History of Early India (up to c. AD 1200)

HIST-221

LESSONS: 1 – 19

COURSE – M.A. HISTORY

SEMESTER SECOND

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History of Early India (up to c. AD 1200)

Core Course-HIST 221

Semester Second

Course Description

The course will analyse and evaluate the historiography and sources used for writing history of ancient and early medieval India. Particularly, the key interpretations stemming from historians' use of such sources shall be studied. The course will provide a detailed study and analysis of the institutional and political aspects of the subcontinent during ancient past of India. It is aimed to bring out a comprehensive idea of the period in terms of what forces formed the state and polity of the time as a phenomena across the subcontinent. The proliferation of state society, political and administrative structures will also be discussed. Understanding of the trans-regional political connections of the subcontinent with Central and South East Asia will also be focused upon. The course also intends to give a brief idea about the different sources and the changing interpretations of ancient & early medieval Indian history.

Course Learning Outcomes

Upon successful completion of this course, students will be able to

a. Conceptualize the historical processes through which different forms of political systems in ancient and early medieval India formed

b. Appreciate the evolution of the State in Indian history

c. Demonstrate broad knowledge of historical events of the period and its significance
d. Assess the emergence of regional political entities and powers in early medieval India
e. Assess the transition from early historical to early medieval and the nature of polity and state during early medieval period.
f. Use of the primary literary sources for historical and political interpretation

Unit-I

1. Geographical background, survey of sources: Literary, archaeology and foreign accounts

2. State and polity: Vedic and later-Vedic phase, transition to State/Mahajanapadas, Mauryan political structure and administration, state and statecraft in Kautilya's Arthusastra, nature of dhamma, decline

3. History in the deep south: Sangam literature, new notion of kingship, Chola, Pandya and Chera in Tamilakam

Unit-11

4. Central Asian contact and mutual impact: Political setting in the north-west India, rise of the power of Indo-Greeks, Shakas, Parthians and Kushan empire

5. Sunga, Kanav and Satavahana dynasties; nature of Satavahana state: Administrative structure of the state during Satavahana

6. Imperial Guptas: Political background, expansion, consolidation, administration and the disintegration/invasion of Humas

Unit-III

7. Vakatakas of Deccan and their administration, Maukharis and Yasodharman of Kanauj, and Karkota of Kashmir

8. Harshavardhan and changing political scenario in north India, literary activities of Harshavardhan, relation with Pulakeshin II, decline of Harsh's empire

9. Kingdoms in the deccan and south: Political situation, rise of the Chalukyas, Pallavas and Pandyas, conflicts, administration and polity

Unit-IV

10. Transition to early medieval India: Changing perspectives, emergence of Rajputs: Debates on origin, proliferation of Rajput clans and their political & military system

11. Rise of the Gurjara-Pratiharas, tripartite struggle, emergence of Rashtrakutas: Administration and polity 12. Cholas in Southeast Asia, state and administration

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UNIT – 1

Chapter-1

Geogrphical background, Survey of Sources: Literary, Archeology and Foreign Accounts

Structure

1.0 Learning Objectives:

1.1Introduction

1.2 Geogrphical background

1.3 Literary/written

- 1.3.1 ReligiousSources
- 1.3.2 Buddhist Canonical literature
- 1.3.3Jain Canonical literature
- 1.3.4 Secular Literary Sources
- 1.3.5Scientific treatises
- 1.3.6Sangam literature
- 1.3.7Foreign Account
- 1.3.8Chinese Sources

1.4Material-Archaeological

1.5Changing Interpretations of Ancient Indian History

1.6Self Check Exercise

1.7Summary

1.8Glossary

1.9Answers to Self – CheckExercise

1.10Suggested Readings

1.11Terminal Questions

1.0 Learning Objectives

After studying this lesson, the learner will be able to:

- Understand about the various types of sources.
- Discuss about the changing interpretation of Ancient Indian History.

1.1 Introduction

History is the study of the deeds of human beings which brought the great changes to human life. It studies the various aspects of human life. To know about the history of human life there are various sources. The sources are divided in two parts, primary and secondary. Primary sources are which provide direct information of the past events as Arthsastra, Ashtadhyayi etc. secondary sources are those which are based on the primary sources. There are a large number of sources of ancient Indian history. But there careful use is important as they are filled with some unreliable things but along with this they are full of historical events also. The first chronological history of Indian subcontinent is Rajtarangini of Kalhana.In this unit we will discuss the different types of sources.

1.2 Geogrphical background

The Indian subcontinent emerged as a separate geographical unit some 40 million years ago. Originally peninsular India, together with Antarctica, Africa, Arabia, and South America, is considered to have been a part of the southern super-continent called Gondwanaland. Earlier. Gondwanaland, together with the northern super-continent Laurisia, comprising North America, Greenland, Europe, and most of Asia north of the Himalayas, formed a single land mass called Pangaea. Then Gondwanaland and Laurisia became separate units. Due to tectonic movements different parts began to break away from Gondwanaland, giving rise to separate geographical units including peninsular India. This process began around 225 million years ago, and 40 million years ago India became a separate unit. India moved north to join the Eurasian continent sometime between 58 and 37 million years ago. In comparison to carlier dates, India's Himalayan boundary is very young. The uplift of the Himalayas took place in four phases. The last and the final uplift took place in the Pleistocene epoch, that is, in c.2 million-12000 BC. The Himalayas played an important part in forming the Indo-Gangetic plains through its rivers which brought down alluvial deposits in the Pleistocene epoch. The Indian subcontinent is as large in area as Europe without Russia, with a total area of 4,202,500 sq. km. The subcontinent is divided into five countries: India, Bangladesh,

Nepal, Bhutan, and Pakistan. India has nearly 1000,000,000 people. It comprises twenty-eight states and seven union territories, including the National Capital Territory of Delhi. Some of its states are larger than many European countries.

The Role of the Monsoon - The Indian subcontinent is a well-defined geographical unit and is largely situated in the tropical zone. The monsoon has played an important role in India's history. The south-west monsoon lasts between June and October and brings rain in varying degrees to major parts of the country. In ancient times, irrigation was not an important factor and rains played a crucial role in agriculture. What is known today as the kharif crop in north India depended primarily in ancient times on the south-west monsoon. In winter, the western disturbances bring rains to northern India where wheat, barley, and the like constitute the main crop. A part of the peninsular India, particularly the coastal areas of Tamil Nadu, gets its major rainfall from the north-east monsoon from mid-October to mid-December. Once the direction of the monsoon was discovered some time around AD first century, traders sailed with the south-west monsoon from western Asia and the Mediterranean area, and came to India and Southeast Asia. They returned westward with the arrival of the north-east monsoon. The discovery of the monsoon enabled India to carry on trade and establish cultural contacts with western Asia and the Mediterranean area as well as with Southeast Asia.

The Northern Boundaries - India is bounded by the Himalayas on the north and seas on the other three sides. The Himalayas protect the country against the cold arctic winds blowing from Siberia through Central Asia. This keeps the climate of northern India fairly warm throughout the year. As the cold is not very severe in the plains, people do not need heavy clothing and can live in the open for longer periods. Secondly, the Himalayas are sufficiently high to shield India against invasions from the north. This was specially true in pre-industrial times when communications were very difficult. However, on the north-west, the Sulaiman mountain ranges, which are a southward continuation of the Himalayas, could be crossed through the Khyber, Bolan, and Gomal passes. The Sulaiman ranges are joined southward in Baluchistan by the Kiarthar ranges which could be crossed through the Bolan pass. Through these passes, two-way traffic between India and Central Asia has continued from prehistoric times onwards. Various peoples from Iran. Afghanistan, and Central Asia came to India as invaders and immigrants, and vice versa. Even the Hindu Kush, the westward extension of the Himalayansystem, did not form an insuperable barrier between the Indus and the Oxus systems. The passes facilitated trade and cultural contacts between India, on the one hand, and Central Asia and West Asia, on the other.Nestled in the Himalayas are the valleys of

Kashmir and Nepal. Surrounded on all sides by high mountains, the valley of Kashmir developed its own way of life, but could be reached through several passes. Its winter compelled some of its people to go to the plains and its summer attracted the shepherds from the plains. Economic and cultural interaction between the plains and the valley was continuing. The Pamir plateau did not prevent it from becoming a transmission centre of Buddhism to the adjacent areas of Central Asia. The valley of Nepal, smaller in size, is accessible to the people of the Gangetic plains through a number of passes. Like Kashmir, it too became a centre for the cultivation of Sanskrit; both these valleys became repositories of the largest number of Sanskrit manuscripts.

The foothills of the Himalayas lent themselves to easier clearance than the jungles on the alluvial soil of the plains. It was easy to cross rivers in these areas because of their narrower width, and hence the earliest routes skirted along the foothills of the Himalayas from the west to the cast and vice versa. It was therefore natural that the earliest agricultural settlements were founded in the foothills and uplands, and trade routes followed the terai route.

Rivers - The heart of historical India is formed by its important rivers which are swollen by the tropical monsoon rains. These consist of the plains of the Indus system, the Indo-Gangetic divide, the Gangetic basin, and the Brahmaputra basin. Proceeding from west to east we find the annual rainfall gradually increasing from 25 cm to over 250 cm. The Indus vegetation based on 25 to 37 cm rainfall and possibly the western Gangetic vegetation based on 37 to 60 cm rainfall could be cleared with stone and copper implements and made fit for cultivation, but this was not possible in the case of the mid-Gangetic vegetation based on 60 to 125 cm rainfall, and certainly not in the case of the lower Gangetic and Brahmaputra vegetation based on 125 to 250 cm rainfall. The thickly forested areas, which also had hard soil, could be cleared only with the aid of iron implements which became available at a much later stage. Therefore, the natural resources ofthe less rainy western area were utilized first, and large-scale human settlements generally spread from west to east.Once brought under cultivation, the Indus-Gangetic plains produced rich crops and supported successive cultures. The Indus and the western Gangetic plains principally produced wheat and barley, while the middle and lower Gangetic plains largely produced rice, which also became the staple diet in Gujarat and south of the Vindhyas. The Harappan culture originated and flourished in the Indus Valley; the Vedic culture originated in the North-West Frontier Province and the Punjab, and flourished in the western Gangetic basin; the post-Vedic culture, mainly based on the use of iron, throve in the mid-Gangetic basin. The lower Gangetic valley and north Bengal really

came into focus in the age of the Guptas; and finally, the Brahmaputra valley covering Assam gained importance in early medieval times. Powerful rulers fought for the possession of these plains and valleys, and the Ganga-Yamuna doab in particular proved to be the most coveted and contested area.

The rivers served as arteries of commerce and communications. In ancient times it was difficult to build roads, and so men and material were moved by boat. The river routes, therefore, well-served military and commercial transport. Evidently the stone pillars built by Ashoka were transported to different parts of the country by boat. The importance of rivers for communications continued till the days of the East India Company. Besides, the rivers inundated the neighbouring areas and made them fertile; they also supplied water to the canals cut from them. However, they caused heavy floods which periodically inundated and destroyed towns and villages in the northern plains, and therefore many ancient buildings were totally washed away and destroyed. Nevertheless, important towns and capitals, such as Hastinapur, Prayag, Varanasi, and Pataliputra were situated on the banks of the rivers. In modern times, urban sites are located at railway and road junctions or in industrial or mining zones, but in pre-industrial times towns were mostly situated on river banks and junctions.

Above all, it was the rivers that demarcated political and cultural boundaries, which were also formed by mountains. Thus, in the eastern part of the Indian peninsula, the area known as Kalinga, covering the coastal belt of Orissa, was situated between the Mahanadi to the north and the Godavari to the south. Similarly, Andhra Pradesh largely lay between the Godavari to the north and the Krishna to the south. The deltaic plains formed by these two rivers at their mouths shot into prominence by thebeginning of the Christian era when they became studded with towns and ports under the Satavahanas and their successors. Finally, a major part of Tamil Nadu was situated between the Krishna to the north and the Kaveri to the south. The Kaveri valley extended in the south roughly to the Vaigai river, and in the north to the south Pennar river. It formed a distinct geographical zone and became the seat of the Chola power a little before the beginning of the Christian era. This area was different from north Tamil Nadu, which consisted of uplands and came into prominence under the Pallavas in the fourth-sixth centuries. The eastern part of the peninsula is bounded by the Coromandel coast. Although the coastline is flanked by the Eastern Ghats or steps, the ghats are not very high and have several openings caused by the eastward flow of the rivers into the Bay of Bengal. Thus communication between the eastern coast, on the one hand, and other parts of Andhra

and Tamil Nadu, on the other, was not difficult in ancient times. The port cities of Arikamedu (modern name), Mahabalipuram, and Kaveripattanam were situated on the Coromandel coast.

The western part of the peninsula does not have such distinct regional units. We can, however, locate Maharashtra between the Tapi (or Damanganga) to the north and the Bhima to the south. The area covered by Karnataka seems to have been situated between the Bhima and the upper regions of the Krishna to the north and the Tungabhadra to the south. For a long time, the Tungabhadra provided a natural frontier between the warring powers to its north and south. Just as the Chalukyas of Badami and the Rashtrakutas found it difficult to extend their sway to the south of the Tungabhadra, so also the Pallavas and Cholas found it difficult to extend their authority to its north. The coastal area in the extreme south-west of the peninsula was covered by the modern state of Kerala. The sea coast along the western part of the peninsula is called the Malabar coast. Although the coast came to have several ports and small kingdoms, communications between the coast and the adjoining areas of Maharashtra, Karnataka, and Kerala were rendered difficult by the Western Ghats with difficult passes to cross.

In between the Indus and the Gangetic systems to the north and the Vindhya mountains to the south lies a vast stretch of land which is divided into two units by the Aravalli mountains. The area west of the Aravallis is covered by the Thar desert, although a part of Rajasthan also lies in this region. The vast expanse of the desert made human settlements impossible in ancient times. However, a few fertile oases scattered in the desert were settled, and from early times it has been possible to cross the desert on camels. The south-eastern portion of Rajasthan has been a comparatively fertile area since ancient times, and because of the existence of the Khetri copper mines in this region, it came to be settled in the Chalcolithic period.

Rajasthan shades off into the fertile plains of Gujarat, which are irrigated by the waters of the Narmada, Tapi, Mahi, and Sabarmati. Situated at the end of the north-western portion of the Deccan plateau, Gujarat includes the less rainy Kathiawar peninsula. The coastal area of this state is fairly indented, and therefore suitable for the establishment of several harbours Therefore, since ancient times, Gujarat has been famous for its coastal and foreign trade, and its people have proved to be enterprising traders.

South of the Ganga-Yamuna doab, and bounded by the Chambal river to the west, the Son river on the east, and the Vindhya mountains and the Narmada river to the south, lies the state

of Madhya Pradesh. Its northern part consists of fertile plains. At present, MP is the largest state in the country, and can be broadly divided into two parts, eastern and western. The eastern part, mostly covered by the Vindhyas, became historically important in Gupta times in the fourth and fifth centuries. However, western MP includes Malwa, which has been the scene of historical activities from the sixth century BC onwards. Malwa served as an important hinterland for the Gujarat ports, and many wars were fought between the Deccan and the northern powers for the possession of Malwa and Gujarat. The Shakas and the Satavahanas fought for the possession of this key area in the first and second centuries, and the Marathas and the Rajputs in the eighteenth century.

Natural Frontiers and Cultural Contacts - Each of the areas bounded by rivers, in some cases by mountains, and sometimes with deltas and plateaus, constituted a political and administrative unit in which different ruling dynasties rose and fell. On account of difficult communications in a vast country and the defensibility of the natural frontiers, it was not easy for the ruling class of one region to establish its control over all the other regions. Gradually every region grew into a distinct cultural unit with its own style of life and language. However, in northern and western India, most languages were derived from the same Indo-Aryan stock, and hence had many elements in common. What is also important is that virtually throughout India Sanskrit came to be cultivated and understood.

The Vindhya mountains cut right across India from west to east and formed a boundary between north and south India. The speakers of the Dravidian languages lived south of the Vindhyas, and of the Indo-Aryan languages north of them. In between lived tribal peoples in the Vindhya regions where they are still found. The coastal areas along the Eastern and Western Ghats attracted settlers and traders, and the south was engaged in flourishing foreign trade. The Vindhyas do not constitute insurmountable barriers. In ancient times, despite the difficulties of communications, people moved from north to south, and vice versa. This led to a give and take in culture and language. Repeatedly, the northern powers moved down to the south and the southern rulers moved up to the north. So too did traders, missionaries, and cultural leaders, particularly the brahmanas. This two way traffic was continuing and helped the development of a composite culture.Although most regions had well-defined natural frontiers, not every region possessed the resources necessary to sustain livelihoods in isolation. Therefore, from prehistoric times onwards, the common need for metals and other resources produced a network of interconnection between the different regions of the country.

Minerals and Other Resources - The exploitation of the natural resources of India has an important bearing on its history. Until human settlements developed on a large scale, given the heavy rainfall, substantial areas of the Indian plains abounded in thickly forested areas which provided game and supplied forage, fuel, and timber. In early times, when burnt bricks were not much in use, timber houses and palisades were constructed. They have been found in Pataliputra, India's first important capital. For construction and tool-making, all kinds of stones, including sandstone, are available in India. The earliest human settlements are naturally found in the hilly areas and in those river valleys that are situated between the hills. In historical times, more temples and pieces of sculpture were made of stone in the Deccan and south India than in the plains of northern India.

Copper is widely distributed in India. The richest copper mines are located in the Chhotanagpur plateau, particularly in Singhbhum district. The copper belt is about 130 km long and shows many signs of ancient workings. The earliest people who used copper implements in Biharexploited the copper mines of Singhbhum and Hazaribagh, and many copper tools have been discovered in south Bihar and parts of MP. Rich copper deposits are also to be found in the Khetri mines in Rajasthan. These were tapped by both pre-Vedic and Vedic people, who lived in areas now covered belong by Pakistan, Rajasthan, Gujarat, and the Ganga-Yamuna doab. Numerous copper belts have been found in the Khetri zone, and they seem to to a period anterior to c. 1000 BC. As copper was the first metal to be used, it is invested by Hindus with great purity, and utensils made of it are used in religious rituals.

India today produces virtually no tin and this was scarce even in ancient times. There is reason to believe that it was found in Rajasthan, south MP, and Bihar, but the deposits have been virtually exhausted. As bronze is made by mixing tin with copper, we do not find many bronze objects in prehistoric times. The Harappans possibly procured some tin from Rajasthan but their main supply came from Afghanistan, and even this was limited. Hence, although the Harappa people used bronze tools, their number in comparison to those found in western Asia, Egypt, and Crete is very small, and their tools contain a smaller percentage of tin. Therefore, the major part of India had no proper Bronze Age, that is, an age in which tools and implements were largely made of bronze. Starting with the early centuries of the Christian era, India developed intimate connections with Myanmar and the Malay peninsula which had an abundance of tin. This made possible the use of bronze on a large scale, especially for statues of the gods in south India. Tin for the Bihar bronzes of Pala times was

possibly obtained from Gaya, Hazaribagh, and Ranchi, for in Hazaribagh tin ores were smelted till the middle of the last century.

India has been rich in iron ores, which are found particularly in south Bihar, eastern MP, and Karnataka. Once the art of smelting using bellows (making steel) was learnt, iron could be used for war, and more usefully to clear jungles and for deep and regular cultivation. The formation of the first empire in Magadha in the sixth to fourth centuries BC owed much to the availability of iron just south of this region. The large scale use of iron made Avanti, with its capital at Ujjain, an important kingdom in the sixth and fifth centuries BC. The Satavahanas and the other dynasties that arose south of the Vindhyas may have exploited the iron ores of Andhra and Karnataka.Andhra possesses large lead resources, which explains the large numbers of lead coins in the kingdom of the Satavahanas, who ruled over Andhraand Maharashtra in the first two centuries of the Christian era. Lead may have also been obtained from towns in Rajasthan.

The earliest coins, called punch-marked coins, were made largely of silver, although this metal is rarely found in India. However, silver mines existed in early times in the Kharagpur hills in Monghyr district, and they are mentioned as late as the reign of Akbar. This accounts for the use of the white metal in the earliest punch-marked coins found in Bihar.

Large quantities of gold dust, which were carried by river streams from the Himalayas, were collected from the deposits of river channels in the plains. These deposits are called placers. Gold is found in the Kolar goldfields of Karnataka. A very early trace of gold has been found at a new Stone Age site of around 1800 BC in Karnataka. We have no indication of its exploitation till the beginning of the second century AD. Kolar is considered to be the earliest capital of the Gangas of south Karnataka. Much of the gold used in early times was obtained from Central Asia and the Roman Empire. Gold coins, therefore, came into regular use during the first five centuries of the Christian era. As the local resources were insufficient to maintain the gold currency over a long spell of time, once the supply from outside stopped, gold coins became rare.

In ancient times, India also produced a variety of precious stones, including pearls, especially in central India, Orissa, and south India. Precious stones formed an important item of trade in articles which were eagerly sought for by the Romans in the early centuries of the Christian era.

1.3Literary/written sources - Theliterary/writtensourcestoreconstructAncientIndianhistorycanbe classifiedamongthreemajorcategories,(i)Religious,(ii)Secularand(iii)Scientific. Italsocomprisedofsomedifferentkindsofsourceslike(iv)Sangamliteratureand (v)traveloguesofforeigntravelers.

1.3.1 Religioussources - Religion was thebackboneofsocietyofAncientWorld.India was notan exception. Hence, we find large amountofcanonical/religious literature of various religions,prevalent in Ancient India. These throw lightonthe,alongwithreligious, socio-economicaspectsandpoliticalthoughtandideologyoftheperiodunderstudy. However, such sources should be used withcaution.Because,firstofall,most ofthereligioussourcesareretainedthroughoraltraditionsandputintowriting, hundredsofyearsaftertheiractualcreation.Besides, 'what-we-have-now' are the editions of actual writings. Secondly,religiousliteratureswereмainlywrittento provideguidancewithanidealistapproach.Hence,whateverwrittenisthere,is'dos anddon'ts'kindofnatureandnot'as-actual'.Sometimes,thebodyofworkslike Puranas,thoughwrittenin4thcenturyADonwards,writtenasiftheywerecreated 1000yearsbeforeandprophesyingsomethingabout1000yearsafter!Hence,with toolslikeinternalandexternalcriticism,ahistoriancanmakeuseofthesesources andreconstructthehistoryofAncientIndia. (a)Vedic/Hinducanonicalliterature Itcomprisedofsourceslikefour Vedas,Brahmans,Aranyakas,Upanishads, Shad-darshanas,Shad-angas,Sutras,SmritisandPuranas.

(a)Vedas: The Aryans have created four Vedas; Rig, Yajus, Sam, Atharva. The Vedas (from Vid=to know) were basically compilation of prayers of Aryans for the Gods, which were mainly the powers in nature. According to Aryans, the Vedas were heard (and not created by men),hencethesewerecalled'Shrutis'and'a-paurusheya(not createdbyanyman)'.The Vedas are also called as 'Samhita'. Rig-Veda:Rig-Veda is the earliest among four Vedas.It is comprised of 10 mandalas and 1028suktas. These were prayers to the gods like Indra, Varuna, Agni, Parjanya, Vayu, Marut etc. It gives us information regarding socio-economic, religious, political condition of Early Aryans, located in the area of Sapta-Sindhus. For example, the 'Purushsukta' of Its 10th mandala depicts the origin ofVarnasystem in India.Yajur-Veda: It comprised the prayers to be recited while performing sacrifices or yadnya.Actually, the major parts of the prayers are borrowed from the Rig-Veda, itself. It has two parts, Shukla and Krishna and six other samhitas. The Vajasaneyi Samhita of Yajurveda throws ample lights on

various Vedic sacrifices. Sam-Veda: It comprised the prayers to teach how to recite the prayers while performing sacrifices. Again it comprised the prayers from Rig-Veda, and provided methods to recite them. Hence, it is considered as the origin of Indian classical music. Atharva-Veda: It comprised assorted subjects like magic, black-magic, superstitions etc.WefindoriginsofmedicinesbotanyandsurgeryinthisVeda. Thefours Vedas throw light on life-ways of Vedic Aryans. We come to know that,whentheAryans,initially weresettledinSaptasindhuregion,theirlife-style wasdifferent. ThesecondtoninthmandalaofRig-Vedatellsusaboutthis.Butwhen theymigratedtomoreeasternpartoftheiractuallocation,and came into contact with othercommunities,wefinddrasticchangesintheirlife-ways. The first and 10themandalaofRig-VedaandotherthreeVedasinformsuchchange.

(b)Brahmanas: The Brahmanas were created to teach the procedure of sacrifices that were compiled in the Vedas. Hence,each Veda has its own Brhamana, e.g. of RigvedaAitareyaBrhamana, ofSamveda-JaiminiyaBrahamana, Yajurveda-Shatapath and of Atharvaveda-Gopath. From these Brahmanas, we get information of Vedic Aryans' various institutions, like, four Varnas, four Ashramas, philosophy etc.

(c)Aranyakas - TheAranyakas were created to teach the learning of Vedic religion, especially sacrifices & mystic philosophy into seclusion. Aitareya Aranyaka is meant for RigVeda whereasTaiteriya Aranyaka is forYajur-Veda.

(d)Upanishads - The word Upanishad means 'to learn, by sitting close to one's teacher'.These were tocreated to teach the learning of Vedic spiritualism, comprising the subject of like, knowledge of one's self, knowledge of God, relations between self and God, creation of Universe, our place in such a vast Universe, etc. Traditionally there are 108 Upanishads, however, some of the important are, Ken, Kath, Prashna, Aiterya, Chandogya etc. As these come, chronologically, at the end of Vedas, hence, the Upanishads are also known as 'Vedanta'.The basic backbone of Indianreligions were based, mostly, on Upanishads, hence, with the help of later, we can understand Indian religions more holistically.

(e) Vedanga -These were created to make Vedas more understandable, as follows Shiksha: How to pronounce the Vedic prayers in proper manner Kalpa: Rules to perform sacrifice in a proper manner Vyakaran: To know the proper grammar of Sanskrit language Nirukta:Etymology of words, mentioned in the Vedas Chanda: Various meters in which Vedic shlokas are structured to recite. It comprised of Gayatri meter (chanda), Anushtubha meter (chanda) etc.

Jyotish: It deals with proper time (Shakun) on which sacrifices should be performed. It also discusses the subjects of astronomy like Sun, Moon, and constellations and, on cycles of seasons etc.

(f)Shad-darshanas - TheseworksdealwithphilosophicalteachingoraspectsintheVedas.Theseare six,like, Vaisheshik(Kanad),Nyaya(Kanad),Sankhya(Kapil),Yog(Patanjali), Mimansa(Jaimini), Uttar-mimnsa (Badrayan). These cover topics like the theory, logic, unity of soul with God, atoms, Vedic rituals, structure of universe etc.

(g)Sutras - The 6th century BC was the milestone in the history of India. The perio witnessed emergence of early states and growth in economy and coinage. In this period, India went through its second urbanization.This was the period where heterodox religions like Buddhism, Jainism, Ajivakas were grew and developed. They challenged Vedic religion and its shortcomings and provided a strong alternative. Besides, during that period, India was came into closer contacts with foreigners. Such was the period of constant churning and speedy processes. In response to such changes, the custodians of Vedic religion resorted to reconstruct and regulate their religion. Hence, Sutras were created to provide norms, rules and regulationto consolidated Vedic religion. Sutras were compiled around 6th c. BC. These were comprised of three sutras, viz. Dharmsutras, Shrautsutras and Grihyasutras; together they are called as Kalpasutras. They throw ample light of such processes, going through during 6th c. BC.

(h)TheSmritis - During the last centuries of BC and first centuries of AD, India again witnessed the period of speedy changes. The economy was flourished, India had great relations with Roman world, Buddhism was at its peak, local dynasties were forming empires: thus no area, be it society or culture, was untouched by such changes. Such was the dynami and vibrant scenario. Vedic religion, again, felt to reconstruct their religion and thus created the Smritis. The Smritis, like Sutra, are the books of norms,codes, rules, regulations to consolidate and reconstruct Vedic religion. These were written by various scholars, like, Manu, Narad, Parashar, Yadnyavalka etc. Hence, we find many smrities on their name, e.g. Manu-smriti, Narad-smriti etc.

(i)Puranas - Up to 3-4th century AD, Buddhism was its peak. Under Mahayana, the idol of Buddha was started worshipping; and thus, it gained popularity. On the other side, Vedic religion was felt alienated and needed popularity among the masses. It was introspecting and

experimenting in its thoughts. As a result, Vedic religion, for common mass, created a certain kind of literature and, through it, opened the doors of religion to common mass. The genre of literature is called as 'Puranas'. The Puranas are mainly comprised of 18 Puranas and these were classified according to the devotional cults, prevailed in 3rd-4th c. India. For example, the Puranas of Shaiva consisted of Shaiv Puranas, Vayu Puranas, Skanda Puranas; whereas the Vaishnavas venerated Vishnu Purana, Garud Purana, Matsya Purana, Varaha Purana. The Shakti cult (devoted to mother goddesses) and Ganapatya cult also created their own Puranas. Such Puranas have common sections, like, origin of universe, stories regarding respective God and its Family, importance of pilgrim centresand pilgrimages, politicaldynasties andmyths of lineages (vansha and vanshanucharit) etc. Subsequently, other related subjects were also touched in the Puranas, like, iconography, architecture (Vishnudharmottar Purana), medicines, geography, political history etc.In short, to understand India of 3rd to 6th century AD, the Puranas help historians in a large manner.

(j) Epics - Epics comprised of Mahabharata (by Vyasa) and Ramayana (by Valmiki).We get information from these epics of vast areas of interests, like,themovementof AryansthroughoutIndiansubcontinent,theirrelationswithlocalornative communitiesandtribes,theirpoliticalthoughts,institutions,society,socialcustoms andtraditions,foresttribes,economyetc.It alsodealswithlong-termprocesseslike AryanizationofIndia,inceptionofUrbanization,conflictsbetweentwomodesof economies(Pastoralismandagriculture)etc.Inshort,tounderstandIndiaduring8th to6thcenturyBC,theseepicsprovedtobeimportantsource.

1.3.2BuddhistCanonicalLiterature - Buddhismwasthereligionofmasses;hence,theirliteratureandthelanguageof themweremaintainedasofthefollowers.Hence,theseareinvariouslanguages, like,Prakrit(Pali),Tibetan,Chinese,Sinhalietc.TochallengeVedicreligion,these werealsowritteninSanskritlanguage.
ThevastbodyofBuddhistliteraturecomprisedof,mainly,thePitakas,the Jatakas,etc.

(a)Pitakas - ThePitakascomprisedofthreecompilations,viz.Vinaya,Sutta,Abhidhamma andtogethertheyareknownas'Tri-Pitakas.TheVinay-PitakawascompiledbyUpaliandcomprisedoffivebooks.These werebasicallycreatedtoprovidecodesofconductsforMonasteries,Bhikus, Bhikkunis,theirdailyroutine,ethicsetc.IthaspartslikeSutta-vibhanga(originof

codesregardingBhikkus),Khandaka(rulesregardingentryintomonasteryand admissionsetc)andParivar.

TheSutta-pitakacompiledbyAnanda.Thesewerecreatedtoteach Buddha's teachingwithexamples,parablesandlectures.Thisbodyofliteratureisoriented towardscommonpeople.TheSutta-Pitakacomprisedoffivebooks(nikayas),like Digha-nikay,Mazzim-nikaya,Sanyukta-nikaya,Anguttar-nikaya,Khuddak-nikaya. TheKhuddak-nikayawasanimportantvolumeconsistingofworkslike, Dhammapada,Suttanipata,ThergathaandTherigatha.Jatakaswerealsobecomepart ofKhuddak-nikaya.

(b)The Jatakas - TheJatakasarethecompilationofthestoriesregardingpreviousbirthsof Buddha.Tosolvetheproblemsofhisfollowers,Buddhadevisedabeautifulmethod totellthestoriesfromhisown-experiencesthatofhispreviousbirths,and,the skepticorproblemfollowerdrewanswersfromthesestories.Thesewerethe Jatakaaswhothrowlightonindiaduring6thc.BC.

(c)DipvamshaandMahavamsha - TheseBuddhistworksareofShriLankanorigin.TheyinformusaboutAshokatheMauryanEmperora ndvariousBuddhistscholars.

(d)Divyavadan - ThisBuddhistworkisofNapaliorigin.ItellsBuddhiststoriesandthrowslight onnortherndynasties,fromMauryankingstoShungaperiod. TheBuddhistliteraturealsocomprisedofotherimportantworks,like,MilindPanha(discussionbetw eenBhikkuNagsenwithMilind(Menander)Buddhistturned Greekking;Ashvaghosha'sBuddha-Charit(biographyofBuddha);Mahavastu, Lalitvistar,ManjushriMulkalpaetc.

1.3.3JainCanonicalLiterature - AncientJainliteratureisinvariouslanguages,like,Prakrit(Ardhamagadhi, Shaurseni),Tamil,Sanskritetc.Theliteraturecanmainlybeclassifiedintotwoparts, Anga(14)andAgamas(purva).Besides,Chedasutras(6)andMulsutras(4)arealos importantpartsofit.

(a)Anga and Agam - Theseworksthrowlightontheteachingof Mahavir.TheAcharangSutra reflectsoncodes-of-conductsofJainmonks';whereas,BhagavatiSutrathrowslight onMahavir'sbiographyandhisexploits.

(b)Philosophical - ThesecomprisedofSamaysar,Pravachansaretc.Theseweremainlycreatedby AcharyaKundakunda,reflecteduponJainspiritualism

(c)Puranas - TheJainPuranaswerebasedontheframeworkofVedicepicsandPuranas; however,withthemaincontentofJainphilosophy.ThesecomprisedofHarivamsha purana,Maha-purnana,Padmacharitetc.

(d)Biographies - ThesewerecomprisedofBhadrabahu-Charita,Jasahar-chariu,Naykumar-chariu etc.TheBhadrabhau-charitathrowslightontheeventsrelatedtoMauryanEmperor Chandraguptaandhisteacher,Bhadrabhau-JainAcharya.
TheJainliteraturealsocomprisedofKathakoshofHarisen,Parishishta-parvaof HemchandraSuri,Dhananjay-mala(thesaurus),Alankar-chintamani(onliterature), Mahavir-ganit-sarsamgraha(mathematics),Niti-vakya-mritaofSomdeva(Political Science)etc. (ii) followinglines

1.3.4SecularLiterarySources - Indiawasnottotallyengulfeditselfinreligions,ashalf-learnedpeoplemay
think.Italsocreatedalargehoardofsecularliteraturethroughoutthousandyearsof itshistory.Amerecursoryglancethroughitmaytestifythis.

Histories Indiawasnotunawareofhistory-writing.Wewouldunderstandsomeregional historiesinfollowinglines.

(a) Rajtarangini - ThisisperceivedasthefirstbookofhistoryofIndia,aspermodernlinesof historiography.ItisthehistoryofKashmir,writtenbyKalhan(bornin1100ADin Kashmir).Hecompletedthisbookwithintwoyears,duringthereignofKing JaysimhaofKashmir.ItisinSankrit,comprisingeightKhandas(chapters/volumes) and7826sholkas(verses).ItgiveshistoryofKashmirfromtheperiodof Mahabharata-warupto12thcenturyAD;however,onlyfrom9thcentury,aprecise historycanbeseen. According toKalhana,"...Suchperson(historian)shouldbepraisedwhosewritingabstained itselffromanykindofanger-hatredandremainedimpartialwhiledescribing historicalevents..".

(b)Eulogies- TheEulogiesarethoseworkswhicharecreatedtopraisethepatronking(and hisdeeds)byacharan/bhat/poetinthecourt.Suchwork,thoughone-sided,informs usaboutking,hisdynastyandfamily,hisdeeds&policiesetc.

Vikramank-deva-charit - ThiseulogyiswrittenbyBilhanwhopraisesthekingVikramaditya(of Chalukyadynasty)andhisvariousdeeds.

Gaudavaho - VakpatiwrotethiseulogyinpraiseofYashovarman's(ofMalwa)victoryover Bengal(Gaudregion).

Harsha-chari - ThiseulogywaswrittenbyBanbhattainpraiseofHarshavardhana. Besides,someothernotableeulogiescomprisedofKumarpala-charit(by Hemchandra),Hammir-mad-mardan(byJaychandSuri)etc.

Theliteraturecomprisedofdramas,poetry,epicsetc.Theseareseculark indof literaturehencewefindfactualinformationregardingsocietyandeconomy, sometimespolityofspecificperiod.However,theseshouldbeusedwithcautionas theirpurposewasnot-to-write-historybuttoentertainreaders.

(c)Epics- Epics comprised of Mahabharata (by Vyasa) and Ramayana (by Valmiki).We get information from these epics of vast areas of interests, like,themovementof AryansthroughoutIndiansubcontinent,theirrelationswithlocalornative communitiesandtribes,theirpoliticalthoughts,institutions,society,socialcustoms andtraditions,foresttribes,economyetc.It alsodealswithlong-termprocesseslike AryanizationofIndia,inceptionofUrbanization,conflictsbetweentwomodesof economies(Pastoralismandagriculture)etc.Inshort,tounderstandIndiaduring8th to6thcenturyBC,theseepicsprovedtobeimportantsource.

(d)Dramas - The'Sariputta-prakaran'wasconsideredasthefirstdrama,writtenby Ashvaghosha.Then,onescholar-Bharatwrotehisfamous'Natyshastra'ondramatics. Someoftheimportantdramsareasfollows:

Mudra-rakshas - Thisisadrama,writtenbyoneVishakhadatta.Thedramadealswithone incidentconcernedwithChanakya(theprimeministerofChandraguptaMaurya)and Rakshasa(AmatyaofDhanananda).TheplaygivesinformationonChankyas politics,espionageandthefoundationofMauryanEmpire. Hisdrama'Devi-chandraguptam'dealswiththelifeofChandraguptaIIofGupta dynasty.

Mrichcha-katika - Thisdramarevolvesaroundthelovebetweenonepoor Charudattaandbeautiful Ganika(prostitute)Vasantasena.ItiswrittenbyRajaShudrakwhichshedslighton economicalaffluenceofancientIndia,theprostitutesandrespecttotheminsociety, thesocialstructureetc.Italsogivespassingreferenceonpeople'srevoltagainst unjustking.

Malvika-agnimitra - ThisplaywaswrittenbyKalidasa,greatpoetanddramatistduringGupta period.Thesubjectofthedramaisthelovebetweenone Malvikaand Agnimitra,

bravekingofShungadynasty.
KalidasaalsowrotebeautifuldramaslikeVikramorvashiya,Shakuntaletc.

Nanganada,Ratnavali,Priyadarshika - These playswerewrittenbykingHarshavardhana.Thesereflectuponsocioeconomicconditionandreligiousoutlookduringhisreign. Other dramasofimportancecomprisedofUttar-rama-charitandMalati-madhav ofBhavbhuti,Svapna-vasavdattaofBhasa,etc.

(e)Poetry- Afterearlycenturies of Christianera, and especially during Guptatimes,India witnessedgrowthofclassicalliterature. The'Raghu-vamsha','Kumar-sambhav','Riti-samhar'and'Meghaduta'werethe classiccreationofKalidasa.Thelasttwoareworld-famousandthedescriptionof natureandcyclesofseasons,writtenthereinreflects,notonlytheclassicalityIndia receivedatthattime,but,thecontemporaryecologyofthattime.
OtherworksofpoetryconsistedofDashakumara-charit(Dandi),Kiratarjuniya (Bharavi),Ravan-vadha(Bhatti),Vasavadatta(Subandhu)etc.

Gatha-saptashati - 'Haal'theSatavahanakingwashimselfagreatmanofliterature.Hecollected folktales/songsandcompiledinto'Gatha-saptashati,acompilationof700shortpoems.Ithasagreatliterarymerit.Asasource,itisanimpartialsourcewhichgives informationofcommonfolksduringearlyhistoricGodavari-valley.Ittouches, mainlythehumanrelations,variousrelationshipsandcomplexities,thecropping patterns,socialstructuresetc.

1.3.5ScientificTreaties - AncientIndiawasnotunawareofscientificattitude.Hence,considerable amountofscientificworkwerecreatedduringthatperiod.Thetreatiesmainly comprisedofworksonPoliticalsciencesandGrammar,however,afterearly centuries,manyscientificworkswerestartedshowinguponsubjectslikemedical science,agro-irrigationscience,mathematics,astrology-astronomy,art-architecture, iconographyetc.Especially,Guptaperiodwitnessedtheemergenceofvarious sciences.

Arthashastra - ThismainsubjectmatterofthisbookisPoliticalScience',writtenby Chanakya/Kautilya,theprimeministerinChandraguptaMaurya'scourt.HedefinesArthashastraas'thesciencetoteachhowtobebenefittedbythepowerandhowto preserveit'.Inshort,itinformsusaboutmethodstoacquirepowerandvarioustypes ofadministrativesystems/policiestosustainit.Thisbookisafirsthanddocument whichinformsusaboutthepolityandadministrativesystemofMauryanEmpire.As

itisanadministrativedocumentandespecially'written-for-the-king,itisincourtlanguage,i.e.Sanskrit.

Towritethisbook,Chanakyatookreviewof,perviousresearchesof18scholars onthesubjects.TheArthashstracomprisedof15parts(pradhikaranas),150chapters (adhyayas),180headings(up-vibhagas)and6000verses(Shlokas). ThePartsareasfollows: 1.Vinaya-dhikar(appointmentsofministers) 2.Adhyaksha-prachar(responsibilitiesofadministrator:forts,taxes,weightsmeasure,espionageetc.) 3. Dharmasthiya(Lawsregardingmarriages)4. Kantak-shodhan(punishments), 5. Yogvritta(dutiesofservants), 6. Mandal-yoni(ExternalPolices:whoarefriendsandwhoareenemies) 7. Shada-guna(ExternalAffairs) 8. Vyasana-dhikaraka(howtosearchfortheorigin/causeofproblems) 9. Abhiyasytkarma(Preparationbeforewar) 10.Sangramic(war-strategies) 11.Sangha-vritta(howtodivideandrule) 12.A-baliyas(howtodefendweakstatefrommorepowerfulenemy) 13.Durga-labhopay(howtocaptureforts)14.Aushad-nishadak(variousmethodstodefeattheenemy) 15.Tantra-yukti(themeaningofArthashastra,i.e.politicalscience) InshortArthashastrahavetoucheduponvariousmattersofstate-concerns,like, theintegralpartsofstatesystem(theoryofSaptanga),

(b)AshtadhyayiandMahabhashya - AshtadhyayidealswithGrammar,writtenbyPanini.Itthrowslightonsocialchurningof6thcenturyBC,i.e.theperiodofsecondurbanizationinIndia.Similar workisMahabhashya,writtenbyPatanjali,informsusaboutsocialconditionduring EarlyHistoricperiod.

Charak-samhitaandSushrut-samhita- TheseworksinformusaboutmedicalsciencesduringAncientIndiaand consideredasthebasisofAyurveda-branchofmedicines.

(d)Brihat-samhita - ItiswrittenbyVarhamihirandofanencyclopedicnature.Ittouchesvarious subjectslike,crops,croppingpattern,agriculturetechnology,howtoforesee earthquakes,astronomy,astrologyetc.IttestifiesthescientificprogressinIndia duringGuptaperiod. Healsohaswritten'Pancha-siddhantika',concernswitheclipses,pathofplanets andpaceofconstellationetc.

Otherworksonastronomyandastrologycomprisedof Aryabahatiya(by Aryabhatta),Brhama-sphuta-siddhant(byBrahmagupta)etc.

Sangam Literature - TheSangamliteraturegivesusinformationregardingearlyhistoricandhistoric SouthernIndia.TheSangammeansanassembly.ThebodyofSangamliterature comprisedofthepoems,presentedinthreeassemblies,byTamilpoets.Thesepoems wereactuallycollectedbythepoets,fromvariouseco-regionsinsouthernIndia. Thus,thesearebasicallyfolk-lore,compiledbyurbanpoets.Theimportantworks areShilappadikaram,Manimekhalai,Pattupattuetc. Therearefiveeco-regionsinTamil-land,calledas'Tinai'andthesearefive, hence,'Ain-tinai'.Each'tinai'hasaspecifickindofecologyand,naturally,specific kindofresponse(ormodeofsubsistence)totheirsurroundingecology.Thus,the poemsinhillyregionsdisplaydifferentsubject-matterorsurroundingsthanthose wereofcoastalregion.However, these folk-songs were created of two basicthemelines,i.e.Love (ekam) andWar(puram).Thus, 'waitingonthecoastforherlover whowasnotwrittenfromfishing'isamatteroftensionincoastalregionand'fearof attacksofwildanimalsonherlover'isaconcernofhillyregions. Suchtypeofliteratureismostlyasecularoneandreflectstruenatureof commonmen-womenandtheirlife-style.

ForeignAccounts - AftertheinvasionofPersiansandGreeks,Indiawasre-exposedtoancient world.Thewarsweresomeincidents;howevertheprocessofmobilityofpeople betweentwocountiesbecameasustainablephenomenonofAncientIndia.Such travelerswereforeignershencetheyhadnoobligationtoanykingoftheregion. Hence,theiraccountsareimpartialand;being'eye-witness'givesusfirsthand informationonthesubjectstheytouchedupon.However,itshouldbekeptinmind that,astheywereforeignersandnot-rootedinIndia,itisnotpossibletoexpectfrom themaperfectknowledgeofthesocio-economicandpoliticalthoughtsand institutionsinIndia.

TheGreeksandRomans

Herodotus - Heisconsideredasfirsthistorianoftheworld.He,whiledescribingthewar betweenPersianandGreece,mentionIndiansoldiers,fightingalongthesideof Persians.
Megasthenes - HewastheambassadorofSeleucusNicator,postedinthecourtofChandrgupt Maurya.Inhiswork,'Indica',hegivesdescriptionofthelayoutofPataliputra,like,a

bigcity,withanextentof14km2km,fortifiedwith570bastionsand67gateways withonehugeroyalpalaceetc.Healsotouchesuponsocialstructure,caste-system, caste-relationsetc.ItshouldbenotedthattheoriginalIndicaislost;hence,wecan't useanyinformation,actuallywritteninthere.However,thetravelers,whocameinto IndiaafterMegasthenes,havereferredIndicaandquotedit.Thus,throughthemi.e. indirectly,wecanuse'Indica'asasource.

PeryplusoftheErythraeanSea-
Thistravelogueisananonymouswork,presumedtobewrittenbyone fishermanonEgyptcoast.Theworkgivesusimpartialandobjectiveinformationon theIndo-RomantradeduringEarlyHistoricperiod.Itinformsusabouttheportson India'scoast-line,trade-centresinIndia,thetrade-routes-connectingtradecentresand ports,distancebetweencentres,thelistofitems-of-trade,theannualvolumeoftrade, therates,typesofshipsetc.

1.3.8Chinese Sources

Fa-Hien(FaXian)(337-422AD) -
ThisChinesetravelervisitedIndiaduringGuptaperiod.HewasaBuddhist monk,visitedIndiatoseekknowledgefromDev-bhumi(i.e.India)andvisit Buddhistpilgrimagecentres.Onthebasisofhisthreeyearsoftravel,hehaswritten, inhischronicle'RecordsofBuddhisticKingdoms',onsocietyandcultureofNorth India,besides,variousfactorsinGuptaadministration

Hiuen-Tsiang(XuanZang)(602-664AD) -
ThisChineseBuddhistmonk,againstallodds,visitedIndiaduring Harshavardhana'sreign.Hestartedhisjourneyin629AD,fromGansu,andthen through,GobiDesert-Kyrgyzstan-Uzbekistan-Samarkand-BalkhcametoIndiain 630AD.HevisitedBuddhistpilgrimagecentres,stayedatNalandaUniversityand studiedBuddhism,gonethroughoriginalBuddhistworks,collectedoriginal manuscriptsandmementos,madecopies,attendedHarsha'sassemblyandafter15 yearsoftravelthroughoutIndia,returnedtoChinain645AD.InChinahewrotehis accountas'Si-Yu-Ki'(GreatTangRecordsontheWesternRegions).Thischronicle givevividdescriptionofwhathehadwitnessedinIndia.Hegivesinformationof kingsespeciallyHarshaandhisgenerosity,peopleandcustomsofvariousregionsin India,life-waysetc.HehaswrittenofhabitsandnatureofMaharashtrianpeople.

OtherchroniclesconsistsofTaranath's(TibetanBuddhistmonk)Kangyurand Tangyur,reflectuponearlyMedievalIndia.

1.4Material /Archaeologicalsources - TheMaterial/Archaeologicalsourcescomprisedof(i)Inscriptions,(ii)Coins, (iii)AncientMonuments,(iv)Sculptures&Paintingsand(v)Archaeological Remains

Inscriptions - AftercontactbetweenPersianandIndia,Indiacametoknowtheimportanceof 'art-in-stone.Beingastablematerial,stoneswerebeingusedforengravingking's orders,policies,outlookstopublicthemandkeptthemfortimeimmemorial.These werealsousedforissuingland-grantstothegrantee.Withsamenotion,court-poets alsoengravedeulogiesbyusingsuchmaterialtomakeitimmortal.Theseare generallycalledinscriptionsandwritten,eitheronrockorpillar.Thesearecalled Epigraphsoredicts. The earliestepigraphsinIndiaarethoseofAshoka,theMauryanEmpire.He, to propagate his dhammaandpolicies,issued14edicts.These were inscribedonrocks, e.g.Junagadh (Gujarat).Besides, heputuppillarsinpublicplacesorplaceswhere peoplecangathereasily;and,inscribedthem.Tohelppeopletoreadthese commands,he,categorically,inscribedthemintothelanguageandscriptofcommon people,i.e.Brahmi(script)andParkrit(language).TheedictsinNorth-westernIndia hadKharoshtriscript,knowntolocalpeopleofthatarea.TheseAshokanepigraphs (rock-edictsandpillar-edicts)informus,nearaboutbiographyofAshoka,like,his earlydays,hisgruesomewarwithKalingaandhisremorse,hisconversionto Buddhism,hisdhamma,hiscompassionateattitudetowardsotherreligionandthe sameexpectationsfromhissubjects,hismethodsofpropagation,stressonmoralityethics-civicsenseanduniversalvaluesetc.

Otherinscriptionsofimportancecomprisedof•Naganika'sinscriptionatNangeghatwhichgivesinformationofvarious sacrifices,performedbySatavahanaKingSatakarniIandhisdeeds •GautamiBalashri'sandYadnyaSatkarani'sinscriptionatNasikcaveswhich giveinformationontheadventuresofGautamiputraSatkarni,thegreat Satavahanaking. •Kharvela'sinscriptionatHathigumpatellshisdeeds.

•Harisena'sinscription(eulogy)onthepillarofAllahabad(calledas'Prayagprashasti),informingusaboutadventuresandcampaignsofSamudragupta, greatGuptaemperor. •RavikirtI'seulogyatAiholeinformsusaboutadventuresofPulkeshiII,the ChalukyakingofBadami. Sofartheepigraphsfor'land-grants'areconcerned;wefindlotsofinformation

inthere.Like,thekingorissuingauthority,hislineages,mythicaloriginsofhis dynasty,hiskingdomanditsextent,then;theorigin/gotraofgrantee;then;purpose ofgrant,theextentsandlimitsofgrantedland,listofrightsandprivilegestothe grantee,punishmentstothetrespassersorviolatorsofthegrantetc.Suchepigraphs,alongwiththeking 'sbiographicalsketch,asimmovable,also informusabouttheextentofthekingdomoftheissuer.

Copper-plates - Generallyfor'land-grants'thecopper-plateswereengravedandissuedtothe grantee.Thesearebasicallythreeplatesofcopper,tiedwitheachotherthrough copperknot.Theupperandlastportionsareleftun-engravedasthesecanbeblurred withravagesoftime.Suchcopper-platerevealsthesameinformationthatisinthe land-grants,engravedasepigraphs.Suchcopper-platesgiveinformationonsocio-economicconditionofthatperiod. Forexamplethe'Sauhagaura-copperplate'informsusaboutsevereddraughtandthe measuresundertakenbyauthoritiestotackletheproblemoffood-shortage.

Coins- Since6thcentury B.C, wereceiveinformationregardingcoinsinIndia.Basically theearliestwerecrudeandofpuch-markedsilvercoins.

Punch-MarkedCoins - Then,afterthestabilityofforeignersinIndialikeGreek,Kushanas,Parthian,round, cast-coinswithbustofkings-Deities,theirtitlesetc.Withtheirinfluence,Indian dynastiesalsocameupwithdevelopedcoins.However,thosewereTheGuptaswho cameupwithfullydevelopedcoins.Wefindsuchancientcoins,generallybyaccidents;orthroughgift s.Suchcoins helpustoreconstructourAncientHistorythroughmanyways,like, Coinsinformusaboutsuchdynastiesandkingswhichmissedplaceinliterary sources. •The metal usedintheminformsusaboutancientmetallurgy.
•Theproportionofpuremetalinthecoinsof'claimedmetal'informsusabout economicalconditionofissuingdynasty.Forexample,thegold-coinsof KushanasandGuptasaretruetotheir'claim'andshowhigherproportionofgold inthem;whereas,theproportionisminimalormore-or-lessabsentinlater Guptarulers.ThisshowsthegrowthofIndianeconomysinceKushanasto Guptaperiodanddwindlingduringlater Guptaperiod.

Coinsinformustheeconomicrelationshipamongpeople.Forexample,the discoveryofnorthernpunch-marked-coinsinDeccanindicatedrelationships betweennorthandsouthIndia.ThesameistruewhenwefindRomancoinsin

DeccanduringSatavahanaperiodandSatavahanacoinsinMediterraneanworld.Religioussymbols orfiguresofdeitiesoncoinsinformusaboutreligious outlookofissuingdynasties.Forexample,KrishnaandBalaramainthecoinsof Agathocles'indicatedcompassionateattitudeofthatGreekking.ThesymbolsrelatedtoVishnuonGuptacoinslikeGaruda-dhvajaindicates theirbeliefonVaishnavism.Thetitlesalsotellusabouttheirreligiousattitude,e.g. titlesofGuptaslikeParam-vaishnava,param-bhagavatindicatetheirinclination towardsVaishnavism.SamudraguptawithGarud-dhvajaCoinsalsoreflectking'spersonality,hisinterestsetc.Forexample,thelionslayerimageofChandraguptaIIindicateshisbraveness;theharp-in-handimage ofSamudraguptaindicateshisloveforart Some coins alsohaveyears,engravedonthem.Ithelpstodatetheissuers. Thecoinsalsohelpforrelativedating.Forexample,inarchaeological excavations,ifwefindcoinsinonespecificstratumthenthatstratumis relativelydatedtotheperiodofthatcoin.

AncientArchitecture/Monuments - Earlier,duringStoneAge,peopletooksheltersincaves.However,theinvention ofagriculturecompelledthemtoresideonplains.Thus,thehousesgetstartedfrom Neolithicperiod.Initially,thoseweremadefromperishablematerialslikewoodand grass,hence,exceptpost-holes,wefindnothingofthat.Thescenariochangedwhen burnt-brickswerestartedutilizingforconstructinghousesorpublicarchitectureor so-calledAncientMonuments.ThiscanbewitnessedfromChalcolithicperiod.Since then,Indiawitnesseddevelopmentsandvariationsinmaterial,aswellas,typesof construction,public/civicandindividual.These,broadly,canbeclassifiedinto SecularandReligiousarchitecture.So,letus,atfirst,lookatthesecular architecture inAncientIndia.

SecularArchitecture/monuments - Sofarthepublicandsecular architectureisconcerned;firstinstanceswere broughtfromwesternandnorth-westernIndiathatisofHarappancivilizationof Chalcolithicperiod.DuringHarappancivilization,Indiawentthroughitsfirst urbanization.Hence,public/civicarchitectureofutmostimportancewasdottedthese cities.Thesecomprisedof,long-wideroads,hugebathingplaces,tanks,religious places,granaries/warehouses,thrashingfloors,dock-yards,man-madeports,sanitary arrangementslikebathroomsandgutters,stadium,pavilion,palaces,fortification,

bastionetc.ThesiteofInamgaon,duringChalcolithicperiod,alsocameupwitha largebundandcanal. Then,inMaurayanandpost-Mauryanperiod,wefind,largefortification (Pataliputra),palaces(Pataliputra),stadiums(Nagarjunkonda),flightofstepstothe rivers(Nagarjunkonda)etc. Theremainsofhousesalsogiveinformationonthestandard-of-lifeandlivingconditionofthatperiod.Italsothrowslightoncivicsense,personalhygieneof concernedpeople

ReligiousMonuments - Thereligiousmonumentsstartedshowingupfrom Mauryanperiod.Itstarted withthecavesofAjivakas(atBarabarandNagarjunihills:Bihar),then,wefind largenumberofBuddhistmonumentsinIndia.Then,sinceGuptaperiod,wefindthe beginning,growthandclassicalityinHindumonumentsinIndia.

BuddhistStupas,Chaityas,Viharas - Sinceearlyhistoricperiod,IndiawasdottedwithBuddhistStupas,Chaityas andViharas.Attheoutset,theconstructionbeganinNorthernIndia;thenthrough Gujarat,percolatedtoMaharashtra;andthroughOrissa,cametoAndhraPradesh.TheStupaswerecre atedonthephysicalremainsorused-equipmentsofBuddha ornoteworthyBuddhistmonks.Thesestupasweresurroundedbybeautifully decorativeGate-ways(torana),e.g.stupasatSanchi,Barhut(MadhyaPradesh); Amaravati(AndhraPradesh);Pauni,Kolhapur(Maharashtra);Sannati(Karnataka).

TheChaityasareBuddhistchapels/temples;whereBuddhawasworshippedin thesymbolicformofStupaattheendofChaityas.ExceptoneatBairat,theChaityas werecreatedinthecaves;e.g.ChaityasatBhaje(theearliestofthem),Bedasa, Karle.TheViharasaretheresidentialplaceof Buddhistmonks,wherealargespaceis surroundedbyroomsalongallitsthreesides.SimilartoChaityas,thesewerealso hewninrock,e.g.Viharas at Kanheri,Nasik,Junnaretc.Aftersomecenturiesand undertheinfluenceofMahayanacult,thestupainChaityareplacedbyidolof BuddhaandChaityaswerecombinedwithViharas.This developmentcanbe witnessedinAjanta. TheseBuddhistshrinesgivelotofinformationregardingvariousareas;like,the developmentofreligiousthoughtandideology.

HinduTemples - Since Gupta periodwewitnessbeginningofseparatetemplearchitecture. Initially,drawinginfluenceformBuddhistcaveart,thesewerestartedincaves. However,tocongregatelargemasses,thesedescendedonplains.Thefirstexperimentinseparate-

templearchitecturecanbeseeninmodesttemple No.7,atSanchi.Itonlycomprisestwoparts,garbhagriha(sanctum)and mukhamandapa(frontalspace).Then,throughTigava,NachanaandDevgadh(allin MadhyaPradesh),acompletetemplewith'garbhagriha-enclosedpathof pradakshina-mukhmandapaatthreesidesandpier'emerged;andthatiswith beautifulsculptures.ThetreatmenttotheShikharawastomaintainithigh,hence,it gotnarrowertothetop.Hence,whenaviewerlooksatthetemplehisgazegoes straight,frombasetotop.Suchstyleiscalledas'Nagarastyle'.

However,inDeccanandSouthIndia,theprogresswasdifferent.Attheoutset, ChalukyasexperimentedinTemplearchitecture,fromrock-cuttemples(Badami)to separatetemples(PattadakalandAihole).Nearaboutsametime,Pallavas,created templesinrock-cutfashion(the'RathaTemplesatMahabalipuram).Then,Cholas cameupwithhugetemples.Drawingfromtheseexperiments,theRashtrakutas undertookanexperimentofbeautifultemple;however,inrock-cutfashion.ThatisKailasatempleofEllora.ThesetemplesinDeccanandSouthIndiagenerallyuse stone-slabs;placinguponeachotherfortheShikharas.Hence,theShikharalooks steps-like,presentingsquatimpression.Such,architecturalstyleisknownas'Dravida style'.

Aftersuchexperimentation,largetemples,beautifiedwithsculpturesstarted dottingwholeofIndia.After6th-7thcenturyAD,growthofregionalismpavedway ofemergenceofregionalstylesintemplearchitecture.Thus,withinshortperiodof time,Indiabecameabodeoftempleswithbeautifulsculpturesontheirwallsand complexplanplusdesigns.

SuchAncientmonumentsarethemutebutobjectivesourceofAncientIndian history.Theyhelpustounderstandthegrowthofreligionaswellasideologyof religions.

Sculptures&Paintings

Sculptures:SinceHarappanperiodwefindevidencesofsculpturesinIndia.Thesewere madeofvariousmaterials,like,stone,steatite,clay,terracotta,lime,bronze,ivory, woodetc.Someofthemgotplaceinshrineandbecameidoloricon.Someofthem weremadetobeautifythewallsoftemples.Someofthemwereindividualsculpture, madeforvariouspurposes,likeastoysandforentertainments.Thebronzestatuesofdancer(Harappan civilization)andtoys(Diamabad) duringChalcolithicperiodshowartisticmerit,aswellasexpertiseinmetallurgyof India.Variousotherstatuesofthesameperiodsindicateplaceofentertainment,hairstyles,ornaments

andcostumeofHarappans.Sameistruewithterracottatoys, belongedtoShungaperiod. TheMauryansculptures,like,theYakshiofDidarganjindicatethe contemporaryaffluenceandaestheticsenseofpeople.Thesculptural-reliefsonthe gatewaysofstupas(Sanchi,Barhut),notonlydisplaygrowthofBuddhistideology, butalsoofvariousotherthingslikeflora,fauna,civicarchitectureetc.

ThestatueofKanishkaindicatestheforeignoriginofthekingandcostumeof foreignstyle,like,highshoes,overcoatsetc. BronzestatueofPoseidonandrelievesonplates/mirror-handles(Kolhapur) indicatetraderelationshipbetweenKolhapurandRomeduringSatavahanaperiod. ThesameistruebyfindingofivoryfigureofLaxmiofTerinthesiteofPompeii(in Rome). GuptasculpturesindicatehighartisticmeritIndiaachievedduringthatperiod. Atthistime,thescienceofsculptureshadattainedperfectionandclassicality.Hence, afterGuptaperiod,thesculpturesweremadeonthesamemodels,thatwere determinedduringGuptaperiod.Whereas,thedevelopmentoficon/idols(individualsculpturesforworship) regardingtheirposesandweaponstheycarry,indicate,developmentofreligious ideologyandinfluencetheydrawfromvarioussources.Thesealsoindicate synchronizationofvariouscults.Aseparatebranchas'Iconography'studiessuch developments.

Paintings- Earliestinstancesofpaintingscanbefoundintherock-sheltersofBhimbetaka (MadhyaPradesh).TheseweredrawnbyMesolithiccave-dwellersbyusingcolours andtoolsfromhissurroundingnature.Throughtheserock-paintingswecan understandthelife-styleofMesolithicpeople;like,hiswayofliving,methodsof hunting,thefloraandfaunainhissurroundingetc. Then,wefindbeautifulpaintings,especiallyfromAjantaandthenatBagh.The world-famouspaintingsofAjantagiveusinformationaboutreligiousideology,the spiritualserenity,theornaments,thecostumes,theforeignvisitorsetc.Andof course,throughthesepaintings,wecanunderstandtheartisticmeritandgreat estheticsenseofconcernedperiod.Whereas,thepaintingsofCholakingonthewallsoftemplesatTamilNadu, displaytheconceptof'divinekingship'ofCholapolity.

ArchaeologicalRemains - Peoplesettles-peoplelive-createinstitutionsandphysicalstructureandinsome unfavorableconditionleavetheplace.Theplacegetsabandonedwithmaterial remainsthatpeoplehaveleftbehind-unintentionally.Then,bytheenvironmental

agentslikewind,soil,rain,aheapofsoilgetsaccumulatedonthatplace.Then,again thenex t5rtrtgroupofpeoplesettlesoverthere.Then,thesamecyclecontinues.Thus, aftersequenceofrepeatedsettlementsandabandoning,aheapofsoilformsoverthat place.Suchheapsarecalledas'archaeologicalmounds',hidinginitsbellythehistory ofmankind.Thensomecertainkindofhistorians,calledasarcheologistsunearthed thesemounds,calledasanexcavation.Throughexcavation,archaeologistsexposed thehiddenhistoryofthatspecificsettlement.Thearchaeologicalmaterialthey unearthedcanbeusedassourcesforthereconstructionofhistoryofthatparticular settlement.Thematerialhelpsustoreconstructhistoryof:thosecommonpeoplewhowere disregardedbythewrittensource;thoseperiodsbeforethediscoveryofwriting;to supplementthehistory,reconstructedbywrittensources.
Followingisabrieflistofarchaeologicalmaterialthatcanbeusedassource:

Pottery -DuringProtohistoryuptoEarlyMedievalperiod,thebaseequipmentofthe commonpeoplewasthepottery.ThePotteryor'ceramicassemblage'comprisedof variousitems,like,bowls,plates,pots,etc.Itshouldbenotedthepotterygets differentiatedaccordingtorespectiveculturethatcreatedthem.Thedifferenceliesin shapes,fabrics,surface-treatment(fabric,colour,designs,painting),pottery-makingtechniqueetc.Thus,specificpottery-typeisassignedtoparticularculture/period. Withsuchlogic,archaeologistcandatethesiterelativelyonthebasisofthese differences.Hence,potteryisconsideredasalphabetofthatsite.

Beads- Sincetime-immemorialthebead-industryisoneoftheworld-famousindustries ofIndia.Theseweremadeofvariousmaterials,like,stone,semi-preciousstones (likeAgate,Chalcedony,Crystal,Turquoise,Lapis-lazuli),glass,metalslikegold, copper;terracotta,ivory,shelletc.Besides,thosewereofdifferentshapeslike round,square,cylindrical,barrel-shapedetc.Thetechnologywassohigherthatwe haveachievedthetechniqueofmakingbeads,inlayingothermetalintothem.These canbeusedassourcetoknowthetechnologicaldevelopment&estheticsenseof specificperiod.

FaunalRemains/Bones - Excavationsreveallargeamountofbonesorfaunalremains.Theseshedlighton thesurroundinghistoricalecologyorecosystemofthatparticularsite.Besides,we canalsounderstandthedietaryhabitsofconcernedpeople.

FloralRemains - Thefloralremainsarealsogiveusinformationonthesurroundinghistorical ecologyanddietaryhabitsofconcernedpeople.

Foundationsofarchitecture - Duringhorizontalexcavations,wecomeacrossfoundationofarchitectureof relatedperiod.Thearchitecturecomprisedofcivicarchitecturelikehuts,houses, palaces,stadiums,assembly-halls,bath-rooms,ware-houses,activityareaslike kitchen-bedrooms-hall-verandah-thrashingfloors;roads,systemofsanitation,watersource,etc.Onthesebasesandthelayoutofsiteswe canknowthestandard-of-living ofthepeople,besides,thespatialdistributionintheareaindicatesthesocialdivision ofparticularperiod,ifany.The structureslikebunds/docksthrowlightonthe economyandtechnologicaldevelopment,attainedbythesepeople.Whereas; defensivearchitectures,likefortification,bastion,moatsindicatetheaffluenceofthat particularsiteandquantumofthreattothatsite.

DomesticMaterial - Theexcavationsrevealahoardofdomesticitems,like,kitchenequipment(pots, hearth,spatula,quernsetc.),ornaments,itemsofentertainmentliketoys;etc.These weremadeofvariousmaterials,like,stone,clays,terra-cotta,metal,shell,ivoryetc.

OccupationalMaterial - Theoccupationmaterialcomprisedofagriculturalequipments(hoe,plough, fishing-equipments(hook,net),trade-equipments(weights&measures,sealsand sealing,coins).Thesewerealsomadeofvariousmaterial,like,stone,clay,terracotta, metaletc.

Charcoal- The Excavation unearthsburnt-organicmaterialofanykind.Thesearecalledas 'Charcoal'.Suchcharcoal,inspecificamountandthroughlaboratorytastes,couldbe usedfordatingtheperiod,calledas'Carbon-14'.

1.5Changing Interpretations of early Indian History

Althoughthenationalisthistoriansdidattempttorefutethe latter,theyratheroverlookedthequestionofthedivinityoftheking.Thisthemehascomeinto prominenceinrecentworkonthenatureofkingshipandthedistributionofpoliticalpowerandstatusin earlyIndiansociety.Thequestionofthedistributionofpoliticalpowerisbeingre-examinedinthe frameworkofthefunctioningofacastesociety,andwithreferencetotheexistingevidenceon

institutionsoflocalcontrol,suchasvillagecouncils.Theworkontheland-grants,particularlyfromthe sixthcenturyonward,suggestsadifferenttypeofpowerstructureforthebureaucracythanwas previouslyassumedonthebasisofthetheoryofdespotism.

Theexclusionofstraightpoliticalhistoryisnotforall time.Thereareindicationsofamoremeaningfulreturntopoliticalhistorynowthatthebackgroundof socialandeconomichistoryisbeinggraduallyfilledin. Thenationalistphaseofhistoricalinterpretationledforobviousreasonstotheoverwhelming participationofIndianhistoriansinwritingtheirownhistory.Thisseemedtocoincidewithan appreciabledeclineofinterestinancientIndianhistorybyEuropeanIndologists,exceptinFrance.Th e porerecentinterpretationsofancientIndianhistoryhavesuggestedmethodsofanalysiswhichcanbe usedbyhistoriansofanynationalityandcancircumventnationalandideologicalbias,andbytheuseof whichagreaterdegreeofobjectivityininterpretationcanbeachieved. Evenifhistoryisbasedon selecteddata,thedataselectedneednotbeentirelyarbitrary.Thesemethodsworkwithinthe frameworkofcertainhypotheses.Theyassumethatallsocietieschangeandthatinaperiodstretching from2500 B.C.toA.D.1000Indiansocietyanditsinstitutionsmusthaveundergonechange;itisthe workofthehistoriantostudythenatureofthischange.

1.6 Self Check Exercise

1.Who wrote the Mricchkatikam ?

2.On which subject Charak and Susruta is based?

3.From which harappan site the evidences of lipstick have been reported?

1.7 Summary - India has a rich cultural heritage and Ancient India is a glorious epoch in Indian history. However, as we go back in time, we suffered great lack of written sources to reconstruct its history. Thus, very few written sources are there at our disposal. They were mostly of religious nature and, should be used with caution, either for they were written by a small group of people or, for, they were basically the guidelines for the society and don't depictactualfacts.However, we also findwrittensourcesofgreat literarymerit,like,epics,anthology,dramas,etc.Therewerealsotreatiesonscience likepolitics,astrology,astronomy,medicines,irrigations,architectureetc.The architecturalandevidencesofartalsohelpustounderstandAncientIndia.Another grouofsourceisarchaeologicalsources.ForunderstandingIndiabeforethe

beginningofliteracyandtounderstandlife-waysofcommonman,andtodate scientifically,sucharchaeologicalremainshelpusalot.

1.8Glossary–

Jatak: the stories of the early births of mahatama Buddha.

Veda:veda means to know, there are four vedas; Rigveda, Yajurveda, Samveda, Atharvaveda

Fa-hien: A Chinese traveler who cameto India in 5th cen. A.D.

Chaitya: The buddhist place of worship

Rajtarangini: The first chronological history in India by kalhana.

1.9Answers to Self Check Exercise

1.Ans.Shudrak

2.Ans.Medical

3.Ans.Chahundaro

1.10Suggested Reading

Altekr,A.S., The PositionofWomeninHinduCivilization, Delhi,1959.

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Kosambi, D.D., MythandReality, New Deihi,2001.

Sharma,R. S. IndianFeudalism, New Delhi, 1965.

Thapar, Romila,The PenguinHistoryofEarlyIndia,NewDelhi, 2015.

1.11Terminal Questions

1. Throw a light on the religious sources of Ancient Indian History.

2 . Discuss on the importance of archaeological sources of ancient Indian history.

3. Write down the importance of ancient Indian history

4. Elaborate the various interpretations of ancient Indian history

Chapter-2

State and polity: Vedic and later-vedic phase

Structure

2.1Introduction
2.2Objectives
2.3Sources
2.4Early Vedic Economy
2.5Society
2.6Early Vedic Polity
2.7Early Vedic Religion
2.8Later Vedic Period
    2.8.1Political Organisation
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    2.8.4 Religious Condition
2.9 Self Check Exercise
2.10 Summary
2 .11Glossary
2.12Self Answered Exercise
2.13Suggested Readings
2.14Terminal Question

2.1Introduction- The Rigveda is considered to be earliest of hymns available, and so, we shall start by examining the Rigveda for an understanding of the Early Vedic period and then go on to other Vedas and allied texts which are placed later. This exercise is necessary for two reasons. First, the Vedas are thought to have been composed by the Aryans and it was long believed that the Aryans played a major role in civilizing the Indian subcontinent. The

contents of the Rigveda, if they are analysed carefully, do not give the impression of a very advanced material culture. On the other hand, many of the material traits, which are characteristic of Indian civilization, are already present in the non-Vedic archaeological cultures in different parts of India. Second, when the contents of the Rigveda are compared with the contents of Later Vedas and allied texts, it becomes clear that significant changes took place in the Vedic society itself. This means that there was no cultural pattern which can be called Vedic culture or Aryan culture.

The core geographical area to which the evidence of the Rigveda relate was Sapta-Smdhava or the land of seven rivers. This would correspond to the whole of Punjab and its neighbouring region Haryana, but Rigvedic geography also included the Gomal plains, southern Afghanistan and southern Jammu and Kashmir.

2.2Objectives–

From this unit, we will be able to understand:

- The Vedic people and debates regarding their original home.
- Two parts of Vedic period and reasons behind periodization.
- Life inEarly Vedic Period. Life inLater Vedic Period.
- Position of Women in Vedic Period

2.3Sources - We have two types of sources to study the Early Vedic Society-Literary and Archaeological Sources. Let us first examine the literary sources for this period.

Literary Sources - Among the literary sources we may first refer to the four Vedas: Rigveda, Sameveda Yajurveda, and Atharwaveda. Out of these the Rigveda is the earliest text. The word 'Veda' is derived from the sanskrit word 'Vid' which means 'to know'. The "Vedas", are essentially a compilation of prayers and hymns, offered by different familie8 of poets and saga to various gods. These four Vedas are also 'Samhitas', in the sense that they represent the oral tradition of the time. Since the hymns were meant to be recited, learnt and transmitted orally, they were not written when they were be composed. Due to this reason none of the Samhitas can be dated with absolute certainty. In fact, each Samhita represents a collection through a period over a few centuries. Relative dating in terms of the context of these four Samhitas has led echo to believe that the period represented in the Rigveda can be placed between 1500 B.C. to 1000 B.C.

The Rigveda Samhita comprises 10 books or "Mandalas" of which boo& I1 to VII are considered to be the earliest and belong specifically to the Early Vedic phase. Books I, VIII, IX and X are considered to be later additions to the Samhita.

Archaeological Sources

Excavations conducted in Punjab, Uttar Pradesh, Northern Rajasthan, along the Indus and Ghaggar rivers over the last 40 years, have unearthed many post- Harappan chalcolithic settlements from these regions. These have been dated from 1700 B.C. to 600 B.C. You have seen that these chalcolithic cultures are also called late Harappan, OCP (Ochre Coloured Pottery), BRW (Black & Red Ware) and PGW (Painted Grey Ware) cultures.

However, we must remember that pottery types do not reflect the entire culture of the people. Different pottery types do not necessarily mean that people who used these pots also differed. Pottery analysis only helps in defining a specific trait of the cultural assemblage, nothing more. Some scholars have made attempts to examine whether the evidence provided by some of these cultures of north-western and northern India can be compared with what we know from a study of the Vedic texts.

2.4Early Vedic Economy

The Early Vedic society was pastoral, cattle rearing being the dominant occupational activity. A pastoral society relies more on its animal wealth than agricultural produce. Pastoralism is a subsistence strategy adopted by people who live in areas where large scale agriculture is not feasible due to some environmental and to a certain extent, cultural constraints.

Hymns of the Rigveda yield extensive evidence of the importance of cattle in the Early Vedic society. Many linguistic expressions in the Rigveda are associated with the cow (gau). Cattle was the chief measure of wealth and a wealthy man who owned many cattle was called 'gomat'. The terms used for conflicts and battles in this period were gavishti, gavesana, gavyat, etc. The former literally means 'to search for cows'. The terms themselves suggest that possession of cattle was the bone of contention betweegoups and led to occasional inter-tribal fights and conflicts. The Panis, who were the enemies of the Vedic people, are stated in the Rigveda to have hidden their wealth, mostly cows, in the mountains and forests. The Vedic god Indra was invoked to release these cattle. This reference suggests that cattle raids were common. The raja or the chief is called the 'gopati' or one who protects cows. In the

Rigveda, Godhuli is used as a term for a measure of time. Distance is called gavyuti. A daughter is called duhitr or one who milks the cows. Kinship units are labelled as gotra.

All these terms are derived from gau and suggest that social religions and all important areas of Rigvedic life centred round the rearing of cows. Literary references to pasture lands, cow pen, dairy products and domesticated animals are also found in most of the hymns and prayers.

Compared to the very substantial linguistic evidence for cattle rearing in the Rigveda, agricultural activities find very fem references. Most of the references to agriculture are of a later date. Apart from 'Yava' or barley, no other grains are mentioned. The Early Vedic people did not use iron technology. Copper, with which they were familiar, did not have as much value in agricultural operations as iron implements. Stone tools (like axes) were used and these are mentioned in the Rigveda. Fire was used to burn down the forest cover and shifting agriculture was practised. Further, the region under discussion receives low rainfall and alI the rivers mentioned in the Rigveda i.e. the Satluj, Indus, Ghaggar, Ravi etc. are known to change their courses frequently. Without the facilities of large-scale irrigation which were not developed in this period, the alluvial lands near the rivers could not be cultivated on a permanent basis. Thus the hoes, sickles and axes mentioned in the texts, were probably used for slashing purposes or shifting cultivation. The evidence of pastoralism as well as shifting cultivation suggests that the people were either nomadic or semi-nomadic. They moved out of their villages with their herds for a certain period in order to feed their cattle. The literary and the archaeological sources do show that the people did not lead a fully sedentary life. The mobile character of the population is seen in the term 'vis' which also implied a settlement. The suffixes Punar (vis), Upa (vis) and Pra (vis) were constantly used, and the settlements were qualified by them to mean settling near (asettlement), re-entering (a settlement) or coming back (to the settlement).

Gift exchange and redistribution had an important economic role in the society. Tribal conflicts led to the payment of tributes and prestations, i.e.bali, to the victorious chiefs by the defeated or the subordinate groups. The rest of the clansmen of the victorious tribe had a share in the spoils and booty won in the war. The chief also fed and gave gifts to his clansmen during ceremonial occasions. This was done by him to acquire prestige. Evidence of trade and commerce in Early Vedic society is meagre. There was no concept of private property based on land ownership.

2.5Society - The Early Vedic Society was a tribal society, in which social relations based on khd$p ties were predominant. The society was not divided according to caste lines, and even the rajas (kings), the purohitas (priests), the artisans etc. were parts of the clan networks. The tribe was referred to as the janasrnd many references to the different tribes are found in the Rigveda. Inter-tribal conflicts were frequent, an example being the battle of the Ten Kings mentioned in the Rigveda. Some of the tribes, which fought in this battle were the Bharatas, the Purus, the Yadus, the Druhyus, the Anus and the Turvasus. Tribal conflicts, as mentioned earlier, were related to cattle raids, cattle thefts etc. The chief of the tribe was the raja or the gopati. He was the leader in battle and the protector of the tribe. His office, was not based on heredity, but he was selected from amongst the clansmen. The warrior category was the "rajanya". Many clans (vis) formed a tribe. The clans settled in villages or grama. The basic social unit was the Kula, or the family, and the Kulapai.e. 'one who protects the family' denoted the eldest male member or the head of the family.

Tribe (Jana), Tribal Unit (Vis), Village (Grama), Family (Kula), Head of the family (Kulapa).

Society was patriarchal. The birth of a son was the common desire of the people. The importance given to the male members is reflected in the hymns, where the desire for a son is a constant prayer.

Even though society was patriarchal, women had also important position in it. They .were educated and they had access to the assemblies. There'are also instances of women who composed hymns. They had a right to choose their partners, and could marry late. However women were always thought to be dependent on their fathers, brothers or husbands. Education was imparted orally, but the tradition of education was not very well developed in this period.

2.6Early Vedic Polity

The tribal polity was not completely egalita~ian. A division is found in the Rigveda itself, which is seen in references of two groups-the Rajanyas, or those who fought the wars, and are credited to be the senior linegage, and the rest of the clansmen or the vis, who formed the junior lineage. Though noqe of the groups occupied a distinct social hierarchy, constant conflicts aud inter-tribal wars helped to create a division in the society. The wing needs for more pasture lands, cattle for the protection of people and their settlement all probably contributed to an increase in inter and intra-tribal conflicts and warfare. The clans held large yajnas or sacrifices to help the warrior groups in the wars. In these yajnas the officiating

priest or the purohita acted as the mediator between his clansmen and the gods. He also invoked the gods' blesssings for the tribal chief, for his success in the wars. Initially, the whole clan participated in these yajnas on an equal footing. Large scale distribution of wealth, food, etc. was made during these sacrifices and members got an equal share. But with the growing incidence of conflicts and fights, yajnas or sacrifices also became important and the purohita assumed a special status in the society. In the later part of our period, they received a major share of the gifts from the rajas, and assumed a superior position vis-a-vis the other clan member.

2.7 Early Vedic Religion - The religious ideas of the Vedic people are reflected in the hymns of the Rigveda. They venerated the natural forces around them (like wind, water, rain, thunder, fire etc.) which they could not control, and invested nature with divinity conceived in human forms, which were mostly masculine. Very few female dieties were venerated. The religion thus reflected the patriarchal society and was that of primitive animism.

Indra was the god of strength, who was invoked to destory the enemies. He was the god of thunder and was the rainmaker who was asked periodically to release the water. He could not be vanquished. Thus thunder and rain (natural phenomena) were related with strength, which was personified in a masculine form, represented in the god Indra. The concept of a tribal chief, who was a war-lord is also found represented in the character of Indra.

Agni, next in importance to Indra, was the god of fire. He was considered to be an intermediary between heaven and earth i.e., between gods and men. He donimated the domestic hearth and marriages were solemnized in his presence. Fire destroyed dirt and germs, and hence Agni was considered to be pure. The importance of Agni can be related to that of the yajna or sacrifice in the Early Vedic society. It was supposed that the oblations offered to Agni were carried to the gods in the form of smoke. Varuna personified water, and he was the upholder of the natural order of the universe. Yama was the god of death and had an important place in the Early Vedic religious belief. There were many other gods e.g. Surya, Soma (also a drink), Savitri, Rudra etc., and hosts of celestial beings like Gandharvas, Apsaras, Maruts to whom prayers and hymns were addressed in the Rigveda.

The Vedic religion was sacrificial. Sacrifices or yajnas were performed: to invoke the gods in order to grant boons-either victory in battles. We find some hymns dedicated to the power residing in the sacrificial implements, especially to the sacrificial altar, to the stones used for pressing the Soma plant, to the weapons of war, dnuns, mortars etc. Hymns and prayers were

recited in these sacrifices and genqally priests performed these yajnas. The growing importance of sacrifices in the Vedic society resulted in the growing importance of priests as well. The ritual of sacrifice also led to the growth and development in the knowledge of mathematics and animal anatomy. Elementary mathematics was necessary to make the calculations which were required to establish the positions of various objects in the sacrificial area. Also, the frequent sacrifices of animals led to a knowledge of their anatomy. For the Vedic people, the world grew out of a vast cosmic sacrifice and was not maintained by the proper performance of sacrifice. Religion was not based on magico-ritual formulae, rather it stressed direct communication with the gods through sacrifices, hymns etc. Gods were not worshipped for the spiritual upliftment of the peole, nor for any other abstract philosophical concept, but were invoked to grant material gains.

Sacrificial religion is a religion of the pastoral people. Animal sacrifice is rampant in the pastoral society, where the older animals who can no longer produce milk or meat, or used for breeding purposes, i.e. those who are no longer economically viable, are killed in order to lessen the burden on their owner. Hence animal sacrifice was one way of destroying the old animals and thus had an important role in the society. In the agrarian society however older animals are employed in the fields, used for traction purposes and hence the destruction of animals is frowned upon by a society which primarily depends on agricultural activities. Thus the Vedic religion reflected the patriarchal pastoral society and was materialistic in perspective.

2. 8LaterVedicPeriod - The period that took after Rig Vedic Age is known as Later Vedic Age.This age saw the sythesis of three later Veda Samhitas to be specific, the Samveda Samhita, the Yajurveda Samhita, the Atharvaveda Samhita and also Brahmanas and the Upanishads of all the four Vedas and later on the two extraordinary stories—the Ramayana and the Mahabharata.All these later Vedic writings were accumulated in the Upper Gangetic bowl in 1000—600 B.C. Amid the period spoke to by Later Samhitas the Aryans secured the entire of Northern India, from the Himalayas to the Vindhyas.The spread of Aryans over the entire of India finished before 400 B.C. Of the new kingdoms in the east, the most critical were Kurus, Panchalas, Kasis, Kosalas and Videhas.Bit by bit the Aryans moved towards South India. It is trusted that their southern development started amid the time of Brahmana writing, around 1000 B.C. what's more, went on consistently till they achieved the southernmost furthest point of the Peninsula in or at some point before fourth century B.C.The colossal grammarian Katya Yana who thrived in the fourth century B.C knew about

the nations of south, for example, Pandya, Chola and Kerala. In any case, the Aryan colonization in the South was not as entire as in the north. With the advance of the Aryans in Northern India, their focal point of development was moved towards east. The domain amongst Saraswati and Ganga was the seat of Aryan progress.

2.8.1PoliticalOrganization

Ascent of Big States - With the advance of Aryan settlements in the eastern and southern piece of India, the little ancestral conditions of Rig Vedic period supplanted by effective states. Numerous popular clans of Rig Vedic period like Bharatas, Parus, Tritsus and Turvasas go into obscurity and new clans like Kurus and Panchalas ascended into noticeable quality. The place that is known for the Yamuna and Ganga in the east which turned into the new home of the Aryans ascended into unmistakable quality.

Development of Imperialism - With the development of huge kingdoms in the Later Vedic Age the battle for amazingness among various states was of continuous event. The perfect of Sarbabhauma or general domain posed a potential threat in the political skyline of antiquated India. The penances like Rajasuya and Asvamedha were performed to imply the royal influence of rulers over the adversaries. These customs awed the general population with the expanding force and notoriety of the ruler. The Rig Vedic title of "Rajan" was supplanted by the great titles like Samrat, Ekrat, Virat, Bhoja and so on. These titles denoted the development of colonialism and medieval thoughts.

Root of Kingship - There were two speculations with respect to the beginning of majesty. The Aitareya Brahmana clarified the sane hypothesis of race by normal assent of source of sovereignty. One next to the other the Taittiniya Brahman clarified the awesome birthplace of authority. It clarified how Indra, "however possessing a low rank among the divine beings, was made their ruler by Prajapati."

Development of Royal Power - The lord had supreme power. He turned into the ace of all subjects. He understood charges like "bali", "sulka" and "bhaga". The Satapatha Brahmana depicted the lord to be dependable and resistant from all discipline. The sabha of the Rig Vedic Period kicked the bucket. The lord looked for the guide and support of the Samiti on issues like war, peace and financial approaches. There are references to the Samiti some of the time choosing or re-choosing a ruler.

Authoritative Machinery- The development of the regal power was to a great extent reflected in the broadened shock of the ruler. In crafted by organization the ruler was helped by a gathering of officers who were known as Ratnins (Jewels). They incorporated the Bhagadugha (gatherer of assessments), the Suta (charioteer), the Akshavapa (director of betting), the kshattri(chamberlain), the Govikartana (ruler's buddy in the pursuit), the Palogala (subject) the Takshan (Carpenter), the Rathakara (Chariot marker) notwithstanding the clerical and military authorities like the Purohita (minister) the senani (general), and the Gramani (pioneer of host or of the town).

In the Later Vedic Period Gramani was both a common and military officer Gramani was the medium through which the regal power was practiced in the town. As per FrasnaUpanishadaAdhikrita was the town officer and was most reduced in the rank. The ruler directed equity. Once in a while he designated his legal energy to Adhyakshas. In the towns, Gramyavadin (Village judge) and Sabha (court) chose the cases. Disciplines for wrongdoings were extreme.

The father was the leader of the property of the family. If there should arise an occurrence of legacy of property the law of primogeniture was connected. By this lead the oldest child would acquire the property of the perished father. Neither the ladies nor the sudras had any privilege to property.

2.8.2 Social Condition

Changes of far more noteworthy centrality were step by step occurring in their general public. Rank Society

Varna System- Most vital change was the development of position framework. Different sub standings advanced notwithstanding the conventional four-positions. The Brahmanas and Kshatriyas rose as the two driving stations out of the general mass of populace, known as vaisyas. The vaisyas were better than the sudras however their position was consistently falling apart. The Aitaraya Brahmana obviously shows the total reliance of vaisyas on the two higher classes. The Sudras were held in incredible scorn.

The Brahmanas of the later Vedic age were the scholarly and religious class. The Brahmanas held an exclusive expectation of greatness and knew the subtle elements of the customs. The kshatriyas were the battling class in the general public. War, victory, organization of the kingdom was the primary obligations of this class. By their better adapting a few kshatriyas

raised themselves than the status of a Brahmana. They formed psalms and performed penances and furthermore tested the matchless quality of Brahmanas.

Two Kshatriya rulers Janak and Viswamitra accomplished the status of Rishi. For quite a while the kshatriyas opposed the amazingness of the Brahmanas and asserted that the cleric was just an adherent of the ruler. Vaisyas were occupied with exchange, industry and horticulture, and creature cultivation. They are suspended from the benefits which were delighted in by the Brahmanas and Rank kshatriyas. However the wealthier individuals among the vaisyas known as Sresthin were profoundly respected in the imperial court.

The state of the Sudras was exceptionally hopeless. They needed to serve the other three stations. They were untouchables. They had no privilege to approach the consecrated fire, i.e., perform forfeit, or to peruse the hallowed writings. They were additionally prevented the custom from securing consuming the dead body. The structure of the standing framework wound up genetic.A huge mass of vedic writing and also an exceedingly created scholarly life talks bounteously about a very much arranged arrangement of training in the later Vedic Period. The understudies needed to learn Vedas, Upanishad, punctuation prosody, law, number juggling and dialect.After the Upanayana or sacrosanct string service and start to examines the understudies were sent to the Gurukula for their training. They needed to live in the place of the educator (master) and lead the modest existence of a Brahmacharin whose chief obligations were study and administration to the instructor. The understudies got free boarding and hotel at the place of the Guru. Toward the finish of their investigation they paid charges (master dakshina) to the educators.

Position of Women - The ladies lost their high position which they had in the Rig Vedic Age. They were denied of their entitlement to the Upanayana service and every one of their holy observances, barring marriage, were performed without recitation of Vedic mantras. Polygamy won in the general public. Huge numbers of the religious services, some time ago honed by the spouse, were currently performed by the ministers. She was not permitted to go to the political congregations. Birth of a girl ended up bothersome— for she was viewed as a wellspring of hopelessness. The custom of kid marriage and share sneaked in. The ladies lost their regarded position in the general public.

Nourishment and Dress- In the later Vedic age rice ended up staple nourishment of the general population. Steadily the act of eating meat was declined. Executing of dairy animals was looked with disapproval. Fleece was utilized as a part of expansion to cotton.

2.8.3Economic or the Monetary Condition - Like political and social conditions, the monetary state of the Aryans of the later Vedic period additionally experienced critical changes. Because of the development of standing framework different occupations additionally showed up.

Farming - The Aryans of the later Vedic period lived in the towns. In the towns little laborer proprietors of land were supplanted by huge landowners who secured ownership of whole towns. Horticulture was the primary control of the general population. Enhanced technique for working the land by profound furrowing, manuring and sowing with better seeds were known to the Aryans. More terrains were brought under development.

The cultivator yielded two gathers every year. Assortments of harvests like rice, grain, wheat, maize and oil seeds were raised. Be that as it may, the cultivator was not free from inconvenience. Threats of bugs and harm of products through hailstorm gravely influenced the place where there is kurus and constrained numerous individuals to relocate.

Exchange and Commerce - With the development of human advancement, the volume of exchange and business had expanded significantly. Both inland and abroad exchanges were created. Inland exchange was gone ahead with the Kiratas occupying the mountains. They traded the herbs for garments, nattresses and skins. The general population got comfortable with the route of the oceans. Consistent coinage was not begun.

The coins which were available for use were "Nishka", "Satamana" and "Krishnala". The unit estimation of merchandise was a gold bar called "nishka" measuring three hundred and twenty ratis, which was likewise the heaviness of a satamana. A 'Krishnala' measured one rati, i.e. 1.8 grams. There was a class of shippers called 'Pani' who controlled the exchange. References to "ganas" or organizations and the "sreshthins" unmistakably talk about the arrangement of societies or enterprises for encouraging exchange and trade. Usuary and cash loaning was likewise rehearsed in this period.

Occupation- The development of station framework brought assortments of methods for vocation. There are references about cash loan specialists, chariot producers, dyers, weavers, stylists, goldsmiths, press smiths, washer men, bow creators, craftsmen, artists and so forth. The specialty of composing presumably created in this period. The utilization of silver was expanded and adornments were made out of it.

House Building and Transport - The house had numerous rooms with a unique place for 'Grahapatha' fire which was kept constantly consuming. Houses were made of wood. The TaittiriyaAranyakas allude about an exceptional kind of house known as 'Dhandhani' (treasure house). The Atharvaveda says about 'PatninamSadan' (ladies' loft).The methods for transport and correspondence created with the development of exchange and trade. As to of transport specify might be made of wagons drawn by bulls, chariots for war and game and harsh vehicle known as 'bipatha' for transport of products. Elephants and steeds were likewise utilized. Ships and vessels were additionally utilized as methods for transport.

2.8.4Religious Condition - Amid the later Vedic period the religious soul experienced an incredible change. Religion was eclipsed with customs and ceremonies. New divine beings and goddesses developed amid this period.

New Gods- The Rig Vedic divine beings, Varun, Indra, Agni, Surya, Usha and so forth lost their appeal. The general population revered them with less enthusiasm. New divine beings like Siva, Rupa, Vishnu, Brahma and so on showed up in the religious atmosphere of the Later Vedic Period. The magnificence of the Rigvedic divine beings go into blankness, however we find in Atharvaveda the omniscience of Varuna or the advantage of the Earth goddess.Certain less imperative obligations of the Rigvedic Period now wound up prominent with the Common People. One of them was Rudra who as of now bore the sobriquet of Siva. Soon Rudra came to be loved as 'Mahadeva' (incredible god) and the ruler of enliven creatures (Pasupati).Vishnu, the preserver ascended into Prominence amid this period. He possessed the place of Varuna, as the most glorious among the celestials. To accomplish his "Paramapada" (most astounding advance) turned into the objective of the rishis. The love of vasudeva was likewise begun. He was viewed as Krishna Vasudev, the incarnation of Vishnu. Semi divinities like Apsara, Nagas, Gandharbas, Vidyadharas and so on likewise appeared. This age likewise saw the start of the love of Durga and Ganesh.

Ceremonies and Sacrifices - Amid this period the customs and services of Vedic religion were expounded and ended up complex. In the Rig Vedic age Yanjas were a straightforward undertaking which each householder could do. Be that as it may, in the later Vedic age forfeit turned into something essential in love. Presently the religious class gave their vitality to discover the covered up and spiritualist importance of the rituals and functions.Individuals had a firm conviction that divine beings must submit to the forfeit if legitimately performed. Vedic songs were viewed as charms to be utilized as a part of forfeit. The conviction that

divine beings were fulfilled by Yanjas prompted an ascent in the number, assortment of penances which were recommended for each householder. Truth be told each Aryan played out various forfeits under the supervision of the Brahmana cleric.

Ethical quality and Duty- The Later Vedic Period recommended a code of exemplary lead. The Brahmins had spread the conviction that, "man is conceived with certain rinas or obligations" which he should reimburse in his life. He needs to reimburse the obligations to his divine beings, to the rishis, to the munis, to men, to the predecessors and to the lower animals. Furthermore, he make up for himself from these obligations, in the event that he adores the divine beings and performs Yajnas ponder Vedas, performs memorial service functions and Sraddha, and so forth. One ought to play out every one of these obligations with magnanimity. The main essential of a decent life were petitions and benevolent acts. One ought to control himself from the transgressions like robbery, infidelity, and murder.

Religious Philosophy- The Later Vedic age saw the development of another scholarly idea. The general population pondered the issues of creation, life and demise and touched base at the conclusion that there is one 'Brahma' (one Unchanging Principle) past the universe—the maker and controller of the entire request.It is the all-inclusive soul or the Absolute "that dwelleth in everything that guideth all creatures inside, the Inward guide, Immortal." After the demise of a man his spirit goes into another body and again into another and this procedure proceeds till it can be freed from every one of its blemishes and converged in the Universal Soul. This is the principle of transmigration of souls.The Aryans had additionally confidence in the precept of Karma. It sets out that all activities, great or awful, harvest their appropriate natural products. Souls must be conceived over and over and bear the products of the activities (Karma) of their past lives. There is additionally principle of 'Moksha'. It is a condition of birth-lessness and deathlessness at a moment that a spirit is freed from the cycle of births and passings and blended into the all-inclusive soul." It was basic for a man to achieve moksha. All these are encapsulated in the Upanishad which were formed in the Later Vedic Period.

Parsimonious Life- The later Vedic Aryans built up the idea of parsimonious perfect of life as the rituals and functions were by all account not the only methods for achieving accomplishment in this world or happiness in paradise. So there built up the thoughts of Tapas and Brahmacharya (chastity) prompting the same or considerably more imperative outcomes. Tapa implies reflection, join by physical torments.A self-denying individual

revoked the common life and resigned to the isolation and practiced all the self-denying rehearses with the conviction that they would acquire paradise, as well as create, "spiritualist, additional standard and superhuman resources." This religious austerity was broadly honed in the Epic age.The Aryans of Vedic age had achieved the most elevated phase of human advancement. This age had exceeded expectations in each stroll of life. All the significant things throughout man's life—theory, religion, science and set of accepted rules were altogether created in the Vedic age. Truth be told Aryans filled in as the light bearers of Indian human progress all through the ages.

2.9 Self Check Exercise

1.Who were Ratnins?

2.Whom the word pani was used for?

3.Who were weknat?

4.On which river the war of the ten kings was fought?

2.10Summary - We have regarded our nation as our Motherland "Bharat Mata" and our patriotism has grown up from the seed Mantra "VandeMataram". Pastoralism is a subsistence strategy adopted by people who live in areas where large scale agriculture is not feasible due to some environmental and to a certain extent, cultural constraints. With the advance of Aryan settlements in the eastern and southern piece of India, the little ancestral conditions of Rig Vedic period supplanted by effective states.The position of ladies in modem India has changed significantly. Her position in present day India is equivalent to that of men, socially, financially, instructively, politically and legitimately. Her sufferings from Sati, Pardah System, Dowry System and Child Marriage do never again exist.

2.11Glossary

Gramyavadin:Village judge

"Nishka", "Satamana" and "Krishnala:Terms used for Coins.

Govikartana: Ruler's buddy in the pursuit

Kulapa: Head of the family.

2.12Answered to self check Exercise

1. Ans. Ministers of the kings.

2. Ans. For merchents.

3. Ans. Usuer.

4. Ans. Vitasta.

2.13Suggested Readings

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Kosambi,D.D., MythandReality, New Delhi, 2001.

Devamitra Swami, Vedic India, Bhakti Vedanta Book Trust, 2011.

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2.14 Terminal Questions

1.Discuss about the political condition during the early Vedic Period?

2.Write about the starting of the formation of state which culminated in sixreenmahsajanpad.

3.Write a note on the position of women during Vedic Period.

4.What were the religious changes during later Vedic Period.

Chapter – 3

Transition to State/Mahajanpadas

Structure

3.1Introduction

3.2Objectives

3.2Mahajanapadas in early literature

- 3.2.1Mahajanapadas in Jain literature
- 3.2.1Mahajanapadas in epigraphic records
- 3.2.2Mahajanapadas in old Pali records
- 3.2.3Description of the Mahajanapadas
  - 3.3.1Anga
  - 3.3.2Magdha
  - 3.3.3Kasi
  - 3.3.4Kosal
  - 3.3.5Vajji
  - 3.3.6Malla
  - 3.3.7Chedi
  - 3.3.8Vatsa
  - 3.3.9Kurus

3.3.10Panchala
3.3.11Matsya
3.3.12Surasena
3.3.13Assaka
3.3.14Avanti
3.3.15Kamboja
3.3.16Gandhara
3.4Gana/Sangha
3.5Self Check Exercise
3.6Summary
3.7Glossary
3.8Answers to self check Exercise
3.9Suggested Readings
3.10Terminal Questions

3.1Introduction

The age of Mahajanpada or 6th century B.C. refers to the second urbanization in ancient Indian history. The terms Janapada and Mahajanapada occur very frequently in the Buddhist literature. The latter marks the political divisions of ancient India. The conception of the term 'Janapada*was very ancient. The Janapadas were homogenous, political,cultural and geographical units. Panini used this term in asense in which its culture counted more than its geography. We do not find the term Janapada in the vedic Samhitas. It occursonly in the last phase of the Brahmana period. The conceptionofJanapada is found in its full development in the Astadhyayi of Panini. The Janapadas of ancient India can very well he compared with the Greek city-states. Both flourished at about the same period. The jana developed a number of individual units called familiesor kula (Greek Phratries). The association of families formed the ruling Ksatriya tribes which wieldedpolitical power and are termed Janapads in Panini's work. The Kasika says that the Janapadins were the ruling class inJanapadas or states. Thus there were four stages in the evolution of a full-fledged Janapada or city-state.It Is very interesting to note that the Buddhist texts, in most cases do not use the term Janapada, which was very commonly used in-those days, to denote the political divisions of India. Instead they coined the term Mahajanapada, i.e. Great States for this purpose. The early Buddhist canonical text AhguttaraNikaya informs us that during this period there were sixteen states of considerable extent and power, known as "SodasaMahajanapada" in Jambudipa. This period

in Indian history refers to the formation of state which we see in Mahajanpadas. The sixteen Mahajanapadas enumerated in the Chedi, (8) Vatsa, (9) Kuru, (10)Pancala, (11) Maccha, (12) Surasena, (13) Assaka, (14) Avanti, (l5)Gandhara and (16) Kamboja. According to Rhys Davids, the list is very suggestive geographically, because no placesouth to Avanti (about 23°N) occurs in it; and it is only atone placethat the list goes even so far to the south as that.The whole ofSouth India, Ceylon, Orissa, Bengal east of theGanges and even Deccan are completely ignored in it.

3.2Learning objective

After reading this unit, you will be able

- To know about the process of state formation in 6th century B.C.
- To know about the political systems in ancient India and republicand monarchy.

3.2Mahajanapad as in early literature

3.2.1Mahajanapadas in Jain literature

The JainaBhagavati Sutra gives a slightly different list of the sixteen Mahajanapadas, viz. (1) Inga, (2) Banga(Vanga), (3) Magaha (Magadha), (4) Malaya, (5) Malava(ka), (6) Accha,(2) Yaccha (Yatsa), (8) Koccha (Kaccha?), (9) Ladha (lata or Radha), (10) Padha (Pandya or Paundra), (11) Bajji (Yajgi),(12) Moll (Maila), (13) Kasi, (14) Kosala, (15) Avaha,(16) Sambhuttara. It is seen that Anga, Magadha, vatsa, Vajji, Kasi and Koslla are common to both the Anguttara and Bhagavatilists.Malava of the Bhagavatisutra is probably Identical with Avanti of the Anguttara list. Moll is probably a corruption of Malla. The other states of the Jain list are comparatively new and display a knowledge of the far east and far south of India.This characteristic of the Jain list proves that it was later in date than the one in the AnguttaraNikaya.

3.2.2Mahajanapadas in Epigraphic Records

Names of some of the countries mentioned in the list of Mahajanapadas are found in epigraphie records also. ThustheNasik Cave Inscription of VasisthiputraPulumavl (Regnal year 19) of 149 A.D. mentions Asika, As aka, Mulaka, Suratha, Kukura, Aparanta, Anupa, Yidabha, Akara and Avanti. The Junagadh Inscription of Rudradaman'h (150 A.D. mentions eastern and western Akaravanti, champa, anart,Surastra, Svabhra, Maru, Kaccha, Sindhu-Sauvira, Kukura, Aparanta and Nisada countries as those gained by the valour of Rudradaman. The Allahabad Pillar, Inscription of Samudragupta (4th century A.D.) mentions

some countries and kings of India among which we find the name of the Kosala country. This Kosala was evidently the South Kosala or Kosala in Daksinapatha as it has been compounded with the names of other southern countries. The Inscription also mentions territories of eastern India like Samatata, Kamarupa, Nepala, Kartrpur and Davaka. The Khalimpur Inscription of Dharmapala (c. 8thcentury A.D.) speaks of Bhojas, Matsyas, Madras, Kurus, Tadus, Yavanas, Gandharas- and Kiras. Thus we find that many of the Great States retained their prominence in later times also as becomes evident from the epigraphic records.

3.3Mahajanapadas in Pali literature

The oldest Pali records mention some republics of. Jambudipa which may be referred to here. They were the Sakiyas of Kapilavatthu, the Bulis of Allakappa, the Kalamas of Kesaputta, the Bhaggas of Sumsumaragiri, the Koliyas of Ramagama, the Mallas of Pava and Kusinara, the Moriyas of Pipphalivana, the Videhas of Mithila and the licchavis of Yesali. These republics held great power in the political history of India at that time.Now we may take up the description of the sixteen great states or Mahajanapadas one after another.

3.3.1Anga

Anga country was very ancient as is evident fromthe reference made to it in the ancient Brahmanical works like the Aitreya Brahmana, the Mahabharata, the Puranas, the Ramayana. It seems that Anga was a powerful kingdom beforethe time of the Buddha. In the Buddhist literature alsoAnga has been given a prominent place. Anga country was to the east of Magadha and west of thechieftains who lived in the Rajmahal hills (Parvatavasinah).BetweenAnga and Magadha fleweither river Champa (probably the modern Chandan). From the Vidhura Pandit a Jataka which describes Rajagaha as a city of Anga it seems that at one time Angaincluded the Magadha dominions and stretched up to the sea.Anga was considered so important that it is mentioned with Champa its capital in the list of the seven kingdoms (or politicaldivisions) into which India was divided in the MahagovindaSuttanta of the DlghaNiikaya. It is said that once Magadhacame under the sway of Anga. But in Buddha's time Anga lost her political power for good. " In Buddha’s time Anga and Magadha were constantly at war with each other. About the middle of the 6th century B.C. BimbisaraSrenika (Sreniya), the crown prince of Magadha is said to have killed Brahmadatta the last independent ruler of ancient Anga. He took Campa the capital andresided there as his father’s viceroy. Prom this time Angabecame an integral part of the

growing empire of Magadha. TheDighanikaya also suggests that Anga became subject to SreniyaBimbisara.

3.3.2Magdha

The Magadha country also goes back to a greatantiquity. Though the name Magadha is not mentioned in theRegveda, the name of the country of Elk at a which in later worksis given as a synonym of Magadha is found in the Rgveda. Thename Magadha first appears in the Atharvaveda. The bards ofMagadha are however, mentioned as early as the Yajurveda. InVedic, Brahmana are Sutra periods Magadha was considered to have62been outside the pale of Aryan and Brahmanical culture.But, Magadha has always been included in the Madhyadesathe Buddhist holy land. In fact, it was an important centre ofBuddhism and a kingdom of the greatest political interest inthe history of ancient and mediaeval India. Once again in laterhistory, Magadha became the centre of a great empire under the 63Gupta' dynasty. During the early Buddhist period Magadha was an importantpolitical and commercial centre and the people from all parts ofNorthern India flocked here for trade and commerce. Magadhhad the republic of the Licchavis as neighbour and the Ganges65formed the boundary between these two countries. During the reign of Ajatasattu Magadha also came in conflict with mallas, of the Vajjis. It was under the rulership of BimbisaraandAjatasattu that Magadha rose to great prominence and to speakthe truth, centuries later till Asoka's Kalihga war the. history5 66of Northern India is practically the history of Magadha.Girivraja or ancient Rajagrha was the earliest capital, of Magadha. later in Asoka's time Pataliputra became the capital. At the ancient site of Pataliputra was Pataligamawhere the ministers of Ajatasattu built a fort to repel the 68Yajjjis. The ancient city of Giribraja was encircled by thefive hills of fame — viz. Isigili, Vepulla, Yebhara, Pandava. During the reign of Bimbisara Magadha contained6980,000 villages.

3.3.3Kasi

The earliest mention of the Kasls as a tribalpeople seems to he met with in the Paippalada recension of the Atharvaveda. Patanjali in his Mahabhasya refers to Kasi6cloth. Of the sixteen Mahsganapadas Kasi was probably at first the most powerful. Prom a number of Jatakas we come to know of the superiority of its capital Benaras over other cities and of the imperial ambition of its rulers. according to. the GuttilaJatakawas the chief city of India. Several Kasi monarchs are described as aspirants for the dignity of the chief kings of all kings (Sabbarajanamaggarajja) and / lord of the whole of India.The country of Kasi was noted as a great centre of trade, most populous and prosperous at thesame time. One high way

connected it with Rajagaha and another with Savatthi. Kasi was noted for silk cloth and perfumes. Kasi covered an area of 86300 leagues. The capital of Kasi was Baranasi. It was known by- various other names, namely Surundhana, Sudassana, Brahma, Pupphavati, Rama and Mohini. It was twelve yojanas in extent. Baranasi was situated on the bank of the river Parana. Other notable places in Kasi were Vasabhagama,' Macchikasanda, Kitagiri, Dhanapalag'ama etc. The mostimportant place near Benares in the history of Buddhism is the deer Park at Sipatana (Rsipataria, modern Sarnath) leaguesfromUruvela.

3.3.4Kosala - The kingdom of Kosala during the time of earlyBuddhism was a mighty one and important too. From theAvadanasatska it appears that the ancient kingdom of Kosala wasdivided into two broad divisions, namely, the Uttara or NorthKosala and the Daksina or South Kosala. The river Sarayu served91as a wedge between them. We are told there that there were92fights between the kings of these divisions. The king ofKosala, Pasenadi, was an important historical figure. The kingdom of Kosala was bounded on the west by the Gomti, on the south by the Sarpika or Syandika (Sai) river as becomes evident from the Ramayana'and on the east it was bounded by the Sadanirawhichseparated it from Videha, and on the north by the Nepal hills.It appears from the Sutta Nipata that Kosala also included theterritory of the Sakyas of Kapilavastu. The MajjhimaNikayadescribes the Buddha as a Kosalan. The political subjection of the Sakyas to the king of Kosala in the latter half of the sixth century B.C.is clear from the evidence of the Agganna98Suttanta and the introductory portion of the Bhaddasala Jataka.

3.3.5 Vajji -The Yajji territory lay north of the Ganges andextended as far as the Nepal hills. On the west the river Gandakpossibly separated it from the Malias and perhaps also the 103Kosalas. Eastwards it may have approached the forests, thatskirted the river Kosi and the Mahananda. The Yajji territory appears to have comprised the principalities of eight or nine allied clans. Of these confederate clans the old Yidehas, the licchavis, the Jnatrkas and the Vrjis are the most important.

3.3.6Malla - The Mallas a powerful people of East India,at the time of the Buddha had a Samgharajya. They are often mentioned in the Buddhist texts as well as in the Jaina works. The country of the Mall as. stated, to be nine in the Jaina canonical texts, comprised in theory nine territories, one of each of the confederate clans. But the Pali canonical textsbring into prominence the territories at Pava and the otherwith headquarters at Kusinara. The river Kakuttha, theCacouthes of the classical writers, identified with the modem kuruprobably formed the dividing line. Scholars are notunanimous on the point of the exact site of ancient

Kusinara.In the MahaparinibbanaSuttanta it is stated that the SalaGrove of the Mallas, the Upavattana of Kusinaralay near the river Hirannavati. CunninghamidentifiesKusinara with the village of Kasia in the east of the Gorakhpur district.Pava was identified by Cunninghamwith the village of Padaraona or Padraona 12 miles to the north-north-east of Kasia and separated from it by the Badhi or Bandhi126Bala (identified with the ancient Kakuttha). Carlleylehowever, proposes to identify Pava with Pazilpurmiles south-east of Kasia and separated from it by the Kuru.

3.3.7 Chedi - The Cedis formed oneof the most ancienttribes among the Ksatriyas in early Yedic times. The countryof the Cetis or Cedis lay near the Yamuna, contiguous to that of the Kurus. It was closely connected with the Matsyasbeyond the Chambal, the Kasis of Benares and the'Karushas in thevalley of the Son and is distinguished from the Dasirnas who134lived on the banks of the Dhasan. In ancient times it corresponded roughly to the eastern part of modern Bundelkhand andsome adjoining tracts. Pargiter places Cedi along the south bank of the Jumna from the Chambal on the northwest as far as Karwi on the southeast; its limits southwards may have been,according to him, the plateau of Malva, and the hills of Bundelkhand. In the mediaeval period, however, the southern frontiers of Cedi extended to the banks of the Narmada. Welearn from the Cetiya Jit aka that the metropolis was Satthivatinagara. The Mahabharata gives its Sanskrit name Suktimati or Suktisahvaya. We learn from the Yedabbha Jataka that theroad from kasi to Cedi was unsafe being infested with rovingbands of marauders. It is stated in the VessantaraJatakathatCetarattha was 30 yojanas distant from Jetuttaranagara, the birth place of king Yessantara. It may have been adifferent country as hinted by B.C. law; in India as describedin Early Texts of Buddhism and JainismAccordingtoB.C. law this Ceti country may be identified with the territory covered by the kingdom of Nepal.

3.3.8 Vatsa

The Pali AnguttaraNikaya mentions the land oftheVatsas as one ofthe sixteen Mahajanapadas as we have already seen. According toDr. H.C. Raychandhuri, the identification of Vamsas with theVasas of the Aitareya Brahmana is not conclusive as it lacks proof. It seems from the evidence of the Yedicliterature that the Yasas had connection with the Kurus, v 145Pancalas, Usinaras and Matsyas. But the JanavasabhaSuttanta of the DighaNikaya associates the Yamsas rather with the Cedis than with the Usinaras and mentions the powerful ruling peoples of the time in such groups as Kasi-Kosala, Vajji-Malla, Cedi-Vatsa, Kuru-Pancala

and Maecha-Surasena.In the Pali Buddhist canon, king Udena of the Yamsasis Bald to have been a contemporary of the Buddha, and to have 'survived him.

3.3.9 Kurus - The kurus formed one of the most ancient andprominent of the Indo-Aryan Ksatriyatribes.Rightfromthevedie age down to the age of the (Epics and the Puranas the156Kurus occupy a position of honour and glory. According to the Mahabharata, the Kuru kingdom which extended from the Sarasvati to the Ganges consisted of three parts: Kurujahgala, the Kuruland proper and Kuruksetra. The Kuru realm according to the Mahasutssoma Jataka was 300 leagues m extent. The ancient Kuru country may be said to have comprisedKuruksetra and Thaneswar. The district included Sonapat, Min,Kamal and Panipat and situated between the Sarasvatl in thenorth and the Drsadvati in the south.

3.3.10 Panchala - The Pancalas like the Kurus, are most Intimately connected with the Yedic civilization of the Brahmanaperiod. It continued to be one of the great and powerful countries of Northern India down to the time when the Buddhalived. We are told that it had an abundance of the sevenkinds of gems etc. It had a large army consisting of foot'soldiers, men skillful in fight and in the use of steel weapons.ThePancala country was divided into two regions, northern Pancala and southern Pancala. The Mahabharata, theDivyavadana and the Jatakas bear testimony to this fact.

3.3.11 Matsya - The Matsyas appear tohave been one of the prominent kshatriya tribes that made up the vedicAryanpeople in the earliest period of their residence in India. Ahymn in the regveda refers to the Matsyas who were, attached by Turvasa, a famous king. According to the vedicliterature the country of the Matsyas lay to the south or south-west of Indraprastha and to the south of Surasena. TheSatapatha Brahmana, the KausitakiUpanisad, the Mahabharata,thePadmapurana, the visnudharmottaraMahapurana and other183texts mention the Matsyas or the Matsyakingdom.Among references to Matsya in the Buddhist literature,leaving side the AnguttaraUikaya which mentions the sixteenMahajanapadas, we may speak of the JanavasabhaSuttantaoftheDighaNikaya which refers to the Macchas (together withtheKasis and Surasenas) in connection with the account of theBuddha's stay in Nadika. The Matsya country embraced the extensive territorybetween the hills near the Chambal and the forests that skirtedtheSarasvatl of which the centre was Viratanagara or Bairatinthe modern Jaipur state. It included the whole of the modern185territory of Alwar with a portion of Bhagalpur.

3.3.12 Surasena - The Surasenas do not find mention in theYedic literature.186They are referred to in the ManavadharmaSastra which speaks in vei'y high terms of the Surasenasasbelonging to the Brahmarsidesa or the country of the greatBrahmanical seers. The Mahabharata enumerates a number/of peoples in a list which includes the Surasenas along with'the Salvas, Kuru-Pancalas and other neighbouring tribes. The Ramayana places Surasena among the northern countries.The Buddhist texts speak of Madhura or Mathura which191was the capital of Surasena. It was on the right bank of the Jumna. It has been a great city from the early times of Indo-Aryan history down to the present day. According to Cambridge History of India, the Surasenas must have occupiedthe Muttra district and possibly some of the territory stillfurther south'.

2.3.13 Assaka - The Asmakas or Assakas formed one of the199Ksatriya tribes of ancient India. They are not mentioned in the Vedic literature, but we find them referred to in the Epics and Puranas. The Buddhist texts contain occasional references to this country. The AnguttaraNikaya says that it had anabundance of food and gems and was wealthy and prosperousTheMahagovindasuttanta of the DighaNikaya says that Potanawas the (capital) city of the Assakas.In the Sutta Nipata one of the oldest works of thePali Buddhist literature associates the Assakacountrywiththat of Mulaka with its capital Patitthana (Paithan) and placesit on the bank of the Godhavari, immediately to the south of Patitthana. Rhys Davids points out that the country is mentioned together with Avanti, in the same way as Anga is with Magadha, and its position in the list of Mahajanapadas, betweenSurasena and Avanti, makes it appear probable that when the listwas drawn up, Asmaka was situated immediately northwest ofAvanti. In that case the settlement on the Godavari was alater colony, and this is confirmed by the fact that there isno mention of Potana (or Potali) in the country in that list.Purther, As anga in his Sutralahkara mentions an Asmaka country2q5in the basin of the Indus . It is also to be noted that theGreek writers knew of a people called the Assakenoi in eastern Afghanisthan.

3.3.14 Avanti - In the age of the Mahabharata the Avantiswere one of the most powerful Ksatriya clans. The Puranasalso refer to them in different contexts. Prom the Vana- parvan of the Mahabharata we come to know that Avanti was a place of pilgrimage in west India and the sacred river Narmada was situated therein. It was one of the four chief monarchesin India when Buddhism arose, and was later absorbed into theMauryan empire. Rhys Davids observes, 'The country (Avanti)much of which is rich land, had been colonised or conquered byAryan tribes who came down the. Indus valley and turned west from the Gulf of Hutch.' It

was called Avanti at least as late /as the second century A.D. but from the seventh or eighthcentury onwards, it was called Malava./Avanti was one of the most flourishing kingdomsIndia. Prom the first, it became an important centreof Buddhism, and may have been the scene of elaboration of Pali,the sacred language of the Buddhists. With regard to the political history of Avanti we may refer to king CandapajjotaorPradyota who was a contemporary of the Buddha and under whomthe new faith bee erne the state religion of Avanti.The ancient kingdom of Avanti was divided by thevindhyas into two parts as rightly pointed out by D.R.Bhandarkar, viz., the northern and the southern. The northern part had its capital at Ujjenl or Ujjayinl, and the southern part called Avanti Daksinapatha had its capital at Mahismati. According to the MahagoyindaSuttanta of the DighaNikayaMahisati was the capital ofAvanti with Yessabhu as its king. This apparently refersto the Avanti country in Dakkhinapatha. In the Mahabharatahowever, Avanti and Mahismati (Mandhata, the rocky island), are stated to be two different countries. The northern Avantikingdom was drained by the Sipra and other streams and thesouthern by the Narmada. **3.3.15 Kamboja** - Kamboja is constantly associated with Gandhara246in literature and inscriptions. The Kambojas appear to be oneof the early Tedic tribes. They are referred to in Yaska'sNirukta.like Gandhara, the Kamboja country is included intheUttarapatha or Northwest India. Asoka's edicts refer toKamboja along with Yona as frontier' provinces. The Kamboja country must not be confused with Kambuja in the Trans Gangetic Peninsula (i.e. Cambodia) and should be located in some part of North West Indo-Pakistan close250to Gandhara. The Kambojas occupied roughly the province round about Rajaori or ancient Rajapura including the Hazara district of the North Western Frontier Province. The horses of Eamboja were famous throughout all periods of Indian history. Sumahgalavilasini describesKamboja as the home for horses.

3.3.16 Gandhara - Gandhara formed an integral part of Indiafrom the earliest epoch of Indo Aryan civilization, and isunique among the countries of India, in that its history may be traced in unbroken continuity from Rgvedic times down to the present day. The Buddhist literature contains numerousreferences to the country of Gandharas and its capital Taksas'ilaTakkhasila in Pali). The Jatakas testify to the existenceof trade relations between the KashmiraGandhara kingdom and the northeastern kingdom of Videha. Horse dealers figure prominently amongst the Gandharan traders. We find references to the production of 'Valuable blankets or woollen shawls (Kambala)in the Vessantara Jataka and also in the Sutta Nipatacommentary.Gandhara was on the northwest frontiers of India inthe neighbourhood of

the Kambojas, Madras and similar other 232tribes, but there are differences of opinion among scholarswith regard to its exact boundaries.

3.4Gana /Sangha - In the sixth century B.C., we find a large number of states in northern India and many of these were not ruled by kings but formed petty republics or oligarchies. That was the age of the Buddha and therefore, the republican states of this period have been called 'Republics of the age of the Buddha'. These were the most ancient existing states not only of India but of the world and, so India is also one of those countries which can feel proud of having experimented with the republican form of constitution in ancient times.

Dr.Jayaswal maintains that these republics were divided into the following three categories:

a. Democracies or pure Gana, wherein the total adult-population participated in the administration;

b. Aristocracies or pure Kula, wherein only some selected families participated in the administration; and

c. Mixed aristocracies and democracies or a mixure of Kula and Gana, wherein the administration was the mixure of the two.

According to Dr Bhandarkar, the republics were basically divided into two types, viz., pure republics and Kshatriya aristocracies. Then each of them was further divided into two parts. Both the republics and the aristocracies were of two types, viz., unitary and federal. The republican states which had a unitary character were called City-republics or Nigamas, while the republics having a federal character were called State-republics or Janapadas.

The most ancient republics in India were those of the sixth century B.C. These were as follows:

The Sakyas of Kapilavastu - This was an important republican state of that time. It was situated near the border of Nepal in the Terai region of the Himalayas. Mahatma Buddha belonged to the family of the Sakyas. The republican state of the Sakyas had a federal constitution. Its head was elected and was given the title of King. Every Sakya adult participated in its administration and all important matters were decided by the assembly of all. Attendance of a fixed number of members was necessary to complete the quorum. The Sakya republic had eighty thousand families living within its territories and had several cities

as well. It was ultimately occupied by the state of Kosala near the end of the sixth century B.C.

The Lichchavis of Vaisali -It was the largest and the most powerful republican state of that time. It included nine republican states of Mallas and eighteen republican states of Kasi and Kosala. Vaisali was the capital of the Lichchhavis, wherein lived nearly 42,000 families and was a beautiful and prosperous city. The head of the state was elected and was titled King. It had another 2,202Rajans who were, probably, the chief officers of their territories. It was such a powerful state that Ajatasatru, the ruler of the powerful state of Magadha, had to make military and diplomatic preparations for years before he could succeed in annexing it and that, too, could be achieved when his diplomacy succeeded in dividing the Lichchhavis.

The Mallas of Pava - It was a republican state of the Kshatriyas, the capital of which was Pava.

The Mallas of Kushinara - This was another branch of the Mallas.

The Koliya of Ramagrama - This state was in the east of the state of the Sakyas and its capital was Ramagrama. The Koliyas and the Sakyas constantly fought against each other on the use of the water of the river Rohini. However, permanent peace was arranged between the two states by mediation of Mahatma Buddha.

The BhaggasofSunsumargiri - This state belonged to Aitreya Brahmanas. It was near the territories of modern Mirzapur district and its capital was Sunsamagiri.

The Mauryas of Piphalivana - This state was in the foot-hills of the Himalayas. Probably, emperor Chandra Gupta Maurya of Magadha belonged to this family.

The Kalama of kesputa - Its capital was Suputa.

The Videhas of Mithila -It was situated near the boundary of Nepal state and its capital was Mithila.

The Ghvatrikas of Kollanga - This state was also situated in the Terai-region of the Himalayas near the boundary of Nepal and its capital was Kollanga.

These were the important republican states in India at that time. Each of them drew their name from the name of its ruling family. These included both great and small states. A few of them were aristocracies, a few others were pure republicans while a few had federal-republican constitutions and were called Janapadas. Most of them brought about their ruin

because of their mutual conflicts and the rest of it was completed by the rising power of Magadha which was able to annex them all.

3.5Self Check Exercise

1. What was Taxila famous for?
2. Who were Yaudheyas?
3. Which of the mahajanapadas, was given as a dowery to Magdha?
4. Who was Bimbisar?

3.6Summary

The age of Mahajanpada or 6th century B.C. refers to the second urbanization in ancient Indian history. The terms Janapada and Mahajanapada occur very frequently in the Buddhist literature. The latter marks the political divisions of ancient India. The conception of the term 'Janapada*was very ancient. The Janapadas were homogenous, political,cultural and geographical units.

3.7Glossary

Chanda pradyotmahasena:A famous ruler of Avanti

Rajaori: Capital of kamboja

Assak: the only mahajanpad in south

Patliputa:Capital of Magdha

3.8Answers to Self Check Exercise

1.Ans. The ruler of Magdha.

2.Ans.Kashi

3.Ans.A republic tribe in Ancient Haryana.

4.Ans.It was a famous educational centre.

3.9 Suggested Readings

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2.10Terminal Questions

1. Describe the political condition in ancient India in 6thcen B.C.
2. Discuss on the process of state formation in ancient India.
3. Throw light on the political system of Gana or Sangha systems of state.

Chapter – 4

Mauryan Political structure and administration

Structure

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4.10Terminal Questions

4.1 Inroduction - Mauryan Empire, in ancient India, a state centered at Pataliputra (later Patna) near the junction of the Son and Ganges (Ganga) rivers. It lasted from about 321 to 185 BCE and was the first empire to encompass most of the Indian subcontinent. The Mauryan empire was an efficient and highly organized autocracy with a standing army and civil service. That bureaucracy and its operation were the model for the Artha-shastra (The Science of Material Gain), a work of political economy similar in tone and scope to Niccolò Machiavelli's The Prince. In the wake of the death of Alexander the Great in 323 BCE, Chandragupta (or Chandragupta Maurya), founder of the Mauryan dynasty, conquered the Punjab region from the southeastern edges of Alexander's former empire. The Seleucids, a contending dynasty for Alexander's legacy, attempted to advance into India in 305 BCE. They were defeated and, after the conclusion of a treaty, the Seleucids and the Mauryans maintained friendly relations. Now enjoying peace along the western border, Chandragupta was free to focus his military exploits to the east and to the south. By the end of his reign, he had extended his empire across northern India. His son, Bindusara, continued the empire's expansion well into the Deccan, stopping around the region known today as Karnataka.

Bindusara's son, Ashoka (reigned c. 265–238 BCE or c. 223–232 BCE), added Kalinga to the already vast empire.

4.2 Learning Objectives - After reading this unit you will be able to learn about:

- The Mauryan dynasty which founded the earliest empirein 4th cen. B.C.
- The nature of administration under the Mauryas.
- Economy during the Mauryan period. Development of Art and architecture.

4.3Mauryan state and the Administration- The establishment of the Mauryan empire in contrast to the earlier smaller kingdoms ushered in a new form of government, that of a centralized empire. The Mauryan Empire indicates the triumph of monarchy as a political system over tribal republic. A study of the Arthasastra in conjunction with the edicts provides information regarding the administrative structure. At the centre of the structure was the king who had the power to enact laws. Kautilya advises the King to promulgate dharma when the social order based on the varnas and ashramas (stages in life) perishes. The king is called by him dharmapravartaka or promulgator of the social order. There was a council of ministers or mantri- parishad to advise the king and at times this may have acted as a political check. The Mauryan centralized monarchy became a paternal despotism under Ashoka. Ashoka in his 1st separate Edict (Dhauli and Jauguda) says "SavveMunissePaja Mama". (All men are my children). The Mauryan king did not claim any divine origin yet they attempted to emphasize the connection between kinship and divine power.

4.3.1Ministers Council - The council of ministers or mantri-parishad advised the king and at times may have acted as a political check. But the powers of the council were limited owing to the fact that it was the king who appointed the ministers in the first instance. Three qualities of a minister that the Arthasastra stresses are those of birth, integrity and intelligence. There was no fixed number for the members of the council and it varied according to the need. The Arthasastra lists the Chief Minister or the mahamantri and also distinguishes between the ministers and the assembly of ministers (mantrinomantriparisadam). It would seem that the ministerial council or mantri-parisad, a small group of perhaps three or four councillors, together with the Chief Minister, was selected to act as an inner council or a close advi-sory body. It's important members included the Purohita, Senapati (Commander-in-chief), the Mahamantri and the Yuvaraja.

4.3.2Amatyas - Amatyas were some sort of administrative personnel or civil servants who filled the highest admin-istrative and judicial appointments. Their pay scales, service rules

and method of payment were clearly laid down. Their role and functions were very important, for all governmental work proceeded from them.

4.3.3Superintendent or Adhyaksha - The Central administration was conducted by a highly skilled Superintendents or Adhyakshas who looked after various departments. Kautilya in the second book of his Arthasastra, Adhyakshaprachara, gives an account of the working of nearly 22adhyaksas. Some of the important officials are mentioned below.TheAkshapataladhyaksha was the accountant-General who was in charge of the two offices of currency and accounts. The Sitadhyaksha was the superintendent of the agriculture of crown lands or government agricultural farms. The Akaradhyaksha was the superintendent of mining and possessed scientific knowledge of mines, metallurgy, gems and precious stones. Lavananyadhyaksha was the salt superintendent, as the manufacture of salt was a government monopoly.Navadhyakshawas the Superintendent of Ports who controlled traffic and transit by waterways. The Panyadhyakshawas the controller of commerce who was in the charge of the control of supply, purchase and sale of commodi-ties.

The Sulkadhyaksa was the collector of customs and tolls. The Suradhyaksha was the Superin-tendent of Excise who controlled the manufacture and sale of liquor. Pautavadhyaksha was the super-intendent of weights and measures. The Lakshanadhyaksha was the superintendent of the mint, etc.

4.3.4Military and Espionage Department- The army was often led by the king himself. It was only in the days of the last Maurya that we find a Senapati overshadowing the king and transferring the allegiance of the troops to himself. The army of Chandragupta, according to Pliny, included 6,00,000foot soldiers, 30,000 cavalry and 9,000 elephants, besides chariots. It was under the control of the Senapati under whom there were several adhyakshas of different wings and units of the army such as those of infantry (Padadhyaksha), cavalry (asvadhyaksha), war elephants (hastyadhyaksha), navy (navadhyaksha), chariots (rathadhyaksha), and armoury (ayudhagaradhyaksha). Kautilya classifies troops into the hereditary ones (Maula), the hired troops (bhritakas), troops supplied by forest tribes (atavivala), and those furnished by the allies (mitravala).

4.3.5Revenue Department - The central administration was conducted through a number of offices largely relating to the con-trol of the revenue, and each under particular officer.

Sannidhata - The treasurer was responsible for the storage of royal treasure, and of the state income both in cash and kind.

Samaharta - He was in charge of collection of revenue from various parts of the kingdom and looked after the income and expenditure by supervising the works of the akshapataladhyaksha (Accountant General).

The Rummindei Edict records that the village of Lumbini, where the Buddha was born, was exempted from bali and was to pay only one eighth of the bhaga. Bhaga was levied on agricultural produce and the cattle at the rate of one-sixth (Shadabhaga) whereas Bali was a religious tribute. According to the Arthasastra, the Brahmins, women, children, armourers, sons and the king's men were exempted from the tax.

4.3.6Judicial and Police departments- The King was the head of justice – the fountain head of law and all matters of grave consequences were decided by him. Kautilya refers to the existence of two kinds of courts – dharmasthiyas (dealing with civil matters) and kantakasodhanas (dealing criminal cases). There were special courts in the cities and villages presided over by the pradesika, mahamatras and rajukas. Kautilya mentions about the four sources of law. They are dharma (sacred law), vyavahara (Usage), charitam (customs and precedents) and rajasasana (royal proclamations). The Pradesika were the principal police officers, whose duty was to investigate the crimes com-mitted in the region within their jurisdiction. Police headquarters were found in all principal centres. There was a sthaniya in the midst of 800 villages, a dronamukha in 400 villages, a kharvatika in 200 villages and a sangrahana in 4 villages. The jail proper bandhanagara was different from the police lock-up called Charaka.

4.3.7Povrincial and Local Administration - Apart from the metropolitan area which was directly governed, the empire was divided into four provinces, each under a prince or member of the royal family (Kumara and Aryaputra). Under Asoka, there were four provinces: the Northern Province (Uttarapatha) with the capital at Taxila, western prov-ince (Avantiratha) with the headquarters at Ujjain, eastern province (Prachyapatha) with the centre at Tosali and the southern province (Dakshinapatha) with its capital as Suvarnagiri. The central province Magadha, with its capital at Pataliputra was also the headquarters of the entire kingdom. The viceroy had the power to appoint some of his officials such as the Mahamattas, who went on tour every five years. The most important provinces such as Taxila and Ujjain were directly under the command of the princes (Kumaras). Provinces were subdivided into districts for purposes of administration and groups of officials were in charge of a district. The three major officials of the provinces were thepradesika, the rajuka and the yukta. The pradesika

was in charge of the overall administration of a district – supervising the collection of revenue and of maintaining law and order both in the rural areas and in the towns within his district. The rajuka was responsible for surveying and assessing land. Megasthenes probably referred them as agronomoiand they formed the backbone of the rural administration. The yuktas appear to have been subordinate officials whose duties were largely secretarial work and accounting. There was an intermediate level of administration between the district level and that of the village. The unit here was formed by a group of five or ten villages. The two important officials concerned with the administration of this unit were the gopa and the sthanika. The gopa worked as an accountant to the unit. His duties included the setting up of village boundaries, keeping a census of the population of each village according to their tax-paying capacity, their professions and their age, noting the live-stock of each village, etc. The tax was collected by the sthanika who worked directly under the Pradesika.

Village (grama) was the smallest unit of administration and enjoyed autonomy to a great extent. Individual villages must have had their own set of officials who were directly responsible to the gopas. The head of the village was called gramika who was assisted by gram-viddhas or village elders. Gramika was not a paid servant; he was chosen from amongst the village elders. He may have supervised the tax collection of the village and other matters such as discipline and defence.

4.3.8 Municipal Administration - The Arthasastra mentions the nagaraka or city superintendent who was responsible for the main-tenance of law and order in the city. He was assisted by two subordinate officials, the gopa and the sthanika. Asokan inscriptions mention the nagalaviyohalakamahamattas and refer to them largely in their judicial capacity. In describing city administration, Megasthenesoutlines a more elaborate sys-tem. According to him, the officials were divided into six committees each with a membership of five. The first committee was concerned with matters relating to industrial arts.

The second occupied it with the facilities to the foreigners. The third kept a register of births and deaths both by way of a census and for purposes of taxation. The fourth committee was in charge of matters of trade and commerce. The fifth committee supervised the public sale of manufactured articles. The sixth commit-tee collected the tax on the articles sold, this being one-tenth of the purchase price.

4.4Asoka's Dhamma - Asoka Maurya, succeeded to the Mauryan throne around 269 B.C. Many historians consider him as one of the greatest kings of the ancient world. His policy of

Dhamma has been a topic of lively discussion among scholars. The word Dhamma is the Prakrit form of the Sanskrit word Dharma. Dharma has been variously translated as piety, moral life, righteousness and so on, but the best way to understand what Asoka means by Dhamma is to read his edicts. The edicts were written primarily to explain to the people throughout the empire the principles of Dhamma. This is why most of the edicts have something or the other to say about Dhamma, about how keen Asoka was that his subjects should practice Dhamma and how keen he was that the affairs of the state too were carried out according to the principles of Dhamma. To make principles of Dhamma accessible and understandable to all, he put up edicts or inscriptions at the important points throughout the empire and sent messengers of Dhamma outside the empire. It must be clearly understood that Dhamma was not any particular religious faith or practice; so we should not translate Dhamma (or its Sanskrit equivalent Dharma) as religion. It was also not an arbitrarily formulated royal policy. Dhamma related to norms of social behaviour and activities in a very general sense and in his Dhamma Asoka attempted a very careful synthesis of various norms which were current in his time. To understand why and how Asoka formulated Dhamma and what he meant it, one has therefore to understand the characteristics of the time in which he lived' and to refer to Buddhist, Brahmanical and various other texts here norms of social behaviours are explained. To understand the various aspects of the policy of Dhamma and the reasons for its formulation we would necessarily need to sketch the historical background against which it became possible for Asoka to enunciate it. In the next three sub-sections we shall deal with this historical background.

4.4.1 Background - The Mauryan period witnessed a change in the economic structure of the society. With the use of iron, resulting in surplus production, a changeover took place from a simple rural economy to a pattern of economy in which cities and towns also played an important part. It has been generally argued that the use of the Northern Black Polished Ware P0ttery.i~ an indicator of material prosperity of the period. The use of Punch-marked silver coins and some other varieties of coins, the conscious intervention of the State to safeguard trade routes and the rise of urban centres point to a structural change in the economy requiring necessary adjustments in the society. The commercial classes had also come to the forefront. The emergence of urban culture by its very logic demanded a more flexible social organisation. The incorporation of tribes and peoples from the outlaying areas into the social fabric also presented a problem. The responsk of the Brahmanical social order based on the four-fold varna division was to make the caste system more rigid and deny a higher status to

the commercial class. The rigidity of the Brahmanical class sharpened the division within the society. The lower orders turned to the various heterodox sects and this created .social tensions. It was this situation which emperor Asoka inherited when he ascended the Mauryan throne.

4.4.2Religious Conditions - The Brahmanical hold over society, assiduously built through the later Vedic period, was coming under increasing attack. The privileges of the priests, the rigidity of the caste system and the elaborate rituals were being questioned. The lower orders among the four castes began to favour the new sects. The Vaisyas who were technically included in the higher category were treated as inferior to both Brahmanas and Kshatriyas. The opposition of the commercial class to Brahmanism was to give a filip to the other sects of the society. Buddhism began as a schismatic movement from the more orthodox outlook of Brahmanism. Its basic tenet was an emphasis on misery and advocacy of the "middle path:'. It was a set gf ethical principle. Buddhism opposed the dominance of the Brahamanas and the concept of sacrifices and rituals. It thus appealed to the lower orders and to the emerging social classes. The human approach to relations in society preached by Buddhism further attracted different sections to Buddhism.

4.4.3Polity - You have already read that the Mahajanapadas of the sixth century B.C. marked the beginning of the state system in many parts of India. This means that only a small section of society came to have monopoly of power which they exercised over the rest of the socikty in various ways and for various purposes. There were monarchies in which the King was the supreme authority and there were gana-samghas in which the rulers were a group of hereditary Kshatriyas or member of a clan. By the time, Asoka ascended the throne, the state system, over a period of more than two hundred years, had grown very elaborate and complex. It was characterized by: The political supremacy of one region (Magadha) over a vast territory which comprised many previous kingdoms, gana-samghas and areas where no organised states had existed before. Existence within this vast territory of various geographical regions, cultural areas, and of different faiths, beliefs and practices. Monopoly of force by a ruling class of which the emperor was the supreme head. Asoka's Policy of Dhamma Appropriation of a very substantial quantity of surplus from agriculture, commerce and other sources. Existence of an administrative apparatus. The complexity of the state system demanded an imaginative policy from the emperor which required minimal use of force in such a large empire having diverse forms of economy and religions. It could not have been controlled by an army alone. A more feasible alternative was the propagation of a policy

that would work at an ideological level and reach out to all sections of the society. The policy of Dhamma was such an endeavour.

4.4.4Distribution of Inscription - Asoka used the medium of his Edicts to expound the policy of Dhamma. Study the map given in Unit 18 of this block. It shows to you the distribution of Asoka's inscriptions of various kinds such as: Major Rock Edicts Minor Rock Edicts Pillar Edicts and so on. Asoka engraved hisviews about Dhamma on these edicts which were meant to be read by people of various areas. In doing so, Asoka was trying to establish direct communication with his subjects. These inscriptions were written in different years of his rule. An examination of the principles as expressed in them would give us a clear idea of what Asoka meant by Dhamma. 8. An Asoknnlnsereption (Kandhnr) The inscriptions can be divided into two categories. The smaller group of these inscriptions reveal that the king was a follower of Buddhism and were addressed to the Buddhist Church or the Samgha. In these there is declaration of Asoka's own relationship with the Buddhist order. In one of the inscriptions he mentions by their title some of the scriptures with which all Buddhists should be familiar with. Inscriptions of the other category are known as the Major and Minor Rock Edicts which were inscribed on rock surfaces. It included also the Pillar Edicts inscribed on specially erected pillars. All sites of Asokan inscriptions were chosen carefully to ensure that they were accessible to a large numberbf people. Thus, as has been pointed out, these edicts may be described as proclamations to the public at large.

4.4.5 DhammaCauses - In examining the causes for the policy of Dhamma, we have already outlined the historical background, earlier in this Unit. We have suggested that the policy of Dhamma was an earnest attempt at solving some of the problems that a complex 1 society faced. However, the policy was nurtured in the mind of Asoka and through it he attempted to resolve some of the tension$ within the society. Asoka's private beliefs and his own perceptions of how he should respond to the problems of his empire were responsible for the formulation of the policy of Dhamma. It is necessary for us to understand the immediate social environment in which Asoka grew up as it influenced him in the later years of his life. The Mauryan kings are known to have adopted an eclectical outlook. Chandragupta took recourse to Jainism in his later years and Bindusara favoured the Ajivikas. Asoka himself adopted Buddhism in his personal life, though he never imposed Buddhism on his subjects. Before studying 'the actual contents of Dhamma let us briefly recapitulate the main points of the overall situation that shaped a policy such as this: By the time Asoka ascended the throne the Mauryan imperial system had become a complex phenomenon. The imperial system

encompassed various cultures, beliefs and social and political patterns. Asoka had to either maintain the structure by force, which would incur tremendous expenses, or to define a set of social norms which would be acceptable to all, cutting across all social practices and religious beliefs. Asoka found his answer in the policy of Dhamma. Asoka was aware of the tensions which the rise of heterodox sects like Buddhism, Jainism and Ajivikism had generated in society. They were all opposed to the domination of the Brahmanas in some way or the other and had a growing number of supporters. But Brahmanas continued to have strong hold on society and some measure of hostility was inevitable. It was essential to bring about a climate of harmony and mutual trust in a situation such as this. There were obviously many areas within the empire where neither Brahmanical system nor following of the heterodox sects prevailed. Asoka himself refers to the 1 country of the Yavanas where neither Brahmanical nor Sramanical culture was in vogue. Besides, there were many tribal areas in the empire where people were I obviously not familiar either with Brahmanical or heterodox ideas.

4.5.6Contents of Dhamma - The principles of Dhamma were so formulated as to be acceptable to people belonging to different communities and following any religious sect. Dhamma was not given any formal definition or structure. It emphasised on toleration and general behaviour. Dhamma stressed on dual toleration-it emphasised on toleration of people themselves and also an toleration of their various beliefs and ideas. There is a stress on the notion of showing consideration towards slaves and servants; there is stress also on ~bedience to elders; generosity towards the needy, Brahmanas and Sramanas, etc. Asoka also pleaded for tolerance of different religious sects in an attempt to create a sense of harmony. The policy of Dhamma also laid stress on non-violence. Non-violence was to be practised by giving up war and conquests and also as a restraint on the killing of animals. However, Asoka realized that a certain display of his political might may be necessary to keep the primitive forest tribes in check. The policy of Dhamma also included certain welfare measures, like planting of trees, digging of wells, etc. Asoka attacked ceremonies and'sacrifices practised regularly on various occasions as meaningless. A group of officers known as.the Dhamma mahamattah were instituted to implement and publicise the various aspects of Dhamma. Asoka thrust a very heavy responsibility on them to carry his message to the various sections of the society. However, they seem gradually to have developed into a type of priesthood of Dhamma with great powers and soon began to interfere in politics as well. In order to make all these aspects of Dhamma clearer, we will see how the policy chronologically developed by examining the contents of some of the Edicts. Major Rock Edict I declards prohibition of

animal sacrifice and holiday of festive gatherings. Major Rock Edict TI relates to certain measures of social welfare which are included in the working of Dhamma. It mentions medical tree etc.

Major Rock Edict 111 declares that liberality towards Brahmanas and Sramanas is a virtue, respect to mother and father, etc are all good qualities. Major Rock Edict IV is a very important statment of the policy of Dhamma. The edict comments that due to the policy of Dhamma the lack of morality and disrespect towards Brahmanas and Sramanas, violence, unseemly behaviour to friends, relatives and others and evils of this kind have been checked. The killing of animals to a large. extent was also stopped. Major Rock Edict V refers to the appointment of Dhamma-mahamattas for the first time in the twelfth year of his reign. These special officers were appointed by the king to look after the interests of all sects and religions and spread the message of Dhamm~ in each nook and corner of the society. The implementation of the policy of Jhmma was entrusted in their hands. Major Rock Edict VI is an instruction to Dhamma-mahamattas. They are told that they could bring their reports to the king at any time, irrespective of whatever activity! he may be engaged in. The second paFt of the Edict deals with speedy administration and transaction of smooth business. Major Rock Edict VII is a plea for toleration amongst all the sects. It appears from the edict that tensions among the sects were expressed intensely, perhaps in open antagonism. The plea is part of the overall strategy to maintain unity. Major Rock Edict VIH states that Dhammayatras (tours) would be undertaken by the emperor, The earlier practice, of the emperor, of going out on hunting expeditions was given up. Dhammayatras enabled the emperor to come into contact with various sections of people in the empire. Major Rock Edict IX attacks ceremonies performed after birth, illness, marriage and before setting out for a journey. A censure is passed against ceremoniesobserved by wives and mothers. Asoka instead lays stress on the practice of Dharnma and uselessness of ceremonies. Major Rock Edict X denounces fame and glory and reasserts the merits of following the policy of Dhamma. Major Rock Edict XI is a further explanation of the policy of Dhamma. Emphasis is on respect to elders, abstaining from killing animals, and liberality towards friends. Major Rock Edict XI1 is again an appeal towards toleration among sects. This edict reflects the anxiety the king felt due to the conflict between sects and carries his plea for harmony. Major Rock Edict XI11 is of paramount importance in understanding the Asokan policy of Dhamma. The Rock Edict pleads for conquest by Dhamma instead of War. This is a logical culmination of the thought processes which began from the first Rock Edict, and by conquest what is perhaps meant is the

adaptation of the policy of I t Dhamma by a country, rather than its territorial control. The text of the Edict reads: 1 "When he had been consecrated eight years the Beloved of the Gods, the king Piyadassi, conquered Kalinga. A hundred and fifty thousand people were deported, a hundred thousand were killed and many times that number perished. Afterwards, now that Kalinga was annexed, the Beloved of the Gods very earnestly practised Dhamma, desired Dhamma and taught Dhamma. On conquering Kalinga the Beloved of the Gods felt remorse, for, when an independent country is conquered the slaughter, death, and deportation of the people is extremely grievous to the Beloved of the Gods, and weighs heavily on his mind. What is even more deplorable to the Beloved of the Gods is that those who dwell there, whether Brahmans, Sramans, or I those of other sects, or householders who show obedience to their superiors, obedience to mother and father, obedience to their teachers and behave well and devotedly towards their friends, acquaintances. colleagues, relatives, slaves and servants-all suffer violence, murder and separation from their loved ones. Even those who are fortunate to have escaped, and whose love is undiminished (by the brutalizing effect of War), suffer from the misfortunes of their friends, acquaintances colleagues and relatives. This participation of all men in suffering weighs heavily on the mind of the Beloved of the Gods. Except among the Greeks, there is no land where the religious orders of Brahmans and Sramans are not to be found, and there: is no land anywhere where men do not support one sect or another. Today, if a 320 B.C. to 200 B.C hundredth or a thousandth part of those people who were killed or died or were deported when Kalinga was annexed were to suffer similarly, it would weigh heavily on the mind of the Beloved of the Gods." "This inscription of Dhamma has been engraved so that any sons or great grandsons that I may have should not think of gaining new conquests, and in whatever victories they may gain should be satisfied with patience and light punishment. They should only consider conquest by Dhamma to be a true Conquest, and delight in Dhamma should be their whole delight, for this is of value in both this world and the next." This is Asoka's testament against war. It graphically depicts the tragedy of war and shows why he turned against it. It Is a unique event in the annals of the ancient world because we do not know of any other contemporary monarch who renounced war. Asoka embarked on the policy of Dhamma after this war.

4.5.7 Asoka's Dhamma and Mauryan State - Asoka's Dhamma was not simply a collection of high-sounding phrases. He very consciously tried to adopt it as a matter of state policy for he declared that "All men are my children" and 'whatever exertion I make, I strive only to discharge the debt that I owe to all living creatures". It was a totally new and inspiring ideal

of kingship. In the Arthasastra the King owed nothing to anyone. His only job was to rule the state efficiently. Asoka renounced war and conquest by violence and forbade the killing of many animals. Asoka himself set the example of vegetarianism by almost stopping the consumption of meat in the royal household. Since he wanted to conquer the world through love and faith, he sent many missions to propagate Dhamma. Such missions were sent to far off places like Egypt, Greece, Sri Lanka, etc. The propagation of Dhamma included many measures for people's welfare. Centres for the medical treatment of men and beasts were founded inside and outside the empire. Shady groves, wells, fruit orchards and rest houses were laid out. This kind of charity work was a radically different attitude from the king of Arthasastra who would not incur any expenses unless they brought more revenues in return. Asoka also prohibited useless sacrifices and certain forms of gatherings which led to waste and indiscipline and superstition. As mentioned earlier, in order to implement these policies, he recruited a new cadre of officials called Dhammamahamattas. Part of this group's duties wds to see to it that people of various sects were treated fairly. Moreover, they were especially asked to look after the welfare of prisoners. Many convicts who were kept in fetters after their sentence had expired, were to be released. Those sentenced to death were to be given a grace for three days. Asoka also started Dhamma yatras. He and his high officials were to tour the country in order to propagate Dhamma and establish direct contact with his subjects. It was because of such attit~~des and policies that modem writers like Kern called him "a monk in a king's garb."

4.5.8 Dhamma- interpretations - The Asokan policy of Dhamma has been an issue of intense controversy and debate amongst scholars. Some scholars have suggested that Asoka was a partisan Buddhist and have equated Dhamma with Buddhism. It has also been suggested that it was the original Buddhist thought that was being preached by Asoka as Dhamma and later on certain theological additions were made to Buddhism. This kind of thinking is based on some Buddhist chronicles. It is believed that the Kalinga war was a dramatic tuping point where Asoka out of remorse for the death and destruction of war, decided to become a Buddhist. The Buddhist records also credit him with the propagation. of Buddhism in India and abroad. One cannot, however, lay the charge of being partisan against Asoka. There are two strong arguments to prove that Asoka, as an emperor, did not favour Buddhism at the expense of other religious faiths. i) Asoka's creation of the institution of the Dhammamahamattas convincingly proves that Asoka's Dhamma did not favour any particular religious doctrine. Had that been the case, then there would have been no need for such an

office, as Asoka could have utilized the organisation of Samgha to propagate Dhamma. ii) A careful study of the Rock Edicts depicts that Asoka wanted to promote tolerance and respect for all religious sects and the duty of the Dhammamahamattas included working for the Brahmanas and the Sramans. These two points-made it 'clear that the policy of Dhamma was not the policy of a heretic but a system of beliefs created out of different religious faiths. There has been some discussion among historians about the results of Asoka's propagation of Dhamma. Some historians believe that Asoka's banning of sacrifices and the favour that he showed to the Buddhists led to a Brahmanical reaction. This in turn led to the decline of the Mauryan empire. Others believe that the stopping of wars and emphasis on non-violence crippled the military. might of the empire. This led to the collapse of the empire, after the death of Asoka. It has been shown by Romila Thapar that Asoka's Dhamma, apiytfro'm' being a superb document of his essential humaneness was also an answer to the socio-political needs of the contemporary situation. That it was not anti-Brahmanical is proved by the fact fiat respect for the Brahmanas and Sramans is an integral part of his Dhamma. His emphasis on non-violence did not blind him to the needs of the state. Thus, addressing the forest tribes he warns them that although he hates to use coercion he may be required to resort to force if they continue to create trouble. By the time Asoka stopped war, the entire Indian sub-continent was under his control. In deep south he was on friendly terms with the Cholas and Pandyas. Sri Lanka was an admiring ally. Thus, ASoka's no to war came at a time when his empire had reached its natural boundaries. The plea for tolerance was a wise course of action in an ethnically diverse, religiously varied and class divided society. Asoka's Dhamma could not survive him. As such it was a failure. However, we should remember that he was not establishing a new religion. He was simply trying to Impress upon the society the need for ethical and moral principles.

4.7Self Check Exercise

1. What is stupa?
2. Who was Naukadhyaksha in Mauryan administration?
3.Who was Aakradhyaksha?

4.8Summary - In 321 BC, Chandragupta Maurya, with the help of Chanakya (author of Arthashasthra) founded the Mauryan dynasty after overthrowing Nanda Dynasty.The Mauryan Empire was the first most powerful Indian empire to bring the entire Indian subcontinent under a single rule.The Mauryan empire under Chandragupta Maurya spread its boundaries into Central Asia and Persia. It was one of the great empires of Ancient Indian

History. It represents the great development in the field of Polity, religion, culture, economy and Architecture.

4.9Glossary

Jatak: The stories of early births of Mahatama Buddha.

Harmika: Square railing on top of the mound.

Chhatra: Central pillar supporting a triple umbrella form.

Sannidhata: The treasurer was responsible for the storage of royal treasure

Samaharta: He was in charge of collection of revenue from various parts of the kingdom

4.10Answers to Self Check Exercise

1. Ans. Where the relics of Mahatma Buddha were buried.
2. Ans. Who looked after the naval issues?
3. Ans.Who looked after the administration of mines.

4.11Suggested Readings

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4.12Terminal Question

1.Discuss the Development of the MauryanEmpire.

2.Describe the nature of administration under the Mauryas.

3. discuss about the nature of Asokan Dhamma.

4. write down the features of Asokan Dhamma policy.

Chapter -5

State and Statecraft in the Arthsastra of Kautilya

5. 0 Objectives

5.1 Introduction

5.2 State and Statecraft in Kautilya'sArthasastra

5.3 Self Check Exercise

5.4 Summary

5.5 Glossary

5.6 Answer to the Self Check Exercise

5.7Suggested Readings

5.8 Terminal Questions

5. 0 Objectives:

After studying this lesson, the lerner will be able:

- To know about the political consideration in ancient India.
- To understand the Mauryan state.
- To know about the importance of arthsastra.

5.1 Introduction

Republican form of government was well established in ancient India. At the time of the invasion of Alexander of Macedonia (4th century B.C.), there existed a large number of independent Ganas (republics) like Agrasrenies in the Indus valley, Kamboj in the west, Panchals in the north etc (Sen, 1920:Ch.3; Ghoshal, 1923:2).2 Kautilya, the author of Arthasastra, was a product of this era.3 He played the main role in defeating the forces of Alexander. Kautilya believed that the Alexander's successful conquest of (a part of) India was due to the absence of a strong centralized Indian empire. He was determined not to let history repeat itself. Hence the Mauryan empire, which he was instrumental in founding, was (relatively) centralized and very different from the then prevailing republican systems. His treatise - Arthasastra, therefore, deals only with the governance in a monarchical state. Kautilya was a professor of Political Science in the famous Gurukul (university) of Takshashila (now in Afghanistan). He was also the teacher (and subsequently the Chief Minister) of Chandragupta Maurya, the founder of the Mauryan Empire.

5.2 Statecraft in KautilyasArthsastra

Framework of Arthasastra - Arthasastra means the science (sastra) of wealth/earth/polity (artha). This treatise is divided into sixteen books dealing with virtually every topic

concerned with the running of a state - taxation, law, diplomacy, military strategy, economics, bureaucracy etc. Arthasastra advocates rational ethic to the conduct of the affairs of the state. The emphasis is on codification of law and uniformity of law throughout the empire.

The basis of good governance is knowledge and Arthasastra classifies knowledge into four categories

1. Anvikasi (philosophy). This is considered to be the "lamp of all sciences".

2. Trayi (the three Vedas - Sama, Rig and Yajur). These texts establish the four classes (varnas) and the four orders (ashrams). In case a person changes his/her occupation, his/her varna can change. For example, Chandragupta Maurya was not a Kshatriya by birth. He was a herdsman which in contemporary India would be classified as a 'backward caste'. He became a Kshatriya subsequent to his ascendancy to the throne. Over the course of time, since professions became hereditary, varna system became ossified and degenerated into a caste system. However castes could move upwards in the varna hierarchy. In contemporary India, there have been many cases where lower castes have moved up in the social hierarchy by adopting customs of the upper castes, although the professions of these castes have remained the same. This has been termed as the process of 'sanskritization' (Srinivas, 1966:1-46). For example, many castes belonging to farming communities are now considered to be brahmins as they have adopted customs like vegetarianism which are identified with the brahmins. Though the Brahmin occupied the top rung of the social hierarchy, the monarch belonged to the Kshatriya caste. This is an interesting example of social engineering where polycentricity in power relationship is created to keep a check on the emergence of absolutism. The varna system institutionalized the separation of the ecclesiastical power from the secular power - a phenomenon which took place in Western Europe only with the Papal Revolution (1026 -1122 A.D.)

Varta (economics, specifically agriculture, cattle breeding, and trade). 4. Dandanfti (science of government and politics).

Concept of the State - The institution of state is created to enable the individual to practise his/her dharma 12 and thus move towards the emancipation from the cycle of death-rebirth. The condition of arajat (lawlessness) was viewed with distaste as it militated against the practicing of dharma. There is reference in many ancient Vedic texts to MatsyaNyaya (Law

of the Fish) which prevails in the state of nature.18 Such a state is characterized by the absence of dharma and mamatava (private property rights).19

The four ashrams (orders) are Brahmacharya (studenthood, emphasis is on abstinence and on acquiring knowledge), Grihastya (married life, emphasis is on bhog (enjoyment) of material pleasures), Vanaprastha (retiring to woods for meditation), and Sanyas (asceticism).

Vedic philosophy does not encourage asceticism for anyone of any age. Kautilya, a firm believer in the ashram system, was opposed to such pseudo-asceticism. Arthasastra prescribes strict penalties for citizens who take up sanyas (asceticism) without sufficiently providing for their families. Kautilya's distaste for Buddhism was for the same reason - Buddhism encouraged asceticism for people of all ages. Kautilya believed that this was socially destabilizing as if every one became a monk then who shall run the society. Texts have highlighted five different aspects of dharma. These are a) religion, a category of theology, b) virtue, a category of ethics, c) law, a category of jurisprudence, d) justice, and e) duty. In political texts, especially the Arthasastra, dharma has been interpreted in terms of law, justice and duty. Thus according to the doctrine of dharma, state is a law giving, justice dispensing,and duty enforcing institution

The ancient text of Mahabharata speaks of ten embodiments of dharma:yasa (fame), satya (truth), dama (self-control), shaucha (cleanliness), arjava (simplicity), hri (endurance), acapalam (resoluteness of character), dana (giving and sharing), tapas (austerities), brahmacharya (continence) (Chaturvedi, 1984:54-5). There is a reference to 'matsyany'aya' in many ancient texts including the Mahabharata (6th century B.C.), the Ramanaya (predates Mahabharata), and Manusamhita (predates Ramanaya).

Manu has observed -" Durlabho hi suchirnarah ", that is, rare is a man pure or sinless". The famous philosopher Kamandanka argued for the necessity of danda as " men are by nature subject to passions and are covetous of another's wealth and wives " (Sarkar, 1922:199). Hobbes ([1661] 62:3) has also emphasized the importance of coercive power in the establishment of and for proper functioning of a society -" for covenants without swords are but words and no strength to secure man at all ". The question is, do we always need an external authority to wield the 'sword' or are the human communities capable of evolving and sustaining such capabilities themselves? Kautilya would have argued for the necessity of both the internal and the external sword - to be used for different purposes. The legitimacy for

both the swords, in the Vedic conception, would come from the same principle - the pursuit of dharma.

The Vedic civilization sought to tackle the free rider problem through the institution of 'danda'. Kautilya realized that the moral imperative - dharma, alone could not prevent free riding. Hence a system of coercion and sanctions -danda, needs to be in operation. The Weberian concept of a state as a seat of legitimized violence matches well with the Vedic conception - the seat of legitimized danda. The causal nexus between the state of nature (matsyanyaya) and breakdown of a social order, as described in the ancient epic of Mahabharata, is as follows : " then foolishness or stupidity (moha) seized their minds. Their intelligence thus being eclipsed, the sense of justice (dharma) was lost. Cupidity or temptation (lobha) overpowered them next. Thus arose the desire (kama) for possessing things not possessed. And this led to their being subjugated by an affection (raga) under which they began to ignore the distinction between what should and what should not be done.Consequently, there appeared sexual license, libertinism in speech and diet, and indifference to morals. When such a revolution set in among men, Brahman (the idea of Godhead) disappeared, and with it, law (dharma)"

They zealously guarded their autonomy and the King could not trample on their customs and traditions. To ensure that the King and the associations do not overstep their respective limits, the Superintendent of Accounts had to codify the history, the customs, and the traditions of every association (Rao, 1968:66). However, the relationship between the individual body and the state was not of competition or of turf protection. Both the bodies had a role to play in enabling the citizen to follow his dharma.24 Interestingly, there was a Department of Commissioners (Pradeshtarah) to protect the interest of the individual in the association (Rao, 1968:24). Thus there was a mechanism to protect the individual from the larger association (tyranny of the majority) and the association from the State

The King was looked upon an embodiment of virtue, a protector of dharma. He too was governed by his dharma as any other citizen was. Thus if any actions of the King went against the prevailing notion of dharma, associations and/or the individual citizens were free to question him. King was not the sole interpreter of dharma. Infact there was no specific institution (like the ecclesiastical courts) vested with the authority of interpreting dharma. Every individual was deemed competent to interpret. Ostrom's (1991:Ch. 9) concept of 'polycentricity' is similar to this arrangement. Ostrom rightly underlines the role of a

polycentric order in preserving self-governance and therefore checking absolutism and centralization. Both Ostrom and the Vedic school believe that polycentricity is a human artifact. The main philosophical difference between Ostrom approach and the Vedic approach is that for Ostrom individual is the basic unit of analysis (ibid:222). In the Vedic philosophy there exists no clash between the individual and the cosmos - every living entity is a part of the 'universal spirit - Brahman. Hence 'methodological individualism' in not critical for polycentric political arrangements in the Vedic philosophy.

However, reliance on dharma assumes away co-ordination costs and transaction costs - somewhat in the spirit of the Walrasian model of general equilibrium! (I owe this point to Prof. ThrainnEggertsson). It is difficult to characterize the Vedic state as being a federation or a confederation of guilds/associations (I am using these terms as per Ostrom, 1991:22). Guilds were a social entity and not merely a professional or political entity. An individual citizen could be a member of more than one of such associations. Hence, I am not inclined to interpret that the Vedic state came into being as a consequence of these associations entering into a covenantal relationship with each other and with the central authority.

1. Swami (Monarch) 2. Amatya (Officials) 3. Janapada (Population and Territory) 4. Durga (Fort) 6. Kosa (Treasury) 6. Bala (Military) 7. Surhit (Ally)

King derived his power from three sources - Prabhushakti (the power of the army and the treasury), Mantashakti (advice of wise men, specifically the Council of Ministers) and Utsahshakti (charisma). Mantashakti was rated as the most potent source followed by the prabhushakti and utsahshakti. Clearly Kautilya believed in the importance of institutions (Council of Ministers) and not of an individual (King) in

The Vedic conception of a King is different from the Hobbesian conception of a 'Leviathan'. According to Hobbes, " men confer all their power and strength upon one man, or upon one assembly of men, that may reduce all their wills, by plurality of voices, unto one will ... and the multitude so united in one person is called the commonwealth ... this is the generation of that great leviathan...of that mortal god, to which we owe under the immortal god, our peace and defense."The Vedic King was not an absolute monarch - he was certainly not a 'mortal god'. He was a protector of dharma but not the sole interpreter of it. He governed on the basis of the advice of the Council of Ministers. Further, the numerous autonomous associations which constitute his kingdom, were also an effective check on his power.

Kautilya had organized a huge standing army financed directly by the treasury. I would argue that organization of a standing army is a major factor in centralizing the state apparatus. When the King is dependent of the subunits or the guilds for the army manpower, he has share power with them. Kautilya, a believer in centralization, realized that a strong standing army was a pre requisite for a strong monarchial state.

Next to the King came the Mantri Parishad (Council of Minister). King was enjoined to discuss each and every matter with the Parishad as it represented the distilled wisdom of the society. Parishad had two levels - the Inner cabinet and the Outer cabinet. The Inner cabinet had four members - The Chief Minister, The Chief Priest, the Military Commander and the Crown Prince. The Crown Prince was included to ensure smooth succession and to maintain continuity in case of emergencies. The membership of the Outer cabinet was not fixed in number. Invariably the heads of the prominent guilds were co-opted in this body. This gave a representative character of the Parishad

Kautilya glorified the State and viewed the office Kingship to be the embodiment of all legal and moral authority associated with the institution of the state (Rao, 1968:60). The King was an intrinsic part of the social order and by the nature of his office, a defender of that order. However, King was to regard himself as an agent of the people and had to abide by his dharma as laid out in the Sastras. The institution of the Kingship was sacred but not the person who happens to hold it.

Duties of the Kings: Kautilya did not subscribe to the theory of 'Divine Origin of the Monarch'. King was not the vicar of the god.29 Monarchy, in his view, was a human institution and therefore manned by a human being. However, the king was expected to be more than a mere human being since he was the protector of the dharma of the whole

Taxation - Kautilya visualized a 'dharmic social contract' between the King and the citizens. Taxes were levied for maintenance of the social order and for the state-run welfare apparatus. In case of aggression by an outside agency, the janapads (districts) could ask for tax remission as the King had failed in his duty to protect the citizens

Kautilya realized the critical role of the tax system for ensuring the economic wellbeing of the society. The hallmark of his tax system was 'certainty' - of time, of rate and of the mode of payment. Stability in the tax regime was an important factor in ensuring active trade and commerce in the Mauryan empire. This in turn strengthened the revenue base of the state and enabled it to maintain a huge standing army and the welfare apparatus.

There is ancient Vedic saying -" Yatha Raja ThafaPraja " - the character of the King determines the character of the citizens. Schedule during the day: 1st Nalika - attend book of accounts, 2nd - attend to public grievances, 3rd - bathe & dine, 4th - oversee the bureaucracy, 6th - meet ministers, 6th - see the intelligence reports, 7th - inspect horses, elephants & chariots, 8th - military affairs. Schedule during the night: 1st - receive spies, 2nd - bathe & dine, 3rd - harem, 4th & 6th - sleep, 6th - plan his day, 7th - administrative matters, 8th - consult the priest, astrologer and the Chief Minister. Sukra, the famous philosopher, viewed the King's position to be one of the dasyatva (servitude) - "the ruler has been made by Brahma (the highest god) a servant of the people.

The rationality ethic is the basis of many ancient dharmic texts. Treatise like the Arthasastra advocate the application of reason to statecraft to such an extent that many Occidental scholars have called Kautilya as the "Machiavelli of India".

System of law - Kautilya did not view law to be an expression of the free will of the people. Thus sovereignty - the authority to make laws, did not vest with citizens. Laws were derived from four sources - dharma (scared law), vyavhara (evidence), charita (history and custom), and rajasasana (edicts of the King). In case of conflict amongst the various laws, dharma was supreme. The ordering of the other laws was case specific.

Bureaucracy - Kautilya had organized a huge and intricate network of bureaucracy to manage the Mauryan empire. This also reflected the centralized character of the state. Bureaucracy had thirty divisions each headed by Adhyakshas (Chiefs). Reporting relationships were clearly specified.

Kautilya had visualized the necessity of state provision of public goods which strengthened trade and commerce. The bureaucracy was involved in the provision of three of such goods - the 'quality control machinery', the system of currency, and the system of 'weights and measures'. Quality control was a revolutionary concept for that era. This suggests that Mauryan empire had an active trading sector and the buyers (domestic and exports) were discerning. As a mark of quality, merchandise had to be marked with the Abhigyan Mudra (state stamp) in sindura (vermillion). Counterfeiting was strictly punished.

5.3 Self Check Exercise

Q.1 What do you know about the political consideration in ancient India?

Q.2 Explain Importance of Arthashastra with present context?

5.4 Summary

Arthasastra is a very comprehensive treatise on the governance in a monarchical Vedic state. Kautilya had a rational approach to governance and statecraft. He conceptualized the state and the office of the kingship to be human artifacts. Also his model of the human being was very realistic. However he expected super human qualities from a 'human' King. Chandragupta, Bindusar and Ashoka matched this ideal but their successors could not. Clearly the system of checks and balances amongst the king, the associations and the citizens worked well as long as the King wanted it to work. The ideal society of the Arthasastra did last for a couple of centuries. However the successful Muslims invasion in the 8th century indicated a serious (military) deficiency in the 'Hindu' society. The vision of Kautilya was a creation of a strong and prosperous Vedic order so the foreigner invasions (like that of Alexander) could be repulsed. The success of the Muslim invasion suggested that either the governance by the 'Hindu' Kings was not according to the tenets of the Arthasastra or the Arthasastra philosophy itself had become antiquated. Probably both were true. Kings had certainly deviated from the Vedic ideal of a 'dharmic king' - the 'servant' of the people and the protector of the dharmic order. Varna system had degenerated into a caste system. The rational and dharmic order of the Arthasastra had been reduced to only a shadow of its past glory. Muslim invasion probably found an easy target in a moribund order.

5.5 Glossary

Sevenfold theory: it is also known as saptang theory. Herewith seven important elements of state have been described by the Kautilya'sArthashastra.

Arthashastra:A treaties written by Kautilya on statecraft, political, economic and military stategy of Mauryan period.

5.6 Answer to the Self Check Exercise

Q.1 See 5.2 Q.2 See 5.2

5.7Suggested Readings

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5.8 Terminal Questions

1. Write down the note on the statecraft in the Arthsastra of kautilya.
2. Throw light on the seven-fold state policy in arthsastra.
3. Throw light on the nature of state in arthsastra.

Chapter 6

Disintegration of the MauryanEmpire

Structure

6.0 Objectives
6.1 Introduction
6.2 Successors of Asoka
6.3 Other Political Factors for Disintegration
6.4 Asoka and His Policies
6.5 Economic Problems
6.6 Growth of Local Polities
    6.6.1 Major Kingdoms
    6.6.2 Local Kingdoms
6.7Self Check Exercise
6.8 Summary
6.9 Glossary
6.10 Answer to the Self Check Exercise
6.11 Suggested Readings
6.12 Terminal Questions

6.0 OBJECTIVES- After reading this Unit the learner will be able to:

- Discuss to what extent Asoka's successors are held responsible for the disintegration of the empire.
- Explain how various other political factors are viewed as contributing to the weakening of the empire.
- Focus on how Asoka's policies in general are considered responsible for the decline of the empire.
- Emphasize on the economic problems that the Mauryan empire believed to have faced.

6.1 INTRODUCTION - Mauryan rule was the first experiment in imperial government in India. Chandragupta Maurya, Bindusara and Asoka were successful in establishing the imperial authority of the Mauryas over a large number of Janpadas or Kingdoms, and they yere able to introduce a new concept in the governance of a large territory. However, the imperial authority of the Mauryas began to weaken with ae death of Asoka (232 B.C.) and finally collapsed in 180 B.C. What brought the disintegration of the Mauryan empire is a very

complicated question and it cannot be explained by any single factor. There are more than one factors which led to the disintegration ofthe Mauryan empire. In this Unit we have first discussed the responsibility of Asoka's successors for the disintegration of the empire. Then we have dealt with Asoka's policies, economic problems of the Mauryan state and the collapse of the administration of the Mauryas. Finally the growth of local polities has also been taken into consideration in explaining the process of disintegration of the Mauryan empire.

6.2 SUCCESSORS OF ASOKA- It is generally believed that Asoka died in 232 B.C. However, the Mauryan rulers continued to rule for about half a century after his death. Several literary texts like the Puranas, the Avdanas and the Jain accounts give different details of Asoka's successors. The sources show that that after the death of Asoka the empire was divided among the surviving sons. Some of the names of Asoka's successors that we find in different texts are: Kunala, Dasharatha, Samprati, Salishuka, Devavarman, Satadhanvan and Brihadratha. However, it is difficult to ascertain their exact period. But it appears that after Asoka the empire got fragmented and that there was quick succession of rulers.

6.3 OTHER POLITICAL FACTORS FOR DISINTEGRATION- The disorder that emerged in the administrative machinery after the death of Asoka is regarded as one of the important factors for the disintegration of the Mauryan Empire. The immediate problem for Asoka's successors was whether to continue his policy of Dhamma and its predominance in the government. This had truly been an unconventional way of governance and not a very easy way of comprehending the functioning of government. Ascka had been successful because he had the unique vision of understanding the complex social problems of a society and also he had accepted the importance of the principle of Dhamma in all its dimensions. It is not clear whether despite Asoka's personal exhortations his successors attached the same 'kind of importance to Dhamma, as he himself had done.

Another related feature of the political importance of Dhamma was the existence of a large body of officials of the State called Dhammamahamattas. It has been suggested by some historians that they had become very powerful and oppressive during the latter half of Asoka's reign. Asoka himself in the First Separate Edict to the Mahamattas, stationed at Dhauli and Jaugada, asked them to ensure against. oppression and to be just and humane. Though there is no doubt that Asoka was in firm control of the administration, this cannot be said of the later kings.

It was not simply the question of the direct contact with the Dhamrnamahamattas to ensure that they did not misuse their powers, but thst of controlling the whole of the Mauryan bureaucracy that was at stake. The nature of the Mauryan State necessitated a king of strong abilities. It was a system which required the king to be in direct touch with all aspects of the State's functionaries, Since these functionaries were ultimately held together by a power structure with the king at its centre, once the king became, weak, the whde administration naturally weakened. Once the centre became weak, the provinces too started breaking away.

The officials of the State were personally selected by the king and owed loyalty only to him. Once weak rulers came, and ruled for short durations of time, it resulted in an overwhelming number of new officials constanfty emerging and owing only personat loyalty to their respective kings and not to the State. This norm of personal loyalty had the danger of the officials either forcefully supporting the new king or opposing him. The later Mauryan kings were probably constantly faced with this situation. In fact, it were local rulers and princes that found it easy to emerge with these traditional ties to support them, as important centres of power. The provincial governments under the later Maurayas thus increasingly began to question the Authority.

6.4 ASOKA AND HIS POLICIES- Many scholars have opined that either Asoka's political decisions or the effects of these decisions were responsible for the disintegration of the Mauryan empire. Their arguments generally focus on the drawbacks of Asoka's religious policy.

i) First, there are those scholars who maintain that Pushyamitra Sunga, who killed the empire the last Mauryan emperor represented a strong Brahmanical reaction against the pro-Buddhist policy of Asoka and the pro-Jain policy of some of his successors. Moreover, the Satavahanas who rose to power in the Deccan after the Mauryas were also said to have been Brahmanas. These scholars list a series of acts done by Asoka himself which may have antagonized the Brahmanas. For example the ban on hima1 sacrifices is considered one which was especially resented, since this action was taken by a Shudra King (according to the Purana accounts the Mauryas are listed as Shudras). They suggest that the Dhammamahamattas, as special officers of Dhamma appointed by Asoka, destroyed the prestige of the Brahmanas. These officials disallowed Braemanas to continue their traditional laws of punishment and other-Smriti injunctions.

ii) However, there are no direct evidences to support the above arguments. These are broad inferences which can be equally questioned. For example, the Asokan inscriptions clearly say that the Dhammamahamattas were to respect the Brahmans and the Sramans alike. It is, however, possible that in the later years these officials may have become unpopular among the people. This can be deduced on the basis of stories in the Buddhist sources. As officials meant for the establishment of Dhamma they undoubtedly had special powers and sanctions of the king and were therefore, feared by the people as a whole. Once they began to wield great control, it prevented Asoka's direct contact with the people. But this does not mean that these officials were specifically antagonistic to the Brahmanas. Thus, to argue that the interests of the Brahmanas were harmed by Asoka's policy and that Pushyamitra, a Brahman general engineered a revolt cannot be accepted for the simple reason that if Asoka's policies were so harmful, this should have happened immediately after his death.

6.5 ECONOMIC PROBLEMS- D.D. Kosambi stressed on the economic problems that the Maurya\ faced. These contributed substantially to the decline of the Mauryan empire. His agruments centre around two themes indicating that there were financial constraints on the Mauryan economy:

a) that the State took excessive measurer to increase the taxes on a variety of things, and

b) that the punch-marked coins of this period show evidence of debasement of the currency.

In a centralized administrative system, the problem of not having enough revenues created many other acute difficulties. To enhance the revenues, the Arthasastra suggested that taxes should be imposed on actors, prostitutes and so on. The tendency to tax everything that could be taxed, emerged out of the necessity of the treasury needing more funds or, the currency having become debased due to inflation. The Arthasastra measures to be adopted in times of emergency are interpreted in this light. Further, the decreasing silver content of the punch-marked coins attributed to the later Maurya rulers indicate that debasement had actually taken piece to meet the needs of a depleted treasury. The burden of expenditure had also increased. This can be seen in the large amounts of money spent under Asoka for public works. Also, his tours and those of his officials meant using up the surplus wherever it was available. The earlier stringent measures df the State's control on its finances had thus begun to change even during Asoka's reign.

Romila Thapar has further commented on these issues. According to her the debasement of coins need not necessarily have meant a pressure on the general economy. In fact,it is

difficult to say precisely when and where the debasement of coinage took place. In positive terms she argues that for many parts of the Indian sub-continent the general picture of the economy on the basis of the material evidence in fact indicates an, improvement. This is particularly seen in the use of better-quality materials which indicates a technical advance. There may have been debasement of coinage but in her opinion it was not because of a decline in material standards, but rather, because of extreme political confusion, particularly in the Ganges Valley. This must have led to hoarding of money by merchant classes and debasement of coinage.

6.6 Growth of Local Polities- If the material and technical advance of the country was not hampered by the political decline of the Mauryas, it can then be said that the material basis of many of the local politieslkingdoms was strong enough for them to emerge with renewed strengh in the, post-Mauryan period. Mauryas in fact, had directly governed only the major and vital areas of the empir6 the centre of which was Magadha. It is most probable that its govcrnors/officials administering the core areas were selected from amongst the local peoples. These officials were often very powerful and acted as a check on the Viceroy or representative of the kings. As mentioned earlier, the political loyalty of these officials was crpcial for the imperial structure to continue. A change of king meant a re-alignment of these loyalties. If this happened often, as it did in the post-Asokan period, fundamental weaknesses would begin to inevitably creep in and nrove the svstem unsuccessful. The half I dozen kings that had succeeded Asoka had made no basic change in the policy of governance adopted by the first three Mauryas. It has also been suggested that some of these kings probably ruled more or less concurrently over several parts of the empire. This indicates a segmentation of the empire even under the Mauryas.

6.6.1 Major Kingdoms - The disintegration of the Mauryan empire was followed by the rise of a number of kingdoms in different parts of India. Immediately after the MauryasPushyamitra established the Sunga dynasty and the Sungas were able to control only a part of the erstwhile Mauryan Empire. The Sunga family had held the Viceroyship-at Ujjain in western Malwa or the neighbouring region of Vidisha in eastern Malwa under the Mauryas. The Sungas tried to revive Vedic practices and sacrifices which may have perhaps been necessary to face the new inuaders, namely the Gteeks and to establish their strength after their first king had usurped the throne. The Sungas were followed by the short-lived rule of the Kanvas. The Greeks, however, in due course of time became exceedingly successful in most parts of north-west India. Their rule could only be terminated by the Sakas who had

settled along the Indus. The Parthian or Pahlavas also made inroads in north-western India. But, the most successful foreign intrusions were made from the first half of the first century A.D. with the establishment of the Kushana Empire.

In the Ganga valley, Rajasthan, eastern India and the Deccan many ruling families came to power. It is clear that under the Mauryas the maximum settlements of villages had been in the Ganges Valley. The hills and plains of Assam and Bengal still remained to be opened up. Similarly, the south and south-east of India had confact with the Magadhan empire but a large scale agrarian economy had yet to come up in these regions. After the decline of Mauryan rule many local rulers started ruling in regions like Vidarbha, eastern Deccan, Karnataka and western Maharashpa. Gradually, the family of the Satavahanas built up an empire in the Deccan by bringing together many local centres. At about the same time when the early Satavahanas were establishing themselves, Kharavela of Kalinga emerged as a powerful king in the Mahanadi region. In an inscription written during his reign and found at the Hathigumpha cave of Udayagiri hill near Bhubaneshwar, Kharvela claims that he was the third ruler of the Mahameghavana family of Ka1inga;'that this family was a branch of the ancient Chedi family. He is said to have raided a major part of the country including Magadha and the Satavahana and Pandya countries. He was an ardent follower of Jainism.

In the extreme South the three important chiefdoms that continued to be prominent from the Maurya period were the Cheras who controlled the Malabar area, the Cholas who held sway on the south-eastem coast and the Kaveri Valley and the Pandyas whose power centre lay around the tip of the Peninsula. The Sangam texts of this period give us a considerable amount of information on the society, ecology, polity and economy of the region these three kingdoms ruled.

The above outline briefly discusses the geographical areas and the political complexion of the major foreign and indigenous kingd~ms which became powerful for varied periods of time in the immediately post-Mauryan period.

6.6.2 Local Kingdoms - Numerous local or sub-regional powers also grew in this period either under the ctimulus of the advancing agrarian economy or, in some regions under the stimulus of trade. Various Indian literary sources, like the Puranas, mention of such tribal names as Naga, Gardabhila and Abhira during this period. They were being ruled by their kings. Thus four Naga kings, seven Gardabhila kings, thirteen Pusyamitras, ten Abhira kings of the post-Mauryan period are listed. The Gardabhilas probably emerged from the large

Bhila tribe (the Bhils) of the forests of central and western India. Some of the Abhiras are known to have developed into Ahir castes, some of them famous as pastoralists. Along with these we have other tribes who underwent change during this period and are known through the coins they minted in their own names or with names of their janapadas. me Yaucheyas were famous even in the time of Panini as professional warriors and during this period were said to have been suppressed by Rudradaman, the Saka king. Their temtory is said to have comprised the land between the Sutlej and the Yamuna. Similarly, to the south-east of Mathura, the Arjunaya had established their autonomy towards the end of the Sunga rule. In the Punjab, occupying the land between the Ravi and the Beas we have mention of the Audumbaras. The Kunindas are said to have become prominent between the Beas and the Yamuna around the foothills of Sivalik hills. Other tribal republics, as they are popularly known, for this period are those of the Sibis, Malavas, Trigartas and so on. These janapadas interspersed the region of northern and north-westem India and at the same time independent principalities like Ayodhya, Kausharnbi, Mathura and Ahichchhatra also re-asserted their power having earlier succumbed to the Mauryas.

For the Deccan we have some information mainly derived from coins of many minor local rulers and ruling families over whom the Satavahanas were able to establish their superamacy. For example, the families of Maharathis, Kuras and Anardas are known from Maharashtra, Karnataka and Andhra. Besides, many local chiefs of the Deccan who issued coins emerged during this period. For the extreme south we know that the chiefs of the three main chiefdoms (Cheras, Cholas, Pandyas) were constantly at war with the minor chiefs of the less developed regions. The Velir chieftains, for instance, were famous as they controlled important outlets to the Roman trade on the south-east coast.

Though attempts were made in the post-Mauryan period by various dynasties to build empires, there were several instances of each of them contending the other. Further sub-regional powers could not totally be suppressed. Whereas, on the one hand, the political decline of the Mauryas created a situation for many of these local powers to arise, on the other, the economic expansion witnessed in the Mauryan period continued unabated. The crisis in the Magadhan empire under the Mauryas was thus one of organisation and control of its resources and not a lack of them.

6.7 Self Check Exercise

Q.1 To what extent Asoka's successors are held responsible for the disintegration of the empire?

Q.2 Explain how various other political factors are viewed as contributing to the weakening of the empire?

Q.3 Focus onAsoka's policies in general as considered responsible for the decline of the empire.

Q.4 Emphasize on the economic problems that the Mauryan empire believed to have faced.

6.8 Summary

In this Unit we have analysed the various factors for the disintegration of the Mauryan empire and the rise of local polities in its wake. The successors of Asoka failed to maintain the integrity of the empire which they inherited from Asoka. The partition of the empire after Asoka and quick succession of rulers no doubt weakened the basis of the empire. But more important is the fact that the inherent contradictions in the Mauryan imperial set up accentuated the crisis. The highly centralised bureaucracy with its loyalty to the king and not to the state made the administration completely individual based. And the change of king meant the change of officials and this had a very adverse effect on administration after Asoka.

6.9 Glossary

Bureaucracy: System of government by officials responsible to an authotity.

Coup d'etat: A violent or unconstitutional change in government.

Erring: Those staying away from the right path.

Paciflst: Opposed to war or one who believes all war is wrong.

6.10 Answer to the Self Check Exercise

Q.1 See 6.2 Q.2 See 6.3 Q.3 See 6.4 Q.4 See 6.5

6.11 Suggested Readings

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6.12 Terminal Questions

1. What were the causes for the decline of Mauryan empire?
2. Was Asoka responsible for the Decline of Mauryan empire?

Chapter -7

History in the Deep South: Sangam Literature, New Notion of Kingship, Chola, Pandya and Chera in Tamilakam

Structure

7.1 Introduction
7.2 Learning objectives
7.3Sangam Literature
7.4Sangam Polity
7.4.1The Pandyas
7.4.2The Cholas
7.4.3The Cheras
7.4.4Sangam Administration
7.5Sangam Economy
7.6Sangamsociety
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7.8Summary
7.9Glossary
7.10Answers to Self Check Exercise
7.11Suggested Readings
7.12Terminal Questions

7.1 Inroduction

The Sangam Age in South India is a landmark in her history. The word sangam is the Tamil form of the Sanskrit word Sangha which means a group of persons or an association. The Tamil Sangam was an academy of poets and bards wsho flourished in three different periods and in different places under the patronage of the Pandyan kings. It is believed that the first Sangam was attended by gods and legendary sages, and its seat was Ten Madurai. All the

works of the first Sangam have perished. The seat of the second Sangam was Kapatpuram, another capital of the Pandyas. It was attended by several poets and produced a large mass of literature, but only Tolkappiyam (the early Tamil grammar) has survived. The seat of the third Sangam was the present Madurai. It has also produced vast litera-ture, but only a fraction of it has survived. It is this fraction which constitutes the extant body of Sangam literature. The Age of the Sangam is the age to which the Sangam literature belonged. The Sangam literature constitutes a mine of information on conditions of life around the beginning of the Christian era.

7.3 Learning objectives

After studing this lesson, the learner will be able:

- To draw a picture of the society of south India in early centuries.
- To know the economy, polity and culture of south India during sangam age.
- To trace the exchange of culture between north India and south

7.3 Sangam Literature

According to Prof. K.A. NilakantaSastri, the Sangam literature which combines idealism with realism and classic grace with indigenous industry and strength is rightly regarded as constituting the Augustan age of Tamil literature. It deals with secular matter relating to public and social activity like government, war charity, trade, worship, agriculture etc. Among the poets and thinkers of the Sangam age Tolkappiyar, Tiruvalluvar, lllangoAdigal, SittalaiSattanar, Nakkirar, Kapilar, Paranar, Auvaiyar, MangudiMarudanar and a few others are outstanding. Sangam literature consists of the earliest Tamil works (such as the Tolkappiyam), the ten poems (Pattupattu), the eight anthologies (Ettutogai) and the eighteen minor works (Padinenkilkanakku), and the three epics. The chief merits of the sangam works is their absolute devotion to standards and adherence to literary conventions.

Tolkappiyam is the oldest extant Tamil grammar written by Tokkappiyar (one of the 7 disciples of Saint Agastya.) It is divided into three major parts, each consisting of nine iyals (sub-parts) and has a total of 167 sutras. Other earliest Tamil works were the Agattiyam (a work on grammar of letters and life) by Saint Agattiyar, Pannirupadalam and the Kakkipadiniyam.

The Epics - The epics Silappadikaram (The Jewelled Anklet) and Manimekalai belong to the early centuries of the Christian era. Silappadikaram was written by Mango Adigal (grandson

of Karikala, the great Chola King) in the second century A.D. It is a tragic story of a merchant, Kovalan of Puhar who falls in love with a dancer Madhavi, neglecting his own wife, Kannagi, who in the end revenges the death of her husband at the hands of the Pandyan King and becomes a goddess. It marks the beginning of Kannagi cult or Pattini cult that is worship of Kannagi as the ideal wife. There is also a reference to the Ceylonese king Gajabahu being present on the occasion of the installation of a Kannagi temple, the Goddess of Chastity, by Chera king Senguttuvan.Jivak Chintamani, written by Tiruttakkadevar a Jaina ascetic, is the story of Sivaga or Jivaka.

Period of Sangam literature: The earliest script that the Tamils used was the Brahmi script. It was only from the late ancient and early medieval period, that they started evolving a new angular script, called the Grantha script, from which the modern Tamil is derived.Some of the contents of the Sangam literature are corrobo-rated by the writings of some Greek and Roman classical writers of the first and second century A. D, leading us to fix the period of Sangam age roughly between third century B.C. to third century A.D. So most of the Sangam literature also must have been produced during this period. The Sangam literature was finally compiled in its present form in circa A.D. 300-600.

7.4Sangam Polity

From the earliest times Tamilham had known only three major kingdoms – the Cheras, the Cholas and the Pandyas. The Pandyas were first mentioned by Megasthenes, who says that their kingdom was celebrated for pearls. He also speaks of its being ruled by a woman, which may suggest some matriarchal influence in the Pandya society. In the Major Rock Edict II Asoka mentions of the three kingdoms – Pandyas, Cholas and Cheras as neighbours. The Hathigumpha inscription of Kharavelea contains the early epigraphic reference to the kingdoms of the Tamil country, where he is said to have destroyed a confederacy of Tamil states – TramiradesaSanghatam. However, the chief source for the Sangam period is the Sangam literature.

7.4.1ThePandyas

The Pandya territory occupied the southern-most and the south-eastern portion of the Indian peninsula, and it roughly included the modern districts of Tinnevelly, Ramnad and Madurai in Tamilnadu. It had its capital at Madurai. The Pandyas are rightly famous for patronising the poets and scholars of the Tamil Sangams. The earliest known Pandyan ruler was Mudukudumi who is mentioned in the Sangam text as a great conqueror. The most reputed

Pandyan ruler was Nedunjhelian, who ruled from Madurai and was a great poet. According to Silappadikaram, Nedunjhelian, in a fit of passion, ordered without judicial enquiry the execution of Kovalan who was accused of theft of the queen's anklet. When Kovalan's wife proved her husband's innocence, the king was struck with remorse and died of shock on the throne. The Pandyan kings profited from trade with the Roman Empire and sent embassies to the Roman emperor Augustus. The Pandyan port Korkai was a great centres of trade and commerce, another port was Saliyur. The brahmanas enjoyed considerable influence, and the Pandya kings performed Vedic sacrifices in the early centuries of the Christian era.

7.4.2 The Cholas - The Chola kingdom which came to be called Cholamandalam (Coromandel) in early medieval times was situated to the north-east of the Pandyan territory, between the Pennar and the Velar Rivers. Their capital was first at Uraiyur, a place famous for cotton trade and later shifted to Puhar or Kaveripattiram. It seems that in the middle of the second century B.C. a Chola king named Elara conquered Sri Lanka and ruled over it for nearly 50 years. A firmer history of the Cholas begins in the second century A. D. with their famous king Karikala which means, 'The man with the charred leg.' He was a contemporary of the Chera king Perunjeral Adan. Karikala was a very competent ruler and a great warrior. He defeated the Chera king Perunjeral. One of his early achievements was the victory at Venni, 15 miles to the east of Tanjore; his victory meant the breakup of the widespread confederacy that had been formed against him. He founded Puhar and constructed 160 km of embankment along the Kaveri River. This was built with the labour of 7,000 slaves who were brought as capitves from Sri Lanka. Puhar was a great centre of trade and commerce, and excavations show that it had a large dock. The Cholas maintained an efficient navy.

Under Karikala's successors the Chola power rapidly declined. Two sons of Karikala ruled from two different capitals – the elder from Uraiyur and the younger one from Puhar. The last great Chola ruler after Karikala was Nedunjelian who successfully fought against the Pandyas and the Cheras both, but was ultimately killed in battle. Their two neighbouring powers, the Cheras and the Pandyas, extended at the cost of the Cholas. What remained of the Cholas power was almost wiped out by the attacks of the Pallavas from the north. The fortunes of the Cholas suffered a serious setback, when, according to a tradition recorded in Manimekalaia good part of the port town of Puhar was engulfed by the sea in terrific tidal waves, during the reign of the later Chola king Killivalavan.

7.4.3TheCheras

The Chera or the Kerala country was situated to the west and north of the land of the Pandyas. It included the narrow strip of land between the sea and the mountains and covered portions of both Kerala and Tamilnadu. In the early centuries of the Christrian era, the Chera country was as important as the country of the Cholas and the Pandyas. It owed its importance to trade with the Romans. The Romans set up two regiments at Muziris identical with Cranganore in the Chera country to protect their interests. It is said that they also built there a temple of Augustus. The history of the Cheras was marked by continuous fight with the Cholas and the Pandyas. One of the earliest and better knownChera rulers was Udiyanjeral (A.D. 130). The titles Vanavaramban and PerunjaranUdiyan are applied to him by the poet Mudinagarayar in Puram.The son of Udiyanjeral was Nedunjeral Adan who won a naval victory against some local enemy on the Malabar Coast, and took captive several Yavana traders. He won victories against seven crowned kings, and thus reached the superior rank of the adhiraja. He was called "Imayavaramban", he who had the Himalayas as his boundary'. He fought a war with the contemporary Chola king in which both the monarchs lost their lives and their queens performed Sati. According to the Chera poets their greatest king was Senguttuvan, the Red or Good Chera. He routed his rivals and established his cousin securely on the throne. It is said that he invaded the north and crossed the Ganga. But all this seems to be exaggerated. Pattini cult, that is the worship of Kannagi as the ideal wife, was started by him. Senguttuvan was succeeded by his half-brother Perunjeral Adan (180 A.D.), who was a contemporary of the great Chola monarch Karikala. We learn from the poems Puram and Aham, that while fighting against the Cholas in the battle of Venni, Perunjeral Adan received a wound in the back and expiated the disgrace by starving himself to death on the battlefield. After the second century A.D. the Chera power declined, and we have nothing of its history until the eighth century A. D. The fame of the Cheras lies in the liberal patronage to Tamil poets and promo-tion of trade with Romans. The Chera had a number of good ports along the western coast such as Tondi and Musiri or Muziris (Muziris was a great centre of Indo-Roman trade). The capital of the Cheras was Vanji.

7.4.4Sangam Administration

The king was the very centre and embodiment of administration. He was called Ko, Mannam, Vendan, Korravan or Iraivan. Though hereditary monarch was the prevailing form of government, dis-puted successions and civil wars were not unknown. The court of the crowned monarch was called avai. The ideal of the 'conquering king' (Vijigishu) was accepted and acted on. The King's birthday (Perunal) was celebrated every year. Kings

assumed several titles. For example, the Pandyas were known as Minavar, Kavuriyar, Panchavar, Tennar, Seliyar, Marar, Valudi.etc the Cholas called them-selves Sennis, Sembiyas, Valavan and Killi, and the Cheras had titles like Vanavar, Villavar, Kudavar, Kuttuvar, Poraiyar and so on. The royal emblem of the Pandyas was the carp (fish), the bow of the Cheras and of the Cholas was the tiger. The sabha or manram of the king in the capital was the highest court of justice. The king was assisted by a large body of officials, who were divided into five assem-blies:

(1) Amaichchar or ministers,
(2) Purohitachar or priests,
(3) Senapati or military commanders,
(4) Dutar or envoys and
(5) Arrar or spies.

Provincial and Local Administration

The entire kingdom was called mandalam. The Cholamandalam, Pandya mandalam and the Cheramandalam were the original major mandalam. Below the mandalam was a major division, nadu (province). The ur was a town which was variously described as a big village (perar), a small village (sirur) or an old village (mudur). Pattinam was the name for a coastal town and Puharwas the harbour area. The administration of nadus was generally carried on by hereditary chiefs. The village was the fundamental unit of administration which was administered by local assemblies called manrams.

Revenue administration - The commonest and possibly the largest source of revenue was land-tax called Karai, but the share of the agricultural proudce, claimed and collected by the king,is not specified. The ma and veli was the measure of land and kalam as measure of grain. A well-known unit of territory yielding tax was a variyam (Vari meant tax) and an officer in-charge of collecting the tax from that unit of land was called a Variyar. Tributes paid by the feudatories and war booty (irai) constituted a considerable part of royal resources. Trade local and long-distance, constituted a very important source of royal revenue. Tolls and custom duties were ulgu or sungum. The duties to be paid to the king were generally known as Kadamai or Paduvadu.

Military Administration - Apparently out of the taxes collected from the peasantry, the state maintained a rudimentary army and it consisted of chariots drawn by oxen, of elephants, cavalry and infantry. Elephants played an important part in war. Horses were imported by sea

into the Pandyan kingdom. The institution of virakkal or nadukul (hero-stone), which was a practice of erecting monuments for the dead soldiers and worshiping them, was prevalent at that time. The institution of Kavalmaram or Kadimaram was also prevalent. Under it, each ruler had a great tree in his palace as a symbol of power.

7.5Sangam Economy - The Sangam economy was simple and mostly self-sufficient. Agriculture was the main occupation and the chief crops were rice, cotton, ragi, sugarcane pepper, ginger, turmeric, cardamom, cinnamon etc. Weaving, ship-building, metal working, carpentry, rope-making, ornament-making, making of ivory products, tanning etc were some of the handicrafts, which were widely practiced. The market place was known as avanam. This period also witnessed the emergence of various towns like Puhar, Uraiyur, Vanji, Tondi, Muzuris, Madurai, Kanchi, etc. Industry and crafts was given a fillip by a rising demand in the foreign markets. Trade, both inland and foreign, was well organised and briskly carried our throughout the period Internal trade was brisk, caravans of merchants with carts and pack-animals carried their merchandise from place to place, Barter played a large part in all transactions and salt was an important commodity of trade. The Sangam period witnessed the rise of maritime activity. External trade was carried on between South India and Hellenistic kingdom of Egypt and Arabia as well as the Malay Archipelago. The author of the Periplus of the Erythrean Sea (25 A.D.) gives the most valuable information about the trade between India and the Roman Empire. He mentions the port of Naura (Cannanore) Tyndis (Tondi), Muzuris (Musiri, Cranganore), and Nelcynda as the leading ones on the west coast. Other ports of South India were Balita (Varkalai), Comari, Colchi, Puhar (Khaberis of Ptolemy), Saliyur, Poduca (Arikamedu) and Sopatma (Markanam). A landmark in the development of communications was the discovery of the monsoon winds by the Greek sailor Hippalus in around A.D. 46-42. This led to in-crease in volume of trade. Large vessels made up of single logs called Sangara and very large vessels, called Colondia made voyages. The Periplus of the Erythraen Sea, written by an anonymous Greek navigator, gives details of Indian exports to the Roman Empire. The main exports were: pepper, pearls, ivory, silk, spike-nard, malabathrum, diamonds, saffron, precious stone and tortoise shell.

It also mentions Argaru (Uraiyur) as the place to which were sent all the pearls gathered on the coast and from which were exported muslins called agraritic. Silk, which was supplied by Indian merchants to the Roman Empire, was considered so important that the Roman emperor Aurelian declared it to be worth its weight in gold. The Roman need for spices could not be met entirely by local supply; this brought Indian traders into contact with south-east Asia. In

return for her exports, India imported from the Roman empire such commodities as topaz, tin cloth, linen, antimony, crude glass, copper, tin, lead, wine, orpiment and wheat. The Romans also exported to India wine amphorae and red glazed Arretine ware which have been found at Arikamedu near Pondicherry. They also sent to India a large number of gold and silver coins. Connected with the phenomenon of trade was the growth of money economy in the early centu-ries. The imported coins were mostly used as bullions. The large quantities of gold and silver coins struck by all the Roman emperors beginning from the reign of Augustus (and that of Tiberius) down to Nero (54-58 A. D.) found in the interior of Tamil land, testify to the extent of the trade and the presence of Roman settlers in the Tamil country.

7.6 Sangam Society - The society in the southern kingdoms chiefly consisted of agriculturists or those who depended indirectly on the land. Besides, the peasants there were landless labourers, carpenters, gold-smiths, hunters and fishermen. The Brahmanas came there much later form the northern India. But in the ancient times, they followed neither the Varna system nor the Ashram system. Broadly speaking, there were chiefly two classes of people in the early Tamil society – those who tilled the land them-selves and those who got it tilled by others. The latter were wealthier and this very fact introduced inequalities in the social system. Gradually, the Varna System also started. The people lived chiefly in villages. Mostly they were poor who lived in huts and humbler struc-tures. The forest tribal were very poor. The rich lived in houses of bricks and mortar. The town-people were generally rich and they led happy and prosperous life. The towns were surrounded by a wall for protection from invaders. Forts were also built. The women in the Tamil society were free. Polygamy was practiced, though on a limited scale. Prostitutes and dancing girls lived in towns. Dhoti and turban were the chief attire. Women were fond of ornaments. The chief diet consisted of meat and rice. They also drank wine. In the beginning, Brahamanism grew popular in these kingdoms, though its influence was limited. The kings performed Vedic Yajnas and the Brahmanas held discourses with the Jain and the Buddhist scholars. The four chief deities worshipped by them were Shiva, Vishnu, Balram and Krishna. Marugan was the local God. During Chandragupta's reign Jainism spread in the South. In this period, the Buddhism was on the decline. The growing popularity of Shaivism and Vaishnavism, however, caused a setback to Jainism. The people were tolerant and the followers of the various religions lived together peacefully. The practice of cremating the dead had started.

7.7 Self Check Exercise

1.Who was Murugan?

2.Who promoted the Aryan culture in South?

3.How many Sangams were held?

4.Who presided the third council over?

5.If sati was prevalent in Sangam Age?

7.8Summary - The Sangam Age represents the society, culture, religion and polity of south India in early centuries. The word Sangam is the Tamil form of the Sanskrit word Sangha which means a group of persons or an association. The Tamil Sangam was an academy of poets and bards who flourished in three different periods and in different places under the patronage of the Pandyan kings. It is believed that the first Sangam was attended by gods and legendary sages, and its seat was Ten Madurai. All the works of the first Sangam have perished.

7.9Glossary

Hero-stone: It was a practice of erecting monuments for the dead soldiers.

Kadamai or Paduvadu: The duties to be paid to the king.

Murugan: Marugan was the local God.

Arikamedu: A famous centre of foreign trade, a Roman settlements

7.10Answers to Self Check Exercise

1. Ans.A god in south or kartikeya.
2. Ans.Rishi Agsatya.
3. Ans.Three.
4. Ans. Saint Nakkirar.
5. Ans.Yes.

7.11SuggestedRreadings

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- Sastri, K.A. N., A History of South India, Delhi,2000.

7.12Terminal Questions

1. What is Sangam age and describe its features?

2. Describe the Society of Sangam Age?
3. Write down the features of polity and administration?
4. Throw light on the economy of the Sangam Age?

Unit-2

Chapter-8

Central Asian Contact and Mutual Impact: Political Setting in the North-West India, Rise of the Power of Indo Greek, Sakas, Parthians and Kushan Empire

Structure

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8.11 Terminal Questions

8.1. Objectives

After studing this lesson, the learner will be able to:

- Explain the arrival of the Indo-Greeks in north-west India and their subsequent political history.
- Discuss about the establishments of the Indo-Parthian or Pahalava rulers in India.
- Trace the growth of Indian economy, culture and religion under the foreign rulers in India between B.C. 200 to A.D 200.

8.2. Introduction: The Mauryas had done much for Indian unity by bringing the greater part of the country under one umbrella, by defending it against the generals of Alexander and Seleukos, by establishing a uniform system of administration, by using Prakrit for official purposes throughout the length and breadth of the empire and attempting to knit together the different sections of its composite population by the strong tie of a common Dharma. With the fall of the dynasty Indian history for the time being loses its unity. The command of one single political authority is no longer obeyed from the snowy heights of the Hindukush to the fertile plains of Bengal to Mysore. Hordes of outlanders pour through the north-western gates of the country and establish aggressive monarchies in Gandhara, Western Malwa and neighbouring regions. The Punjab is seized by foreigners and the Deccan by local dynasties. There now arose a number of competing power centers in different regions of India. The imperial monarchy was replaced by regional monarchies, and a centralized bureaucracy by regional bureaucracies. These changes had little effect on the continuing hold of the idea of absolutist kingship. Numerous royal eulogies, called prasastis, from the various regions, endowed the respective monarchs with superhuman qualities. Many regional monarchs had Central Asian origins, but they too in time conformed to the notions of kingship that had been maturing since late Vedic times and which reached their apogee in the Mauryan period.

8.3. Indo-Greeks or Yavana

The rule of the Indo-Greek kings in the northwest including parts of Central Asia, the whole of Afghanistan, and the Indus Valley, is known from sketchy references in the Greco-Roman literature and the study of innumerable surface finds of their coins. Although king-lists have been prepared on the basis of the royal names on these coins, the nature of their successions and geographical territories is by no means precise. The situation has been further complicated by the tendency of Western scholars to seek a permanent imprint of the Hellenistic civilization on Indian numismatics, art, iconography and philosophy, which is contrasted by the Indian scholarly tendency to trace the impact of Indianisation on these Indian kings of Greek origin. A vast amount of literature, mostly coin catalogues, has accumulated on this problem which virtually tried to underline the whole thing as a march of Western civilization in the northwestern part of the subcontinent.

8.3.1.A Breif History of Bactrian Greeks: The Greeks, especially those from Asia Minor, have been known in India since the period of the Achaemenids who had Greeks in their employ. The Achaemenids entered India in the last part of the sixth century BC. The familiarity increased manifold with Alexander's invasion of India in 322-26 BC and the subsequent presence of the Greeks in Pataliputra and of Greek ambassadors, the most famous of whom was Megasthenes, in the Mauryan court. Asoka makes clear in one of his edicts that the Mauryan power was familiar with all the post-Alexander Greek political powers up to north Africa and the Mediterranean. What is important in the present context is to note that Alexander established a large number of cities, basically called Alexandrias, in Turkmenistan, Tadjikistan, Afghanistan and in modern Pakistan. Among them only Ai-Khanum at the junction of the Kokcha with the Oxus has been excavated in some detail, showing a Greek city stretched for about 2 km along the bank of the Oxus and complete with temple complex, palace and administrative quarter, theatre, gymnasium and burial area. Many statues, several coin hoards, inscriptions and plenty of pottery reveal that this city founded in the 4th century BC had a close connection with the Greek world and come to an end possibly around the middle of the second century BC. One may safely assume that Ai Khanum was a principal city of the ancient Greek kingdom of Bactria whose capital was Bactra near Mazar-iSharif. The ruins of Bactra remain to be properly excavated. The Bactrian Greek kingdom began as a satrapy of the Seleucid empire carved out of the eastern possessions of Alexander, which impinged on the east on the possessions of Chandragupta Maurya. Some conflict was almost inevitable, although the result of that in about 305 BC was a kind of compromise, with the area south of the Hind Kush going to Chandragupta who was

also given the hands of the daughter of Seleucas in marriage. Seleucas received about 500 war elephants in return. Antiochus I Soter, Seleucas's son and Antiochus II Theos were pressed with the affairs in the western part of their territory, and towards the end of Antiochus II's reign, around the middle of the 3rd century BC, Parthia (northeast Iran) under Arsaces and Bactria under Diodotus I seceded from the Seleucid empire. However, under Antiochus III (223-191 BC) the empire had apparently a revival of power, with Antiochus III laying siege to the Bactrian capital and obtaining war elephants from the Indian king Sophagasenus, possibly of the Kabul Valley. According to Polybius, a Greek historian (c. 200-118 BC), Antiochus crossed the Caucasus and descended into India; renewed his friendship with Sophagasenus the king of the Indians; received more elephants, until he had a hundred and fifty altogether; and having once more provisioned his troops, set out again personally with his army: leaving Androsthenes of Cyzicus the duty of taking home the treasure which this king had agreed to hand over to himThe establishment of the Parthian power cut off Bactria's direct contact with the Greek world, and both Diodotus I and Diodotus II joined the Parthians in their struggle against the Seleucid power.If the overthrow of the Seleucid power by Diodotus I marked the first independent phase of the Bactrian power, the overthrow of the Diodotus dynasty by Euthydemus in 230/220 BC marked its second phase. His power extended beyond Bactria to include Ferghana and Sogdiana or the area of Samarkand in Central Asia. One of his major coin-types shows the diademed head of the king within dotted borders on the obverse, and the reverse shows naked Heracles seated on a pile of boulders. Another of his coin-types shows a prancing horse on the reverse. Euthydemus was attacked by the Seleucid power under Antiochus III, and after losing the battle of Arius against him, he successfully withstood a three-year siege of the capital Bactra, after which Antiochus III came to terms with him and gave his daughter in marriage to Demetrius, the son of Euthydemus, around 206 BC. Traces of Bactrian expansion to the eastern part of Central Asia have been traced as far as Kashgar and Urumchi in Chinese Turkestan. An interesting feature of the IndoGreek coinage of this period was the use of an alloy made of copper and nickel in the proportion of 25 per cent copper and 25 per cent nickel. The coins made of this alloy were issued by Euthydemus, Euthydemus II, Agathocles and Pantaleon around 120 BC. For instance, a cupro-nickel coin of Euthydeus II shows the laureate head of Apollo on the obverse and a tripod and the royal name in Greek on the reverse. Around 126 BC, the Chinese envoy Zhang Qian visited Bactria and this visit opened up Bactria and the neighbouring areas of Ferghana and Parthia, leading in turn to the development of the Silk Route from the end of the second century BC. Regular contacts with

India date from a much earlier period, and during the time of Asoka in the third century BC, some of the Greeks present in his kingdom (Dharmarakshita) even played a role in the spread of Buddhism. Dharmarakshita, for instance, preached Buddhism in Aparantaka or Gujarat and Sind. There were Buddhists in Bactria too. In the second century AD, Clement of Alexandria reported Buddhist Sramanas in Bactria.

8.3.2. Demetrius: Invasion of India Around 180 BC, Demetrius, son of Euthydemus, undertook an invasion of India reaching as far as Pataliputra and laying siege to Saketa and Madhyamika. This fits in with the reading of the Indian version of the Indo-Greek name Dimitra in the Hathigumpha inscription of the King Kharavela, according to which this Indo-Greek king advanced as far east as Magadha but eventually retreated to Mathura. There is no reason to believe in the opinion of some scholars that the IndoGreek king who advanced as far east as Magadha was not Demetrius but Menander around the middle of the second century BC. The Epigraphia Indica reading of the Indo-Greek name in the Hathigumpha inscription is Dimitra. There is no place for Menander here. The Gargi Samhita section of the Indian text Yuga Purana of c. 2nd century AD gives some account of the Greek invasion of northern India, corroborating the references in this connection in Patanjali's Mahabhashya: 'the Yavanas conquered Saketa'; 'the Yavanas conquered Madhyamika', i.e. the Yavanas or the Indo-Greeks conquered Saketa or Ayodhya and the Yavanas conquered Nagari (near Chitor in Rajasthan). The Gargi Samhita mentions that 'after having conquered Saketa and the Mathuras, the wicked and valiant Yavanas will reach Kusumadhvaja or Pataliputra'. The fortifications of Pataliputra will be breached by employing tree-like engines or seige-engines. The Yavanas will be powerful but they will retreat from Madhyadesa because of a civil war among them in their own country, Bactria. The general character of this evidence has been borne out by the testimony of the Roman historian Strabo (c. 64/63 BC-AD 24) who wrote on the basis of earlier authors that the Indo-Greeks advanced as far as Pataliputra. Thus, the Indo-Greek penetration, however short-lived, of a large chunk of northern India, is not in doubt. Although there are different readings of the Hathigumpha inscription and different opinions regarding its date, the presence of the word Dimitra in the authoritative version of its text in Epigraphia Indica cannot be wished away, and the sum total of the related evidence, including the fact that Patanjali of c. 150 BC referred to the Yavana invasions of Saketa and Madhyamika in the past sense, will suggest that this Yavana invasion of north India as far east as Pataliputra took place in the first half of the second century BC, i.e. before Menander became an independent king in his own right. The probability is that this invasion took place

during the reign of Demetrius. The elephant scalp shown in Demetrius' coin may symbolise his Indian conquest. He issued an extensive series of coins in gold, silver and copper, one of his gold coins being issued in the name of Antiochus, his Seleucid master. The reverse of this coin type shows Zeus which is his preferred type in place of Apollo preferred by Antiochus. It has to be pointed out that the purely Bactrian or Graeco-Bactrian coins carry legends only in Greek whereas the Indo-Greek coins carry legends in both Greek and Kharosthi (occasionally in Brahmi). The Indo-Greek issues were meant for the area south of the Hindu Kush. This and the other Indo-Greek coins issued by Eucratides demonstrate that he had an extensive kingdom in Gandharain addition to his Bactrian domains.

8.3.3 Rule of Eucratides: I The Euthydemid line of kings was overthrown by Eucratides around 120 BC. The last Euthydemid kings were Antimachus I and Antimachus II. Eucratides I ruled from c. 121 to 145 BC and on his silver tetradrachms the legend reads (of) King Great Eucratides'. One of his gold coin types was supposedly the largest gold coin minted in antiquity and represents his parents on the obverse. A silver coin type of his shows on the obverse helmeted and diademed bust of king seen from behind with ruled borders around. The helmet is plumed and decorated with the ear and horn of a bull, and the king is shown holding a spear in throwing position. On the obverse is the representation of dioscuri riding prancing horses (prancing right) and carrying spears and palms. Eucratides I possibly controlled a large part of northwestern India, which is proved by the widespread occurrence of his coins in the region. He was defeated by the Parthian king Mithridates I who also came to control the territory between the Indus and the Jhelam. Heliocles I succeeded Mithridates I, but by this time the process of Yuezhi expansion, which happened in Central Asia between c. 126 BC and AD 30 and eventually did away with the Bactrian kingdom, began.Heliocles was the last Bactrian king, and he moved to the Kabul Valley on the eastern side of the Hindu Kush. Some of his descendants continued to hold their territory in this sector, Hermaeus of c. 20 BC being the last notable king. The Kharosthi legend on the Hermaios coins reads MaharajasaTratarasaHeramayasa and it shows a horse prancing right. The Yuezhi controlled Bactria for more than a century and eventually moved to India, setting up the Kushana empire.The foregoing is the basic frame of the political history of the post-Alexander Greek power in India. The details are filled up by only what scholars think of the many coin finds of about thirty related kings and two queens. The Cambridge History of India volume on Ancient India groups them into three geographical areas: west of the Jhelam, the northwest including the Kabul Valley, and eastern Punjab. Rulers belonging to the house of Eucratides

were powerful to the west of the Jhelam whereas eastern Punjab was controlled by the rulers belonging to the house of Euthydemus. Whether the Indo-Greek kings and queens followed straight lines of dynastic successions or followed different lines in different power centres or areas is not particularly relevant because the very nature of sources, which is mostly surface finds of coins, precludes any satisfactory analysis in this regard. The major centres of power were indisputably Sakala/Sialkot in eastern Punjab and Takshasila/Taxila to the west of the Jhelam, but the claim of Pushkalavati west of the Indus or that of other smaller centres in various areas cannot be denied. No major centre has been located yet in Sind but the presence of such a centre there is probable.

8.3.4.Reign of Appolodotus: The first Indo-Greek king to rule only in parts of India, i.e. without any control of Bactria, was possibly Apollodotus I who struggled to power from his position as a former general of Demetrius I in about 180 BC or a little later. His coins have been found in Punjab, Sind and Gujarat, and among them, there are many bilingual Indian-standard square coins showing 'elephant with decorative belt' and Greek legend 'of saviour king Apollodotus' on the obverse, and on the reverse, a bull with Kharosthi legend MaharajasaTratarasa, which is the Indian counterpart of the Greek legend. He also issued purely Greek coins like the one with his head on the obverse and 'Pallas Athene' holding nike on the reverse. On certain coins his name Apollodotus has been given an Indian version' Apaladatasa.

8.3.5Reign of Menander I: Menander I was a successor of Apollodotus, and came to power around the middle of the second century BC. In addition to his numerous coins, he is known principally from his position in the Buddhist text Questions of Milinda. The association is straight-forward and shows beyond dispute that this famous Indo-Greek king who ruled from Sakala or Sialkot became a Buddhist. An important epigraphic reference to Menander occurs in Bajaur where a Buddhist reliquary bears a dedicatory inscription which mentions the 14th day of the month of Karttika of a certain year in the reign of Maharaja Minadra (MinandrasaMaharajasaKatiassaDivasa). This was the date on which the corporeal relic of the Sakyamuni, which is endowed with life, was established (Majumdar 1932) at that place. A textual reference to Menander lies in Periplus (chapter 42) of c. mid-first century AD.To the present-day ancient drachmae are current in Barygaza, coming from this country, bearing inscriptions in Greek letters, and the devices of those who reigned after Alexander, Apollodorus (sic) and Menander. 'Apollodorus' in this case is Apollodotus. The most important textual testimony regarding Menander lies in the 'Questions of Milinda' or

‘Questions of Menander’, a Pali version of which is Milinda. The Buddhist monk with which the king had carried on his discussions was Nagasena. The king has been mentioned as the king of the Yonakas reigning at Sagala: ‘Milinda by name, learned, eloquent, wise and able, and a faithful observer’. That Menander, born at Alasanda (Alexandria which in this case has been assumed to be an island of the Indus), had acquired deep knowledge of Buddhist philosophy to conduct a detailed discussion with a Buddhist monk was in itself a proof that by this time, the Indo-Greeks had converted themselves into an Indian power. Regarding the location of Sagala or Sialkot as the capital city of Menander, what is noticeable is that it was conveniently located for routes coming from Kashmir to this part of Punjab and also for the major trunk route which led from Sialkot to the Ganga plain.

8.3.6 Antialcidas: Indianisation of Indo-Greeks Menander’s concern with Buddhism was matched by another Indo-Greek’s devotion to Vaishnavism, the most famous evidence in this regard being the Heliodorus pillar of Besnagar or ancient Vidisha.

8.3.7Geo-Political Implications of the Indo-Greek Rule: The Indo-Greek phase of Indian history reveals in great detail the geo-political implications of the areas north and south of the Hindu Kush. Excavations at Ai Khanum have conclusively shown the closeness of relationship between this area and the Hellenism of the Mediterranean world down to the level of the pottery details. At the same, its geographical position ensured its role in maintaining links with, and receiving cultural impulses from, Turkmenistan, Samarkand, Ferghana and Chinese Turkestan or modern Zingziang. In a sense, it was a melting pot of cultural stimuli from various directions. Once the focus of the Greek rule shifts to the Hindu Kush or strictly speaking, the focus of the primary Greek rule over Bactria includes the areas south of the Hindu Kush, the shadow of South Asia looms large in an otherwise Hellenistic assemblage. The coins north of the Hindu Kush are unmistakably inspired by Greece but south of the Hindu Kush, their round shapes become rectangular and the royal names acquire an unmistakable Indian sound and are expressed in Indian scripts.It is apparent that the issuing kings of this series of coins were trying to cater to the taste and demands of their Indian subjects, without discarding very much the key Greek elements like the representation of various Greek deities such as Apollo, Zeus, Dioscuri and others. It is through these devices that the representations of comparatively new divinities such as those of the Mithraic cults make their appearance in this belt. Through the representations on coins are introduced not merely new concepts of divinities but also new art-motifs. Zeus or Apollo or the royal heads onthe coins of the period do not conform to anything that we know of the traditional Indian

art styles. There is little doubt that the various glyptic devices that we find on the Indo-Greek coins manifested themselves in what came to be known as the Gandharan art of sculptures and stuccos of the later period. It is through the Indo-Greek period that the Hellenistic classical elements of the Greek kingdom of Bactria continued to survive in the Indo-Iranian borderlands, especially in the sections close to Afghanistan and Central Asia and in the last two areas themselves. This is something tangible, something which one can visually appraise.The extent to which intangible forms of exchange in the field of ideas were operative in this region is far more difficult to establish. There is no reason why philosophical concepts could not travel from one area to another, but what one can see quite clearly is the imprint of Indian religions on the Greeks who settled on the south side of the Hindu Kush extending up to the eastern limits of Punjab. Taxila could give rise to a Greek royal ambassador who was a worshipper of Vishnu and a believer in three of the fundamental principles of Indian spiritualism and self-denial, self-control and watchfulness'. One may safely assume that by this time, Buddhism too had spread its influence all over the concerned region. The Bajaur relic casket inscription of Menander and the text of the Questions of Milinda provide eloquent testimony in this direction. In fact, in the present stage of knowledge, it is the shadow of Indian religion which seems to be paramount during this period all over the concerned region. The eastward movement of various central, west Asiatic or Hellenic divinities is not yet quite apparent. The numismatic evidence may not be the only dependable category of evidence in this direction. Excavations at Sirkap in Taxila have revealed the shrine of the double-headed eagle dating from c. first century BC. It is so called because of the presence of double-headed eagle on the top of two arches in the wall at the plinthlevel. One of the niches to the right of the stairs shows the façade of a Greek temple while the other two niches, the ones with eagles, show arches of Indian inspiration. Economically, from the second century BC onward, Central Asia including Afghanistan becomes a major area of interaction between the Chinese world to the east and the Hellenistic world to the west. This leads to the development of ëSilkRouteí to which there were feeder routes from India.The basic political history of the Indo-Greeks is known only in its scaffoldings, and that too mostly on the basis of un-stratified and widely scattered coins. However, the phase itself, as we have noticed, is important in various ways. What is also worthy of note is that the Indo-Greek power under Demetrius who did not sever his links with Bactria and beyond, could lead his army not merely to Saket and Madhyamika but also to Pataliputra. The geopolitics of the middle Ganga plain where Pataliputra is located was

apparently linked with the affairs in the extreme northwest. It was under the Kushanas that this geo-political element came clearly in the limelight.

8.4 The Parthians or Pahalava: The Parthians, a race of rude and hardy horsemen, with habits similar to those of the modern Turko mans, dwelt beyond the Persian deserts in the comparatively infertile regions to the southeast of the Caspian Sea. Their country, along with the territories of the Chorasmioi, Sogdioi, and Arioi (Khwarizm, Samarkand, and Herat), had been included in the sixteenth satrapy of Darius, and all the tribes named, armed like the Bactrians, with cane bows and short spears, supplied contingents to the host of Xerxes. In the time of Alexander and the early Seleucids, Parthia proper and Hyrkania,adjoining the Caspian, were combined to form a satrapy. The Parthians, unlike the Bactrians, never adopted Greek culture, and, although submissive to their Persian and Macedonian masters, retained unchanged the habits of a horde of mounted shepherds, equally skilled in the management of their steeds and the use of the bow.

8.4.1.Sources: The city of Taxila is thought to have been a capital of the Indo-Parthians. Large strata were excavated by Sir John Marshall with a quantity of Parthian-style artifacts. The nearby temple of Jandial is usually interpreted as a Zoroastrian fire temple from the period of the Indo-Parthians. Some ancient writing describe the presence of the Indo-Parthians in the area, such as the story of Saint Thomas the Apostle, who was recruited as a carpenter to serve at the court of king "Gudnaphar" (thought to be Gondophares) in India. The Acts of Thomas describes in chapter 12 Thomas' visit to king Gudnaphar in northern India; chapters 2 and 3 depict him as embarking on a sea voyage to India, thus connecting Thomas to the west coast of India. The Hellenistic temple with Ionic columns at Jandial, Taxila, is usually interpreted as a Zoroastrian fire temple from the period of the Indo-Parthians. The Periplus of the Erythraean Sea is a surviving 1st century guide to the routes commonly being used for navigating the Arabian Sea. It describes the presence of Parthian kings fighting with each other in the area of Sindh, a region traditionally known at that time as "Scythia" due to the previous rule of the Indo-Scythians there. An inscription from Takht-i-Bahi near Hada[disambiguation needed] bears two dates, one in the regnal year 26 of the Maharaja Guduvhara (again thought to be a Gondophares), and the year 103 of an unknown era.

8.4.2.Indo-Parhian in India: The earliest of these Indo-Parthian kings apparently was Maues, or Mauas, who attained power in the Kabul valley and Punjab about 120 B. C., and

adopted the title of “Great King Of Kings”, which had been used for the first time by Mithridates I. His coins are closely related to those of that monarch, as well as to those of the unmistakably Parthian border chief, who called himself Arsaces Theos. The King Moga, to whom the Taxila satrap was immediately subordinate, was almost certainly the personage whose name appears on the coins as Mauou in the genitive case. Vonones, or Onones, whose name isandGondophares. The princes prior to the last named are known from their coins only.

8.4.3.Gondophares& St. Thomas: Gondophares, whose accession may be dated with practical certainty in 21 A. D., and whose coins are Parthian in style, enjoyed a long reign of some thirty years, and is a more interesting personage. He reigned, like his predecessors, in the Kabul valley and the Punjab. The special interest attaching to Gondophares is due to the fact that his name is associated with that of St. Thomas, the apostle of the Parthians, in very ancient Christian tradition. The belief that the Parthians were allotted as the special sphere of the missionary labors of St. Thomas goes back to the time of Origen, who died in the middle of the third century, and is also mentioned in the Clementine Recognitions, a work of the same period, and possibly somewhat earlier in date.Christian writers refer to a king of India named Gundaphar or Gudnaphar and his brother Gad who are said to have been converted by the Apostle St. Thomas and who, therefore, lived in the first century A.D. We have no independent confirmation of the story of the biographer of Apollonios. But the "so-called" Takht-i-Bahi record of the year 103 (of an unspecified era) shows that there was actually in the Peshawar district a king named Guduvhara (Gondophernes). The names of Gondophernes and, in the opinion of some scholars, of his brother Gad, are also found on coins. Dr. Fleet referred the date of the Takht-i-Bahai (Bahi) inscription to the Malava-Vikrama era, and so placed the record in A.D. 42. He remarked "there should be no hesitation about referring the year 103 to the established Vikrama era of B.C. 58; instead of having recourse, as in other cases too, to some otherwise unknown era beginning at about the same time. This places Gondophernes in A.D. 42 which suits exactly the Christian tradition which makes him a contemporary of St. Thomas, the Apostle." The power of Gondophernes did not probably in the beginning extend to the Gandhara region. His rule seems to have been restricted at first to Southern Afghanistan. He succeeded, however, in annexing the Peshawar district before the twenty-sixth year of his reign. There is no epigraphic evidence that he conquered Eastern Gandhara (Taxila) though he certainly wrested some provinces from the Azes family. The story of the supersession of the rule of Azes II by him in one of the Scythian provinces is told

by the coins of Aspavarman. The latter at first acknowledged the suzerainty of Azes (II) but later on obeyed Gondophernes as his overlord. Evidence of the ousting of Saka rule by the Parthians in the Lower Indus Valley is furnished by the author of the Periplus in whose time (about 60 to 80 A.D.) Minnagara, the metropolis of Scythia, i.e., the Saka kingdom in the Lower Indus Valley, was subject to Parthian princes who were constantly driving each other out. If StenKonow and Sir John Marshall are right in reading the name of Aja-Aya or Azes in the Kalawan Inscription of 134 and the Taxila Inscription of 136, then it is possible that Saka rule survived in a part of Eastern Gandhara,2 while Peshawar and the Lower Indus Valley passed into the hands of the Parthians. But the absence of an honorific title before the name of Aja-Aya and the fact that in the record of the year 136 we have reference to the establishment of relics of the Buddha in Takshasila "for the bestowal of health on the Maharaja RajatirajaDevaputraKhushana," probably suggest that the years 134 and 136 belong, not to the pravardhamana-vijayarajya (the increasing and victorious reign) of Azes, but to a period when his reign was a thing of the past (atitarajya), though the reckoning was still associated with his honoured name. The dating in the Janibigha inscription (Lahshmana-senasyzaatltarajye sam83) possibly furnishes us with a parallel.The Greek principality in the Upper Kabul Valley had apparently ceased to exist when Apollonios travelled in India. We learn from Justin that the Parthians gave the coup de grace to the rule of the Bactrian Greeks. Marshall says2 that the Kabul valley became a bone of contention between the Parthians and the Kushans. This is quite in accordance with the evidence of Philostratos who refers to the perpetual quarrel of the "barbarians" with the Parthian king of the Indian borderland in 43-44 A.D. With Gondophernes were associated as subordinate rulers his nephew Abdagases (in S. Afghanistan), his generals Aspavarman and Sasa(s) or Sasa(n), and his governors Sapedana and Satavastra (probably of Taxila).

8.4.4.Decline of the Indo-Parthians: After the death of the great Parthian monarch his empire split up into smaller principalities. One of these (probably Sistan) was ruled by Sanabares, another (probably embracing Kandahar and the Western Panjab) by Pakores, and others by princes whose coins Marshall recovered for the first time at Taxila. Among them was Sasa(s) or Sasa(n) who acknowledged the nominal sway of Pakores. The internecine strife among these Parthian prince is probably reflected in the following passage of the Periplus:- "Before it (Barbaricum) there lies a small island and inland behind it is the metropolis of Scythia, Minnagara ; it is subject to Parthian princes who are constantly driving each other out."Epigraphic (and in some cases numismatic) evidence proves that the Pahlava

or Parthian rule in Afghanistan, the Panjab and Sind was supplanted by that of the Kushana, Gushana, Khushana or Kushan dynasty. We know that Gondophernes was ruling in Peshawar in the year 103. But we learn from the Panjtar inscription that in the year 122 the sovereignty of the region had passed to a Gushana or Kushan king. In the year 136 the Kushan suzerainty had extended to Taxila. An inscription of that year mentions the interment of some relics of the Buddha in a chapel at Taxila "for bestowal of perfect health upon the Maharaja, rajatirajadevaputraKhushana," The Sui Vihar and MahenjoDaroKharoshth Inscriptions prove the Kushan conquest of the Lower Indus Valley. The Chinese writer Panku, who died in A. D. 92, refers to the Yue-chi occupation of Kao-fou or Kabul. This shows that the race to which the Kushans belonged took possession of Kabul before A. D. 92. It is, no doubt, asserted by a later writer 4 that Kao-fou is a mistake for Tou-mi. But the mistake in Kennedy's opinion would not have been possible, had the Yue-chi not been in possession of Kao-fou in the time of Panku. 1 The important thing to remember is that a Chinese writer of 92 A. D. thought Kao-fou to have been a Yue-chi possession long before his time. The Kushans had established some sort of connection with the Indian borderland as early as the time of Gondophernes. KujulaKadphises, the Kushan king, who is said to have succeeded Hermaios in the Kabul valley. It appears from numismatic evidence that this Kushan chief was possibly an ally of Hermaios with whom he appears to have issued joint coins. Kadphises seems also to have been at first on friendly terms with the Parthian rulers of Gandhara. But the destruction of Hermaios' kingdom by the Parthians probably supplied him with a cause. He made war on the latter and eventually destroyed their power in the north-west borderland of India. The coins of Abdagases, the son of Gondophares' brother, are found in the Punjab only, while those of Orthagnes occur in Kandahar, Sistan, and Sindh. It would seem that the IndoParthian princes were gradually driven southward by the advancing Yueh-chi, who had expelled the last of them from the Punjab by the end of the first century A. D.

8.5. The Scythians or Shaka: Indo-Scythians is a term used to refer to Scythians (Sakas), who migrated into parts of Central Asia and north-western South Asia (Sogdiana, Bactria, Arachosia, Gandhara, Kashmir, Punjab, Haryana, Gujarat and Rajasthan), from the middle of the 2nd century BCE to the 4th century CE. The first Saka king in India was Maues (Moga) (1st century BCE) who established Saka power in Gandhara and gradually extended supremacy over north-western India. IndoScythian rule in India ended with the last Western Satrap Rudrasimha III in 395 CE. The invasion of India by Scythian tribes from Central Asia, often referred to as the Indo-Scythian invasion, played a significant part in the history of

South Asia as well as nearby countries. In fact, the IndoScythian war is just one chapter in the events triggered by the nomadic flight of Central Asians from conflict with tribes such as the Xiongnu in the 2nd century CE, which had lasting effects on Bactria, Kabul, Parthia and India as well as far-off Rome in the west.

8.5.1.Origins of the Scythians: The ancestors of the Indo-Scythians are thought to be Sakas (Scythian) tribes. Saka tribes were part of a cultural continuum of early nomads across Siberia and the Central Eurasian steppe lands from Xinjiang to the Black Sea. Like the Scythians whom Herodotus describes in book four of his History, Sakas were Iranian-speaking horse nomads who deployed chariots in battle, sacrificed horses, and buried their dead in barrows or mound tombs called kurgans." In the 2nd century BCE, a fresh nomadic movement started among the Central Asian tribes, producing lasting effects on the history of Rome in Europe and Bactria, Kabul, Parthia and India in the east. Recorded in the annals of the Han dynasty and other Chinese records, this great tribal movement began after the Yuezhi tribe was defeated by the Xiongnu, fleeing westwards after their defeat and creating a domino effect as they displaced other central Asian tribes in their path. Around 125 BCE, the Yuezhi tribes, were defeated by the Xiongnu tribes, and fled west into the Ili river area. There, they displaced the Sakas, who migrated south into Ferghana and Sogdiana. According to the Chinese historical chronicles (who call the Sakas, "Sai"): "The Yuezhi attacked the king of the Sai who moved a considerable distance to the south and the Yuezhi then occupied his lands". Sometime after 155 BCE, the Yuezhi were again defeated by an alliance of the Wusun and the Xiongnu, and were forced to move south, again displacing the Scythians, who migrated south towards Bactria, and south-west towards Parthia and Afghanistan. The Sakasseem to have entered the territory of the Greco-Bactrian Kingdom around 145 BCE, where they burnt to the ground the Greek city of Alexandria on the Oxus. The Yuezhi remained in Sogdiana on the northern bank of the Oxus, but they became suzerains of the Sakas in Bactrian territory, as described by the Chinese ambassador Zhang Qian who visited the region around 126 BCE. In Parthia, between 138-124 BCE, the Sakas tribes of the Massagetae and Sacaraucae came into conflict with the Parthian Empire, winning several battles, and killing successively King Phraates II and King Artabanus I. Finally, the Scythians were defeated by the Parthian, and drove out from central Asia.

8.5.2Settlement in Sakastan - The Sakas settled in areas of eastern Iran, still called after them Sistan. From there, they progressively expanded into the Indian subcontinent, where they established various kingdoms, and where they are known as "Indo-Scythians". The

Arsacid emperor Mithridates II had scored many successes against the Scythians including the Scythian hordes that came from Bactria and added many provinces to the Parthian empire. Thus, a section of these people moved from Bactria to Lake Helmond in the wake of Yue-chi pressure and settled about Drangiana (Sigal), a region which later came to be called "Sakistana of the Skythian (Scythian) Sakai", towards the end of 1st century BCE. The region is still known as Seistan. The presence of the Sakas in Sakastan in the 1st century BCE is mentioned by Isidore of Charax in his "Parthian stations".The first Indo-Scythian kingdom in the Indian subcontinent

8.5.3 Indo-Scythian Kingdoms: Abhira to Surastrene: occupied the southern part of what is now modernday Pakistan, in the areas from Abiria (Sindh) to Surastrene (Gujarat), from around 110 to 80 BCE. They progressively further moved north into Indo-Greek territory until the conquests of Maues, c 80 BCE. The 1st century CE Periplus of the Erythraean Sea describes the Scythian territories there: "Beyond this region (Gedrosia), the continent making a wide curve from the east across the depths of the bays, there follows the coast district of Scythia, which lies above toward the north; the whole marshy; from which flows down the river Sinthus, the greatest of all the rivers that flow into the Erythraean Sea, bringing down an enormous volume of water (...) This river has seven mouths, very shallow and marshy, so that they are not navigable, except the one in the middle; at which by the shore, is the market-town, Barbaricum. Before it there lies a small island, and inland behind it is the metropolis of Scythia, Minnagara." The Indo-Scythians ultimately established a kingdom in the northwest, based in Taxila, with two Great Satraps, one in Mathura in the east, and one in Surastrene (Gujarat) in the southwest.

8.5.4Western KshatrapasLegacy: Indo-Scythians - continued to hold the area of Seistan until the reign of Bahram II (226-293 CE), and held several areas of India well into the 1st millennium: Kathiawar and Gujarat were under their rule until the 5th century under the designation of Western Kshatrapas, until they were eventually conquered by the Gupta emperor Chandragupta II (also called Vikramaditya). The Brihat-Katha-Manjari of the Kshmendra informs us that around 400 CE the Gupta king Vikramaditya (Chandragupta II) had unburdened the sacred earth of the Barbarians like the Shakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, etc. by annihilating these sinners completely. The 10th century CE Kavyamimamsa of Raj Shekhar still lists the Shakas, Tusharas, Vokanas, Hunas, Kambojas, Bahlikas, Pahlavas, Tangana, Turukshas, etc. together and states them as the tribes located in the Uttarapatha division. Indo-Scythian coinage: Indo-Scythian coinage is

generally of a high artistic quality, although it clearly deteriorates towards the disintegration of Indo-Scythian rule around 20 CE (coins of Rajuvula). A fairly high-quality but rather stereotypical coinage would continue in the Western Satraps until the 4th century CE. Indo-Scythian coinage is generally quite realistic, artistically somewhere between Indo-Greek and Kushan coinage. It is often suggested Indo-Scythian coinage benefited from the help of Greek celators (Boppearachchi). Indo-Scythian coins essentially continue the Indo-Greek tradition, by using the Greek language on the obverse and the Kharoshthi language on the reverse. The portrait of the king is never shown however, and is replaced by depictions of the king on horse (and sometimes on camel), or sometimes sitting cross-legged on a cushion. The reverse of their coins typically show Greek divinities. Buddhist symbolism is present throughout Indo-Scythian coinage. In particular, they adopted the Indo-Greek practice since Menander I of showing divinities forming the vitarka mudra with their right hand (as for the mudra-forming Zeus on the coins of Maues or Azes II), or the presence of the Buddhist lion on the coins of the same two kings, or the triratana symbol on the coins of Zeionises.

8.5.5TheIndo-Scythians and Buddhism: The Indo-Scythians seem to have been followers of Buddhism, and many of their practices apparently continued those of the Indo-Greeks. They are known for their numerous Buddhist dedications, recorded through such epigraphic material as the Taxila copper plate inscription or the Mathura lion capital inscription. Butkara Stupa: Excavation at the Butkara Stupa in Swat by an Italian archaeological team have yielded various Buddhist sculptures thought to belong to the Indo-Scythian period. In particular, an Indo-Corinthian capital representing a Buddhist devotee within foliage has been found which had a reliquary and coins of Azes buried at its base, securely dating the sculpture to around 20 BCE. A contemporary pilaster with the image of a Buddhist devotee in Greek dress has also been found at the same spot, again suggesting a mingling of the two populations. Various reliefs at the same location show Indo-Scythians with their characteristic tunics and pointed hoods within a Buddhist context, and side-by-side with reliefs of standing Buddhas. Gandharan sculptures: Other reliefs have been found, which show Indo-Scythian men with their characteristic pointed cap pushing a cart on which is reclining the Greek god Dionysos with his consort Ariadne. Mathura lion capital: The Mathura lion capital, which associates many of the IndoScythian rulers from Maues to Rajuvula, mentions a dedication of a relic of the Buddha in a stupa. It also bears centrally the Buddhist symbol of the triratana, and is also filled with mentions of the bhagavat Buddha Sakyamuni, and characteristically Buddhist phrases such as:

"sarvabudhanapuyadhamasapuyasaghasapuya""Revere all the Buddhas, revere the dharma, revere the sangha"

8.5.6.Indo-Scythians in Literature: The presence of Scythian territory in the area of Pakistan, and especially around the mouth of the Indus near modern day Karachi is mentioned extensively in Western maps and travel descriptions of the period. The Ptolemy world map, as well as the Periplus of the Erythraean Sea mention prominently Scythia in the Indus area, as well as Roman Tabula Peutingeriana. The Periplus states that Minnagara was the capital of Scythia, and that Parthian king were fighting for it during the 1st century CE. It also distinguishes Scythia with Ariaca further east (centered in Gujarat and Malwa), over which ruled the Western Satrap king Nahapana. The Indo-Scythians were named "Shaka" in India, an extension on the name Saka used by the Persians to designate Scythians. From the time of the Mahabharata wars (400–150 BCE roughly)Shakas receive numerous mentions in texts like the Puranas, the Manusmriti, the Ramayana, the Mahabharata, the Mahabhasiya of Patanjali, the Brhat Samhita of VrahaMihira, the Kavyamimamsa, the Brihat-Katha-Manjari, the Katha-Saritsagara and several other old texts. They are described as part of an amalgam of other war-like tribes from the northwest.

8.6 Kushan Empire - The chronology, however, of the events relating to the rise and consolidation of the Kingdom of Kuei-shuang is disputed because it is closely related to the historyoftheGreatKushansandthedateofKanishka.The Panjtar stone inscription dated Year 122 of the era, nineteen years later, 2 is dated in the reign of an unnamed king described as theGus.anamah¯ar¯aja.Thissameterm‘Gus.ana’occursintheManikyalainscriptionofthe timeofKanishka whichdescribesLalaasGus.an .ava-´sasam . vardhaka,‘theincreaserofthe Kushan race’. ‘Gus .ana’ therefore stands for ‘Kus .ana’. The Taxila silver-scroll inscription of Year 136 Ayasa – of the era of Azes – gives as ruler an unnamed king, ‘the Great King, the King of Kings, the Son of Heaven, the Kushan’. The unfinished inscription from SurkhKotal of Kanishka Is dated Year 22915 and that of Kadphises is dated Year 299.16 Both these inscriptions, as the Taxila silver-vase inscription of Jihon.ika, belong to the same Graeco-Bactrian era, probably the era of Eucratides beginning with his accession around 120 b.c. (see Chapter 12). The datesthen assigned to VimaKadphises would include a.d. 109 (Dasht-iNawur) and 129 (SurkhKotal). Some scholars associate Kanishka with the Saka era of a.d.28 and consequently have to place KujulaKadphises and VimaKadphises before that date. To maintain consistency they have to find earlier reference dates for the two eras. For example, Fussman12 links Year 229 with a Graeco-Bactrian era of independence from the Seleucids in

242b.c. to give dates of a.d. 32 and 52 for VimaKadphises. The problems surrounding Kanishka's dating call for detailed consideration.

The date of Kanishka - The date of Kanishka does not stand in isolation. In his time the Kushan Empire covered a vast amount of territory from Bactria to Benares and from Kashmir to Sind, and Kushan coins have also been found in recent excavations in Chorasmia, Khotan and eastern Iran. There is now substantial agreement on most points concerning the relative chronology of the Kushans, but the absolute date of the reference point for the era of Kanishka remains hotly disputed.

The ascendancy of the Kushans posed a continuing threat to Parthia's easternboundary. Eventually the founder of the Sasanian dynasty, Ardashir attacked the Kushans and conquered Margiana, Carmania and Sistan.49 Tabari says that the kings of the Kushans, of Turan and of Makran submitted without battle to Ardashir and kept their territories as vassals.50 Ardashir's successor Shapur I, claims among his provinces Sind and the country of the Kushans up to Peshawar in his inscription in the Kacbe of Zoroaster.51 The Kushan dynasty of Kanishka was deposed and replaced in the north by another line of Kushano-Sasanian princes ruling a considerably reduced kingdom, and recognizing the suzerainty of the Sasanians, at least for a time. There was a serious revolt in the eastern Sasanian provinces in the time of Bahram II (a.d. 226–93), when the king's brother, who was viceroy in Sistan, attempted to seize the throne, and the Kushan king supported him. Peace was restored with the marriage of Hormizd II, son and successor of Narseh (a.d. 303–09), to a Kushan princess.52 The death of Hormizd II left a minor, Shapur II, on the Sasanian throne. The Kushans took advantage of this, and the internal disorders in Iran, to recover the lost territory, but Shapur II, on attaining his majority, waged a new war against the Kushans and decisively defeated them.

8.7. Condition of North-West India under the Foreign Rule: From the above discussion we come to know that during the last two centuries before Christ much of the northwest was attacked and occupied by forces from across the border in Bactria, the part of Afghanistan that lies between the River Oxus and the Hindu Kush. Initially the GraecoBactrian invaded India and established their tiny kingdoms in parts of its northwest, particularly in Gandhara and Punjab, are specifically known as Indo-Greek rulers known in ancient Indian literature as Yavanas. The Indo-Greeks were followed during the first century B.C by the Parthians or Pahalavs and the Scythians or Shakas. In Indian history, the Shaka rulers are known as

ShakaPahlava, meaning a mixed group of tribal Shakas and the Parthians. Effective Shaka suzerainty in India came to be exercised eventually by two authorities, respectively known as the Northern Shakas of Taxila and Mathura and the Western Shakas of Malwa and Kathiawar. The period of these foreign rule in India witnessed large scale changes in Indian economy, society, culture and religion. The following paragraphs will discuss in brief about the significance of the foreign rule in post-Mauryan India.

8.8 Self Check Exercise:

Q.1 Write an essay on the Indo-Greek Rule in Post Mauryan India.

Q.2 Discuss the origin, political history and contribution of the Indo-Parthian Rule in India.

Q.3 Describe the political history of the Saka kingdom in India.

Q.4 Examine the significance of foreign rule in India in the post Mauryan era.

8.9 Summary

The post-Mauryan Indian witnessed a important political development in the form of waves of movements from across the north-western borders. At first, the successors of Greek kings of Bactria are known as Indo-Greeks who came to occupy large parts Exercise of northwestern India and Afghanistan. About three dozen such kings are known largely from their coins. Indian literary sources refer to them as Yavanas. Demetrius, son of Euthydemus, moved into the Indian plains and established Indo-Greek rule in India. He and his successor Menander led several successful campaigns annexing most of the Ganga-Yamuna Doab and perhaps even reaching as far as Pataliputra.The conquest of large parts of northwestern India is attested by Strabo's Geography and Periplus of the Erythraean Sea.Menander is the best-known Indo-Greek ruler and his reign is dated to 155-130 B.C. While his coins have been reported from Kabul and Mathura, the Milindapanho records discussions between him and the Buddhist philosopher Nagasena. With the death of Menander the political influence of the Indo-Greeks waned.India during this period was greatly influence by the influx of foreign power. The cross cultural fertlisation resulted in socio-religious and economic change.The prosperous silk route trade, indo-Roman trade and inland trade also influence the existing religious set and art activities of the sub-continent. New form of sciences, literature and architecture emerge during this period of Indian history.

8.10 Glossary

Amatya: Minister

Caitya: Sacred spots or small groves of trees on the outskirts of a village which might also include a stupa.

Dandnayaka: Captain in the Army.

Manu Smriti: Law book of Manu composed in its final form in 2nd and 3rd century A.D.

8.11 Answer to the Self Check Exercise:

Q.1 See 8.3 Q.2 See 8.4 Q.3 See 8.5 Q.4 See 8.7

8.12. Suggested Readings

• Banerjee, J.N., The Bactrian Greeks in India.

K.A. NilakantaSastri (ed.), The Mauryas and Satavahanas, 325 BC-AD 300. Calcutta: Orient Longmans, pp. 138-85, 1952.

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he Mauryas and Satavahanas,325 BC-AD 300. Kolkata: Orient Longmans, pp. 186-221, 1952. • Chattopadhyay, S., Early History of North India from the Fall of the Mauryas to the Death of Harsha, c. 200 BC ñ AD 650. Calcutta: Progressive Publishers,1958.

8.13 Terminal Questions

Q.1 Write down the achievements of Kushana ruler Kanishka.

Q.2 Discuss the changing economic scenario of India during foreign domination.

Chapter 9

Sunga, Kanva and Satvahana dynasties

Structure

9.1 Introduction

9.2 Objectives

9.3. Sungas, the Successor to Mauryan Dynasty

- 9.3.1 Kanvas (73 B.C.-28 B.C.)
- 9.3.2 Satvahananas
  - 9.3.2.1 Sources
  - 9.3.2.2 About the state formation
  - 9.3.2.3 Antecedents
  - 9.3.2.4 Geographical Background
  - 9.3.2.5 Outline of the history of satvahanas
  - 9.3.2.6 Settlement Pattern
  - 9.3.2.7 Home of Satvahanas
  - 9.3.2.8. Ruler of Satvahana dynasty
  - 9.3.2.9. Inland Settlements
  - 9.3.2.10 Administration

9.4 Self Check Exercise

9.5 Summary

9.6 Glossary
9.7 Answers to Self-Check Exercise
9.8 Suggested Readings
9.9 Terminal Questions

9.1 Introduction - The political history of this period has to be pieced together by going through different types of sources. For some regions, the Puranic lists of dynasties and rulers become important sources of information. Inscriptional sources are also very important and in some cases, they supplement the information that we get from the Puranas. For the period immediately succeeding the overthrow of the Mauryas scraps of information are found in such texts as: the Gargi Samhita, the Mahabhashya of Patanjali, the Divyavadana, the Malavikagnimitra of Kalidasa and the Harshacharita of Bana. Evidence of Sunga history comes to us alsb from the inscriptions from Ayodhya, Vidisa and In the post-Mauryan period political power did not remain in the hands of one family. Two to 300 A.D. main trends are seen in this period. One is that in the north west, there was a succession of rulers, first of Greek Origin, then of Saka or Parthian origin and next of Yuch-chi origin. The second trend was that in the major part of northern India minor local ruling families came up. In some areas, we also find gana-samghas distributed over a wide area in this period. For all these ruling families, the most important data are provided by the different types of coins minted by them. Coins, with the names of rulers appearing on them, thus become a major source now, but for the political history of this period, this source has to be supplemented by other sources. Cultural contacts with parts of Western Asia but more with Central Asia became regular in this period. So for the north western region some other types of sources become important in this period. For example in addition to coins, inscriptions written in Kharosthi script are found in large numbers in this period in the region of Gandhara and there are many Kharosthi documents found in Central Asia as well. Similarly, there are stray references in Greek and Latin sources to regions of north western India and its rulers. In the Buddhist sources too we find evidence regarding this period. For example, the Pali work Milinda-Panha (The questions of Milinda) bears on the Yavana King Menander and on Buddhism in this period. The Chinese historical chronicles too contain references to contemporary events in Central Asia, Bactria and north west India. For example, for information on the early history of the Yuch-chis or the Kushanas, we have to depend on the chronicles of early Han and later Han dynasties of China.

9.2 Objectives–

After studing this lesson, the learner will be able to:

- Comprehend about historical formation of satavahans empire in India.
- Outline the history of satavaghanas and their administrative system.
- Study the cultural contacts in various fields, like trade, technology, art and religion.

9.3.Sungas -The Inheritors of the Mauryans- The immediate inheritors of the Mauryas in the Ganga heart land Magadha, were the Sungas, a Brahman family which had usurped the throne at Patliputra. In 185 B.C. Brhadratha, the last of the Mauryans, was assassinated by his commander –in –chief of the army, Pushyamitra, who belonged to the Shunga family as mentioned above. Buddhist tradition speaks of Pushyamitra as a ferocious persecutor of Buddhism. He was certainly an orthodox Brahman, and it is significant that on two occasions he carried out thetraditional house sacrifice. However the orthodox reaction against Buddhism must have been brief because it was during the Shunga epoch that the first great Buddhist sanctuaries sprang up and that the initiative in the field of monumental architecture extended tobroader groups of the population, thus ceasing to be a royal prerogative. The dominions of Pushyamitra included Magadha and extended southwards to the Narmada, northwest to Jalandhar in the Punjab. It has been recorded that the north western provinces of the Magdha empire had been arrested by Demetrius the Greek king of Bactria, about the beginning of the second century B.C. Demetrius was so successful in his Indian expedition that the Greek writer gave him the appellation of "King of the Indian subcontinent". But while he was busy in India, the Bactrian throne was usurped by one Eucratides, and Demetrius tried in vain to dislodge him. Eucratides, though successful against Demetrius, was not destined to enjoy his ill- gotten power for a longer period of time. He was cruelly murdered by his own son who drove his chariot over the dead body of his father. These internal dissentions among the Greeks probably gave Pushyamitra a good opportunity to recover some of the lost territories and restore order in the empire. But they were followed by other terrible consequences for the Greeks while they were fighting amongst themselves for some or the other reasons, Bactria was invaded by the Scythian hordes, and the Greek sovereignty in the fair valley of the oxus was extinguished for ever. The Greeks, driven from Bactria, were forced to take shelter in their Indian dominions in Afghanistan and the western Punjab, where they ruled for two hundred years more. There were rival dynasties ruling in different localities and it is at present impossible to deal with them in a consecutive narrative. But the interesting fact remains that within this narrow enclave, cut off form the mainland of Greece, and all but unknown to the Greek historians, there flourished two or more principalities ruled over by about thirty Greek kings. The names of these Greek rulers are

evident through the coins, but we hardly know anything about most of them of the few kings, who are known to us from other sources also. Menander, King Millinda of the Buddhist literature is the most prominent. His capital was sakala, the present Sialkot, and he seems to have led several victorious expeditions into the interior of Northern India. Another King Apollodotus, is also said to have conquered Kathiawar Peninsula. In general however, the sovereignty of the Greek kings was confined to Afghanistan and the Punjab, and it is only at rare intervals that they temporarily carried their arms into the interior. Pushyamitra, a Hindu and patron of Brahmanism arrested the disintegration of the empire. He marked a powerful Brahmanic reaction and the Buddhist principle of Ahimsa fell in the background. For all the political disorder, and despite the restoration of traditional social orders, this period became the time when Indian monumental work first took on distinctive forms that have survived. Although Buddhist monumental architecture had made its appearance in the Mauryan age, as has been noticed, and although the greatest architecture undeniably belongs to the later periods it was in the Sunga period that in this field – as in the figurative arts – India used for the first time a language of her own, abandoning the Indian "accent" or placing it in a totally new context. It is seen that Mauryan art represented basically a court phenomenon, or better, it was an art based on royal commissions, a manifestation of an ideology according to which the state was ideally identified with the community in its highest expression, with its welfare, and thus with the social order that surrounds every individual. Mauryan art ignored every possible counterpart of the King that king wanted to transform into a religious support for his power. We have also analyzed how Mauryan official art of a high technical level was accompanied by a most modest ceramic production that stylistically has nothing to do with the former. There are two currentsthat developed side by side and that marked the profound difference between thecourt culture and that of the city dwellers who had recently emigrated from the country and were still by tradition bound to a religiosityassociated with agricultural communities. The Shunga period marks a profound revolution in all these tendencies. The Shunga terra- cottas for instance, reveal not only a decidedly better technique compared to Mauryan ones but- and this is what counts most- they are perfectly compatible stylistically with the more ambitious monumental works. And this despite the fact that the subjects differed religions in the decorations of the architectural monuments, and secular in the terror-cottas found in abundance at excavation sites. When such a unity in expression has been attained, we may speak of a true "Indian art".

9.3.1 Kanvas (73 B.C.-28 B.C.) - Vasudeva, the Minister of the last Shunga king, founded a short-lived dynasty which included four kings and ruled over Pataliputra for about forty-five

years. Their power seems to have been of a very limited character and the extent of their dominions also could not have been far beyond Pataliputra. The last of the Kanvas was killed by an Andhra king. Hathigumpha Inscription. A remarkable prince of this period was king Kharavela of Kalinga known to us from the Hathigumpha Inscription which is one of the most in teresting epigraphic records of ancient India. It has been deciphered with the greatest difficulty. Its interpretation has provoked a controversy in which numerous scholars have taken part, and a number of points still remain in doubt. There is a great divergence of opinion about the period to which it belongs. Jayaswal and others would place Kharavela in the early years of the second century B.C. as a contemporary of Pushyamitra whom he de feated. There are, however, many indications to show that he lived in the first century B.C.

The Career of Kharavela - Kharavela belonged to Cheta dynasty which may possibly be connected with the Chedis. Kalinga, as we know, was conquered by Asoka after a bitter struggle. From the death of Asoka to the rise of this dynasty in the first century B.C., very little is known about the history of Kalinga.

Kharavela became king of Kalinga when he was 24 years of age. In the first year he fortified his capital. In the next three years without caring for the Shatakarni, a contemporary Andhra king, he sent a large army to the west and conquered a city called Musik and compelled allegiance from Rashtrikas and Bhojakas. In the fifth year, he had an aqueduct, which had not been in use for three hundred years since Nanda Raja, conducted into his capital. He now turned to the north and in the eighth year of his reign harrassed the king of Rajagriha. In vasions of the north were repeated in the tenth and twelfth year, and he overran a considerable part of Uttarapatha, i.e. Northern India, and claims to have watered his elephants in the Ganges. He compelled the Magadha king Brihaspatimitra to pay him homage. In the south, his armies penetrated as for as Masulipatam and probably further south. It is possible that he made his power felt even by the Pandya kings of the extreme south.

Kharavela seems to have been an accomplished prince. He was not merely a great conqueror. He devoted himself also to peaceful projects such as irrigation, water-supply etc. He is believed to have been a patron of Jainism.

9.3.2Satvahananas

9.3.2.1 Sources-The names of the Satavahana rulers, also known as the Andhras, occur in the lists of kings found in the Puranas. There are many difficulties in using these lists as sources of history without critically comparing them with other sources. For example, the names' of

the kings and the duration of their rule vary in the different Puranas. Moreover, information about the kings is interwoven with myths and legends, and one has to carefully distinguish between facts and legendary stories. The Puranas are nevertheless useful when studied with other sources such as coins and inscriptions. The Satavahanas minted a large number of coins in lead, silver and an alloy of copper. Their silver coins - carry the portrait of the king and his name. The inscriptions are found in Buddhist caves cut in the rock and record donations made by Satavahana kings and queens as well as by a large number of ordinary people. By comparing the information available in these different sources, scholars generally accept that the Satavahanas began their rule around the first cetury B.C.

9.3.2.2 About the state formation- We should now pose the question: What is a state and how does the emergence of state bring, about changes in society? There are many theories which seek to explain the reason for the emergence of a state. Reasons for the emergence of a state vary from region to region. In certain cases the development of trade and the growth of urban centres could lead to the rise of a state. Other theories suggest that population pressure could also result in a change in the political structure. Scholars agree that a state is a more efficient method of controlling expanding populations. A state exercises control over a more or less well-defined territory and maintains an adminisrative machinery to collect taxes and revenue. It pays for a regular army that enforces law and order. But together with all this, the inequality and stratification in society also increases. There is a well-marked distinction between the rulers and the ruled. The rulers control the resources of society for their own benefit and use. The ruled, on the other hand, provide the revenue and the money required to maintain the members of the ruling family, the notables in the state, the various categories of officials and the army. Thus the basic difference between a tribal society and a state society is in the nature of political control. In a state system, a specialised administrative machinery separates the rulers from the ruled. In a tribal society, political power is generally exercised by a clan which has no authority to enforce its decisions. The position of the clan depends on the loyalty of the members and most decisions are taken together.

9.3.2.3 Antecedents- The eastern Deccan was occupied a little later in the second half of the first millennium B.C. by iron using communities. These were by and large village settlements, the abode of a large number of tribes. Early Sanskrit literature, particularly the Epics and the Puranas, mention several tribes such as the Andhras, Sabaras, Pulindas, etc., who lived in the Deccan. Many of these are also mentioned by Asoka in his inscriptions. But most of these references are of a general nature and it is difficult to define the region where they lived in the Deccan. The process of change perhaps started with Mauryan expansion in

the Deccan. The Mauryas were primarily interested in exploiting the mineral resources of the Deccan peninsula. The gold, diamonds and gems from the mines in Karnataka and Andhra were transported to Magadha in the north through a series of land and coastal routes. Market centres developed at important points along these routes such as Dharanikota on the banks of the Krishna in the Guntur district of Andhra and Karad in Satara district of Maharashtra. Many chiefs known as maharathis became important in several scattered pockets. But it was under the Satavahanas who were related by marriage to the maharathis that the first state emerged in the Deccan.

9.3.2.4 Geographical Background- The Deccan peninsula is divided into the plateau region and the coastal plains by the hill ranges of the Eastern and Western Ghats. The Andhra coast is much wider than the Konkan coast to the west. The general slope of the plateau is to the east and as a result the major rivers such as the Mahanadi, Godavari and Krishna flow eastwards into the Bay of Bengal. The deltas and valleysof the rivers provide fertile areas for settlements. Perhaps a significant aspect of the geography of the Deccan is the fact that the hill ranges of the plateau Carl be crossed only along the passes.

9.3.2.5 Outline of the history of Satvahanas- According to Purana tradition it was SimukaSatavahana who established Satavahana power. Kanha or Krishna, his brother, is perhaps known to us from an inscription at Nasik. Another record that lists several rulers of the dynasty is theNanaghat inscription of Queen Nayanika, the widowed queen of Satakarni, who performed Vedic sacrifices. Nanaghat was a major pass connecting Junnar with the coast, and in a cave at the head of the pass portraits of the Satavahana rulers were carved. Unfortunately, the sculptures are now completely destroyed and all that remains are labels over their heads giving their names. We knowvery little about the rulers that followed Satakarni till we come to the reign of GautamiputraSatakarni. An inscription of his mother engraved on the entrance to a cave at Nasik, provides us details about the extent of his kingdom and the events of his reign. A major achievement of GautamiputraSatakarni was the defeat of the Kshatrapas of western Deccan and Gujarat. His mother's epigraph praises him as the restorer of Satavahana glory and further proof of this comes from numismatic evidence. After his victory, Gautamiputra counterstruck silver coins of the KshatrapaNahapana with his own legend and symbols. According to the Periplus of the Erytheaen Sea, as a result of the fivalry between the Kashatrapas and the Satavahanas, Greek ships entering Kalyan, a port near present Bombay, were sent under guard to the port of Bharuch. Perhaps control of the lucrative foreign trade was one of the causes for the conflict. It would also seem that under GautamiputraSatakarni, Satavahana rule extended over Andhra as well. Gautamiputra was

succeeded by his son Pulumavi and it was at this timethat the Satavahanas consolidated their power in the eastern Deccan. For the first time we find Satavahana inscriptions outside the western Deccan at Amaravati. YajnasriSatakarni was the last important Satavahana ruler and after him the kingdom was splintered divided between his successors - one line of kings ruling in the Andhra region It was also under the later Satavahanas that wins with bilingual legends were issued and in additionto the name of the king in Prakrit these carried a legend in a south Indian language opinion being divided on its identification between Tamil and Telugu. In addition to the Kshatrapas, an early Satavahana (ruler) had to contend with the power of Kharavela from Orissa or Kalinga. Khavavela rose to power in Kalinga in the middle of the first century B.C. He despatched an army to the west without caring for Satakarni; this suggests that early Satavahana power suffered setbacks both at the hands of the Kshatrapas and of Kharavela. It was revived only through the exploits of GautamiputraSatakarni. One of the problems of Satavahana history is that we know very little about the different pockets of the Deccan. For etample, the inscriptions refer to marriage , relations of the Satavahanas with the Maharathis and the Mahabhojas - in fact in the Nanaghat labels inscriptions a Maharathi finds precedence over a Kumara or prince, and Queen Nayanika herself was the daughter of a Maharathi. Maharathis are also known to have made independent donations -most of their inscriptions having been found around Karle, while the records of the Mahabhojas occur along the west coast.

9.3.2.6 Settlement Pattern- On the basis of the find-spots of their earliest inscriptions, it can be said that the Satavahanas began their rule in the western Deccan. A second century A.D. inscription of GautamiputraSatakarni's mother from Nasik provides information about the extent of the kingdom under the Satavahanas. The mention of both the Western and the Eastern Ghats as forming parts of GautamiputraSatakarni's empire suggests that by this time Satavahana rule covered the entire Deccan and that it was divided into aharas or districts. We get the names of at least five aharas in the inscriptions: Govardhana-ahara with its centre around Nasik; Soparaka-ahara on the west coast; Mamala-ahara comprising the hilly portions of the Pune and Satara districts; Satavahanihara covering the Bellery district of Karnataka; and Kapurachara perhaps in Gujarat. On the west coast there were a series of ports at Bharuch, Kalyan, Sopara and Chaul and continuing further south all along the Konkan coast. To these ports commodities were brought from the inland centres through passes along the Western Ghats. An important text for understanding the nature of travel and trade is the first century A.D. Periplus of the Erytheaen Sea writted by an anonymous Greek sailor. It provides a graphic account of the dangerous passage through the narrow mouth of the Gulf of

Cambay to Bharuch. As a result incoming ships were piloted into the port by royal fishermen of the district. We have earlier referred to the conflict between the,Satavahanas and the Kshatrapas over control of the maritime trade and the competition between the ports of Bharuch and Kalyan.

9.3.2.7 Home of Satvahanas - The home of the Satavahana dynasty is still not definitely known. Since the Puranas unanimously describe the dynasty as Andhra, it was for a long time assumed that its original name was Andhra and early scholars like Bhandarkar, Smith and Rapson 1 naturally proceeded to locate its home in the Krishna-Godavari delta, the headquarters of modern Andhradesa. The Sunahsepa story in the AitareyaBrahamana shows that the Andhras were originally living on the outskirts of the Aryan settlements. Their association with the Pulindas would suggest that they were somewhere near the Vindhyas from where they seem to have spread to the mouths of the Krishna and the Godavari. Jataka No. 3 mentions Andhrapura or the city or capital of the Andhras as situated on the Telavaha river flowing on the border of Madhyapradesa and Madras States. The Krishna-Godavari doab is the centre of Andhradesa since c. 350 B.C. The Andhra Kingdom was a powerful one even before the rise of the Mauryas; it had 32 big towns and a standing army of 1,00,000 of infantry and 1,000 elephants. Rock edict 13 of Ashoka shows that the Andhras enjoyed semi-independence under that emperor. There is, therefore, nothing improbable in their establishing an independent kingdom after the death of that monarch. The original nucleus of this kingdom was in the KrishnaGodavari delta. From there the dynasty extended its sway to Maharashtra and Western India after subduing the numerous Bhoja, Rathika and Petenika chiefs who were ruling there with a view to found a solid empire in the Deccan which could serve as a bulwark against any future invasion from the north.

One coin of a very early king named Satavahana has been found at Warrangal, but two other coins of this ruler were picked up, one in the heart of former Hyderabad State and the second at Poona. The evidence of the find-spot becomes conclusive only when a large number of coins have been found at an ancient site, and not otherwise. Rapson has no doubt attributed a large lead coin found in the Godavari district and weighing 559.5 grains, to an early ruler of this dynasty. The legend on this coins is extremely fragmentary and therefore we cannot attribute it with confidence to any particular ruler.

The available evidence thus tends to show that the home of the Satavahanas was somewhere in Maharashtra rather than in Andhra province. The Jain tradition mentions- Pratisthana or Paithan in Marathvada as the capital of the Satavahanas. Naneghat and Nasik are within

about 200 miles to the west of Paithan and one can therefore well understand how the earliest Satavahana records are found inscribed at these places. It is not unlikely that some deity in the vicinity of Naneghat was the tutelary god of the Satavahanas, which induced them to have their statues and early records at that place. The queen of the third ruler of the dynasty was the daughter of a Maharathi chief and there is ample evidence to show that Berar and Maharashtra were studded with Rathika and Bhoja feudatories. More than 25 percent. of the Satavahana epigraphs have been found in Maharashtra; this renders it extremely probable that their home lay somewhere in that province. The circumstance that the Satavahana king adopted Maharastri as their court language and extended their liberal patronage to the poets in it, lends additional support in the view that their home was somewhere in Maharashtra

9.3.2.8. Ruler of Satvahana dynasty- Across the Western Ghats on the inland side, the major concentrations of settlements were around Nasik; Junnar; within a 30 Km. radius dKarle; and further south in the upper Krishna basin around Kolhapur. It should be emphasised that all these areas are agriculturally rich and fertile and provided a valuable resource base for the ports on the west coast. These ports handled much of the trade in the first century A.D. between India and the Mediterranean regiop and were also linked by the overland transpeninsular route across the Deccan to centres in Andhra and along the east coast. It went from Bharuch to Paithan and Ter and further east to centres in Andhra. The ancient site of Paithan spreads over 4 sq. km. along the Godavari and from time to time a rich yield of antiquities like coins, moulds, terracottas and pottery have been carried out in the areaso far and hence we know very little about the structural remainsof the Satavahana period. Ter lies in the major cotton produaing region of the Deccan. Excavations at the site have yielded evidence of wooden fortifications and a number of vats, perhaps for dyeing cloth. Ter is also well known for the find of an ivory figurine very similar to the specimen found at Pompeii, but perhaps the most important ruin at the site is that of a brick caitya subsequently converted into a Brahmanical temple. Another route in the Deccan linked Ujjain to Maheshwar on the Narmada and past the caves at Ajanta and Pitalkhora to Bhokardan and Paithan. Bhokardan was a major bead-making centre and was idso known for shell and ivory-working. Inhabitants of Bhokardan or Bhogavardhana are known to have made donations at the Buddhist caves of Bharhut and Sanchi in central India. Further south in the upper Krishna valley Karad is an early centre referred to in Buddhist inscriptions. Alsolocatedin the same region is Kolhapur. In the western part of the town a rich hord of bronze objects was found. Some of these like the statuette of Poseidon were clearly imports, while others like carts and

bronze vessels were of local manufacture. An extensive site in the adjacent district of Belgaumis the site of Vadgaon, Madhavpur, a suburb of Belgaum town where excavations have yielded large numbers of coins and other antiquities. Further south is the site of Banavasi known as the find-spot of one of the Satayahana inscription. It was perhaps a fortified settlement as there are indications of a fortification wall and a moat. The trans-peninsular route across the Deccan linked these sites in the western Deccan to centres like Amaravgti in the lower Krishna valley and went past the Karimnagar region of Andhra. The Karimnagar region has an extensive distribution of early historical sites, an important centre being that of Kondapur about 20 Km. north-west of Hyderabad. Excavaeions at the site have yielded a rich collection of coins and terracottas and several structures of brick of various sizes laid in mud mortar. Peddabankur is a small village now but was an important settlement during the Satavahana period extending over a 30 hectare area. About 10 km. from Peddabankur was the fortified site of Shulikatta. It was surrounded by a mud-rampart and exacavations have unearthed a large brick structure at the site. Another major habitation site was at Kotalingala which was settled in the pre-Satavahana period as indicated by recent coinfinds. The Satavahana settlement had a mud fortification and extensive brick structures. Large quantities of iron slag and ore were found at the site. Leading from the Karimnagar region, the route branched off into the lower Krishna valley which has a large concentration of Early Historical sites. Prominent among these into a brick structure. But with the gradual silting up of the navigation channel the site was abandoned in the fourth century A.D. In addition to the transpeninsular route, another alternative was to go to the region of Vidarbha into central India - the important settlements in Vidarbha being those of Panuar, Pauni, Mandhal, Bhatkuli and Adam. One point that needs to be stressed is that it is only during the Satavahana period that fortified settlements develop in the Deccan, and excavations indicate a marked improvement in the quality of construction. Brick was increasingly used both for fortification as well as for other structures. The floors were well of the made by means of rammed clay and the roof supported by wooden posts and covered with tiles. railway lines at present follow the same routes that were used in the ancient period. The Bhorghat is still the only pass across the Western Ghats connecting Pune to Bombay past a series of early Buddhist caves such as Shelarwadi, Bedsa, Bhaja, Karle, Ambivale and Kondane.

The ship-mast type of coins which were for a long time attributed to VasisthiputraPulumavi, have now been shown to be the issues of Gautamiputra Sri Yajna Satakarni. The findspot of these coins would suggest, but not prove, the extension of the Satavahana power to Coromandal Coast. The Satavahana empire under this rule extended practically over the

whole of Deccan to the south of the Narmada and the north of the Pennar river. Vijaya Satakarni.Candra Sri Satakarni. Pulumavi III. Our knowledge of the Satavahana history is very meagre subsequent to the death of GautamiputraYajnasriSatakarni. According to the Puranas. three kings mentioned above succeeded him in the stated order. Of these the second is stated by the Puranas to be the son of the first, but his relationship to the third ruler is not given. He is on the other hand described as some one among the Andhras. He may have been a distant scion who usurped the throne. Bhandarkar had thought that the rule of the last riders was confined only to the Eastern

9.3.2.9. Inland Settlements - Across the Western Ghats on the inland side, the major concentrations of settlements werearound Nasik; Junnar; within a 30 Km. radius dKarle; and further south in the upper Krishnabasin around Kolhapur. It should be emphasised that all these areas are agriculturally rich andfertile and provided a valuable resource base for the ports on the west coast. These portshandled much of the trade in the first century A.D. between India and the Mediterraneanregiop and were also linked by the overland transpeninsular route across the Deccan tocentres in Andhra and along the east coast. It went from Bharuch to Paithan and Ter andfurther east to centres in Andhra. The ancient site of Paithan spreads over 4 sq. km. along the

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9.3.2.10 Administration - Administration under the Satavahanas was much simpler that under the Mauryas. Inscriptions refer to ministers who were incharge of various functions. Among other things, they served as treasury officers and maintained land records. The exact number of ministers is not known. These ministers were appointed directly by the king and the post of a minister does not seem to have been hereditary, i.e. passed from father to son. They were perhaps paid in money from the revenue collected by the state. We do not have exact figures for the amount of revenue collected, but we do know that the state collected taxes both from (agriculture and trade. One of the practice started by Satavahana rulers in the first century A.D. was that of donating revenue of a village, either a Brahmana or the

Buddhist Sangha. This practice became much more widespread under the Gupta rulers. The importance of land-revenue for the king can be judged from the elaborate procedure that was used to record donations of land. These donations were first proclaimed in an assembly nigama-sabha. It was then written down either on a copper-plate or cloth by an officer or minister. This record was then delivered to the donee to whom the grant had been made. There was a keeper of records who maintained a detailed account of these donations. The rulers at this time were eager to bring more land under cultivation so that they could earn extra revenue. It seems that anyone who cleared the forest and tilled a plot could claim ownership of the land. The revenue from trade was another major source of income. We shall discuss the expansion of trade in a later unit. Here we should point out that much of the trade was handled by guilds who also acted as bankers. The state took elaborate measures to encourage trade. Highways were made secure and rest-houses were constructed along them.

9.8 Self Check Exercise

1. From which phase karle caves belong to?
2. Who established the empire of sunga?
3. What was the capital of Kanishka?
4. Who issued the gold coins in India for the first time?

9.9 Summary - The political history of this period has to be pieced together by going through different types of sources. For some regions, the Puranic lists of dynasties and rulers become important sources of information. Inscriptional sources are also very important and in some cases, they supplement the information that we get from the Puranas. For the period immediately succeeding the overthrow of the Mauryas, Sungas, Satvahanas, ikshwaku, indogreek, sakas, Parthians, kushanasemerded during this period. This period is also very important from the point of view of the religious, cultural and economic way. Jainism and Buddhism were very [popular. Cultural and the development of architecture is very important.

9.10 Glossary

Amfore: A symbol of tilak on the forhead in Mathura art.

Hinyana: A branch of Buddhism

Heliodorous: a Greek embassy to the court of Sunga ruler.

9.11 Answers to Self-Check Exercise

1. Ans. Hinyana.
2. Ans. Pushyamitra Sunga.
3. Ans. Purushpura

4. Ans. The kushanas, Vim kadfisis

9.12 Suggested Readings

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9.13 Terminal Questions

1. Throw light on the rise and expansion of Satvahana Empire.
2. Write down the trade and commercial activites during kushana period.
3. Describe the features of post Mauryan art and architecture.
4. What were the basic features of Mathura and Gandhara Art?

Chapter -10

Imperial Guptas

Structure

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10.0. Objectives–

After studing this lesson, the students will be able to:

- Explain the sources of Guptas history like the Allahabad Pillar Inscription and their importance.
- Discuss about the foundation of gupta dynasty by and their achievements.

10.1. Introduction - History, does not normally repeat itself. This adage is emphatically proven with the story two of the greatest dynasties of Indian history: The Mauryas and the Guptas. A Chandragupta founded the Maurya dynasty in 320 B.C.; exactly six hundred years later another Chandra Gupta founded the Gupta dynasty, in 320 A.D. A coincidence that cannot be ignored. The Gupta dynasty rule over India for about two hundred years. "The Gupta period", writes Dr. Barnett, "is in the annals of classical India almost what the Periclean age is in the history of Greece". This dynasty freed India from foreign shackles of Kushana-Sassnian and broke the Huns who were invincible throughout Asia and Europe. This is probably the dynasty which gave Vikramaditya, an immortal legendary ruler of India. Like any other dynasties of India, the history of the Imperial Gupta dynasty is a dark cloud. Though we might know the first ruler of this dynasty however their origin and rise to king-hood is obscured in mystery. However study of the Guptas has held a very prime position in Indian history and correctly pointed out by V A Smith, who states, "With the accession of the Guptas, light again dawns, the veil of oblivion is lifted and the history of India regains unity and interest". This chapter will look at the political history of the imperial Guptas from the days of Chandragupt I to that of Skanda Gupta.

10.2 The Foundation of the Gupta Empire - It is well and wisely said that Magadha has a history extending far into the early centuries before the Christian era, "a history, which is undoubtedly unique, at any rate, unrivalled, not only in India, but perhaps, in the whole world". The province of Magadha had undergone several political and cultural vicissitudes particularly under the illustrious dynasties of the Mauryas, the Sungas and the Kanvas. The Kanvas were overthrown by a Satavahana king, who subsequently became ruler of Magadha. The Satavahanas could not have been at Pataliputra and in Magadha for more than fifty years after the fall of the Kanvas. During the period when the early Kusana princes, Kadphises and Wema, were advancing against the Satavahana prince in Northern India, a local Lichchhavis ruler established himself at Pataliputra. The Lichchhavis, however, in their turn, had also to quit Pataliputra ultimately when a minister of Kaniska advanced against the Magadha capital. It was also suggested by some scholars that some gold coins, hitherto invariably classed in the Early Gupta series, which have on the obverse the name of Kaca should be attributed to Ghatotkaca, the father of Chandra Gupta I. But the epithet occurring on the reverse of the same coins, and the fact that Ghatotkaca, being merely a feudatory Maharaja, was not entitled to issue coinage in his own name, finally and convincingly disprove this theory. Ghatotkaca must have been ruling, according to Allan, between 300 and 320 AD.

10.2.1 Chandra Gupta - The first independent sovereign (Maharajadhiraja) of the line was Chandra Gupta I, son of Ghatotkacha, who may have ascended the throne in 320 A.D., the initial date of the Gupta Era.Like his great fore-runner Bimbisara he strengthened his position at some stage of his career, by a matrimonial alliance with the Lichchhavis of Vaisali or of Nepal,and laid the foucdations of the Second Magadhan Empire.The union of Chandra Gupta I with the Lichchhavi family is commemorated by a series of coins having on the obverse standing figures of Chandra Gupta and his queen, the Lichchhavi princess Kumaradevi, and on the reverse a figure of Lakshmi, the goddess of luck with the legend "Lichchhavayah" probably signifying that the prosperity of Chandra Gupta was due to his Lichchhavi alliance. Smith suggests that the Lichchhavis were ruling in Pataliputra as tributaries or feudatories of the Kushans and that through his marriage Chandra Gupta succeeded to the power of his wife's relatives. But Allan suggests that Pataliputra was in the possession of the Guptas even in Sri Gupta's time. From the record of Samudra Gupta's conquests it has been deduced that his father's rule was confined to Magadha and the adjoining territories. In the opinion of Allan the Puranic verses defining the Gupta dominions refer to his reign; Anu-Ganga-PrayagamchaSaketamMagadhashstatha Etan janapadansarvsnbhokshyanteGuptavamsajah. It will be seen that Vaisali (North Bihar) is not included in this list of Gupta possessions. Therefore, it is difficult to concur in Allan's view that Vaisali was one of Chandra Gupta's earliest conquests. Nor does Vaisali occur in the list of Samudra Gupta's acquisitions, though the reference to Nepal as a border state in the famous Allahabad inscription may suggest that North Bihar was included within his dominions. It first appears definitely as a Gupta possession in the time of Chandra Gupta II, and constituted a viceroyalty under an imperial Prince. Prayaga (Allahabad) may have been conquered from a line of kings whose existence is disclosed in certain inscriptions discovered at Bhita. Two of these kings, Maharaja Gautamiputra Sri Sivamagha and RajanVasishthiputraBhimasena are assigned by Marshall to the second or third century A.D. The name Sivamegha (or Sivamagha) reminds us of the 'Meghas' (Maghas) who ruled in Kosala in the third century A.D. Another king, Maharaja GautamiputraVrishadhvaja, is assigned to a third or fourth century A.D. One of the most memorable acts of Chandra Gupta I was the selection, before the assembled councilors (Sabhyas) and princes of the blood, of Samudra Gupta as his successor.

10.2.2 Samudra Gupta Parakramattka - Samudra Gupta, was the fourth king of the Gupta dynasty, considered as the greatest amongst the Gupta emperors. He was anointed the heir apparent by Chandra Gupta I because of his demonstrated leadership qualities and other

kingly virtues. The exact date when Chandra Gupta I was succeeded by his son, Samudra Gupta, is not known. If the evidence of the spurious Nalanda plate has any value the event may have happened before the year 5 of the Gupta Era, i.e., A.D. 325. But this is doubtful. It is clear not only from the Allahabad Prasasti but from the epithet 'Hatpadaparigrihita," applied to Samudra Gupta in the Riddhapur inscription, that the prince was selected from among his sons by Chandra Gupta I as best fitted to succeed him.From the date of his accession Samudra Gupta assumed the role of an aggressively ambitious monarch and immediately plunged into war with his neighbours. The resounding success that he achieved in his endeavours to expand his inheritance through conquest and annexation makes him one of the greatest military geniuses in Indian history. When he had almost completed his campaigns, he caused a panegyric of his military achievements to be engraved on an already existing Asoka pillar that had already been in existence for six centuries. The pillar is currently situated in Allahabad. This lengthy eulogy by his court poet, Harishena, provides detailed information of the military campaigns of Samudra Gupta. The inscription is written in a script called Gupta Brahmi and is composed in a combination of classical Sanskrit poetry and prose.

10.2.2.1 The Allahabad Prasasti- The Pillar containing the Prasasti, currently kept in Allahabad was originally an Asokan pillar. The Asokan edict on the pillar proclaims as yet under developed Buddhist tendencies of the emperor, although it advocates simpler doctrines towards living one's life. This pillar had initially been erected in Kaushambi and had been shifted downstream at a later date. The Allahabad pillar had been shifted by the great Mughal Akbar in the 16th century to the Allahabad fort and his son Jahangir had added his own inscription along with those of Samudra Gupta. This pillar was again uprooted sometime in the 18th century and Prinsep and his colleagues discovered it half buried in the ground. It was re-erected at Allahabad with a new, 'supposedly' lion capital, on the top of the pillar. The inscription is dated around 365-320 A.D. towards the later part of Samudra Gupta's reign and it was obviously done after all major military campaigns had been successfully completed. The inscription divides the campaigns into four distinct groups, listed below in the probable order in which they were conducted. First, against nine named and some unnamed kings in the Gangetic plain to the west of the original Gupta holdings; second, against 12 kings of South India; third, against the chiefs of the forest tribes ; and fourth, against the rulers of the frontier kingdoms and the gana-sanghs, or republics. The eulogy also provides details of the

diplomatic overtures made by the Gupta emperor to kings of countries that were geographically too far away to initiate or effect military conquest.

10.2.2.2 Conquests of Aryavarta - Almost immediately on assuming the throne, Samudra Gupta embarked on a campaign against the lesser kingdoms to the west of Magadha. The names of the nine kings who were defeated and their kingdoms annexed to the Gupta empire have been given as Achyuta, Balvarman, Chandravarman, Ganapati Naga, Matila, Nandin, Nagadatta, Nagasena, and Rudradeva. Nagasena of Mathura, Achyuta of Ahichchhata, modern day Ramnagar and Bareilly districts of Uttar Pradesh, and an unnamed prince of the Kota family were all killed during the battles to annex their kingdoms. The defeated kings were treated very harshly-the term used in the inscription to describe the actions taken being 'forcibly rooted up'-and all the territories attached directly to the Gupta kingdom. Although the exact locations of all the nine kings have not been provided, Ganapati Naga is confirmed as having ruled from his capital at Padmavati, or Narawar, that still exists in Madhya Pradesh. On the completion of these victories and with a greatly enlarged kingdom, Samudra Gupta turned his attention to the south and Peninsular India.

10.2.2.3 The Southern Campaign - The task of conquering South India demanded boldness in the design of the enterprise, complete mastery of organisation, and the ability to devise and execute military plans in a surefooted and confident manner. Samudra Gupta was not only up to the task, but excelled in all three aspects. Throughout the Southern Campaign Samudra Gupta followed the three-fold principle of conquest-grahana, the capture of the enemy king; moksha, liberation; and anugraha, the reinstatement of the deposed king. Adoption of this principle had a salutary effect and directly impacted the success of his southern conquests.The Kings of Dakshiqapatha who came into conflict with the great Gupta were Mahendra of Kosala, Vyaghra-raja of Mahakantara, Mantaraja of Kaurala, Svamidatta of Kottura, a chieftain of Pishtapura whose precise name is uncertain, Damana of Erandapalla, Vishnugopa of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra, Dhanamjaya of Kusthalapura and others.He commenced his southward journey by marching through the Chota Nagpur plateau towards the east coast and attacking South Kosala in the Mahanadi valley. The rulers were almost always reinstated to their thrones. This is in sharp contrast to his earlier westward march in which he had uprooted the established kings and chieftains, demolishing their dynasties and bringing their holdings into direct Gupta control. It is certain that the great king realised the logistical difficulties in imposing direct rule of these far-flung southern territories from his capital in the north-east of

the country and therefore opted to leave them as tributary kingdoms. He however, exacted a great deal of tribute in gold and other treasure from each conquest to enhance Gupta wealth. This could be considered a master stroke by a military genius and statesman.

10.2.2.4. Campaign against the Forest Kingdoms - These kingdoms were also called Atavika kingdoms and Samudra Gupta is reported to have reduced 'all' forest-states to complete subjugation. A copper plate inscription of Parvrajaka, the king of Basti, names 18 forest kingdoms/states that were defeated by the Gupta king.

10.2.2.5 Relationship with the Frontier Kingdoms & Tribal States - The victorious career of Samudra Gupta must have produced a deep impression on the Pratyantanrupatis or frontier kings of North-East India and the Himalayan region, and the tribal states of the Panjab, Western India, Malwa and the Central Provinces, who are said to have gratified his imperious command "by giving all kinds of taxes, obeying his orders and coming to perform obeisance." The most important among the eastern -kingdoms which submitted to the mighty Gupta Emperor were Samatata (part of Eastern Bengal bordering on the sea, having its capital probably at Karmmanta), Davaka and Kamarupa (roughly in Assam). We learn from the Damodarpur plates that the major portion of Northern Bengal, then known as Pundravardhana-bhukti, formed an integral part of the Gupta Empire from A.D. 443 to A.D 543, and was governed by a line of Uparikas as vassals of the Gupta Emperor.The Northern Pratyantas were Nepal and Kartripura. The latter principality comprised probably Katarpur in the Jalandhar district, and the territory of the Katuria of Kumaun, Garhwal and Rohilkhand.The tribal states which paid homage were situated on the western and south-western fringe of Aryavarta proper. Among these the most important were the Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Sanakanikas, Kakas and Kharaparikas.The Malavas occupied part of the Panjab in the time of Alexander. They were probably in Eastern Rajaputana when they came into conflict with Ushavadata. Their exact location in the time of Samudra Gupta cannot be determined. In the time of Samudra Gupta's successors they were probably connected with the Mandasor region. We find princes of Mandasor using the reckoning, commencing B.C. 58, handed down traditionally by the Malava-rajya. The Arjunayanas may have been connected with the Pandoonoi or Pandava tribe mentioned by Ptolemy as settled in the Panjab.

The foreign powers that thus established diplomatic relations with Samudra Gupta were the Daivapidra-Shahi-Shahaniishahi and the Saka Mimindas as well as the people of Simhala and

all other dwellers in islands. The Daivaputra-Shahi-Shahanushahi belonged apparently to the Kushan dynasty of the north-west, which derived its origin from the Devaputra Kanishka. The Saka Murundas must have included the northern chiefs of Scythian nationality who issued the Ardochsho coins as well as the Saka chieftains of Surashtra and Central India, the representatives of a power which once dominated even the Ganges valley. The existence of a Murunda power in the Ganges valley a couple of centuries before Samudra Gupta is vouched for by Ptolemy. The JainaPrabhavaka-charita testifies to the control that a Murunda family once exercised over the imperial city of Pataliputra.

10.2.2.6 The Empire - By the end of his conquests, Samudra Gupta had unquestioned control over the region that in ancient times was called Aryavarta, the Aryan homeland, which became his core territorial holding. The area included the modern states of West Bengal, Bihar, Uttar Pradesh, Madhya Pradesh, and Eastern Rajasthan. These states account for the most fertile and populous areas of North India. Essentially Samudra Gupta's direct rule covered an area that ran from the Hooghly in the east to the Chambal in the west, and from the foothills of the Himalayas in the north to the River Narmada in the south-a vast empire by any reckoning. While this area was under direct Gupta rule, Samudra Gupta's sovereignty and irresistible might was also acknowledged by the Kushans ruling in Gandhara and Kabul; the descendants of the great Satrap Rudradaman ruling in Gujarat and parts of Malwa; the chiefs and princes of the frontier kingdoms of Assam and the Gangetic delta; the king of Nepal in the southern slopes of the Himalayas; and by the king of Ceylon and 'other islands'. It is possible that these other islands that are mentioned could be references to the Indianised kingdoms of South-East Asia.

10.2.2.7. The Interaction with Ceylon (Sri Lanka) - Around the year 360 A.D. the king of Ceylon Siri Meghavarna (A.D.352-329) send two Buddhist monks, one of whom was his brother, to pay homage to the Buddha by visiting a monastery built by Asoka Maurya to the east of the sacred tree in Bodh Gaya. Hiuen Tsang the Chinese traveller-pilgrim visited the monastery in the 2th century and reported that there were about 1000 monks of the Sthavira school of Mahayana Buddhism in residence at that time. Today, the site where the monastery existed is an extensive mound.

10.2.2.8. Performance of Asvamedha - After six centuries of Mauryan rule, Samudra Gupta stood on the threshold of a pan-Indian Empire. He proclaimed the universality of his empire by reviving and performing the ancient rite of Aswamedha (the horse sacrifice), perhaps for the first time after the one conducted by Pushyamitra Shunga centuries back. The ceremony

was conducted with appropriate splendour with reports that 100,000 cows were gifted, presumably to Brahmans as was the custom of the period, and that millions of gold and silver coins were distributed. A small number of coins minted for the occasion has been found and reveal the Vaishnavite leanings of the Emperor. However, the term conqueror as appropriate to a devotee-king of Vishnu is not seen in the coins leading to the belief that Samudra Gupta had grown sufficiently vain to consider himself the incarnation of the deity itself. The coins also depict the Garuda of Vishnu, the on-umbrella insignia of the Samrat, and the wheel turning pose of the Chakravartin. Another memorial to the event is a carved stone figure of a horse that was discovered in northern Oudh and is currently on display at the Lucknow Museum. Traces of the brief inscription on the horse carving refers to Samudra Gupta and the Aswamedha. After that he proclaimed himself a chkravartin (universal ruler), and a new tone appears in Indian kingship: he was a mortal only in celebrating the rites of the observances of mankind, but otherwise a god dwelling on Earth. In his acclaimed book on the history of Medieval India, Vincent Smith an acknowledged historian of great merit, calls Samudra Gupta the 'Napoleon of Ancient India'. This is also echoed in some other publications.

10.2.2.9 The Emperor - Samudra Gupta remained unknown till the early 1900s, although there was no confusion regarding his name or antecedents, once he was 'discovered'. His fame was uncovered through extremely diligent archaeological research and the detailed study of obscure inscriptions that were then corroborated through aligning them with the available narrative of events. Court eulogies that celebrate the rule of a king are prone to exaggerations and at times display almost total bias in their praise for the benevolence of the ruler. This is a universal truth in the study of history. Therefore, the writings regarding Samudra Gupta, especially the ones by his court poet, must also be assessed accordingly. There is however no doubt that Samudra Gupta was a greatly gifted and exceptionally capable ruler. He was a great patron of the arts and the renowned Buddhist author Vasubandhu is considered to be one of the beneficiaries of Samudra Gupta's largess. He cultivated learned peopleand regularly interacted with them, displaying an acute and extremely polished intellect. He is reported to have been proficient in song and music and devoted to their practice as an individual. This devotion of the Emperor to the pursuit of music is confirmed by some rare coins that have been unearthed which show Samudra Gupta seated on a high-backed couch playing the Indian lute, the veena. He is also reported to have been a poet of note. While there are no surviving examples of the King's poetry, the testimony to his highly developed aesthetic sense leads one to believe that he would have

indulged in poetry and that he would have been at least a passably good poet. On the whole, the picture that emerges is of a man of genius, well-versed in the art of war, at home with the arts, with a keen understanding of the more esoteric and creative aspects of human pursuits. The titles used by this monarch were Apratiratha, 'unrivalled car-warrior' Aprativaryavirya, ' o f irresistible valour/ Kritanta-parasu, 'axe of death,' sarvarajochchhetta,'uprooter of all kings,' Vyaghra-parahrama, 'possessed of the strength of a tiger, 'Asva-medhaparakrama,' whose might was demonstrated by the horse sacrifice,' and Parakramanka, 'marked with prowess,' but not Dharmaditya. Most of these epithets are connected with particular types of coins issued by the emperor. ThusParakrama is found on the reverse of coins of the standard type, Apratiratya on coins of the archer type, Kirtanta-parasu on coins of the battle-axe type, sarvarajochchhetta on coins of the Kacha type, Vyaghraparakrama (Raja) on the tiger type of coins, and Asvamedha-parakrama on the Asvamedha type.

10.2.2.10. Governance - His governance style has been recorded in rich but allusive phrasing, written more in rhetoric than with a direct connection to reality. Although he defeated most of his contemporary kings in battle and could have annexed their territories, he chose not to do so. Samudra Gupta made no attempt at annexing the conquered territories beyond the immediate region of Arya-Varta, instead imposing one-time tributes, reinstating the defeated kings, and withdrawing the Gupta forces. After exacting tributes from the defeated rulers, he left them to continue their rule with almost no bureaucratic intervention or continued intrusion into the domestic affairs of the vassal state. This process essentially created a web of feudatory states around the core Gupta Empire. This is in sharp contrast to the Mauryan administration which was minutely intrusive and micromanaging at the height of its power. But unlike the directly administered empire of the Mauryas, this was at best a web of feudatory arrangements and one which, lacking an obvious bureaucratic structure, left the sovereignty of the feudatories intact. Samudra Gupta was proclaimed a ‘chakravartin’, or world ruler, on completion of the Aswamedha sacrifice. To be a chakravartin it was not necessary to have sustained direct governance over vast and far flung areas—the concept only needed nominal submission to the sovereignty of the chakravartin by vassal kings. Such submission normally was in the form of representative attendance in the chakravartin’s court on ceremonial occasions. The requirement was for sufficient number of kingdoms to accept the sovereignty without it having to be enforced as such and the status of the chakravartin depended as much on the status and number of the rajas surviving as independent rulers while also willing to pay tribute and accept his suzerainty. This situation validated and magnified

the threefold principle of conquest. There was a vested interest for the conquering Emperor to reinstate the defeated kings to their throne. The exact year of Samudra Gupta's death is not known, although it is certain that he lived a long life and that his reign was one of uninterrupted prosperity and peace for nearly half a century. In keeping with his sagacious nature, he attempted to make the transition of the crown to the next generation as smooth as possible by nominating his son through Queen Datta Devi, already the crown prince, as his successor. The short struggle he faced when coming to power could also have influenced the ageing monarch's decision to lay the foundations for a smooth succession. There is a story of his immediate successor, Rama Gupta, being weak and being forced into a dishonourable treaty by the Saka Satraps. This could only mean either that Samudra Gupta did not fully subjugate the Sakas, contrary to what has been mentioned in the inscriptions, or that the Sakas, occupying an area far away from the centre of power were quick to revolt at the demise of the old king. The final subjugation of the Sakas and the conquest of Malwa and Gujarat was left to his successor. Samudra Gupta's beautifully minted gold coins provide the initial impetus to name the Gupta dynasty 'Golden'.

10.2.2.11. Family of Samudra Gupta - Samudra Gupta's 'virtuous and faithful wife possibly Datta Devi, appears to be mentioned in an Eran inscription referable to the period of his rule. We possess no genuine dated documents for the reign of the great emperor. The Nalanda and Gaya grants profess to be dated in the years 5 and 9 respectively, but no reliance can be placed on them and the reading of the numeral in the Gaya record is uncertain. Smith's date (A.D. 330-325) for Samudra Gupta is conjectural. As the earliest date of the next sovereign is. A.D. 380-381 it is not improbable that his father and predecessor died some time after A.D. 325. One of the last acts of Samudra Gupta was apparently the selection of his successor. The choice fell on Chandra Gupta, his son by Datta Devi.

10.3 Chandra Gupta-II Vikramaditya - Accepted history states that Emperor Samudra Gupta, the Chakravartin of Arya-Varta, was succeeded to the throne by his son by Queen Datta Devi, the anointed heir apparent Chandra Gupta II, who later claimed the title 'Vikramaditya', or 'the sun of valour'. However, there is a mystery that surrounds this sanitized version of events.

10.3.1 The Story of Devichandraguptam - The scope of literature as a source of history is usuallyregarded as restricted, in the sense that literary works are often drawn upon only in order to supplement and confirm the historical material already provided by the more reliable

epigraphic records. But sometimes it happens that an important historical detail, not already known from inscriptions, is first brought to light through a literary source and is thereafter sought to be corroborated by means of some inscriptional evidence. A typical case in point is that of Samudra Gupta's successor on the Gupta imperial throne. The Gupta inscriptions invariably mention Chandra Gupta II as the immediate successor of Samudra Gupta. But new light has been thrown on the question of the genealogy and the succession of the Early Imperial Guptas through the discovery of a Sanskrit play, Devichandragupta, by Visakhadatta. The extracts of this newly discovered drama, Devichandragupta, begin with the second act, where it is stated that Rama Gupta agreed to give away his queen, Dhruvadevi, to the Sakas, in order to remove the apprehension of his subjects.

10.3.2 Early difficulties - Samudra Gupta had left behind him an empire, which, though considerably extensive, was not necessarily a unified empire under a single ruler. It was something like a federation of autonomous states grouped together in subordinate alliance to the Gupta suzerain, not certainly without the realization of the common interests that such a unity subserved. States of nearer Hind formed the integral part of the empire; the frontier states in the east and the north were practically independent, but at the same time on terms of active diplomatic relationship amounting to subordinate alliance. The same seems to have been the case also in respect of northwest frontiers. After the death of Samudra Gupta, who was certainly the unifying factor of all these different political units, there naturally followed some sort of disintegration of the empire. One such attempt, during the reign of Rama Gupta, on the part of the Kusana king, was successfully flouted by Chandra Gupta II. The reference in the Meharauliiron pillar inscription of Chandra Gupta II to a successful war against the Bhalikas by getting across the seven mouths of the Sindhu' can be easily explained by such a supposition. Chandra Gupta II, thereafter, made his position on the north-westfrontiers and in the Punjab stronger than ever, which fact has been definitely pointed out by his inscription at Mathura. He is the first sovereign of the Gupta dynasty, whose record has been discovered in that city. It is a greatly damaged and undated inscription, but the fragment of it, which is available, refers to the glories of his father, Samudra Gupta, and to his own devotion to the Bhagavata religion. Chandra Gupta II's coins, particularly his silver coins, are plentiful all over the eastern Punjab as far as the banks of the Chenab. Another inscription at Mathura, was discovered in a garden of Mathura city. This record is inscribed on a stone pillar, consists of seventeen lines. It is damaged in different parts, the most regrettable damage however being to the part, which mentioned the date in regnal year, since this is the only inscription of

the early Gupta emperors, which was dated both in Gupta era and regnal year. The inscription is Saiva and on one side of the pillar is to be found a naked figure of a Sivagana. The inscription opens with the name of MaharajadhirajaBhataraka Chandra Gupta, the worthy son of Samudra Gupta. The object of this inscription is to record the building of a temple of Siva, named Kapilesvara. The great importance of the record lies in the fact that it supplies us with a very early date in the reign of Chandra Gupta II, that is, 380 AD.

10.3.3 War Against the Saka Ksatrapa - The consolidation of the northwestern dominions of his empire was completed by Chandra Gupta II within two years immediately after his accession to the Gupta throne. All this evidence, epigraphic and numismatic, indicates that Chandra Gupta II first strengthened his north-western dominions from the Jallundhar Doab to Mathura. He thereafter turned his attention to the southern end of the north-western frontier, where the Ksatrapa revival had become sufficiently aggressive. According to Rapson's investigations based on the study of the Ksatrapa coins, the period extending from 305 AD to 348 AD is marked by great changes in the political history of the Ksatrapas, the one clear indication of which was that the office of Mahaksatrapa fell in abeyance during that period. In the first part of that period, there were two Ksatrapas, and in the latter part, Ksatrapa coinage ceases to be issued altogether. All this suggests that their territory was subject to foreign invasion, firstly under Pravarasena I Vakataka, during the first half of that period, and later, during the second half, under Samudra Gupta, whose victorious advance must have, greatly, reduced its extent. It seems that the constant wars between the Ksatrapas and the Vakstakas were partly responsible for the decadence of Ksatrapa power. The expansion of Vakatakaauthority under Prthvisena I, whose reign was a long one, according to Ajanta inscription, brought about another period of break in Ksatrapa rule, between the years, 351 to 364 AD. After the death of the great Vakataka king, Prthviena I, circa 325 AD. the Ksatrapas seem to have recovered some parts of their lost territory and a considerable amount of their political influence, so much so that Rudrasena III restored the original family title, Mahaksatrapa, assumed the offensive, and made a bold bid for regaining that region round about Ujjain, which had constituted the core of their territory, in the best days of Ksatrapa domination. The successor of Rudrasena III was his sister's son MahaksatrapaSvamiSimhasena. The only date known of this monarch is 382 or 384 AD. The martial activities on the part of MahaksatrapasRudrasena III and Simhasena attracted the attention of Chandra Gupta II, who had just then completed his consolidatory operations on the northwestern frontiers and in the Punjab. The earliest known date of the silver coinage of

the Guptas, in the region which had formerly been in exclusive possession of the Ksatrapas, comes almost about twenty years after 388 AD, and on this numismatic evidence it is generally assumed that the Gupta conquest of the west must have been effected sometime about 409 AD. But there is an inscription of Chandra Gupta II at the Udayagiri cave, which is dated in 401 AD. An inscription in the Chandra Gupta cave on Udayagiri hill near Bhilsa dated 401-402 AD record the gift, by a Maharaja of the Sanakanika tribe, who seems to have been a feudatory of Chandra Gupta II. The Udayagiri cave inscription brings the date of Chandra Gupta II's conquest and occupation of Malwa much earlier than that given by numismatic evidence. There is another undated inscription at Udayagiri cave, which is a record of the excavation of the cave, as a temple of Siva, by order of a certain Virasena, also called Saba, a king's minister of peace and war, having got the position by hereditary rights. The minister is described as Sandhivigrahika, a man of learning, and a native of Pataliputra. The inscriptions at Udayagiri indicate the extent of Chandra Gupta II's authority, bringing it quite close to Ujjain, the capital of Malwa and the headquarters of the Ksatrapas. The last line of the second inscription of Udayagiri indicates clearly that the king in person and the minister were both, at that place, on an expedition of the 'conquest of the world'. In the times of Samudra Gupta, a large portion of Malwa was included in the Gupta empire and a number of tribes in that region were made to submit to the Gupta sovereign. MahakatrapasRudrasena III and Simhasena, however, represent the temporary revival of the Sakas in that territory. The process of the conquest of this region must have been gradual. Chandra Gupta II seems to have started operations for rounding off his empire in that particular corner. His expedition involved more than one campaign and a gradual reduction of territory for final incorporation in the empire.The stone inscription of Chandra Gupta II at Sanchi in the north-eastern Malwa, dated 412-13 AD, confirms his established domination in that part of the country. The year 93 of the Sanchi inscription is the last known date of Chandra Gupta II. The inscriptions show that Chandra Gupta II conquered the whole of Malwa and his silver coins indicate that he put an end to the domination of the later western Ksatrapas of Kathiawar. These wars on the south-west frontiers seem to form the only major military enterprise undertaken by Chandra Gupta II after his accession. All other frontiers were presumably free from any political disturbances.

10.3.4. Gupta Empire under Chandragupta II - Extension of Empire: According to Fa Hien, Pataliputra was the original capital of the Guptas, but it appears that later Chandra Gupta II made Ujjain his second capital, probably in view of the special exigencies of

administration that arose particularly on account of the wars against the Sakas and the consequent reorganization of the newly acquired territory in that region. This fact explains the genesis of the glorious Indian tradition of Vikramaditya of Ujjain. The conquest of Western Malwa and Kathiawar made the Gupta empire, under Chandra Gupta II very vast, extending from Kathiawar peninsula to the confines of Eastern Bengal, and from the Himalayas to Narmada. It is known to have included Bengal, Bihar, Uttar Pradesh, Eastern Punjab, and practically the whole of Central India including the famous and fertile province of Malwa, North Gujarat and Kathiawar.

Chandra Gupta II had become the master practically of the whole of Northern India, after having exterminated the Scythians of the Punjab, the north-west frontiers and Western India. Through the matrimonial alliance with the Vakatakas, he had neutralized the only rival power in India. He wielded, in fact, complete domination even over the Vakataka territory, as shown above. He was unquestionably the paramount sovereign of India in his times. The latest date of Chandra Gupta II, which is given in the Sanchi pillar inscription, viz, 412- 13 AD, and the earliest date of his successor, Kumara Gupta I, mentioned in the Bilsad stone pillar inscription, viz., 415-16 AD, would indicate that Chandra Gupta II died and was succeeded by his eldest son, Kumara Gupta It sometime between 413 and 415 AD.

10.3.4 Gupta Empire after Chandragupta II - Chandra Gupta Vikramaditya left the Empire in an exalted state in terms of its national power, prosperity of both the kingdom and the people as well as the stability of governance. The borders were secure, trade both internal and externl was thriving, and there were no internal revolts or insurgencies of any note. This period is also considered the Golden Age in the history of India. Chandra Gupta Vikramaditya was succeeded on the throne by Kumara Gupta I who ruled from A.D. 415-455. It is a measure of the tranquillity and stability of the State that in this instance there is no mention of a succession struggle, actual or contrived. Kumara Gupta I ruled for 40 years and it can be presumed that the empire did not face any challenges for the greater part of his reign. This is corroborated by the coins of the period that have been discovered and inscriptions left behind. He is also reported to have carried out the Aswamedha, or ‘horse sacrifice’, to assert his paramount sovereignty over the Empire and outlying provinces, most probably not directly ruled, but paying tribute to the Gupta Empire. Surprisingly for an emperor who ruled for nearly half a century, there is an extraordinary dearth of records of events that mark the reign of Kumara Gupta. There is a report that in A.D. 450 the Guptas were invaded bythePushyamitra, probably from the Narmada region. The shock of the

invasion brought about considerable instability to the Empire and could also have hastened the demise of Kumara Gupta, whose death has been fixed at having occurred in 455. The defeat was avenged by the crown prince Skanda Gupta, who succeeded to the throne. Towards the end of Kumara Gupta I's rule, in the middle of the 5th century, the Hun hordes also erupted through the North West passes into mainland India. It can be said with certainty that the date of Kumara Gupta's death also marks the beginning of the decline of this illustrious dynasty. The Huns who came to India were a branch of the White Huns-the Hephtalites from Central Asia. They were at times referred to as Hunas in Indian sources.

The Guptas succeeded in keeping the Huns at bay for some time. As king, Skanda Gupta(A.D.455 to 462) effectively contained the Pushyamitra challenge and then turned his attention to the Hun invasion. Skanda Gupta was an experienced and mature individual with a touch of brilliance in military matters. He conclusively defeated the barbarians and India was saved, for the time being at least. This victory was celebrated by erecting a pillar in Bhittari in Ghazipur, which contains a detailed inscription of the defeat of the Huns.Skanda Gupta's inscriptions provide a chronology of the repeated Hun invasions and his efforts to safeguard the kingdom. An inscription in Saurashtra dated 458. once again details the defeat of the barbarians and provides information that the viceroy of the West, Parnadatta, rebuilt the embankment of the lake in Girnar Hills and constructed a temple to Vishnu.

The Hunas who attacked northern India, and eventually ruled parts of it, were not entirely independent but functioned under a Huna overlord whose dominions extended from Persia to Khotan. The Huna king Toramana consolidated Huna power in Panjab, from where he invaded the Gupta kingdom. Toramana was succeeded by Mihirakula, who ruled at the same time as the Gupta king, Narasimhagupta II, c. 495. In his struggle against Mihirakula, Narasimhagupta II received support from some powerful feudatories, particularly the Maukhari chief Ishvaravarman and Yashodharman of Malwa, whose Mandasor inscription states that Mihirakula paid tribute to him. The political impact of the Hunas in India subsequently subsided. Acting as a catalyst in the political process of northern India, however, the Hunas saw the slow erosion and final dissolution of the Gupta kingdom by the middle of the sixth century.

10.4 Self Check Exercise

Q.1 Discuss the various types of sources employed by historian to reconstruct history of the Gupta Empire.

Q.2 Give an account on the career and achievements of Chandragupta-I.

Q.3 Write an essay on the origin and original homeland of the Gupta Dynasty.

Q.4 Describe the achievements of Samudraguptaparakramaka on the light of Allahabad prasasti.

10.5 Summary - The Gupta Empire, which ruled the Indian subcontinent from 320 to 550 AD, ushered in a golden age of Indian civilization. It will forever be remembered as the period during which literature, science, and the arts flourished in India as never before.During the late third century, the powerful Gupta family gained control of the local kingship of Magadha (modern-day eastern India and Bengal).The Gupta Empire is generally held to have begun in 320 AD, when Chandragupta I (not to be confused with Chandragupta Maurya, who founded the Mauryan Empire), the third king of the dynasty, ascended the throne. He soon began conquering neighboring regions. Samudragupta, son and successor of Chandragupta I, began a conquest of the entire subcontinent. He conquered most of India, though in the more distant regions he reinstalled local kings in exchange for their loyalty.Samudragupta was also a great patron of the arts. He was a poet and a musician, and he brought great writers, philosophers, and artists to his court. Samudragupta was a devoted worshipper of the Hindu gods. Nonetheless, he did not reject Buddhism, but invited Buddhists to be part of his court and allowed the religion to spread in his realm. Samudragupta was briefly succeeded by his eldest son Ramagupta, whose reign was short In 380 AD, a younger son of Samudragupta, Chandragupta II, came to the throne. Like his father, Chandragupta is often called “the Great.” Under his rule, the Gupta Empire reached its zenith, and this is considered the golden age of India. The Gupta Empire declined precipitously under Chandragupta II’s successors. During this time the Huna or Huns by the Indians, and today are commonly called Hephalites or White Huns invaded India. By the year 500 AD, the Huns had overrun the Gupta Empire. After the Gupta, the subcontinent once again became a patchwork of independent states. However, the legacy of the Gupta Empire, and the cultural renaissance it presided over, has continued to be a source of inspiration for India up to the present day.

10.6 Glossary

The PrayagaPrashati: Also known as the Allahabad Pillar Inscription, composed by Banabhatta, the court poet of Samundragupta.

Gupta Empire:the Gupta Empire was an ancient Indian empire which existed from the early 4th century CE to late 6th century CE. At its zenith, from approximately 319 to 467 CE. This period is considered as the Golden Age of India by historians.

10.7 Answer to the Self Check Exercise

Q.1 See 10.2 Q.2 See 10.2.1 Q.3 See 10.2 Q.4 See 10.3

10.8Suggested Readings:

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• Maity, S.K., The Imperial Guptas and their Times, c. AD 300–550, Delhi, 1925.

• Majumdar, R.C. and A.S.Altekar (eds.), The Vakataka-Gupta Age (c. AD 200 to 550),2nd edn, Benares, 1954.

• Smith, B.L., Essays on Gupta Culture, New Delhi, 1983.

10.9 Terminal Questions

Q.1 Write a note on Allahabad Pillar Inscription.

Q.2 Describe about the gupts empire after Chandragupta II.

Chapter-11

Administration and Decline of the Gupta Dynasty

Structure

11.0 Objective

11.1 Introduction

11.2 Gupta Administration

- 11.2.1 The Central Administration
- 11.2.2 Administrative Divisions
- 11.2.3 Provincial Administration

11.2.4 District or Vishaya Administration
11.2.5 City Administration
11.2.6 Village Administration
11.2.7 Source of Revenue
11.2.8 Gupta Emperor and the Feudal Lord
11.3 Decline of The Gupta Empire
11.3.1 Discord in the Imperial Family
11.3.2 Absence of strong centralized administration.
11.3.3 Economic Bankruptcy of the Empire
11.3.4 Foreign invasions:
11.3.5 Rise of Yosodharman
11.3.6 Revolt of the Feudatories
11.3.7 Policy of Religious Antagonism
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11.4Self Check Exercise
11.5 Summary
11.6Glossary
11.7 Answer to the Self Check Exercise
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11.9 Terminal Questions

11.0 Objective–

After studing this lesson, the learner will be able to:

- Explore the history of India undet the imperial Maurya.
- Assess the significance of administration under the Gupta Empire.
- Know the provincial administration introduced by the imperial Guptas during their rule.
- Examine the factors responsible for the decline and disintegration of Gupta Empire after Skanda Gupta rule.

11.1 Introduction - The age of the Guptas has been regarded as the age of progress in India by all historians. Of course, Dr.RomilaThaper seems to be near the mark when she contends that when we accept the Gupta period as the classical age of ancient India we have accepted its limitations also. That the living standard which reach their peak were limited to upper classes alone and, further the classicism of the Gupta period was restricted to Northern India alone. With this limitation she agrees with others regarding the progress achieved during this

period. Majority of scholars agree with the view that it was die "Golden Age" of Ancient India. Dr. V.A. Smith writes, "The age of great Gupta Kings presented a more agreeable and satisfactory picture than any other period in the history of Hindu India.Literature, Art and Science flourished in a degree beyond ordinary and gradual changes in the religion were effected without persecution." The empire of the Guptas was certainly less extensive than the empire of the Mauryas prior to them. The great Gupta ruler provided political unity to a large part of North India for nearly two centuries. The political institutions of the Gupta Age were not original but were rather "founded the historical traditions of the past and improved and adapted to suit contemporary conditions." They were both imposing and benevolent. The imperial perfection was achieved in the hands of the Guptas and their administrations was better than that of the Mauryas. This chapter discuss the administration of the Gupta Empire and also the causes for the decline of Gupta dynasty.

11.2. Gupta Administration - In many respects, the Gupta administration constitutes the watershed between India's past and future traditions of polity and government. The most noticeable feature of the post-Mauryan administrative development was the gradual erosion of the government's centralized power. First, the Satavahanas and the Kushans entered into feudatory relations with the smaller kingdoms. Second, land-grants, which began from this time, created administrative pockets in the countryside managed by the religious beneficiaries. A third factor which contributed to the process of decentralization was the existence of autonomous governments in several cities of northern India. Guilds of traders from these cities even issued coins, which was normally the prerogative of the sovereign power. At several points, however, the old centralized system of administration was continued and even strengthened by the accession of new elements.Fa-hien's account and lot of inscriptions issued by the Gupta monarchs provides useful information on the Gupta administration. Fa-hien characterises the Gupta administration as mild and benevolent. There were no restrictions on people's movements and they enjoyed a large degree of personal freedom. There was no state interference in the individual's life. Punishments were not severe. Imposing a fine was a common punishment. There was no spy system. The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves. He mentioned that people were generally prosperous and the crimes were negligible. Fahien had also appreciated the efficiency of the Gupta administration as he was able to travel without any fear throughout the Gangetic valley. On the whole the administration was more liberal than that of the Mauryas.

11.2.1 The Central Administration - King Monarchy was the form of government which was in vague during the Gupta Age. But it was the benevolent monarchy The king was the head of the state as well as that of administration. The theory of the divinity of kings was popular during the Gupta period by which the royal power and prestige had increased. The Guptas discarded the modest title of raja and adopted the high-sounding ones brought into vogue by the Kushans. The most typical example is maharajadhiraja which, along with its several variants, appears in Gupta inscriptions. The Guptas were fond of sounding titles and the whole administrative structure was saturated with designations and titles. The Gupta rulers assumed a number of titles such as 'Raja-dhiraja', 'Maharaja-dhiraja 'Paramaraja-dhiraja 'Raja-dhirajashi', 'Eka-dhiraja', 'Pramdevata', 'Parambhattarka', 'Prithipala', 'Paramesvara', 'Samrat', and 'Chakravartin'. Samudragupta is described as equal to the gods "Dhanda" or "Kubera", "Varuna", Indra" and "Antaka" or "Yama". Thus Gupta kings also claimed superhuman qualities for themselves. The use of words "selected by the father in the Mathura inscriptions points to this in the case of Chandragupta-II as well. The personal life of the King was very simple. He took great interest in redeeming the poor from misery in protecting religion and in dispensing justice. Council Of Ministers: It appears that the Gupta rulers had their councils. Perhaps, it consisted of princes, high officials and feudatories. Kalidas refers to the "Mantri-Parishad" or council of ministers. Some officers the designation of "Kanchuki" or "Chamberlain" acted as an agent between the King and the council. Whatever decisions were taken by the council of Ministers were conveyed to the King through an "Amatya". It means that the matter was placed before the "Council of Ministers" and efforts were made to arrive at some conclusion then the decisions were conveyed to the King who was left to arrive at any conclusion he pleased. It was the duty of the "Council of Ministers" to advise the king but ultimately it had to obey the verdict of the King. The emperor was assisted by a council of ministers of "Mantri-Parishad". The prominent "Mantris" among whom was the "Prime Minister" of the state known as "Mantri Mukhya". The portfolios of war and peace, the chief Councillorship, military forces and law and order were held by different persons respectively known as, 'MahasandhiVigrahaka', 'Amatya', 'Mahabaladhikrita' and 'Mahadandanayaka'. The provinces were called Desas or Bhuktis and were governed by Uparikas. The Uparika may represent the pradesikas of the Ashokan epigraphs and in the same as the Amatyas of the Satavahana provinces. The provinces were divided into districts, called Vishyas. Each vishaya was administered by a royal official, known as the AdhisthanaAdhikarna. Ranabhandahi-Karana was the military exchequer. Dandaparsadhikarna, office of the chief of police. Vinayasthiti-Sthapaka, office of minister in

charge of law and order. Bhatasvapati, head of the infantry and cavalry. Mahapratikara chief chamberlain. Vinayasur, chief censor. According to Kalidas, there were three ministers foreign-minister, finance minister and the law-minister. The ministers were expected to be experts in their spheres of works. In many cases their office was hereditary. The great secrecy was maintained with regard to the deliberations in the meetings of the ministers. Further, it appears that the Question of the succession to the throne was a function of the 'Council of Ministers'. Civil Officers: They continued the traditional machinery of bureaucratic administration with nomenclature that was mostly borrowed or adopted from earlier times. The Guptas entire central government was under the direct control of the King. The most important officers of the royal court were known as "Mahapratihara" or "Receptionist", "Rajamatya" or "Adviser to the king" and "Ajnasamchrikas" or courtiers. The Gupta civil administration was a "bureaucracy of high- sounding officials like "Rajapurusha", "Rajanayaka", "Rajaputra", "Rajamatya", "Mahasamanta", "Mahapratihara" and "Mahakumaramatya" etc.Revenue And Police Officers: The duties of revenue and police administration were not separate and were run by officials like 'Uparika', 'Dashparadhika', 'Chauroddharanika', 'Dandika', 'Dandapashika', 'Gaulmika', 'Kottapala' or 'Kottupala' 'Angarakshka' and 'Ayuktaka- Viniyuktaka', 'Rajuka' etc. Military Officers: The military officers referred to in the inscriptions are the 'Senapati', 'Mahasenapati', 'Baladhikrita' 'Mahabaladhikrita', 'Dandanayaka', 'Sandhivigrahika', Mahasandhivigrahika', Gopta etc. They were the key functionary in the Gupta army. The Gupta army had four wings such as- informatory, cavalry, elephant and the navy. The main weapons of war were bows and arrows, swords, axes and spears. Judicial Officers: Inscriptions of Gupta's refer to such judicial officers as 'Mahadanda nayaka', 'Mahakshapatalika' etc. Probably, 'Mahadandanayaka' combined the duties of a judge and a general. The "Mahadandanayaka" was probably the "Great keeper of Records". It appears that the "Kumaramatya" a "Bhondapashika" and the "Uparika" had each his separate "Adhikarna" or "court or office" where the transactions pertaining to land were decided. It is possible that judicial matters were also decided there. According to Fa-Hien, punishments were very lenient and capital punishment was very rare. However, the testimony of Fa-Hien is not accepted and it is pointed out by the Kalidas, Visakhadatta that punishments were pretty harsh in the Gupta period-such as death, death by elephant etc. Four kinds of ordeals seemed to have been employed to ascertain the guilt or innocence of a person. These are by water, by fire, by weighing and by poison.

11.2.2 Administrative Divisions - A study of the Gupta inscriptions shows that there was an hierarchy of administrative divisions from top to bottom. The empire was called by various names such as "Rajya", Rashtra", "Desha", "Mandala", "Prithvi" and "Avani". It was divided into provinces which were called as, "Bhukti", Pradesha" and "Bhoga". Provinces were divided into "Vishayas" and put under the control of "Vishaya Patis". "Vishaya" were divided in "Nagaras" and "Nagares" were divided into villages. A part of a "Vishaya" was called "Vithi ." A union of villages was called "Pethaka" and "Santaka". Smaller units or divisions of a village were "Agrahara" and "Patta". For the first time, the inscriptions give us an idea of systematic local administration in the Gupta period, which assumed many new dimensions. The series of northern Bengal epigraphs mentions the adhisthanadhikarana (municipal board), vis. ayadhikarana (district office) and as takuladhikarana (possibly, rural board). The full adhisthanadhikarana is said to consist of four members, the nagarasresthı (guild president), the sarthavaha (chief merchant), the prathamakulika (chief artisan) and the prathamakayastha (chief scribe). The precise significance of the astakuladhikarana is unknown, but in one example it is said to be headed by the mahattaras (village elders) and also includes the gramika (village headman) and the kutumbins (householders).

11.2.3 Provincial Administration - The head of the provincial administration was known by various names and some of them were- "Uparika", "Gupta", Bhogika", "Bhogapati" and "Rajasthaniya". In certain cases, the son of the King or "Rajaputra" was appointed the Governor. The minister in attendance on the royal Governor was called "Kumaramatya". There are the references to various provincial officials such as- "Baladhikaranika" or "Head of the army or military"; "Dandapasadhikaranika" or 'Chief of the Police'; 'Ranabhandarika' or 'Chief Justice'; 'VinayasthitiSthapaka' or 'Minister of Law and order"; 'Sadhanika' or 'Officer to deal with debts and fines'; 'Hiranya-Samudyika' or 'Currency Officer; 'Tadayuktaka' or 'Treasury Officers'; 'Audrangika' or 'Collector of the Udranga tax'; 'AurnaSthanika' or 'Superintendent of silk factories'; etc.

11.2.4 District or Vishaya Administration - The head of the "Vishaya" administration was the "Vishayapati" or District Magistrate'. The District Magistrate or "Vishayapati" was assisted in his work by the "Mahattaras" or "Village elders". "Gramikas" or "Village Headmen", "Saulkikas" or Collectors of Customs and tolls', "Gaulmika" or "officers in charge of forests and forts", "Agarharikas", "Dhruvadhikaranikas" or "Treasurers" etc. There were many clerks in the department whose duty was to write and copy out the records and

documents. The writers were called "Lekhakas" and "Diviras". The officer-incharge of the documents was known as the "Karanika".

11.2.5 City Administration - The head of the city administration was known as the "Nagara-Rakshaka" or"Purapala". "PurapalaUparika" was another officer who controlled the heads of the various cities. A city was governed by a "Parishad". In the city, there was a reference of "Avasthika", who was a special officer who acted as the "Superintendent of Dharamsalas."

11.2.6 Village Administration - The village was the smallest unit of the administration. "Gramika" was the head of the village but there were other officials known as "Dutas" or "Messengers", heads men, Kartri, etc. He was assisted by a village assembly but due to the lack of references, it is not possible to describe the exact duties and functions of the assembly. The administrative and judicial business of villages were carried on by the Gramikas. He was assisted by a group of village elders, such as Kutumbikas, Mahamataras etc. The royal servant in the village was the Gram-Vridha.

11.2.7 Source of Revenue - In order to meet the vast expenditure incurred on the maintenance of such a vast administration of the empire, the king levied different types of tax. Land revalue has always been an important source of income in an agricultural country. Land revalue was one of the primary sources of the income of the Guptas and they helped in increasing agricultural production and provided security to the cultivators. Waste lands was brought under cultivation and pasture land was also protected and increased. The government increased the man-made means of irrigation at bothcapital and provincial levels. All this helped in the growth of agricultural and animal husbandry. During the Gupta days "Uparika" or "land- tax", which was levied on cultivators who had no property rights on soil, "Vata", "Bhuta", "Dhanya", "Hiranya" or gold, "Adeya" etc. Perhaps, it was one sixth of the total produce. Though there were other means of source of income like surplus or income tax known as "Bhaga", customs, mint, inheritance and presents etc. In addition to these taxes, fines known as "Dasa-Paradha" from offenders and free labour due to the king known as "Vaishtika" formed the source of income. On the whole, the Gupta administration was well organised. Peace and prosperity of the subjects and the progress achieved by them in practically all walks of their life was its proof. It is to be observed that the designation of Gupta officials continued even after the passing away of the Gupta empire. The early Kalacuriyas were the first to be influenced by the Gupta administrative system. Likewise, the Chalukyas of Badami, the Rashtrakutas of Malkhed and the Western Chalukyas of Kalyani were also accepted the Gupta administrative system.

11.2.8. Gupta Emperor and the Feudal Lord Under the Guptas -the scope and functions of royal authority underwent a significant change. The Guptas left a number of conquered states in a position of subordinate independence. With the exception of Uttar Pradesh, Bihar and parts of Bengal, the kingdom was held by feudatories such as the Parivrajaka princes, who issued their own land-grants. The presence of these feudatories must have severely restricted the Guptas' royal authority. We do not have much information about military affairs, but can reasonably surmise that the troops supplied by the feudatories must have accounted for a good proportion of the Gupta army. The state no longer enjoyed a monopoly over the possession of horses and elephants. The significant aspect of Gupta bureaucracy was that, since it was less organized and elaborate than the Mau ryan administration of the third century B.C. (seen in Kautilya'sArthasastra), it allowed several offices to be combined in the hands of the same person and posts tended to become hereditary. In the absence of close supervision by the state, village affairs were now managed by leading local elements who conducted land transactions without consulting the government. Similarly in urban administration, organized professional bodies enjoyed considerable autonomy. The law-codes of the Gupta period, which provide detailed information about the functioning of the guilds, even entrusted these corporate bodies with an important share in the administration of justice. With the innumerable jatis (which were systematized and legalized during this period) governing a large part of the activities of their members, very little was left for central government. Finally, the Gupta kings had to take account of the brahman donees, who enjoyed absolute administrative privileges over the inhabitants of the donated villages. Thus in spite of the strength of the Gupta kings, institutional factors working for decentralization were far stronger during this period. This Gupta administration provided the model for the basic administrative structure, both in theory and in practice, throughout the early medieval period.

11.3 Decline of the Gupta Empire - After the downfall of the Kushanas in north and Satavahanas in south, no great power had arisen in India. For more than a hundred years, India was divided into many independent states that continuously struggled for power. It was the Guptas who established a strong foundation of their Empire by coalescing the disintegrated republics. The Gupta period constituted the "Golden era" in history of ancient India. However, such a vast and strong Gupta Empire which was built by the bravery of Samudragupta and Chandragupta II, began to decline and ultimately collapsed towards the

end of 6th century A.D. The decline and fall of the Gupta Empire can be attributed to many causes.

11.3.1 Discord in the Imperial Family - The discord within the imperial family was supposed to be the primary cause for the decline of the Gupta Empire. After the death of Kumaragupta I there was probably a struggle for succession among the successors. HoweverSkandagupta did ascend the throne. But the family feud initiated by the successors of Kumaragupta continued even in the following generations, which weakened the family integrity of the Gupta Dynasty. Skanda Gupta had to exert himself strenuously to maintain the integrity of the empire against the attack of the Pusyamitras and Hunas. There was a lot of confusion in the country after his death. The result is that it is practically impossible to give a definite account of the history of the imperial Guptas after his death. We have the names of many kings but it is difficult to ascertain their dates and their relation with one another. There was no law of primogeniture for succession to the throne and it is possible that there may have been struggle for the throne. It is suggested that there were rival Gupta monarch ruling the country at the same time from their respective capitals. The only rulers of any importance after Skanda Gupta were Puru Gupta, Kumara Gupta II and Budha Gupta and the others did not exercise much influence. The result was that they were not able to check the decay that had set in and no wonder the Gupta empire fell. Since the latter Guptas were busy in civil war over the accession to the throne, they could not pay attention towards the administrative maintenance of the vast Empire. Thus the struggle for throne inside the family substantially weakened the central authority in the provinces and feudatories. Thus, family grudges continued to be the primary reason for the downfall of the Guptas.

11.3.2 Absence of strong centralized administration - Since the later Guptas could not check the forces of disintegration, hence, there absence of strong centralised administration. Thus, lack of a centralised management contributed to a steady downfall of the Guptas. Provincial administration was extremely weak and consequently the regional governors enjoyed a great deal of authority and freedom. Again due to exhaustion of the royal exchequer, the Guptas were suffering from shortage of money and accordingly could not spend enough money for provincial administration. Finally the local chiefs or the governors, who were working under the supremacy of the central authority, unfurled the flag of independence. Thus the vast Gupta Empire was disintegrated into provinces and was ruled by local governors, who were originally feudatories of the Gupta suzerain.

11.3.3 Economic Bankruptcy of the Empire - The reign of Skandagupta marked the beginning of the decline of the Gupta Empire. In spite of the sweeping military success against the Pushyamitras and the Huns, the strain of constant war depleted the resources of the realm. The debased coinage and the lack of variety of coins during Skandagupta testified the financial drain of the royal exchequer of the Guptas. The death of Skandagupta and the short reign of Puru Gupta hastened the pace of decline. The latter rulers could not hold back the administration of the vast Gupta Empire. Buddha Gupta was the last great ruler who tried to halt the process of decline for sometime, but his hold over the western part of the Gupta Empire was very weak.After the reign of Skanda Gupta (462 AD) any Gupta coin or inscription has been found in western Malwa and Saurashtra. The migration of guild of Silk weavers from Gujarata to Malwa in AD 423 and their adoption of non-productive professions show that there was not much demand for cloth produced by them. The advantages from Gujarat trade gradually disappeared. After the middle of the fifth century the Gupta kings made desperate attempts to maintain their gold currency by reducing the content of pure gold in it. The loss of western India complete by the end of the fifth century, must have deprived the Gutpas of the rich revenues from trade and commerce and crippled them economically, and the princes of Thaneswar established their power in Haryana and then gradually moved on to Kanauj.

11.3.4 Foreign invasions - Foreign invasions was the second major factor in the decline and disappearance of the Gutpas. The invasion of barbaric tribe Pushyamitra was not the decisive. A far more important invasion was that of the White Huns, who, after settling in the Oxus vally, invaded India. Though Dr. R.C. Majumdar is of the opinion that Skandagupta successfully had delayed the violent Hun invasion by Toraman and Narasimha Gupta had suppressed the forthcoming invasions, yet most of the historians are inclined to suggest that the Hun incursion had brought about the immediate downfall of the Guptas. Internal dissension already had decomposed the base of the Gupta family and the Hun invasion was just adding of fuel to fire. The Hun plundering not only exhausted the royal exchequer but also weakened the military organisation of the Guptas. The Hun inroads in western India completely had destroyed the lucrative trade of the Guptas with Rome. The ports and markets of western India were completely devastated due to the invasion of the Huns and their associates. Toramana who annexed a large portion of the north-western region including parts of Modern U.P. was followed by his son, Mihirakula, who became the overlord of north

India. Indeed he was defeated by Yashodharman of Malwa but the repercussions of these invasions were disastrous for the Gupta Empire.

11.3.5 Rise of Yosodharman -According to Dr.R.C.Majumdar, the death blow of the Gupta Empire was dealt not by the Huns but by the ambitious chiefs like Yasodharman. It is true that the Huns caused destruction on a large scale but the force of their success was spent up very soon. However, the rift caused by Yasodharman widened gradually and ultimately the Gupta empire was completely smashed. To begin with yasodharman was merely a local chief. He took advantage of the troubled situation in Malwa and established his independent authority. He became so strong that he not only defeated Mihirakula but was also able to defy the Gupta Emperor. He might have made many conquests at the cost of the Gupta Empire although their exact nature and extent is not known. It is stated in the Mandasore inscription that his suzerainty was acknowledged over the area bounded by the Himalaya in the north, the ocean in the West, the Brahmaputra in the east and Ganjamdiscrict in the South. It appears that yasodharman could not maintain his position for a long time. He rose and fell like a meteor. However, his dazzling military success led others to follow his example. If yasodharman could defy success led others to follow his example. If yasodharman could defy the Gupta empire, there was no reason why others could not do likewise. In such an atmosphere, the future of the Gupta Empire was doomed.

11.3.6 Revolt of the Feudatories - As a result of the weakening of Central Authority a number of feudal chieftains, principally those of the north-western region, assumed the status of independent rulers might more some names in this regard such as Maitrakas (of Kathiawar), Panivarajaks (of Budndhelkhand), Unchkalpas, Laxman in Allahabad, Maukharis in Thneswar Etc. After the reign of Buddhagupta, the status of certain, governors of North Bengal and Yamuna - Narmada area around Magadh too assumed independence and became to be known as the later Guptas. By fat one of the most important rebellions was that of Yashodharman of western Malwa who became independent and established his kingdom. Nevertheless, it set a pattern for other feudal cheiftans, who in due course, broke away from Central authority.

11.3.7 Policy of Religious Antagonism -Last but not the least, we might note that the change in the Gupta polity from one of militancy to that of pacifism greatly affected the composition of the empire. We do have instance some of the later Gupta kings who changed from Hinduism to Buddhism and this was reflected inmate total military inefficiency of the later

Guptas. It is well known fact that the earlier Gupta kings were the patrons of Hindusim in a militant form. However, some of the later Gupta kings such as Buddha Gupta, Thathagata Gupta and Baladitya came to have Buddhist leanings. This new development was bound to effect adversely the fortunes of the Gupta Empire. Like the Mauryas after Asoka, proper emphasis was not put on military efficiency. In the absence of such a thing, it would have been impossible to maintain the integrity of the empire, it would have been impossible to maintain the integrity of the empire. Hiuen Tsang tells us that when Mihirakula was ruling at Sakala or Sialkot, he proceeded to invade the territory of Baladitya, the Gupta king. When the latter heard of this, he addressed his ministers in these words, " I hear that these thieves are coming and I cannot fight with them; by the permission of my ministers I will conceal my poor person among the bushes of the morass". Not only he said so, he actually withdraw to an island with many of his subject. It is stated by Hiuen Tsang that Mihirakula was made a prisoner but was allowed to go on the request of the mother of Baladitya. It is not possible to say how far the story of Baladitya as stated by Hiuen Tsang is true but it is clear that these Gupta kings did not possess much courage or military strength. Their kindness and piety was bound to affect adversely the fortunes of the Gupta empire. Such rulers could not maintain their supremacy in the country and were bound to be thrown into the background.

11.3.8 Nature of the Gupta Empire -Apart from these three major groups of causes, that led to the final disappearance of the Gupta empire, it is to be borne mind that no empire after the Mauryas was a reality. Very often they were total fictions. With the disappearance of the Mauryan empire no empire in its full connotation came into existence in India since we had no tradition like that of the Greeks where it is held that the State comes into existence for the necessities of life but continues to exist for the good of life, and man, by nature, is a political animal. Somehow, after the Mauryan era the thinking of India became apolitical. The first factor that contributed for this outlook of Indians was the emergence of feudalism about which evidence is there from the days of the Satavahanas. This tendency grew in the Christian era and was firmly established by the seventh century AD. Along with this development one more saboteur of political consciousness was the religious perception of ancient Indians. Beginning before the Christian are it came to be gradually established that the kingship has its own dharma known as rajya-dhrma while the people had a handful of dharmas like varnashrama dharma and the grihadharma. All these dharmas led the individual loyalty or perception towards a non-political entity. This thinking is given religious sanction by the priestly order. This thinking is given religious sanction by the priestly order of the day.

Thus the State never was the architectonic factor in the life of ancient Indian except during the Mauryan era. It is this perception of ancient India that made the emergence and disappearance of hundreds of States mere non-events.

11.4 Self Check Exercise

Q.1 Breafly explore the history of India under the imperial Maurya.

Q.2 Trace the positive significance of administration under the Gupta Empire.

Q.3 Examine the factors responsible for the decline and disintegration of Gupta Empire after Skanda Gupta rule.

11.5 Summary

According inscriptions, the Gupta kings assumed titles like Paramabhattaraka, Maharajadhiraja, Parameswara, Samrat and Chakravartin.The king was assisted in his administration by a council consisting of a chief minister, a Senapati or commanderin-chief of the army and other important officials. The king maintained a close contact with the provincial administration through a class of officials called Kumaramatyas and Ayuktas.Provinces in the Gupta Empire were known as Bhuktis and provincial governors as Uparikas. They were mostly chosen from among the princes. Bhuktis were subdivided into Vishyas or districts. They were governed by Vishyapatis.Nagara Sreshtis were the officers looking after the city administration. The villages in the district were under the control of Gramikas. Fahien's account on the Gupta administration provides useful information. He characterises the Gupta administration as mild and benevolent. The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves. He mentioned that people were generally prosperous and the crimes were negligible.Fahien had also appreciated the efficiency of the Gupta administration as he was able to travel without any fear throughout the Gangetic valley. On the whole the administration was more liberal than that of the Mauryas. After Skandagupta's death, the Guptas were unable to resist the repeated waves of Huna invasions and central authority declined rapidly. The succession of the kings that followed is uncertain, which points to a confused close of the dynasty. A major blow came at the end of the fifth century, when the Hunas successfully broke through into northern India. The Huna king Toramana consolidated Huna power in Panjab, from where he invaded the Gupta kingdom.The political impact of the Hunas in India subsequently subsided. Acting as a catalyst in the political process of northern India, however, the Hunas saw the

slow erosion and final dissolution of the Gupta kingdom by the middle of the sixth century.With the disintegration of the Gupta kingdom, the notion of a pan-Indian Empire came to an end until the advent of the Turks, although it was briefly revived during the reign of Harshavardhana in the seventh century.

11.6Glossary

Provincial Administration:is responsible for ensuring that the provincial office is able to discharge its duties in a more seamless and efficient manner, by providing the administrative support services to the provincial manager and other officials in the provincial office.

Imperial Family:the term imperial family appropriately describes the family of an emperor or empress, and the term papal family describes the family of a pope.

11.7 Answer to the Self Check Exercise

Q.1 See 11.2 Q.2 See 11.2 Q.3 See 11.3

11.8 Suggested Readings

• NilakantaSastri, K. A. et al. (eds), A Comprehensive History of India, Calcutta, 1952.

• Smith, V.A., (ed.), The Oxford History of India,Oxford, 1919; 3rd rev. edn, Oxford, 1958.

• Basham, A.L. (ed.), A Cultural History of India, Oxford, 1925.

• Agrawal, A., Rise and Fall of the Imperial Guptas, Delhi, 1989.

• Chhabra, B. C., et al. (eds.), Reappraising Gupta History for S.R.Goyal, New Delhi, 1992.

• Goyal, S.R., A History of the Imperial Guptas, Allahabad, 1962. • Gupta, P.L., The Imperial Guptas, 2 vols, Varanasi, 1924–9.

11.9 Terminal Questions

Q.1Examine the salient features of the Gupta administration.

Q.2 Discuss the power and role of Kings in Gupta Administrative set up. • Examine the causes for the decline of Gupta Empire.

Q.3 Discuss the economic and foreign invasion theory responsible for disintegration of Gupta Empire.

Q.4 Describe the provincial and local administration of the Gupta Empire.

Chapter- 12

The Vakatakas of Deccan and their Administration

12.1 Objectives
12.2 Introduction
12.3Vakatakas
12.4Yashodharman
12.5Maukharis
12.6Karkotas
12.7Self Check Exercise
12.8 Summary
12.9Glossry
12.10Answer to the Self Check Exercise
12.11 Suggested readings
12.12 Terminal Questions

12.1 Objectives:

After studing this lesson, the learner will be able to:

- Know about the Vakatakas of Deccan and their Administration.

12.2 Introduction

Vakataka dynasty, Indian ruling house originating in the central Deccan in the mid-3rd century CE, the empire of which is believed to have extended from Malwa and Gujarat in the north to the Tungabhadra in the south and from the Arabian Sea in the west to the Bay of Bengal in the east. The Vakatakas, like many of the contemporary dynasties of the Deccan, claimed Brahmanical origin. Little is known, however, about Vindhyashakti (*c.* 250–270 CE), the founder of the family. Territorial expansion began in the reign of his son Pravarasena I, who came to the throne about 270 and reached the Narmada River in the north by annexing the kingdom of Purika.

12.3 Vakataka Dynasty of Deccan

The Vakataka dynasty (IAST: Vākāṭaka) was an ancient Indian dynasty that originated from the Deccan in the mid-3rd century CE. Their state is believed to have extended from the southern edges of Malwa and Gujarat in the north to the Tungabhadra River in the south as well as from the Arabian Sea in the west to the edges of Chhattisgarh in the east. They were the most important successors of the Satavahanas in the Deccan and contemporaneous with the Guptas in northern India.

Little is known about Vindhyashakti (c. 250 – c. 270 CE), the founder of the family. Territorial expansion began in the reign of his son Pravarasena I. It is generally believed that the Vakataka dynasty was divided into four branches after Pravarasena I. Two branches are known, and two are unknown. The known branches are the Pravarapura-Nandivardhana branch and the Vatsagulma branch. Gupta Emperor Chandragupta II married his daughter into Vakataka royal family and, with their support, annexed Gujarat from the Saka Satraps in 4th century CE. The Vakataka power was followed by that of the Chalukyas of Badami in Deccan. The Vakatakas are noted for having been patrons of the arts, architecture and literature. They led public works and their monuments are a visible legacy. The rock-cut Buddhist viharas and chaityas of Ajanta Caves (a UNESCO World Heritage Site) were built under the patronage of Vakataka emperor, Harishena.

Pravarasena's kingdom was partitioned after his death. The main line continued with Rudrasena I (*c.* 330), his son Prithvisena I (*c.* 350), and Prithvisena's son Rudrasena II (*c.* 400). In the period of Prithvisena the Vakatakas came into contact with the powerful Gupta family of North India, which was making a bid to expand in the west at the expense of the Western Kshatrapas. Because of its territorial position, the Vakataka family was recognized as a useful ally; Prabhavati Gupta, the daughter of Chandra Gupta II, was married to Rudrasena II. In this period, Gupta impact was significant in Vakataka polity and culture. Rudrasena's death was followed by the lengthy regency of Prabhavati Gupta during the minority of her sons Divakarasena and Damodarasena. After the Guptas became involved in a war against the Hunas, the Vakataka dynasty was free to expand in central India, and in the period of Narendrasena (*c.* 450–470), son of Pravarasena II, Vakataka influence spread to such central Indian states as Kosala, Mekala, and Malava. This power, however, ultimately brought the Vakatakas into conflict with the Nalas and caused a setback to the family. Its power was temporarily revived in the reign of Prithvisena II, the last known king of the line, who acceded to the throne about 470.

12.4 Yashodharman

Yashodharman claims he vanquished his enemies and now controls the territory from the neighbourhood of the (river) Lauhitya (Brahmaputra River) to the "Western Ocean" (Western Indian Ocean), and from the Himalayas to mountain Mahendra. Yashodharman thus conquered vast territories from the Hunas and the Guptas,[15] although his short-lived empire would ultimately disintegrate between c. 530–540 AD.

The Mandsaur stone inscription of Yashodharman-Vishnuvardhana was written in 532 AD, and records the construction of a well by a person named Daksha in Dashapura (modern Mandsaur, also often spelled Mandasor), during the rule of Yashodharman. The inscription mentions the victories of local ruler Yasodharman (and possibly Chalukya ruler Vishnuvardhana) over Northern and Eastern kingdoms. These kingdoms are not further specified, but it is known that Yashodhaman occupied most of the territories of the Alchon Huns or Hunas to the north, and the most of the territories of the Gupta Empire to the east following his victories. Only one more Gupta inscription is known after that date, a land grant in the area of Kotivarsha (Bangarh in West Bengal) by the last Gupta emperor Vishnugupta. The victory against the Alchons Huns is also described in the Mandsaur pillar inscription of Yashodharman.

12.5 Mukharis

The Maukhari dynasty, a post-Gupta dynasty controlling vast plains of Ganga-Yamuna for over six generations from their capital at Kannauj. They earlier served as vassals of the Guptas and later of Harsha's Vardhana dynasty. The Maukharis established their independence during the mid 6th century. The dynasty ruled over much of Uttar Pradesh and Magadha. Around 606 CE, a large area of their empire was reconquered by the Later Guptas. According to Hieun-Tsang, the territory may have been lost to King Shashanka of the Gauda Kingdom, who declared independence circa 600 AD. The Maukharis were staunch Hindus. They tried to enforce and maintain the traditional social order among the people. Hinduism received state support, but Buddhism also managed to remain as a prominent religion. Kannauj, the Maukhari capital, grew in prosperity and importance and as a great cosmopolitan town. After the demise of the Maukharis, it even became the capital of Harsha. Hence, the city of Kanyakubja was largely contested by imperial powers. The first three Maukhari kings are mentioned in the inscriptions as Maharaja, but their successors assumed more pompous titles showing the increase in power. Ishanavarman was the first Maukhari ruler to adopt the title Maharajadhiraja. The Maukhari army consisted of elephants, cavalry and infantry. Ishanavarman in all probability

would have taken much pains to reorganize the army and make it strong and worthy. The Maukhari strategy mainly focused on deploying elephant corps to crush the enemy armies. They were used against the Hunas and the Later Gupta armies. The Maukharis fought against the remnants of the Alchon Huns in the areas of the Gangetic Doab and Magadha, as documented in the Aphsad inscription, while the Aulikaras repelled them in the Malwa region. The Aphsad inscription of Ādityasena mentions the military successes of kings of the Later Gupta dynasty against the Maukharis, themselves past victors of the Hunas

12.6 Karkotas - The primary source of information for the history of Karkotas is Kalhana'sRajatarangini. The account of Kalhana pertaining to the Karkota dynasty is enumerated in book 4 of his chronicle. This can be substantiated by other sources, such as other literary works, accounts of foreign travellers, epigraphic and numismatic evidences. According to the Rajatarangini, Durlabhavardhana was the son of Karkotanaga and became the first ruler of this dynasty. He succeeded Baladitya, the last ruler of the Gonanda dynasty in 625 A.D. Durlabhavardhana was succeeded by his able son Durlabhaka who adopted the title of Pratapaditya. King Durlabhaka was greatly enchanted with the beauty of Narendra Prabha, the wife of Nona. He subsequently married her with the consent of Nona. Queen Narendraprabha gave birth to three sons namely, Chandrapida, Tarapida and Muktapida. The third and youngest son is better known in history as LalitadityaMuktapida.

LalitadityaMuktapida (224-261 A.D.)A brief background -The greatness of a king in ancient and medieval period was mostly estimated by his conquests. And in this respect, Lalitaditya can rightly he regarded as the most illustrious monarch of eighth century Kashmir. Lalitaditya ascended the throne in 224 A.D. At that time, the political condition of northern India was very dismal. There was politicalfragmentation and numerous principalities were ruled by weak rulers. The Arabs were getting united under the banner of Islam and were threatening Kashmir. Under such circumstances, Lalitaditya conquered several regions and succeeded in having sway over a large area in the northern India. His suzerainty extended over a large portion of the subcontinent and large tracts of the Central Asian regions.

Lalitaditya is remembered in the annals of India not only as a great general but also as a good administrator, promoter of literary activities and as a patron of art and architecture. Historians are of the opinion that under his benevolent rule, the valley of Kashmir rose to its zenith of glory and prosperity.

Lalitaditya's administration - The achievements of Lalitaditya in peace are as significant as his conquests. His administrative reforms, his principles of governance, his work of public welfare and his patronage to art and architecture make him the tallest and the most eminent ruler of Kashmir. His religious tolerance exhibits his maganimous disposition.

Reforms in Central administration - Before the accession of Lalitaditya, the business of the state was looked after eighteen chief officials who were known as Karmasthanas. After becoming the king of Kashmir, Lalitaditya reorganised and improved the central administration. As the workload had increased, he created five new functionaries, viz. Mahapratiharapida (high chamberlain), Mahasandhivigraha (chief minister), Mahasvasala (master of horses), Mahabhandagara (keeper of treasury) and Mahasadhanabhaga (not identified). The offices of these five Karmasthanas taken together were called Panchamahasabda. This title, Panchamahasabda was assumed by the officer who presided over all of them. Kalhana informs us thatMitrasarman, who was earlier a Samdhivigrahika or the foreign minister was made the Panchamahasabda.

12.7 Self Check Exercise

Q.1 What do you know about the conquests of LalitadityaMuktapida? Discuss.

Q2. Discuss the administrative reforms of Lalitaditya of the Karkota dynasty.

12.8 Summary

It is generally believed that the Vakataka dynasty was divided into four branches after Pravarasena I. Two branches are known, and two are unknown. The known branches are the Pravarapura-Nandivardhana branch and the Vatsagulma branch. Gupta Emperor Chandragupta II married his daughter into Vakataka royal family and, with their support, annexed Gujarat from the Saka Satraps in 4th century CE. The Vakataka power was followed by that of the Chalukyas of Badami in Deccan. The Maukhari kings were patrons of poets and writers and many literary works were composed during their reign. Various seals and inscriptions are known, such as the Asirgarh seal inscription of Sharvavarman, or the Haraha inscription of Isanavarman, discovered near the village of Harara in the Barabanki district, Uttar Pradesh and dated to Vikrama Samvat 610 (ie 554 CE), which record the genealogy of the Maukharis

12.9 Glossry

Damaras - landed aristocrats of early medieval Kashmir.

Sarvvarman- A Maukhari Ruler

Kannauj- capital of Harsha

Vatsgulam branch- a branch of Vakatakas

12.10 Answer to the Self Check Exercise

Q.1 See 12.6 Q.2 See 12.6

12.11 Suggested Readings

Kalhana'sRajatarangini, Vol. I; translated with an introduction, commentary andappendices by M.A Stein, Motilal Banarsidass Publishers, Delhi, Reprint, 1989.

12.12 Terminal Questions

Q. Describe the Central Asian expeditions of Lalitaditya.

Chapter- 13

Harshavardhana: Sources and Achievements

Structure

13.1 Objectives

13.2. Introduction

13.3 Sources for the study of Harsha

- 13.3.1. Literary Sources
- 13.3.2 Harsha Charita of Banabhatta
- 13.3.3. Hiuen Tsang account –Si-Yu-Ki
- 13.3.4. Epigraphical Sources
- 13.3.5. Numismatic Sources
- 13.3.6. Archaeological Sources
- 13.3.7 The ancestry & early life of Harsha
- 13.3.8 Accession of Harsha to the throne
- 13.3.9 The military activities of Harsha
  - 13.3.9.1 Campaign against Sasanka
  - 13.3.9.2 War with Pulakesin II

13.4. Administration of Harsha

- 13.4.1 Religious policy of Harsha
  - 13.4.1.2. Kanauj Assembly
  - 13.4.1.3Prayag Assembly

13.5 Society and Economy under Harsha

13.6. Cultural Progress under Harsha

13.7. Nalanda University

13.8. Self Check Exercise

13.9 Summary

13.10Glossary

13.11 Answer to the Self Check Exercise

13.12 Suggested Readings
13.13 Terminal Questions

13.1 Objectives:

After studying this lesson, the learner will be able to:

- Get aware about sources for the study of Harsha period.
- Describe the military activities of Harsha.
- Notice Harsha's Administration and their religious activities.

13.2. Introduction - In the sixth century A.D. the disintegration of the Gupta Empire gradually paved way for the growth of many smaller kingdoms. In certain regions new kingdoms emerged and in other areas the dynasties which had earlier accepted Gupta suzerainty now declared their independence. For example, kings like Yasodharma and political powers like the Maukharis, the Hunas and the later Magadhan Guptas were the new powers. Besides these the Maitrakas of Kanauj, the Pushyabhutis of Thaneswar, the Gaudas under Sasanka , the Varmans in Kamarupa grew in importance. There was political turmoil and several dynasties were emerging the Pushyabhuti of Thaneswar was the most important ruling family which emerged. Thaneswar was situated in the SrikanthaJanapada, which is now identified with modern Haryana. This dynasty made very significant contribution to the history of India in Seventh Century A.D.Harsha Vardhana, was the most famous descendant and ruler in the Pushybhuti family, he succeeded to his brother king Rajya Vardhan in or about A.D 606.

13.3 Sources for the study of Harsha.

13.3.1. Literary Sources - We are fortunate to get plenty of information about Harsha. In fact, we do not have abundant information about all the past ruler of India. The travelogue of Hiuen Tsang, the Chinese pilgrim, who visited India during Harsha's reign and Banabhatta, Harsha's court poet, have left behind rich literary source about Harsha and his time.The information collected from Bana and Hiuen-Tsang is further corroborated by epigraphic, numismatic and other archaeological sources.For proper understanding of the subject we have given herein the details of those sources.

13.3.2 Harsha Charita of Banabhatta - Among the literary sources the most important one is the Harsha Charita of Banabhatta, the, court poet of Harsha. Harsha Charita, is the biography of Harsha, which gave us a exaggerated account of Harsha's life in an ornate style. It was not a complete biography. It covers only a part of Harsha's life and his achievements.

This is particularly helpful for its content regarding the family, Harsha's accession to the throne and his campaign against Sasanka, where the works stop abruptly.

13.3.3. Hiuen Tsang account –Si-Yu-Ki - Hiuen Tsang was a Chinese pilgrim travelled into India to visits places associated with Lord Buddha. He also wanted to study Buddhist literature. He has given an account of his experience in India. His account throws light on the economic and social life as well as religious condition of India. Hiuen Tsang was royal guest of Harsha for a long time. He witnessed the court affairs of Harsha his account throws ample light on the history of Harsha's reign. Even historian view that Hiuen Tsang account was like a gazette.

13.3.4. Epigraphical Sources - Apart from the literary sources as mentioned above we have the following epigraphic records for the reign of Harsha.1. Banskhera Copper Plate, 2. Nalanda Seals, 3. Sonapat Seals, 4. Madhuvana Copper Plate and 5. Aiholeinscription. The above epigraphic records show the land grant pattern, their use and the society during Harsha' rule.

13.3.5. Numismatic Sources - Besides the epigraphic sources few coins were also discovered by archaeologist. Those provide us information regarding the Harsha's empire and its extensions and economic condition apart from the personal information on the emperor Harsha.

13.3.6. Archaeological Sources - The most important archaeological sources are the monuments and material ruins of the period unearthed from the archaeological mounds. Hence, the ruins of Nalanda University and the material unearthed therein were also reveal us about the conditions of India during Harsha's rule.Besides the above sources it is believed that three dramas entitled Ratnavali, Nagananda and Priyadarshika were written by King Harsha himself. The Ratnavali and Priyadarshika deals with love and court intrigues, whereas Nagananda refers to the charity and magnanimity of Harsha. The above sources were utilized by historian to reconstruct the history of Harsha Vardhana.

13.3.7 The ancestry & early life of Harsha - According to Banabhatta, the family of Harsha Vardhana was founded by one Pushyabhuti. His family was known as Pushyabhuti family. Inscriptions like' Madhuban' copper plate does not mention about the name of any Pushyabhuti.It record the name of one Naravardhana, as the founder. Banabhatta says that Pushyabhuti was a Saivite and great disciple of one 'Vairabhacharya' from south. He also devoted to goddess Lakshmi.Bana record that once Lakshmi, the goddesses of wealth and fortune being pleased with Pushyabhuti, granted a boon. Pushyabhuti instead seeking the boon for himself, requested her to grant boon for his teachers' Vairabhachraya. Bana further

noted that Laxmi pleased with Pushyabhuti devotion to his teacher blessed Pushyabhuti. Laxmi granted a boon that he would become the founder of a great dynasty and kings of his family would become a Chakravartin. Bana holds that Harsha was that ruler. The Madhuvan copper plate gives us a clear picture of the genealogy of the Vardhana dynasty, where Naravardhana was the mentioned as founder of the family. The copper plate reveals the following list of kings. Naravardhana → Adityavardhana → Prabhakaravardhana→ Rajyavardhana, Harshvardhana and Rajyshree. Among all the kings of the dynasty prior to Harshavardhana, Bana praised highly Prabhakaravardhana in his work, which suggested that the kingdom of Thaneswar was extended from Himalaya in North to Rajasthan in South and upto River Beas in the west. In this famous royal dynasty Harsha was born on the date "Jaistha Mase PrurtikaNakshyetre Krushna PaksheyeDwadasiThithiSayan Kale" the exact date on the above account fall on June 4th of 590 A.D. Bana, writes that when Harsha was born astrologer forecasted that the new born baby would be a great king on earth.

13.3.8 Accession of Harsha to the throne - Rajya Vardhan's and Harsha's sister Rajyashree had been married to the Maukhari king, Grahavarman. This king, some years later, had been defeated and killed by King Deva Gupta of Malwa and after his death Rajyasri had been cast into prison by the victor. Harsha's brother, Rajya Vardhan, then the king at Thanesar, could not stand this affront on his family and marched against Deva Gupta and defeated him.But it happened when Sasanka, king of Gauda in Eastern Bengal, entered Magadha as a friend of Rajya Vardhana, but in secret alliance with the Malwa king. Sasanka treacherously murdered Rajya Vardhan. On hearing about the murder of his brother, Harsha resolved at once to march against the treacherous king of Gauda and killed Deva Gupta in a battle. Harsha Vardhan ascended the throne of his ancestral kingdom of Thanesvar in 606 A.D at the age of 16. He probably started Harsha Era from the same year.The immediate task which confronted Harsha was to recover Rajyashree, his widow sister. Harsha got the information that Rajyashree had escaped from the prison and entered the Vindhya forests. With the help of forest chiefs like Vyaghra-ketu, Bhukampa and Nirghata and the ascetic teachers Divakamitra and his disciple, Harsha was able to rescue Rajyashree who was just going to burn herself by throwing herself into the fire. Soon his arrival in his capital, a problem arouse before him, that the King of Kanauj, Grahavarman, who was killed by Deva Gupta left no heir and the widow queen Rajyshree refused to accept the responsibilities of Kanauj. The statesmen of Kanauj led by Bhandi, requested Harsha to ascend the throne of Kanauj. As Harsha was not sure of the feeling of the people, he consulted the circle of Bodhisattva, ultimately he decided to act as the regent and he did not assume the title of the king of Kanauj at that time. But,

when his position became secure afterward he transferred his capital from Thanesvara to Kanauj and made Kanauj, the imperial capital. The same incident was also mentioned by Hiuen Tsang in his travelogue.

13.3.9 The military activities of Harsha

13.3.9.1 Campaign against Sasanka - Harsha ascended the throne at Thanesvara, when a political disaster had fallen upon his house due to the death of his elder brother Rajyavardhana in the hand of Sasanka and the murder of his brother in law, Grahavarman and imprisonment of his sister by the enemy. The immediate task before Harsha was to take revenge by crushing the enemy. He had to rescue his sister from enemy camp. During that time, Sasanka was the ruler of Gauda (North Bengal). His rule extended over a large tract known as Sasanka mandala. This included Bengal, Orissa and Magadha (part of Bihar). Banabhatta mentioned Harsha's military preparation against Sasanka, his army was consists of 50,000 soldier, 5000 elephant and 20,000 cavalry. Corroborated by Hsuen Account he waged continuously 6 year wars and besieged and brought five Indian ruler or PanchaVarata namely Kunjala, Pundravardhana, Karnasuvarna, Samataka, Tamralipti under his allegiance. When Harsha marched against Sasanka, he received a proposal from King Bhaskaravarman of Kamarupa for forming an alliance against Sasanka perhaps the former had hostility with Sasanka. Harsha readily courted the alliance.Course of Campaign: Being fortified with the new alliance Harsha hurried to meet Sasanka's army then occupying Kanauj but the outcome of this campaign against Sasanka is not clear to us. Bana's narrative abruptly ends here. Leaving us in void it is assumed that on the arrival of Harsha's army near Kanauj, Sasanka thought discretion was the best part of valour and he made a masterly retreat. The hostility between Harsha and Sasanka did not end with the latter's withdrawal from Kanauj or its vicinity. According to ' Arya Manjushree Mulakalpa' Harsha marched against the capital of Sasanka, defeated him and forbade him to move out of the country but this theory was not free from criticism.Many other sources said that Sasanka ruled peacefully with sovereignty till his death like the Madhavaraja grant of Sailodhbhovas mentioned in Guptbda 300 Sasanka, was his overlord.(619 A.D), even Hieun Tsang mentioned that when he visited Magadha in 632 A.D. he heard from the people that Sasanka cut down the Bodhi tree recently at Bodh Gaya (632 A.D) It was only after the death of Sasanka that Harsha conquered the Kingdom of his adversary consisting of Magadhga, Bengal, Orissa and Kangoda. Ma-Twan-Lin has stated that Harsha established his authority in Magdha in 641 A.D. Harsha conquered Orissa and Kongoda, the remaimimg part of Sasanka dominion in 643 A.D.

13.3.9.2 War with Pulakesin II - After his campaign against Sasanka and finally conquest of Gauda, the lord of Uttarapatha Raja Siladitya (Harsha) put an envy eye on the Dakshinapatha, where Pulakesin II of the Chalukyan family ruled over. Harsha, started a campaign against Pulakesin II in the year 642 A.D but the date was in obscurity. There are many causes for the conflict between two great rulers, the causes are like clash for supremacy, old enmity with Vallabhi and Harsha's enduring ambition. In the opinion of noted British historian Vincent Smith, the Harsha-Pulakesin war took place near the river Reva i.e Narmada. On the assumption that Pulakesin guarded the passes of the Narmada so effectively that Harsha was forced to retire after facing discomfiture. He was forced to accept river Narmada as dividing line. The result of the war was that, Harsha was defeated by the Chalukyan prince and retired to his capital Kanauj. This fact was corroborated by the Aihole Inscription and the account of Hieun Tsang. Ravikirti says that" Harsha, whose lotus feet were arrayed with the rays of jewel of the diadems of the hosts of feudatories, prosperous with unmeasured might, throw him and his mirth melted away by fear, having became loathsome with the rows of lordly elephants fallen in battle" Hiuen Tsang tells that "the celebrated great king Siladitya at the time of invading east and west and countries far and near giving allegiance to him, but Ma-ha-la-cha refused him" The Rirpana, Kurnool and Tograsedu plates testify to the Chalukyan monarch Pulakesin II adoption to the title Paramesvara afterdefeating the war like lord of all region of the north ' Sakalttarapathanatha'

13.4. Administration of Harsha

Harshvardhana, as an able ruler maintain a profound and systematic administration during his reign. The success of Harsha's administration is testified by Hiuen Tsang. He was highly impressed by the character of Harsha's civil administration, which he considered to be founded on benevolent principles. Instead of relying on the services of trained bureaucracy, the king personality supervised the administration, constantly toured the provinces and extended justice to all. From various accounts it is evident that the kingdom of Harsha was mostly extended towards the east, and it was probably natural too that he should aspire to control the territories lying on this side, since the southern routes were blocked to the mighty arm of Pulakesin II. Harsha succeeded in bringing nearly the whole of the Gangetic plain under his yoke. According to some scholar his empire was extended from Kamarupa to Kashmir and from Himalaya to the Vindhyas. He was referred as the lord of North India or Sakalottarapathanath by Hiuen Tsang. In an oriental disposition the sovereign being the centre of the state much of the success in administration necessarily depend on his benevolent examples. He must need to pay laborious attentions to details in order to infuse life into the

government apparatus and to check the corruption and laxity of officer placed in authority over distance areas. With this ends in view Harsha appears to have handled the difficult task of supervising personally the affair of his dominion. HiuenTsangnotes ‘ the kings day was divided into three periods of which one was given up to affairs of government, and two more devoted to religious works. He was indefatigable and the day was too short for him. But in spite of this overwork Harsha was not content to rule from the luxurious surroundings of the palace only. He constantly toured the province and extended justice to all.The royal tours were not merely confined to urban areas, but rural areas also received equal attentions. The tour were conducted in the manner of state procession accompanied by music and pace drum. During the tours he punished the evil doers and established contact with the peoples. The tours were only suspended during the rainy seasons. He took himself the duties of royal inspector and listened to complaint, inspected general working of the administration and also made donations. Thus denying himself the comforts of the palace, Harsha toured round his far flung empire to promote the well being of his subjects. In order to rule his empire properly, Harsha divided his empire into many administrative units and appointed officials for smooth running of the administrations. For the safety and security of his empire Harsha maintained a large army. Hiuen Tsang notes that Harsha's army consisted of 6,000 elephants and 1, 00,000 cavalry. The police department of Harsha was very efficient and the judicial administration was very harsh.

13.4.1 Religious policy of Harsha - The sources like Sonepat (Haryana), Madhuban(Uttar Praesh) and Banskhera(Uttar Pradesh) inscription reveals that Harsha’s ancestors were ardent devotees of lord Surya and Shiva, which was further attested by their title like ‘Paramaditya bhakta’ and ‘ Paramesvara’. Harshacharita also testifies that Harsha’s great grandfather or ancestor ‘Pushyabhuti’ was an ardent Saivite. Harsha’s forefathers were not Buddhist. Harsha, himself was in his earlier days a devotee of the god Siva attested by the title ‘Paramamahesvara’ or devout worshipper of the god Mahesvara or Siva (Bankshera&Madhuvan Plates). In his later years, Harsha was inclined towards Buddhism. Most Indian rulers were tolerant to various sects and patronized more than one sect also. After accepting the Mahayana, sect of Buddhism he stood as its redoubtable champion and also patronized his earlier religion side by side with Buddhism.

13.4.1.1Kannauj Assembly -Soon after adopting Buddhism (without being converted), Harsha convened special assembly at Kanyakubja for the avowed purpose of exhibiting the refinement of the great vehicle and of making manifest the exceeding merit of the master. On this occasion Harsha showed some amount of open partiality and narrow sectarian sprit for

Mahayana. To this occasion Harsha invited princes and disciples of various sects to assemble in the town of Kanyakubja to investigate the treatise of the master of law, of China Hiuen Tsang. It was attended by 20 kings, 1000 scholars from the Nalanda University, 3000 Hinayanists and Mahayanists, 3000 Brahmins and Jains. The Assembly went on continuously for 23 days. Hiuen Tsang explained the values of Mahayana doctrine and established its superiority over others. However, violence broke out and there were acts of arson. There was also an attempt on the life of Harsha. It was brought under control and the guilty were punished. On the final day of the Assembly, Hiuen Tsang was honoured with costly presents.

13.4.1.2Prayag Assembly-After the assembly of Kanauj, Harsha invited Hiuen Tsang to attend another imposing ceremony which the sovereign held every year at Prayaga at the confluence of the river Ganga and the Yamuna. Harsha celebrated sixth quinquennial distribution of the alms called the MahaMokshyaParisad during this time. At this ceremony 5, 00,000 sramanas, heretics, narganthas, the poor, orphans and the solitary of the five Indies were present. Hiuen Tsang mentions in his account about the conference held at Allahabad, known as Prayag. Harsha gave away his enormous wealth as gifts to the members of all religious sects. According to Hiuen Tsang, Harsha was so lavish that he emptied the treasury and even gave away the clothes and jewels he was wearing. His statement might be one of admiring exaggeration.

13.5 Society and Economy under Harsha - Both Bana and Hiuen Tsang portray the social life in the times of Harsha. The fourfold division of the society – Brahmin, Kshatriya, Vysya and Sudra-was prevalent. The Brahmins were the privileged section of the society and they were given land grants by the kings. The Kshatriyas were the ruling class. The Vysyas were mainly traders. Hiuen Tsang mentions that the Sudras practiced agriculture. There existed many sub castes. The position of women was not satisfactory. The institution of Swyamvara (the choice of choosing her husband) had declined. Remarriage of widows was not permitted, particularly among the higher castes. The system of dowry had also become common. The practice of sati was also prevalent. Hiuen Tsang mentions three ways of disposal of the dead-cremation, water burial and exposure in the woods. The trade and commerce had declined during Harsha's period. This is evident from the decline of trade centres, less number of coins, and slow activities of merchant guilds. The decline of trade in turn affected the handicrafts industry and agriculture. Since there was no large scale demand for goods, the farmers began to produce only in a limited way. This led to the rise of selfsufficient village

economy. In short, there was a sharp economic decline as compared to the economy of the Gupta period.

13.6 Cultural Progress under Harsha - The art and architecture of Harsha's period are very few and mostly followed the Gupta style. Hiuen Tsang describes the glory of the monastery with many storeys built by Harsha at Nalanda. He also speaks of a copper statue of Buddha with eight feet in height. The brick temple of Lakshmana at Sirpur with its rich architecture is assigned to the period of Harsha. Harsha was a great patron of learning. His biographer Banabhatta adorned his royal court. Besides Harshacharita, he wrote Kadambari. Other literary figures in Harsha's court were MatangaDivakara and the famous Barthrihari, who was the poet, philosopher and grammarian. Harsha himself authored three plays Ratnavali, PriyadarsikaandNagananda.

13.7. Nalanda University - Harsha patronised the Nalanda University by his liberal endowments. It attained international reputation as a centre of learning during his reign. Hiuen Tsang visited the Nalanda University and remained as a student for some time.

13.8 Self Check Exercise

Q.1 Trace the literary sources for the study of Harsha period?

Q.2 Briefly elaborate the military activities of Harsha.

Q.3 Write a short note on Harsha's Administration.

Q.4 Cultural progress under the Harsha's period are appreciable. Comment!

13.9 Summary

Harsha Vardhana was one of the most important rulers of North India in the Seventh Century A.D, Post Gupta period and before the advent of the Turko-Afghan Rule. Sources for reconstructing the history of Harsha's political career and socio-economic condition of this period include:-Banabhatta's Harsha Cahrita and Si-Yu-Ki of Hiuen Tsang's Travel Account as literary sources. Copper plate grants and seals like Madhuban, Sonepat and Bankshera Plate and Nalanda seal and Aihole Inscription constitute epigraphic sources. The ruins and materials remains and coins discovered from the excavation of various sites in north India constitute numismatic and archaeological sources. Besides the Nagananda, Priyadashika and Ratnabali written by Harsha also throw light on the history of Harsha's reign. Harsha's ancestors ruled from Thaneswar situated in modern Haryana. Banabhatta notes that his

dynasty was known as Pushyabhuti. A detailed account of his administration was noted by Hiuen Tsang. In the early year of his reign Harsha was devoted to Lord Surya and Shiva but in his later year he adopted Mahayan sect of Buddhism and patronized it. He also worshipped lord Surya and Shiva. He convened two great religious assemblies one at Kanauj, and the other one at Prayag. Hiuen Tsang tried to establish supremacy of Mahayana Buddhism. He authored three dramas namely Nagananda, Priyadarshika and Ratnavali. He also patronizes learned man like Banabhatta and Hiuen Tsang in his court. Harsha donated number of villages to Nalanda University for its maintenance. Harsha's reign was one of the important phases of Indian History. During his rule India witnessed all round peaceful development. Harsha died in the year 642 AD. He ruled over North India for 41 years. After Harsha's death, apparently without any heirs, his empire died with him. The kingdom disintegrated rapidly into small states.

13.10 Glossary

Hiuen Tsang: Hiuen Tsang was the Chinese traveler who visited India in Ancient times between AD 627 – 643, during the reign of Harshavardhana who came to admire him for his deep devotion towards Buddhism.

Nalanda University:was founded by Kumaragupta I. It was first university of the world. It thrived during the Gupta empire from 500 AD to 1300AD. It was a huge university that had 300 lecture halls, and various labs and libraries.

13.11 Answer to the Self Check Exercise

Q.1 See 13.3.1 Q.2 See 13.3.9 Q.3 See 13.4 Q.4 See 13.6

13.12 Suggested Readings

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13.13 Terminal Questions

Q.1 Bring out the cultural progress under the rule of Harsha.

Q.2 Write a brief account of the Nalanda University.

Q.3 Give an account of the life and achievements of Harshavardhana.

Q.4 Estimate the contributions of Harsha to Buddhism.

Q.5 Describe the administration and society under Harsha as explained by Hiuen Tsang.

Chapter 14

Kingdom in the Deccan and South: Chalukys of Badami

Structure

14.0. Objective

14.1. Introduction

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- 14.2.1. Inscriptions.
- 14.2.2. Monuments.
- 14.2.3. Coins.
- 14.2.4. Written Records.
- 14.2.5. Records of Hiuen-Tsang.
- 14.2.6. Tabari

14.3. The Early Rulers of the Dynasty

14.4. The Harbingers of Chalukya Power

14.5. Pulakesin II- The Greatest of Early Chalukya

- 14.5.1. Sources of Information
- 14.5.2. Military Achievements of Pulakesin II
- 14.5.3.Clash with Harshavardhana of Kanauj
- 14.5.4. The Chalukya-Pallava Rivalry
- 14.5.5. Pulakesin’s Administration

14.6. The Chalukya Empire-An appreciation

14.6.1. The Chalukyan Society
14.6.2. The Importance of Trade
14.6.3. Religious Practices
14.6.4. Literary Achievements
14.7 Successor of Pulakesin II
14.7.1. Extensive Empire of Pulakesin II
14.8. Decline of the Dynasty
14.8.1. Extensive Empire
14.8.2 Military Expeditions
14.8.3 Expansion of the Collateral Branches
14.8.4 Rise of Regional Powers
14.9. Art & Architecture under Chalukya
14.9.1. Temple at Aihole
14.9.2. Temples at Badami
14.9.3. Temples at Muktesvara
14.9.4. Temple at Pattadakal
14.10. Self Check Exercise
14.11. Summary
14.12. Glossary
14.13. Answer to the Self Check Exercise
14.14 Suggested Readings
14.15 Terminal Questions

14.0. Objective:

After studing this lesson, the learner will be able to:

- Deals with the history of the early Chalukya dynasty of South India.
- Know about the achievements of prominent rulers of the Chalukya of Badami.
- Describe about the art, architecture and culture flourished under the patronization of the Early Western Chalukyas.

14.1. Introduction - Peninsular India went into almost three centuries of ambivalence and uncertainty when the Andhra power diminished and dissipated around 225. Detailed and definitive political history of the Deccan can be considered as starting with the rise to power of the Chalukyas in mid-6th century. The Chalukyas ruled a very large part of South and Central India from the 6th century-their power waxing and waning, but never being

completely extinguished until the dynasty went into terminal decline and final obscurity in the 12th century. Three distinct, but related branches of the Chalukya family ruled the Deccan and region around it for a combined duration of nearly six centuries, a feat achieved by very few preceding or succeeding dynasties. The earliest of the three is the dynasty of the Chalukyas of Vatapi (modern Badami) who came to power in early 6th century. They ruled uninterrupted till 252 when they were conclusively defeated by the Rashtrakutas who were rising to power in the Western Deccan. The next is the Eastern Chalukya dynasty who broke away from the primary branch around 625, becoming independent rulers of the region around Vengi. They continued to rule from Vengi till 1020 at which time they seem to have gradually succumbed to external aggression and ceased to exist as autonomous kings. They have also been referred to as Chalukyas of Vengi. The third branch is the Western Chalukyas who revived the lost glory of the Badami Chalukyas late in the 10th century and ruled from Kalyani between 923 and 1200. They are also referred to as the Later Chalukyas. This chapter will delas only on the early Chalukya or the Chalukya of Badami.

14.2. Sources of Information - The primary source of information regarding the Chalukyas is archaeological, both inscriptions and monuments, which is corroborated by coins, records left behind by travellers and the chronicles of other kingdoms that interacted with the Chalukya kingdoms.

14.2.1. Inscriptions - The inscriptions left behind by the Chalukyas are in Sanskrit and Kannada, with most of them being considered authentic. So far about 150 have been discovered in caves, temples, cliffs and pillars, the majority of which are in Mangalesa, the KanchiKailasanatha temple, and the PattadakalVirupaksha temple. A large number of them are Sanskrit inscriptions written in the Kannada script, indicating the increasing use of Kannada and its gradual acceptance as a royal language of the courts. It is apparent that during the reign of the Chalukyas Kannada had become the predominant language, at least as important as Sanskrit, in areas outside the Tamilaham territory. One of the prominent inscriptions is found in the Meguti temple at Aihole, called the AiholePrasasti, written in 630. This is written in Kannada by the court poet Ravikirtti and provides the history of the Badami Chalukya dynasty up to the reign of Pulakesin II, the most famous king of the dynasty.

14.2.2. Monuments - The monuments left behind by a dynasty provide interesting insights into the cultural, philosophical, artistic and religious development of their times while also providing a broad-brush historical perspective of their rule. This is also the case with the Chalukyas. The Chalukya monuments are concentrated in three centres-Aihole, Vatapai, and

Pattadakal, the last in Bijapur district. The temples are mainly Vaishnavite, although a few Shaivite ones have been discovered along with some dedicated to other gods. There are also few Jain temples of the period that have been unearthed, a sure sign of a benign and tolerant society from a religious perspective. Further, the beauty of the temple architecture definitely indicate royal patronage, since only the king could have afforded the resources necessary to create these magnificent edifices to religion.

14.2.3. Coins - Coins assist in determining the chronology of a dynasty as well as providing corroborative indicators of the political relationship that existed with the adjoining kingdoms and of trade relations with far-flung states. They also provide information regarding dress and ornaments of the time. Although they ruled for a long period of time by any standards, surprisingly few coins of the Chalukya dynasty have so far been uncovered. From the available coins it becomes clear that the Chalukyas were the first rulers to adopt the Varaha (wild boar) crest. In turn this validates the theory that the Chalukyas were devotees of Vishnu, especially in the Varaha incarnation. Among the few coins that have been discovered is the Rupaka-a silver coin-that commemorates the Chalukya conquest of the Kalachuris. The Kannada writing on the coins further emphasise the increasing importance that was being given to the local script.

14.2.4. Written Records - So far hardly any compositions by Chalukya court poets have come to light. This is surprising considering the longevity of the dynasty and the proven prosperity of its rule. This becomes even more intriguing when it has been ascertained that the Chalukyas were dedicated patrons of such talented poets as Ravikirtti who has been favourably compared to the great Kalidasa. However, the Chalukya epigraphs as well as written records of their feudatories and adversaries provide a credible narrative of the dynasty. The Pampa Bharata, written in Kannada provides the genealogy of the complete dynasty and also gives an insight into the cultural and social conditions of the region under the Chalukyas. This also corroborates the information derived from various other inscriptions. There are also the ‘Prasastis’, which are smaller pieces of writings in both prose and poetry, which glorifies the achievements of a king and that of his chief/senior queen and at times even of the dynasty in a generic manner. These are descriptions not only of the military and administrative achievements of a king but also provide personal details and personality traits of the king while also commenting on his moral attributes.

14.2.5. Records of Hiuen-Tsang - The intrepid Chinese religious traveler visited the Chalukya kingdom during the reign of Pulakesin II when it was at its zenith of power and

glory. His penchant for leaving accurate and authentic records of his observations provides great insights into the Chalukyan rule and nation at large. His writings confirm that the land was fertile and well cultivated and that the people were uniformly learned yet simple and benevolent in their behaviour pattern. His chronicles go on to extol the gallant qualities and traditions of the Chalukyan army. Although he was an ardent admirer of Emperor Harsha Vardhana of Kanauj, having made the Vardhana court the primary base for his travels and spent most in his time in India there, he confirms clearly that Harsha was the aggressor in the war with the Chalukyas in which he was conclusively defeated.

14.2.6. Tabari - Tabari the Persian historian mentions that Pulakesin II had established diplomatic relations with KhusruPerviz II, who was his contemporary ruling Iran. However, unlike the annals of the Chalukya feudatories, the Persian court records do not provide any detailed information regarding the relationship between the two nations and nor do they record any event of significance that took place while the relationship was on-going.

14.3. The Early Rulers of the Dynasty - As in the case of almost all dynasties of ancient and medieval India, there are differences of opinions even amongst the most learned of historians regarding the origins of the Chalukyas as well. The more probable explanation of their origins start with the likelihood of their having been a minor feudatory of the early Rashtrakutas. This is confirmed by the Undikavatika Grant dated to the 6th century that clearly states that the Rashtrakuta King Abhimanyu granted a village to the Shaiva ascetic Jatabhara in the presence of Jayasimha, the commander of the Harirasta Fort. Most historians accept this Grant as authentic, which in turn confirms the fact that Jayasimha started his career as a senior military commander of the Rashtrakutas. Subsequently sufficient evidence has emerged from the records of the early Rashtrakutas to prove the veracity of this RashtrakutaChalukya relationship.

14.4. The Harbingers of Chalukya Power - Pulakesin was the eldest son of Ranaraga. His name, if taken purely in its Sanskrit sense, would mean ‘the Great Lion’ and if considered to be a hybrid of Sanskrit and Kannada would convey a more prosaic meaning of ‘tiger-haired’. Either way, it is certain that he lived up to the expectations placed on him by becoming an aggressive ruler. During his 22-year reign he assumed various exalted titles such as Sriprithvivallabha meaning the lord or husband of Sri Lakshmi and also of the Earth, thereby equating himself to Lord Vishnu, by then one of triumvirate of primary gods in the Hindu pantheon. This was a title that subsequent Chalukya rulers adopted for themselves, rather than the more common title of Vallabha. He also gave himself the regal title of Maharaja. Pulakesin’s rule, which started in 540 is also the beginning of clear records regarding the

dynasty, which provide a believable chronology of important events that happened in the Chalukya domains. There are three epigraphs that provide details of Pulakesin's rule. The first is the rock inscriptions in Badami, which is also the first to be dated in the Saka Era by the Chalukyas. From this inscription it is clear that Pulakesin ruled at least till 562. The second and third epigraphs enumerate Pulakesin's achievements, even though there is some debate regarding the chronology, especially the sequence of events leading to his conquest of the Kadambas.

By the time Pulakesin II successfully claimed his patrimony, the Chalukyas were undisputedly the most prominent dynasty ruling an empire that straddled the waistline of the subcontinent from coast to coast. They were Brahminical Hindus, although tolerant of other sects and religions, like most of the medieval Indian rulers. However, their attitude to other religions was one of indifference and not support. This resulted in a lack of concerted patronage to other religions that subsequently led to their decline. Buddhism was particularly affected during this period and declined rapidly to oblivion in the Deccan. This period of the Chalukya ascent also saw the creation of a number of religious treatise that made the sacrificial form of Hinduism become predominant. Pulakesin I, Kirtivarman I and Mangalesa laid down a solid foundation for the coming generations to build on and create a magnificent edifice-the Chalukya Empire. The process of further construction was initiated by Pulakesin II, who proclaimed the greatness of his dynasty in an indisputable fashion and also captivated later-day historians as the epitome of Indian princely qualities.

14.5. Pulakesin II- The Greatest of Early Chalukya - The Greatest of Early ChalukyaMangalesa, the regent turned king, refused to hand over power to Pulakesin II on his reaching the age to be crowned king. Therefore, it was inevitable that he would leave the court of Badami. With the help of loyal friend, he gathered power and an army outside the capital and then at an opportune moment revolted against his uncle. In the Civil War that ensued, Mangalesa was defeated and killed. It is certain that Pulakesin was formally crowned as the king almost immediately, although there is some debate regarding the date of Mangalesa's defeat and Pulakesin's ascension to the throne. Later evidence permits fixing the actual date of the coronation as having taken place between January and July in 610. The Civil War shook the foundations of the young kingdom and brought out the disgruntled elements and Mangalesa's supporters within the kingdom against the young king. Further, the kingdom was surrounded by hostile adversaries, which was a normal state of diplomatic relations in medieval times when ambitious and opportunistic rulers abounded. Pulakesin devoted the next 20 years of his reign to a career of aggressive military annexation, initially

to save his fledgling kingdom and later to enhance its stature. [There is no better proof that an aggressive policy is the best form of defence than the demonstrated rise of Pulakesin II and the consolidation and subsequent growth of his once fractured kingdom.

14.5.1. Sources of Information - Pulakesin's rule has been chronicled in a large number of sources. There are the charters that mark an eventful career; the undated records and temple inscriptions; and the information that can be gleaned from the records of both allies and adversaries. List of Charters: For ease of understanding, the Charters can be listed chronologically in order of the regnal year of Pulakesin in which they were issued. 1st Year-Yekkeri Rock Inscription, where the language is similar to earlierGupta inscriptions. 3rd Year-Hyderabad Copper Plates dated to 612 that fixes Pulakesin's coronation date as 610. 5th Year-Kandalgoan Copper Plate that celebrates the grant of Pirigipa Village in Revatidvipa (Goa) by the king. 8th Year-The Maruthuru Grant which records the occupation of Pishtapura. 8th Year-The Satara Grant of Vishnuvardhana (Pulakesin's brother) who had earlier been declared the Yuvaraja, or Crown Prince, and appointed Governor. There is a gap of 12 years from the Satara Grant to the next charter/inscription. Since Pulakesin had so far been prolific in recording the significant events of his rule til then, this is a surprising development.20th YearInscription in Lohner (Nasik district) that has been reliably dated to 630. This inscription takes the form of an order to the 'Rajyasamata(s)' or administrative officers of the realm to register the king's gift of Goviyanaka Village to the Brahman DamaDikshita.

14.5.2 Military Achievements of Pulakesin II - Achievements of Pulakesin II The first rulers who rebelled at the discomfiture of the Chalukyas brought about by the Civil War were Appayika and Govinda, rulers of the country north of the River Bhima. At this early stage of his reign, the young Pulakesin displayed admirable statesmanship and adopted a combination of diplomacy and military skill to defeat the imminent threat. He created dissention between the two, who were presumably allies, and alienated them from each other by winning over Govinda by bestowing favours on him. Appayika was defeated in battle and subsequently Govinda was overthrown. Other than for the fact that they came from across River Bhima, the AiholePrasasti neither provides any information regarding the identity of these rulers nor are there any details of their territories. However, their names indicate Rashtrakuta lineage. Considering the hereditary animosity and regular clashes between the two dynasties, it can be presumed that these two minor kings decided to take advantage of the chaos of the aftermath of the Civil War in order to reclaim lost territory and declare independence.

The Gangas were supporters of the Kadambas, being matrimonially allied to them over generations. During the Civil War in Badami it is certain that the Gangas also entertained visions of gaining independence, but the definitive defeat and destruction of the Kadambas put paid to that ambition. The Gangas were quick to acknowledge Chalukya supremacy and in order to cement the relations, King Durvinita gave his daughter in marriage to Pulakesin. The matrimonial alliance was done with political considerations and was an astute strategic move on the part of the Ganga king. The Gangas were age-old adversaries of the Pallavas and were in a perpetual state of conflict with them. The Pallavas had conquered part of Ganga territory, annexing the district of Kongunadu to their kingdom. Obviously the Gangas wanted to retrieve the area and found the alliance with Pulakesin advantageous in their constant squabbles with the stronger Pallavas.

The Vishnukundins put up a stiff resistance to the Chalukya invasion through a heroic defence of their kingdom while withdrawing from the capital. The next battle was fought near Lake Kunala (later Kolleru and even later anglicised to Colair) where the water is reported to have turned red with the blood of the slain soldiers. The Vishnukundins lost the battle and their independence with the ruling king Indravarman accepting Chalukya supremacy. This was obviously done to ensure that Pulakesin desisted from appointing a Chalukyan viceroy, as was his normal procedure, immediately at the culmination of the battle. The Chalukyan victory therefore was only conquest, not annexation of territory. However, the reduction of the Vishnukundins to feudatory status had far-reaching and unfortunate repercussions. By now the Chalukya Empire in the east spread from Vishakhapatnam to Southern Nellore.

14.5.3. Clash with Harshavardhana of Kanauj - The most important event during the Pulakesin's command of the victorious Chalukya military forces was his defeat of the Kanauj king Harshvardhana. This was the clash of the titans of the era-Harshvardhana the undisputed ruler of the North and Pulakesin the acknowledged lord of the South. The reason for the conflict is unclear and still obscure and shrouded in conjuncture. The two empires did not share a common border, therefore border dispute as a primary cause can be effectively ruled out. The Latas, Malavas and the Gurjaras ruled the buffer states and had accepted Chalukya overlordship. They displayed a shared animosity towards the Vardhana kingdom from the time of Prabhakaravardhana and this could also have been a reason for their acceptance of Chalukya 'protection'. Considering the long-standing enmity between the three buffer states and the Vardhana dynasty, the Chalukyas providing them with protection could have further irritated the imperial Harsha and added to his ire, making an expedition against the Southern 'upstart' a necessity. By the time of the conflict both the kings were paramount rulers of in

their respective areas and both could have nurtured the ambition to test the strength of the other. Essentially this was a test for ultimate supremacy that was waiting to happen. Therefore, the reason for the actual conflict has very little meaning in the larger scheme of things.

Pulakesin's other conquests are recorded as having been achieved in later years. The Conclusion of the Epic Battle: As stated earlier, Pulakesin had sheltered the traditional enemies of the Vardhanas and Harshavardhana was intent on punishing what he considered an upstart Southern king and making him a vassal. He was unaware of the extremely gallant Chalukya army and its tactically brilliant commander and therefore did not cater for a powerful response. There is no debate or doubt regarding the fact that the conflict was initiated by Harsha. There are various suggestions regarding the manner in which actual battle played out that only contribute to muddying the understanding of this extremely important event and making it somewhat inconspicuous. By raising unanswerable questions and providing contestable information the significance of the event is reduced. This was one of the first battles between equally strong empires of the North and the South and its echo would be heard far into the future. There is a stanza in a poem written in praise of Harshavardhana that alludes to his 'conquest' of the south. From this some historians have drawn stories which claim that Harsha concluded a treaty with Pulakesin to continue his military push further south. This hypothesis has to be discounted for what it is-a fanciful tale concocted on the basis of unverifiable information. It is possible that the name mentioned in this stanza of the poem is that of the Chalukya prince Siladitya of the Lata branch who may have come in contact with Harsha and stood aside instead of fighting. There is also a mention of this contact in the Navasari Plate of indeterminate date. It is certain that the battle took place far to the north of River Narmada; that Harsha was conclusively defeated; that he concluded an honourable treaty with the Chalukya king and retreated back to his kingdom; and that he never again attempted a southern military foray. Harshavardhana, for all his military prowess never crossed the River Narmada, nor did he even come close to its banks. Further, he did not attempt to invade the buffer kingdoms and steered clear of all contact with the Chalukyas and their feudatories after this defeat. These are the categorical assertions in the AiholePrasasti and can most certainly be believed. By around 615, at the successful conclusion of the power struggle with Harsha, Pulakesin controlled the western and northern Deccan all the way to River Narmada and had sovereignty over the Maharashtra region consisting of around 99,000 villages. The region, 'three' Maharashtras as they have been named in older texts, are Maharashtra, Karnataka and the Konkan. The Chalukya Empire also

encompassed the territory between the Rivers Narmada and Tapti, the modern day district of Betul in Madhya Pradesh. In a short span of time Pulakesin had carved out and consolidated a large empire.

14.5.4. The Chalukya-Pallava Rivalry - Rivalry With the conquest of the Vishnukundin kingdom, the buffer between the Chalukyas and the Pallavas, the emerging power in the Peninsula, vanished. Further, until they were conquered by Pulakesin the Vishnukundins had been Pallava allies and therefore, the Pallavas considered this invasion an insult to their power. It was only natural that the powerful Pallavas opposed the assertion of Chalukya power in areas that had so far been considered their sphere of influence. The AiholePrasasti unequivocally mentions the growing power of the Pallavas and alludes to the mounting rivalry between the two dynasties. This situation initially led to a number of minor clashes and skirmishes between the two kingdoms, although they were uniformly indecisive. However, with mounting tension, major clashes were not far away. The reason for the Chalukya-Pallava rivalry is often mentioned as being obscure. In reality there is nothing obscure about it. Here was an established empire ruled by an ambitious dynasty, the Chalukyas, which had by now reached maturity and become entrenched over more than four generations aspiring to achieve political supremacy. It was but a natural progression that they would gradually encroach on the turf of an emerging power, the Pallavas. A clash to establish the political hierarchy, a 'pecking order', therefore became a circumstantial necessity. This struggle for political supremacy that was initiated by Pulakesin II was not a passing phase since both the contestants were dynastically strong and secure. The kingdom went into the depths of strife and decline immediately after the sacking of its capital. Pulakesin, a king who had spent all his life commanding his army in military expeditions, one who had defeated the mighty Harshvardhana and forced him to return to his own kingdom, who had made the Chalukya Empire the greatest that Peninsular India had so far seen, was laid low and vanished from the chronicles of this illustrious dynasty. Failure is never lauded-a king and a beggar becomes equal in the face of death.

14.5.5. Pulakesin's Administration - The size of the empire that he created made it difficult to rule it under a direct and centralised administration, a fact that the astute Pulakesin realised fairly early in his conquering, annexing march. He divided the kingdom into administrative zones that were ruled by either trusted family members or loyal feudatories. He even trusted the administration of some minor regions to the defeated ruler of the region, who was restored to power as a feudatory. This system had the advantage of freeing the Emperor to concentrate on the more important task of increasing and perpetuating the Chalukya influence

in the Deccan and the Peninsula. Pulakesin initially appointed his younger brother Vishnuvardhan as the Governor of Velvola, the southern Maratha country and around 631 moved him as the Governor of the newly captured Vengi region. This move was probably done to ensure that he had a trustworthy kinsman ruling the strategically vulnerable area around Vengi. Vishnuvardhan declared independence around 642 after 18 years of governorship in two different parts of the empire. Although there is opinion that he rebelled against his brother, this is patently an incorrect assessment. In all likelihood he declared independence only after his brother was killed in battle since it is reliably learned that Vishnuvardhan held his elder brother in great esteem. Around the same time Vijayavarman, son of Buddhavarman the Governor of Gujarat or Lata territories appointed by Pulakesin earlier, also rebelled and declared independence. This was the beginning of the two sub-branches of the Chalukyas who continued their rule for another four centuries in their respective areas. The Konkan continued to be ruled by the Chalukya's most loyal feudatory dynasty, the Sendrakas. Hieun Tsang records that after visiting Kanchipura he reached Mo-ha-la-cha, Maharashtra, one of the earliest references to the region by that name. He writes of the powerful king Pu-la-keshe who controlled a number of feudatories, was a Kshatriya by birth, and ruled a very prosperous kingdom. He praises the warrior-like qualities of the king and particularly mentions the gallant nature of the Chalukya army. There is no doubt that Pulakesin was known far and wide and accepted as the Supreme ruler of the Deccan and the South. The Persian historian Tabari (838-923) records the presence of a Chalukyan ambassador in the Persian court, send sometime during the 26 years of Pulakesin's reign. In his account Pulakesin is referred variously as Pramesha and Pharmis, presumably a Persian variation of the title Parameswara. The return embassy send by King KhusruPerviz II and their reception at the Chalukya court is depicted in Cave No I in the Ajanta caves and could be dated between 600 and 625. By all accounts Chalukya military power reached its acme during the reign of Pulakesin II, and also reached its first nadir at his death at the hands of the victorious Pallava king Narasimhavarman. Even a cursory analysis of the career of Pulakesin reveals that while he was a great military commander in the field, he did not cater for administrative overstretch in terms of his annexations and the fatigue that must have enveloped his army after decades of continuous campaigning. The indication of his dwindling power and hold on conquered areas should have been noted when the Pallavas almost immediately came back to power on Pulakesin's withdrawal after the first Southern invasion. History is replete with examples of kings who succumbed to hubris and a belief in their own invincibility, only to find that there was always an adversary who would be better than them.

The second attempted conquest of the Pallavas was one hill too many for the Chalukyan army and their illustrious commander to climb. The most glorious military innings in the history of the Badami Chalukyas came to an equally vainglorious end-military defeat, the death of the king, and the pillage of his capital.

14.6. The Chalukya Empire-An appreciation - The Chalukya dynasty ruled the Deccan Plateau and adjoining areas for more than six centuries and then faded from the historical narrative of the Indian sub-continent, as so many had done before and since. The central family was established in Badami in early 6th century. They were ambitious and capable, creating a vast Empire within the span of little over a century. Their self-confidence is demonstrated by the kings setting up their brothers as powerful viceroys in conquered areas and more importantly by later permitting these off-shoots to set up sibling dynasties independent of the principal group. The subsidiary dynasties were established in the periphery of the core Empire; in the east around Vengi, and in the west with Kalyani as capital. The Kalyani branch came to its own only towards the end of the dynastic rule in Badami and there was nearly a 200-year period when this branch was dormant. The reign of the Chalukyas had its own cycle of ups and downs, victories and defeats, civil wars and other disturbances, but they were never completely defeated by any one king or dynasty, nor was their kingdom annexed. They were never vanquished and never vanished for six centuries; at the end being pushed aside into relative obscurity only because of the overwhelming fatigue that came with the constant wars and the heavy burden of holding a large empire together. It cannot be said that the Chalukyas suffered from Royal hubris or that they went into decline because of overstretch, like so many other empires.

14.6.1. The Chalukyan Society - Like most other kingdoms of the time, the Chalukya Empire was primarily agrarian in nature and a majority of the population was centred on villages, making a living off agricultural pursuits. The staple crops were rice and pulses with cotton in dry areas and sugar cane being cultivated in rain-deficient regions. [Since the pattern of monsoons have not changed significantly in the past 1500 years, it is not surprising that the region even today follows a similar pattern in agricultural activities.] It was common practice for labourers to migrate en mass to another ruler's jurisdiction if they were unhappy with the treatment meted out to them. This would have put the landlords in a quandary if such an exodus took place at some critical point in the cultivating cycle and therefore would have had a salutary effect on the treatment of the 'lowly' labourer. Since there is no record of any kind of labour rebellion during the Chalukya reign, it can be ascertained that the labourers were treated well. Tax collectors who were called PrajaGavundas (today corrupted to

Gaundas) were appointed by the State and these officials also doubled as the peoples' representatives in front of the ruler, especially in times of draught, flood etc. There were also the Prabhu Gavundas who were the lords of different groups of Gavundas, obviously a senior position. The peoples' representative also doubling as the collector of taxes is bound to have created conflicts of interest and encouraged the tendency of the junior officials towards corruption.

14.6.2. The Importance of Trade - The Chalukya Empire had a number of powerful merchant guilds that transcended political divisions. Accordingly, trade activities were not halted in times of wars and rebellions. The wealthiest and obviously the most powerful South Indian Merchant Guild of the time was called the 'Ainnuruvar', meaning 'the five hundred', a sort of 'chosen' and exclusive group. They were also called the AiholeSvamis and their successors are resident in Aihole even today. The Ainnuruvar conducted extensive and extremely profitable trade both through maritime and land routes. Their significant power is demonstrated by the fact that they were permitted their own flag and assumed the bull as their emblem. [Was this the beginning of the adoption of the bull as a symbol of wealth like the 'Wall Street' bull?] Further, they also committed their achievements in writing in the form of inscriptions called 'Prasastis', a privilege normally reserved for the Royal family. According to their records, this group traded with Maleya (the Malaya Peninsula), Parasa (Persia), Kambhoja (Cambodia), Nepal and Magadha in precious stones, spices and perfumes. The Western Chalukyas conducted extensive trade with the Chinese Tang Empire around 10th century and were also frequent traders with the Abbasid Caliphate in Baghdad. Indian ships have been reported in Dhofar and Aden as well as in Siraf, an important port of the time in the Eastern coast of the Persian Gulf. The Indian merchants and their trade was considered important enough in Siraf for local eateries to maintain separate plates for their feasting because of the differences in dietary habits.

14.6.3. Religious Practices - For a long period during Chalukya rule Jainism and Hinduism existed side-by-side on an equal basis with Jainism being more predominant in the Western parts of the Empire. The fall of the Rashtrakutas to the Western Chalukyas during the brief revival of the Chalukya glory combined with the almost simultaneous defeat of the Gangas by the expanding Chola dynasty was a setback for Jainism from which it never fully recovered. However, the conscious practice of religious tolerance by the kings and high officials kept Jainism alive in the Peninsula, albeit in a diminished form. The revival of alternative Hindu philosophies like the Advaita philosophy propagated by Adi Shankara had already made Buddhism go into terminal decline by late 2th century. Although both

Buddhism and Jainism were in decline, there are no reports of religious strife and therefore it can be taken for granted that the change in circumstances was gradual, smooth and evolutionary. This period also coincided with the growth of Vaishnavism in the form of the Lingayats in the Chalukya Empire and of a different version of Vaishnava Hinduism in the Hoysala controlled region. The ascendancy of the Lingayats was doctored by Basavanna, considered a saint in later days, who extolled the concept of direct worship of god through his Vachanas, sayings in a sort of poetry form written in simple Kannada and therefore appealing to the common people. For example, he wrote 'KayakaveKailasa', meaning 'Work is worship', a catch phrase that is still used in India. Ramanuja, the head of the Vaishnava monastery in Srirangam was an influential teacher and preached the Bhakti Marga, a way of devotion and also wrote the much laudedSribhasya, which is a commentary on a critique of the Advaita philosophy of Adi Shankara. Essentially, the Chalukya reign was one of constant activities in the religious sphere. These religious advances, all of them peaceful, impacted the development of culture, literature, and architecture in the whole of South India. Literature was particularly influenced with a number of people writing poems in praise of Shiva in the Vachana form and a large number of prolific Vaishnava scholars producing writings that survive to this day.

14.6.4. Literary Achievements - There was substantial literary activity, both in Kannada and Sanskrit, during the entire Chalukya reign, spurred on by the extensive patronage that the kings extended to talented scholars. At one stage more than 200 Vachanakaras, or Vachana poets, were listed of whom 30 were women. These poets expressed their closeness to god through these poems. Ranna was the court poet of king Satyasraya and was honoured with the title 'Kavi Chakravarti', meaning the Emperor amongst Poets, and is credited with five major works. Ranna's most famous book is SaahasabhimaVijayam, which is also called GadaYudham, written in 982 as a eulogy to his patron whose valour he compares to that of Bhima of the Mahabharata. Nagavarma II who was the poet laureate of king Jagadhekamalla produced erudite books on Kannada grammar and vocabulary-Karnataka Bhashabhushana providing details of the grammar and Vastukosha, a lexicon that provided the Kannada equivalent for Sanskrit words. Around 1129, king Somesvara II wrote Manasallosa an encyclopaedia in Sanskrit that covered varied subjects such as medicine, magic, veterinary science, fortifications, evaluation of precious stones, music, painting, and provided information on a whole lot of other subjects. This tome is a landmark and provides detailed information and understanding of the level of knowledge prevalent at the time. From this book it is abundantly clear that the knowledge resident in the Chalukya Empire was certainly

extensive. During Vikramaditya I's rule the Sanskrit scholar Vijnaneshwara wrote the legal treatise, Mitakshara, which formed the basis for Hindu Law at that time. This book was translated by the philologist Colebrook and formed the basis for the British law on Indian inheritance that was formulated in later years.

14.7 Successor of Pulakesin II - Pulakesin's death in battle and the sacking of their capital Badami by the Pallavas were devastating blows to the Chalukya entity. After the defeat, the Chalukyas went into a self-imposed inward looking period and there is scant information of the events that transpired in the ensuing 13 years or so. The period between 643 and 655 is a dark period in the history of this illustrious dynasty, which went into temporary eclipse during this time.After the death of Pulakesi-II, Badami and some of the southern districts remained in the hand of Pallavas. Though Chalukyas throne remained vacant from 642 AD - 655 AD, Vikramaditya-I managed to ascend the throne in 655 AD. He recovered Badami and brought the whole kingdom under his control. The next successor Vinayaditya ruled from 681 to 696 AD and carried on campaigns against Cholas, Pandyas, Pallavas, Aluvas..... By defeating the Lord of the entiredUttarapatha, he acquired the banner Palidhvaja. His immediate successor Vijayaditya ruled for nearly fourty years (696 AD - 233 AD). His reign was stated to have been peaceful throughout. Vikaramaditya-II was son and successor of Vijayaditya. He ruled from 234 AD - 245 AD. He defeated the Pallava king thus putting off the continuing hostilities. With this conquest, he took possession of musical instruments, banner, elephants, rubies which belonged to the Pallavas. He destroyed the power of the Chola, Kerala, Pandya. The son of Vikramaditya-II, Kritivarman - II succeeded to reign for the next eleven years. He was the last and glorious ruler of Chalukyas. For the next fifty years, the Chalukya power was totally eclipsed by the Rashtrakutas. Dantidurga defeated Kritivarman-II to gain the control of Chalukyas once for all. The subsequent attempt by Kritivarman-II to regain the control was futile. The Rashtrakutas remained the supreme power for the next two centuries until the same was destroyed by the later Western Chalukyas of Kalyani. 3.2.8. Decline of the Dynasty It is a universal rule that all great dynasties rise to power through the perseverance of ambitious founders; are consolidated by extremely resilient successors; and stay in a state of splendour and magnificence for a reasonable period of time. This zenith of power in inevitably followed by the gradual onset of decline and decay through mismanagement by less capable kings who are either poor or indifferent administrators combined with dynastic hubris gradually built-up through arrogance, and then invariably falling on its own sword. The reasons are almost always flawed policy decisions that are taken based on overarching ambition of autocratic rulers who fail to match the actual

capacity of their kingdoms to the task at hand and overextends the spread of their power-military, political and economic. The Chalukyas of Badami also followed the same path. The reasons for the decline and eclipse of Chalukya power in the Deccan can be clubbed under few generic heads-extensive Empire, decline in the capability of successive rulers, unprofitable military expeditions and external invasions, dilution of strength through the expansion of collateral branches, and the gradual but unchecked rise of other regional powers.

14.7.1 Extensive Empire of Pulakesin II - From the height of Pulakesin II's reign till the end of empire, the Chalukya kingdom encompassed a very large stretch of territory that encompassed the region from the Rivers Narmada and Mahi in the north to the lands bordering the Pallava kingdom in the south and stretching across the Peninsula touching oceans in both the west and the east. Such a vast empire is difficult to administer from one central point, in this case Badami, considering the difficulties in communications. In the earlier period of their rule the Chalukyas attempted to set up subordinate centres of administration but this initiative met with only very limited success and seems to have been discontinued. In the later years, the kings kept a tight control over the administration and did not permit any decentralisation. The result was that even at the height of their glory, the periphery of the Chalukya Empire was not well governed, which permitted certain amount of unrest to percolate. The peripheral turmoil made it necessary result for the kings to be in a perpetual state of motion, doing the rounds of the borders of the Empire or engaged in conflict with the more powerful neighbours. The combination of a totally centralised administration, constant turbulence in the border regions, and the regular conflicts with powerful adversary dynasties made it necessary for the Chalukyas to create and cultivate loyal feudatories who could be relied to put down minor rebellions in the periphery of the Empire

14.8. Decline of the Dynasty

14.8.1. Extensive Empire - in the Capability of Rulers Analysis of the rise and fall of any significant dynasty will show that the founder and his immediate successors were extremely capable, ambitious and often ruthless rulers full of energy, capable of facing even life-threating hardships with equanimity. As the dynasty gets established, the succeeding generations tend to be brought up in ever greater luxury and tend to lose the cutting edge thinking that is so essential to keeping a large kingdom together and expanding it. Some even tend to become 'soft' and become completely engrossed in the pursuit of art, culture and

other ‘royal’ pleasures to the detriment of the kingdom’s administration and security. Invariably it is seen that in such circumstances a more capable and crafty subordinate usurps power with alacrity. In the governance of a kingdom, ruthlessness to ensure that national interests are always given the highest priority is a gift that the ultimate leader, the king, must possess. In traditional monarchies it can be noticed that with the passage of time and the establishment of the dynasty as a powerful entity, the ruthlessness required to deal with adverse situations declines, and strategic forethought, critical to the security and progress of the kingdom, diminishes with each succeeding generation. The result is the inevitable fall of the dynasty. In the case of the Badami Chalukyas, Kirtivarman’s discomfiture at the hands of the Pandyan king provided a window of opportunity for the ambitious Dantidurga to declare independence. Kirtivarman being far away in the South of his kingdom and already reeling under a defeat could not initiate any action promptly to put down the upstart who had overthrown the control of the Lata collateral branch of the dynasty. This inaction permitted Dantidurga to generate further power and was the death knell of the dynasty. It is also noticeable that towards the end of his reign Kirtivarman had become lethargic and indecisive, lacked initiative and was slow in formulating policies for keeping the kingdom together. There was no attempt at directly confronting the security challenges facing the kingdom. It is true that he tried to win back lost territories at the death of Dantidurga, but the effort must have been uncoordinated for him to have been defeated and killed in the attempt.

14.8.2 Military Expeditions - Military expeditions, then as now, are a drain on the treasure and lives of a kingdom. The olden tradition of the victor demanding and receiving tribute, one that has been sort of stopped in recent times, was a pragmatic attempt at dealing with the challenge of ensuring that the national exchequer was always replenished after the expenditures of a war. Similarly defeated armies used to be selectively incorporated into the victorious ones to make up for the depletion of numbers through casualties. However, there is a limit to the amount the tributes can top up the depletion of treasure, especially when military expeditions are regular and unproductive occurrences. Such expeditions are resource-intensive and constant wars are sources of drain on the exchequer of even the most powerful of nations.The Southern campaigns of the Chalukyas, while initially considered necessary to contain the rise of the Pallavas, were all equally unproductive. It is true that the Pallava capital was captured a number of times, but the fact that the Chalukyas did not even attempt once to annex the kingdom is proof of their acceptance that such a move would have been unsustainable and counterproductive. Historically the territories of the Pallavas and the nations further south have always been difficult to dominate. No northern power was ever

able to maintain a long-term hold on this region and have always contended with temporary control after victory in a battle or war and then the establishment of a tenuous overlordship of the region at best. Therefore, the expeditions against the Pallavas were inevitable loss-making initiatives, almost always draining the Chalukya Empire of resources. Two factors, generated by the Chalukya obsession with the Pallavas and their Southern campaigns, impacted the long-term stability of the Chalukya Empire. First, the later kings were brash in invading territory further south beyond the Pallava kingdom, endangering their own lines of communications while attempting untenable conquests.

14.8.3 Expansion of the Collateral Branches - In the latter half of the Badami Chalukya rule, two collateral branches of the dynasty emerged to rule independently from Vengi in the east and Kalyani in the west. The dynastic records mention the establishment of these semi-independent dynasties in passing , although in one instance even mention the development as being done with the tacit approval of the then ruling king of Badami. However, when viewed within the convolutions of medieval Indian politics and the functioning of the greater dynasties, it is almost certain that these branches could not have come into being without some sort of civil strife, even though they belonged to the same family. Breakaway groups always diminish the power of the core from which they branch out and some amount of animosity between the two will always remain in these circumstances. In the case of the Chalukyas, Pulakesin II emerging victorious in the civil war but not yet fully confident of his hold on power had to pacify the Vengi branch through granting autonomy and ceding further territory to them. It is also seen that this collateral branch kept carefully out of the conflict when the Pallava king defeated the same Pulakesin and overran Badami in their victorious march against the core dynasty. The Chalukyas of Vengi did not offer any assistance in this hour of need of the primary family. Similarly, it was the incompetence of the Lata branch that permitted the rise to power of the Rashtrakutas that ultimately culminated in the demise of the Chalukyas as a whole. Permitting the sub-branches to assume autonomy and greater power than they were able to wield to good effect proved to be a short-sighted and wrong policy for the Badami Chalukyas in the long-term. It only contributed to the gradual erosion of political influence of the core family and weakened what was effectively a centralised system of administration.

14.8.4 Rise of Regional Powers - By the 8th century powerful rulers had started to establish themselves in North India— Lalitaditya of Kashmir, Yasovarman in North India and the Rajput families like the Paramaras in the north-west. All of them were vying for political

influence and brought about increasing pressure to the northern parts of the Chalukya holdings. The South was unanimously opposed to the Chalukya hegemony and did not miss any opportunity to challenge their overlordship, even though several Chalukya expeditions had brought about devastation in an unprecedented scale to the region. The Southern kingdoms had been defeated repeatedly and had to pay tribute to the Chalukyas, but managed to keep up the pressure on the larger kingdom. The Cholas, Pandyas and Cheras normally joined forces to present a united front in opposition to Chalukya invasions. Over a period of time the Chalukya Empire started to be hemmed in by the pressures from both the north and the south. At the same time the capacity of the kingdom to deal with this twin-threat was continually eroding. Over time the balance of power shifted against the Chalukyas, gradually but definitely. Two hundred years of autocratic rule had lulled the Chalukyas into a sense of false security aided by complacency brought about through a blind belief in their own power. During the reign of the last monarch, Kirtivarman, the Chalukyas lacked the strength to even push back the Southern confederacy, which itself was transient in nature and clubbed together only to oppose the Chalukyas. This should have rung warning bells in a politically clever king, which Kirtivarman unfortunately for the Chalukyas was not. Events overtook a somewhat tired dynasty—as is always the case in history. By the middle of the 8th century, the Badami Chalukyas were without doubt a declining power. Their final fall was not a revolutionary event but the evolutionary culmination of a number of events and long time in the making. The factors enumerated above are the major ones that influenced their decay and fall in differing degrees and strength of influence. The Rashtrakuta rebellion under Dantidurga by itself was not a cataclysmic event that spelled doom, but the catalyst that brought the once illustrious dynasty to an unseemly end—the grand finale in a succession of events that went unnoticed or were ignored as unimportant at the time of their occurrence.

14.9. Art & Architecture under Chalukya - The political stability, abundant material prosperity combined with peaceful atmosphere, and a high level of religious tolerance in the Chalukyan dominion fostered all round cultural development. This is especially reflected in the fields of art, architecture, literature, administration and other such arenas. For the first time in South Indian context, there was a spurt in the religious architecture, both in the rock-cut and structural media. Experimentation in arriving at functionally viable and aesthetically appealing temple models was carried out in the three main centers of architecture viz., Aihole, Badami and Pattadakal.A number of indigenous elements were harmoniously blended with the architectural and sculptural traits of the northern and southern styles, then in vogue. The greatest contribution of the Chalukyas of Badami thus, is the evolving of the two main

temple styles-the southern dravidavimana and the northern rekha nagara prasada types through a series of experimentations that commenced at Aihole, continued at Badami and culminated at Pattadakal. The political conflicts with the Pallavas of Kanchipuram had a positive effect in so far as the efflorescence and diffusion of architectural and sculptural styles, proving beneficial to both.

14.9.1. Temple at Aihole - The first efforts of Chalukyan are represented by a group of stone-built shrines and temple at Aihole, the first capital of Chalukyans situated on the bank of river Malaprabha. Majority of these temples are Brahminical, although a few are Jain and all appears to have been erected in the period between A.D 450 to 650. The temples of Aihole consists of some seventy buildings about thirty of which are contained inside a walled and bastioned enclousers while the remainder owing to wants of space, are disposed within its vicinity. Mandapa: The simplest form can be seen in the so called Mandapa type temples at Aihole. These resembles the cave temples to some extent. They consist of a simple cella in an open construction along with a sort of verandah. Gradually this developed into the mature prasada and vimana forms of temple, having a Mukhamandapa, a closed sabhamandapa, an antarala and a pradakshina patha. Both type of sikhara, the pyramidal and curvilinier may be seen here. The Konti-gudi Group of Temple: This group of temples looks more primitive. Out of the three temples one faces east and the other west, while the third one standing near the one facing east. The temple facing east has an oblong plan, with the entrance in the centres of a long plan, with the entrance in the centres of a long open verandah. There are six pillars at the east side, while other three side has solid walls. In the centre eight pillars are stand on a platform. The sanctum adjoins the rear wall on the west. The second temple facing west is square in plan and has aopen verandah in front. The sanctum is at the rear wall. The square platform like structure on the top of the sabhamandapa is a novel features. The third one adjacent to the one facing east is oblong in plan, seems to be the latest of the group. Here one can find latticed wall formed by pillars. Here the sanctum is still attached to the back wall of the temple. The Ladh-Khan Temple: The Lad Khan Temple, dedicated to Shiva, is a one of the oldest Hindu temples and is located in Aihole.It was built in the 5th century by the kings of the Chalukya dynasty. It is located to the south of the Durga Temple. The temple is named after a person named Lad khan, who turned this temple into his residence for a short period and this is the oldest temple of Aihole. The temple consists of a shrine (garba griha) with mandapa in front of it. The mukha mandapa is situated in front of the sanctum and consists of a set of 12 carved pillars. The sabha mandapa leads to the maha mandapa and the pillars are arranged to form two concentric squares. The walls have floral patterns on them and the

windows have lattice work done in the northern style. Facing the sanctum, a second smaller sanctum is situated above the center of the hall whose outer walls have many carved images. Originally dedicated to Vishnu, now the main shrine houses a Shiva Linga with a Nandi. The temple was built in a Panchayatana style, indicating a very early experiment in temple construction. The special feature of this temple is that it starts with a rectangular structure and ends with a square structure. Based on a wooden construction design, the square and rectangular plan has a steep roof, which is an adaptation of wooden styles in stone. The maha mandapa is open to exterior by large windows between the pillars. The roof above the maha mandapa shows a turret as a first version of the futures towers sikharas and vimanas. The Durga Temple: The Durga temple is an example of southern (Dravidian) architectural type, with a later northern type superstructure imposed upon it-an incongruity apparent from the fact that the superstructure is a square structure clumsily fitted over an apsidal cella. The temple stands on a high moulded upapitha (sub-base), apsidal on plan and carrying a peripheral row of columns on its edge that surround the moulded adhishthana and walls of an apsidal vimana and its front mandapa.

The Meguti or the Meganagudi is a Jinalaya in the Dravidian style enclosed by a stone wall. It has a pillared hall in front, and antarala and the sanctum behind, with pradakshinapatha. On one of the outer walls is found the famous Aihole inscription dated 634 A.D. recording the construction of the Jinendra temple by Ravikeerti, who was a commander and minister of Pulikeshi II. The record makes a mention of Kalidasa and Bharavi and is composed in an ornate style in Samskrita by Ravikirti himself. To the south-east of Meguti is a small Jaina cave, which has a porch, a wall behind and a sanctum in the back which houses a five-foot tall-Bahubali figure and other Tirthankaras are also engraved in other parts against walls.

14.9.2. Temples at Badami - The city of Badami or the Vatapi was the second capital of the Early Western Chalukya from 540 to 252 AD. This was a pictorosque town nestling at the foot of steep cliffs besides a small lake or tank. With its close neighborMuktesvara, Badami possess the first examples of Dravidian order. Here first known vimana temples of early western Chalukyas, namely the upper Sivalaya, lower Sivalaya and the MalegittiSivalaya perched on an outer cliff of the Badami hills. These temples were constructed during the reign of Mangalesa, the son of Pulakesin-I, who selected this site for his capital. The group of Badami proves, by the high standard of workmanship. Badami is also famous for rock cut architecture. The north fort which is on the opposite side of the town is penetrated by deep canyon-like crevices, through which climbs a straight path. The first features to be seen along this path are two freestanding, multi-storeyed mandapas, seemingly unconnected with any

temples. They are possibly vestiges of an early ceremonial complexes. Lower Shivalaya stands on a nearby rocky terrace, surveying the houses beneath. At the summit of north fort, upper Shivalaya is sited majestically overlooking the town beneath. Both these were probably erected in the early 2th century, but appear to have partly dismantled mostly by conquering pallava forces; and maybe they have been pillaged for building blocks to strengthen north fort by later occupiers. The ruinous condition these monument contrast with comparatively complete MalegittiShivalaya, which crowns on as isolated boulder beneath the western flank of the North fort, this temple also be dated to the first half of the 2th century and is of historical interest for its well- preserved cravings. Lower Shivalaya: Only the towered sanctuary of the temple does exist today; its outer walls have been dismantled. The sanctuary was originally surrounded by a passageway on three sides, possibly with a mandapa extension to the east which can be predicted by observing the broken roof slabs set into its walls and the stumps of beans with friezes of ganas. The temple's doorway is framed by bands of lotus ornament. An unusual, elliptical shaped pedestal is seen within which happens to be empty now.

14.9.3. Temples at Muktesvara - Muktesvara, on the outskirt of Badami, also possess typical early Chalukyan temples. Here a group of prasada or Northern and southern style temples stand side by side in the same walled enclosure. Mahakutesvara and Sangamesvara are two important temple built by the early western Chalukya.

14.9.4. Temple at Pattadakal - Pattadakal witnessed the third stage of building art in the Chalukya time.Pattadakl served the third capital of the early Chalukya. Here temples of no mean order and in both the northern and southern styles stand side by side. The group of temples at Pattadakal comprises 10 temples, 8 in one cluster, one about half a km north of the main cluster and another located about 1.5 km northwest of the main group. These temples stylistically resolve into two distinct categories. The dravida vimana type represented by the Virupaksha, Mallikarjuna and Sangameswara temples and the rekhanagaraprasada type represented by the Kadasiddeswara, Jambulinga, Galaganatha, Kasivisweswara and Papanatha temples. The Sangameswara temple, earliest dateable structure in the group is a perfect example of dravida vimana type. The Virupaksha temple is built by Lokamahadevi, the chief queen of King Vikramaditya II (A.D.233-245). This is an example in which all the canonical elements pertaining to the plan, elevation and the style are crystalised. The exterior wall surface of the temple is symmetrically relieved with sculptures of gods and goddesses of the Hindu pantheon exhibiting vitality and graceful anatomy. The pillars in the interior are similarly embellished with narrative panels depicting selected epic episodes. The adjoining

Mallikarjuna temple is another exemplary edifice. The Galaganatha temple in the complex illustrates the fully developed rekha nagara prasada form and shares many features of the then contemporary temples of Alampur in adjacent Andhra Pradesh.

14.10 Self Check Exercise

Q.1 Discuss about military achievements of Pulkesin II.

Q.2 Explain about the Chalukya – PallavaRivelry.

Q.3 Discuss about the decline of Chalukiya kingdom of Badami.

14.11 Summary

Some sources state that the Chalukya kings received only limited income from the land and other taxes. However, this is an untenable argument considering the records of the pomp and ceremony that attended all Chalukyan monarchs; the availability of a large and powerful standing army at all times; the conduct of expensive expeditions against the neighbours; and the chronicles of extensive and profitable trade within the sub-continent and with outside nations. The image that emerges is of a dynasty of pious, serious and well-meaning but militarily ambitious kings who were not averse to being ruthless when it was required. The times dictated the streak of ruthlessness without which the dynasty could not have survived for the long duration of its rule. It is noteworthy that no king of the dynasty has been accused of moral corruption. The dynasty was laid low primarily because of the enduring long term rivalry with the Pallavas and subsequently with the Cholas. A constant state of war can never be sustained for long and it is a credit to the Chalukya kings that they managed to maintain a state of military readiness for such long period of time before finally succumbing to fatigue—both military and financial. The Chalukya rule was undoubtedly the golden age of the Deccan, being the last of the glorious empires of the medieval age in the Indian sub-continent. This is particularly remarkable considering that at the same time North India was gradually but surely sliding into veritable anarchy. The Chalukyas were not defeated and overrun by external elements but declined and came to an end because of a sense of lethargy and extreme tiredness in holding a large and troublesome empire together—they effectively imploded on their own. This event, paved the way for the Islamic invasion into the Gujarat region.

14.12 Glossary:

Chalukya of Badami: The Chalukya dynasty was a classical Indian dynasty that ruled large parts of southern and central India between 6^{th} and 12^{th} Centuries.

Pulakeshin II:was the most famous ruler of the Chalukya dynasty of Vatapi. During his reign, the Chalukya kingdom expanded to cover most of the Deccan region in peninsular India.

14.13 Answer to the Self Check Exercise

Q.1 See 14.5.2 Q.2 See 14.5.4 Q.3 See 14.8

14.14 Suggested Readings

• Burgess, James, and James Fergusson "Cave-Temples at Aihole and Badami in The Dekhan". The Cave Temples of India. London: W.H. Allen and Co, 1880.

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14.15 Terminal Questions

Q.1 Give a brief account of the achievements of Pulakesin II.

Q.2 Give an account of the development of art and architecture under the Chalukyas of Badami.

Q.3 Evaluate the cultural contributions of the Early Chalukya.

Q.4 Discuss the causes, course and significance of Harsa-Pulakesin War.

Chapter 15

Pallavas Polity and Administration

Structure

15.0. Objectives

15.1. Introduction
15.2. Sources of Pallava History
15.3. Origin of the Pallavas
15.4. Political History of Early Pallava
15.5. The Heydays of Pallava
    15.5.1. Mahendravarman I (600-630 A.D.)
    15.5.2. Narasimhavarman I (630-668 A.D.)
    15.5.3. Paramesvaravarman I (620-695 A.D)
    15.5.4. Narasimhavarman II or Rajasimha (695-222 A.D.)
    15.5.5. Nandivarman II (A.D 230-280)
    15.5.6. Successor of Nandivarman
15.6. Administration of the Pallavas
15.7. Society under the Pallavas
    15.7.1. Social Structure
    15.7.2. Status of women
    15.7.3. Food, Dress and Ornaments
    15.7.4. Education and Literature
15.8. Pallava Art and Architecture
    15.8.1. Architecture
    15.8.2. Fine Arts
15.9. Self Check Exercise
15.10. Summary
15.11. Glossary
15.12. Answer to the Self Check Exercise
15.13 Suggested Readings
15.14 Terminal Questions

15.0. Objectives:

After studying this lesson, the learner will be able to:

- Learn about the different theories about the origin of the Pallavas.
- Discuss about the political, military and administrative history of Pallavas and their cultural contributions.

15.1. Introduction - After the decline of the Sangam Age in the Tamil country, the Kalabhra rule lasted for about 250 years. Thereafter, the Pallavas established their kingdom in

Tondaimandalam with its capital at Kanchipuram. Their rule continued till Tondaimandalam was captured and annexed by the Imperial Cholas in the beginning of the tenth century A.D. The period between the latter half of the sixth and first half of the tenth century A.D., an interval of four hundred years, marks an important epoch in the history of South India and its culture. Three important dynasties viz., the Chalukyas of Badami, Pallavas of Kanchi and the Pandyas of Madurai rose to power. Alongwith their paramount authority the revival of Hinduism was also heralded. These dynasties were the great contributors to the development of art and architecture in their respective regions. In fact they were also rivals in the realm of art, not as the destroyers of each other's art productions but as patrons. Their keen competition paved the way to the affluent output of permanent artistic monuments in stone. The Pallavas of Kanchi became the central power geographically, politically and culturally. They developed for the first time architecture and sculpture in the hard rock, in this area. The Chalukyas and the Rashtrakutas continued the pre-existing tradition of rock-cut art. The Pallava art stood distinct in contemporary styles in material and technique. This will chapter discuss the history and contribution of the Pallava in the growth of south Indian culture.

15.2. Sources of Pallava History - The sources for the history of the Pallavas may be classified as native and foreign sources. The native sources may further be classified as literary and archaeological sources. The literary sources for the study of Pallavas include both Tamil and Sanskrit literature. They provide a lot of information about the Pallavas. Tamil Literature: The Tamil literature consisted of the songs composed by Azhalvars and Nayanmars. They had lived during the Paliava period. The compositions of Azhalvars are known as NalayiraDivyaPrabhandam. The songs of Nayanmars are compiled into PanniruThirumurais. These works describe the social and religious life of the people during the Pallava rule. The Periyapuranam written by Sekizhar is also another important literary source for this period. Sanskrit Literature: The Sanskrit works AvaniSundari Katha written by Dandin and Loga Vibagam written by Sarva Nandi provide a lot of information about the importance of Simhavishnu and his rule, The famous Pallava monarch Mahendravarman I himself wrote the MathavilasaPrakasanam in Sanskrit language. It provides information regarding the social and religious condition during the Pallava period. Foreign Sources: The foreign sources for the Pallava period include the Sri Lankan books, namely, Deepavamsa and Mahavamsa. These books are written in Pali language. They describe about the relationship between the Pallava kings Narasimhavarman I and the Sri Lankan king Manavarman. The Chinese travelerHiuen Tsang had visited the Pallava kingdom and his travel accounts are known as Siyuki. He had given a detailed account of the capital city of the

Pallavas, Kanchipuram. He also mentioned about the Buddhist Viharas in Kanchi and described the social and economic conditions of the Pallava kingdom. Archaeological Sources: Copper plates, inscriptions, monuments and coins remain the important archaeological sources: for the study of the Pallavas. The Allahabad Pillar Inscription of Samudra Gupta mentions about the Pallava king Vishnu Gopa. The Aihole Inscription of the Chalukyan king, Pulakesin II gives details about the PallavaChalukya conflict. The Kenthoor Stone Carving of Keethivarman also belonged to the Pallava period Apart from these popular inscriptions, there exist hundreds of Pallava inscriptions throughout South India. They depict the military achievements of the Pallava kings. These inscriptions also explain the social and economic conditions of the Pallava period. The copper plates of the Pallava period remain useful historical sources. The Kuram Copper Plates issued by Parameshwaravarman and the Velurpalayam copper plates of Nandivarman III record their military achievements. The temples, sculptures and other monuments of the Pallava period also provide valuable historical information. The coins of the Pallava period remain important sources to study the economic conditions of this period.

15.3. Origin of the Pallavas - Very little reliable information on the origin of the Pallavas is available. They appear to have intruded into the south. Katyayana (fourth century B.C.) mentions the Pandyas and the Cholas, but not the Pallavas, Ashoka (third century B.C.) refers to the Cholas, the Pandyas and Keralas, but not the Pallavas. The Pallavas were a branch of the Pahleves of Parthians is the opinion of some scholars, like father Heras; but there is no positive evidence for the Phalava migration into the south. That Pallavas were an indigenous dynasty which rose to power after the dismemberment of the Andhra empire, is another opinion. Probably their leaders gathered around themselves the Kurumbas, the Moravars, the killers and other predatory tribes in order to form one great community. According to Srinivas Aiyangar, the Pallavas belonged to the ancient Naga people who themselves were composed of a primitive Negri, an element of Australisian and the later mixed race. To start with they lived in the Tondaimandalam districts around Madras. Later, they conquered Tanjore and Trichinopoly districts. The Pallavas recruited their troops from the martial tribute of pallis of Kurumbas. The Pallavas were the hereditary enemies of Tamil Kings. Even now the term palava means a rogue in Tamil language; and a section of the Pallavas who settled in the Chola and pandya countries came to be known as kallar or thieves. All these people doubtless belong to a Naga race. The third is that the Pallava dynasty emerged and owed its origin to a Chola prince and the Naga princess of Manipallavam an island near Ceylon. According to this theory, the son born out of the wedlock was made the king of

Tondaimandalam by his father, and the dynasty was so named after his mother's home land. Dr. Krishnaswamy Aiyangar argues that the Pallavas are mentioned as Tondaiyar in the literature of the Sangam era and that they were descended from the Naga chieftains but owed allegiance to the Satavahana kings. But this theory, too, is doubtful because of their continual fight with the cholas and their striking northern character as compared to the Cholas. Dr.K.P.Jayaswal argues that the pallavas were a branch of the Brahmin dynasty of the Vakatakas. Except for their early copperplate charters which are in Prakrit. All the other epigraphic records are in Sanskrit. Hiuen-Tsang says that their language and literature differed very slightly from that of northern India. The Talagunda inscription, however. States that the Pallavas were Kshatriyas. Thus, we noticed that there are different views on the origin of the Pallavas. They were equated with the Parthians, the foreigners who ruled western India. Another view was that the Pallavas were a branch of the Brahmin royal dynasty of the Vakatakas of the Deccan. The third view relates the Pallavas with the descendents of the Chola prince and a Naga princess whose native was the island of Manipallavam. But these theories on the origin of the Pallavas were not supported by adequate evidences. Therefore, the view that the Pallavas were the natives of Tondaimandalamitself was widely accepted by scholars. They are also identical with the Pulindas mentioned in the inscriptions of Asoka. When Tondaimandalam was conquered by the Satavahanas, the Pallavas became their feudatories. After the fall of the Satavahanas in the third century A.D., they became independent. The Pallavas issued their earlier inscriptions in Prakrit and Sanskrit because of their Satavahana connections, and also patronized Brahmanism.

15.4. Political History of Early Pallava - The history of the Pallavas could be broadly divided into two major sections. First those who ruled before AD 600 and second those that came after A.D 600. The former could be called the early Pallavas and the latter the Imperial Pallavas. The word Imperial is used here to indicate powerful rulership over an extended kingdom. The earlier among the early Pallavas could be further divided into those who issued the Prakrit charters and those who issued the Sanskrit charters. In fact there are only three rulers who are known to us to be connected with the Prakrit charters. The first ruler clearly mentioned is Sivaskandavarman. Many historians shorten his name to Skandavarman without warrant. The Sivaskandavarman is also mentioned as Yuvaraja and so it is obvious that his father whose name is not known to us was also a ruler. A Prakrit stone inscription from the Guntur district mentions a Simhavaraman who was perhaps the father of Sivaskandavarman. This Sivaskandavarman had a son Buddhavarman, who had a son called Buddhyankura born

to the queen Charudevi. This Charudevi's grant in Prakrit, a gift to temples, mentions the early Pallava! Rulers beginning with one Bappa, and we do not know if he was the founder of the Pallava power, for Bappa merely means father. A study of the Pallava charters, the Mayidavolu copper plate grant and the Hirahadagalli copper plate grant both issued by Sivaskandavarman from Kanchi indicate the very early Pallava contact with Kanchi. This Sivaskandavarman assumed the title of Dharma Maharaja and performed the Asvamedha and other Vedic sacrifices. Vijayaskandavarman known to us from the British Museum plates was not perhaps the same as Sivaskandavarman who issued the above-mentioned copper plates. Thus we are left with two lines of rulers, a Sivaskandavarman, son of Simhavarman, a Buddhyankura, son of one Budhavarman, descendant of one Bappa. There is a third ruler who belongs to the middle of the fourth century AD by name Vishnugopa. He is unconnected with the others. He is known to us through the Allahabad pillar inscription which mentions him as one of the princess defeated by Samudragupta in the course of his Digvijaya. The view that Vishnugopawas a son of Sivaskandavarman has no basis nor is it proper to equate this Vishnugopa with the Kumaravishnu of the Sanskrit charters. When all attendant factors are taken into consideration we can say the Prakrit charters mention five rulers; Simhavarman and his son Sivaskandavarman; and Bappa, his son Buddhavarman and his son Buddhyankura. The Allahabad pillar inscription mentions Vishnugopa; so that we have six rulers anterior to the rulers mentioned in the Sanskrit charters of the Pallavas. The main source for the history of the later rulers among the early Pallavas is a number of Sanskrit charters of which some are genuine and a few others doubtful. The dependable Sanskrit charters are, the Ongodu I grant of Skandavarman; the Uruvapalle and Singarayakonda plates of Yuva Maharaja Vishnugopa issued in the reign of a Simharvarman; the Ongodu II, the Pikira, Mangaduru, Vilavatti plates of Simhavarman; the Chura grant; the Udayendiram plates of Nandivarman I; the Chendalur plates; and the Pallangoil plates. These work out to eleven grants. They mention only the names of kings, and grants of a purely socio-religious nature. Thus from these sources it is not possible to construct the political history of that age and of that dynasty to any extent. Some of the inscriptions we come across outside the Tamil country like the Allahabad pillar inscription of Samudragupta, the Talagunda inscription of Kakusthavarman, the Penugonda plates of the Western Gangas mention two of the Ganga rulers being anointed and crowned by two Pallava monarchs, Simhavarman and his son Skandavarman.

15.5. The Heydays of Pallava - From the mid-6th century, for the next 200 years the Pallavas were the dominant South Indian power with the other three dynasties having only

subordinate status. The Pallava king, SimhavishnuPallava recorded a boast in the last quarter of the 6th century that he had ‘vanquished the Pandyas, Cholas, and the Cheras as well as the ruler of Ceylon’. At the greatest spread of its territorial expansion, the Pallava kingdom encompassed the whole of Arcot, Chinglepet, Madras, Trichinapolly, and Tanjore districts and stretched from the Orissa frontier in the north to the RiverPennar in the south. Its eastern border was the Bay of Bengal and in the west the kingdom bordered an imaginary line drawn through Salem, Bangalore and Berar. In the 2th century it attained the highest point in its power and fame. However, during the same period the Pallavas also lost the Vengi province to the Chalukyas, which was never recovered. Some prominent rulers of this period are discussed below.

15.5.1. Mahendravarman I (600-630 A.D.) - The long-drawn Pallava – Chalukya Conflict began duringhis period. Pulakesin II marched against the Pallavas and captured the northern part of their kingdom. Although a Pallava inscription refers to the victory of Mahendravarman I at Pullalur, he was not able to recover the lost territory. Mahendravarman I was a follower of Jainism in the early part of his career. He was converted to Saivism by the influence of the Saiva saint, Thirunavukkarasar alias Appar. He built a Siva temple at Tiruvadi. He assumed a number of titles like Gunabhara, Satyasandha, Chettakari (builder of temples) Chitrakarapuli, Vichitrachitta and Mattavilasa. He was a great builder of cave temples. The Mandagappattu inscription hails him as Vichitrachitta who constructed a temple for Brahma, Vishnu and Siva without the use of bricks, timber, metal and mortar. His rock-cut temples are found in a number of places like Vallam, Mahendravadi, Dalavanur, Pallavaram, Mandagappattu and Tiruchirappalli. He had also authored the Sanskrit work MattavilasaPrahasanam. His title Chitrakarapuli reveals his talents in painting. He is also regarded as an expert in music. The music inscription at Kudumianmalai is ascribed to him. All available information point to Mahendravarman I being one of the greatest South Indian kings of all times. Militarily he was the counter-point to the offensive ambition of the Chalukyas; by converting to the Shaiva belief system he provided a new impetus to the building up of its dwindling fortunes; being himself an artist and a litterateur, he glorified the practice of poetry and music through his patronage; and he created the rock-cut temple structures, a concept that had its origins in the banks of the River Krishna and which the king imported from his ancestral Telugu lands to the banks of the Rivers Palar and Kavery in the Tamil South. This style of construction came to be subsequently named Pallava art. Further, his reign was relatively peaceful and he opened a new era of prosperity in an otherwise difficult age.

15.5.2. Narasimhavarman I (630-668 A.D.) - Narasimhavarman I was also known as Mamalla, which means 'great wrestler'. He wanted to take avenge the defeat of his father at the hands of Chalukyan ruler Pulakesin II. His victory over Pulakesin II in the Battle of Manimangalam near Kanchi is mentioned in Kuram copper plates. The Pallava army under General Paranjothi pursued the retreating Chalukya army, entered Chalukya territory, captured and destroyed the capital city of Vatapi. Narasimhavarman I assumed the title 'Vatapikonda'. He regained the lost territory. Another notable achievement of Narasimhavarman I was his naval expedition to Sri Lanka. He restored the throne to his friend and Sri Lankan prince Manavarma. During his reign, Hiuen Tsang visited the Pallava capital Kanchipuram. His description of Kanchi is vivid. He calls it a big and beautiful city, six miles in circumference. It had 100 Buddhist monasteries in which about 10,000 Buddhist monks lived. According to his account the people of Kanchi esteemed great learning and the Ghatika at Kanchi served as a great centre of learning. Narasimhavarman I was the founder of Mamallapuram and the monolithic rathas were erected during his reign.

15.5.3. Paramesvaravarman I (620-695 A.D) - Narasimhavarman was succeeded by his son Mahendravarman II. He ruled for about two years from about 668-620. There is no important event of his reign. He was succeeded by his son, Paramesvaravarman I, who ruled from about 620 to about 695 A.D. The Gadaval Plates were issued by VikramadityaChalukyaVallabha while he was camped in the Chola kingdom in preparation for the third major incursion into the Pallava kingdom. Paramesvaravarman the ruling Pallava king initially managed to keep the Chalukya army at bay. However, in a decisive battle fought in 624, the Chalukyas were victorious and Paramesvaravarman escaped north to Andhra country, the original home of the Pallava dynasty. The Chalukya army marched through the heartland of the Pallava kingdom unmolested and captured the capitalKanchi. Vikramaditya celebrated his victory by inscribing the date and details of the capture of Kanchi at the base of the Kailasanatha temple there. Subsequently, in the long-drawn battle of Peruvallanattar, Paramesvaravarman put Vikramaditya to flight, forcing him to return to his own kingdom. In the Pallava records, Paramesvaravarman is described as 'Ugradanda, the destroyer of the city of Ranarasika', obviously a reference to Vikramaditya who is referred in the Gadaval Plate as Ranarasika. Some sources maintain that this victory over the Chalukyas was orchestrated by a Confederacy of Tamil kings under the leadership of the Pallava king and that the Ceylon king Manvamma also took part in the battle.

15.5.4. Narasimhavarman II or Rajasimha (695-722 A.D.)

Narasimhavarman II became the ruler of the Pallava kingdom after death of his father Paramesvaravarman. He was also known as Rajasimha. His regime was peaceful and he evinced more interest in developing the art and architecture. The Shore temple at Mamallapuram and the Kailasanatha temple at Kanchipuram were built in this period. He was also a great patron of art and letters. The famous Sanskrit scholar Dandin is said to have adorned his court. He sent embassies to China and the maritime trade flourished during his reign. Rajasimha assumed titles like Sankarabhakta, Vadhyavidyadhara and Agamapriya. He was succeeded by Parameswaravarman II, who ruled from about 722 to about 730 A.D.

15.5.5. Nandivarman II (A.D 730-780) - Nandivarman had come to the throne as a minor, at the age of 12, and was only 22 when the Chalukyas set out to avenge their previous defeat at the hands of his grandfather. The war was initiated by the Chalukyas who achieved total surprise, arriving at the gates of Kanchi unexpectedly. The young king, who was left without any allies to call upon, fled to a fort leaving his capital unprotected-the Chalukya army captured Kanchi with ease and the Pallava kingdom was open to the invaders, left without protection. However, the Chalukyas did not annex the territory, but withdrew to their country with a sizeable booty. It is possible that they left a member of the Royal family as the de facto ruler of the Pallava territory, who acknowledged Chalukya suzerainty. The mention of one Chitramaya, as the Pallava king around this time gives credence to this story. Nandivarman overthrew this Chalukya ruler and reclaimed his throne. However, he could not even attempt a revenge attack on the Chalukyas for his defeat, mainly for two reasons. One, the Pallava kingdom was by now a tired enterprise, war-weary and without the resources necessary to embark on a major campaign. Two, its southern borders were being constantly troubled by the harassment of the Pandyas whose growing power was becoming obvious. The southern incursions had to be countered through military might, leaving no spare capacity to plan or conduct a campaign against the Chalukyas. In combination, these two factors gradually brought the Pallava dynasty to a state of continuous decline.

15.5.6. Successor of Nandivarman - Nandivarman was followed on the throne by a number of ineffectual kings who continued to lose territory and ruled an ever-shrinking kingdom. These kings were-Dantivarman (295-846) who lost most of the southern provinces to a Pandyan expedition; Nandivarman (846-69) who battled the Pandyan king for an extended period of time but ultimately lost the conflict; Kampavarman (82085) of whose rule very little is recorded; and the last known Pallava king Aparajitavarman (888903) who was overthrown by Aditya Chola. With this collapse, the Pallava dynasty became extinct. It is perhaps a quirk

of fate that the last Pallava king who was overthrown and whose ultimate fate remains unknown was named ‘Aparajita’, which in literal translation would mean ‘the one who cannot be defeated’. Perhaps the naming of the crown prince as someone who is invincible was wishful thinking on the part of his predecessor who must have seen the writing on the wall that the Pallavas were hurtling towards extinction. The final outcome of the 100-year war between the Pallavas and the Chalukyas was the ultimate destruction of both dynasties. The Chalukyas were an inherently aggressive dynasty, raising the ire of all their neighbours and therefore being continually at war. By the middle of the 8th century, their energy was sapped and they became prey to the equally aggressive and ambitious Rashtrakutas. The Pallavas, who had arrived on the scene about a century after the Chalukyas had established themselves, survived for another century after the demise of the Chalukyas but in a state of exhausted decline. They were no match for the Pandyan ambition and went under without a whimper. The Pallava rule lasted till the end of the ninth century A.D. The Chola king Aditya I defeated the last Pallava ruler Aparajita and seized the Kanchi region. With this, the rule of Pallava dynasty came to an end.

15.6. Administration of the Pallavas – ThePallavas had a well organized administrative system.King: The king was at the centre of administration in which he was assisted by able ministers. Kingship was attributed to define origin. The kings claimed their descent from the God Brahma. It has hereditary. Yet, on one occasion a king was elected. Most of the kings were accomplished scholars. Mahendravarman I wrote the famous burlesque, MasttavilasaPrahsana. Many of the vaishnava alvars and saivanayanars flourished during their rule. The kings adopted high-sounding titles like maharajadhiraja, dharma-maharjadhiraja (great king of kings rulling in accordance with the dharma), agnistomavajpeya, asvamedha-yaji (he who has performed the agnithtoma-vajapeya and asvamedha sacrifices) They were assisted by ministers. History shows that the ministerial council played a great part in the state policy in the later period. He was the fountain of justice. The king maintained a well-trained army. He provided land-grants to the temples known as Devadhana and also to the Brahmans known as Brahmadeya. It was also the responsibility of the central government to provide irrigation facilities to the lands. A number of irrigation tanks were dug by the Pallava kings. The irrigation tanks at Mahendravadi and Mamandoor were dug during the reign of Mahendravarman I.Administrative Divisions: The Pallavas had a vast empire. It had extended up to the Nellore district in the North and up to the river South Pennar in the South. On the west, it had extended up to the Western Ghats and on the east up to the Bay of Bengal. It was very difficult to have administrative control over

such a vast empire. Therefore, the Pallavas had divided the empire into several administrative units. They were called as Mandalam, Kottam, Nadu and Ur. These administrative divisions may be compared with the modern administrative units, namely province, district, taluk and village. Mandalam: The biggest unit of the Pallava Empire was Mandalam or Rashtra. It had remained almost an autonomous unit. The Pallava king had appointed a prince or Yuvaraja as the governor of a Mandalam. This was done to have direct central control over the provinces. Kottam: Each Mandalam was divided into several Kottams or Vishayas. The number of Kottams varied according to the size of the Mandalam. For example, the ThondaiMandalam was divided into twenty-four Kottams. Officials were appointed by the king to administer each Kottam. Nadu: The next administrative unit was called Nadu. It was bigger than Oor or Village. There were several villages in each Nadu. A council called Naattar was in charge of the administration of Nadu. Oor: The Oor or village was the smallest unit of the Pallava administration. It was also under the control of the village committees called Sabhas, The village Sabha remained almost autonomous in looking after the day-to-day administration of the village. Officials Under the Pallava: A hierarchy of officials in provincial administration, the governor of a province was assisted by district officers, who in turn worked in collaboration with autonomous local bodies. In local administration the meeting of assembles were frequent, and the administration the meeting of assemblies were frequent, and the assemblies were of many varieties and of many levels. Often special meetings were held. As the village level the assembly was the sabha which looked after almost all the matters of the village, along with endowments, irrigation, crime, maintaining census and other necessary records, Courts at villages level dealt with minor criminal cases. The judicial courts of the town and districts were presided over by government officials, climaxing with the king as the supreme arbiter of justice. The sabha worked in close association with the urar, and informal gathering of the entire village. Above this unit was a district administration. Finally, the head man of the villages was the link between the village assembly and the official administration. Land pattern: Theoretically the king owned the land. The status of a village depended on the prevalent land tenure. The fist variety was the village with inter-caste population where in the people paid taxes to the king. The second was the brahmadeya village in which the entire land was donated to a single Brahmin or a group of brahmins. A variation of this village was the agrahars grant which, was an entire village settlement of brahmins. Both these forms were exempt from royal taxes. In the devadana village the revenue was donated to a temple, and the temple authorities in turn provided employment for the villagers in the temple whenever possible. In the Pallava period the first two categories of villages were in vogue. Apart from

these major points relating to land there was a special category of land, the sripatti or tank land. The revenue from such a land was sent apart for the maintenance of the village tank. The tank itself was built by the efforts of the entire village. All shared the water stored in the tank. Very many inscriptions of the Pallavas refer to the up-keep of tanks. Taxation System: There are two Points about taxes. The land revenue varied from one-sixth to one tenth of the produce of the land. This was paid to the State. The local taxes that were collected in a village were spent for the needs of the village. As land revenue was necessarily small, the State revenue was supplemented by additional taxes on draught cattle, marriage-parties, potters, makers of clarified butter, textile manufacturers, washer men and weavers. The major source of revenue was from land, since the revenue from mercantile activity was not fully exploited. Detailed information on the tax system could also be traced from the Pallava inscriptions. Land tax was the primary source of the government revenue. The Brahmadeya and Devadhana lands were exempted from tax. Traders and artisans such as carpenters, goldsmiths, washer-men, oil-pressers and weavers paid taxes to the government. Expenditure: Regarding expenditure, most to the revenue want for the maintenance of army. The king preferred a standing army instead of feudal levie. The army primarily consisting of food soldiers and cavalry along with a sprinkling of elephants. Indeed the Pallavas developed a navy although the mercantile activity was not great. Two dockyards were built at Mahablipuram and Nagabatnam. This pioneeringh effort of the Pallavas reached its climax during the days of cholas. The navy served a double purpose. It was meant for defence and also assisted the maritime Trade with south-east Asia, particularly with the three kingdoms of Kambuja (Cambodia) Champa (Annam) and Shrivijaya (Malayan peninsula and Sumatra). A well-organized administration had existed in the Pallava kingdom. We get a lot of information from the literature and inscriptions to know the various aspects of the Pallava administration. The Pallava kings had introduced several administrative institutions in the Tamil country. Mostly, they had adopted the Mauryan system of administration and suitably modified it. It can be said that generally there was peace and order in the Pallava kingdom due to their efficient administrative system.

15.7. Society under the Pallavas - The Tamil society witnessed a great change during the Pallava period. The caste system became rigid. The Brahmins occupied a high place in the society. They were given land-grants by the kings and nobles. They were also given the responsibility of looking after the temples. The Pallava period also witnessed the rise of Saivism and Vaishnavism and also the decline of Buddhism and Jainism. The Saiva Nayanmars and the Vaishnava Alwars contributed to the growth of Saivism and

Vaishnavism. This is known as the Bakthi Movement. They composed their hymns in the Tamil language. These hymns revealed the importance of devotion or Bakthi. The construction of temples by the Pallava kings paved the way for the spread of these two religions. The Pallava rule had witnessed a drastic change in the social and economic life of the people. The emergence of the Bakthi Movement had significantly changed their way of life. It was further stimulated by the temple-building activity of the Pallava kings. There was also a remarkable growth of economy during this period. In general, there was a tremendous change in the society and culture during the Pallava rule.

15.7.1 Social Structure - The society under the Pailavas was chiefly divided into four, namely, Brahmins, Kshatryas, Vaisyas and Sudras. Besides the four-fold division, there were also other sub castes in the society based on their occupation. The Brahmins occupied the first place in the society. They were the learned and the most respected in the society. They had lived in a separate place called Agraharam. They had recited Vedas and performed pooja in the temples. The Pallava kings had made extensive land grants to them. These land grants were known as Brahmadeyas. The Brahmins helped the kings in performing sacrifices. They had also enjoyed higher position in the government. The Kshatryas had remained in the next position in the social hierarchy. Generally, they belonged to the ruling class. They had also become warriors. They also gave liberal donations to the temples and Brahmins. Those who indulged in agriculture and trade were called as Vaisyas. They had contributed to the development of society by establishing Mutts and choultries. They also fed the poor and committed to public welfare and social progress. The Sudras had occupied the last place in the social structure. They remained low-grade servants. The literature of the Pallava period refers to them as pulayar and chandalas. However, a few of them had become religious saints due to their devotion to God.

15.7.2. Status of women - The women from royal and rich families had enjoyed high status in the society. They were also given property rights. They remained pious and religious and granted liberal donations to the temples and Brahmins. Chastity was their noble virtue. However, other women in the middle and lower strata of the society had to work hard to earn their livelihood. They indulged in spinning, weaving and other similar works. There were also separate dancing girls in the society. They were employed in the temples because of their talent in music and dance.

15.7.3. Food, Dress and Ornaments - Rice was the staple food of the people during the Pallava period. They had also consumed milk, ghee, and curd. Generally, people wore simple dress made of cotton. The rich people were fond of wearing silk garments. The sculptures of

this period indicate several types of ornaments used by the people. They include earrings, bangles, necklaces and anklets.

15.7.4. Education and Literature - The Pallavas were great patrons of learning. Their capital Kanchi was an ancient centre of learning. The Ghatika at Kanchi was popular and it attracted students from all parts of India and abroad. The founder of the Kadamba dynasty, Mayurasarman studied Vedas at Kanchi. Dinganaga, a Buddhist writer came to study at Kanchi. Dharmapala, who later became the Head of the Nalanada University, belonged to Kanchi. Bharavi, the great Sanskrit scholar lived in the time of Simhavishnu. Dandin, another Sanskrit writer adorned the court of Narasimhavarman II. Mahendravaraman I composed the Sanskrit play Mattavilasaprahasanam. Tamil literature had also developed. The Nayanmars and Alwars composed religious hymns in Tamil. The Devaram composed by Nayanmars and the Nalayradivyaprabandam composed by Alwars represent the religious literature of the Pallava period. Perundevanar was patronized by Nandivarman II and he translated the Mahabharata as Bharathavenba in Tamil. Nandikkalambagam was another important work but the name of the author of this work is not known.Music and dance also developed during this period. Literature: The age of Pallavas synchronised with the religious awakening in Tamilnadu. It was an age of religious movement. It was in this period a large number of devotional hymns were sung by the vaishnava and Siva leaders. It was an age of Renaissance in Sacred literature. The Siva and Vaishna literature were mostly composed during this period. The Language of Tamil grew well under the Pallavas Side by side with the Tamil language Sanskrit also made progress. The Pallava rulers patronized. Prakrit, Sanskrit and Tamil. Kanchi was a great centre of learning. It imparted Sanskrit knowledge. Many people were attached to the learning centres of Kanchi. Vatsayana, Dinnaga and Mayurasarman were some of the noted figures who had studied at Kanchi. Kanchi produced eminent scholars. They were employed in North India and other places. Dharmapala was one among them Dharmapala served as the Vice-Chancellor of the Nalanda University.

15.8. Pallava Art and Architecture

15.8.1. Architecture - The achievements of the Pallavas in the field of architecture is very important. It was the period of the origin of Dravidian architecture. Several kinds of religious buildings were constructed. Generally, they are classified into cave temples and structural temples. Again the cave temples can be classified into Mahendra style and Narasimha style. Likewise the structural temples can be classified into Rajasimha Style and Nandivarman style or Aparajuta style. Mahendra Style: Mahendravarman I was the originator of the Pallava Architecture. He was curious minded and followed the style of the cave temples at

VihayawadaSithaput and Undavallu. Cave temple were created by Mahendravarman at Trichirapalli, Mahendravarvadi, Mamandur and Mantagapattu. The temples of Mahendravarman had many pillared halls. These pillars were slender, tall and round in shape. These were not well decorated. The first cave temple was constructed at Mantagapattu. The temple consisted of separate, garbagiraha for Brahma, Vishnu and Siva. The Tiruchirappalli cave temple is known for its fresco in stone. It is two squire meters in size. In the middle of the sculpture there is an image of Gangatharar or Siva. The figure of Siva is standing on the body of the www.onlinecampus.net.in Mugalakan. Generally the Pallava period is recognised so the origin of South Indian architecture. Narasimha Style: Unlike his father Narasimhavarman constructed many temples out of rocks and stones. The temples constructed by him can be classified into 3 types.1. Cave temples.2. Mandapas 3. Monolithic shrines or Single stone temples. Cave Temples: Cave Temples are Mandapas. All these buildings are found Mamallapuram or Mahabalipuram. The city itself was named after Narasimhavarman or Mamalla. The pillars of Marasimha style are more decorative and squire or octagonal in shape. Mandapas: Several Mandapas were created by Narasimha. They are Tirumurthi Mandapa, Kottikal Mandapa, Varaha Mandapa and Mahidassura Mandapa. The Thirumurthi Mandapa was constructed for Brahma, Vishnu and Siva. The Kottikal Mandapa was dedicated to Kottravai. The Mahidasura and Varaha Mandapa were constructed for Thirumal and baraha respectively. Monlithic Shrines: It was made out of single rocks. They were also known asrathas and Pagodas. There were such pagoda. Generally, there were 2 recognised pagodas. They are the Panchapandavara the Ganeshara the Pindariratha and VialamKuttairatha The Panchapandavarathas are situated in a row. They were dedicated to Dharmaraja, Bhima, Arjuna, Sahadeva and Draupati: The other rathas are situated in the opposite side. The Dharamarajarathas are the most completed ones. They had several stories. The Gopurarn had its origin from the Rathas. Sculptural Panels:Narasimha also gave importance for the development of sculptures. These sculptures were carved in rocks and hills at Mahabalipuram. The important sculptures are Arjuna Penance or descend of the Ganges and Bahirratha Penance. Rajasimha Style: Structural temple were introduced in the place of cave temples during the reign of Narasimhavarman I or Rajasimha Huge rocks and stones were piled up in order to construct structural temples. The first structural temple was constructed by Parameswara I the father of Narasimhavarman II at Kurram. The days of Narasimhavarman II witnessed peace, and order and therefore he constructed many temples. The most important among them are the Kailasantha temple and Vaigunta Perumal Temple ant Kanchi and the shore temple at Mamalapuram. The Kaliasanatha temple is the most

decorative among them. It has a tower and a pillared hall. It is well proportioned and substantial. The Vaigunta Perumal Temple is slightly lower than the kalisanatha temple. Its sanctum is square. It is providing a portico. Its Vimana is square in plan and rises to a height of 60 feet. It is 4 storeyed.Nandivarman Style or Aparajutha Style:The Mukteswara and Mukungeswara temples at Kanchi the Virathaneswara temple at Tirutani, the Vadamalliswara temple at Orgadam and Parameswara temple at Gudimallum belonged to the period of the Pallavas when the power was reeling. Those temples were mere copies of the earlier temples. But they were constructed bigger than the temples of Rajasimha style.

15.8.2. Fine Arts - Music, dance and painting had also developed under the patronage of the Pallavas. The Mamandur inscription contains a note on the notation of vocal music. The Kudumianmalai inscription referred to musical notes and instruments. The Alwars and Nayanmars composed their hymns in various musical notes. Dance and drama also developed during this period. The sculptures of this period depict many dancing postures. The Sittannavasal paintings belonged to this period. The commentary called Dakshinchitra was compiled during the reign of Mahendravarman I, who had the title Chittirakkarapuli. The various poses of the Nataraja at Kaliasanatha temple speak about their taste to Dance. Dancing Girls were appointed in the temples. There are 24 dancing girls in the Muktesvara temple. Mattavilasaprakasana is a drama written by Mahendravarman in Sanskrit. Perunkathai speaks about dramas.Mahendravarman was an excellent Painter. It is depicted through his title ‘Chitrakarapuli’. He was the author of a treatise on Painting. It is also proved by on inscription found at Mamandur. Traces of paintings on the roof of Sittanavasal and on the walls of Kailasanatha temple prove the taste of the Pallavas in painting.

15.9 Self Check Exercise

Q.1 Elaborate political history of early Pallavas.

Q.2 Write a short note on Pallava’s Administration.

Q.3 Focus on social structure emphasizing on food, dress, ornaments, education and literaray development of Pallavas.

Q.4 Pallava’s development are comprehended by their art and architecture. Comments!

15.10 Summary

Pallavas ruled regions of northern Tamil Nadu and southern Andhra Pradesh between the 2nd and 9th centuries CE.The Pallavas gained prominence after the eclipse of the Satavahana dynasty, whom the Pallavas served as feudatories.A number of legends are associated with the origin of the Pallavas.The Pallavas were in conflict with major kingdoms at various periods of time. A contest for political supremacy existed between the early Pallavas and the

Kadambas.There was long struggle existed between the Pallavas and Chalukyas of Badami for supremacy in peninsular India began. Both tried to establish control over the KrishnaTungabhadra doab.The conflict between Pallavas and Chalukyas resumed in the first half of the 8th century with multiple Pallava setbacks. The Chalukyas overrun them completely in 240 CE, ending the Pallava supremacy in South India. The earliest examples of Pallava constructions are rock-cut temples dating from 610-690 CE and structural temples between 690-900 CE. A number of rock-cut cave temples bear the inscription of the Pallava king, Mahendravarman I and his successors. The greatest accomplishments of the Pallava architecture are the rock-cut temples at Mahabalipuram. There are excavated pillared halls and monolithic shrines known as rathas in Mahabalipuram.

15.11 Glossary:

Pallava dynasty: Early 4th to late 9th Century CE, occupied in southern India, subordinates of the Satavahanas in the Deccan, moved into Andhra and then to Kanchi.

Mahendravarman I:was a Pallava emperor who ruled the Southern portion of present day Andhra region and Northern region of what forms present day Tamil Nadu in India in the early 7th Century. He was well famous scholar, painter, architect and musician.

15.12 Answer to the Self Check Exercise

Q.1 See 15.4 Q.2 See 15.6 Q.3 See 15.7 Q.4 See 15.8

15.13 Suggested Readings:

- Ramaswami, N.S. (ed.), 2000 years of Mamallapuram, Vol. I (text) New Delhi, 1989.

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• Srinivasan, K.R., 'The Pallava Architecture of South India', Ancient India, No. 14,1958.

• Stein, Burton., "The Deccan and the South". Blackwell History of the World- A History of India. UK: Blackwell Publishing Ltd, 2004.

• Venkayya, V., 'The Pallavas', Annual Report of Archaeological Survey of India, 1906-02, Calcutta, 1909.

15.14 Terminal Questions

Q.1 Write a brief account on the military accomplishments of Narasimhavarman I.

Q.2 Examine the administration system of the Pallavas.

Q.3 Give an account of the political history of the Pallavas with special reference to reign of Mahendravarman I.

UNIT– IV

Chapter - 16

Transition to Early Medieval India: Emergence of Rajputs

Structure

16.0 Objectives
16.1 Introduction
16.2 Meaning and Significance of the Term "Rajput"
16.2.1 Rajputra as a Military Chief
16.2.2 Rajputras as Sons of the Kings and Officials
16.2.3 Thirty Six Rajput Clans
16.3 Origin of Rajputs: Debates
16.4 Rise of the Rajput States: Tripartite Struggle – Emergence of the GurjaraPratiharas.
16.5 Major Rajput States after Gurjara-Pratiharas
16.6 Later Rajput States of Western and North-Eastern Rajasthan
16.7 Proliferation of Rajput Clans
16.8 Political and Military System of the Rajputs
16.9 Rajput Forts/Strongholds
16.10 Summary
16.11 Key Words
16. 12 SUGGESTED READINGS

16.0 Objectives

After studying this lesson, the learner will be able to:

- Understand about the origin Rajput kingdoms in northern india.
- Know about the tripartile struggle and emergence of the GurjaraPratiharas.

16.1Introduction

The Origin of Rajputs is a subject of debate. There are many theories that support their origins such as the Agni Kula theory, Tribal Origin theory, Foreign Origin theory, Kshatriya Origin theory, and mixed origin theory.Rajputs belonged to the early medieval period.The Rajput Period (647A.D- 1200 A.D.)From the death of Harsha to the 12th century, the destiny of India was mostly in the hands of various Rajput dynasties.

16.2Meaningand Significance Of The Term "Rajput": The term rajput is derived from Sanskrit root rajputra (son of the king). Prakrit forms of the term rajputra are variously known as rawat, rauta, raul and rawal. A transformation in connotation of the term is noticeable from 2th century CE onwards as it began to be used in literary texts in the sense of a landowner rather than "son of the king". In the Harshacharita of Banabhatta (2th century CE) the term has been used in the sense of a noble or landowning chief. In Kadambari also it is used for persons of noble descent who were appointed by the king as local rulers. In the capacity of local rulers they might have naturally governed a large portion of land under them and, thus, played an active role in political and administrative system of the state. In Rajatarangini the term rajputra is used in the sense of a mere landowner, acclaiming birth from 36 clans of the Rajputs. The reference of 36 clans clearly denotes their existence by 12th century CE. The term began to be more commonly used from 12th century onwards. The 12th century Aparajitprachha of Bhatta Bhuvanadeva, which describes the composition of a typical feudal order, refers to rajaputras as constituting a fairly large section of petty chiefs holding estates, each one of them constituting one or more villages. Among the ruling elites, rajputra covered a wide range: from actual son of a king to the lowest ranking landholders.

16.2.1 Rajputra as a Military Chief: The appearance of rajputras as mercenary soldiers is proved as early as 2th century CE from the reference in Bakshali manuscript found in the North-West Frontier Province and subsequently from the Chachnama in Sindh in 8th century CE. In all bardic traditions of this period the Rajputs are depicted as horsemen. It may not be again ignored that the Pratiharas, one of the clansmen of the Rajputs of early medieval period felt pride to bear the title of hayapati, "the lord of horses".The military character of the rajputras is also reflected from Lekhpaddhati (a collection of the models of documents from Gujarat and Western Marwar region) which refers to assignment of land-grants to them in return for the performance of military services to the state or the overlord. Regarding the military obligation, one of the charters in the above mentioned text provides us the details that a rajputra applies to a ranaka (feudal chief representing the state) for a fief and when he is granted a village he is required not only to maintain law and order within it and collect

revenues according to the old just practices but also to furnish 100 foot-soldiers and 20 cavalrymen for the service of his ranaka overlord at his headquarter. The fact that he was not allowed to make gift of uncultivated land to temples and Brahmanas indicates his limited rights over the land granted to him, which he could sub-infeudate to others. Sometimes, the rajputras were also provided cash endowment for the supply of military soldiers in the service of the overlord. In addition to the military service rendered to his immediate overlord ranaka, the rajputras were also asked to pay the revenue in both cash and kind on the land assigned to him for cultivation. The amount of the revenue was strictly to be paid within the specified time limit. If the rajputra failed to do so, it was not to be paid without a fixed amount of interest imposed as late payment.

16.2.2 Rajputras as Sons of the Kings and Officials

The position of the rajaputras was distinct under the Gahadawalas and the Chahamanas, as the title was usually applied to the actual sons of the reigning kings. They exercised special powers in administration, acting as governors of estates assigned to them by the reigning kings. Under Gahadawalas, they were provided a special privilege of using their own seals with the separate insignia, differentiating them from the Gahadawala royal seal. On account of their keen interest in the affairs of administration some of the rajputras under the Chahamanas were endowed with the royal prerogatives and were given the charge of all the royal and administrative activities. They could also grant lands and villages with the consent of the reigning king. Under Chahamanas, the instances are there of the rajputras and maharajputras serving as governors. The Chahamana princes were also given fiefs (seja) for their personal enjoyment. However, these fiefs were not regarded as their personal property, as sometimes the central government exercised its power of assigning revenues out of these fiefs. The right of alienating land out of their fiefs was not usually extended to these Chahamanarajputras. But, often, they appear to have the right of assigning small portion of the land or its income as a gift for charitable purpose without the king's permission. However, under the Chahamanastherajputras who were not the actual sons of the king but bore the mere title, also worked as feudatory chiefs or officials to govern the functions of the landed estates under the strict control and supervision of the king and the viceroy. 16.2.3 Thirty Six Rajput Clans Almost all the contemporary texts provided, the number of the Rajput clans is 36. The whole list is provided by Prithvirajraso, Kumarapalacharita, Varnaratnakar and by an ancient work from a Jaina temple in Marwar. Col. James Tod has studied the clan names of the above sources and prepared his own list removing some

vernacular errors. However, the comparison of the above list with those of original literary texts reveals that Tod had also included the tribal groups of foreign origin and even those Rajput clans which had originated quite later as sub-clans.

16.3 ORIGIN OF RAJPUTS: - DEBATES The origin of Rajputs is shrouded under mystery.Scholars are hardly in unison over their origin and a number of views are in currency pertaining to their origin. i) Agnikula Origin of the Rajputs: A Myth Chand Bardai in his Prithvirajaraso (12th century) refers that the Chalukyas, Pratiharas, Paramaras and Chahamanas have their origin from the fire pit of Vashistha. According to Raso, Vishvamitra, Agastya, Vashistha and other sages began a great sacrifice at Mt. Abu. Daityas (demons) interrupted it and then Vashistha created from the sacrificial pit three warriors in succession: the Padihara (Pratihara), the Solanki, and the Paramara. TheEmergence of Rajputsbardic text also mentions that none of the created warriors, however, succeeded in completely removing the demons. The modern scholars who believe in the Agnikula origin of the Rajputs are: Watson, Forbes, Camphel, D. R. Bhandarkar etc. They believe that all the so-called agnikulaRajputs are of Gurjara stock. The Gurjara origin of the Rajputs is being criticised by Pratipal Bhatia. She argues that the Gurjara is not only the name of a people but also a country and of all the people who inhabited it, to whichever caste or clan they might have belonged (Bhatia 1920: 14). We only knew about the solar and lunar Kshatriyas in the ancient texts. The solar and lunar origin of the Rajputs is mentioned in the Mahabharata and the Puranas. The earliest tradition of the Chandella family found mentioned in their inscriptions traces the origin of the Chandellas from Moon, identifying them as the lunar race of the Kshatriyas. It appears that the concept of the solar and lunar Kshatriyas of the Sanskrit literary texts was replaced in the bardic account of Raso and inscriptions during the early medieval period by that of agnikula origin. ii) Other Views B. N. S. Yadav has traced the emergence of the early Rajput clans in Rajasthan and Gujarat during the period of political and social confusion and chaos which may be characterised by a declining economy following the invasions and settlements of the foreigners and collapse of the Gupta empire. The rising feudal tendencies, according to him, created favourable circumstances for the emergence of ruling landed aristocracy connected intimately with land. Attached to this background, he traced out the rise of the military clans of the Gurjaras, Guhilots, Chahamanas, Chapas etc. in northern India during 650-250 CE. However, their rise as independent ruling clans may be traced back to the 8th century, when Gurjara-Pratiharas as the first Rajput ruling clan established their hold over Kanauj and other regions in the

northern India. D. C. Sircar puts forth that in Kalhana'sRajatarangini the term rajputra is used in the sense of a mere landowner. They claimed birth from 36 clans of the Rajputs. It indicates that by the beginning of the 12th century CE, these clans had already come into existence. During this period rajputras had become a class by themselves. iii) Recent View: Processual Theory B. D. Chattopadhyaya examines the emergence of the Rajputs as a process, which in different periods and different regions was not almost alike but differed in context of time and place. According to him, their emergence should not be looked in terms of ancestry. The term rajputra in early medieval literary texts and inscriptions, in reality, represented a mixed caste constituting a fairly large section of petty land holding chiefs. The status ofthe clan was generally counted a lot during the early medieval period, which was known for hereditary offices and a stereotype system of administration. The contemporary status of the clan was, thus, the criterion for the inclusion in the Rajput clans mentioned in Rajatarangini, Kumarapalcharita and Varnaratnakara. It is to be noted that the list of 36 clans mentioned in all the literary texts is dissimilar. Political dominance may altogether be the prominent criterion which might have added to the status of a clan. Thus, it was perhaps owing to the political dominance of the Pratiharas and Chahamanas that their name was retained regularly in the lists. He suggests that the process of the emergence of Rajputs in early medieval records is found linked with political, economic and social developments. Chattopadhyaya, on the basis of the study of the sources, has traced the following developments which were directly linked to the process of the emergence of Rajputs. Agrarian and Territorial Settlements: The colonization of new areas resulted in the expansion of a number of settlements and also of agrarian economy. The comparison of the list of early historic sites with those of early medieval period and appearance of new place names in the contemporary inscriptions clearly suggest an increase in the number of settlements. The inscriptions of the western and central India also refer to the territorial expansion of the Rajput power by suppressing the tribal settlements of the Bhils, Pulindas and Sabaras. The Guhila kingdom was founded in the 2th century on the Bhil settlements, according to tradition. Similar movements of expansion are found in case of the Chahamanas of Nadol. Shakambhari – the capital of the main line of the Chahamaans – also came out of the colonization, which was earlier a forest land (jangaladesha). The present region of Rajasthan, according to Chattopadhyaya, in the period when Rajput polity was beginning to emerge was in its various areas undergoing a process of change from tribalism. Mobility to Kshatriya Status: All the Rajput clans did not emerge out of the process of colonization. The Meds reached to the Rajput status from a tribal background and the other group, namely Hunas,

were assimilated in Indian society and acquired the status of Kshatriyas. Thus, a criterion for the inclusion of the Meds and Hunas was mobility to Kshatriya status which was more commonly practiced. For the majority of other newly emerging royal lines Brahma-Kshatra was a transitional status. Chattopadhyaya opines that brahma-kshtra might have been an open status during the early medieval period. Political Eminence: The Gurjara-Pratiharas emerged out of different stocks of the Gurjaras acquiring political eminence in western India. However, in their inscriptions they have variously claimed their origin either from Brahman, Sun, Indra etc. in order to maintain the ancestral respectability. The sovereign or ruling families of a clan had a general tendency to frame the genealogies with respectable ancestry. It seems that a definite co-relation did exist between the political eminence and a movement towards corresponding social status. Mobility from Feudatory to Independent Status: Some of the Rajput clans emerged out from the feudatory to the independent status, as is clear from the genealogical claims. The case of Gurjaras of Gujarat, GuhilasofEmergence of RajputsKiskindha and Dhavagarta, Guhilas of Mewar, Chahamanas of Gujarat and Rajasthan was a case of transition from feudatory to independent status. This transition and upward mobility was a result of the growth of the military strength. The emergence of the Rajputs, thus, in the existing hierarchical political structure was not sudden but a gradual process. The System of Land Distribution: The process of the emergence of early Rajputs is associated at the level of economy, with certain new features of land distribution and territorial system. One feature of land distribution, the trend of which appears to have been higher in Rajasthan, was the distribution of land among royal kinsmen. This practice was common among the Pratihara, Chahamana, and Guhila clans.Such land assignments were also hereditary in nature. The specific thing was that while the other assignees were not authoritative to grant land independently out of their holdings and depended on the approval of the king, the kinsmen needed no such sanction and could make grant independently without king's approval. Fortifications: The Rajput clans strengthened themselves by maintaining military power, one of the chief features of which was the construction and maintenance of forts. The inscriptions of the early medieval period mentions about a number of fortresses in Rajasthan. Besides serving the defence purpose, the forts played wider functions such as maintaining linkage with big landholdings and existing composition of population.Rajasthan was a cradle land of such fortresses. Forts, thus, represented a process of consolidation of ruling clans. Inter-clan Relations:At the level of social relations, the consolidation of the Rajput clans and the acceleration of the process of "Rajputization" were through the marriage network among the clans (inter-clan relationships). The inter-clan relations maintained through marriage

network provided social legitimacy. These marriages may have led to collaboration in wider areas of social and political activity. The new clans and the recognized sub-divisions of earlier clans were brought into the Rajput network by a few cases of marriage of which records are available. The consolidation of Rajput ascendency was also due to the circulation of clan members in different kingdoms and courts and their participations at various levels of polity.

16.4 Rise of The Rajput States: Tripartite Struggle – Emergence Of The Gurjara-Pratiharas"

The post-Harsha period was a period of great political turmoil in north India. Kannauj, which was seat of Harsha, remained a bone of contention. Each one of the political powers was having an eye on it for the occupation. The major political powers which entered into a struggle – generally known as 'tripartite struggle' – were the Gurjara-Pratiharas, Palas and the Rashtrakutas. The results of this struggle were not decisive. Temporarily, the Pratihara king Nagabhatta boldly annexed Kannauj in the 8th century CE. The Pratiharas, thus, gained the supreme power in the north after the conquest of Kannauj. The circumstances, which led the Pratihara king to such a usurpation of power, were the domestic seditions in the Rashtrakuta family. This triangular struggle did not end with thetemporary success of the Gurjara-Pratiharas but it continued further under the successors of Nagabhatta. The period of Bhoja-I (c.836-885 CE) – the grandson of Nagabhatta – was a period of consolidation of Pratihara power. He re-established the supremacy of his family by restoring his authority over the Gurjaratrabhumi (Jodhpur or Marwar). The Gurjara-Pratiharas in early 8th century came into prominence first by establishing their seat of power in Ujjaini which was a major urban and political centre in western Malwa. The decline of the Pratihara dynasty in the 10th century CE opened the way for their own feudatory chiefs to declare themselves as independent powers. The Chaulukyas, Chandellas, Chahmanas, Gahadawalas, Paramaras, Kalachuris and Guhilas, all of whom were the feudatory chiefs of the Gurjara-Pratiharas in different regions, thus, became independent as distinct Rajput clans in their own territories.

16.5 MAJOR RAJPUT STATES AFTER GURJARAPRATIHARAS - The GahadawalasTheGahadawalas occupied Kannauj in the 11th century. From Kannauj they ruled over the major portions of the Gangetic doab during 1090-1193. The Gahadawala king Jayachandra is usually styled as the king of Benares by the Muslim historians owing to his intimate connection with the city of Banaras, perhaps as the habitual abode due to its

religious importance and geographically on account of its central location in India. The Gahadawalas had bitter struggle and enmity with the Chahamanas. The ChahamanasChahamanas came into prominence after the decline of the Gurjara-Pratiharas. There were numerous branches of the Chahamanas but some of them were unquestionably the feudatories of Pratiharas of Avanti and Kannauj. It also remains a fact that during 250-950 CE most of the regions ruled by theChahamanas formed part of Pratihara dominion. In 923 CE they became practically independent. The main branch of the Chahamanas was famous as the Chauhans of Sapadalaksha or Jangaladesh. The city of Ajayameru (modern Ajmer) founded by king Ajayaraja was their political centre and seat of power. The Chahamana dynasty, the rulers of which were indulged in the fratricidal wars with their neighbours, also came to an end with the second battle of Tarain (1192 CE) which brought the destruction of the greatest king, Prithviraja III. Besides the Gahadawalas, the bitterest enemies of the Chahamanas were their contemporaries: the Chalukyas and the Chandellas. The Chandellas Another contemporary political power was the Chandellas: one of the feudatories of the Gurjara-Pratiharas. The Chandellas ruled over central India between 10th-13th centuries CE. Their territory was known as Jejakabhukti (modern Bundelkahnd). Their territorial extension varied from time to time. But the important places which remained included in their territory were: Kalanjar, Khajuraho, Mahoba, and Ajayagarh. The Paramaras Another contemporary Rajput political power – the Paramaras – emerged in the region of Gujarat, Malwa and Southern Rajputana out of the bitter struggle between the Gurjara-Pratiharas and the Rashtrakutas. The territory ruled over by the Paramaras of Malwa included Malwa proper and the adjoining districts. The principal areas of influence under the Paramaras were spread over modern cities and towns of Ujjain, Dhar, Bhilsa,Bhojpur, Shergarh, Udaipur, Mandu, Depalpur. The Chalukyas The region of Gujarat and Kathiawad was possessed by the Chalukyas around 950 CE as the feudatories of the Gurjara-Pratiharas. Taking advantage of the disturbance and anarchy in the Pratihara kingdom following the invasion of Indra III and then the rapid decline of the Rashtrakutas during c. 956-923 CE after the death of Krishna III, they became successful in carving out independent principality of their own in Saraswati valley. They ruled over parts of Gujarat and Rajasthan between 940-1244 CE. Their capital was Anhilawada, modern Patan (a detailed discussion on Chalukyas of Badami is done in Unit 6 of this Course). The VaghelasTheVaghelas ruled over Gujarat including Anhilawada during the 13th century. Their capital was Dholka. The Dilwara temples of Mt. Abu were built by two Vaghela ministers Vastupala and Tejapala.

The KalachurisKalachuris, who were in the service of the Gurjara-Pratiharas as feudatories, also did not hesitate to declare their independence. They were also known as Kalachuris of Chedi or Tripuri. They ruled the Chedi region from their capital Tripuri (modern Tewar near Jabalpur, Madhya Pradesh). In the east, the centre of Kalachuri power was Gorakhpur (Uttar Pradesh). However, they lost some of their power owing to the rise of the Gahadawalas in the east. Later on, the central Indian dominions of the Kalachuris had extended far up to the districts of Prayagraj and Varanasi (Banaras). In their efforts of extension, they came into conflict with the Paramaras and the Palas. The GuhilasTheGuhilas earlier served the Pratiharas as feudatories. They succeeded in declaring themselves as independent rulers in Mewar during the second half of the 12th century. The last vestige of the Guhila power was Maharana Hammir, who recovered Chittor from the Muslims after it had been lost by RavalRatnasimha in 1303 CE and, thus, revived the lost glory of the dynasty of Mewar for some time. Hammir occupied Chittor, ousted the Chauhans and laid down the foundation of Sisodia rule there. His influence was recognised by the rulers of Mewar, Amber and others as far as Gwalior, Raisen, Chanderi and Kalpi.TheKachhapagatasTheKachhapagatas were at first the feudatories of the Gurjara-Pratiharas. They made themselves masters of the fort of Gwalior after defeating the ruler of Kannauj. During the 10th and 11th centuries, the region of eastern Rajaputana and Gwalior residency was overruled by three independent branches of Kacchapagatas. The Kachhawahas of DubkundTheKachhawahas of Dubkund were subordinates to the Chandellas, as we do not find imperial titles for the rulers of this line.

16.6 Later Rajput States Of Western And North-Eastern Rajasthan - Being defeated by the Muslim invaders, the Rajput clans sought refuse in the protected land of Rajasthan. Full of the hilly regions and the desert areas, it could well provide abundant security to its immigrants. Thus, considering the geographical importance of this region, the princes belonging to the Guhila, Panwar, Chauhan, Sonigara, Solanki, Parmara and Deora clans carved out their small principalities at several places in western Rajasthan like Khed, Barmer, Sojat, Mandor, Jalor, Bhinmal, Mahewa, Sirohi and Abu. Some of the major Rajput clans of this region are as follows: RathorsRathors emerged as a political power by having possession of a number of villages in that area and ultimately annexing Khed from Raja Pratapsi of the Guhila Clan (1398-1423 CE). Later on, their rule was extended over a large area of Pali, Khed, Bhadrajan, Kodana, Mahewa (Mallani), Barmer, Pokharan, Jaitaran, Siwana, and a large part of Nagpur district and some areas of Bikaner. The Rathor rule continued over these territories up to 1529 CE: the date of the death of Rao Ganga. Bhattis The north-eastern

Rajasthan was ruled by the Rajput tribe of Bhattis. During the 12th century the main centre of their activities was Jaisalmer. DeoraChauhans Like the Bhattis, the region of Sirohi was ruled by the Deora branch of Chauhan clan. Kachhapagatas One branch of the Kacchapaghatas established their estate at Dhundhar (Amber and later on Jaipur or Sawaijaipur including Shekhawati), ousting the Minas from that area.

16.7Proliferation of Rajput Clans - It is apparent from the literary and inscriptional evidence of early medieval period, which mention certain members belonging to a Rajput clan or descent, that the structure of Rajput polity may be defined in terms of proliferation. AtEmergence of Rajputsthe later stage, the inter-clan relationships governing the distribution of power consolidated the structure of Rajput polity as well. The emergence of minor clans and sub-divisions of major clans was a result of proliferation. The subclans emerged out from the movement of some members of a clan to newer areas. The proliferation of the Rajput clans with their establishment in different areas led to the further extension of the Rajput fold. It, thus, widened the process of emergence of the Rajputs which may safely be termed as "Rajputization". The absorption of local elements into sub-clans was also a common phenomenon. Usually, the already established clans came into social contact of the newly established clans and provided them a social network which naturally strengthened the latter ones.

16.8 Political and Military System of The Rajputs

Inter-state rivalries are represented by the struggle for supremacy. The king was the supreme head of the state and the conductor of the overall executive, judicial and military administration. To some extent, he was assisted in administrative matters by the queens, a number of whom figure in the records of different dynasties of our period. However, none of them is possibly found entrusted with any administrative post. Their involvement in administration is borne out indirectly in some of the land-grants. They are sometimes found granting landgrants with the formal permission of the King. The ministerial council acted as a consultative body on all the important matters of polity. The office of the ministers was generally hereditary. The officials often adopted the feudal titles like rajaputra, ranaka, thakkura, samanta, mahasamanta, raut etc. in addition to the administrative posts like mahasandhivigrahikadutaka, maha-akshapatalika and others. The combining hereditary position and feudal ranks made these officials more powerful. The territorial administration consisted of the vishayas, bhuktis and other sub-divisions was usually fully governed by a

class of power feudatories entitled usually as mandaleshvarars, mandalikas, samantas, thakkuras, ranakas, rajaputras etc. The administrative heads in villages apart from the village headman were the panchkulas (a body of five members in a village like panchayat), mahajanas and mahattaras (village elders). The official posts and designations of administrative officials at various levels were different under various Rajput clans.Emergence of RajputsThe military system of any dynasty is always a direct reflection of its political organization. The feudalization of political structure of the Rajputs had also resulted in their military organization. The military functions were mainly played almost under all the Rajput clans by the feudatory chiefs of various ranks. The chief obligation on the part of such chiefs was to serve the king or the respective overlord at the time of war by fighting valiantly from his side. The literary sources like Lekhapaddhati, PrithvirajvijayaMahakavya and the contemporary inscriptions throw sufficient light on such obligations and duties of the feudatories towards the state and the overlords. The personal grievances of the feudal lords like rajaputras, ranakas, rautas, samantas etc. created consternation in the whole administrative set up. The powerful feudatories did not hesitate to declare themselves as independent in the hour of the weak position of the king. The political system of the Rajputs is to be defined as bureaucratic-cum-feudalThe political system of the Rajputs is to be defined as bureaucratic-cum-feudal in character. There was an absence of uniformity in adoption of strategy and the organization of troops in general. Different dynastic clans probably had the tendency to organize the various components of their army in war, in accordance with their own convenience. The chief weakness of the Rajput military was their backwardness in the field of military technology unlike the Turks who were fully conversant with the mounted archery and its strategic use in warfare. However, they prominently used mechanical devices known as munjaniqs and arradas (Persian names of siege machines) in siege operations to hurl heavy stones and projectile weapons on enemy’s ranks and fortifications like the Arabs and Turks. That they used these machines in order to bombard enemy’s troops from the ramparts of the forts by the Rajput rulers is known from a variety of sources. The Hindus were known to have learnt the use of these machines from the Arabs and Turks who, in turn, imitated the Greek and Romans in using these devices. The Greek and Roman siege machines, which were the variants of machines used by the Hindus and their Muslim adversaries including the Arabs and the Turks , were named as mangonel and catapults.

Mangonel: A Greek Variant of Stone-throwing Machines used by the Rajputs and Muslims including Arabs and Turks.

16.9 Rajput Forts/Strongholds

Forts attained an inevitable importance under the Rajputs rulers. The magnanimity and impregnability of these forts attracted the Muslims to besiege them. These forts served as a great means of the defence of the Rajputs, as they fought with their Muslim adversaries from the walls of these forts. Realising the strategic and militaristic importance of forts, the Rajput rulers paid special attention to possess them and erect several new ones in order to strengthen their military power. The fort of Mandor is regarded to have originally constructed by the Pratiharas around the 2th century CE. Among the Rajputs, the Chandellas were the great builders of a number of strong forts and fortresses. The Chauhans and Paramaras, both, were outstanding builders of forts in Rajasthan. Almost all the big forts had either been constructed or renovated by them. The fort of Mandalgarh is believed to have been built by Chauhan king of Ajmer probably around the 13th century CE. The fort of Nagaur situated in the north-east of Jodhpur is supposed to be built by one of the feudatories of the Chauhan king Someshvara, the father of Prithviraja-III. The forts constructed by the Paramaras were large in number. Similarly, the fort of Achalgarh is believed to be erected by the Paramara chiefs in 900 CE and rebuilt by Maharana Kumbha in 1442 CE.

16.10 Self Check Exercise:

Q.1 What do you understand by tripartite struggle?

Q.2 Describe about the political and military system of the Rajputs.

16.11 Summary

The 7th-12th century Rajput polity presents a picture of disunited India after the death of Harsha. The first Rajput clan of Gurjara-Pratiharas, who were earlier the feudatory chiefs of Harsha in Ujjain, emerged as an independent political and military power to rule over Kannaujand the neighbouring regions of Northern India. The political and military strength was, thus, to be regarded as a major pointer at this stage in the emergence of the Rajputs. At the second stage the emergence of the feudatories of Gurjara-Pratiharas in different areas of central and western India as independent clan holders was also a ramification of the same trend of the possession of supreme military strength, which led to the independence or dominance of politically and militarily superior clans over the less powerful ones. The

allotment or distribution of land among royal kinsmen and to different grades of the feudatories and officials was necessarily a step in the creation of the different grades of feudatories, many of whom later on emerged as clans or sub-clans. The consolidation of the Rajput clans in different parts of central and western provinces of India has also been reflected by the presence of innumerable impregnable forts, which obviously represented the military strength of the clans. The social relations maintained by the marriage alliances among the members of the different clans provided a legitimate position. The emergence of the Rajputs has, thus, to be understood in reality not in terms of the mythological traditions of the Agnikula and solar and lunar dynastic origins. It should be regarded as a process in terms of the political, social and economic developments in the history of early medieval northern India. B. D. Chattopadhya's contention of the origin of the Rajput seems juxtaposed in the light of the evidence of the contemporary epigraphs. The origin of the Rajputs has to be traced from different strata of indigenous population including the Kshatriyas, Brahmanas and some tribes including the aboriginal ones.

16.12 Glossary

Tripartite Struggle: also known as the Kannauj Triangle war for control of northern India took place in the 9th Century, among the Pratihara, Pala and Rashtrakuta empire.

Rajput: Rajput is a large multi-component cluster of castes, kin bodies and local groups, sharing social status and ideology of genealogical descent originating from the Indian subcontinent.

Rajputra: literally, a son of the king, but with the development of feudalism the term began to be used for a class of feudal chiefs holding estates.

Panchkula: a committee of five members governing towns and villages.

Ranaka: a title of feudatory chief in Northern India.

16.13SUGGESTED READINGS

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16.14 Terminal Questions

Q.1 Describe about the later Rajput states of western and north-eastern India.

Chapter-17

The Emergence ofGujjar Pratihar

Structure

17.1. Objectives

17.2. Introduction

17.3. Emergence of Rajput

- 17.3.1. Descendants of the Kshatriyas
- 17.3.2. Foreign Origin
- 17.3.3. Agnikula Theory
- 17.3.4. The Gurjara-Pratihara
- 17.3.5. Origin of the Pratiharas

17.4 Political History of the Dynasty

- 17.4.1. Nagabhatta I
- 17.4.2. Vatsaraja
- 17.4.3. Nagabhatta II
- 17.4.4. Mihirbhoj
- 17.4.5. Mahendrapala and his successor

17.5 Decline of Pratihara Dynasty
17.6 Administration of the Pratihara
17.7Self Check Exercise
17.8 Summary
17.9Glossary
17.10Answer to the Self Check Exercise
17.11 Suggested Readings
17.12 Terminal Questions

17.1 Objectives:

After studying this lesson, the learner will be able to:

- Identify the different Rajput clan in India which emerged during post-Harsha Era.
- Examine the various theory regarding origin of Rajput clan in India.
- Discuss the origin and polity of Gurjara-Pratihara in Indian history.

17.2 Introduction - The period between 750 and 1200 C.E is referred to as an early medieval period of Indian History. During this time the whole country was divided into numerous regional states which were busy fighting with each other. Though politically divided, during this period India witnessed a growth of new and rich cultural activities in the fields of art, literature and language. Indian political history in the post Harshavardhan, was marked by the growth of three important political powers in India. These were GurjaraPratiharas in north India, Palas in eastern India and Rashtrakutas in South India. These powers were constantly fighting with each other with a aim to set up their control on Gangetic region in northern India. This armed conflict among these three powers is known as _Tripartite struggle‘. In this unit in three different chapter we will discuss about the above mentioned three ruling dynasties in separately. This chapter will discuss the emergence of Rajput clan with special reference to the GurjaraPratihara in the polity of India and their contribution to the various fields of Indian history.

17.3. Emergence of Rajput - The anarchy and confusion which followed Harsha's death is the transitional period of Indian history. This period was marked by the rise of the Rajput clans who began to play a significant part in the history of northern and western India from the 8th century C.E onwards.The term Rajput denotes a tribe or clan, the members of which claimed themselves as Kshatriyas belonging to the 'solar' or lunar' dynasties. There is a keen controversy among scholars regarding the origin of the Rajputs. Inspite of painstaking

researches on the subject, there is a lot of obscurity around it. In the absence of any definite theory on the origin of the Rajputs, we can merely some of the views put forth by historian on this aspect of Indian history.

17.3.1. Descendants of the Kshatriyas - Various suppositions regarding origin of Rajputs have been put forward. The term Rajputs seems to be the corrupt from of "Rajaputra". A different observation is that Rajputs are the descendants of Brahmin or Kshatriya families. On the basis of ancient inscriptions they have rejected the story of sacrificial- fire pit and also the view of the foreign origin of the Rajputs. They believe that the founder of Chauhans, the Gehlots, the Pallavas, the Kadambas, the Pratiharas and the Parmaras were Brahmins. In the accounts of Bana and Indian Puranas, "Rajaputra" is mentioned as a highborn Kshatriya. According to the contemporary literary sources, the Rajputs were originated from the highborn Kshatriyas. The centuries between the death of Harsha and the Turkish conquest was marked by the ascendancy of the Rajputs. The entire northern India was disintegrated and came under the sway of the different houses of the Rajput. The Rajputs are usually a social group of northern India and Gujarat flourished during the period. The Rajputs were the dominant martial and land-owning community of northern India. The period is conveniently termed as the Rajput period of Indian history.

17.3.2. Foreign Origin - Many historians believe that that they are the brood of distant invader like Sakas, Kushanas, Huns who were Hinduized. The upper rank came to be known as Rajputs. Some scholars have opined that Gurjaras entered India through Afghanistan, settled themselves in different parts of India and were the ancestors of the Rajputs. However this theory had less acceptability. Other hypotheses, ascribing to them a Scythian origin. Invasions of the Huns had an impact on Indian society socially and culturally which also established many new ruling empires. Later, they mixed themselves in the Indian society and almost lost their individuality. Certain customs like women's status in society, horse worship were similar to clan of Shakas, Huns and Kushanas so their foreign origin is proved.

17.3.3. Agnikula Theory - Chand Bardai, court poet of Prithviraja Chauhan state that Rajput's origin lies in sacrificial fire pit. Sage Parasuram destroyed all the Kshatriyas and then the ancient sages performed a yajna on Mount Abu to guard the Vedic religion. Out of that yajna four heroes were born and their progeny were the Chauhans, Solanki, Parmara, and Pratihara. This is believed to be origin of AgnivanshiRajputs. SuryavanshiRajputstrace their ancestry to the Sun. They ruled Mewar, Marwar, and Amber. ChandravanshiRajputs descended from Moon. Gujarat, Jaisalmer was ruled by ChandravanshiRajputs.Whatever the origin is, the Rajputs were believed till date as one of the virulent warrior tribes ever ruled in

India. They never originated as a tribe or a single community. They were a collection of clans ruling different regions. The term Rajput as it is used today refers to the set of intermarrying royal clans. "It is their war like occupation coupled with their aristocratic rank that gave them a distinctive common feature and made the Brahmins recognize them as Kshatriyas." In a broad spectrum no single origin-theory can be held to be authoritative.

17.3.4. The Gurjara- Pratihara of all the Rajput clans that ruled in India, the Pratiharas had the most dazzling record. The command of the Pratihars was obeyed from Punjab to Central India and from Kathiwar to North Bengal. For three centuries, they stood as the bulwark of India‘s defence against the Muslim invaders. They revived the dream of the political unification of India after the fall of Harsha‘s dynasty.

17.3.5. Origin of the Pratiharas - According to epigraphic evidence, the Pratiharas were descendants of Lakshamana of the solar race of the great epic, the Ramayana. Some scholars opine that they were a branch of the Gurjara race. They are mentioned in the Aihole inscription of Pulakesin II, the records of Hieun Tsang and the Hashacharita of Bana. It is known from the Rashtrakuta record that the Pratiaharas belonged to the Gurjara stock. It is also held by some scholars that the Gurjras were central Asiatic nomads who accompanied the Hunas into India. Some others are of the opinion that the Gurjaras were of indigenous origin. Another opinion is that the Pratiharas were a tribe of the land called Gurjaradesa. The expression Gurjara-Pratihara family of the Gurjara country was possessed by the Pratiharas since the time of Vatsaraja. Whatsoever may be the fact that the Gurjaras came into prominence about the second half of the 6th century C.E. they took advantage of the downfall of the Gupta Empire to establish their political authority. Their most important kingdom was that founded in the heart of Rajputna near Jodhpur and gradually advanced towards the South and took hold of Avanti and later on conquered Kannauj. The Avanti branch of the Pratiharas has become famous by their success over the Arab Muslims. The GurjaraPratihara dynasty was founded by Nagabhatta I in the region of Malwa in the eighth century C.E. He belonged to a Rajput clan. Later one of his successors, Vatsaraja extended his rule over to a large part of North India and made Kannauj in western Uttara Pradesh his capital. Vatsaraja‘s policy of expansion brought him in conflict with Dharamapala, the Pala King of Bengal and Bihar. Soon, the Rashtrakuta king Dhruva from south India jumped into the fight. And thus began what is known as Tripartite Struggle‘ i.e struggle among three powers. It continued for about the next hundred and fifty years under various succeeding kings with ups and downs. The Gurjara-Pratiharas, however, could continue to maintain their hold over Kannauj till the last.

One of the important kings of this dynasty was MihiraBhoja (ninth century). He was highly praised by an Arabian scholar Sulaiman for keeping his empire safe from robbers.

17.4 Political History of the Dynasty - The Pratihara Kings ruled from 6th century till the end of 11th century C.E. Among Pratihara Kings, their kingdom was laid by Harichandra near modern Jodhpur in the mid sixth century C.E. Harichandra was a Brahmin who had two wives, one was Brahamana and the other one was a Kshatriya. His sons from his Brahamana wife were called Pratihara Brahmins while his sons from his Kshatriya wife established the ruling dynasty of the Pratiharas. His four sons established a separate kingdom for themselves. Their dominion was concentrated in Jodhpur, Nandipura, Broach, Ujjayani and nearby areas.

17.4.1. Nagabhatta I - The foundation of Pratihara dynasty's magnitude was positioned by Nagabhatta I, who ruled between 230-256 C.E. His rule was prominent because of his successful confrontation with the Arabs. He established an empire extending from Gujarat to Gwalior and defied the Arab invasions towards further east of Sindh. He fought against King Dantidurga the Rashtrakuta ruler as well and was defeated. Conversely the success of Dantidurga was short-term and Nagabhatta left for his successors a farreaching empire which included Gujarat, Malwa and parts of Rajputana.Nagabhatta I was succeeded by his brother's sons, Kakkuka and Devaraja.

17.4.2. Vatsaraja - was succeeded by his son Vatsaraja who proved to be an influential ruler. He ruled from C.E 225 to 805. He seems to have consolidated his position and made Ujjain as his capital. He was in the verge of his imperial career in Western India. He in trying to be ruler of Northern India annexed the territories uptoKanauj and central Rajputra by defeating Bhandi, the ruling dynasty probably related to the Vardhanas. His ambition to capture Kannauj led him into conflicts with the Pala ruler Dharmapala of Bengal and the Rashtrakuta ruler Dhruva. He succeeded in defeating Dharmapala in the Doab region and vanquished Northern India including the Ganga Yamuna valley. Dhurva defeated him later on and captured Kannauj. Vatsraja was succeeded by Nagabhata II.

17.4.3. Nagabhatta II - Nagabhatta II who succeeded Vatsaraja revived the lost prestige of the empire by conquering Sindh, Andhra, Vidarbha. After the defeat of Vatsaraja by Dhruva the Pratihara empire was limited only to Rajputana. Nagabhatta II revived the policy of conquest and extension of the empire. He defeated the rulers of Andhra, Saindhava, Vidarbha and Kalinga. He subdued Matsayas in the North, Vatsas in the East and Turuskka (Muslims) in the West. Dharmapala had defeated Indrayudh and made Chakrayudh, his brother, the ruler of Kannauj. Nagabhatta attacked Kannauj and after defeating Chakrayudha occupied it. He

also succeeded in defeating Dharmapala and entered into his territories as far as Munger in Bihar. But he could not enjoy his success for long. Nagabhata II was initially defeated by the Rashtrakuta ruler Govinda III, but later recovered Malwa from the Rashtrakutas. He rebuilt the great Shiva temple at Somnath in Gujarat, which had been demolished in an Arab raid from Sindh. Kannauj became the center of the GurjarPratihara state, which covered much of northern India during the peak of their power. Rambhadra, the son and successor of Nagabhatta II proved incapable and lost some of his territories, probably, to Pala ruler, Devapal. He was succeeded by his son Mihirbhoj who proved to be an ambitious ruler.

17.4.4.Mihirbhoj - Mihirabhoja ascended the throne on 836 C.E. He was a very brave and powerful king. A glorious chapter of the history of the Pratiharas begins with the accession of Mihirabhoja. He reorganized and consolidated the empire inherited from his ancestors and ushered in an era of prosperity of the Pratiharas. He is credited with many conquests; the prominent among them are follows. Conquest of Bundelkhanda: During the reign of Mihirabhoja's father, Bundelkhanda had become independent. That is why Ramabhadra could not certify and continue the charity given by Nagabhata in Kalanjaramandal, but Mihirabhoja again started it. This indicates that he had re conquered Bundelkhanda and king Jayasakti had accepted his suzerainty as well. Conquest of Rajputana: Varaha, Daulatpur and Kahala inscriptions indicate that he had brought Rajputana and several other provinces under his control. It can also be stated that king Kakkata of Mandsor branch of the Pratiharas who was the samanta of Nagabhata again became the ruler of this region. Kakkata had fought against the Gaudas in Mudoggiri. Bahuka was his son who had killed Nandabala and Mayra and had defeated the kings of nine Mandals. Bahuka had also become independent but Mihirabhoja again brought him under his control. Pratapgarh inscription mentions the following words. It also confirms the control of Mihirbhoja over the southern portion of Rajputana. Chatasu inscription of Jaipur also let the reader know that Mihirbhoja had compelled Harsha Gupta, who had defeated the gauda King, to accept his sovereignty. Harsha Guhila had presented many horses to Mihirabhoja. Conquest of Punjab: 'Rajatarangini' of Kalahana and Pahewa inscription indicate that Karnal region of the eastern Punjab was under the control of Mihirabhoja. However, it is stated that when Mihirabhoja was in the wars of eastern India, king Sankarvarman of Kashmir had brought this region under his control. But even after that some portion of the Karnal region remained under the control of Mihirabhoja. Conquest of western India: According to one copper plate one samantaBalavarman had defeated Vishad and killed Jajjap and other kings and thus drove away the Hunas. Subsequently he occupied Malwa and Kathiawar. He had an extensive empire which included Kathiawar, territories up

to the Punjab in the North-West, Malwa and Madhyadesh. He had consolidated his power in Rajputana and the Kalachuris of Bihar and Chandelas of Bundelkhand had accepted his sovereignty. He made conquests in Punjab, Oudh and other Northern territories. Mihirbhoja was not only a great conqueror but also a great lover of art and literature. He was a great patron of men and letters. Poet Rajasekhara adorned his court. Consequently his reign was regarded as the glorious period of Pratihara ascendency.

17.4.5. Mahendrapala and his successor - Mahendrapala succeeded to the throne of his father, Mihirbhoja. He succeeded in maintaining the empire of his father and also extended it further by annexing Magadha and parts of Northern Bengal. He lost some parts to the Kings of Kashmir. It is believed that his empire extended from the Himalayas to the Vindhyas and from the Eastern to the Western ocean. After death of Mahendrapala, a war of succession took place which substantially weakened the power of the dynasty.Mahendrapala was succeeded by his son Bhoja II but his cousin, Mahipala, shortly dethroned him and became the ruler of Kannauj. During his period, the Rashtrakutas King, Indra III defeated Mahipala of Kannauj. After Indra III retiring to the south, Mahipala again consolidated his position. In the period in-between the Pala rulers captured some eastern parts of his empire and occupied the forts of Kalinjar and Chitrakuta. His period marked the beginning of the decline of the power of Pratiharas. Mahipala was succeeded by his son Mahendrapala II. He ruled only for a year. Afterwards, we find no less than four successors during a period of fifteen years. Devapala, Vinayakapala II, Mahipala II and Vijayapala ruled in succession over the throne of Kannauj but none of them proved to be a capable ruler. Rather, the quick succession of these rulers proves that family feuds had started among the Pratiharas. This resulted in the disintegration of the Pratihara Empire during the reign of Devapala.

17.5 Decline of Pratihara Dynasty - Several feudatories of the empire took advantage of the temporary weakness of the GurjarPratiharas during war of succession and they declare their independence, notably the Paramaras of Malwa, the Chandelas of Bundelkhand, and the Kalachuris of Mahakoshal. The Rashtrakuta emperor Indra III briefly captured Kannauj, and although the Pratiharas regained the city, their position continued to weaken in the 10th century, partly as a result of the drain of simultaneously fighting off Turkic attacks from the west and the Pala advances in the east. The Gurjar-Pratiharas lost control of Rajasthan to their feudatories, and the Chandelas captured the strategic fortress of Gwalior in central India, 950 C.E. By the end of the tenth century the GurjarPratihara domains had dwindled to a small state centered on Kannauj. Mahmud of Ghazni sacked Kannauj in 1018 C.E, and the

Pratihara ruler Rajapala fled. The Chandela ruler Gauda captured and killed Rajapala, placing Rajapala's son Trilochanpala on the throne as a proxy. Jasapala, the last Gurjara ruler of Kanauj, died in 1036 C.E. With this the Gurjara-Pratihara went into the historical horizon of India.

17.6 Administration of the Pratihara - In the Gurjara-Pratihara history, king occupied the highest position in the state and had enormous powers, kings adopted big titles such as 'Parmeshwara', 'Maharajadhiraja', 'Parambhaterak'. The appointment of the samantas and singing on giants and charities were also the works of the kings. The samantas used to give military help to their Kings and fought for them the advice of the high officers was taken in matters of administration. However, there is no reference of mantriparishad or ministers in the inscriptions of that period. There are eight types of different officers in the administration of the Pratiharassuch as Kottapala; highest officer of the fort, Tantrapala;representative of the king in samanta states, Dandapashikawas highest officer of the police, Dandanayaka look after the military and justice department, Dutaka carry order and grants of the king to specified persons, Bhangika was the officer who wrote order of charities and grants,Vynaharina was probably some legal expert and used to provide legal advice and finally Baladhikratwas the chief of army. The entire state was divided into many bhuktis. There were many mandals in each bhukti and each mandala had several cities and many villages as well. Thus the Pratiharas had organized their empire into different units for administrative convenience. The samantaswere called Mahasamantahipati or MahaPratihara. The villages were locally administered. The elders of the villages were called Mahattar who looked after the administration of the village. Gramapati was an officer of the state who advised in matters of village administration. The administration of the city was looked after by councils which are referred as Goshthi, Panchakula, Sanviyaka and Uttar sobha in the inscriptions of the Pratiharas. Thus the administration of the Pratiharas was quite efficient. It was on account of the efficient administration that the Pratiharas were able to defend India from the attacks of the Arabs.

17.7 Self Check Exercise

Q.1 Trace the political history of the Pratiharas.

Q.2 Notice achievement of Mahendrapala and his successor.

Q.3 Discuss about the reasons of decline of Pratihara Dynasty.

Q.4 Write a short note on Administration of Pratihara.

17.8 Summary

The GurjaraPratihara, often simply called Pratihara Empire, was an imperial Indian dynasty that ruled much of Northern India from the 6th to the 11th centuries.

Kannauj was the capital of imperial GurjaraPratiharas. The GurjaraPratihara rulers in the tenth century was entitled as Maharajadhiraja of Aryavarta.The Pratihara rulers claim descent from the Hindu mythological character Lakshmana, who had performed the duty of a guardian ("pratihara") for his elder brother Rama. They were thus Suryavansh dynasty according to traditional Indology. Harichandra is said to have laid the foundation of this dynasty in the 6th century C.E. He created a small kingdom at Bhinmal near about 550 C.E. after the fall of Gupta Empire.Weak rulers provided opportunity to the feudatories of the empire, who declare their independence. Repeated Turkis invasion also resulted in the decline of the Pratihara kingdom.The Pratihara successfully resisted the foreign invasions from the west, from the days of Junaid, which was frankly recognised by the Arab writers themselves.

17.9 Glossary

Gurjara-Pratihara Dynasty: Was a dynasty that ruled much of northen India from the mid-8^{th} to 11^{th} Century. They ruled first at Ujjain and later at Kannauj.

Agnikula Theory:the foreign ancestors of these Rajputs came to India after the decline of the Gupta Empire around 5^{th} Century CE.

17.10 Answer to the Self Check Exercise

Q.1 See 17.4 Q.2 See 17.4.5 Q.3 See 17.5 Q.4 See 17.6

17.11 Suggested Readings

 Chattopadhyaya, B.D., _Origins of the Rajputs: The Political, Economic and Social Processes in Early Medieval Rajasthan‘, Indian Historical Review, vol. 3, 1926, pp. 59–82.

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 Kulke, H., (ed.), The State in India 1000-1200, New Delhi, 1995.

 Majumdar, R.C., Ancient India, 6th edn, Delhi, 1921.

 Puri, B.N., The History of the Gurjara-Pratihāras, MunshiramManoharlal, New Delhi, 1958.

17.12 Terminal Questions

Q.1 Write an essay on the India during post Harsa period.

Q.2 Give an account on the theories of origin of the Rajput in early medieval India.

Q.3 Discuss the political history of Gurjara-Pratihara dynasty.

Q.4 Write a note on the Art and Architecture flourished under Gurjara-Pratihara Empire.

Chapter 18

Emergence of Rashtrakutas

Structure

18.0. Objectives
18.1. Introduction
18.2. Origin of the Rashtrakuta
18.3. Sources of Information
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    18.4.1. Dantidurga.
    18.4.2. Krishnaraja-I.
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18.4.4. Dhruvaraja
18.4.5. Govindaraja III
18.4.6. Amoghavarsha
18.4.7. Krishna-II
18.4.8. Indraraja III
18.4.9. Govindaraja IV.
18.4.10. Baddiga.
18.4.11. Krishnaraja III
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18.5. Rashtrakuta Administration
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18.7Summary
18.8.Glossary
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18.11 Terminal Questions

18.0. Objectives - This chapter deals with the history of the Rashtrakuta dynasty. Here a discussion on the origin, polity, and contribution of the Rashtrakuta to Indian history will be attempted. After studying this lesson, you will be able to:

- Identify the theory of origin of the Rashtrakuta dynasty.
- Discuss the political history of the Rashtrakuta dynasty.
- Examine the administration and society under the Rashtrakutas.

18.1. Introduction - The Rashtrakuta dynasty ruled over large portions of India from the 8th to 12th century C.E. India at the time was under the threat of invasion from the Arabs, who conquered Sind in 717 C.E and were looking to expand to the west and control trade routes in the region. A royal family called the Calukyas controlled this territory and successfully resisted Arab attacks. This significantly weakened their power. Seeing an opportunity an official in the Calukyas‘administration named Dantidurga declared his independence in C.E 753. The dynasty that he and his family formed the core of was called the Rashtrakuta, with their capital based at Manyakheta. Geographically the Rashtrakuta kingdom located nearly in the middle of India along the top of the Deccan Plateau. This position afforded many opportunities for expansion. The Rashtrakutas took advantage of this and frequently interfered with both the northern and southern kingdoms of India. The northern kingdoms

were particularly easy to prey on, as there was no one powerful enough to effectively repel the Rashtrakutas. The Rashtrakutas also controlled large portions of the western coast of India. The majority of the trade with West Asia came through these ports and much of the Rashtrakutas wealth along with it. Tea and cotton textiles were exported out of the kingdom and horses were imported to be sold further inland. The Rashtrakutas also maintained good relations with the Arabs in Sind and traded extensively with them. By the end of the 10th century the geographical advantages the Rashtrakutas had enjoyed turned to disadvantages, as new powers in the north and south emerged as threats. In the south the Colas were becoming the dominant kingdom in the area. The Calukya dynasty, whom the Rashtrakutas had originally overthrown, was regaining much of their former power and territory. With this new threat in the south the Rashtrakutas were unable to keep the Colas from regaining their northern territories. Along with the threat of these two kingdoms was the rise of the Shilaharas in the north-western Decca. They took over much of the western coast and port cities of Western India. In the end the Rashtrakuta‘s dynasty came full circle and was overthrown by the Calukyas, from whom Dantidurga had claimed independence from hundreds of years ago.

18.2. Origin of the Rashtrakuta - The origin of the dynasty is still a matter of controversy among historians. Several theories are put forward to explain the origin of the Rashtrakutas. It is said that they were indigenous people of the country claiming decent from the sacred Yadava family of Epic fame, especially considering their predominance in the Gujarat and Deccan region. Of the 25 inscriptions and copper grants of the Rashtrakutas of Deccan and Gujarat that have so far been discovered, only eight mention any connection between the Rashtrakutas and the Yadavas. The earliest one that connects the two dynasties is dated to C.E 860, with all the earlier ones being completely silent on the issue. However, a copper grant dated to 914 C.E states, _RashtrakutaDantidurga was born in the line of Yadava Satyaki‘. The book Kavirahasya by Halayudha also mentions the Rashtrakutas as being the descendants of Yadava Satyaki. Another opinion is that Rashtrakuta was a title given to governors of provinces by the Chalukya kings and meant _head of the region‘. Since it was such governor who established an independent kingdom, the dynasty itself came to be called the Rashtrakutas. On becoming more powerful, they also assumed the title of Prithvi Vallabha with the Vallabha‘ getting transliterated into Balharas‘ in the Arab chronicles of the time. Irrespective of the vagueness regarding the origins of the dynasty, their rise was rapid and relatively painless by the standards of the day. The earliest reference to the Rashtrakutas is found in the Edicts of Asoka Maurya as Rashtrika and Rathika, who have been used to

refer to a tribe at that time resident in the North-Western regions. It has been opined that Rashtrika refers to the same tribe as the Arattas of Punjab. The Arattas are mentioned in the Mahabharata and also in the account of Alexander‘s invasion of Gandhara. In the Asokan edict they are mentioned immediately after the Kambojas and Gandharas, giving credence to the belief that they were resident in the Punjab. The prominent historian C.V. Vaidya is of the opinion that the Rashtrakutas were initially settlers of Punjab who migrated south and carved out a kingdom in the Deccan, gradually becoming the Kshatriyas of Maharashtra. Dr. A.S. Altekar has pointed out that the Rashtrakutas of Manyakheta originally lived in the Karnataka country and their mother tongue was Kanarese. They used the Kanarese script.Several inscriptions describe them as ―Lord of Lattura‖. This place is identified with Latur-in Bidar in modern Karnataka. Thus it is assume that the Rashtrakuta were initially served as the district officer under the Chalukya of Badami. With the passage of time when the early Chalukya lost their power, taking advantage of this situation the Rashtrakuta overpowered them and established their dynasty.

18.3. Sources of Information - The study of the history of the early Rashtrakutas and the Rashtrakutas of Manyakheta has been made possible by the availability of numerous inscriptions spread all over the Deccan. Most of the inscription written in Sanskrit, Kannanda language and stone records. There are literary sources as well such as ancient literature in Pali, contemporaneous Kannada literature such as Kavirajamarga (850 C.E) and Vikramarjuna Vijaya (941 C.E), Sanskrit writings by Somadeva, Rajashekara, Gunabhadra, Jinasena and others and the notes of Arab travellers of those times such as Suleiman, Ibn Haukal, Al Masudi, Al Istakhri and others.

18.4. Political History of Rashtrakutas – TheRashtrakuta lived in various parts of Deccan in the 5th Century C.E. In the 7th Century C.E they became feudatories of the Chalukyas. In subsequent years one of the Rashtrakuta clans established a strong kingdom under Indra. He was married to a Chalukya princess and managed to maintain friendly relations with them. The power of the Rashtrakuta dynasty further increased under the reign of Dantidurga, the son and successor of Indra.

18.4.1. Dantidurga - Indraraja was followed on the throne by his son Dantidurga who is credited with re-establishing the Rashtrakuta rule over most of Deccan, which his descendants thereafter sustained for the next 725 years. He recaptured territory lost to the Chalukyas earlier by defeating the Chalukya king Kirtivarman II sometime between C.E 742 and 753. Inscriptions, copper plate grants and Sanskrit texts independently confirm Dantidurga‘s victory as a fact. There are two copper grants of later Rashtrakuta kings dated

802 and 812 C.E, that clearly mention DantidurgaII‘s defeat of the Chalukya king Kirtivarman II and the annexation of almost the entire Chalukya kingdom into the Rashtrakuta fold. He went on to conquer Shri Saila (Kurnool district in Andhra), Kalinga, South Koshala, Malwa and Lata. After the initial victory over the Chalukyas, he assumed the title of Rajadhiraja (King of Kings) and Parameswara (Supreme Lord). At the end of his conquests the Rashtrakutakingdom controlled Gujarat and Malwa in the north and included Rameswaram in the south, while it stretched across the Peninsula to touch both the Arabian Sea and the Bay of Bengal. There is also an inscription that mentions that he put down a revolt in Kanchi, confirming the spread of his kingdom. His look is said to have had the effect of a sword on his enemies, obviously a metaphorical expression to indicate his ferocity and valour. He assumed the title of Khadagavaloka (the one wielding the Khadaga) and towards the end of his reign he was also called Maharajadhiraja (The Greatest King of Kings).

18.4.2. Krishnaraja-I - Around 760 Krishnaraja-I, the uncle of Dantidurga came to power. There is one opinion that he usurped the throne by deposing Dantidurga because the king had become unpopular. Considering his achievements, this theory is difficult to believe. In fact it can be considered patently incorrect since there is an inscription that states very clearly that Krishnaraja-I came to power on the demise of the great king Dantidurga‘. Three stone inscriptions, one copper grant and 1800 silver coins of Krishnaraja‘s reign have been found and identified. The first inscription in Hattimattur is not dated; the second at Telegaon is dated to 768; and the third at Alas is dated to 720 C.E with the copper grant being dated 722 C.E. The flag of Rashtrakuta ascendency was kept flying by Krishna I. He extinguished the lingering power of the Chalukyas in 760 C.E by inflicting the final defeat on Kirtivarman II. He assumed the title of Subhatunga and Akalavarsa. Krishna I became the unrivalled master of Deccan by defeating the Gangas of Mysore and the Eastern Chalukyas of Vengi. He extended his sway upto Southern Konkona. The Bhandaka plate informs us that Krishna ruled over the whole of central India. Perhaps he captured Lata or Gujrat. So the Rashtrakuta empire under Krishna I comprised whole of modern Maharashtra, a good part of Mysore, the whole of Andhra Pradesh. A part of Vengi and Central India acknowledged his supremacy. Krishna I patronized art and architecture. He constructed the famous rock cut temple of Siva at Ellora, which is known as the Kailashanatha temple. The Kailashanatha temple at Ellora alone is fit to immortalize the name of Krishna I. The front portion of a hill was carved in such a manner that it was converted into a vast complex of Siva temple with exquisite sculptures depicting stories of epics in most lively form. He also built another eighteen Shiva

temples, which confirms him as a Shiva worshipper. He was a great patron of learning and founded a ‗college' calledKanneshawara where a large number of scholars lived and worked. The famous Jain author Akalanka Bhatta, the author of the tome Rajavartika lived in the college during the time of Krishnaraja. Krishnaraja had two sons-Govindaraja and Dhruvaraja.

18.4.3. Govindaraja II - The elder son, Govindaraja succeeded Krishnaraja to the throne. As a prince, he had conquered Vengi, the eastern coastal district that lie between the Rivers Krishna and Godavari, annexing it to the spreading Rashtrakuta kingdom. Although two copper plates of the time of his reign has been found (one dated 725 and the other 729 C.E), they do not mention the king by name, but only that of his brother Dhruvaraja as well as that of his son Karakaraja. The copper grant found in Wardha reports that Govindaraja was excessively fond of the good life and of women and entrusted the governance of the kingdom to his younger brother Nirupama, one of the titles of Dhruvaraja. Dhruvaraja subsequently deposed him from the throne. Govindaraja unsuccessfully tried to regain the throne with the assistance of the kings of Malwa and Kanchi, during which the combined armies were defeated by Dhruvaraja. The Jain author Jinasena, of the Digambara sect, confirms towards the end of his monumental work Harivamsha Purana that, in Shaka S. 705 (783 C.E.), king Indrayudha reigned in the north; Krishna's son Shrivallabha in the south; Vatsaraja of Avanti' in the east; and Varaha in the west'. Here Indryudha is doubtless the Rashtrakuta king of Kanauj and Krishna's son could either be Govindaraja or Dhruvaraja, since the Rashtrakuta kings of the Deccan were also titled Vallabha'. Subsequently the son of Vatsaraja, PratiharaNagabhatta II seized the kingdom of Kanauj, defeating Indrayudha's sons and successor, Chakrayudha.

18.4.4. Dhruvaraja - The second son of Krishnaraja dethroned his brother, with the actual date of his accession being confirmed as C.E 280, although he had been the virtual ruler for some years before that. There is an opinion, probably correct, that he took over the kingdom only to save it from its covetous neighbours who were planning to take advantage of the weak rule of Govindaraja II. Dhruvaraja was a brave and wise king and defeated both the Pallavas of Kanchi and the Chera king further south. He also attacked and routed PratiharaVatsaraja, who had already conquered Gauda, and drove him towards Marwar. This particular event is mentioned in the Harivamsha Purana. He is said to have captured the canopies of the defeated kings, obviously a custom of the day that denoted complete subjugation of the defeated forces. It is possible that his kingdom ranged from Ayodhya in the north to Rameshawaram in the south. Three inscriptions in Canarese found at Pattadakal, Naregal and Lakshmeshvar,

made during his reign corroborate the information from other sources. During his lifetime itself he appointed his son Govindaraja III as the ruler of a kingdom that by then extended from Kanthika (Konkan) in the south to Khambat (Cambay). There is some indication that he was fatally wounded while trying to put down a rebellion in Gujarat, although this cannot be conclusively proved. However, it is certain that Dhruvaraja was found of waging aggressive wars, so dear to the heart of typical Indian rajas or kings. Dhruva assumed a number of high sounding titles like Nirupama (one who has no equal), KaliVallabya (fond of war) and dharavarsa (heavy rainer) etc. Dhruva established himself as the lord paramount of Deccan. He made a bid for mastery over northern India. Under him the history of Rashtrakuta became a part of the general history of India.

18.4.5. Govindaraja III - Dhruvaraja had wanted to give him the title of king even before his own death, but Govindaraja III protested and continued as Prince Regent, not wanting to be called king while his father was still alive. It is significant that he was not the eldest son but was still anointed as successor. Nine copper grants that date between 294 and 813 C.E provide a great deal of information regarding the rule of this powerful king. The records show that there was some sort of a succession struggle, which is not surprising considering that Govindaraja was not the eldest son of his father and that primogeniture was the confirmed tradition of the time. His brother named as Stambha in one of the plates, possibly Shauchkhamba who is mentioned in other sources, assembled an army supported by twelve other kings and attacked Govindaraja. HoweverGovindaraja defeated them and established himself as the sovereign ruler. Govinda III showed an extraordinary magnanimity in restoring his elder brother to the previous office and earned his eternal loyalty.In order to fulfill his dream of imperial supremacy in the north Govinda III had to fought with Pratihara king Nagabhatta II and Pala king Dharmapala. Govinda routed Nagabhatta in a pitched battle in the Bundelkhand region. Dharmapala and his protégée Chakrayudha of Kanauj submitted to him without resistance and followed his camp. It is said that Govinda III defeated many other king of northern India and reinstated them again as his vassals. He marched up to the Himalayas and became the suzerain of northern India.The Sanjan plate states that Govinda also humbled the pride of the kings of Kalinga, Dahala, Odraka and Vengi. We have neither details about his campaign against Kaliga or Odraka, nor any corroboration from other sources. But Govinda‘s campaign against Vengi is authentic.After allRashtrakuta rivalry with Vengi was an ancient one dating from the time of Dhruva. Govinda‘s contemporary on the throne of Vengi were Vishnu Vardhana IV and Vijayaditya II. Probably Vijayaditya II the king of Vengi, was reported to have accepted Govindaraja‘s supremacy and attended his

court to pay obeisance. The Sanjan plate also states that Govinda III marched south ward to the south of Tungabhadra against the Dravida, Kerala, Pandyas and Cheras. It is recorded that Govindaraja defeated king Dantiga of Kanchi. This Dantiga could have been the Pallava king Dantivarman, whose son Nandivarman subsequently married princess Shankha, Govindaraja‘s granddaughter. Govindaraja was magnanimous enough to liberate the Chera king Ganga who had been imprisoned for life by his father, but was also pragmatic enough to put him back in prison when Ganga rebelled after being free for some time.

18.4.6. Amoghavarsha - Govinda III was succeeded by his minor son named Amoghavarsha. This name is only considered a title by several scholars. His real name remains a mystery even today. However, in later years the title lapsed into being considered a name that succeeding kings of the dynasty adopted. The reign of Amoghavarsha was started with rouble. During the period of his minority the feudal chiefs revolted against him. In the wake of disruption the Eastern Chalukya king Vijayditya of Vengi took a revenge for the past defeat by overthrowing Amoghavarsha from his ancestral throne. The sanjan plate states that Vijayaditya II of Vengi joined with the Ganga ruler to overthrow him. But with the help of his cousin Karkaraja, the regent, Amoghavarsha slowly and steadily recovered his fortune by defeating Vijayaditya in 830 C.E.He then went on to amass real power. He is reported to have possessed a number of royal emblems that included the three canopies captured earlier by his ancestor Govindaraja II. The copper grants found in Baroda and Kavi in Broach that deal with Amoghavarsha‘s rule, mention the charitable generosity of the king and indicate that he put down another rebellion in Gujarat by a Rashtrakuta king. Inscriptions, dating from 843 C.E onwards found at Kanheri in Thane district, at Konur, at Shirur, provide a great deal of information regarding Amoghavarsha‘s reign. It is known that Pulla Shakti of the Shilahara dynasty and the governor of Konkan was his chief feudatory; that Pulla Shakti was a Buddhist and succeeded by Kapardi II to the governorship; and that Amoghavarsha was a benevolent king. In one inscription it is mentioned that the Rashtrakutas were an off-shoot of the Yadavas and that they adopted a new title of Vira Narayana. Amoghavarsha ruled for a long period of 64 years was full of revolts and attack bu neighbours. He had to wage many wars to crush these rebellions. First he defeated the eastern Chalukyas of Vengi, the eternal enemy of the Rashtrakuta revolted again in and about 850 C.E.At this time ruler of Vengi was GunagaVijayaditya. Gunaga was determined to assert the independence of Vengi and made an attack on Kurnool district, a part of Rashtrakuta kingdom. Amoghavarsha inflicted acrushing defeat on his Chalukyan adversary in the battle of Vingavalli. The Sanjan plate narrates the incident.Amoghavarsha had to cross his sword repeatedly with the Ganga king of

Gangavadi. The Konnur inscription gives a faithful description of Amoghavarsha‘s wars against the Gangas. Amogha recruited a meritorious general BankeshaSellaketana of Vanavasi. Bankesha or Bankeya belonged to the Mukua clan. On the king‘s orders Bankeya invaded Vatatavi of Gangavadi, and although he did not get any assistance from any of the other feudatories, captured the fort of Kedal on his own. He defeated the Ganga king ―Nitimarga-Ranavikrama‖ and brought him to the path of loyalty. He proceeded further and defeated the ruler of Talavan on the north bank of the River Kaveri. Thereafter he crossed the river and invaded the province of Saptapada. At this stage there was a rebellion against Amoghavarsha in the Deccan and Bankeya returned to put down the rebellion against his king. For the services he rendered to his King, Amoghavarsha granted 30 villages for the upkeep of the Jain temple that Bankeya was having built at that time. The inscriptions also show the figure of the Garuda in Amoghavarsha‘s coat of arms and mention that the kings of Anga, Banga, Magadha and Malwa continued to accept Rashtrakuta superiority over themselves. According to the last inscription, in his 61st regnal year he attempted to overthrow the Dravidian‘ kings ruling Kerala, Chola, Pandya and Kalinga territories. The result of this obviously military effort is not mentioned and it can be presumed that this attempt did not meet the level of success required for it to be recorded for posterity as yet another achievement of a great king. However, it is confirmed that he put down an insurrection of some courtiers who had revolted under the instigation of the Gangavamshi ruler of the time, who was captured and imprisoned for life. The courtiers who sided with him paid a higher prize-they were all executed. Amoghavarsha also shifted the capital of the Deccan Rashtrakutas from Nasik to Manykhela mentioned as Mankir in the Arab chronicles. Throughout his reign he was at odds with the Western Chalukyas over control of fertile lands, both the kingdoms regularly resorting to conflict. His daughter Abbalabba was married to GunadattarangaBhutuga, the king of the Ganga dynasty. This alliance was to stand the Rashtrakutas in good stead in later years. While there is no doubt that he was a great patron of Jainism, it is also possible that Amoghavarsha was himself a practitioner of the religion. It is likely that he followed the Digambara‘ sect of Jainism, which can be confirmed if circumstantial evidences can be accepted. A Jain writer, Jinasena, mentions in one of his works that the king Amoghavarsha was an ardent follower of the Jain religion. This Jinasena also compiled the Adipurana, the first half of what was to later become the Mahapurana, which mentions the king‘s religious affiliation. Jaydhavala, the book of Digambara principles, probably dated 832 C.E, was also written during Amoghavarsha‘s reign. It is claimed that the king himself was an author of repute, but there is no evidence to prove this.

The incontrovertible proof of Amoghavarsha being a follower of the Jain religion comes at the end of his life, when after having handed over the governance of the kingdom to his son after 65 years of tumultuous but glorious rule, he opted to spend the rest of his life in religious meditation, while gradually starving himself to death-the epitome of Jain belief. The excessive patronage that the Digambara sect of Jainism enjoyed during his long reign is often mentioned as one of the primary reasons for the decay of Buddhism in the Indian sub-continent.

18.4.7. Krishna-II - Krishnaraja II was the son of Amoghavarsha and ascended the throne around 825while his father was still alive. Information regarding his rule comes from four inscriptions and two copper grants that have so far been discovered. The first three inscriptions, dated between C.E 900 and 903 C.E were found in Bijapur, Ardeshhalli and Mulgund in Dharwar district while the fourth is dated to 912 C.E and found at Aihole near Bijapur. The second copper plate provides the genealogy of the Rashtrakutas from Krishnaraja I to Krishnaraja II. In some places the king has been referred to as Krishnavallabha‘, confirming that the term Vallabha was a title used by Rashtrakuta kings to indicate status and power. Krishnaraja II was married to Mahadevi, princess of Chedi and the daughter of king Kokkala of the Kalachuri, also called Haihaya, dynasty. She was also the daughter of Krishnaraja‘s maternal uncle. This system of marrying the maternal uncle‘s daughter was common in the Rashtrakuta dynasty and is a custom that is still prevalent in some South Indian communities. During Krishnaraja‘s reign the conflict with the Western Chalukyas continued with sporadic increases in the intensity of the battles and skirmishes taking place. He is also reported as having overthrown the Rashtrakuta king of the off-shoot dynasty in Lata and annexing the area to the primary Deccan kingdom. However, the annexation could have been a temporary measure and the Lata Rashtrakutas continued their independent rule even after this disruption. Legend has it that his son Jagattunga won many battles on behalf of his father and extended the territorial holding of the kingdom. There is a lack of firm evidence to confirm this, especially since Jagattunga predeceased his father and did not succeed him as king. The kingdom under Krishnaraja II is supposed to have touched the River Ganges in the north and encompassed Cape Comorin (Kanyakumari) in the south. This claim may be a bit of an exaggeration, the scribe taking poetic license in writing the copper plates and inscriptions. However, there is no doubt that the Rashtrakuta kingdom held a position of predominant power in the sub-continent during these times. Krishnaraja II died around C.E 911 and was followed on the throne by his grandson Indraraja III.

18.4.8. Indraraja III - Indraraja was the son of Jagattunga and Lakshmi the princess of the Kalachuri dynasty. His coronation was held at the village of Kurundaka, located at the confluence of the Rivers Krishna and Panchganga, and not in the kingdom‘s capital. It has not been possible to ascertain any reason for this break from tradition, which remains an enigma. A copper plate of his reign mentions that the Rashtrakutas were descendants of Satyaki Yadava, a connection that continually comes up in their history, but is impossible to ascertain as being correct. According to a copper plate, Indraraja III laid waste Meru, ruled by PratiharaMahipala. This could be a reference to Mahodaya which was another name for Kanauj. It was also during his reign that the author Trivikrama Bhatta wrote the books Damayanti Katha and MadalasaChampu. Indraraja III died in C.E 916 having ruled for only about six years. He had two sons and was succeeded by his elder son Amoghavarsha II who died within a year of accession.

18.4.9. Govindaraja IV - Govindaraja was the younger brother of Amoghavarsha and took over the reins of power on the untimely death of his brother. There is some speculation of foul play in Amoghavarsha‘s untimely death and Govindaraja‘s complicity in it although there is no evidence to prove it. Conflict with the Eastern Chalukyas of Vengi broke out at this stage, although Govindaraja‘s attempt at attacking Chalukya territory did not meet with any notable success. He is also mentioned in copper grant as a Yaduvanshi‘ of the lunar lineage. Govindaraja also did not rule for long, died at an early age.

18.4.10. Baddiga - The death of Govindaraja brought on greater confusion in an already turbulent kingdom that was suffering from a deficit of governance. The feudatories of the Rashtrakutas, in order to stabilise the core kingdom, brought Amoghavarsha III commonly called Baddiga, to the throne around C.E 935. He was the son of Jagattunga through another queen and therefore a stepbrother of Indraraja III. He proved to be an effective and wise king and managed to recover the kingdom from any further decline. He was married to Kundakadevi, the daughter of Yuvaraja I of the Kalachuri dynasty and his daughter was married to SatyavakyaBhutuga II of the Ganga dynasty. It is certain that the Rashtrakuta kings traditionally took Kalachuri brides and their daughters were normally married into the Ganga dynasty. Baddiga returned to these traditional alliances to re-establish relationships and to ensure stability. His rule too was short, may be since he himself had come to power at a late age. He had four sons who came to the throne after him sequentially.

18.4.11. Krishnaraja III - Krishnaraja was the eldest son of Baddiga and came to power around C.E 939. Even as a Crown Prince he exercised a powerful influence in ruling the kingdom during his father‘s short reign. On ascending the throne he went on to become an

effective ruler. He successfully battled the Chola dynasty in C.E 949-50 at a place called Takkola. An inscription to commemorate the victory mentions that during the battle Krishnaraja killed the Chola king Rajaditya. In actual fact this is wrong. Rajaditya was indeed killed, but through treacherous means by StayavakyaBhutuga II, the husband of Krishnaraja‘s elder sister Revakanimmadi. Information regarding Krishnaraja‘s rule is available from sixteen inscriptions and two copper grants. There is some confusion regarding the dates of events mentioned since only seven of the inscriptions provide actual Shaka Era dates, the other eight only mentions the king‘s regnal year. Since the exact date of his ascending the throne is still vague, the calculations can vary by as much as a decade at times. The collated information gives a picture of a successful and conquering king who was renowned for his personal bravery and at the same time was a patron of learning, art and literature. Krishna II was a military genius. Throughout his reign he led military campaign against all direction. First Krishna III defeated the Gurjara king with the help of some Rashtrakuta feudatories. Secondly he led a campaign towards South India in which king Dantiga of Kanchi and Vappuga was defeated and killed, while his kingdom was conquered and destroyed, the Pandya territory was conquered, and the king of Ceylon (Sri Lanka) was subjugated. He also defeated king Antiga of the Pallava dynasty and also protected the Kalachuris from invasion of the Gurjaras. The inscriptions also describe him as the conqueror of Kanchi and Tanjore as well as the incarnation of death to Chola kings. It is written that he assumed the title of Chakravarti around C.E 949 and that he had feudatories from the Himalayas to Ceylon and also touching both the oceans. He was also not reluctant to conquering territories held by allies and relatives. He dethroned Rachmala I of the Ganga dynasty and installed his brother-in-law Bhutuga II on the throne, who subsequently had Rachmala assassinated. Krishnaraja also defeated Shasrarjuna the Kalachuri king of Chedi, although whether the kingdom was annexed or not is unclear. In Deoli he granted lands in memory of his younger brother Jagattunga who had died earlier and in 945 C.E supported the school that was opened by his Minister Narayana where students from all over the kingdom and the feudatories came to be taught by renowned masters. The king was also a worshipper of Shiva, which is confirmed by his adoption of the title ParamaMahesvara. He was renowned patron of literature and supported a number of authors and poets in his court. Somadeva was an author and scholar who wrote YashastilakaChampu in C.E 959, which describes Krishnaraja‘s conquest of Chera, Chola, Pandya, and Simhala lands. His other work Nitivakyamrita is mentioned in the later date Jain Sahitya Samshodhaka. The poet Ponna, a Jain, wrote Shanti Purana in Canarese and was bestowed the title _UbhayabhasaChakravarti’ by the king. Of particular

importance is the work of the Poet Laureate Pushpadanta since it provides the first confirmed indication of the decline and subsequent fall of this illustrious dynasty. Pushpadanta was resident in the capital Manykheta and started to compile the Jain Mahapurana in Apabramsha language, although it was completed only during Krishnaraja‘s successor‘s rule. It is certain that Krishnaraja III ruled at least till C.E 966.

18.4.12. Khottiga - Krishnaraja‘s immediate younger brother Jagattunga having predeceased him, the next brother Khottiga inherited the throne. In C.E 922, the powerful king of Malwa, Siyaka II of the Paramara dynasty, attacked and defeated Khottiga, going on to plunder the capital Manyakheta. In this battle, Khottiga was killed, a fact confirmed in Pushpadanta‘s book. This was the beginning of the end of the Deccan Rashtrakutas and they never recovered from this defeat. From this point it did not take long for the dynasty to collapse and rapidly go into oblivion. Khottiga died without any male heirs, leaving the succession path clear for the son of his younger brother Nirupama to ascend to the throne. An inscription of the time of Paramara king Udayaditya, found at Udaipur (Gwalior), contains the following lines: i.e. Shri Harsha (Siyaka II of the Paramara dynasty of Malwa) had seized the kingdom from Khottigadeva.

18.4.13. Karakaraja II - Karakaraja came to the throne almost around C.E 922 at the death of his uncle Khottiga at the hands of the invading Malwa king. This is indicative of the fact that the kingdom was not annexed, but only plundered and destroyed to a certain extent. The Malwa invasion weakened the Rashtrakutas considerably and the Chalukya king Tailapa II took the opportunity to mount an assault in 923 C.E, finishing the destruction that had been started by Siyaka II of Malwa. The Chalukyas regained lost power through this act and became the predominant dynasty of the Deccan with their capital at Kalyani. C.E 923 can be considered the end of the primary Deccan branch of the Rashtrakuta dynasty. An inscription of Vijjaya of the Kalachuri dynasty and the primary feudatory of the Rashtrakutas for two centuries confirms that Karakraja II was killed by Tailapa during the Chalukya invasion. The complete defeat of the Rashtrakutas is corroborated by two copper plates dated to C.E 992 and 1008 of Aparajita of the Shilara dynasty, which was a confirmed feudatory, indicating that he was now independent of the Rashtrakutas. Immediately after this defeat, PeramanadiMarasimha of the Ganga dynasty, allied through matrimony to the Rashtrakutas for several generations, attempted to recoup the Rashtrakuta strength and place Indraraja IV, the grandson of Krishnaraja III and his own cousin, on the throne. The attempt failed and with it the powerful dynasty of the Deccan Rashtrakutas came to an inglorious end. The unpredictable march of Indian history continued, the fall of a once glorious dynasty was but

the beginning of another that would scale the same heights of power and again come to an end at the hands, at times, of lesser mortals. The underlying commonality in the theme of history does not change.

18.5. Rashtrakuta Administration - In the Rashtrakuta system of governance the king was the sovereign and fountain of power. He used high sounding titles like Paramesvara, Paramabhattaraka, Maharajadhiraja to add to his dignity. He lived in extraordinary pomp and grandeur. The Rashtrakuta court was marked with impressive ceremonies and etiquettes. In the court, the king was attended by Ministers, officers, vassals, generals, poets etc. Kingship was hereditary. It usually passed from the father to the eldest son. The latter was called Yuvaraja. In special cases younger sons were selected as heir t the throne.The actual work of the administration was carried by the ministers whose number is at known. Person of efficiency were appointed as ministers. Some officers were appointed to carry tour of inspection throughout the empire and keep watch upon the vassals. The Emperor established direct rule over part of the empire and the rest was governed by vassals. Powerful vassals enjoyed complete autonomy in their internal administration. They could even make grants of land without seeking the consent of the suzerain. The vassals attended the court when summoned by the Emperor. Sometimes they accompanied the king in military campaign.The empire under direct rule of the monarch was divided into administrative units styled Rashtras or Vishayas. The Vishyas were subdivided into Bhuktis. Each Bhuktis consisted of a numbers of villages. Rashtra was headed by Rashtrapati who exercised both civil and military jurisdiction over the Rashtra. He maintained law and order, collects taxes and maintained records of accounts. Village headmen carried out administration at village level.In the village administration, the popular representative council played some important role. Household were represented in the councils.The revenue of the state was mainly derived from the tributes paid by the vassals. Mines, forests and wasteland also brought the revenue. Land tax was called the Udranga or Bhagakara, the kings‘s share. Normally the tax collected was of the gross produce. The lands that were granted to the Brahmins and temples were also not exempted from taxation, but the tax on such land was low. If the state was visited by natural disaster like drought or famine, the tax was not levied.The Rashtrakuta had a well developed system of coins. There were five kinds of coin- Drama, Suvarna, Godhyanka, Kalanju and Kasu. Some gold coins also issued by Rashtrakuta emperors. The Rashtrakuta had a vast army. A greater part of the army was always stationed at the capital for safety. The Rashtrakuta standing army was employed both for defensive and offensive purpose. Added to

this the armies of the provincial and feudatories also could be drawn whenever necessary. The Rashtrakuta armies were well organized and known for their efficiency.

18.6 Self Check Exercise

Q.1 Identify the theory of origin of the Rashtrakuta Dynasty.

Q.2 Discuss the political history of the Rashtrakuta Dynasty.

Q.3 Examine the administration and society under the Rashtrakutas.

18.7 Summary

The Rashtrakuta dynasty ruled over large portions of India from the C.E 8th to 10th century. Taking the advantage of weak Chalukya power, an official in the Calukyas' administration named Dantidurga declared his independence in C.E 253. The dynasty that he and his family formed the core of was called the Rashtrakuta, with their capital based in Ellora.After Dantidurga came Krsna 1, who was responsible for starting construction of Kailasa temple at Ellora in the late 8th century C.E. This rock-temple was entirely out of a hillside to represent Mt. Kailasa, which is a mountain in the Himalayas said to be the home of Vishnu. Due to strategic location of their Empire in the middle of India along the top of the Deccan Plateau, the Rashtrakutas took advantage of this and frequently interfered with both the northern and southern kingdoms of India.The Rashtrakutas also controlled large portions of the western coast of India. The majority of the trade with West Asia came through these ports and much of the Rashtrakutas wealth along with it. The Rashtrakutas also maintained good relations with the Arabs in Sind and traded extensively with them.Amoghavarsha was one of the longest-reigning kings in India and also one of the most powerful. His power was so great he was acknowledged as one of the greatest monarchs in the world along with the Caliph of Baghdad, Emperor of China, and the Emperor of Rome.He was favorable to the Jain religion, and may have been partially responsible for its rise in popularity, along with the decline in Buddhism.A major focus of the Rashtrakuta dynasty was the control of Kanauj. The Rashtrakuta, Pratihara, and Pala were all kingdoms focused on controlling this city and fought among each other known in Indian history as tripartite struggle.

18.8. Glossary

Rashtrakuta: Rashtrakuta was a royal Indian dynasty rulling large parts of the Indian subcontinent between the sixth and 10^{th} centuries. The earliest known Rashtrakuta inscription is a 7^{th} century copper plate grant detailing their rule from manapur a city in Central or West India.

18.9 Answer to the Self Check Exercise

Q.1 See 18.2 Q.2 See 18.4 Q.3 See 18.5

18.10 Suggested Readings

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18.11 Terminal Questions

Q.1 Write an essay on the origin of Rashtrakuta dynasty.

Q.2 Describe in brief the political history of the Rashtrakuta.

Q.3 Write a note on the Northern campaign of Rashtrakuta Monarchs.

Q.4 Give an account of the Socio-Relgious and Economic condition of Rashtrakuta Empire.

Q.5 Discuss the contribution of Rashtrakuta monarch for the growth of Art and Literature

Cholas in Southeast Asia, State and Administration

Structure

19.1 Objectives

19.2 Introduction

19.3Chola Kingship

19.4 Local Administration: Ur and Nadu

19.5Brahmadeya and Nagaram

19.6 Kings, Officials and Chiefs

19.7Indian Culture in Southeast Asia

19.8 Self Check Exercise

19.9 Summary

19.10 Glossary

19.11 Answers to Check CheckExercises

19.12 Suggested Readings

19.13 Terminal Questions

19.1 Objectives:

After studying this lesson, the learner will be able to:

- Understand about the territorial expansion, administration and institutional structures of the Cholas.
- Know about the military achievements of the Chalukya Kings.

19.2Introduction - The Cholas — the most powerful of the peninsular polities with the Kaveri valley as the nucleus of their power — succeeded in establishing the most enduring regional state in the Tamil macro-region. This Unit will introduce you to the Cholas, their kings, officials and chiefs and their administration. The latter part of the Unit will be about the Chalukyas of Kalyana. They are also known as the Later-Chalukyas owing to the fact that they came after the Chaluyas of Badami or Western Chalukyas. We will be looking at their military achievements and the flowering of culture under their reign.

The Cholas as a ruling power rose to eminence in the 9th century CE when Vijayalaya seized Tanjavur from a feudatory chief of the Pallavas called Muttarayas. Henceforth, the Cholas were able to establish control over Pallava territories and subdued the Pandyan power. The Chola state stood on a firm footing deriving sustenance from the resource-pocket located in the fertile and rich area of the Kaveri valley. In the period of Rajaraja I and subsequent

period, various feudatory chiefs were subjugated and the earlier category of Nadu was regrouped into Valanadu and was placed under the subdued chiefs. The landed magnates were also incorporated into the state system and were provided prestigious titles and were assigned administrative and military duties which included collection and assessment of land revenue.

19.3 Chola Kingship - The Cholas traced their origin to Suryavamsha. Mythical traditions are mentioned in the inscriptions especially in the prashastis containing the genealogies (Tiruvalangad Copper Plates, the Larger Leiden Plates and the Anbil Plates, Kanya Kumari inscription of Vira Rajendra etc.) and these are interspersed with information about historical personages. It appears that these served the purpose of legitimization of the rule of the Cholas. The prashastis of the Cholas were based on the ItihaasaPurana tradition. The dominance of the Sanskritic and the Brahmanical traditions is well attested. The Cholas also ascribe to the legacy of the Sangam period. The genealogies of the Cholas attribute eminent and prestigious lineage to the king to legitimize his position as king. The period from the eighth year of Rajaraja onwards is marked by absence of genealogical record in the Tamil Meykirtis. These compositions narrate the military exploits of the kings, are inscribed on stone and address the Tamil landed magnates. The Cholas ascribe Kshatriya origin to themselves as is attested by the title Kshatriyasikhamani of the king Rajaraja. The Varman suffix (Sanskritic) added to the names of the kings was also a part of the process of claiming kshatriya status e.g.Adityavarman (821-906 CE) and Parantaka Varman (702-755 CE). The practice of assuming names during coronation also existed under the Cholas e.g.Prakesarivarman, Rajakesarivarman and Arumolivarman (Tamil name with a Sanskrit suffix). The charters of the Cholas consist of the prashastis and genealogies in Sanskrit and the details regarding the grant in Tamil. Hiranyagarbha and Tulabhara ceremonies were conducted by the Chola kings. The anointment ceremony was also a means to claim kshatriya position. A grant of Vira Chola points out that the king was advised by a brahmana moral preacher (dharmopadeshta) that bestowment of land to brahmanas would lead his forefathers to heaven. However, actual motive for making the grants was redistribution of resources in the form of land, gold, cattle etc. The gifts were bestowed for meritorious service provided by the brahmanas and also to seek legitimacy from them in political sphere. We have proper records of land-grants but the grants of gold, cattle etc. were merely stated in prashastis. Through the land- grants the kings tried to convert unsettled areas into agrarian settlements. These grants did not simply serve a charitable purpose. Rajaraja is regarded as

UlakalandaPerumel (the great one who measured the earth like Trivikrama) and as Shiva who established control over the land of Bhargava Rama.The Chola copper plate evidence refers to the following while executing the landgrant: 1. Nattar 2.Brahmadeyakkilavar 3. a Devadana b Palliccanda c Kanimurruttu d Vettapperu-Urkalilar 4.Nagarattar

19.4 Local Administration: Ur and Nadu - Nattars were the representatives of nadu. The brahmadeyakkilavars were the brahmana donees of brahmadeya. Nagarattars comprised of the trading community and belonged to the nagaram (settlement of a group of traders). Devadana, palliccanda, kavimurruttu and vettaperu have been identified as tax-free villages. Y. Subbarayalu has pointed out that nattars were analogous to the vellanvagaiurars (peasant villages) since a number of urs constituted a nadu. Subbarayalu considers the village (ur) as a small component (fractional) of the nadu. As a constituent of administrative structure the nadu was important but it incorporated and represented the urs (vellanvagai villages). Thus, in the territorial sphere nadu comprised of vellanvagai villages. Nattars were the important members (land holders) of the nadu (locality). There are very few inscriptions related to the vellanvagai villages. It seems that the ur being the common populace represented the section which was not literate. However, the inscriptional evidence related to urs which is found in the temples is attributed to literate groups. N. Karashima has analysed the two Tanjavur inscriptions of Rajaraja I and Gangaikondacolapuram inscription of Virarajendra. According to him, the vellanvagai villages comprised of agricultural lands, lands used by pastoralists, irrigation devices, funeral place, dwelling place etc. The dwelling area comprised of: l habitation sites of landholders/cultivators

(ur-nattam/ur-irukkai),those of the artisans (kammanacceri), those of agricultural labour (paraicceri). Karashima is of the opinion that in the vellanvagai villages differentiation is not noticed. Subbarayalu, however, refutes this argument and suggests the existence of a hierarchical structure in these villages comprising of: cultivators (kaniyudaiyar), tenant cultivators (ulukudi), artisans, and the agricultural labourers. The cultivators were generally referred to as vellalas. The functions of the ur included: supervision of village lands viz. activities related to sale, purchase and gift. An important prerequisite for becoming a member of the ur was to be a holder of land. From the inscriptional evidence we come to know that the members of the ur also possessed the titles like: Udaiyan, Kilan (kilavan), Velan, and Peraraiyan. All these titles point to landholding. Thus, the epigraphical testimony enables us to infer that ur was the group/assembly of non-brahmana land holders of a village. Karashima has argued that the land was held in common in the ur villages. In some other instances he

refers to sale of land by members of ur as individuals. Subbarayalu also refers to the tendency towards ‘individual holdings’ in this period. Nadus were named after a village which formed a part of a nadu. Inscriptional evidence indicates that in several nadus the main village was brahmadeya (land given to brahmanas). However, many nadus did not have brahmadeya. Subbrayalu refers to increase in nadus from the 9th century CE. Initially, nadus emerged in fertile areas which had more villages and later spread to periphery (less fertile areas) where the number of villages was comparatively less. Nilakantha Shastri points out that the nadu comprised of many villages which were the smallest component of administration. Mahalingam suggests that nadu was an administrative unit and it was sub-divided into villages. There is no unanimity of opinion among scholars regarding whether nadu comprised of only vellanvagai or also consisted of brahmadeya, devadana etc. Subbrayalu points out that nadu and ur represented a locality comprising of vellanvagai villages and its representatives participated in the assembly of nadu. It is difficult to delineate the exact area over which the nadus were spread. Nadus differed in size and they did not have any natural divisions (e.g. rivers). Therefore, they could not possibly have been been artificially created units or divisions. Sometimes, nadus covered the area beyond a river. In conventional historiography Nattar was regarded as a territorial assembly of a territorial unit, nadu, which comprised of eminent members of every village. Other assemblies such as of brahmedeya, pallicandam were also considered subordinate to nadu in the administrative machinery. Recently, historians have argued that nadu was not an administrative unit created by the Chola state but it was a natural collection of peasant settlements which wasincorporated into the state system of the Cholas as a legacy from the previous period. This is proved by the fact that these nadus were not of same size and were nucleated. The valanadus which came into existence in the period of Rajaraja I were artificially created as administrative divisions. Nadus initially emerged in fertile areas and later spread to comparatively less fertile zones. This is how the agrarian economy expanded. Nadus located in the fertile tracts were more populated than those in other areas. There are several inscriptions which give us information about nadus. Kiranur inscription of 1310 refers to the ‘urom of villages Nanjil, Peruncevur, Viraikkudi...as qualified for the Nadu or Vada-chiruvayil-nadu.’ It is clear from the evidence of the records that the nattars were the vellalas and the functions of nattar (nadu) were performed by the vellala who held the title of Velan. The main occupation of nattar was agriculture since nadu was a collection of agricultural settlements. The copper plates which basically deal with land-grants address the nattar and the execution of the grant made by the king was entrusted to them (deciding the limits of the lands granted by the establishment of superior rights of new

grantees etc.) Nattar was subservient to the will of the ruler. Nattar also supervised irrigation works. They bestowed land on temples. They also served as stockists of donation made to temples. They also supervised the grants made by individuals and exempted the lands donated from tax and, in return, took a certain sum of money as a deposit. Nadu also bestowed land on temples which was tax-free (nattiraiyili). The tax payments exempted on lands donated to the temple were now the responsibility of nadu towards the state. Nadu seems to have levied a cess for meeting these expenses. These levies or imposts were: Nadatci, Nattuviniyogan, orNattu-vyavasthai. The temple lands were sold and leased out, a process in which the nattar played an important role. Nadu seems to have been engaged in tax collection and assessment. Sometimes, the nattar performed the revenue collection task on behalf of the state and sometimes king's personnel (komarravar) were responsible for this work. Mudaligal and Dandanayakam were functionaries deputed in nadu and as royal officials; they were entrusted with administrative responsibility. Thus, the land holders in a locality were absorbed into the state system by the Cholas. These constituted the local landed magnates and worked on behalf of the king who exercised authority over them. Nadu was the smallest unit for revenue administration. Nattup-puravu, nattu-vari (land revenue) and nattukkanakku: all refer to revenue of nadu. Nattuk-kanakku was the personnel responsible for revenue administration of nadu. The collection and fixation of the revenue of a village was carried out within the context of nadu where the village was located. When ur exempted taxes this got reflected in nadu accounts. The king's decision to transfer the funds of temple for a specific purpose in the temple was reflected in:

19.5 Brahmadeya and Nagaram- Brahmadeyas constituted the category of brahmanas who were landholders in the agricultural tracts and who had been endowed with land (tax-free) and had organised themselves into a distinct group. Nagaram comprised of traders who carried out trading and exchange activities in the pockets which had developed into commercial centres on account of the spurt in craft production and other activities carried out by artisans. When the Cholas emerged as an important ruling power in the middle of 9th century CE in Thanjavur, there already existed many brahmadeyas which were densely populated and rich tracts in the Kaveri region. The Karantai plates of Rajendra I refer to 1080 brahmanas who inhabited TribhuvanamahadeviCaturvedimangalam. The assembly of these brahmanas which inhabited agricultural tracts was called Sabha or Mahasabha. Most of the brahmadeyas or brahmana settlements were centred round the temple. Through the temple and the ideological focus based on the Puranas and Itihasas, Bhakti and varnashramadharma

the differentiated society and monarchical polity were legitimized. Therefore, the kings endowed lands to brahmanas and created brahmadeyas as a means to legitimize their power. The inscriptions inform us that many of the brahmadeyas in the Chola period were taniyur (separate village) in a nadu. They had a separate administrative system (revenue and justice). Many of the agricultural villages were clubbed together with a taniyur. Sometimes a taniyur was placed subordinate to a temple. Here the Mulparusai was the body which looked after the work of administration. The inscriptions give the important prerequisites like age, landholding, knowledge, good behaviour for membership to an executive committee of sabha. The Karantai plates (1080 brahmanas) refer to brahmadeyas but do not inform us how the sabha and other committees were formed. They were not established by royal authority. Their origin may be attributed to Dharamashastric norms. The sabha and its committees supervised the temple lands, cattle and other resources. They assigned lands to tenants and levied rent. They kept a record of revenue collected and expenses incurred. They supervised the temple functionaries from priest to cleaner and organised the daily services of temples. Sabha acted as a group and the decisions taken were for the benefit of the organization and not individuals.

The Political Scenario III— Cholas and Chalukyas -The brahmadeya settlements where the temple played a pivotal role lost importance in the later phase of the Chola period. After mid-11th century CE we find fewer brahmadeya tracts and more temples were constructed and the older ones were improved upon. Sometimes, the mahasabha, unable to pay the amount taken from a temple due to shortage of funds, was forced to fall back upon its income from the neighbouring village. Nagaram settlement was a tract where traders and others (including artisans) lived. “An inscription of 1036 CE from Chidambaram distinguishes between nonbrahmana inhabitants of superior status (kudiga) and those of inferior status (kilkalanai). Kudiga included two merchant groups: Sankarappadiyar (lower group) and Vyaparin (higher group) plus three other groups — Vellalas (cultivators), Saliyar (cloth merchants) and Pattinavar (fishermen). The subordinate workmen (kilkalanai) were Taccar (carpenters), Kollar (blacksmiths), Tattar (goldsmiths) and Koliyar (weavers)” (Stein, 1980). Nagarattar was the representative body of traders. Nagaram settlement was a separate area. Committee of nagarattar was referred to as nagaravariyam. Nagaram also held land in common called nagarakkani. This they acquired through purchase but they also leased out land and performed the task of levying taxes and rendering services to the local groups. They maintained their records regarding income and expenditure. They also paid royal levies in the form of gold and paddy. They also allocated taxes to the local temples viz. Kadamai (tax on

land), nagaraviniyogam (a tax for sustenance of nagaram) etc. In some casesNagaram were independent of nadu (taniyur).

19.6 Kings, Officials and Chiefs-A number of officers were responsible for the administration in the Chola kingdom. Although there is no clear evidence of a council of ministers but Uddan-kottam seems to have served this purpose. Upward and downward mobility is noticed in the administrative hierarchy. According to conventional historiography Perundanan and Sirutaram were higher and lower category officials respectively. Senapatis (commander of troops) had the middle position referred to as SirudanattupPerundaram. Nyayattar (judges) were of both category. Recently, historians have pointed out that these divisions are not conclusively borne out by evidence. Officials were paid by allotting land rights. Tax on land was levied in cash and kind both. Officials were referred to as holders (udaiyan, kilan) of lands. They could further sub-assign land or even sell it. Communal ownership was prevalent and customary rights of villagers were recognised. The lowest unit of administration was the village. They combined to form a nadu. A valanadu comprised of a few nadus. Taniyur was a separate village or settlement site. Above valanadu there was mandalam which was equivalent to a province. Karumigal and Panimpkkal meant officers and servants. Anbil plates refer to a brahmana ManyaSachiva. He was granted land by the king. The king conveyed his orders orally (triuvaykkelvi) especially with regard to gift to temples. The directive was conveyed through a letter (sri-mukham) issued by Anatti (executive officer) appointed by the king. The local bodies were apprised and when the process was completed a record was prepared in the presence of the local magnates called Nattukkon, Nadukilavan, Urudaiyan.Officers associated with the process of bestowment and registration of land-grants were many and some are also referred to as Uttaramantris. Puravuvari-tinaikkalam was the department of land revenue. Varipottagam was the record of land rights and Vari-pottagak-kanakku was the register of revenue department. Officers associated with the task of maintaining records and registers of land rights and land revenue department were Varipottagam and Variyiledu. Kankanis (supervisors) were the audit officers. Entry in a record was called Variyilidu. Mugavettis wrote royal letters and Pattolais were junior functionaries of land revenue department. Officers of Nadu (of the status of adhikari) were Nadu kuru (revenue assessment and settlement officer) and Nadu vagai (revenue official). Mandira olai was the officer who wrote the Tirumugam (letter containing the royal order). The term Naduvirukkai was used for Vijnapti (vaykkelvi) or petitioner and Anatti (executive officer) who served as a link between monarch and the persons who wished

to approach the king. The king made oral orders (triuvaykkelvi) regarding the issues brought to him by the officers. These requests transformed into orders were sent to local administration and central administration for implementation. The Olainayagam were the officers who verified the letters written by Mandira-olai. The oral order of the king was put to writing (eluttu) and compared (oppu) and then entered (pugunda). Vidaiyiladigari got the order listed in the record. The document was called Tittu and the charity deed, aravolai. Justice was carried out by the village assemblies through the committees comprising of Nyayattar. The central court of justice was the Dharmasana which conducted its affairs through Dharamasanabhattas (brahmanas proficient in law). It appears that civil and criminal offences were not dealt separately. The penalty for crime committed by a person affecting the king or ruling dynasty was decided by the king himself. Several methods of punishment prevailed viz. imposition of fines, capital punishment etc. Adhikaris were the king's officers. They possessed the titles Udaiyan, Kilan/ Kilavan, Velan, Muvendavelan, Brahma, Pallavaraiyan, Vilupparaiyan and other chiefly nomenclature. Sometimes, more than one nomenclature was adopted. At times the name of the Chola ruler or his epithet was used as a prefix by the Adhikaris. Naduvirukkai were mostly brahmana (held titles like Bhatta, Barhmadhirajan) officers and acted as a link between the royal authority and the bureaucracy and they are always referred to in connection with the adhikaris. Personnel in charge of temples were Srikaryam but they did not look after the ritual related aspects like worship etc. In some cases we have the evidence of Adhikaris holding the Srikaryam office. Generally, they had a distinctive position in the administrative system. The titles held by them were Kilan/Kilavan, Velan, Muvendvelan, Brahma, Bhatta, Kon, Pallavaraiyan, Vilupparaiyan, Nadu title, King's title. Senapati was in charge of military affairs. They bore the king's title/ name and other titles such as Udaiyan, Brahma, Araiyan, Kilans. The office of Dandanayakam was probably akin to the Senapati (military office). The title mentioned for this office is Pallavaaraiyans. The chiefs of the Chola period were: Paluvettaraiyar, Vels, Malavas, Gangas, Banas etc. It appears that the chiefs were assigned land and collected dues from it in return for padi kaval (protection of territory). In the post-Kulottunga period there is reference to Nilamaittittu: diplomatic agreement between two or more chiefs. These chiefs also had their soldiers and retainers. Their services were utilized by the Chola kings.

19.7 Indian Culture in Southeast Asia– Medieval lawgivers and commentators ordained that a person should not cross the seas. This would imply that India shunned all relations with the outside world, but this is not so, for India has maintained contacts with its Asian neighbours since Harappan times. Indian traders went to the cities of Mesopotamia, where

their seals dating to the second half of the third millennium BC have been found. From the beginning of the Christian era onwards, India maintained commercial contacts with China, Southeast Asia, West Asia, Central Asia, and the Roman Empire. We may recall how the Indian land routes were connected with the Chinese Silk Route, and also India's commercial intercourse with the eastern part of the Roman Empire. India also sent its missionaries, conquerors, and traders to the neighbouring countries where they founded settlements.

Indian culture also spread to Southeast Asia, but not through the medium of Buddhism. Except in the case of Burma it was mostly diffused through the brahmanical cults. The name Suvarnabhumi was given to Pegu and Moulmein in Burma, and merchants from Broach, Banaras, and Bhagalpur traded with Burma. Considerable Buddhist remains of Gupta times have been found in Burma. From the first century AD onwards India established close trading relations with Java in Indonesia, which was called Suvarnadvipa or the island of gold by the ancient Indians. The earliest Indian settlements in Java were established in AD 56. In the second century of the Christian era, several small Indian principalities were set up. When the Chinese pilgrim Fa-hsien visited Java in the fifth century, he found the brahmanical religion prevalent there. In the early centuries of the Christian era, the Pallavas founded their colonies in Sumatra. Eventually these flowered into the kingdom of Sri Vijaya, which continued to be an important power and a centre of Indian culture from the fifth to the tenth century. The Indian settlements in Java and Sumatra became channels for the radiation of Indian culture. The process of founding settlements continued subsequently.

In Indo-China, which is at present divided into Vietnam, Cambodia, and Laos, the Indians set up two powerful kingdoms in Kamboja and Champa. The powerful kingdom of Kamboja, coterminous with modern Cambodia, was founded in the sixth century. Its rulers were devotees of Shiva, and developed Kamboja into a centre of Sanskrit learning, and numerous inscriptions were composed.

In the neighbourhood of KambojaarChampa, embracing souther Vietnam and the fringes of northern Vietnam, it seems that the traders up colonies. The king of Champa was also a Shaiva, and the official langge of Champa was Sanskrit. This country was considered to be a great cente of education in the Vedas and Dharmashastras.

Indian settlements in the Indian Ocean continued to flourish until the thirteenth century, and during this period, their inhabitants intermingled with the local peoples. Continuing commingling gave rise to a new type of art, language, and literature. We find in these

countries several art objects that show evidence of a happy blending of both Indian and indigenous elements. It is astonishing that the greatest Buddhist temple is to be found not in India but in Borobudur in Java. Considered to be the largest Buddhist temple in the world, it was constructed in the eighth century, and 436 images of the Buddha engraved on it illustrate his life. The temple of Ankor Vat in Cambodia is larger than that of Borobudur Although this temple dates to medieval times, it can be compared to the best artistic achievements of the Egyptians and Greeks. The stories of the Ramayana and Mahabharata are narrated in relief on the walls of the temple The story of the Ramayana is so popular in Indonesia that many folk plays based on it are performed. The language of Indonesia, Bahasa Indonesia contains numerous Sanskrit words.

Cultural Give and Take - With regard to sculpture, the head of the Buddha from Thailand, the head from Kamboja, and the magnificent bronze images from Java are regarded as the best examples of the fusion of Indian art with the local art traditions of Southeast Asia. Similarly, beautiful examples of painting, comparable to those of Ajanta are found not only in Sri Lanka but also in the Tun Huang caves on the Chinese border

It would be wrong to think that religion alone contributed to the spread of Indian culture. Missionaries were backed by traden and conquerors. Trade evidently played a vital part in establishing India's relations with Central Asia and Southeast Asia. The very names Suvarnabhumi and Suvarnadvipa, given to territories in Southeast Asia, suggest Indians' search for gold. Trade led not only to the exchange of goods but also to that of elements of culture. It would be inaccurate to hold that Indians alone contributed to the culture of their neighbours; it was a two-way traffic. The Indians acquired the craft of minting gold coins from the Greeks and Romans, they learnt the art of growing silk from China, that of growing betel leaves from Indonesia, and adopted several other products from the neighbouring countries. Similarly, the method of growing cotton spread from India to China and Central Asia. However, the Indian contribution seems to have been significant in art, religion, script, and language. Nevertheless, no culture which developed in the neighbouring countries was a replica of the Indian culture. Just as India retained and developed its own identity in spite of foreign influences, similarly, each country in Southeast Asia developed its own characteristic culture by synthesizing Indian elements with indigenous elements.

19.8 Self-Check Exercise

1. Describe the military achievements of the Chalukyan kings.

2. Write a note on the culture under the Chalukyas of Kalyana.
3. Discuss the role and functions of ur and nadu.

19.9 Summary - The Cholas re-emerged on the scene as the most powerful polity in the Tamil macro-region with the nucleus of their activities in the Kaveri delta. The practice of land grants intensified during this time. In this Unit we became familiar with some of the terms that occur in the inscriptions such as nattar, brahmadeya, pallichandam, devadana etc. We also studied their sifnificance in the institutional framework of the agrarian economy. The chief characteristics of nadu, ur and nagram were also taken into consideration. Later in the Unit we studied the military exploits of the Chalukyas of Kalyana. Under their reign and subsequently under the Kalachuries, many cultural achievements were attained. The Virashaiva movement which came into existence during the Kalachuri interregnum, attacked the caste system and promoted equality. It attracted followers from far and wide.

19.10 Glossary

Ur: a south Indian village Nadu: a locality consisting of many settlements, in early medieval south India

Nagaram: market or commercial centre in early medieval south India

Nagarattar: the corporate organization of the nagaram.

Nattar: leading men of the nadu in early medieval south India

Mandapika: a local entre of exchange, in between small periodic markets and larger trade entres.

19.12 Answer to the Self Check Exercise

Q.1 See 19.3 Q.2 See 19.7 Q.3 See 19.5

19.11 Suggested Readings

- Sastri, Nilakantha K. A. (1958) A History of South India from prehistoric times to the fall of Vijayanagar. Oxford University Press.
- Sastri, Nilakantha K. A. (1925). The Colas. Madras: University of Madras Press.

Assignments (Compulsory) ICDEOL, H.P. University

M.A. History 2nd Semester New Syllabus

History of India Up to c 1200 AD

Code Course HIST 221

Maximum Marks =20

Note: Attempt four (04) questions in total. One question is compulsory from each unit. All questions carry equal marks.

कुल चार प्रश्न कीजिये। प्रत्येक इकाई से एक प्रश्न करना जरुरी है। सभी प्रश्नों के अंक समान है।

Unit- 1

Q.1 Describe in brief the main sources of Ancient Indian History.

lkzkphu Hkkjrh; bfrgkl ds lzksrksa dk laf{kIr o.kZu dhft,A

Q. 2 Write the main characteristics of the administration of Maurya rulers.

ekS;Z “kkldksa ds “kklu izcU/k dh izeq[k fo”ks’krkvksa dk o.kZu dhft,A

Unit -2

Q. 3 Give an estimate the character and achievements of Kanishka.

dfu’d ds pfj= ,oa lQyrkvksa dk ewY;kadu dhft,A

Q. 4 Account for the fall and collapse of the Gupta Empire.

xqIr lkezkT; ds iru vkSj fouk”k ds dkj.k crkb,A

Unit- 3

Q. 5 What do you know about the literary growth activities during Harshavardhan?

g’kZo/kZu dkyhu lkfgfR;d xfrfof/k;ksa ds fodkl ds ckjs esa vki D;k tkurs gSa\

Q. 6 Describe the History of the Pallavas and what were their achievements?

iYyoksa ds bfrgkl ds ckjs esa vki D;k tkurs gSa rFkk mudh D;k miyfC/k;ka Fkha\

Unit-4

Q. 7 Give a brief account of the different theories of the origin of Rajputs.

jktiqrksa dh mRifr ls lacaf/kr fofHkUu fl/kkUrksa dk laf{kIr o.kZu dhft,A

Q. 8 Describe the main features of the Chola Administration.

pksy iz”kklu dh izeq[k fo”ks’krkvksa dk o.kZu dhft,A