring Hoysala king, Ballala III of Dorasamudra, but it stagnated; after the brothers reconverted to Hinduism under the influence of the sage Madhavacarya (Vidyaranya) and proclaimed their independence from the Delhi sultanate, however, they were able to defeat Ballala and thereby secure their home base. Harihara I (reigned 1336–56) then established his new capital, Vijayanagar, in an easily defensible position south of the Tungabhadra River, where it came to symbolize the emerging medieval political culture of south India. The kingdom's expansion in the first century of its existence made it the first south Indian state to exercise enduring control over different linguistic and cultural regions, albeit with sub-regional and local chiefly powers exercising authority as its agents and subordinates.

#### **Conquests of Vijaya Nagar Rulers**

In 1336 Harihara, with the help of his brothers, held uneasy suzerainty over lands extending from Nellore, on the southeast coast to Badami, south of Bijapur on the western side of the Deccan. All around him new Hindu kingdoms were rising, the most important of

which were the Hoysala kingdom of Ballala and the Andhra confederacy, led by Kapaya Nayaka. However, Bellala's kingdom was disadvantageously situated between the Malabar sultanate and Vijayanagar, and within two years after Ballala was killed by the sultan in 1343–44, his kingdom had been conquered by Bukka, Harihara's brother, and annexed to Vijayanagar. This was the most important victory of Harihara's reign; the new state now could claim sovereignty from sea to sea, and in 1346 the five brothers attended a great celebration at which Bukka was made joint ruler and heir. Harihara's brothers made other, less significant conquests of small Hindu kingdoms during the next decade. However, the foundation of the Bahmani sultanate in 1347 created a new and greater danger, and Harihara was forced to lessen his own expansionist activities to meet the threat posed by this powerful and aggressive new state on his northern borders.

During Harihara's reign the administrative foundation of the Vijayanagar state was laid. Borrowing from the Kakatiya kings he had served, he created administrative units called stholas, nadus, and simas and appointed officials to collect revenue and to carry on local administration, preferring Brahmans to men of other castes. The income of the state apparently was increased by the reorganization, although centralization probably did not proceed to the stage where salaried officials collected directly for the government in most areas. Rather, most land remained under the direct control of subordinate chiefs or of a hierarchy of local landholders, who paid some revenue and provided some troops for the king. Harihara also encouraged increased cultivation in some areas by allowing lower revenue payments for lands recently reclaimed from the forests.

Harihara was succeeded by Bukka I (reigned 1356–77), who during his first decade as king engaged in a number of costly wars against the Bahmani sultans over control of strategic forts in the Tungabhadra-Krishna Doab, as well as over the trading emporia of the east and west coasts. The Bahmanis generally prevailed in these encounters and even forced Vijayanagar to pay a tribute in 1359. The major accomplishments of Bukka's reign were the conquest of the short-lived sultanate of Malabar (Madurai; 1370) and the maintenance of his kingdom against the threat of decentralization. During Harihara's reign the government of the outlying provinces of the growing state had been entrusted to his brothers, usually to the brother who had conquered that particular territory. By 1357 some of Bukka's nephews had succeeded their fathers as governors of these provinces, and there was a possibility that the state would become less and less centralized as the various branches of the family became more firmly ensconced in their particular domains. Bukka, therefore, removed his nephews

and replaced them with his sons and favourite generals so that centralized authority could be maintained. However, the succession of Bukka's son Harihara II (reigned 1377–1404) precipitated a repetition of the same action. A rebellion in the Tamil country at the beginning of his reign probably was aided by the disaffected sons and officers of Bukka's deceased eldest son, Kumara Kampana, who were not ready to acknowledge Harihara's authority. Harihara was able to put down the rebellion and subsequently to replace his cousins with his own sons as governors of the provinces. Thus, the circle of power was narrowed once again. The question of succession to the throne had not been settled, however. On many occasions, the conflict resumed between the king and his lineal descendant, who tried to centralize the state, and the collateral relatives (cousins and brothers), who tried to establish ruling rights over some portion of the kingdom.

The temporary confusion that followed the assassination of the Bahmani sultan in 1378, gave Harihara the opportunity to recapture Goa and some other western ports and impose his authority southward along the Malabar Coast. During the next decade, pressure increased for expansion against the Reddi kingdom of Kondavidu in the northeast. Prince Devaraya captured Panagal fort and made it a base of operations in the region. The slight gains made in 1390–91 against an alliance of the Velama chieftain of Rajakonda and the Bahmanis were more than offset when the Bahmani sultan besieged Vijayanagar in 1398–99, slaughtered a large number of people, and exacted a promise to pay tribute. The tribute was withheld two years later, however, when Vijayanagar made alliances with the sultans of Malwa and Gujarat. Nevertheless, Harihara's reign was relatively successful, because he expanded the state, maintained internal order, and managed to fend off the Bahmani sultans. The control of ports on both coasts provided opportunities for the acquisition of increased wealth through trade.

Harihara II's death in 1404 was followed by a violent succession dispute among his three surviving sons. Only after two of them had been crowned and dethroned was the third, Devaraya I (reigned 1406–22), able to emerge victorious. Continuing instability, however, coupled with the involvement of Vijayanagar and the Bahmani sultanate as backers of different claimants to the throne of Kondavidu, led to further confrontation between the two powers (each joined by several of the rivalries Telugu chiefs). Sultan Firuz Shah Bahmani supported a Reddi attack on Udayagiri. In a related move, the sultan himself mounted another siege of Vijayanagar city, imposing tributary conditions that included his marriage to Devaraya daughter. Despite Bahmani successes, Vijayanagar managed to hold Panagal,

Nalgonda, and other forts and to regain Udayagiri. The extensive involvement in Andhra and Telungana inspired by the ambition to expand farther up the eastern seaboard (an area that the Bahmanis to the west also sought to control)—brought Vijayanagar into conflict for the first time with the kingdom of Orissa to the north. Although a war was temporarily averted, there began a rivalry that was to last more than a century.

Perhaps Devaraya's most significant achievement was his reorganization of the army. Realizing the value of cavalry and well-trained archers, he imported many horses from Persia and Arabia and hired Turkish bowmen, as well as troopers who were skilled in mounted warfare. Thus, although it appears that he was seldom able to best the Bahmanis in the field, he had begun to narrow the strategic and technological gap between north and south and to build an army that would be better suited to warfare on open plains.

The short reigns of Devaraya's two sons, Ramachandra and Vijaya, were disastrous. In a war against the Bahmanis, many temples were destroyed, and Vijaya was forced to pay a huge indemnity. A combined invasion by the king of Orissa and the Velama of Andhra resulted in the loss of the territories newly gained in the partition of the Reddi kingdom of Kondavidu. Vijaya's son and successor, Devaraya II (reigned 1432–46), re-conquered the lost Reddi territories and incorporated them into his kingdom, thus establishing the Krishna River as the north-eastern boundary. Wars with the Bahmanis in 1435–36 and 1443–44 over control of Raichur and Mudgal forts in the Tungabhadra-Krishna Doab ended inconclusively. Those campaigns, however, led to further improvements in Vijayanagar military forces when Devaraya II proclaimed that Muslims would be welcome in his service and assigned Muslim archers already in Vijayanagar service to instruct his Hindu troops. Devaraya also levied tribute from Sri Lanka and campaigned successfully in the Kerala country of the far south, where his victories over local chieftains suggest a process of consolidation. His reign saw both the greatest territorial extension and the greatest centralization of the first period of the history of Vijayanagar.

### **Decentralization and loss of territory**

During the first 40 years after Devaraya's death in 1446, the centralized power of the state declined, and a considerable amount of territory along both coasts was lost to the Bahmani sultans and to the suddenly powerful Gajapati ruler of Orissa. In the 1450s and '60s Kapilendra (Kapileshvara), the great king of Orissa, together with his son Hamvira, conquered the Reddi kingdom of Rajahmundry and the Vijayanagar province of Kondavidu,

captured Warangal and Bidar from the Bahmanis, eventually occupied Udayagiri, and sent a victorious army down the east coast as far south as the Kaveri (Cauvery) River, where he was repulsed by the able Vijayanagar general and governor of Chandragiri, Saluva Narasimha.

The Orissa raid had a considerable effect upon Vijayanagar. It not only weakened the empire in the east but also indicated that provincial governors might have to fend for themselves if they expected to retain their territories. The fact that Devaraya's son Mallikarjuna (reigned 1446–65) was succeeded by a cousin rather than by his own son was another indication of lessened central control and of the failure of the king and his immediate family to secure their own future, as had been done by many of his ancestors when they removed their cousins from positions of power. The new ruler, Virupaksha (reigned 1465–1485), had been a provincial governor. His usurpation was not accepted by many of the provincial governors on the east and west coasts or by the direct descendants of Mallikarjuna, who retired to the banks of the Kaveri and ruled much of the southern part of the kingdom in a semi-independent fashion.

Beginning in 1470, the Bahmanis, under the vizier Maḥmud-Gawan, began a campaign that succeeded in taking much of the west coast and the northern Karnataka from Vijayanagar. The loss of Goa and other ports was especially disconcerting, because it cut off not only an important source of trade and state income but the principal source of supply of Middle Eastern horses for the military as well. The death in 1470 of Kapilendra of Orissa temporarily relieved military pressure in the east; but it was Saluva Narasimha (since transferred to Penukonda), rather than Virupaksha, who took advantage of the resultant civil war in Orissa to regain lost territory. He re-conquered the Tamil region and became master of the east coast up to the Godavari River. Bahmani aid to Hamvira, in return for the surrender of all the captured forts in Telungana, drew Narasimha into a war with the sultanate. A two-pronged attack by Muhammad Shah and MahamudGawan on Narasimha's territories, Penukonda and the coastal region and the plunder of Kancheepuram in 1481 were only temporarily successful, for Ishvara Nayaka, a Vijayanagar general, recovered the loot from the returning Bahmani forces at Kandukur, and Narasimha recaptured Penukonda after turning back the Bahmani forces.

## **Later dynasties**

Beginning as a small chieftain about 1456, Narasimha had put together a large dominion by 1485 as a result of conquests in the south, as well as campaigns against Orissa; and, although nominally subordinate to Virupaksha, he was performing more extensive military and administrative functions than was his superior. It is not surprising that when Virupaksha was murdered by one of his sons, who were in turn murdered by his brother Saluva Narasimha (reigned 1485–90) stepped in to remove the new ruler and to begin his own dynasty. Usurpation was easier than consolidation, however, and Narasimha spent his reign in relatively successful campaigns to reduce his vassals throughout the kingdom to submission and in unsuccessful attempts to stop the encroachment of the king of Orissa. Narasimha also opened new ports on the west coast so that he could revive the horse trade, which had fallen into Bahmani hands, and he generally revitalized the army. By 1490 the process of centralization had begun again, and both internal and external political circumstances soon would combine to create better opportunities than ever before.

At his death in 1491, following the siege of Udayagiri (and his own imprisonment there) by Orissa, Narasimha left his kingdom in the hands of his chief minister, Narasa Nayaka, whom he had appointed regent for his two young sons the previous year. The minister in effect ruled Vijayanagar from 1490 until his own death in 1503. Court intrigues led to the murder of the elder prince by one of Narasa's rivals and to the capture and virtual imprisonment of the younger prince (officially enthroned as Immadi Narasimha) by Narasa in 1492. The usurpation resulted in opposition from provincial governors and chiefs that lasted for the rest of Narasa's life. Early in his regency, however, he had the opportunity to take advantage of the beginning of the disintegration of the Bahmani sultanate. He invaded the disputed Tungabhadra-Krishna Doab in 1492–93 at the invitation of the Bahmani minister, Qasim Barid, who was trying to subdue the newly independent Yusuf Adil Khan of Bijapur. Narasa took the strategic forts of Raichur and Mudgal; and, although they were lost again in 1502, the growing disunity of the emerging Muslim polities would provide many similar opportunities in the future. Narasa also campaigned in the south to restore effective control, which had not existed in many areas since the raid from Orissa in 1463–64.

He compelled most of the chiefs and provincial governors to recognize his suzerainty in both Tamil country and Karnataka and nearly restored the old boundaries of the kingdom (some eastern districts were still held by Orissa). By 1503 Narasa had practically completed the process of reconsolidation with which Saluva Narasimha had charged him, although trade restrictions and other impositions by the Portuguese had significantly compromised

Vijayanagar prestige. He also had made virtually certain that his own line rather than that of his old master would continue to rule. It was during the reigns of his sons that Vijayanagar raised to new heights of political power and cultural eminence.

Narasa's eldest son and successor, best known as Vira Narasimha (reigned 1503–09), ended the sham of regency. After ordering the by-then grown Immadi Narasimha's murder in 1505, he ascended the throne and inaugurated the Tuluva dynasty, the third dynasty of Vijayanagar. The usurpation again provoked opposition, which the new king spent most of his reign attempting to quell. He was successful except in subduing the rebellious chiefs of Ummattur and Srirangapatam in the south and in recovering Goa from the Portuguese, with whom, however, he was able to establish relations to obtain a supply of better horses. By this time the Bahmani wars, in which the successor states had joined, had become a series of annual jihads, or holy wars, maintaining the Bahmanis virtual control over the Doab forts.

### **Krishna Deva Raya**

Vira Narasimha was succeeded by his brother Krishna Deva Raya (reigned 1509–1529), generally regarded as the greatest of the Vijayanagar kings. During his reign the kingdom became more powerful than ever before, and internal consolidation reached a new peak. Krishna Deva spent the first 10 years of his reign solidly establishing his authority over his subordinate chieftains and governors while fending off invasions from the northeast. In an effort to achieve centralization and effective political control, Krishna Deva Raya appointed Brahmans and capable no kinsmen as commanders, garrisoned the forts with Portuguese and Muslim mercenary gunners, and recruited foot soldiers from local forest tribes; he also created the rank of lesser chiefs known as Polygars (palaiyakkarars) in the Vijayanagar service. After decisively defeating an invading coalition of Bahmani forces (who by this time were virtually separated into five states) and capturing Raichur fort, Krishna Deva took advantage of a quarrel between Bijapur and the Bahmani ruler to subdue both Gulbarga and Bidar and to restore the imprisoned Bahmani sultan to his throne in 1512. During the same period he conducted a successful campaign to subdue Ummattur in the south, and a new province was established from it.

From 1513 to 1520, Krishna Deva campaigned against the Gajapati ruler of Orissa, conquering that entire king's territory up to the Godavari and raiding as far as the Orissa capital at Kataka. Orissa then sued for peace, and its king gave his daughter in marriage to Krishna Deva, who consequently returned to Orissa all the conquered territory north of the

Krishna River. While Krishna Deva was fighting in the east, Ismail Adil Shah of Bijapur had retaken Raichur fort.

In 1520 Krishna Deva decisively defeated Ismail with some aid from Portuguese gunners and recaptured Raichur. In 1523 he carried the attack further, invading Bijapur and capturing several forts. Krishna Deva razed Gulbarga and once again claimed to have restored the Bahmani sultanate by setting one of the three sons of Maḥamud Shah II on the throne. One result of these successful campaigns and of Krishna Deva's subsequent naughty behaviour was to point out vividly to the Muslim rulers the dangers posed by Vijayanagar, so that in years to come they thought increasingly of taking concerted action against that kingdom. Krishna Deva's highly successful reign thus led to increased danger to his realm. During most of his reign Krishna Deva maintained mutual advantageous relationship with the increasingly powerful Portuguese, whereby he retained access to trade goods, especially to horses from the Middle East, while the Portuguese were allowed to trade in his dominions. The accounts from this period by the Portuguese travellers Domingo's Pais and Duarte Barbosa depict a thriving city and kingdom under a highly venerated and capable ruler. Krishna Deva Raya's scholarship and patronage of Telugu and Sanskrit literature have become symbols of Telugu pride and cultural traditions. About 1524–25 Krishna Deva abdicated and had his young son crowned king. His son died shortly thereafter, however, reportedly poisoned by the jealous former chief minister.

Krishna Deva imprisoned the minister and his family and dealt successfully with a serious rebellion three years later when one of the minister's sons escaped as well as with Ismail Adil Shah's attempt to take advantage of Krishna Deva's troubles to recoup his position. Krishna Deva's death in 1529 ended the period of the kingdom's greatest military and administrative success. Krishna Deva had passed over his infant son and his young nephew and picked his half brother Achyuta Deva Raya (reigned 1529–42) to succeed him. Following a brief succession dispute, Achyuta Deva Raya was able to reach the capital from Chandragiri, where Krishna Deva had kept him and other princes confined, and to ascend the throne. Although he probably was not as dissolute a ruler as the Portuguese traveller and writer Fernao Nuniz described him to be, the severe challenges he faced made a successful reign difficult.

Krishna Deva's death had precipitated renewed attacks by Bijapur, Golconda, and Orissa and a revolt by the king's minister, Saluva Viranarasimha, and the southern chieftains

of Ummattur and Tiruvadi. Achyuta dealt successfully with all his enemies until the late 1530s, when he was imprisoned by Rama Raya, the chief minister, with whom he had agreed to share power. Opposition by some of the nobles to Achyuta's imprisonment, combined with a revolt in the south, led to his release and the beginnings of civil war; but the new ruler of Bijapur, Ibrahim Adil Shah, after early attempts to create divisiveness in Vijayanagar, arbitrated a settlement between Achyuta and Rama Raya. Under the settlement, Achyuta virtually handed over his sovereignty to the regent, retaining nominal kingship. Achyuta's reign ended with about the same external boundaries of the kingdom as in 1529, but the struggle with Rama Raya plus the activities of other nobles and chieftains weakened the hold of the centre over some of the provinces.

The process of decentralization had set in again, but now the strongman who would pull the kingdom together was already on the scene. Rama Raya brought himself to the undisputed pinnacle of power in 1542–43, when he defeated his rival in the succession struggle following Achyuta's death and crowned his own candidate, Achyuta's nephew Sadashiva (reigned 1542–76). After seven or eight years, Rama Raya also assumed royal titles, but from the first Sadashiva was kept under guard, and Rama Raya, together with his brothers Tirumala and Venkatadri, ruled the kingdom. Rama Raya was able to control, although not to subdue entirely, rebellious nobles in the east and the extreme south. He also concluded a treaty with the Portuguese (1546), whose settlements had been expanding and who had caused no small amount of damage to indigenous settlements over the past few years. The treaty was broken in 1558, however, and Rama Raya then exacted tribute in compensation for damage to temples caused by the Portuguese.

### **Relations with the Muslim states**

Most crucial during the period of Rama Raya's rule, however, were Vijayanagar's relations with the Muslim successor states to the Bahmani sultanate. At least since Krishna Deva Raya's time, Vijayanagar had usually competed on a more than equal basis and in the same system of state rivalries with the five Muslim states. Thus, an invasion from Bijapur was repulsed in 1543; in 1548 Rama Raya aided Burhan Nizam Shah of Ahmednagar in taking a fort from Bidar, but in 1557 Rama Raya allied himself with Bijapur against the Nizam Shah and Golconda. The result of the last war was a collective treaty, by which any of the four parties, attacked unjustly by another, could call upon the other allies to stop the aggressor. When Husain Nizam Shah broke the treaty by invading Bijapur in 1560,

Vijayanagar and Golconda responded with an attack that resulted not only in Ahmadnagar's loss of the fort of Kalyani to Bijapur but also in an invasion of Bidar and the defeat of its ruler by Rama Raya. Soon, however, the ruler of Golconda, Ibrahim Qutb Shah, allied himself with Ahmednagar against Bijapur, and Rama Raya allied Vijayanagar with Bijapur to severely defeat the aggressors.

### **Decline of Vijayanagar Empire**

It is likely that the sultans of Golconda and Ahmednagar, who had lost much at the hands of Rama Raya, were primarily responsible for the formation of an alliance that destroyed Vijayanagar's power forever. By 1564 at least four of the five sultans (Berar is questionable) had begun their march on Vijayanagar, which resulted early in 1565 in the disastrous defeat of the Vijayanagar forces in the Battle of Talikota and in the subsequent sack and destruction of much of the city of Vijayanagar. Rama Raya was captured and killed, but his brother Tirumala escaped to the south with the king and much of the royal treasure.

### **Military policies**

Although Rama Raya's efforts toward centralization were not entirely successful, it was his military policies that ultimately led to disaster. There were rebellions when he replaced many members of the old nobility with relatives and close associates, but they appear to have been no more serious than many other rebellions of previous periods under similar circumstances. Indeed, judging on the basis of the number and size of the military campaigns that Rama Raya was able to launch outside Vijayanagar in later years, it would seem that his internal control was relatively secure. Rama Raya has been criticized for allowing Muslims to hold important positions within his administration, and, although his final defeat at Talikota was at least partly attributable to the defection of two of his Muslim generals, the policy appears to have worked well up to that time. Rama Raya's early experiences as an official at the court of Golconda appear to have given him ideas for improving the Vijayanagar administration and army. As early as 1535 he had hired 3,000 Muslim soldiers from Bijapur, and he later tried to make the Vijayanagar state apparatus more like that of the neighbouring Muslim states.

In short, he was building a state that would be as competitive as possible in that time and place. It is likely that at first Vijayanagar's Muslim neighbours took a similar view of state relations and that Vijayanagar was seen as just another competing state. Rama Raya's military successes and his skill in diplomacy, together with his arrogance in the knowledge

that Vijayanagar was stronger than any one of the sultanates, led to the Muslim alliance against him. Despite a Muslim historian's claim that the alliance was formed because of Rama Raya's bad treatment of Muslims, there is little evidence to indicate that the principal motives were other than political. Furthermore, the subsequent behaviour of the sultans suggests that, once Vijayanagar had been humbled, they were willing to return to a system of shifting alliances among all the Deccan powers.

The Battle of Talikota did not result in the destruction of the kingdom of Vijayanagar, although the capital city never fully recovered from the ravages it suffered. Rama Raya's brother Tirumala established a new headquarters at Penukonda and attempted to rebuild the army. Much of the south and southeast was lost, however, as the Nayaks of Madura, Thanjavur (Tanjore), and Jinji effectively asserted their independence. Rebellions and banditry arose in many areas. Tirumala appealed to Nizam Shah of Ahmednagar for aid against a Bijapuri invasion that reached Penukonda. He then joined with Ahmednagar and Golconda in a campaign against Bijapur. Tirumala accepted the new states of the Nayaks of the south, retained the allegiance of Mysore and Kaladi, and appointed his three sons as governors of the three linguistic regions of his kingdom Telugu, Kannada, and Tamil. In 1570 he had himself crowned and thus officially inaugurated the Aravidu dynasty, the fourth and last dynasty of Vijayanagar.

When Tirumala retired, his son Shriranga I (reigned 1572–85) tried to continue the process of rebuilding while struggling to maintain his place among the Muslim sultanates without any support from the major Telugu houses. An invasion by Bijapur was repulsed with the aid of Golconda, but subsequent invasions by Golconda resulted in the loss of a substantial amount of territory in the east. The Vijayanagar government relocated from Penukonda, which had sustained two sieges, to Chandragiri. Shriranga's difficulties stemmed partly from the lack of aid from his brothers, who ruled their separate regions, and partly from the dissensions of his nobles and the semi-independent status of some of them. Many nobles had apparently decided that it was no longer in their best interests to give full support to the larger state and that, in the absence of overwhelming power, the development of smaller sub regional states was both possible and potentially more profitable.

Shriranga died childless and was succeeded by his younger brother Venkata II (reigned 1585–1614), whose ability and constant activity, combined with a relative dearth of interference by the Muslim sultanates, prevented the further disintegration of centralized

authority over the next 28 years. A series of wars between 1580 and 1589 resulted in the reacquisition of some of the territory that had been lost to Golconda in the east and the eventual restoration of the Krishna River as Vijayanagar's northern boundary, but Venkata spent most of his time attempting to retain his hold over his rebellious chieftains and nobles. Most of the east and the Tamil south were in rebellion at one time or another; the most serious threat occurred in 1601, when the Nayaks of Madura, Tanjore, and Jinji came to the aid of the rebellious Lingama Nayaka of Vellore. Venkata defeated the Nayaks and later made Vellore his capital, but his authority was not restored in the far south.

The process of decentralization, although halted for a time, could not be reversed. In the northern areas that had been laid to waste by invading armies, Venkata undertook a program of restoration by offering lower revenue payments. His tact and firmness led to cordial relations with the Portuguese, who established a Jesuit mission in 1607. The Dutch were permitted to build a factory at Devapattana and a fort at Pulicat, notwithstanding Portuguese opposition to the latter. It would appear that by the time of his death in 1614 Venkata had accomplished enough so that a revival of imperial power and prosperity was possible, but instead rivalries among the nobility rapidly led to further decentralization and to the diminution of the state. Venkata's nephew and successor, Shriranga II, ruled for only four months. He was murdered, along with all but one of the members of his family, by one of the two contending parties of nobles.

A long civil war resulted and finally degenerated into a series of smaller wars among a number of contending parties. The surviving member of the dynasty, Rama Deva Raya, finally ascended the throne in 1617. His reign was marked by factional warfare and the constant struggle to maintain a much-truncated kingdom along the eastern coast. Although some chieftains continued to recognize his nominal suzerainty and that of his successor, Venkata III (1630–42), real political power resided at the level of chieftains and provincial governors, who were carving out their own principalities. The fourth Vijayanagar dynasty had become little more than another competing provincial power. Bijapur and Golconda took advantage of the decline in Vijayanagar's strength to make further inroads into the south, while Venkata III's own nephew Shriranga allied himself with Bijapur. Interestingly, it was Venkata who granted the Madras, Patna fort to the English as the site for a factory (trading post). In 1642 an expedition from Golconda drove the king from his capital at Vellore. Hearing that his uncle was dying, Shriranga deserted Bijapur and had he crowned.

Although he was able to play Bijapur and Golconda against each other for a time, he could not gain control over the provincial Nayaks, who were by then virtually independent; and, when Bijapur and Golconda finally struck at the same time, Shriranga and the handful of chieftains who came to his aid were powerless to stop them. A last appeal to his Nayaks to come to the defence of Hinduism resulted instead in his defeat by their combined forces in 1645. Meanwhile, Bijapur and Golconda advanced, with the blessings of the Mughal emperor at Delhi, who had suggested that they should partition Karnataka between themselves. The Nayaks realized the danger too late, and by 1652 the Muslim sultans had completed their conquest of Karnataka. Shriranga retired to Mysore, where he kept an exile court until his death in 1672.

### **Administration of the Vijayanagar Empire**

Vijayanagar was the first southern Indian state to have encompassed three major linguistic and cultural regions and to have established a high degree of political unity among them. The administration of the kingdom sporadically achieved a relatively high degree of centralization, although centrifugal tendencies regularly appeared. To the original five rajyas (provinces) held by the Sangama brothers, new ones were added as territories were acquired. Within and among these regions, a complex mosaic of great chiefly houses exercised power to varying degrees, though not with the virtual autonomy that some historians have suggested. The central administration had both revenue and a military side, but the actual business of raising taxes and troops was mostly the responsibility of the provincial governors and their subordinates.

The central government maintained a relatively small body of troops, but it assigned a value to the lands held by the provincial governors and determined the number of troops that were to be supplied from the revenues of each province. This administrative plan led to the development of the Nayankara system, in which prominent commanders received land grants and privileged status, becoming Nayaks (local lords or governors). The system, which has been characterized as a kind of military feudalism, worked well enough when the central authority was strong but provided territorial bases for the Nayaks to build semi-independent hereditary holdings in times of imperial weakness. The imperial rulers were aware of the power of the provinces and tried to counter it by appointing members of the royal family as governors of the militarily more important (but not necessarily more lucrative) provinces. On the whole, however, the device was not successful, because succession rivalries, as in

the Muslim kingdoms to the north, tended to produce final disloyalty to the throne and even rebellion. Although exact figures are unavailable, the evidence suggests that the level of taxation was close to half of the produce in many areas. Much of the revenue collected did not go to the state, however, because various layers of local landholders took their share first. Although most revenue came from agrarian taxes, commercial and artisan taxes and tributary duties from foreign traders were levied as well.

Under Vijayanagar rule, temples, which exhibited such singularly imperial features as huge enclosures and entrance gateways (gopurams), emerged as major political arenas. Monastic organizations (mathas) representing various religious traditions also became focal points of local authority, often closely linked with the Nayaka chieftaincies. A fairly elaborate and specialized administrative infrastructure underlay these diverse local and regional religio-political forms. Vijayanagar the city was a symbol of vast power and wealth. It was a royal ceremonial and administrative centre and the nexus of trade routes. Foreign travellers and visitors were impressed by the variety and quality of commodities that reached the city, by the architectural grandeur of the palace complex and temples, and by the ceremonial significance of the annual Mahanavami celebrations, at which the Nayaks and other chiefs assembled to pay tribute.

Vijayanagar was, to some extent, consciously represented by its sovereigns as the last bastion of Hinduism against the forces of Islam. The shifting patterns of alliances among Vijayanagar and the sultanates, the occasions on which a rival party of nobles or a claimant to the throne of Vijayanagar would enlist the aid of a Muslim sultan and the employment of both Hindus and Muslims in the sultanates and in Vijayanagar suggest that rivalries were more political than religious. The various progressive reforms of the Vijayanagar army suggest also that efforts were made to transform at least one aspect of the state in order to make it more competitive with its Muslim and other rivals.

### **Social Condition**

The economy of the Tamil society under Vijaya Nagar rule was prosperous. The development of inland and foreign trade had good impact in the Tamil society and economy. People with various cultures and languages lived together happily. Caste system was there. Royal family members and nobles led a luxurious life. Common people led poor life. Women were respected more. Some women participated in Public life. Some of them were appointed in both civil and military departments. Some women were talented in music, dance and

poetry writing. Marriages had sacred and social importance. Dowry system was there. Horse riding, hunting, chess, boating, kolattam, kummy were the favourite games in the society. Krishna devaraya's daughter was a very good chess player.

### **Social Divisions**

Vijaya Nagar society was divided into many divisions. Brahmins and Vellalas were dominant groups, The Portuguese, the French, the Dutch, the English and the Arab Muslims settled here. These foreigners had their own churches and mosques. They had mixed response from the native population. Indian Muslims, Christians formed another section, Goldsmiths, blacksmiths, carpenters, and weavers formed sizable group in the society. Fishermen who lived in the east coast were converted into Christianity. Valangai and Idangai groups had frequent conflicts among themselves. Sometimes they joined together on certain issues.

### **Education**

During the Vijaya Nagar rule education was confined only to certain sections of the Society. Gurukula education was there. Classes were conducted both in teacher's houses and temple premises. These educational institutions had royal support. Vedas, astrology, subjects like medicine were taught.

### **Food and Dress**

Rice and millet were their main food. The habit of chewing the betel leaf was also there. Free meals were provided in the choultry. Generally people wore cotton wool and line dresses. The nobles wore embroidered dresses with golden threads, Rich people wore shoes and poor people remained bare footed. Women had the practice of wearing costly gold ornaments with precious stones and pearls.

### **Religious Condition under Vijayanagar Empire**

The Vijaya Nagar rulers encouraged all religious faiths. Their most favourable religion was Hinduism. Many areas of Tamilnadu were relieved from Muslim sultan's rule and were placed under the Vijayanagar Hindu rulers. Temples of Madurai, Srirangam, Thiruvarur, Rameswaram, Chidambaram, Tirunelveli, Thiruvannamali and Sirvilliputhur were repaired and rebuilt. Some of them were enlarged with an additional gopurams, praharas, entrance towers, corridors and mandapas. New temples were built in Kancheepuram, Kumbakonam and Vellore. Sculptures were carved on pillars.

Maharasankaranihi, Mahanavami, Ugadi, Deepavali, karthigai and holi were celebrated. Coins issued by Vijaya Nagar kings proclaim their conviction towards Vaishnavism. King Achyutaraya made liberal grants to the Varadaraja and Ekmahareswarar temple at Kanchi. He built the image of Lord Thillai Govindaraja at Chidambaram, Jain temples were built. Muslim dargas were respected. Christian missionaries were functioning in Tuticorin, Vellore and other areas. The early Vijaya Nagar kings were saivites and the later kings were Vaishnavites. So both Saivism and Vaishnavism flourished during this period. This reflected in Tamil country also. Vadagalai and Thengalai: Vadagalai and Thengalai groups were there among the Vaishnavites. The Vadagalai group was led by Vedanta Desikar. They followed Sanskrit Vedas. Thengalai group was led by Manavala Mahamuni. The Thengalai group followed Tamil Prabandhams. Vadagalai people believed in caste system but Thengalai people did not believe in caste system.

### **Literature Art and Architecture under Vijaya Nagar Empire**

Vijaya Nagar kings patronized Tamil, Telugu and Sanskrit scholars, poets and philosophers. Krishna Devaraya composed Amuktamalayada. This is considered as one of the five Telugu kavyas. There were eight scholars in the court of Krishnadevaraya. They were known as Ashtadiggajas. Krishnadevaraya stopped the practice of translating from Sanskrit to other languages. He encouraged original thinking and writing in the field of literature. Krishna Devaraya marked a new beginning in the literary history of South India. The influence of Vaishnavism was found in the Telugu and Tamil literature, Gangadevi wrote Maduravijayam which is important literary evidence about her husband Kumarakampana's conquest of Tamil country. Allasanipeddanna, Nanditimanna Tenaliramakrishna was leading Telugu scholars. Telugu literature flourished well.

### **Tamil Literature**

Vijaya Nagar period marked as good development in Tamil literature. Tamil Scholars of Saivism, Vaishnavism and Jainism were encouraged. Meykandar wrote SivagnanamBodham. VeliyambalaTambiran wrote Gnanapuravilakkam, Alagiyadesikar'sSethupuranam, Kachiappasivachariar'sKandapuram were important Tamil literary works. Villiputhurar translated Viyasar'sBharatam in Tamil. Chidambarapuram and Chokkanatharula were written by Thirumalainathar. Haridasar wrote Iruamayavilakkam. Nalavenba is famous Tamil work of that period. Commentaries were written on Tholkappiyam andSilappatikaram and also on many Vaishnavite religious

texts. Nallurveerakavirayar's Harichandrapuranam and saint Pavanandhi's Nanool were important works written during Vijaya Nagar period.

### **Art and Architecture**

During the period of Vijayanagar rulers the Tamil country faced an introduction of new style in the field of art and architecture. Two different styles of architecture namely the Dravidian and Indo-Saracenic architecture were famous during this period. The two gopurams of Rameswaram temple and Seshagiri mandapam at Srirangam are the best examples of Vijaya Nagar art. Vijaya Nagar king built a famous temple inside the Vellore fort. Special feature of the Vellore temple is the Kalyana mandapam attached to that temple. This is one of the best examples of the Dravidian architecture style of Vijaya Nagar kings. The palace of Madurai built during this period is a good example of Indo Saracenic architecture style. Krishna Devaraya built a good part of a northern tower of Chidambaram. He also constructed the south side of Ekambaranatha shrine at Kancheepuram. He built pudumandapam and many temple towers at Madurai and Thiruvannamalai. New temples were built in Vellore, Kumbakonam, Srirangam and Kancheepuram. Gopurams towers, forts and palaces constructed during this period are famous even today. The last stage of the Vijaya Nagar architecture was known as Madura style. The art of casting bronzes was famous. Some of the Vijaya Nagar paintings of God, Goddesses, puranas story pictures and images of kings are familiar even today. Revival of Hinduism and some of the new social and cultural patterns introduced and emerged in Tamil Country during Vijaya Nagar period had established a very big impact in the social and cultural life of Tamil country.

## **UNIT-II**

### **1. Nayaks of Madurai and Tanjore**

The Nayankara system was introduced by the Vijayanagar Empire. The Vijayanagar Empire was established in the Deccan Plateau region in South India. Harihara I and his brother Bukka Raya I of Sangama Dynasty were the first to establish it in 1336. The empire was basically the result of struggle against Islamic invasion. The empire takes its name from its capital city, Vijayanagar. It lasted until 1646, but still managed to make a lasting influence. In this unit, we will discuss the Nayankara system as well as the rule and administration of the Madurai Nayaks.

### **Nayankara system**

In 1336 A.D., the Vijayanagar Empire was established. The Empire and its Emperors brought many provinces under their rule including Tamil Nadu, Karnataka, and Andhra. During their rule, the Vijayanagar Emperors created a system of Nayankara (Nayakkar), whereby the vast Empire was divided into various states or mandals and Nayaks (lords) were placed in charge of the provinces. Tamil Nadu was divided into five mandals: Vellore, Gingee, Tanjore, Madurai and Thiruvadigai. Each Mandal was administered by a Supreme Mandal Chief (Maha Mandaladhipathi). These appointments were made by the King and the persons belonging to the royal family. There were other officials to assist him. These mandals were independently functioning with respect to civil, military, and judicial matters. They were contributing to the centre a share of their revenue. Military support was sought by centre when needed, in terms of the ratios as fixed by the King himself.

The meaning of Nayankara system originates from the European system of Land Grant System. In this system, Nayak was the Military Administrator of a province. He was given the lands by the King, to provide a perennial income to him. This is based on the principle that all the lands are owned by the King and he has the rights to distribute it to his dependants. Amara Nayankara system is designed to have the following rules: Revenue sharing by the Nayak was based on the land grants. Military assistance (number of soldiers) to be provided as per the fixed by the King himself.

Nayaks were permitted to build their own fortresses. They had full freedom to take decisions about their internal administrative matters. According to Nuniz, Vijayanagar Empire was divided into 200 parts to be ruled by 200 Nayaks, under this Nayankara system. During the royal festivities, Nayaks were expected to send costly gifts to the King as well as the food items such as wheat and meat. Law and order was the prime obligation of the Nayaks. Agricultural production was to be increased in their lands. They were taking back

9/10 portion of the produce as their shares. 50 percent of the total revenue was shared by Nayak with the King, in addition to the other obligations such as military and event management. The Nayaks Some Nayaks were removed from their positions and were also punished on not fulfilling their duties. Their lands were taken by the King.

The differences between Maha Mandaleswarar and Nayak lies within the facts that: Nayak was the permanent resident of the mandal responsible for revenue and military supplies to the centre. While, Maha Mandaleswarar was a transferable Viceroy with no obligations for revenue or military sharing. He was only the royal representative. Maha Mandaleswarar was to supervise the Nayak's loyalty and his revenue and military sharing promptness. Peer reports were also shared with the King by the Maha Mandaleswarar though the Nayankara system is considered similar to the Land Grant system of Europe; Nayaks did not get the political importance that the Lords in the European system enjoyed. Nayaks were treated only as Military Generals. They were removed any time by the King. Defects of the Nayankara system was mainly due to the introduction of Palayagara system by Nayaks. Palayagarhas acted more loyal to the Nayaks than to the King. The centre did not have direct and uniform control on the provinces ruled by them as each Nayak had his own method of administration independently with no interference by the centre.

### **Madurai Nayaks**

In 1529, war broke out between the Pandyas and Cholas. He was defeated Chandrasekara Pandya. He approached the Emperor Krishnadevaraya of Vijayanagar Empire for a solution and support. Vijayanagar 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. The Nayaks 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 Vijayanagar 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 Vijayanagar Empire, the Nayaks started establishing their own independent rule upon the weakened status of the Vijayanagar 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 opinion that it started when Nagama Nayak was appointed as Madurai Nayak, while others opinion 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, Thiruchirapalli, 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, deep the Nayaks rooted stability. He stayed an unchallenged ruler, assisted by his General and Chief Minister Ariyanatha

Mudaliyar. 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 maintained friendly relations with Thenkasi Pandiyas and contained the long war waged by the five Pandyas. He renovated the Nellaiappar Temple in Tirunelveli. He expanded the Tirunelveli City and improved the irrigation facilities. He constructed the Teppakulam at Trichy. He renovated the Thayumanava Temple at the Rock Fort, Trichy.

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 spending for the Army and their own administrative expenses. Ettayapuram, Panchaalankurichi, and Pudukkotai 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 Vijayanagar Empire, Krishnappa Nayakkar, son of Viswanatha Nayak had to witness many events during his reign of the Madurai state like: During this time, the fierce battle of Thalaikotta was fought between the Deccan Sultans of Bijapur, Golkonda, Bidar, and Ahmed Nagar, called as the Bahmani Sultans and the Vijayanagar Empire. This war determined the future of Vijayanagar Empire as the victory of Bahmani Sultans marked the destruction and fall of Vijayanagar Empire. Soon, Penukonda, which was the capital of Vijayanagar Empire, also got attacked by the Sultans 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 NayakI. Krishnappa Nayak-I created a town called Krishnapuram, near Palayamkottai. He built a temple for Thiruvenkatanathar. 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**

Descendants of Krishnappa Nayak ruled Madurai from 1572 to 1623.

**(i) 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 (Mandapas) at Madurai.

**(ii) Krishnappa Nayak II (1595-1601):** His rule was uneventful but peaceful.

#### **(iii) Muthu Krishnappa Nayak (1601-1609):**

During his rule, in 1606, Robert De Nobile, 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.

#### **(iv) Muthu Veerappa Nayak I (1609-1623):**

During his rule, Muthu Veerappa Nayak-I revolted against the Vijayanagar Empire, which was ruling from Vellore as its capital. He was defeated in this revolt. He changed the capital to Trichy to subdue Tanjore Nayak. Mysore King Raja Udayar invaded Madurai and was defeated by the Palayagar Chieftains of Kannivadi and Virupakshi. Robert De-Nobile, during his time, built a Christian Temple at Madurai in 1610. It is said that Nayakpersecuted those who got converted into Christianity.

#### **(v) 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 Trichirapalli due to several Considerations. Mysore King Chama raja 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 Vijayanagar, he sought the help of Golkonda Sultan.

The last Emperor of Vijayanagar, Sreerangam was defeated. However, Tamil Nadu again got invaded by the Muslim rule of the Sultans at the initiative of Thirumalai Nayak. Liked 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 Sethupathis, who in turn defeated the Mysore forces and drove them back to Mysore, cutting their noses in retaliation. Sethupathy was awarded the title 'Thirumalai Sethupathy'. Following which, Thirumalai Nayak resorted for help from the Portuguese for capturing Sethupathy 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 choultry. 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.

#### **(vi) Muthu Veerappa Nayak II (1659)**

He ruled only for four months. He strengthened the Trichirapalli 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.

#### **(vii) 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 Trichirapalli 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

Sokkakanatha Nayak to pay a huge sum to 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.

**(vii) 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. Sethupathy 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 Choultry 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.

**(ix) Rani Mangammaal (1689-1706)**

Rani Mangammaal 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 Mangammaal 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 Mangammaal. To re-establish the practice, she sent an army in 1697, which was defeated. However, later, Dhalavai 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, Sethupathy captured Madurai.

Dhalavai Narasappaiyan fought off the forces out of Madurai. However, in 1702, Sethupathy 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 plantations 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 Mangammaal 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 being 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 Kakatiya Thevar and the remaining two were given to another Kakatiya 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.

#### **(x) 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 Trichirapalli 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.

## **Gingee Nayaks and the Tanjore Nayaks.**

The contribution of various leaders belonging to these two dynasties will be examined. While the Gingee Nayaks ruled for about 122 years after assuming power in 1526, the rule of the Tanjore Nayaks began in 1532. It will also attempt to understand the Nayak administrative system and examine the justice as well as the financial system that prevailed during the period.

Gingee Fort is considered as the strongest in terms of military power. This fort was constructed in 1422 by Vijaya Raya 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 Vijayanagar 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 Senji and Tanjore 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 started from Palar on the coastal side and extended 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 Vijayanagar Emperor Sadasiva Raya in the Thalikkottai 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 Vijayanagar 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 Senji and Tanjore 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 Thirupapuliur 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.

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 Senji and Tanjore-Thiruchirapalli. 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 Sreerangam. However, Vijaya Raghava Nayak re- Senji and Tanjore established 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 Navaratri festival by spending a huge amount of money. In 1659, when Tanjore Nayak diverted the ire of Bijapur and Golkonda Sultans towards Thiruchirapalli Fort, Sultan's Army could not capture the fort and in revenge attacked and vandalised 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.

Ekaji (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.

### **The Nayak administration system (PALAYAM)**

The Nayak administration system by and large though based on the Vijayanagara Empire style was not complete. After Thirumalai Nayak assumed the power at Madurai, he started ruling independently, which was similar to the Vijayanagara Empire's system with minor modifications as required with the changing times. These historical observations are available in Madurai Nadu written by Mr. Nelson; Nayakkar Varalaru written by Professor R.Sathyanathayyar; T.V. Mahalingam's 'Tirunelveli Varalaaru' and 'Ramappaiyan Ammanai', a historical ballad, by Vaiyapuri Pillai. Central government was the focal authority for all the states divided and ruled by the Governors. Palayams were under the rule and authority of the Governors. Palayams were given all the powers by the centre and it did not interfere in the 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. The King was the central power of the kingdom and the orders of the King was the law of the land. Kings followed all the traditions of the state and the people. They participated in the rituals, functions, and art and culture festivals.

All religions were duly respected. Though Ministers were in the advisory capacity, they had to be in the confidence circle of the King to continue as the Minister. There were various cadres in the central government of Nayak kingdom:

- Dalavai was the Chief Minister and also the General of the forces. They held twin responsibilities of being the War Head as well as the Administrative Head. Dalavai was considered the De-facto ruler of the country. Brahmins were usually appointed as Dalavai.
- Pradhani was the Finance Minister. He assumed the Dalavai powers, when Dalavai was away, Pradhani was more powerful than other ministers.

#### Senji and Tanjore

- Rayasam was considered the Chief Secretary of the government. He was the kingpin of the government and was in close touch with the King.
- Kanakkar was the Chief Accountant.

- Dhanathipathi was responsible for external affairs and internal liaising, along with coordination efforts.
- Other officials included Thirumanthira Nayagam and Adapakaran as the Senior and Junior Employees of the government respectively.

State governance States were called 'Seemai' and were under the command of the governors. Those governors who were located far from the kingdom enjoyed more powers. They acted under the orders of the king through the Dalavai. Under the governors, 72 Palayams were ruled. This administration was equal to the local administration system, which was followed earlier. This Palayagar system was considered the best for improving the strength of the King and his governance.

### **Local administration**

Ayangar system was deeply ingrained in the society during the Nayak's rule replacing the local administration system of the Chola kingdom. There were 12 persons in the Ayangar system at the village level including the officials. Some of the important ones were Karnam, responsible for Accounts, Maniyagarar for revenue collections, and Thaliyari for local policing and law and order. The others in the group were not considered as government officials but only formed the team of the Ayangar system. They were also given lands as gifts.

However, they were supposed to pay taxes called 'Jodi'. This system was followed by the British later. Justice was the domain of the King. This is mentioned in a literary work called Amukthamaalya by Krishnadevaraya, according to which, 'rendering justice is the duty of the King'. However, in practice, the Palayagar were rendering justice at their respective levels. Nayaks focused on severe punishments and control of crimes. They also showed much concern about the natural justice factors and maintaining peace. Army formations Nayaks' strength was all about their military power as well as their intelligence system. They employed all types of forces. However, artillery force is not confirmed by the historians. They purchased elephants and horses from the Arabians and the Portuguese. The system of intelligence was very well knit and Nayak's main strength lies in this robust system.

Land revenue was the primary source of income. Profession tax and wealth tax were also prevalent during that time. Marriage tax was also collected. Temple festivals were also

levied with Pidari tax. Foreigners were levied with custom duty and those who carried arms were taxed, even more. Though taxes were specific, the burden was felt by the subjects who suffered under the ruthless revenue collection system. Most of the money collected was spent on the wars, at the palace, or other functions or festivals.

### **Palayagar system**

This system comprised of 72 Palayams in each state. Each Palayam was headed by a Palayagar elected from the local ethnic groups. They had three types of authority:

(a) Finance and revenue collection: Out of the total collections, they had to share the certain amount of revenue with the King, while the rest they can keep for their own administration and other related expenses.

(b) Justice: They were authorised to deal with all the disputes and cases in their jurisdiction.

(c) Military: One third of the revenue was to be spent on the army maintenance by the Palayagar. They formed their own government. Day to day affairs was run by their officials, created in a similar manner as to the government at the centre. They had a Pradhani. They also had a system of 'Sharo'. Peasants who enjoyed allotment of the Sharo lands were expected to grow crops during the time of peace and fight during war time for the army. Palayagar system had its own pros and cons. However, the system provided the kingdom with a peaceful and well defined local administration system.

The geographical discoveries in the last quarter of the 15th century deeply affected the commercial relations of different countries of the world and produced far-reaching consequences in their history. After the discovery of India by Vasco Da Gama, the Portuguese tried to establish a trade link and their rule in India. Later, the Dutch, English and the French companies came to India. The Dutch diverted their attention to Indonesia and Portugal. Since they were unable to compete with the English and the French companies, their rule became confined to Dadar, Goa, Daman and Diu. In this unit, you will study about the advent of the Europeans the Portuguese and the Dutch, and the British East India Company and the French. The reasons that led to the Anglo-French rivalry and the Anglo-Mysore Wars will also be delved into.

### **Spread of Christianity during Nayak Period**

During Veerappa Nayak's 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 (Mandapas) at Madurai.

The attitude of Chokkanatha towards Christians was benevolent was during his reign; Martinz, a missionary of Madurai Mission died in 22nd of August, 1656 at the age of 63 after thirty one years of service. It was due to the dedicated work of Martinz, Christianity flourished in and around Madurai. Though the king was generous, the prevailing condition induced tribulations to the missionaries. Due to devastations of famine, robbery and Mohammedan invasion the Christian missionaries were forced to flock to Trichy and other places like Satyamangalam. They were executed at various centres of the kingdom. It is believed that these unhappy incidents happened, due to wars and pestilence.

Muttu Veerappa followed religious toleration, encouraged the Christian missionaries to spread their faith in Tamilnadu. During last reign, Madura Mission flourished in and around Madurai due to the hard work of John de Britto. But a group of orthodox Hindus and officials vehemently stood against the Christians. They acted as permanent menace to Christians. However, no harm was done to them due to the timely interference of the ruler.

Rani was a benevolent ruler. She respected the religious feelings of all religions including Christians, Hence, Christianity flourished during her administration. But in certain places Christians were disturbed. Orthodox Hindus protested against Christians and involved in unlawful activities. Kilavan Sethupathy of Ramnad stood against christens and caused untold miseries to them. Father John de Britto, who was deeply involved in missionary activities, was murdered brutally on 4th of February, 1693. His body was cut into pieces and exposed to vultures. Generally, in Ramnad Christians were tortured and their churches were demolished. Likewise, Nayaks of Tanjore also committed all sorts of atrocities on Christians. A number of missionaries were expelled from Tanjore. He also insisted Rani Mangammaal to follow the same. But she acted against the wishes of Sethupathy and Nayak of Tanjore;she rendered all possible help to the Christian missionaries. The letters of missionaries mentioned the generous attitude of Rani Mangammaal towards Christians.

### **Contribution of Nayak to Tamil Culture**

Radical changes took place in Tamilnadu during the period of Vijayanagar and Nayaks due to political unrest caused by external attack and internal disorder. The rupture among the castes and subcastes weakened the society. The copper plate of this period

mentioned that the Nayak rules paid special attention to solve the problems among the various sections in the society. Though the Nayaks encouraged traditional caste system, scanty evidences are available to know more about their activities. The social inequality that existed in society threatened the safety of the people. Brahmins like Vijayanagar rulers, the Nayaks also enforced the Varna system in Tamilnadu. When the activities of temples increased, more and more Brahmins were invited to do religious services.

Hence the settlements and influence of the Brahmins increased during the reign of the Nayaks. They were considered as high castes and they enjoyed all rights and privileges. The Nayaks provided Brahmadeya lands to the Brahmins for their settlements. They were provided with all facilities. They existed in various, parts of the Nayak kingdom. They occupied an important place in temples and politics. As heads of administration, they controlled the majority in society. Important posts in the government and temples such as Dalavai, Rayasam and Prohita were occupied by the Brahmins. They also did the traditional works. Like chanting Vedas, performing yagams and conducting daily worship. The high caste Brahmins treated the agriculturists and other tax payers as unprivileged. These divisions obtained social colours and there were quarrels among them. It affected the society adversely. Kaikolas During the reign of Nayaks, Kaikolas occupied a prominent place in Tamilnadu. Blacksmith, goldsmith, coppersmith, carpenter, sculptors were the five divisions among the Kaikolas. They were also called as Panchalas.

They were respected in the society. Among them, the Nayaks patronised' goldsmiths and sculptors. Kshatriyas The rulers and warriors were considered as Kshatriyas. The Nayak rulers equated them with sue and moon races. Among them, there were high castes and low castes. Nayaks of Tanjore considered them as high caste. They treated the Madurai Nayaks as low caste. They even hesitated to maintain matrimonial relations. The people respected Kshatriyas because they protected them from danger. Vaisyas in Tamilnadu also occupied an important place. They dealt with trade and allied, industries. Among Vaisyas, Chetties were prominent. They dealt with horse trade. Horses were, imported for the cavalry in the army. The Chettiars who were involved in horse trade, were called kuthirai Chettiars, Generally, they controlled both internal and external trader. They were settled in Separate Street in the town. Most of the Chettiars were rich. They lived luxuriously. Sutras were considered as untouchables. They were not at allowed to enter the temples. Civil rights were denied to them. On certain occasions they revolted for their right. But they were suppressed mercilessly

by rulers and high castes. Separate works were assigned to them. They were not permitted to mingle with the high castes in society.

### **Marriage System**

During the Nayak age, more importance was given to marriage. It was made ornamental. Inter-caste marriage was not encouraged. Priority was given to kulams and kotrams at the time of the marriage of the members, of the royal family. These temples contained Devadasi. They dedicated themselves to the service of the deity of the temples. They performed dances in the temples. They were treated as the chosen servants of gods and were known, as devaradiyar. The houses of Devadasi were located in the streets around the temples. They were colourful, young and attractive. Devaradiyar were experts in music, dance and other arts. They were used to promote cultural entertainment and to raise funds. They had an admirable place in society. The members of the royal family and rich men patronised them. They were honoured with titles and gifts. Lands were also granted to them for their maintenance. Among the titles, the most important was Naluthikkum Vetha Manickam. Sources mentioned that one devaradiyar by name Umayammai belonged to Rakkiyam village in Thirumeyyaham Taluk was honoured with this title. The devaradiyar mingled freely with the local population and maintained close touch with the royal families and the wealthy high castes. They utilised them for entertainment and sexual purposes. The money minded Devadasi were even involved in prostitution.

The Devadasi who lived around the temples were deeply involved in prostitution. Maintaining relations with devaradiyar were considered as a prestige. Most of the works of this period clearly mentioned the character of devaradiyar. Kalamegham in his work mentioned that the pleasure obtained from Devadasi was true and everlasting. The rulers of this period also maintained close touch with these devaradiyar. It is said that the girl kidnapped by Madhuraiveeran. She was a Devadasi probably the Devadasi were found everywhere in the kingdom. But they were in abundance, around the temples at Madurai, Tanjore, Kalayarkoil, Trichy, Ramnad, Rameswaram, Kumbakonam, Thiruvarur etc. The devaradiyar were also permitted to have married life. Records proved that a few devaradiyar become housewives after marriage.

### **Food**

The various sections of the people ate various types of food. But vegetarian and non-vegetarian foods were common. The saints and Brahmins consumed rice, milk product and

fruits. The people belonged to low .castes ate meat, fish, egg, rice etc. Coconut and gingelly oils were used to prepare food. The food prepared for the king was tested duly before serving. Drinking was common.

The king used imported liquor in the company of his guests and relatives. While the king and rich people used imported liquor, the poor used local toddy. Toddy preparation was a popular industry in Tamilnadu. It was manufactured privately. Liquor occupied an important place in the Nayak society. People used to take betel leaves after meals. Dress and ornaments People of this period had great fascination for dresses and ornaments. Both men and women used to wear ornaments. Various classes of people in the society used various forms and qualities of dresses and ornaments. The ordinary people in the society wore simple dress. They were always on the verge of nudity and were never concerned about it. The wealthy people concentrated more on costly dresses. The Sowrastras who were experts in weaving were invited from northern parts of Tamilnadu. The dresses of the widows were simple and unattractive. Due importance was also given to ornaments. Women adorned themselves with various types of costly ornaments. The sculptors of this period revealed a rough ideal about the garments and ornaments used by the people. Women paid special attention to cosmetics.

They bedecked themselves with flowers. The Devadasi decorated warmly to attract the mass. Goldsmith and weaves were given due respect in the society. Amusements Music, dance and drama gave entertainment to people, with high aesthetic tastes. They also participated in various games and festivals. They enjoyed duel fight, hunting, horse race etc. Cock-fight, goat fight, swimming etc. were certain popular village past times. Festivals Much importance was given to festivals during Nayaks period. Temples of the Nayak period served as citadal of festivals, Chita, festivals, Puthuthiruvizha, Theppathiruvizha were celebrated grandly in Madurai. Owing to frequent festivals, the Nayaks converted Madurai, as city of festivals. In addition to Madurai festivals were also conducted in the temples at Tanjore, Kumbakonam, Thiruvarur and Chidambaram Different kinds of festivals were conducted in these temples. Among them, pournamivizha, puthunila panchapavangal, sivarathiri, maharasaskirenti, ekadesi theuvadasi, Srijeyanthi etc, were important. The most important festivals in Tamilnadu are Deepavali. It was introduced during the time of Nayaks. The performances of Devadasi were given primary importance at the time of festivals. Those festivals were conducted with a view to protect the people from the devils. The villages had

separate gods. Hero worship was common. Ghosts and spirits were believed and dreaded. Brahmins were involved in religious activities.

### **New Settlements**

During the reign of Nayaks, the settlements of Brahmins, Muslims and Europeans increased considerably. When the activities of the temples increased, more Brahmins were invited from northern parts of Tamilnadu. They settled in Agraharas. The settlements of Brahmins increased based on their number. As a result of invasion, the Muslims were also settled in various parts of Tamilnadu. They concentrated more on trade. Radical changes took place in Tamil culture due to the arrival of Muslims, Kammavar, Kavara, Uppili, Soniyar, kampalathar, Ottar, Chakiliyar, Thember, Sowrastras etc were also settled in various parts of Tamilnadu. Most of them spoke Telugu language. Nayaks also encouraged the spread of Christianity in Tamilnadu Christian Missionaries from Portugal, Spain, France and England came and settled in various parts of Tamilnadu with a view to spread their faith. Due to the arrival of foreigners, radical changes took place in Tamilnadu in the field of education and religion. Religious toleration though the Nayaks were orthodox Hindus, religious toleration, existed in Tamilnadu. The Nayaks of Madurai gave due protection to the Christian missionaries. They were permitted even to construct churches and schools. Even then certain unpleasant incidents against Christian missionaries took place in certain parts of Tamilnadu. Missionaries suffered due to anti Christian attitude of Kilavan Sethupathy of Ramnad. John Britto and others were murdered. Many of them were imprisoned. The letters of the Christian missionaries gave a clear picture about the attitude of the Nayaks toward Christians. The rupture among Hindus also continued.

### **Condition of Education**

During the Vijayanagar and Nayak periods, less importance was given for the growth of education. Even then education flourished at various centres. Local scholars and Christian missionaries rendered meritorious services for the growth of education.

### **Art and Architecture**

The Nayaks ruled Tamilnadu with Madurai, Tanjore and Chenji as their capital in 17th and 13th centuries. They showed much interest on the growth of art and architecture. The temples, mandapams, gopurams, palaces and public buildings constructed during this period contributed much for the development of art. The Nayaks constructed and renovated

certain temples. They also constructed mandapams and gopurams in certain temples and were beautified with sculptures and paintings. Such mandapams and gopurams were found in Perur, Tharamangalam, Madurai, Azhaharkoil, Krishnapuram, Thadikompu, Tirunelveli, Srivaikundam, Nanguneri, Thirukurumkudi, Thenkasi, Kumbakonam, Thiruvampuri, Thiruvarangam, Kudanthai, Chenkom, Patesvaram etc. In Tamilnadu, though they were constructed on Dravidian style, the Islamic style which penetrated into it gave new dimension to them. Madurai Meenakshi Amman temples Madurai Meenakshi Amman temple is the best example to know the development of art and architecture in Tamilnadu. It is a huge and attractive temple with 847 feet, length and. 729 feet breadth.

The temple contains pudumandapam, huge pillars and arches, gopurams, compound walls sad sculptures. They revealed the architectural beauty of the temple. The sculptures in the temple are very, attractive, Among them the dancing sculpture of kali, the sculptures of Vinayagar in dance pose, the sculpture of Agniveera patherar with eight hands, agora Vera patherar with ten hands, Kalyana Sundarar, the sculpture of Umayaval, Nanmugam, Thirumal etc. are very attractive. MeenakshiAmman temple also contains the historic importance thousand pillar mandapam. The pillars contain the sculptures of king, queen, etc. Most of the sculpture of this temple was religious oriented. The painting of the period was famous. The marriage scene of Sundaresa Perumel, the fightscene of Meenakshi Amman, image of Rani Mangammaal and Chokkanatha and sixty four Thiruvilayadal dances of Siva, were decorated beautifully with painting.

Kovaiperumal Coil Mandapam, The Kanakasabha mandapam, located near to Perumal temple mandapam at Perurpatti in Selam district belonged to the period of Nayaks. It was very attractive. It contained twenty eight pillars, arranged in rows. Pillars were decorated with sculptures of animals and gods. Among them, the sculptures of elephant, Kali, Agni and veerabhathirar were important. Most of these sculptures were religious-oriented. Tharamangalam Kailasanatharkoil Mandapam at Salem the sculptures contain in the Pillars of Kailasanathars temple mandapam at Tharamangalam in Salem district is belonged to Nayak period. They were the best examples for the contribution of Nayaks to the development of art. Among the sculptures of this Mandapam the sculptures of Vinayagar, Pichaidevar, and Mohini, Kannan, Yurthuvathandavar, Gangadaran, Raman, Vaali, and Chukreevan were important. The sculptures found in the walls of the temples were very attractive. They were religious oriented. Dindigul Thirumal coil The Thirumal coil found at

Thadikompu near Dindigul also belonged to the period of Nayaks. It contains large number of sculptures. These sculptures are decorated with garments and ornaments.

### **Azhaharkoil Mandapam at Madurai.**

The Azhaharkoil mandapam is situated near Madurai. It contains a number of religious oriented, sculptures. Among them, the sculptures of Enaperumal, Narsimha, Uttaman, Malainattumangai etc were important. Krishapurathukoil at Tirunelveli, the Arangarnandapam is constructed in Krishapurathukoil at Tirunelveli. It contains sculptures of the Nayaks period. Most of these sculptures were religious, oriented. Sculptures in Nellaiapparkoil also contain Pillars. The Pillars are decorated with various types of attractive sculptures. They were also religious oriented. Thiruvaikundathirumal coil. The Thirumalkoil is located at Thiruvaikundam. It contains a number of sculptures in the Pillars of the mandapam. They belong to Nayak period. Among them, the sculptures of doorkeepers, Raman, Sita, Hanuman, Azhahunangai lighting candle, Veerabhathirar, Kuravan, Vedar, dancing girls etc. were attractive. These sculptures are also religious oriented. The beautiful sculpture in the Sivankoil Mandapam at Tenkasi also belonged to Nayak period. Among them, the sculptures of Kali, Veerabhathirar, Venugopaiyan, Devadasi etc are also important.

### **Thirukurumkudi Thirumalkoil Mandapam**

The sculptures in the Thirukurumkudi Thirumalkoil mandapam also belonged to Nayak period. The sculptures of Karudan, Amman, Bheeman, Parathiyar etc. are attractive. In addition to the above temple, sculptures of the Nayak period are also found in the temples at Nanguneri, Kalakkad, Thinikkurumkudi, Trichy, Kumbakonam, Thiruperumthurai, Tanjore, Kudumiyamalai, Suchindram and Kanyakumari. Most of the sculptures of these temples are religious oriented. Bronze Sculpture Most of the sculptures of Nayaks are stone made. They also used copper make to make sculptures. Such sculptures are found in the temples at Madurai, Ramnad, Tirunelveli, Kanyakumari and Tanjore districts. They are not attractive as stone sculptures.

### **Paintings**

The paintings of Nayaks resembles to that of Vijayanagar period. The paintings of the Nayaks are found in the temples at Thiruparuthikuntam, Thiruvarur, Chengam, Tanjore, Madurai, Chidambaram, Courtallam, Kumbakonam etc. Most of the paintings are religious oriented. The puranic stories, gods, Devadasi and animals are painted in an attractive manner.

Generally, for painting, green, red, yellow and black colours were used in the Nayak period. Architecture The Nayaks during their reign constructed a number of temples, Palaces, mandapams forts, Rajagopurams etc. Among them, Meenakshi Amman temple at Madurai, Krishnapuram temple, Thiruvannamali temple, Vishnu temple at Dindivanam, Venkataramana swami temple at Chenji was important. Again the walls around Srirangam and Rameswaram, and Thousand Pillared Mandapam were noteworthy. The most important monument of this period was palace constructed by Tirumalai Nayak. The palace was 160 feet length and 100 feet breadth. It revealed the artistic skill of this period. It was a typical example of Saracenic architecture. The rulers of this period patronised musicians and artists. Dance and drama occupied an important place during festivals. In short the Nayaks patronised all sorts of arts.

### **UNIT-III**

#### **MARATHAS OF TAMIL COUNTRY**

##### **1. SETUPATHIS OF RAMNAD**

The Maravas played a conspicuous role in the history of 17th and 18th Century Tamilaham. The Sethupathis were Maravas who belonged to the territory to the east of Madurai, south of Tanjore and north of Tirunelveli and bounded on the east by the sea. The Sethupathis emerge into history during the reign of Muthu Krishnappa Nayaka (1601-1609). (i)Muthu Krishnappa Nayaka (1601-1609) appointed Sadaikka Tevar as Udayan Sethupathy of Ramnad. Sethupathis means guardian of the Causeway to Rameswaram. The Maravas considered it their privilege to protect the pilgrims going to Rameswaram. He humbled the

Vanniyar and pacified the Polygars whose chief he became. Thus he became the first Sethupathy of the Nayak of Madurai.

(ii) Kuttan Sethupathy: His reign period lasted from 1622 to 1636. He continues the tradition established by his father. He was a true subordinate of the Nayak of Madurai. Sadaikka II was the adopted son of Kuttan Setupati. He succeeded Kuttan Setupati after his death in 1636. For about three years, Sadaikka II ruled peacefully. Sadaikka II was also known as DalavaiSethupathy. His position was challenged by Thambi, an illegitimate son of Kuttan. He was supported by the Nayak of Madurai as the Setupati was withholding tribute. Thambi invaded Ramnad. We get a clear picture about the Marava civil war from the Ramappaiyan Ammanai. It was a terrible war. The Setupati was defeated and taken prisoner. Thambi was crowned but the popular sentiment was against his regime. Once again Raghunatha Tevar and Narayana Tevar, nephews of Sadaikka were also opposed to Thambi. So Tirumalai Nayak ousted Thambi and restored Sadaikka. Thambi hatched a plot against the Setupati and killed him. The assassin himself died a loyal servant of the Nayak. He ably assisted Tirumalai Nayak and Muthu Veerappa II in their wars against Mysore.

Raghunatha Setupati ruled one - third of the Setupati dominion from 1645 and the whole of the kingdom from 1655 to 1670. He may be considered to be the greatest among the Sethupathis. During his period, the relationship between the Sethupathis and Nayaks of Madurai became strained. Chokkanatha Nayak invaded Ramnad for the former had refused to cooperate during the Muhammadan invasion of Trichy. An army led by him easily overran Tirupattur, Pudukkotai, Manamadurai and Kalayarkoil. The Maravas withdrew to the jungles and resorted to guerrilla warfare. Chokkanatha returned ordering the army to render their submission. But they were a hard nut to crack. This army returned crest-fallen, in 1674 he was succeed by his nephew Surya Thevar. Raghunatha Setupati was a great patron of literary men. He was a great builder of temples. Moreover he renovated many temples. In Spite of the many wars he waged, he found the resources and the time needed to promote the peaceful arts. Telugu language in addition to native Tamil was used in court records and official correspondence.

Alagiya Chitrambala Kavirayar and Amirtha Kavirayar were among the Tamil poets patronised by him. Perhaps he is to be credited with the construction of the Second 'Prakara' of the Ramanathaswamy Temple on Rameswaram. Thayumanavar, the famous mystic poet spent his last days in Ramnad during the reign of this prince. Surya Tevar and Athana Tevar:

Tirumalai Setupati was succeeded by the elder of his two sons Surya Tevar and then by Athana Tevar. They reigned in succession but the reign periods of both of them together did not exceed one year. Both of them died one after another within a short period. After a few years of personal rule the Nayak appointed Raghunatha Tevar alias Kilavan Setupati, son of Surya Tevar through his fifth wife. Raghunatha Setupati: He ruled from 1671 to 1710 A.D. His nickname was Kilavan Setupati. He was a ruthless and cruel man; warlike and tolerant but in his own way competent. He stood with Chokkanatha Nayak in the days of difficulty and got the title 'Para Raja Kesari' (Lion to alien kings). He increased the defences of the Marava Kingdom and took stern measures against rebels. Kilavan Setupati founded the Tondaiman dynasty of Pudukkotai in 1711.

Kilavan picked up a quarrel with Muthu Veerappa Nayak and turned rebellious, and so the Nayak sent an army against Ramnad which was defeated by the Setupati in league with Tanjore. In 1700 he receded the Marava country practically from subjection of Madurai. His anti-Madurai policy forced Mangammaalto despatch an army against Ramnad in 1702. It was routed by the Maravas and forced to return ignominiously. Mangammaal difficulty with Aurangzeb gave Kilavan the opportunity to liberate Ramnad from the Nayak yoke. By 1706, Kilavan Setupati established the independent kingdom of the Maravas. According to Prof. R.Sathiyanaatha Iyer, "he was a man of remarkable ability who conducted the administration of the country with vigour and wisdom". He shifted the capital of the kingdom from Pugalur to Ramnad. He also created the Sivaganga Palayam and appointed Periyauadaya Tevar as its governor. He was a bigot Hindu ruler. He was responsible for the execution of the Christian missionary worker Jonn de Britto. It was due to the large scale conversion of Marvas to Christianity by John de Britto. It is stated that at one time he converted nearly 8000 Maravas to Christianity. Kilavan Sethupathis services to the cause of Hinduism were many. He endowed a temple in Tiruvadananar with lands; he provided for the comfortable functioning of many mathas. He gave three villages to a temple near Kalayarkoil.

He ordered the excavation of a large reservoir called the 'Mugavai Urani' and the construction of a dam across the Vaigai. He permitted the Dutch who had settled themselves on the eastern coast, to fish freely in the waters nearby for but a nominal fee. The Setupati at the age of 80 and after a reign of 40 years, passed away in 1710 A.D. His 47 wives committed self immolation on his funeral pyre. He left no heir to succeed him.

### **Vijaya Raghunatha Setupati:**

He was in power from 1710 to 1720 A.D. He inherited a very bad economic condition of the country and had to face famine on one hand and floods on the other and the consequent hardships. He caused a lake called 'Raghunatha Samudram' to be excavated near Tanjore. He divided the country into a number of defence zones and improved also the civil administration. The Polygars were disciplined and the Palayam system was reorganised. He built many forts. The important one was built at Kamudi. He ruled a vast territory between Thiruvarur in the north and Tirunelveli in the south. He was a devout Saivites who made many additions to the Ramanathaswamy Temple at Rameswaram.

After the death of Vijaya Raghunatha Sethupathis, Sundaresvara Tevar alias Tanda Tevar became the ruler of Ramnad. He was defeated by Anand Rao, General of the Tanjore armies and finally he was beheaded. Then Bhavani Sankara came to the throne in 1720 and ruled till 1729. During the time of Kattaya Tevar (1729-1735) the Marava country witnessed two invasions i.e., one from Tanjore under Tokkoji, the successor of Serfoji I and the other from the General Anand Rao. He was succeeded by his son Sivakumara Muthu Vijaya Raghunatha Setupati (1735-1746). His reign was peaceful and undisturbed by wars. He was succeeded by Rakka Tevar, a cousin of Kattaya Tevar in 1747. After him, Sella Tevar (Vijaya Raghunatha Setupati) became the ruler in 1748. His reign lasted up to 1761. In course of time the Maravas slowly drifted towards the Nawab. In 1761 Sella Teva died and left no son behind. His sister's son Muthuramalinga Setupati became the ruler in 1761. During his time, things threatened to go from bad to worse in Ramnad. In 1772 Ramnad came under the direct management of the Nawab of Arcot. In 1792 the Ramnad territories were ceded to the British by a treaty; Col. Martinz occupied the Marava country. The company took its administration. In 1803 the Zamindari of Ramnad was transferred to Mangaleswari Nachchiyar. Thus the Ramnad kingdom was reduced to the status of a Zamindar. Mandaleswarar Nachchiyar became Zamindarini in 1803 and was in power till 1812. Her son Annasamy Tevar succeeded her in 1812. He assumed the title Muthu Vijaya Raghunatha Setupati. After his death in 1820, Ramasamy Tevar claimed the Zamin during 1820 to 1830. From 1830 to 1847 it was put under the control of his widow Parvadhavardhani Nachchiyar. Later it was brought under the crown in 1858.

The manager Ponnusamy Tevar looked after its administration. He died in 1869. His son Pandithurai Tevar became the reputed founder of the Madurai Tamil Sangam. Muthuramalinga Setupati, Baskara Setupati, Rajarajeswara Muthuramalinga Setupati and Shanmuga Rajeswara Naganatha Setupati took over the administration of Ramnad Zamin

respectively. The last Setupati joined the congress party in 1949 and in that year the Zamindari right of Ramnad was abolished. He was minister for Public works from 1952 to 1957.

## 2. MARATHAS OF TANJORE

Reinstatement of Sengamaladas Chokkanatha, the Nayak of Madurai appointed Alagiri as Governor of Tanjore to administer it. But due to ambition, within a short, he protested against the Nayaks and became independent. He appointed Venkanna as his accountant (rayasom). Dissatisfied with the administration of Alagiri, Venkanna decided to dethrone him from power. He had the intention to reinstate Sengamaladas of Vijayaraghava tradition on the throne. Sengamaladas was the son of Mannarudas. His enemies secretly planned to murder him. But he was rescued secretly and brought up by the chetty merchants of Nagapattinam. Venkanna sought the support of Ali Adil Shah, the Sultan of Bijapur with a view to support Sengamaladhas.

The Sultan accepted the demands of Venkanna and sent an army under Ekoji. Ekoji defeated Alagiri and enthroned Sengamaladas on the throne of Tanjore. Sengamaladas was enthroned with great expectations. But he neglected the wishes of Venkanna and gave priority to the demands of the merchants of Nagapattinam. He also deceived Ekoji. So the disappointed Venkanna decided to remove Sengamaladas from power. He met Ekojialias. Venkoji at Kumbakonam and persuaded him to invade Tanjore, Ekoji alias Venkoji alias Venkoji was born to Shaji Bhonsle and Tukabai Mohita in 1630. He grew under paternal care and entered the service of Ali Adil Shah of Bijapur. At the instigation of Venkanna, Ekoji marched to Tanjore; Sengamaladas was defeated and dethroned from power. At that time Asi Adil Shah also died, Utilising this opportunity, Ekoji usurped the throne of Tanjore in 1676 and founded the Maratha rule of Tanjore. Political History Venkoji (1676 - 1684) People had much expectation on the rule of Venkoji. But he acted as a tyrant. He was ambitious and showed less interest on the welfare of the people. He wasted much time, energy and wealth for the personal purposes. He adopted inhuman, policies to consolidate his power and to collect taxes.

Heavy taxes were imposed on the people. Normally, four fifths of produce was collected as tax. The people found it very difficult to pay the tax. Those who refused to pay the tax were punished severely. Thus he earned the enmity of the people. He even insulted his adviser, Hanumanth pant and his half brother, Shivaji. So the members of the royal family

and high officials too rejected and opposed the inhuman and unattractive policies of Venkoji. Frustrated by the policies of Venkoji, Shivaji undertook a punitive expedition against him in 1676 and demanded half of the Jagir of his father in the Carnatic reign. As both of them were ambitious for wealth, the conciliation taluks ended in rupture. At this unpleasant situation, Chokkanatha of Madurai made an expedition against Tanjore. But his aim to subdue Tanjore ended in failure. Hence the army returned to Madurai, disappointed. But soon after the death of Shivaji, the Mysore General Kumaraiya made an expedition against Tamilnadu and intruded into the territory around Trichinopoly in 1680. The southern states viewed seriously the side effects of this conquest. Hence, Venkoji of Tanjore, Kilavan Sethupathy of Ramnad forgetting their differences, supported Chokkanatha of Madurai.

Thus Madurai was saved from a peril. The defeated Mysore army returned from Madurai. But after the death of Chokkanatha the allied forces of Tanjore and Ramnad turned against Madurai and reduced its status. Shaji (1684-1712) after the death of Venkoji, his eldest son Shaji ascended the throne in 1684. During his administration, political unrest showed its ugly head in South India. After the death of Shivaji, Aurangzeb invaded Deccan with a determination to eradicate the domination of Maratha rule from the south. It resulted in the murder of Shambaji, the elder son to Shivaji and other members of royal family. But Rajaram, another son of Shivaji, escaped to Jinji. Aurangzeb sent an army under Zuaficar Khan, to reduce Jinji. The defeated Shaji made an agreement with Zuaficar Khan. Shaji was forced to give 20 lakhs rupees, thousand horses, and thousand soldiers to the Mughal. Again he was directed not to render any assistance to Rajaram. Shaji accepted these terms.

Again, during the reign of Shaji, Chikkadevaraya, the ruler of Mysore, took necessary steps to construct a dam across the river Kaveri. Shaji opposed vehemently the activities of Chikkadevaraya with the help of the Nayaks of Madurai. But unfortunately, the dam was damaged due to the unexpected flood caused by heavy rains. So this issue met with a natural death. Kilavan Sethupathy was very powerful, when Shaji ruled Tanjore. Anticipating the attack of Sethupathy, Shaji made an agreement with the Nayak of Madurai. Based on the agreement, the combined armies of Tanjore and Madurai attacked Ramnad. But the infuriated Sethupathy defeated the combined forces and captured Arantangi, the fort belonging to Tanjore. As deeply involved in Hindu religious activities, Shaji disturbed the Christians to the core. He gave untold miseries to them. They were compelled to pay a special tax. Moreover, he issued orders to evict Christians from Tanjore. He also directed Ranimangammal and other chieftains to adopt the same.

The records that belonged to this period revealed the anti Christian attitude of the ruler. His reign witnessed the growth of art and literature, Marathi language developed during his period. He patronised scholars like Ramapaktra Ditchidar and Appakani. He improved the fortification for the protection of Tanjore. The religious intolerance and inhuman activities reduced his status and fame. Serfoji I (1712 - 1728) Shaji died in 1712 without any heir to the throne. So his brother Serfoji occupied the throne and ruled up to 1726. During his reign, a civil war broke out in Ramnad. Due to this civil war, the kingdoms were divided into five divisions and were ruled by independent rulers. Utilising this civil war, Serfoji interfered in the internal affairs of Ramnad and expanded his territory by annexing certain provinces of Ramnad. But he became unpopular due to internal disorder and external conquest. He died in 1728 without any issue to the throne.

Tukoji (1728 - 1736) the next ruler, who ruled Tanjore was Tukoji. He was the last son of Venkoji. As Serfoji had no successor to succeed the throne, there started a civil war. In the civil war Katturaja, the illegitimate son of Serfoji became successful and ascended the throne in 1728, but within a short span of time, Serfoji defeated his enemy Katturaja in a minor court conspiracy, and occupied the throne. During his administration radical political changes took place in the Maratha territory. Serfoji also interfered in the affairs of Ramnad and waged a war against it for the battle, he failed miserably and lost northern parts of the territory to Ramnad.

As a great scholar, he patronised education. He wrote the famous work Sangheetha Saram. The kingdom began to decline due to his inefficiency. Pratap Singh (1739 - 1763) Civil war started in Tanjore after the death of Tukoji. In the civil war, the legitimate and illegitimate sons of Tukoji and Serfoji participated. Baba Sahib and Shivaji were the legitimate sons of Tukoji. Pratapsingh son of Tukoji and Katturaja, son of Serfoji were illegitimate heirs to the throne. In the struggle, Pratap Singh diplomatically won the war and seized the throne. Throughout his reign, political unrest existed in Tanjore. The country weakened due to the invasion of Nawab of Arcot, Chanda Sahib and the British/When Chanda Sahib invaded Tanjore, Pratap Singh sought the support of the British. In the battle Chanda Sahib was murdered. Pratap Singh made an attempt to conquer Ramnad and Tondaimandalam. But his attempt ended in failure. So the unrest continued. It continued till his death in 1763. In short, foreigners established their domination in Tanjore during his administration. Tulgaji (1763-1787) Tulgaji succeeded Pratapsingh, during his administration Haider Ali and Tipu Sultan of Mysore threatened Tanjore frequently.

With a view to safeguard his position, he donated a huge amount of money including, a large quantity of gold, to them. As a warrior, Tulgaji invaded Ramnad and Tondaimandalam. Though he was successful in the Ramnad expedition, his invasion against Tondaimandalam ended in utter failure. It weakened his position, moreover, the attack of Mysore, and the expedition of Mohamad Ali made him helpless. They defeated Tanjore and looted its wealth. At his critical situation, Tulgaji sought the help of the British, to strengthen his position. The British came forward to help Tulgaji and imposed various terms on him. Civil war in Tanjore Amir Singh (1787 - 1798), and Serfoji II (1799 - 1833) after the death of Tulgaji, civil war started in the kingdom between his adopted son Serfoji II and his brother Amir Singh. The British interfered in the civil war and helped Amir Singh to occupy the throne. Amir Singh ruled Tanjore from 1787 to 1798. When Lord Wellesley became the Governor General of India, radical changes took place in the politics of Tanjore. In 1798, he deposed Amir Singh and raised Serfoji II to the throne. He ruled for a short period. In 1799 the company government dethroned Serfoji II and brought Tanjore under their direct administration. Instead, the company government granted an annual allowance of one lakh of Pagodas and one fifth of the net revenue of Serfoji II. Thus he became a permanent prisoner in the hands of the company government.

### **Shivaji II (1833 - 1855)**

After the death, of Serfoji II in 1833, Shivaji II ascended the throne. He was unfit to become a ruler. He gave importance to worldly pleasures and enjoyed the company of ladies in the harem. He had twenty wives. Without achieving anything, he, died in 1855. As he had no successor to succeed him, Lord Dalhousie applied his doctrine of lapse in 1856 and annexed the kingdom to his dominion. Thus the Maratha rule in Tanjore came to an end.

### **The Maratha Administration of Tanjore Maratha rulers**

Marathas ruled the most fertile areas of Tanjore from 1676 to 1856; Most of the Maratha rulers were autocrats. They concentrated less on administration, and were deeply involved in worldly and sexual life. Hence, the high officials, especially the Brahmins acted as real administrators of the state. They even acted as brokers (middle men) between the rulers and the ruled the officials too exploited the people and behaved like autocrats. The rulers enjoyed enormous powers. Kingship was hereditary. Though hereditary system existed, civil war was common in the palace. On various occasions civil war determined the ruler. The

British also played a vital role in selecting the ruler. Though the Marathas were aliens, they never introduced any radical changes in administration. Without much alteration they adopted the native system of administration. Here and there slight modifications were made to suit the existing conditions. The prokita in the palace, ministers, commander in chief of the army (Dalavai) and revenue officials occupied an important place in central administration.

The ministry contained a number of ministers including chief minister. The ministers were called mantri. They advised the king. They were expected to give good advice. The prokita were respected in the society. High officials appointed by the kings, looked after the day - to - day administration of the state. The kings, ministers and high officials were given proper protection. Separate guards were appointed for this purpose. These guards were called Kavalkars. Like Karnataka and Ramnad, Tanjore was called as Samasthanam. For the convenience of administration Samasthanam was sub-divided into five subhas. Pudukkottai, Marmarkudi, Kumbakonam, Mayavaram and Thiruvadi were the five subhas in the Maratha kingdom. The subhas were further divided into Chimai and villages. Records revealed that there existed 5753 villages in the kingdom of Marathas. Maratha kings were Hindus they patronised Hindu religion. Most of the kings were intolerable towards other religions. Especially, Christians were tortured cruelly. Yet the Christians flourished at Nagapattinam, Tranqubar, Porto-Novo and other coastal areas. Due to the hard work of the missionaries many people were converted to Christianity.

The Maratha rulers showed much pomp and show. They lived in the palaces. The palace was constructed at the capital. It contained all facilities including harem. Harem contained beautiful ladies from all over the country; the pleasure seeking Maratha rulers squandered away the public money unnecessarily for personal happiness. Most of the Maratha rulers were inefficient. Political unrest was the order of the day. Tanjore was frequently affected by foreign invasions, civil wars, famines and floods. The rulers failed even to take the minimum relief measures at these times. So the people faced untold miseries. The records of the Christian missionaries available in Madras revealed these facts.

### **Land Revenue**

Land tax and custom dues were the major sources of income to the State. The method of the collection of land tax was traditional. Taxes were collected based on the value of the commodities and the distance of remitting the taxes. As the coastal areas were under the domination of the Europeans, the Maratha rulers collected taxes only from inland. The state

collected custom dues from arrack, bricks and pearl harbours. Government adopted monopoly system to collect custom dues (Sungam).

The government officials assessed the land tax at the time of cultivation. The tenants were permitted to sell their agricultural commodities in the market. The officials appointed for this purpose marked the market prices in the registrar. Spies were also appointed to know the price levels of the commodities in the markets. Government also consulted the monopolist before assessing the taxes. Finally based on the price levels in markets and on the opinions of the monopolists, taxes were assessed. As land revalue assessment varies from time to time, the shares of the government were also varied. Generally, the government fixed its shares and the tenants. For example, during the reign of Tukoji, 37 1/2 taxes were collected as the share of the Brahmins. It was increased to 40% at the time of Amir Singh. Revenue officials adopted arbitrary methods to collect, taxes from the tenants. They suffered due to heavy taxation.. Less importance was given to the maintenance of accounts. Hence corruption prevailed at all levels. The major portion of the revenue was utilised for the maintenance of army and to pay tribute. Due to frequent wars, the tenants were directed to pay more taxes. Due to shortage of fund the salary for the soldiers neither was nor paid regularly. So the soldiers were involved in robbery and looting.

## **Justice**

The judiciary that existed in the kingdom was primitive and traditional. It contained full of vices. Bribery was common. The judges in the courts were corrupt and partial-Four kinds of courts such as the criminal court, the civil court, the religious and temple litigations and appeal court functioned during the administration of Marathas. The ruler was the head of the judiciary. The judicial system was reorganised only after the advent of the company rule in Tanjore. The credit of reorganising the judiciary in Tanjore went to Swartz, the Christian missionary. He tried hard to establish a court at the capital during the reign of Amir Singh. It contained five judges Most of them were Brahmins. This court tried cases based on sastrams. The decisions of the judges were read out in the open court. We can study the working of this court with the help of the palm leaves, belonging to this period. In addition to this, district courts were also existed in the provinces. These courts functioned under the strict control of the ruler. They were directed to send monthly reports to the king. The king had the ultimate right even, to change the verdict of the courts. In the courts priority was given to money and

caste. Generally, the courts that existed during the period of Marathas were deeply immersed in corruption and bribery.

### **Village Administration**

Maratha rulers gave due importance to administration of the villages. In the villages, traditional form of administration existed. The villages were self sufficient and acted independently. Each village contained a Sabha. It looked after the administration in the villages. Sabha contained village head and other officials. The officials including the account and bodyguard assisted the village head in the day-to-day administration.

Most of the members of Sabha were the elders of the high castes. The Sabha remunerated its officials. The village head in the Sabha acted as a bridge between the village and the government. The village sabhas enjoyed certain judicial, powers also. They settled certain important disputes of the villages. They utilised the waters in the village kulams as per their requirements without consulting the government.

The Brahmins also dominated the administrative unit in the towns. They dominated all branches of administration. The records available in Tamilnadu enabled us to understand the working of villages during the administration of Marathas in Tanjore. Art and Literature During the administration of Marathas art and literature flourished. The Maratha rulers patronised Sanskrit and Marathi language. The highly educated rulers like Shaji Tukoji, Serfoji, etc, gave due importance to the growth of literature. Various scholars and literary giants were invited from foreign countries. Due attention was given to the growth of literature epics and dramas. Ramachandra Dikshithar popularly known as modern Pathanjali and Baskara Dikshithar were the important poets of this period. Another important poet was Alurikuppanna. He was praised as Andhra Kalidasa. During the period, less importance was given to Tamil language. But the madams, which existed in various parts of the country patronised Tamil language. Among the Tamil poets of this period, Thinivarur Vaidynatha Desikar, Sodaranyam Thayumanavar, Swaminatha Desikar and Seerkali Arunachala Kavirayar were noteworthy. They contributed to the development of Thalapuram, Bhakti Paadalkal and prose.

During this period, philosophy, music, drama, astronomy, medicine and fine arts were also developed. The Saraswathi Mahal library at Tanjore contained much Sanskrit, Marathi, Tamil and Telugu manuscripts relating to Vedic and Vedanta medicine, music and dancing. It also maintained a museum, and a printing press. The Maratha rulers invited physicians from

Hyderabad and Arabia. Hospitals were constructed at various centres of the kingdom. The Maratha rulers also patronised fine arts. Tanjore acted as the centre of Carnatic Music and Bharatha Natyam. Tulgaji, the ruler of the Maratha territory in Tanjore was an efficient artist. He wrote a book on this subject. He also showed keen interest in education. The famous and historical Saraswathi Mahal Library at Tanjore was constructed during his administration. It is considered to be one of the leading libraries in Tamilnadu. Art and Architecture also developed during this period. Various churches, palaces, mandapam, buildings, forts were constructed by the Maratha rulers. They highlighted their contribution to the development of art and architecture.

### **Art and Culture of Marathas**

Tanjore, historically a heartland of Chola Kingdom, came under the influence of the Vijayanagar rule, about the third quarter of the fourteenth century. Krishnadevaraya (1509-1529) the greatest ruler, organised the Nayak kingdom of Tanjore, Madura and Senji in the early decades of the sixteenth century. The Nayaks of Tanjore established their kingdom in 1540 and their rule continued till 1675. A factional war between the Nayaks of Tanjore and Madurai Chokkanatha Nayak (1662-1682) the ruler of Madurai requested Vijayaraghava Nayak (1633-1673) of Tanjore to give his daughter for marriage. But the latter declined the offer. Enraged Chokkanatha Nayak ordered his commander of the troops to proceed against Tanjore. In the war of 1673, the ruling power of the Tanjore was destroyed and Chokkanatha assumed the whole territories. In 1674 his foster brother was appointed as the Governor of the country. The kingdom of Tanjore came to an end. Meanwhile Sengamaladhas (1674-1675), a boy of the old dynasty was brought-up secretly at Nagapattinam by a wealthy merchant. Hearing this Venkanna, the former Rayasam of Vijayaraghava invited Bijapur Sultan for reinstating Sengamaladas on the throne of Tanjore. The Bijapur Sultan sent his general Ekoji (Venkoji) who was ordered to drive out Alagiri and to reinstate the boy Sengamaladhas.

The invasion of the Ekoji, ultimately led to the occupation of Tanjore in 1675 which marked the beginning of the Maratha rule in Tanjore. Ekoji, taking advantage of the confusion in the Bijapur kingdom, usurped power from Sengamaladhas and established the Maratha rule in Tanjore. In 1676, Ekoji (1676-1683) founded Maratha kingdom and the Marathas rule continued for a century and a half which marked the beginning of cultural revival and blossoming of the artistic tradition. The Marathas of Tanjore maintained a separate identity from the date of its inception. The kingdom faced political opposition of

various Hindu and Muslim rulers on one side and on the other side the trade concession of Western countries. The competition among them forced it to continue a balance from internal and external groups. It had no scope for any political expansion, but continued to amalgamate different cultures. Thus Tanjore became a centre of court culture. The Maratha rule witnessed margined changes of ownership. Telugu, Kannada and Maratha immigrants poured in steady streams into Tanjore region. The bureaucracy came to be filled with Telugu and Maratha immigrants. They were remunerated by grant of land called maniams and thus they became the owners of vast estates. The productive labour force was tied to the soil and their condition resembled the serfs of medieval period. The agrarian society consisted of landowners of vast estate tenants and agricultural labourers. The tenants were mostly from the Sudra caste and the caste structure dominated the agrarian society. In almost all the villages the upper caste of Brahmin and Vellalas were the land owners.

The productive forces the serfs, slaves and tenants continuously supported the Brahmins with their toiling and moiling on the lands. The productive forces were squeezed in all possible ways and their welfare was neglected. Their earnings were diverted for the expenses of native princes and idle classes like Brahmins and courtiers. As the idle classes had extra income and time they created fresh amusement and developed zest for dance, music and artistic tradition.

## **Architecture**

With the abundance of working forces and artisans, the ruling Marathas constructed beautiful structures in Tanjore. The most important Maratha structures in the town as the group of buildings within the palace complex. The 400 year old palace complex was erected by the Nayaks and the Marathas. The palace contained four main structures i.e. the Arsenal Tower, Bell Tower, Maratha Durbar Hall and SarjaMadi. The Arsenal Tower, a seven floor structure was used as the Anthapuram for the Nayak kings who had their harem in each floor. Later when British rule emerged, they used the seven floor structure to dump weapons and hence the name Arsenal Tower. It is a seven storeyedGudagopuram which was built to resemble a temple. Near the Gudagopuram is the six-storeyed Madamaligam constructed by a Nayak ruler, but extensively renovated by the Marathas. It was constructed to enable the ruler to view the towers of the famous Sri Ranganatha temple at Srirangam. In 1684 Shaji, the Maratha ruler erected the Maratha durbar Hall. The durbar comprised of two mandapas. The

front mandapa has a wooden roof covering with tiles and supported by pillars. The rear mandapa is raised and has a small vault roof standing on granite pillars, plastered with bricks and lime. The SangitaMahal, a miniature of the surviving court of Tirumalai Nayak's palace in Madura is also fine.

The Marathas constructed another palace at Tiruvaiyar which was proximity to the main capital. This is small, but richly ornamented palace. Near the palace are two peculiar pyramids like four storeyed structures, "Pigeon Houses", which attracts the attention of the spectators. Another historically important spot is Manora, located twenty km south of Pattukottai. The place derives its name from the fort built here by king Serfoji. The word Manora means a tower a derivative of the minars of North Indian architecture. It is an excellent piece of Art. The 140 feet monument stands majestically on the shore of the Bay of Bengal. In 1815 built the tower to commemorate the victory of the British over Napoleon Bonaparte in the historical battle of Waterloo. The hexagonal shaped storeyed fort has a moat around it. The fort has a centrally located tower which is 23.3 meter high and has nine floors. The moat with sea water is provided with drainage facility through underground connections. There are both inlet and outlet facilities. The Maratha king used the fort as summer palace. Carnatic Music Tanjore, the seat of ancient Chola and Nayak kingdoms continued to foster the cultural and musical tradition of the past. Music is a precious heritage and is an abstract of art. The art flourished in a better social and political climate of the time which had both political and religious character. Music is an extremely versatile medium of communication by emotion and this was demonstrated by palace musicians. They were patronised and surrounded in the atmosphere of art.

Tanjore the only seat of musical tradition since the fall of the Vijayanagar rules was the synthesising centre of northern Hindustani music and southern Carnatic native music. Hindustani music was refined by Persian music. A gradual fusion of one another took place but the main point of difference between the two is the still well marked distinction. The Carnatic music was inherited from the Kannada musician, saint and poet Sri PurandaraDasa (1480-1564) in the Vijayanagar Empire. He had simplified and systematised the process of learning music. But a great revolution in Carnatic music was created during the Maratha rule by musical Trinity Syama Sastri (1762-1827), Thyagaraja (1767-1847) and Muthuswami Dikshithar (1776-1835). King Tulajaji (1763-1787) the Maratha ruler offered his patronage to musicians from all parts of India and made his court a renowned centre of musical culture. The glory of the music attained its zenith during the time of the great singer Thyagaraja

(1767-1847). He was one among the musical trinities. He was born at Thiruvarur in 1767 to Ramabrahman, a Telugu Brahmin. Later the family moved to Tiruvaiyar and he lived there till the end of his life in 1847.

The Saint had his learning from Guru Venkataramana. The kirtis of Thyagaraja 2400 in number have Rama Bhakti and Nadopasana as two cordial features. His kirtis impoverished are known as Sanghathis. The purpose of Sanghathis is only an elaboration of Ragasancharas. This richness of Ragabava gave him a place among the greatest composers of music like Purandara Dasa. The melodious kirtan which he sang had a lasting impact on the musicians and music lovers of his time. Thyagaraja could claim a period of his own as the modern Sangita attained at the full stature during that period. To the development of music his contribution was the introduction of Sanghathis in which their elaborate variation upon the original melodies made the theme more musical. Thyagaraja left a school of disciple who developed and spread the art of the masters in succeeding generations. Another senior most trinity MuthuswamiDikshithar was a composer of rare distinctions. Sastri is believed to have created 300 pieces in all, fifty in Telugu, fifteen in Sanskrit and five in Tamil, besides five geetams, four varnams and three Swarajatis in addition to a navarathamalika on Devi Meenakshi in nine ragas, a great performance. He invented new form of Indian notation which contains richness of musical conception and artistic excellence of high order. During the Maratha period artistic sophistication was the strong binding factor between temple and court. The most gifted composers lent their talents to both the temples and the courts. The devadasis assisted them and taught them music.

The Devadasi communities were embodiment of music. Like his predecessor, Shivaji II (1832-1855) asked SivananthaNatuvanar attached to the temple at Tanjore to teach Carnatic music and dance to the devadasis in the town. In addition to this in Tanjore the Kuravanji folk songs were also a popular among the people.

Thus the Carnatic music retained an elaborate system of solemnisation and rhythmic arrangements. The Swarajatis, varnams, kirtis, kirtans, javadisand pathamwere some of the style of the musical composition. Dance Music and dance are intermingled with each other from time immemorial. Temple and court culture in Tamil Nadu represented a dominant dancing performance. Over centuries, the ruling houses nurtured this art preserved the tradition of dance. The court tradition of dance continued to attract the princesses. Royal patronage of dance reached the pinnacle during the time of Marathas. During the latter half of

the eighteenth century the rulers of Tanjore became interested in Dasiattam (Bharatanatyam later name) and patronised MahadevaAnnavi, a great exponent of that art. He took extraordinary interest along with his disciple to explore new methods to develop the dance. When the celebrated Thyagaraja inaugurated a new era in the history of Carnatic music, Bharatanatyam too entered into new phase of Vigour and refinement.

The name Bharatanatyam is of recent origin of about 250 years. It developed an elegant style and was practiced by Devadasis and courtesan as a solo type of a natya in temples and durbars of the ruling classes. It was earlier known as Sadir, Dasiattam and Thanjavur Natyam. Ponnayya, Chinnayya, Vadivelu and Sivanandan, the four brothers popularly set a pattern and syllabus and gave a chiselled structure to the Sadir dance. They performed the style in modern form. They were the sons of the famous SubharaayaNattuvanar, the court musician of Thulaji (1763-1787). They adorned the court of Serfoji (1798-1832) and were popularly called the 'Thanjavur quartette' who laid down the rule as to how a dancer should dress. The traditional dance format codified by the illustrious Thanjavur Quartette has attained glory. King SwathiThirunal of Travancore patronised one of his brothers Vadivelu in his court giving all encouragement to train many of his disciplines. Chinnayya later became the official guru in the court of Mysore to train his disciples. Ponniah and Sivanandam were attached to the Brihadiswara temple of Tanjore.

The dance spread to other parts of South India. The devadasis performed the Sadir not only in the temples but also in places, houses on all auspicious occasions. Many devadasis were great dancer who has a perfect technique and great devotion. The devadasis of the temple were also experts in the Dasiyattam. In its usual form the dance is generally broken into seven parts; Alarippu, Jatiswara, Shabha, Varna, Padam, Tillanna and Sloba. In Tanjore the Kuravanji folk songs were appreciated both by the rulers and the people. Among the Kuravanchis, the play ThyagesarKuravanji was often performed in the temple of Lord Thyagesar at Thiruvarur which had a separate hall for the devadasis to perform. The devadasis of Thiruvarur were the past masters of the art. Another popular drama in the Tanjore region was Bommalattam. The dances took themes of the spiritual nature and blended it with various tradition of the country. The repertoire included several dances for resembling features, stories from the puranas, Ramayana's and Mahabharata. The delightful combination of the graceful performance of the dances to the unforgettable audiences.

King Serfoji also patronisedKondle, the exponents of PoikkalKuthiraiNattiyam (dummy horse). The ancestors of kondle emigrated from Maharashtra. The descendants of kondleare still live in Konthalakaratheru near Tanjore.Paintings are another art blended with political and religious characters. The art of Thanjavur painting has carved a niche for itself in the annals of the arts and craft history of the country. In the Maratha durbar hall there are large pictures of all the Maratha kings, beginning with Shaji, father of Venkoji. The front mandapa is originally painted in red and adorned with garlands of grapes and vine leaves. The Joliram Math is a repository of old paintings, some of the paintings are over 400 years old. Serfoji II constructed many choultry at Tiruvaiyar, Tanjore, Orattanad and Pattukottai. Inside the large chattrams many of the walls are adorned with beautiful murals exhibiting scenes from Hindu mythology. RajaSerfoji is credited with encouraging the growth of this art form.

The ornaments, clothes, arches and the seats of the gods and kings and distinct and specially designed. Most of the images in paintings are of god, king, queen, nature, birds and animals. The paintings of Lord Krishna are very attractive where white pearls are used for decorating the images. The face, hand, legs and the background colours are printed in even surface. Rig Vedic manuscript in the SaraswathiMahal Library contains splendid paintings belonging to the mid eighteenth century. The manuscripts of Tiruvilaiyadalpuranam contain the birth of Ugrapandian shows a dancer accompanied by a Nattuvanar attired in Maratha style. The artistic clad is bright red in a costume, strongly similar to that worn by Bharatanatyam dancer.

### **SaraswathiMahal Library**

Another feature of Maratha rule in Tanjore is the maintenance of a historical library popularly called SaraswathiMahal Library. The history of the library dates back to the Nayak period of Tanjore around 1540. The Nayaks formed the Saraswathi Bhandar which means collection place of manuscripts. The Maratha rulers, who captured Tanjore in 1676, developed SaraswathiBhandar into Royal Palace Library which was used for the purpose of reading by the royal people. The early Maratha rulers were neither the patron of learning nor made any attempt to collect manuscripts. But several pundits lived with royal bounty collected and maintained manuscripts for their own use. These manuscripts were kept in the SaraswathiBhandar. However, the later Maratha ruler Serfoji II (1789-1932) was a king of different character and a patron of art and literature. He was an eminent scholar. In these

younger days, he came under the influence of a Danish missionary Father Rev. Schwartz who was responsible for his education and cultural revivals. Under his tutelage the king learnt various languages like English, French, Italian, Latin etc. The Maharaja was relieved of his independent position in 1799. He converted his court into a centre of cultural and literary activities. In 1820 he founded there the famous SaraswathiMahal Library. He took keen interest in enriching the library by collecting and storing rare manuscripts of different language.

During his pilgrimage to Benares, he employed many pundits to collect and copy vast number of manuscripts from Sanskrit centres of learning in the north. The Library had the richest collection of manuscripts which reflect the culture of South India. There are more than 46,695 manuscripts in the form of palm leaf and paper. There are 39,300 Sanskrit manuscripts which represent the works of authors spread over 400 years. 3,518 Tamil manuscripts representing rare commentaries on the Sangam works, unpublished portions of classics, Saiva, Vaishnava and Jain works and later poetry of all descriptions are found here. The Library has 802 Telugu manuscripts, 3,075 Marathi manuscripts and 850 bundle containing 255,000 documents. The medical works of exceptional value is accommodated in the building the DhanawanthriMahal. The medical works deal with Ayurveda, Unnani, and Siddha and English medicines. Another feature of the library is the availability of modi manuscripts. Modi is a type of script used for writing the Marathi court language. There are seven lakhs of Modi documents in 1,342 bundles. Till the life of the last queen it was the palace property. In 1918 the British Government took possession of the library under the Charitable Endowment Act. Under the Government Order in 1919, the library was opened to the public. SaraswathiMahal Library is one of the biggest manuscript Libraries in Asia. The library is often described as the encyclopaedias of most remarkable collection of arts, medicine, literature and different languages. Tanjore itself is a classic profile of fusion and a mutual adoption of different cultures and languages. It was the centre of synthesis of culture of Tamil Cholas, Telugu Nayaks and the Marathas. As it served as a capital of many dynasties, Tanjore is a repository of contemporary art, craft and rituals.

Though the people from the bottom provided material progress of the country, the facilities to witness the dance and music were the monopoly of the aristocrats, princess, Brahmins, kings and devadasis. However, after the annexation of Tanjore by the British in 1799 the role of the patron of art intelligentsia were partly taken over by the small courts like Pudukkotai, Ettayapuram and Travancore and trade centres like Madras. Temple and court

where privileged section participated and enjoyed the fine arts became the cultural heritage of all sections of population. Major cities and auditoriums replaced the monopoly of the privileged section of the population. The common and downtrodden section of the population had for the first time, got the opportunity to glimpse the art in the auditoriums. Thus the rich cultural legacy of the Nayaks and Marathas flourished in the court and temple were shifted to public places and it became the cultural heritage of common people during the British rule.

## UNIT-IV

### 1. NAWABS OF CARNATIC

#### THE ANGLO – FRENCH RIVALRY

In 1749, the French company seemed to be a serious rival of the English Company, but it could not survive for a long time due to the following reasons:

- The French Company was controlled by the government, but the government was not too interested in the company's affairs. On the other hand, the English company was a private concern company.
- The English company had more money as compared to the French company. The area of the English trade was also vast.
- The English were strong on the waters as well. They had big ships and their merchants made regular voyage for trading activities.

War between the English and the French From 1746 to 1763, the English East India Company and French East India Company fought with each other in India. These wars are known as the Carnatic wars. They fought with each other in order to get monopoly over trade in India. The Indian rulers, the Mughals, the subedar of Deccan did not participate in these wars.

#### **The First Carnatic War (1746–1748)**

The First Carnatic War was directly linked to the events in Europe. The English and French were fighting on the issue of Austria's succession (1740–48). Once the war broke in March 1740, the two companies in India started preparing for it. Dupleix, the French Governor-General in India since 1742, was the first to realize the necessity of obtaining political influence and territorial control. But he had to face many difficulties. The French East India Company was the Government's company which was in trouble. Although the trade of the company had increased in recent past, its expenditure was more than its income. Naturally, it fell into heavy indebtedness. If this was not enough, the rivalry between two senior leaders Dupleix and La Bourdonnais, worsened the situation for French. La Bourdonnais arrived near Pondicherry in July 1746 with 10 vessels, 406 canons, 2,350 white

soldiers and 700 black soldiers. He wanted to act with complete independence, while Governor- General Dupleix considered him superior. On September 21, 1746 the French troops, led by La Bourdonnais, captured Madras, an important English trading centre since mid-17th century. Anwar-ud-din, the Nawab of Carnatic, sent a large Indian army to drive the French out of Madras. He was 'guided' by the English. In the Battle of St. Thonie (November 4, 1746) situated on the bank of Adyar river, Mahfuz Khan, son of Anwaruddin, was defeated by French captain Paradis. He had less than a thousand soldiers and had to fight 10,000 men. But the disciplined and organized army of the French, led by capable officers, won the battle.

The English on the other hand besieged Pondicherry from 6th September to 15th October 1748. But Dupleix made a strong defence and forced the English to retreat. This triumph of Dupleix made him a known and popular figure in the Indian courts. The war came to an end by the treaty of Aix-la- Chapelle (1748), under which Madras was given back to the English. The French got Quebec (Canada) in exchange of Madras. The English promised not to attack Pondicherry. The first Carnatic war taught the lesson to the French that a small army of Europeans, aided by Indian troops and trained after the European fashion could easily defeat much larger Indian armies. To secure political advantages, Dupleix started interfering in the internal matters of Hyderabad and Carnatic. Chin Qilich Khan Nizam-ul-Mulk, the founder of independent Hyderabad kingdom, died in 1748. Dupleix supported Muzaffar Jang, the grandson of Nizam instead of Nasir Jung, the son. The Nawab of Carnatic, Anwaruddin also died in 1749. Dupleix supported Chanda Sahib to the throne of the Carnatic as against Mohammad Ali, the illegitimate son of late Nawab. The English had no other option except to support Nasir Jung for Hyderabad and Mohammad Ali for Carnatic. Thus the war of succession in these two kingdoms led to second Anglo-French War (1749-1754).

### **The Second Carnatic War (1749-1754)**

The war started at the time when the English and French had peace in Europe. This proved that the two were fighting in India for commercial supremacy and not merely because of their traditional rivalry. On 3 August, 1749, French soldiers with sepoys (from 'Sipahi' of Persian) attacked Arcot in Ambur, the capital of Carnatic. Anwaruddin was killed and his elder son, Mahfuz Khan was captured but his younger son Mohammad Ali Khan Wallajah fled. He took shelter at Trichinopoly, proclaimed himself the Nawab of Arcot and received support from the English. Chanda Sahib and the French officer, Jacques Law seized

Trichinopoly. At this critical juncture, a young English officer, Robert Clive seized Arcot, the capital of Chanda Sahib on September 11, 1751 with only 200 European soldiers and 300 sepoys. The purpose was to free Trichinopoly from Chanda Sahib's seized. The plan worked and Chanda Sahib had to withdraw his large army from Trichinopoly to lay siege to Arcot to recapture it. Clive and his small army stood the siege for 50 days. Chanda Sahib had to withdraw; later the English defeated him and his Indian allies at several places; he surrendered and was finally executed, the French gave up their entire claim over Carnatic.

However, the French supremacy over Hyderabad continued. Muzaffar Jung was installed as the Nizam and Subedar of the Deccan. In return, the French got command of a vast area from Krishna to Cape Comorin which was the Jagir of Valdavur. Though Muzaffar Jung was killed in 1751, his successor Salabat Jung continued his 'friendship' with the French. Bussy, the French officer at Hyderabad, even succeeded in obtaining 'farmaan' from the Mughal emperor Ahmad Shah, confirming Salabat as the ruler of the Deccan. The failure of the French in Carnatic was a great setback. The French Government, which was always in trouble, could not bear this defeat. So it recalled Dupleix to France in 1754. The Second Carnatic War had ended with English acquiring dominance in Carnatic and French, a place in the Court of Nizam.

### **The Third Carnatic War (1758–63)**

The Third Carnatic War (1758–63) began with the Seven Years' War (1756–63) of Europe. This war was no longer confined to Carnatic. Robert Clive, the English governor of Fort St. David and Lieutenant Colonel seized Chandan Nagar, the French settlement in Bengal in 1757. He was also responsible for the victory against Siraj-ud-daula, the Nawab of Bengal, in the Battle of Plassey (June 23, 1757). Thus, financially, English East India Company was more secured. However, the most decisive battles of the war were fought in the Carnatic. The French appointed Count de Lally as the new governor of Pondicherry. He besieged Fort St. David and captured on 2 June, 1758; also captured Nagur and entered Tanjore. He then attacked Madras where he called Bussy to assist him. This was a blunder because Hyderabad was well under French control. Bussy himself was reluctant to come. The British forced Salabat Jung to cede 80 miles long and 20 miles wide territory to them. After their victory over Plassey, the English troops led by Col. Forde, captured Northern Sarkar (December 1758) and Masulipattinam (April 1759). But the most decisive battle was fought at Wandiwash (January 22, 1760) where Lally was defeated by English troops, led by Eyer

Coote. Lally retreated to Pondicherry, which was besieged by the English and Lally was forced to surrender in 1761. The Seven Years' War ended in 1763 and a treaty was signed at Paris (February 10, 1763). Among other things, it was decided that Pondicherry would go to France along with five trading ports and various factories but merely as a trading centre without any fortification and armies. Lally was accused of treason and executed when he returned to France. He was made a scapegoat. It is wrong to blame only Lally for French failure. Though, some of his moves like calling Bussy from Hyderabad (1758)-were blunders but the real reason for French failure lies in the structure of its company and the policies and attitude of the French Government. The French East India Company was a state undertaking company whose directors were appointed by the crown. The lethargy and bureaucratic control of this company could be compared to the bureaucratic control of many public sector companies of post Independent India. The English East India Company, on the other hand, was a private undertaking based on free enterprise and individual initiative. It earned profits from the Asian trade and did not depend on the state. The French could never focus towards India as their priority remained Europe whereas England gave their full attention to the oceans and distant lands, especially India.

The French failed to understand the complex political situation of India unlike the British. The French also failed to compete with the English in naval supremacy. Thus, the third Carnatic war ended the French challenge in India and paved the way for the establishment of the British Empire in India. Causes for the success of the British against the French Various factors that led to the success of the British against the French are given below:

1. The English company was a private enterprise-this created a sense of selfconfidence among the people, the French Company was state-owned.
2. Superior geographical position of England in Europe. France had to pay more attention to its border while at war as compared to relative secure position of England.
3. The English navy was superior to the French navy. It helped to cut off the link between the French possessions in India and France.
4. French government never took interest in Indian affairs.
5. The English held three important places i.e. Calcutta, Bombay and Madras whereas the French had only Pondicherry.

6. The French subordinated their commercial interest to territorial ambition, which made the French Company short of funds.

Corresponding to this phase, the entire Deccan had become a battleground for several powers, namely, Marathas, the Nizam, English and the French. Owing to frequent Maratha invasions, Mysore had become financially insolvent, making it more susceptible to attacks. Being under Mughal suzerainty earlier, Mysore, in the Nizam's eyes, was a legitimate part of his kingdom. Hence, began the scramble for power over Mysore between the Peshwa and the Nizam. The French and the English also became a part of this struggle with the involvement of the English during the Second Carnatic War.

Nagaraja had approached the English for help. However, loyalty towards the French later, embroiled both the English and the French in the political tussle in Deccan. Haider Ali (1760–1782) Haider Ali was a great Indian general whose outstanding martial splendour saw him become the factual ruler of the Kingdom of Mysore in south-western India. Haider Ali's father, Fatah Mohammad, belonged to the lineage of Qurush of Mecca, and was an administrative servant in Mysore. From such humble parentage, Haider Ali brought himself into limelight by annexing Devanhalli in 1749 and by raiding Hyderabad and amassing a large booty. Using the looted resources, he strengthened his army. With French aid, Haider Ali trained his troops as well. In 1775, as faujdar of Dindigul he brought the Poligars under his control. Soon, with the help of French engineers, he set up an arsenal. Subsequently, using the enmity that existed between the Raja of Mysore and he took over the reins of administration in his own hands in 1761, making the Raja, a de jure head, who had practically no powers and received a fixed amount as pension.

Interestingly, Haider Ali never wanted to proclaim himself with a new title or establish a new dynasty as an independent ruler. Even the term 'Sultan', in the name of his son and successor Tipu Sultan, did not denote any title, but was a part of the name. In 1760, Haider Ali was defeated by the Marathas. He could only establish himself firmly after the Battle of Panipat, where the Marathas faced a humiliating defeat. During the period between 1764 and 1776, Haider Ali was engaged in constant wars with the Marathas, whom he managed to appease by offering a huge booty or by granting territories. However, post 1776, Haider Ali retrieved all lands granted earlier, and brought under his sway the strategically significant areas lying in the Krishna– Tungabhadra Doab. His stance posed to be most challenging to the English. He overwhelmed the English in the First Anglo Mysore War

(1767–69) with the help of the French and the Nizam and in 1769 compelled them to draw an embarrassing pact with him. During the Second Anglo Mysore War (1780–84) he faced the English with a combined army comprising the Nizam and the Maratha forces. In 1782, Arcot was annexed by Haider after crushing the English forces.

However, on 7 December 1782 Haider Ali died during the course of the war. His son Tipu Sultan took over the reins of Mysore to fulfil his father's unaccomplished mission and carried on fighting against the English. Tipu Sultan (1782–1799) the eldest son of Hyder Ali, Tipu ascended the throne on his father's death in 1782, following the Second Mysore War. The Second Anglo–Mysore War, which was prolonged further under Tipu Sultan's leadership, finally ended in 1784 when both parties had been waned of their resources. The Treaty of Mangalore was drawn in March 1784, and both parties agreed to compensate each other for the losses suffered. Under Tipu Sultan, Mysore's hegemony increased further; this caused its foes, the Marathas and the Nizam, to ally against him. But, showing his astounding military skills, Tipu Sultan resisted such attempts and defeated them. This in turn prompted the Marathas and the Nizam to look for help from the English, who wanted to take revenge of their earlier defeat.

This culminated into the Third Anglo– Mysore War (1790–92). With the cooperation of the Marathas and the Nizam, the English proceeded to Srirangapatam. Despite putting up a fierce resistance, Tipu Sultan failed to quell the combined forces for long. The Treaty of Srirangapatam was signed in March 1792, owing to which Tipu Sultan had to give away more than fifty per cent of his kingdom. In 1799, with the conclusion of the Fourth Anglo–Mysore War, Tipu Sultan lost his suzerainty completely. The Fourth Anglo–Mysore War was triggered by English accusations against Tipu of having conspired with the Marathas and the Nizam to launch an attack against the English in India. They claimed that to attain his goal, Tipu had sent embassies to Arabia, Afghanistan, the French in Mauritius and to Versailles. Lord Wellesley as Governor-General of India became increasingly concerned at Tipu Sultan's growing power and acquisitions. Though Tipu had put up a brave resistance against the English, he lost his life in May 1799 during the course of the war.

With Tipu's demise, Mysore lost its autonomy and the English finally became successful in ousting their most formidable foe. The East India Company captured larger portions of Mysore state. Following Lord Wellesley's subsidiary alliance, a minor from the Hindu royal family was put on the throne of Mysore. Haider Ali and Tipu Sultan were

remarkable rulers of the second half of 18th century. They were benevolent and allowed the practice of all religions. As the Peshwa remained subordinate to Shahu and accepted the latter as the de jure head of the state, so also Haider Ali refrained from assuming any title. However, in 1786, Tipu Sultan proclaimed himself to be the Sultan after dethroning the king. Coins belonging to Haider and Tipu's regime show images of Hindu deities and refer to the Hindu calendar, which reflect on the tolerant attitude of the rulers. Jagadguru Shankaracharya of Sringeri was greatly regarded by Tipu Sultan and the latter had even provided monetary aid for the restoration of temples.

Being competent rulers Haider and Tipu were also great patrons of architecture. It is interesting to note that Tipu Sultan even tried to restructure his administration according to the Western model, a novel step initiated for the first time by an Indian ruler. He considered the Almighty to be the real sovereign for whom his subjects had complete faith. He encouraged trade, both internal and foreign. He looked after the welfare of the peasants. He was fair and just with judicial disputes. Office holders in his administration were selected because of their merit and not owing to their lineage to a particular social strata, race or religion. Hence, the dynamism of the reign of Haider Ali and Tipu Sultan has left a permanent mark in the history of India as no other sovereign of the period showed such vibrancy. First Anglo-Mysore War (1767–1769) to oust Haider Ali, the Nizam of Hyderabad and the Marathas joined hands with the English.

This led to the First Anglo-Mysore War (1767–1769). The key factors that led to the war are listed below.

- Haider Ali's desire to oust the English from the Carnatic and establish his suzerainty, and the English apprehension of him being an obstacle to their imperial designs.
- The formation of a coalition among the English the Nizam and the Marathas to expel Haider Ali.
- Haider Ali's proclamation of war against the English after being able to split the tripartite coalition formed against him. Being a competent general and an astute diplomat, Haider Ali was able to rupture the coalition formed against him. Following his instructions, Tipu Sultan paid a visit to the Nizam and appeased him by addressing him at the Nizam's court as Nasib-ud-daulah (the Fortune of the State) and Fateh Ali Khan Bahadur. Tipu always provided with the necessary aid whenever required. In Thiruvannamalai, when Haider was

embroiled in a difficult situation Tipu saved his father. Their combined efforts won them the forts of Tirupattur and Vaniyambadi. With the annexation of Mangalore by Tipu, Haider drove out the English from the Malabar Coast. This crystallized into the signing of the Treaty of Madras between the English and Haider Ali, whereby the English had to comply with Haider's demands.

### **Treaty of Madras (1769)**

The signatories of this treaty were Haider Ali and the East India Company with its allies, the Raja of Tanjore and the sovereign of Malabar. The clauses of the treaty were as follows:

- Apart from Karur and its districts, which would remain with the ruler of Mysore, the other annexed territories would be restored back.
- Each party to the treaty was to be mutually responsible to help each other if attacked. Prisoners belonging to the Madras government were to be freed by Haider Ali.
- The Raja of Tanjore was to be accepted as friend of Haider Ali.
- The Bombay Presidency and English factories were to get back their trading benefits.

### **Second Anglo-Mysore War (1780–1784)**

The important events that led to the outbreak of the Second Anglo-Mysore War are listed as follows:

- When the Marathas attacked Haider Ali in 1771, the English refused to come to Haider's aid, thereby refuting the clause of mutual assistance as agreed earlier in the Treaty of Madras. The antagonism between the English and the French during the American War of Independence was extended to the Indian soil. As Haider was an ally of the French, the hostility against the French was directed against Haider too. Mahe, a French settlement in Haider Ali's territories, was captured by the English.
- Haider Ali created anti-English coalition with the Nizam and Marathas in 1779. The attack on Mahe by the English triggered the Second Anglo-Mysore war (1780–1784). Haider and Tipu immediately proceeded to strike Arcot, the capital of Carnatic, to oust the English from the Carnatic, and simultaneously attacked Porto Novo where the offensive was led by

Karim, Haider's second son. At Perambakkam, where Tipu disrupted the troops led by Baillie, the English suffered defeat. Tipu's constant assaults on Baillie's troops prevented the latter from reaching and annexing Conjeeveram. When Tipu advanced his offensive against Baillie, the latter mistook Tipu's extremely disciplined infantry to be English troops, headed by Hector Munro, sent to his aid. At the end, Baillie had no option but to accept defeat. Thomas Munro had commented that Baillie's defeat was 'the severest blow that the English ever sustained in India.' However, Haider had made a slight miscalculation. While Tipu was fighting Baillie, if he had ousted Munro too, he could have also captured Madras. But he sent Tipu armed with a small contingent after Munro. Such was the progress of events in the earlier half of September 1780.

Thereafter, Tipu made a series of annexations: Arcot, Satghur, Ambar and Tiagar forts. His plan to advance to Wandiwash was marred when he learned about Haider's defeat at Porto Novo. After ousting Col. Braithwaite at Tanjore in February 1782, Tipu, with French assistance, proceeded to annex the Malabar Coast, but knowing about his father's death, he had to withdraw. On 7 December 1782, Haider Ali died at Narasingarayanpet near Chittoor. It is believed that he died from multiple carbuncles. To prevent any outbreak of any possible rebellion in the army, his death was not declared till the time Tipu arrived. Tipu became Haider's successor to a huge empire that stretched from river Krishna in the north to Travancore and Tinnevely in the south, Eastern Ghats in the east and the Arabian Sea in the west. He declared himself as Nawab Tipu Sultan Bahadur. After consolidating his newly acquired empire, he resumed the Anglo-Mysore War. However, in 1784, the parties of the war were too tired to continue further. They understood the need to conclude a peaceful treaty and concluded the Treaty of Mangalore on 11 March 1784.

### **Treaty of Mangalore (1784)**

The Treaty of Mangalore was signed between Tipu Sultan and the British East India Company on 11 March 1784. It was signed in Mangalore and brought an end to the Second Anglo-Mysore War. The terms of the treaties were as follows:

- None of the parties could offer direct or indirect help to the foes of any party to the treaty. Neither could they declare war against any of the allies of the parties to the treaty. Apart from restoring the former trading benefits granted by Haider Ali in 1770 to the Company, no further privileges were to be given.

- Except the Amboorgur and Satgur forts, the parties acceded to grant the territories back. Tipu also promised to refrain from raising any cause of contention over the Carnatic. Around 1,680 captives of war were to be freed by Tipu.

- Tipu consented to reinstate all benefits enjoyed by the Company until 1779 as well as the factory at Calicut. In return, Tipu Sultan gained back all territories, which he had lost to the English during the war. Both sides mutually agreed to refrain from helping each other's foes, directly or indirectly, or to declare war against their allies. Owing to this clause, the Treaty of Salbai became inconsequential.

### **Consequence:**

For Tipu, the Treaty of Mangalore was a great diplomatic feat. The treaty was beneficial for the English who signed it when they realized that they could not afford to continue with the war further. With this treaty, Tipu got an opportunity to strengthen his position, and look into the organization of the administrative machineries and army. He emulated his administrative structure on the Mughal and Western models and named it Sarkar-i-Khudadad (Government given by God). As Dodwell observes, 'Tipu was the first Indian sovereign to seek to apply western methods to his administration'.

### **Third Anglo-Mysore War (1790–1792)**

Pursuing his father's dream of gaining control over southern India, in 1789, Tipu struck Travancore. This aroused Cornwallis' apprehensions of affecting British interests. Even the Marathas and the Nizam were more sceptical about Mysore's annexation policies than that of the English. Fear of Tipu became the common ground for the English, Marathas and Nizam for forging a coalition against him. In 1790, the English planned a three-pronged attack and advanced towards Mysore. General Medows headed the army towards Coimbatore, while another brigade The Beginning of European Influence NOTES Self-Instructional 152 Material proceeded towards the Malabar Coast. However, seeing Tipu's prompt defensive measures, Lord Cornwallis decided to head the English troops. After annexing Bangalore, Cornwallis proceeded to Srirangapattinam.

Though Tipu had managed to put the English forces under pressure by cutting off their food supplies, the Marathas rescued the latter by providing them with large quantities of grain. When the English occupied Srirangapattinam in January 1792, Tipu had got no other option but to agree to the Treaty of Srirangapattinam (23 February 1

## **Causes of Third Anglo-Mysore War**

The key factors that led to the Third Anglo–Mysore War are listed as follows:

- Tipu's accomplishment in consolidating his empire internally through several reforms made his stance against the other powers more formidable
- Tipu's policy of annexation posed a serious threat to the British, Nizam and Marathas
- Tipu's plans to seek the help of France and Turkey against the British as evident by the envoys he sent to these countries posed a direct threat to British interests
- Tipu's policy of annexation, incorporating the territories of his neighbouring kingdoms, namely, the kingdom of the Raja of Travancore, an ally of the British (1789), aroused British apprehensions.

## **Treaty of Srirangapattinam**

The parties to the treaty were Tipu Sultan and the English along with their allies. The terms of the treaty are listed as follows:

- Former treaties between the English and the sovereigns of Mysore were reaffirmed.
- Fifty per cent of Tipu's territories were to be distributed among the allies of the British.
- Tipu had to pay three crores and thirty lakhs rupees, in gold or bullions, as indemnity. Out of this amount, a crores and sixty-five lakhs rupees, had to be paid immediately, while the remaining amount could be paid in three instalments, within the span of a year.
- All captives of war were to be freed.
- Till the time, the treaty was completely realized, Tipu's two sons, Abdul Khaliq (eight years) and Muiz-ud-din (five years old), to remain in English custody. Both of them were looked after well and it is believed that Cornwallis had even gifted them gold watches. The main cause of Tipu Sultan's failure was that he had three foes that had to keep under control individually. If Tipu were given the task of only tackling the English, he would have been successful. Such an assumption is confirmed by Cornwallis' comment, 'Tipu's looties

were the best troops in the world for they were always doing something to harass their enemies' and Munro's observation that 'Cornwallis could not have reduced Tipu without the assistance of the Marathas.'

Another reason for Tipu's failure lay in the fact that he was stronger in his offensive attacks than in his defensive actions. Hence he remained unsuccessful in defending Bangalore and Srirangapattinam. Also, had he decided to proceed beyond Arikere on 15 May 1791 after defeating the English troops and taking advantage of their weakness he would have inflicted formidable damage to them. Even Haider Ali had made a similar miscalculation during the Second Anglo-Mysore War. However, it must be noted that the European army was generally superior to the Tipu's forces as they had access to more advanced military equipments and had a more structured military organization. Despite having modernized their troops Haider Ali and Tipu Sultan failed to raise an equally strong infantry and artillery as possessed by the English army. The English enjoyed the advantage of getting constant supplies of men, money and material from England, as well as from the Nizam and the Marathas.

However, Tipu had to constantly struggle to maintain his supplies of recruits and money as they were often disrupted by Maratha incursions. Overcoming all such drawbacks, Tipu had faced the English and their allies bravely and had kept them at bay for almost two years. Even after the Treaty of Srirangapattinam, his indomitable spirit could not be dampened. The English had realized that without surrendering Mysore, they could not become the 'Power Paramount' in India. This led Lord Wellesley, as soon as he became Governor-General, to draw Tipu Sultan into the Subsidiary Alliance, and Tipu's reluctance perpetuated the Fourth Anglo-Mysore War (March– May 1799).

#### **Fourth Anglo-Mysore War (March–May 1799)**

The primary causes behind Fourth Anglo-Mysore War have been listed below:

- Tipu Sultan's determination to win back his lost territories and his ability to make Mysore regain its strength
- Tipu's attempts to obtain aid from France and the Muslims of Arabia, Kabul and Turkey to oust the English from India
- Lord Wellesley's firm plan to eliminate all possibilities of attack from Mysore permanently By forging a neutral pact with its allies against Tipu, the English again followed

a three-pronged offensive: one under General Harris, the second led by General Stewart, and the third headed by Arthur Wellesley marched from three different directions on Tipu's kingdom. Stewart defeated Tipu Sultan at Sedasere on 8 March while Harris inflicted a crushing blow on 27 March. On 17 April Srirangapattinam was besieged and Mir Sadiq betrayed Tipu and allowed the English to attack the fort. Despite putting up a brave fight, Tipu was killed on 4 May 1799. Lord Wellesley succeeded in imposing the subsidiary alliance by placing Krishnaraja, a descendant of the Woodeyar dynasty on the throne.

## **2. THE NAWABS AND THE ANTI-BRITISH REBELLIONS**

The late 17th century and the early 18th century were characterized by the struggle for power in the Carnatic. The tussle for power was seen between the Nawab's and the Maratha Generals. The British forces also tried to serve their own interest in the Deccan. It was during this period that a growing animosity with the British rule was witnessed in the South. This led to several anti-British rebellions, the most notable among them being the Poligari rebellion, the South Indian Rebellion and the Vellore mutiny. This unit will discuss the important aspects of the anti-British rebellions.

### **The Administration of the Nawab's**

In 1681, Aurangzeb started the Deccan campaign and conquered Golconda with the help of Zulfikar Khan. The Mughal forces plundered the neighbourhood which extended upto Tanjore and Tiruchy. Zulfikar Khan's deputy Daulad 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. This Nawab's 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 Nawab's 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 neighbours 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 Palayagar 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 Benolt 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 siege 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 Nawab's 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 quarrelled 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.

Mughal King Aurangzeb's representative General Zulfikar Khan invaded and captured Vellore, Ginjee and Arcot. He brought the Nayaks of Tanjore, and Madurai and the Rajah of Travancore under the control of the Mughal. He established the Mughal rule in the Carnatic region and became the Nawab. The sovereign representative of the Mughal Empire in the Carnatic region was called as Nawab. Arcot was made as head quarters of the Nawab

rulers. After the death of Zulfikar Khan his deputy general Daulad Khan acted as a Nawab for a short time. He was succeeded by Saadatullah Khan. Taking advantage of the political situation and weakness of the Mughal Empire he became an independent Nawab of Carnatic region. He extended his kingdom up to Kaveri. Then Dost Ali became the Nawab. During his period the Nawab army under the combined leadership of his son Safdar Ali and his son in law Chanda Sahib fought vigorously and brought Madras, Pondicherry, Thanjavur, Trichy, Madurai, Travancore under the Nawab rule. Then a political change took place. At the invitation of the Rajah of South, the Maratha army came to Tamilnadu and defeated the Nawab army. Dost Ali was killed and Chanda Sahib was arrested. The Marathas allowed Dost Ali's son Safdar Ali as the Nawab.

### **European influence:**

There was a lot of in fights among the Nawab's family members over the throne. Taking advantage of the weakness of the Nawab's the French and the English consolidated their position in the Carnatic region. Anwar ud din of Wallajah became the next Nawab. During his tenure the English built St. George Fort at Chennai. The French established their control in Pondicherry. In violation of Nawab Anwar ud din's son order the French army captured Fort St. George from the English. This led to a war between the Nawab army and the French army in 1746 at Adayar. This is known as battle of Adyar. The French army defeated the Nawab army in this battle. Chanda Sahib: Later, the French Governor Dupleix released Chanda Sahib from jail and sent him to fight against the English. Anwar-ud-din was killed at the battle of Ambur in 1749. The British tried to make Anwar Ud din's son Mohamad Ali as next Nawab. But the French Governor wanted to make Chanda Sahib as the next Nawab. Finally Chanda Sahib becomes the Nawab with the help of the French.

When Chanda Sahib marched with his army to Trichy the British General Robert Clive captured the Nawab's fort at Arcot and Cuddalore. The English made Mohammed Ali as Nawab; Mohammed Ali captured Nellore and Thanjavur. He defeated the Poligars of South and the pathans of Madurai. The French tried to make Raja Sahib the son of Chanda Sahib as Nawab and gain control over the Carnatic region. This attempt failed. The English got final victory Nawab's and consolidated their position by bringing all the areas of Nawab's under the British rule.

### **Society, Economy, Religion and Culture**

The social condition in the Nawab Kingdom had been generally good. People led peaceful life. In spite of the external influence the Nawab's contributed much for the social development. Each village had a head man, Kannakkan, Thalaiyari and other officials to serve the people. The office of the village head man was hereditary. Village headmen and the Palaykkars were looking after the Judicial matters at the bottom level. The tax collecting officials applied hard methods to collect taxes from the people. The farmers and villagers had to live at time mercy of the tax collecting officials. The privileged people paid less tax, the unprivileged people paid more taxes. Salaries of the officials were paid either as cash or land. Europeans were also appointed in Government services.

### **Art and Culture**

The Nawabs patronized art and literature. They also encouraged Arabic and Persian languages. The Nawab's period experienced the mingling of different cultures together. The Tamil society received many cultural inputs from the Muslims and Europeans. Nawab's were liberal towards Hindus and Hindu temples. They built many forts. Amir Mahal at Chennai is a very good example of the Nawab style of architecture.

## **THE POLIGARI REBELLION**

The British were able to consolidate their power in Madras which further augmented their political power. After successfully defeating the French and their Indian allies in the Carnatic Wars, the British began consolidating and extending their power and influence. However, they faced opposition from the local kings and feudal chieftains.

### **The Poligari Rebellion of Verapandya Kattabomman**

Verapandya 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 Poligari 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 badly 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 Panchaalankurichi. In 1792, the company gained the right to collect taxes from Panchaalankurichi. 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 Panchaalankurichi. 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 Sirvilliputhur for about twenty-three days. Finally, Jackson ordered him to meet him at Ramanathapuram. Kattabomman and his minister Sivasubramonia 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 Panchaalankurichi 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. Marudhu Pandyan 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 Sivasubramonia 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 Panchaalamkurichi on 5th September and suddenly attacked the fort. Lieutenant Dallas surrounded the Fort of Panchaalamkurichi 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 principal dependents along with Subramaniya Pillai.

Accepting the defeat, Kattabomman escaped to the jungles of Pudukkotai. He was given asylum by Tondaiman, the Raja of Pudukkotai. 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 Tamil Nadu even now. Following execution of Kattabomman, 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'.

### **3. The South Indian Rebellion: Causes, Course and Results**

When Krishnadevaraya ruled Vijayanagar Empire he appointed Ariyanathar as governors, to administer the Tamil provinces in the south. He established various local units for administrative convenience. These small units were called palayams. The unrests in Tamilnadu due to the successive foreign invasions, the frequent revolts and the cruel famines ruined the growth and the administration considerably after 14th century. They disturbed internal, peace. The inactive rulers who ruled the country, failed miserably to maintain law and order in the state. This situation paved the way for the emergence of various leaders throughout the state. They came forward to protect the people and to maintain peace in their respective areas. A few of them even supported the Vijayanagar rulers. When they were in

distress. But on the decline of the Vijayanagar and the Nayaks these leaders established their supremacy and consolidated their position.

They ruled petty kingdoms. History mentioned them as poligars. The term poligar was derived from the word palayakkaran who ruled Palayam or Zamindari. The poligars were scattered throughout Tamilnadu. They were divided into Tamil, Telugu and kannadianpoligars. They rendered assistance to the Nayaks. In turn, the Nayaks recognised the poligars. Viswanatha Nayak who acted as governor and commander in chief of the Vijayanagar Empire at Madurai recognised the poligars. During his administration, he recognised seventy two poligars in Tamilnadu, including the poligars in Panchaalamkurichi, Sivagangai and Ettayapuram. These poligars acted under the administrative control of Nayaks. They maintained a standing army maintaining peace and collecting land tax in palayams and rendering military assistance to the Nayaks at the time of wars were the important duties of the poligars. The Palayams which existed in Tamilnadu varied in size from one another. Some were large and others were small. Generally, the poligars concentrated more on agriculture. They cultivated the land with the help of Pallars. They were given a small quantity of dry grains as wags. Most of the Palayams were situated in the hilly regions of the country and were covered with jungles to a large extent. They headed the administration and maintained a considerable army and police. They even collected the revenue and took keen interest in social, economic and cultural activities of their subjects. The poligars paid one third of their income as tribute to the Nayaks.

They normally held the office on hereditary basis. To some extent, the poligars were corresponded with the feudal lords of Medieval Europe and Jagridars and Zamindars of Medieval India. The poligars administered Palayams effectively till the consolidation of the powers of the British in Tamilnadu. The policies of the British affected the smooth functioning of the poligars. Hence, the poligars agitated and stood against the political domination of the British. Consequently a series of revolts took place in Tamilnadu. The British suppressed these revolts with an iron hand and annexed the palayams. Finally these palayams were amalgamated with the British Government. Palayam Administration a typical form of administration prevailed in the palayams. The poligars possessed both civil and military powers. They collected taxes, customs and enforced law and order. They also maintained an army to protect their subjects from foreign invasion. They administered justice through courts Dalavai (the chief administrative office) and the Sherogar (military officer) assisted the poligar in the day-to-day administration of the Palayam. The poligars held

darbars and used to travel on horses, elephant, camel and Palanquins. The poligars paid special attention to revenue administration.

The tax collected from the land, income from the personal possessions of poligars, customs and kaval dues were the major revenues to the Palayam. For the convenience of land tax collection, the land was divided into wet and dry lands. Again based on the fertility of the soil, the wet land was divided into kirsui, sheval, portal and veppel. Generally, the poligars collected more tax on fertile lands and less tax on ordinary lands. Among the revenue collected 1/3 was set apart for the personal expenditure of the poligar. Considerable revenue was utilised for the welfare of the people. The expenditure for the public was called Potuchilavu. Again a portion of the revenue was given to the Nayaks as tribute. Kaval System One of the important features of the administration of the poligar was the Kaval system. Usually, every village had its own.

#### **Kaval system.**

This system enabled to maintain law and order in the villages. The Kavalkars, were graded into Arasukavalcars, Naducavalcars, Desakavalcars and Stalam. Kavalkars based on their power and status. Among them the Arasukavalcars protected the possession of the government, the nadu, Desa and Stalam Kavalkars looked after district, region and village respectively. The Kavalkars discharged their duties with at most care. If the Kavalkars failed to protect the property of the public, they had to pay the money for the damages. The Kavalkars who rendered meritorious service to protect properties of the public were encouraged through rewards. In those days a traditional policy of set a thief to catch a thief existed in the villages. Hence Kallar and Maravar who were engaged in robbery were appointed as Kavalkars. The Kaval system which flourished in Tamilnadu began to decline due to the arrival of Muslims. The Muslims during their administration dissolved the Palayams. Hence the Kavalkars became jobless. So they requested the government to implement the system again. On their request this system was once again introduced in the Palayams.

#### **Army:**

The poligars maintained a standing army. The army was utilised to protect the country and to assist the Kavalkars. The army of the poligars contained three categories of soldiers. Among them, the Amaram peons were traditional and land was given to them on hereditary basis for their services. They were placed under the command of a Sardar. The Catabudi peons served the poligars with pikes and match locks at their own expense. The mercenary peons were called during emergency. Proper training was given to the peons. They

used weapons like the bow and arrow, cannon, muskets, salt pieces shields, swords and match locks. Valaithadi was the peculiar weapon of the poligars and the Kavalkars. The poligars constructed forts of mud at important places for their protection.

Again the poligars maintained a spy system. Generality, Brahmins were appointed as spies. They moved freely to collect, secrets and to watch the movements of the enemies. The spies collected secrets in a bit of paper or in palm leafs. They adopted all types of tricks at the time of war to win the battle. Local Administration With the conquest of Vijayanagar Empire, the traditional administration that existed in the village began to decline. As an alternative Ayyankar system was introduced. Inscriptions mentioned that, during the administration of the Nayaks, the kingdom was divided into provinces, palayams and villages for the convenience of administration. A few villages were collectively called as Mahanam or Chemai. In those days villages were known as Mangalam, Samudram, Kudi, Ur, Puram, Kulam, Kurichi and Patty. The poligars never interfered in the administration of the villages. The village had a council. It appointed Karnam, Maniyakkaran and Thaliyari to look after the administration of the village. In addition to the maintenance of accounts, the karnam looked after land accounts, gardens, thoppus, temple lands, burial grounds, bends, wells, canals etc. The taxes collected by the Kamam were remitted in the treasury through the head of Mahanam. The letters of the missionaries mentioned that revalue officials collected one half of the produce of the land as tax.

People suffered a lot due to the high rate of taxes. The major portion of the revenue was utilised for the maintenance of army, public works, and the personal, expenditure of the poligars. Thaliyari maintained law and order in the village. He protected the people from foreign invasion and robbers. Various scholars attributed their own views on the systems of administration that existed during this period. They criticised vehemently the atrocities committed to the people. Even though, it had certain defects, we cannot underestimate 'the contributions of the poligars to the society when it was in total confusion.

### **South Indian Rebellion (A.D.1800 - A.D.1801)**

The political instability that prevailed among the native rulers of Tamilnadu, favoured the British to interfere in their administration. Moreover, the success of the British in the Carnatic and Mysore wars enabled them to consolidate their position in Tamilnadu. The unnecessary political interference of the British affected the smooth working of the palayams, chieftaincies and the villages. The states which stood against the company administration were suppressed and subdued. As a result, many palayams including Sivagangai, Thanjavur,

Arcot, Panchalamkurichi, Pudukkottai, etc. were brought under their administration. The British even denied the legitimate rights of the poligars.

The political, economic social and religious policies of the British wounded and provoked the feelings of the poligars. The affected poligars stood against the British. To consolidate their position various leagues and confederacies were formed. Among them, the Dindigul league of Gopala Nayaka, Ramanathapuram league of Marudhu Pandyan and the league of Kerala Varma were important. Meanwhile, patriotic leaders like Marudhu Pandyan, Kattabomman, and Gopala Nayak Kerala Varma etc organised the people and instilled in their minds a sense of unity and patriotic fervour and stood against the British administration. Various reasons were attributed to the historic South Indian Rebellion. Policy of Annexation Among the various reasons, the policy adopted by the company administration to annex the natives was the most important cause for the South Indian Rebellion.

When East India Company; was founded at Madras, Tamil Nadu was divided into a number of political divisions and were ruled by poligars, kings and chieftains. Due to political disharmony that prevailed among, them, they acted, as enemies. Utilising this opportunity, the company interfered in the internal administration of the native states and annexed an extensive territory including Salem, Coimbatore, Dindigul, Wayanad, Malabar, and denied their legitimate rights. The natives vehemently opposed the policy of annexation of the British and stood, against them. Attitude of the puppet States Among the states annexed by the British government, a few intended to continue the previous position just to maintain their status quo. Hence they accepted the supremacy of the company and paid tribute regularly to the British. In turn, the company guaranteed their protection and imposed military expenses on them. Such states were called as puppets or princely. Popular among them were Pudukkottai, Thanjavur and Travancore. Knowing the weakness of these states, the company administration unnecessarily interfered in their internal administration. So they confronted directly with the government and waited for an opportunity to fight against it. Treaty of 1787 Muhammad Ali was the Nawab of Arcot. He signed a treaty with the British in 1787 to get its support to suppress the auxiliary powers. Based on the treaty, he surrendered his forts to the British and accepted the supremacy of the company.

Moreover, the right to demolish the forts were also entrusted with that above all, he agreed to pay four fifths of his annual revenue to the British to meet the expenses of their military operations in South India. In 1793, one more treaty was signed. By this treaty, the Nawab was compelled to grant to the company the right of collecting tribute directly from the poligars. The provision of this treaty affected the welfare of the poligars considerably. These

affected poligars were waiting for an opportunity of fight against the British. Affair of Serfoji affair was another important reason for the outpours of South India Rebellion. In 1776, the East India Company restored the throne of Thanjavur to Tuljaji and gained Nagore from him. Tuljaji ruled nearly for ten years and died in 1787.

After his death, Ms adopted son Serfoji ascended the throne. But the British, stood against this and supported Amir Singh, the son of Pratap Singh. For this action, the company received various concessions from him. Utilising these concessions, the company took over the revenue administration of Thanjavur forcibly. This unlawful activity of the company wounded the minds of patriotic poligars and chieftains. They resisted the policy of revenue administration of the British by a military operation, the operation ended in failure. As a result, most of the palayams were brought under their control. It enabled the British to establish their authority over an extensive area in South India. Rise of Nationalism The rise of nationalism gave a new dimension to South India Rebellion.

The British concentrated more on the accumulation of the wealth of Tamilnadu. Exploring the illiteracy of Tamils, the British collected heavy taxes unlawfully from the natives. This exploitation affected the natives to a large extent. It awakened many of the intellectuals, who criticised vehemently the autocratic policy of the British. They used palm leaves for writing revolutionary ideas and communicated them from place to place. Their writing and activities induced patriotism among the natives. They boldly criticised and condemned the economic and political policies of the British. Induced by the patriotic fervour the natives acted against the British. Economic exploitation The British were keen on amassing the wealth of the natives. The civil and military officials collected huge amount illegally from the rulers and chieftains. They lent out their illegally amassed money at a huge, rate of interest to the Indians.

The Indian debtors found it very difficult to repay the amount. Moreover, the British waged a number war in India against European powers, Indian states and poligars. The British compelled the poligars to meet the expenses of these wars. The economic exploitation of the British deteriorated the social status of the Tamils. Method of collection of taxes utilising the military strength, the British collected heavy taxes from the villages unlawfully. The people of various regions including Palani, Salem, kambam, Dindigul and Gudalur suffered the burden of over taxation. Those who refused to pay the tax were punished severely and their properties were confiscated.

Again, the company sought the help of the bidder to collect the tax from the public. Accordingly, the company sold the right of levying tax in public auction. The bidder who

gave the highest, rate was authorised to collect the land tax. These bidders adopted arbitrary methods to collect taxes. Usually, they collected heavy taxes from the people and remitted only a specific amount to the company. They acted for the welfare of the foreign masters and showed less interest on the public. These intermediaries collected the tax arbitrarily even during the time of famine and epidemics. The activities of the bidder system hurt the mind of the patriots and intellectuals. Again, the company administration directed the producers to sell their commodities to the company at a low price.

The trade policy and the method of collection of taxes provoked the natives who were already affected by natural calamities. The Tamil society before the arrival of British was traditional. They enjoyed various social rights and adopted numerous customs. But the policy of Europeanization of the British affected the traditional sentiments of the natives. So the politically, socially and economically affected natives and the poligars united together and resisted the British imperialism under the able leadership of Marudhu Pandyan, Gopala Nayak, Kattabomman and Kerala Varma.

They formed regional and peninsular confederation against the British. Course of the Rebellion a flash Virapandya Kattabomman played a vital role in the early part of the rebellion against the British. Under his able leadership, the poligars acted bravely. But he failed before the diplomacy of the British. The Fort at Panchalamkurichi was destroyed. A total of 1050 patriots including 600 troops died on the spot. After his defeat, Kattabomman got asylum at Pudukkottai. The British arrested him with the support of the Pudukkottai ruler. After trial he was executed on 17 October, 1779 at Kayathar, Due to fear after the execution of Kattabomman, his brother Oomathurai, and others fled to Sivagangai. Marudhu Pandyan, the poligar of Sivagangai gave protection to them. He was considered as one of the greatest rebel chiefs and illustrious strategists of these movements.

After the execution of Kattabomman, Marudhu Pandyan, Gopal Nayak and Kerala Varma headed the rebellion. They engaged the British in wave after wave of a grim struggle. The regional leagues and the peninsular confederacies functioned effectively under their heads and caused disturbances to the British. In 1800, these patriots raised disturbances against the British in Sathyamangalam, Tharapuram, Thalamalla, Coimbatore and other places. Among them, the rebellion held at Sathyamangalam was historically important. But the British suppressed the rebellion brutally by adopting various techniques. Even then the confederate armies made a steady resistance against the British at Madurai, Thanjavur, Ramanathapuram and Sivagangai.

They captured the fort at Vellore, Natham and Thiruvellore and besieged the weapons kept preserved by the British. The patriotic army sent to Ramanathapuram liberated major portion of the kingdom of Sethupathy. The patriotic army also defeated the British in a number of battles. Particularly, in the battle held in May 1801, patriots defeated, the "British army decisively. Encouraged by these victories more and more natives joined the revolutionary movements. This sudden change created fear among the British. Arrival of Agnew It was in this critical situation that the government sent an army under the command of Colonel Agnew. With a view to prevent, the onward march of Marudhu Pandyan, the army went to Sivagangai. Irritated by the activities of Marudhu Pandyan, Colonel Agnew issued a proclamation against him on 12th June 1801. History mentioned it as Agnew proclamation. It condemned the activities of Marudhu Pandyan and requested the natives to join the side of the British. Provoked by this, Marudhu Pandyan issued two proclamations against the British and the natives who supported them.

The Marudhu proclamations requested the people of South. India to render their assistance to the confederate army. Copies of these proclamations were placed on the entrance of the Nawab Bungalow at Thiruchirapalli and on the outer wall of the Aranganathar temple at Thiruvarangam. These proclamations kindled the mind of the natives. Attracted by the provisions of the proclamations more and more people joined the confederate army. As a result, Marudhu Pandyan recruited an army consisting of 20,000 men. This army was fully utilised against the British. On 29th May, 1801, similar rebel attacks and the company's counter attacks occurred in almost all parts of Tamilnadu. Battles were fought at Kamudi, Trippuvanam, Manamadurai, Paramakudi, Ramnad and Kalayarkoil. After the capture of Sivagangai, the British army attacked Kalayarkoil from all quarters on 30 September, 1801. The native army resisted this attack under Marudhu Pandyan, but in vain. The native army was severely defeated. Marudhu Pandyan was wounded. He was captured at Cholapuram. With full determination and vengeance the company army and officials searched the Patriots.

As a result, 773 patriots including Oomathurai were arrested. The arrested were hanged in different places on different days without even conducting an enquiry. The remaining patriots ran away from Tamilnadu and got asylum in the neighbouring states. A few spent their time in disguise. Thus ended the tragic tale of the South Indian Rebellion. The success of the British in the rebellion enabled them to consolidate their position in South India. Vira Pandya Kattabomman (1790 - 1799) Early History Born in 1761, Vira Pandya Kattabomman occupied an important place in the history of freedom, struggle in South India. He was a poligar. He ruled Panchaalamkurichi when East India Company consolidated its

authority of Tamilnadu founded the Palayam, Panchaalamkurichi. He migrated to Salikulam in Tamilnadu from eleventh century A.D. His decedent was Kattabomman. Jagavira Pandya Kattabomman was the father of Kattabomman. He became a poligar at the age of thirty.

### **His Relation with British**

In the beginning, Kattabomman supported and obeyed the orders of the British East India Company. He paid regularly tax, tribute, kisthi and interest to East India Company. Till the later part of 18th century, Panchaalamkurichi Palayam was acted as an ally to the Nawab of Arcot. Hence it paid the tribute to the Nawabs. But in 1792, the political condition had completely changed. Based on the Carnatic treaty of 1792, the company gained the right to collect taxes from Panchaalamkurichi. Hence, the company appointed its Collectors or Thanduvars to collect taxes from this region (Palayam). They humiliated the poligars and adopted cruel methods to collect the taxes.

### **Confrontation with the British**

The unattractive methods adopted by the officials to collect taxes created confrontation between Kattabomman and the British. Hence, he stopped the remitting of tribute to the company. The company administration vehemently condemned the attitude of Kattabomman. Due to the non Payment of tribute, its arrears increased. The arrears rose to 3310 pagodas in 1798. Hence, Colin Jackson, the Collector of Ramnad wrote a letter to him. In this letter, he demanded to remit the arrears of tax immediately. But he replied that he was not in a position, to remit the tribute due to the famine in the country. Dissatisfied with the letter, Jackson got angry and decided to wage war against Panchaalamkurichi. But the company administration did not permit Jackson to do so.

### **Kattabomman met Jackson**

The company administration directed Jackson to settle the dispute through negotiations. As per the direction of the government, Jackson wrote a letter to Kattabomman to attend the negotiation talks within two weeks. Accepting the letter Kattabomman went to meet the Collector with the arrears of, tribute. With a view to avoid the interview and to teach a lesson to Kattabomman. Jackson made a tour to Tirunelveli. Kattabomman followed him and decided to meet him at Courtallam. He wanted an interview. But the interview was rejected by the Collector. Again he followed Jackson to Chookampatti, Sivagiri, Settu and Sirvilliputhur for about twenty three days. Finally Jackson accepted to meet Kattabomman at Ramanathapuram. The attitude of Jackson Kattabomman and his minister Sivasubramonia pillai met Jackson at Ramanathapuram on 19th September, 1798.

The negotiation talks continued for three hours. During the talk they were not provided any chairs to sit. As a mark of insult and humiliation they were asked to stand before the Collector. Again the Collector decided to arrest Kattabomman and his minister at the end of the talks by adopting a trick. Knowing the intention of Jackson, Oomathurai suddenly entered the fort with his men and helped the escape of Kattabomman. But unfortunately the minister was arrested. In an encounter at the gate of the fort, an English soldier named Clarks was killed. Some others were wounded. Dismissal of Jackson Kattabomman condemned the attitude of the Collector and wrote a letter to the company government demanding protection and justice. The company government conceded the demand of Kattabomman and severe action was taken against the Collector. As a part of it Collector was dismissed and the minister was released. Mr.S.R. Lushington was appointed as new collector. He also behaved like Jackson. With a view to protect Subjects from the humiliation of the British and to maintain his self-respect, Kattabomman decided to stand against the British administration.

#### **Kattabomman met Marudhu Pandyan.**

During this period, various poligars in South India stood against the autocracy of the company administration. Among them, the most illustrious was Marudhu Pandyan, the poligar of Sivagangai. As a staunch enemy of British, he organised a South Indian Confederacy with the support of Gopala Nayak of Dindigul and Yadul Nayak of Anamalai. Marudhu Pandyan acted as the leader of this confederacy. He tried to bring Kattabomman, who ruled Southern region of Tirunelveli, as a member of the confederacy. The Collector of Ramnad Mr.S.R. Lushington disliked it and acted against them. Even, then, they met and charted out various schemes against the government. The activities of Kattabomman provoked the British. With a view, to secure their position, they decided, to launch an attack against Kattabomman. Knowing the intention of the British, Kattabomman made alliance with the poligars of Nagalapuram, Mannarkottai, Powalli, Kolarpatti, Chennulgudi Sivagiri, Kadalkidi and Kulathoor with a view to consolidate his position. Afraid of the confederate powers, the company administration decided to take severe action against Kattabomman. An army was sent to Panchaalamkurichi under the command of Major Bannerman. Lord Wellesley, the Governor General approved the military operation of the company government.

Considering the magnitude of participation, the Second Poligar war of 1800-01 is rightfully known as the 'South Indian Rebellion'. It was a violent response to the surrender of

the local rulers to the British and the loss of freedom that was experienced as a result of that move. The political discord between the local rulers of Tamil Nadu encouraged the British to interfere in their administration. The British established their political power by means of war and diplomacy.

### **Fall of Panchaalamkurichi.**

On the orders of Lord Wellesley the British army stationed at Thanjavur, Thiruchirapalli, Travancore and Madurai were directed to march towards Tirunelveli. Before the attack, Major Bannerman, the commander of the expedition sent a message to Kattabomman to meet him at Palayamkottai on 4th September, 1799 for a final talk. The message was sent through one Ramalinga Mudaliar. As the talk failed, the army marched to Panchaalamkurichi on 5th September to destroy the fort. The historic fort of Kattabomman at Panchaalamkurichi was made of mud. It was 500 feet long and 300 feet broad. It was guarded only by 1200 to 1500 men. The British army attacked the fort suddenly and cut off all the communications of the fort. The native forces which came to the spot were prevented at various centres. Some of them were driven back with heavy loss. Then a commander of the army sent a message to the fort through the same Ramalinga Mudaliar, demanding the surrender of the fort to the company. Kattabomman blindly refused to accept the demand. In the meantime, Ramalinga Mudaliar collected all the secrets of the fort. Based on the information given by the Mudaliar, the British started their attack. Oomathurai defended the attack heroically. There was huge causality on the side of the British. As the army found it very difficult to capture the fort, it ordered for more troops.

On 6th September more troops arrived from Palayamkottai. In the battle held at Kolarpatti, Sivasubramonia Pillai was arrested. The army used cannot to destroy the mud fort. In the encounter 600 troops were killed. Nearly 1050 patriots died on the spot on the side of the patriots. Oomathurai and others fled to Sivagangai. Accepting the defeat Kattabomman also fled to Pudukkottai. Execution of Kattabomman Vijaya Raghunatha Tondaiman the Raja of Pudukkottai gave asylum to Kattabomman. But with a view to get the sympathy and favour of the British. To honour Kattabomman, he arranged a feast. Kattabomman attended the feast. Utilising this opportunity, Tondaiman arrested Kattabomman and handed him over to the British for trial. The British officials insulted and humiliated Kattabomman in the presence of other poligars. Major Bannerman put forward a number of charges against Kattabomman and his followers. After an informal trial, all of them were awarded with capital punishment.

Based on the judgement Sivasubramonia Pillai and Soundra Pandiyan of Nagalapuram were executed on 13th September. Vira Pandya Kattabomman was taken to Kayathar and hanged in a tamarind tree on 17th October, 1799. Thus the patriot who dedicated his life to the freedom of the land, met with a tragic end. Even now, the heroic deeds of Kattabomman are cherished by people of Tamilnadu.

Marudhu Pandyan After the execution of Kattabomman, Marudhu Pandyan the poligar of Sivagangai led the agitations against the British. He was born in 1753, at Mukkulam, eighteen miles away from Aruppukottai in Ramnad. His parents were Mokka Palaniappan Servai and Ponnathal. He was affectionately called as Chinna Marudhu and his elder brother as Peria Marudhu or Vellai Marudhu. During the reign of Muthuvaduhanaths Devar (1750 -1772), Marudhu Pandyan entered the government service of Sivagangai.

Due of efficiency, he rose to the position of a royal adviser. In 1772, the Nawab of Arcot defeated Sivagangai. But soon it was recaptured and Vella Marudhu was enthroned as the ruler. Marudhu Pandyan acted as his adviser. Marudhu brothers maintained cordial relations with Maravars though they did not belong to that community; they were well-versed in heroic deeds and politics. When Kattabomman protested the rule of the company, they ruled Sivagangai. After death of Kattabomman, Marudhu opposed the company administration tooth and nail. He organised the poligars and formed the anti-British confederacy. He was the real hero of the first, organised revolt of the Tamils against the British. Due to the terrorist activities against British, he was praised as "Lion of Sivagangai". He occupied a remarkable place in the history of freedom struggle in South India.

### **Results of the Rebellion**

The suppression of the South Indian Rebellion of 1800-1805 reduced the influence of the chieftains significantly. After the suppression, the Treaty of Carnatic was signed on 31 July 1801. As per the treaty, the British gained control of Tamil Nadu. The Poligar system, which had flourished for nearly 250 years, met its brutal end and in its place the Company introduced the practice of Zamindari Settlement.

### 3. The Vellore Mutiny

Soon after the South Indian Rebellion was effectively suppressed, another revolt took place in South India in Vellore on 10 July 1806. It was the first major mutiny by the Indian sepoys in the East India Company. This mutiny was gruesome and violent, even though it was short lived. The sepoys tried to get rid of the British administration and establish Muslim rule in Tamil Nadu.

#### **Vellore Mutiny (1806)**

Subsequent to the suppression of South Indian Rebellion, another revolt burst out in South India in 1806. In this revolt the affected Indian sepoys protested against the British administration. They revolted mainly to remove British administration and to establish Muslim rule in Tamilnadu. The revolt took place in the fort at Vellore in 1806. In this struggle, the sons of Tipu imprisoned at Vellore fort and the discontented sepoys in the British army participated. Scholars attributed various views to this revolt. Some viewed that it was the prelude to the great mutiny of 1857. But others viewed that it laid the foundation for the outbreak of war of independence in India. Various reasons were attributed to the outbreak of the revolt.

#### **Causes for the Mutiny**

(i) **Patriotism:** It is believed that patriotism was the main reason for the outbreak of Vellore mutiny. The English East India Company destroyed the kingdom of Hyder Ali when he died in 1782. His son and successor, Tipu Sultan stood against the British and strongly opposed the imperialistic policy of the Company. However, in the battle of Srirangapattinam in 1799, he was defeated and shot dead by the British forces. The State of Mysore was brought under the control of the British. Tipu's wives, daughters and sons were imprisoned in the fort of Vellore. The soldiers of Tipu and sepoys of the dissolved palayams were later recruited in British army. The dissatisfied soldiers, who were not in favour of the British rule, decided to work together and further augment their position by maintaining secret relations with the nationalists outside the fort. They also devised a plan against the British and acted on it secretly. They were waiting for an appropriate time to reinstate one of the sons of Tipu on the throne.

**(ii) Military reforms:** After the suppression of the South Indian Rebellion, the East India Company introduced several reforms in order to reorganize and modernize the newly recruited military at Madras. They authorized the military officials to effectuate the reforms. The Hindu soldiers were barred from wearing religious marks on their forehead while they were on duty and the Muslim soldiers were directed to remove or trim their moustaches and beards. The native soldiers also used to wear traditional turbans. As a part of modernization, the Company's officials ordered the soldiers to remove unattractive turbans. Instead they were ordered to wear a round hat which the Europeans and the Indian converts to Christianity used to wear. These measures of the Company offended the sensibilities of both Hindu and Muslim sepoys as they considered them to be a part of their culture. Many sepoys believed that the Company was conspiring to convert them to Christianity. Hence, they refused to remove their moustaches and beards. The disobedience of the sepoys annoyed the Company's army officials. As part of new measures, the army officials also asked the sepoys to wear a small plate which contained the symbol of cross. The sepoys believed that the officials were trying to convert them to their faith. Hence, they declined to wear the symbol of cross. These changes, introduced with the aim of improving the appearance of the Indians, created anger and resentment among the soldiers against the Company.

**(iii) Government's Reaction:** After the sepoys denied the orders to the military officials, the government took disciplinary action against them. Those who violated the orders were taken to Madras. Out of fear of cruel punishment, some of the soldiers accepted to obey the orders of the government. They were pardoned. The remaining soldiers were murdered. As a result of this brutal incident, the sepoys and the common people reacted against the government. They even started working against the government, even though it was through secret societies.

The sepoys decided to take the necessary steps to send ammunitions from Mysore to Vellore the moment the revolt broke out. They also contacted the people at Hyderabad. After consolidating their position, the sepoys were waiting for an appropriate day to fight against the British. On 9 July 1806, one of the daughters' of Tipu Sultan was getting married. The sepoys used this as an excuse to gain entry into the fort. In the morning of 10 July 1806, the Indian sepoys suddenly lay siege to the fort of Vellore. They killed or wounded more than 100 British soldiers ransacked their houses and took control of the fort. Initially, the steps taken by the government to suppress the revolt proved to be a failure. The sepoys raised slogans in favour of Nawab.

The sepoys removed the British flag and hoisted the Royal Tiger Flag of Mysore Sultanate over the fort. They also announced Tipu's son Fateh Hyder as the new ruler. The native sepoys took into their custody ammunitions and other provisions kept in the stores. Severe confusion and chaos prevailed, for an entire day.

### **Suppression of the Mutiny**

The British army found itself in a very tough situation and conveyed this message to the government. The government directed Colonel Robert Rollo Gillespie to handle the situation. He at once reached Vellore from Arcot with fine artillery. He destroyed the fort, and killed more than 800 Indian sepoys. Finally, the fort was captured by the British. A number of them were taken as captives. The sons of Tipu Sultan's and their relatives were severely punished and later exiled to the wild jungles of Calcutta. The revolt was suppressed by noon leading to the execution and court-martial of most of the mutineers. The Company's military officials, who curbed the mutiny, were honoured with rewards. Colonel Gillespie was rewarded with 24,500 gold coins for his timely action and help. Sergeant Bradley was awarded 2,800 gold coins. Gifts were presented to all those who helped the Company in suppressing the mutiny. Though the mutiny was suppressed, it took more than sixty years for the British to recover from the mutiny at Vellore in 1806.

### **Significance of Vellore Mutiny**

Although the mutiny was subdued, it sent down ripples of fear among the British overlords. After the suppression of mutiny, all the three Madras regiments involved in the Vellore Mutiny were disbanded. The sepoys involved in the mutiny were severely punished. John Craddock and other senior officers of the Company who were responsible for the new dress regulations were recalled to Britain. The new dress regulations for the Indian soldiers were abolished. Tipu Sultan's family was shifted to Calcutta, far away from their sphere of influence. Lord William Bentinck, the Governor of Madras, got transferred for his negligence. It is believed that the severity of punishments meted out by the British partly deterred the sepoys in Southern India from taking part in the Revolt of 1857.

### **Causes for the Failure of Mutiny**

Several reasons have been attributed to the failure of the historic Vellore Mutiny of 1806. The early eruption of the mutiny made the rebel leaders hopeless and helpless. The anticipated help did not reach timely.

So the soldiers who fought enthusiastically in the beginning but lost their zeal at the end. Lack of competent commander in chiefs and dearth of modern weapons weakened this mutiny. But on the British side, they had efficient commanders such as Colonel Gillespie. They also possessed modern weapons like artillery. Moreover, Company's army was much more disciplined than the Indian sepoy. The selfish approach of the sepoy in the native army was another cause for the failure of the mutiny. Allured by money and promotion, the Indian sepoy sold the military secrets to the British in advances which enabled the British to defeat the Indian army easily.

### **Mutiny at Vellore**

The patriots made necessary arrangements to fight against the British. The sepoy secretly contacted the people of Vellore and directed them to take required steps to send war weapons from Mysore to Vellore as soon as the revolt broke out. They also contacted the people at Hyderabad. After consolidating their position, the sepoy were waiting for a suitable day to fight against the British. At this juncture, the marriage of one of the daughters of Tipu was held on July, 1806. Many friends and relatives of Tipu attended the function. They celebrated the day grandly; Crackers and sparklers were fired. On the same day an Indian sepoy attacked a British military officer and on the 10th morning a parade was held to celebrate the Army Day. The sepoy made necessary arrangements secretly to utilise this day for the revolt. The Indian sepoy stationed at important places and besieged the fort all on a sudden. The steps taken by the government to suppress the revolt ended in failure. They shouted slogans in favour of Nawab. The sepoy removed the British flag and hoisted an old flag of Tipu Sultan. The ammunitions preserved in the stores and go downs and other provisions were taken into the custody of the native sepoy. Severe confusion and pandemonium prevailed, for over one full day.

### **Suppression of the revolt**

The British army found it very difficult to solve the situation. This message was conveyed to the government. The government directed colonel Gillespie to rush to the spot. He rushed to Vellore from Arcot with fine artillery. He destroyed the fort, and massacred more than 800 Indian sepoy. Finally, the historic fort surrendered to the British. Many of them were taken as prisoners. Some of them were shot dead. The sons of Tipu and their relatives were punished severely, and exiled to the wild jungles of Calcutta.

Thus ended the tragic mutiny of Vellore in 1806. The Military officials, who rendered meritorious services to suppress the revolt, were honoured with rewards. Colonel Gillespie was given a reward of 24,500 gold coins for his timely action and help. Sergeant Bradley was presented with 2,800 gold coins. Again gifts were presented to one and all that helped the British in suppressing the mutiny. The government dismissed the seopys, who supported the rebels. Though the mutiny was liquidated, it took more than sixty years for the British to recover the remnants of the mutiny at Vellore in 1806.

### **Causes for the Failure**

The historic mutiny which broke out at Vellore in 1806 failed miserably due to various reasons. The intention of the patriots was to enthrone one of the sons of Tipu on the throne. Though they made necessary arrangements, the mutiny ended in failure owing to its premature outbreak. The premature outbreak rendered the rebel leaders helpless and hopeless. The anticipated help did not reach in time. So the soldiers who fought vigorously in the beginning lost their temper at the end. Lack of able commander in chiefs and shortage of modern weapons weakened this mutiny. But on the British side, they had efficient commanders like Colonel Gillespie. They also possessed modern weapons like artillery. Moreover, strict discipline was maintained among the British soldiers.

The selfish attitude of the seopys in the native army was another cause for the failure of the mutiny. Due to the fascination of money and promotion, the Indian seopys sold the military secrets to the British in advances. It enabled the British to defeat the Indian army without much difficulty.

### **The British Administration**

The British rule in Tamil Nadu brought in a variety of changes in the social, cultural, as well as economic system of Tamil society. In order to conform to the British rule in India, many Indian citizens, irrespective of their social status, started learning English and also changed their dressing style and food habits. One can say that the people were exposed to the outside world beyond India due to the British influence. British rule brought in a lot of perceivable changes in the society, especially in Tamil Nadu. It triggered many reforms in the societal structure of Tamil Nadu. Even today, we follow many of the British legacies that have been imbibed into the Indian consciousness and culture. Many practices and etiquettes as well as habits are considered acceptable as a part of development and progress.

The British are responsible for bringing changes and improving system such as:

- Communications
- Literature
- Printing and publishing technology
- Newspapers
- Railways and quick travel
- Education as a module for development
- Erasing ignorance and growth of analytical thinking
- Innovations and inventions
- Changed methods in agriculture, small industries, and trade
- Changes brought out in the field of tastes and fashions
- Changes in food habits and dressing habits
- Cultural development based on Western culture
- Showcasing of Indian's intelligence and their skills
- Financial institutions like banks
- Air travel Social Conditions

The feeling of small India and small Tamil Nadu started evaporating, once the people started seeing the bigger picture of India as a big and vast nation with varied culture and iconic heritage. Many Indians went abroad to England, Germany, America, and other countries for training.

There are strong reasons for Christianity to create an impression that it created, especially on the downtrodden to follow their religion.

- Christianity did not have the caste distinctions within their religion as oppose to Hindu religion.

- Downtrodden of Tamil belts felt equated with others by the removal of the caste system and untouchability

- Tamil Christians adapted themselves to the systems and habits of the Christians as displayed by the British easily. •

Missionaries worked hard to establish hospitals, schools, and churches in all the small towns as well as big cities.

- Christian priests treated all the Christians alike and won the hearts of the downtrodden through their serving nature. Tamils started using English words for easy understanding of their British rulers. Besides, many Tamil words were replaced by the English equivalents.

### **Economic Conditions**

During the British rule Tamil Nadu went through numerous ups and downs in terms of economy. Such instability was mainly due to the events such as famines, the First World War, the great depression, the Second World War, and the freedom struggle in India.

All of these formed the foundation on which the economy of Tamil Nadu stood. And the foundation of the economy of Tamil Nadu was no doubt agriculture, which remain the productive force even during the British rule. However, its force was somewhat drained by the land revenue system, which was oppressive. Additionally, the British Empire, due to their selfish motives, barely devoted any attention to improve the irrigation facilities. The 19th century, however, saw a new approach as British, feeling secured about their rule, started promoting agriculture, especially irrigation system.

During the administration of Munroe (1920-1927), the Ryotwari system was introduced, which made way for the tenancy system. The introduction of such systems of Madras Presidency led the British government to concentrate on irrigation for improving agricultural yields. This brought in changes in cropping pattern, but also led to rural indebtedness, backward methods of cultivation, inadequate irrigation facilities, which resulted in the poverty among the rural mass of Madras Presidency. The positive outcomes, however, trump the negative ones, as increased crop yields from 4% to 12% encouraged the farmers, which made the government assist them even more. When it comes to industries, the British were only interested in draining the wealth of the India. Hence, they didn't devote any

time on the development of any industries and used India merely for its raw materials. It was not until around the year, 1830 that the British began to set up some small-scale industries in India, but it was mostly met with failure. The lack of diversity and general attitude of the British didn't yield any great success.

### **The Introduction of English Education and Development of Tamil Nadu**

The system of education in India was based on the religious pursuits and expertise. Education was impacted by the religious wings and they mainly imparted knowledge about literature, philosophy, and the religion. Maths, history, and geography were not taught. This system kept the students ignorant about the rest of the world. British did not interfere with the extant system of education, when they initially were establishing their rule in India. However, in 1800, they started establishing a few schools and educational institutions to educate their children. In 1813, they started a standard education System in India which also entered Tamil Nadu. The 1698 East India Company Act necessitated Jesuits to establish educational institutions for the benefit of the soldiers' children. General Warren Hastings established Calcutta Madarasa in 1781. Banaras Hindu University was started in 1792. As recommended by Educationists, like Charles Grant and William Wilber bores, and as initiated by Lord Minto, the 1813 Charter Act was released. Accordingly, new colleges were opened, while the existing ones were re-structured. Separate Budgetary allocation of one lakhs rupees for education was made. In 1835, Lord Macaulay released his recommendations and notes on education. General William Bending issued the orders for making English as the language of instructions in the schools and colleges.

From 1813 to 1854, there were certain transition issues in the education system. Medical colleges were opened in Calcutta and Bombay in 1835 and 1845 respectively. An engineering college was opened at Roorkee and a girl's school was opened in Bengal. The year, 1854 is considered a remarkable year in the annals of Indian education system. It's a milestone year.

Charles Wood introduced a new charter for the education system in India. Lord Dalhousie approved the plans:

- Benefitting the Indians through the English education system should be the aim of education. This will improve the knowledge and discipline as well as mould Indians into honest government officials.

- Education policy should aim at spreading the Western knowledge
- Indian languages should be adopted in teaching, along with English. Indian Languages should not be neglected.
- Higher education should cover the areas of Indian heritage and culture
- New Schools should be opened with the private initiatives, along with the government
- All states of India shall have the Department of Education and Directors of Public Instructions.
- Universities should be established in cities like Calcutta and Bombay.
- Education should be divided into Primary, Secondary, Higher Secondary and University levels.
- Institutions established, without religious back up should be given grants and students should get scholarships
- Those, who are interested in teaching, should be trained and their status enhanced.
- Text books in Indian languages should be written and the priority should be given to vocational education and also women's education. Woods Education Plan is also called the Magna Carta of English education in India. Following this, Universities at Madras, Bombay, and Calcutta were established. Teachers' training was also commenced. The position of Director of Public Instructions was created and School inspectors were appointed to assist him. Renaissance in Tamil Nadu Based on the Charles Wood Magna Carta, the oldest high school was converted into the University of Madras and the necessary enactment was passed by the Constitutional Committee of India in 1857. The High School was transferred to the Education Department and was named as the Presidency College. However, later the Sepoy Mutiny of 1857 affected the growth of education. After this, the Government was strict with the missionaries, who were running these educational institutions. Between 1857 and 1875, many Colleges were started in the Madras Presidency. At Kumbakonam, a high school was converted into a college. Madras Christian College was started under the private initiatives.

Historians have observed that at the close of 1871, more than 12 colleges were functioning in the Madras Presidency. In the next ten years, the number of colleges doubled. It was also observed that the primary education was not given the thrust by the government and the missionary institutions felt that they were not given the concessions in the process. Hunter Commission was thus, formed by Lord Rippon, consisting of 22 members and following are the recommendations of Hunter Committee, submitted in 1882:

- Primary education should be transferred to the private managements and administration will be by the local administrators.
- Private schools will be given grants and there will be no interference by the government in the administration.
- A common syllabus for government and private educational institutions should be prepared
- If a few classes pertain to a specific religion, other students of different religions should not be compelled to attend the same.
- High schools should be given priority to the vocational education
- Growth of primary education should be carefully considered.

In 1868, recommendations for women's education were considered in Tamil Nadu. Due to these efforts, by the end of 19th Century, 34 high schools and 3 women's colleges were established in the Madras Presidency. Initially, students from the city of Madras got benefitted by the physical training facilities established in 1858. In 1877, separate budget was allotted for the physical training. The year, 1878, saw the creation of playgrounds and sports stadiums in the government schools. With the initiatives of Lord Curzon, Shimla Conference was conducted for the Directors of Public Instructions all over India at Shimla. Following a lot of meetings, the government got directly involved in the growth of education. University Act 1904 was passed as a result of the Shimla Conference suggestions and observations. The governing councils and the senate were restructured. With this Act, the governmental regulations on the universities were tightened. In 1910, university education was shifted to the newly formed, Education Department from the Home Department. Sir Harcourt Butler, in 1913, passed a resolution that there should be jurisdictions for the universities and there should be universities and residential universities in each state. As a result, universities were

established in Kasi and Patna in the year 1916 and 1917 respectively. According to Sir Michael Chetler Commission, formed in 1919:

- High schools have failed to impart suitable education for the country's progress.
- Intermediate sections should be removed from the university and be added to the high schools.
- Central Government should establish a model university.
- In the university jobs, the local people should be involved. As a result of this, between 1919 and 1929, 13 Universities were established. In 1925, an Inter-University board was also established.

The Hardak Committee Report 1929 is considered as a historic one. This committee recommended that Indians should be encouraged to learn and the literary experts should be increased to enhance the standard of education. In 1935, the state autonomy was given and the administration of education was handed over to the state governments. Though there were plans for a huge fund allocation, International financial crisis (the Great Depression of 1930) led to delays in implementation. In 1937, changes were brought in and the compulsory primary education system was finalised. The Second World War, many recommendations on the vocational education, along with the employment thereafter, was not implemented. However, from high school till university education, the vocational education was accepted as a subject to be taught.

The 1937 Wardha Primary Education Scheme or Basic Education System was an attempt by Mahatma Gandhi to develop an indigenous method of education in India. He was especially concerned about the poor condition of the system of primary education in India. In the Round Table conference, he also expressed concern about the alarming low percentage of literacy among Indian people. Apart from the Wardha scheme, the 1944-Sergeant Scheme for Education was introduced, featuring:

- Education should go side by side with moral lessons to inculcate the idea of morality into the students.
- Children completing 3 years should be admitted into nursery schools.

- 6 to 14 years old of efficient students should be given admission into high school and university thereafter.

- 11 to 17 years old of efficient students should be given higher education and university education.

- Technical education and commerce, arts education should be promoted. Similarly, those with mental and physical disabilities should be given special education.

- Illiteracy of the older generation should be eradicated within 20 years.

- Teachers' Training should be given more importance.

- Compulsory physical education, health check-up, mid-day meals for children with malnutrition were also recommended. Social and leisure activities were also made a part of the school education.

The University Act 1904 was passed as a result of the suggestions and observations of the Shimla Conference. The governing councils and the senate were restructured. With this Act, the governmental regulations on the universities were tightened. New Courses were started and a lot of changes were made in the existing patterns. South Indian Languages were patronised. In 1924, a committee was appointed by the University of Madras to invite suggestions for developing Southern languages, including Tamil language. A number of language research centres were opened in the respective departments. In 1923, by an Act of the Government, University of Madras got its autonomy. In 1925, Andhra University was started, but there were demands for a Tamil university. In 1921, Chettinad King, Annamalai Chettiar, started Meenakshi College in Chidambaram.

A Fact Finding Committee, in 1928, recommended the need for a university. In 1929, Annamalai Chettiar upgraded the status of Meenakshi College and integrated it with other colleges. He created a Charitable Trust with a Corpus Fund of 20 lacs rupees. Annamalai University was started in 1929. It became the second best university in Tamil Nadu. Other efforts include:

- 1948, Education Commission under Dr. S. Radhakrishnan

- 1952, High School Reforms committee under Dr. A. L. Mudaliar

- 1964, Dr. Kothari Committee for educational reforms. Education in Tamil Nadu grew constantly and with quality, under British rule. All efforts made to augment educational systems and utilise the human resources bore fruits. Today's educational system of Tamil Nadu is at par with world's top most education system.