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Since seventies other aspects of history (other than political history) have been emphasised in Indian historiography. Among these aspects trade and urbanisation have been discussed seriously by the Indian historians. Recently Irfan Habib and Thapan Raychaudhri have edited two volumes which have been published as 'Economic History of India'. R.S. Sharma has published a book titled as 'Urban Decay in Ancient India'. Himanshu Prabha Ray has worked on the problem which related to trade, urbanisation and emergence of Kingship in Deccan during Sathavahana period. Shereen Rtanagar had published her doctoral dissertation which has discussed about Harappan Trade with West Asia. Maloney worked 'The effect of Early Coastal Sea Traffic on the Development of Civilization in South India' which has submitted in the sixties for Doctor of Philosophy. In foregoing three decades many data have been collected in Tamil country about trade and urbanisation which are not thoroughly processed by South Indian historians. Barring R. Champakalakshmi and B.D. Chattopadhyaya no other scholar worked upon these data. Even these two scholars have only initiated the debate. Hence we have to analyse trade and urbanisation in ancient Tamilnadu with new data and correct historical perspectives.
Trade has been playing an important role with the mankind from the beginning of barbarianism up to the civilisation. It can be said that trade entered in the life of man by the exchange of gifts. Man had a tendency to give off, while seeing a person, what was surplus in him. In course of time it became what was known as trade. Trade has been defined as 'the mutually appropriative movements of goods between hands. This movements may be within contiguous social units (internal trade) or between groups across cultural boundaries (external trade)'. Himanshu Prabha Ray categorised this into 'gift trade', 'administered trade' and 'market trade'. The first is based on a reciprocal relationship between parties, while the second type can take place only in the case of a formal treaty. The third type of market trade follows the line traced out by the supply, demand-price mechanism.

The exchanges were based on the use of value of goods and there is no indication of the notion of exchange value being involved in the transactions even of specialist goods. Poems refer to a kind of loan of commodities (Kuriyefirpai) which was to be paid back in the same kind and quantity. The concept of profit or interest seems to have been more or less irrelevant in contemporary modes of transactions. Probably the only difference was that the goods were predominantly gold and silver. The coins could not have been circulated as money in the existing modes of exchange, but only as a category of valuables. The
procurement of goods for trade crosses the barriers - geographical and political and it is difficult to draw boundary lines.

In the study of urban processes, another useful distinction is that of primary and secondary urbanization. In primary urbanisation the rise of cities is solely the result of internal developments, although not in a complete isolation, for external influence in varying degrees could induce such development as in Shang China and to some extent in Mesopotamia and in Central America. Secondly urbanization is the direct outgrowth of the expansion of empire, wherein forts and regional administrative centres, established for political and economic control, could act as centres of diffusion of metropolitan culture, i.e., technology and other knowledge.

The ceremonial complex receives central importance in the emergence of urban forms and in shaping of pro-modern (pre-industrial) cities in studies on urban historical geography. Religion does not mean the mere existence of beliefs in the other world and cultural practices which admittedly precede urban beginnings. It is that point of development in which a formalised system of beliefs and practices, with claims to universalism, plays a significant part in the process of transformation, requiring mediation through worship and sacrifice, i.e., through institutional means and enables a certain politico-religious elite to command priority.
and exercise authority\textsuperscript{10}. As Eisenstadt points out in the progression of

vafiotrs led to a metamorphosis of the older kin-structured tribal organization into a class based one-such as the temple, foress or market place. In south India such a change may be perceived from the early historical urbanism to the early medieval urbanism, the early medieval temple assuming the institutional focus.

Three major periods of urbanisation have been identified in pre-medieval (pre-sultanate) India\textsuperscript{11}. The first is represented by the proto-historic cities of the Harappan/Indusvalley culture assignable to a long period from the middle of the third millennium to the middle of the second millennium B.C. the urban character of this phase is recognizable in a hierarchy of settlement sites, in the planned cities, in the urban infrastructure provided at Mohenjodar, their design monumental architecture and orientation, apart from other significant archaeological evidence. The major part of the subcontinent remained unaffected by this early urbanism, which, in fact, left no legacy beyond the middle of the second millennium B.C.

The second period of urbanism, the epicentre of which is located in the Ganges valley, was spread over a long period from the middle of the first millennium B.C. to the third century A.D. and is often attributed to the maturity of the iron age and the expansion of trade
within the Ganges valley and from the Ganges valley to other parts of India, covering almost the whole of the subcontinent. More significant in peninsular India was the impact of maritime trade. Regional variations in this phase of urbanism are crucial to an understanding of the degree and intensity of secondary urban forms in Tamilakam, where the impact of Indo-Roman trade was greater and the influence of Mauryan polity was minimal.

For peninsular India, this phase represents the first urbanisation, which is better understood through regional and sub-regional studies, although commonalities may exist across regions. Only a beginning has been made in this direction, i.e. undertaken based on such an approach. For Tamilnadu in the early historical period, the study of settlement patterns, ecology and forms of production has demonstrated the need for such an approach and provided useful insights into the nature of economy and urban forms.

In the early historical period, urban forms emerged in restricted zones, urban enclaves in two eco-zones, viz, the marutam (plains) and neital/coast/littoral) in the form of consumption points and trading points. Some transit zones like the semi-arid kongu region, rich in mineral resources, acted not only as route areas (buffer state) but also as craft production enclaves. This early urbanism was not the result.
of the forces of an inner growth but was of a secondary generation induced by inter-regional trade mainly coastal, between the Ganges plains, Andhra and Tamil regions and overland between the Deccan and Tamil region more significantly it was induced by maritime commerce between South India and Mediterranean west and subsequently with Southeast Asia. However, unlike in Sathavahana Deccan, this secondary urban development does not seem to be related to secondary state formation, as Mauryan imperial and cultural influences were less direct than in the Deccan and Andhra regions. In other words, political processes were not functionally related to urban genesis, which was mainly the result of external stimuli and hence were not at the core of the transformation. Early Tamil society did not emerge fully out of its tribal basis to evolve into a full-fledged state-society.

Urban decay, which is believed to be a general historical phenomenon in the subcontinent in the post third century A.D. is less clearly attested to in this region both in archaeological records and Tamil literary traditions, the latter begin more concerned with the decay of urban centres. Nor do they refer to artisans and merchants falling on bad days or to their migration. On the contrary, the post Sangam literary works point to a centres activities in at least the major centres of the early historical period like Kanchi, Vani, and Maduri apart from Kaveripurmpattinam, the major port of entry into the region.
The classical definition for urbanisation of Childe lists monumental buildings, large producing classes including artisans, art, science and writing as traits of the bronze age. According to Adams, increased size and density of population are crucial to urbanism and the contribution of the context of Iron Age towns in early historic India. But the presence of monumental buildings and the insignificance of crafts do not apply to early historic towns. Heavy rain, moist conditions and perennial floods rule out the presence of large constructions in many river plains. Indeed, there has been no view what really marks out a town is not merely size and population but the quality of material life and the nature of occupations. Though agricultural surplus derived from the hinterland is vital to the existence of a town, merely a settlement of non agriculturists cannot be regarded as an urban centre. Concentration of craft and prevalence of money based exchange are equally important features of urban life. In texts an architecture a 'nigama' or town is rightly defined as inhabited by people of all classes and numerous artisan.

The numerical dominance of non agriculturists is the distinctive feature of the urban population. The nature of iron and other artefacts that have been discovered in vertical excavation can provide some clue to them. The artefactual assemblage holds the key to artisanal and other activities.
Artefacts include not only axes, adzes, chisels, etc., but also crucibles, ovens furnaces, dyeing vats, etc. The social and economic implications have to be worked out. The absence or the presence of the ploughshare needs to be given to the absence or the presence of the ploughshare. Towns may have been inhabited by some agriculturists, but their number would not be very large. However as centres for manufactures of iron tools meant to cater to the primary needs of agriculturists, towns are expected to yield such artefacts. But much would depend on luck in verticle diggings.

In a cultural landscape a city is a node, where population chooses to concentrate to create a settlement large and more dense than most other contemporary settlements, not in order to make food production more efficient, but because of an engagement in non-subsistence activities such as crafts or trade, administration or ritual services. (Such population aggregations make defence easier that in situations where people live in dispersed villages). Urban households do not replicate one another in function. It is emphasized to say that urbanism is a dependent variable, the emergence of cities reflects economic change towards specialisation or the division proceeds, the spatial character of an economy will change with certain types of production becoming concentrated at particular settlements.
Many scholars have been working on the history of Tamil kings and people. They have solely relied upon literature and few archaeological data which were collected by recently created Archaeology Department. But during three decades archaeology department has unearthed many archaeological data which speak of urbanisation in ancient Tamil Nadu. More than twenty urban centres have been unearthed. Among these five are located on the coastal region. With the help of these data we can analyse the development of trade and urbanisation in ancient Tamil Nadu. In this venture we must analyse the conclusion and theories which are put forth by the pioneers.

In the first half of this century P.T. Srinivasa Iyengar, S. Krishnaswamy Aiyangar, K.N. Sivarajapillai and Kanagasabai Pallai had worked upon the history of ancient of Tamil Nadu. Since the Historiography of the south India was in an incipient stage the analyses were incomplete and distorted ones. During seventies very few scholars had worked with correct historical perspectives. With these perspective one can process the archaeological data. Also the conclusions arrived by the pioneers are to be analysed and modified.

The dissertation has contained seven chapters viz. Geography and Early settlements, land routes, trade and traders in ancient period, commodities, development of urban centres and politics, expansion of settlements in sangam age and urbanisation.
Here Tamil country includes modern Kerala and Tamil Nadu which nomenclature is attested by Tamil Literary Tradition also. In this dissertation, Sri Lankan data also are to be taken into account as the interaction between Tamil Nadu and Sri Lanka is intensified during ancient period.

First chapter deals with prehistoric settlements in Tamil Nadu. Here man began to settle in particular areas which were conducive for agriculture and cattle breeding. In course of time he had concentrated on agroculture which gave raise expansion settlements all over Tamil Nadu. New religious beliefs began to shape which was attested by megalithic monuments in Tamil country. Megalithic people were organised into segmentary lineages. These lineages had their own territorial identity for their socio-economic activities. The lineage group of families which lived in one house or in very few houses. But their economy was pastoral cum agricultural in nature.

The second chapter under scores the importance of trade routes and sea routes for the development of trade with Western and Eastern Countries. Internal trade routes were mentioned by South Indian and North Indian literatures. These routes are to be mapped and analysed which were throughly discussed by Modichandra. Recent studies on trade also emphasised the strategic importance of Dakshinapada.
(Modern National Highway Seven) in ancient India. It begins from Ganga Valley and runs through Deccan, Tamil Nadu and terminated at Cape Comarin. Another Highway which from Calicut to East has went through Kongu. These two Highways went along the areas where mineral mines of Deccan and Kongu were located. The importance of these Highways is to be analysed in this chapter. The rest houses, Toll system and transport facilities are also analysed. South India's strategic position can be appreciated in international trade network during the period under study. Here sea, wind system, utility of ships, foreign notices have utility of ships, foreign notices have been analysed. Trade contact between west and east is also discussed. In this chapter silk routes are to be analysed.

The Third chapter deals with emergence of traders in ancient Tamil Nadu. There are many kinds of traders who were referred to in Tamil literature. These traders were included into two major sub divisions viz., sea faring traders and Caravan traders. Sea faring traders must have originated from fisher folk which is attested by the word Paratavar. This word referred to fisherfolk and traders as well. This confirms the gradual emergence of traders from fishermen folks. Traders from foreign countries also lived here. The discussion about these traders can contribute to the history of economic conditions in ancient Tamil country.
Traders from North India had populated urban centres in Tamil Nadu. Tamil traders also went to Gulf country, Town in Deccan, Town in North India and urban centres in Sri Lanka. These aspects also discussed in this chapter.

Fourth chapter solely analysed the commodities in ancient trade are to be referred too. There are two types of commodities. One include agricultural commodities and other from craft production. Also forest products were also made as commodities. Foreign commodities are also analysed. In this chapter prestigious goods and their social importance are also discussed. Most of the foreign goods were prestigious commodities. Many commodities were considered as primitive valuables in ancient period. This aspect is also taken up for discussion.

Fifth chapter studied the emergence of trade centres and their ecological settings. Most of the trade centres were located in strategic area which had acted as centres for symbiotic position between different ecological regions. Also they had been located in the areas where rich resources were tamed. In coastal regions trade centres had had the background of hinterlands which were conducive for trade. The emergence of trade centres changed the political scene in ancient Tamil country. The conflicting segmentary lineages consolidated in to
confederacy of chiefdoms. Tamil trinity had controlled trade centres and routes for their economic wealth.

Sixth chapter discusses about the development of settlement and complex social organisation. During early historical period of Tamil Nadu witnessed chiefships and chiefdoms. Segmentary lineages integrated under big chiefs and into chiefdoms. Then Tamil Nadu was divided into fivefold divisions viz. Mullai (Pastoral), Kurinchi (Hilly region), Marudam (littoral), Naydal (coastal) and Palai (arid). Matudam had dominated the other regions in political development as it had rich agricultural basis. Mullai region had enormous mineral wealth which was tamed during this period. This gave impetus to the economy of pastoral people. Kurinci also had forest resources which found way to the Western world. In coastal region many trading centres existed as far as foreign trade was concerned. More than twenty trading centre (pattinam) were mentioned in Sangam literature. Among these some had developed into emporium and royal cities.

In the seventh chapter urbanization in ancient Tamil Nadu is to be analysed. Theory of urbanization is taken for discussion. Most of the urban centres had emerged as cosmopolitan cities were hestrogenoues people had lived and took part in trade activites. This lead to the urbanzation. The sources for this chapter are collected from
literature particularly Kavya literature. Also we have corroborative archaeological study is taken up for this chapter since it has meagre source materials. Most of the literary sources indicate the nature of complex society in urban centre which contribute urbanization. In the final chapter all the conclusions about trade and urbanisation are given.


3. Himanshu Prahha Ray, Monastery and Guild: commerce Under Satavahanas, Delhi, 1986


8. Puram p.163

9. R. Champakalakshmi Trade and Ideology and urbanisation south India 300 BC to AD 1300 p.6.

10. Ibid p.7
11. Ibid p.9

12. Ibid p.16


15. Shudarsan Seneivaratre, op. cit.,