Historical Tourism

COURSE CODE: SGB24HS101MD

Multi Disciplinary Course
Four Year Undergraduate Programmes

FOUR YEAR UG PROGRAMME
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The State University for Education, Training and Research in Blended Format, Kerala

Vision

To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.

Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

Pathway

Access and Quality define Equity.

Historical Tourism
Course Code: SGB24HS101MD
Semester - I

Multi Disciplinary Course
For FYUG Programmes (Honours)
Self Learning Material

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Historical Tourism
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Message from Vice Chancellor

Dear Learner,

It is with great pleasure that I welcome you to the Four Year UG Programme offered by Sreenarayanaguru Open University.

Established in September 2020, our University aims to provide high-quality higher education through open and distance learning. Our guiding principle, 'access and quality define equity', shapes our approach to education. We are committed to maintaining the highest standards in our academic offerings. The University proudly bears the name of Sreenarayanaguru, a prominent Renaissance thinker of modern India. His philosophy of social reform and cultural empowerment serves as a constant reminder of our dedication to excellence in all our academic pursuits.

The Multi-disciplinary Course "Historical Tourism" has been designed to provide a comprehensive understanding of tourism from both historical and contemporary perspectives. We have crafted this course to blend theoretical knowledge with practical insights, covering various aspects of heritage tourism, cultural preservation, and tourism management. This course will equip you with the skills needed to appreciate and promote our rich historical heritage while understanding modern tourism dynamics.

Our teaching methodology combines three key elements: Self Learning Material, Classroom Counselling, and Virtual modes. This blended approach aims to provide a rich and engaging learning experience, overcoming the limitations often associated with distance education. We are confident that this programme will enhance your understanding of historical tourism, preparing you for various career opportunities in the tourism and heritage sectors.

Our learner support services are always available to address any concerns you may have during your time with us. We encourage you to reach out with any questions or feedback regarding the programme.

We wish you success in your academic journey with Sreenarayanaguru Open University.

Best regards,

Dr. Jagathy Raj V.P.
Vice Chancellor   01-10-2024

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An Introduction to Historical Tourism

Unit 1

What is Historical Tourism?

Learning Outcomes

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

◊ understand the concept of Historical tourism

◊ identify various types of tourism

◊ explore the principles of sustainable tourism, focusing on environmental, economic and socio-cultural considerations

◊ explain the impact of tourism on the State economy

Prerequisite

The tourism industry in India plays a vital role in socio-economic development, offering opportunities for leisure, exploration and an appreciation of historical and cultural heritage. With its rich historical background, unique culture and spiritual heritage, India has immense potential to attract both domestic and international tourists. Tourism has evolved beyond mere economic activity to encompass adventure, leisure, knowledge, contentment and spiritual enrichment. Therefore, conserving and preserving heritage treasures is essential, as they not only generate revenue but also serve as valuable assets to the state. Preserving historical sites will provide both economic benefits and ensure the protection of the state's historical and cultural heritage. This unit delves into the concept of historical tourism and different types of tourism and their significance. It also examines the impact of tourism on the State's economy and how it generates revenue.

Keywords

Historical Tourism, Cultural tourism, Leisure tourism, Religious Tourism, Sustainable Tourism, Eco Tourism, Economy

1.1.1 An Introduction to Tourism

Tourism is a dynamic and multifaceted industry with significant economic, cultural and environmental impact. It includes a wide range of activities and destinations, each of which provides travellers with a unique experience. Understanding the various types of tourism is critical for developing strategies to promote sustainable and inclusive growth in the industry. Tourism is a social, cultural and economic phenomenon that involves people moving to foreign countries or places for personal or professional reasons.

Tourism is the act of spending time away from home for recreation, relaxation and pleasure while utilising commercial services. It originated in Western Europe in the 17th century and differs from 'exploration' in that tourists follow a "beaten path" and take advantage of established systems. However, tourism overlaps with other activities such as pilgrimage, resulting in common categories such as business tourism, sports tourism and medical tourism. These categories are designed for travellers who want to have pleasure, stay safe and feel adventurous.

International tourism has become a significant economic activity in the early twenty-first century, affecting regions ranging from the Arctic to Antarctica. It is believed that organised travel with facilities and services for travellers, sightseeing and an emphasis on important destinations as well as experiences can be found in ancient Greece and Rome. This early form of travel can be considered the foundation for what we now call "heritage tourism," where people visit historical sites and even modern beach resorts. Pilgrimage, which originated in Eastern civilisations, has a long history of religious goals, established routes, commercial hospitality and curiosity. It started with the first Buddhist sites over 2,000 years ago and has evolved into tourist activities. Despite its controversial status, the hajj remains a popular pilgrimage destination.

Modern tourism originated in the industrial and postindustrial West and has evolved significantly since the sixteenth century. The aristocratic grand tour of cultural sites in France, Germany and Italy, which included Classical Roman tourism, grew rapidly during the 18th century. However, its exclusivity was challenged when the commercial, professional and industrial middle classes joined the landowning and political classes. The 'Grand Tour' was a cultural and educational journey undertaken by wealthy upper-class men in the 17th to early 19th centuries, primarily through Europe, particularly Italy, to complete their education, expose them to classical art, culture and history and foster social connections. The Grand Tour, initially reserved for aristocrats and landowning elites, became more accessible to new social classes as wealth and influence increased, diminishing the perception that it was a privilege exclusively for the aristocracy. As the middle classes gained power and influence, they engaged in social practices like the Grand Tour to gain status and education. By the early nineteenth century, European travel for health, leisure and culture had become common among the middle classes, with guidebooks, primers, art and souvenir markets and carefully calibrated transportation and lodging systems smoothing the way to cultural capital.

1.1.2 Historical Tourism

History has long played an important role in tourist activity, inspiring people to explore the mysteries and wonders of the past, making it a timeless and cherished concept. Historical or heritage tourism entails discovering a location's history and heritage through various activities such as sightseeing, museum visits and sampling authentic recipes, i.e. exploring local cuisine to appreciate the culinary heritage of the region. Places with a rich heritage and well-designed tourist infrastructure attract all types of tourists, making them the most popular tourist destinations. Budapest, for example, offers architectural grandeur, historical baths and a fantastic nightlife with its famous ruin pubs. These attractions contribute to Budapest's popularity as a destination due to its rich heritage and diverse nightlife.

Tourism in India is an important part of the country's history, with cultural heritage providing numerous attractions. India is home to numerous historical rulers and warriors, each with their own story. Historical monuments, such as the Taj Mahal in Agra, reveal information about their origins and rulers. Other popular tourist attractions include the Ajanta, Ellora and Khajuraho caves, forts in Delhi, Rajasthan and Maharashtra, as well as Madurai, India's oldest and most historically significant city.

India's cultural heritage, natural surroundings, architectural masterpieces, paintings, arts, crafts, heritage sites, creativity, ethnicity, music, dance, customs, mountains, valleys, beaches and rivers make it a tourist's dream. India rose to prominence as a tourist destination under early rulers and the British government has promoted tourism since 1945. The government recognises the importance of implementing tourism development policies that take advantage of British inventions and developments.

Fairs and festivals have become popular tourist destinations due to their continuity and change. They present age-old rituals, traditions and customs in a modern setting, such as the Hemiz festival in Leh, the Carnival in Goa, the Cattle Fair in Pushkar and the Boat Race in Kerala. History also plays an important role in shopping and entertainment, with tourists fascinated by the history of jewellery designs, styles, theme dinners and sound and light shows. To effectively attract tourists, tourism professionals must first have a solid understanding of history.

1.1.2.1 Types of Tourism

Tourism varies according to the length of stay, mode of transportation, distance travelled, trip purpose and tourist price. **There are four primary types of tourism**: international and domestic tourism and long and short distance tourism.

1. International tourists travel across borders, use different currencies and communicate in different languages. Larger countries have more attractions, necessitating longer journeys. Smaller countries, such as the Netherlands, Bangladesh, Nepal and Sri Lanka, have very short crossing distances to neighbouring countries.

2. Domestic tourism refers to travelling within one's home country without the need for passports, visas, or currency conversions. Its growth is more noticeable in large countries such as India, where living standards are rising. The distinction between these two types blurs as international travel becomes more accessible. Lowering barriers between friendly countries, such as the United States and Canada, may help to reduce this distinction. Travel between Pakistan and India is becoming easier than in previous years, while travel between India and Nepal has generally been free of hindrances.

3. Distance tourism is classified into two types:

    i. Long-distance tourism (journeys of more than 3,000 kilometres)

    ii. Short-distance tourism (journeys of less than that distance).

Tourism can be viewed geographically as local, regional, national, or global. Tourist flow can occur in various directions, depending on factors such as land availability, appropriate sites and favourable environments. At the regional and national levels, the area expands and tourist flows change. International tourism originates in tourist-generating areas and its destinations are tourist destinations. Tourist-generating areas are regions or countries where tourists originate due to resources, leisure time and international travel desire. Tourist destinations are places of leisure, exploration, cultural experiences, or relaxation, often attracting visitors with attractions like historical sites, natural landscapes, or modern entertainment centres. Paris, Rome and Bali are renowned for their cultural heritage, natural beauty and established tourism infrastructure. The flow of tourism begins in these tourist-generating areas and moves to tourist destinations, forming the core dynamic of the international tourism industry. These economically well-developed regions with high living standards enable residents to afford travel. Countries like the United States, Germany and China are some of the largest tourist-generating areas. Transit routes between the two areas influence the size and direction of tourist traffic. The dominant direction of tourist flow on a global scale is determined by the origin and destination areas' locations.

Let us have a look at **more types of tourism** and its features below.

1. Leisure tourism

Leisure tourism, also known as recreational tourism, refers to travel for relaxation, entertainment and enjoyment, which frequently includes beach vacations, cruises, city breaks and amusement parks. Popular destinations include the Maldives, Paris and Disneyland.

Shimla, Darjeeling, Ooty, Nainital, Mahabaleshwar and Kulu Manali are hill stations in India that offer scenic beauty as well as diverse cultural backdrops. The country also has beautiful beaches in Goa, Kerala, Maharashtra, Chennai and Orissa, with the eastern and western coasts offering opportunities to enjoy sunrise and sunset views. It boosts local economies, creates job opportunities and promotes infrastructure development. Critics argue that leisure tourism, on the other hand, can result in environmental degradation, the loss of local culture and higher living expenses.

Fig. 1.1.1 Kulu (Source: Trip Tradition)

Fig. 1.1.2 Manali (Source: The Economic Times)

Fig. 1.1.3 Ooty (Source: Tamil Nadu Tourism)

2. Cultural Tourism

Cultural tourism is a type of tourism that focuses on a country or region's culture, such as its lifestyle, history, art, architecture, religion and other aspects. It encompasses urban tourism, particularly in historic cities with cultural facilities such as museums and theatres, as well as rural tourism that highlights indigenous cultural traditions, values and lifestyles. It also includes specialisations such as industrial and creative tourism. Industrial tourism focuses on visits to operational industries or industrial heritage sites that highlight manufacturing processes, factories, or traditional crafts. Creative tourism, on the other hand, allows tourists to participate in artistic or creative activities such as pottery, painting and cooking, resulting in a more immersive cultural experience.

India boasts numerous attractions including the Agra Fort, Ajanta Caves, Buddhist Monument at Sanchi, Champaner-Pavagadh Archaeological Park, Chhatrapati Shivaji Terminus, churches, Elephanta, Ajanta, Ellora Caves, Fatehpur Sikri, Chola Temples, Hampi, Mahabalipuram, Humayun's Tomb, Delhi, Khajuraho Temples, Mahabodhi Temples, Mountain Railways, Qutub Minar, Rock Shelters of Bhimbetka, Sun Temple Konârk and Taj Mahal.

3. Religious and Spiritual Tourism

Religious tourism refers to visiting places of religious significance for spiritual purposes or to perform religious duties. India, the birthplace of Hinduism, Sikhism, Buddhism and Jainism, has a plethora of attractions, including the Golden Temple, Varanasi, Prayag, Rameshwar, Jyotirlinga, Ranchi, Kundigram, Nalanda, Vaishnodevi, Nathdwara, Vraj, Mathura, Durgahas of GuribNawas, Salim Chisti and Haji Malang. Spiritual Tourism involves individuals navigating faith and religion through activities like *yoga*, meditation and *vipassana* to seek emancipation and solace.

4. Wildlife Tourism

Hunting is prohibited under India's Wildlife Tourism policy, so visitors can only view wild animals in their natural habitats. Lions, tigers, elephants, rhinos, pandas, leopards, wild dogs, bears, deer, pythons, king cobras, monitor lizards, turtles, marine creatures such as sharks and dolphins, sea snakes and crocodiles are among the country's wildlife. During the winter migration, bird species such as eagles and hummingbirds visit India. Many of India's 112 national parks, which cover 1.21% of the country's surface area, offer wildlife safaris, giving visitors unforgettable experiences.

5. Adventure Tourism

Adventure tourism is a subset of tourism that combines risk, special skills and physical effort in exploration or travel. India's geographical advantage stems from its abundant natural and eco-tourism resources, which include 70% of the Himalayas, 7,000 kilometres of coastline and a tenth-place ranking in total forest coverage. It also has the sixth most recognised UNESCO Natural Heritage sites. Adventure Tourism includes physical activity, cultural exchange and connection with nature and can be divided into hard and soft adventure experiences.

a. Hard Adventure Activities

Hard adventure tourism entails high-risk activities that require expertise, skills, training and experience. Tourists must be knowledgeable about these activities, be physically and mentally fit and be guided by an expert. Examples include high-altitude mountaineering, river rafting, scuba diving, hang gliding and skydiving.

Fig. 1.1.4 Sky-diving

Fig. 1.1.5 Mountaineering

b. Soft Adventure Activities

Adventure tourism activities involve moderate risk and do not necessitate special skills or experience. Tourists prefer soft adventure activities like hiking, camping and biking because they are less risky.

Fig. 1.1.6 Hiking

6. Ecotourism

Ecotourism is a new tourism approach that protects natural areas, cultural and natural history and ecosystem integrity. It generates economic opportunities for natural

resource conservation and protection, which benefits the local community. Ecotourism is based on nature, is environmentally sustainable, promotes education and benefits the local community.

India has a wide range of tourist destinations that will not only relax but also rejuvenate visitors. Some popular destinations include the Himalayan Region, Kerala, northeast India, the Andaman and Nicobar Islands and the Lakshadweep Islands. Thenmala in Kerala is India's first planned ecotourism destination, catering to eco-tourists and nature enthusiasts. Silent Valley, a pristine region in Kerala, India, is known for its biodiversity and ecological richness. It is part of the Silent Valley National Park, a conservation area that preserves one of the last tropical rainforests stretches in the Western Ghats. The park is a popular destination for nature lovers, wildlife enthusiasts and eco-tourists. These destinations provide pristine experiences with Mother Nature.

India's topography is rich in flora and fauna, including many rare and endangered species. The establishment of wildlife areas and national parks has boosted the growth of wildlife resources, which had previously been depleted due to kings' hunting. India currently has 80 national parks and 441 sanctuaries dedicated to protecting and conserving wildlife resources.

7. Sustainable Tourism

Sustainable tourism, as defined by the UN Environment Program (UNEP) and the UN World Tourism Organization (UNWTO), is a tourism approach that takes into account its economic, social and environmental impacts while also meeting the needs of visitors, industry, the environment and host communities. The UNWTO's guidelines and management practices apply to all types of tourism, both mass and niche tourism. Sustainability principles emphasise environmental, economic and socio-cultural considerations, necessitating a balance to ensure long-term sustainability.

Sustainable tourism should maximise environmental resources, protect natural heritage and biodiversity, respect host communities' sociocultural authenticity and ensure long-term economic viability. It should respect their built and living cultural heritage, promote intercultural understanding and tolerance and ensure equitable distribution of socioeconomic benefits, such as stable employment, income, social services and poverty alleviation. This approach promotes sustainable tourism and overall development.

Sustainable tourism development requires informed stakeholder participation and strong political leadership to achieve consensus. It is an ongoing process that necessitates monitoring impacts, implementing preventive measures and ensuring high tourist satisfaction. It also raises awareness about sustainability issues and encourages tourists to practice sustainable tourism, resulting in a more meaningful experience and promoting sustainable practices.

8. Medical Tourism

Medical tourism involves travelling outside one's home country for medical care, also known as health or surgical tourism. Patients often choose low-cost procedures in

other countries without waiting lists or in specific destinations. India has been a popular destination for medical tourism for over a decade, with around 697,453 foreign tourists visiting in 2019.

India's medical tourism industry is growing in popularity due to its competitive pricing, high-quality medical treatments and low living costs. The sector is expected to be worth $9 billion by 2020, accounting for 20% of the global market share. The government has supported growth through public policy, such as the National Health Policy of 2002 and the Ministry of Tourism's promotion of holistic healthcare services. The medical visa application process has been simplified, with e-visas making it even easier. Top hospitals have been certified by international accreditation schemes to increase their credibility and attract more patients.

1.1.3 Historical Tourism and Economy- Impact

"Tourism has been a successful driver of economic development in the state." It is an economic sector that provides direct and indirect employment through a variety of services, including transportation, lodging, food, ticketing, guiding, boating, rafting, trekking and site maintenance. The host provides these services to paying guests, resulting in significant benefits for both the origin and destination communities. Tourism infrastructure development improves tourist movement facilities while also promoting foreign exchange, thereby maintaining a country's trade balance. It also creates job opportunities for unemployed youth, allowing them to earn a living and provide for their families. However, tourism can also have a negative impact on the economy.

Tourism is a significant economic driver because of its strong forward and backward linkages with the economy. Studies in India, Brazil and Indonesia have found that tourism-related linkages are particularly strong, resulting in broad-based economic benefits such as job creation and poverty reduction. The International Labour Organisation (ILO) estimates that one job in the core tourism industry generates approximately 1.5 additional jobs in tourism-related economic activities.

Tourism has also been acknowledged for its contribution to sustainable development. The World Travel and Tourism Council's 2012 report emphasises the industry's significant contribution to GDP, employment and exports, as well as growth trends, indirect benefits, widespread distribution within national economies, infrastructure investment and strong economic returns from well-designed destinations and marketing efforts. International tourism is also linked to economic development because of its ability to generate foreign exchange, facilitate capital and knowledge transfer and contribute to the balance of payments and macroeconomic stability in developing countries.

1.1.3.1 Positive Impact

Tourism benefits the economy by increasing income in host countries, foreign currency and improving the economic status of locals. Governments raise revenue through taxes on tourism, employment, business and entry fees, as well as toll taxes. Import duties from other countries benefit the government because they generate

revenue. Tourism also encourages government investment in local infrastructure, resulting in improved facilities for both tourists and residents. It also creates jobs in the informal sector, which benefits the local economy and increases income for locals.

Tourism contributes to total employment through direct, indirect and induced impacts, with jobs in travel agencies, accommodation, airlines, retail, construction, manufacturing and telecommunications being spread across the economy. Tourism is an important global economic driver, generating billions of dollars in revenue and millions of jobs worldwide. It is frequently regarded as the sole tool for development and an opportunity to improve the quality of life in developing countries.

1.1.3.2 Negative Impact

Tourism has a negative impact on the economies of host countries, particularly the 'Least Developed Countries' (LDC). Hidden costs, such as the importation of low-quality local products and the emphasis on multinational corporations, result in profit for developed countries. All-inclusive package tours frequently leave little room for local businesses or workers, driving up demand for basic services and goods. The growth of tourism raises the value of services and land, making it difficult for locals to meet their basic requirements. Seasonality and harsh weather conditions also impede tourism support, leaving locals insecure about their livelihoods. In addition, people are relocated to build infrastructure such as airports, resorts, hotels, nature reserves and other tourism projects. These factors contribute to the negative effects of tourism on the economy of host countries and the overall development of the destination nation.

Recap

◊ Tourism is a dynamic sector with broad economic, cultural and environmental impacts.

◊ Originating in Western Europe during the 17th century, tourism differs from exploration as it follows established paths and systems.

◊ Modern tourism began with the aristocratic grand tours of Europe and evolved to include broader classes with improved transportation and lodging systems.

◊ Historical tourism, focusing on heritage and historical sites, remains popular, with destinations like Budapest exemplifying this trend.

◊ India's rich cultural heritage and historical landmarks such as the Taj Mahal and Ajanta Caves attract many tourists.

◊ The country's diverse attractions include historical monuments, festivals and vibrant cultural experiences.

◊ **Leisure Tourism:** Focused on relaxation and enjoyment, with popular destinations like hill stations and beaches.

◊ **Cultural Tourism:** Centers on experiencing a region's culture, including historical and architectural sites.

◊ **Religious and Spiritual Tourism:** Involves visiting religious sites and engaging in spiritual practices.

◊ **Wildlife Tourism:** Entails viewing wildlife in natural habitats, with India offering numerous national parks and sanctuaries.

◊ **Adventure Tourism:** Includes both high-risk (hard) and moderate-risk (soft) activities, leveraging natural landscapes for activities like mountaineering and hiking.

◊ **Ecotourism:** Emphasises environmental sustainability and cultural respect, with destinations focusing on nature conservation.

◊ **Medical Tourism:** Involves travelling for medical care, with India being a prominent destination due to cost-effective and high-quality treatments.

◊ **Sustainable Tourism:** Aims to balance economic, social and environmental impacts, ensuring long-term viability and benefits for host communities.

◊ It involves stakeholder participation and awareness to promote sustainable practices and enhance tourist experiences.

◊ **Positive Impact:** Boosts local economies, creates jobs and improves infrastructure. Tourism contributes significantly to GDP and foreign exchange earnings.

◊ **Negative Impact:** This can lead to economic issues like increased cost of living, environmental degradation and displacement due to infrastructure development.

Objective Questions

1. What is the primary purpose of tourism?

2. What is the main difference between international and domestic tourism?

3. Which historical period marked the origin of modern tourism?

4. What is the main focus of cultural tourism?

5. Which type of tourism involves visiting places of religious significance?

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6. What is the primary goal of ecotourism?

7. What is the significant economic impact of tourism?

8. Write any two examples of a soft adventure activity.

9. What is the major negative impact of tourism on local economies?

10. What is the term for tourism focusing on nature conservation?

Answers

1. To spend time away from home for recreation, relaxation and pleasure

2. The need for passports and currency conversion

3. The 17th century in Western Europe

4. Learning about a country or region's culture, history and art

5. Religious and spiritual tourism

6. To protect natural areas and benefit local communities

7. Increased employment opportunities and improved infrastructure

8. Hiking and biking

9. Rising costs for local services and goods

10. Ecotourism

Assignments

1. Define tourism and distinguish it from 'exploration'. How has tourism evolved from its origins in Western Europe in the 17th century to its recent forms?

2. Explain the distinctions between long-distance and short-distance tourism. Provide examples for each type and discuss their significance in the global tourism industry.

3. Analyse the importance of cultural tourism in preserving and promoting cultural heritage. Use examples from India to illustrate how cultural tourism contributes to the economy and cultural preservation of a region.

4. Evaluate the role of wildlife tourism in conservation efforts. How do India's national parks contribute to both tourism and wildlife protection?

5. What is ecotourism and how does it differ from other types of tourism? Discuss the principles of ecotourism and provide examples of ecotourism destinations in India.

6. Define sustainable tourism and explain its significance. How do sustainable tourism practices contribute to environmental, economic and socio-cultural sustainability?

7. What are the challenges and benefits of implementing sustainable tourism practices? Provide examples to support your discussion.

8. Analyse the positive and negative economic impacts of tourism on host countries. How does tourism drive economic development and what are some of the potential drawbacks?

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Unit 2

Conservation of Historical Sites

Learning Outcomes

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

◊ articulate the historical, cultural and architectural importance of various historical sites and recognise their value in understanding past societies and civilisations

◊ gain insights on various methods and techniques used in the conservation and preservation of historical sites

◊ identify and analyse the primary threats to historical sites and understand the strategies developed to mitigate these risks

◊ describe key conservation laws and regulations, both historical and contemporary

Prerequisite

The conservation of historical sites is a critical practice aimed at preserving locations of cultural, architectural and historical importance for future generations. This process dates back to ancient times, with notable early examples including Emperor Ashoka's edicts in the third century BCE, which sought to protect natural and historical monuments and Firuz Shah Tughlaq's initiatives in the fourteenth century CE to preserve architectural heritage. During British colonial rule in India, regulations such as the "Madras Regulation VII of 1817" and the "Bengal Regulation XIX" further formalised conservation efforts, providing legal frameworks to prevent the misuse and deterioration of public buildings. Globally, conservation practices have evolved to address threats from environmental factors, natural disasters, pollution and human activities. The goal is to maintain the integrity and authenticity of historical sites while allowing for continued public engagement and educational opportunities. Institutions like the Archaeological Survey of India (ASI), established in 1861, play a pivotal role in this mission, overseeing the preservation, restoration and management of significant sites. Effective conservation not only protects these cultural treasures but also enhances our understanding of history and heritage, ensuring their legacy for future generations.

Discussion

1.2.1 Conservation of Historic Sites

"Conservation" refers to all the activities involved in caring for a location in order to preserve its historical, architectural, artistic, or cultural significance. The oldest recorded case of conservation in India dates back to the third century BCE when Emperor Ashoka issued an edict to protect the species. Then, in the fourteenth century CE, Firuz Shah Tughlaq issued an order to save historic structures. The "Madras Regulation VII" was passed in 1817, while the "Bengal Regulation XIX" was passed later, during British Rule. These rules gave the government the power to step in if there was a risk that the public buildings would be misused.

Historic and cultural sites worldwide are at risk of destruction due to various factors such as natural disasters, armed insurgency, pollution, poaching and tourist intervention. Historic conservation and preservation is an important process that allows us to explore our past and future, understand its significance and determine which parts can be preserved for future generations. It enables us to explore history in new ways, gain new insights and pass on our knowledge of the past to subsequent generations. The Archaeological Survey of India (ASI), established in 1861 by Alexander Cunningham, is the primary body in India responsible for the conservation and maintenance of historical sites. The ASI plays a crucial role in the discovery, preservation and restoration of numerous archaeological sites across the country.

1.2.1.1 Factors Responsible for Deteriorating Heritage Sites

A society's heritage is what shapes its identity and is passed down through generations. To protect things that are currently recognised as having cultural significance, particularly heritage buildings, we need to adopt proper conservation techniques. This will keep these structures from deteriorating and allow them to continue serving their intended purposes for a longer period. Many historic structures were built with great attention to social, political, spiritual, architectural, historical and economic values, making them important to preserve for future generations.

Similar to this, historically significant structures are extremely valuable and instructive about the socio-cultural, socio-political, socio-economic and even technological activities of a society. Environmental factors that affect a building's physical characteristics, such as wetness, solar radiation and prevailing winds, pose a major threat to heritage structures. These environmental agencies' main consequences include

stains, abrasions, discolourations, cracks and fungal development. Natural factors like floods, air pollution, changes in temperature, rainstorms, windstorms and earthquakes are also responsible for the deterioration of these sites. In addition to weather exposure, biochemical agents greatly accelerate the degradation of historic structures. Another important factor is that soluble salts are a major cause of deterioration. Historical buildings should be considered at risk in places where seismic disturbances could be dangerous. Vandalism is another cause of the deterioration of heritage sites. Vandalism refers to actions that were ascribed to the vandals who ruin or taint anything or unlawful damage, such as graffiti, done to any property without the owner's consent.

1.2.2 Criteria for Listing of Conservation of Historical Sites

To decide if a property is worth listing, one must comprehend these three essential factors.

1. Historical Importance

2. Historical Integrity

3. Historical background

A property's historic importance refers to the significance of a property to the history, architecture, archaeology, engineering, or culture of a locality, state, or country. When choosing a building for conservation, the following factors are taken into consideration:

◊ Connection to events, activities, or trends

◊ Connections with significant individuals

◊ Potential to yield important information, such as illustrating social and economic history

◊ Technological innovations, such as dams, bridges, etc.

◊ Distinct town planning features, such as squares, streets, avenues, e.g. Rajpath in Lutyens New Delhi;

◊ Unique physical characteristics of a design, construction, or form, representing the work of a master.

The historical identity of a property and its authenticity are evidenced by the features of a certain location. A town, region, or country's historical themes can be used to collect past patterns and properties throughout a specific period. This is known as a historic background. Listers can understand a historic property as a product of its time when they are aware of the historical context.

1.2.2.1 Heritage Grading

There are three gradings for listed heritage buildings.

Grade I

Buildings classified as Heritage Grade I are those that are of national or historic significance, showing distinction in architectural style, design, technology, material utilisation or aesthetics. They may also be connected to significant historical figures, movements, or institutions. They are and have always been the area's most important landmarks.

Grade II

Grade II is on a smaller scale than Heritage Grade I. Grade II consists of buildings and precincts of regional or local significance that have exceptional architectural or aesthetic merit and cultural or historical significance. These are regional icons that shape the area's identity. They could be the creations of skilled artisans, or they might be ornamented and made to fit a specific environment.

Grade III

Heritage Grade II includes significant buildings and townscape areas that arouse architectural, artistic, or social interest. Though not to the same extent as make-up Heritage Grade III. These add to the locality's identity and can reflect the way of life in a specific locality. They can also be identified by their unique facade and their consistency in terms of height, width and scale.

1.2.3 Conservation and Preservation Techniques

1. Structural Conservation

There have been records of conservation of heritage buildings dating back to the early historical period as shown in Junagadh, in Gujarat. The British are largely responsible for the developing realisation that monuments should be preserved for their historical significance. The Madras Regulation VII of 1817 and the Bengal Regulation of 1810 were the two earlier laws that attempted to provide a framework for curbing vandalism. Taj Mahal, Tomb at Sikandra, Qutub Minar, Sanchi and Mathura were among the sites and monuments that in the 19th century received satisfactory funding and care.

Five Circles were established to carry out the archaeological work in India based on the proposal that was given in 1898. It was vital for these Circles to dedicate themselves fully to conservation efforts. Subsequently, the "Ancient Monuments and Preservation Act of 1904" was enacted with the primary goal of guaranteeing the appropriate maintenance and restoration of historic structures under private ownership, except those utilised for religious reasons.

Several monuments have been preserved largely in part due to the efforts of renowned conservator J. Marshall, who established the principles of conservation. Some of these monuments are currently included in the World Heritage List. The beautiful appearance of Sanchi is a result of restoration work done on stupas that were previously buried beneath a tangle of ruins.

The techniques for conservation had now been largely established and those working in the field afterwards were gaining the collective expertise of multiple generations. Therefore, even before India's independence, the Archaeological Survey of India had gained such a degree of knowledge that it was asked to carry out restoration work worldwide. Some of the best examples of these kinds of works are those found at the Angkor Vat in Cambodia and later in Bamiyan in Afghanistan.

2. Chemical Preservation

The Science Branch of the Archaeological Survey of India is principally in charge of chemically conserving and maintaining around 3,593 protected monuments, in addition to chemically preserving museum exhibits and excavated materials across the country. The true challenge that lies ahead of us is to plan the necessary conservation measures to ensure that this built cultural heritage and these distinctive symbols of our past survive for centuries to come. This preservation should be achieved with the least amount of intervention while maintaining the authenticity of their original character.

We need to ensure the conservation of our cultural heritage and give emphasis to scientific research. The conservation options need to be based on an initial investigation that covers the knowledge of the physical nature of the object (consisting of materials, architectural characteristics, production techniques and state of decay), as well as the factors which induce or could induce its decay. This is necessary to ensure the stability and proper conservation of our cultural heritage. Just like in medical research, the field of conservation therapy must have a precise diagnosis.

1.2.4 Role of the Archaeological Survey of India (ASI)

The Archaeological Survey of India (ASI), which was established in 1861, is in charge of protecting and maintaining 3679 monuments and archaeological sites of national significance under the Ancient Monuments Preservation Act of 1904 and the Ancient Monument and Archaeological Sites and Remains Act of 1958. This is considered as the principal agency for archaeological study and the preservation of the country's cultural legacy. The Archaeological Survey of India is an affiliated body under the Department of Culture, Ministry of Tourism and Culture. The ASI's principal focus is on monuments, archaeological sites and remnants of national significance. In addition, it supervises all archaeological operations in India, following the 'Ancient Monuments and Archaeological Sites and Remains Act of 1958'. Also, the ASI is responsible for enforcing the 'Antiquities and Art Treasure Act of 1972', which helps regulate and safeguard valuable cultural artefacts.

India is divided into 24 regions, called Circles, to manage and protect historic monuments, archaeological sites and remains of national importance. ASI has a large team of experts, including skilled archaeologists, conservators, epigraphists (who study ancient inscriptions), architects and scientists, who work together on archaeological research and preservation projects. It has several branches like Excavation Branches, Prehistory Branch, Epigraphy Branches, Science Branch, Horticulture Branch, Building Survey Project, Temple Survey Projects and Underwater Archaeology Wing.

The archaeological survey covers prehistoric rock shelters, Neolithic sites, Megalithic burials, rock-cut caves, stupas, temples, churches, synagogues, mosques, tombs, palaces, forts, bathing Ghats, tanks, water reservoirs, bridges, pillars, inscriptions, kos minars and excavated sites.

The ASI is in charge of the conservation and restoration of protected monuments and sites, which includes structural repairs, chemical preservation and environmental management. They excavate historical sites, conduct research on archaeology and study ancient inscriptions and coins to better understand the language, history and economics of the period it belongs to. The ASI manages site museums to display artefacts and educate the public, as well as for educational programs and outreach activities to increase public awareness on India's cultural heritage.

The ASI is critical to preserving India's cultural heritage by protecting monuments and sites from different historical periods and cultures. 'The Ancient Monuments and Archaeological Sites and Remains Act of 1958' is an Indian law that protects and preserves the country's archaeological sites, monuments and artefacts. It carries out conservation and restoration projects to ensure that these cultural treasures are preserved for future generations. India's cultural heritage, which includes world-renowned sites such as the Taj Mahal and the Qutub Minar, draws millions of visitors each year. The ASI's efforts benefit the country's tourism industry by instilling pride and connection among its citizens. It also makes a significant contribution to India's tourism industry, attracting visitors and generating revenue. The ASI conducts research and documentation on India's archaeological heritage, which helps to understand the country's history and culture. It also informs the general public about these sites through exhibitions, publications and educational programs.

The central ASI protected 151 structures and complexes in Delhi at the time of independence. The State Department of Archaeology was established in Delhi in 1978, although it is only responsible for overseeing certain monuments that the ASI had de-notified. It is not authorised to acquire or save structures. 'The Indian National Trust for Art and Cultural Heritage'(INTACH) was established in 1984 to raise public awareness of the need to conserve cultural assets.

1.2.5 UNESCO's Role in Heritage Preservation

United Nations Educational, Scientific and Cultural Organization (UNESCO) plays a major role in safeguarding important cultural and natural sites around the world. It encourages countries to identify, protect and preserve places that hold exceptional value for all of humanity, such as historical monuments, natural landscapes and archaeological sites. In 1972, UNESCO adopted the *Convention Concerning the Protection of the World Cultural and Natural Heritage*, also known as the World Heritage Convention. This agreement was designed to ensure that these important sites are maintained for future generations.

The World Heritage Convention, which has been backed by 195 countries, is dedicated to preserving the world's most important natural and cultural heritage. The convention recognises that heritage is not just limited to man-made structures but also

includes natural landscapes like forests, mountains and lakes that have special significance. The goal is to ensure that countries work together to protect both cultural and natural treasures that reflect the shared history and beauty of the world. It combines nature conservation and cultural site preservation, emphasising the importance of local communities. Once a site is recognised as a *World Heritage Site*, it receives international attention and support to prevent damage from issues like climate change, tourism, or neglect. The Convention effectively addresses issues such as climate change, urbanisation, mass tourism, sustainable socio-economic development and natural disasters, encouraging a global effort to safeguard these cultural and natural treasures.

World Heritage Committee

The World Heritage Committee is made up of representatives from 21 countries, called *States Parties*, who are elected by UNESCO's General Assembly. The Committee meets once a year and is in charge of carrying out the *World Heritage Convention*, establishing guidelines for the use of the *World Heritage Fund* and distributing funds in response to State Parties requests. When deciding whether to list a property on the *World Heritage List*, it has the last word. The Committee may also choose to postpone making a judgement and ask the States Parties for more details on the properties. It reviews reports regarding the conservation status of properties that are inscribed and requests that States Parties take appropriate action when properties are not being maintained properly. Additionally, it makes decisions regarding the additions to and removals from the list of World Heritage site.

1.2.5.1 World Heritage Sites in India

Of the 29 World Heritage Sites in India, 23 are Cultural Sites. They are as follows: Taj Mahal, Agra Fort, Ajanta Caves, Ellora Caves, Group of Monuments at Mahabalipuram, Sun Temple Konark (Odisha), Churches and Convents of Goa, Fatehpur Sikri, (Uttar Pradesh), Groups of Monuments at Hampi (Karnataka), Khajuraho Group of Monuments (Madhya Pradesh), Elephanta Caves (Maharashtra), Great Living Chola Temples, Group of Monuments at Pattadakal, Buddhist monuments at Sanchi, Humayun's Tomb(Delhi), Qutub Minar, Mountain Railways of India, Mahabodhi Temple Complex at Bodh Gaya, Rock Shelters of Bhimbetka, Champaner -Pavagadh Archaeological Park, Chhatrapati Shivaji Terminus (Mumbai), Red Fort Complex (Delhi), The Jantar Mantar (Jaipur).

The UNESCO *World Heritage Committee* listed the six magnificent forts of Rajasthan Chittorgarh, Kumbhalgarh, Sawai Madhopur, Jhalawar, Jaipur and Jaisalmer among the world's heritage sites during its 37th Committee Session on June 21, 2013, in Phnom Penh, Cambodia.

Recap

◊ Conservation of historic sites involves protecting and maintaining locations of historical, architectural, artistic, or cultural significance.

◊ India's historical conservation dates back to Emperor Ashoka in the 3rd century BCE and Firuz Shah Tughlaq in the 14th century CE.

◊ British regulations, such as the "Madras Regulation VII" of 1817 and the "Bengal Regulation XIX" later on, allowed government intervention to protect public buildings from misuse.

◊ Historic and cultural sites face threats from natural disasters, pollution, poaching and tourism.

◊ Environmental factors, biochemical agents and vandalism also contribute to deterioration.

◊ Effective conservation practices are necessary to preserve these structures for future generations.

◊ To determine the conservation value of a property, factors such as historical importance, integrity and background are considered.

◊ **Historical Importance:** Includes connections to events, significant individuals, or technological innovations.

◊ **Historical Integrity:** Refers to the authenticity of a property's features.

◊ **Historical Background:** Involves understanding the property's context within its historical period

◊ **Heritage Grading:** Heritage buildings are classified into three grades.

◊ **Grade I:** National or historic significance with exceptional architectural or aesthetic value.

◊ **Grade II:** Regional or local significance with notable architectural or cultural merit.

◊ **Grade III:** Buildings of interest reflecting local identity or lifestyle.

◊ **Structural Conservation:** Includes historical practices and modern techniques to preserve buildings, such as those seen in Junagadh and by figures like J. Marshall.

◊ **Chemical Preservation:** Managed by the Science Branch of the Archaeological Survey of India (ASI), involving the application of chemical methods to protect and maintain structures and artefacts.

◊ The Archaeological Survey of India, established in 1861, oversees the conservation of monuments and archaeological sites of national significance.

◊ The ASI manages 3,679 sites and is involved in excavation, research, restoration and public education.

◊ It operates through 24 Circles and various branches, such as the Science Branch and Underwater Archaeology Wing.

◊ UNESCO's World Heritage Convention (1972) aims to protect cultural and natural heritage globally.

◊ The World Heritage Committee, consisting of delegates from 21 States Parties, oversees the implementation of the Convention, including the addition and removal of sites from the World Heritage List.

◊ India has 29 World Heritage Sites, with 23 classified as cultural sites, including the Taj Mahal, Qutub Minar and the Ajanta and Ellora Caves.

Objective Questions

1. What is the primary goal of the conservation of historical sites?

2. Which ruler issued an edict to protect species in India during the third century BCE?

3. What was the purpose of the "Madras Regulation VII" of 1817 and the "Bengal Regulation XIX"?

4. Which organisation is responsible for the conservation and maintenance of historical sites in India?

5. Which Act, enacted in 1958, governs the conservation and preservation of archaeological sites and monuments in India?

6. What are the three grades for heritage buildings?

7. What type of conservation technique involves using scientific methods to maintain artefacts and structures?

8. Which international organisation is responsible for promoting the protection of cultural and natural heritage globally?

9. What is the World Heritage Committee responsible for?

10. Which site was listed as a World Heritage Site by UNESCO during its 37th Committee Session in 2013?

Answers

1. To preserve historical, architectural, artistic, or cultural significance

2. Asoka

3. To provide government authority to prevent misuse of public buildings

4. Archaeological Survey of India (ASI)

5. Ancient Monuments and Archaeological Sites and Remains Act, 1958

6. Grade I, Grade II, Grade III

7. Chemical Preservation

8. UNESCO

9. Reviewing conservation reports and managing the World Heritage Fund

10. Six Forts of Rajasthan

Assignments

1. Discuss the evolution of conservation practices of historically significant sites in India from ancient times to the colonial period. Include the roles of Emperor Ashoka, Firuz Shah Tughlaq and British regulations in such conservation practices.

2. Analyse the impact of the Madras Regulation (VII) of 1817 and the Bengal Regulation (XIX) of 1829 on the conservation of public buildings in Colonial India. How did these regulations influence the preservation of heritage sites?

3. Identify and explain the major environmental factors responsible for the deterioration of heritage sites. How do factors such as wetness, solar radiation and pollution contribute to this issue?

4. Examine the role of vandalism in the degradation of historical structures. Provide examples of how graffiti and other forms of damage affect cultural heritage.

5. Outline the criteria used to determine the historical significance of a property for conservation. How do historical importance, integrity and background contribute to a site's eligibility for preservation?

6. Describe the various conservation techniques used for historical buildings. Include structural and chemical conservation methods and their significance in preserving cultural heritage.

7. Evaluate the role of the Archaeological Survey of India (ASI) in the preservation of India's cultural heritage. What are its responsibilities and major achievements?

8. Explain the significance of UNESCO's World Heritage Convention in the context of global heritage conservation. How does it address challenges such as climate change and mass tourism?

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02

Historicising Travel in India

Unit 1

Significance of Travelogues in the Reconstruction of History

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

Prerequisite

Travelogues are a valuable source for understanding history. With the epigraphical, archival, archaeological and literary evidence, travelogues may help create a more complete picture of the past. Imagine reading about a traveller who visited a new place centuries ago and wrote about what they saw, the people they met and the events they experienced. These travel writings give us a firsthand look at different societies, showing how people lived, what they believed and the socio-political changes around them.

For instance, when the renowned explorer from the 14th century, Ibn Battuta visited India, he provided extensive accounts of the customs, market places and everyday lives of common people, which historians still refer to today. However, it's important to keep in mind that travelogues might be biased, just like any other sources. Even if they offer valuable insights, it's possible that the traveller misinterpreted or distorted certain information. However, one of the advantages of the travelogues is that they present the daily lives of normal people in addition to rulers and important historical events.

The fact that travelogues frequently provide alternative viewpoints contributes to their relevance. Travellers see the world through new eyes and pick up on subtleties that locals would overlook since they are from a different place. This allows historians an opportunity to see the past through a variety of perspectives, resulting in a deeper and more comprehensive understanding of history.

Discussion

2.1.1 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 they see, hear, taste and feel. In this, one cannot ignore their thoughts, reflections and feelings about their 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 are available in online or digital form. Such accounts are the 'travel blogs' we see on social media platforms. However, not all travel blogs can be considered travelogues because some authors are less concerned about describing their journey with meticulous precision.

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 accounts. Travelogues are written by individuals whose travels are often motivated by specific requirements or purposes. Foreign travellers who visit India come from various countries and the perspectives or political motives of these countries could influence the traveller's writing. Biases towards the culture of the country being visited may also affect the accuracy of the observations. Travellers may exaggerate and provide flawed information about these experiences. Considering these drawbacks, multiple travelogues and other contemporary sources should be consulted to reconstruct the past accurately. This approach will help to reduce the inaccuracies during the writing process.

2.1.1.1 Travelogues of Kerala

Like other languages, travelogues are popular in Malayalam. Many Malayalam writers have documented their travel experiences and provided unique insights into different places and cultures. Paremakkal Thoma Kathanar (1736-99) wrote the first Malayalam travelogue, *Varthamana Pusthakam* or *Roma Yatra*. The travelogue, believed to have been written between 1790 and 1799, was published in 1936. However, the first printed

travelogue book was *Ooslem Yathra Vivaranam* by Gee Varghese Mar Gregorious (Parumala Thirumeni) in 1895. In 1880, the Malayalam translation of Yohanan'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 evolution of Malayalam prose, the genre of travel writing or travelogues became popular and flourished. 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 and so on.

2.1.2 Travelogues and Periodisation of History

Travelogues contribute significantly to the reconstruction of history. The experiences of foreign travellers in India were recorded in their travel accounts. 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 provide 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 and *Rehla* of Ibn Batuta.

Travelogues played an important role in the periodisation of Indian history. Here are some of the points.

◊ 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, religious 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 historical knowledge. Along with comprehending minute cultural patterns, the travelogues also describe the indigenous historical content. For example, while describing 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 common man during that period.
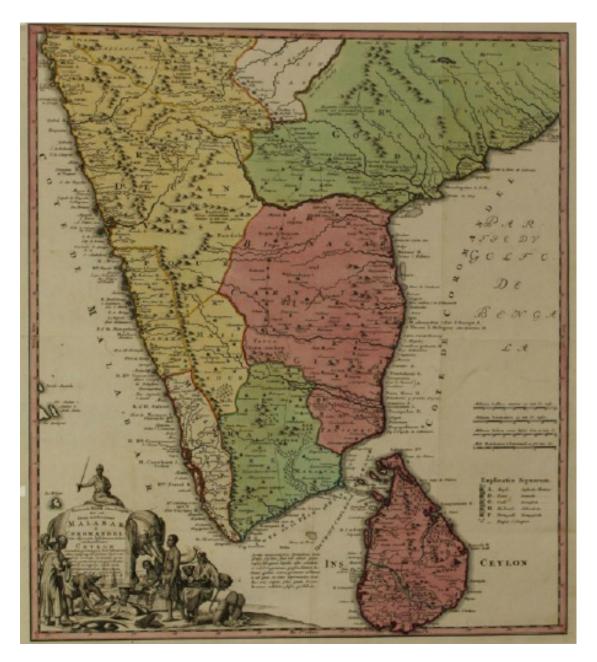

Fig 2.1.1 Map of the Coasts of Malabar, Coromandel and Ceylon (now Sri Lanka), 1733
© Sarmaya Arts Foundation

2.1.3 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. 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 helped them to map the empire.

Recap

◊ Travelogues are written accounts of personal travel experiences.

◊ They offer insights into places, people and events during the journey.

◊ Historical examples of travel accounts include works by Ibn Batuta, Al-Beruni and Hiuen Tsang.

◊ In the digital age, travelogues appear as blogs but may lack historical depth.

◊ Travelogues are significant in Malayalam literature.

◊ *Varthamana Pusthakam* by Paremakkal Thoma Kathanar is an early example of a travelogue in Malayalam.

◊ Gee Varghese Mar Gregorious' *Ooslem Yathra Vivaranam* is another notable work.

◊ Travelogues are the first-hand information of the travellers.

◊ Travelogues are primary sources offering details on periods and regions.

◊ Travelogues help reconstruct past events and provide socio-political contexts.

◊ Travelogues provide a new perspective on history.

◊ Works by Al-Beruni and Ibn Battuta help in the periodisation of Indian history.

◊ Travelogues help to understand the geographical limits.

◊ Travelogues helped document and expand empires.

◊ Explorers' accounts provided valuable details on geography and culture.

◊ These records supported imperial expansion by charting routes and resources.

◊ Travel accounts have some limitations.

Objective Questions

1. Which traveller is known for writing about India in the 14th century?

2. Which is the first Malayalam travelogue?

3. What is the main benefit of travelogues for historians?

4. Which was the first printed travelogue book in Malayalam?

5. Who wrote *Indica*?

6. Name two famous travel writers in Malayalam.

7. Who wrote *Tahqiq-i-hind?*

8. Who is the author of the work *London and Paris?*

9. Which empire's irrigation projects were described by Domingo Paes and Nuniz?

10. Who authored the *Kasi Yatra Report*?

Answers

1. Ibn Battuta

2. *Varthamana Pusthakam*

3. They offer a firsthand account of daily life and social practices

4. *Oorslem Yathra Vivaranam*

5. Megasthenes

6. S. K. Pottekkatt and M.T.Vasudevan Nair

7. Al-Beruni

8. G.P.Pillai

9. Vijayanagara Empire

10. Kadayattu Govinda Menon

Assignments

1. Discuss the significance of travelogues in reconstructing the history of India. Provide examples of famous travelogues that have contributed to this understanding.

2. Examine the limitations of travelogues as historical sources. Discuss how the political or cultural biases of travellers influence their accounts.

3. Discuss the significance of personal reflections and experiences in a travelogue. How do they contribute to the overall narrative?

4. Make a list of Travel accounts in Malayalam and their authors. Analyse the contributions of Malayalam travelogues in documenting the cultural and social history of Kerala.

5. How do travelogues contribute to the periodisation of history? Discuss with reference to well-known travel accounts from different periods of Indian history.

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Unit 2

Foreign Travellers in India and their Accounts

Learning Outcomes

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

◊ identify and enlist the key foreign travellers who visited ancient, medieval and modern India

◊ understand the accounts and observations made by these travellers, focusing on their descriptions of Indian society, culture, politics and economy

◊ know about the potential biases or limitations in their observations

◊ discuss how the accounts of foreign travellers have influenced historical studies and the understanding of India's past

Prerequisite

Several foreign envoys and travellers from the ancient, medieval and modern period visited India as pilgrims, traders, ambassadors or 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 to an extent.

The travel accounts include descriptions of the 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 India through their eyes. Other than these, they provide crucial information on political history, the progression of the empires, nature of diplomatic relations, level of religious tolerance in the empire and the aspects of patronage and cross-cultural interactions. Travel accounts by these travellers explored socio-economic, religious, political and cultural aspects of life, capturing interactions between diverse cultures and people. They also highlighted geography, revealing empires' boundaries and introduced a new literary genre to history. Understanding the major travellers and their accounts will help generate a nuanced idea of the various aspects of Indian history.

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 foreigners visited the country, including Greek, Roman, Chinese, Tibetan and Arabs. According to Rama Shankar Tripathi, Herodotus first referenced India in the fifth century BCE when he described the political relationship between North-Western India and the Achaemenian empire. The campaigns of Alexander in Punjab and Sind became the focus of works of Quintus Curtius, Diodorus Siculus, Arrian, Plutarch and others.

2.2.1 Ancient Period

2.2.1.1 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 the Indological studies in India, the *Indica* of Megasthenes came to occupy a significant place among the classical works on ancient Indian history. Schwanbeck made the work known to the world. The English translation of 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 describes 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:

i. Sophist or philosopher

ii. Cultivators

iii. Hunters and shepherds

iv. Artisans and dealers

v. Soldiers

vi. Spies

vii. 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. According to the historian, Ranabir Chakravarti, 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.

Criticism

Megasthenes' *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 Mau-

ryan 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 the Megasthenes impressions of the Mauryan empire are valuable, but they had limitations. 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.

2.2.1.2 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. Fa-Hien, Hiuen 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.

Fa-Hien

Fa-Hien was among the first and oldest Chinese monks to travel to India. He embarked on his trip from Chang'an (present-day Xi'an in Shaanxi province) in 399 CE reaching Peshawar in north India. He visited Lumbini, the birthplace of Gautama Buddha and spent time in Pataliputra. He described the grandeur of the city during the reign of Chandragupta II. Fa-Hien visited the places where Buddha lived and referred to various events and miracles learned during the visits. He has also travelled to Sravasti, Sarnath, Rajgir, Taxila, Kapilavastu and Vaishali. The author discusses the Buddha's conception in Kapilavastu, birth in Lumbini and achievement of *nirvana* in Kusinagara.

In 408 or 409 CE, Fa-hien took a 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.
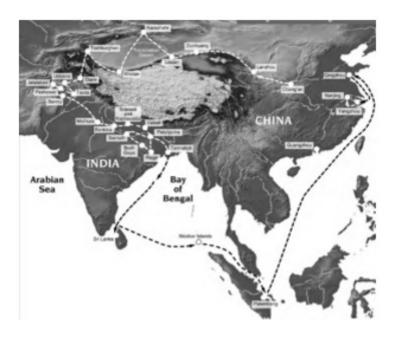

Fig 2.2.1 Fa-Hien

Fig 2.2.2 Fahien's Itinerary
Source: Tansen Sen, The Travel Records of Chinese Pilgrims

Fa-Hien's account was mostly concerned with Buddhism in India during the late fourth century. Fa-hien describes that great honour was paid to the relics of Buddha. People worshipped Avalokitesvara and the state supported Buddhism by allocating resources to monasteries. He also hints that there was considerable hostility between southern Theravada Buddhism and the northern Mahayana school.

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 has praised the robust material conditions of the country 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 has also spoken about the lack of merchant and 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 social group of Chandalas. He described how Chandalas lived outside homes and had to beat drums when they entered cities to make people aware of their presence.

Hiuen Tsang (Xuanzang)

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 Tai-zong and Gaozong. His narrative of his pilgrimage to India is known as *The Great Tang Dynasty Record of the Western Regions*. The work was meant for his royal patrons. Therefore, the work of Hiuen Tsang is significant both from a religious and historical perspective.

Fig 2.2.3 Hiuen Tsang's Portrait

Born in 600 CE, Hiuen Tsang received his priesthood at twenty. Like other Buddhist pilgrims, Hiuen Tsang visited India mainly to see the sacred Buddhist sites. Dissatisfied with the translations of Indian Buddhist writings accessible in China, Hiuen Tsang sought to learn the doctrines directly from the Indian teachers. He expresses his unhappiness with the translations of Buddhist texts accessible in China by saying, *"...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). Hiuen Tsang's mission was a 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- Hien, Hiuen Tsang notices the Indic influences 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, valour and sympathy for his subjects and Buddhism. Hiuen Tsang and Harshavardhana met each other and had a conversation. This meeting resulted in establishing 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 Siṁhala (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 in Sri Lanka.

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.

2.2.2 Early Medieval India and their Accounts

2.2.2.1 Ibn Battuta

Ibn Battuta was a Moroccan traveller who visited India from 1333 CE. Battuta started his travels in 1325 CE to go on Hajj. But he continued his travels and is said to have covered 75,000 miles, visiting the countries of Muslim rulers and 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 foreigners who were Turkish and Persians to all these posts. Ibn Battuta was given the position of *Qazi* of Delhi for seven years under Muhammad bin Tughlaq. As he didn't have proficiency in speaking Persian, 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 during Muhammad bin Tughlaq. He has witnessed all the victories and failures of Muhammad bin Tughlaq. As he described the Sultan as a mixture of generosity and cruelty, 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.
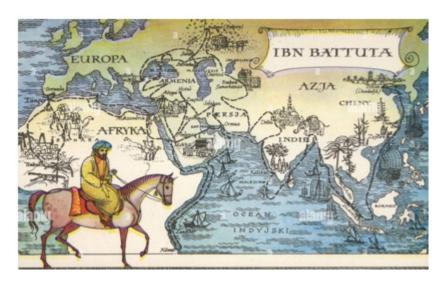

Fig 2.2.4 Ibn Battuta and his map of his journeys, illustration by Hanna Balicka-Fribes

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 made mention of the wealth of the merchants in India and described the dish 'rasoi', made of rice, meat and coconut milk. He stayed in Calicut for three months before he left for China and 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.
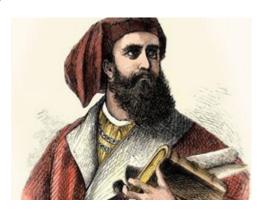
2.2.2.2 Marco Polo

Fig 2.2.5 Marco Polo

Marco Polo was a Venetian merchant and an adventurer who travelled from Europe to Asia from 1271 to 1295. His book, *II 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.

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 jewels were produced in his dominion. He exaggerated that the King had 500 wives. When a ruler died, his body was thrown into a large fire. The horses were imported from foreign regions. People in the country have grown rice. Murderers and other trespassers faced harsh punishment. Most people avoid drinking wine and do not trust those who drink. Marco Polo has also described the climatic conditions of the region. The climate was moderate, so they wore only a piece of cloth round and middle. He says that rainfall used to occur only during the months of June, July and August.

Marco Polo referred to Masulipatnam as the "Diamonds of Golconda". He described the political, geographical, social and cultural aspects of the kingdom. He described Madras as a small town in Ma'bar, containing few inhabitants and merchants frequently visited it. The place also served as a pilgrimage centre for many Christians and Saracens. After departing from Ma'bar, he arrived at Quilon (Kollam) in Kerala. There, the people worship idols, although they also include Christians and Jews. The territory produced valuable goods such as Brazilian wood, pepper, indigo, herbs and rice. Also,

there are many astrologers and physicians in the area. He then described Comari (Cape Comorin), Eli kingdom and Malabar in southern India. Malabar is abundant in pepper, ginger, cinnamon, coconuts and other spices. The region thrives on trade, as merchants from various provinces come to purchase these goods.
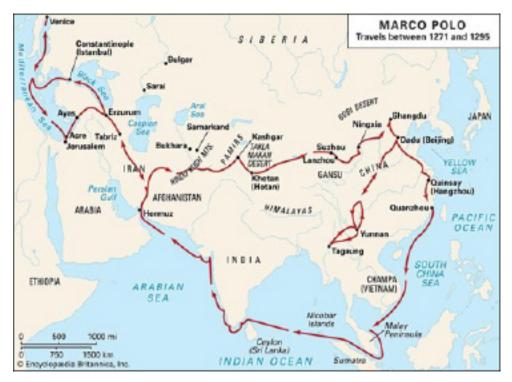

Fig 2.2.6 Marco Polo's travel to Asia
Source: Encyclopaedia Britannica

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

2.2.2.3 Amir Khusrau

Fig 2.2.7 Amir Khusrau
Source: wikipedia

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 as 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 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.

Khusrau wrote numerous works like *Khamsah* (pentalogy), *Khazain al-futuḥ* 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 Khilji. This has helped us understand the Turkish effect on Indian society. 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, Samarqand, 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 such as 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 Khusrau 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 vermilion paste (*gul-guna kunand*). He has also mentioned about 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.

2.2.2.4 Jean-Baptiste Tavernier

French seems to have reached the Indian Ocean around the 1560s. Between 1604 and 1652, six French companies were established 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 2.2.8 Portrait of Jean Baptiste Tavernier, Engraving by Jehandier Desrochers

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 Tavernier 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 Dakhlakonda (modern Ramalakota). 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 do business in 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-penance after he harshly punished his father and brothers. When he visited the court, Aurangazeb 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 Raolconda 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 sarrafs in India. His description of pearls, ruby, coral and yellow amber is precise and clear. His description of commodities mentioned and trading aspects confirms that he observed India from a business 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, Ketris (*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.

2.2.2.5 Francois Bernier

Fig 2.2.9 Francois Bernier
Source: Wikipedia

Francois Bernier was born at Joue in 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 for Daneshmand, a nobleman in Aurangazeb's court.

Bernier witnessed the civil war and succession battle of 1656–59 between Aurangazeb and Dara Shikoh. In 1664, he accompanied Aurangzeb to Kashmir. While in India, he 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 his work *Travels in the Mogul Empire, A.D. 1656-1668*. Bernier provided most European knowledge on India in the late 17th and early 18th centuries through this work. This work was the primary source of European knowledge about India from the late 17th to early 18th centuries.

Bernier's text was one of the primary sources for writing Indian history. Writers like Marx used this work for their representation and characterisation of oriental despotism. Oriental despotism indicates that despotic and dictatorial 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 rule of their monarchs was tyrannical and arbitrary. 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 Uzbec, 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 Hindustan's manufacturing and her trade flow.

The description of the Mughal army is worth mentioning. The well-maintained army of the Mughal Emperor was composed of Rajputs and Pathans. The Rajput rulers supplied army men to the emperor when in need. The Pathan soldiers were also employed to fight against internal and external enemies. Bernier identified the cavalry of the emperor as an 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 about the abuse of royal authority. The life of the common man was also mentioned. He says that "In Delhi, there was no middle state. A man must be either rich or live miserably."

Bernier produced letters about the economic conditions, religious and social customs in northern India to Colbert. He 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.

2.2.2.6 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 travelled 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.

Fig 2.2.10 Peter Mundy's world view

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

After this, he began his journey from Surat to Burhanpur and Agra. He made a vivid description of what he saw in Burhanpur.

After Mundy 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 has described the city of Agra, the tomb of Akbar, *bazaars*, festivals like *Holi, Diwali, 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 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 ruinated 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. Mundy also refers to the first British mixed marriage between John Leachland, a company factory official at Surat and a native woman.

2.2.3 Modern Period

2.2.3.1 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 was eventually lost at sea.

Hawkins reached Agra on April 16, 1609. He was brought before the 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 and since he was fluent in Turkish, a discussion 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 the influence of 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 wedded Mariam Khan, the daughter of a merchant employed at 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.

2.2.3.2 Sir Thomas Roe (1581-1644)

Sir Thomas Roe, an English 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 (EIC) 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 2.2.11 Thomas Roe

Roe was appointed royal ambassador after numerous failed attempts by the English East India Company 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 develop 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. He expressed his discontent with this practice in his letters, often complaining about it. He appears to connect this practice with bribery and corruption.

Roe 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 countries and to please his ruler.

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. He 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.

Roe then described the episodes of Khusrau, son of Jahangir. He details how individuals like Khurram, Nur Jahan, Asaf Khan and Itimad-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 Itimad-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 maneuvers, 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.

Thomas Roe 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 whole situation became dire. (Roe 1899: 294) 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.

2.2.3.3 Edward Terry

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.

Fig 2.2.12 Edward Terry

Source: Wikipedia

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.

Terry 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'* having 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.

Terry's 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.

Terry describes that lodging availability in India as being limited to towns and cities. These accommodations, called *Sarray*, are uninhabited. Here, any traveller may stay there 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 sources of 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' knowledge of medicine and their musical proficiency.

The justice and administration under the Mughal rule were then highlighted. He described that the king played a significant role in administering justice. The subcontinent 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 it was granted by the king.

Finally, Terry portrays the religious tolerance prevalent among the populace of the Mughal Empire. He is reported to have garnered particular respect from the nobility, occasionally being addressed as "Father." He then describes the Jesuit priest Franciscus Corsi, living 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

◊ **Megasthenes**: A Greek ambassador from Seleucus I Nicator's court to Chandragupta Maurya.

◊ Megasthenes documented his experiences in India in *Indica*, which survives only in quotations by later authors like Strabo, Arrian and Justin.

◊ **Fa-Hien**: One of the earliest Chinese monks to visit India during the late 4th century.

◊ Fa-Hien primary purpose was to collect texts on monastic rules *(Vinaya Pitaka)*. He documented his journey in *Fo-Kwo-Ki*.

◊ Along with religious descriptions, Fa-Hien has commented on the social aspects of the period from 300 to 600 CE

◊ **Hiuen Tsang**: A Chinese Buddhist monk who visited India in 629 CE during the reign of Harsha.

◊ Hiuen Tsang's pilgrimage is recorded in *The Great Tang Dynasty Record of the Western Regions*.

◊ **Ibn Battuta**: A Moroccan traveller who visited India during Muhammad bin Tughlaq's reign (1333 CE).

◊ Battuta served as the Qazi of Delhi for seven years and recorded his experiences in *Kitab-ul-Rehla*, detailing the political, social and cultural life of the period.

◊ **Marco Polo**: A Venetian merchant who travelled to India between 1271 and 1295 CE.

◊ Marco Polo's work *II Ilione*, translated as *Travels of Marco Polo* contains descriptions of Indian regions, including Masulipatnam, which he called "the Diamonds of Golconda."

◊ **Amir Khusrau**: A well-known poet, historian and musician during the Delhi Sultanate.

◊ Khusrau is known as the *Tuti-e-Hind* (Parrot of India) and the father of Urdu literature.

◊ Khusrau contributed significantly to Indian music, creating the *Khayal* and *Tarana* genres.

◊ Khusrau invented the *Tabla* and developed the *Sitar* by blending the Indian Vina and Iranian Tambura.

◊ Amir Khusrau was a spiritual disciple of Nizamuddin Auliya.

◊ Khusrau wrote numerous works like *Khamsah* (pentalogy), *Khazain al-futuḥ* or *Tarikh-e-Alai, Nuh Sipihr* and *Tughlaq-namah*.

◊ **Jean Baptiste Tavernier**, a French explorer, made six trips to India from 1631 to 1657 during the period of Shah Jahan.

◊ Tavernier discovered the 116-carat Tavernier Blue Diamond.

◊ Tavernier vividly describes the Indian merchandise and the diamonds mines of Golconda.

◊ Jean Baptiste Tavernier published *Nouvelle Relation du Searcilda Grand Signior* and *The Six Voyages*, which provides ample reference to the political scenario of the Mughals.

◊ **Francois Bernier**: A French physician who witnessed the civil war between Aurangzeb and Dara Shikoh.

◊ Bernier's work *Travels in the Mogul Empire* provides detailed observations on the Mughal court and Indian politics.

◊ Francois Bernier then served for Daneshmand, a nobleman in Aurangzeb's' court.

◊ Bernier asserted that Asiatic states lacked private property in land or hereditary nobility.

◊ **Sir Thomas Roe**: An English diplomat who represented King James I at the Mughal court of Jahangir.

◊ Roe's journal details the political and social conditions of the time and describes the Mughal governance as arbitrary.

◊ Roe described the situation in India as a "lawless".

◊ **Peter Mundy:** An English traveller who was engaged by the East India Company and travelled to Surat and the Mughal court.

◊ Mundy documented the Gujarat famine (1630–1632) and witnessed the Mughal succession wars.

◊ Mundy's travels are recorded in *The Travels of Peter Mundy in Europe and Asia*.

◊ **William Hawkins**: The captain of the *Hector*, the East India Company's ship, which carried letters from King James I to Jahangir.

◊ Hawkins was known as "English Khan" by Jahangir but was unsuccessful in re-establishing a factory in India.

◊ **Edward Terry:** An English traveller who visited India in 1616.

◊ Terry documented his experiences in *A Voyage to East India*. He described India's staple commodities, currency and economic systems under the Mughal 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. When did Hiuen Tsang visit India?

6. What was the narrative of Hiuen Tsang?

7. When did Hiuen Tsang visit Kanauj?

8. Who was ruling Kanauj when Hiuen Tsang visited the place?

9. Who opined that Megasthenes' understanding of the Seleucid empire in West Asia influenced his perceptions of the subcontinent on several occasions?

10. When did Ibn Battuta visit India?

11. Who was ruling India when Batutta visited India?

12. Name the work of Ibn Battuta.

13. Who was hired to write 'Kitab-ul-Rehla'?

14. When did Marco Polo embark on his journey?

15. What was the title of Marco Polo's work?

16. Which city is known as the ''Diamonds of Golconda?

17. Who was Amir Khusrau's teacher?

18. Who is considered as the' father of Urdu Literature'?

19. Who is known as 'Tuti-e-Hind'?

20. What are the works of Amir Khusrau?

21. Who invented *tabla*?

22. Who was instrumental in founding the French East India Company?

23. Whose reign did Tavernier visit India?

24. What was the narrative of Tavernier called?

25. When did Tavernier publish *The Six Voyages?*

26. For whom did Bernier work as a physician?

27. What was the work of Francois Bernier?

28. Who published the travelogues of Peter Mundy?

29. What was the title of the Travels of Peter Mundy?

30. When did Hawkins arrive at Surat as Ambassador to the King of England?

31. Who called Hawkins "English Khan"?

32. Where did the English open their factory after obtaining the *firman*?

33. What was the title of Terry's work?

34. What was the common language used in India that Terry mentioned?

35. What was the name of the currency used for exchange in India?

Answers

1. Chandragupta Maurya

2. Megasthenes

3. *Indica*

4. *Fo-Kwo-Ki* (A Record of the Buddhist Kingdoms)

5. 629 CE

6. *The Great Tang Dynasty Record of the Western Regions*

7. 638 CE

8. Harsha

9. Romila Thapar

10. 1333 CE

11. Muhammad bin Tughlaq

12. Kitab-ul-Rehla

13. Ibn Juzayy

14. 1271 to 1295

15. *Il milione*, translated as "Travels of Marco Polo".

16. Masulipatnam

17. Nizamuddin Auliya

18. Amir Khusrau

19. Amir Khusrau

20. *Khamsah* (pentalogy), *Khazain al-futuḥ* or *Tarikh-e-Alai, Nuh Sipihr* and *Tughlaq-namah*

21. Amir Khusrau

22. Jean Baptiste Colbert

23. Shah Jahan

24. *Nouvelle Relation du Searcilda Grand Signior and The Six Voyages*

25. 1676

26. Dara Shikoh

27. *Travels in Mogul Empire*

28. R C Temple and L M Anstey

29. The *Travels of Peter Mundy in Europe and Asia, 1608-1667*

30. August 1608

31. Jahangir

32. Surat

33. A Voyage to East India

34. Hindustani

35. *Roopees*

Assignments

1. Explain the significance of ancient Indian travelogues. How do they contribute to our understanding of early Indian society, politics and culture? What are some common criticisms of their accuracy and reliability?

2. Discuss the criticisms regarding the accuracy of Megasthenes' observations in "Indica". How reliable are his descriptions of ancient India?

3. Write a short note on Fa-hien and Hiuen Tsang, focusing on their travels to India. Compare and contrast their works, considering their perspectives on India.

4. Analyse the travelogues of Amir Khusrau and Ibn Battuta and describe their observations on medieval India.

5. How travelogues belonging to the Mughal period contribute to the understanding of the Mughal empire? Analyse the limitations and challenges historians face when using the medieval travel records to reconstruct the history of India.

6. Make a study of the Mughal -era travelogues and its depiction of polity, economy and cultural aspects of India.

7. Discuss the motives behind the travelogues written during the Mughal period.

8. Analyse how English travel records portrayed India during the Mughal period. What perceptions and biases are evident in these works?

9. Explore how the travel accounts help us understand the dynamics of trade relations between the Mughal Empire and European trading companies in India.

10. Examine the criticisms levelled against English travelogues regarding their depiction of India. did these accounts misrepresent or exaggerate aspects of Indian society and culture?

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BLOCK
03

Tourist Destinations in India and their Significance

Unit 1

Religious and Cultural Destinations in India and their Significance

Learning Outcomes

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

◊   understand the purpose and importance of religious tourism in India

◊   identify the spiritual and cultural significance of these destinations within the context of Indian heritage

◊   explore the strategies to conserve and promote the legacy of the cultural heritage sites in India

Prerequisite

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 give 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 and occasions of hallowed sojourns or even as pilgrimages. Some popular destinations include Golden Temple at 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.

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 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

Amritsar, Tirupati, Bodh Gaya, Puri, Tirupati, Haridwar, Ajmer, Santiniketan, Wardha Tiruchirapalli, Velankanni, Heritage Tourism, Cultural heritage, Literary knowledge, Cultural landscape, Monuments

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 achieve recreational objectives as well. Along with these, the contemporary pattern of pilgrimage shed 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 travel; 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 on behalf of 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, Santiniketan, Wardha, Tiruchirappalli and Velankanni.

3.1.1 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 partake in pilgrimage to holy places.

Fig 3.1.1 Amritsar Golden Temple
Source: Times of India

Guru Nanak, the first Guru, viewed pilgrimage as an external activity devoid of inner spiritual devotion. Today, Sikhs travel from places all 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, evolved with time. Amritsar, therefore, holds significant importance for the Sikhs.

3.1.2 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, Vrushabadri, Narayanadri 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.

Fig 3.1.2 Sri Venkatesvara Swamy temple, Tirupati
Source: Encyclopaedia Britannica

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.

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 adorned 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."

3.1.3 Bodh Gaya

Bodh Gaya is a town situated in the southwestern part of Bihar. It is situated 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. After 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 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), 'Animeshlochan 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.
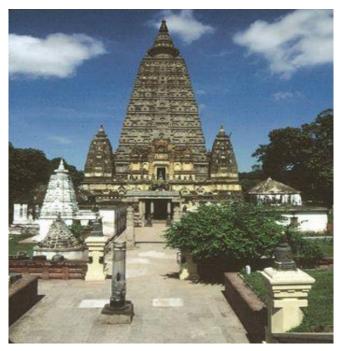

Fig 3.1.3 Mahabodhi temple, Bodh Gaya

Source: Encyclopaedia Britannica

3.1.4 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 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 'dvadasa yatras'. They are Sana, Ratha, Sayana, Uttarayana, Daksinayana, Parsva Parivartana, Uttapana, 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 Sree Balabhadra, Devi Subhadra, Shree Jagannatha and Shree Sudarshana to the temple Gundicha Ghar. At this temple, the deities will stay for a period of 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.

Fig 3.1.4 Jagannath Temple, Puri
Source: velivada.com

3.1.5 Haridwar

Haridwar is a city located in Uttarakhand. The city is located 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.

Fig 3.1.5 Haridwar
Source: Hindustan Times

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 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 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.

3.1.6 Ajmer

Ajmer, a city in Rajasthan, 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.
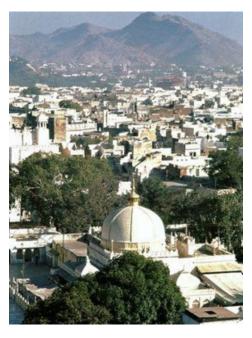

Fig 3.1.6 Shrine of Khwajah Sahib at Ajmer

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 it is considered that Akbar undertook a pilgrimage to Ajmer every year. Akbar 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.

3.1.7 Santiniketan

Fig 3.1.7 Santiniketan

Santiniketan was established in West Bengal in 1901 by Rabindranath Tagore. It 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, religious 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.

3.1.8 Wardha

Fig 3.1.8 Wardha Sewagram

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 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 Rastrabhasha 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, Rajarshi 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.
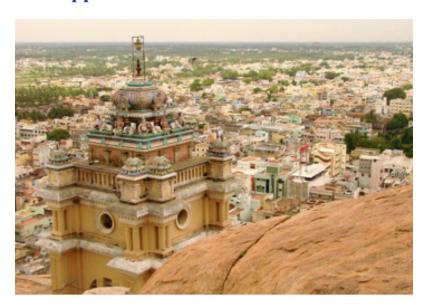
3.1.9 Tiruchirappalli

Fig 3.1.9 Tiruchirappalli Rock Fort

Tiruchirappalli is one of the cultural cities of South India. This historic city is situated on the banks of river Kaveri 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 important historical monuments of the city include the Rock Fort at Teppakulam, Srirangam temple and Jambukeswarar temple.

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, sandalwood products, batik print products, brass 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 Tiruchirapalli are Srirangam Kalamandir Arts and Crafts, East Indian Art Gallery and Poompuhar Handicrafts.

3.1.10 Velankanni

Velankanni, a charming town in Tamil Nadu, is home to the Velankanni Church, a renowned Marian sanctuary dedicated to the Virgin Mary. The church, also known as 'Sacred Arogya Matha Church', is a stunning white shrine with red roofing and Gothic style architecture. The church conducts Holy Mass in eight languages, including English, Tamil, Malayalam, Kannada, Telugu, Hindi, Konkani and Marathi. Devottees believes that Virgin Mary appearing to a shepherd boy, curing a lame buttermilk vendor and protecting Portuguese traders from drowning during a storm. As a result, the location is unique and well-known for its remarkable experiences. The town attracts tourists and devotees with its spectacular beaches and various religious centers.

Fig 3.1.10 Venankanni

Velankanni is a hamlet on the Bay of Bengal's sandy shores, 350 kilometers south of Chennai and 12 kilometers south of Nagappatinam. Early writers and the Portuguese referred to Nagapattinam as "the city of Coramandel." The village is located on the south bank of the Vellayar river, a minor branch of the Cauvery river, which flows into the sea.

Velankanni, also known as the 'Lourdes of the East', is a popular pilgrimage destination for millions of people worldwide. It is believed to have been established by Mother Mary and the Infant Jesus in the late 16th or early 17th century. The shrine, which has a global presence, is a testament to the divine origin of 'Our Lady of Velankanni' and its international character. The shrine's focus on Mary, symbolising international, multicultural and religious harmony, attracts pilgrims from all creeds and languages.

The number of pilgrims to the Shrine increased due to the introduction of faster transport methods. Fr. Rozario expanded the small church from 24 ft. × 12 ft. to 70 ft. × 22 ft., preserving the ancient sanctuary and Altar. However, the extension was found inadequate and in 1917, Fr. Sebastio Xavier de Noronha expanded the Church by 20 ft., constructed two gothic domes and built a two-story Parochial building for pilgrims.

During the Franciscan-Jesuit rivalry, the missionaries in Velankanni were affected. The Jesuits maintained a church dedicated to the Immaculate Heart of Mary. In 1928, the church was demolished and the statues were moved to the Shrine of 'Our Lady of Health'. This led to increased pilgrimage to Velankanni. In 1933, two new wings were constructed to the right and left of the 'Main Altar', meeting the nave at right angles. The sacred edifice of Thanjavur, a diocese in Madras-Mylapore, was transformed into a Latin Cross shape with a spacious vestry behind the Altar. The image of 'Our Lady of Health' was placed over the main altar. The Shrine of Our Lady was blessed in 1933 and the moral pillar was parish priest, Fr. Sebastio Xavier Noronha, who attained eternal grace in 1942.

The Marian Year celebration in 1954 attracted a large number of pilgrims and the Most Reverend Bishop R. Arokiasamy Sundaram and Fr. M. V. Rodriguez made significant arrangements to celebrate and propagate the devotion at Velankanni. In 1956, a welcome arch was blessed and opened and in 1961, a central altar was erected in spotless white marble. The marble altar adds splendor to the Shrine, while the ancient porcelain plates and paintings are preserved in their original beauty. In 1974-75, a two-story extended Basilica was blessed and consecrated, showcasing the triumph of classicism in structure. The 93 ft. high dome and two 82 ft. high gothic spirals dominate the skyline of Velankanni.

The shrine attracts 20 million pilgrims annually from India and abroad, with an estimated 3 million visiting during its annual festival from 29 August to 8 September, culminating in the Feast of the Nativity of Mary on 8 September.

Recap

◊ Religious tourism seeks God, uplifts society, respects nature

◊ Amritsar is a spiritual site for Sikhs globally

◊ "Pool of nectar" references Amritsar's sacred meaning

◊ Guru Ram Das initiated Amritsar's temple in 1577

◊ Guru Arjan Dev expanded Amritsar temple, 1588

◊ Harimandir Sahib built by Guru Arjan Dev

◊ Sikh 'Ardas' includes Harimandir Sahib's significance

◊ Tirumala's Sri Venkateswara Temple is a Hindu pilgrimage place

◊ Tirupati received dynastic support, governed by TTD

◊ Tirupati temples feature Dravidian architecture, gopurams and sculptures

◊ Bodh Gaya revered as Buddha's enlightenment site

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◊ Mahabodhi Temple Complex includes Bodhi tree

◊ Alexander Cunningham restored Bodh Gaya's temple

◊ Puri is famed for the Jagannath Temple

◊ Chodanganga Deva built Puri's Jagannath Temple

◊ 'Ain-e-Akbari' calls Puri "City of Purushottama"

◊ Haridwar hosts Kumbh and Kanwar Melas

◊ Haridwar's 'Panch Tirth' attracts pilgrims

◊ Ajmer Sharif Dargah honours Moinuddin Chishti

◊ Ajmer Dargah reflects the Chishti tradition

◊ Santiniketan established by Tagore as learning centre

◊ Santiniketan promotes education within natural surroundings

◊ Tagore's vision: "world as a single nest"

◊ Gandhiji founded Sewagram Ashram in 1936

◊ Sewagram attracts both national and international pilgrims

◊ Velankanni's Marian sanctuary draws millions of pilgrims

Objective Questions

1. What is the religious significance of Amritsar?

2. Who conceptualised and constructed the Golden Temple?

3. Who added the Harimandir 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?

15. Who established Santiniketan?

16. What was the purpose of Santiniketan?

17. What was Tagore's philosophy of Santiniketan?

18. Who established Sewagram Ashram?

19. When was the Sewagram Ashram established?

20. Where is Velankanni located?

Answers

1. Golden Temple

2. Guru Ram Das

3. Guru Arjan Dev

4. Ardas

5. Pool of nectar

6. Sacred mountain

7. Dravidian

8. Buddha's enlightenment site

9. Asoka

10. Hiuen Tsang

11. Alexander Cunninghum

12. Jagannath Temple

13. Kumbh Mela

14. Khwaja Moin-du-din Chisthi

15. Rabindranath Tagore

16. Holistic art and learning centre

17. "The world would form a single nest"

18. Gandhiji

19. 1936

20. Tamil Nadu

Assignments

1. Examine various religious sites in India and emphasise its significance.

2. Why are religious sites important to enhance our tradition and culture?

3. Discuss how cultural destinations help the growth of tourism.

4. How can we conserve cultural tourist destinations?

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Unit 2

Historical Destinations in India and their Significance

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, Mahabalipuram, Ajanta and Ellora

Prerequisite

Historical destinations are of immense importance in understanding cultural heritage. These destinations function as a bridge that connects history with culture. Historical destinations are, therefore, the pillars of heritage. The historical destinations are the living testimonies of the age, which show the political expansion, struggles, innovations, architectural marvels and innovations of civilisation.

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, Mahabalipuram, Ajanta and Ellora, Purana Qila, Keezhadi

3.2.1 Keezhadi

Fig 3.2.1 Keezhad
(Source: Tnarch.gov.in)

Keezhadi is a village in Tamil Nadu, India, situated near Silaiman, on the border between Madurai and Sivagangai districts. The Archaeological Survey of India (ASI) conducted explorations in 293 sites along the Vaigai river valley in 2013-14. The second phase of the excavation at Pallichanthai Thidal of Keezhadi revealed an ancient civilisation that thrived on the Vaigai river's banks. Carbon dating at Keezhadi site in 2017 confirmed a 200 BCE settlement, indicating urban civilisation in Tamil Nadu since the Sangam age, based on charcoal found in February 2017.

A pot with leaf decoration was discovered at the Archaeological Survey of India's Keezhadi excavation site, adding to evidence of an urban habitation near the Pandya kingdom's former capital. The pot, measuring 72 cm in width and 42 cm in height, was discovered by an ASI team led by K. Amarnath Ramakrishna. A decorative pot found in Tamil Nadu during excavation is the first of its kind. The pot, containing pure river sand, was embedded alongside a water storage facility. Two similar pots of different shapes have emerged in two other pits of the site. The pot's actual use remains uncertain.

V. Vedachalam argues that the 'Pallichandai Thidal' site, a site with ancient antiquities, suggests an urban settlement with trade links with North India and the western world during the Sangam Age. Manalur is mentioned in *Tiruvilayadalpuranam*. Later, Konthagai and Keezhadi were merged as Kuntidevi Chaturvedimangalam, gifted to Brahmins.

Keezhadi, a small village in the nearby Sivaganga district, has received a lot of attention recently.The state government in India has opened a museum in Keezhadi, showcasing 15,000 artefacts from the region. The museum, designed in the Chettinad-style, was constructed at a cost of Rs 18.8 crore and features artefacts such as potsherds, spindle whorls, copper needles, microlithic tools, gold ornaments and more. The museum was inaugurated in March 2023 by Chief Minister M K Stalin, who assumed office in May 2021. The museum has become a popular destination for both locals and tourists, showcasing the rich history and culture of the region.
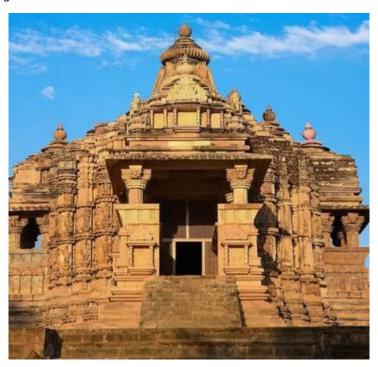
3.2.2 Khajuraho

Fig. 3.2.2 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, it is considered that 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 *sura-sundaris*. The fourth category consists of secular sculptures like domestic scenes, dancers, musicians, erotic couples, etc. The fifth category includes sculptures of animals.

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.

3.2.3 Hampi

Hampi, a UNESCO World Heritage Site, is situated on the southern banks of the Tuṅgabhadrā 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 Sadasiva Rāya. 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.

Fig 3.2.3 Stone Chariot Monument at Hampi
Source: https://www.worldatlas.com/articles/hampi-unique-ruins-of-the-vijayanagara-empire.html

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 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 center 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 center 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 center 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 center. All these features attract people to Hampi to revisit the history of Vijayanagara.

3.2.4 Bhimbetka

Fig 3.2.4 Rock Shelters of Bhimbetka
Source: UNESCO World Heritage Convention, URL: whc.unesco.org/en/documents/113402

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, 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 bruins.

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.

3.2.5 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.

Fig 3.2.5 Five Rathas, Mahabalipuram
Photo: Hinduja Remesh

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

i. Monoliths

This means a free-standing temple 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 *Mandapam*, Krishna *Mandapam* and Panchapandava *Mandapam* were some among them. The Arjuna penance carved in the Panchapandava *Mandapa* is a unique architectural piece in Mahabalipuram. Other caves include Ramanuja *mandapam*, Kotikal *mandapam* and Koneri *mandapam*.

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.

3.2.6 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.

Fig 3.2.6 Thanjavur

Source: Encyclopedia Britannica

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 koodu (string portion). The koodu had less than 20 strings (*mettukal*) made of 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 Brihadesvara temple, Airavatesvara temple, Ramaswamy Temple and Gangaikonda Cholapuram temple.

3.2.7 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.

Fig. 3.2.7 Ajanta and Ellora

The Ajanta caves comprise a total of 30 caves. Among these, one cave is unfinished and five caves, namely caves 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 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 and an apsidal end (semi-circular end covered with 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.

Fig. 3.2.8 Ajanta and Ellora

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 showcases 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.

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 century.

iii. The last phase is between the 9th-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.

3.2.8 Harappan Sites

The Harappan sites in India offer an insight into the Indus Valley Civilisation (IVC), one of the earliest urban societies globally, which thrived around 2600-1900 BCE. Primarily situated in the north-western regions of India, these sites demonstrate the complex city planning, social organisation and impressive engineering that characterised the civilisation.

Harappa, one of the first major cities of the Indus Valley Civilisation, was strategically located near the Ravi River. It was a hub for trade and industry, renowned for its advanced urban planning, featuring a grid layout with well-constructed streets and sophisticated drainage systems.Harappa's economy thrived on agriculture, trade and craft production, with evidence of seal-making, pottery and metalwork. The discovery of terracotta figurines and weights indicates a complex societal structure and trade networks with distant regions.

Mohenjo-Daro, which means "Mound of the Dead," is another key site that show-cases the achievements of the Indus Valley Civilisation. Located near the Indus River, it is famous for its impressive urban architecture, including the well-pre-served remains of residential buildings, public baths and granaries. The city is also known for its remarkable drainage system, which included covered drains along the streets, highlighting the advanced engineering skills of its inhabitants. Mohenjo-Daro features the Great Bath, thought to have been used for religious or ceremonial purposes, reflecting the importance of ritual in Harappan culture.

Key Harappan sites within Indian borders include Dholavira in Gujarat, Rakhigarhi in Haryana and Lothal, also in Gujarat. These sites collectively provide a rich tapestry of ancient urban life and are crucial for historical tourism, drawing enthusiasts and scholars alike.

Fig 3.2.9 The Great Bath at Mohenjo-daro (Source: Wikipedia)

Dholavira stands out as one of the most extensive Harappan cities and is recognised as a UNESCO World Heritage Site. This site, located on the Khadir Bet island in the arid Rann of Kutch, features an advanced system of water conservation, showcasing the civilisation's ingenuity in adapting to a harsh environment. With a sophisticated layout divided into a citadel, middle town and lower town, Dholavira displays an organised approach to urban settlement. Its remarkable reservoirs, step-wells and channels reflect an intricate water management system and structures like the grand gate, ceremonial grounds and even a stadium offer a window into Harappan society's cultural life. The advanced drainage and sanitation system, visible through the remnants of carefully constructed drains, attests to the hygienic practices and urban planning skills of the Harappan people.

Rakhigarhi, another prominent site, is one of the largest Harappan settlements and reveals much about the daily life, social structure and craftsmanship of the civilisation. Located in Haryana, Rakhigarhi has yielded residential complexes, granaries and unique pottery and jewellery artefacts, offering a glimpse into the domestic and economic lives of its inhabitants. The site has an extensive burial ground and evidence of ritual practices can be seen in some of the burial artefacts found, which hint at the civilisation's religious and cultural practices. Rakhigarhi's ongoing excavations continue to uncover details about Harappan life, making it a dynamic site for tourists and researchers alike.

Lothal, one of the most important Harappan sites for maritime trade, is located near the Gulf of Khambhat in Gujarat. Lothal is renowned for its dockyard, a unique feature in ancient urban planning, which facilitated trade with distant regions, including Mesopotamia. This dockyard and adjacent structures underscore the Harappan expertise in hydrological engineering and their involvement in early long-distance trade. Artefacts

such as beads, seals and pottery found here indicate Lothal's status as a trading hub, connecting the Indus Valley with other contemporary civilisations.

Together, these sites are not only testament to the sophistication and organisation of the Harappan civilisation but also serve as fascinating historical tourism destinations. They allow visitors to appreciate early urban innovations and environmental adaptability. Tourism to these locations promotes awareness of India's ancient heritage and contributes to preserving these unique sites, bridging the modern world with the distant yet impressive past of the Indus Valley Civilisation.

3.2.9 Tughlaqabad Fort

Tughlaqabad, the third extant city of Delhi, was built by the Tughlaq Dynasty, a powerful rulership that ruled a significant portion of India from Delhi. The dynasty, which ruled for almost a century (1320–1412 CE), included Tughlaqabad, Jahanpanah and Firozabad, as well as forts, tombs and mosques. The founder, Ghiyasuddin Tughlaq, was the slave of the last sultan of the Khalji Dynasty and had dreamt of building a city. After his death in 1320 CE, Tughlaq built Tughlaqabad, the second fortified city, over four years. Tughlaqabad is located along Mehrauli-Badarpur Road and stands on a high outcrop of rock towards the south-eastern edge of Delhi.
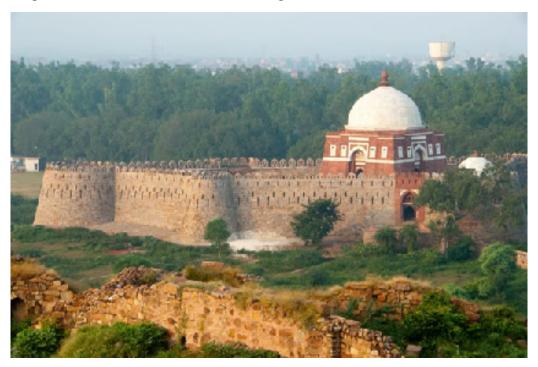

Fig 3.2.10 Tughlaqabad Fort (Source:Homegrown)

The fortified city of Ghiyasuddin, located near a metro station, is divided into three parts: the wider city area, the citadel and the royal palace. The city area, which was once a royal residence, is now mostly in ruin due to recent developments. The city is surrounded by massive stone fortifications, with walls built of rubble masonry and a batter with frequent bastions and slits. A mausoleum, likely built during Ghiuyasud-

din's lifetime, is located within a vast water reservoir. The mausoleum is connected to the city through a 120-meter causeway. Adilabad, another fort built by Muhammad bin Tughlaq, is also located on the same side. The Nai ka Kot, built by Tughlaq as a private residence, is about 800 meters south-east of Adilabad. These forts and mausoleum, maintained by the Archeological Survey of India (ASI), are a testament to the city's grandeur and provide insight into Delhi's glorious past.

3.2.10 Mehrauli Archaeological Park

Mehrauli Archaeological Park (MAP) in Delhi has undergone a significant transformation, showcasing the serene beauty of nature and the rich history of ancient stones. It spans over 200 acres and showcases India's rich heritage from Pre-Islamic to Colonial periods. The park houses several historically significant monuments, including the remains of the first city of Delhi, the capital of the Tomar rulers in the 11th century. It is situated beside the Qutub Complex.

In the 1840s, Governor's Resident Commissioner Thomas Metcalf built Dilkusha (Heart Warming), a weekend retreat complex in Delhi. He converted old tombs into English-style houses, including Quli Khan's Tomb, Boathouse and Guest Houses. The complex also featured ancillary structures like Circular Dining Room, Security Outposts and Follies. Metcalf used it as a summer retreat for honeymooning couples.

Fig 3.2.11 Mehrauli Archaeological Park (Source: World History Encyclopedia)

The Mehrauli Archaeological Park, located near the Mehrauli village settlement, houses a rich historical legacy of architectural skill. Covering 100 acres of green land, it is adjacent to the Qutub Minar, a World Heritage Site. The park is surrounded by the Chattarpur Road and Qutub Complex. It features remains from various eras of Delhi's history, including the pre-Islamic, late Mughal and colonial periods. The area was the seat of Sultanate power in the late twelfth century, with tombs and mosques built during the early Sultanate period.

The Archaeological Park known for its monumental structures, has been a popular destination for centuries. It features buildings like the mosque and tomb of Maulana Jamali, Madhi Masjid, Rajon ki Baoli and the tomb of Quli Khan. During the colonial era, renovations were made, including the extension of the Quli Khan Tomb into Thomas Metcalfe's retreat and the conversion of the landscape with a bridge, canopies and guesthouses. The park features various water bodies, including man made ones like Hauz-e-Shamsi, Rajon ki Baoli, Gandhak ki Baoli, Jharna and the depression below the Quli Khan Tomb. Today, the park serves as a buffer between Mehrauli village and the Qutub complex, making it one of the city's largest green spaces.

The Mehrauli Archaeological Park offers a thrilling journey through history and myths, showcasing centuries of heritage from the Sultanate to the Lodis, Mughals to the British and the Sufis, with engaging storytelling sessions.

3.2.11 Taj Mahal

The Taj Mahal is a famous mausoleum complex in Agra, northern India, built by Mughal emperor Shah Jahān to immortalise his wife Mumtaz Mahal.

Fig 3.2.12 Taj Mahal (Source: UNESCO)

Located on the southern bank of the Yamuna River, it is India's most famous building. The complex is known for its harmonious proportions and fluid incorporation of decorative elements, making it the finest example of Mughal architecture. Other attractions include twin mosque buildings, gardens and a museum. The Taj Mahal is one of the world's most iconic monuments and was designated a UNESCO World Heritage site in 1983.

The mausoleum is a 23-foot-high white marble structure with four facades, each with a wide central arch and chamfered corners. The central dome, 240 feet high, is surrounded by four lesser domes. The acoustics inside the main dome cause a flute note to reverberate five times. The interior is an octagonal marble chamber with low-relief carvings and semiprecious stones, including the cenotaphs of Mumtaz Mahal and Shah Jahān. The false tombs are enclosed by a filigree marble screen, while the true sarcophagi lie beneath them. At each corner of the square plinth, elegant minarets stand gracefully apart from the central building.

The mausoleum is flanked by two symmetrically identical buildings, the mosque and its jawāb, built of red Sikri sandstone with marble-necked domes and architraves. The garden is set out along classical Mughal lines, with walking paths, fountains and ornamental trees. The southern end of the complex features a wide red sandstone gateway with a recessed central arch two stories high, surrounded by white marble panelling inlaid with black Qur'anic lettering and floral designs. The main arch is flanked by two pairs of smaller arches. The gateway is crowned by matching rows of white chattris, 11 to each facade, accompanied by thin ornamental minarets that rise to 98 feet. At the four corners are octagonal towers capped with larger chattris.

The Taj Mahal features two decorative features: *pietra dura* and Arabic calligraphy. *Pietra dura* is a form of Mughal craftsmanship that uses semi precious stones like lapis lazuli, jade, crystal, turquoise and amethyst in geometric and floral designs. The colors moderate the white Makrana marble's dazzling expanse. Arabic calligraphy, under the direction of Amānat Khan al-Shīrāzī, inscribes verses from the Quran across the Taj Mahal.

3.2.12 Qutub Minar

Fig 3.2.13 Qutub Minar (Source: First Cry)

The Qutub Minar complex, located in New Delhi, showcases the architectural and artistic achievements of Islamic rulers in the Indian subcontinent. The complex, known as the Qutub mosque, introduced the classic model of Islamic architecture to India, consisting of a large rectangular courtyard enclosed by arcades with carved pillars and an imposing five-arched screen. Completed by rulers Qutub ud din Aibak and Shamsu'd-Din Iltutmish, the mosque was completed between 1199 and 1503, completing the vocabulary of a typical classic Islamic mosque. The Qutub Minar, built of red and buff sandstone and eloquently carved with inscriptional bands, is the tallest masonry tower in India, measuring 72.5 meters high. It features projecting balconies for calling all Muadhdhin to prayer and an iron pillar in the courtyard, giving it a unique Indian aesthetic.

The 13th century square tomb of Iltutmish in Quwwatu'l-Islam marks the beginning of royal tomb construction in India, a practice that continued until the Mughal era. The tomb-chamber features inscriptions and geometrical patterns, reflecting Saracenic tradition. Allaudin Khilji expanded the ensemble between 1296 and 1311, adding a ceremonial gateway and a learning place. The first storey of the incomplete Alai Minar, which was twice the scale of the Qutub Minar, stands 25 meters high. The Qutub Minar complex boasts religious and funerary buildings that showcase the architectural and artistic achievements of early Islamic India.

The Qutub and Alai minars, Quwwatu'l-Islam mosque, madarsa of Alauddin Khilji, Iltutmish tomb, Alai Darwaza and Iron Pillar are all within a large boundary that accurately represents the property's significance and the vision of the Ghurid clans to establish their rule and religion in India. The property's conservation state is stable and the peripheral area features mixed land use, a large green area (Mehrauli Archaeological Park) and visitor facilities.

Now, the Qutub Minar and its Monuments complex is owned by the Government of India and managed by the Archaeological Survey of India (ASI). The property's peripheral area is managed by various stakeholders, including the ASI, Delhi Development Authority, Municipal Corporation of Delhi and the Government of the National Capital Territory of Delhi. The administration is governed by various Acts, including the Ancient Monuments and Archaeological Sites and Remains Act, Delhi Municipal Corporation Act, Land Acquisition Act, Delhi Urban Art Commission Act, Urban Land (Sealing and Regulation) Act, Environmental Pollution Control Act, Indian Forest Act, Forest Conservation Act and Delhi Development Act. The Central Government provides annual funds for the property's conservation, maintenance and management. The ASI Acts and Rules maintain, monitor and manage the complex through an annual conservation and development plan, involving training, researchers and experts to ensure high-quality conservation while respecting its authenticity.

3.2.12 Jama Masjid

The Jama Masjid is a mosque in Old Delhi, built between 1650-56 by Mughal emperor Shah Jahān. It is the second largest mosque in the Indian subcontinent and is the city's principal mosque. The mosque, known as the "Friday mosque," is located

near the Red Fort and stands on an outcropping over 30 steps higher than the street. The mosque, also known as Masjid-i Jahān Numā, translates to "world-reflecting mosque" or "world-displaying mosque." Built by a crew of 5,000 workers, the mosque uses red sandstone and white marble as its principal construction materials.

Fig 3.2.14 Jama Masjid (Source: Magic Bricks)

Jama Masjid, a mosque in Saudi Arabia, is oriented towards Mecca. Its open courtyard, 325 feet square, can accommodate 25,000 people. The eastern gateway was originally reserved for royal use. The building features two 130-foot minarets and a prayer hall, 90 x 200 feet. The hall has calligraphic inscriptions in Persian and three large marble domes. The mosque's largest interior space is the prayer hall, which can accommodate 25,000 people. The mosque is adorned with three grand gates, four towers and two 40 m-high minarets made of red sandstone and white marble strips. Travellers can rent robes at the northern gate, allowing them to dress like locals without feeling like an outsider.

3.2.14 Purana Qila

Purana Qila is an ancient fort in Delhi, built in the 1530s. The Purana Qila fort complex, covering over 300 acres, is a collection of structures surrounded by a moat connected to the Yamuna river. Only a few monuments have survived from the original structure, with some believed to be Humayun's and others attributed to Sher Shah. The fort was once surrounded by the Yamuna river. It is believed to be the site of Indraprastha, the legendary capital of the Pandavas. Excavations have revealed settlements dating from the 4th-3rd centuries BCE and pottery fragments dating back to 1000 BCE. The visible built structures are from Mughal emperor Humayun's city of Dinpanah, constructed between 1530 and 1538. Sher Shah, who ousted Humayun in 1840, added to Dinpanah and built his own city, Sher Garh. After the Mughal capital

was moved to Agra and Shahjahanabad, the Purana Qila was abandoned and occupied by a rural population and the village of 'Inderpat'. In the early 20th century, the Archaeological Survey of India acquired and conserved the area. The fort features rubble and dressed stone walls, pierced by three gates and walls up to 20m high and 4m thick.
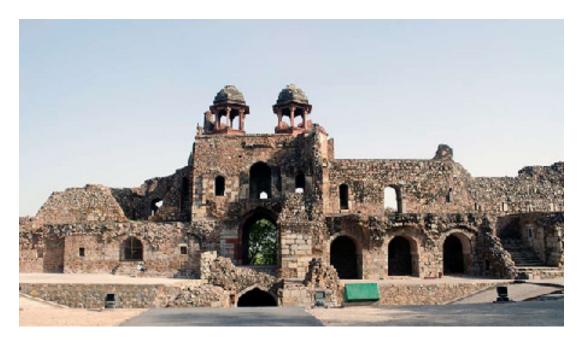

Fig 3.2.15 Purana Qila (Source: Telegraph India)

Archaeological studies conducted in 1954-55 and 1969-1973 by the Archaeological Survey of India, led by B.B. Lal, revealed shards of pottery from the Painted Grey Ware variety dating back to the Mahabharata period (1500-1000 BCE). The site also had stratified layers from the 4th century CE to the 19th century, confirming a long and unbroken habitation chain. Textual sources, such as the *Ain-i-Akbari* of Abul Fazl, mention Humayun building a fort at the site of Indraprastha, the ancient capital of the Pandavas. The Archaeological Survey of India (ASI) is set to continue excavations at Purana Qila, a 16th century fort built by Mughal Emperor Humayun. In 2014, they discovered Painted Grey Ware (PGW), a fine, smooth grey pottery dating from around 1100 BCE to 500/400 BCE, which aligns with the composition of the Mahabharata.

The fort complex, is renowned for its three majestic gateways. The Bada Darwaza, the main entrance, is a robust structure with red sandstone and marble inlays, while the bastions are made of stone and rubble. The Humayun Darwaza, the southern gateway, is divided into two storeys with a high arch in the middle. The third gateway, the Talaqi Darwaza, or the Forbidden Gate, is located on the northern side of the complex. The name *Talaqi* has several stories, including a queen who vowed to keep the gate closed until her husband returned victorious. The gate has two entrances: an ornamental upper one and a lower one that opens at the moat level. The gateways serve as a testament to the fort's grandeur and historical significance.

3.2.15 Red Fort

The Red Fort, a UNESCO World Heritage site in Old Delhi, India, was built by Shah Jahan in the mid-17th century and is a popular tourist attraction. It features 75-foot tall red sandstone walls, a complex of palaces, entertainment halls and gardens, as well as an ornate mosque. Notable structures include the Hall of Public Audience (Diwan-i-ʿAm) with 60 pillars and the Hall of Private Audience (Diwan-i-Khas) with a white marble pavilion.

The famous Lal-Qila, or the Red Fort, was completed in 1639 and is an irregular octagon with two main gates, the Lahori and Delhi gates respectively. The fort is constructed of red sandstone, while marble is used in the palaces. The complex consists of private apartments connected by a continuous water channel, known as the Nahr-i-Behisht. From the western gateway, one can reach the Naubat- or Naqqar-Khana, which served as the entrance to the Diwan-i-'Am. The Diwan-i-'Am is a rectangular hall with nine arches and an alcove with a marble canopy. The wall behind the throne is ornamented with *pietra dura* work, possibly executed by Florentine artist Austin de Bordeaux. Behind the Diwan-i-' Am is the Rang-Mahal, a painted palace with a main hall and vaulted chambers. The Mumtaz-Mahal, originally an important apartment in the imperial seraglio, now houses the Delhi Fort Museum.

Fig 3.2.16 Red Fort (Source: Times of India)

The Diwan-i-Khas, a private chamber in Red Fort is a highly-ornamented pillared hall with a flat ceiling and floral pietra dura panels. It is believed to support the famous Peacock Throne. The Tasbih-Khana is a chamber for counting beads for private prayers, with the Khwabgah behind it. The Hammam consists of three main apartments divided by corridors, built of marble and inlaid with colored stones. The Moti-Masjid is located west of the Hammam, while the Hayat-Bakhsh-Bagh is a life-giving garden with pavilions. The Jami'-Masjid, the largest mosque in India, was completed in 1650 and features a square quadrangle with arched cloisters and a tank.

The Red Fort was a blend of Islamic, Persian, Timurid and Hindu traditions. Its innovative planning and architectural style influenced later buildings and gardens in Rajasthan, Delhi, Agra and beyond. The Red Fort has been a significant event in its geo-cultural region, with significant impacts on its history. The Red Fort represents the peak of Mughal creativity, refined under Shah Jahan. The palace's planning is based on Islamic prototypes, but each pavilion reflects Mughal building elements, reflecting a fusion of Persian, Timurid and Hindu traditions.

3.2.16 Agra Fort

Agra Fort, situated on the right bank of the Yamuna River in Agra, Uttar Pradesh. This fort stands as one of the Mughal Empire's most significant and formidable structures, featuring numerous elaborately adorned buildings that showcase the grandeur of Mughal art and architecture. Akbar, the third Mughal emperor, constructed the fort over the ruins of an ancient site known as Badalgarh.

Fig 3.2.17 Agra Fort (Source: UNESCO)

Sikandar Lodi (1487–1517) move his capital from Delhi to Agra. After his death in 1517, his son Ibrahim Lodi held the fort for nine years until his defeat at the Battle of Panipat in 1526. During the Lodi period, several palaces, wells and a mosque were built within the fort.

When Babur sent his son Humayun to Agra, Humayun captured the fort, seizing a vast treasure, including the renowned 'Koh-i-Noor' diamond. Babur also constructed a baoli (stepwell) here and in 1530, Humayun's coronation took place within the fort. As a gesture of gratitude to Nazam, a water-carrier (*saqqa*) who saved Humayun from drowning, Humayun briefly crowned him emperor for half a day. Following Humayun's defeat at Bilgram in 1540, Sher Shah of the Sur dynasty took control of Agra Fort and stationed his garrison there. In 1558, Akbar arrived in Agra and ordered the renovation of the fort using red sandstone. The project involved around 4,000 workers daily and it was completed in eight years, from 1565 to 1573.

The Agra Fort, a semi-circular fortification wall, is surrounded by a 21.4 m high wall and features double ramparts, massive circular bastions and four gates. It spans over 94 acres and has over two dozen monuments. Court historian Abul Fazl records that 5000 buildings were built in Bengali and Gujarati style, but most have disappeared. Shah Jahan demolished some to make room for his white marble palaces, while the British destroyed most for barracks. Only 30 Mughal buildings have survived on the southeastern side, including the Delhi-Gate, Akbari-Gate and Bengali-Mahal.

Shahangir, a great builder, lived in the fort and built three white marble mosques. Aurangzeb imprisoned Shah Jahan for 8 years until his death in 1666. The barbicans around the gates and riverside were built by Aurangzeb to strengthen the fort's defenses. Despite Shah Jahan transferring his capital to Delhi in 1638, he continued to live in Agra until his death in 1707. The 18th century history of Agra Fort is a saga of sieges and plunder, held by the Jats and the Marathas and finally captured by the British in 1803.

3.2.17 Fatehpur Sikri

Fatehpur Sikri, built by Emperor Akbar in the 16th century, served as the Mughal Empire's capital for a short period. It features a complex of monuments and temples, including the Jama Masjid, one of India's largest mosques.
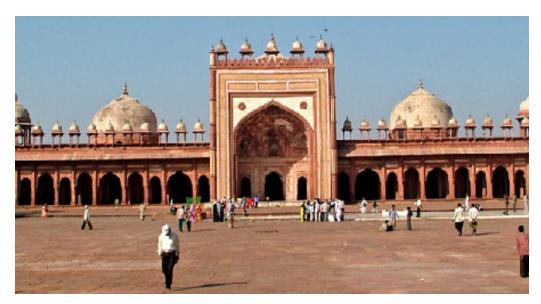

Fig 3.2.18 Fatehpur Sikri **(Source: Tajmahal)**

Fatehpur Sikri, located in Agra District, Uttar Pradesh, India, is the capital of the Mughal emperor Akbar and was built between 1571 and 1573. The city is known as the "city of victory" and was the first planned city of the Mughals to feature magnificent administrative, residential and religious buildings. It covers 60.735 ha and is bounded by a wall 6 km long fortified by towers and pierced by nine gates. The city is characterised by its rectangular plan, grid pattern of roads and by-lanes, efficient drainage and water management system and well-defined administrative blocks, royal palaces and Jama Masjid. The city's architecture is a beautiful amalgamation of indigenous and Persian styles.

Among the religious monuments at Fatehpur Sikri are the Jama Masjid, the earliest building constructed on the summit of the ridge, completed in 1571-72. This mosque incorporates the tomb of Sheikh Salim Chisti, an extraordinary masterpiece of sculpted decoration completed in 1580-81 and further embellished under the reign of Jahangir in 1606. To the south of the court is the *Buland Darwaza* (Lofty Gate), completed in 1575 to commemorate the victory of Gujarat in 1572. It is by far the greatest monumental structure of emperor Akbar's entire reign and one of the most perfect architectural achievements in India. Fatehpur Sikri remained an area for temporary visits by the Mughal emperors after moving the capital to Lahore in 1585.

3.2.18 Museums

National Museum New Delhi

The Maurice Gwyer Committee prepared the blueprint for establishing the National Museum in Delhi in May 1946. An Exhibition of Indian Art, organised by the Royal Academy, London, with the cooperation of the Government of India and Britain, was held in Burlington House, London, during 1947-48. The same collection was then displayed in Delhi before returning to their respective museums. In 1949, an exhibition in Rashtrapati Bhawan, New Delhi, was a success, leading to the creation of the National Museum. State governments, museum authorities and private donors generously donated artefacts.

Fig 3.2.19 National Museum New Delhi (Source: Wikipedia)

The National Museum was inaugurated in New Delhi on August 15, 1949, by Governor-General Shri R.C. Rajagopalachari. The foundation of the present building was laid by Prime Minister Pandit Jawaharlal Nehru on May 12, 1955. The first phase of the building was formally inaugurated by Dr. Sarvepalli Radhakrishnan on December 18, 1960 and the second phase was completed in 1989.

The National Museum houses collections from various art disciplines, including archaeology, arms, armour, decorative arts, jewellery, manuscripts, miniatures, Tanjore

paintings, textiles, numismatics, epigraphy, Central Asian antiquities, anthropology and Pre-Columbian American and Western Art Collections. The Museum currently holds approximately 2,00,000 objects of diverse nature, covering over 5,000 years of Indian cultural heritage. It was initially managed by the Director General of Archaeology until 1957 when it was declared a separate institution by the Ministry of Education, Government of India.

Indian Museum Kolkata

The Indian Museum, founded in 1814 at the Asiatic Society of Bengal, is the earliest and largest multipurpose museum in the Indian subcontinent and the Asia-Pacific region. It marked the beginning of a significant epoch initiating socio-cultural and scientific achievements in India, marking the beginning of modernity and the end of the medieval era. The Museum movement in India has since developed into over 400 museums across the country.

Fig 3.2.20 Indian Museum (Source: https://indianmuseumkolkata.org/)

The origins of the Indian Museum can be traced back to Sir William Jones, a scholar who founded the Asiatic Society in 1784 in Kolkata. The society aimed to form a learning center for the development of art and culture, entertain people, disseminate knowledge and preserve cultural and natural heritage for posterity within Asia's geographical limits. However, Jones did not mention the establishment of a museum as part of the society's activities.

In 1796, members of the Asiatic Society conceived the idea of establishing a museum for the reception and preservation of objects, whether performed by humans or produced by nature. In 1808, the society found itself occupying its premises on government-granted land. Six years later, Danish botanist Dr. Nathanial Wallich, who had been taken prisoner at the siege of Serampur but was released in recognition of his scientific attainments, wrote a letter advocating for the establishment of a museum and offered to act as honorary curator and supply duplicates from his valuable collections.

The Society Museum was established at the Asiatic Society of Bengal premises in 1814, under the guidance of Dr Nathanial Wallich. In 1816, 27 European donors donated 174 items to the Museum, including Col. Stewart, Dr. Tytler, General Mackenjzie, Mr. Bryan Hodgson and Capt. Gillon. Indian contributors also started gifting objects to the Museum. In 1837, James Prinsep, Secretary of the Society, wrote to the Government to adopt the Society's proposal for a National Museum at the cost of the State.

Dr Helfer and other scientific officers decided to found a museum of economic geology in Calcutta in 1840. The museum occupied the Society premises until 1856 when the portion owned by the Government of India was removed and housed at no. 1 Hasting Street. In 1856, the Society submitted a memorial to the Government of India for the establishment of an Imperial Museum at Calcutta. Two years later, the Society pressed for the foundation of an Imperial Museum in the Metropolis for the collection and exposition of specimens of natural history, physical, economical and historical.

In 1858, the Geological Museum was amalgamated with that of the Geological Survey of India. In 1862, the Government of India announced the foundation of a Public Museum at Calcutta, which could be considered with practical realisation. Negotiations between the Government of India and the Asiatic Society were protracted until 1865, when it was decided that the Society should make over the proposed Museum for the zoological, geological and archaeological collections to the Board of Trustees.

The Indian Museum, originally known as the Asiatic Society Museum, was built in 1867 in Chowringhee, Kolkata, to accommodate the Asiatic Society, Geological Survey of India and Natural History Museum. The museum was initially shifted from the Asiatic Society to the present building in 1875, which was designed by W. L. Grandville. The museum was opened to the public with two galleries in 1878, including the Archaeology gallery and bird gallery of the Zoological Section.

The Indian Museum, also known as Jadughar or Ajabghar, has evolved into a multipurpose institution with six sections: Art, Archaeology, Anthropology, Zoology, Geology and Botany. It has been an epitome of Indian art and culture, witnessing socio-cultural harmony between the museum and society. The museum has become the largest institution of its kind in the country, representing the nation's legacy and pride.

The Museum Directorate has three main cultural sections: Art, Archaeology and Anthropology, along with eight co-ordinating service units such as Preservation, Publication, Photography, Presentation, Modelling, Education, Library and Security. The Museum also has its own Medical unit to provide preliminary medical services to its staff. The administrative control of the cultural sections rests with the Board of Trustees under the Directorate Office of the Indian Museum.

Salar Jung Museum

The Salar Jung Museum, established in 1951 in Hyderabad, Telangana State, India, is home to the Salar Jung family, a prominent Deccan family with five prime ministers. Salar Jung III, also known as Nawab Mir Yousuf Ali Khan, was appointed prime minister in 1912 and dedicated his life to enriching his art and literature collection. His passion for art spread and his ancestral palace, Dewan Deodi, was filled with sellers of

wares from around the world. He also had agents abroad who sent him catalogues and lists from well-known antique dealers. Salar Jung was a great collector of antiques, art and rare manuscripts and patronised poets, writers and artists, encouraging literary and cultural activities. He was responsible for the publication of many books on his family members. After his death in 1949, the entire collection was left behind without an inheritor. The family members of the late Nawab decided to gift the collection to the nation.

Fig 3.2.21 Salar Jung Museum (Source: The Hindu)

The Salar Jung Museum, a collection of artefacts, was opened in 1951 in Dewan Deodi, India, by Pandit Jawaharlal Nehru. The museum was later taken over by the Government of India with the consent of family members and administered by the Ministry of Scientific Research and Cultural Affairs. In 1961, it was declared an "Institution of National Importance" through an Act of Parliament. The museum was moved to its present building in 1968 and its administration was transferred to an Autonomous Board, with the Governor of Andhra Pradesh as its Chairman.

The Salar Jung Museum houses a vast collection of over 46,000 art objects, 8,000 manuscripts and 60,000 printed books, spanning from 2nd century BCE to early 20th century CE. The museum is divided into Indian Art, Middle Eastern Art, Persian Art, Nepalese Art, Japanese Art, Chinese Art and Western Art. It also features a special gallery dedicated to the Salar Jung family, "The Founder's Gallery." The Indian Art collection includes miniature paintings, modern paintings, bronzes, textiles, ivory, jade, bidri ware, arms and armour, stone sculptures, wood carvings, metal-ware and manuscripts. The museum was declared an 'Institution of National Importance' in 1961 and it is likely the largest collection of 'Bidri ware' in the world.

The Salar Jung Museum showcases a diverse collection of art objects from the Middle East, including Persian carpets, paper, ceramics, glass, metal ware, furniture and lacquer. The European collection includes oil paintings, glass objects, ivory, enamel ware and clocks. The most treasured masterpiece is the marble sculpture "Veiled Rebecca," purchased by Salar Jung I in 1876. The museum is one of the few

Indian museums to have an extensive collection of Far Eastern Art, including Japanese and Chinese porcelain, bronze, enamel, lacquer-ware, embroidery, paintings, wood and inlay work. The Children's section showcases objects from Salar Jung III's diverse collection, providing informal education and delight for children. The gallery also features porcelain, metal, jade objects and toy armies. The museum also houses a rich library of rare books and illuminated manuscripts, including autographed manuscripts with seals and signatures of Emperors like Akbar, Aurangzeb and Jahanara Begum. The museum provides visitors with an opportunity to understand Indian arts and view different aspects of art from other countries.

Victoria Memorial

Victoria Memorial Hall, a National Indian Memorial to Queen Victoria, was proposed by Lord Curzon, the then Viceroy of India, in 1901. Curzon proposed the memorial as a marble hall on the Calcutta Maidan, serving as a monument to the Queen and a National Gallery and Valhalla for the Indian Empire. The surrounding space was to be converted into a beautiful garden. Sir William Emerson, the then President of the British Institute of Architects, was appointed as the architect, with Vincent J Esch as the supervising architect. M/s. Martin & Co. were appointed as the contractors. The Italian Classical Renaissance style was finalised after considering various suggestions. Excavations began in 1904 and the foundation stone was laid by Prince of Wales (George V) on 4th January 1906. The building was completed by 1921, except for the cupolas on the four corner towers. The gardens were designed by Lord Redesdale and Sir David Prain and the building was fully constructed by 1934.

Fig 3.2.22 Victoria Memorial Hall
(Source: https://www.linkedin.com/)

Recap

◊ Keezhadi reveals ancient Tamil urban life

◊ Khajuraho is famous for sensual temple sculptures

◊ Hampi has ruins of Vijayanagara's capital

◊ Bhimbetka preserves prehistoric cave paintings

◊ Mahabalipuram features iconic Pallava stone carvings

◊ Thanjavur is known for Brihadeeswara Temple

◊ Ajanta and Ellora display Buddhist, Hindu cave art

◊ Harappan sites reveal Indus Valley urbanism

◊ Tughlaqabad Fort built by Ghiyasuddin Tughlaq

◊ Mehrauli Archaeological Park has ruins from dynasties

◊ Taj Mahal symbolises love and architectural beauty

◊ Qutub Minar is India's tallest medieval minaret

◊ Jama Masjid is Shah Jahan's grand mosque

◊ Purana Qila shows Delhi's ancient and Mughal history

◊ Red Fort stands as a symbol of independence

◊ Agra Fort displays grandeur of Mughal architecture

◊ Fatehpur Sikri is Akbar's unique architectural marvel

◊ Victoria Memorial Museum displays colonial art and historical artefacts

◊ Salar Jung Museum houses diverse global and rare artefacts

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. How did Harappan sites demonstrate advanced urban planning?

14. Which historical figures are associated with Mehrauli Archaeological Park?

15. What architectural elements of the Taj Mahal exemplify Mughal design?

16. How does Jama Masjid reflect the religious architecture of its time?

17. What historical significance does Purana Qila hold in Delhi's history?

18. What architectural features make the Red Fort a UNESCO World Heritage Site?

19. Which Mughal emperors were influential in the development of Agra?

20. What unique collections can be found at the Salar Jung Museum?

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. Grid layouts

14. Qutub al-Din Aibak

15. Symmetry and inlay

16. Large domes

17. Ancient Indraprastha

18. Mughal architecture

19. Akbar and Jahangir

20. Paintings and textiles

Assignments

1.   How are historical destinations useful for the development of tourism in India?

2.   How can you promote national identity through protecting historical monuments?

3.   Discuss the role of museums in preserving India's rich historical heritage.

4.   Examine the impact of the Taj Mahal on India's tourism industry. What role does it play in attracting both domestic and international tourists?

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BLOCK
04

Tourist Destinations in Kerala and their Significance

SREENARAYANAGURU
OPEN UNIVERSITY

Unit 1

Historical Destinations of Kerala

Learning Outcomes

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

◊ 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 in Kerala

Prerequisite

In the previous unit, we discussed how historical destinations offer a window into our cultural past. Kerala, known as 'God's Own Country,' beautifully embodies this tradition through its diverse monuments and historical sites, each telling a unique story of its rich heritage. The caves, forts, churches, palaces and other sites indicate human progress and bear the testimony of prehistory to modern history. Here, we can see the amalgamation of southern Indian tradition with the indigenous tradition. Hence, visiting historical destinations in Kerala helps to understand the rich culture, indigenous tradition and native history.

As a result, Kerala has become a favourite destination for both domestic and international travellers, drawn by its rich historical traditions and vibrant culture. Kerala Heritage Tourism is one innovation that has helped our history and culture spread beyond boundaries. Architectural marvels like Padmanabhapuram Palace, Bekal Fort and other art and cultural centres carry the legacy of Kerala.

Keywords

Edakkal Caves, Padmanabhapuram Palace, Bekal Fort, Palakkad Fort, Archaeological sites, Pattanam, Muziris, Excavation, Thunchan Parambu, Thunchath Ezhuthachan, *Vidyarambham*, Megalithic burials

4.1.1 Edakkal Caves

Excavations in the Wayanad region yielded many microlithic or neolithic sites. The most significant one was Edakkal Cave. It is one of the earliest petroglyph (rock engraving) sites in Ambukuthi Mala in Wayanad district, 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 discovered the shelter, the walls of the caves were covered with drawings and bore five short inscriptions. The inscription has been identified with Kadambas and Hoysaḷa Bellalas, who were Jains.

Fig 4.1.1 Edakkal Cave (Source: Wayanad Tourism)

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 head-dress. 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.

4.1.2 Padmanabhapuram Palace

The palaces of Kerala have been built in the traditional style and we can see the predominant nature of wood work. One of the important palaces with a rich architectural legacy was the Padmanabhapuram Palace.

Padmanabhapuram Palace stands as the symbol of the architectural expertise of Kerala. 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.

Fig 4.1.2 Padmanabhapuram Palace (Source: Kanyakumari Tourism)

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, 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.

4.1.3 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 Bedanore 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 Tipu's era, including gold, silver, lead and copper.

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 Tipu 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 *chatursala* 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.

Fig 4.1.3 Bekal Fort (Source: Kerala Tourism)

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 Tipu 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.

4.1.4 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 4.1.4 Palakkad Fort (Source: Kerala Tourism)

The history of the fort dates back to the 18th century when Komu Achan was governing the Palakkad region under the Zamorins of Calicut. 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 surrended 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 Cannaore 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.

4.1.5 Archaeological Sites of Kerala

4.1.5.1 Archaeological Sites of Palakkad

Archaeologists have made significant findings from the Palakkad district that revealed the historical tradition of the region. These findings include cists, rock cut caves, multiped hood stones, hat stones (*toppikallu*), menhirs, dolmens, urn burials and umbrella stone. 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. (K Rajan, 2010).

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 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.

4.1.5.2 Pattanam

The archaeological site at Pattanam is located about 30 kilometres north of Cochin in the Ernakulam district of Kerala. Until recently, this ancient town remained hidden beneath layers of history. It was an important urban settlement and a maritime trading hub in ancient times. However, these aspects came to light only through the Pattanam excavations. This excavation marked the first multi- and trans-disciplinary archaeological investigation of Kerala.

The Pattanam excavations were initiated in 2007 by the Kerala Council of Historical Research (KCHR). The excavation has been ongoing for eight seasons. These excavations have revealed several artefacts, but what is more remarkable is that they represent only a small portion-approximately one percentage-of the entire archaeological mound, as only sixty-one trenches have been explored thus far. The artefacts discovered included human bone parts, teeth, brick structures and elements such as burnt clay floors, a wharf with bollards, a canoe, toilet features, ring wells and storage jars. Apart from this, the excavations yielded a large collection of potsherds and pottery sherds of non-Indian origin, indicating extensive trade connections.

It appears that Pattanam was continuously inhabited from the 2nd century BCE to the 10th century CE based on the artefacts that have been excavated and the architectural elements. More importantly, the research shed light on the town's extensive maritime trade networks that extended over the Mediterranean Sea, Red Sea and Indian Ocean. Based on this evidence, it is possible that Pattanam was the ancient port of Muziris, also known as 'Muchiripattanam,' a vital hub in the Indian Ocean trade routes of antiquity.

Fig 4.1.5 Pattanam (Source: Kerala tourism.org)

The artefacts and objects collected from the Pattanam site are meticulously classified and documented and they are now displayed in the site museum. This provides information on the maritime history of Kerala.

4.1.5.3 Eyyal Burial Cave and Chovvanur Burial Cave in Thrissur

Fig 4.1.6 Eyyal Burial (Source: https://keralaheritage.org/)

Eyyal Burial Cave is a double chamber burial site in Thrissur, where Roman coins from the Republican period were discovered by the ASI. These coins, dating back to the first century CE, are dressed laterite blocks resembling a snake's hood.

The Chowannur Burial Cave, a prehistoric megalithic rock-cut site in Chowannur, Thrissur, is a centrally protected monument under the Archaeological Survey of India with a unique circular chamber entrance.

Fig 4.1.7 Chowannur Burial (Source: https://keralaheritage.org/)

4.1.5.4 Megalithic burials in Wayanad

Wayanad, located in the Western Ghats of Kerala, India, is renowned for its rich cultural heritage and archaeological significance. Among its most intriguing features are the megalithic burial sites that date back to the Iron Age. These sites provide insights into the burial practices and social structures of ancient communities in the region.

1. Kurumbalakotta

The site at Kurumbalakotta gained attention in the 1980s when workers discovered around forty urns arranged in double rows during road construction. Further excavation revealed smaller pots buried deeper in the ground. The presence of these urns indicates a long-standing tradition of burial practices in the area. Today, Kurumbalakotta is popular not only for its archaeological significance but also for its scenic surroundings, including an ancient temple and a sacred grove.

2. Valal

Located in Kottathara Panchayath, the site of Valal was discovered in 2012 and features urns of various sizes. Situated at an altitude of approximately 749 feet, Valal is set amidst a landscape of rubber plantations. The discovery of these urns provides a glimpse into the burial customs of the Iron Age inhabitants of Wayanad. This site helps us to understand the relationship between ancient burial practices and the local agricultural environment and the cultural continuity in the region.

3. Ellumantham

The Ellumantham site, found in Edavaka Panchayath, was uncovered in 2013 and is characterised by large urns positioned on a sloping hill. This site, located at an altitude of about 754 feet, offers visitors a unique opportunity to observe the burial practices of ancient communities. The urns found here are significant for understanding the social and cultural dynamics of the time.

4.1.5.5 Thunchan Parambu

Fig 4.1.8 Thunchan Parambu (Source: Keralatourism.org)

Thunchan Parambu, located in Tirur, Malappuram district, is a site of immense cultural and historical significance, believed to be the birthplace of Thunchath Ezhuthachan, the father of the Malayalam language. Ezhuthachan, a 16th-century poet and scholar, is renowned for his retelling of the Ramayana and Mahabharata in Malayalam, making these epics accessible to the common people. His work not only popularised Malayalam as a distinct language but also standardised its script, leaving an significant mark on the cultural identity of Kerala.

Spanning four acres, Thunchan Parambu is managed by the Thunchan Memorial Trust, established in 1964. The site features several attractions, including a Literature Museum, which details the evolution of Malayalam literature through rare manuscripts and interactive displays, and the Grandhapura, a library housing palm-leaf manuscripts and historical texts. Relics such as the iron stylus believed to have been used by Ezhuthachan and the ancient kanjira tree under which he is said to have composed his works further enhance the site's historical significance. Facilities like the Saraswathi Mandapam, an auditorium, and open grounds provide a serene and inspiring environment for learning and reflection.

Thunchan Parambu is the centre of two major annual events that celebrate Kerala's literary traditions. The Vidyarambham Ceremony, held on Vijayadashami, introduces

young children to the world of learning by guiding them to write their first letters in the Malayalam script, a practice deeply associated with Ezhuthachan's legacy. The Thunchan Festival, a week-long celebration, honours Malayalam literature through literary discussions, cultural performances, and tributes, drawing writers and scholars from across India.

The development of Thunchan Parambu into a heritage centre began in earnest in the 1960s, following the Kerala government's acquisition of the land. Cultural figures such as K.P. Kesava Menon played key roles in establishing the memorial. Over the decades, the site evolved into a vibrant cultural hub under the guidance of various committees, with significant expansions that enhanced its educational and cultural offerings. Today, the Thunchan Parambu Heritage Project, supported by the Department of Culture, ensures the preservation of the site and its activities.

Thunchan Parambu stands as a living memorial to the contributions of Thunchath Ezhuthachan and the literary heritage of Kerala. It serves as an educational and cultural centre, attracting scholars, writers, and visitors who wish to explore and celebrate the history of the Malayalam language.

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 Sivappanayaka of Bedanore 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.

◊ The British then captured the fort.

◊ 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.

◊ Pattanam was an ancient urban settlement and trading hub

◊ Archaeological excavations revealed rich maritime trade connections

◊ Eyyal and Chowannur burial caves show historical significance

◊ Wayanad's megalithic burials reveal ancient burial practices

◊ Thunchan Parambu commemorates Thunchath Ezhuthachan's literary legacy

◊ Memorial Trust fosters research on Malayalam heritage and culture

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?

14. What ancient trading hub is believed to be Pattanam?

15. In which district is Thunchan Parambu located?

16. What year did the Pattanam excavations begin?

17. Who is regarded as the father of the Malayalam language?

Answers

1. F. Fawcett

2. 1896

3. Five

4. Dharma Raja

5. Nalukettu

6. Sivappanayaka of Bedanore

7. 1763

8. Paise

9. Palakkad Fort

10. Zamorin

11. 1757

12. 1790

13. Anakkara

14. Muziris

15. Malappuram

16. 2007

17. Thunchath Ezhuthachan

Assignments

1. Analyse the significance of Pattanam in the historical tradition of Kerala.

2. Examine the efforts of the Thunchan Parambu Heritage Project in preserving the cultural and historical significance of the site.

3. Explore the role of Padmanabhapuram Palace in promoting heritage tourism in Kerala.

4. Identify key archaeological sites in Kerala and their significance in historical tourism in Kerala.

5. Explain the significance of Megatlithic burials in Wyanad in the history of Kerala.

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Unit 2

Sacred Geography

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

◊ identify the sacred sites in Kerala

Prerequisite

The 'place' is a specific location that evolved from the quality shaped by human interaction. But 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, 'Sacred geography' introduces a profound cultural understanding that embodies spiritual and secular unity within a nation.

Keywords

Sacred Space, Geography, Religious unity, Traditional structures, Pilgrimage, Deity, Pilgrims, Buddhism

4.2.1 Sabarimala

The Sasta or Ayyappan is popular among the deities worshipped in Kerala. Some historians, like Sreedhara Menon, noted its presence in major temples. Menon identifies Sasta 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.It would be relevant if we explore some of the facets of the Sasta cult in Kerala. Sasta is considered as a symbol of religious unity and harmony by the worshippers .

There is an academic debate regarding Sasta's association with Buddhism, with some historians, including Sreedhara Menon, suggesting that Sasta may have connections to Buddhist traditions. It is believed that Buddha himself has been transformed into a Brahmanical deity and worshipped under the name 'Sasta'. In support of the view, Sreedhara Menon emphasises the relationship between Buddhists and the Sasta cult. He argued 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*. Still further the pilgrimage to Sabarimala is totally devoid of any caste discrimination.

The association of Sasta with Buddha has also been rejected by some historians. Those who reject 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.

4.2.2 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.

Fig 4.2.1 Cheraman Juma Masjid

The Cheraman Juma Masjid, is believed to be the oldest surviving mosque in India. The mosque has undergone numerous renovation works - 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, butthere is no clear picture of the foundation of the mosque is available.

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, historians have placed been 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 a position in the *qibla* wall indicating the direction of Mecca. 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 seat of the speaker with 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 propogate the essence of religious harmony and sacredness.

4.2.3 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 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.

Fig 4.2.2 Malayattoor Church

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.

4.2.4 Parassinikkadavu

The temple town Parassinikkadavu in Kannur district is famous for the Parassinikadavu Sri Muthappan temple. Muthappan is a Theyyam, a living god 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 include the fish and toddy.

The Muthappan 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.

Fig 4.2.3   Parassinikkadavu

Muthappan Thiruvappana (*Puthari Thiruvappana*) festival is held annually in Parassinikadavu temple. The festival is held for two days. It begins with the customary rituals in Madamana Illam. The next day, Muthappan Tirubappana is held 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.

4.2.5 Kodungallur Bhagavathy Temple

Kodungallur (Cranganore) is an ancient port known to Greeks as 'Muziris'. The place is famous for the 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 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'. '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

Fig 4.2.4 Kodungallur Bhagavathy Temple

this festival from historical, religious, ritualistic, 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 considered to be 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 simply 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 primary 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 in 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

2. Malik Ibn Dinar

3. Lopo Soares de Albergaria of Portuguese

4. Muziris Heritage Project

5. Sabarimala

6. Malayattoor

7. Graeco-Roman

8. Senguttuvan

9. Kavu Theendal

10. Muziris

Assignments

1. Discuss how sacred sites contribute to the communal and secular identity.

2. Do pilgrim sites embody sacredness? If so, what factors influence their perception as sacred spaces?

3. Analyse how religious sites enhance the sacred geography of the locality.

4. Discuss the role of sacred geography in shaping Kerala's tourism landscape. How do these sacred sites contribute to the state's identity as a tourist destination?

5. Write a short note on the significance of Kodungallur in the historical map of Kerala.

6. Explain the significance of sacred sites such as Parassinikkadavu and Sabarimala.

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