CHAPTER VI

CONCLUSION

(a) Effects and consequences of Tipu’s reforms.

The political organisation based on the unchecked sovereignty of petty principalities; the social organisation founded on rigid caste rules in which the Namboodiris and the Nairs alone wielded power; the economic organisation built upon the bedrock of the decadent feudal theories in which also caste rules preeminent; and the religious observances imbedded in the blind faith and following of the pronouncements of the Namboodiris as the custodians of religious tenets—these were the characteristics of Medievalism in Kerala. The effects of the revolutionary reforms of Tipu Sultan can be appreciated only if we recall to our memory these medieval features of Kerala society. The importance of the Mysorean occupation of Kerala for more than 25 years, is that it was an era of transition from the Medieval to the Modern. All the medieval institutions with their peculiar characteristics received a rude shock and were toppled down, never to stage a come back. Thus the medieval feudal system of Malabar in which the country was parcelled out into petty but sovereign principalities that ushered in anarchy owing to their mutual jealousies and wars
came to an end with the Mysorean occupation. "The whole of Malabar", writes Prof. P.K.K. Menon, "came to be organised under one political control, land revenue administration was thoroughly overhauled and modernised, a new variety of coinage appeared and the system of communications registered an improvement." (1). To complete the picture let us borrow from K.M. Panicker who speaks about the effects of Mysorean rule on the society of Kerala in these words, "the social set up that existed from time immemorial was destroyed by the Mysorean rule. From its ruins, sprang up a new middle class society." (2). Every aspect of traditional life of Kerala felt radical change. In short, the period marked the end of medievalism and opened an era of "modern and progressive ideas." (3).

But it had its own consequences of far reaching importance. The Namboodiris and Nairs who were deprived of their undue privileges felt aggrieved by these measures. When the revenue settlement was made Namboodiri Jenmis declined to attend to the Cutchery, which they believed, was a deterioration of their caste supremacy and would lower them in the esteem of other castes. Therefore, they sold the lands to the Mopilahs and others, and left the country for Travancore. The Nairs who were attached to the Naduvazhis and Desavazhis as professional soldiers and were numerous became unemployed when they were no more required by them as they had lost their political authority. Their income from the land as intermediaries between the Jenmis and cultivators was also lost with the revenue settlement which was made directly with the cultivators.

(1) Prof. P.K.K. Menon: Kerala and East India Company (Article), History on the March. P.222.
(2) K.M. Panicker: Freedom Struggle of Kerala. P.541.
(3) A. Breedhara Menon: A Survey of Kerala History. P.305.
Another rude shock they felt was when they were made to shelve off their old practices of polyandry and semi-nakedness. The universal application of prohibition of intoxication also affected them most. As a result, "it was the Nairs", concludes K.M. Panicker, "who had suffered most. The state of society in which they were the executive arm and of which they were the centre, disappeared when Haidar entered Kerala. Though in the period that followed (the Mysoreans) they regained in some measure their social importance, the great authority which was vested in them as a community responsible both for Government and for defence, ceased with the Mysorean conquest." (4). No doubt, the Nairs fell in social and political importance. But the fall was an imminent historical necessity. The great authority they exercised prior to Mysorean occupation is graphically described by Buchanan in his 'Travels'. He says, "they are born soldiers (5)....therefore had contempt for all other professions. Everyone carries with him a fire-lock and a sword. But those who are recognised as more courageous will bear a pair of swords. Since all of them go about unsheathed naked swords, assassinations and murders are a common affair" (6). He continues to say that they were very much addicted to intoxication. (7). "When they go anywhere", writes Barbosa in his 'Description of the Coasts of South Africa and Malabar', "they shout to the peasants that they may get out of the way where they have to pass and the peasants do so and if they do not do so, the Nairs might kill them without penalty" (8). We have seen that all the

(8) Barbosa: Description etc., p.124.
castes except the Namboodiris and Nairs carried with them even atmospheric pollution. "If a Hair apprehended of his body being polluted", observes Buchanan, "by an Ezhava or Mukkuva, he must cut him down instantaneously as a matter of right." (9). These unscrupulous wanton suppression of the poorer section of the society was checked effectively by the Mysorean officers. The result was that the Nairs sunk in social and political importance and the commoners gained status and recognition in the body politic of the country.

The affected parties could not reconcile themselves with these changes that had taken away their traditional rights. They, therefore, turned rebels and began "occasional depredations on the country? (10). This led to the ruin of culti of Malabar. When it was harvest time or when the pepper was ripe, the Hair rebels who were hidden in jungles and forests would surprisingly make a maraud on the fruits of labour of poor peasants. Though this was checked by the Mysoreans, the physical features of the country helped the rebels to carry on such pillaging and ravaging at frequent intervals. When the political integration was first effected by Haider Ali, we have seen an organised rebellion of Hair nobles in the year 1766 which resulted in their complete rout. After this major revolt to maintain the old order, another serious threat was made in 1788-89 when the second land survey was effectively conducted and a number of illegal possessions were confiscated. In this outbreak, the Nopilah Chiefs like the Kurukkal of Manjeri who were affected also took part. Apart from these rebellions, no serious risings occurred during the period under review as an immediate consequence of the revolutionary reforms of Tipu Sultan.

(10) Poona Residency Records, No. 32 37 A. P. 37.
But as a consequence of the loss of power and profession, the Nair soldiers always allied themselves with the English Company. The English, in their turn, abetting rebellions with the discontented Nairs, created a perpetual problem of law and order in the country. As it is the duty of any civilised Government to check lawlessness, Mysoreans also kept a strict watch over the rebels and criminals who dared to defy the established system of Government. This led them to seek protection under the English Factors of Tellichery, and with their aid and connivance, they laid the country waste. When there were wars between Mysore and the Company, the Nair rebels helped the English with all vigour and enthusiasm. A serious consequence of these reforms was that the Nairs who were the soldier class of Kerala, were driven into the camps of the English Company.

Another far-reaching consequence was that the long-standing enmity between the Nair and Mopilah communities became more and more serious. The Mopilahs as loyal subjects regained their lost freedom whereas the Nairs as rebels lost their ancient rights, under Mysoreans. This was considered a religious persecution by the Nair Community who avenged the Mopilahs when they were re-equipped with authority under the English. "An extreme degree of rancour and enmity" (11) that had already existed between the Nairs and Mopilahs aggravated when "they suffered the delegation of our (English) authority to their ancient enemies, the Nairs" (12). When the English re-instated the landlords in their ancient possessions, "which for years past had been in the undisturbed possession of Moppillary cultivators widened the breadth still further." (13). The revival of the suppression by the landlords

(11) Fgn. (Misc.) S.No. 56, Part II, P.763.
on the poor Rupillah peasants sowed widespread discontentment amongst them. They began to organise themselves in armed gangs to protect their property and person from the Rajas and Janads. The plight of the Rupillah peasants who were exhorbitantly exacted during the period following the cession of Calabar were sufficiently brought out by 'The Joint Commissioners' in 1793. One of the members of the Commission made clear in the Committee that the Samorin and his agents were collecting a number of unauthorised taxes employing even the English force to realise the amount.(14). He goes on to say, "I could not therefore help asking (to the Ropillahs he interviewed at Malampuram) why they could not pay to the Company the same rent they paid to Tipoo. They said they could very well pay and very willingly, if nothing else also was demanded."(15). Again a number of letters between the Commissioners and the Samorin was exchanged relating to the collection of death tax which was termed as Purushantereen, "The demand of the Samorin to take Purushantereen" (a share of the property of the deceased), observed the Joint Commissioners, "is made a great instrument of oppression and particularly against the Ropillahs, the pretense being taken not only of recent deaths but of the deaths of the relations even in the time of Tipoo Sultan."(16). Accordingly they required the Samorin to stop the collection of Purushantereen. (17). But the Samorin in his letters to the Commissioners, asserted "the levy of Purushantereen is an ancient custom" (18) and "according to ancient usages that I may receive the Purushantereen and fines from the inhabitants without it being considered a hardship."(19). The Commissioners again wrote to

(14) Ryn. (Misc.) S.No. 56, Part II, P.845.
(16) Ibid, P.824.
(17) Ibid, Voucher No. 34, P.831.
(18) Ibid, P.836.
the Zamorin, "this is generally included in our prohibitions as to demand founded in the ancient rights of the Rajas" (20).

But the English finally had to ignore the grievances of the Mopilah peasants and "set themselves to the task of making such adjustments in the State system as would satisfy the former rulers." (21). This precipitated Mopilah rebellions in many parts of the country from the year 1792 onwards. In the same year "the Zamorin's Nairs", writes Joint Commissioners, "had already come into collision three times with the Moppillas of Eranad....The assessment of the Rajas were unequal and Moppillas were rated more highly than Hindus. The general discontent deepened and in South Malabar, the military had to be employed" (22) against them. As ardent supporters of the Mysorean rule, they were suspected and condemned by the English from the inception of their administration. The local Rajas and landlords who gained social and political importance as loyal supporters of the British Raj added insult to the injury of the Mopilah peasants. They were thus harassed on all sides. But all these repressive measures only aggravated the situation. Omnious clouds of discontentment gathered and thickened fast in the horizon that threatened to topple the English regime in Malabar many a time. Serious rebellions continued intermittently throughout the 19th century and thousands of Mopilahs laid down their lives fighting against the English. These outbreaks culminated in the final trial of strength in 1921-22 between the English and the Mopilahs is known in history as the Mopilah Rebellion of

(20) Ibid. Voucher No. 36, P.843.
(22) Fgn.(Misc.) S.No. 55, PP.261-62, Para.290.
1821'. This continuous struggle and irreconcilable attitude towards the English deprived them of all new vistas of life. They kept out of the schools and colleges established by the English and boycotted their military and civil service. As a result of this prolonged and protracted resistance against an established Government for nearly a century and a half, the community fell into the abyss of misery and illiteracy from which they have not come out fully so far. Undoubtedly this was a far-reaching consequence of Mysorean occupation of Kerala.

(b) Failures of Haider Ali and Tipu Sultan.

With the death of Aurangzeeb, the Grand Mughals shranked into a provincial power and during the period under discussion they became nominal title-holders of the 'Emperor of India'. When the central authority ceased to be supreme, the Mughal provinces one after another declared their independence under their ambitious viceroys. Thus Nizam-ul-Mulk who was the Governor of Deccan assumed the title of Nizam and established a dynasty of his own. The Marattas who tried to fill up the vacuum created by the later Mughals, retreated with defeat they suffered in the heroic battle of Panipat. Apart from these Indian powers, the French and the English were emerging as decisive factors in Indian politics.

The country that parcelled out into small kingdoms began warring against each other as it was a hated legacy of Indian rulers. The European merchants who had novel weapons, disciplined and trained troops entered into this internecine conflicts siding one party or other. When a prince found in the support of the English his salvation, his opponent felt it unavoidable to bag the assistance of the French to equalise the strength of his success. Whether such wars were decisive or not, the European traders received the promised amount of
land and money. People were willingly prepared to join the European armies because of the confidence that they would obtain more booty if they joined them. Plunder and loot were the main attractions to join the army. Suppose a country was attacked and suppose the enemies were repelled, both the victorious and the vanquished armies would vie with each other to pillage and plunder the same place. In this respect, no scruple was a bar. Therefore, people preferred to join that army where more certainty of success and surety of plunder were anticipated. Any adventurous person having sufficient money could raise a force, and if he could succeed in humouring them with plunder and conquests, the strength of his military force would swell suddenly like a swollen river. On the other hand whatever might be the numerical strength of the force, it would fade away easily like the dew under the sun, if the leader met defeat in the first instance of an engagement. The creation and maintenance of an army by Haidar Ali should be viewed in this background of the prevalent military set up in India. But his greatness lies in the fact that he could instil confidence in the success of his arms among his men by modelling them on the European fashion. When the Marattas, the Nizam and the Rajas of Kerala depended mostly on their traditional warfare, it was Mysore under Haidar Ali and Tipu Sultan who deviated for good and achieved great distinction. They were inspired by the European examples and their scientific and industrial developments and tried to employ those novel devices on Indian genius. It was this identity of purpose, aim and organisation of Mysore under Haidar Ali and Tipu Sultan which created the irreconcilable enmity of the English towards these sovereigns. That the English felt alarmed at the growth of Mysore alone, was due to these salient features of their administrative set up and military organisation. The European supremacy in the quality
of arms and ammunitions; intrepidity and strategy of war and above all their lucrative trade and commerce were surpassed by the Mysore rulers who competed them in all these aspects at an unequal speed. Therefore, in the historic process of filling the political vacuum, it was an unavoidable necessity that they should either destroy that power or be destroyed by it. No compromise was possible in this respect nor would it have been natural.

Some accuse Tipu Sultan of fighting against the English knowing well his incompetability. Others consider him a poor victim of the expansionist and aggressive policy of Wellesly. Still others bestow on him the crown of martyrdom as one who stood to the last extremity by his avowed hatred of the English. Thus many scholars assign different causes to the fall of Tipu Sultan. But a clear understanding of the whole story of the rise and fall of the Mysore power would reveal otherwise. If the fall of Tipu Sultan was precipitated by the hatred he had against the English, this torch of hatred was handed over to him by Haidar Ali. If the fall was due to the highly centralised despotism of a kind in which the whole fulcrum of the Government centred round the personality of a single person, the same was also constituted by Haidar Ali. If the so-called 'unprovoked attack', on Travancore Lines was the cause for the beginning of the downfall of Tipu Sultan, the enmity between Mysore and Travancore was also bequeathed to him as a legacy. Therefore, it is not correct to single out Tipu's policy from that of his father. An attempt was consciously organised and carried out by the English historians to extol Haidar Ali as in all his deeds and vilify his son in all his policies. This cleverly began with Wilber, Bouring, Kirk Patrick and Beaston simply to add more weight to their vituperations against Tipu Sultan.
Thus they would claim "Haidar was seldom wrong and Tipu seldom right" (1) and this was the cause for their attack. We have seen that in formulating the policies of his Government, in regulating the efficiency of administration and organising his army in European model, the pattern set up by Haidar Ali was scrupulously followed by Tipu Sultan. The fundamental principles of Haidar Ali's Government did not change under Tipu. Nor did he create any new problem that might threaten the existence of his Government. Therefore, if Tipu was wrong it was not his fault but that of his father from whom he had inherited a kingdom with all its assets and liabilities. But historians say that 'Haidar was seldom wrong.' It justifies the assumption that Tipu who followed the same policy of his father in matters of State, and relations with Indian and foreign powers, was, as a corollary, also seldom wrong.

But in the habits and tastes that were purely personal, Tipu differed very much from his father. Haidar was, as all other oriental monarchs were during his time, addicted to drink, enamoured by feminine beauty, and indulged in all frailties of human passions (2). But among the crowned heads that fill the columns of history, Tipu distinguished himself by the sanctity of his moral life. He was free from all blemishes. His ethics of life was enriched by his learning and scholarship. His humane nature was further softened by the Sufistic philosophy to which he had a favourable inclination. While Haidar Ali was an illiterate with no learning like Alaud-din-Khalji, Tipu was a scholar among scholars like Mohamed-Bin-Tughlak. No one can say that because of these qualities, 'Tipu was seldom right'.

Kirmani: Risakan-i-Evdari, P.489.
But the important failure of Tipu Sultan lies in some other aspects of his dominant character. Thomas Munro who summed up his career in the year 1799 said, "a restless spirit of innovation and a wish to have everything to originate from himself, was the predominant feature of his character." (3). To a certain extent his innovations and reforms caused inconvenience and puzzle to his officers who were not so learned and fertile as their master. They could not fully implicate the significance of his orders. The frequent changes of administrative units (4), introduction of a new calendar (5), a variety of new coins and weights and measures (6), might have created some degree of confusion at their inception. But we understand that these reforms did not make any stagnation in the smooth running of administration. It is true that Tipu like all other oriental monarchs, was also a despot. Centralisation, not fragmentation of power, was the necessity of the time. Tipu's Government presents a very good example of an absolute monarch from whom even the minutest details of administration originated and followed. From his letters we know that Tipu instructs even his petty officers of things that are expected to be done by them. Sometimes he assumes the role of a physician prescribing medicines and pronouncing the causes for the diseases. (7). A variety of letters dealing with innumerable subjects have come down to us amply manifesting his versatility and genius in different sciences and branches of knowledge. But it has its own defects also. As the practice was for Tipu to give his directions on all matters, the officers would always hesitate

(4) Kirmani: History of Tipu Sultan (Miles), P.68.
(5) Ibid, P.133.
(7) Kirk Patrick: Select letters of Tipoo Sultan: Letter Nos. XXXVIII, P.53; CXV, P.146; CCLXXIV, PP.310-11.
to take a decision on their own eventhough they could invoke their discretionary powers. This overcentralisation of authority was one of the weaknesses of Tipu's empire.

Another dominant character in him was his consistency and candidness. His attachment towards his parents, friends, officers and children touches the degree of sentimentalism. He was sincere in his dealings with others whether personal or public in nature. These qualities should certainly make any person a gem among human creations, but to a ruler of 18th century to observe them was suicidal. In spite of the evil consequences, Tipu followed these exemplary qualities throughout his life. In a world where deceit and treachery were commonly practised in personal and public life, where conspiracies and intrigues, murders and assassinations tended to better possessions and prosperity and where the Machiavellian perfidy was literally applied to achieve political destination, outspoken sincerity in diplomatic relations and frankness in politics were detrimental to one's own interest. Here lies the most important failure of Tipu Sultan. When he knew that the Chief of Tellichery was conspiring against him, abetting lawlessness among his subjects and what he wrote to him on that account was a fraud and lie, Tipu admonished him saying, "you are not a good man" and ordered him not to write to him thereafter. (8) This speaks as much of his character. He expected the same sincere disposition which he observed strictly in his dealings but received back deception that made him pour out his feelings without any veil. Again, we have seen how he believed to be genuine the favourable line of action said to have been taken by the Governor of Madras and the Governor-General relating to the dispute between him and the Raja of Travancore which

(8) P.R.C., No. 37 A, P.37.
precipitated his movement towards the Travancore Lines and how great was the surprise he had when he knew of the declaration of war by the English on this issue. On the eve of the last war with the English, Tipu refused to surrender the Frenchmen and other Europeans in his kingdom though General Haris in his ultimatum to Tipu Sultan with preliminaries of a draft treaty demanded of him "to send them forthwith to the English camp" (9). It is reported that when M. Chapiers offered himself to be delivered to the English, the sense of self-respect, honour and consistency of his character prevented him from stooping to such a shameful level. (10).

Another important failure of the Mysore rulers was that they did not make use of the hereditary Nopilah Navigators of Malabar to defend the Coast from the Europeans. With better equipments, provisions and leadership, the Marikkiars of Malabar (as they were called) would have been a great asset to the Mysore rulers in safeguarding the Coast against the European navy. It is a well-known fact that it was these Marikkiars of Malabar that defended the Coast from the Portuguese by waging a number of famous naval wars with them under the colours of the Zamorin for more than a century. (11). From Gujerat to Ceylon, their naval supremacy was unchallenged till the Portuguese gained strength in the latter half of 16th century. (12). This veritable source was not tapped either by Haidar Ali or by Tipu Sultan. It is true that Haidar Ali created a navy under Aly Raja of Cannanore but it did not play any major role except to

(11) See 'The Mariikars' - the Admirals of Zamorin, by Prof.O.K. Nambiar.
escort the cargo vessels. Tipu seriously turned his attention to the formation of an efficient navy only after Malabar was lost to him. It was this failure that helped the English to overrun Malabar without much opposition as we have witnessed in the Second and Third Mysore Wars. If there were a strong navy under the farfamed Marikkara of Malabar, the task of the English might have been a tremendous one to dislodge the Mysoreans from Kerala. They also failed to make the conquered people believe that more benefit would accrue if they showed willing obedience to their rule.

It is quite easy to sit in judgment on the failures of bygone days. But it can seldom be a fair judgment as the time and circumstances that necessitated one's action on a particular event during his regime would be entirely different to a person who views things after a lapse of centuries. It is said of Tipu Sultan that people often heard him say, "that in the world he would rather live two days like a tiger than two hundred years like a sheep,"(13), and he proved totally true to his words. If these are failures, no doubt Tipu failed. But in fact the great failures in the annals of history more often bequeath to posterity, lessons of eternal value than do many brilliant victories.

(c) The importance of the period in the history of India.

The history of India in the 18th century could be divided into two parts - the first beginning with the death of Aurengzeb in the year 1707 and the second from the ascendancy of Haidar Ali in 1761 to the death of Tipu Sultan in 1799. The death of Aurengzeb was the signal for the

(13) Beatson: Origin and Conduct of War with Tippoo Sultan, p.217.
downfall of the Grand Mughals. The period from 1707 to
1761 witnessed a number of Indian and foreign powers fighting each other to establish their paramountcy in India. The Sikhs, the Marattas, the Nizam, the French, the Dutch and the English could carve out their independent kingdoms and places of influence from the ruins of the Grand Monarchy of India. But no power, whether Indian or foreign, proved competent to fill the political vacuum created by the later Mughals. The Third Panipat War finally broke the Maratta ascendancy and ended the hope of an Indian power gaining supremacy over the whole of India. The foreign powers also could not claim much political importance during this period, as the Dutch, the French and the English exercised equal influence and commanded more or less the same strength in their political and commercial activities. The unusual length of the continuance of the Grand Monarchy under the Mughals, when fell, the fall was irreparable. The country became a sea of intrigues and conspiracies. No power could gain an upper hand in Indian politics. Thus in this interval of history, a number of powers equal in strength and weakness emerged in the political map of India.

Another important feature of this period is that the centre of interest was shifted from the North to the South of India. The Marattas, the Nizam and the European powers, all concentrated in their activities in the places South of Vindhyas and Satpura mountains. The contest of the European powers for trade monopoly and commercial supremacy in the Western and Eastern coasts of South India present an interesting study of coming into the scene powers with new techniques and devices so far unknown to Indian politics. The traditional form of warfare, the system of degenerated feudal tenure and the outmoded customary usages of the country were wonderstruck at the modern and novel
systems of European traders. But none of the Indian rulers was prepared to change the age-long practices either in administration or military, taking advantage of European contacts. Thus the first part of 18th century showed not only political uncertainty as there were a number of powers of equal strength warring each other but also no sign of feeling the pulse of the time.

But when we enter into the second part of 18th century, the change occurs, when Haidar Ali rose to eminence among his other Indian contemporaries. The history of India regains importance from this time onwards that it was the only power that could hope of integrating India once more under a national monarchy. The reason for this assumption is that it was Mysore alone under Haidar Ali and Tipu Sultan understood the trends of European advance in science and technology, who were in fact the real products of the European contacts. If Haidar Ali did not make use of his knowledge of European warfare through the intimate contact with the English and the French, Mysore could never have played any important role in Indian politics. But the period from 1761 onwards was a period where an attempt was made for the revival of Indian glory. The modern outlook of the Mysore rulers and their eagerness to industrialise the country and introduce revolutionary reforms, in the feudal and traditional society lead us to believe that if Mysore could triumph over the English, they would have modernised the country far better than what the English had done. A serious study of the political, social and economic reforms innovated by them which shook the traditions and customs that were imbedded in the decadent feudal theories, show that radical changes would have been witnessed by the Indian society if the Mysore power was destined to predominate Indian politics.
In fact, the fall of Tipu Sultan in 1799 marked the end of not only the hope of revival of Indian power but also closed the Chapter of modernisation of the country at least for another century.

The political indefiniteness showed the sign of disappearance with the ascendancy of Haider Ali. He and his son Tipu Sultan unquestionably established their supremacy as the most important sovereigns among their Indian contemporaries. They proved beyond doubt that if they were left for a trial of strength between themselves and other Indian and foreign powers severally, they would have quite easily regained the lost political unity of India. But it was a misfortune that by this time, the English became the most decisive power among the European traders of India which turned the course of history in a different way. It was a strange coincidence that the year 1761 in which Haider Ali became the virtual ruler of Mysore, the English also emerged themselves as the foremost power among the Europeans in India. It was in the months of January and February of 1761, they dispossessed the French, of Pondichery and Mahe respectively. (1). Thus in the Anglo-French contest for supremacy in India, the English were victorious. This carries great political significance as regards the subsequent history of India. Again it was in this year the Marattas retreated after their defeat in the last Battle of Panipat. Thus the political horizon of India became somewhat clear from 1761 onwards, with the emergence of two important powers namely Mysore and the English - one Indian and the other foreign.

The history of India from 1761 to the close of 18th century is the struggle for supremacy between these powers to decide the destinies of India and her people. The significance of the Four Anglo-Mysore Wars and their evil consequences should be viewed from this stand-point. But in the
general histories of India, particular emphasis is not given
to manifest its real importance. The Anglo-Mysore Wars were
thus a trial of strength between the Indian aspiration of
regaining her political unity and the English ambition of
establishing a colonial empire. Studied from this point of
view, the period from 1761 to 1799 would certainly provide
us with innumerable questions that challenge the currently
established theories in the history of India.

We are made to believe that it was from 1800
when Marquis of Wellesly could triumph over Tipu Sultan
and stabilise the English supremacy in India, the country
began to experience unity and wisdom. In fact, the moderni-
sation of the country felt a setback with the inception of
Company's Government. The people under Mysore rule who
began to be conscious of human rights and enjoy the benefit
of social and economic reforms, suffered very much when the
table was turned against them. The Company's Government
created loyal supporters in all the ceded territories by
re-establishing the feudal order and leaving the people to
the mercy of these feudal chieftains. Thus the Indian society
again sank into the old order without any hope of salvation.
The economic reforms and commercial establishments of Mysore
Sawabs might have created an Industrial Revolution in India
if they could defeat the English. Thus the political inte-
gration of the country, the economic advancement of the
people - through industrial and commercial enterprises on the
one hand and change of agrarian relations and promotions of
agriculture on the other and the social reforms that were
destined to destroy the old order and replace it by a new
and modern one - all were lost by a sudden reverse with the
fall of Tipu Sultan and the inception of the English Govern-
ment. No comparative study is seriously undertaken on this
aspect of Indian history. This struggle for supremacy between
the indigenous and foreign powers ended in the failure of Indians. Thus it closed that Chapter of India being ruled by her own men. In its place came a foreign and imperial Government with its colonial and mercantile policies, the pinch of which was felt very tightly by the people of India for nearly a century and a half.