2.3 A New Conservatism after 1815

Conservatism – A political philosophy that stressed the importance of tradition, established institutions and customs, and preferred gradual development to quick change.

- Following the defeat of Napoleon in 1815, European governments were driven by a spirit of conservatism.
- Conservatives believed that established, traditional institutions of state and society – like the monarchy, the Church, social hierarchies, property and the family – should be preserved.
- Most conservatives, however, did not propose a return to the society of pre-revolutionary days.
- Rather, they realized, from the changes initiated by Napoleon, that modernization could in fact strengthen traditional institutions like the monarchy. It could make state power more effective and strong.
- A modern army, an efficient bureaucracy, a dynamic economy, the abolition of feudalism and serfdom could strengthen the autocratic monarchies of Europe.

THE CONGRESS OF VIENNA, 1815

- In 1815, representatives of the European powers – Britain, Russia, Prussia and Austria – who had collectively defeated Napoleon, met at Vienna to draw up a settlement for Europe.
- The Congress was hosted by the Austrian Chancellor Duke Metternich.
- The delegates drew up the Treaty of Vienna of 1815 with the object of undoing most of the changes that had come about in Europe during the Napoleonic wars.
- The Bourbon dynasty, which had been deposed during the French Revolution, was restored to power, and France lost the territories it had annexed under Napoleon.
- A series of states were set up on the boundaries of France to prevent French expansion in future.
  - Kingdom of the Netherlands, which included Belgium, was set up in the north.
  - Genoa was added to Piedmont in the south.
  - Prussia was given important new territories on its western frontiers.
  - Austria was given control of northern Italy.
- The German confederation of 39 states that had been set up by Napoleon was left untouched.
- In the east, Russia was given part of Poland while Prussia was given a portion of Saxony.
Chapter 3. Nationalism in India

- In India, as in Vietnam and many other colonies, the growth of modern nationalism is intimately connected to the anti-colonial movement.
- The sense of being oppressed under colonialism provided a shared bond that tied many different groups together. But each class and group felt the effects of colonialism differently, their experiences were varied, and their notions of freedom were not always the same.
- The Congress under Mahatma Gandhi tried to forge these groups together within one movement. But the unity did not emerge without conflict.

1. THE FIRST WORLD WAR, KHILAFAT AND NON-COOPERATION

- The war created a new economic and political situation. It led to a huge increase in defence expenditure which was financed by war loans and increasing taxes: customs duties were raised and income tax introduced.
- Villages were called upon to supply soldiers, and the forced recruitment in rural areas caused widespread anger. Then in 1918-19 and 1920-21, crops failed in many parts of India, resulting in acute shortages of food. This was accompanied by an influenza epidemic.
- People hoped that their sacrifices would end as the war was over. But that did not happen.
  
  **The Idea of Satyagraha**

- The idea of satyagraha emphasised the power of truth and the need to search for truth. It suggested that if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.
- People – including the oppressors – had to be persuaded to see the truth, instead of being forced to accept truth through the use of violence.
- Mahatma Gandhi believed that this dharma of non-violence could unite all Indians.
- In 1916 he travelled to Champaran in Bihar to inspire the peasants to struggle against the oppressive plantation system.
- Then in 1917, he organised a satyagraha to support the peasants of the Kheda district of Gujarat. Affected by crop failure and a plague epidemic, the peasants of Kheda could not pay the revenue, and were demanding that revenue collection be relaxed.
3.3 The Limits of Civil Disobedience

- Not all social groups were moved by the abstract concept of swaraj. One such group was the nation’s ‘untouchables’, who from around the 1930s had begun to call themselves dalit or oppressed.
- Mahatma Gandhi declared that swaraj would not come for a hundred years if untouchability was not eliminated. He called the ‘untouchables’ harijan, or the children of God, organised satyagraha to secure them entry into temples, and access to public wells, tanks, roads and schools.
- Dalit participation in the Civil Disobedience Movement was therefore limited, particularly in the Maharashtra and Nagpur region where their organisation was quite strong.
- Poona Pact of September 1932 gave the Depressed Classes (later to be known as the Schedule Castes) reserved seats in provincial and central legislative councils, but they were to be voted in by the general electorate.
- Some of the Muslim political organisations in India were also lukewarm in their response to the Civil Disobedience Movement.

From the mid-1920s the Congress came to be more visibly associated with diverse Hindu religious nationalist groups like the Hindu Mahasabha. As relations between Hindus and Muslims worsened, each community organised religious processions with militant fervour, provoking Hindu-Muslim communal clashes and riots. In various cities, each riot deepened the distance between the two communities.

4 THE SENSE OF COLLECTIVE BELONGING

- History and fiction, folklore and songs, popular prints and symbols, all played a part in the making of nationalism.
- With the growth of nationalism, the identity of India came to be visually associated with the image of Bharat Mata. The image was first created by Bankim Chandra Chattopadhyay.
- In the 1870s he wrote ‘Vande Mataram’ as a hymn to the motherland. Later it was included in his novel Anandamath and widely sung during the Swadeshi movement in Bengal.
- In late-nineteenth-century India, nationalists began recording folk tales sung by bards and they toured villages to gather folk songs and legends. These tales, they believed, gave a true picture of traditional culture that had been corrupted and damaged by outside forces.
2.2 Role of Technology

- Colonization stimulated new investments and improvements in transport: faster railways, lighter wagons and larger ships helped move food more cheaply and quickly from faraway farms to final markets.
- Till the 1870s, animals were shipped live from America to Europe and then slaughtered when they arrived there. But live animals took up a lot of ship space. Many also died in voyage, fell ill, lost weight, or became unfit to eat. Meat was hence an expensive luxury beyond the reach of the European poor. High prices in turn kept demand and production down until the development of a new technology, namely, refrigerated ships, which enabled the transport of perishable foods over long distances.
- Animals were slaughtered for food at the starting point – in America, Australia or New Zealand – and then transported to Europe as frozen meat.

2.3 Late nineteenth-century Colonialism

- Late nineteenth-century European conquests produced many painful economic, social and ecological changes through which the colonised societies were brought into the world economy.
- Britain and France made vast additions to their overseas territories in the late nineteenth century. Belgium and Germany became new colonial powers. The US also became a colonial power in the late 1890s by taking over some colonies earlier held by Spain.

2.4 Rinderpest, or the Cattle Plague

- In Africa, in the 1890s, a fast-spreading disease of cattle plague or rinderpest had a terrifying impact on people’s livelihoods and the local economy.
- It was carried by infected cattle imported from British Asia to feed the Italian soldiers invading Eritrea in East Africa
- In the late nineteenth century, Europeans were attracted to Africa due to its vast resources of land and minerals. Europeans came to Africa hoping to establish plantations and mines to produce crops and minerals for export to Europe. But there was an unexpected problem – a shortage of labour willing to work for wages.
- Employers used many methods to recruit and retain labour. Heavy taxes were imposed which could be paid only by working for wages on plantations and mines. Inheritance laws were changed so that peasants were displaced from land: only one
After the war Britain found it difficult to recapture its earlier position of dominance in the Indian market, and to compete with Japan internationally.

When the war boom ended, production contracted and unemployment increased.

Before the war, Eastern Europe was a major supplier of wheat in the world market. When this supply was disrupted during the war, wheat production in Canada, America and Australia expanded dramatically.

But once the war was over, production in Eastern Europe revived and created a glut in wheat output. Grain prices fell, rural incomes declined, and farmers fell deeper into debt.

3.3 Rise of Mass Production and Consumption

In the US, recovery was quicker.

One important feature of the US economy of the 1920s was mass production. The move towards mass production had begun in the late nineteenth century, but in the 1920s it became a characteristic feature of industrial production in the US.

A well-known pioneer of mass production was automobile manufacturer Henry Ford.

Mass production lowered unit costs and prices of engineered goods.

The housing and consumer boom of the 1920s created the basis of prosperity in the US. Large investments in housing and household goods seemed to create a cycle of higher employment and incomes, rising consumption demand, more investment, and yet more employment and incomes.

3.4 The Great Depression

The Great Depression began around 1929 and lasted till the mid-1930s.

In general, agricultural regions and communities were the worst affected. This was because the fall in agricultural prices was greater and more prolonged than that in the prices of industrial goods.

Agricultural overproduction remained a problem, made worse by falling agricultural prices. As prices slumped and agricultural incomes declined, farmers tried to expand production and bring a larger volume of produce to the market to maintain their overall income. This worsened the glut in the market, pushing down prices even further. Farm produce rotted for a lack of buyer.
Chapter 5: The Age of Industrialisation

1 BEFORE THE INDUSTRIAL REVOLUTION

- Before factories began to dot the landscape in England and Europe, there was large-scale industrial production for an international market. This was not based on factories. Many historians now refer to this phase of industrialisation as proto-industrialisation.
- In the seventeenth and eighteenth centuries, merchants from the towns in Europe began moving to the countryside, supplying money to peasants and artisans, persuading them to produce for an international market.
- With the expansion of world trade and the acquisition of colonies in different parts of the world, the demand for goods began growing. But merchants could not expand production within towns. This was because here urban crafts and trade guilds were powerful.
- But merchants could not expand production within towns. This was because here urban crafts and trade guilds were powerful. These were associations of producers that trained craftspeople, maintained control over production, regulated competition and prices, and restricted the entry of new people into the trade. Rulers granted different guilds the monopoly to gather produce and trade in specific products. It was therefore difficult for new producers to set up business in towns. So they turned to the countryside.
- In the countryside poor peasants and artisans began working for merchants.
- Cottagers and poor peasants who had often depended on common lands for their survival, earning their fireswood, barley, vegetables, hay and straw, had to now look for alternative sources of income. Many had tiny plots of land which could not provide work for all members of the household. So when merchants came around and offered advances to produce goods for them, peasant households eagerly agreed. By working for the merchants, they could remain in the countryside and continue to cultivate their small plots. Income from proto-industrial production supplemented their shrinking income from cultivation.

1.1 The Coming Up of the Factory

- The earliest factories in England came up by the 1730s.
- A series of inventions in the eighteenth century increased the efficacy of each step of the production process (carding, twisting and spinning, and rolling). They enhanced the output per worker, enabling each worker to produce more, and they made possible the production of stronger threads and yarn.
2.1 Men, Women and Family in the City

- The city encouraged a new spirit of individualism among both men and women, and a freedom from the collective values that were a feature of the smaller rural communities.

2.2 Leisure and Consumption

- Several cultural events, such as the opera, the theatre and classical music performances were organised for an elite group of 300-400 families in the late eighteenth century.
- Many new types of large-scale entertainment for the common people came into being, some made possible with money from the state. Libraries, art galleries and museums were established in the nineteenth century to provide people with a sense of history and pride in the achievements of the British.
- British industrial workers were increasingly encouraged to spend their holidays by the sea, so as to derive the benefits of the sun and bracing winds.

3 POLITICS IN THE CITY

- In the severe winter of 1886, when outdoor work came to a standstill, the London poor exploded in a riot, demanding relief from the terrible conditions of poverty.
- Alarmed shopkeepers closed down the West End shops, fearing the 10,000-strong crowd that was marching from Deptford to Whitechapel. The marchers in turn were dispersed by the police.
- A similar riot occurred in late 1887; this time it was brutally suppressed by the police in a battle to be known as The Bloody Sunday of November 1887. Two years later, thousands of London’s dockworkers went on strike and marched through the city.

4 THE CITY IN COLONIAL INDIA

- In the early twentieth century, no more than 11 per cent of Indians were living in cities. A large proportion of these urban dwellers were residents of the three Presidency cities.

4.1 Bombay: The Prime City of India?

- In the seventeenth century, Bombay was a group of seven islands under Portuguese control. In 1661, control of the islands passed into British hands after the marriage of Britain’s King Charles II to the Portuguese princess.
- The East India Company quickly shifted its base from Surat, its principal western port, to Bombay.
- Gradually, it also became an important administrative centre in western India, and then, by the end of the nineteenth century, a major industrial centre.
China already had the technology of woodblock printing. Marco Polo brought this knowledge back with him. Now Italians began producing books with woodblocks, and soon the technology spread to other parts of Europe.

Luxury editions were still handwritten on very expensive vellum (A parchment made from the skin of animals), meant for aristocratic circles and rich monastic libraries.

By the early fifteenth century, woodblocks were being widely used in Europe to print textiles, playing cards, and religious pictures with simple, brief texts.

When Johann Gutenberg developed the first-known printing press in the 1430s, the need for even quicker and cheaper reproduction of texts could be fulfilled.

2.1 **Gutenberg and the Printing Press**

Gutenberg was the son of a merchant and grew up on a large agricultural estate. From his childhood he had seen wine and olive presses. Subsequently, he learnt the art of polishing stones, became a master goldsmith, and also acquired the expertise to create lead moulds used for making trinkets. Drawing on this knowledge, Gutenberg adapted existing technology to design his innovation. The olive press provided the model for a printing press, and moulds were used for casting the metal types for the letters of the alphabet. By 1448, Gutenberg perfected the system. The first book he printed was the **Bible**. About 180 copies were printed and it took three years to produce them. By the standards of the time this was fast production. The new technology did not entirely displace the existing art of producing books by hand.

In the hundred years between 1450 and 1550, printing presses were set up in most countries of Europe.

This shift from hand printing to mechanical printing led to the print revolution.

3 **THE PRINT REVOLUTION AND ITS IMPACT**

3.1 **A New Reading Public**

Common people lived in a world of oral culture. They heard sacred texts read out, ballads recited, and folk tales narrated. Knowledge was transferred orally.

After printing technology was introduced books could reach out to wider sections of people. If earlier there was a hearing public, now a reading public came into being.
orthodoxy commissioned the Samachar Chandrika to oppose his opinions. From 1822, two Persian newspapers were published, Jam-i-Jahan Nama and Shamsul Akhbar. In the same year, a Gujarati newspaper, the Bombay Samachar, made its appearance.

- In north India, the ulama were deeply anxious about the collapse of Muslim dynasties. They feared that colonial rulers would encourage conversion, change the Muslim personal laws. To counter this, they used cheap lithographic presses, published Persian and Urdu translations of holy scriptures, and printed religious newspapers and tracts.
- The Deoband Seminary, founded in 1867, published thousands upon thousands of fatwas telling Muslim readers how to conduct themselves in their everyday lives, and explaining the meanings of Islamic doctrines.
- The first printed edition of the Ramcharitmanas of Tulsidas, a sixteenth-century text, came out from Calcutta in 1810.

8 NEW FORMS OF PUBLICATION

- New literary forms also entered the world of reading. They were short stories, essays about social and political matters.
- By the end of the nineteenth century, a new visual culture was taking shape. With the setting up of an increased number of printing presses, visual images could be easily reproduced in multiple copies. Painters like Raja Ravi Varma produced images for mass circulation.
- By the 1870s, caricatures and cartoons were being published in journals and newspapers, commenting on social and political issues.

8.1 Women and Print

- Many journals began carrying writings by women, and explained why women should be educated. They also carried a syllabus and attached suitable reading matter which could be used for home-based schooling.
- Conservative Hindus believed that a literate girl would be widowed and Muslims feared that educated women would be corrupted by reading Urdu romances.
- From the 1860s, a few Bengali women like Kailashbashini Debi wrote books highlighting the experiences of women – about how women were imprisoned at
Not only agriculture, Mesopotamian sheep and goats that grazed on the steppe, the north-eastern plains and the mountain slopes (that is, on tracts too high for the rivers to flood and fertilise) produced meat, milk and wool in abundance. Further, fish was available in rivers and date-palms gave fruit in summer.

The Significance of Urbanism

- Cities and towns are not just places with large populations. It is when an economy develops in spheres other than food production that it becomes an advantage for people to cluster in towns.

- Urban economies comprise besides food production, trade, manufactures and services. City people, thus, cease to be self-sufficient and depend on the products or services of other (city or village) people.

- The division of labour is a mark of urban life. Further, there must be a social organisation in place. Fuel, metal, various stones, wood, etc., come from many different places for city manufacturers. Thus, organised trade and storage is needed.

- There are deliveries of grain and other food items from the village to the city, and for supplies need to be stored and distributed. Obviously, in such a system some people give commands that others obey, and urban economies often require the keeping of written records.

Movement of Goods into Cities

- However rich the food resources in Mesopotamia, its mineral resources were few. So we can surmise that the ancient Mesopotamians could have traded their abundant textiles and agricultural produce for wood, copper, iron, leather, gold, shell and various stones from Turkey and Iran, or across the Gulf. These latter regions had mineral resources, but much less scope for agriculture.

- Besides crafts, trade and services, efficient transport is also important for urban development. The canals and natural channels of ancient Mesopotamia were in fact routes of goods transport.

The Development of Writing

- The first Mesopotamian tablets, written around 3200 BCE, contained picture-like signs and numbers. These were about 5,000 lists of oxen, fish, bread loaves, etc. – lists of goods that were brought into or distributed from the temples of Uruk, a city in the south.

- Clearly, writing began when society needed to keep records of transactions – because in city life transactions occurred at different times, and involved many people and a variety of goods.

- Mesopotamians wrote on tablets of clay. Once dried in the sun, the clay would harden and tablets would be almost as indestructible as pottery.
Most important, tablets refer to copper from ‘Alashiya’, the island of Cyprus, known for its copper, and tin was also an item of trade. As bronze was the main industrial material for tools and weapons, this trade was of great importance.

Thus, although the kingdom of Mari was not militarily strong, it was exceptionally prosperous.

**Cities in Mesopotamian Culture**

Mesopotamians valued city life in which people of many communities and cultures lived side by side. The most poignant reminder to us of the pride Mesopotamians took in their cities comes at the end of the Gilgamesh Epic, which was written on twelve tablets.

Gilgamesh is said to have ruled the city of Uruk some time after Enmerkar. He admired the foundations made of fired bricks that he had put into place. After the death of his friend, takes consolation in the city that his people had built.

**The Legacy of Writing**

While moving narratives can be transmitted orally, science requires written texts that generations of scholars can read and build upon. Perhaps the greatest legacy of Mesopotamians to the world is its scholarly tradition of time reckoning and mathematics.

Dating around 1800 BCE are tablets with multiplication and division tables, square- and square-root tables, and tables of compound interest.

The division of the year into 12 months according to the revolution of the moon around the earth, the division of the month into 29 or 30 days, the day into 24 hours, and the hour into 60 minutes – all that we take for granted in our daily lives – has come to us from the Mesopotamians.

These time divisions were adopted by the successors of Alexander and from there transmitted to the Roman world, then to the world of Islam, and then to medieval Europe. Whenever solar and lunar eclipses were observed, their occurrence was noted according to year, month and day.

None of these momentous Mesopotamian achievements would have been possible without writing and the urban institution of schools, where students read and copied earlier written tablets.
Chapter 2: Empires

Timeline II (c. 100 BCE to 1300 BCE)

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<th>EUROPE</th>
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<td>100-50 BCE</td>
<td>Bananas introduced from Southeast Asia to East Africa through sea routes</td>
<td>Spartacus leads revolt of about 100,000 slaves (73 BCE)</td>
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<td>50-1</td>
<td>Cleopatra, queen of Egypt (51-30 BCE)</td>
<td>Building of Colosseum in Rome</td>
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<td>1-50 CE</td>
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<td>50-100</td>
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<td>100-150</td>
<td>Hero of Alexandria makes a machine that runs on steam</td>
<td>Roman empire at its peak*</td>
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<td>150-200</td>
<td>Ptolemy of Alexandria writes a work on geography.</td>
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<td>250-300</td>
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<td>300-350</td>
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<td>Constantine becomes emperor, establishes city of Constantinople</td>
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<td>350-400</td>
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<td>Roman empire divided into eastern and western halves</td>
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<td>400-450</td>
<td>Vandals from Europe set up a kingdom in North Africa (429)</td>
<td>Roman empire invaded by tribes from North and Central Europe</td>
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<td>450-500</td>
<td>Conversion of Clovis of Gaul (France) to Christianity (496)</td>
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<td>800-850</td>
<td>Rise of kharism community</td>
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<td>850-900</td>
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<td>1000-1050</td>
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<td>1050-1100</td>
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<td>Medical school set up in Salerno, Italy (1030), William of Normandy invades England and becomes king (1056), Proclamation of the first Crusade (1095)</td>
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<td>1150-1200</td>
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<td>Construction of the cathedral of Notre Dame begins (1163)</td>
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<td>1200-1250</td>
<td>Christian churches established in Ethiopia (1200), kingdom of Mali in West Africa, with Timbuktu as a centre of learning</td>
<td>St Francis of Assisi sets up a monastic order, emphasizing austerity and compassion (1209), Lords in England rebel against the king who signs the Magna Carta, accepting to rule according to law</td>
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<tr>
<td>1250-1300</td>
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<td>Establishment of the Hapsburg dynasty that continued to rule Austria till 1918</td>
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The Caliphate: Expansion, Civil Wars and Sect Formation

- After Muhammad’s death in 632, no one could legitimately claim to be the next prophet of Islam. As a result, his political authority was transferred to the umma with no established principle of succession. This created opportunities for innovations but also caused deep divisions among the Muslims.

- The biggest innovation was the creation of the institution of caliphate, in which the leader of the community (amir al-muminin) became the deputy (khalifa) of the Prophet.

- The twin objectives of the caliphate were to retain control over the tribes constituting the umma and to raise resources for the state. Following Muhammad’s death, many tribes broke away from the Islamic state. Some even raised their own prophets to establish communities modelled on the umma.

- Realising that rich booty (ghanima) could be obtained from expeditionary raids, the caliph and his military commanders mustered their tribal strength to conquer lands belonging to the Byzantine Empire in the west and the Sasanian empire in the east.

- The Byzantine Empire promoted Christianity and the Sasanian empire patronised Zoroastrianism, the ancient religion of Iran. On the eve of the Arab invasions, these two empires had declined in strength due to religious conflicts and revolts by the aristocracy, which made it easier for the Arabs to annex territories through wars and treaties.

- Within a decade of the death of Umar, the Arab Islamic state controlled the vast territory between the Nile and the Oxus. These lands remain under Muslim rule to this day.

- In all the conquered provinces, the caliphs imposed a new administrative structure headed by governors (amirs) and tribal chieftains (ashraf’). The central treasury (bait al-mal) obtained its revenue from taxes paid by Muslims as well as its share of the booty from raids.

- The non-Muslim population retained their rights to property and religious practices on payment of taxes (kharaj and jizya). Jews and Christians were declared protected subjects of the state (dhimmis) and given a large measure of autonomy in the conduct of their communal affairs.

- With territorial expansion, the unity of the umma became threatened by conflicts over the distribution of resources and offices. The ruling class of the early Islamic state comprised almost entirely the Quraysh of Mecca.

- The rifts among the Muslims deepened after Ali (656-61), the fourth caliph, fought two wars against those who represented the Meccan aristocracy. Ali’s supporters and enemies later came to form the two main sects of Islam: Shias and Sunnis.
The cities were homes to administrators (ayan or eyes of the state), and scholars and merchants (tujjar) who lived close to the centre. At the outskirts were the houses of the urban poor, inns for people to rest and cemeteries.

For five centuries, Arab and Iranian traders monopolised the maritime trade between China, India and Europe. This trade passed through two major routes, namely, the Red Sea and the Persian Gulf.

High-value goods suitable for long-distance trade, such as spices, textile, porcelain and gunpowder, were shipped from India and China to the Red Sea ports of Aden and Aydhab and the Gulf ports of Siraf and Basra.

The caravans passing through Mecca got bigger whenever the hajj coincided with the sailing seasons (mawasim, origin of the word monsoon) in the Indian Ocean.

From the tenth century, the Red Sea route gained greater importance due to the rise of Cairo as a centre of commerce and power and growing demand for eastern goods from the trading cities of Italy.

Towards the eastern end, caravans of Iranian merchants set out from Bagdad along the Silk Route to China, via the oasis cities of Bukhara and Samargund (or Peking), to bring Central Asian and Chinese goods, including paper.

Islamic coins, used for the payment of these goods, were found on hoards discovered along the Volga river and on the Baltic region. Malaki and slave Turkish slaves (ghulam) too were marketed in these markets for the courts of the caliphs and sultans.

The fiscal system (income and expenditure of the state) and market exchange increased the importance of money in the central Islamic lands. Coins of gold, silver and copper (fulus) were minted and circulated, often in bags sealed by money-changers, to pay for goods and services.

Gold came from Africa (Sudan) and silver from Central Asia (Zarafshan valley). Precious metals and coins also came from Europe, which used these to pay for its trade with the East. Rising demand for money forced people to release their accumulated reserves and idle wealth into circulation.

The greatest contribution of the Muslim world to medieval economic life was the development of superior methods of payment and business organisation. Letters of credit (sakk, origin of the word cheque) and bills of exchange (sultaja) were used by merchants and bankers to transfer money from one place or individual to another. The widespread use of commercial papers freed merchants from the need to carry cash everywhere and also made their journeys safer.
Islam did not stop people from making money so long as certain prohibitions were respected. For instance, interest-bearing transactions (riba) were unlawful, although people circumvented usury in ingenious ways (hiyal), such as borrowing money in one type of coin and paying in another while disguising the interest as a commission on currency exchange (the origin of the bill of exchange).

**Learning and Culture**

- As the religious and social experiences of the Muslims deepened through contact with other people, the community was obliged to reflect on itself and confront issues pertaining to God and the world.

- For religious scholars (ulama), knowledge (ilm) derived from the Quran and the model behaviour of the Prophet (sunna) was the only way to know the will of God and provide guidance in this world.

- The ulama in medieval times devoted themselves to writing tafsir and documenting Muhammad’s authentic hadith. Some went on to prepare a body of laws or sharia (the straight path) to govern the relationship of Muslims with God through rituals (ibadat) and with the rest of the humanity through social affairs (muamalat).

- In framing Islamic law, jurists also made use of reasoning (qiyas), where or everything was apparent in the Quran or hadith and life had become increasingly complex with urbanisation.

- Differences in the interpretation of the sources and methods of jurisprudence led to the formation of four schools of law (madhahb) in the eighth and ninth centuries. These were the Maliki, Hanafi, Shafii and Hanbali schools, each named after a leading jurist (faqih), the last being the most conservative.

- The sharia provided guidance on all possible legal issues within Sunni society, though it was more precise on questions of personal status (marriage, divorce and inheritance) than on commercial matters or penal and constitutional issues.

- Before it took its final form, the sharia was adjusted to take into account the customary laws (urf) of the various regions as well as the laws of the state on political and social order (siyasa sharia).

- The qazi, appointed by the state in each city or locality, often acted as an arbitrator in disputes, rather than as a strict enforcer of the sharia. A group of religious-minded people in medieval Islam, known as Sufis, sought a deeper and more personal knowledge of God through asceticism (rahbaniya) and mysticism.

- The more society gave itself up to material pursuits and pleasures, the more the Sufis sought to renounce the world (zuhd) and rely on God alone (tawakkul). In the eighth and ninth centuries, ascetic inclinations were elevated to the higher stage of mysticism (tasawwuf) by the ideas of pantheism and love.
The new military contingents were required to serve under his four sons and specially chosen captains of his army units called noyan. Also important within the new realm were a band of followers who had served Genghis Khan loyally through grave adversity for many years.

In this new hierarchy, Genghis Khan assigned the responsibility of governing the newly-conquered people to his four sons. These comprised the four ulus, a term that did not originally mean fixed territories. Genghis Khan’s lifetime was still the age of rapid conquests and expanding domains, where frontiers were still extremely fluid.
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<tr>
<th>DATES</th>
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<tbody>
<tr>
<td>1300-25</td>
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<td>Establishment of the Vijayanagara empire* (1336)</td>
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<td>1350-75</td>
<td>The Ming dynasty* in China (1368 onwards)</td>
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<td>Emergence of regional sultanates</td>
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<td>1450-75</td>
<td>Ottoman Turks capture Constantinople (1453)</td>
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<td>1475-1500</td>
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<td>Vasco da Gama reaches India (1498)</td>
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<td>1500-1525</td>
<td>Portuguese entry into China opposed, driven out to Macao (1522)</td>
<td>Babur establishes Mughal control over North India, first battle of Panipat (1526)</td>
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<td>1525-1550</td>
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<td>Akbar (1556-1605) consolidates Mughal rule</td>
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<td>1575-1600</td>
<td>The first Kabuki play staged in Japan (1596)</td>
<td>The establishment of the British East India Company (1600)</td>
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<td>1600-25</td>
<td>Tokugawa Shogunate established in Japan (1603)</td>
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<td>1625-37</td>
<td>All European trade, with the exception of the Dutch, is banned by Japan (1637)</td>
<td>Construction of the Taj Mahal (1632-53)</td>
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<td>1637-50</td>
<td>Manchu rule in China, (1644 onwards) which lasts for nearly 300 years. Growing demand in Europe for Chinese tea and silk</td>
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<td>1300-25</td>
<td>Aztec capital at Tenochtitlan, Mexico (1325), build temples, develop irrigation systems and accounting system (quipu)*</td>
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<td>1450-75</td>
<td>Incas establish control over Peru (1465)</td>
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<td>1475-1500</td>
<td>Columbus reaches the West Indies (1492)</td>
<td>Magellan, a Spanish navigator, reaches the Pacific Ocean (1519)</td>
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<td>1500-1525</td>
<td>Spanish conquest of Mexico (1521)</td>
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<td>1525-1550</td>
<td>French explorers reach Canada (1534)</td>
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<td>1550-1575</td>
<td>Spanish conquest of Peru (1572)</td>
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<td>1575-1600</td>
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<td>Dutch sailors reach Australia by accident</td>
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<td>1600-25</td>
<td>England sets up its first colony in North America (1607). The first slave trade is brought from West Africa to Brazil (1619)</td>
<td>Spanish sailors reach Tahiti (1606)</td>
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<td>1625-50</td>
<td>The Dutch round New Amsterdam now called New York (1620). First printing press is set up in Massachusetts (1635)</td>
<td>Dutch navigator Abel Tasman sails around Australia without realising it. He then lands on Van Diemen’s land, later called Tasmania. He also reaches New Zealand, but thinks it is part of a huge land mass!</td>
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<tr>
<td>1650-75</td>
<td>The first sugar plantations are established in the West Indies (1654)</td>
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<tr>
<td>1675-1700</td>
<td>The French colonise the Mississippi, naming it Louisiana after King Louis XIV (1682)</td>
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The First Order: The Clergy

- The Catholic Church had its own laws, owned lands given to it by rulers, and could levy taxes. It was thus a very powerful institution which did not depend on the king. At the head of the western Church was the Pope. He lived in Rome.

- The Christians in Europe were guided by bishops and clerics – who constituted the first ‘order’. Serfs, physically challenged and women could not become priests. Men who became priests could not marry.

- The Church was entitled to a tenth share of whatever the peasants produced from their land over the course of the year, called a ‘tithe’. Money also came in the form of endowments made by the rich.

- The act of kneeling while praying, with hands clasped and head bowed, was an exact replica of the way in which a knight conducted himself while taking vows of loyalty to his lord. Similarly, the use of the term ‘lord’ for God was another example of feudal culture that found its way into the practices of the Church.

Monks

- Apart from the Church, devout Christians had another order organisation. Some deeply religious people chose to live isolated lives secluded in religious communities called abbeys or monasteries.

- Two of the most well-known monasteries were those established by St Benedict in Italy in 529 and of Cluny in Burgundy in 910.

- Men became monks and women nuns. Except in a few cases, all abbeys were single-sex communities, that is, there were separate abbeys for men and women. Like priests, monks and nuns did not marry.

- Abbeys contributed to the development of the arts. Abbess Hildegard (see p.135) was a gifted musician, and did much to develop the practice of community singing of prayers in church.

- From the thirteenth century, some groups of monks – called friars – chose not to be based in a monastery but to move from place to place, preaching to the people and living on charity.

The Church and Society

- Though Europeans became Christian, they still held on to some of their old beliefs in magic and folk traditions. Christmas and Easter became important dates from the fourth century. Easter marked the crucifixion of Christ and his rising from the dead.
Cathedral-towns

- One of the ways that rich merchants spent their money was by making donations to churches. From the twelfth century, large churches – called cathedrals – were being built in France. Small towns developed around them and they became centres of pilgrimage.

- Cathedrals were designed so that the priest’s voice could be heard clearly within the hall where large numbers of people gathered.

The Crisis of the Fourteenth Century

- By the early fourteenth century, Europe’s economic expansion slowed down. This was due to three factors.
  1. Cold summers, Storms and oceanic flooding destroyed many farmsteads, which resulted in less income in taxes for governments. Intensive ploughing had exhausted the soil despite the practice of the three-field rotation of crops, because clearance was not accompanied by proper soil conservation. Population growth was outstripping resources, and the immediate result was famine.
  2. In addition, trade was hit by a severe shortage of metal money because of a shortfall in the output of silver mines in Austria and Serbia. This forced governments to reduce the silver content of the currency, and to mix it with cheaper metals.
  3. As trade expanded in the thirteenth and fourteenth centuries, ships carrying goods from distant countries had started arriving at Western ports. Along with the ships came rats – carrying the deadly bubonic plague in addition (the ‘Black Death’). Western Europe, relatively isolated during centuries, was hit by an epidemic between 1347 and 1350. The evidence remains of mortalities from the epidemic is that 20 per cent of the people of the whole of Europe died, with some places losing as much as 40 per cent of the population.

- Depopulation resulted in a major shortage of labour.
- Serious imbalances were created between agriculture and manufacture, because there were not enough people to engage in both equally.
- Prices of agricultural goods dropped as there were fewer people to buy.
- Wage rates increased because the demand for labour, particularly agricultural labour, rose in England by as much as 250 per cent in the aftermath of the Black Death.

Social Unrest

- The income of lords was thus badly hit. It declined as agricultural prices came down and wages of labourers increased. In desperation, they tried to give up the money-contracts they had entered into and revive labour services. This was violently opposed by peasants, particularly the better-educated and more prosperous ones.

- Rebellions occurred with the most violent intensity in those areas which had experienced the prosperity of the economic expansion – a sign that peasants were attempting to protect the gains they had made in previous centuries.
Despite the severe repression, the sheer intensity of peasant opposition ensured that the old feudal relations could not be reimposed. The money economy was too far advanced to be reversed.

Therefore, though the lords succeeded in crushing the revolts, the peasants ensured that the feudal privileges of earlier days could not be reinvented.

**Political Changes**

- In the fifteenth and sixteenth centuries, European kings strengthened their military and financial power. Historians have called these kings ‘the new monarchs’.

- Louis XI in France, Maximilian in Austria, Henry VII in England and Isabelle and Ferdinand in Spain were absolutist rulers, who started the process of organising standing armies, a permanent bureaucracy and national taxation and, in Spain and Portugal, began to play a role in Europe’s expansion overseas.

- The most important reason for the triumph of these monarchies was the social changes which had taken place in the twelfth and thirteenth centuries. The dissolution of the feudal system of lordship and vassalage, and the slow rate of economic growth had given the first opportunity to kings to increase their control over their powerful and not-so-powerful subjects.

- Rulers dispensed with the system of feudal levies for the army and introduced professionally trained infantry equipped with guns and sieges. It is directly under their control. The resistance of the aristocracies crumbled in the face of the firepower of the kings.

- By increasing taxes, monarchs got enough resources to support larger armies and thus defended and expanded their frontiers and overcame internal resistance to royal authority. Centralisation, however, did not occur without resistance from the aristocracy. Lesser nobles, often members of local assemblies, resisted this royal usurpation of their powers.

- The nobility managed a tactical shift in order to ensure their survival. From being opponents to the new regimes, they quickly transformed themselves into loyalists. It is for this reason that royal absolutism has been called a modified form of feudalism. Precisely the same class of people who had been rulers in the feudal system – the lords – continued to dominate the political scene.

- All monarchies, weak or powerful, needed the cooperation of those who could command authority. Patronage became the means of ensuring such cooperation. And patronage could be given or obtained by means of money. Therefore money became an important way in which non-aristocratic elements like merchants and bankers could gain access to the court. Rulers thus made space for non-feudal elements in the state system.

- In the reign of the child-king Louis XIII of France, in 1614, a meeting was held of the French consultative assembly, known as the Estates-General (with three houses to represent the three
estates/orders – clergy, nobility, and the rest). After this, it was not summoned again for nearly two centuries, till 1789, because the kings did not want to share power with the three orders.

- Today, France has a republican form of government and England has a monarchy. This is because of the different directions that the histories of the two countries took after the seventeenth century.

**Theme 7: Changing Cultural Traditions**

- From the fourteenth to the end of the seventeenth century, towns were growing in many countries of Europe. A distinct ‘urban culture’ also developed. Townspeople began to think of themselves as more ‘civilised’ than rural people.

- Towns – particularly Florence, Venice and Rome – became centres of art and learning. Artists and writers were patronised by the rich and the aristocratic. The invention of printing at the same time made books and prints available to many people, including those living in distant towns or countries.

- Religion came to be seen as something which each individual should choose for himself. The church’s earthcentric belief was overturned by scientists who had come to understand the solar system, and new geographical knowledge overturned the Earth-centric view that the Mediterranean Sea was the centre of the world.

- From the nineteenth century, Europeans used the term ‘Renaissance’ (literally, rebirth) to describe the cultural changes of this period. History was as much concerned with culture as with politics.

- A new ‘humanist’ culture flowered in Italian towns from the fourteenth to the seventeenth century. This culture was characterised by a new belief – that man, as an individual, was capable of making his own decisions and developing his skills. He was ‘modern’, in contrast to ‘medieval’ man whose thinking had been controlled by the church.

**The Revival of Italian Cities**

- After the fall of the western Roman Empire, many of the towns that had been political and cultural centres in Italy fell into ruin. There was no unified government, and the Pope in Rome, who was sovereign in his own state, was not a strong political figure.

- While western Europe was being reshaped by feudal bonds and unified under the Latin Church, and eastern Europe under the Byzantine Empire, and Islam was creating a common civilisation further west, Italy was weak and fragmented.
Spain Establishes an Empire in America

- Spanish expansion was based on a display of military strength with the use of gunpowder and of horses. The local people were compelled either to pay tribute or to work in gold and silver mines.

- Local chieftains were enlisted to explore new lands and, hopefully, more sources of gold. The greed for gold led to violent incidents provoking local resistance.

- The diseases of the Old World, particularly smallpox wreaked havoc on the Arawaks whose lack of immunity resulted in large-scale deaths. The extinction of the Arawaks and all traces of their way of life is a silent reminder of their tragic encounter with Spaniards.

- Within half a century, the Spanish had explored and laid claim to a vast area of the western hemisphere, from approximately latitudes 40 degrees north to 40 degrees south, without anyone challenging them.

Cortes and the Aztecs

- In 1519, Hernan Cortes (1488-1547) set sail from Cuba to Mexico, where he made friends with the Totonacs, a group who wanted to secede from Aztec rule. The Aztecs led the Spaniards into the heart of the city, where the Emperor showered them with gifts.

- The fears of the Aztecs proved to be well founded. Cortes without any explanation placed the Emperor under house arrest and appointed to rule in his name. In an attempt to formalise the Emperor’s submission to Spain, Cortes installed Christian images in the Aztec temple.

- The high-handedness of the foreign occupation and their incessant demands for gold provoked a general uprising. The Aztecs continued to fight the Spaniards.

- The conquest of Mexico had taken two years. Cortes became Captain-General of New Spain in Mexico and was showered with honours by Charles V. From Mexico, the Spaniards extended their control over Guatemala, Nicaragua and the Honduras.

Pizarro and the Incas

- Francisco Pizarro (1478-1541) made repeated attempts to reach Inca kingdom from the Pacific. The Spanish king promised Pizarro the governorship of the Inca lands if he conquered it.

- Pizarro had the king executed, and his followers went on a looting spree. This was followed by the occupation of the country.

- The cruelty of the conquerors provoked an uprising in 1534 that continued for two years, during which time thousands died in war and due to epidemics. In another five years, the Spanish had
Spain and Portugal did not invest their huge income in further trade, or in building up a merchant navy. Instead, it was the countries bordering the Atlantic, particularly England, France, Belgium and Holland, that took advantage of the ‘discoveries’. Their merchants formed jointstock companies and sent out trading expeditions, established colonies and introduced Europeans to the products of the New World, including tobacco, potatoes, canesugar, cacao and rubber.

Europe also became familiar with new crops from America, notably potatoes and chillies. These were then taken by Europeans to other countries like India.

For the native people of the Americas, the immediate consequences were the physical decimation of local populations, the destruction of their way of life and their enslavement in mines, plantations and mills. Warfare and disease were primarily responsible for this.

The Spanish avarice for gold and silver was incomprehensible to the natives. The enslavement of the population was a sharp reminder of the brutality of the encounter. Slavery was not a new idea, but the South American experience was new in that it accompanied the emerging capitalist system of production. Working conditions were horrific, but the Spanish regarded the exploitation as essential to their economic gain.

As new economic activities began – cattle farming on lands cleared of forests, and then after the discovery of gold in 1700 – the demand for cheap labour continued. It was clear that the local people would resist enslavement. The alternative was to turn to African slaves.

From the early debates in the 1780s on abolishing slavery, there were those who argued that slavery existed in Africa prior to the entry of the Europeans, if local slaves formed the bulk of the labour-force in the areas being formed in Africa from the fifteenth century. They also pointed out that European traders were helped by Africans who helped capture young men and women to be sold as slaves, in return for goods imported from South America (maize, manioc and cassava, which became their staple foods).

**Epilogue**

In the early nineteenth century, European settlers in the South American colonies were to rebel against Spain and Portugal and become independent countries, just as in 1776 the thirteen North American colonies rebelled against Britain and formed the United States of America.

South America today is also called ‘Latin America’. This is because Spanish and Portuguese, two of the main languages of the continent, are part of the Latin family of languages.

The inhabitants are mostly native European (called Creole), European, and African by origin. Most of them are Catholics. Their culture has many elements of native traditions mixed with European ones.
Chapter 4: Towards Modernisation

- Apart from feudalism, the European ‘Renaissance’ and the encounters between Europeans and the peoples of the Americas two further developments in world history created a context for what has been called ‘modernisation’. These were the Industrial Revolution and a series of political revolutions that transformed subjects into citizens, beginning with the American Revolution (1776-81) and the French Revolution (1789-94).

- Britain has been the world’s first industrial nation. In Britain coal and cotton textile industries were developed in the first phase of industrialisation, while the invention of railways initiated the second stage of that process.

- In other countries such as Russia, which began to industrialise much later (from the late nineteenth century onwards), the railway and other heavy industry emerged in the initial phase of industrialisation itself. Likewise, the role of the state, and of banks, in industrialisation has differed from country to country.

- European powers began to colonise parts of America and Asia and South Africa well before the Industrial Revolution. The bourgeois mentality of the settlers made them buy and sell everything, including land and water. The natives did not feel the need to own land, fish or animals.

- Quite obviously, the natives and the Europeans represented competing notions of civilisation. Western capitalism – mercantile, industrial and socialist – and early twentieth-century Japanese capitalism created colonies in large part of the third world. Some of these were settler colonies. Others, such as British rule, is to be an example of indirect control.

- The issue in nineteenth- and early twentieth-century China illustrates a third variant of imperialisation. Here Britain, Russia, Germany, Russia, America and Japan meddled in Chinese affairs without directly taking over state power. They exploited the country’s resources to their own advantage, seriously compromising Chinese sovereignty and reducing the country to the status of a semi-colony.

- Almost everywhere, colonial exploitation was challenged by powerful nationalist movements. Nationalist movements believe that political power should rest with the people and this is what makes nationalism a modern concept.

- Civic nationalism vests sovereignty in all people regardless of language, ethnicity, religion or gender. It seeks to create a community of rights-exercising citizens and defines nationhood in terms of citizenship, not ethnicity or religion.

- Ethnic and religious nationalisms try to build national solidarities around a given language, religion or set of traditions, defining the people ethnically, not in terms of common citizenship.
Theme 10: Displacing Indigenous Peoples

- From the eighteenth century, more areas of South America, Central America, North America, South Africa, Australia and New Zealand came to be settled by immigrants from Europe. This led to many of the native peoples being pushed out into other areas.

- The European settlements were called ‘colonies’. When the European inhabitants of the colonies became independent of the European ‘mother-country’, these colonies became ‘states’ or countries.

- In the nineteenth and twentieth centuries, people from Asian countries also migrated to some of these countries. Today, these Europeans and Asians form the majority in these countries, and the number of the native inhabitants are very small.

- Till the middle of the twentieth century, American and Australian history textbooks used to describe how Europeans ‘discovered’ the Americas and Australia. They hardly mentioned the native peoples except to suggest that they were hostile to Europeans.

European Imperialism

- The American empires of Spain and Portugal did not expand after the seventeenth century. From that time other countries – France, Holland and England – began to extend their trading activities and to establish colonies – in America, Africa and Asia; Ireland also was virtually a colony of England, as the landowners there were mostly English settlers.

- In South Asia, trading companies like the East India Company made themselves into political powers, defeated local autocrats and annexed their territories. They retained the older well-developed administrative system and collected taxes from landowners. Later they built railways to make trade easier, excavated mines and established big plantations.

- In Africa, Europeans traded on the coast, except in South Africa, and only in the late nineteenth century did they venture into the interior. After this, some of the European countries reached an agreement to divide up Africa as colonies for themselves.

- The word ‘settler’ is used for the Dutch in South Africa, the British in Ireland, New Zealand and Australia, and the Europeans in America. The official language in these colonies was English (except in Canada, where French is also an official language).

North America

- The earliest inhabitants of North America came from Asia over 30,000 years ago on a land-bridge across the Bering Straits, and during the last Ice Age 10,000 years ago they moved further south.
The oldest artefact found in America – an arrow-point – is 11,000 years old. The population started to increase about 5,000 years ago when the climate became more stable.

- These peoples lived in bands, in villages along river valleys. They did not attempt extensive agriculture and since they did not produce a surplus, they did not develop kingdoms and empires as in Central and South America.

- Numerous languages were spoken in North America, though these were not written down. They were skilled craftspeople and wove beautiful textiles.

- In the seventeenth century, the European traders who reached the north coast of North America found the native peoples friendly and welcoming. In exchange for local products the Europeans gave the natives blankets, iron vessels, guns, which was a useful supplement for bows and arrows to kill animals, and alcohol.

- Alcohol was something the natives had not known earlier, and they became addicted to it, which suited the Europeans, because it enabled them to dictate terms of trade. (The Europeans acquired from the natives an addiction to tobacco.)

**Mutual Perceptions**

- In the eighteenth century, western Europeans defined ‘civilised’ peoples in terms of literacy, an organised religion and urbanism. To them, the natives of North America appeared ‘uncivilised’.

- To the natives, the goods they exchanged with the Europeans were gifts, given in friendship. For the Europeans, dreaming of becoming rich, pelts and furs were commodities, which they would sell (e.g.) to fur traders in Europe.

- In their impatience to get furs, Europeans had slaughtered hundreds of beavers, and the natives were very uneasy, fearing that the animals would take revenge on them for this destruction.

- From the seventeenth century, there were groups of Europeans who were being persecuted because they were of a different sect of Christianity (Protestants living in predominantly Catholic countries, or Catholics in countries where Protestantism was the official religion).

- Natives and Europeans saw different things when they looked at forests – natives identified tracks invisible to the Europeans. Europeans imagined the forests cut down and replaced by cornfields.

- The countries that are known as Canada and the United States of America came into existence at the end of the eighteenth century. Large areas were acquired by the USA by purchase – they bought land in the south from France (the ‘Louisiana Purchase’) and from Russia (Alaska), and by war – much of southern USA was won from Mexico. It did not occur to anyone that the consent of natives living in these areas should have been asked.
The Europeans cleared land and developed agriculture, introducing crops (rice and cotton) which could not grow in Europe and therefore could be sold there for profit. To protect their huge farms from wild animals – wolves and mountain lions – these were hunted to extinction. They felt totally secure only with the invention of barbed wire in 1873.

Protests by anti-slavery groups led to a ban on slave trade, but the Africans who were in the USA remained slaves, as did their children. The northern states of the USA, where the economy did not depend on plantations (and therefore on slavery), argued for ending slavery which they condemned as an inhuman practice.

In 1861-65, there was a war between the states that wanted to retain slavery and those supporting abolition. The latter won. Slavery was abolished, though it was only in the twentieth century that the African Americans were able to win the battle for civil liberties, and segregation between ‘whites’ and ‘non-whites’ in schools and public transport was ended.

In 1763 Canada had been won by the British after a war with France. The French settlers repeatedly demanded autonomous political status. It was only in 1867 that this problem was solved by organizing Canada as a Confederation of autonomous states.

The Native Peoples Lose their Land

In the USA, as settlement expanded, the natives were driven or forced to move, after signing treaties selling their land. The prices paid were too low and natives were often cheated.

Those who took the land occupied by the treaties justified it by saying the natives did not deserve to occupy it, even when they did not use it to the maximum. The prairies were cleared for farmland, and the bison killed off.

Meanwhile, the natives were pushed westward, given land elsewhere but often moved again if any mineral – lead or gold – or oil was found on their lands. They were locked off in small areas called ‘reservations’, which often was land with which they had no earlier connection.

The Gold Rush, and the Growth of Industries

There was always the hope that there was gold in North America. In the 1840s, traces of gold were found in the USA, in California. This led to the ‘Gold Rush’, when thousands of eager Europeans hurried to America in the hope of making a quick fortune. This led to the building of railway lines across the continent, for which thousands of Chinese workers were recruited.

One reason why the Industrial Revolution happened in England when it did was because small peasants were losing their land to big farmers, and moving to jobs in factories. In North America, industries developed for very different reasons – to manufacture railway equipment so that rapid
The government launched a policy with the slogan ‘fukoku kyohei’ (rich country, strong army). They realised that they needed to develop their economy and build a strong army, otherwise they would face the prospect of being subjugated like India. To do this they needed to create a sense of nationhood among the people, and to transform subjects into citizens.

At the same time, the new government also worked to build what they called the ‘emperor system’. (Japanese scholars use this term as the emperor was part of a system, along with the bureaucracy and the military, that exercised power.)

Officials were sent to study the European monarchies on which they planned to model their own. The Emperor would be treated with reverence as he was considered a direct descendant of the Sun Goddess but he was also shown as the leader of westernisation.

The Imperial Rescript on Education of 1890 urged people to pursue learning, advance public good and promote common interests. Schooling was compulsory for boys and girls and by 1910 almost universal. While emphasizing modern ideas, stress was placed on loyalty and the study of Japanese history.

The administrative unit had to have revenue adequate to maintain the local schools and health facilities, as well as serve as a recruitment centre for the military. All young men of eligibility had to do a period of military service.

A legal system was set up to regulate the formation of political groups, control the holding of meetings and impose strict censorship. The military and the bureaucracy were put under the direct command of the emperor.

The government pressed for a vigorous foreign policy to acquire more territory. This led to wars with China and Russia, in which Japan was the victor.

Popular demand for greater democracy was often in opposition to the government’s aggressive policies. Japan developed economically and acquired a colonial empire that suppressed the spread of democracy at home and put it in collision with the people it colonised.

Modernising the Economy

Funds were raised by levying an agricultural tax. Japan’s first railway line, between Tokyo and the port of Yokohama, was built in 1870-72. Textile machinery was imported from Europe, and foreign technicians were employed to train workers, as well as to teach in universities and schools, and Japanese students were sent abroad.

In 1872, modern banking institutions were launched. Companies like Mitsubishi and Sumitomo were helped through subsidies and tax benefits to become major shipbuilders so that Japanese trade was from now carried in Japanese ships.
bureaucracy and industry. US support, as well as the demand created by the Korean and the Vietnamese wars also helped the Japanese economy.

The 1964 Olympics held in Tokyo marked a symbolic coming of age. In much the same way the network of high-speed Shinkansen or bullet trains, started in 1964, which ran at 200 miles per hour (now it is 300 miles per hour) have come to represent the ability of the Japanese to use advanced technologies to produce better and cheaper goods. The 1960s saw the growth of civil society movements as industrialisation had been pushed with utter disregard to its effect on health and the environment. Cadmium poisoning, which led to a painful disease, was an early indicator, followed by mercury poisoning in Minamata in the 1960s and problems caused by air pollution in the early 1970s. Grass-roots pressure groups began to demand recognition of these problems as well as compensation for the victims. Government action and new legal regulations helped to improve conditions. From the mid-1980s there has been an increasing decline in interest in environmental issues as Japan enacted some of the strictest environmental controls in the world. Today, as a developed country it faces the challenge of using its political and technological capabilities to maintain its position as a leading world power. CHINA The modern history of China has revolved around the question of how to regain sovereignty, end the humiliation of foreign occupation and bring about equality and development. Chinese debates were marked by the views of three groups. The early reformers such as Kang Youwei (1858-1927) or Liang Qichao (1873-1929) tried to use traditional ideas in new and different ways to meet the challenges posed by the West. Second, republican revolutionaries such as Sun Yat-sen, the first president of the Republic, were inspired by ideas from Japan and the West. The third, the Communist Party of China (CCP) wanted to end age-old inequalities and drive out the foreigners. The beginning of modern China can be traced to its first encounter with the West in the sixteenth and seventeenth centuries when Jesuit missionaries introduced Western sciences such as astronomy and mathematics. Limited, though its immediate impact was, it set in motion events that gathered momentum in the nineteenth century when Britain used force to expand its lucrative trade in opium. Leading to the first Opium War (1839-42). This undermined the ruling Qing dynasty and awakened demands for reform and change.

Qing reformers such as Kang Youwei and Liang Qichao realised the need to strengthen the system and initiated policies to build a modern administrative system, a new army and an educational system, and set up local assemblies to establish constitutional government. They saw the need to protect China from colonisation. The negative example of colonised countries worked powerfully on Chinese thinkers. The partition of Poland in the eighteenth century was a much-discussed example. So much so that by the late 1890s it came to be used as a verb: ‘to Poland us’ (bolan wo). India was another such example. In 1903, the thinker Liang Qichao, who believed that only by making people aware that China was a nation would they be able to resist the West, wrote that India was ‘a country that was destroyed by a non-country that is the East India Company’.

He criticised Indians for being cruel to their own people and subservient to the British. Such arguments carried a powerful appeal as ordinary Chinese could see that the British used Indian soldiers in their wars on China. Above all many felt that traditional ways of thinking had to be changed. Confucianism, developed from the teachings of Confucius (551-479 BCE) and his disciples was concerned with good conduct, practical wisdom and proper social relationships. It influenced the Chinese attitude toward life, provided social standards and laid the basis for political theories and institutions. It was now seen as a major barrier to new ideas and institutions. To train people in modern subjects students were sent to study
was lifted in 1987 and opposition parties were legally permitted. The first free elections began the process of bringing local Taiwanese to power. Diplomatically most countries have only trade missions in Taiwan. Full diplomatic relations and embassies are not possible as Taiwan is considered to be part of China. The question of re-unification with the mainland remains a contentious issue but “Cross Strait” relations (that is between Taiwan and China) have been improving and Taiwanese trade and investments in the mainland are massive and travel has also become easier. China may be willing to tolerate a semi-autonomous Taiwan as long as it gives up any move to seek independence. Two Roads to Modernisation Industrial societies far from becoming like each other have found their own paths to becoming modern. The histories of Japan and China show how different historical conditions led them on widely divergent paths to building independent and modern nations. Japan was successful in retaining its independence and using traditional skills and practices in new ways. However, its elite-driven modernisation generated an aggressive nationalism, helped to sustain a repressive regime that stifled dissent and demands for democracy, and established a colonial empire that left a legacy of hatred in the region as well as distorted internal developments. Japan’s programme of modernisation was carried out in an environment dominated by Western imperial powers. While it imitated them it also attempted to find its own solutions. Japanese nationalism was marked by these different compulsions – while many Japanese hoped to liberate Asia from Western domination, for others these ideas justified building an empire. It is important to note that the transformation of social and political institutions and daily life was not just a question of reviving traditions, or tenaciously preserving them, but rather of creatively using them in new and different ways. For instance, the Meiji school system, modelled on European and American practices, introduced new subjects but the curriculum’s main objective was to make loyal citizens. A course on laws that stressed loyalty to the emperor was compulsory. Similarly, changes in the family and daily life show how foreign and indigenous ideas were brought together to create something new. The Chinese path to modernisation was very different. Foreign imperialism, both Western and Japanese, confronted a hesitant and unsure Qing dynasty to weaken government of its land set the stage for the breakdown of political and social order leading to immense poverty for most of the people. Warlordism, banditry and civil war exacted a heavy toll on many lives, as did the suffering of the Japanese invasion. Natural disasters added to this burden. The nineteenth and twentieth centuries saw a rejection of traditions and a search for ways to build national unity and strength. The CCP and its supporters fought to put an end to tradition, which they saw as keeping the masses in poverty, the women subjugated and the country undeveloped. While calling for power to the people, it built a highly centralised state. The success of the Communist programme promised hope but its repressive political system turned the ideals of liberation and equality into slogans to manipulate the people. Yet it did remove centuries-old inequalities, spread education and raise consciousness among the people. The Party has now carried out market reforms and has been successful in making China economically powerful but its political system continues to be tightly controlled. The society now faces growing inequalities, as well as a revival of traditions long suppressed. This new situation again poses the question of how China can develop while retaining its heritage.
Between 1670 and 1725 his account was reprinted eight times in French, and by 1684 it had been reprinted three times in English. This was in marked contrast to the accounts in Arabic and Persian, which circulated as manuscripts and were generally not published before 1800.

Travellers often compared what they saw in the subcontinent with practices with which they were familiar. Each traveller adopted distinct strategies to understand what they observed.

Al-Biruni, for instance, was aware of the problems inherent in the task he had set himself. He discussed several “barriers” that he felt obstructed understanding. The first amongst these was language. According to him, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another.

The second barrier he identified was the difference in religious beliefs and practices. The self-absorption and consequent insularity of the local population according to him, constituted the third barrier.

What is interesting is that even though he was aware of these problems, Al-Biruni depended almost exclusively on the works of Brahmanas, often citing passages from the Vedas, the Puranas, the Bhagavad Gita, the works of Patanjali, the Manusmriti, etc., to provide an understanding of Indian society.

Al-Biruni’s description of the caste system

Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia four social categories were recognised: those of knights and princes; monks, priests and lawyers; physicians, astronomers and other scientists; and finally, artisans and artisans. In other words, he attempted to suggest that social divisions were not unique to India.

At the same time he pointed out that within Islam all men were considered equal, differing only in their observance of piety.

In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution. The conception of social pollution, intrinsic to the caste system, was according to him, contrary to the laws of nature.

As we have seen, Al-Biruni’s description of the caste system was deeply influenced by his study of normative Sanskrit texts which laid down the rules governing the system from the point of view of the Brahmanas.

However, in real life the system was not quite as rigid. For instance, the categories defined as anya (literally, born outside the system) were often expected to provide inexpensive labour to both peasants and zamindars. In other words, while they were often subjected to social oppression, they were included within economic networks.
What is evident is that the powerful Chola rulers (ninth to thirteenth centuries) supported Brahmanical and bhakti traditions, making land grants and constructing temples for Vishnu and Shiva.

In fact, some of the most magnificent Shiva temples, including those at Chidambaram, Thanjavur and Gangaikondacholapuram, were constructed under the patronage of Chola rulers. This was also the period when some of the most spectacular representations of Shiva in bronze sculpture were produced.

Clearly, the visions of the Nayanars inspired artists. Both Nayanars and Alvars were revered by the Vellala peasants. Not surprisingly, rulers tried to win their support as well.

The Chola kings, for instance, often attempted to claim divine support and proclaim their own power and status by building splendid temples that were adorned with stone and metal sculpture to recreate the visions of these popular saints who sang in the language of the people.

These kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage, taking the initiative to collect and organise them into a text (Tevaram).

Further, inscriptive evidence from around 945 suggests that the Chola ruler, Antarka I had consecrated metal images of Appar, Sambandar and Sundara at a Shiva temple. These were carried in processions during the festivals of these saints.

The Virashaiva Tradition in Karnataka

The twelfth century witnessed the emergence of a new movement in Karnataka, led by a Brahman named Basvanagouda (1152-1188) who was initially a Jaina and a minister in the court of a Chalukya king. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga).

Lingayats continue to be an important community in the region to date. They worship Shiva in his manifestation as a linga, and men usually wear a small linga in a silver case on a loop strung over the left shoulder.

Those who are revered include the jangama or wandering monks.

Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore they do not practise funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead.

The Lingayats challenged the idea of caste and the “pollution” attributed to certain groups by Brahmanas.

They also questioned the theory of rebirth.
For Baba Guru Nanak, the Absolute or “rab” had no gender or form. He proposed a simple way to connect to the Divine by remembering and repeating the Divine Name, expressing his ideas through hymns called “shabad” in Punjabi, the language of the region.

Baba Guru Nanak would sing these compositions in various ragas while his attendant Mardana played the rabab. Baba Guru Nanak organised his followers into a community. He set up rules for congregational worship (sangat) involving collective recitation.

He appointed one of his disciples, Angad, to succeed him as the preceptor (guru), and this practice was followed for nearly 200 years.

It appears that Baba Guru Nanak did not wish to establish a new religion, but after his death his followers consolidated their own practices and distinguished themselves from both Hindus and Muslims.

The fifth preceptor, Guru Arjan, compiled Baba Guru Nanak’s hymns along with those of his four successors and other religious poets like Baba Farid, Ravidas (also known as Raïdas) and Kabir in the Adi Granth Sahib. These hymns, called “gurbani”, are composed in various languages.

In the late seventeenth century the tenth preceptor, Guru Gobind Singh, included the compositions of the ninth guru, Guru Tegh Bahadur, and this scripture was called the Guru Granth Sahib.

Guru Gobind Singh also laid the foundation of the Khalsa Panth (body of the pure) and defined its five symbols: uncut hair, a dagger, a pair of shorts, a comb, and a steel bangle. Under him the community got organised as a socio-religious and military force.

Mirabai, the devotee princess

Mirabai (c. fifteenth-sixteenth centuries) is perhaps the best-known woman poet within the bhakti tradition. Biographies have been reconstructed primarily from the bhajans attributed to her, which were transmitted orally for centuries.

According to these, she was a Rajput princess from Merta in Marwar who was married against her wishes to a prince of the Sisodia clan of Mewar, Rajasthan.

She defied her husband and did not submit to the traditional role of wife and mother, instead recognising Krishna, the avatar of Vishnu, as her lover. Her in-laws tried to poison her, but she escaped from the palace to live as a wandering saint composing songs that are characterised by intense expressions of emotion.

According to some traditions, her preceptor was Raïdas, a leather worker. This would indicate her defiance of the norms of caste society. After rejecting the comforts of her husband’s palace, she is supposed to have donned the white robes of a widow or the saffron robe of the renouncer.
Chapter 3: An Imperial Capital- Vijayanagara

- Vijayanagara or “city of victory” was the name of both a city and an empire. The empire was founded in the fourteenth century. In its heyday it stretched from the river Krishna in the north to the extreme south of the peninsula.

- In 1565 the city was sacked and subsequently deserted. Although it fell into ruin in the seventeenth-eighteenth centuries, it lived on in the memories of people living in the Krishna-Tungabhadra doab.

- People remembered it as Hampi, a name derived from that of the local mother goddess, Pampadevi. These oral traditions combined with archaeological finds, monuments and inscriptions and other records helped scholars to rediscover the Vijayanagara Empire

The Discovery Of Hampi

- The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. Much of the initial information he received was based on the memories of priests of the Virupaksha temple and the shrine of Pampadevi.

- In an effort to reconstruct the history of the city and the empire, historians culled information from inscriptions with accounts of foreign travellers and other texts written in Telugu, Kannada, Tamil and Sanskrit

Rayas, Nayakas and Sultans

- According to medieval and epigraphic evidence, two brothers, Harihara and Bukka, founded the Vijayanagara Empire in 1336.

- On their northern frontier, the Vijayanagara kings competed with contemporary rulers – including the Sultans of the Deccan and the Gajapati rulers of Orissa – for control of the fertile river valleys and the resources generated by lucrative overseas trade.

- At the same time, interaction between these states led to sharing of ideas, especially in the field of architecture.

- Some of the areas that were incorporated within the empire had witnessed the development of powerful states such as those of the Cholas in Tamil Nadu and the Hoysalas in Karnataka.

- Ruling elites in these areas had extended patronage to elaborate temples such as the Brihadishvara temple at Thanjavur and the Chennakeshava temple at Belur.

- The rulers of Vijayanagara, who called themselves rayas, built on these traditions and carried them, as we will see, literally to new heights.
The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself. A second line of fortification went round the inner core of the urban complex, and a third line surrounded the royal centre, within which each set of major buildings was surrounded by its own high walls.

The arch on the gateway leading into the fortified settlement as well as the dome over the gate are regarded as typical features of the architecture introduced by the Turkish Sultans. Art historians refer to this style as Indo-Islamic, as it grew continually through interaction with local building practices in different regions.

Archaeologists have studied roads within the city and those leading out from it. These have been identified by tracing paths through gateways, as well as by finds of pavements. \n
Roads generally wound around through the valleys, avoiding rocky terrain. Some of the most important roads extended from temple gateways, and were lined by bazaars.

The urban core

Archaeologists have found fine Chinese porcelain in some areas, including in the north-western corner of the urban core and suggest that these areas may have been occupied by rich traders.

Tombs and mosques located here have distinctive features, as their architecture resembles that of the mandapas found in the temples of Hampi.

Field surveys indicate that the entire area was dotted with numerous shrines and small temples, pointing to the prevalence of a variety of cults, perhaps supported by different communities.

The surveys also indicate that wells, rainwater tanks as well as temple tanks may have served as sources of water to the ordinary town dwellers.

The Royal Centre

The royal centre located in the south-western part of the settlement included over 60 temples. Clearly, the patronage of temples and cults was important for rulers who were trying to establish and legitimise their authority through association with the divinities housed in the shrines.

About thirty building complexes have been identified as palaces. These are relatively large structures that do not seem to have been associated with ritual functions.

One difference between these structures and temples is that the latter were constructed entirely of masonry, while the superstructure of the secular buildings was made of perishable materials.
Other traditions suggest that Pampadevi, the local mother goddess, did penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom, also recognised as a form of Shiva.

Among these hills are found Jaina temples of the pre-Vijayanagara period as well. Temple building in the region had a long history, going back to dynasties such as the Pallavas, Chalukyas, Hoysalas and Cholas.

Rulers very often encouraged temple building as a means of associating themselves with the divine – often, the deity was explicitly or implicitly identified with the king.

Temples also functioned as centres of learning. Besides, rulers and others often granted land and other resources for the maintenance of temples.

Consequently, temples developed as significant religious, social, cultural and economic centres. From the point of view of the rulers, constructing, repairing and maintaining temples were important means of winning support and recognition for their power, wealth and piety.

It is likely that the very choice of the site of Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi. In fact the Vijayanagara kings claimed to rule on behalf of the god Virupaksha. All royal orders were signed “Shri Virupaksha”, usually in the Kannada script.

Rulers also indicated their close links with the temple by using the title “Hindu Suratrana”. This was a Sanskritisation of the Arabic term Sultan, meaning king, but actually meant Hindu Sultan.

Even as they drew on earlier traditions, the rulers of Vijayanagara innovated and developed these. Instead of sculpture, they displayed images in temples, and the king’s visits to temples were treated as important state occasions on which he was accompanied by the important nayakas of the empire.

**Gopurams and mandapas**

- In terms of temple architecture, by this period certain new features were in evidence. These included structures of immense scale that must have been a mark of imperial authority, best exemplified by the raya gopurams or royal gateways that often dwarfed the towers on the central shrines, and signalled the presence of the temple from a great distance.

- They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways.

- Other distinctive features include mandapas or pavilions and long, pillared corridors that often ran around the shrines within the temple complex.
### Timeline 1
#### Major Political Developments

- **c. 1200-1300**: Establishment of the Delhi Sultanate (1206)
- **c. 1300-1400**: Establishment of the Vijayanagara Empire (1336); establishment of the Bahmani kingdom (1347); Sultanates in Jaunpur, Kashmir, and Madura
- **c. 1400-1500**: Establishment of the Gajapati kingdom of Orissa (1435); Establishment of the Sultanates of Gujarat and Malwa; Emergence of the Sultanates of Ahmadnagar, Bijapur and Berar (1490)
- **c. 1500-1600**: Conquest of Goa by the Portuguese (1510); Collapse of the Bahmani kingdom; emergence of the Sultanate of Golconda (1518); Establishment of the Mughal empire by Babur (1526)

*Note: Question mark indicates uncertain date.*

### Timeline 2
#### Landmarks in the Discovery and Conservation of Vijayanagara

- **1800**: Colin Mackenzie visits Vijayanagara
- **1886**: Alexander Greenlaw takes the first detailed photographs of archaeological remains at Hampi
- **1876**: J.P. Fleet begins documenting the inscriptions on the temple walls at the site
- **1902**: Conservation begins under John Marshall
- **1986**: Hampi declared a World Heritage site by UNESCO
Efforts to measure lands continued under subsequent emperors. For instance, in 1665, Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus remained unmeasured.

The Flow Of Silver

The Mughal Empire was among the large territorial empires in Asia that had managed to consolidate power and resources during the sixteenth and seventeenth centuries. These empires were the Ming (China), Safavid (Iran) and Ottoman (Turkey).

The political stability achieved by all these empires helped create vibrant networks of overland trade from China to the Mediterranean Sea. Voyages of discovery and the opening up of the New World resulted in a massive expansion of Asia’s (particularly India’s) trade with Europe.

An expanding trade brought in huge amounts of silver bullion into Asia to pay for goods procured from India, and a large part of that bullion gravitated towards India. This was good for India as it did not have natural resources of silver.

As a result, the period between the sixteenth and eighteenth centuries was characterised by a remarkable stability in the availability of metal currency, particularly pure silver rupya in India.

This facilitated an unprecedented expansion in printing of coins and the circulation of money in the economy as well as the ability of the Mughal state to extract taxes and revenue in cash.

The testimony of an Italian traveller, Giovanni Careri, who passed through India c. 1690, provides a graphic account of how the way silver travelled across the globe to reach India. It also gives us an idea of the phenomenal amounts of cash and commodity transactions in seventeenth-century India.

The Ain-i-Akbari of Abul Fazl Allami

The Ain-i Akbari was the culmination of a large historical, administrative project of classification undertaken by Abu’l Fazl at the order of Emperor Akbar. It was completed in 1598, the forty-second regnal year of the emperor, after having gone through five revisions.

The Ain was part of a larger project of history writing commissioned by Akbar. This history, known as the Akbar Nama, comprised three books. The first two provided a historical narrative.

The Ain-i Akbari, the third book, was organised as a compendium of imperial regulations and a gazetteer of the empire.
Another limitation of the Ain is the somewhat skewed nature of the quantitative data. Data were not collected uniformly from all provinces.

Further, while the fiscal data from the subas is remarkable for its richness, some equally vital parameters such as prices and wages from these same areas are not as well documented.

The detailed list of prices and wages that the Ain does provide is mainly derived from data pertaining to areas in or around the imperial capital of Agra, and is therefore of limited relevance for the rest of the country.

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**Timeline**

**Landmarks in the History of the Mughal Empire**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1526</td>
<td>Babur defeats Ibrahim Lodi, the Delhi Sultan, at Panipat, becomes the first Mughal emperor</td>
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<tr>
<td>1530-40</td>
<td>First phase of Humayun’s reign</td>
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<td>1540-55</td>
<td>Humayun defeated by Sher Shah, in exile at the Safavid court</td>
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<tr>
<td>1555-56</td>
<td>Humayun regains lost territories</td>
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<tr>
<td>1556-1605</td>
<td>Reign of Akbar</td>
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<tr>
<td>1605-27</td>
<td>Reign of Jahangir</td>
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<tr>
<td>1628-58</td>
<td>Reign of Shah Jahan</td>
</tr>
<tr>
<td>1658-1707</td>
<td>Reign of Aurangzeb</td>
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<tr>
<td>1739</td>
<td>Nader Shah invades India and sacks Delhi</td>
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<tr>
<td>1761</td>
<td>Ahmad Shah Abdali defeats the Marathas in the third battle of Panipat</td>
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<tr>
<td>1757</td>
<td>The control of Bengal transferred to the East India Company</td>
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<tr>
<td>1857</td>
<td>Last Mughal ruler, Bahadur Shah II, deposed by the British and exiled to Rangoon (present day Yangon, Myanmar)</td>
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The Akbar Nama is divided into three books of which the first two are chronicles. The third book is the Ain-i Akbari. The first volume contains the history of mankind from Adam to one celestial cycle of Akbar’s life (30 years). The second volume closes in the forty-sixth regnal year (1601) of Akbar.

The Akbar Nama was written to provide a detailed description of Akbar’s reign. In the Ain-i Akbari the Mughal Empire is presented as having a diverse population consisting of Hindus, Jainas, Buddhists and Muslims and a composite culture.

Abu’l Fazl wrote in a language that was ornate and which attached importance to diction and rhythm, as texts were often read aloud.

This Indo-Persian style was patronised at court, and there were a large number of writers who wanted to write like Abu’l Fazl.

Badshah Nama

A pupil of Abu’l Fazl, Abdul Hamid Lahori is known as the author of the Badshah Nama. Emperor Shah Jahan, hearing of his talents, commissioned him to write a history of his reign modelled on the Akbar Nama.

The Badshah Nama is this official history in three volumes (daftar) of ten years each. These volumes were later revised by Sadullah Khan, Shah Jahan’s wazir.

During the colonial period, British administrators began to study Indian history and to create an archive of knowledge about the subcontinent to help them better understand the people and the cultures of the locals they sought to rule.

The Asiatic Society of Bengal, founded by Sir William Jones in 1784, undertook the editing, printing and translation of many Indian manuscripts. Edited versions of the Akbar Nama and Badshah Nama were first published by the Asiatic Society in the nineteenth century.

In the early twentieth century the Akbar Nama was translated into English by Henry Beveridge after years of hard labour. Only excerpts of the Badshah Nama have been translated into English to date; the text in its entirety still awaits translation.

The Ideal Kingdom

A divine light

Court chroniclers drew upon many sources to show that the power of the Mughal kings came directly from God.
A number of symbols were created for visual representation of the idea of justice which came to stand for the highest virtue of Mughal monarchy.

One of the favourite symbols used by artists was the motif of the lion and the lamb (or goat) peacefully nestling next to each other. This was meant to signify a realm where both the strong and the weak could exist in harmony.

Court scenes from the illustrated Badshah Nama place such motifs in a niche directly below the emperor’s throne.

**Capitals and Courts**

**Capital cities**

- The capital cities of the Mughals frequently shifted during the sixteenth and seventeenth centuries. Babur took over the Lodi capital of Agra, though during the four years of his reign the court was frequently on the move.

- During the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions. In the 1570s he decided to build a new capital, Fatehpur Sikri.

- One of the reasons prompting this may have been that Sikri was located on the direct road to Ajmer, where the dargah of Shaikh Mominuddin Chisti had become an important pilgrimage centre.

- The Mughals entered into a close relationship with sufi s of the Chishti silsila. Akbar ordered the construction of a white marble tomb for Shaikh Salim Chishti next to the majestic Friday mosque at Fatehpur. The enormous arched gateway (Buland Darwaza) was meant to remind visitors of the Mughal victory in Gujarat.

- In 1585 the capital was transferred to Lahore to bring the north-west under greater control and Akbar closely watched the frontier for thirteen years. Shah Jahan pursued sound fiscal policies and accumulated enough money to indulge his passion for building.

- Building activity in monarchical cultures was the most visible and tangible sign of dynastic power, wealth and prestige. In the case of Muslim rulers it was also considered an act of piety.

- In 1648 the court, army and household moved from Agra to the newly completed imperial capital, Shahjahanabad. It was a new addition to the old residential city of Delhi, with the Red Fort, the Jama Masjid, a tree-lined esplanade with bazaars (Chandni Chowk) and spacious homes for the nobility.

- Shah Jahan’s new city was appropriate to a more formal vision of a grand monarchy.
The concubines (aghacha or the lesser agha) occupied the lowest position in the hierarchy of females intimately related to royalty. They all received monthly allowances in cash, supplemented with gifts according to their status.

The lineage-based family structure was not entirely static. The agha and the aghacha could rise to the position of a begam depending on the husband’s will, and provided that he did not already have four wives.

Slave eunuchs (khwajasara) moved between the external and internal life of the household as guards, servants, and also as agents for women dabbling in commerce.

After Nur Jahan, Mughal queens and princesses began to control significant financial resources. Shah Jahan’s daughters Jahanara and Roshanara enjoyed an annual income often equal to that of high imperial mansabdars. Jahanara, in addition, received revenues from the port city of Surat, which was a lucrative center of overseas trade.

Control over resources enabled important women of the Mughal household to commission buildings and gardens.

Jahanara participated in many architectural projects of Shah Jahan’s new capital, Shalimarabad (Delhi). Among these was an imposing double-storeyed caravansarai with a terrace and garden. The bazaar of Chandni Chowk, the throbbing center of Shalimarabad, was designed by Jahanara.

An interesting book giving a glimpse into the tombs and tombs of the Mughals is the Humayun Nama written by Nasir al-Din Begum. Gulbanu was the daughter of Babur, Humayun’s sister and Akbar’s mother. Gulbanu could write fluently in Turkish and Persian. She described in great detail the conflicts and tensions among the princes and kings and the important mediating role elderly women of the family played in resolving some of these conflicts.

The Imperial Officials

Recruitment and rank

Mughal chronicles, especially the Akbar Nama, have bequeathed a vision of empire in which agency rests almost solely with the emperor, while the rest of the kingdom has been portrayed as following his orders.

The nobility was recruited from diverse ethnic and religious groups. This ensured that no faction was large enough to challenge the authority of the state.

The officer corps of the Mughals was described as a bouquet of flowers (guldasta) held together by loyalty to the emperor.
In Akbar’s imperial service, Turani and Iranian nobles were present from the earliest phase of carving out a political dominion. Many had accompanied Humayun; others migrated later to the Mughal court.

Two ruling groups of Indian origin entered the imperial service from 1560 onwards: the Rajputs and the Indian Muslims (Shaikhzadas).

Members of Hindu castes inclined towards education and accountancy were also promoted, a famous example being Akbar’s finance minister, Raja Todar Mal, who belonged to the Khatri caste.

Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (d. 1645), was an Iranian.

Aurangzeb appointed Rajputs to high positions, and under him the Marathas accounted for a sizeable number within the body of officers.

All holders of government offices held ranks (mansabs) comprising two numerical designations: zat which was an indicator of position in the imperial hierarchy and the salary of the official (mansabdar), and sawar which indicated the number of horsemen he was required to maintain in service.

In the seventeenth century, mansabdars of 1,000 or above ranked as nobles (umara, which is the plural of amir). The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces.

The nobles maintained superfluous horses branded on the flank by the imperial mark (dagh). The emperor personally reviewed changes in rank, titles and official postings for all except the lowest-ranked officers.

Akbar, who designed the mansab system, also established spiritual relationships with a select band of his nobility by treating them as his disciples (murid).

There were two other important ministers at the centre: the diwan-ı ala (finance minister) and sadr-us sudur (minister of grants or madad-ı maash, and in charge of appointing local judges or qazis). The three ministers occasionally came together as an advisory body, but were independent of each other.

Nobles stationed at the court (tainat-i rakab) were a reserve force to be deputed to a province or military campaign. They shared the responsibility for guarding the emperor and his household round the clock.
The Conference in London was inconclusive, so Gandhiji returned to India and resumed civil disobedience.

The new Viceroy, Lord Willingdon, was deeply unsympathetic to the Indian leader.

In 1935, however, a new Government of India Act promised some form of representative government. Two years later, in an election held on the basis of a restricted franchise, the Congress won a comprehensive victory.

Now eight out of 11 provinces had a Congress “Prime Minister”, working under the supervision of a British Governor.

The offer was refused. In protest, the Congress ministries resigned in October 1939.

Through 1940 and 1941, the Congress organised a series of individual satyagrahas to pressure the rulers to promise freedom once the war had ended.

Meanwhile, in March 1940, the Muslim League passed a resolution demanding a measure of autonomy for the Muslim-majority areas of the subcontinent.