

Historical Tourism

COURSE CODE: B21HS01SE

Skill Enhancement Course
Undergraduate Programme in History

SELF
LEARNING
MATERIAL



SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

SREENARAYANAGURU OPEN UNIVERSITY

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Pathway

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Historical Tourism
Course Code: B21HS01SE
Semester - III

Skill Enhancement Course
Undergraduate Programme in History
Self Learning Material
(With Model Question Paper Sets)

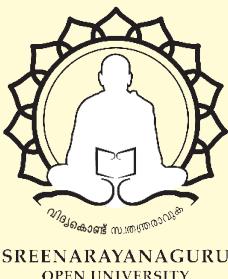


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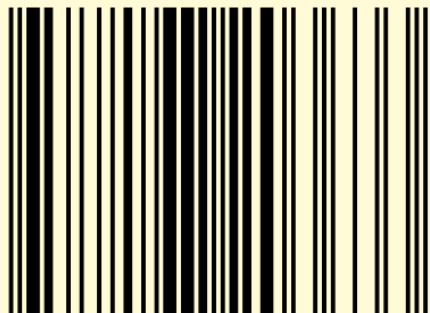
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Semester - III
Skill Enhancement Course
BA History



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MESSAGE FROM VICE CHANCELLOR

Dear learner,

I extend my heartfelt greetings and profound enthusiasm as I warmly welcome you to Sreenarayanaguru Open University. Established in September 2020 as a state-led endeavour to promote higher education through open and distance learning modes, our institution was shaped by the guiding principle that access and quality are the cornerstones of equity. We have firmly resolved to uphold the highest standards of education, setting the benchmark and charting the course.

The courses offered by the Sreenarayanaguru Open University aim to strike a quality balance, ensuring students are equipped for both personal growth and professional excellence. The University embraces the widely acclaimed “blended format,” a practical framework that harmoniously integrates Self-Learning Materials, Classroom Counseling, and Virtual modes, fostering a dynamic and enriching experience for both learners and instructors.

The university aims to offer you an engaging and thought-provoking educational journey. The undergraduate programme includes Skill Enhancement Courses to introduce learners to specific skills or areas related to their field of study. This is an important part of the university’s plan to give learners new experiences with relevant subject content. The Skill Enhancement Courses have been designed to match those offered by other premier institutions that provide skill training. The Self-Learning Material has been meticulously crafted, incorporating relevant examples to facilitate better comprehension. The Self-Learning Material has been meticulously crafted, incorporating relevant examples to facilitate better comprehension.

Rest assured, the university’s student support services will be at your disposal throughout your academic journey, readily available to address any concerns or grievances you may encounter. We encourage you to reach out to us freely regarding any matter about your academic programme. It is our sincere wish that you achieve the utmost success.



Warm regards.
Dr. Jagathy Raj V. P.

12-08-2024

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Historicising Travel in India

SOUL



Significance of Travelogues in the Reconstruction of History

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ learn the concept of travel and travelogue
- ◆ understand the significance of travelogues in knowing the past
- ◆ know how travelogues help in periodising history
- ◆ understand how travelogues help in the reconstruction of the political history of the region

Prerequisites

Travelogues are an important source for reconstructing history. With the epigraphical, archival, archaeological and literary evidence, travelogues may help provide an unbiased picture of the past. Travelogues can be defined as the accounts written by people about their travels. These travel records provide first-hand observation of the place and the events. The accounts offer panoramic views or perceptions of everyday life, social life, cultural aspects and political events. The details furnished in the travel accounts are often taken at face value but cannot always be regarded as unbiased. However, they offer a graphic picture of the lives of ordinary people, and hence, it goes beyond the elitist perspectives of writing history. The significance of travelogues lies in their ability to accommodate diverse perspectives, which the traveller encounters from a neutral position. The travelogues will allow historians to look at the past from diverse angles and through different lenses of history. This could bring a more refined understanding of the past.

Keywords

Travels, Travelogues, Periodisation of History, Travelogues in Kerala

Discussion

1.1.1 Travels and Travelogues

A travelogue is an account of an individual's experiences of travelling. The word travelogue comes from two words: travel and monologue. In its basic form, a travelogue is a spoken or written account of an individual's experience in travelling, which has occurred in the past. Travelogues aim to bring the true account of one's journey, describing what he sees, hears, tastes, and feels. In this, one cannot ignore our thoughts, reflections and feelings of our travel experience. Hence, travelogues contain descriptions of the traveller's inner world as well. For example, the travel accounts of Ibn Batuta, Al-Beruni, and Hiuen Tsang belong to this category.

In recent times, travelogues have been available online or in digital form. Such accounts are the 'travel blogs' we see on social media. However, not all travel blogs can be considered travelogues because some authors are less concerned about describing their journey with meticulous precision. For example, videos which say "what to do", "best places to visit", and "how to travel" are mere descriptions of a journey usable as a manual. Instead, a travelogue in digital form should reflect "what I did" instead of "what to do".

Travelogues are published in book forms as well. Some examples are Mark

Twain's *The Innocents Abroad, An Area of Darkness* by V. S Naipaul, Din Muhammed's *Travels of Dean Mohomet*, and William Dalrymple's *City of Djinns: A Year in Delhi*.

However, we cannot consider travelogues as the most authentic form of historical data. It is important to understand the drawbacks of such endeavours. We know that travelogues are written by a person whose travels are motivated by some specific requirement or purpose. The foreign travellers who visited India were from different countries. The perspectives and political motives of their home country may affect the writing of the traveller. He may have biases about the culture of the country he is visiting. Travellers may exaggerate and provide flawed information about these experiences. Considering these drawbacks, multiple travelogues and other contemporary data should be consulted to reconstruct the past. This will help to reduce the inaccuracies while writing.

1.1.1.1 Travelogues of Kerala

Like other languages, travelogues are popular in Malayalam too. Paremakkal Thoma Kathanar (1736-99) wrote the first Malayalam travelogue, *Varthamana Pustakam* or *Romayatra*. The travelogue, believed to have been written between 1790 and 1799, was published in 1936. However, the first printed travelogue book was *Ooslem Yatra Vivaranam* by Gee Varghese Mar Gregorius (Parumala

Tirumeni) in 1895. In 1880, the Malayalam translation of Yohanhan's Portuguese novel, *Oorslem Thira Yatra*, was released.

Some others who were active in this field were Vaikkom Pachu Moothathu, Kodungalloor Kunjikuttan Thampuran, Naduvathachan Namboothiri, Venmani Mahan Namboothiripad, Kottarathil Sankunni, K.C. Kesava Pillai and others.

With the development of Malayalam prose, Travelogues received a new life. Kadayattu Govinda Menon's *Kasi Yatra Report*, published in 1872, is one of the remarkable travelogues in this genre. Apart from these, G. P. Pillai's *London and Paris* was published in 1877. However, the first book of poetry and travel is the one on *Dharmaraja's Rameshwaram Journey* (1784) by an unknown writer.

Some of the famous travel writers in Malayalam were S. K. Pottekkatt, K. M. Panicker, M. C. Chacko, M. T. Vasudevan Nair, K. P. S. Menon, V. R. Krishna Iyer, Nithya Chaithanaya Yati, M.P. Veerendrakumar, Renukumar M.R., Baiju N.Nair, M.K.Ramachandran etc.

1.1.2 Travelogues and Periodisation of History

Travelogues contribute significantly to the reconstruction of history. Many foreigners have visited India and written about their experiences. Such accounts are considered primary sources of information because they provide a firsthand account of the period and the experiences of the traveller. It will give a detailed account of the people, land, economy, religious beliefs, traditions, polity, culture, etc. Some of the travel accounts include *Indica* of Megasthenes, *Records of Buddhist Kingdoms* of Fa-Hien, *Si-Yu-Ki* of Hiuen Tsang, *Tahqiq-i-hind* of Al-Beruni, *Rehla*

of Ibn Batuta, etc.

Travelogues have played an important role in the periodisation of Indian history.

The travelogues provide firsthand information about the region. For example, Al-Beruni, an Iranian scholar who travelled to India with Mahmud of Ghazni, wrote about India's social, religious, and political conditions in his book *Tahqiq-i-hind*. This book is considered a primary source because it describes in detail the region's socio-political, spiritual, and cultural background at the time.

Foreign travellers' travelogues provide a unique perspective on history that local historians may have overlooked. Travelogues aid in understanding subtle aspects such as food habits, clothing, indigenous culture, and livelihood. Travel accounts offer a comprehensive overview of historical events, such as emperor reigns, administrative systems, and military campaigns, and thus serve as a valuable source of information about the historical landscape. Travelogues are time-specific accounts, not comprehensive. Historians must cross-refer to other sources when working with a travel source in order to deepen their understanding.

Travelogues often complement the historical knowledge. Along with comprehending minute cultural patterns, the travelogues also describe the indigenous historical content. For example, while explaining the irrigation projects of the Vijayanagara Empire, Domingo Paes and Nuniz described the plight of workers in the tank. Paes confirms that sixty humans were offered as sacrifices to ensure the safety of the dam. Therefore, this description helped historians extract the untold misery of the commoner during that period.

1.1.3 Travelogues and Fixing the Boundaries of Empires

Travelogues have played a significant role in understanding the past by describing cultures, people, polity, economy and social apparatus. It has also played a role in documenting and exploring the expansion and extension of the empires. These documents, therefore, helped historians understand the political condition of the place. In this, the travelogues sometimes mention the geographical limit of the empire to show its vastness. The geographical reference will then be utilised to determine the boundaries of the empires being studied by the historian. In short, we can say that the travel accounts provide valuable insight into the cultural, geographical and political landscape of

the region.

Travelogues of the earlier days were records of the journey of the explorers or accounts of emissaries sent from a country to unknown territories or states and, as such, were representing their home countries. In certain cases, the focus of their travelogues was to explore the scope of expansion of their respective countries or the extension of trading activities.

Travelogues were used to document the exploration and territorial claims. Describing landscapes, flora, fauna, and people has opened the scope of imperial expeditions. The travelogues of the cartographers and surveyors provided a detailed description of the landscape, resources and routes of the empire. This information will help them to map the empire.



Fig. 1.1.1 Map of the Coasts of Malabar, Coromandel and Ceylon (now Sri Lanka), 1733 (Source: Sarmaya Arts Foundation)

Recap

- ◆ A travelogue is an account of an individual's experiences of travelling
- ◆ Travel accounts have some limitations
- ◆ Travelogues help to reconstruct the past
- ◆ It is the first-hand information of the travellers
- ◆ Travelogues made a significant contribution to the periodisation of Indian history
- ◆ Provide a new perspective on history
- ◆ Travelogues help to understand the geographical limits

Objective Questions

1. Which is the first Malayalam travelogue?
2. Which was the first printed travelogue book in Malayalam?
3. Who wrote *Indica*?
4. Name two famous travel writers in Malayalam.
5. Who is the author of the work *London and Paris*?

Answers

| | |
|--|--|
| <ol style="list-style-type: none"> 1. <i>Varthamana Pustakam</i> 2. <i>Oorslem Yatra Vivaranam</i> 3. Megasthenes | <ol style="list-style-type: none"> 4. S. K. Pottekkatt and M.T. Vasudevan Nair 5. G.P.Pillai |
|--|--|

Assignments

1. Make a critical study on the limitations of relying on travel accounts to know about India.
2. How can you mitigate the problems while considering travel accounts in the reconstruction of history?
3. Make a list of Travel accounts in Malayalam and their authors.

Reference

1. Travelogue/ travel writing in <http://www.keralaculture.org/travelogue/552>
2. What is a travelogue, in <https://www.travelwritingworld.com/what-is-a-travelogue>

Suggested Readings

1. De, Alain, Bottom, *The Art of Travel*, Knopf Doubleday Publishing Group, 2008.
2. Foster, Dennis, *An Introduction of Travel and Tourism*, Glencoe/ McGraw Hill School Pub. 1990.
3. Gupta, S.P., *Cultural Tourism in India*, D.K. Print World, 2003.
4. Gurukkal, Rajan, *Cultural History of Kerala*, Department of Cultural Publications, Thiruvananthapuram, 1999.
5. Menon, A. Sreedhara, *Cultural Heritage of Kerala*, DC Books, Kottayam 2019.



Foreign Travellers in Ancient India and Their Accounts

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ get an idea to various travel accounts of ancient India
- ◆ familiarise themselves with the major works of Megasthenes, Fa-Hien and Hiuen Tsang
- ◆ learn the perspectives of these ancient travellers
- ◆ understand the use of these travel accounts in reconstructing the past

Prerequisites

Several foreign envoys and travellers from the ancient period visited India. They visited India as pilgrims, traders, ambassadors and settlers. These travellers left their accounts about the country. Broadly, the travelogues viewed the host country through multiple angles and portrayed the political, religious, social, cultural, and economic aspects. These accounts helped historians to reconstruct the cultural past.

The travel accounts include descriptions of the earlier boundaries of the empires, natural resources, geographical features and so on. These accounts helped historians identify the cities, trade routes and important landmarks. The accounts further give a clear picture of the social and cultural practices, religious rituals, and everyday life of the people of ancient India through their eyes. Other than these, they provide crucial information on political history, the progression of the empires, the nature of diplomatic relations, the level of religious tolerance in the empire, and the aspects of patronage and cross-cultural interactions. Understanding the major travellers and their accounts will help generate a nuanced idea of the various aspects of Indian history.

Keywords

Foreign Travellers, Megasthenes, Fahien, Hiuen Tsang

Discussion

The accounts of foreign travellers are one of the valuable sources of history. These traveller's knowledge of India is based on their stay in the country for a specific period. Several nationalists visited the country, including Greek, Roman, Chinese, Tibetan, and Arabs. According to Ram Shankar Tripathi, Herodotus first referenced India in the fifth century BCE when he described the political relationship between North-Western India and the Achaemenid empire. The campaigns of Alexander in Punjab and Sind became the focus of works of Quintus Curtius, Diodorus Siculus, Arrian, Plutarch and others.

1.2.1 Megasthenes

Megasthenes was based in Arachosia, or present-day Kandahar in Afghanistan. He visited Pataliputra during the period of Chandragupta Maurya, the founder of the Maurya Empire. He came to India as an ambassador of Greek ruler Seleucus I Nicator of the Seleucid dynasty.

The *Indica* of Megasthenes is an important source of information on the geography, political institution, economy and society of the empire. The discovery of *Indica* led to the re-assessment of the Mauryan period. With the beginning of Indological studies in India, the *Indica* of Megasthenes came to occupy a significant place among the classical works of

ancient Indian history. Dr. Schwanbeck made the work known to the world. The English translation of Dr. Schwanbeck's *Fragments of Indica* by J.W McCrindle has made the book familiar to the students of ancient Indian history. Although the book *Indica* did not survive, fragments can be found in later Greek and Latin works by Diodorus, Strabo, Arrian, and Pliny. This passage shows that Megasthenes tried to write about everything he had experienced in India, particularly geography, government, religion and society.

Megasthenes describes the administration of the Mauryas as elaborate and highly organised. However, the fragments do not suffice to furnish a full description of the empire. It tells that the population was predominantly agricultural, ruled by a despot with the help of an organised bureaucracy, and there was a large standing army and an elaborate system of espionage.

The people were economical with respect to their diet but were lavish in clothes and ornaments. According to Megasthenes, the people were honest and never caught for lying. The cultivators paid one-fourth of the produce to the treasury. The shepherds and hunters had to pay a levy, possibly in kind, to the state.

Regarding agriculture, Megasthenes recorded that two crops were raised in a year with irrigation and never experienced

famine. However, the statement about famine cannot be legitimate because the classical texts mentioned the liability of famine.

Regarding social organisation, Megasthenes recorded that the population is divided into occupational groups. He describes that Indian society was divided into seven groups. The seven groups, according to Megasthenes, were:

1. Sophist or philosopher.
2. Cultivators
3. Hunters and shepherds
4. Artisans and dealers
5. Soldiers
6. Spies
7. Councillors and assessors (These groups were small in numbers but held the highest position in the administration.)

Megasthenes and other Greek authors never intended to describe the *varna-jati* system. Ranabir Chakravarti observed that the list of seven groups mentioned in *Indica* resembles the Indian concept of *saptāṅga* (seven elements) concepts of the state. He viewed that Megasthenes confused occupational groups with *varnas*. The most significant difference between the sevenfold division of society and the *varna-jati* is that the Greek authors placed the seven groups one after the other without attributing any hierarchical status. In contrast, *varna-jati* is arranged vertically with definite inequality.

Megasthenes furnish some evidence about the administration at Pataliputra, the capital of Mauryas. He insisted that officers were in charge of the city

administration, known as *astynomoi*. They were divided into six boards, each board comprising five members. The first board looked after the matters of industrial arts. The second board is entrusted with information on birth and death. The third board took care of foreigners visiting the capital. The fourth board supervised the exchange-related activities. The fifth board ensured that no old articles were to be mixed with the new ones. The sixth board was entrusted with tax collection, one-tenth of the sale proceeds. According to Megasthenes, the failure of this levy was punished with the death sentence. The *astynomoi* also supervised and maintained marts, ports and shrines.

1.2.1.1 Criticism

Megasthenes' account of *Indica* was based on his impression of India when he visited the court of Chandragupta Maurya. However, there is a dispute with regard to his visit to the Mauryan empire. Scholars have questioned whether he visited the country, as his account is lost and is now only known through some excerpts and summaries of the *Indica* made by classical writers.

While Megasthenes' impressions of the Mauryan empire were valuable, they had limitations, too. Megasthenes developed his impressions on several occasions based on his observations of West Asia and Egypt, with which he was familiar. According to Romila Thapar, Megasthenes' understanding of the Seleucid empire in West Asia influenced his perceptions of the subcontinent on several occasions. He has made some observations of India without any scrutiny. For example, Megasthenes recorded that India never experienced famine, and Indians were never accused of lying, which is inaccurate.

1.2.2 Chinese Travellers: Fa-Hien and Hiuen Tsang

Chinese pilgrims played a significant role in exchanging Buddhist doctrines between India and ancient China. The Chinese clergy carried the Buddhist ideologies in these places and provided a detailed account of their spiritual journey to India. Along with their spiritual account, the travellers described the rulers, monastic institutions in India, magical stories, and the powers of the Buddha. Fahien, Huen Tsang and Yijing were among the Chinese monks who made a pilgrimage to India during the first millennium CE.

The travel accounts of these monks are important historical sources as they provide vivid accounts of the doctrines of Buddha, rituals, and monastic institutions in South, Central and South-East Asia. These records also contain details of the social and political conditions of South Asia. Along with these, the cross-cultural interaction of China and India was also documented. Additionally, long-distance

trade, exchanges, and relationships between Buddhist pilgrims and itinerant merchants were discussed.

1.2.2.1 Fa-Hien

Fa-Hien, a pioneering figure among the Chinese monks, embarked on a monumental journey to India. His voyage, commencing from Chang'an (present-day Xi'an in Shaanxi province) in 399 CE, led him to Peshawar in north India. He visited Lumbini, the birthplace of Gautama Buddha, and spent time in Pataliputra, the city that he vividly described during the reign of Chandragupta II. Fa-Hien's pilgrimage took him to the very places where Buddha lived, and he recounted various events and miracles he learned during his visits. His travels extended to Sravasti, Sarnath, Rajgir, Taxila, Kapilavastu, and Vaishali. The author delving into the Buddha's conception in Kapilavastu, birth in Lumbini and achievement of mahapari nirvana in Kusinagara.

In 408 or 409 CE, Fa-hien took a



Fig. 1.2.1 An artistic impression of Fahien (source: hinduwebsite.com)

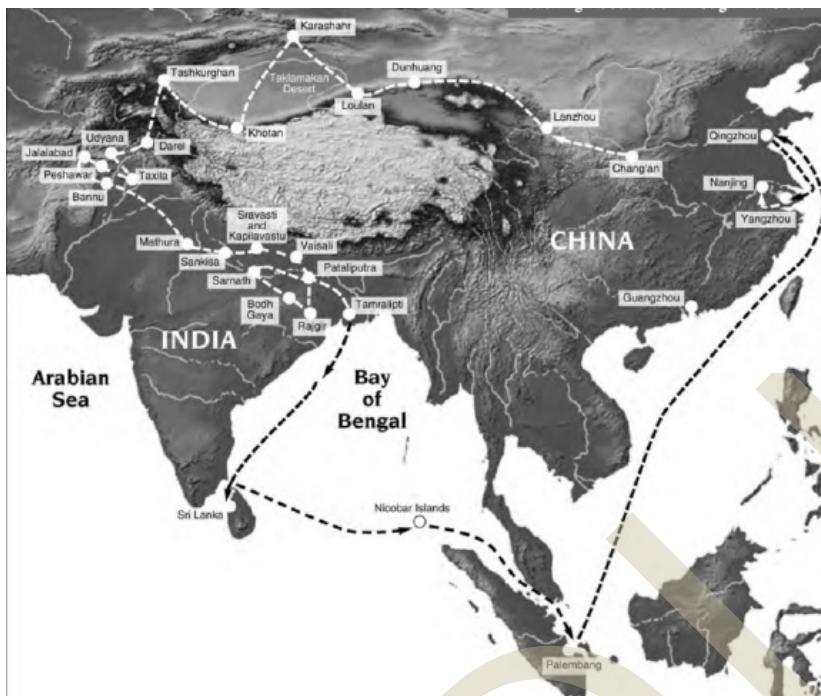


Fig. 1.2.2 Fahien's itinerary

merchant ship from Tamralipti in eastern India to Sri Lanka. After nearly two years on the island, Fa-Hien boarded a seagoing vessel and returned to China via Southeast Asia. Fa-Hien's account of his voyage on mercantile vessels highlights the relationship between Buddhist monks and itinerant traders and the presence of maritime trading channels connecting India and China.

His experiences in India were recorded in his work *Fo-Kwo-Ki (A Record of the Buddhist Kingdoms)*. The opening passage of Fa-Hien's *A Record of the Buddhist Kingdoms* recorded that the main purpose of his trip was to obtain the text related to monastic rules, *Vinaya Pitaka*. Several Buddhist texts, like *Lotus Sutra*, have been translated into Chinese in the third and fourth centuries. Even though Fa-Hien had access to a few *Vinaya* texts, the growing Buddhist community in China was well aware of the scarcity of these writings, which were required for the formation and appropriate operation of monastic establishments.

Fa-Hien's account, primarily focused on Buddhism in India during the late fourth century, reverberates with the great honour paid to the relics of Buddha. The people's worship of Avalokitesvara and the state's support of Buddhism through resource allocation to monasteries are a testament to the profound respect for the faith. However, Fa-Hien also hints at the significant hostility between southern Theravada Buddhism and the northern Mahayana school, a testament to the diversity and complexity of the religious landscape.

Along with religious description, Fa-Hien has commented on the social aspects of the period from 300 CE to 600 CE. Ranabir Chakravarti observed that Fa-Hien had praised the country's robust material conditions and the affluence of *Nagaraka* (city superintendent). He emphasised that the state imposed lenient taxation during the Gupta period. However, the growing number of tax terms during the period proves this statement wrong. Fa-Hien also spoke about the lack

of merchants and the mobility limits of the commodity. He was impressed by the sufficient accommodations and security of the overland voyage. Fa-Hien has also commented about the Chandalas' as a social group. He described how chandalas lived outside human settlements and had to beat drums when they entered cities to make people aware of their presence.

1.2.2.2 Hiuen Tsang (Xuanzang)



Fig. 1.2.3 Huen Tsang portrait
(Source: silk-road.com)

Hiuen Tsang was a Buddhist monk and Chinese pilgrim who visited India in 629 CE. He fostered diplomatic exchanges between India and China through Tang rulers Taizong and Gaozong. His narrative of his pilgrimage to India is known as *The Great Tang Dynasty Record of the Western Regions*. The work is meant for his royal patrons. Therefore, the work of Hiuen Tsang is significant both from a religious

and historical perspective.

Born in 600 CE, Hiuen Tsang embarked on his priesthood at the age of twenty. Like many other Buddhist pilgrims, his primary motive for visiting India was to witness the sacred Buddhist sites. However, dissatisfied with the translations of Indian Buddhist writings available in China, Hiuen Tsang sought to learn the doctrines directly from Indian teachers. His dissatisfaction with the translations is palpable in his words, "...Though the Buddha was born in the West, his Dharma has spread to the East. In translation, mistakes may have crept into the texts, and idioms may have been misapplied. When words are wrong, the meaning is lost, and when a phrase is mistaken, the doctrine becomes distorted..." (Travel Records of Chinese Pilgrims, Tansen Sen). Despite these challenges, Xuanzang's mission was a resounding success, as evidenced not only by the 657 Buddhist texts he returned with but also by the quality of the translations he completed. In fact, he is regarded as one of the three best translators of Buddhist texts in ancient China.

Like Fa-hian, Hiuen Tsang noticed the influence of the Indic on Central Asian kingdoms. He documented that the people of Yanqi, Kuchi and Khotan used a modified version of Indic script. He has narrated the stories and miracles of Buddhist sites which he visited. One of the noteworthy aspects of his narratives is his discussion of India and his interaction with Indian ruler Harshavardhana.

The book discusses the names of India that appeared in various Chinese records. He concludes that the correct name for India in Chinese is Yindu. He then explained the geography and climate, measurement system, and concept of time in India. The work has also documented a glimpse of urban life, architecture,

caste system, educational requirements of *Brahmins*, teaching of Buddhist doctrines, social and cultural aspects, eating habits of the people and manufactured products of India.

After describing India, Hiuen Tsang provided a detailed description of the kingdoms and towns he visited, especially Kanauj, the capital of the Pushyabhuti empire. He reached Kanauj in 637 or 638 CE, during the reign of Harsha. According to his description, Harsha's rule extends from northwestern Bengal on the east to river Beas in Punjab on the west. Along with the description of the city, its origin and legend, Hiuen Tsang describes Harsha's virtues, courage and sympathy for his subjects and Buddhism.

Hiuen Tsang and Harshavardhana met each other and had a conversation. This meeting resulted in the establishment of diplomatic relations between Kanauj and the Tang court. The book presents the Chinese perspective of Indians and their society and the Indian perspective of

China.

The narrative of Hiuen Tsang is noteworthy for its detailed account of Buddhist sites like Bamiyan and Nalanda. Hiuen Tsang's ambition to acquire Buddhist teachings extended beyond Nalanda and nearby monasteries. He travelled east to present-day Bengal, stopping at Tāmralipti, a trade port and hub for Buddhist commerce. After Tāmralipti, Hiuen Tsang set his voyage to Sri Lanka but could not reach *Stimhala* (Sri Lanka), probably due to famine. However, he has provided a vivid account of Buddhist sites in Sri Lanka, like Anuradhapura and the Temple of Tooth.

Hiuen Tsang returned from Nalanda to Chang'an after spending time in India, with King Śīlāditya of Kanauj arranging for his return. After trekking over the southern silk route, he arrived in Khotan (the western fringes of the Tang empire). From there, he proceeded to Chang'an, the capital of the Tang dynasty.

Recap

- ◆ Megasthenes visited Pataliputra during the Chandragupta Maurya period.
- ◆ He came to India as an ambassador of Greek ruler Seleucus I, Nicator of the Seleucid dynasty.
- ◆ He wrote about his experience in India in *Indica*.
- ◆ This book is not presently available, but most of the passages are found in quotations from the writings of Strabo, Arrian and Justin.
- ◆ Fa-Hien was among the first and oldest Chinese monks to travel to India.
- ◆ Fa-hien visited the places where Buddha lived.
- ◆ His experiences in India were recorded in his work *Fo-Kwo-Ki (A Record of*

(the Buddhist Kingdoms)

- ◆ The main purpose of the trip to Fa-Hien was to obtain the text related to monastic rules, *Vinaya Pitaka*
- ◆ Fa-Hien's account was mostly concentrated on Buddhism in India during the late fourth century
- ◆ Along with religious descriptions, Fa-Hien has commented on the social aspects of the period from 300 to 600 CE
- ◆ Hiuen Tsang was a Buddhist monk and Chinese pilgrim who visited India in 629 CE
- ◆ Hiuen Tsang's pilgrimage to India is known as *The Great Tang Dynasty Record of the Western Regions*
- ◆ Hiuen Tsang reached Kanauj in 637 or 638 CE when Harsha ruled the empire

Objective Questions

1. Whose court did Megasthenes visit?
2. Who came to India as an ambassador of the Greek ruler Seleucus I Nicator?
3. What was the name of Megasthenes' work?
4. Name the work of Fa-Hien.
5. Which book contains the Buddhist monastic rules?
6. When did Hiuen Tsang visit India?
7. What was the narrative of Hiuen Tsang?
8. When did Huen Tsang visit Kanauj?
9. Who was ruling Kanauj when Hiuen Tsang visited the place?
10. Who opined that Megasthenes' understanding of the Seleucid empire in West Asia influenced his perceptions of the subcontinent on several occasions?

Answers

1. Chandragupta Maurya
2. Megasthenes
3. *Indica*
4. *Fo-Kwo-Ki* (A Record of the Buddhist Kingdoms)
5. *Vinaya Pitaka*
6. 629 CE
7. *The Great Tang Dynasty Record of the Western Regions*
8. 638 CE
9. Harsha
10. Romila Thapar

Assignments

1. Bring out the criticisms of the account of ancient travelogue.
2. What are the criticisms regarding the accuracy of Megasthenes' observations in "Indica"?
3. Write a short note on Fa-hien and Hiuen Tsang.
4. Explain the significance of ancient Indian travelogues.
5. Compare and contrast the works of Fa-hien and Hiuen Tsang.

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Foreign Travellers in Early Medieval India and Their Accounts

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ learn the significance of medieval travel accounts
- ◆ understand how these travel accounts help reconstruct the history of medieval India
- ◆ familiarise themselves with various medieval travellers and their accounts
- ◆ know about the perception of these travellers about the country

Prerequisites

Likewise, the ancient travellers and the accounts left behind by the medieval travellers were an important source of historical data that illuminated medieval India. These travellers considered the major aspects of socio-economic, religious, political and cultural aspects of life. Since they travelled across countries, crossing diverse cultures and people, their travelogues document the interactions of different cultures, people and civilisation. Another significant aspect is the idea of geography. The boundary of the various countries' geographical limits gave historians a clear picture of the extent of the empires the travel accounts discussed. Other than these, introducing a new literary genre to history is also the by-product of these cross-cultural studies.

Keywords

Ibn Battuta, Marco Polo, Amir Khusrau, *Khayal, Tarana, Rehla, Zilaj, Munwafiq*

Discussion

1.3.1. Ibn Battuta

Ibn Battuta was a Moroccan traveller who visited India in 1333 CE. Battuta started his travels in 1325 CE. He began his journey to go on Hajj. But he continued his travels and is said to have covered 75,000 miles, visiting the countries of Muslim rulers China and Sumatra.

Ibn Battuta entered India through Afghanistan. Meanwhile, Muhammad bin Tughlaq was building his empire in India.

The Sultan needed more judges, scholars, administrators, writers and poets. He, therefore, recruited Turkish and Persian foreigners to all these posts. Ibn Battuta was given the position of *Qasi* of Delhi for seven years under Muhammad bin Tughlaq. Because he didn't speak Persian well, he was given two assistants.

Battuta is credited with the work "kitab-ul-Rehla". His 'Rehla' throws light on the political, military, postal, literary, courtly, agricultural, trading customs and manners



Fig. 1.3.1 Ibn Battuta and the map of his journeys, illustration by Hanna Balicka-Fribes (Source: Alamy)

during Muhammad bin Tughlaq. He has witnessed all the victories and failures of Muhammad bin Tughlaq. He described the Sultan as a mixture of generosity and cruelty. Therefore, he lived in fear for his life. Despite all his safeguards, Battuta eventually fell into disgrace but later regained his position and became the Sultan's ambassador to the Chinese Emperor in 1342 CE. However, dacoits looted him on the way, and he managed to escape the situation.

Ibn Battuta then travelled to the South. At first, he arrived in Deccan and described the fort of Deogiri. His description of the south contains a description of Marathas in the region and the food habits of the people. He then travelled to Calicut in Kerala. He narrated the trade and commerce of Malabar through the ports of Kollam and Calicut. He mentions the wealth of the merchants in India and describes the dish 'rasoi', which is made of rice, meat, and coconut milk. He stayed in Calicut for three months before he left for China. He then went to Maldives, Bengal, and Sumatra before visiting China.

Ibn Battuta returned to Fez, in Morocco in 1354 CE. The Sultan of Morocco listened to his reports and adventures there and ordered him to stay in Fez. He wanted all these stories to be written down. The Sultan hired Ibn Juzayy, a writer, to help Ibn Battuta. The effort resulted in compiling the work "Rehla", which means the voyage.

Ibn Battuta's chronicle provided a detailed account of the events of Muhammad bin Tughlaq's reign and the socio-political situation of India. The shift of capital from Delhi to Devagiri, his Qarachil expedition and the harshness of famines were discussed in detail. Another interesting account he provided was a description of the postal system.

According to the system, a horse courier was stationed every four miles and a foot courier was stationed every mile. This shows that there was a well-established postal system in the country. His description of the country also references the royal meals, seasonal fruits, and food habits of the people.

1.3.2. Marco Polo

Marco Polo was a Venetian merchant and an adventurer who travelled from Europe to Asia from 1271 to 1295. His book, *Il Milione*, translated as "Travels of Marco Polo". The work is the first-hand experience of Marco Polo, that is, the travel, distance covered, season, and his observations. The discourse continued with describing Samarkand, Siberia, Japan, India, Ethiopia, and Madagascar.

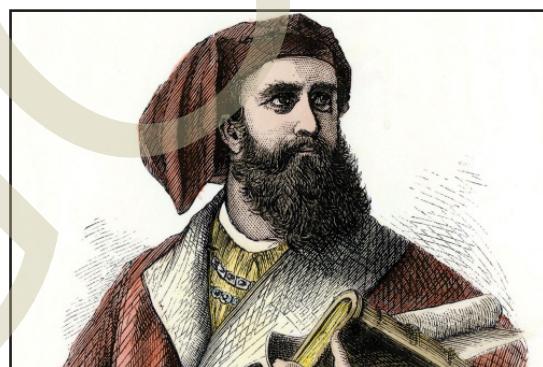


Fig. 1.3.2 Portrait of Marco Polo

When Marco Polo visited India, he observed that the country was divided into numerous independent states, Hindu and Muslim, and governed by its own ruler. He also observed that in India, it is common for men to marry their cousins, the widow of their father or even their brothers.

Marco Polo described Hindu customs and superstitions in the province of Malabar. He explains that there were no traitors in the province. The king dresses like others, except his dress is fine and adorned with jewellery. Most of the



Fig. 1.3.3 Marco Polo's travel to Asia. (Source: Encyclopaedia Britannica)

jewels are produced in his dominion. He explained that the king had 500 wives, which was Marco Polo's exaggeration. When a monarch dies, his body is thrown into a large fire. The horses are imported from foreign regions. People in the country grow rice. Murderers and other trespassers face harsh punishment. Most people avoid drinking wine and do not trust those who drink. Marco Polo has also described the climate of the region. The climate is moderate, so they wear only a piece of cloth round and middle. He says that rainfall occurs only in June, July, and August.

Marco Polo has called Masulipatnam the "Diamonds of Golconda". He has described the political, geographical, social and cultural aspects of the kingdom. He describes Madras as a small town in Ma'bar, containing few inhabitants, and merchants frequently visited it. The place is also a pilgrimage centre for many

Christians and Saracens.

After Marco Polo departed from Ma'bar, he arrived at Quilon (Kollam) in Kerala. The people worship idols, although they also include Christians and Jews. The territory grows good Brazilian wood, pepper, indigo, herbs, rice, etc. There are a number of astrologers and physicians in the territory. He then described Comari (Cape Comorin), Eli kingdom, and Malabar in southern India. The country of Malabar has an abundance of pepper, ginger, cinnamon, coconut and other spices. The country is rich in its trade, as merchants from different provinces come to purchase these goods.

Other kingdoms he described were Gujarat, Tana (Bombay), Kingdom of Cambia, and the Island of Andaman and Nicobar, and he speaks of the fine quality of the pearls from the Pandyan kingdom. He also described the influence of Buddhism in Ceylon.

1.3.3. Amir Khusrau

Amir Khusrau was a poet and historian who lived during the period of the Delhi Sultanate. He is recognised as one of India's greatest poets in the Persian language. He was a spiritual disciple of Nizamuddin Auliya. He wrote numerous poems in Persian and also in Hindavi. Khusrau, therefore, is called 'Tuti-e-Hind' (Parrot of India) and is regarded as the father of Urdu literature. He is also considered the father of Qawwali, the devotional music of the Indian Sufis.

Khusrau's father migrated to India

from Kush in central Asia and married the daughter of an Indian nobleman. He then settled in Uttar Pradesh and entered the service of Sultan Iltutmish. Khusrau enjoyed patronage from the sultans of Delhi, especially Balban and his son Muhammad Khan.

Khusrau's contribution to music is worth mentioning. He enriched Hindustani classical music by incorporating Persian and Arabic influences. Apart from this, he was the creator of the *Khayal* and *Tarana* genres of music. Amir Khusrau is also said to have invented the *Tabla*. He developed *Sitar* by blending the Indian



Fig.1.3.4 A miniature of Amir Khusrau teaching his disciples (Source: Wiki)

Vina and Iranian Tambura. He created a new melody named Sazgari by combining Purvi Gauri, Kangli, and a Persian rag. He also created 'Zilaj' and 'Munwafiq' by combining Turi, Malwa, Dugah, and Husaini. His influence on the evolution of the ghazal is profound.

The writings of Khusrau hold historical value. He witnessed many events and

fought in several military conflicts. This enabled him to write extensively about current political events and social issues. His compositions accurately reflect the period in which he lived. He described the military attack against the Mongols in 1285 CE.

He wrote numerous works like *Khamsah* (pentalogy), *Khazain al-futuh* or

Tarikh-e-Alai, *Nuh Sipihr* and *Tughlaq-Namah*. He has travelled from Multan (Punjab) to Lucknow in India. The third chapter of his book, *Nuh Sipihr*, focuses on the geography and the people of India.

In *Dawaldi Rani wa Khizr Khan*, he describes the ceremonies and details of the marriage of Khizar Khan, son of Alauddin Khalji. This has helped us understand the Turkish effect on Indian sociological and societal features. He also mentioned Indian flowers, which were then available, like *Sausan* (iris), *saman* (jasmine), *rainan* (sweet-basil), *gul-i-surkh* (red rose) etc. Amir Khusrau rated Indian beauty higher than Egypt, Rum, Qandahar, Samarkand, Khita, Khutan, and Khalakh.

Amir Khusrau's writings, such as *Khazain-ul-Futuh* (in prose) and 5 out of 10 masnavis (*Qiranu's Sadain*, *Miftah-ul-Futuh* or *Tarikh-i-Alai*, *Nuh-Sipihr*, and *Tughlaqnama*), are considered as forms of historical literature. He has observed many aspects of everyday life like food and drink, clothes and costumes, manners and customs, festivities and festivals, social behaviour, family life, arts and crafts, games and music, hunting excursion, agriculture, irrigation, pastime and amusements, virtues of life, people, Hindu society, low-class wage earners etc. However, he has exaggerated things mentioned in his works. In *Qiranu's Sadain*, he discusses Sultan Kaiqubad's meals and table etiquette while focusing

on royalty rather than common social life. In his writings, Amir Khusrau frequently mentions Pan, which is traditionally served to guests at the end of supper.

Khusrau also narrates the clothing patterns of the period. Different kinds of works in cloths like silken cloth, gold cloth, brocade and velvet cloth. He praised the clothes of Devagiri, Bihar and Oudh.

Amir focuses on the actions of various people, including usurers, bribers, adulterers, hoarders, and profiteers, demonstrating that such vices were common in his day. Despite being technically prohibited by Islam, wine drinking has become common during this period.

The birth of a male child was welcomed with festivals. Like Hindu tradition, in Muslim tradition, women who died before their spouse were painted with vermillion paste (gul-guna kunand). He also mentioned the festivals and festivities like *Nauroz*, *Shab-barat*, *Lailat-ul-Qadr* (the 27th of Ramzan), and *Lailat-ul-Miraj* (the night of Prophet Muhammad's ascent to heaven).

Nuh-Sipihr contains a versified narrative of spells and incantations. This work also has numerous admiring poems praising the loyalty of Hindus, both male and female, to the object of their love and devotion.

Recap

- ◆ Ibn Battuta was a Moroccan traveller who visited India in 1333 CE
- ◆ He visited India during the time of Muhammad bin Tughlaq
- ◆ Ibn Battuta was given the position of *Qasi* of Delhi for seven years
- ◆ Battuta is credited with the work “*kitab-ul-Rehla*”
- ◆ *Rehla* throws light on the political, military, postal, literary, courtly, agricultural, trading customs and manners during Muhammad bin Tughlaq
- ◆ In 1342 CE, he became the Sultan’s Ambassador to China
- ◆ Battuta visited Deccan, Kerala, Maldives, Bengal, and Sumatra before visiting China
- ◆ Ibn Battuta returned to Fez, in Morocco in 1354 CE
- ◆ Marco Polo was a Venetian merchant and an adventurer who travelled from Europe to Asia from 1271 to 1295 CE.
- ◆ Marco Polo’s work *Il Milione*, translated as “*Travels of Marco Polo*”
- ◆ Marco Polo has called Masulipatnam “the Diamonds of Golconda”
- ◆ Amir Khusrau was a poet and historian who lived during the period of the Delhi Sultanate
- ◆ Amir Khusrau was a spiritual disciple of Nizamuddin Auliya
- ◆ Khusrau is called “Tuti-e-Hind” (Parrot of India) and is regarded as the father of Urdu literature
- ◆ Khusrau enjoyed patronage from the sultans of Delhi, especially Balban and his son Muhammad Khan
- ◆ Khusrau wrote numerous works like *Khamsah* (pentalogy), *Khazain al-futuh* or *Tarikh-e-Alai*, *Nuh Siphr* and *Tughlaq-namah*
- ◆ Khusrau was the creator of the *Khayal* and *Tarana* genres of music
- ◆ Amir Khusrau invented the *Tabla* and developed the *Sitar* by blending the Indian *Vina* and Iranian *Tambura*

Objective Questions

1. Name the home country of Ibn Battuta?
2. When did Ibn Battuta visit India?
3. Who was ruling India when Batutta visited India?
4. Name the work of Ibn Battuta.
5. Who was hired to write 'Kitab-ul-Rehla'?
6. Who was Marco Polo?
7. When did Marco Polo embark on his journey?
8. What was the title of Marco Polo's work?
9. Which city is known as the 'Diamonds of Golconda'?
10. Who was Amir Khusrau's teacher?
11. Who is the father of Urdu Literature?
12. Who is known as 'Tuti-e-Hind'?
13. What are the works of Amir Khusrau?
14. Who invented Tabla?

Answers

1. Morocco
2. 1333 CE
3. Muhammad bin Tughlaq
4. Kitab-ul-Rehla
5. Ibn Juzayy
6. Venetian merchant
7. 1271 to 1295
8. *Il milione*, translated as "Travels of Marco Polo"
9. Masulipatnam
10. Nizamuddin Auliya
11. Amir Khusrau
12. Amir Khusrau
13. *Khamsah* (pentalogy), *Khazain al-futuh* or *Tarikh-e-Alai*, *Nuh Siphr* and *Tughlaq-namah*
14. Amir Khusrau

Assignments

1. Analyse the travelogues of Amir Khusrau and Ibn Battuta and describe their observations on medieval India.
2. Analyse the limitations and challenges historians face when using travel records to reconstruct the history of medieval India.
3. What were the major challenges faced by the medieval travellers in India?

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Foreign Travellers in Mughal India and Their Accounts

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ understand the significance of travelogues belonging to the Mughal period
- ◆ know about the contributions of Jean-Baptiste Tavernier, Francois Bernier, and Peter Mundy
- ◆ learn about the social, cultural, political and other aspects of the Mughal period through these travel accounts
- ◆ understand the court culture and cultural differences of the period

Prerequisites

The accounts of the Mughal era have helped to enrich the understanding of the cultural past through the lenses of medieval polity, society, and culture. The foreign accounts documented during this period have helped to understand the cultural differences, political uniqueness, and differences, as well as changes and shifts in the social and cultural life of the people. The developments in science and technology, the adaptations and assimilations of cross-regional cultures, the position of the peasants, the description of Indian society, and the flourishing trade were also discussed in these works.

However, one of the major drawbacks that medieval foreign accounts faced was the linguistic barrier. The travellers lacked knowledge of the region's language, customs and cultures. This created a bias in their works, and they might have written what they felt.

Keywords

Jean-Baptiste Tavernier, Francois Bernier, Peter Mundy

Discussion

1.4.1 Jean-Baptiste Tavernier

French seems to have reached the Indian Ocean around the 1560s. Between 1604 and 1652, six French companies were formed to trade with India. In 1664, the French East India Company was established under the initiative of Jean Baptiste Colbert. After this, factories were set up at Surat (1668), Masulipatam (1669) and a secured site at Pondicherry in 1673. Thus, the French began to be involved with the Dutch, English, and Indians.



Fig. 1.4.1 Portrait of Jean Baptiste Tavernier, Engraving by Jehandier Desrochers, published by Daumont

Jean Baptiste Tavernier was a pioneering

French explorer in India, making six trips from 1631 to 1657. He was a jeweller by profession and came to India during the period of the Mughal emperor Shah Jahan. In 1665, Tavernier described the 787-carat diamond found in the mines of Golconda. He discovered the 116-carat Blue Diamond during his travels and sold it to Louis XIV of France in 1668.

During his first two visits, Tavernier travelled extensively throughout India. He visited Surat, Burhanpur, Agra, Dhaka, Goa, and Golconda during his first tour. Tavernier vividly described the merchandise yielded by the Mughals and the kingdom of Golconda and Bijapur, as well as other neighbouring territories like Gujarat, Agra, and Goa. He narrated details about the diamond mines of Golconda.

On his third journey in 1645, Tavernier used the Daulatabad-Nander road to Golconda and explored diamond mines in Dakhlaconda (modern Ramalakota). During his third journey, he also visited Masulipatnam, Madras, and Gandikote. From there, he proceeded to sell his jewels, eventually leaving for Surat. At Surat, he received an invitation from Shaista Khan, the *subedar* of Gujarat. He returned to Surat the following year, having travelled via the Aurangabad route to the Golconda diamond mines and nearby areas.

In 1657, Tavernier returned to India to

supply the goods to Shaista Khan. After completing his task, Tavernier returned to Golconda and then to Surat. When he returned home, Louis XIV honoured him with a noble title for his efforts. At this point, he decided to publish his travelogues. In 1675, he published *Nouvelle Relation du Searcilda Grand Signior*. In 1676, *The Six Voyages* was published.

The book provides ample reference to the political scenario of the Mughals. It discusses the illness of Shah Jahan, the quarrels among his sons for the throne, the imprisonment of Shah Jahan, how Aurangzeb punished him, how Aurangzeb was declared the sultan, his reign and other political matters. Tavernier observed that Aurangzeb imposed self-pity after he harshly punished his father and brothers. When Tavernier visited the court, Aurangzeb appeared meagre and lean. Tavernier brought commodities like silk, painted Calicuts or Chites (done with a pencil) from Golconda, twisted cotton, indigo, drugs from Surat, saltpetre, spices, opium, tobacco, and silk wares from the Mughal empire.

Tavernier vividly described the diamond mines of Golconda and his travels to these mines. Although he focused on his trade negotiation victories, he shared valuable insights into commercial strategies and tactics. He mentioned the activities of merchants, moneylenders, and satraps in India. His description of pearls, ruby, coral, and yellow amber is precise and clear. His description of the commodities mentioned and trading aspects confirms that he observed India from an economic point of view.

Regarding the religion of Muslims, Tavernier noted that there are two sects: Sunnis, followed by Turks, and Shias, adhered to by Persians. The Mughals followed the Sunni Islamic tradition,

while the kings of Golconda were of the Shia sect. He also narrated the religious traditions of 'idolators', those who worship idols, which include Hinduism, Buddhism, Jainism and others. These groups strictly followed the caste ideology and never ate or drank with those who did not belong to their caste. Tavernier observed that there were seventy-two castes in India, as informed by an indigenous priest. He then described various castes like Brahmins, Ketrals (warriors), Sarrafs (bankers or traders), Shudras and the rest of the native population called Pauzecour (handicraft traders). The Alecors were employed to clean the house.

Tavernier's account also contains descriptions of the customs, beliefs and practices followed in India. He described the custom of burning the dead body, the practice of sati, temples like Jagannath, Banaras, Mathura and Tirupati, the pilgrimage practices of the idolaters, etc. He detailed the architectural features of the temples along with the rituals and incomes of the temples. The description of Hindu festivals was also interesting. He discussed the disintegration of the Bahmani kingdom and the subsequent emergence of the Vijayanagara Empire.

1.4.2 Francois Bernier

Bernier was born in Joue, France. He was educated in medicine at the University of Montpellier. In 1654, he travelled to Syria and Palestine. In 1656, he returned to the Middle East and spent time in Cairo, where he was planning to cross the Red Sea. After realising its difficulties, he boarded a ship to Surat. He stayed in India for 12 years, from 1658 to 1669.

In India, he first worked as a personal physician to Dara Shikoh, the eldest son of Shah Jahan. He then served Daneshmand, a nobleman in Aurangzeb's court.



Fig. 1.4.2 Portrait of Francois Bernier
(Source: Wikipedia)

Bernier witnessed the civil war and succession battle of 1656–59 between Aurangazeb and Dara Shikoh. In 1664, Bernier accompanied Aurangzeb to Kashmir. While in India, Bernier sent numerous extensive letters to French correspondents, including one to Jean-Baptiste Colbert, King Louis XIV's finance minister, in which he explained the economic realities and religious and social norms in northern India. These letters are part of Travels across the Mogul Empire. Bernier provided most European knowledge on India in the late 17th and early 18th centuries through his work *Travels in Mogul India*. These letters form part of Travels in the Mogul Empire. Bernier was the primary source of European knowledge about India from the late 17th to early 18th centuries.

Bernier's text was the primary source for Indian history. European writers like Marx have used this for their representation and characterisation of oriental despotism. Oriental despotism indicates that despotic kings ruled over countries without hereditary nobility or

private land ownership. He visited Delhi, Agra, Lahore, Kashmir, Masulipatam and Golconda.

Bernier asserted that Asiatic states lacked private property in land or hereditary nobility. The monarchs ruled tyrannically and arbitrarily. They ruled the people by imposing fear on the subjects. He provided a chronological succession list of the Mughal rulers in his letter to Lord Colbert, finance minister of the French East India Company. Bernier compares the spatial expanse of the Mughal Empire during the reign of Emperor Aurangzeb to that of France. He commented on the fertility of the empire, trade and commerce, imports and exports, etc. For example, he compares Bengal with Egypt and argues that Bengal surpasses Egypt not only in cultivation but also in producing commercial products like silk, cotton and indigo.

India imported copper, cloves, and nutmegs from Moluccas and Ceylon, lead from England, horses from Uzbek, Arabia, and Persia, musk from China, and pearls from El-Bahrein and Ceylon. He was impressed with the wealth of the Mughals and their diverse imports and exports; he documented little about the institution and arrangement of Hindusthan's manufacturing and her trade flow.

The description of the Mughal army is worth mentioning. The army of the Mughal Emperor was composed of Rajputs and Pathans. The army was well maintained. The Rajput Rajas supplied army men to the emperor when in need. The Pathan soldiers were also employed against internal and external enemies. The cavalry of the emperor was the elite force. Bernier divided them into four categories: *omrahs (amirs)* at the top, *mansabdars*, *rouzindars*, and ordinary troops at the bottom.

As mentioned above, Bernier's

major allegation was the lack of private property, slavery and tyranny of the ruler. He informs that ‘the emperor was the proprietor of the land’. He made certain lands as *jagirs* (grants to military men and governors in lieu of their salary). The king controlled the rest of the land. There were contractors, royal agents and officials to pay him annual rent. The royal officials exerted their authority over the peasantry, artisans and merchants. There was also mention of the abuse of royal authority. The life of the common man is very different. He says, “In Delhi, there was no middle state. A man must be either rich or live miserably.”

Bernier produced letters to Colbert about the economic conditions and religious and social customs in northern India. Bernier was quite critical of Hindu religious practices, particularly *sati*. He claimed to have observed multiple cases of *sati* and urged one Hindu widow to avoid self-immolation.

In the letter, Bernier criticised Europeans who complained about the buildings of Hindustan. He explains that houses are “...airy and exposed on all sides to the wind, especially to the northern breezes...” (Namit Arora, *17th century Delhi through the eyes of a Frenchman*). He describes the interior and courtyards of the houses and also describes the beauty of buildings like the Jama Masjid and Taj Mahal.

1.4.3 Peter Mundy

Peter Mundy was the son of a pilchard merchant from Cornwall. He was a 17th-century British businessman, trader, traveller and writer. In 1627, he was engaged by the East India Company and travelled to Surat and the Mughal court. After a brief return to England, he continued east on the Royal Mary in April

1936, trading in the South China Sea.

Mundy compiled a chronological narrative of his travels from 1647 to 1655 using notes and sketches. However, it was not published in five volumes until the 20th century, when R C Temple and L M Anstey published the *Travels of Peter Mundy in Europe and Asia, 1608-1667*. Peter Mundy journeyed to China, India, and Japan in Asia and witnessed the upheaval caused by the war of succession in India. When Mundy arrived in Surat in September 1628, Mundy was employed to write in the office like all newcomers. For the following two years, Mundy performed the tasks of a Clerk. In 1630, Mundy succeeded to the post of “Register” at Surat. Then he went to Swally. When he returned to India, he was transferred to Agra as an accountant to Willaim Fremlen. After this, he began his journey from Surat to Burhanpur and Agra. He made a vivid description of what he saw in Burhanpur.

After he arrived at Agra, he was sent on an expedition to Koil and Shergarh to acquire indigo and saltpetre for the company. Before he departed from Agra, Mundy was entrusted with an important commercial mission to Patna. On 6th August, he set out from Agra to Patna. While at Patna, he made his usual acute observations of the place. He then returned from Patna with the failed mission to establish a factory at Patna. On 22nd December 1632, he reached Agra and remained in the city for two months. He described the city of Agra, the tomb of Akbar, bazaars, festivals like Holi, Diwali, and Muharram, and the marriage festivities of two elder sons of Shah Jahan. On his way from Agra to Surat in February 1633, he narrated the observations at Fatehpur Sikri, the palaces, the Jama Masjid, the water supply system, a celebration of nauroz, the city of Ajmer, the castle at Ajmer, the tomb of Muinuddin Chishti at

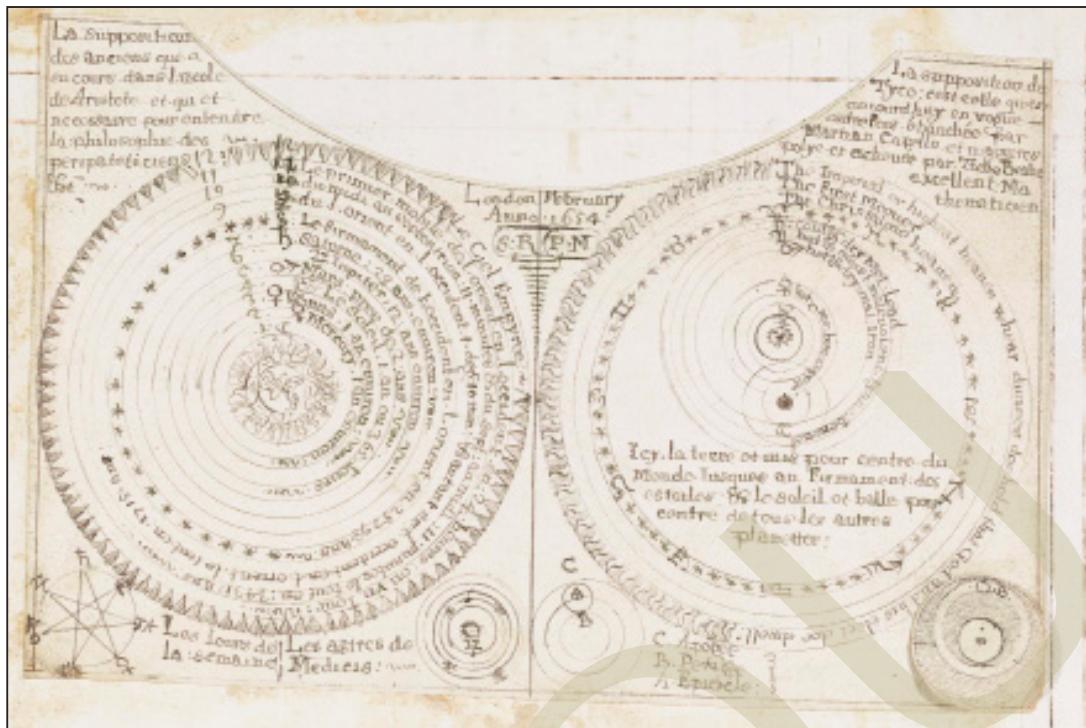


Fig 1.4.3 Peter Mundy's world view

Source: <https://www.cabinet.ox.ac.uk/peter-mundy-1634#/media=983>

Ajmer and other things.

Peter Mundy's travelogue describes the Gujarat famine from 1630 to 1632. He describes that the famine began in 1630, about the time of his departure for Agra. He narrated his observations of the places of Kirka, Dhatia, Nandurbar, Dilod, Sironj, etc. When he arrived in Agra, Mundy was outside the famine's radius, and he had nothing more to say about its consequences until eighteen months later. While Mundy was returning to Surat, he saw the consequences of the famine that

he observed on his voyage to Agra in 1630. Peter Mundy said, "The town of Garha was found to be ruined through the late famine that raged in Gujarat, and it seems reached hitherto, there being to be seen *abundance of skulls and bones of men and beasts* " (Travels of Peter Mundy, Volume II). In this place, men and women sold their children for food. Peter Mundy also refers to the first British mixed marriage between John Leachland, a company factory official at Surat, and a native woman.

Recap

- ◆ Jean Baptiste Tavernier, a French explorer, made six trips to India from 1631 to 1657
- ◆ He visited India during the period of Shah Jahan
- ◆ He discovered the 116-carat Tavernier Blue Diamond
- ◆ Tavernier vividly describes the merchandise yielded by the Mughals and the kingdom of Golkonda, Bijapur, Gujarat, Agra, and Goa
- ◆ He narrated about the diamonds and mines of Golconda
- ◆ In 1675, Jean Baptiste Tavernier published *Nouvelle Relation du Searcilda Grand Signior*
- ◆ In 1676, *The Six Voyages* was published
- ◆ The book provides ample reference to the political scenario of the Mughals
- ◆ In India, Francois Bernier first worked as a personal physician to Dara Shikoh
- ◆ Francois Bernier then served for Daneshmand, a nobleman in Aurangzeb's court
- ◆ Bernier witnessed the civil war and succession battle of 1656–59 between Aurangzeb and Dara Shikoh
- ◆ “*Travels in Mogul India*” is the work of Francois Bernier
- ◆ Bernier asserted that Asiatic states lacked private property in land or hereditary nobility
- ◆ In 1627, Peter Mundy was engaged by the East India Company and travelled to Surat and the Mughal court
- ◆ R C Temple and L M Anstey published the *Travels of Peter Mundy in Europe and Asia, 1608-1667*
- ◆ Peter Mundy journeyed to China, India, and Japan in Asia and witnessed the upheaval caused by the war of succession in India
- ◆ Peter Mundy's travelogue describes the Gujarat Famine from 1630 to 1632

Objective Questions

1. Who was instrumental in founding the French East India Company?
2. Who was Jean Baptiste Tavernier?
3. What was the profession of Jean Baptiste Tavernier?
4. Whose reign did Tavernier visit India?
5. What was the narrative of Tavernier called?
6. When did Tavernier publish *The Six Voyages*?
7. For whom did Bernier work as a physician?
8. What was the work of Francois Bernier?
9. Who published the travelogues of Peter Mundy?
10. What was the title of the Travels of Peter Mundy?

Answers

| | |
|--|---|
| 1. Jean Baptiste Colbert | 6. 1676 |
| 2. French explorer | 7. Dara Shikoh |
| 3. Jeweller | 8. <i>Travels in Mogul India</i> " |
| 4. Shah Jahan | 9. R C Temple and L M Anstey |
| 5. <i>Nouvelle Relation du Searcilda Grand Signior and The Six Voyages</i> | 10. The <i>Travels of Peter Mundy in Europe and Asia, 1608-1667</i> |

Assignments

1. How did travelogues belonging to the Mughal period contribute to the understanding of the Mughal empire?
2. Make a study of the Mughal travelogues and their depiction of polity, economy and cultural aspects of India.
3. Explain the motive of travelogues written during the Mughal period.

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Foreign Travellers in Modern India and Their Accounts

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ understand the perspectives of different European travellers about India
- ◆ familiarise themselves with the major works and contributions of William Hawkins, Sir Thomas Roe, and Edward Terry
- ◆ understand the biases inherent in travel accounts
- ◆ understand the importance of their observations about India in reconstructing the past

Prerequisites

In this unit, the core discussion will be about the travelogues of European travellers in India. In the previous units, we have seen travel by accounts from the ancient to the medieval period. Similarly, the relevance of the European account should be considered when reconstructing the past. European travellers, who were mostly traders, diplomats, jewellers, and merchants, have discussed the conditions of fifteenth to eighteenth-century India. Their visits were, therefore, motivated by the trading needs of the native country. Thus, these accounts became reliable records when considered alongside company records. Hence, the European travel accounts helped the coloniser understand India, its vastness, mineral and material wealth, and trading opportunities.

Keywords

William Hawkins, Sir Thomas Roe, Edward Terry, Firman, Hindustani, Padshah, Sarray, Mamoodies

Discussion

1.5.1 William Hawkins

In 1607, William Hawkins captained the East India Company's ship "Hector" on a journey to Surat and Aden carrying letters and presents from King James I of England. He reached Surat in August 1608 as Ambassador to the King of England, James I. The Portuguese captured the ship Hector, and Hawkins was informed that all ports were under Portuguese control and travel to India required a license from the Portuguese king. However, he was eventually permitted to depart and given a pass for his journey to Agra. In his journey, he was helped by the Viceroy of Burhanpur of the Mughal empire. There is a view that "Hector" continued to be used by the East India Company for trade missions in the Indian Ocean and nearby regions but did not have a long operational life after Hawkins' departure and was eventually lost at sea.

Hawkins reached Agra on April 16, 1609. He was brought before Jahangir. He handed over the letter sent by the King of England to the emperor and requested him to grant permission to establish an English factory at Surat. The letter was read with the help of a Portuguese Jesuit. Hawkins stayed at the Mughal court for two years with all the hospitality of the emperor Jahangir. Jahangir took him to his palace to have a discussion. Since he was fluent in Turkish, a debate took place

between them in this language. Jahangir called Hawkins "English Khan". Hawkins was able to persuade the emperor to grant the necessary permission to set up an English factory (trading outpost) at Surat. However, the grant was withdrawn due to lobbying from the Portuguese.

Jahangir wanted Hawkins to stay back in India, so he persuaded Hawkins to marry a maid from his court. Hawkins sought to overturn the emperor's revoked grant. Thus, he consented to his request. He wed Mariam Khan, the daughter of a merchant employed in Akbar's court. Hawkins was unsuccessful in his attempt to persuade the emperor, and hence, he left Agra on 2nd November 1611 and reached Surat. After two years, in 1614, he went back home but died en route. Later, in 1615, Sir Thomas Roe arrived at the court of Jahangir for permission to trade.

1.5.2 Sir Thomas Roe (1581-1644)

Sir Thomas Roe, a diplomat and writer, played a key role in advancing England's trade endeavours in Asia. As an ambassador representing James I, Roe visited Emperor Jahangir's court to negotiate a trade pact. He helped the English East India Company to expand their trading enterprise in India. When he arrived in India, he functioned both as an employee of the Company and an ambassador for King James I. Later,

he assumed the role of intermediary between the two parties. The East India Company and the leading spiritual and secular figures such as the Archbishop of Canterbury, King James, Prince Charles, and noble patrons like Lord Carew.



Fig. 1.5.1 Sir Thomas Roe

Roe was appointed royal ambassador after numerous failed attempts by the English East India Company (EIC) to establish trade relations with India. In 1603, the first EIC representative was John Mildenhall, who visited the court of Akbar. However, the third EIC voyage in 1608 helped them establish a formal relationship with the Mughals. The delegation was led by William Hawkins, who made an unsuccessful attempt. After many expeditions, the EIC could not get an official *firman* from the emperor. However, in the eleventh expedition, Thomas Roe obtained a *firman* in January, granting the English permission to establish a factory in Surat.

Thomas Roe arrived at Surat in September 1615. In January 1616, Roe was at the court in Ajmer and remained in the court till August 1618. Later, in February 1619, he commenced his journey back to England. Roe wrote a journal from 1615 to 1619, detailing his experiences at

the Mughal court. His travel, therefore, is considered a valuable piece of information on the Mughal court.

The account of Thomas Roe comprised the social and political aspects of the Mughal empire. Roe has complained about the practice of gift-giving in Mughal diplomacy. His criticism was primarily based on the prevalence of corruption and bribery in India. His narrative revealed that everyone in the court, from the emperor to the officials, accepted this practice. Roe was frustrated by the need to give gifts to obtain a *firman* from the Emperor for the benefit of free trade. Roe expressed his discontent with this practice in his letters, often complaining about it.

He described India as a “lawless” country. He attributed the issue of lawlessness to the difficulty in acquiring the *firman*. He states that this problem results from inadequate laws and an arbitrary government. The concept of arbitrary government was then connected with his notion of the absence of private property and law on the one hand and then absolutism on the other. Roe and other travellers like Hawkins have discussed the lack of private property, which makes them believe that this is the characteristic of Indian polity. He aimed to convey the idea that the Eastern sovereigns lacked established laws and ruled arbitrarily. He did so to demonstrate the superiority of Western nations and to please his monarch.

Sir Thomas Roe's account is also significant because it throws light on the secular outlook of the *padshah*. He narrated that the *padshah* tolerated all religions but did not like religious conversions. Roe has also provided a picture of *Jharoka Darshan* of the *padshah*. He then confirms that the royal women accompanied the *padshah* during the *darshan*. He also gives a vivid picture of the peculiarities inherent

in Jahangir's personality. He has written a detailed description of various ceremonies associated with Jahangir, such as the one where the emperor puts on his armour before boarding on a military campaign, as well as the arrival of the emperor in the military camp.

He then described the episodes of Khusrau, son of Jahangir. Roe details how individuals like Khurram, Nur Jahan, Asaf Khan, and Itmad-ud-Daulah wielded considerable power and influence. Together, they worked against Khusrau, leading to a situation where Khusrau felt trapped. Khurram, who would later become Emperor Shah Jahan, and his allies, including the influential Empress Nur Jahan, her brother Asaf Khan, and her father Itmad-ud-Daulah, formed a powerful faction. This coalition worked strategically to undermine Khusrau, the eldest son of Emperor Jahangir, who was also a contender for the throne. Through their combined efforts and political manoeuvres, they created an environment where Khusrau found himself increasingly marginalised and powerless, feeling as if he was ensnared in their web of influence and unable to escape their machinations.

He writes: 'The poor prince got caught in the lion's claws. He gave up eating and drinking and wanted his father to kill him so that he would not become a cause of triumph and delight for his enemies. The whole court whispered, rumours started spreading, and the entire situation became dire. This situation caused unrest in the court, with rumours spreading and creating a tense atmosphere. Roe also criticises the influence of Nur Mahal (Nur Jahan) on Jahangir, suggesting that she and her associates held significant power within the court.

1.5.3 Edward Terry



Fig. 1.5.2 Edward Terry
(Source: Wikipedia)

Edward Terry was born in 1590. He was educated at Rochester School and Christ Church, Oxford. In 1616, he started his voyage to India as one of the chaplains on the ship commanded by Captain Benjamin Joseph. En route to India, there was a skirmish with a Portuguese carrack (a type of merchant ship). Despite the encounter, he reached Swally on September 25, 1616. When Thomas Roe's chaplain died, Edward Terry was appointed as his chaplain. In February 1617, he joined the ambassador Thomas Roe near Ujjain and accompanied him to Mandu. When the emperor moved to Ahmedabad, Roe followed him and spent time in that city. In 1618, Roe returned to England without completing his mission. However, Terry remained in India. It has to be noted that Terry has seen only Malwa and Gujarat, which makes his generalisation of India questionable.

Terry's experiences and voyages are

published under *A Voyage to East India*. The work comprises the description of Mughal territory, its vastness, the rulers, Mughal policy of governance, Mughal wives and women, court culture, aspects of writings, soil, merchandise, manufacturing, markets, skills of the people, armies and ammunition of war, servants, villages, dietary habits, food habits, religious life, faith and belief, marriage custom and polygamy, about Hindus, about the Jesuits and conversion to Christianity.

He describes that the two staple commodities of the kingdom were indigo and cotton wool. He has provided a detailed description of ships, trade and trade routes, currency and commerce of Mughal India. He narrated that the voyage to the Red Sea from Surat begins from March to September. He mentioned a flow of silver from another country to India with commercial activities. The currency used for exchange is called 'roopees' and has various denominations. There are low denomination coins, 'mamoodies', worth twelve pence sterling, and fractional values like halves and quarters. The brass coins called 'pieces' were also used for exchange.

The text features depictions of wildlife, climate, wind currents, domesticated animals, and livestock. He observed that the area boasted high-quality horses of Persian, Arabian, and Tartarian lineage, as well as elephants. The work also provides insight into the customs of the Indian people. He made an account of the marriage of Mohammedan and their polygamy. He said that they marry at a young age, at six or seven.

He describes that lodging availability

in India is limited to towns and cities. These stays are called *Sarray* and are not inhabited. Here, any passenger may have room freely. He then described the means of transportation. He stated that less privileged individuals use oxen, horses, mules, and camels for transportation, while the more elite travel by elephant.

In society, women were secluded, and lower-class women were regarded as entertainment. Hindustani was the common language spoken by the people, while Persian and Arabic were the scholarly languages of the region. Terry also described the Indians' medical knowledge and musical proficiency.

The justice and administration under the Mughal rule were then highlighted, and it was described that the king played a significant role in administering justice. The country faced a lack of a written legal code, and justice was granted according to the king's will. There was no right of property inheritance. Terry explains that the people in the country did not inherit land unless the king granted it.

Finally, he portrays the religious tolerance prevalent among the populace of the Mughal Empire. Terry is reported to have garnered particular respect from the nobility, occasionally being addressed as "Father." He then describes the Jesuit priest Franciscus Corsi, who lived in the Mughal court, and states that the Jesuits were granted permission to convert the subjects to Christianity. However, Terry was sceptical about the effectiveness of the conversion. He argues that many of them possess only the Christian name and lack a deeper understanding of Christianity.

Recap

- ◆ In 1607, William Hawkins captained the East India Company's ship "Hector"
- ◆ On the journey to Surat and Aden, he carried letters and presents from King James I of England
- ◆ Jahangir called Hawkins "English Khan"
- ◆ Hawkins was unsuccessful in his attempt to persuade the emperor to re-establish the factory
- ◆ Sir Thomas Roe was a diplomat and author who helped England's trade interests in Asia
- ◆ Thomas Roe visited the court of Emperor Jahangir as an ambassador of James I
- ◆ Roe wrote a journal from 1615 to 1619, detailing his experiences at the Mughal court
- ◆ He described the situation in India as "lawless."
- ◆ Eastern sovereigns lacked established laws and ruled arbitrarily
- ◆ In 1616, Edward Terry started his voyage to India. Terry's experiences and voyages are published under *A Voyage to East India*
- ◆ Terry describes that the two staple commodities of the kingdom were indigo and cotton wool
- ◆ The currency used for exchange is called 'rupees'
- ◆ The brass coins called 'pieces' were also used for exchange
- ◆ The work also provides insight into the customs of the Indian people

Objective Questions

1. Who was the captain of the English East India Company's ship "Hector"?
2. When did Hawkins arrive at Surat as Ambassador to the King of

England?

3. Who helped Hawkins during the journey to Agra?
4. Who called Hawkins “English Khan”?
5. Who was the next diplomat to visit the court of Jahangir after Hawkins?
6. Who got a *firman* from the Mughal emperor?
7. Where did the English open their factory after obtaining the *firman*?
8. When did Edward Terry start his voyage to India?
9. Who was the ambassador Terry joined in India?
10. What was the title of Terry’s work?
11. What was the common language used in India that Terry mentioned?
12. What was the name of the currency used for exchange in India?

Answers

| | |
|-------------------------|----------------------------|
| 1. William Hawkins | 7. Surat |
| 2. August 1608 | 8. 1616 |
| 3. Viceroy of Burhanpur | 9. Thomas Roe |
| 4. Jahangir | 10. A Voyage to East India |
| 5. Thomas Roe | 11. Hindustani |
| 6. Thomas Roe | 12. Rupees |

Assignments

1. How did English travel records portray their perception of India?
2. Explore how the travel accounts help us understand the dynamics of trade relations between the Mughal Empire and European trading companies in India.
3. Examine the criticisms levelled against English travelogues regarding their depiction of India.

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BLOCK

Tourist Destinations in India and Their Significance



Religious Destinations in India and Their Significance

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ know the purpose of religious tourism
- ◆ understand the importance of religious tourism in India
- ◆ learn about various religious destinations
- ◆ understand the tourist and spiritual significance of destinations like Amritsar, Tirupati, Bodh Gaya, Puri, Haridwar, Ajmer and Sabarimala

Prerequisites

India is a secular country. It upholds the right of every individual to exercise and follow the religion of their choice. The growing religious feeling of the people gives due importance to the religious sites and their contiguous cities, irrespective of their religious faith. The religious sites could be temples, mosques, churches, and other places of worship. Therefore, these sites represented the diverse faiths practised within the country. As far as the contemporary period is concerned, religious tourism in India is regarded as relevant, as well as occasions of hallowed sojourns or even as pilgrimages. Some popular destinations include the Golden Temple in Amritsar, Sabarimala in Kerala, Tirupati in Andhra Pradesh, and Mathura Vrindavan in Uttar Pradesh. These sites attract both domestic and international visitors seeking spiritual fulfilment.

Keywords

Amritsar, Tirupati, Bodh Gaya, Puri, Haridwar, Ajmer, Sabarimala

Discussion

The purpose of travel is different for everyone. For some people, travel offers a chance to take a break from preoccupations of the fast-moving world and pursue a different course of experience, spiritual or religious. This course has acquired much significance in recent times. This broad category of people can be classified as 'religious tourists.' What we observe here is the culmination of pilgrimage and tourism. Scholars like Graburn N. H and E. Cohen have undertaken significant work on the similarities and differences between pilgrimage and tourism.

There are two different aspects of religious tourism. Traditionally, the pilgrimage (*tirthayatra*) is a religiously motivated journey to a sacred site to attain peace. The main motivation is to achieve God through renouncing the material world. However, these days, the sites are meant to attain recreational objectives as well. Along with these, the contemporary pattern of pilgrimage sheds light on other aspects of religious tourism, namely the travels of foreign tourists. For them, visiting a religious destination offers a unique spiritual experience different from their religious terrain and practices. Scholars like T. V Singh and S. Singh opined that the pilgrimage is not only a religious journey; it serves to encourage the socio-economic upliftment of the society, enhance people's participation and respect the environment. Some studies show that religious travel has led to the

commercialisation and secularisation of pilgrimage. In such cases, pilgrimages are more like tours for leisure. It is the economic aspect that gets prioritised. However, relevance for the travel is gained due to the spiritual significance of the place. To these scholars, tour programs of this category "...appear to take the form of multipurpose travel, incorporating elements of tourist travel, reflecting the changing cultural and economic aspirations of the emerging middle and elite classes in India..."

The unit will explore the religious significance of places like Amritsar, Tirupati, Bodh Gaya, Puri, Haridwar, Ajmer and Sabarimala.

2.1.1 Amritsar

Amritsar, a city in Punjab, is religiously significant because of the Golden Temple, also known as Harmandir Sahib. The centre is an important spiritual destination for Sikhs worldwide. In the Guru Granth Sahib, the holy book of Sikhs, the Sikh Gurus insist on partaking in pilgrimage to sacred places.

Guru Nanak, the first Guru, viewed pilgrimage as an external activity devoid of inner spiritual devotion. Jutla states that bathing at a sacred pilgrimage is useless since the Absolute is the only true place of pilgrimage.

Today, Sikhs travel from places all



Fig. 2.1.1 Golden Temple, Amritsar. Source: *Times of India*

around the world to visit the Golden Temple. Amritsar is referred to as the “pool of nectar” in the writings of Guru Nanak and Guru Amar Das. The term was initially introduced by Guru Nanak, where the Guru symbolically represents the place where you meet with the absolute. The temple was conceptualised and constructed by Guru Ram Das, the fourth Guru, in 1577.

In 1588, Guru Arjan Dev, the fifth Guru, further developed the site. He constructed a temple, Harmandir Sahib, on the platform at the centre of the reflecting pool. The design of the temple complex is said to have departed from the traditional religious structure of that time. The layout of the temple represents the principles of Sikhism. The pool and the temple are located at the lower elevation, so worshippers must descend steps to reach it. This, therefore, symbolised the immersion into spirituality. The entrance at the four points signifies the acceptance of people from all diverse backgrounds.

Overall, the temple design symbolised the inclusive nature and egalitarianism of Sikhism.

The construction of Harmandir Sahib was completed in 1601. The place was also the residence of Sikh Gurus like Guru Arjan Dev and Hargobind. During the eighteenth century, Harmandir Sahib (Golden Temple) endured multiple attacks and destruction from the Mughal emperors. It is recorded that the temple was destroyed and reconstructed three times. In 1776, the final rebuilding was done. Recently, the temple was partially destroyed during ‘Operation Bluestar’ 1984. Amidst all these events, the temple as an imposing monument remained a strong bond of Sikh unity and identity.

During the 19th century, Maharaja Ranjit Singh, ruler of Punjab, endowed gold to cover the topmost part of the temple. This was what earned the Golden Temple its present name. The significance of the temple can be understood by its

inclusion of Ardas, the concluding prayer of the Sikh, which venerates their ten Gurus and their legacies and the sacrifices they rendered. Ardas, the Sikh prayer, was evolved with time. Amritsar, therefore, holds significant importance for the Sikhs.

2.1.2 Tirupati

“Tirumala” originates from the amalgamation of two words: “Tiru”, meaning sacred or revered, and “Mala”, referring to hill or peak, translating to “sacred mountain”. The temple complex is situated in the Chittoor district of Andhra Pradesh. Tirumala is a renowned hill town known for its Sri Venkateswara Temple, a significant pilgrimage site for Hindus. The temple is devoted to Shriman Narayana or Maha Vishnu.

The Tirumala Hills stands at an elevation of 3200 feet above sea level. It is situated within the Seshachalam range, comprising seven peaks. These are Neeladri, Garudadri, Anjanadri, Vrushabhadri, Narayananadri, and Venkatadri. The Tirupati temple is located on the seventh peak,

Venkatadri.

Historically, the temple received patronage from major dynasties of the southern peninsula. Some of them were the Pallavas, Cholas, Pandyas, and Vijayanagara rulers, who were devotees of the temple. During the reign of the Vijayanagar dynasty, there was a significant increase in contributions to the temple. The renowned *Raja Gopuram* and *dhana annaprasadam* were added during the Vijayanagara period.

In 1843, the English East India Company ceased the management of non-Christian worshipping places. The administration of the Tirupati temple was then given to Sri Seva Dossji of the Hatiramji Mutt in Tirumala. Till 1933, the temple was under the administration of this Mutt. In 1933, the Madras Legislature passed a bill that shifted its administration to the Tirumala Tirupati Devasthanams (TTD) Committee. The TTD was entrusted with managing a group of temples in the region. In 1951, a new law replaced the 1933 Act and placed the administration of TTD under a Board of Trustees.



Fig. 2.1.2 Venkateswara Swami Temple, Tirupati. Source: Encyclopaedia Britannica

The Tirupati temple is not just religiously significant but also for its remarkable architecture. The temple complexes showed the marvel of Dravidian architectural style with impressive entrances (*gopurams*) and carved pillars with sculptures. The sanctum Santorum (*garbhagriha*) is adorned with gold-covered *vimana*. The idol of Lord Venkateswara is carved from black stone decorated with gold and precious jewels. One of the major architectural features was the *Rajagopuram*, constructed during the period of the Vijayanagara empire. The entrance is 140 feet in height, with sculptures depicting Hindu mythology.

The spiritual significance showed that the temple upholds the principles of spirituality amongst the devotees. It is, therefore, called “the spiritual capital of Andhra Pradesh.”

2.1.3 Bodh Gaya

Bodh Gaya is a town situated in the

southwestern part of Bihar. It is located to the west of the Phalgu river. Bodh Gaya is religiously significant for its association with Buddha. It is considered one of the sacred Buddhist sites because this is the place where Gautama Buddha achieved enlightenment under the Bodhi tree.

Asoka constructed a shrine as a mark of the spiritual significance of the spot. Later, the temple was enclosed by stone railings. During the Kushana period, the shrine was replaced by the Mahabodhi temple. In the 19th century, Alexander Cunningham conducted extensive documentation and restoration of Bodh Gaya, recognising its significance as a Buddhist site. His work helped to bring international attention to the site's historical and religious significance. Since the restoration of the temple in 1861, the place came to be known as Buddha Gaya or Bodh Gaya.

The Mahabodhi temple Complex entails a temple and six sacred spots like the Bodhi tree. The temple dates back



Fig. 2.1.3 Mahabodhi Temple, Bodh Gaya. Source: Encyclopaedia Britannica.

to the fifth or sixth centuries, representing the architectural heritage of the later Gupta Period. It is, therefore, considered the earliest Buddhist temple in India. The temple's architectural significance showed the symbol of Buddhist faith and heritage. The temple complex comprises various important shrines associated with the Buddha's enlightenment. These shrines are places of worship and meditation; they also serve as individual monuments that help the people commemorate the various events connected with Buddha's life and teachings.

Some of the major spots within the complex include the 'Ajapala Nigrodh Tree' (where Buddha meditated during the fifth week after his Enlightenment), 'Animesh-lochan Chaitya' (Buddha meditated during

the second week of enlightenment), stupas, shrine comprising the standing Buddha statue, and status of Bodhisattvas. Asoka initially constructed the entrance to the temple in the 3rd century BCE. The gate was later reconstructed.

2.1.4 Puri

Puri, a sacred city in Odisha, holds significant cultural, religious, and traditional importance. The city is renowned for its architectural marvel and spiritual significance. The city is known as the 'abode of the Lord Jagannath'. Puri is known by names like Nilachal, Nilagiri, Niladri, Srikshetra, Sankhakshetra, Purusottam Dham, Purusottam Kshetra, and Jagannath Dham. Pilgrims around the world recognised the spiritual significance



Fig. 2.1.4 Jagannath Temple, Puri. Source: velivada.com

of the city and visited the holy place to attain God. It is one of the four Dhams founded by Sankaracharya.

The main spiritual attraction of the city is the Jagannath Temple. The temple is said to have been constructed by Chodanganga Dēva of the Ganga Dynasty in the 12th century, and Anangbhim Dev III completed

the construction. Apart from the temple, Puri has other holy places like Pancha Tirtha. These include the Markandeya Tank, Narendra Tank, Indradyumna Tank, Swetaganga Tank and the Sea called Mahadadhi.

One of the major festive attractions of Puri is the twelve festivals, popularly

known as 'dvadasha yatras'. They are Sana, Ratha, Sayana, Uttarayana, Daksinayana, Parsva Parivartana, Uttapanana, Pravarna, Pusyabhiseka, Dola, Damanaka Bhanjana, and Aksaya Trtiya. Among these, the most popular festival is the Ratha Yatra, where three chariots carry the deities of Shree Balabhadra, Devi Subhadra, Shree Jagannatha and Shree Sudarshana to the temple Gundicha Ghar. At this temple, the deities will stay for seven days. The deities are carried back to the temple after this.

The Ain-e-Akbari of Abul Fazl describes the city as the "city of Purushottama". Due to its religious significance, the place has been a location for pilgrims,

devotees, visitors, and scholars.

2.1.5 Haridwar

Haridwar is a city located in Uttarakhand. The city is situated on the banks of the river Ganga and at the foothills of the Himalayas. The city is considered as the 'gateway to gods'. Therefore, the place has a vast and rich cultural heritage.

Haridwar is one of the four cities that hold the Kumbh Mela, which occurs every 12 years. The Ardh Kumbh Mela is also organised here every six years. Haridwar attracts pilgrims from various places during Kumbh Mela, who come to bathe



Fig. 2.1.5 Haridwar. Source: Hindustan Times

at *Har-Ki-Pauri*. It also hosts the Kanwar Mela, an annual event during the rainy season. Kanwar Mela takes place ten days before 'Shivaratri'. Many devotees visit Haridwar during this time to collect holy water from Ganga.

Haridwar comprises five important pilgrimage destinations known as 'Panch Tirth', which include Gangadwara (Har Ki Pauri), Kushwart Ghat, Kankhal, Bilwa Tirtha (Mansa Devi Temple), and Neel Parvat (Chandi Devi). Additionally,

Haridwar is the starting point for the Char Dham pilgrimage circuit in Uttarakhand.

Haridwar includes temples, *ashrams*, *Dharamshala*, and sacred water bodies. Among these, the *Har-Ki-Puri* hold spiritual and religious significance. It is a holy ghat considered to be constructed by the king Vikramāditya. The mesmerising scenes of *diyas* (a small cup shaped oil lamp) on the river Ganga during the Ganga Arati ceremony are spiritually charming. The maintenance of the ghat is overseen

by the Ganga Sabha, which organises the Ganga Arati ceremony.

2.1.6 Ajmer

Ajmer is a city in Rajasthan. The city is situated at the base of Taragarh Hill and surrounded by Aravalli mountains. Ajmer is significant for its renowned pilgrimage site. The city amalgamates Hindu culture with Sufi tradition. The place is famous for the Ajmer Sharif Dargah. It is considered one of the sacred Muslim shrines in India. It has the tomb of Khwaja Moin-ud-din Chishti, a revered Sufi saint from Persia. The dargah is important as it welcomes all

individuals, irrespective of their faith, to embody spiritual experience and cultural diversity.

Moinuddin Chishti visited India during the 13th century. He came to Ajmer via Lahore and made this place his home from 1192 to 1236 CE. Mughal ruler Humayun built the shrine in honour of the Chishti saint. The dargah was made of marble and adorned with plated gold. The tomb is protected with a silver railing and a marble screen. Mughal rulers were the principal patrons of the dargah, and we have been informed that Akbar undertook a pilgrimage to Ajmer every year. Akbar



Fig. 2.1.6 Shrine of Khwaja Sahib, Ajmer. Source: Encyclopaedia Britannica

built the Akbari Masjid in the Dargah, and his grandson, Shah Jahan, added the Jama Masjid in white marble as a gateway for Nakkar Khana.

The Dargah symbolises Sufi tradition and serves as evidence of Chishti's teachings. The place is a sacred site and

possesses spiritual significance. It served as a symbol of compassion, love and tolerance. Along with the Dargah, the city is famous for the Hindu pilgrimage site, Jagatpita Brahma Mandir. Thus, the spiritual and cultural heritage of the city has attracted people from diverse religious beliefs.

2.1.7 Sabarimala

Sabarimala is a Hindu pilgrimage centre in the Western Ghats mountain ranges of the Pathanamthitta district of Kerala. Eighteen hills surround the

temple. The shrine is open for a limited period, between November and January. The shrine can be considered the hub of pilgrimage and a site of mass pilgrimage destinations in southern India.

According to the legend, it is believed

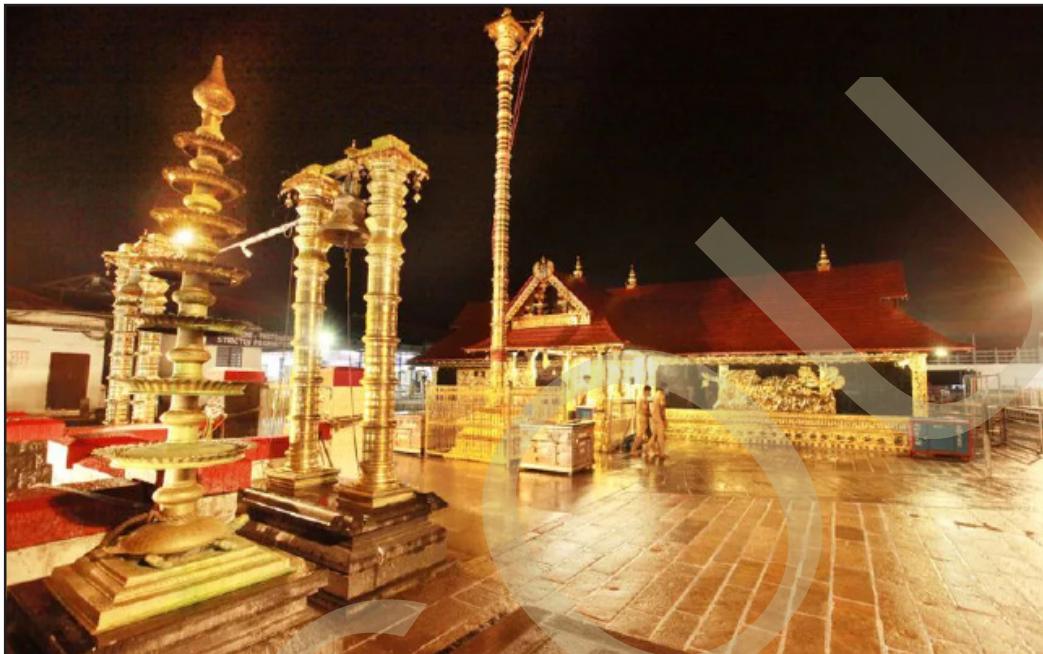


Fig. 2.1.7 Sabarimala Temple. Source: devdhamyatra.com

that Lord Ayyappa spent time in human form at Pandalam as the son of the King of Pandalam. He was known by the name Manikandan. He instructed the king to construct a temple for Lord Ayyappa at Sabarimala and installed the deity there. Following his advice, the King installed the deity at Sabarimala. The deity is revered as 'Naishik Brahmacari'. It is said from the stories that Lord Ayyappa outlined the procedures for the pilgrimage after observing 41 days of *vratham*. The pilgrimage undertaken by the devotees is believed to replicate this journey of Lord Ayyappa.

One of the unique aspects of Sabarimala is that it welcomes people from diverse castes and creeds. Therefore, every

year, the pilgrimage emphasises unity and equality among all devotees. The pilgrimage to Sabarimala is also a journey to experience oneself. The vows followed by the devotees to achieve spiritual aspects are significant aspects of this pilgrimage.

Sabarimala was among the most discussed and debated recently due to its strict religious practice. The practice of not allowing women between the age group of 10 and 50 years has created widespread discussion all over India. In 2018, the Supreme Court of India stopped the prohibition on menstruating women entering the temple. The matter continues to be argumentative and is under debate in courts and the public sphere.

Recap

- ◆ The main motivation of religious tourism is to achieve God through renouncing the material world
- ◆ It encourages the socio-economic upliftment of society, enhances people's participation, and promotes respect for the environment
- ◆ Amritsar is an important spiritual destination for Sikhs worldwide
- ◆ Amritsar is referred to as the “pool of nectar” in the writings of Guru Nanak and Guru Amar Das
- ◆ The temple was conceptualised and constructed by Guru Ram Das, the fourth Guru, in 1577
- ◆ In 1588, Guru Arjan Dev, the fifth Guru, further developed the site
- ◆ Guru Arjan Dev constructed a temple, Harmandir Sahib, on the platform at the centre of the reflecting pool
- ◆ The significance of the temple is included in the inclusion of Ardas, the concluding prayer of the Sikhs
- ◆ Tirumala is a renowned hill town known for its Sri Venkateswara Temple, a significant pilgrimage site for Hindus.
- ◆ Tirupati received patronage from various dynasties
- ◆ In 1933, the Madras Legislature passed an act that shifted its administration to the Tirumala Tirupati Devasthanams (TTD) Committee
- ◆ The temple complexes have a Dravidian architectural style, impressive entrances (gopurams), and carved pillars with sculptures
- ◆ Bodh Gaya is religiously significant for its affiliation with Buddha
- ◆ Buddha attained enlightenment under the Bodhi tree
- ◆ Alexander Cunningham then restored the temple in the 19th century
- ◆ The Mahabodhi temple Complex entails a temple and six sacred spots like the Bodhi tree
- ◆ The Puri city is known as the ‘abode of the Lord Jagannath’
- ◆ The main spiritual attraction of the Puri is the Jagannath Temple
- ◆ Chodanganga Dēva of the Ganga Dynasty constructed the temple in the 12th century
- ◆ The *Ain-e-Akbari* of Abul Fazl describes Puri as the “City of Purushottama”.
- ◆ Haridwar is one of the four cities that hold the Kumbh Mela

- ◆ It also hosts the Kanwar Mela, an annual event during the rainy season
- ◆ Haridwar comprises five important pilgrimage destinations known as ‘Panch Tirth’
- ◆ Ajmer is famous for the Ajmer Sharif Dargah
- ◆ Dargah at Ajmer built for Moinuddin Chishti by Humayun
- ◆ Dargah symbolises the Chishti tradition
- ◆ Sabarimala is a Hindu pilgrimage centre in the Pathanamthitta district

Objective Questions

1. What is the religious significance of Amritsar?
2. Who conceptualised and constructed the Golden Temple?
3. Who added the Harmandir Sahib?
4. What was the concluding prayer of Sikhs?
5. What is the meaning of the term ‘Amritsar’?
6. What does the word ‘Tirumala’ mean?
7. Which architectural style is in Tirupati temple?
8. What is the significance of Bodh Gaya?
9. Who constructed the shrine at Bodh Gaya?
10. Who called Bodh Gaya as ‘Mahabodhi’?
11. Who restored the Mahabodhi temple in the 19th century?
12. What is Puri famous for?
13. Which mela occurs once in 12 years?
14. Whom does Ajmer Sharif Dargah dedicated to?

Answers

| | |
|------------------|-------------------|
| 1. Golden Temple | 3. Guru Arjan Dev |
| 2. Guru Ram Das | 4. Ardas |

Answers

| | |
|--------------------------------|--------------------------------|
| 5. Pool of nectar | 10. Hiuen Tsang |
| 6. Sacred mountain | 11. Alexander Cunningham |
| 7. Dravidian | 12. Jagannath Temple |
| 8. Buddha's enlightenment site | 13. Kumbh Mela |
| 9. Asoka | 14. Khwaja Moin-du-din Chisthi |

Assignments

1. Examine various religious sites in India and emphasise their significance.
2. Why are religious sites important to enhance our tradition and culture?
3. Discuss the significance of religious tourism in India.

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Cultural Destinations in India and Their Significance

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ understand the relevance and significance of cultural heritage destinations in India
- ◆ learn the ways to conserve the legacy of the cultural destinations
- ◆ explore the cultural significance of Santiniketan, Wardha, Thunchan Parambu, Thanjavur, Tiruchirappalli

Prerequisites

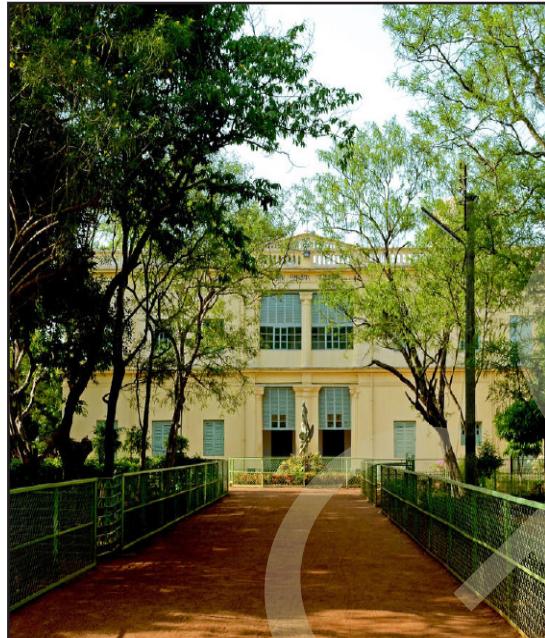
India is known for its rich and diverse culture. The concept of cultural tourism provides a boost to understanding the cultural heritage of India in many ways. Travelling to these destinations will provide an insight into the culture, customs, history, religion and languages. People have become more interested in travelling to explore the rich cultural legacy with the increased accessibility of destinations. It will enable you to share cultural customs, preserve cultural heritage, and gain an understanding of the past while fully immersing yourself in the culture of the area you are visiting. Heritage tourism is one of the subsets of cultural tourism, which allows you to connect with natural and cultural heritage, understand the material heritage of buildings, architectural styles, and world heritage sites, and understand the non-material heritage like arts, literature, folklore and others. The cultural destination, therefore, motivates one to learn, discover and experience these heritages of the nation.

Keywords

Heritage Tourism, Cultural Heritage, Literary Knowledge, Cultural Landscape, Monuments

Discussion

2.2.1 Santiniketan



*Fig. 2.2.1 Santhniketan.
Source: Rabindra Bhawan Archives.*

Santiniketan was established in West Bengal in 1901 by Rabindranath Tagore. Santiniketan was established as a residential school and a holistic art and learning centre. These learnings are based on ancient Indian tradition and Tagore's vision of human unity surpassing all religious and cultural boundaries. Tagore drew his inspiration from his surroundings and sought to establish an educational institution that exceeded cultural, spiritual, and geographical boundaries. It is said that Santiniketan was founded on the Gurukul system, which placed

a strong focus on teaching in a natural environment to strengthen the relationship between students and the natural world. Santiniketan is the culmination of Tagore's idea and the idea of the Bengal School of Arts that developed during the 20th century. It has influenced education and cultural institutions across South Asia. This was where intellectuals, educators, artisans and labourers met and collaborated to carry the spirit of Indian cultural traditions and expressions towards its culmination.

The basic essence of the creation of Santiniketan lies in Tagore's philosophy that "the world would form a single nest". To achieve this vision, he combined elements of education, nature, music and art into its formation. The place has, therefore, condensed the principles of Tagore. Santiniketan enhanced our cultural heritage through its methods and principles. Tagore introduced teaching techniques like conducting outdoor classes to nurture the bond with nature. This method has facilitated a conducive environment for learning and creative expression.

In the backdrop of the freedom movement, Santiniketan functioned as a breeding ground for cultural and intellectual uproar. The ideas and methods of this institution have left a significant impact on freedom fighters like Mahatma Gandhi, Jawaharlal Nehru and others.

2.2.2 Wardha

Wardha is a city in Maharashtra near the Wardha River, southwest of Nagpur. The city has a historical legacy for its involvement in the national movement and

institutions like Sewagram.). Culturally, the city is famous for institutions like 'Rastra Bhasha Prachar Samiti' and the All-India Village Handicrafts Association.

Some important cultural landmarks



Fig. 2.2.2 Wardha Sewagram. Source: jamnalalbajajfoundation.org

in Wardha are the Sri Laxminarayan Mandir, Vishwa Shanti Stupa, Sewagram, Shiksha Mandal, Gandhi Gyan Mandir, etc. Laxminarayan Mandir is a significant landmark in Wardha, as it was the first temple to open its gates to the untouchables in India.

Sewagram Ashram was established by Gandhiji in 1936. The name translates as 'village of service'. Jamnalal Bajaj gave the land to the Ashram. Gandhi directed that not more than five hundred rupees should be spent on the construction of the hut, and all materials for the construction should be sourced locally. Adhering to his advice, Adi Nivas, Gandhiji's initial residence, was erected in Sewagram. Sewagram evolved as a destination for national and international pilgrims.

Identifying the rich diversity of languages and cultures in the country, a single language is necessary to communicate with the majority population. With this intention, a meeting was convened on 4th July 1936 at Sewagram. The meeting resulted in the establishment of 'Rastra-bhasha Prachar Samiti' in Wardha. The main aim of the Samiti was to promote one national language and foster national unity. Other founding members of the Samiti were Dr Rajendra Prasad, Rajarsi Purushottam Das Tandon, Jawaharlal Nehru, Subhash Chandra Bose, Acharya Narendra Dev, Acharya Kaka Kalekar, Seth Jamnalal Bajaj, Chakravarty Rajagopalchari, Pt. Makhanlal Chaturvedi, Baba Raghav Das, and Shri Viyogi Hari. Therefore, the institutions and organisations in Wardha fostered cultural and national unity.

2.2.3 Thunchan Parambu

Thunchan Parambu is situated in Tirur in the Malappuram district. Thunchan Parambu is the birthplace of Thunchath Ezhuthachan, who is regarded as the 'Father of the Malayalam language'. A memorial named 'Thunchan Smarakam' was built in his birthplace with the prime objective of spreading Ezhuthachan's ideas and literary knowledge. Today, the 'Smarakam' is a research centre for the Malayalam language and comprises various structures like the Malayalam Literature Museum, Saraswati Mandapam, library and other open spaces.

It is believed that Thunchan Parambu served as an educational institution where he taught his students in the 16th century. Ezhuthachan modified the Malayalam alphabet in this location and wrote the 'Harinama Keerthanam'.

Initially, Thunchan Parambu was neglected and remained unused for centuries. On October 17 1906, Vidwan Manavikraman Ettan Raja, the crown prince of Zamorins, convened a meeting of prominent writers at Thunchan Parambu to discuss ways to revive the site. However, a concrete action for its revival

was undertaken by K.P Kesava Menon in 1954 with the help of a committee. Subsequently, a black granite mandapam was constructed at the site. In 1961, the foundation stone for the memorial was laid down by Pattom Thanu Pillai, the then-Chief Minister of Kerala.

Today, Thunchan Parambu holds a significant position in Kerala's cultural landscape. The Thunchan Memorial Trust organises seminars and conventions that attract scholars, musicians, artists, and dancers across India to showcase and flourish their cultural aspects. Every year, the cultural festival reaches its zenith with the Thunchan festival, conducted during the first week of February. The festival is a culmination of art and literature. One of the festival's highlights is the grand procession of the iron stylus (pen) believed to have been used by Thunchath Ezhuthachan. The festival also features diverse programmes from various land and regional cultures across India. The Vidhyarambham festival, conducted annually, is another secular festival at Thunchan Parambu. All these festivals, therefore, were held to assimilate people from across the country.

The memorial comprises places like



Fig. 2.2.3 Thunchan Parambu. Source: malappuram.nic.in

Grandhapura, which served as the house of old manuscripts written in Palmyra leaves, the Thunchan Library, the Literary

Museum and the Thunchan Research Centre.



Fig. 2.2.4 Brihadeeswara Temple, Thanjavur. Source: Encyclopaedia Britannica

2.2.4 Thanjavur

Thanjavur has a rich history and cultural tradition. The rich cultural tradition is reflected in the Thanjavur paintings, Carnatic music, musical instruments, festivals and cuisines. These elements collectively contributed to establishing the city as the cultural capital of the Indian peninsula. Thanjavur currently claims three geographical indicators that the government of India granted. These are Thanjavur Veena, Thanjavur Dolls and Thanjavur Paintings.

Thanjavur is renowned for two important festivals: the Natyanjali Dance Festival and the Carnatic Music Festival. Natyanjali Dance Festival, or Thanjavur Dance Festival, was hosted by the

Brihadeeswara temple, Thanjavur. It is an International Indian Classical Dance festival where classical dancers worldwide participate to pay homage to the Cosmic Dancer, Shiva. The festival is conducted on the eve of Mahasivaratri. It is a five-day festival where diverse dance forms are performed for Lord Śiva.

The Carnatic Music Festival takes place between December and January. It is the meeting place for numerous classical musicians from all corners of the country, and it provides a platform for performing and practising music. These festivals play a dynamic role in conserving and propagating the cultural tradition of Thanjavur, attracting worldwide attention.

The city is famous for producing Thanjavur Veena. Raghunath Nayakkar

(1600- 1634), the most powerful king of the Thanjavur Nayak Dynasty, developed the veena. Before his innovation, the traditional veena in Tamil Nadu comprised a 'rectangular pandal' (pot-shaped part) and a 'short kudu' (string portion). The kudu had less than 20 strings (*mettukal*) made of a metal called *melam*. To play different ragas, the musicians have to adjust these strings. Raghunath Nayakkar addressed this challenge and extended the tail portion using a wooden plank. This increased the strings(*mettukal*) to 24 fixed frets(*mettukal*) by adding more strings. This innovation helped greater flexibility while performing with the veena.

The city is also famous for Thanjavur dolls. The dolls are linked to the Navratri festival, where families decorate their homes with these dolls. The Thanjavur paintings were also famous in Southern India for depicting gods and goddesses. The Government of India recognised this painting by granting the geographical indicator. The intricate painting uses glass beads and semi-precious stones to increase its beauty.

Thanjavur is also famous for its architectural marvels like the Brihadesvara temple, Airavatesvara temple, Ramaswamy Temple, and Gangaikonda Cholapuram temple.

temple, and Jambukeswarar temple.

2.2.5 Tiruchirappalli

Tiruchirappalli is one of the cultural cities of South India. This historic city is situated on the banks of the Kaveri River in Tamil Nadu. The city witnessed the rule of prominent dynasties like Cholas, Pandyas, Vijayanagara, Nayak dynasty, Carnatic State and the British. Some of the city's important historical monuments include the Rock Fort at Teppakulam, Srirangam

Tiruchirapalli holds a significant place in the cultural heritage of southern India. The city is famous for arts and crafts in South India. Various craftsmanship, including leatherwork, gem cutting and textile threading. Some of the distinctive art products of Tiruchirapalli are the Thanjavur garland models, musical instruments, brass miniature, wood carvings, sandal-wood products, batik print products, brass

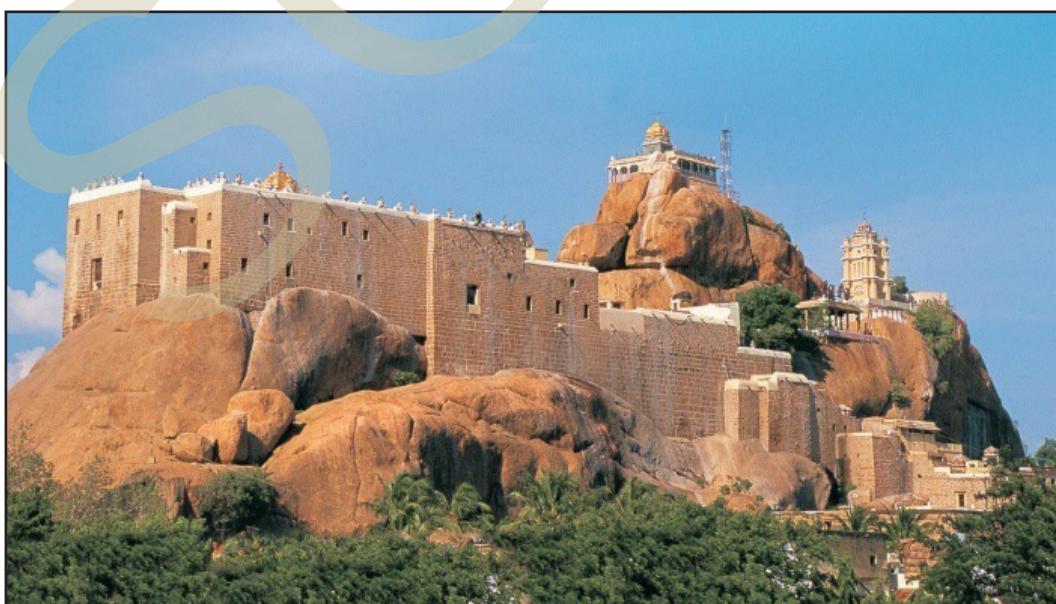


Fig. 2.2.5 Tiruchirappalli Rock Fort. Source: Wikipedia

lambs, palm leaf wares, stone carvings, etc. The economic value of these products boosted the commercial development of the area throughout the year. Some of the

names of the crafts industries in Tiruchirappalli are Srirangam Kalamandir Arts and Crafts, East Indian Art Gallery, and Poompuhar Handicrafts.

Recap

- ◆ Santiniketan was established in West Bengal in 1901 by Rabindranath Tagore
- ◆ Santiniketan was established as a residential school and a holistic art and learning centre
- ◆ Santiniketan emphasised education within the natural environment to boost the bond between students and the natural world
- ◆ The basic essence of the creation of Santiniketan lies in Tagore's philosophy of "the world would form a single nest"
- ◆ Sewagram Ashram was established by Gandhiji in 1936
- ◆ Sewagram evolved as a destination for national and international pilgrims
- ◆ Thunchan Parambu aimed to spread Ezhuthachan's ideas and literary knowledge
- ◆ The Thunchan festival at Thunchan Parambu is the culmination of art and literature
- ◆ The rich cultural tradition is reflected in the Thanjavur paintings, Carnatic music, musical instruments, festivals and cuisines
- ◆ Thanjavur is renowned for two important festivals: the Natyanjali Dance Festival and the Carnatic Music Festival
- ◆ The city is famous for producing Thanjavur Veena

Objective Questions

1. Who established Santiniketan?
2. What was the purpose of Santiniketan?

3. What was Tagore's philosophy of Santiniketan?
4. Who established Sewagram Ashram?
5. When was the Sewagram Ashram established?
6. Which institution was established to propagate a single language?
7. Who is regarded as the 'father of the Malayalam language'?
8. What was the prime objective of building 'Thunchan Smarakam'?
9. Who laid the foundation stone for 'Thunchan Smarakam'?
10. What are the three geographical indicators of Thanjavur?

Answers

1. Rabindranath Tagore
2. Holistic art and learning centre
3. "The world would form a single nest."
4. Gandhiji
5. 1936
6. Rastrabhasha Prachar Samiti
7. Thunchath Ezhuthachan
8. To spread the literary idea and knowledge of Thunchath Ezhuthachan
9. Pattom Thanu Pillai
10. Thanjavur Veena, Thanjavur doll and Thanjavur paintings

Assignments

1. Discuss any two temple festivals in Kerala. Explain how these temple festivals help the growth of tourism.
2. Discuss how cultural destinations help the growth of tourism.
3. How can we conserve cultural tourist destinations?

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Historical Destinations in India and Their Significance

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ understand the significance of historical tourism
- ◆ know how these destinations provide insight into the cultural past
- ◆ be aware of the importance of preserving historical sites to showcase rich traditions
- ◆ learn about various historical destinations like Khajuraho, Hampi, Bodhgaya, Bhimbetka, Edakkal Cave, Mahabalipuram, Ajanta and Ellora

Prerequisites

Historical destinations are not just places; they are living testimonies of our past. They are of immense importance in understanding our cultural heritage, serving as a bridge that connects history with culture. These destinations, therefore, are the pillars of our heritage. They show us the political expansion, struggles, innovations, architectural marvels, and the evolution of our civilisation. Visiting these destinations is not just a journey; it's a way to connect with our roots and show respect for our rich traditions.

Historical tourism is one of the popular forms of tourism in India. Through this, one can touch and feel the objects we learned from textbooks. Visiting museums, monuments, and historical sites will provide this visual experience to the people, encouraging their inquiry into the past. It, therefore, resulted in the boosting of critical and analytical thinking. Another important aim of these travels is to help the people invoke pride for their nation. It develops a sense of belonging and common identity among the people. Therefore, unlike other forms of tourism, historical tourism is significant in understanding the cultural past in the context of its historical dimensions.

Keywords

Khajuraho, Hampi, Bodhgaya, Bhimbetka, Edakkal Cave, Mahabalipuram, Ajanta and Ellora

Discussion

2.3.1 Khajuraho

Khajuraho is an ancient city located in Madhya Pradesh. The city served as the capital of the Chandella kings of Bundelkhand from the 10th to the 12th century. The presence of 35 Brahmanical and Jain temples makes the site historically important. According to the Archaeological Survey of India, the temples were built during the period of Chandella rulers and were mentioned in the writings of Abu Raihan al Biruni and later by the Arab traveller Ibn Battuta. Abu Rihan al Biruni, who visited India with Mahmud Ghazni in the early 11th century, called it "the city of the Gods". Because of its cultural and historical significance, UNESCO currently lists Khajuraho as a World Heritage Site.

The tract around the place is a renowned historical site in India, and it is referred to as 'Vats' in ancient times, 'Jejakabhukti' during the Chandella dynasty and 'Bundelkhand' after the 14th century. The Jejakabhukti was celebrated for its rich culture. The region witnessed cultural growth during the period of Guptas as well.

According to local tradition, the place had 85 temples, but 25 are still in use because of preservation. The spirit of construction in this place began in the 9th century. The growing idea of Hinduism influenced the construction of the temples

in Khajuraho. It represents the culmination of the temple architectural style that prevailed in central India. The temples were built in the Nagara style of temple architecture. The Nagara architecture typically has a square sanctum, which changes to a cruciform shape later. A shikhara or spire then crowned it. These features add to the elegance of the temple complex. The temples were built tall, with surrounding walls and elevated platforms called *jagatis*.

Most of the temples in Khajuraho were constructed with sandstone. However, four of them are made of granite. In the granite group, the significant one was the 'Chausat Yogini' (64 tantric goddesses), built 875-900 CE. It has 64 shrine rooms dedicated to tantric goddesses and is arranged around a rectangular courtyard. Following this, the Lalguan Mahadeva, Brahma and Matangesvara temples were built.

The sculptures at Khajuraho can be divided into five categories. The first category comprised formal cult images. The second comprises *Parivar* (family), *Parva* (attendant), and *avarana-devatas* (enclosing divinities), and the third category includes *apsaras* and *surasundaris*. The fourth category consists of secular sculptures like domestic scenes, dancers, musicians, erotic couples, etc. The fifth category includes sculptures of animals.



Fig. 2.3.1 Khajuraho Source: Wikipedia

The erotic sculptures of Khajuraho are subject to diverse scholarly interpretations. Some posit that they reflect the relaxed moral standards of contemporary society, while others argue they illustrate the erotic postures delineated in ancient texts of *Kamasutra*. Yet others consider it as representations of ritualistic practices by medieval Indian sects that viewed spiritual and physical pleasure as paths to salvation. The *mithuna* motif, or the loving couple, is a recurrent theme from the Sunga period to the Amaravati and Mathura schools of art.

Therefore, the group of temples in Khajuraho is archaeologically and historically significant for the magnificent sculptures, architectural features and temple complexes. The splendid works of this early medieval temple complex attracted tourists from India and outside India.

2.3.2 Hampi

Hampi, a UNESCO World Heritage Site, is situated on the southern banks

of the Tungabhadra in the Vijayanagar district of Karnataka. The site showcased the marvellous history of the region with the historical monuments and Hampi village. The village is spread over 4100 hectares, which holds the glory of the past.

Hampi was the capital and fortified city of the Vijayanagara Empire in the 14th century. The city has been recorded in the chronicles of foreign travellers. The monuments of the city were constructed from the times of Harihara I to Sadashiva Raya. The city is also known as 'Pampa Kshetra' or 'Bhaskara Kshetra'. Scholars opined that the city was eventually ruined after the attacks during the Battle of Talikota (1565 CE). After all these years, many monuments survive on this vast site. Some stand fine, while others are mere piles of rubble.

According to John Gollings, John Fritz, George Michell and others, the city is divided into the sacred centre, urban core, royal centre and suburban centre. The sacred centre possesses a history dating



Fig. 2.3.2 Stone Chariot Monument at Hampi. Source: worldatlas.com

back to before the Vijayanagara period. Some temples in the holy centre date back to the eighth and ninth centuries. Most of these earlier constructions are situated near Hemakuta Hill. During the Vijayanagara period, elaborate temples and smaller shrines were constructed. Some famous temples in the sacred centres are Virūpākṣa Temple, Krishna Temple Complex, Vittala Temple, Matanga Hill, Saraswati Temple, Vaishnava Temple, and Virabhadra Temple.

The urban core is situated to the south of the irrigated valley. The site is famous for its massive fortifications, roads, gateways, and many shrines. The temples and shrines were constructed on granite against large boulders, and towers were placed on rocky outcrops. The northeast, east and southeast valley of the urban core has numerous ruined temples, mandapas, tanks, wells and potteries. This indicates the presence of habitation during the Vijayanagara period.

One of the significant aspects of these

urban complexes is their association with various social groups. The shrines in the eastern valley indicate the Jain quarter, and the Islamic tombs, cemeteries and mosques are located in the northeastern valley of the urban core.

The king's headquarters were located in the royal centre at the western end of the city's urban core. This area was distinctly separated by walls and gateways, creating a complex that housed various ceremonial, administrative, and residential structures. Architecturally, the royal centre was composed of several enclosures, each defined by its own walls and accessed through specific gateways. In this enclosure, we can find the stone foundations of palaces, raised platforms, and halls. There are also structures resembling the Islamic style, like pavilions, halls, watch towers, stables, bathhouses and numerous drains, reservoirs, wells and aqueducts.

The buildings in the royal centre exhibit a blend of Islamic and indigenous

architectural features, reflecting the cultural exchange between the Bahmani and Vijayanagara empires in art and architecture. This mutual influence and the fusion of Indo-Saracenic designs are evident in structures such as the Elephant Stable, Octagonal Tower, Band Tower, and Noblemen's Quarter within the royal centre. All these features attract people to Hampi to revisit the history of Vijayanagara.

2.3.3 Bodhgaya

Bodh Gaya is a major religious destination in Bihar, where Gautama Buddha achieved enlightenment under the Bodhi tree. During the time of Buddha (6th century BCE), the region where Bodh Gaya was located was called 'Uruvilva' or 'Uruvela'. After the enlightenment of Gautama Buddha, the name 'Uruvela' was no longer used and was replaced by four other names such as 'Sambodhi' ("Complete Enlightenment"),

'Bodhimanda' (the area around the Bodhi Tree where Buddha attained enlightenment), 'Vajrasana' (Diamond Throne), and 'Mahabodhi' ("Great Enlightenment"). By the 3rd century BCE, it was commonly known as 'Sambodhi'. In 260 BCE, during the 10th regnal year of Asoka, he made a pilgrimage to this place. Alexander Cunningham also documented that Hiuen Tsang, the Chinese traveller, called Bodh Gaya 'Mahabodhi'. Later, the name continued to be used, particularly under the Pala Dynasty. In 1861, the temple built by Asoka was restored and known as 'Buddha-Gaya' or 'Bodh Gaya'.

The Mahabodhi temple complex comprises three revered Buddhist heritage spots:

- i. The Mahabodhi Temple
- ii. The Bodhi Tree
- iii. Six spots where Buddha meditated after being enlightened:



Fig. 2.3.3 Bodhi Tree, Bodh Gaya. Source: Bodh Gaya Tourism

Ratnachakra, Animeshlochan Chaitya, the Ratnagarh Chaitya, the Ajapala Nigrodh Tree, the Rajyatana Tree and Muchalinda Pond.

The Mahabodhi temple holds immense cultural and archaeological significance. The structures show the history of the 5th- 6th centuries CE and are preserved to represent the architectural achievements of the era. The architectural designs of the temple remained consistent since its construction, which shows historical integrity and authenticity. The Mahabodhi temple is the only Buddhist structural temple that stands today.

2.3.4 Bhimbetka

Bhimbetka is located in the Raisen district of Madhya Pradesh. The place is the best-known rock art area in the Indian subcontinent. The site has given evidence of an extensive sequence of human occupation from the lower Palaeolithic

period to the historic period.

Bhimbetka has more than 700 rock shelters, of which 400 caves feature paintings from the Mesolithic to medieval periods. As mentioned, these paintings represent a continuous cultural representation from the lower Palaeolithic period to the historic period.

The site extends over 1892 hectares, covering five hills: Vinayka, Bhonrawali, Bhimbetka, Lakha Juar East and Lakha Juar West. The site was first discovered by Vishnu Shridhar Wakankar in 1957.

The themes in Bhimbetka rock art represent life, hunting scenes, and religious symbols. Rock art subjects are divided into categories: human figures, animals, hunting scenes, music and dance, rituals, nature, and material culture.

According to UNESCO, significant findings at Bhimbetka include:

- i. Lower Palaeolithic period: Chopper tool assemblage,



Fig. 2.3.4 Rock Shelters of Bhimbetka. Source: whc.unesco.org

Acheulian assemblage like hand axes, cleavers, scrapers, denticulate knives, notches, etc.

- ii. Middle Palaeolithic Tool cleavers, hand axes, and tools crafted on flat natural slabs instead of flakes.
- iii. Upper Palaeolithic: In certain paintings, the number of blades increased, and few burins.
- iv. Mesolithic: This phase was a well-defined cultural phase. The number of shelters increased, suggesting an increase in population.
- v. Chalcolithic period: copper tools and pottery, and the presence of Chalcolithic pottery designs in rock paintings.
- vi. Historical Evidence: iron tools, punch-marked coins and Early Historical pottery.

Most of the stone tools discovered from Bhimbetka were made from yellowish

quartzite, which is abundant in the area. However, the discovery of grey quartzite suggests that the material has been sourced from distant locations. However, the site has not yielded any skeletal remains. According to Upinder Singh, it may be due to the acidic nature of the soil. Some scholars suggest that certain paintings from the site date back to the Upper Palaeolithic period, but this remains uncertain.

The rock paintings in the Bhimbetka caves represent the gradual development of human civilisation. It showed the interaction between people and the environment. The paintings gave insight into the lives of the people, their mode of hunting-gathering and the chronological understanding of the past.

2.3.5 Edakkal Cave

Edakkal cave is one of the earliest petroglyph sites (rock engraving site) located in Ambukuthi Mala in Wayanad district, Kerala, with an elevation of 4600



Fig. 2.3.5 Edakkal Cave. Source: whc.unesco.org

feet above sea level. Edakkal caves are one of the oldest human settlements. Pictorial representations of animals, humans, and engravings can be found inside the cave. Very much unlike its name given to it, they are not caves. The name Edakkal means ‘a stone in between’. It is a historic rock shelter formed when one huge boulder stuck between two bigger ones.

Edakkal shelter was discovered by F Fawcett, Superintendent of Police, Malabar, in 1896. When he found the shelter, the walls of the caves were covered with drawings and bore five short inscriptions. Four of these inscriptions are in archaic characters.

The Edakkal shelter is divided into two levels: lower and upper levels. The lower part contains no engravings. The upper level opens onto a landing with a gap between two rocks. A big boulder rests on top of the gap, forming the shelter. The rock surfaces adjacent to the entrance have carvings of anthropomorphic figures, animals and motifs. Another anthropomorphic figure with peculiar features like headgear and arms was depicted on the left wall. Numerous anthropomorphic figures in this area vary in size.

Rock art depicts animals like dogs, elephants, deer, peacocks, and humans and objects for human use. Some other noteworthy depictions include the wheeled cart, women wearing a square-headed headdress, and symbols like ‘magic square’. Fawcett assumed that the symbols are various forms of *swastika*.

Fawcett made attempts to identify the cave engravers through various conjectures. He initially thought that human depictions were related to the ancestors of Mollu Kurumbas. He then identified that the headdresses, masks and dancers might represent the “devil

dance” of ancient India, which was practised amongst the Tuluvas, especially in Tirunelveli. Therefore, he assumed that the carving works might be done by the “devil” worshipping castes or tribes.

Bruce Foote pointed out that the carvings of the wall were not cut out or chipped out but scraped in. Instruments like quartz flakes and well-shaped and polished celts have been discovered from the ridges of Edakkalmala. All these findings made Fawcett conclude that the Kurumbas made the carvings.

2.3.6 Mahabalipuram

Mahabalipuram is a town in the Chengalpet district of Tamil Nadu. The place is famous for its monuments, which consist of rock-cut temples, monolithic temples, sculptures, and structural temples. It was a port city of the Pallavas. The place is commonly known as Seven Pagodas. The Periplus of the Erythrean Sea mentions Mahabalipuram as a port. Ptolemy refers to it as ‘Malange’. The find of Roman coins in the neighbourhood confirms its importance as a trading centre. The modern name of Mahabalipuram derived from Mamallapuram, after the Pallava ruler Narasimhavarman I.

The monuments at Mahabalipuram are attributed to the Pallava rulers of South India. It holds a significant place in Indian architecture. These structures signify the craftsmanship of the region during the 6th century. These monuments are, therefore, declared as UNESCO World Heritage Sites.

According to Sivaramamurti, an art historian, the monuments are grouped according to the mode of construction:

i) Monoliths

This means a free-standing temple



Fig. 2.3.6 Mahabalipuram. Source: iStock

cut out of rock. There are five free-standing monolithic temples. They were constructed during Narasimhavarman I. The main monoliths include Dharmaraja ratha, Bhima ratha, Arjuna ratha, Draupadi ratha, and Nakula-Sahadeva ratha. Local tradition attests to its affinity with the five Pandava brothers and their consort, Draupadi. However, from a historical viewpoint, as D.R. Fyson puts it, these are considered private temples dedicated to Śiva, his consort Parvati, and his sons.

ii) Mandapas

The group of caves include Varaha Cave I, Varaha Cave II, Mahishamardhini Cave, Dharmaraja Mandapa, Krishna Mandapa, and Panchapandava Mandapa were some among them. The Arjuna penance carved in the Panchapandava Mandapa is a unique architectural piece in Mahabalipuram. Other caves include Ramanuja mandapa, Kotikal mandapa, Koneri mandapa, and others.

iii) Temple

The Talasayana Perumal temple, in front of Arjuna's penance, is one of the later temples added during the

Vijayanagara period. Among the temples, the Shore Temple is one of the significant constructions. The Shore temple was built during the period of Narasimhavarman I.

iv) Sculptured scenes

The scenes in the caves like Gaja-Lakshmi, the king seated with the queen, a sculpture of Mahishamardini, Arjuna's Penance, and the royal portraits showed the artistic marvel of the period.

Some other temple groups include Krishna's Butterpat, the Lion Throne, the Five-Celled Saivite Temple, the Vijayanagara-style gateway, etc.

2.3.7 Ajanta and Ellora

Ajanta and Ellora caves are situated in Maharashtra. These caves represent the synthesis of various centuries of Buddhist, Hindu and Jain religious art. Ajanta and Ellora caves are declared in the UNESCO World Heritage Site for their architectural and artistic features.

The Ajanta caves comprise a total of 30 caves. Among these, one cave is unfinished, and five caves, namely caves



Fig. 2.3.7 Ajanta Caves. Source: odysseymagazine.com

no. 9, 10, 19, 26 and 29, are chaityagrihas, and the rest are viharas (monasteries). The caves are linked to the river through stairs carved in rocks. The excavations of Ajanta occurred in two different phases. The first phase aligns with the period of the Satavahana dynasty. The second phase of the Vakataka dynasty was with their feudatories, Asmaka and Rishika, during the 5th to 6th centuries CE.

In the first phase, six caves (caves 8, 9, 10, 12, 13, and 15A) were excavated by Hinayana/ Theravada Buddhist followers. These caves were characterised by simplicity, austerity, and spirituality and have mural paintings. In these caves, Buddha was worshipped as an aniconic (symbolic form). Some of the architectural features of these caves are the chaityagrihas (prayer halls), vaulted ceilings, an apsidal end (semi-circular end covered with a hemispherical dome), horseshoe-shaped window (chaitya window). These early

caves include monastic dwellings to accommodate the Buddhist monks. The monasteries comprise a *vihara*, providing space for the monks to meditate and study.

During the second phase, the rock-cut activities are carried out by Mahayana followers. They worship Buddha in idol form. Several caves were repurposed, and new caves were created during this phase. Architectural forms like the apsidal end and chaityagrihas have continued with an expansion of architectural design and sculpting details. The walls were adorned with intricate mural paintings. The pillars, doors and shrines were decorated with sculptures.

Ellora Caves showcase the architectural activities of three prominent religions: Buddhism, Brahmanism and Jainism. It comprises a total of 34 caves. The activities in these caves were carried out in three different phases from the 6th to 12th century CE.



Fig. 2.3.8 Ellora Caves. Source: tripoto.com

- i. Caves 1 to 12 are the earliest caves excavated between the 5th and 8th centuries. These caves represent the Mahayana philosophy of Buddhism.
- ii. The Brahmanical group of caves includes those from 13 to 29. The Kailasa temple (cave 16) is included in this group, which is said to have been excavated between 7th-10th centuries.
- iii. The last phase is between the 9th and 12th century. This phase saw the excavation of Jaina caves. The caves 30-34 belong to this phase.

Among the Buddhist group of caves,

caves 10, caves 11 and 12 (Visvakarma and Teen Tal) are significant constructions. These caves signify the emergence of Vajrayana Buddhism. The notable Brahmanical caves include Dasavatara cave (cave 15), Kailasa temple (Cave 16, which is the largest monolithic temple), Ramesvara (Cave 21) and Dumar Lena (Cave 29). The Jaina caves (caves 30-34) showcased the sculptures, paintings and architectural features of the Digambara sect of Jainism.

Both Ellora and Ajanta, therefore, offer a glimpse of the architectural, artisanal and religious features of ancient India. It sheds light on the socio-cultural aspects, material cultures of different periods, and lifestyles of the related periods.

Recap

- ◆ The presence of 35 Brahmanical and Jain temples makes Khajuraho historically important
- ◆ According to local tradition, the place had 85 temples, but 25 are still in use because of preservation
- ◆ The temples at Khajuraho were built in the Nagara style of temple architecture and are famous for their erotic sculptures
- ◆ Most of the temples in Khajuraho were constructed with sandstone
- ◆ The sculptures at Khajuraho can be divided into five categories
- ◆ Hampi was the capital and fortified city of the Vijayanagara Empire in the 14th century
- ◆ The monuments of the city were constructed from the times of Harihara I to Sadashiva Rāya
- ◆ The Hampi city is divided into the sacred centre, urban core, royal centre and suburban centre
- ◆ The buildings in the royal centre show the amalgamation of Islamic and indigenous architectural features
- ◆ Bodh Gaya is a major religious destination in Bihar, where Gautama Buddha achieved enlightenment under the Bodhi tree
- ◆ Mahabodhi temple complex comprises three revered Buddhist heritage spots
- ◆ Bhimbetka has more than 700 rock shelters, of which 400 caves feature paintings from the Mesolithic to medieval periods
- ◆ The site was first discovered by Vishnu Shridhar Wakankar in 1957
- ◆ The rock paintings found in the Bhimbetka caves represent the gradual development of human civilisation
- ◆ Edakkal cave is one of the earliest petroglyph sites
- ◆ Pictorial representations of animals, humans, and engravings can be found inside the cave
- ◆ Fawcett concluded that the Kurumbas made the carvings at Edakkal
- ◆ Mahabalipuram consists of rock-cut temples, monolithic temples, sculptures,

and structural temples

- ◆ The Mahabalipuram is commonly known as the Seven Pagodas
- ◆ Ajanta and Ellora caves represent the synthesis of Buddhist, Hindu and Jain religious art
- ◆ The Ajanta caves comprise a total of 30 caves
- ◆ The cave activities of Ajanta were carried out by Theravada and Mahayana Buddhist followers
- ◆ Ellora Caves showcases the architectural activities of three prominent religions: Buddhism, Brahmanism and Jainism
- ◆ Ellora Caves comprise a total of 34 caves

Objective Questions

1. How many significant temples are there in Khajuraho?
2. What is the architectural style of Khajuraho temples?
3. Which material is used for constructing the Khajuraho temples?
4. Which temple in Khajuraho is dedicated to a tantric goddess?
5. Which was the capital of Vijayanagara in the 14th century?
6. What is the architectural feature at the royal centre in Hampi?
7. Where are the temples in Hampi located?
8. What was the other name of Bodh Gaya?
9. What are the other four names of Uruvela?
10. When did Asoka make the pilgrimage to Bodh Gaya?
11. What is the speciality of Bhimbetka?
12. Who first discovered Bhimbetka?
13. Which is the oldest rock engraving site in Kerala?
14. Who discovered Edakkal Cave?
15. Which place is known as 'Seven Pagodas'?

16. Where is the famous ‘Arjuna’s Penance’ located?
17. How many caves are there in Ajanta?
18. What architectural style does Ajanta Cave represent?
19. What is the total number of caves in Ellora?
20. Which is the largest monolithic temple located in Ellora?

Answers

1. 35
2. Nagara
3. Sandstone
4. Chausat Yogini
5. Hampi
6. Indo-Saracenic
7. Hemakuta Hill
8. Uruvela
9. Sambodhi, Bodhimanda Vajrasana and Mahabodhi
10. 260 BCE
11. Rock art
12. Vishnu Shridhar Wakankar
13. Edakkal cave
14. F. Fawcett
15. Mahabalipuram
16. Mahabalipuram
17. 30
18. Theravada and Mahayana Buddhist style
19. 34
20. Kailasa temple

Assignments

1. Discuss the historical significance of the sites mentioned in the unit.
2. How are historical destinations useful for the development of tourism in India?
3. How can you promote national identity through protecting historical monuments?

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Historical Destinations of Kerala

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ aquitaine with the historical destination of Kerala
- ◆ learn the cultural and historical legacy of Kerala
- ◆ explore the opportunities to boost our cultural tradition through these destinations
- ◆ understand the importance of historical destinations like Edakkal Caves, Padmanabhapuram Palace, Bekal Fort, Palakkad Fort, and the Archaeological sites of Palakkad

Prerequisites

In our last unit, we explored how historical destinations serve as a window to our cultural past. Kerala, known as 'God's Own Country,' beautifully embodies this tradition through its diverse monuments and historical sites, each narrating a unique story of its rich heritage. The caves, forts, churches, palaces, and other sites not only signify human progress but also bear the testimony of prehistory to modern history. Here, we witness the fusion of southern Indian tradition with the indigenous tradition. A visit to these historical destinations in Kerala is not just a journey but a quest to understand the rich culture, indigenous tradition, and native history that form the very essence of our being.

As a result, Kerala has emerged as a preferred destination for both domestic and international travellers, allured by its rich historical traditions and vibrant culture. The advent of Kerala Heritage Tourism is a significant stride that has propelled our history and culture to global recognition. Architectural wonders like Padmanabhapuram Palace, Bekal Fort, and other art and cultural centres are the torchbearers of our legacy, inviting admiration and appreciation from all corners.

Keywords

Edakkal Caves, Padmanabhapuram Palace, Bekal Fort, Palakkad Fort, Archaeological sites

Discussion

2.4.1 Edakkal Caves

Excavations in the Wayanad region yielded many microlithic or neolithic

sites. The most significant one was Edakkal Cave. Edakkal Cave is one of the earliest petroglyph (rock engraving) sites in Ambukuthi Mala in Wayanad district,



Fig. 2.4.1 Edakkal Cave. Source: stepstogether.in

Kerala. Edakkal caves are one of the oldest human settlements. Edakkal shelter was discovered by F Fawcett, Superintendent of Police, Malabar, in 1896. When he found the shelter, the walls of the caves were covered with drawings and bore five short inscriptions. The inscription has been identified with Kadambas and Hoysala Bellalas, who were Jains.

The cave contains paintings on the walls. The carvings depict human and animal figures, objects of human use and

symbols. The important feature of the human figures is the headdress. The figures for animals are unclear. However, it is noted that animals like dogs, elephants, deer, and peacocks were carved. The symbols in the engravings include the swastika in various forms. There are also some magic squares. Fawcett, who detailed the site, expressed that the people who carved the works were the Kurumbas. About 200 megaliths have been discovered in this area.

2.4.2 Padmanabhapuram Palace

The palaces of Kerala have been built

in the traditional style, and we can see the predominant nature of woodwork. One of the important palaces with a rich architectural legacy was the Padmanabhapuram Palace.

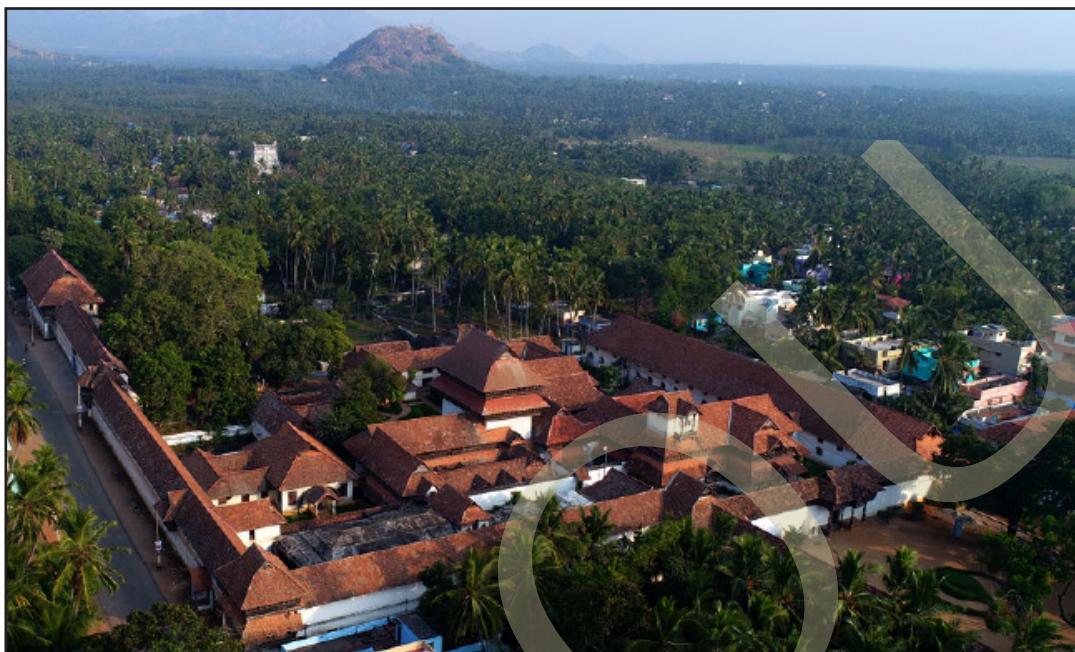


Fig. 2.4.2 Padmanabhapuram Palace. Source: stepstogether.in

Padmanabhapuram Palace stands as the symbol of Kerala's architectural expertise. The palace is situated in the town of Padmanabhapuram in Kanyakumari district. Padmanabhapuram was the capital of the Venad royals due to its location, fertile land, and abundant water supply. The palace was, therefore, the seat of royal authority till the 18th century; Dharma Raja (1758-98) was the last occupant of the palace. Padmanabhapuram Palace, now located in the Kanyakumari district, is currently under the administration of the Kerala Government.

The palace was made in the plan of *Nalukettu* with a courtyard in the middle. The earliest structures are believed to have been constructed in the 16th century. Some of the significant buildings inside the palace include the entrance hall (*poomukhom*), the council chamber

(*mantra sala*), the palace of worship (*puja mandapa*) and Saraswati temple with Navaratri mandapa, the *uppari-kamalika* (storeyed building) contain more than forty mural paintings portraying various scenes from Hindu mythology.

The primary entrance of the palace is called *Mukhya Vathil*. The entrance was designed with a large door with metal spikes and a sturdy wall. This particular design served as a defence against threats. After passing the gateway, the visitor will enter *padippura*. This structure has an upper storey called *natamalika*, which connects various sections of the palace. The *natamalika* has a window providing a view of the courtyard.

Poomukhamalika is one of the significant features of the palace. It serves as a connection point to another complex

within the palace. Intricate ceilings of *poomukhamalika* are noteworthy. Another building is the 'Thai Kottaram', constructed in the 16th century. This structure stands at the core of the palace. The inner part of the 'Thai Kottaram' shows the traditional *nalukettu*. Palmuttu Kottaram, a two-storeyed residential building, is between 'Vepinmuttu Kottaram' and 'Thai Kottaram'.

The palace also has *Valiya Oottupura* and *Homappura*. *Valiya Oottupura* is a

double-storeyed dining hall. *Homappura* is the place where religious offerings are performed to the gods. 'Navaratri Mandapam' is a performance hall made of stone. The mandapam is made in the Vijayanagara style with intricate floral and geometric patterns and dance poses.

Uppirikka Malika, *Ayudhappura* (house of weapons), and *Ambari Mukhappu* (bay window opens to *Thekke Theruvu*) were other significant buildings that showed the epitome of Dravidian architecture.

2.4.3 Bekal Fort

Bekal Fort is one of Kerala's largest forts, extending over 30 acres and is circular. The fort was constructed by Sivappa Nayaka of Bednore in 1650. Later, in 1763, it fell under Hyder Ali and in 1799 under the British Empire. However, some historians believe that Kolathiris of Kannur built the fortress, which the Nayakas, Sivappanayaka of Bedanore, later captured.

The fort was located in the Pallikara village in Kasargod district. The maritime

significance of Bekal increased under Kolathiris, and it later became a port town in *Tulunadu*. The fort is situated on an elevated hillock on the Arabian Sea.

An archaeological excavation from 1997-98 and 2000-2001, led by T Satyamurti, Superintending Archaeologist of Thrissur Circle, along with others, revealed many significant structural and material remains from the fort. These include the mint, a durbar hall, and a temple. The excavations also yielded 2000 antiquities from Nayakas and Tippu's era, including gold, silver, lead and copper.



Fig. 2.4.3 Bekal Fort. Source: keralatourism.org

A residential complex was excavated in the southwest portion of the inner fortification. The houses were planned in a grid pattern, and streets ran in north-south and east-west directions. Another significant find from the location is the Mint House of Tippu Sultan. Further, a three-toned rectangular structure, identified as a palace complex, was found in the north-south direction. A collection of residential complexes were then discovered, which follow the *chatusala* or *nalukettu* style design, featuring stone-paved floors and a connected drainage system. The watch tower and Durbar Hall, situated on the northern side of the fort, are another attraction.

The pottery discovered from the Fort can be categorised into four main types: Red Ware, Buff Ware, Black Ware and Glazed Ware. Various dishes, bowls, vases, and storage jars were found in the redware category. The evidence of burned marks in the pottery suggests they were used

for cooking. The Buff pottery was made from well-prepared clay with a rough texture and dusty surface. Three types of glazed ware are excavated: Porcelain, degenerative porcelain with rough sandy fabric and greenish-white glazed surface and enamelled ware.

Among the numismatic findings, the fort yielded the following: remains of the furnace, kiln for minting coins, copper coin mould, 700 copper ingots, lead slag, lead mould, 554 small copper coins, damaged coins, paise coins of Tippu Sultan, Puducheri Silver Panam, British East India Coins and Terracotta seals with Nagari legend. Other antiquities such as terracotta, stone glass, and metal objects made of gold, silver, iron and lead were also discovered. The fort, therefore, stood as a historical tourist destination for the people as it showed different periods of history, architectural features, and assimilation.

2.4.4 Palakkad Fort

Palakkad Fort is located in the Palakkad district of Kerala. The fort is also known

as Tipu's Fort. The fort was constructed in 1766 by Hyder Ali. Currently, the fort is protected by the Archaeological Survey of India(ASI).



Fig. 2.4.4 Palakkad Fort. Source: wikipedia

The history of the fort dates back to the 18th century when Komu Achan was governing the Palakkad region under the Zamorins of Calicut. In 1758, Komu Achan declared independence and began ruling Palakkad as an independent king. This act displeased the Zamorin. The rivalry between Zamorins and Komu Achan led to conflict. Zamorin decided to attack the city and seek support from Hyder Ali. In exchange, zamorin agreed to build a fort and pay a tribute fee to Hyder Ali. Hyder Ali agreed to this offer and sent his brother to Mukadam Ali, who had many horses and troops, to fight with Zamorin. However, Zamorin later surrenders to Hyder. Hyder Ali doubted potential betrayal from Zamorins—Hyder demanded ransom and payment. As Zamorins could not pay the amount, it led to the invasion of Malabar.

Following the advice of Hyder Ali, the construction of Palakkad Fort began in 1757. Hyder thought the fort would serve as the strategic point for communication between Coimbatore and Palakkad. After the demise of Hyder Ali, Zamorins temporarily regained control over Palakkad until Tipu Sultan recaptured Coimbatore in 1788. The fort was then recaptured by a British force under Colonel Stuart in 1790 and remained under the control of the Britishers. In 1797, the Britishers repaired the fort.

After the British took control of the fort, the place was converted to Tahsildars Kutchery (revenue office) and accommodated various British government offices. In 1877, the fort was converted to a prison due to overcrowding in Cannanore jail. In 1881, it stopped functioning as a jail and was again utilised as a Taluk Office.

The Palakkad Fort is famous for its architectural fusion. It is neither Indian nor European. The construction was

done primarily of old granite stone from Jain Medu, the military headquarters of Hyder Ali. Tipu Sultan made further modifications to the fort. The fort complex is square-shaped and extends an area of 15 hectares. The wall was protected with bastions placed in all corners and the middle.

Some important structures are an arch gate, moat (deep and wide trench), tunnel way, Hanuman Temple, square *Mandapa*, pillared *mandapa*, residential bungalow, open well, and kitchen. The fort, therefore, is considered an important historical destination as it speaks of the history and influence of the Mysore rulers and Britishers in Kerala.

2.4.5 Archaeological sites of Palakkad

Archaeologists have made significant findings from the Palakkad district that revealed the region's historical tradition. These findings include cists, rock-cut caves, multiped hood stones, hat stones (*toppikallu*), menhirs, dolmens, urn burials and umbrella stones. Archaeologists such as B. Govindamenon, C. Chandrasekhara Menon, K. Chandrasekharan, K. M. George, Shinu Abraham M. Raman Nambudiri, P. Narayana Babu, and V. Sanai Kumar have extensively studied the significance of numerous sites in the region and made a significant impact in the megalithic archaeological study. The State Department of Archaeology and ASI Southern Circle excavations at these regions reported various artefacts like potsherds, bowls, redware, cases, bronze bowls and black wares.

One of the important megalithic sites in Palakkad is Anakkara. The site is located in the Ottapalam Takuk. The site is significant for the stone circles and urn burials. In 2008, two urn burials, a



Fig. 2.4.5 Stone Circle, Anakkara. Source: sahapedia.org

multiple headstone and a *kudakkal* were found in Anakkara. The *kudakkals* were excavated in 2007 under the supervision of Rajan Gurukkal. The burials on the top provide ample reference to the historical phase of the region. The site also yielded pots, bowls, iron objects, an arrowhead, a sickle, an iron lamp, bone fragments, russet coated and painted ware pot, black and red ware bowls, and a dagger from three urns.

One significant discovery from the site is aceramic Mesolithic evidence, represented by quartz microliths. This microlithic evidence suggests an era preceding the Iron Age. The site also yielded materials from the Iron Age Megalithic period. This period was characterised by megalithic burials and habitation evidence. The habitation site would be near the burial grounds. However, the report submitted by Anakkara Excavation (2008) suggests that there is insufficient evidence to date in this phase.

Padinjaremutty, situated in the Mundur Village, is another important

archaeological site in Palakkad. The site yielded eight urn burials in a destroyed state. Iron implements, including swords, pointed iron bars and chisel objects, were found on the site. The State Department of Archaeology could only receive one black and red ware urn. Another urn had a stone piece at the bottom sealed with a capstone of hard granite. Three stone circles were also discovered at the site.

Vavumalakkundu, located in the Kannambra panchayat of Alattur Taluk, is known for its cist burials of different shapes and sizes. A total of thirteen megaliths have been discovered from this site. Megalith I and II are multi-chambered cist. Megalith III is a cist with a 'cairn circle'. The cist is composed of granite slab. Megalith IV showed different orientations, slab dimensions, lengths, and diameters, therefore showing variability in the cist construction. Megalith V has a monolithic side slab. Megalith VI is a rectangular cist burial. Megalith IX and XI show a swastika pattern. Megalith XIII is the only megalith on the site that shows a porthole.

Recap

- ◆ Edakkal Cave is one of the earliest petroglyph sites in Kerala
- ◆ Edakkal caves are one of the oldest human settlements
- ◆ Edakkal shelter was discovered by F Fawcett, Superintendent of Police, Malabar, in 1896
- ◆ Fawcett expressed that the people who carved the works were the Kurumbas
- ◆ The palaces of Kerala have been built in the traditional style, and we can see the predominant woods
- ◆ The palace was made in the plan of *Nalukettu* with a courtyard in the middle
- ◆ The fort was constructed by Sivappa Nayaka of Bednore in 1650
- ◆ In 1763, the Bekal Fort fell under Hyder Ali and, in 1799, under the British Empire
- ◆ The excavations at Bekal Fort yield many artefacts
- ◆ Zamorin started the construction of Palakkad Fort following the advice of Hyder Ali
- ◆ The construction of the Palakkad fort began in 1757
- ◆ Archaeologists have made significant findings from the Palakkad district that revealed the historical tradition of the region
- ◆ One of the important megalithic sites in Palakkad is Anakkara

Objective Questions

1. Who discovered Edakkal caves?
2. When did Fawcett discover Edakkal Cave?

3. How many inscriptions were discovered in Edakkal cave?
4. Who was the last occupant of Padmanabhapuram palace?
5. Which style is used to construct Padmanabhapuram palace?
6. Who built Bekal Fort?
7. When did Bekal Fort fall into the hands of the British?
8. What were the coins of Tipu Sultan called?
9. Which fort is called Tipu's Fort?
10. Who started the construction of Palakkad Fort?
11. When did the construction of the Palakkad fort start?
12. When did the British capture the Palakkad fort?
13. Which is the important megalithic site in Palakkad?

Answers

| | |
|------------------------------|------------------|
| 1. F. Fawcett | 8. Paise |
| 2. 1896 | 9. Palakkad Fort |
| 3. Five | 10. Zamorin |
| 4. Dharma Raja | 11. 1757 |
| 5. <i>Nalukettu</i> | 12. 1790 |
| 6. Sivappa Nayaka of Bednore | 13. Anakkara |
| 7. 1763 | |

Assignments

1. Identify and list the archaeological sites of Palakkad, that are not mentioned in the unit.
2. Mention the significance of Pattanam in the historical tradition of Kerala.
3. Explain the measures to preserve the historical tradition.

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Sacred Geography

UNIT

Learning Outcomes

After the successful completion of the unit, the learner will be able to:

- ◆ understand the meaning of sacred geography
- ◆ learn the importance and significance of sacred space in creating a rich cultural tradition
- ◆ understand the relationship of sacred geography with the environment
- ◆ learn about sites like Sabarimala, Cheraman Mosque, Malayattoor Church, Parassinkkadavu and Kodungallur Bhagavathy Temple in making this sacred space

Prerequisites

The 'place' is a specific location that evolved from the quality shaped by human interaction. However, a place seen specifically as 'space' is found to possess properties that can perform various human activities. A 'place' is influenced by history, culture, and the way of life. It also depicts geopolitical aspects, sacredness, and multi-cultural identity. The sacred spaces are, therefore, an integral part of the cultural landscape that symbolises multiple religious traditions; these places bring people together as devotees or tourists. This act thereby increases the significance of the space globally. As we have discussed, a pilgrimage is a religious journey motivated to achieve certain religious ends. Therefore, a sacred space helps to unite the spiritual and secular notion of a nation by emphasising religious significance and secularism.

Keywords

Religious Unity, Traditional Structures, Pilgrimage, Deity, Pilgrims

Discussion

2.5.1 Sabarimala

The Sasta or Ayyappan worship is popular among the deities worshipped in Kerala. Sreedhara Menon identifies Sashta as a minor deity within major

temples but also mentions major temples dedicated to their worship. These temples were located in deep forests. Some among them are those of Aryankavu, Achenkoil, Kulathupuzha and Sabarimala.



Fig. 2.5.1 Sabarimala Temple. Source: english.janamtv.com

It would be relevant if we explore some of the facets of the Sasta cult in Kerala. Sasta is a symbol of religious unity and harmony. Sreedhara Menon has mentioned its association with Buddhism. It is believed that Buddha himself has been transformed into a Brahmanical deity and worshipped under the name Sasta. In support of this view, Sreedhara Menon emphasises the relationship between Buddhists and the Sasta cult. He argues that the Sasta temples are

located in forests and mountainous areas. *Amarakosa* of Amarasimha refers to Sasta as one of the synonyms of Buddha. He adds that the observance of *vritham* (vow) is indicative of the inclination towards the Buddhist doctrine of *Ahimsa*. Further, the pilgrimage to Sabarimala is totally devoid of any caste discrimination.

Some historians have also rejected the association of Sasta with Buddha. Those who deny this theory consider Sasta as the “Kerala prototype of the Dravidian deity

Ayyanar'. This would make the Sasta cult a symbol of 'Aryan-Dravidian synthesis' in Kerala culture. The worship of Sasta in recent years has spread beyond boundaries and people. Irrespective of their caste, people from different places join together to visit the Sabarimala shrine.

The festivals in Sabarimala are associated with two annual festivals: the

Mandala Puja and *Makara Vilakku*. The pilgrims observe rigorous vows before the beginning of the pilgrimage. The religious harmony of this pilgrimage is evident in Erumeli, where the devotees visit the Vavar Masjid before embarking on their journey to the Sabarimala temple. All these aspects make the pilgrimage to Sabarimala a real attainment of peace and brotherhood.

2.5.2 Cheraman Mosque

Cheraman Juma Masjid is situated at Kodungallur in the Thrissur district of Kerala. Built in 629 CE, this is considered the earliest mosque of traders. Kodungallur (Cranganore) was one of the

vital ports of Malabar. William Logan identified the town as the ancient port of Muziris. Kodungallur was also a place of the Jewish settlement in the area known as Chennamangalam.

The Cheraman Juma Masjid is believed to be the oldest surviving mosque in India.



Fig. 2.5.2 Cheraman Mosque, Kodungallore. Source: timesofindia.indiatimes.com

The mosque has undergone numerous renovation works. We have been informed that some modern corridors and halls were built in 1984.

Local legends suggest that the foundation of the mosque dates back to the 8th year of the Hijra (629 CE), following the conversion to Islam of Raja Cheraman Perumal. The construction of the mosque

is believed to have been done by an Arab propagator, Malik Ibn Dinar. Zain al-din and Firishta discussed the antiquity of the mosque, but none of their accounts gives a clear picture of the foundation of the mosque.

The old Cheraman Mosque faced destruction by the Portuguese in 1504 when Lopo Soarez de Albergaria attacked

Cranganore. Accounts suggest that during this attack, the Portuguese Commander “burned the town and all vessels he found there”. They spared the houses, shops and churches of Christians, and they targeted the properties of Jews and Muslims and also looted them. The present mosque, therefore, was probably built after this date. Since there are no inscriptions or evidence to indicate the date of reconstruction, we can place the antiquity of the building from the mid-16th to early 17th centuries.

The initial structure of the mosque comprises a prayer area with an adjoining antechamber. Within the prayer area, elements such as the *mihrab*, which is semi-circular in plan and has a semi-circular arch with a rectangular projection behind the *qibla* wall (wall in a mosque that faces Mecca), have been preserved. *Mihrab* is positioned in the *qibla* wall, indicating Mecca’s direction. The ceiling of the mosque was constructed from oiled timber and supported by wooden

cross beams. The prayer area and the antechamber lack columns. The antechamber was built with a simple wooden ceiling supported by timber beams. Next to the *mihrab*, there is a wooden crafted *minbar*. *Minbar* is a raised platform where the *imam* leads the prayers and delivers speeches or sermons. The *Minbar* in the Cheraman mosque has three steps leading to the speaker’s seat, which has a tall backrest. It is bordered by a wooden covering, supported by wooden columns, and has various decorative mouldings and large circular capitals. Above the capital, a squat shaft upholds the lintels of the wooden roof. This structure resembles the miniature version of the hipped roofs in traditional structures. To spread the glory of the historical heritage site in Kodungallur, the Government of Kerala launched the Muziris Heritage Project. The Masjid continues to propagate the essence of religious harmony and sacredness.

2.5.3 Malayattoor Church

The St. Thomas Church at Malayattoor is one of the most distinguished Christian pilgrimage centres in Kerala. It is popularly called Kurisumudi. According

to tradition, St. Thomas, one of the apostles of Jesus Christ, is believed to have visited Malayattoor on his way to Tamil country. At the foothill of Malayattur stands the statue of St. Thomas. The deity is called ‘*Ponnin Kurishu Muthappan*’. The golden



Fig. 2.5.3 St. Thomas Church, Malayattoor. Source: keralatourism.org

cross is believed to have been formed when St. Thomas bent a rock and marked a cross with his finger.

The construction of the church was done using a combination of the Greco-Roman architectural styles. The altar is designed in the traditional Greek style, and the front portion is in the Roman Catholic church style. The holy relics of St. Thomas are said to be preserved in the Marthoma Mandapam.

2.5.4 Parassinikkadavu

The temple town Parassinikkadavu in Kannur district is famous for the Parassinikkadavu Sri Muthappan temple. Muthappan is a Theyyam, a living god

The greatest festival celebrated by the Catholic Christians of Kerala is one in the St Thomas Shrine. The festival, *Malayattor Perunnal*, attracts devotees from different places to this region. The festival takes place on the Sunday after Easter. This event brings thousands of pilgrims from other parts of Kerala. Pilgrims carry lighted candles and brooms while climbing the hill. The pilgrimage to Malayattoor resembles the Hindu pilgrimage to Sabarimala.

in northern Kerala. The temple attracts people from all sections of society, irrespective of their caste and religion. One of the important facts of the temple is that here, dogs are considered to be the sacred vehicle of the lord. Interestingly, the customary offerings to the Muthappan



Fig. 2.5.4 Parassini Madapura Sri Muthappan.

Source: Parassinimadapurasrimuthappan.com

include fish and toddy.

The temple is also famous for the Muthappan Theyyam. The Theyyam performed here represents not divinity but the divinity itself. In this Theyyam concept, all individuals, irrespective of caste, must worship and obey this divine

being. Theyyam criticises the social systems and inequality during the ritual and advocates justice. Filipe Pereira viewed that, through this performance, a 'transformation' of an ordinary individual to a deity with an extraordinary deity can be seen. Any geographical limitation is not bound to Muthappan Theyyam. He

can perform them anywhere at any time of the year.

Themes of depraved birth, caste pollution and rebellious acts against landlords are linked to the legend of Muthappan. He is depicted as a wanderer, a magician, a hunter, and a consumer of liquor. During the ritual performance, Muthappan is portrayed as consuming palm wine, eating fish, etc.

The Muthappan Thiruvappana (*Puthari*

Thiruvappana) festival is held annually at the Parassinkadavu temple. The festival is held for two days. It begins with the customary rituals in Madamana Illam. The next day, Muthappan Tiruvappana is carried in procession. One of the highlights of the rituals is that no Brahmanical customs were followed. Therefore, Muthappan is considered a religious, cultural, and social pioneer. The temple and the premises became a space that shows inclusivity for all living beings.

2.5.5 Kodungallur Bhagavathy Temple

Kodungallur (Cranganore) is an ancient port known to Greeks as Muziris. The place is famous for historical sites like Cheraman Juma Masjid, Kodungallur Sri Kurumba Bhagavathi Temple, Kottapuram

Fort, Cranganore Fort, Paliam Nalukettu, Paliam Dutch Palace, Chendamangalam Jewish synagogue and archaeological sites Pattanam and Kottappuram.

The Kodungallur Sri Kurumba Bhagavathi Temple, also called Kodungallur Bhagavathy Temple, is dedicated to worshipping Bhadrakali in the

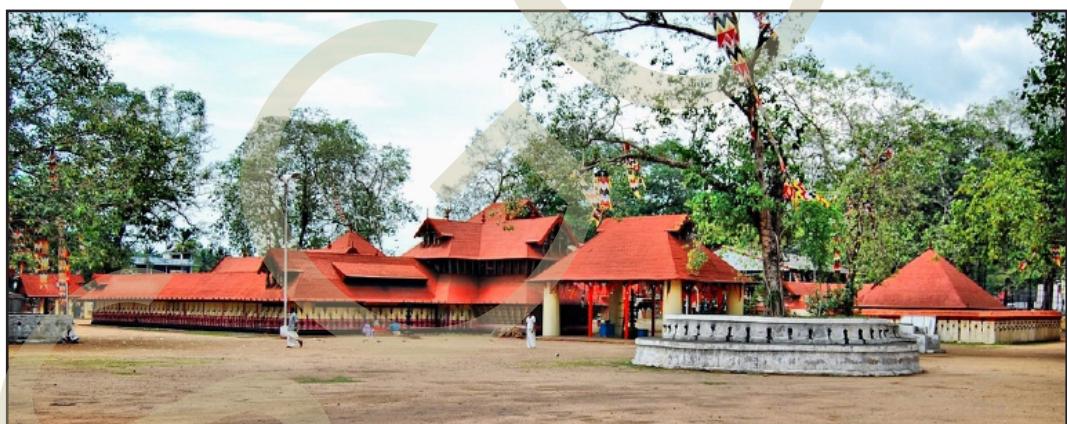


Fig. 2.5.5 Kodungallur. Source: Muziris Heritage Projects

form of Maha Kali. According to legends, the Chera King Senguttuvan consecrated Kannagi, which was mentioned in *Silappadikaram* in Kodungallur as 'Pattini'. The temple accommodates various other deities. Among them, at the western space of the temple is the seat of *Sapthamatrukal* (seven mothers), such as Bhram, Maheswari, Vaishnavi, Varahi, and Narasimhi. The stone structure called 'samadhi of Vasoori' can be seen in the

west of the temple. This could be the deity of smallpox or other contagious diseases.

One of the significant rituals associated with the temple is the 'Bharani'. The 'Bharani' ritual challenges the old social norms by attracting thousands of participants from different communities in Kerala. The ritual begins on the 'Bharani' asterism of February-March with a goldsmith circling the temple thrice and

striking the temple bell around 7 am. This act is considered to pollute the temple and initiate the ritual celebration known as *Kavu Theendal* or polluting the shrine. M. J Gentes analysed the significance of this festival from historical, religious, ceremonial, social and psychological perspectives. He argues that the *theendal* might be interpreted as a metaphor for invading the body of the goddess. The interference of these non-brahmanical social groups symbolically signifies that the festival is meant to bring the people near the deity. It created an equal space for the community to serve the deity.

One of the important aspects of the Bharani festival is the *Velichappadu*. The intervention of *Velichappadu* mediates between the profane and the sacred (pollution and purity) within the field of the temple. Initially, he presents himself as a social being and integral to the world of profanity. However, when the festival advances, he refrains from

certain activities considered corrupt by society, preparing himself for the sacred. The Bharani festival, therefore, is the celebration of a transformation into purity originating from profanity. The devotees engage in acts like celebrating the body, accompanied by blood and violence, which will take them to the transcended nature, where they merge with the goddess.

Along with *Velichappadu*, the songs they sing, known as *Bharani Paattu*, describe the sexual associations. According to Induchudan, the Bharani songs have no evidence of sexual celebrations. Some songs have religious significance, and others may be about sex. Therefore, he categorises the Bharani song as sacred and profane. Peter J Claus demonstrates that rituals like *Kaavu Theendal* became the medium through which the holy power of the goddess can be evoked. The rituals at Kodungallur temple showed the sacred-profane association.

Recap

- ◆ Cheraman Juma Masjid was built in 629 CE
- ◆ The construction of the mosque is believed to be done by an Arab propagator, Malik Ibn Dinar
- ◆ The old Cheraman Mosque faced destruction by the Portuguese in 1504 when Lopo Soarez de Albergaria attacked Cranganore
- ◆ The St. Thomas Church at Malayattoor is one of the greatest Christian pilgrimage centres in Kerala
- ◆ The church is built with a combination of Graeco-Roman architecture
- ◆ Parassinikkadavu is famous for the Parassinikkadavu Sri Muthappan temple and Muthappan Theyyam
- ◆ Muthappan Thiruvappana (Puthari Thiruvappana) festival is held annually

at the Parassinikkadavu temple

- ◆ One of the significant rituals associated with the Kodungallur temple is the ‘Bharani’
- ◆ *Kavu Theendal* is an important ritual associated with the ‘Bharani’ festival
- ◆ The rituals at Kodungallur temple showed the sacred-profane association

Objective Questions

1. Where is Cheraman Mosque located?
2. Who is believed to have built the Cheraman Mosque?
3. Who attacked the Cheraman Mosque?
4. What is the project initiated to spread the heritage of Kodungallur?
5. Which religious place is associated with Erumeli?
6. Where is St. Thomas Church located?
7. Which style is used to construct the Malayattoor church?
8. Who is believed to have consecrated Kannagi?
9. Which act initiated the ritual celebration at Kodungallur temple?
10. What is the ancient name of Kodungallur?

Answers

| | |
|---|-----------------------------|
| 1. Kodungallur | 4. Muziris Heritage Project |
| 2. Malik Ibn Dinar | 5. Sabarimala |
| 3. Lopo Soares de Albergaria of Portuguese | 6. Malayattoor |

- 7. Graeco-Roman
- 9. *Kavu Theendal*
- 8. Senguttuvan
- 10. Muziris

Assignments

- 1. How do sacred sites contribute to the communal and secular identity?
- 2. Do pilgrim sites embody sacredness? If so, what factors influence their perception of sacred spaces?
- 3. How religious sites enhance the sacred geography of the locality?

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QP CODE:

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SEMESTER III - BA HISTORY EXAMINATION

SKILL ENHANCEMENT COURSE - B21HS01SE- HISTORICAL TOURISM

(CBCS - UG)

2022-23 - Admission Onwards

MODEL QUESTION PAPER - SET A

Time: 3 Hours

Max Marks: 70

SECTION A

Answer any ten questions of the following. Each question carries one mark.

(10X1 = 10 Marks)

1. Which city is described by Abul Fazl as the “City of Purushottama”?
2. When did Rabindranath Tagore establish Santiniketan in West Bengal?
3. Which UNESCO World Heritage Site, is situated on the southern banks of the Tungabhadra in the Vijayanagar district of Karnataka?
4. Who was the author of the work ‘Fo-Kwo-Ki’?
5. In which year Hiuen Tsang visited India?
6. Which foreign traveller became the ‘Qazi’ of Delhi for seven years under Muhammad bin Tughlaq?
7. Which city is known as the “pool of nectar” in the writings of Guru Nanak?
8. In which district of Andhra Pradesh, the famous Sri Venkateswara Temple is located?
9. In which city Teppakulam Rock Fort, Srirangam Temple and Jambukeswarar Temple is located?
10. How many frets are there in Thanjavur Veena?

11. Name the earliest petroglyph (rock engraving) sites in Ambukuthi Mala in the Wayanad district.
12. Who wrote the first Malayalam travelogue, ‘Varthamana Pustakam’?
13. Which foreign traveller visited Pataliputra during the period of Chandragupta Maurya?
14. Who has called Masulipatnam the “Diamonds of Golconda”?
15. Who is considered as the father of Urdu literature?

SECTION B

*Answer any **ten** questions of the following. Each question carries **two** marks.*

(10X2 =20 Marks)

16. Kavu Theendal
17. Indica
18. Nuh-Sipahr
19. Jean Baptiste Tavernier
20. Fa-Hien
21. Golden Temple
22. Four Dhams
23. Dargah
24. Mandala Puja and Makara Vilakku
25. Bekal Fort
26. Kitab-ul-Rehla
27. A Voyage to East India
28. Monoliths
29. Travels in the Mogul Empire
30. William Hawkins

SECTION C

*Write a short note on any **five** questions of the following. Each question carries **four** marks.*
(5X4 = 20 Marks)

31. Explain the significance of Santiniketan as an education and cultural institution.
32. Explain the important role of travelogues in the periodisation of history.
33. Discuss the contributions of Amir Khusrau to Indian music.
34. Discuss the historical and religious significance of Bodh Gaya.
35. Examine Megasthenes' description of the division of Indian society.
36. What were the major works and contributions of Sir Thomas Roe?
37. Describe Peter Mundy's account of the Gujarat famine from 1630 to 1632.
38. What are the peculiar features of Edakkal Caves?
39. Analyse the architectural legacy of the Padmanabhapuram Palace.
40. Explain the structural features of the Cheraman mosque.

SECTION D

*Answer any **two** questions of the following. Each question carries **ten** marks.*

(2X10 =20 Marks)

41. Critically evaluate the accounts of foreign travellers in early medieval India.
42. Analyse the relevance and significance of cultural heritage destinations in India and the way to conserve the legacy of the cultural destinations.
43. Evaluate the significance of travelogues and how they help in the reconstruction of history.
44. Analyse the various historical destinations in India and the importance of preserving these destinations.



QP CODE:

Reg.No:

Name:

SEMESTER III - BA HISTORY EXAMINATION

SKILL ENHANCEMENT COURSE - B21HS01SE- HISTORICAL TOURISM

(CBCS - UG)

2022-23 - Admission Onwards

MODEL QUESTION PAPER - SET B

Time: 3 Hours

Max Marks: 70

SECTION A

*Answer any **ten** questions of the following. Each question carries **one** mark.***(10X1 = 10 Marks)**

1. Which Iranian scholar who travelled to India with Mahmud of Ghazni?
2. Which foreign traveller visited the court of Chandragupta Maurya?
3. Whose work is 'City of Djinns: A Year in Delhi'?
4. What is the name of the prominent Sikh Gurdwara, located in Amritsar?
5. Which Indian festival takes place every 12 years?
6. Who was the ruler of Bedanore who constructed Bekal Fort in 1650?
7. What is the main ritual associated with the Kodungallur Bhagavathy Temple during the Bharani festival?
8. Who is known as 'Tuti-e-Hind'(Parrot of India)?
9. Which city in Maharashtra is known for its historical legacy in the national movement and the Sewagram Ashram?
10. Name the travelogue written by Edward Terry.
11. Who wrote 'Tahqiq- i- hind'?



12. What was the reason behind Thomas Roe's visit to Jahangir's court?
13. Who conceptualised and constructed the Golden Temple?
14. Who is believed to have built the Cheraman Juma Masjid?
15. Who authored 'The Six Voyages'?

SECTION B

*Answer any **ten** questions of the following. Each question carries **two** marks.*

(10X2 =20 Marks)

16. Khajuraho
17. Santiniketan
18. Megasthenes
19. Masulipatnam
20. Sabarimala Temple
21. Malayatoor Church
22. Hiuen Tsang
23. Travels of Peter Mundy in Europe and Asia, 1608-1667
24. Bodh Gaya
25. Padmanabhapuram Palace
26. Ajanta and Ellora
27. Francois Bernier
28. Marco Polo
29. Tughlaqnama
30. Hampi

SECTION C

*Write a short note on any **five** questions of the following. Each question carries **four** marks.*

(5X4 = 20 Marks)

31. Describe the architectural and historical significance of the monuments in Mahabalipuram

32. Analyse the role of English travel accounts in elucidating the trade relationships between India and European trading companies.
33. Discuss the limitations in relying on ancient Indian travelogues for the historical understanding of the period.
34. Discuss the archaeological significance of Edakkal Cave and its contributions to our understanding of early human settlements in Kerala.
35. Describe the significance of the Sewagram Ashram in Wardha.
36. Assess the contributions of Amir Khusrau and Ibn Battuta's works to our understanding of Medieval India.
37. Describe the connection between the Sasta cult and Buddhism as mentioned by Sreedhara Menon.
38. Identify the major challenges encountered by the medieval travellers in India.
39. Analyse the historical and architectural importance of the Cheraman Juma Masjid, considering its role in the religious and social fabric of Kerala.
40. Evaluate how Mughal travelogues enhance our understanding of the society, economy, polity and culture of the Mughal period.

SECTION D

*Answer any **two** questions of the following. Each question carries **ten** marks.*

(2X10 =20 Marks)

41. Analyse the historical destinations in Kerala, detailing their cultural and historical significance, and explain their importance to both local heritage and tourism.
42. Critically examine the limitations of relying on travel accounts in the reconstruction of Indian History.
43. Analyse the depictions of India in British travel records and its influence on the historical understanding of India.
44. Examine various religious pilgrimage sites in India and emphasise their significance.

സർവ്വകലാശാലാഗീതം

വിദ്യയാൽ സ്വത്രന്തരാകണം
വിശ്വപ്രതരഥയി മാറണം
ഗഹപ്രസാദമായ് വിളങ്ങണം
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Historical Tourism

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