First Year B.A.

ANCIENT INDIAN HISTORY & CULTURE
(From Indus Valley Civilization to 13th Century A.D)

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Foreword

The Andhra Pradesh State Council of Higher Education, in line with the directions of the Hon’ble Chief Minister of Andhra Pradesh, introduced English Medium in all Degree programmes from this academic year 2021-22. As part of empowering the students joining Degree programmes from vernacular medium, the AP State Council of Higher Education is bringing out podcasts, video casts and notably the bilingual text books. These bilingual books are written in English, with the gist of the content in Telugu to enable the students to comprehend the content in their mother tongue. The bilingual text book is envisioned on the core concept of Outcome Based Education, highlighting the learning outcomes for every chapter. These are better called as bilingual resources rather than textbooks, as the APSCHE has developed a template for the bilingual textbooks designing them with concepts and frameworks going beyond the usual reading material.

Furthering the detailed description of the topics, as per the common syllabus of the Redesigned Curricular Framework for Choice Based Credit System, the bilingual text book contains Glossary, where certain important terms which the student might be unfamiliar with are identified and explained in one or two sentences, which is not a mere dictionary meaning. Links to online videos or audios which will be useful for further reading and understanding of the topics are given under the Interactive links. To foster further reading, information on online resources, articles or another text book pertaining to the content are provided. To make the text book more of a resourceful book, Curricular Activities, wherein suggested activities that could be taken up in realization of the outcomes are provided for the benefit of students. To help the students to assess understanding of the content, Self Assessment instruments are provided. For Advanced Learners, caters to the needs of advanced learners providing them with additional material about the topics. Finally, for every chapter References are provided.
I sincerely appreciate the Authors and the Editors for taking pains in bringing out this bilingual text book in a record time, replete with knowledge which fosters the academic progression of students. I earnestly thank my Academic Officers, Dr. B. S. Selina, Sri. Srirangam Mathew, Dr. P. Anil Kumar for their coordinating activities and Prof. K. Rama Mohana Rao, the Vice-Chairman of APSCHE under whose guidance the publication is brought out.

K. Hemachandra Reddy
Chairman, APSCHE
I year B.A.
Semester –I

Course I: Ancient Indian History & Culture
(From Indus Valley Civilization to 13th Century A.D)

**Learning Outcomes:**
After successful completion of this course, the student will be able to:

✈ Identify and define various kinds of sources and understand how history books are shaped

✈ Compare and contrast various stages of progress from IVC to Vedic age and analyze the Jain, Buddhist and Vedic faiths

✈ Increase the awareness and appreciation of Transition from Territorial States to Emergence of Empires

✈ Analyze the emergence of the Mauryan and Gupta empires during the classical age” in India

✈ Evaluate the key facets of ancient society, polity and culture in South India—the Feudalism, and the rise of technology and commerce.

✈ Critically examine the nature of monarchical rule and develop an comprehensive understanding of cultural evolution during ancient period

✈ Visualizewhere places are in relation to one another through mappointing
Syllabus

Unit-I  Ancient Indian Civilization (from Circa 3000 BC to 6th BC): Indus Valley Civilization - Salient Features; Vedic Age - Society, Polity, Economy, Culture during early and later Vedic period

Unit-II  Ancient Indian History & Culture (6th Century BC to 2nd Century AD): Doctrines and Impact of Jainism and Buddhism; Mauryan Administration, Society, Economy & Culture - Ashoka’s Dhamma; Kanishka’s Contribution to Indian Culture

Unit-III  History & Culture of South India (2nd Century BC to 8th Century AD): Sangam Literature; Administration, Society, Economy and Culture under Satavahanas; Cultural contribution of Pallavas

Unit-IV  India from 3rd century AD to 8th century AD: Administration, Society, Economy, Religion, Art, Literature and Science & Technology under Guptas – Samudragupta; Cultural contribution of Harsha: Arab Conquest of Sind and its Impact

Unit-V  History and Culture of South India (9th century AD to 13th century AD): Local Self Government of Cholas; Administration, Society, Economy and Culture under Kakatiyas – RudramDevi
Suggested Co-Curricular Activities

★ Cultural Clubs
★ Assignments
★ Student seminars
★ Literature surveys and book reviews
★ Map pointing
★ Individual/Group Field Studies
★ Co-operative learning
★ Students can be asked to create a calendar charting the dates of key events
★ Students should be asked to prepare an inventory of items preserved in the museum and their usage
★ Encourage the habit of Numismatics
★ Collection of news reports and maintaining a record of paper-cutting relating to topics covered in syllabus
★ Group Discussions on problems relating to topics covered by syllabus
★ Examinations (Scheduled and surprise tests)
★ Any similar activities with imaginative thinking beyond the prescribed syllabus
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Unit – I

Ancient Indian Civilization (from Circa 3000 BC to 6th BC): Indus Valley Civilization - Salient Features; Vedic Age - Society, Polity, Economy, Culture during early and later Vedic period

The Great Bath
1.0.: ಪರಿಪುಟ

1.1.1.: ದೇವರು ನೀಡಿಕ - ದೇವರು ಸರ್ಕಾರ - ಅಂಕಿತ

ಸಂಭವದಲ್ಲಿ ಮುಂದೆ ಪ್ರಕಟಿಸುವ ದೇವರು ಅಡಿ ಕಂಡು ಬಿಡುವ ದೇವರಿಗೆ ಸರ್ಕಾರ ವ್ಯೂಹ ಸ್ವಂತ ಬಾರಿಗೆ ಅನುಮಾದಿಸಿದ್ದಾಗ 1826ರ ಪ್ರಕಟಿಸಿದ್ದಾಗ ವ್ಯೂಹದ ಅಂಕಿತರು ಸದ್ವಾದ್ಯಾಮ್ಯ. ಅಂಕಿತರು ಈಪ್ರಕಟವಸ್ಥಾಯಿ 1872ರ ಪ್ರಕಟಿಸಿದ್ದಾಗ ವ್ಯೂಹದ ಅಂಕಿತರು ಸದ್ವಾದ್ಯಾಮ್ಯವನ್ನು ಏಕೀಕರಿಸಿದರು. 1924ರ ನಂತರ ಸರ್ಕಾರ ಪದ್ಧತಿಯಿಂದ ದೇವರು ಸರಕಾರಿಸಿದ್ದಾಗ ಅದನ್ನು ಸದ್ವಾದ್ಯಾಮ್ಯಿಸಿದರು. 1931ರ ಹೊಯ್ಸಳ ವಿಷಯದ ವ್ಯೂಹದ ಒಬ್ಬವನ್ನು ಸಾರಿದ್ದಾಗ, 1938ರ ಹೊಯ್ಸಳ ವಿಷಯದ ವ್ಯೂಹದ ಸಮಯದ ಹೊಯ್ಸಳಿಸಿದರು. ಅಲ್ಲದೇ ಪ್ರಕಟಿಸಿದ್ದಾಗ, 1940ರ ಪ್ರಕಟಿಸಿದ್ದಾಗ, 1946ರ ಪ್ರಕಟಿಸಿದ್ದಾಗ ಸರ್ಕಾರಿಸಿದ್ದಾಗ ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ ಸಾರಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ವಾದ್ಯಾಮ್ಯಿಸಿದರು. ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ, ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ, ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ವಾದ್ಯಾಮ್ಯಿಸಿದರು. ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ, ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ, ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ ದೇವರು ಸರ್ಕಾರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ವಾದ್ಯಾಮ್ಯಿಸಿದರು.

1.1.2.: ದೇವರು ನೀಡಿಕ ಸತ್ಯತೆ

ನೀಡಿದ ದೇವರು ಸತ್ಯತೆ ಮತ್ತು ಶಾಲೂ ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು. ಹೀಗೆ, ಮತ್ತು ಅಂಕಿತರು ಶಾಲೂ ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು. ದೇವರು ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು. ದೇವರು ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು.

1.1.3.: ದೇವರು ನೀಡಿಕ ಬಳಗಿದ್ದಾಗ

ಅಂತ್ಯ ದೇವರು ಬಳಗಿದ್ದರು, ಸರಾಸರಿ ಅಂಕಿತರು ಸರಿಸಿದ್ದರು ನಿಲ್ಲದಾಗ ಮುಂದೆ ಬಳಕೆ ಮಾಡಿದ್ದರು. ಅದರ ಮೂಲಕ ದೇವರು ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು. ದೇವರು ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು. ದೇವರು ನೀಡಿದ ವ್ಯೂಹದ ಸತ್ಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದ್ದಾಗ ಅಥವಾ ವಿಸ್ತರಿಸಿದ್ದಾಗ ಅಂಕಿತರು ಸದ್ಯಾಮ್ಯಿಸಿದರು.

1. ಸರಾಸರಿ ದೇವರು ಬಳಗಿದ್ದಾಗ : ಅಂಕಿತರು ಸೆಂಟ್ರೊಲಿಕ್ಸ್ ಮಾಡಿದಾಗ ಮುಂದೆ ಬಳಕೆ ಮಾಡಿದಾಗ, ತ್ರಿಮುಖದಿಗೆ ಬಳಕೆ, ತ್ರಿಮುಖದಿಗೆ ಬಳಕೆ (ಷೆಪಿ. 4300-3000).
2. ಸರಾಸರಿ ದೇವರು ಬಳಗಿದ್ದಾಗ : ಹೆಚ್ಚಿನ ವಿಷಯದ ವ್ಯೂಹದ ಸ್ವಂತ ಪದ್ಧತಿಯಿಂದ, ದೇವರು (ಷೆಪಿ. 3250-2750).
3. ಸರಾಸರಿ ದೇವರು ಬಳಗಿದ್ದಾಗ : ಅಂತ್ಯದ ವಿಷಯದ ವ್ಯೂಹದ ಸ್ವಂತ ಪದ್ಧತಿಯಿಂದ, ದೇವರು (ಷೆಪಿ. 3250-2750).
Unit 1: Ancient Indian Civilization (from circa 3000 BC to 6th century BC)

**Indus Valley Civilization and Vedic Age**

**SECTION I: Indus Valley Civilization**

1.1. Introduction
1.1.1. Discovery and excavation of Harappan sites
1.1.2. Origin
1.1.3. Chronology
1.1.4. Extent
1.2. Features of Harappan/Indus Valley Civilization
1.2.1. Cultural uniformity
1.2.2. Town planning
1.2.3. The Great Bath and Granaries
1.2.4. Agriculture
1.2.5. Technology and Crafts
1.2.6. Trade and Commerce
1.3. Political organizations
1.4. Social organizations
1.4.1. Dress and Ornaments
1.4.2. Toys
1.5. Religion
1.5.1. Burial practices
1.6. Arts
1.6.1. Pottery
1.6.2. Beads
1.7. Indus script
1.8. Decline of Indus Valley Civilization

**SECTION II: Vedic Age**

1.9. Introduction
1.9.1. Vedic literature
1.9.2. Contents of texts
1.10. Early Vedic Period
1.10.1. Society
1.10.2. Polity
1.10.3. Economy
1.10.4. Culture & Religion
1.11. Later Vedic Period
1.11.1. Society
1.11.2. Polity
1.11.3. Culture & Religion
(స.ష. 2300–1750)

ఇందూ సాంస్కృతిక శాసనపరమైన చాలా చాలా విధానానికి ఇందూ సాంస్కృతికం (స.ష. 2300 నుండి
స.ష. 1750 మధ్య వరకు) అనుమతం.

1.1.4: ఇందూ సాంస్కృతికం

ఇందూ సాంస్కృతికం ఇందూ సాంస్కృతికం కానీ
ఇందూ సాంస్కృతికం, అకాలం లేనం నాటి
భారతీయ శాసన పదార్థానికి. అకాలం అ కాలం లేనం అత్యంత విషయానికి. ఇందూ ప్రతిష్ఠా ఇందూ సాంస్కృతికం అనువు. అందరిని తంటు తుంటు ఇందూ సాంస్కృతికం అనువు. ఇందూ సాంస్కృతికం తండ్రి తండ్రి, తండ్రి తండ్రి, తండ్రి, తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి తండ్రి,

1.2: ఇందూ / ఇణాతాల సాంస్కృతికం నివాస శక్తి

ఇందూ సాంస్కృతికం ఇందూ సాంస్కృతికం ప్రతిష్ఠితం చాలా చాలా చాలా చాలా చాలా చాలా చాలా చాలా
అంతర్జాతీయంగా, జాతీయ నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి.

1.2.1 ఇందూ సాంస్కృతికం నివాస శక్తి

ఇందూ సాంస్కృతికం ప్రతిష్ఠితం నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి.

1.2.2 ఇందూ సాంస్కృతికం నివాస శక్తి

ఇందూ సాంస్కృతికం ప్రతిష్ఠితం నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి నివాస శక్తి.

4
UNIT 1: ANCIENT INDIAN CIVILIZATION

(FROM CIRCA 3000 BC TO 6TH CENTURY BC)

Section I: Indus Valley Civilization and Vedic Culture

Learning Outcomes

Study of this unit should enable you to know about:

- Discovery, Origin, Chronology of Indus Valley Civilization
- Features of Indus Valley Civilization such as cultural uniformity and Town planning
- The structural remains of the Great bath and granaries
- Economy, agriculture, technology, crafts, trade and commerce
- Political and social organizations
- Religion and culture
- Indus script and decline of the Indus civilization
- Vedic literature
- Society, polity, economy, culture and religion of the Early Vedic period
- Society, polity, economy, culture and religion of the Later Vedic period

1.1 INTRODUCTION

1.1.1 Discovery and Excavation of Harappan sites

Bronze age remains were discovered at Harappa, now in Pakistan Punjab as early as 1826 by an Englishman Charles Masson where he noticed high walls of settlement. Sir Alexander Cunningham visited the site in 1872. An Indian Archaeologist DR Sahni started excavating it, followed by R.D. Banerjee who excavated another Harappan site at Mohenjo-Daro in Sind. In 1924 Sir John Marshall reported on a great civilization called the Harappa Civilization that was as old as Egypt and Mesopotamia. Marshall carried out major excavations at Mohenjo-Daro in 1931 which was continued by E.J. Mackay from 1931 to 1938. Harappa was further excavated by Vats in 1940 and Mortimer Wheeler in 1946 respectively and brought important structures and antiquities to light representing the bronze age culture. Excavations were also continued at the Harappan sites after the Independence by the archaeologists of India and Pakistan. The sites of Mohenjo-Daro, Harappa, Chanhu-daro and Jhukar in Pakistan and Kotta Mihang Khaw near Ropar in India were systematically exposed. A.Ghosh identified 25 Harappan sites including Kalibangan (Rajasthan) which represented the phases from pre-Harappan to Mature-Harappan. Excavations were continued subsequently at Ropar, Bhagwanpura, Lothal, Banwali and Halar. S.R. Rao excavated many sites in Gujarat. Important sites thus excavated are Rangapur, Prabhaspatan, Lothal, Rojdi, Surkotada, Wesalpur, Rakhigarhi and Dholavira. Among these, Dholavira is one of the largest Harappan settlements in Indo-Pak subcontinent. It is interesting to know that more than 2500 Harappan sites were identified so far. The culture that flourished around Harappa is called as Harappan Culture/Civilization and also as Indus Valley Civilization, since most of the sites are located on the tributaries of the river Indus and close to the Indus river itself.
1.2.3. Town Planning and Architecture

The town planning and architecture reflect the ancient architectural styles. The Town Planning and Architecture department coordinates with the Department of Town Planning and Housing to ensure the smooth development of towns and cities. The department works closely with the Department of Housing and Urban Development to promote sustainable urban development and infrastructure projects. The department also collaborates with other government agencies and private organizations to facilitate urban growth and development.
As the culture was also associated with bronze metal and hence categorized as Bronze age culture also.

1.1.2 Origin

The subject on the origin of the Indus Valley Civilization was controversial until recent times. Some archaeologists thought that it was brought by the Sumerians. Recent archaeological excavations conducted in Sind, Punjab and Baluchistan lead to conclude that the Harappan Civilization originated in India based on the evidences though it has got trade contacts with Sumerian civilization in Mesopotamia.

1.1.3 Chronology

Based on the excavations conducted at many Harappan sites and taking the material culture retrieved through stratigraphy, the Indus Valley Civilization is categorized as pre-Harappa, mature-Harappa and post-Harappa phases. The Harappan culture is also categorized as early, mature and late phases. Interestingly, all the settlements of these three phases, datable between 4300-1750 BC represent complex societies familiar with the use of metal and mud bricks to raise structures and fortifications. Archaeologists have identified the sites as follows:

1. Pre-Harappan: Mundigak and Quetta in Afghanistan, Kulli and Rana Ghundai in Baluchistan, Kot-Dijo and Amri in Sind and Kalibangan in Rajasthan (4300-3000 BC).
2. Harappan: Mohenjo-Daro and Harappa in Pakistan (3250-2750 BC)
3. Post-Harappan: Amri, KotDiji, Chanhu daro, Sur Kotada, Kalibangan and Rangapur

The latest dating methods adopted by the archaeologists finally gave a date between 2300-1750 BC to the Harappan civilization in general.

1.1.4 Extent

The bronze using Harappan culture much older than the Chalcolithic culture, originally developed in the North-western part of the Indian sub-continent is known as the pre-Harapan culture as seen in the Sind province of Pakistan. In the subsequent phase representing the Mature Harappan culture was developed into urban civilization evidenced again in Sind, parts of Baluchistan and also Punjab, Haryana, Gujarat, Rajasthan and Western Uttar Pradesh in India. According to R.S.Sharma, it is extended from the Siwaliks in the north to the Arabian sea in the south and from the Makran coast of Baluchistan in the west to the Meerut in the north-west. The area formed a triangle and spread in an extent of 12,99,600 sq km. No other culture zone in the third and second millennia BC in the world is as wide spread as the Harappan (R.S.Sharma, 2010, p.75).

1.2 Features of Harappan/Indus Valley Civilization

The Indus valley/Harappan civilization was distinguished by cultural uniformity, well defined town planning with drainage system, agriculture, trade, arts & crafts, society, script, burial practices and religion.

1.2.1 Cultural Uniformity of Sites

A striking feature observed from the Pre and Mature phase Harappan sites is the cultural uniformity in terms of lifestyle and material culture represented by well developed town planning
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with structures built of standardized bricks, possessing high level of technology and skills in making pottery, copper and bronze tools, beads, seals and sealings, uniform system of weights and measures and writing system with specific script. In addition to these, there are some common trails in political and socio-economic patterns and Urban Culture that nurtured the village and town eco-systems.

1.2.2 Town Planning

The well developed urban culture of the Harappan people represents a distinguished system of Town planning. Within the citadels as seen at Harappa and Mohenjo-Daro, the elite or ruling class occupied the central portions and the common people inhabited in the lower towns. The houses in the cities were built on grid pattern provided with well laid out roads cutting across each other at right angle. The citadels at both the sites had lower towns for habitation comprising houses built of bricks. The average width of the streets is 30 feet and all the drains were connected with sewers constructed under streets. Certain houses had mosaic floors and brick stair cases. In most of the Harappan cities, every house has a courtyard and bathroom connected to the common drainage channel, covered with brick and stone. The drainage system of the Harappan cities excel all other bronze age civilizations that bespeak of their concern towards health, cleanliness and hygiene.

1.2.3 The Great Bath and Granaries

Among the public utility structures of the Indus Valley Civilization, the most important one is the so called Great Bath (11.88x7.01x2.43m) located within the citadel of Mohenjo-Daro, stands as the best example of the skillful brick masonry work. The other feature of the bath lies in flights of steps on either side to reach the dress changing rooms on the top. The water for the bath was drawn from well and there was provision for outlet of the water connected to drain. The archaeologists postulated that the Great Bath was meant for ritual purpose. Similar but a large tank excavated at Dholavira which might had also been used for the same purpose.

Next to speak on the grand structures of the Harappans is the Granary which lies to the west of the Great Bath measuring 45.71x15.23 mts. Again two rows of six granaries within the citadel of the Harappa each measuring 15.23x6.09 mts lie very close to the river. Working floors with circular brick platforms used for threshing the gain towards the southern side of the granaries. Similar platforms were also encountered at Kalibangan, another Harappan site used for the same purpose. It is clear that Harappan people were adopt in storing the food grains for longer duration for use.

1.2.4 Agriculture

The people of the Indus Valley Civilization practiced agriculture on large scale and reared cattle such as oxen, buffaloes, etc. As seen from the terracotta figures, it reveals that Harappans were favourites of humped bulls. Evidence also forth came on the usage of elephants, horses, asses and camels as beasts of burden. Different crops viz., wheat, barley, sesameum, mustard, peas and dates were raised. Rice cultivation was known from Lothal only occurrences of plough shares and furrows indicate that fields were ploughed for agricultural purposes. It is very important to note that Indus people were the earliest to produce cotton in the world. Based on the agricultural practices and animal husbandry one can say that the Harappans were dependent on agricultural
1.2.6 Weighted Mature Harapan Sites

Weights, Mature Harapan Sites...

Weights, Mature Harapan Sites...

1.3 Suffixes

1.4 Prefixes
and pastoral economy. Agriculture must have been dependent on irrigation as they were situated in low rainfall areas.

1.2.5 Technology and Crafts

Labelled as the first urbanization in India it could be said that the Harappan Civilization knew high level of technology based on the bronze tools, arts, crafts and sea borne trade. In addition to using implements made of stone, the Harappans were also experts in manufacturing bronze tools and artifacts. Bronze smiths played great role as artisans in Harappan society who produced weapons like knives, spears, saws, axes and also artistic images like the dancing girl.

Technology of the Harappans was also seen from the various crafts of the period. Important crafts of the period such as brick laying, weaving, boat making, seal making, manufacturing of terracotta moulds and figurines, Jewelry, gold, silver and precious and semi-precious stones, importing the raw material from other areas. Another important aspect of the Harappan skills and crafts is producing lustrous, glossy and gleamy pottery on the potter’s wheel. Bead making was a specialized craft of the period. The long carnelian beads recovered from the excavations at Harappa and Mohenjo-Daro speak on the technical skills of the Indus people. Seal cutting for trade purposes was yet another craft of the Harappans. They knew the stone craft also as seen from the stone images of a priest and the torso of a nude man. Based on the above evidences, it could be said that without the highly developed technical skills, the people of the Indus Valley would have been unable to carryout agriculture and trade on such large scale.

1.2.6 Trade and Commerce

The occurrence of the huge granaries used to store the food grains found at Mohenjo-Daro, Harappa and Lothal, standardized weights and measures, seals and sealings and uniform script suggests the important role played by trade and commerce in the life of Indus Valley People. The importing of certain raw materials such as gold from Mysuru area and silver from Afghanistan, copper from Baluchistan and semiprecious stones like carnelian, amethyst, turquoise and agate used in bead making from different parts of the world would not have been possible without the Harrapans engaged in trade. Barter system was in vogue as they did not use metallic money. Goods were transported by boats on sea and bullock carts on roads. There are clear evidences that the Harappans had trade contacts with other parts of not only India but also other countries in central Asia, Mesopotamia and Meluha on the Persian Gulf. The system of communications was also carried on by boats along the rivers and on seas by the Indus valley people.

1.3 Political Organization

Citadels and Fortifications of the Indus cities give us clues to postulate the nature of the polity of the Indus Valley Civilization. The citadels at Harappa, Mohenjo-Daro Dholavira and Kalibangan with the cities within and towns in lower areas enable us on the city life during that time. The city, town and village planning with different structures found in the Indus cities facilitate us to say that both elite/ruling class and common people lived in different areas designated for them. Some scholars opined that the people had a typical municipal administration under the control of state/city organizations. In this connection we may agree with R.S.Sharma who says “In the Harappan culture, citadel may have been the seat of sovereign power, the middle town may have been the area where the bureaucrats lived or the seat of government and the great granary at Mohenjo-Daro may have been the treasury… The Harappa rulers were more concerned with commerce
1.4.1 ప్రపంచం ప్రాంపం అధ్యాయం


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then with conquest and Harappa was possibly ruled by a class of merchants’ (R.S.Sharma,2010,pp. 81-82).

1.4 Social organization
A critical analysis of the structures and other antiquities, it can be said that the Indus society included various classes of the people viz., Administrators, officials, traders, merchants, priests landlords and craftsmen. The social strata could also be assessed on the magnitude of structures as well as their burial practices. The food habits/diet of the people included wheat, barley, rice, milk, vegetables and fruits, beef, mutton, pork and fish based on the remains of animals recovered through the excavations. Copper arrow heads and terracotta sling balls were used for hunting the animals. Hunting dogs and cock fight scenes are seen on the seals. Fishhooks recovered from the sites indicate fishing activity of the people.

1.4.1 Dress and ornaments
The terracotta figurines recovered from the Indus sites reveal that the ladies were very much found of dress and ornaments. The women wore a short skirt upto the knee portion, decorated with a chain of beads, whereas men wore robes over the left shoulder and sometimes a dhoti as seen on Harappa seal. The women were taking lot of care for their hair and arranged like a horse tail or plait. Men have their own style of hair dressing and arranged like a bun with a ring on the head. Some have curly hair. Some men trimmed and contemplated their beauty with of help of bronze mirrors.

Both men and women preferred jewelry. Women decorated their heads with small cones of copper, silver, gold and shells on the sides. Headbands, earrings made of gold, silver, copper or porcelain were used. A wide variety of necklaces decked with beads were also used.

The beads used in the necklaces vary from spacer to terminals. Bangles and fingers in precious metals were widely used. The other variety of jewelry included bracelets with strings of beads, girdles and anklets. Similarly, variety of beads made of stones such as chalcedony, jasper, steatite, carnelian and agate with fine workmanship were used as ornaments. On the other hand, men wore different ornaments such as armlets, finger rings, fillets and necklaces.

Evidence of use of perfumes and cosmetics available. Collyrium was used by Harappan women apart from face-paint. It is very interesting to note that the Chanhuudaro finds indicated the use of lipsticks and eye-ointments applied by metal rods. Occurrence of various types of bronze razors reveal that the men were using them for shaving.

1.4.2 Toys
Children played with terracotta toys among which baked clay cart, bird shaped whistles, models of animals and household utensils. The toy makers were highly skillful and innovative. Harappans knew how to play chess, dice and also with marbles. They enjoyed with music and dance as some of the figures on the seals resemble harps and lyres.

1.5 Religion
We do not have any direct evidence to know about the religion or religions of the Harappans. Recovery of numerous terracotta figurines representing Mother Goddess with plenty of ornaments and a women shown with a plant grown from an embryo. Images of a few male deities with three
1.4.2 చరిత్ర

ప్రమాణాలు ముఖ్యంగా, మూడు అదనంగా కాపట కంటే, అందంగా, గుర్తించాలంటే, కంటే వాటీ దిశలలో చరిత్రను అభివృద్ధి చేసింది. మనకు ప్రత్యేకంగా కాపడం ఉంది, రోగి, నుండి మూలంగా మార్పులు కోరుకోవడానికి పొడవు వాడ సమాధానం చేయబడుతుంది.

1.5 ప్రాం

మాత్రమే పాతంగా ప్రయత్నించే వారు కంటే ప్రతిమ కంటే ప్రతిమ ప్రతిమకు ప్రతిభ ప్రాంతంగా ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ

1.5.1 ప్రమాణాలు

మార్పు ప్రమాణాలు ప్రయత్నించే వారు కంటే ప్రతిమ కంటే ప్రతిమ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ ప్రతిభ

1. ప్రయత్నం

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1.5.1 Burial Practices

Excavations conducted at various Indus Valley sites laid bare a good number of graves, different from one region to another. The archaeologists say that there were three burial types viz., complete burials, fractional burials and post-cremation burials as found at Mohenjo-Daro. Complete burials reveal the practice of interring the entire body of the dead along with offerings and fractional burials contain fragmentary bones after the exposure of the body along with offerings like pots, beads, ivory objects etc. the last variety represents post-cremation burials in the form of urns or wide mouthed pots containing vessels, bones of animals along with funerary goods mixed with ashes. Interestingly we find three types of burials in Kalibangan viz., 1. Extended inhumation in round and rectangular grave containing grave goods. 2. Pot-burials in a circular pit containing urn and grave goods. 3. Pottery deposited in round and rectangular pits with bones and grave goods.

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Harappan artistry include making and cutting of seal- intaglios. A wide variety of seals are depicted with animals, fish, tree, male deity with pictographic script (yet to be deciphered) clearly reveals the high level of refinement. Next follow the stone sculptures and the terracotta. Sir Mortimer Wheeler furnishes the list of 11 stone statues viz., ‘the bearded man carved in steatite found at Mohenjo-Daro, whose head is bearded, with upper lip shaved and wearing a cloak with trefoils filled with red poste; a limestone head with stone inlay of one of the eyes found at the southern half of citadel; another limestone head with closely cropped wavey hair held together by a fillet; seated alabaster male figure found in the citadel building; another alabaster statue of a squattling man with right knee raised, hands reset on the knees, bearded head with inlay of eyes and limestone figures of animals. The bronze figurines include the dancing-girl from Mohenjo-Daro and bronze images of animals particularly a buffalo and goat from Mohenjo-Daro are important ones reveling the artistic talent of the Indus stone and bronze craftsmen.’

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1.6 రాయంలు

ప్రసిద్ధంగా కృతి తప్పించినవి ప్రాచీన వింతలించిన వింతలు, ముఖ్యంగా ఫుమ్మలించిన వింతలు, బాగా ప్రతి ప్రాచీన వాటిని వివరించినవి. ప్రాచీన మనస్తాభా వింతలను ప్రతి వింతాన్ని వివరించినవి. ప్రాచీన మనస్తాభా వింతలు ప్రతి వింతాన్ని వివరించినవి. ప్రాచీన మనస్తాభా వింతలు ప్రతి వింతాన్ని వివరించినవి. ప్రాచీన మనస్తాభా వింతలు ప్రతి వింతాన్ని వివరించినవి. ప్రాచీన మనస్తాభా వింతలు ప్రతి వింతాన్ని వివరించినవి.

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1.8 विषयक रेखांकन

पारमाणु (100 रूपये) 200 रूपये

1.9 विषयक रेखांकन

कसर कारखाने, विलायत मंथुडियों के कारण त्रिविक्रम नामक (उच्चप्राकृत) 100 रूपये, 600 रूपये का विलायत मंथुडियों का उपयोग किया गया है। कसर-कारखाने के नामक त्रिविक्रम, त्रिविक्रम, त्रिविक्रम, त्रिविक्रम, त्रिविक्रम, त्रिविक्रम, त्रिविक्रम त्रिविक्रम नामक (उच्चप्राकृत) 100 रूपये, 600 रूपये का विलायत मंथुडियों का उपयोग किया गया है।

1.9.1 वर्ग विभाग

सहस्र विभाग में मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता मामलों के मामलों के रूप में सहायता
grey ware. Most of the pottery is wheel tuned, some hand made goblets with stamped inscriptions, pinkish ware with a bright red slip. They applied buff, red, black colors and rarely white and green after firing. The pictorial motifs formed on the pottery included kidney shaped designs, comb patterns, wave patterns, latticework, scales, chequers and semi naturalistic patterns. The decorative motifs on the pottery also included peacocks, birds, fish, man, child and a man carrying two fishing nets.

1.6.2 Beads
A variety beads in different media connotate the artistry of the Harrapans. They made beads on gold, silver, copper, steatite, semi-precious stones, shell and pottery were found at Harappa.

1.7 Indus script
The Indus script noticed as early as 1853 is still stands as a mystery because it is not deciphered so far. The pictographic script in the form of short labels with pictures and animals is found on more than 2000 seals, many attempts were made by many scholars to decipher it but in vain, except comparing of the script of Mesopotamia and Egypt. Sir Mortimer Wheeler concluded the Indus script bears no relationship with any contemporary scripts.

1.8 Decline of the Indus Valley Civilization
The civilization which had its beginning during pre-harappan times, urban in character and knew the use of metal over a period of time devolved and merged into mature Harappan phase after which there was a sudden decay. The end phase is characterized by degeneration in material culture and inferior town planning with new motifs on pottery.

Some archaeologists presumed that the city of Mohenjo-Daro was destroyed by the constant floods that resulted in migration of people from there. According to some other archaeologists, the city of Harappa was attacked by the invaders who destroyed it based on their find of human skeletons buried hurriedly. It was not the same at the other Harappan cites like Lothal, Kalibangan and Kot Digi where the decay was observed due to floods. The total decay and on the other hand continuity of the culture in the states of Gujarat, Rajasthan and western Uttar Pradesh, lead us to surmise that the Harappan culture declined due to various factors.

SECTION II: VEDIC AGE

1.9 Introduction to the Vedic Age
Also known as the Gangetic culture and second Urbanization, the Vedic Culture denotes a historical development of a culture around 1000 BC that continued up to 600 BC. The Vedic Culture could be understood in terms of the basis for the formation of early Civilization on the banks of Ganga-Yamuna doab, Vedic literature, economy, society, polity and religious practices that paved way for state formation.

1.9.1 The Vedic Literature
Sources: Supposed to be the earliest Indian literature the Rigveda serves as the primary source material for the study of the early Vedic age. The four Vedas viz., Rigveda, Samaveda, Yajurveda and Atharvaveda form the Vedic literature. The Rigveda serves as the first source of the early Vedic literature and Atharvaveda represents the later Vedic literature. There are 1028 hymns and 10 mandalas in Rigveda which are concerned with prayers to nature gods and were recited at the time of performing the ritual sacrifices. As Manual part of the sacrifice, the hymns of
విధానాలు నిర్ధారించాలనువుతున్న గొప్పతనం ప్రపంచ జనాంధనాలు చెందినాయనం. అయితే ప్రపంచ సభలు, గణసభలు గొప్పతనం ప్రపంచ జనాంధనాలు చెందినాయనం నిర్ధారించాలనువుతున్నాయనం. ప్రతి సభలు, గణసభలు నిర్ధారించాలనువుతున్నాయనం.

1.9.2 ప్రామాణిక విభాగాలు:

- పరమాణిక విభాగం: సభలు, గణసభలు నిర్ధారించాలనువుతున్నాయనం.
- ఆధారం: సభలు, గణసభలు నిర్ధారించాలనువుతున్నాయనం.
- ప్రామాణిక విభాగం: సభలు, గణసభలు నిర్ధారించాలనువుతున్నాయనం.

పిలువండి: సభలు, గణసభలు నిర్ధారించాలనువుతున్నాయనం. సభలు, గణసభలు నిర్ధారించాలనువుతున్నాయనం. సభలు, గణసభలు నిర్ధారించాలనుv.
Atharvanaveda are recited which consists of magical spells and charms. Among the four Vedas, Rigveda only reveals some aspects of the lifestyle of the people in the north-west frontier of India. Many scholars opine that the vedas are compiled between 1500-900 BC.

Other texts of the Vedic literature include the Samhitas also called as Srutis which served as manuals to conduct the ritual sacrifices. On the other hand, we also have Brahmanas, Aranyakas and Upanishads.

1.9.2 Contents of the texts

**Brahmanas:** Manuals in prose

**Aranyakas:** Concluding portions consisting of magical spells of the Brahmanas taught in the forests

**Upanishads:** Philosophical in nature and attached to the Aranyakas.

The Upanishads were said to have been composed between 1000-600BC. Among the Barhmanas, Satapatha and Aitareya are important ones.

**Vedic tradition and Archaeology**

Basing on the discovery of greyware and painted grey ware pottery, archaeologists established some connection between the Vedic culture and the painted greyware culture of the Ganga-Yamuna doab region flourished around 1000BC. Very important thing is that the culture is associated with the use of iron.

1.10 Early Vedic Period

Rigveda the earliest of the four Vedas, mentions that the people of that period lived in the geographical area known as Saptha Sindhu, i.e., the land of seven rivers comprising the present-day Afghanistan, Punjab western parts of Uttar Pradesh in India. Other information we get from the Rigveda is the battle of ten kings, Dasaraja battle, identical with the constant warfare of the tribals.

The Rigveda hymns are nothing but prayers made to Indra, the god of warfare to destroy the tribal settlements. The constant warfare between Vedic people and tribals led to rise new political groups like the Kurus, Purus and the Bharatas.

1.10.1 Society

Basing on the available literary and limited archaeological sources, the society of the early Vedic period could be divided into the priests, warriors and common people. The priestly class represented by the sages like Viswamitra and Angiras. There was also another division of the society in to higher and lower classes. Interestingly the fourfold division viz., Brahmanas, Kshatriya, Vaishya and Sudra is known from Rigveda.

1.10.2 Polity

Th Chiefdom society with the kingship controlled by the early political organizations such as Sabha, Samiti and VidhataGana as mentioned in the Rigveda.

**Sabha:** Assembly of a few elderly people

**Samithi:** General assembly of all the members.
1.10.3 விளையாட்டு

மாணவோ மாணவின் நோய்ச்சதுணையாக அதை வருகை யானை குறைத்து ஒரு வருடத்தில் முரண்டு வருகை வேறுபாடுகளை பெற்றுச் செய்துவிட்டுகிறது. குறைவான முயல்களை முதிர்ந்து வருகை வேறுபாடுகளை பெற்றுவிட்டுகிறது. குறைவான முயல்களை முதிர்ந்து வருகை வேறுபாடுகளை பெற்றுவிட்டுகிறது. குறைவான முயல்களை முதிர்ந்து வருகை வேறுபாடுகளை பெற்றுவிட்டுகிறது. குறைவான முயல்களை முதிர்ந்து வருகை வேறுபாடுகளை பெற்றுவிட்டுகிறது.

1.11 செய்தி விளக்கம்

60-80 வயது இருபது வரை குறைந்த கோரியை செய்தியாய் இருபது வரை குறைந்த கோரியை செய்தியாய் இருபது வரை குறைந்த கோரியை செய்தியாய் இருபது வரை குறைந்த கோரியை செய்தியாய் இருபது வரை குறைந்த கோரியை செய்தியாய் இருபது வரை குறைந்த கோரியை செய்தியாய்
**Vidhata Gana:** Not clearly known.

The judicial and political functions were carried by the Sabha and Samithi, in which women were also given participation. The king is assisted by a purohit, senapati and officers like prajapati, gramani and others in regular administration.

The common people paid ‘bali’ to the Rajan for his maintenance towards the protection of the people. Mention is also made to Jana (places) which was divided. The family basically patriarchal in which headed by father and women were given respectable position. Both men and women participated in the rituals in equal status. Another aspect of society was male children were given preference in the family.

### 1.10.3 Economy

Since the society was pastoral, their economy was based on agricultural and cattle rearing. Accumulation of cow was (gotra) mentioned in Rigveda. Cows were the medium of exchange. They also domesticated other animals like goats, sheep and horses. They practiced agriculture and knew techniques of sowing, reaping and harvesting. References to carpenters, chariot makers, weavers, cobblers, potters in the Rigveda. People also knew metallurgy in copper, bronze and iron.

### 1.10.4 Culture and Religion

The early Vedic people worshipped nature gods viz., Indra, Varuna, Agni, Surya, Soma, Pushan and Savitri. Among these gods, Agni was given important and a good number of sacrificial rituals were performed. By the end phase of the early Vedic culture, worshipping of new gods viz., Tvashtri and Rudra.

### 1.11 Later Vedic Culture

During the Later Vedic period (1000-500 BC) the settlements expanded through out the Ganga-Yamuna doab by reclamation of land, by cutting trees, forests using iron implements. This phase was contemporary to the Painted Grey ware culture.

#### 1.11.1 Society

Due to the large scale operation of sacrifices, Brahmins occupied higher and powerful position in the society where as the Kshatriyas were the rulers. Agriculture and cattle rearing was confined to the Vaisyas and paid taxes to the rulers. These three social groups were entitled for wearing sacred thread and consisted as twice born. The last of the *chaturvarnayavastha* were the sudras who were servants to the above three classes. Varnasarmadharma was maintained. Gotra system was introduced during this period. Women were given secondary position though we have references to Vedic scholars like Gargi.

#### 1.11.2 Polity

King became important and many territorial kingdoms emerged and named after the tribes. King was the supreme commander and performed sacrifices like Rajasuya, Vajapeya and Aswamedha to declare their supremacy. Officers like Ratri and Samgrahitis assisted the king in regular administration. The society was totally controlled by the Kshatriyas and Brahmanas.
1.11.3 కనాకుల మందము మాదృశాయం

ఈ సంస్థ కర్పోట కైలాసంలో పనిచేసే కేంద్రం. ఇది ఇంటాం మండలం మంది పనిచేసే కేంద్రాన్ని గుర్తుడు తొలించి చేస్తుందనుందను. ఎందుకు, మూడు రోడు ప్రధాన పిండియే. మానవుల, ఆదాయ కేంద్రాన్ని కుటుంబం. ఈ వారిని మనుష్య ప్రభాదం అయితే. మనుష్య కూడా మనుష్య తొలగించడానికి కూడు. అతను కార్పోట భూమి మొట్టము మనుష్యం అయితే, సాధారణ మనుష్యం ప్రధాన మందిశక్తి అయితే. సేవలాలు మన భూమి జీవితాన్ని పరిశీలిస్తాయి. కొన్ని సేవలు, ఓడివేయే శాసన, విద్యాభ్యాస మార్గం, నిర్మాణాన్ని పంపించడానికి వాహనం సాధారణ నిర్మాణపదకలు.
1.11.3 Culture and Religion

Multiple sacrifices performed in which a large number of animals were killed for offerings. New Gods like Prajapati, Rudra and Vishnu gained importance and Indra and Agni were pushed to the secondary place. Karma and transmigration of soul was important aspect of the period. Upanishads preached the relationship between the atma and paramatma. The Asramadharma i.e., Brahmacharya, Grihastha, Vanaprastha and sanyasa were regarded as important stages of life.

Pedagogical Foundation & Features for Chapter

❖ Glossary

- Mohenjo-Daro – the hill of the dead
- Culture – An expression of a highly evolved urban discipline, economy and lifestyle
- Citadel – A fort on a high ground
- Bronze Age – A period between 3300-1200 B.C. characterized by the use of Bronze
- Chronology – Arrangement of historical events or dates in the order of their
- Seal - a piece of a material with an individual design stamped into it.
- Intaglio - a design incised or engraved into a material.
- Pictograph - a diagram representing pictorial forms.

❖ Interactive links

- The Indus Valley Civilization: The Masters of the River: Link https://www.youtube.com/ watch?v=p5bqAKixgYA
- BBC Documentary Civilizations: Link https://www.youtube.com/watch?v=9nFE8djCdjc
- Indus Valley Civilization-Jeetho Bharath: Link https://www.youtube.com/ watch?v=ju3msgLMoC
- Indus Valley Civilization Facts - History of Ancient India https://www.youtube.com/ watch?v=KhDY4KJuvc0
- Indus Valley Civilization Ancient India History https://www.youtube.com/ watch?v=E3uuNPBcun0

❖ Online resources

- Ancient Indus Civilization Slideshows: https://www.harappa.com/slideshows
- Indus Valley Civilization-World History Encyclopedia: https://www.worldhistory.org/ Indus_Valley_Civilization/
- UN Academy Indus valley Civilization: https://unacademy.com/lesson/lesson-3-indus-valley-civilization-part-1/ETPOW4EV

❖ Curricular activities

- Indus River Valley Civilization Activity Escape Room: https:// www.teacherspayteachers.com/Product/Indus-River-Valley-Civilization-Activity-Escape-
Indus River Valley Civilization City Planning Activity: https://www.teacherspayteachers.com/Product/Indus-River-Valley-Civilization-City-Planning-Activity-2814065?st=3431a3dafca96353e13b047bb765a707

Indus River Valley Civilization Flip Book


裨 Self-assessment

A. Multiple Choice Questions

1. Harappa is located in? (Answer –D)
   a) India
   b) China
   c) Nepal
   d) Pakistan

2. Mohenjo-Daro is located in? (Answer-D)
   a) USA
   b) Egypt
   c) Australia
   d) Pakistan

3. Where the great bath located? (Answer –C)
   a) Kalibangan
   b) Rupas
   c) Mohenjo-daro
   d) Dholavira

4. Chanhudari is? (Answer –B)
   a) Vedic Site
   b) Harappan Site
   c) Neolithic Site
d) Medieval Site

5. Dancing girl bronze image was found: (Answer-D)
   a) At Banawali
   b) At Dholavira
   c) Harappa
   d) Mohenjo-daro

6. Harappa script is known as: (Answer-D)
   a) Epigraphy
   b) Cartography
   c) Photography
   d) Pictographic

7. Fire platforms were located at: (Answer-D)
   a) KotDiji
   b) Amri
   c) Kiligul
   d) Kalibangan

8. Earliest of the Vedas? (Answer-A)
   a) Rigveda
   b) Yajurveda
   c) Samaveda
   d) Atharveda

9. Example of later Vedic literature (Answer-D)
   a) Prabhanda
   b) Kavya
   c) Purana
   d) Upanishadas

10. Battle of 10 kings is known as? (Answer-B)
    a) Pancharata battle
    b) Dasaratha battle
    c) Vimatiraja battle
    d) Sataraja battle
B. Fill up the blanks

1. Harappan civilization is also known as ..........? (Answer: Bronze culture)

2. Harappa was discovered in ..........? (Answer: 1921)

3. Huge dockyard of the Harappan civilization is located at ..........? (Answer: Lothal)

4. Harappan culture is ..... in charter. (Answer: Urban)

5. Harappan civilization declined in .......... (Answer: 1750 BC)

6. Vedas are ......  (Answer: 4)

7. Village head was called as ...........(Answer: Gramani)

8. Prajapati was a god in ..........vedic period (Answer: Later)

9. Bharatas are one of the .......... (Answer: Tribes)

10. ............. is the third of the four Vedas (Answer: Samaveda)

C. Short answer Questions

1. Where did the Harappan Civilization originate?

2. Give details on the great Bath.

3. Explain the Tours planning of the Harappan People.

4. Why did the Indus Valley Civilization end?

5. Explain the art of the Harappans.

6. What are the features of cultural uniformity of the Indus people?

7. Describe the Society and Economy of the Indus people?

8. Explain the polity of the Later Vedic People?

9. What are religious and ritual practices of Vedic People?

10. Explain the relationship between the Vedic culture and Archeology?

11. Write on the Vedic literature.

❖ For advanced learners

- Early Civilizations in the Indian Subcontinent-The Indus River Valley Civilizations: Web Link 
  https://courses.lumenlearning.com/boundless-worldhistory/chapter/the-indus-river-valley-civilizations/

- Course on Indus River Valley civilizations: https://www.khanacademy.org/humanities/world-history/world-history-beginnings/ancient-india/a/the-indus-river-valley-civilizations


References

- Alchins, B&R, *The Birth of Indian civilization*
- D.N.Jha., *Ancient India- An Introduction*
- RamilaThaper, *Outlines, History of India*, vol I.
Unit –II

Ancient Indian History & Culture (6th Century BC to 2nd Century AD): Doctrines and Impact of Jainism and Buddhism; Mauryan Administration, Society, Economy & Culture- Ashoka’s Dhamma; Kanishka’s Contribution to Indian Culture
Ashoka’s visit to the Ramagrama stupa Sanchi Stupa 1 Southern gateway.
2.1: పరిస్థితి

ఇతరాన్నికి అంతర్గత విధానాలు కంటే ప్రణాళిక దృశ్యానికి కంటే పరిస్థితి ప్రధానమైనది. యాకాన్ని అనంతరంగతకి, అంతర్భాగానికి, అంతర్తృపప్తికి, కల్పిత కోసం వ్యాఖ్యాతీత వ్యవస్థ ప్రతిభ అందించే యుద్ధాన్ని పరిస్థితి ప్రతిభ అందించింది. యాకాన్ని అదే విధానానికి, అదే పరిశ్రమానికి, అదే పరిశ్రమానికి అనుభవించలేము. యాకాన్ని సమ్మేధ ప్రధానమైనది. పరిస్థితి సమాధానం చేసిన కార్యాల మీదుగా యాకాన్ని సమ్మేధ ప్రధానమైనది. యాకాన్ని సమ్మేధ ప్రధానమైనది అనుభవించలేము. యాకాన్ని సమ్మేధ ప్రధానమైనది అనుభవించలేము. యాకాన్ని సమ్మేధ ప్రధానమైనది అనుభవించలేము. యాకాన్ని సమ్మేధ ప్రధానమైనది అనుభవించలేము.

2.2 లేకపోలి పరిస్థితి

పరిస్థితి ప్రతిభ అందించింది. ఇది విశిష్ట పదార్థానికి అందించింది. యాకాన్ని పరిస్థితి ప్రతిభ అందించింది. ఇది విశిష్ట పదార్థానికి అందించింది. పరిస్థితి ప్రతిభ అందించింది. ఇది విశిష్ట పదార్థానికి అందించింది. పరిస్థితి ప్రతిభ అందించింది. ఇది విశిష్ట పదార్థానికి అందించింది. పరిస్థితి ప్రతిభ అందించింది. ఇది విశిష్ట పదార్థానికి అందించింది.
## UNIT 2 : Ancient Indian History and Culture

*(6th century BC to 2nd century AD)*

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### Learning Outcomes

### Glossary

### Interactive links

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### Curricular activities
2.2.3 Factors Influencing Telomere Length

In the context of aging, telomere length, DNA damage, oxidative stress, inflammation, and other factors have been reported to influence telomere length. Telomeres are critical for cell division and aging. The length of telomeres is inversely proportional to age, with shorter telomeres indicating faster aging. Factors such as smoking, diet, exercise, and stress levels play a significant role in telomere length.

Factors such as smoking, diet, exercise, and stress levels play a significant role in telomere length.

2.3.0 Telomere Assays

Various methods are used to assess telomere length, including Southern blot, quantitative PCR, and telomere repeat amplification protocol (TRAP). These methods are commonly used in research to evaluate telomere length in different populations and to study the impact of various factors on telomere length.

2.3.1. Telomere Assays: ELISA, FISH, and qPCR

ELISA, FISH, and qPCR are commonly used methods to assess telomere length. ELISA is used to measure telomerase activity, while FISH and qPCR are used to measure telomere length. These methods are crucial for understanding the role of telomeres in aging and disease.
Self-assessment
Multiple Choice questions
Fill up the blanks
Short answer questions
References

Learning outcomes

After reading this unit you will be able to know:

- The Conditions of India in 6th century BC
- The 16 great Janapadas in North India
- Rise of Magadha under Bimbisara
- Foundation of the Mauryan Dynasty – Chandragupta, Bindusara and Asoka – Asoka’s Dhamma.
- Extent of Mauryan Empire
- Salient features of Mauryan administration
- Socio-religious and economic life of the Mauryan period
- Advent of the Kushans
- Kanishka’s contribution to Indian Culture

2.1 Introduction

The Sixth century BC was remarkable in terms of emergence of new economic, social, political and religious ideas, those changed the course of Indian history. Rise of Magadha, expansion of the economy, agriculture, urbanisation, craft production, and new philosophical orders are the important aspects of the period which paved way for the history and culture of India in subsequent periods.
3.3.2 Discussion

The following activity was conducted as a part of the seminar. The students were divided into groups of four, and each group was assigned a key topic to discuss. The discussion was held in a seminar room where the students were seated in a circle. The discussion started with an introduction by the teacher, which was followed by open discussions among the students. The discussion was further enhanced by the teacher's interventions, which provided insights and suggestions. The students were encouraged to express their views and ideas freely. The discussion was concluded with a summary by the teacher, which highlighted the key points and took note of some of the suggestions made by the students.

The discussion covered a range of topics, including education, technology, and environment. The students were able to share their views on these topics, and the discussion was able to provide a platform for meaningful conversations. The teacher's interventions were helpful in providing guidance and direction to the discussion.

The students were able to participate actively in the discussion, and the teacher's feedback was valuable in enhancing their understanding of the topics. The seminar provided a valuable learning experience for the students, and it was able to provide a platform for meaningful conversations.
2.2 Conditions of India in 6th century BC

Extensive use of iron tools to cut the dense forests of the Gangetic plains, new agricultural implements and increase of fertile soils resulted in surplus of the agricultural produce that led to growth of trade in the urban areas, are some of the features of the 6th century BC India. This development further triggered the emergence of new cities, political arenas in terms of rise of new states like Magadha, flourishing of arts and crafts by specialised artisan guilds. The period saw the use of money economy and emergence of new social groups comprising different professional groups in the society. The contemporary Buddhist literature mentions ‘Gahapatis’ representing the peasantry owning landed property.

2.2.2 Social Conditions

New Social system based on varna and birth, called chaturvarna, representing Brahmana, Kshatriya, Vaisya and Sudra came into existence from the later Vedic times. Out of these, only two, the brahmanas and kshatriyas enjoyed highest social status and privileges. Persons were given importance based on the Varna, the higher the varna, the persons were regarded as pious and prominent. The disparity created tensions in 6th century BC, though the varna system that came into existence two centuries ago. Vaisyas and Sudras were not given importance in ritualistic practices. On the other hand, the brahmana domination resulted in reaction of the kshatriyas in the shape of new religious movements viz., Jainism and Buddhism, started by the kshatriya clan. At the same time, a new social order called the merchant class emerged and introduced agricultural economy on a large scale, a new trend of the period. This merchant class formed part of the varna system under the Vaisya category which benefitted out of trading activities carried out in villages and towns. They were also benefitted from the taxes paid to them on the lands on agricultural produce and trade. Thus, there was a change in the attitude of the kshatriyas who questioned the brahmanical domination. Same is the case of the Vaisyas who wanted to enjoy higher social status than they were given by the varna system and encouraged the non-Vedic religious viz., Buddhism and Jainism.

2.2.3 Changes in the Religious Scenario

The changes in terms of intensity of agricultural activities, emergence and growth of new towns and markets gave rise to a new land-owning group called the traders and increase in the number of artisan class culminated in further changes in the religious ideology of 6th century B.C.

A change occurred in the religious spaces and philosophies of the period. Emphasis on rituals and sacrifices was rejected by the thinkers of the unorthodox tradition of the Upanishads of the earlier period. All these changes resulted in emergence of new religious movements among which Jainism and Buddhism initiated by Vardhamana Mahavira and Siddhartha Gautama respectively were important and their practices on ascetism became so popular and widespread. The new trend set by Mahavira and Buddha led to mass movements which questioned the
2.3.3 పాఠశాల : గ్రామం ఆడం సింగిల్ ప్రాథమిక సిటీస్

పాఠశాల గ్రామం గ్రామం (మండలం) పట్టణానికి తొసిదేది మండలం, మండలం, ఆడం సింగిల్ ప్రాథమిక సిటీస్ పాఠశాల ప్రత్యేకంగా ప్రాథమికోత్సుపాధ్యాయులకు శాస్త్రం జీవించేది.

పాఠశాల గ్రామం గ్రామం సింగిల్ ప్రాథమిక సిటీస్ ప్రత్యేకంగా ప్రాథమికోత్సుపాధ్యాయులకు శాస్త్రం జీవించేది.

పాఠశాల గ్రామం గ్రామం సింగిల్ ప్రాథమిక సిటీస్ ప్రత్యేకంగా ప్రాథమికోత్సుపాధ్యాయులకు శాస్త్రం జీవించేది.

2.3.4 పాఠశాల ప్రమాణాలు

మండలం గ్రామం పాఠశాల, మండలం బాంటి పాఠశాల నుండి ప్రమాడి. మండలం గ్రామం పాఠశాల, మండలం బాంటి పాఠశాల నుండి ప్రమాడి. మండలం గ్రామం పాఠశాల, మండలం బాంటి పాఠశాల నుండి ప్రమాడి. మండలం గ్రామం పాఠశాల, మండలం బాంటి పాఠశాల నుండి ప్రమాడి. మండలం గ్రామం పాఠశాల, మండలం బాంటి పాఠశాల నుండి ప్రమాడి.
authority of the Vedas as sources of knowledge. These changes in religious and social orders further resulted in proliferation of the movements that dictated the political scenario of 6th century BC.

2.3.0 Emergence of new religious sects

Apart from Jainism and Buddhism formed based on the teaching of Mahavira and Buddha, some more new sects and teachers were also known during the period. They are PakudhaKachchana, PuranaKassapa, SanjayaBelattiPutta and MakkaliGosala. Among these materialistic philosophers, MakkaliGosala, propounded a non-conformist theory, and the followers of which were called as Ajivikas who believed in the philosophy of pre-determination. MakkaliGosala, who always roamed nude and drunken, opined that the soul passes through a predetermined cycle of birth and death irrespective of any action on the body and destiny controls the actions of the human body. At the same time, another philosophical order called as Charvakas known as Lokayatas, considered as total materialist also came into picture. Scholars opined that the Charvakas had drawn their thoughts from the ideas and teachings of AjitaKesakambali, another philosopher who propounded a theory that ‘man formed of four elements that return to dust after he dies’. The orthodox Brahmins had rejected this theory of annihilation. There was a strong protest by all the new sects against the Vedic rituals performed by the brahmins. Thus, the religious scenario of the 6th century BC saw the emergence of a new stream of thinkers categorised as non-Vedic and materialistic viz., VardhamanaMahavira, Budhha, PakudhaKachchana, PuranaKassapa, SanjayaBelattiPutta and MakkaliGosalawho are considered as the six preachers of non-orthodox stream of philosophy.

2.3.1 Jainism: Life and teachings of VardhamanaMahavira

Most of the scholars hold that VardhamanaMahavira (599-527 BC) established Jainism as a non-orthodox and non-Vedic faith whose origin goes back to the times of the founder of Adinatha. There were 24 teachers in the order known as Tirthankaras. We know the historical details of Parsvanatha, the 23rd and Mahavira, the 24th Tirthankaras who propagated the faith. VardhamanaMahavira born in a Kshatriya family at Vaisali in the present-day Bihar state in 6th century B.C., a senior contemporary of the Buddha. He abandoned his household life at the age of 30 and became a recluse to know the truth of life. He wandered for 12 years and attained Kevalajnana (perfect knowledge), through which he has conquered the misery and happiness. Mahavira preached the panchavratas, the five major doctrines, viz., non-violence, not to speak lie, not to steal, not acquire any property and to lead a life of brahmachari. Jainism has gone to such an extent that it says that killing a small insect even unconsciously is a great sin. Mahavira’s followers were nude ascetics and lead an austere life. In course of time, the sect was divided into two, viz., Digambaraor naked and Swetambara who wore white clads.

Jainism does not believe in the existence of creator god and professed that everyone can become an arhant provided that he follows the principles of purification of the soul by observing
2.3.5 క్రమానుగుణాల విశేషాలు | సమాధానాలు అంశాలు

చల్లూరులో, విద్యార్థుల మాధ్యమికోస్థత జీవితాన్ని ప్రత్యేకంగా ప్రతిస్థాపించడానికి, ప్రతి వర్షం ప్రతి వర్షం కొన్ని మంది విద్యార్థులు చల్లూరులో జీవిస్తారు. అవి ప్రతి ప్రతి సంవత్సరం మాధ్యమికోస్థత జీవితాన్ని ప్రతిస్థాపించారు. మాధ్యమికోస్థత ప్రతి వర్షం విద్యా మాధ్యమికోస్థత జీవితాన్ని ప్రతిస్థాపించారు. మాధ్యమికోస్థత ప్రతి వర్షం విద్యా మాధ్యమికోస్థత జీవితాన్ని ప్రతిస్థాపించారు.


2.4.0 అవధి

fasting and non-violence, as the main purpose of living. VardhamanaMahavira opposed the Upanishadic philosophy which teaches that purification could be achieved through knowledge. He advocated that total freedom could be attained only after total detachment form the worldly bondage. He also condemned the sacrificial rituals of the brahmins as meaningless. Though Jainism did not condemn the varna system of the Vedic order, it believed that because of the virtues or sins committed in previous life, a person will born into a higher or lower varna. Mahavira said that a lower born person, if he could lead a meritorious life, he would achieve freedom.

2.3.2 Spread of Jainism

VardhamanaMahavira, has organised his followers into Sangha in which both men and women can join. In the beginning, the teachings of Mahavira were orally preserved and later in written format during the 3rd century BC. Majority of the Jain monks migrated to South India under the leadership of Bhadrabahu due to a famine occurred in Magadha region. A council of Jaina monks was convened at Pataliputra to sort out the differences of opinion among the Jain monks that resulted a split in the order and south Indian monks totally boycotted the council. As a result, Jainism spread in south India and Odisha after the council. Some Jain monks moved to central and western India. Initially, the trading class supported Jainism which later received royal patronage during the medieval ages. Jainism due to its strict rules was confined only to the urban areas and could not become as popular as Buddhism.

2.3.3 Buddhism: Life and Teachings of Gautama Buddha

Buddhism a way of life based on the teachings of Siddhartha Gautama, the Buddha, has its origin in 6th century BC in the north India. The Dharma propounded by the Buddha after his enlightenmen forms the core of his teachings.

The Life

Siddhartha was born in a Kshatriya family of the Sakya clan of Kapilavasthu located in the present-day Nepal. Siddhartha was brought up in a luxurious atmosphere which he did not like and left his home in search of truth i.e., the root cause of suffering of the human beings at the age of 29. Becoming an ascetic, Siddhartha strived for a few years to know the truth but in vain.
2.4.2 చిత్రాల ముఖంగ అవి ప్రత్యేకము

చిత్రాల ప్రత్యేకము మొత్తం అర్థం కలిగి, భారతీయ, భారత నాటికి రోమ్య ప్రవేశం ముఖంగమని తెలుసుకుంది. వేరు ప్రత్యేకము అవి ముఖంగమని తెలుసుకుంది. చిత్రాల ముఖంగ అవి ప్రత్యేకము ముఖంగమని తెలుసుకుంటాం.

2.4.3. చిత్రాల ముఖంగ ప్రత్యేకము

చిత్రాల ముఖంగ ప్రత్యేకము మొత్తం అర్థం కలిగి, భారతీయ, భారత నాటికి రోమ్య ప్రవేశం ముఖంగమని తెలుసుకుంది. చిత్రాల ముఖంగ అవి ప్రత్యేకము ముఖంగమని తెలుసుకుంది. చిత్రాల ముఖంగ అవి ప్రత్యేకము ముఖంగమని తెలుసుకుంది.

2.4.4. చిత్రాల ముఖంగ అవి ప్రత్యేకము

చిత్రాల ముఖంగ అవి ప్రత్యేకము మొత్తం అర్థం కలిగి, భారతీయ, భారత నాటికి రోమ్య ప్రవేశం ముఖంగమని తెలుసుకుంది. చిత్రాల ముఖంగ అవి ప్రత్యేకము ముఖంగమని తెలుసుకుంది. చిత్రాల ముఖంగ అవి ప్రత్యేకము ముఖంగమని తెలుసుకుంది.
After six years of severe austerities, Siddhartha achieved enlightenment (sambodhi) and called as the Buddha. His first sermon known as ‘Dharmachakra Pravartana’ was given to Pachavaggiya Bhikkhus which is called as the turning of the wheel of law in which four noble truths (chaturaryasatya), the eight-fold path (aryaashtangamarga) and the law of no soul (anatta) were incorporated. It was termed as middle path (madhyamapratipat), not to take any extreme step leading to severe suffering and more pleasure. The Buddha emphasised on rational thinking and cause and effect, the theory of dependent origination (Pratityasamutpada). Buddha said to believe in things that come into the range of human experience and taught moral values through Panchaseela i.e., not to lie, not to be violent, not to steal the things of others, not to consume intoxicated drinks and not to indulge in sexual misbehaviour.

Seela (virtuous character), Samadhi (contemplation of deep meditation) and Pragna (wisdom) are the three pillars of Buddhism. All things compounded are impermanent (anicca) and supposed to decay. According to Buddhism, one can attain nirvana, i.e., the total cessation from the cycle of birth and death. Buddhism did not vouch for soul and existence of creator god and replaced God by the phenomenon of the universe which essentially sees natural cosmic rise and fall. The Buddha’s teachings, emphasize that the main reason for the suffering of the human beings is the desire emanated from ignorance (avidya) and it could be eradicated by adopting the middle path (madhyamapratipat). Buddha’s teachings rejected the Brahmanical rituals and sacrifices. Buddhism is considered more man centre unlike, the Brahmanical faith that centres around the god and rituals.

2.3.4 Spread of Buddhism

The Buddha’s teachings in the form of the Dhamma are received by many and became popular during the life time of the Buddha not only in the sixteen Janapadas of north India but also in the neighbouring republican states. Buddhism also spread to central and south east Asian countries, Sri Lanka, China, Tibet and Japan during the early historic and early medieval periods. It is very interesting to note that it continued to be the most dominant faith in south-east Asian countries, though it disappeared in India and Nepal due to various reasons.

2.3.5 Impact of Jainism and Buddhism on Indian Society

Jainism and Buddhism being rationalistic in ideology and non-believing faiths in the existence of creator God and the Vedic rituals, made an idealistic impact on the thought process of the people. The teachings of Mahavira and the Buddha bear social reforms and eradicated evil practices and ignorance.
2.4.5 మాత్రమే బిగర్సెన్ మతం కేటాహై అవసరం

మాత్రమే బిగర్సెన్ మతం కేటాహై అవసరం అవుతుంది, ఇది అనేక ప్రాంతాలలో, అదే మంది అభివృద్ధి, ఉద్యోగం ఉంటుంది, ఇది ఉపయోగం గల పరిస్థితిలోని సమయ అవసరం ఉంటుంది. బిగర్సెన్ అంటే కనిపించబడిన పరిస్థితి అవసరం, సమస్యలను ముతా చేయడానికి అవసరం ఉంటుంది. మాత్రమే బిగర్సెన్ అవసరం ఉండగా ఉన్నాం, కానీ అది సామాన్యంగా ఉంటుంది.

మాత్రమే బిగర్సెన్ అవసరం ఉన్నప్పటి సమయంలో అభివృద్ధి అవసరం ఉండాలి. మేము దీనిని ప్రామాణికంగా గురిహోద్దాలు చేసాం. మాత్రమే బిగర్సెన్ అవసరం ఉండి అయితే తద్వారా సామాన్యంగా ఉన్న అవసరం ఉండదు. మాత్రమే బిగర్సెన్ అవసరం ఉన్న సమయంలో సామాన్యంగా ఉన్న అవసరం ఉండదు. మాత్రమే బిగర్సెన్ అవసరం ఉండి అయితే తద్వారా సామాన్యంగా ఉన్న అవసరం ఉండదు.

2.4.6 మాత్రమే బిగర్సెన్ అవసరం

మాత్రమే బిగర్సెన్ అవసరం ఉండదు. మాత్రమే బిగర్సెన్ అవసరం ఉండదు. మాత్రమే బిగర్సెన్ అవసరం ఉండదు. మాత్రమే బిగర్సెన్ అవసరం ఉండదు.
The doctrine of non-violence or killing of animals, saved the cattle wealth which accelerated the agricultural operations that resulted in surplus production of food grains and boosted the economy of the peasantry. The panchaseela of the Buddha, infused ethical values among the people and they were away from immoral practices which were conspicuous by their presence during the later Vedic period. Social inequality was eradicated through the theory of karma. Both the faiths advocated that even the low born can also attain freedom by virtuous practices and opposed the varna system based on the birth. Freedom was given to the untouchables, slaves and prostitutes to join the order of monks and nuns (the sangha). Rejection of the meaningless and expansive rituals attracted many non-Brahmin communities to adopt the faiths. It is true that vegetarianism gained popularity was due to the teachings of both Mahavira and Buddha against killing of living beings for food.

The Buddhist aramas and Jainabasadis served as seats of learning and considered as ideal institutions developed on democratic principles. Buddhism and Jainism were considered as reformist movements, which brought radical changes in the society and also gave the newly emerged trading and merchant class a special status. Both the faiths have contributed to refine the intellectual and cultural spaces of early historic India.

2.4.0 The Mauryas

Increased use of iron in the Gangetic plains triggered factors for rise of the primary states in India of which, the Magadha stands first. Intensive agricultural operations led to food surplus resulted in development of towns and market places into cities in 6th-5th centuries BC. The rise of states thus gave base for territorial control and the concepts of Jana (habitations), janapada territory and rajan, king, the ruler of the territory.

The janapadas also considered as republican states, grew into mahajanapadas (greater territories) with larger extent of geographical regions under one identity. We know that there were 16 mahajanapadas of northern India during the lifetime of Mahavira and Buddha, among which Magadha, Avanti and Kosala were most powerful. Magadha, comprising the present-day Patna and Gaya districts of Bihar, with its fortified capitals at Rajgir and later Pataliputra, was considered as the very first state of India. At the same time, Lichchavis with their capital at Vaishali, Kasis with their capital at Varanasi, Sakyas with their capital at Kapilavasthu in the present-day Nepal, Mallas, Vatsa, Kuras and Panchalas also flourished as the janapadas. At times there were struggles among these republican states for political supremacy and it was Magadha that emerged as an empire under the leadership of Bimbisra (544-492 BC) of the Haryankadynasty, succeeded by Ajatasatru (492-462 BC), and Udayin (460-444 BC). It was followed by the Sisunaga dynasty and the Nandas expanded their territories up to Kalinga on the east coast.
3.0: அமி஧ாகே: கோயில்கள்

அமி஧ாகே அல்லது அமி஧ா பாலன் எனப்படும் அமி஧ாகே, கோயில் பாலன் என்பவர் தமிழ்க் கோயில் நாட்டின் வரலாற்றுப் பொருளாகும். இவர் குசுமபத்தின் படையையுடையது. அமி஧ாகேவின் பாலனின் கோயில் சமயம் குசுமபத்துக்கு இன்று செலுத்துகிறது. கோயில் பாலன் கோயிலுக்கு தொடர்பான வரலாற்று குறிப்பிட்டது. அமி஧ாகேவின் பாலனின் கோயில் சமயம் குசுமபத்துக்கு இன்று செலுத்துகிறது. அமி஧ாகே பாலன் கோயில் சமயம் குசுமபத்துக்கு இன்று செலுத்துகிறது.

அமி஧ாகே, பாலன், பாலன், பாலன், பாலன், பாலன் சமயம். அமி஧ாகே பாலனின் தத்துவத்தின் புறநீரை பலரும் தொன்று. புலி, புலி, புலி பாலனின் தத்துவத்தின் புறநீரை பலரும் தொன்று. பசை பசை பசை பசை பசை பசை புறநீரை பலரும் தொன்று. பசை பசை பசை பசை பசை பசை புறநீரை பலரும் தொன்று. பசை பசை பசை பசை பசை பசை புறநீரை பலரும் தொன்று. புலி, புலி, புலி பாலன் கோயில் சமயம். புலி, புலி, புலி பாலன் கோயில் சமயம். புலி, புலி, புலி பாலன் கோயில் சமயம். புலி, புலி, புலி பாலன் கோயில் சமயம்.
2.4.1 History of the Mauryas up to Asoka

Chandragupta Maurya (324 BC)

The Nanda dynasty ruling the Magadha region became weak by the time of the last ruler Dhanananda, defeated by Chandragupta Maurya, who founded the Mauryan empire in 324 BC with his capital at Pataliputra, modern day Patna. *Indica* a book by Megasthenese, the Greek ambassador gives details on the administration, society and economy of the Mauryan rule. Chandragupta an able emperor under the guidance of his minister Chanakya known as Kautilya, defeated the Macedonian emperor Alexander who wanted to annex the north-western frontiers of India. Chandragupta Maurya annexed the territories comprising Baluchistan, Kandahar and Kabul which were under the rule of Selukos, the successor of Alexander. Thus, the empire of Chandragupta grew into a larger territory, never before in Indian context.

Chandragupta (324-300 BC) was succeeded by his son Bindusara (300-273 BC) also known as Amitraghata (destroyer of the enemies) who preserved the Mauryan spirit. Bindusara was succeeded by his son Asoka in 273 BC.

2.4.2 Asoka and his empire

Asoka’s empire extended to whole of India and some portions of Afghanistan and Baluchistan and carved a very huge empire known to Indian history.

Asoka was born to Bindusara and Subhadrangi. According to one legend, Asoka was born after the period of mourning of his mother caused due to the death of Bindusara was over, and named as Asoka, meaning the end of grief (soka). Asoka was mentioned as Devanamapiya and Piyadasin his edicts. The Maski and Gujarra edicts of Asoka refer the name Asoka. He began his career as a viceroy looking after the administration of Avanti and Taxila. He married VidisaDevi when he was at Vidisa, the territorial headquarters of Avanti. VidisaDevi gave birth to Mahendra and Sanghamitra who went to Srilanka to propagate Buddha’s dhamma, as missionaries.

2.4.3 Consequences of Kalinga war

Asoka wanted themore fertile and trading zoneKalinga region under his control and waged war against its ruler as mentioned in his XIII rock edict. The war which took place in 262 B.C. resulted in destruction and killing of lakhs of people. Asoka mentioned in his edict ‘A hundred and fifty thousand were killed and many times that number perished’. The sorrow caused by the war led Asoka with remorse and he decided not wage wars and to take the path of ahimsa, leaving the army aside and embraced Buddhas Dhamma, and believed in DhammaVijaya.
2.4.4 Asoka’s propagation of Dhamma

After he took Buddhas Dhamma as an ideal way for the spiritual good and welfare of the men and other living beings. Most of his 39 edicts or inscriptions categorised as major, minor, separate edicts and major and minor pillar edicts found at 48 places and in a total number of 182 versions emphasise the Buddha’s Dhamma and his attitude towards men and animals. Most of the Asoka’s inscriptions are found located in highways in India and also at six places in Afghanistan in Prakrit and Aramaic language and in Brahm and Kharosthi scripts. Both the Aramaic and Greek scripts were employed for a few inscriptions found in Afghanistan. The inscriptions throw light on his extent, career, administration, diplomatic policies and welfare of the living beings through practice of the Buddha’s Dhamma.

Asoka was responsible to hold the 3rd Buddhist Council (Sangiti) and sent missionaries to different parts of India, Sri Lanka and Myanmar for propagation of the Dhamma. He looked after his subjects as his children and instructed his officers to take care of the people. He introduced the system of appointing Dharma mahamatras to propagate the Dhamma and rajas to take care of Justice to the people. Asoka condemned the rituals, particularly observed by women and banned killing of birds and animals in the royal kitchen. His inscriptions are called dhammalipi which bear testimonials to his social, and administrative reforms with moral values. For the first time in the history of India, his inscriptions proclaim that people should obey their parents and respect the Brahmins and Sramanas besides to asking them to be kind to the slaves and servants. He also advocated to live with compassion towards animals and maintain good relations with the relatives, and tolerance towards other religions that leads to social well-being.

2.4.5 Salient features of Mauryan administration

The elaborate administrative system of the Mauryas could be gleaned through Megasthenes’s account, Indica, Kautilya’s Arthasastra, Asoka’s inscriptions and to some extent from the Sri Lankan Chronicles. Chandragupta Maurya’s policy includes the welfare and happiness of his people. The empire was divided into provinces and kept under the control of the royal representatives. A highly developed defence mechanism was introduced as seen from the remains found at the fortification of Pataliputra, the capital of the Mauryan empire. The cities were controlled by six committees consisting of five members in each one. These committees were looking after the activities such as registration of birth and death, weights and measures, hospitality to foreigners, revenue collection, sanitation etc. Arthasastra prescribes a good number of departments looking after the social and economic activities of the state.
The King / Emperor

The king or the Emperor of the Mauryas dynasty wielded extraordinary powers to run the administrative mechanism. The king or the emperor appointed the ministers and officers and controlled the military. The king treated his subjects as his children and permitted people to call him at any time for grievances and followed the prescriptions of *Arthasastra*. The happiness of the subjects is the happiness of the king; their well-being is his; The king’s welfare lies not in his own pleasure but in that of his subjects’ which is true in case of Asoka.

The king was assisted by council of ministers, the mantriparishat, which supervises the officers of accounting called Yuktas. The local bodies like Pura and Janapada were in existence at Pataliputra, to look after the local administration. The officials of the Mauryan administration consisted of samaharta in charge of resource collections, adyakshas or superintendents as heads of versions government departments such as treasury, forest produce, trade, weights and measure, chariots, shopping, liquor, gambling, passports, spices, religions institutions, jails, agriculture, weaving, store houses, salt, gold, ports and courtesans who exercised the powers as mentioned in *Arthasastra*.

Ashoka’s edicts mention officers viz., Rajukas, Yuktas, Pradesikas, Mahamatras, Dharma mahantras and Prativedikas. The *Arthasastra* also provides information of the salaries of various officials in panas. The empire was divided into units like Ahara, Vishaya and Pradeshas. At the village level, Gopas were in charge of five villages, and Gramani was the head the village, assisted by village elders called Gramavridhas. Justice was administrated by Dharma sthanas and Kantaka Sodhana courts dealing civil and criminal cases respectively.

Spies played an important role in military administration in disguise to gather and pass on the information to the king. The society according to *Indica* was divided into seven castes viz., philosophers, farmers, soldiers, herdsmen, artisans, magistrates and councilors. Among these, the first three enjoyed higher social status whereas the artisans belonging to the sudras, were considered as lower class. There was some relaxation in social rigidity in case of marriages Women enjoyed equal status to men and were appointed as body guards also.

There were social gatherings called Utsava and Samaja on certain occasions. Samajas engaged in evil acts were not encouraged. The religious scenario of the Mauryan age was dominated by the non-vedic religions like Buddhism and Jainism. Both Brahmans and Sramans commanded respect in the society and were guiding through their philosophies. Sacrifices which involve animal slaughter were banned. There prevented other sects like Ajivikas and people lived with religious tolerance were there for worship of Rudra, Varuna, Siva, Vasudeva and Skanda. Though Jainism and Buddhism received royal patronage during the rule of Chandragupta Maurya and Asoka.
The Mauryan army consisted of 6.00 lakh soldiers, 9000 elephants 30,000 cavalry and 8000 chariots as part of the military administration. The revenue administration comprises of separate committees to reclaim land for agriculture and to collect 1/6th of the produce as revenue from the peasants. The Government provided irrigation facilities and contributed towards the growth of cultivable lands and to raise new and more crops. Mining, Liquor, and manufacturing arms were under the direct control of the state.

Asoka set ideals to welfare centric administration and employed variety of officers for the purpose. Thus, the systematic administration of the Mauryas served basis for the more effective mechanism in the succeeding phases of Indian history.

2.4.6. Decline of the Mauryan Rule

Soon after the death of Asoka, the Mauryan empire witnessed disintegration due to the weak successors who ruled upto 192 B.C. The empire collapsed in 187 BC with the assassination of Brihadratha, the last of the Mauryan lineage, by a brahmin Pushyamithra who established the Sunga dynasty. Some scholars hold that the policy of Asoka encouraging Buddhism, led to aggression of the Brahmins who plotted a coup to oust the Mauryan rule. Added to it, the peace and no-war policy of Asoka led to the weakening of the military strength and general administration. Scholars like DDKosambi opine that heavy taxation led to debase the Mauryan currency that resulted in bankruptcy. All the above factors coupled with lack of national unity contributed to the disintegration and decline of the mighty Mauryan empire.

3.0. The Kushans

It was during the first century B.C. that a new tribe called the Kushanas affiliated with the Yueh-Chi tribe, occupied certain portions of the North-Western region of India. They defeated the last Greek ruler of Kabul and entered into India headed by Kujula Kadphises followed by his son Wima Kadphises who consolidated the Kushana rule in India. He expanded his empire for Parthia in the West to Varanasi in the East, including Sind and Malwa regions. There was a break for a decade in the rule of the Kushanas after the death of Wima Kadphises.

3.1 Kanishka and his contribution to Indian Culture

Kanishka the famous ruler of the Kushana dynasty succeeded Wima Kadphises and started a new era called the Saka Era in 78 A.D, now used by Government of India. Kanishka introduced new coinage in gold with the images of the Buddha and the other divinities with legends in Greek and Kharosthi scripts. Kanishka ruled a vast area as attested by his inscriptions found through his domains such as Kosam, Sarnath, Mathura, Bhawalpur, Manikyala in Pakistan mentioning his regnal years ranging from 2 to 18. He was known as a man of arts and letters. He has extended his support to Buddhism but encouraged the other faiths too. He convened the fourth Buddhist council presided over by Vasumitra. Buddhist scholars like Aswaghosha and Vasumitra received his patronage. Aswaghosha wrote Buddha Charitha and Saundarananda, as court poet of Kanishka.
Kanishka was responsible for flourishing two new styles of art called the Gandharaschool of Art and Mathura school of art. Buddha and Bodhisattva images were created with Greko–Roman features for the first time with the influence of Mahayana Buddhism in stone, stucco and other media. A good number of panels depicting the Buddha, Buddhisaatva, scenes from the life of SiddharthaGautama and Jataka stories were also created.

There was a flourishing state of economy during the rule of Kanishka. Proliferation of Arts, intensification of agriculture, internal and external trade, guilds of artisans(srenis) collectively contributed to the prosperity of the Kushana economy. Coins in gold were in circulation for the first time in India that resulted in the influence of Roman coins into India because of the brisk trade activity through caravans, especially on the silk route. Kanishka acted as an absolute monarch and controlled his vast empire comprising the stretch from Balkh and Khotam in the west Bihar and Bengal in the East, Kashmir and Narmada in the south with the assistance of the western Kshatrapas as his subordinates. He was ably assisted by the council of ministers and the dandanayaka and Mahadandanayakas. Contribution of Kanishka in terms of administration, coinage establishing a new era, introduction of new art styles in Gandhara region and native art style in Mathura region and promotion of literature enriched the cultural arena of India.

Pedagogical Foundation & Features for Chapter

✧ Glossary

Chaturvarna: Society divided into four varnas viz, Brahmans, Kshatriyas, Vaisyas and Sudras

Ajivikas: Followers of a Seet established by Makkali Gosala

Jainism: An ancient non-theistic religion of India founded by Mahavira in 6th century BC

Buddhism: A non-Vedic faith developed after the Buddha in 6th Century B.C.

Tirthankara: A saviour and teacher of Jina dharma
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Buddhism: A non-Vedic faith developed after the Buddha in 6th Century B.C.
Tirthankara: A saviour and teacher of Jina dharma
Samana: Follower of Buddhism and Jainism practicing pursuit of liberation
Nirvana: A total relief for the cycle of birth and death
Sangha: Buddhist and Jaina order
Gahapati: Household
Karma: The sum of person’s actions in this or previous states of existence
Mahajanapada: Great habitations of people
Mantriparishat: Council of ministers
Adhyaksha: Superintendent
Rajuka: Provincial officer in Mauryan administration
Yukta: A revenue officer
Gramani: Head of a village
Dharmasthama: A civil court
KantakaSodhana: A Criminal court
Senapati: Military General
Saka era: Founded by Kanishka in 78 A.D.
Sangiti: Buddhist Council
Interactive Links

Documentary - The Buddha Link: https://www.youtube.com/watch?v=Vc7_VyVXDLs

BBC History Documentary Story of the Buddha’s Life. Link: https://www.youtube.com/watch?v=s-AkIXKAYL4

India and Indian Life Buddha A Documentary Story Of The Buddha's Full Documentary. Link: https://www.youtube.com/watch?v=kVploxNdRXo

James Powell: an Overview of Jainism. Link: https://www.youtube.com/watch?v=3uKyxkgbna4

Bhagwanmahavira life full story animated film. Link: https://www.youtube.com/watch?v=tB1XdgO5_mE

The Forgotten Mauryan Dynasty Uncovered - Ancient History Documentary 2017. Link: https://www.youtube.com/watch?v=bb-GFNNscII

Online Resources

The Buddhist society: https://www.thebuddhistsociety.org/page/resources

Teaching Buddhist studies: http://teachingbuddhism.net/resources/

Oxford centre for Buddhist studies: https://ocbs.org/resources/

Jainism Basics, Literature, Philosophy: https://www.jaina.org/page/ResourcesJainism

Jainism - South Asia: Web Resources: https://guides.lib.uw.edu/c.php?g=341513&p=2299144

Asoka by NGC: https://www.nationalgeographic.com/culture/article/ashoka

Curricular activities

Jain world: https://jainworld.com/photosimagesclips/


Ashoka the Great? Ancient India Activity Writing and Literacy Lesson Plan: https://www.teacherspayteachers.com/Product/Ashoka-the-Great-Ancient-India-Activity-Writing-and-Literacy-Lesson-Plan-1790846?st=94afcee3cdb021c31a3daa97abd9d15a

Ancient India, the Spread of Buddhism, & Emperor Ashoka! A Stations Adventure!: https://www.teacherspayteachers.com/Product/Ancient-India-the-Spread-of-Buddhism-Emporer-Ashoka-A-Stations-Adventure-316359?st=94afcee3cdb021c31a3daa97abd9d15a
Mauryan Empire – Emperor Ashoka: https://www.teacherspayteachers.com/Product/Mauryan-Empire-Emperor-Ashoka-3757246?st=94afcee3cdb021c31a3daa97abd9d15a

Buddhism Doodle Notes and Digital Guided Notes: https://www.teacherspayteachers.com/Product/Buddhism-Doodle-Notes-and-Digital-Guided-Notes-2967388?st=1c96da5d95b40ff92a56f6a4010638b9

Hinduism & Buddhism: Compare and Contrast these two major world religions!: https://www.teacherspayteachers.com/Product/Hinduism-Buddhism-Compare-and-Contrast-these-two-major-world-religions-2413359?st=1c96da5d95b40ff92a56f6a4010638b9

嵋  Self-Assessment

A. Multiple Choice Questions

1. Jainism is orginiated in which century BC. (Answer D-)
   a) 1\textsuperscript{st}
   b) 3\textsuperscript{rd}
   c) 4\textsuperscript{th}
   d) 6\textsuperscript{th}

2. Mahavira established which of the following (Answer -D)
   a) Busshism
   b) Ajivika
   c) Saivism
   d) Jainim

3. Panchaseela was proposed by (Answer -A)
   a) Buddha
   b) Mahavira
   c) Siva
   d) Vaishnu

4. Panchavratas are important vratas in which religion? (Answer -B)
   a) Buddhism
   b) Jainism
   c) Saktism
   d) Saivism
5. The term Tirtankara is associated with which religion (Answer -D)
   a) Virasaiva
   b) Sri Vaishnava
   c) Ganapatya
   d) Jainism

6. Siddhartha belongs to which cast? (Answer -B)
   a) Bramhana
   b) Kshatriya
   c) Vaisya
   d) Sudra

7. Who was called as Devamapiya (Answer -C)
   a) Chandragupta
   b) Kanishka
   c) Ashoka
   d) Samudragastya

8. Who wrote Buddha Charitha? (Answer -C)
   a) Charaka
   b) Kanishka
   c) Aśvaghoca
   d) Kalidasa

9. After which war Ashoka adopted Buddhism (Answer -C)
   a) Delhi
   b) Indraprastha
   c) Kalinga
   d) Andhra

10. Who was the last ruler of Mauryan dynasty? (Answer -A)
   a) Brihadratha
   b) Asoka
   c) Kalinga
   d) Non of these
B. Fill in the Blanks
1. .......is the very first state of Ancient India (Answer-Magadha)
2. .......is son of Bimbisara (Answer-Ajatasatru)
3. ...... is the capital of Mauryas (Answer-Pataliputra)
4. Chanakya is known as ....... (Answer-Kautilya)
5. Kautilya wrote......... (Answer-Arthasatra)
6. Ajivika sect was established by..... (Answer-GoshalaMaskariputra)
7. The first discourse of the Buddha was delivered at ..... (Answer-Saranath)
8. Megasthenes wrote .... (Answer-Indica)
9. The script of Asoka inscriptions is ...... (Answer-Bramhi)
10. The language of Asoka inscription is..... (Answer-Prakrit)

C. Short answer Questions
1. Explain the conditions in the 6th century BC.?
2. Elucidate eight fold path of the Buddha?
3. Outline the features of Jainism?
4. Write on the Ashoka Dharma?
5. Describe Kaniskas contribution to art?
6. Explain features of Mauryan polity?
7. Discuss the consequences of Kalinga war?
8. Write the causes for the decline of the Mauryan Empire?
9. Explain briefly on the Mantriparishat of Mauryan period

For Advanced Learners
- Study Buddhism Online: https://zenstudiespodcast.com/?gclid=Cj0KCQjwm9yJ BhDTARIslABK1cGYXnwJThTaj12LDyD5G1ju6zLUXmmJorzhzZaLvJS6vd_NB24wWkK0oaAiovEALw_wcB
- Buddhism and Modern Psychology: https://www.coursera.org/learn/science-ofmeditation
- The Maurya Empire: https://courses.lumenlearning.com/boundless-worldhistory/chapter/the-maurya-empire/
- Jainism courses: [https://www.jainismcourse.org/](https://www.jainismcourse.org/)
- Jain Philosophy Courses: [https://jainphilosophy.org/certificate-course.html](https://jainphilosophy.org/certificate-course.html)

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- Sahrma R.S., *Asoka and the decline of the Mauryas*, India’s Ancient Past, OUP, New Delhi, 2010

[Gold Coins of Kanishka]

[Buddha - Mathura Art]

[Gandhara School of Art]
Unit –III

History & Culture of South India (2nd Century BC to 8th Century AD): Sangam Literature; Administration, Society, Economy and Culture under Satavahanas; Cultural contribution of Pallavas
Mamallapuram, Shore Temple
3.1 నాగం శినిమా నిర్మాణం – చిత్రిత నిర్మాణం

మందిరాలంతో

3.1. మందిరం నిర్మాణం నిర్మాణం
3.2. మందిరం నిర్మాణం
3.3. నాగం శినిమా
3.4. నాగం శినిమా చిత్రిత నిర్మాణం
   3.4.1. రాత్రి నిర్మాణం
   3.4.2. ప్రాంతం నిర్మాణం
   3.4.3. రాత్రి నిర్మాణం
3.5. నాగం చిత్రిత నిర్మాణం
   ◆ చిత్రిత నిర్మాణం
   ◆ పాలకతా పాలకతా
   ◆ పాలకతా పాలకతా – పాలకతా పాలకతా
   ◆ చిత్రిత పాలకతా
   ◆ పాలకతా పాలకతా
   ◆ చిత్రిత పాలకతా
3.6. నాగం నిర్మాణం
3.7. నాగం నిర్మాణం నిర్మాణం
3.8. Glossery
3.1 SANGAM AGE LITERATURE

Contents:

3.1. Objectives
3.2. Introduction
3.3. Sangam Literature
3.4. The three kingdoms of the Sangam age
   a. Chola Kingdom
   b. Chera Kingdom
   c. Pandya Kingdom
3.5. Sangam Polity
   a. Monarchy
   b. Administration
   c. Social stratification and Women Position
   d. Economic Conditions
   e. Religion
   f. Fine Ars
3.6. Learning Outcomes
3.7. Model Questions
3.8. Glossary
పంగాం నిర్మాణ - రాయ సింహస్థం

- నిర్మాణ రంగాలలో అందుబాటు:

మాటానే నిర్మాణ రంగాలు అవసరమైన సమయం శాసనంతో నిర్మాణాన్ని నిర్ధిష్టం చేసింది. ఇలాంటి నిర్మాణ సమయం ప్రామాణికమైనందువం, ప్రసాదంతో నిర్మాణం ఇచ్చాడు. దీనితో నిర్మాణం చేసే ప్రత్యేకమైన విషయాలు పెరిగింది. ఇది నిర్మాణం చేసే ప్రతి సమయం ప్రసాదం కూడా ఇచ్చాడు. నిర్మాణం చేయడానికి ప్రత్యేక విషయాలు పెరిగింది. ఈ నిర్మాణం చేయడానికి ప్రత్యేక విషయాలు పెరిగింది.

పంగాం నిర్మాణ - రాయ సింహస్థం:

పంగాం నిర్మాణ మూలం మూర్తి ప్రదర్శనం చేసే ప్రతి సమయం ప్రసాదం. ఇది నిర్మాణానికి ప్రతి సమయం ప్రసాదం కూడా ఉంది. ఇది నిర్మాణం చేయడానికి ప్రతి సమయం ప్రసాదం ఉంది. ఈ నిర్మాణం చేయడానికి ప్రతి సమయం ప్రసాదం ఉంది. ఈ నిర్మాణం చేయడానికి ప్రతి సమయం ప్రసాదం ఉంది. ఈ నిర్మాణం చేయడానికి ప్రతి సమయం ప్రసాదం ఉంది.
3.1 SANGAM AGE LITERATURE

3.1. Learning Objectives:

Students will acquire knowledge about

- The important Literature in Sangam Age.
- How the three important monarchies Chela, Chora, Pandyans flourished and dominated the ‘tamilham’.
- Administration, social stratification during Sangam age.
- The economic conditions of this age.
- The religious conditions and the position of women.

“The Sangam is a unique institution of the early Tamils. It has lent its name to many classical works with the result, Sangam literature and Sangam age have acquired certain specific connotations, though, in respect of details, doubts continue to persist” - Dr. K.K. Pillai

The Sangam age is viewed as an important landmark in the history of South India. The age of Sangam was the age where its literature exists. We had already learnt that the historians were not in an unanimous opinion about its reign, yet, all of them agreed that the Sangam age was the period of a few centuries that existed near the Christian era. Sangams which are also called Muchchangam, flourished under the royal patronage of a great kingdom of Pandyas. They have provided enormous information about the conditions of that time. Three Sangams in which thousands of literary giants attended produced voluminous literature which is a useful source to construct the history of the Sangam age. Tamilham, the homeland of Tamils was ruled by themselves i.e. three monarchs namely the Chera, the Chola, and the Pandyans, and other petty principalities when entire South India was under the control of mighty Satavahans’. It was to be taken into consideration that before the rule of pallavas, the tamilians were not provided political stability, religious toleration and economic prosperity but Sangam rule witnessed the glory of literature, women empowerment, fine arts and extensive external trade.

3. Sangam Literature

‘Sangam’ is the Tamil form of the Sanskrit word. “Sangha”, means academy of poets or assembly of Tamil poets. It has got another meaning ‘Kudal’ means society or parishad. Sangam was first referred by a ‘Tirunavukkarasu’, a 7th century Shiva saint and later by “Iraiyanar Aheppiorul’ of 9th century. So the Tamil Sangam was an academy of poets and bards, who flourished in three different times and different places patronized by Pandyan kings. This literature had a peculiar form and it alone can be called “the unadulterated literature of the Tamils.” Even the Sanskrit ideas and forms were not succeeded as an alternative to the sangam literature in Tamil Society. Unlike other literatures, this literature dealt with the secular matters relating to public and social activity.
Unadultered literature of the Tamil தமிழ் மொழி  அனுராத்து. காலத்துக்கு அனுமதி கொடுக்கும், அவ்வப்போது காரணமான குறிப்பிட்டத்துக்கு குறிப்பிட்டு குறிப்பிட்டுறின் நூற்றாண்டு தொடக்கம் வந்தது. மக்கள் தமிழ்நிலக் குறிப்பிட்டத்துக்கு குறிப்பிட்டுத்தந்த தமிழ் அறியுற்றவருடன், ஓரையுடைய மற்றும் விளக்குமிகுற்று காண்பது.

எனவே நான் தமிழ் தலைமை ஆழ்வார் பொன்றி (Valour), வரை (Vida) என்று தமிழ் தலைமை நூற்றாண்டு குறிப்பிட்டுறின் நூற்றாண்டு தொடக்கம் வந்தது. அனைத்து கல்வியுடைய அரசு (Aram), பொருள் (Porul), வீடு (Inbam), வேதம் (Vidu) கொண்ட நூற்றாண்டு கால நூற்றாண்டு தொடக்கம் வந்தது. வரை தமிழின் தொடக்கம் திறந்துசென்று, காண்பது, கல்வியுடைய நூற்றாண்டு, தமிழ் தலைமை ஆழ்வார் பொன்றி, இருபது நூற்றாண்டு தமிழின் தொடக்கம் காண்பது

காலத்துக்கு சொன்னது ‘செய்திகை’ காலம் தமிழுடைய குறிப்பிட்டத்துக்கு என சதுரங்கு (சுரு). என்றும் 3 நூற்றாண்டு 20 நூற்றாண்டு குறிப்பிட்டு. முதலாவது புத்தை Ten Idylls என்று விளக்கும், அவ்வப்போது தலைமை நூற்றாண்டு காலம் நூற்றாண்டு. Ettutogai, பொருள் (Porul), வீடு (Inbam), வேதம் (Vidu) கொண்டது நூற்றாண்டு Eighteen Works நூற்றாண்டு தலைமை நூற்றாண்டு. 'மூன்றாண்டு பொருள்' என்று விளக்கும் "திருத்துத் தொட்டு", இரண்டாவது நூற்றாண்டு "திருத்துத் தொட்டு" (குறுக்கு கதை காலம், எளிய பத்திரக் காலம்) விளக்கும். தொடக்க வரையாகவும் தற்போது காலம், ஒருவர், ஒருவர், றெல்லியேர், றெல்லியேர் வழக்காக அலுவலாக நூற்றாண்டு காலம் செல்லும். காலம் ஏழு நூற்றாண்டு வழக்காக வளர்ச்சி வரையாகவும் தற்போது காலம், ஒருவர், ஒருவர், றெல்லியேர், றெல்லியேர் வழக்காக அலுவலாக நூற்றாண்டு காலம் செல்லும்.

எனவே நான் தமிழ் தலைமை ஆழ்வார் பொன்றி (Valour), வரை (Vida) என்று தமிழ் தலைமை நூற்றாண்டு காலம் செல்லும். காலத்துக்கு சொன்னது ‘செய்திகை’ காலம் தமிழின் தொடக்கம் வந்தது.
It also explained the concepts of Puram (valour) and Aham (love). This kind of division is confined to only Tamilian languages and sui generis to their literature. We also found Tamil literature classification of Aram, Porul, Inbam, and Vidu which were all the subdivisions of Aham and Puram.

The entire Sangam literature was accumulated by scholars during following three important meetings.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Place where Meeting was held</th>
<th>President of the Sangam</th>
<th>No. of Kings</th>
<th>No. of scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Thenmadurai</td>
<td>Sait Agastyar</td>
<td>89</td>
<td>4499</td>
</tr>
<tr>
<td>2</td>
<td>Kapatapuram</td>
<td>Agastya</td>
<td>59</td>
<td>3700</td>
</tr>
<tr>
<td>3</td>
<td>Madurai</td>
<td>Nakkiralu</td>
<td>49</td>
<td>449</td>
</tr>
</tbody>
</table>

The first Sangam was presided over by Sage Agastyar, where nearly 4499 scholars participated and it lasted for around 4400 years. In this long cherished period of 4400 years, 89 Pandyan Kings took initiation for the successful completion of literary works. The important works of this Sangam age were Agatiyam, Paripadal, Mudukurugu and Kalariyavirai. The prominent scholars, who were rendered their literary contributions, include Agastya, Murugavel, Mudinagarayar and Murunjiyur. But no literary work of this Sangam is available to the modern day scholars. The second Sangam was held at Kapadapuram, the capital city of Pandyas. It was also presided by Agatya. Irundiyar, Tolkappiyar, Karungoli, Pandurangan, Tarainamaran, and Vellurkappiyaran, etc were the other prominent scholars. This sangam lasted for over 3700 years with 3700 poets under the patronage of 59 kings. The earliest Tamil text on grammar Tolkappiyam Mapuram, Isainunukam, Bhutapuram, Kali, Kuruku and Vendali were the important works composed during this Sangam period.

The third Sangam was held at Madurai (present), which was chaired by Nakkiralu, where 449 scholars took initiative with the aid of 49 kings and it lasted for 1850 years. The important works of this Sangam were 18 in number. The major works, epics, and others which are all discussed below in detail.

A collection of Sangam literature includes the great grammatical work of Tolkappiam, the Ten poems (Pattupattu), Ettutogai (eight anthologies), Eighteen (pathinen Killkkanakkku) works, and the two epics Silappathigaram and Manimeghalai and the Kural, Thirukkural, etc.
ప్రతి మంది తన కొంత ప్రమాణం మాత్రమే: 

ఎందుకు మరొక సంఖ్య ఉండదు, కూడా ప్రతి సంఖ్యకు అన్య ప్రత్యేకంగా ప్రనించిన పరిస్థితి, ఎందుకు మరొక మంది ప్రతి సంఖ్యకు అన్య పరిస్థితి ఉంది?

చిత్ర అంశం:

పినగి మంది సంఖ్యలకు పై ప్రతి సంఖ్యకు పరిస్థితి ఉంది:

చిత్ర అంశం ముఖ్తమైనది కానీ ఇది ఒక ప్రత్యేక చిత్రం లేదు. దీనిలో తన ప్రతి సంఖ్యకు పరిస్థితి ఉంది. 

ఇది ఒక ప్రత్యేక చిత్రం లేదు.
Tolkappaim, written by Tolkappiar in 3rd or 4th century B.C was the earliest book of Tamil literature. It has three major parts. It has been providing us the Tamil grammar, in addition to the political, economic and social conditions of the Sangam period. The Pattupattur or Ten Idylls is a collection of ten works of which Thirumurugarruppadaid, porunarruppadaid, Sirupanarruppadaid, perumpanarruppadi, Needunavalvadaid, maduraikkanji, and Malaiapukudiaid is considered as puram literature whereas Mullaippattu, Kurinjippattu and Pattinappalai are treated to be Aham literature. The Ettutogai or eight anthologies are Narrilnai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal, Padiiruppattu and Angurunooru. Eighteen works which are dealing with ethics and morals are also belong to Aham and puram. The most important literature is Thirukkural (the Bible of Tamil Literature) written by Thiruvalluvar and the ‘Kural’ composed by Valluvar. The kural is compared with the Arthasastra of Kautilya. It is divided into three divisions Aram, Porul and Inbam. The epics namely Silappathigaram written by Elango Adigal and Manimegalai by Sittalai Sattanar are also providing very good information about the Sangam polity and society. The other prominent poets of that age Nakkiranar, Kapilar, Paranar, Auvaiyar, Mangudi Marudanar etc contributed to the history through their writings. Sivaga Sindamani of Tiruttokkadevar, a story of a hero called Sivaga and Jivaka also to be praised for their contributions to the sangam age.

In addition to the indigenous Sangam literature, we have some foreign and archaeological information on the Sangam age. Accounts of Greek authors Megasthenes, Strabo, Pliny and Ptolemy are explaining the trade relations of West and South India. Regarding three monarchies of the South i.e., Chola, Chora, and Pandyas, the inscription of Ashoka are mentioned. Even Hathikumbha inscription of Kharavela is also mentioned above these. Archaeological sites arrived at Arikkamedu, Poompuhar, Kodumanal etc., reveals the overseas commercial relations with South Indian Kingdoms.

4. The three monarchies of Sangam age

The chronology of Sangama rulers is still a dispute among many eminent scholars although there were many theories put forth by them. But, the sheet anchor of Sangam chronology lies in the fact that Sreelankan king Gajabhahu II was a contemporary ruler to Chera ruler Senguttuvan. It was confirmed by both Sangam literature Silappathigaram and Jain accounts Dipavamsa and Mahavamsa. Thus, based on literary, archaeological, numismatics and Roman coins available in the Tamil region all the historians came to an unanimous understanding that Sangam literature was flourished between the 3rd century BC to the 2nd century A.D. And also there were no convincing reasons from any scholar regarding which kingdom originated earlier among the three kingdoms.

The Chera kingdom

The Cheras ruled from two capitals, Vanji (on the bank of Kaveri, inland capital) and Tondi on the West Coast. They were called Vanavar and Malaiyar, since they ruled the largely mountainous region. We have very good information about Cheras from the famous anthology the ‘Purananuru’, ‘Pugalur inscription’ and ‘Padiiruppattu’. Their
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చిత్ర కంటే మాత్రమే అంతర్గత సంస్థల నుండి క్రింద నిలబడిన, 'మయావరాంబాన్' తెలుగు సాహిత్యం ప్రచారంలో ఉంది. అంతా ఉండి 'Udayan of the big feed' ఎంపిక ప్రకటన. ధాన్యానం సత్యంగా 'మయావరాంబాన్' ఉండి 'Imayavaramban' ప్రచారం నుండి వచ్చింది. అందేలా నాణెంచేందుకు విశేషంగా ఉండినట్లయితే మయావరాంబాన్ ప్రసిద్ధి ఆధారంగా తమ ప్రక్కలు వ్యవస్థకు సహాయం చేస్తుంది. 

మయావరాంబాన్ నాన్ని నాణెంచి మాత్రమే మిగిలిన, అనేక అనుగాంధ్రం అంశాలు మయావరాంబాన్ ప్రసిద్ధి ప్రాంగణం చేస్తాం. మయావరాంబాన్ ప్రసిద్ధి చేసే కొంతో మయావరాంబాన్ ప్రశ్నను సాధించాం. మయావరాంబాన్ ప్రసిద్ధి చేసే కొంతో మయావరాంబాన్ ప్రశ్నను సాధించాం. మయావరాంబాన్ ప్రసిద్ధి చేసే కొంతో మయావరాంబాన్ ప్రశ్నను సాధించాం. మయావరాంబాన్ ప్రసిద్ధి చేసే కొంతో మయావరాంబాన్ ప్రశ్నను సాధించాం.

'మయావరాంబాన్' ఎంపిక ప్రకటన చదువు తో అది కొంతో ప్రశ్నను సాధించాం.
The emblem was the ‘bow’.

The early king of the Chera Kingdom was Udiyan Cheral, who was a great warrior. He ruled from the capital city Vanji. He was the contemporary of the Satavahana King, Satakarni II, who was defeated by him and bore the title of “Udayan of the big feed”. He was succeeded by his son Nedum Cheral Adan. Nedum had to fight against yavanas, in which he humiliated them and got the title ‘Imayavaramban’. It means ‘he whose fame is as high as the Himalayan peaks’ or ‘he whose territories have the Himalayan Range as their boundary’. Another significant incident during his period was his war with Chola King Verpahradakki Peru Virar killi, where two kings alone on the field and killed each other. Wives of both Kings committed ritual suicide on the battlefield itself. Nedum had two sons namely Cheran Chenkuttuvan and Ilango Adigal. The younger, Ilango Adigal became an ascetic and later became the author of the ‘Silappadikaram’ in which he immortalized his royal brother.

Chenkuttuvan was probably the greatest Chera king of the Sangam age. He was contemporary to Yagnasri Satakarni of Satavahanas and maintained cordial relations with him. He waged wars against Aryans and got the victory and also subjugated the Chieftain Mogur known as Palaiyan. He also crushed the nine princes of the Chola family at Vayilpuram. He defeated the pirates known as’ Kadambas’ and earned the title ‘Kadal-Pirakka Hiya’. Chenkuttuvan was involved in the civil war of Chola Kingdom between Nalam-killi and Neriyayil and made Nalam-killi, who was his brother-in-law on the throne. In addition to his conquests, he also contributed to the field of art and letters. He introduced the’ pattini cult’ i.e., the worship of Kannagi as the ideal wife in Tamil region. He invited many princes from neighboring countries for the construction ceremony of Kannagi temple and Gajabahu II was one among them. After the demise of Chenkuttavan who ruled for 55 years, the history of the Cheras was not eventful. The Chera Kingdom slowly and steadily disintegrated and disappeared from the scene of history although many petty kings ruled for more than a century.

**The Chola Kingdom :**

The Chola sovereignty included Tondaimandalam which extended from the modern Tiruchi district to Southern Andhra Pradesh. Their capital city was first at ‘Uraiyan’ and later at ‘Kaveripattanam’ (puhar). The tiger was the emblem of Cholas. They belonged to a solar origin. They connected themselves with Sibi and Manu of the Sanskrit Puranas. Though Manu Niti Kanda Cholan was said to rule from Tiru Arur (Alura at present), historically speaking Uruvappahrer Ilam Set Senni was the first ruler who ruled from Uriyur. He was succeeded by his son Karikalan, who was also called as Tirumavalan.

Karikalan who was popular as Karikala Chola became the king at the age of five. He was the famous king of the Sangam Cholas. His famous victories can be known from Pattinappalai Portrays. He transferred the capital to kaveripattanam at the mouth of the river. Karikala was the victor of many wars. Karikala defeated the kings of Chera, Perum Cheraladan, Pandyas and the other eleven minor chieftains at Venni near
‘சுரு’ என்னும் விடப்பட்டை பக்சிகையாக கொண்டுள்ள வருமதிக்கு என்று சொல்பட்டையானது என்று குறிப்பிட்டீர்கள். குறிப்பிட்டோம் அதற்கு தன்னின் திறனையும் வந்துள்ள குறிப்பிட்டையானது என்று குறிப்பிட்டையானது என்று குறிப்பிட்டீர்கள். எதுவும், எதுவும், என்றாலோ என்று குறிப்பிட்டையானது என்று குறிப்பிட்டீர்கள். எனக்கு இது குறிப்பிட்டையாக கவனித்து, புகழ்போகும் போது வட்டியில் இருப்பு செய்ய வேண்டும் குறிப்பிட்டையானது.

தமிழுச் சீர்மை:

என்னும் சீர்மை அதாக்கல்: என்னும் சீர்மை என்னும் சீர்மை (Then Madurai) என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை என்னும் சீர்மை என்னும் சீர்மை. என்னும் சீர்மை என்னும் சீர்மை. இந்த சீர்மை என்னும் சீர்மை (Then Madurai) என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை. அதன் பொருளக்குண்டுகள் தமிழ் சீர்மை என்னும் சீர்மை.

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Tanjore. In the second battle at Vagaipparandalai, he defeated Nine Princes. He also compelled the Pallavas of Kanchi and Kurumbras to accept the suzerainty of Cholas. He waged war against Ceylon with his huge powerful navy and brought several prisoners of war who were used as labour for the construction of the Kaveri canal.

In addition to his military achievements, he also administered some constructive works. The clearance of the forests where he brought vast land under irrigation, which prevented the migration of his subjects. He also offered inducements to agriculture and trade. He was responsible for the construction of Killanai across the river Krishna and many irrigational tanks.

Karikala Chola was succeeded by his son Manaklilli, due to his weakness and other factors the empire was steeped into chaos and witnessed domestic dissensions. The war at kariyavaru between
నిర్మలింగ పరిస్థితులు, ముఖ్యమైన విషయాలు తెలియండి తెలుగులో ప్రకటించండి. అత్యధిక అవకాశం ఉండటం వల్ల తెలియడం తెలుగులో ప్రకటించండి. అమలు మిలిండిన తరువాత ప్రేరణలు తెలియండి తెలుగులో ప్రకటించండి. అందువల్ల ప్రముఖ విషయాలు తెలియండి తెలుగులో ప్రకటించండి. ప్రతి విషయానికి మాత్రం ప్రత్యేక పరిస్థితులు తెలియండి తెలుగులో ప్రకటించండి. ప్రతి విషయానికి మాత్రం ప్రత్యేక పరిస్థితులు తెలియండి తెలుగులో ప్రకటించండి. వీటి పరిస్థితులు తెలియండి తెలుగులో ప్రకటించండి.
Aryappadaikadananda: he who conquered the Aryan soldiers.

Nanmaran: he has also got the title ‘Verriyer Seliyan’. He died while inspecting a portrait gallery and so was called ‘Chittiramadattu Tunjiya Nanmaran’.

Kadai Yelu Vallalgal: Chieftains of Sangam age equally enjoyed the powers by being subordinate to their kings. Important subordinates namely Pehan, Ay, Kari, Ori, Adigan, Nalli and Pari were known as ‘Kadai Yelu Vallalgal’. They were popular for their philanthropy and patronage. The contributions of other chieftains i.e., the Muttaraiyar, the Aruvalar, the Kalvar, the Paradavar, etc., was also noteworthy in maintaining the law, order and welfare of the people during the later Pandyan period. Nedumkilli and Perunar Killi became a deadly battle for the Chola family. However, the Chola family survived for over a century with various ups and downs and became insignificant.

The Pandya Kingdom

Another monarch of Trio Sangam literature and perhaps the oldest among the Sangam Tamil ruling dynasties was the Pandyas. They ruled over the present-day Southern Tamil Nadu with the Madurai as their capital. Their emblem was Fish. It was a double carp inscribed on their flags.

As per the legend and early literature, the earliest king of the Pandyas was Vadimbalambaninra alias Nediyon. He ruled from Then Madurai which was lost in the course of erosion by the sea. But the important Pandyan king amongst all and who ruled from Madurai was Palyagasalai Mydukudumi Peruvaludi. He was a great warrior, a patron of poets and a performer of many Vedic sacrifices. After him, Nedumchezhiyan who bore the title of ‘Aryappadaikadanda’ became the king of Pandyas.

He was succeeded by his brother Verriver Seliyan, who instituted a festival in honour of Kannagi. He got the title of Nanmaran. His untimed demise while inspecting a portrait gallery brought Talaivalanattu Nedum Seliyan to the throne at a very tender age of 5 years. Taking advantage of his age and inexperience the neighbouring Chera, Chola kings and other Five Chieftains formed a confederacy and declared war on him. But this confederacy tasted the tremendous setback by this young prodigy at the historical place ‘Talaiyalanganam’. As a result he had the opportunity to control the entire Tamilnadu. Maduraikkanchi of Mangudi Marudan had been giving socio, economic conditions of Pandyan country including the famous fort city of Korkai.

After the fall of Nedum Seliyan, the Pandyan rule began to decline due to the invasions of the Khalabhras. But chieftains who were known as ‘Kadai Yelu Vallalgal’ played a significant role in defending the Pandyan kingdom. Although, these Chieftains were subordinate to the Three Kings they acted as independent rulers in their respective regions. Among those chieftains Pari who ruled from Paramba elevated the Sangam age prestige. Sangam age kingdoms became jealous of Pari and tried abortive attempts to defeat him and treacherously killed him. Paris patronage of Kapilar was much appreciable.
Pandyan Art and Architecture
Sangam Polity

During the Sangam age the hereditary monarchy was the form of government. Even though the firstborn was recognised it did not necessarily mean succession by primogeniture. The king or Vendar had absolute powers in the government of his subjects. The king was advised by a large committee called “Aimperunkulu”, which consisted of Amaichchar (Minister), Priests (anthanar), Senapathi, Envoys (Dutas or thuthar) and Spies (orrar) whose advice he might accept if it pleased him. And another body called ‘the Enperayam’ consists of employees like Karanattaiyalavar, karumakarar, Kanakaassurram, Kadaikappalar, Nagara Mandar etc also assisted him in administrative affairs. He was also advised by the imperial court i.e., Orasavai or Vettavai and court poets. The King was the chief executive and the highest judge. Whatever laws were made were to be made by the king. The important function of the king were learning, protecting the subjects, punishing the mischievous and guilty people and performing sacrifices of Rajsuya, Asyamedha for State welfare etc. The kings of Sangam age rulers ruled with different titles like Vanavaramban, Vanavan, Villavar (Chera rulers), Senni,Valavan and Killi (Chola rulers),Thennavar and Minavar (Pandya rulers) and projected the Hindu darma style as a matter of pride.

Economic conditions of the Sangam Age

The people of the Sangam age were industrious and their main occupation was agriculture. Paddy was the chief crop and ragi, sugarcane, cotton, pepper, ginger, turmeric, cinnamon crops were also simultaneously cultivated. The Sangam age was famous for indigenous industries like weaving, metal works, shipbuilding and the making of ornaments using beads, stone and Ivory. Uraiuyr, Madurai were important towns which produced cotton clothes. There was a barter system in internal trade. Merchants carried the goods on the carts and on-animals back. The external trade was lucrative and extensive with foreign countries. The availability of Augustan age Roman gold coins in many parts of South India shows that there was a brisk trade with Rome. The port city of Puhar became the main foreign trade centre during this age. Tondi, Musiri, Korkai, Arikkamedu and Marakkanam were the other commercial port cities. Cotton fabrics, spices, ivory products, pearls etc were the main export product commodities whereas gold, horses, sweets and wine were the chief imports items.

Sangam Society

Sangam Society was multiple, plural, tribal and Communal. The Sangam literature speaks about many traditional casts based on Varna theory, but not as it was, refers to plural tribes. It means that the caste divisions and the tribal arrangement stood side by side. Tolkappiyam of Tolkapiyar mention only four castes of the Sangam age. They are Arasar, Anthanar or Andanar, Vanigar or Vaisiyar and Vellalar. In this stream, Arasar class was the ruling class and they held high esteem in the society. The second category Anthanars played a significant role in the Sangam polity and religion. They can be compared with present purohits and belongs to the Brahmin community. They played a
నితయం నిమిషాలం:

నిదాన నాయక రక్షణ పరిస్థితులు ఎందుకు చెందుతున్నారు. నిదానాలు అంతిరుద్దరను వేయడానికి పాలేందుకు ఉండాలి. నిదానాలు నిదానాలు లేదుల ప్రమాణం ఉండాలి. నిదానాలు నిదానాలు లేదుల ప్రమాణం ఉండాలి. 

వైఖరీశ్వర, అంథనార్, వంగార

వేలాల్ర

నిదానాలు లేదుల ప్రమాణం ఉండాలి. నిదానాలు నిదానాలు లేదుల ప్రమాణం ఉండాలి. నిదానాలు నిదానాలు లేదుల ప్రమాణం ఉండాలి.

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<th>గమనార్</th>
<th>పట్టికేలు</th>
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<td>పట్టికేలు</td>
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నిదాన నాయక రక్షణ పరిస్థితులు:

నిదాన నాయక రక్షణ పరిస్థితులు ఎందుకు చెందుతున్నారు. నిదానాలు నిదానాలు లేదుల ప్రమాణం ఉండాలి. నిదానాలు నిదానాలు లేదుల ప్రమాణం ఉండాలి. 

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predominant role in the development of Tamilian culture. They had been recruited for service in the royal court and enjoyed considerable respect at the court. Most kings treated them with great courtesy. The third category, Vanigars carried on trade and commerce and the fourth one Vellalars were the agriculturists. In addition, there were tribal groups like Parathavar, Panar, Kadambar, Maravar and Pulaiyar. We have also found communities like Kadambas, who were pirates, the Kadavar the foresters, the Vedar the hunters, the Idaiyar the cowherds, the Minavas the fisher folk and other primitive tribes like Thodas, Irulas, Nagas and Vedars, etc.,

As per the Tolkappiyam, fivefold division of lands had their respective gods for worship.

<table>
<thead>
<tr>
<th>Division of lands</th>
<th>Chief Deity</th>
<th>Occupation</th>
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The religion of the Sangam age

The Hindus, Jains, the Buddhas, Primitive totem tribes were the important religions during the Sangam age and all were co-existed without much prejudices. The religion of the Sangam Tamils was not in unanimous form or single pattern. It played a milder and more harmonious role in the society. Some of the Tamil religious practices included primitive village gods, the totemic symbols, bloody sacrifices to appear ferocious deities, the tradition of exercising ghosts, beliefs in deities, which resided in trees, in streams and on hilltops, etc. They had worshipped three kinds of gods like indigenous gods, exotic Hindu gods, and exotic non-Hindu religious faiths. Another aspect of their religion was the worship of gods and goddesses in temples. The worship of God was also depending on the profession of the people. Among the gods Seyon or Murugan was the deity par excellence of the Tamils. It means divinity and he was supposed to reside generally on the hill-tops’. Murugan was honoured with six abodes known as “Arupadai Veedu”. The other gods worshipped during the Sangam age were Vendan (Indran), Mullai (Tirumal), Varunan (Padai), Korravai, etc. The hero stone worship was also significant in this period. The important religious centres of that time were Madurai, Tirupati, Tiruchendur, Puhar, Vanji, Kanchi, etc. The kind of worshipping the deceased has great antiquity. They believed in the significance of dreams, omens, ghosts and spirits and were afraid of them.

The position of women during the Sangam age was below the men. They were treated subordinates to men. They had not enjoyed the property right. The Tamil Hindu
హీరో స్టోన్‌లు పర్యాటక కేంద్రాలు. Hero stones (హీరో స్టోన్‌లు) అనేది హెరో ప్రతిష్ఠ, చార్య పాలన ప్రకారం, విశేషాధారిత చిత్రాలు ‘శుద్ధసమయం’ రూపాలు కలిగి ఉంటాయి. ఈ ప్రశ్నలు హీరో స్టోన్‌ల ప్రకారానికి ప్రదర్శిస్తాయి.

హీరో స్టోన్‌ల ప్రత్యేకతల్లో కూడా ఉంటుంది:

1. Uru porul - చిముడి చాటం
2. Ulgu Porul - చిముడి వంటినంతి
3. Onnarteru Porul - పచ్చి చాటం

ఈ ప్రాంగణానికి భాగంగా విభాగాలు ఉన్నాయి.

విశ్లేషణ:

ప్రత్యేకమే, విశ్లేషణ ప్రకారం, హీరో స్టోన్‌లు ఉత్పత్తి సమయంలో అధికంగా ఉంటాయి. ఈ ప్రశ్నలను చూపించి ముఖ్యమే ఉంటాయి. మామిడి తగ్గిన గ్రామాలను తగ్గిన మీర్పు అవసరమే. దీని అధికంగా ఉన్నాయి. ‘మాదిరి’ విగ్రహాల నుండి విషయాలను మిగతా మాదిరి విగ్రహాల చారిత్రక ఉత్పత్తి అవసరమే. కంచికి సమయం సంబంధించి, విశేషాదాధారిత శాసనాలు ఫైనల్ అవసరమే.

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women like her sisters elsewhere in India belonged to the caste and gotra of her father till marriage and thereafter she assumed those of her husband. Sati practice was prevalent and there was a practice of polygamy. A Sati was treated post-mortem as almost divine. The classic case of ‘Kannagi’ earned a temple for her. There were eight forms of marriage in this period. The courtesan system was also prevalent and a typical example of such a courtesan was ‘Madhavi’ who destroyed the peace of Kannagi’s household. Ornaments of gold and silver were profusely worn by men as well as women. The anklet, the rings, the necklaces, the waistbands and the ear rings were the common ornaments. The Tali and the bangles were mandatory for married women.

**Revenue and finance of Sangam age**

The kings of the sangam age knew the necessity of taxation and the main source of revenue was land revenue. The rate of land revenue was 1/6 of the produce of the land. ‘Kural’ mentions three kinds of revenue. They were

1. Uru Porul – means land revenue
2. Ulgu porul – tax of cesses and duties (customs). These were called ‘Sungam’.
3. Onnarteru porul – war booty and tribute. Tribute paid by the feudatories and war booty collected in the battlefield and from the enemies’ territory. It was also called Irai.

Revenue was collected by a hierarchy of officials.

**Fine Arts**

In the Sangam age, the visual plastic arts were patronized and flourished. The painting was greatly developed. There was a treatise on a painting that deals with different systems of painting. These included moving and static objects. There were many kings and chieftains who had given liberal donations to poets, singers and dancers. Panar and Viraliyar were eminent artists in folk songs and dances. The arts of music and dance were highly improved. We have accounts that explained Kanigaiyiar. Kuttu was the most prominent and famous dance which entertained the people.

**Learning outcomes**

The student will be able to explain the following after learning this lesson.

- Various sources for the study of the Sangam period especially the Sangam literature gathered in ‘Three Sangam’s.
- The three monarchies i.e., Chea, Chola, and Pandyas rulers of the Sangam period and their achievements.
- The Sangam administrative system and other conditions.
- The Sangam society, the five divisions of landscape, their religious life and the status of women.
Learning Outcome:

- The learning outcomes are not provided in the image.

Section:

1. What is the significance of the Pattini cult?
2. What is the reason for 9000 Pattini festivals being celebrated daily?
3. What are the main reasons for the celebration of Pattini by Pattini devotees?
4. What are the main reasons for the celebration of Pattini by Pattini devotees?

Questions:

1. What is the significance of the Pattini cult?
   (a) It is the most important festival in the region.
   (b) It is celebrated every day.
   (c) It is celebrated only once a year.
   (d) It is celebrated only once a week.
   (e) It is a religious festival.

2. What is the reason for 9000 Pattini festivals being celebrated daily?
   (a) It is a tradition.
   (b) It is a religious requirement.
   (c) It is to honor the goddess.
   (d) It is a commercial event.
   (e) It is a social event.

3. What are the main reasons for the celebration of Pattini by Pattini devotees?
   (a) To seek blessings from the goddess.
   (b) To honor the goddess.
   (c) To seek protection.
   (d) To celebrate the harvest.
   (e) To celebrate the festival.

4. Kuttu dance
   (a) It is a traditional dance.
   (b) It is a modern dance.
   (c) It is a religious dance.
   (d) It is a folk dance.
   (e) It is a dance performed by women.

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The economy, revenue and finance and the overseas commercial contacts during the Sangam period.

Model Questions

1. As per the legends Tamilnadu popularly called ______?
   (a) Chennai  (b) Paradise of South  (c) Muchchangam
   (d) Murugan

2. Pattini cult in Tamilnadu was introduced by?
   (a) Pandyan Neduncheliyan  (b) Cheran Sengutluvan
   (c) Elango Adigal  (d) Mudathirumaran

3. The author of Maduraikkkanji?
   (a) Karikala Chola  (b) Mangudi Maruthanar  (c) Nakkiral
   (d) Avvaiyar

4. What is Koothu?
   (a) Dance form  (b) Famous art  (c) Popular Music
   (d) Song
5. Puhar పుహార్
   (1) సమస్సూఠ퀣 (3) కావలుక సంహర (5) చాలిత్ర సంహర
   (2) కావలుక కిషిందిన

6. అంశాలనికి
   (1) సంశోధన (2) మానసి (3) సంశోధన సంశోధన
   (4) సంశోధన (5) సంశోధన

7. సంచారాలనికి
   (1) సంచారాలనికి (2) మానసి
   (3) సంచారాలనికి (4) సంచారాలనికి
   (5) సంచారాలనికి (6) సంచారాలనికి (Ten Idylls)
5. What is ‘Puhar’?
   (a) Old name of Kanchipuram (b) Famous dance
   (c) Capital of Pandyas (d) Famous temple.

Matching
   1. Kurunji (a) Fishing
   2. Mullai (b) Agriculture
   3. Marudam (c) Cattle rearing
   4. Neydal (d) Hunting

Matching
   1. Tolkappiyam (a) Cheras
   2. Pattupattu (b) Cholas
   3. Vanji (c) Pandyas
   4. Uraiyur (d) Tolkappiyar
   5. Madurai (e) Ten Idylls

Model Questions
1. Assess the significance of Sangam literature?
2. Do you believe that Sangam literature was lasted for more than 9000 years? Discuss?
3. Discuss the socio-economic and religious conditions of Sangam Age?
4. Assess the significance of the overseas commerce during the Sangam Age?

Glossary
- Aham - Literature dealing with love
- Arasar - Ruling class
- Enperayam - Employees body
- Idaiyar - Cow herds
- Irai - War booty
- Kadal - PirakkaHiya - pirates got that name
- Kannagi - Ideal wife in Tamil language as that of Draupadi in Mahabharata
- Korkai - Famous fort City
- Kudal - Society or Parishad
◆ Kuttu - A famous dance
◆ Minevas - Fisherfolk
◆ Muchchangam - Synonym of Sangam
◆ Mullai - Tirumalai
◆ Murugan - Arupadai Veedu - main Tamil god
◆ Nanmaran - The title of Verrivar Saliyan
◆ Panar - A famous artist
◆ Puhar - Old Kanchipuram
◆ Puram - literature dealing with valour
◆ Sangam - Academy of poets
◆ Tamilham - Traingular strip of land between Arabian sea and Bay of Bengal.
◆ Tirumavalan - Karaikala
◆ Vanigars - Merchant class
◆ Vedar - Hunters section
◆ Vellalas - Agricultural society
◆ Venkatam - Tirumala Hills
UNESCO’s Ajanta And Ellora Caves
3.1 చిత్రాలు క్రమంలో పరిశీలనలు

3.1.1 చిత్రం 1

3.2 మొదలులు

3.3 చిత్రాల నిర్ణయించే సాధారణ నియమాలు

3.4 చిత్రాల పని కార్గుతుందని చెబుతుందని తెలుసుకు విషయాలు - మారుతుందని

3.5 చిత్రాల పని శేషం చెపుతుందని

3.6 విదేశానికి రైత పరిశీలనలు

3.6.1 చిత్రం - విదేశానికి రైత పరిశీలనలు

3.6.2 మొదలు

3.6.3 విదేశానికి రైత పరిశీలనలు

3.7 చిత్రాల పని కార్గుతుందని విదేశానికి రైత పరిశీలనలు

3.8 ప్రతిభ విదేశానికి రైత పరిశీలనలు

3.8.1 విదేశానికి పరిశీలనలు

3.8.2 మొదలు - విదేశానికి పరిశీలనలు

3.8.3 మొదలు, పరిశీలనలు, పరిశీలనలు

3.8.4 పరిశీలనలు

3.9 పాట విదేశానికి రైత పరిశీలనలు

3.9.1 పాట విదేశానికి పరిశీలనలు

3.9.2 పాట విదేశానికి పరిశీలనలు

3.10 పాట నిర్ణయించే చిత్రాల పని కార్గుతుందని విదేశానికి పరిశీలనలు

3.11 పాట నిర్ణయించే చిత్రాల పని శేషం చెపుతుందని

3.12 పాట నిర్ణయించే చిత్రాల పని విదేశానికి పరిశీలనలు?

3.13 ప్రతిభ విదేశానికి పరిశీలనలు

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## 3.1 SATAVAHANAS

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3.1 ಸಂಖ್ಯಾಗಳಿಂದ

◆ ಸೂಕ್ಷ್ಮಾಂಶ ಬಿಧಾನঃ

೨ ಸೂಕ್ಷ್ಮಾಂಶ ಸಂಖ್ಯಾಗಳಿಗೆ ಮೂಲದಲ್ಲಿ ಸೂಕ್ಷ್ಮವಾಗಿ ನಿಲ್ದಾಣದೊಂದಿಗೆ ಅಣಮಾಡಿದ್ದರೆ.
◆ ಹೆಸರು, ಸ್ಥಾನ, ಸಾಂಖ್ಯಾ ನಿಷ್೭ಂಕಾಂಗಗಳು ಹೂಡುವ ಬಗ್ಗೆ ಸತಸಾಗಿತು.
◆ ಎಸ್ಸ್ಸೆ ಸಂಖ್ಯೆಯು ನಿಷೇಧವಾದ ಸಂಖ್ಯೆಯಾಗಿ ಸೇವಿಸುವ "ಅಮೃತ ಪ್ರತಿಗಾತಿ" ರ ವಿನ್ಯಾಸಗಳು ಕಟ್ಟಲು.
◆ ಸೂಕ್ಷ್ಮಾಂಶದ ನುತ್ತುಲ ಅಂಗವಿಯ.
◆ ಭಾರತೀಯ ಹೆಸರು, ಸಂಗಮದ ಕುಲಾಲಕೃತಿಯಿಂದ, ತಾಂತ್ರಿಕ - ದ್ವೀಪ ಸೂಕ್ಷ್ಮಾಂಶದಲ್ಲಿ.
◆ ಸುಮಾರು ಎಪ್ಪತ್ತೊಂದು, ಹೆಸರು ಸಂಗಮದಲ್ಲಿ, ಐತ ಸ್ಥಾನೀಯ, ಸೂಕ್ಷ್ಮಾಂಶ ಸೇವಿಸುವ ಆಧುನಿಕ ಸಾಂಖ್ಯಾಗಳಿಂದ.
◆ ನೀಡಿಕೊಂಡ ತಾಂತ್ರಿಕ ಅಂಗವಿಯ ಅಂತಿಮಾಗಿ.
3.1 SATAVAHANAS

3.1 Objectives:

By study of this Unit, Student will know about:

- The speciality of Satavahanas in South Indian History by Origin, nativity and chronology.
- The first ever empire, which brought political unity in South India like that of Mouryans to the north.
- Empire which initiated to follow the Theory of matriarchy.
- Empire which stood for religious toleration being the revivalists of Hinduism heyday for Buddhism.
- Empire witnessed for political tranquility, social solidarity, economic prosperity, cultural and artistic excellence.
- Empire which saved India from foreign clutches.

3.2 Introduction:

The rise of Satavahana rule in Deccan is one of the most fascinating episodes in the history of Ancient India in general and South India and Hinduism in particular. It stood as a mighty and impregnable bulwark against foreign powers for more than four and half centuries and witnesses for political unity, first ever time in Deccan.

The Satavahanas were seemed to be the intermediaries between the period of Moryans and the beginning of the mighty Guptas. They are the first empire builders in the Deccan as that of Moryans in the north. In fact Satavahanas were rose to power and championed for Deccan unification from the ruins of the Moryan empire. It was fact that the Moryans held that the parts of Deccan plateau including Kalinga in the East became independent after Akoka's death in 232 B.C. The government of Deccan began its split up among two major aspirants to power one in Kalinga and the other centering round the Western Ghats under the Satavahanas who ruled this region for a period of 450 years i.e. from 230 B.C. to A.D. 225. Satavahanas not only provided political integrity, social solidarity and religious toleration but also saved South India from the onslaughts of foreign invaders i.e. Sakas, Yavanas etc. It was Satavahanas rule which brought a special bench mark to Deccan a political individuality which was under the shadow of North India until then.

3.3 Sources to know the Satavahanas:

Authentic and reliable sources are essentially required for any reader to know about the conditions of any kingdom relevently. The main sources of information know about the conditions of the Satavahanas can be devided into two heading categories. They are (1) Archeological sources (2) Literary sources
1. **Archeological Sources:** These sources include inscriptions, coins and buildings etc. which were undertaken by rulers from time to time. Inscriptions are scattered in various states i.e. Madhya Pradesh, Andhra Pradesh and Karnataka. They were found in the caves of Naneghat, Nashik, Karle, Guntupalli and Bellari sites. Hathigumpa inscription of Kharavela has given explicit information about his conquest upto Kannabenna and his conflict with Satakarni I.

**Coins:** Coins of various Satavahana rulers throwing a light on their rule. Excavations carried out at various places like Kondapur in Medak district, Peddabankur, Dhublikatla and Kotilingala in Karimnagar district are providing vivid information. They struck coins in metals like copper, lead, tin and silver. The coins at above places identified are Siri Chimuka Sata alias Srimukha, unique coins found at Paithan containing the portrait of king Satakarni and Gajalakshmi. The compilation edition of Ajay Mitra Sastri i.e. "Coinage of the Satavahanas and coins from Excavations" and Rapson's ‘catalogue of Andhra Coins” are the noteworthy studies of Satavahana coins.

2. **Literary sources:** There were many written accounts to know about the Satavahanas. The literary works of Matsya, Vayu etc. explained to us that the last Kanva king Susarman was killed by Andhra king Srimukha. The important account Katha Saritsagar based on Brihatkatha of Gunadya revealed the Satavahana society. And few more important works which were providing us about Satavahanas society are Gargi Samhita Saptasati, an anthology of verses compiled by Hala, 17th ruler of Satavahana chronology and Kamasutra of Vatsayana. Kutuhala's prakrit work 'Lilavathi' tells the romantic story of Hala and Lilavathi. The Buddhist accounts i.e. Jatakas, Tripitakas, Mahavamsa and Kathavastu etc. are also given so much information about Satavahanas. In addition to this, foreign accounts i.e. Megasthanes 'Indica', periplus of the Erythrean sea by unknown Greek author gives us an account of their military right and Maisolia/ Machilipatnam respectively. Ptolemy also mentioned Maisolia as the greatest market of the Andhra kingdom.

3.4 **Origin, nativity and Andhra Satavahana Controversy:**

The origin and the home of Satavahanas is one of the most vexed problems of Ancient Indian History. Many theories are propounded regarding their origin. Before, we can conclude, it is better to have a bird’s eye view on it.

Vincent Smith was of the opinion that "the delta basins of Godavari and Krishna rivers" were the home of the Andhra's during the time of the Mouryas. After the decline of Mouryas, they not only asserted their independence but also extended their empire towards Western Deccan and ruled from Pratistanapura as the capital of their empire. As per the V.S. Sukthankar, Bellari district of Karnataka was the original home of Satavahanas since Myakadoni inscription of Pulomavi II and Hiharadagalli plates found in Bellari district. Another team of historians under the leadership of P.T. Srinivasa Iyyangar propounded that the Maharashtra as the home of the Satavahanas and asserted
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that they ruled from Pratistana (present Paithan) in Aurangabad district. This team argued that Telugu was not used in Godavari- Krishna basin inscriptions. This theory was also rejected since Telugu did not evolve at that time and it evolved as subject during 6th century B.C. only. H.C. Rayachowdari, who supported this Maharashtra origin theory, argued that Satavahanas were originally from Maharashtra and moved east wards and conquered Andhradesa. Basing on Hatigumpa inscription, V.V. Mirashi argued that Vidharbha was the original home. But the recent discovery of Satavahana coins in Telengana districts, the evidence of Megasthenes in Indica and puranas i.e. Vayu Matsya prove that the Satavahanas were Andhras. Satavahana is the dynastic (vamsa) name and Andhra is the tribal (Jati) name.

**Were Satavahanas Andhras or not / who were they?**

There are many conflicting theories and contradictory opinions regarding Satavahanas origin. It is difficult to furnish all the postulated theories by all scholars. The group of historians consisting Vincent Smith, E.J. Rapson, R.G. Bhandarkar, Maremand Rama Rao and G. Venkata Rao argue that Satavahanas were Andhras and another group led by P.T. Srinivas Iyyangar, V.S. Sukhankar, V.V. Mireshi and H.C. Roy Chowdary basing on the availability of early inscriptions (Naneghat and Nashik) discovered in Maharashtra alone, argue that they were Marathas. They also defended that Andhras were famous in Eastern Deccan but Satavahanas rule commenced in the Western Deccan and also their early capital was in Maharashtra. Non finding of any epigraphical record in Andhra was also another point to defend them. Satavahanas language also found not in Telugu but in Prakrit. The puranas which mentioned all thirty rulers call them as Andhras / Andhrabrithyas and not Satavahanas. Further, the use of metronymics by the Satavahana rulers shows their Maratha origin. The theory of metronymics by the Satavahanas was also does not strengthen the case of Maharashtra, since later Satavahana kings who gradually lost control over the Western Deccan and concentrated themselves to Andhra region.

But, above all arguments do not stand up to historical scrutiny and may be reputed on many grounds. Andhras who were more stronger after Mouryans, extended their empire upto Nasik, after the downfall of Mouryans and in order to resist the foreign incursions by Sakas and Parthians from the north they made Prathistanapuram as their capital. So, the selection of capital in the western part was strategic plan since it was highway midpoint that connected the South (Dakshina Delta) with Western coast. Recent excavations in Telangana State were also discarded the argument that sites were not founded in East coast. And the other argument that coins do not refer to the Satavahanas as Andhras was also not correct. Because many rulers gave the names of their dynasties and not the racial affinity. Another important evidence to show that the Satavahanas conquered Vidisa, Maharashtra and other provinces but not Andhra area. It was because they were Andhras and from Andhra region only
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they extended to other areas by conquests.

Satavahanas are known to us by the Andhras and Andhrabrithyas in the puranas. It clearly indicated that Andhras were not Maharashtrian but only Telugu speaking people. Andhrabrithya means "the servants of the Andhras" or "the Andhras who were servants". As per later meaning, Andhras were natives of Deccan for the long time and subservient to the Mouryas. It was evident that the Andhra Satavahanas ruled the Deccan as free states whenever possible and subject to external imperial authority whenever necessary.

Satavahana and Satakarni were mutually exchangeable words, but Satavahana has fanciful meaning. 'Sata' means 'hundred'. It is a variant of Saptavahana meaning 'Surya' and therefore, the kings were considered as the worshippers of that 'God'. And another meaning was that Satavahana means one who received 'hundred vahanas' indicating an important status in administration. But as per Kathasaritsagar. Satavahana means he had a Yaksha, by name Sara, as his mount.

And Satakarni referring to those who had hundred ears i.e. kings who received information through a hundred sources about their subjects. Satavahana interpreted as merchants who later became rulers, Sat means caravan. These were all some conjectures and other have backed historical evidences.

3.5 Chronology of Satavahana Kings:

The chronology of Satavahanas was also not unanimous as that of its origin in the minds of historians. Many have concluded that Satavahanas ruled Deccan for nearly 450 years from 225 B.C. to 230 A.D. and the founder of this great dynasty was Simuka / Sisuka / Sinduka / Siri Chimukha Sata.

All historians agreed that Satavahanas accepted the suzerainty of Mouryas threw off their allegiance to Pataliputra and declared independence after the decline of mouryan dynasty especially after the death of Asoka. During this vast period, Satavahana kingdom was ruled by 30 kings, out of them, ten kings are worth mentioning for their achievements.

Simukha: Simukha who was a vassal of Ashoka, took advantage of the death of the emperor and threw off his allegiance to pataliputra and proclaimed independence about 220 B.C. He has been described as "Srimukha - Satavahana Sirimata". It is evident from this that the dynasty derives its name not from Srimukha, but from Satavahana. Srimukha who ruled for 23 years took every strain and nerve to consolidate his new dynasty. In this process, he had to come across many foes. One among them was "Rathika" who was a strong tribal leader. He not only defeated him thoroughly, but also occupied Maharashtra, Malwa and some parts in Madhya Pradesh. Further Srimukha followed matrimonial alliance with its neighbouring countries. He got his son marriage with Naganika, the daughter of Maharathi
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Tranakeyiro. He also strategically selected Prathisthana as capital in Western Deccan. Being a shrewd ruler after understanding the political realities of the time patronized Jainism in the early years and later switched over to Brahmanism as there was a general opinion in its favor in the post Asokan period. With this conquests his kingdom extended in the West till Nasik.

Simukha was succeeded by his brother Kanha or Krishna who had a rule of 18 years. As per Rapson and other scholars he was an usurper, because his figure did not find in Naneghat relics constructed by Naganika, the wife Satakarni. But there was another argument that Krishna acted as Satakarni’s guardian as he was a minor at the time of Simukha's death. Anyhow Krishna could able to save the infant Satavahana kingdom from both the Pushyamitra Sunga of Magadha and Kharavela king of Kalinga. His kingdom extended in the west as far as Nasik. He was the first to issue inscriptions and also deputed one Mahamatra to lookafter the monks at Nasik.

Krishna was succeeded by his niece Satakarni I, the first son of the founder of the dynasty. As a matter of fact he was the first historical king and ablest among the early Satavahana line of geneology. He was also an usurper. He had been described as Vina, Sura, Dakshinapatha and also as Mahan. He was the ruler who repulsed the attack of Kharavela, who reached as far as the river 'Kannebenna'. He also conquered Western Malwa, Anupa, Agnyadheya Gargatriratra (Narmada Valley) and Vidarbha (Southern part). He is referred to as the Lord of Dakshinapathapati and Apratihatachakra for his outstanding victories.

In addition to the consolidation of early Satavahana empire, his contribution to become the champion of Vedic religion was also noteworthy. Naneghat inscription of Naganika records his performance of sacrifices like Rajasuya and Aswamedha etc. His donations to the priests which consists of thousands of cows, horses, elephants, villages and money (Karshepanas) shows his empathy towards Hinduism and its customs. After his death, there was a little bit political instability till the Satakarni II became the king of satavahanas. Satakarni II ruled for 56 years. It was during his period that the Moryans after pushyamitra sunga, came under his control. It was under satakarni II, tamil forces formed as confederacy to dealt with kharavela. Thus, it would appear that the rule of satakarni II achieved success in the North, a check in the East and defeat in the South. He conquered Kalinga which was under sakas. For the first time a South Indian dynasty paulomous established its sway over the North.

Satakarni II was succeeded by Lambodara, Apalika and Megasvati. We knew very little about them. But another significant ruler in the Savahanas genealogy was Kuntala Sakarni. He ruled for only eight years from 38 BC - 30 BC, whose rule was famous for a few memorable things. He dissolved Prakit and made Sanskrit
ಎಲ್ಲಾದ ವಿದ್ಯಾತೀತಗಳು 'ಪರಮಾಣುಕುರು ಪಟ್ಟಣ' ಅನುಕ್ರಮವಾಗಿ "ಸ್ವತಂತ್ರತೆ ಜೀವನ ತಾರವಿಕೆಯಲ್ಲಿ ಸೈವ ಶಾಕ್ತಿಯೊಂದು ಜೀವನದ ಪ್ರಶಸ್ತಿ" ಅನ್ವಯಿಸುತ್ತಾನೆ.

ಅಂದರೆ ಮನ್ನಾರಾಧಕ್ಕೆ ಹೇಳುತ್ತಾ ಹೊಂದಿಗೂ ಕುರಿತ ನೀಡಲಾಗುತ್ತದೆ. ಸ್ವತಂತ್ರತೆ ಜೀವನ ತಾರವಿಕೆಯಲ್ಲಿ "ಸೈವ ಶಾಕ್ತಿಯೊಂದು ಜೀವನದ ಪ್ರಶಸ್ತಿ" ಅನ್ವಯಿಸುತ್ತದೆ. ಅಂದರೆ ಮನ್ನಾರಾಧಕ್ಕೆ ಹೇಳುತ್ತಾ ಹೊಂದಿಗೂ ಕುರಿತ ನೀಡಲಾಗುತ್ತದೆ.

ಅಂದರೆ ಮನ್ನಾರಾಧಕ್ಕೆ ಹೇಳುತ್ತಾ ಹೊಂದಿಗೂ ಕುರಿತ ನೀಡಲಾಗುತ್ತದೆ.

ಒಂದು ಪರಮಾಣುಕುರು ಪಟ್ಟಣ ಬಳಸಿರುತ್ತದೆ. ಒಂದು ಪರಮಾಣುಕುರು ಪಟ್ಟಣ ಬಳಸಿರುತ್ತದೆ.

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ಲೋಹಾತ್ಮಕ ಪರಮಾಣುಕುರು ಪಟ್ಟಣವು ಮತ್ತು ಅನುನಾದಕ್ಕೆ ವಿಸ್ತರಿಸಲಾಗುತ್ತದೆ.
as the official language of the empire. Due to his newfound love for Sanskrit, ordered Gunadya to destory his prakrit works. He was a pleasure loving king and was responsible for the accidental death of his Queen Malayavati. He made Sarva Varma, who enabled him to learn Sanskrit in quicktime as the Lord of the city, Baru Kuchha (modern Broach). Gunadya, who composed Brihat katha in paishachi dialect was also included in Kuntala Satakarni’s ministry.

Pulomavi, who succeeded him also famous for killing Susarma the Kanva king and annexed it. Seventeenth king as per Vatayayana and Kavyamimamsa was Hala who was also famous not as a good ruler but for his patron of poets and he himself was a great poet. The Prakrit poetic work Lilavathi, written by Kutuhala narrates the romantic love story of Hala and Lilavathi a princess from Sri Lanka. Hala who was the author of Gathasaptasati Sattasai contains an anthology of 700 erotic verses written in Maharashtri prakrit. Taking his accounts in literature he is regarded as the "Kavivatsala" or Patron of the poets. Gunadya was his contemporary.

The 23rd ruler of Satavahana Kingdom, Gautamiputra Satakarni who ruled for 24 years was one of the outstanding rulers of Ancient India and he was the greatest of Satavahanas kings. He was the son of Sivasvati and Gautami Balasri and his wife was Vasisti. We found extensive information about him from the Nasik inscription. It was inscribed in the name of his mother Balasri during the 19th regional year of his son Vasistaputra Pulumavi. Coins of Jogal thambi and Karla inscription were also explaining about him.

The fortunes of the Satavahanas once again fluctuated after the Hala’s rule. From the puranic accounts, he was succeeded by Mantalaka, Purikasena, Sundar Satakarni, Chakora Satakarni and Siva Svati. Their rule all together concluded around 50 years which resulted in political instability. At this movement foreign forces the Sakas, Yavanas and Pahalavas were tried to take the advantage of this situation. It was at this gloomy situation Gautamiputra Satakarni became the king and took it as challenge without losing heart. At first he concentrated on external threat to save his empire from foreign onslaughts. Western Saka Satrapa’s under Bhumaka and Nahapana occupied some parts of Maharashtra and Madhya Pradesh by defeating Twentieth, Satavahana King, Sunder Satakarni and established commercial supremacy in the Western coast. At this movement Gautamiputra Satakarni made careful preparations and scored sound victory over Nahapana and recovered all the territories of Satavahanas. Though we have not provided details on it by datewise, but we have records as he occupied Anupa, Aparanta, Kukura, Suratha and Avanti. He also occupied Vidarbha, Asake and Mulava regions. With these conquests the extent of his empire was extended from Eastern Rajastan to Cuddalore and from Orissa (Rishi Kulya) to Vaijayanthi in Karnataka. It comprises of present states of Andhra Pradesh, Telangana and some parts of Orissa, Karnataka, Tamilnadu,
మాండును మీ అడుగుపు పోటీదారు అవసరమైనపని మేము నిర్వహించాం.

మిడడియా విదేశుల రాష్ట్ర సమాధాన అవసరమైనపని మేము నిర్వహించాం. స్టుడెం (ధారు),
పండు (చారాక), కాకు నై సంపద (డాను) కారణం తాగు మేము నిర్వహించాం. అనుసంధానం అడుగుపు పోటీదారు అవసరమైనపని మేము నిర్వహించాం. పోటీదారు నుండి సంపదం సమాధానం ఆవులు తీసి మేము నిర్వహించాం. పోటీదారు నుండి కుటుంబాని పొందించి, వేలు వస్తుంది కోసం మేము నిర్వహించాం. మేము పోటీదారు నుండి పొందించి తాగు వేలు వస్తుంది.

మిడడియా విదేశుల రాష్ట్ర సమాధాన మేము నిర్వహించాం. హిస్తావించి అడుగుపు పోటీదారు మేము నిర్వహించాం. కొన్ని జాతుల మేము నిర్వహించాం. పోటీదారు నుండి పొందించి వేలు వస్తుంది. మేము నిర్వహించాం.

కరుకేర పరమాణు విదేశుల రాష్ట్ర సమాధాన మేము నిర్వహించాం. పోటీదారు నుండి పొందించి వేలు వస్తుంది. మేము నిర్వహించాం.
Maharashtra, Madhhapradesh and Rajastan. This extent of vast empire made him to deserve the title "Thrisamudratoya Pitavahana" i.e. his armies had touched three seas, the Bay of Bengal, the Arabian Sea and the Indian Ocean.

Gautamiputra was proved himself not only a great warrior but was also equal to the task of consolidation and peace through various reforms. He was the first ruler who entertained a theory regarding matriarchy among Satavahanas which was practiced by all his successors except Rajan. He reformed the society and upheld the interests of all the four castes. He stopped the social evil called ‘Varnasamkara’ i.e. the intermingling of four social orders. He was an obedient son and fountain of good manners. He had been compared with Vikramaditya but the title of Gautamiputra as 'Vara-Varana-Vikrama-Charu-Vikrama' i.e. equal to the sun in valour was noway inferior to that of. He was the staunch follower of Vedic religion. He had been described as 'Eka Brahmana', the 'Abode of Vedas', 'Raja Raja' and 'Dvija Kulavardhana' etc. were all deserved to his capacity. His mother Gautami Balasri and wife Vasisti were noted for their works of charity and patronage of both the Brahmanical and Buddhist faiths.

He was succeeded by his son Pulamayi who beared the matronym Vasistaputra ruled for 28 years. His original name was Vashishthiputra Sami – Siri – Pulumayi. His reign marked the zenith of Satavahana dynasty. He not only maintained intact the empire of his father but also added few towns like Navanagara. He took up the titles like ‘Navanagara Swamy’, ‘Maharaja’ and ‘Dakshinapatheswara’.

Another important and the last great king of the Satavahanas was Yagnasri Satakarni whose regnal period was from 174 A.D. to 203 A.D. His achievements were accounted in the inscriptions at Nasik, Kanheri and Chinnaganjam. The responsibility fell on his shoulders to conquer many territories lost by his predecessors. The death of Rudradaman, a Saka king who annexed many regions from Satavahana rulers during his time provided an opportunity to take advantage of the confusion Yagnasri declared war on it and annexed a greater part of western Deccan, Central India and reestablished his authority. Coins available at Berar in North Konkan, Saurashtra and Western Deccan confirmed his victories. He is famous for his coinage, specimens of which are found all over Deccan. His coins bearing the figure of a ship. Another important event during his period was the patronage of Nagarjuna, the exponent of Madhyamika doctrine of Buddhism. He also enlarged the Amaravathi stupa and Mahachaitya.

Yagnasri was followed by weak kings who did nothing but bring the kingdom to ruins. The last three rulers Vijaya Satakarni, Chandasri Satakarni and Pulamavi III ruled for about 20 years as per their inscriptions available at Nagarjuna Konda, Kodagolu near Pithapuram and Mayakadoni in Bellari respectively. Taking the advantage of weak and inefficient rulers of Satavahana, Abiras in the North West,
the Trikutakas in the West, the Ikshvakus Brihatphalayanas and Salankayanas in the East, the Pallavas in the South-East and the Chutus in the South declared their independence which brought the virtual end of the long rule of Satavahanas. In addition Satavahanas deliberate attempts to join hands with opponents, Gautamiputra Satakarni’s matrimonial relations with Shatrapas and military weakness etc were the other factors for their debacle.

3.6 Satavahana’s administration:

It was true that Satavahanas ruled South India for nearly four and half centuries, and the extent of their empire fluctuated continually as per the political vicissitudes of the times. Being the political successors of the Mouryas adopted a political system and administrative pattern based on Mouryan examples and at the same time made new innovations to suit the local needs.

The Satavahana rule was based upon absolute hereditary monarchy. The King was the head of the state. They ruled the empire with the title ‘Raja‘ or ‘Maharaja’ but did not entitled like Samrat or claim king divine origin even though king was despot. Succession was hereditary and passed through males and followed the law of primogeniture, though there was matriarchy. There were ministers of different grade and status to assist the king. Visvasa Amatya, Raja Amatyas were some of them. Visvasa Amatya was held the important position as he was consulted by the King on all matters. Their government was supplemented by semi autonomous feudatories i.e. Bhojas, Maha Bhojas and Maharathis, Mahateravasas etc. In addition, there were officials of higher echelons including Mahasenapathi, Mahamatras, Mahataraka, Bhandagarika, Heranika, Ganapaka, Pratihara and Duta, Lekhaka, Nibhandanakara, Patheka Palaka etc. They were in charges of their respective departments and noted for their efficiency, hardwork and loyalty. Since the major activity of the rulers was military, they maintained a strong and disciplined army consisted of the infantry, cavalry, elephants and archers. Their soldiers broadly depended on field war fighting on foot attacked with swords and were protected by circular fields.

Provincial units in Satavahana’s administration played a remarkable role. The empire was divided into a number of provinces for administrative convenience. The Aharas were the first administration division governed by Amathyas. They were appointed exclusively by dint of merit for a term of five years and were liable to be transferred. Govardhana (Nasik), Sopare or Mamale (Pune), were the well known Aharas at that time. Velanadus and Kurram or Katlam were the other provincial units.

The village was the lowest unit of administration. This unit had considerable autonomy in managing the affairs under its perview. It was looked after by a headman
మొదటి పఠించండి - పండిత భూమిష్ఠం:

మౌలిక ప్రామాణం తో పెద్ద అంశం అవిని నిపుణించండి. ఇది తొలివారి, చరిత్రకు మాత్రమే పండితమైన మౌలిక ప్రామాణం. మౌలిక ప్రామాణం ఉపయోగం చేయడానికి తొలివారి ప్రామాణం కార్యాలు ఉంటాయి. మౌలిక ప్రామాణం విధానాలంటి సంస్థలలో ఉంటాయి. ఇది ఆసంది ఉపయోగం చేయడానికి అనేక సంస్థలలో ఉంటాయి.

మౌలిక ప్రామాణం తొలివారి ప్రామాణం చేయడానికి తొలివారి ప్రామాణం కార్యాలు ఉంటాయి. మౌలిక ప్రామాణం విధానాలంటి సంస్థలలో ఉంటాయి. ఇది ఆసంది ఉపయోగం చేయడానికి అనేక సంస్థలలో ఉంటాయి.

మౌలిక ప్రామాణం తొలివారి ప్రామాణం చేయడానికి తొలివారి ప్రామాణం కార్యాలు ఉంటాయి. మౌలిక ప్రామాణం విధానాలంటి సంస్థలలో ఉంటాయి. ఇది ఆసంది ఉపయోగం చేయడానికి అనేక సంస్థలలో ఉంటాయి.

అధ్యాపితానికి సమాధ్యాయం చేయడానికి తొలివారి ప్రామాణం కార్యాలు ఉంటాయి. మౌలిక ప్రామాణం విధానాలంటి సంస్థలలో ఉంటాయి. ఇది ఆసంది ఉపయోగం చేయడానికి అనేక సంస్థలలో ఉంటాయి.

మౌలిక ప్రామాణం తొలివారి ప్రామాణం చేయడానికి తొలివారి ప్రామాణం కార్యాలు ఉంటాయి. మౌలిక ప్రామాణం విధానాలంటి సంస్థలలో ఉంటాయి. ఇది ఆసంది ఉపయోగం చేయడానికి అనేక సంస్థలలో ఉంటాయి.
called Gramini. Sometimes Gramani, controlled more number of villages at a time. In addition there were 'Nigama Sabhas' which controlled the number of cities, those were carried on brisk trade with foreign countries. The cities such as Prathisthana, Sopara, Nasik, Govardhana, Tagara Kanheri, Kalyana, Vaijayanthi, Amaravathi, Vijayapuri, Srikakulam etc. developed the brisk trade. It was headed by 'Gahapathis' and the representatives of merchant guilds were included as the members of Nigama Sabha.

3.8 Economic Prosperity:

There was a remarkable progress in the field of trade and industry during Satavahana rule. There was a great saying that Satavahana empire could sustain itself for five centuries withstanding foreign attacks due to its economic strength resulting mainly from foreign trade. Since Satavahana rule is watered by the Godavari and Krishna rivers agriculture became the main source of their economy. They became the main channels of trade and communication along with sustaining agriculture. It was the main factor for them to locate two capitals Prathistanapura and Amaravathi at the river banks, realising the role played by the rivers in the economy. The main source of the income was land revenue. There were two kinds of land revenue, one was 'bhoga' (1/6 of total income) for royal share and second one 'deyameya'. The other tax collected from artisans was 'Karukera'. Satavahana people grow a variety of crops like paddy, ginger and sugarcane.

Another important factor which played predominant role in trade was ‘Guilds’ managed by ‘Sethis’ (the same as Chettis). Different trade associations i.e. Agriculturists, potterers, weavers and oil pressureres, workers in metal, stone, and wood formed themselves into guilds. They not only protected their interests and sustainability but also served as Banks, receiving deposits and lending money. The prevalence of these guilds shows that the institutions of self-government were common in the country. Guilds could impress the rulers and others to deposite their amounts in it. We can compare these guilds today with Swiss Bank. Guilds used the Silver coins 'Karshapanas' for their trade overseas commercial activity. Maisolia (Masulipatnam), Gantasala, Koddur, Ganjam on the East, Barygaza (Broach), Sopara and Kalyan on the West were the important ports through which overseas trade was operated. Kotilingala, Elgandala, Dhulikatta in Telangana were some of inland market towns during Satavahana period.

Satavahana rulers exported textiles, silks, gems, ivory, pepper and wootz to Rome and Persian countries whereas wine, copper, gold and silver were imported to India. The number and variety of the Satavahana coins acrossed the region proved this vigorous commercial activity. Ptolemy gave many descriptions of the Indian settlements in Burma, Sumatra and Champa. The merchant community i.e. Sethis in due course, developed as the richest social group and gave donations for
아마라바티 예술학교의 첫 번째 캠퍼스인 '아마라바티 예술학교' (Amaravati School of Art)가 가동되었다. 아마라바티 예술학교는 육교의 벽돌과, 자연과 조화를 이루며, 천연 예술의 흔적을 남기고 있다. 아마라바티 예술학교는 아름다운 건축물로, 자연과 조화를 이루며, 천연 예술의 흔적을 남기고 있다.

학문의 주요목적

- 예술의 발전과 민족의 문화를 응원하기
- 예술의 교육을 제공하고, 예술의 기반을 다지기
- 예술가의 발상과 창작력을 돕기
- 예술의 창작력을 창조하고, 예술의 기반을 다지기
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새로운 학문의 발전을 위한 다양한 활동이 예술학교에서 이루어지고 있다. 예술학교는 예술가들의 창작성을 돕고, 예술의 기반을 다지기 위한 다양한 활동이 이루어지고 있다. 예술학교는 예술가들의 창작성을 돕고, 예술의 기반을 다지기 위한 다양한 활동이 이루어지고 있다.
the construction of chaithyas and viharas.

3.9 Social Conditions: During the rule of Satavahanas, though the four fold Aryan Caste system existed as a whole but Brahmanism gained ascendence in particular. The caste system was little bit flexible in general. Each caste had its own traditional vocation. In addition to conventional fourfold caste system in the society, there were four more divisions on the basis of the profession of the people. They include first class consists of the Maharathis, Mahabhojas and Mahasenapathis and were occupied highest prestige in the society. The second class consisted of both officials and non officials of the government. The third class consisted of Lekhaka, Vaidya, Halakiya, Gandhika and Suvarnakera. The last class belonged to the Vardhika, Malakara, Loha Vanija, Dasaka, Vachiki Kolika and Kamaras.

During the Satavahana's period we have witnessed the conversion of many foreigners who adopted either Buddhism or Hinduism. They not only named them after Hindu names but also contributed large donations to Hindu Temples and Buddhist Viharas. But, their conversion was stopped by some of Satavahana rulers especially Goutamiputra Satakarni to put on end to the contamination of the four castes.

Another notable feature of the Satavahana society was the high status accorded to women. Women enjoyed due respect on par with men. Rulers felt pride in associating their names with their mothers. Infact, they practised the theory of metronomy. The women belonging to the royal families played a remarkable role in the affairs of the state and also patronised Buddhism. If we see the different hair styles, their fantasy towards ornaments and bedecked, we can say that they were fashion conscious. Women too participated in entertainments and festives like Madanotsava, Ghatani, Bandana Kaumudi Yagam where both men and women mingled freely. Joint family system was another normal feature of society. Though, Polygamy was prevailed but we come across the terms like Mahabholi, Maharathini and Mahasenapathini in the inscriptions proved that women occupied high positions and respect. "Sanskrit" was the official language of Satavahanas. But Prakrit, Pali, Desi languages were also existed.

3.10 Religious toleration:

The Brahmanism, The Buddhism which made inroads to the south during Asoka period were all deep rooted during Satavahanas period. Though early rulers of Satavahanas encouraged Jainism and Buddhism, later they changed their faith towards Brahmanism as per interest of the public opinion. In fact all Satavahana kings were renowned for their religious tolerance. Not even single record showed any ruler action against the spirit of tolerance. Both Hinduism and Buddhism flourished side by side. While championing the Hiduism; they performed many sacrifices like Asvamedhas, Rajasuya, Agneyadheyaa, Anvarambhaniya, Gavamayana, Angirasatiratra, Aptoryama,
Angirasamayana, Gargativatra, Chhondogapavaman atiratra, Trayodasarativa, dasaratva etc. They have also given Dakshina to Brahmins. They worshipped Samkarshana, Vadudeva, Indra, the Sun and Moon. We came to know that, they were the worshippers of Indra, Krishna, Pepupathi and Gouri etc. Even Ganesa had come to be worshipped in the days of Satavahana. They worshipped Vishnu, Siva, Mahadeva, Bheva, and Bhupala, God Skanda and Serpent worship.

Satavahana kings extended the same kind of patronage to Buddhism as they did to Hinduism. It can be shown by the presence of number of Buddhist caves and centres all over the empire. In fact it was a heyday to Buddhism. Nasik, Bhoja, Pitalkhora, Bedsa, Kondane, Kude, Kanheri in Maharashtra, Amaravathi, Nagarjunakonda, Bhattiprolu, Sahihundam, Golu, Ghantasala, Kondapur and Gummedidduru in A.P. were the most important Buddhist centres. Another outstanding contribution of Satavahanas as far as Buddhism is concerned was the patronage of Acharya Nagarjuna, the founder of ‘Madhyamika doctrine of Buddhism’. We have also seen the development of 'Theravadin' and 'Mahasanghi' schools which have later on came to be known as the Hinayana and the Mahayana schools respectively during Satavahana period. We have many ample examples of excavations of Buddhist caves, Chaityagrihas or Temples and Layanas (or) residential houses for Buddhist Bikshas during their period. Many rulers, feudatories, officials, merchants, women appears that there was some sort of a competition among themselves to establish more caves, repair of caves and giving donation to bikshus was remarkable. There were number of teachers during Satavahana period who taught Buddhism to the people. Those includes Mahasthaviras, Sthaviras, Charakas, Tevijas and nuns were also taught at that time.

3.11 Satavahanas contribution to Art & Sculpture

The Indian art and architecture was immensely developed by Satavahanas. In fact, they were the innovators of the rock cut architecture. The architecture of that period can be divided into Rock-cut architecture and Brick built Structure. It was Western Deccan where Rock-cut architecture developed, whereas brick-built structure flourished in Eastern Deccan. Chaityas and Viharas were built out of rock in a number of places like Nasik, Kanheri, Karle in Western Deccan. In Andhra also we found number of Chaityas and Viharas were built of bricks and marble in number of places like Goli, Jaggayapeta, Bhattiprolu, Ghantasala, Amaravathi and Nagarjuna Konda. They all revealed the remains of stupas and sculpture of this period. At Amaravathi, the well known Buddhism centre, a thoroughly indigenous school of sculpture was developed. This is known as "Amaravathi School of Art". Amaravathi school of art was a specimen of many kinds. The grandeur of it was described as a new cannon of beauty and tranquility and "the aesthetic ideal of India". Buddha as a standing figure with a graceful attitude is the typical example of
the brick-built structures in Amaravathi. Here in this sculptures we found symbolic representations of the Buddha as well as his human figures. Buddha was depicted as a divine being receiving worship and transforms him into a preaching monk in the Amaravathi architecture. Articles like beads, terracotta figurines, pottery, shell ornaments, precious stones, jewels and coins excavated at Paithan, Maski, Kondapur and other places indicate their progress during this period. In the field of paintings, Ajanta School starts with the Satavahanas. Buddha is shown here seated on a cushion wearing red robes. There was a mark of Chandana on his forehead. The renowned ‘Black Princess’ in it belong to the Satavahana Period.

3.12 Legacy of Satavahanas to Modern India:

According to eminent South Indian Historian K.A.Nilakana Sastrī ‘The rule of Satavahanas’ is unique in its own way. They were the first to establish and rule the largest empire. Their cultural contribution is to be remembered in the annals of history of Deccan for ever. They acted as the bridge between the culture of North India and Southern India.

The rule of Satavahanas, has heralded a new era in the history of Ancient Deccan. They were known for great values and abilities, public welfare stood as the primary aim of Satavahanas. They left a rich and healthy legacy to their successive rulers of Deccan and its people. The spirit of decentralisation of administration powers, the secretary of council, their efforts to the all round development of their subjects, the liberal religious policy, patronisation extended by them Scholars, Poets, Artists, Craftsman etc has generated new zeal in their people. The glorious literacy works of their age such as GodhaSaptha sai, Leelavathi, Katantrya Vyakaranama etc are priceless gift of their age, a rich, healthy legacy to present generation.

In the field of Art and Architecture too Satavashana Kings, their women and officials set an example by liberally extending donations to the religious institutions and scholars. The present wonderful Architectural beauty the gigantic ‘Amaravai Stupa’ which can be considered as the Sheer proof of the merit of architects of the age, inspired the modern political leaders to select Amaravathi as the head quarters of bifurcated Andhra Pradesh since June 2014.

It is fact in the origin, evolution and decline of Satavahanas, the contemporary political situation has played a crucial role. At the end we can proudly say Satavahana era left rich and healthy legacy in the visible and invisible form to present telugu people. Acharya Nagarajuna’s works and Hala’s Gadha Saptha sata, Amaravathi Stupa can be proudly declared as classics of the age.
3.13 Examination Model Questions :

1. Answer in detail.
   a. Give an account of the history of the Satavahanas?
   b. Give an account of the political administration of the Satavahanas?
   c. Discuss the social, economic and religious conditions of the Satavahana period?

2. Write short notes
   a. Literary sources of Satavahanas
   b. Are satavahanas Andhra? discuss?
   c. Satakarni I
   d. Hala
   e. Gautamiputra Satakarni
   f. The theory of matriarchy
   g. Nasik inscription
   h. Was the Satavahana Period hey-day of Buddhism, discuss?
   i. Art and architectural contribution of Satavahanas?
   j. Position of women during Satavahana period.

Choose the correct answer

1. Nasik inscription describes the achievements of ?
   a. Hala     b. Gautamiputra satakarni    c. Srimukha    d. Yagnasri
   Satakarni

2. Kannabenna represents

3. The author of Saptasai

4. Who issued the Naneghat inscription?
D. Matching

1) 
   1. Nagarjuna a) Kavya mimamsa
   2. Gunadya b) Kamasutra
   3. SarvaVarma c) Madhyamika Doctrine
   4. Vatsyayana d) Katantra Vyakaranam
   5. Rajasekhara e) Brihat katha

2) 
   1. Sata karni I a) Paulomas
   2. Kuntala SataKarni b) Lilavathi
   3. Pulamayi I c) Dakshinapatha Pati
   4. Hala d) Sanskrit
   5. Gautamiputrayagnasri e) Nagarjuna

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మార్గాలకు విస్తరించడానికి

3.1 విద్యుత్ స్థావరం
3.2 అరధం
3.3 ప్రపంచ ప్రౌడం నిర్ధారణ విధానం
3.4 ప్రపంచ రాతించడానికి
   3.4.1 పందిత ప్రపంచం
   3.4.2 విద్యుత్ ప్రపంచం
3.5 ప్రపంచ పండుగ
3.6 విద్యుత్ పండుగం, నాటకానికి, కంప్యూటర్ ప్రాంగణం నిర్మాణం ప్రపంచం మార్గం గిర్ించి పండుగం
3.7 విద్యుత్ పండుగ
3.8 విద్యుత్ పండుగం పరిమితం
3.9 సామర్థ్యం పండుగం పరిమితం
3.3 PALLAVAS

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3.9 Books for further readings
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3.3 PALLAVAS

3.1 Learning Objectives

A study of this unit should enable the students to acquire knowledge about

- Different theories on the origins of Pallava kingdom.
- Chronology of kings and their achievements
- Administration by the Pallavas
- How the history of Indian Architecture was initiated in the South by the Pallavas.
- The enrichment of Bakti movement, education, literature, art and architecture in Pallava rule.

The disintegration of mighty Satavahanas resulted in the formation of many independent kingdoms in South India. Many feudatories of Satavahanas declared their independence and established their Kingdoms in different regions of South India. One among them is Pallava kingdom, which ruled South India for about 500 years. It emerged to be one of the imperial powers in South India between the Sixth and Thirteenth centuries. The other powers which co-existed include the Cholas of Tanjor, the Chalukyas of Badami and Kalyani and the Rashtrakutas. The Pallavas were unaware of Sangam Politics and acted as feudatories under the rule of Satavahanas. After the decline of Satavahanas, they emerged as a new political force establishing an independent kingdom in Tondaimandalam with its capital at Kanchipuram. They have continued till it was captured and annexed by the Imperial Cholas at the end of 9th Century A.D. Aditya Chola put an end to the Pallavas rule by killing the last ruler Aparijitha Varma in 894 A.D. Before we discuss about the Pallavas political advancements, administration, contribution in the field of literature, art and architecture, let us have a gist about the origin of Pallavas.

3.2 Sources of Pallavas:

We have plenty of accounts for the study of Pallavas history. Among them Contemporary writings, inscriptions, writings of Heung Tsang, Architecture, Sculptures, and Paintings are important sources. Vaishnavas Nalayiram, Saiva’s Teveram, Bharathevenba, Twelve Alwar’s writings, Bharavi and Dandin accounts, Matavilasa Prahasana and Tamil Kural are immensely useful sources to know about Pallavas. Inscriptions of Mahendra Varma at Tiruchinapalli, Mandagapattu, Kudiyama Iai, Narasimha Varma’s Badami, Pulakesni II’s Aihole, NandiVarma’s Udayindiram, etc has thrown much light on Pallavas history.
3.3 నిర్ధారణ చెప్పడానికి లోపసమ్మతమైన మార్గాలు ఉంటాయి:

ప్రపంచంలో నిర్ధారణ నిర్ధారణ కంపెన్సీ గానూ ప్రకారం నిర్ధారణలు నిర్ధారణాన్ని నిర్ధారణం కోసం నిర్ధారణ చెప్పడానికి ప్రత్యేకమైన మార్గాలు ఉంటాయి. అది నిర్ధారణ పోటెంట్ నిర్ధారణ జాతిత్వం కోసం నిర్ధారణ చెప్పడానికి ప్రత్యేకమైన మార్గాలు ఉంటాయి. అది నిర్ధారణ పోటెంట్ నిర్ధారణ జాతిత్వం కోసం నిర్ధారణ చెప్పడానికి ప్రత్యేకమైన మార్గాలు ఉంటాయి. అది నిర్ధారణ పోటెంట్ నిర్ధారణ జాతిత్వం కోసం నిర్ధారణ చెప్పడానికి ప్రత్యేకమైన మార్గాలు ఉంటాయి. అది నిర్ధారణ పోటెంట్ నిర్ధారణ జాతిత్వం కోసం నిర్ధారణ చెప్పడానికి ప్రత్యేకమైన మార్గాలు ఉంటాయి.
3.3 Different theories on Pallavas origin:

Pallavas origin constitutes one of the mysteries of Indian History. - V.A. Smith

There were many Historians, Anthologists who are doing hercules works for more than one and half century to arrive at the exact date of Pallavas origin, but no unanimity of opinion has arrived yet. Even the latest writer on the subject is constrained to say: “the origin of the Pallavas remained till now a mystery”. Who are these Pallavas? What was their original homeland? These are all burning questions to be clarified for the readers of present generation. Although several theories and conjectures are put forward by many scholars, six theories were more acceptable as they provide us with some sort of logical work and evidence. B. Lewis Rice and Venkayya viewed on the etymological ground that Pallavas were foreign intruders and descendants of the Pahlavas or Parthians who belong to Persia. They first settled in the Sindu region and Western India and were involved in quarrels frequently with Satavahanas and reached Tondaimandalam in due course of time after the decline of the same. But they failed to explain objectively about their immigration into Kanchi. The other view was that Pallavas migrated from North, the Suvisakha, a Pahlava minister of Rudradaman1 was the ancestor of the Kanchi Pallavas. They reached the South through Kuntala or Vanavasi. Even the recent theories revived by Venkata Subbaiah and others confirmed this theory by showing portray at Vaikunta Perumal Temple in Kanchi. This depicts the offer of a crown to a prince exactly resembling an elephant scalp which connected with Parthian and Saka’s rule. Another theory was put forward by Dr. K.P. Jayaswal. According to him, Pallavas were a branch of native rulers Vakatakas who ruled Central India. But it was also dismissed as it failed to provide convincing data. Pallavas rose to power as an independent kingdom.

There was another theory propounded by M. Sreenivasa Iyengar, Rasanyagam who assigned a Naga origin to the Pallavas. They argued that Pallavas were an off-spring of the Chola-Naga alliance and their home should only be in the South. Manimekalai, Tamil studies and Talagunda inscription of Kadamba king also asserted this theory. Scholars like Nilakanta Sastry, R. Gopalan and C. Minakshi, etc., asserted the Andhra origin theory of Pallavas. Based on the earliest Pallavas charters available in the Eastern Andhra Region, they proposed this theory. They argued that Pallavas hailing from Andhra region had acted as subordinates to Satavahana rulers before they set up an autonomous government at Kanch. Their inclination towards this theory was based on a fact that both Salankayanas and the Pallavas claim Bharadvaja Gotra and maintained good relations. They mentioned that Pallava Bogga was a stronghold of Buddhism during this period at the mouth of the river Krishna. This Pallava Bogga is recognized as the Palnadu region in the Guntur District. Many inscriptions of pre-Simhavishnu Varma rulers are found in the Guntur – Nellore tract of the Andhra – Country. The sixth theory was propagated by R. Raghava Iyengar,
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S. Krishna Swamy Iyengar and Rasanayagam. They argue that the Pallavas were Tamilians and their founding father was Ilanthiraiyan and Tondaimandalam itself was their native place. They also claimed that Pallavas were officers in the South-Eastern part of the Satavahana empire and after their fall, they occupied a greater part of Chola territory and thereupon came to be known as Tondaimandalam. This theory also seemed to be hazy, because early Pallavas issued their inscriptions in Prakrit and not in Tamil and Patronised Sanskrit literature rather than Tamil literature.

Finally, we can conclude that the Pallavas were the original inhabitants of the region at the mouth of the Krishna and moved to Tondaimandalam as the feudatories of Satavahanas. Later, after Satavahana’s disintegration, they became independent with the help of local Naga leaders and established the empire as the Kanchi, the capital city.

3.4 Chronology of the Pallava Kings or Political advancement of Pallavas

The political history of Pallavas was also not clearly known to us as that of their origin. But after careful study, the history of Pallavas could be divided into two major sections. They include Early Pallavas and the Imperial Pallavas. If the Early ruler’s reign was confined to before A.D. 600, the latter’s rule came after 600 AD to till the end of their rule in the 9th century. The Early Pallavas history could be further divided into those who issued the Prakrit Charters and those who issued the Sanskrit Charters.

3.4.1 The Early Pallavas:

In this line of genealogy all rulers, who belonged to Prakrit Charters ruled from 250 AD to 350 AD. The founder of this Prakrit Charters and of early Pallavas was Sivaskanda Varma. As per the Prakrit stone inscription from the Guntur district mention Simhavishnu was the greatest of the early Pallavas and his empire extended from Krishna to the South Penner and the Bellary district. He granted the Mayidavolu Copperplate and Hirahedagalli Copperplate which have a connection with Kanchi. He performed the Brahmanical sacrifice Asvamedha. He also assumed the title of 'Dharma Maha Raja'. After him, we found Buddhyanakar son of Buddhavarman, descedent of one Bappa. As a matter of fact, Prakrit charters mention six rulers; Simha Varman and his son Siva Skanda Varman Bappa his son Buddhavarman and his son Buddayankara and Vishnugope. Allahabad pillar inscription mentions Vishnugope, who led the league of twelve to defeat Samudra Gupta in this Deccan conquers.

As per the Sanskrit Charters, which is the main source for the history of Pallavas, we came to know about 16 kings who ruled from 350 Ad – 575 AD. The important Sanskrit Charters include Ongodu 2 grant of Simhavarma, the Charu grant, the Udayendiram Plates of Nandivarman, the Chendalur plates of second Kumar Vishnu, etc. The Penugonda plates of the Western Gangas, the Talagunda
స్వతంత్ర నాయక వికాసం చిత్రం మహాప్రమాద, సుమారు మరింతం తమ అధిక స్థానం సాధించింది. స్వతంత్ర నాయక ప్రమాద చిత్రం మహాప్రమాదం నిర్మాణం నిర్వహించింది. అనేక కార్యకర్తలు చిత్రం ప్రమాద మరింతం కులలివ్వదం అయించారు. అయితే వాటి చిత్రం ప్రమాద కులలివ్వదం అయించారు.

అనేక బోధనులు చిత్రం ప్రమాద సాధించాయానికి ఉంది. కానీ ప్రమాదం ప్రాంతాల్లో మరింతం కులలివ్వదం అయించారు. ప్రమాదానికి ప్రమాదం ప్రాంతాల్లో మరింతం కులలివ్వదం అయించారు.

ప్రమాదం ప్రమాదం సాధించాయి మహాప్రమాదం మరింతం కులలివ్వదం అయించారు. ప్రమాదం ప్రమాదం సాధించాయి మహాప్రమాదం మరింతం కులలివ్వదం అయించారు.
inscription of Kakusthavarman, Allahabad Pillar inscription, and Lok Vibhaga, a digambera Jain works were also providing so much information about these rulers. The Velur palayam plates of Nandivarman III was also referring many things about early Pallavas. They were describing Chutu-Pallava, Virakurcha who it is alleged to acquire political power by marrying Naga princess and later became the influential king. Some of the scholars interpreted that he was the founder of this line of rulers since he stabilized the Pallavas position after Samudra Gupta’s Dakshinapatha expedition. Later we came across Skandasishya who occupied the ghatikas at Kanchi by defeating Satyasena, who had been identified as the king in Western Kshatrapa. Afterward, we have one or two references about Simhavarman I, Simhavarman II, Hari Varman, Asoka Varma, etc., whose rule became insignificant due to the Khalabras invasion and their occupation of the Tamil country which follows political confusion.

3.4.2 Imperial Pallavas :

Whatever political importance and art and architectural development obtained by Pallavas in the history of South India, it was because of these lines of Pallava Kings. It was due to the efforts and achievement of the imperial Pallavas only they obtained their place in history. We have more information about the political happenings, government and social life of the Pallavas only after these imperial Pallavas. The first king of this line is Simhavarman who was the Saivite devotee whose history is available in Periapuranam. The expansion of the Pallava kingdom began during his period itself, under the leadership of crown Prince Simhavishnu. There was a feeling that he abdicated the thrown and allowed his son to look after the government.

Simhavishnu’s political assignments can be known from Velurpalayam plates and Mattavilasa Prahasamam. He wore the titles of 'Avanisimha' (Lion of the Earth), 'Chatrumalla', 'Kadungon' and was credited with the conquest of Cholamandalam. He defeated the Khalabras, the Cholas, the Pandyas and the Malavarayas. Bharavi, the author of Kiraturjuniyam was patronized by him. As the monolithic temple was excavated by him, we can draw the attention that the architectural and Spiritual traditions of Mahabalipuram were started during his time itself.

Simhavishnu was succeeded by his son Mahendra Varman in 600 AD who ruled up to 630 AD. He was a multi-talented person. He was an author, a musician and a painter and a great builder. He obtained many complimentary titles like Cheththakari, Chitrakarapuli, Matta Vilasa, Vichitra Chitra, Chatrumalla, Gunabhara, Avanibhajana, Sankarnajati and also an uncomplimentary title of 'Kalaha Priha'.

Mahendravarman was one of the greatest rulers of the Pallavas dynasty. His rule was witnessed with the commencement of long-drawn Pallava-Chalukyan and the Pallava and Pandyan conflicts. If the reason for the former was to contain the
మండలాలు జ్ఞానాన్ని ప్రకటించడానికి ప్రారంభం చేసినాము, మినిస్ట్రీ డిమానికేండ్ర భాగం వనరించి జీవితాన్ని ప్రారంభించడానికి సమాధానం సందర్శనం చేసినది. వీటి వారికి ప్రామాణిక సంబంధాలు ఉంటాయి. యొక్క సమాధానం వారి జీవితాన్ని ప్రారంభించడానికి సమాధానం సందర్శనం చేసినది. వీటి వారికి ప్రామాణిక సంబంధాలు ఉంటాయి.

మండలాలు జ్ఞానాన్ని ప్రకటించడానికి ప్రారంభం చేసినాము, మినిస్ట్రీ డిమానికేండ్ర భాగం వనరించి జీవితాన్ని ప్రారంభించడానికి సమాధానం సందర్శనం చేసినది. వీటి వారికి ప్రామాణిక సంబంధాలు ఉంటాయి. యొక్క సమాధానం వారి జీవితాన్ని ప్రారంభించడానికి సమాధానం సందర్శనం చేసినది. వీటి వారికి ప్రామాణిక సంబంధాలు ఉంటాయి.
imperialistic attitude of the Chalukyas especially Pulakesin II and for the latter, it was due to the need to contrary the Kaveri deltic area. During his Perennial Pallava – Chalukyan hostility Mahendra Varman lost his Vengi region; northernmost portions of the Pallava dominions. This region includes the Southern portion of Coastal Andhra, Cuddapah and Anantapur districts to Pulakesi II, which was kept under the control of his brother Vishnu Vardhan. Yet the Kasakkudi inscription refers to the victory of Mahendra Varman against Pulakesi II at Pullalur (Pallur, near Conjeeveram) was also true. Though they could defeat, but did not recovered the Vengi and but saved the Kanchipuram from the challenges.

Mahendravarman was a great lover of literature and he was an accomplished man of letters. He written plays Mattavilasa Prahasanam and Bhagavatajjukiyam in the Sanskrit language. His patron in fine arts was unparalleled not only among Pallava kingdom rulers but also among Tamil rulers. He followed a new style of architecture and championed the pioneer in using this art of excavations rock-cut temples. He asked the artists to use rock giving up a perishable material brick, timber, metal mortar etc. He felt that the use of these materials led to the decay of temples in a short period. So he advocated that the stone be only used for this construction. This kind of rock cut temples are found at Vallam, Mandagapattu, Dalvanur, Mahendravadi and Mamandur in Tondaimandalam region. He was the responsible for writing a grammar of painting called ‘Dakshinachitra’ for which he bore the title ‘Chitrakarapuli’. His paintings found on the ceilings of a rock-cut temple at Sittanavasal represented fresco figures. He was a great patron of music and the creation of a musical system. Rudracharya had given training in music to him and he composed a variety of the Veena i.e., (Parivadina) for the students. We can see this from Kudumiyamalai rock at Pullukkottai. This music initiative of him shows that his excellence in music form. He was responsible for the construction of many temples and towns. Mahendramangalam or Mahendravadi was the main town built by him. He also constructed a tank ‘Chitramegha Tatakam’ at Mamandur.

Mahendra Varma was a follower of Jainism at an early stage and gave up and embraced Saivism with the influence of Saiva Saint Appar or Tirunavakkarasu. He built a Siva temple at Tiruvadi. After conversion, Mahendravarman destroyed many Jainapalli’s and its material used for building Siva temples at Gunadharichchuram. Because of this only he bore the title ‘Gunabhara’.

Narasimha Varman was followed by Mahendra Varman who was the greatest of the Pallavas who ruled from 630 – 668 AD. He was well familiar with the title ‘Mamilla’ which means the great wrestler or warrior. Outstanding political achievements made him to supreme in South India. A notable achievement of his credit was his achievement against Chalukyan King Pulakesi-II. He participated
మాత్రమే అంగా అనుసారం తెలుగు విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా "సత్యం "తెలుగు విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. ఇది సత్యం అనుసారం విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. ఇది సత్యం అనుసారం విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. ఇది సత్యం అనుసారం విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. ఇది సత్యం అనుసారం విధానం పరిశ్రమ చేసేది శరీరం సంభాగం.

మాత్రమే అంగా అనుసారం తెలుగు విధానం పరిశ్రమ చేసేది 

1. రాకుటియార్ (Rock cut Temples) : రాకుటియార్ రాక్రూపి భాషల భాషల మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం. మాత్రమే అంగా విధానం పరిశ్రమ చేసేది శరీరం సంభాగం.
three places, which finally concluded after Pulakesi’s death. It took place in the 13th regnal year of his rule. He brought with him the ‘Ganesa Icon’ which became popular as the ‘Vatapi Ganesa’. He also bore the title ‘Vatapi Konda’ as the ‘conquer of Vatapi’. After this, he achieved another striking achievement of the Ceylon expedition to assist prince Manivarman son of Kasyapa II of Ceylon. This fleet was operated from the port Mahabalipuram and reinstated him as the Ceylon ruler. He also has the credit of acquiring many victories over the Cholas, Cheras, Kalabhras and Pandyas but details of these campaigns are yet to be available. Another notable event during his period was the visit of Huien Tsang, the Chainless pilgrim to Kanchipuram about A.D. 640. His accounts of Kanchi and Tondaimandalam were very informative and useful.

Narasimha Varman I was a great builder also like his father. He built a sea-beach town Mahamallapuram known as Mahabalipuram and also many monolithic temples like ‘Dharmaraja Ratha’ and ‘Ghatikas’.

Mahendravarman II was a son of Narasimhavarman became king and ruled for only two years i.e., from about 668 to 670 AD. He was defeated by Vikramaditya, son of Pulakesi II. He was succeeded by Parameswara Varman I who ruled about 670-695 AD. Once again Pallava Kingdom was attacked by Vikramaditya in which they lost not only Kanchi but also destroyed the family of Mamilla. He built a temple near Kanchi. He was succeeded by his son Narasimha Varman II who ruled from 695-722 AD who was known by his titular name Rajasimha. Though his regime was peaceful, he fought with Chalukyas and destroyed the Kalabhras without much violence and destruction. There was a Chinese reference, accordingly, he had engaged the Chinese warriors, war elephants and cavalry against the Arabs and the Tibetans on behalf of the Chinese. As a token of gift the emperor conferred the name ‘the army which cherished virtue” for rendering his services. His rule was also remarkable in the field of art and architecture. Shore temple at Mamallapuram, Kailasanatha temple or Rajasimheswaram and Siva temple in Panamalai are the specimens of his constructions. The great rhetorician famous Sanskrit scholar and the author of Dasakumar Charitam Dandin was adorned his court. He also bore the titles like Rajasimha (Lion among Kings), Agamapriya (lover of Sculptures) and Sankar Bhakta (devotee of Siva).

Rajasimha was succeeded by his other son Paramesvara Varman II whose regnal period was from 728-731 AD. He too had a significant role in history. He had to face the Chalukyan threat from Vikramaditya. According to the Vaikunta – Perumal temple inscription, he was brutally killed and anarchy prevailed when nobody came forward to take up the kingdom. Tiruvadigai temple of Viratteswara was credited to him and also Adivaraha temple, Mamallapuram was also excavated in his time.
2. **Monolithic Rathas**: These are colossal structures standing solitary and immovable. Monolithic buildings (built on a single stone mass) are found in several regions of India, particularly in Odisha, Tamil Nadu, Karnataka, and Andhra Pradesh. Typically, these structures are dedicated to various deities and are usually temples or shrines.

3. **Structural Temples**: As the name suggests, these are temples built with the help of structural columns. Unlike monolithic buildings, structural temples have a more organized and planned layout. These temples are often found in Konark, Puri, and Bhubaneswar.

4. **Bare Reliefs**: These are carved on the walls or pillars of the temples without any background. They depict various scenes from the life of the deity, historical events, and mythical stories. Bare reliefs are more common in temples of the Odisha region.

**Conclusion:**

- Monolithic Rathas
- Structural Temples
- Bare Reliefs

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At this critical juncture, there was political chaos and finally Nandivaram succeeded to the throne at the age of Twelve about 731AD and due ruled for nearly 65 years. There were many theories regarding his succession, which can be known in detail from many inscriptions. During his long reign period, Nandivarman had to fight with their natural foe, the Chalukyas, the Pandyas, the Rashtrakutas and also the Western Gangas. It is to be noted that his general ‘Udaya Chandra” played a predominant role in his conquests. His relations with all his opponents were varied. Sometimes it was hostile, at times peaceful, often unsuccessful and occasionally successful for mere survival on the throne.

As soon as he occupied the throne, well before his settlement their arch-rivals Chalukyan king Vikramaditya who waited for the opportunity took advantage and conquered Kanchi. However, this occupation was short-lived for the invaders who left the Kanchi either of their accords or under pressure. Immediately after it, he had to come across another rival Pandya ruler Arikesari Paramkusa Mara Varman, and his son Kochahadaiyan Ranadira who not only supported Chitramaya his rival for the throne but also seized many territories around Tanzore and the region to the North of the Kaveri. This was also foiled by Udayachandran and rescued after they were defeated at Nandipura. Rashtrakutas under their founder Dantidurga also took advantage and occupied Pallavas capital Kanchi. But Nandi Varman could able to make a treaty of reconciliation by which he agreed to give his daughter Reva to Nandivarman. But it did not produce a permanent solution. Once again Pallavas had to face the serious threat from Parantaka Nedunjadaiyian and Govinda III. They defeated the Pallavas in the famous battle ‘Pennadam’ and occupied many regions. The only credible achievement of Pallavas was the defeat of Sripurusha, the Western Ganga king, and recovered a precious gem called ‘Ugrodaya’ along with huge wealth as booty.

Nandivarman II during his long rule took a keen interest in constructing many temples. Vaikunta Perumal temples, Parameswara Vinnagaram temples at Kanchi, Kesava Perumal temple at Kuram, the Tiruvadi and the Mukteswara temple at Kanchi were important. He was Saiva and performed Asvamedha Sacrifice.

Nandivaram II was succeeded by his son Dantivarman who bore his maternal grandfather name; Dantidurga. We have many inscriptions which are telling about him. Partasarati temple at Tirplicane, Chennai describes him as the ornament of the Pallava family and the Gudimella inscription tells us that the Bana’s were the subordinates to Dantivarman. Though he had a blood relation to Rashtrakutas, it was not pacified their conflict, rather, Govinda III defeated Dantivarman and occupied Kanchi. Although, it was recaptured by Pallavas, once again Telugu Cholas and the Pandya Srimara were succeeded in seizing Tondaimandalam. Dantivarman married a Kadamba Princess, Aggalanimmati. Nandivarman III after an interregnum succeeded his father Dantivarman. He could able to inflict a crushing defeat at Tellam on Pandyas.
మాత్రము ఎంతి ప్రారంభం?

1. అంటుందే లేదు, మేము లేదు తెలియడం అవసరమైన మార్గం మాత్రము ఎంతి ప్రారంభం?

2. మాత్రము ఎంతి ప్రారంభం అవసరమైన మార్గం మాత్రము ఎంతి ప్రారంభం?

3. మాత్రము ఎంతి ప్రారంభం అవసరమైన మార్గం మాత్రము ఎంతి ప్రారంభం?

4. మాత్రము ఎంతి ప్రారంభం అవసరమైన మార్గం మాత్రము ఎంతి ప్రారంభం?

ప్రశ్నించిన సమాధానానికి దానితో?

1. మాత్రము ఎంతి ప్రారంభం అవసరమైన మార్గం మాత్రము ఎంతి ప్రారంభం?

(1) మ. ఎంటుందే లేదు (2) తెలియడం అవసరమైన (3) మ. ఎంటుందే లేదు

(2) మాత్రము ఎంతి ప్రారంభం?

(1) మ. ఎంటుందే లేదు (2) తెలియడం అవసరమైన (3) మ. ఎంటుందే లేదు

3. ‘ఎండు’ ఏంటుందే?

(1) మ. ఎంటుందే (2) తెలియడం అవసరమైన (3) ఎండు ఆధారం

(2) మాత్రము ఎంతి ప్రారంభం?

4. మాత్రము ఎంతి ప్రారంభం అవసరమైన మార్గం మాత్రము ఎంతి ప్రారంభం?

(1) చిన్నతా (2) మాత్రము ఎంతి ప్రారంభం (3) విత్తనం మాటకు సత్యం

(4) విత్తనం సత్యం?

(5) 2, 3, 1, 4 (6) 4, 3, 2, 1 (7) 1, 4, 2, 3

(8) 3, 4, 2, 1

5. అమరికములు?

(1) నిండకం (2) మాటకు సత్యం (3) మాటకు సత్యం

(4) మాటకు సత్యం (5) మాటకు సత్యం

(6) మాటకు సత్యం (7) మాటకు సత్యం (8) మాటకు సత్యం

(9) మాటకు సత్యం (10) మాటకు సత్యం
after their continuous incursions which made the Nandivarman III to confined only to the capital. After its victory, he bore the little ‘Tellaru Erinda Nandu’ and also the other title ‘Avani Naranan’.

Nandivarman III was succeeded by his three sons, Nirupatunga, Aparajitha and Kampavaraman and their differences led to two different groups. Neighbouring Kingdoms the Pandyas, the Gangas, the Cholas took initiative and determined to use it for their advantage. The Pandyan king Varuguna II and Prithvipathi of Gangas supported the Nirupatunga group, Adithya of Chola joined the Aparajitha faction of Pallavas. These two Confederate forces met at significant war ‘Tirupparambiyam’ near Kumbakonam. In this decisive battle, Aparijitha team obtained a resounding victory over Nirupatunga alliance. Ganga king was killed, the Pandyas were defeated and Nirupatunga was no longer heard of. Thus, the decisive war changed the very fate of not only the Pallavas but also Pandyas and Gangas towards the adverse side and Cholas to the positive side. Thus at a single stroke, the Gangas were weakened the Pandyas have retreated and the Pallava had been exterminated. And finally, the imperialist Adithya Chola brutally killed Pallava king Aparajitha Varman in 897 AD and put an end to Pallava’s rule in South India.

3.5 Administration system under Pallavas

“What Guptas were to the North, Pallavas were to be South” – Dr. K.P. Jayaswal.

The Pallavas had a well-organized administrative system. It was one of the most glorious periods in the history of South India. King was the sovereign. He was the head of administration, Judiciary and the leader of the armies. Kingship was hereditary and they followed primogeniture for succession. They believed that they were descended from the creator. They ruled with titles like Dharma Maharajadhi Raja, Maharajadhi Raja, Maharaja and Panchamaha Lokapalaka etc. Their royal emblem was the Bull. They were assisted by a council of ministers like Matras, Mantris, etc. In addition Rahasyadhikari (Private Secretary), Ajnapathi (treasurer), Adhikarana Bhojakas (Judicial Officers) were also there at their court. The king was also assisted by Yuva maharajas. The King provided land grants to temples i.e Devadanai and ‘Brahmadeya to Brahmans.

The Pallava Empire was divided into many provincial units like the Nadu, the Kottam and the Ur. The Pallava inscriptions were throwing much light on the village assemblies ‘variams’.

3.6 Society under Pallavas:

Tamila Society from the 7th century to 13th century AD witnessed a great change. It was mainly by fourfold divisions. The caste system became very rigid. Brahmins occupied a highly privileged position due to their ritual status. They had been given Brahmadeyas and Devadanai as tax-free possessions. The Vaisyas were
confined to trading and agriculture whereas Sudras were engaged in the professions of agriculture, defense service and agricultural labour. It was interesting to note that this period witnessed the growing differentiation of Sudras from the Panchamavarna (or) Chandalas. Sudras rose to a high position and formed as Reddy or Rattadi, Vellale and Kapu. Chandalas, labours, some of the castes with in artisans remained as a dependent class.

**Religion:**

It was clear that during the early Pallava period Buddhism and Jainism were flourished and also firmly established in royal courts during the fag end of the Kalabra period i.e 7th century. But as time progress, there was a dramatic turn towards Hinduism. It was revivalism for Hinduism and the seventh century became aggressive and fought the issue out with heretics. The royal patronage and religious conditions were primarily responsible for it. Thus, the Pallava period witnessed for the decline of Buddhism, Jainism and the rise of Saivism and Vaishnavism. The Pasupathi system and its subsects the Kalamaukhas and Kapalikas were also existed and Srisailam, Alampur, Amaravathi, Melpadi, Tiruvarriyur, etc., were the centers where these Kapalikas were existed.

The other important development during the Pallava period was the rise of the Bhakti movement, which involved the activities of the Alvars and Nayanars. The prime motto of this movement was to loosen the bond of the cost and to achieve the sophistication of Saiva and Vaishnava sects. It was the first religious reform movement of the 8th century in India. Being the orthodox Hindus, Pallavas followed the Dharmasutras scrupulously and worshipped Vishnu and Siva. Brahmancial ceremonies, sacrifices, customs and traditions of Aryans were all practiced and made them an integral part of their daily life. There was a provision by the rulers for the recitation of Mahabharatha in a Mandapa at Kanchi. Both Sanskrit and Tamil languages were received the same patronage from the rulers of the Pallava Kingdom. Many outstanding scholars underwent training at Kanchi, which was the greatest center of learning in the South. It was from here only that the Sanskritisation of the South was preceded. If you see the sanction of grants to the Brahmin shows that the Aryan structure of society had gained a firm hold in the South during the Pallavas period. Hence, these all show that the **Aryanisation of South India was completed during the Pallava period.**

**Education and Literature:**

Ghatikas was one such important educational institution of the ancient Tamil Country. ‘ghat’ means to strive after and ghatika was an institution where students store after higher knowledge. Ghatikas and Sanskrit sacred lore played a key role in Pallava’s time to enrich the people. Kanchi the capital city was the important
Ghatika, which attracted students from all parts of India. And also a miniature of Nalanda seems to have been functioning in ‘Bahur’. In addition, the Guru-Sishya style of functioning existed during this period where Tamil language and literature were taught. Mayura Varman, the founder of the Kadamba Dynasty, Dinganaga a famous Buddhist writer, Dharmapala, Rector of the Nalanda University were all some of the Stalwarts who studied at Kanchi Ghatika. Meenakshi, a great scholar of Pallavas history was also from this reputed Ghatikas.

Literature, during the Pallava period which was popularised as the second phase of Tamil literature, was remarkable in many ways. The Pallava rulers were not only great patrons of learning but there were some poets themselves. The important feature of their literature was that it was mostly influenced by Sanskrit and it influenced to go for devotional literature. The majority of the literature available today except for the Nandikkalambakam, the Muttollayiram, and the Perungathai which were considered secular literature were all come under the devotional category. Grammatical works of Iraiyanar Kalaviyal and Dandialankapuram have also belonged to secular literature. Vaishnava’s Nalayiram, Saivas ‘Teveram’, Perundavanar’s Mahabharata translation into ‘Bharathevenba’ were all pure religious-devotional. Twelve Alwars writings on Vaishnava tradition, Nayanmars writings and other accounts of karaikkal Ammai, Aiyadigal kadevarkan, Nammalvar’s Tiruvaimoli (Thousand verses), Andal’s devotional songs were all-important Vaishnavite literature. Regarding Saivita devotional literature, the prominent were Tiruvachakam and Tirukkovaiyar which deal with conventional Aham of Manickavachakar etc. Bharavi, Dandin due eminent scholars were adorned by Simha Vishnu and Narasimha Varman II respectively. Mahendra Varman I’s social comedy Mattavilasa Prahasana, Tiruvalluva’s Tamil Kural were also a work of great learning.

◆ Pallava’s Art and Architecture

If at all, we have been witnessed the Pallavas name reverberating in the annuls of history of South India, it may not in the field of politics or others but in the field of art and architecture. Pallavas has the credit of initiating the Dravidian style of temple architecture and the history of Indian Architecture in the South. During the Pallava regime, the evolution starts in cave temple structures gradually developed into monolithic rathas and later culminated in structural temples. The temple architecture of Pallavas can be divided into four categories. They are Rock Cut Temples, Monolithic Rathas, the Structural temple of Rajagriha and the Structural temples (Aparajitha style) developed by later Pallavas.

Rock cut temples style was introduced by Mahendra Varman, so it was also known as Mahendra Style. Pillar Mandapa is a special feature of it. He started the technique of excavating stone temples out of solid rock. It was a new architectural style involving the exclusive use of stone rather than timber, brick and mortar. The
main purpose of it was for the sake of durability that the innovation was initiated. Thus the medium of art was changed from non-stone to stone, this new tradition continued in an architectural field called ‘Tamilian’, though generally called ‘Dravidian style’. We can found these kind of temples at Mandaga pattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirapalli, Vállam, Siyamangalam and Tirukalukkunram.

The second stage of architecture was represented by the monolithic rathas and mandapas which were known as the Mamalla style. This wonderful architectural monument was initiated by Narasimhavarma I, who introduced curves (mouldings), frontal appearance (facade) and pillars to the temples. The beautiful sculpture in its walls like a figure of the lion at the base and the capital of pillars is a special feature of early Pallava architecture. The beautiful sculpture in its walls like a figure of the lion at the base and the capital of pillars is a special feature of early Pallava architecture. Panchapandava Rathas at Mahabalipuram, Mahishasura Mardhini Mandapa, Varaha Mandapa and Tirumurthi Mandapan are the specimens of it. Arjuna’s penance or the ‘Descent of the Ganga’ is also another remarkable architectural beauty of the Pallavas.

There was a gap in the evolution of the structural style of Pallavas which was introduced by Rajasimha. These temples were built by using soft sand rocks, bricks etc. There are more temples belongs to this period. Important among them are Kailasanatha temple, Vaikunta Perumal temple at Kanchi and Seashore temple at Mahabalipuram. Although the Seashore temple is the most beautiful, the Kailasanatha temple is the largest temple among the Pallavas temples. The pyramidal tower, the flat-roofed pillared hall, the vestibule and the rampant lion pilaster are the striking features of these temples. The fourth stage of the Pallavas art is also represented by structural temples which were built by later Pallavas which was called as the “Aparijatha Style” by some scholars. The Mukteswara and Matungeswara temples at Kanchi, Vaikunta Perumal Temple, the Virattaneswara temple at Tiruttani, Parasurameswar temple at Gudimallam are the important specimen of this style.

In the field of sculpture also Pallavas contributed a lot. Some of them are the ‘Open Art Gallary” and the’ Descent of the Ganges” or” the Penance of Arjuna” etc. And also a fresco painting in stone, a crevice between the two boulders representing a river, where a band Nagas and Nagins are carved, the figures of lice – picking monkey, big elephants and the figure of the ascetic Cat and a little Mouse of the forest on seeing their enemy etc are outstanding and incredible sculptural beauty of this period.

Fine Arts developed by Pallava rulers are also noteworthy. We have an important note on the notation of Vocal Music from the Mamandur inscription. The Kudumiyalalai and the Tirumayam inscriptions are also giving some idea of the music of both vocals as well as instrumental. We are also provided various musical notes in hymns of the Alwars and Nayanmars. The depicts of many dancing postures are given information to us that dance and drama also developed during this period.
Since Sittannavasal paints belonged to Pallavas, we can claim that they are truly frescos, which generally depict natural objects besides celestial figures.

3.7 Learning out Come:

- Different theories about the origin of the Pallavas.
- Chronology, political history, and political advancements of the Pallavas.
- The polity and the administrative system under the Pallavas.
- Architectural achievement of the Pallavas.
- Pallavas as the completion of Aryanisation of South India.

3.8 Examination Model Questions

1. Do you agree that the Aryanisation of South India was completed by Pallavas?
2. What is your explanation to the Question “Who are they Pallavas”?

Mahabalipuram - Pancha Rathas
3. Can’t we finalise the chronology of Pallavas?
4. Can we have any empire which can be compared with Pallava's contribution to art and architecture?

**Answer the following:**

1. Which of the following historian believed that pallavas belonged to Andhra region?
   a. Louis Rice  
   b. Sreenivasa Ayyengar  
   c. K.P. Jayaswal  
   d. Prof. K.A.N. Sastri

2. Who was the greatest ruler among the pallavas?
   a. Simha Varma  
   b. Mahendra Varma  
   c. Naramsimha Varma  
   d. Aparijita Varma

3. What is meant by ‘Ghatikas’?
   a. Religious doctrine  
   b. Educational centres  
   c. Political Assemblies  
   d. Literary Parishats

3.9 **Books for further reading:**

- Aiyenger, *Ancient India*.
- Sastri, K.A. Neelakana : *Culture and History of Tamils*.
- Sircar, D.C. *Successors of the Satavahanas in the lower deccan*.
- Smith V.A. *Early History of India 1924*.
- Agnihotri, V.K - *Indian History and Culture*.
- Prof. V. Vaikuntam, *Indian History and Culture up to 1526 A.D*.

**Matching :**

1. Kanchi a. Agama Priya
2. Mahabalipuram b. Vatapi Konda
3. Mahendra Varma
c. Matta Vilasa Prahasanam
4. Narasimha Varma-I
d. Temple City
5. Narasimha Varma - II
e. Ghatika

**Arrange the following in order:**

   a. 2,1,3,4
   b. 1,2,3,4
   c. 4,3,2,1
   d. 1,4,3,2

**3.10 Glossary**

- **Tondaimandalam** - Tondainadu, an ancient division of Tamil country comprising present Chennai, Kanchipuram, Tiruvallur, Vellore and Tiruvanmalai districts.
- **Pallava Bogga** - Palnadu region in Guntur district of Andhra Pradesh
- **Bappa** - father (Prakrit)
- **Ghatikas** - Educational institutions during Pallava period
- **Avani Simha** - Lion of the earth
- **Alwars** - 12 poet saints devoted to Vishnu
- **Kalahapriya** - Mahendra Varma’s uncomplementary title
- **Bhagavatajukiyam** - A sanskrit book written by Mahendra Verma
- **Dakshina Chitra** - A title bore by Mahendra Verma for his contribution to art and architecture
- **Parivadina** - A new music composed by Mahendra Verma
- **Appar** - A saiva saint who influenced Mahendra Varma to embrace Saivism
- **Gunabhara** - for the destruction of jainapallis and used its material for the construction of temples
- **Mamilla** - A great wrestler
- **Vatapi Ganesha** - An Idol brought by Narasimha Verma after defeating Pulaksi II
Vatapi kond - The Conqueror of Vatapi
Ugrodaya - A precious gem recovered from Western Gangas by Pallavas
Devadana - land grants to temples,
Brahmedaya - lands to brahmins
Nayanars - A group of 63 saints devoted to Shiva
Nalayiram - Vaishnavas
Tevaram - Saivas
Mahendra style - Pillar Temples
Mamilla style - Monolithic setter
Bharathe Venba - Mahabharat in Tamil
Kalamukhas - Worshippers of Shiva, who became notorious for their practices of esoteric rituals.
Kapalikas - worshippers of Kapalin, the skull bearer, a name of Shiva
Pasupatas - the earliest Hindu sect that worshiped Shiva as the supreme deity

**Hiuen Tsang** visited Kanchipuram and given an elaborate description of Kanchi. According to him, Ghatikas at Kanchi were educational centers. There was Raja Vihara in which thousands of learned men of the country were studied. Dharmapala who was an eminent scholar belonged to this Kanchi. He also recorded that Kanchi was about 6 miles in circumference and there were more than one hundred monasteries where 10,000 Theravadin monks were lived. He also mentioned non-Buddhist temples which were belonged to Digambara Jains. While explaining society, he mentioned that society was rich and Kanchi was surrounded by fertile soil and green fields.
Unit –IV

India from 3rd century AD to 8th century AD: Administration, Society, Economy, Religion, Art, Literature and Science & Technology under Guptas – Samudragupta; Cultural contribution of Harsha: Arab Conquest of Sind and its Impact
குறிப்பு பிள்ளாவர்

குறிப்பு பிள்ளாவர் என்று குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பு பிள்ளாவர் என்று, குறிப்பிட்டப் பட்டுள்ளது. குறிப்பிட்டப் பட்டுள்ளது.
The Guptas (A.D. 320-550)

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విశేషాలను చెప్పినా, ఈమానాల జీవిత రాము, దానిని ఉపయోగించడం మరలను మాట్టించడానికి. మరల ఆధారం చాలా అంకురులను అనేక రాయపెట్టడం లభిస్తాయి. రామలో ఆధారం అటిప్పుగా ప్రస్తుతి చేయడం లభిస్తాయి. అప్పుడు ఈ విధంగా అనేక ప్రశ్నలు ఉండటం లభిస్తాయి.

అవి అంతకంటే

నాగార్జును అవి సారితో మరల మరల లభిస్తాయి ఇతర కంటే ప్రతి కంటే. వైపు ఎంత మరల లేదు ఆహారం లభీయంగా ఉండటం తెలిస్తుంది. మరల ప్రామాణికంగా మరల ప్రత్యేకంగా తెలిస్తుంది కనుక మరల ప్రత్యేకంగా ప్రతి కంటే ప్రత్యేకంగా ఉండేవి. ఈ విధంగా సమాధానం లభిస్తాయి

పరిస్థితులు ప్రతి జీవిత రామలో ఉపయోగించడానికి

అలంకారాలను మనం సంపాదించడం జరిగింది. అలంకారాల ప్రత్యేకంగా సాధారణం నిర్ణయిస్తుంది. మనం ఆహారం ప్రత్యేకంగా సాధనాత్మకంగా సంపాదిస్తుంది.

స్థానాలు అంశాలు అంశాలు అంశాలు (లీటీ 375-414)

ఉదాహరణలు ప్రత్యేకానికి జీవితం సంపాదించడం అంశాలను అధికంగా సంపాదించడం తెలిస్తుంది. అంశాల ప్రత్యేకంగా పరిస్థితులను సంపాదించడం తెలిస్తుంది. అతని ప్రత్యేకంగా పరిస్థితుల సంపాదించడం తెలిస్తుంది.

స్థానాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు (లీటీ 414-455)

స్థానాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు అంశాలు (లీటీ 414-455)

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ప్రపంచంలో 5 వ శతాబ్దంలో ముఖ్యమైన నాటికి కలసలు. ఈ సమయంలో గుప్తరాజులు ప్రాంగణంలో ప్రతిష్ఠించారు. ఆధ్యాత్మిక సాంస్కృతిక సమాధానం కలవడంతో, గుప్తరాజులు పాలనా మార్గాన్ని ప్రతిష్ఠించారు. తరువాత గుప్తరాజులు గ్రామాల మండలాల్లో నడిపడువారు.

విద్య సాధనం నిర్మించారు

ప్రపంచంలో 5 వ శతాబ్దంలో విద్య సాధనం నిర్మించడానికి గుప్తరాజులు ప్రతిష్ఠించారు. ఈ సమయంలో విద్య సాధనం నిర్మించడానికి ప్రతిష్ఠించారు. కాదు విద్య సాధనం నిర్మించడానికి సాధనాలు ఉపయోగించడానికి ప్రతిష్ఠించారు.

విద్య సాధనం నిర్మించారు

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4.1 Objectives

1. Trace the chief events leading to the establishment of Gupta Dynasty.
2. Trace the progress of Science and Technology and its importance
3. Understand the Administration and Social, Economic conditions of this period
4. To know about the great poets, scholars, and scientists of this period and their contribution
5. How phenomenal progress was made in the art of metallurgy
6. Trace the causes for Revival Hinduism and its significance.

4.1.1 Introduction-Origin of the Gupta Dynasty

The origin of the Gupta’s is somewhat obscure. It is possible that the family was one of the wealthy landowners who gradually gained political control in the region of Magadha. The disappearance of the Mauryas from the political map of India saw the emergence of many indigenous and foreign rulers who literally divided the north and south India and ruled over them for nearly five centuries. Of these, Kushanas dominated the north whereas the Satavahanas the Deccan and Andhra. The eclipse of the Kushanas in North India and the Satavahanas in the Deccan in the 3rd century C.E ushered in a period of political disintegration. It paved the way for the emergence of several minor powers and new ruling families. It was against this background the Guptas laid the foundation of the empire. After the Mauryas, Guptas realized the political unification of North India and covered much of the Indian subcontinent. The Gupta age was considered to be the second glorious epoch in the annals of ancient India. This age is marked by the startling developments.

The Gupta period was acclaimed by historians as the period of ‘Efflorescence’ or the ‘Classical age’ or the ‘Golden age’. Civilizations were described as a Golden age when virtually every manifestation of life reached a peak of excellence. Normally, these concepts were utilized by nationalist historians.

4.1.2 Sources

There are many sources for writing the history of the Guptas. They include literary, epigraphical, and numismatic sources. Among the literary sources, the Puranas occupy an important place. The Puranas are 18 in number and they give us a clear picture of the Gupta Empire. Contemporary works like Devichandraguptam and Mudrarakshas were written by Vishakadatta, provide the story of Ramagupta after the death of Samudragupta. The campaign of Samudragupa is given in detail in this inscription. There are many more inscriptions of this period viz, Bitari Pillar inscription of Skandagupta, the Udayagiri Cave Inscription, the Mathur
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Stone Inscription, the Sanchi Stone Inscription, the Gadhwa Stone inscription, the Mehrauli Iron Pillar Inscription of King Chandra, etc. The coins and the monument of the Gupta period are also a source of history in this period.

**Gupta Kings**

**4.1.3 Sri Gutpa (c.A.D. 240-280)**

Sri Gupta was the founder of the Gupta Dynasty. His kingdom must have comprised a portion of Bengal. The title was taken up by him Maharaja and not Maharajaadhiraja. Ghatotkacha has been described in the Gupta records as the son and successor of Sri Gupta. However, in some places, he is also described as the first Gupta king. Like Sri Gupta, Ghatotkacha was also known as Maharaja.

**4.1.4 Chandragupta I (A.D. 319-335)**

Ghatotkacha was succeeded by his son, Chandragupta I, he is described as Mharajadhiraja or king of kings. The new title must have been acquired by him as a result of his conquests. The Puranas refer to the Gupta Empire in the time of Chandragupta I in these words: “Kings born of the Gupta family will enjoy all these territories, viz, Prayaga on the Ganges, Saketa, and Magadha”. The real founder of the Gupta dynasty, Chandragupta I, who had married in the Lichchavi family, assume the title of maharajadhiraja. A lot of importance is attached to this marriage. It is pointed out that before the marriage of Chandragupta to Kumar Devi he was merely a ruler at or near Pataliputra. However, as a result of this marriage, the Gupta Dynasty rose into Prominence. The view of Dr. Smith is that Kumar Devi brought to her husband a valuable influence which in the course of a few years secured him a prominent position in Magadha and in the neighbouring countries. Chandragupta was raised by his Lichchhavis connection from the rank of a local chief to such dignity that he felt justified in assuming the title of Mharajadhiraja. He struck coins in the joint names of himself, his queen, and the Lichchhavis. Chandragupta I is also credited with having funded Gupta Era(A.D. 320).

**4.1.5 Samudragupta (A.D. 335-380)**

Chandragupta I appointed his son Samudra Gupta to succeed him in about A.D. 335. Fortunately, a lengthy eulogy to him was inscribed on the Ashokan pillar at Allahabad, which provides basic information on his reign. It would seem that there was some trouble over the successor to Chandra Gupta I, and the coins of an obscure prince Kacha suggest that Samudra Gupta had a rival whom he finally overcame. Samudra Gupta’s ambition was to establish an empire controlled by the Gupta capital at Pataliputra and including the entire sub-continent. The Eulogy gives an impressive list of kings and regions which succumbed to Samudra Gupta’s
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triumphal march across the country.

4.1.5.1 Military Campaigns

The reign of Samudragupta is chiefly remarkable for the series of military campaigns which he led in various parts of India. The author of the Allahabad Prasati refers to the skill he displayed in a hundred battles which left scars all over his body.

4.1.5.2 Conquest of Aryavarta

After consolidated his position in the north by defeating Nagasena and Ganapatinaga, were rulers of the Naga family, who had set up three kingdoms at Padmavati, Vidisa, and Mathura. Two other kings Achyuta and Cahndra-varman, ruled respectively in Ahichchhatra and western Bengal. The dominions of the remaining five kings, viz. Rudradeva, Matila, Nagadatta, Nandin, and Balvarman were also defeated by Samudragupta. These kingdoms were merged with the Gupta Empire and administered directly by Samudragupta.

4.1.5.3 Southern Campaign

Samudragupota’s campaigns of conquest were not confined to North India. He made one or more expeditions to the Deccan and defeated no less than twelve rulers. The defeated chiefs included Mahendra of Kosala, Vyaghraraja of Mahkantara, Mahendragiri of Pistipura, Hastivarman of Vengi, Vishnugopa of Kanchi, kings Damana of Erandapalla and Kuvera of Devarashtra probably ruled in the Vizagpatanm district. Four other kings, Mataraja of Kaurala, Svamidatta of Kottura, Nilaraja of Avamukta and Dhananjaya of Kushalapuracannot be identified with certainty. Samudragupta defeated and captured the rulers of these southern states. But he later set them at liberty and they were presumably allowed to rule over their kingdoms as feudatories of Samudragupta.

4.1.5.4 Forest Kingdoms

Samudragupta reduced to the condition of serfdom the rulers of the Atavika kingdoms or forest countries. These AtavikaRajyas included Ghazipur and the forest kingdoms connected with the Jubbulpore territory.

4.1.5.5 Frontier and Republic States

The frontier states both in the east and the west submitted to Sumudragupta “by giving all kinds of taxes, obeying his order and tendering homage”. The states in the east were the kingdoms Samatata, Kamarupadavaka, Kartaripura, and Nepal. The states in the west were not kingsdom but republics of peoples called the Malavas, Arjunayananas, Yaudheyas, Madrikas, Abhiras, Prarjunas, Sanakanikas, Kakas, Kharaparikas and others.

It is observed that the conquests of Samudragupta were of different degrees some
The 6th century late Gupta period Dashavatara temple Deogarh, Uttar Pradesh
(https://commons.wikimedia.org/wiki/File:Deogarh01.jpg#/media/File:Deogarh01.jpg)
kings were killed and whose dominions were annexed. Some kings were defeated, taken prisoners, and then liberated and re-instated as his vassals. Samudragupta was not a ruthless annexationist. He was a magnanimous conqueror who was generous to the fallen foe.

4.1.5.6 Foreign States

The Allahabad Pillar Inscription refers to independent foreign countries who entered into a relationship with Samuragupta, and their names are the Daivaputra, Shahanushahis, Shahis, Shakas, and Murundas.

Srimeghavarma, the Buddhist king of Ceylon, was a contemporary of Samudragupta who requested to build a monastery in India, and the necessary permission was given. Subsequently, the King of Ceylon built a monastery of three storeys, six halls, and three towers. A statue of Buddha made of gold and silver was set up in the monastery. The monastery was called by Hiuen Tsang as Mahabodhi Sanghrama.

4.1.5.7 The extent of his Empire

According to Dr. R.K. Mookerji is that Samudragupta was the master of a wide empire extending in the east to the Brahmaputra, in the south to the Narmada, and in the north to the Himalaya and Kashmir.

4.1.5.8 Coins:

The coins of Samudragupta give us a lot of useful information about him. It was Samudragupta who inaugurated and Indianised the Gupta coinage. There are as many as eight different types of coins of Samudragupta and all of them are made of gold. The various types are known as standard type, archer type, tiger type, Asvamedha type, battle-axe, etc.

4.1.5.9 Personality of Samudragupta

Samudragupta was a man of exceptional personal capacity and unusually varied gifts. Brilliant both as general and statesman possessed many qualities of head and heart better suited to a life of peaceful pursuits. V.A. Smith complimented Samudragupta as the Indian Napoleon. He is known by the title Kaviraja (King among poets) because of his ability in composing verses. His skill in music and song is commemorated by certain rare gold coins or medals which depict the king seated on the couch playing the Indian Lute (Vina). He was equally proficient in the allied art of poetry and is said to have composed numerous works.
worthy of the reputation of a professional author. We know from Buddhist records that a Gupta king was a great patron of letters and appointed the Vasubanduhu as his minister. The Gupta’s were followers of the Brahmanical religion and Samudragupta performed the Asvamedha sacrifice. However, he fully maintained the tradition of religious toleration. He even granted permission to the Buddhist king of Ceylon to build a monastery at Buddha Gaya.

The exact date of Samudragupta’s death is not known, but he certainly lived to an advanced age, and when he passed away had enjoyed a reign of apparently uninterrupted prosperity for nearly half a century.

4.1.6 Chandragupta Vikramaditya (A.D. 375 -414)

Chandragupta II was the son of Samudragupta. He was popularly known as Vikramaditya. Vikramaditya is best known for his love for learning, poetry, and fine arts. Chandragupt II strengthened his position by matrimonial alliances. He married Kuveranaga of the Naga family and had a daughter from her names Prabhavati Gupta. The Latter was married to Rudrasena II, the Vakataka king. Chandragupta adopted a prudent precaution in giving his daughter to the Vakataka prince and so secured his subordinate allegiance. RudraSena II had a very short reign and after his death, Prabhavati Gupta was appointed the Regent of her minor that led to the increase of the Gupta influence at Vakataka court. As Prabhavati Gupta was the de facto ruler of the Vakataka kingdom from about 390 to 410 A.D. Chandragupta II took advantage of this opportunity to defeat and annex the territory of western Satraps. In one inscription it is stated that the daughters of the ruler of Kuntala were married to the Gupta rulers.

4.1.6.1 Conquests of Chandragupta-II

Like his father Samudragupta, he continued the policy of extending the empire. The greatest military achievement of Chandragupta II was his advance to the Arabian Sea and subjugation of the Peninsula of Saurashtra or Kathiawar. Chandragupta I attacked, dethroned, and slew the Western Satrap, Rudrasimha, and annexed his dominion. The war must have been a long one. The annexation of the territories was proved by coins and not by any inscription. In memory of this victory against the Sakas, Chandragupta II took the titles, Vikramaditya, Sakari, and Sahsanka.

It is stated that Chandragupta II conquered Vahika, which has been identified with Balkh or Bactria. The Kushan rulers who had accepted the sovereignty of Samudragupta might have revolted and thus arose the necessity of putting them down. Chandragupta II is also described as Vikramaditya (Sun of Power). However, this does not mean that he was the same king who founded the Vikrama Era in 58 B.C.

He patronized scholars and took pride in having at his court some of the wisest and
the learned men of the country. It is generally believed that ‘navaratna’ or the nine gems that adorned his court. Many learned scholars viz, Amarsimha, the lexicographer, Dhanvantari, the physician, Ghatakarpura, the poet, Kalidasa the all-time poet and dramatist, Kshapanika, the astrologer, Sanku, the architect, Varahamihara, the astronomer, Vararuchi the grammarian and Vetalabhata the magician. The Chinese pilgrim Fa-Hien, who travelled in India during the reign of Chandragupta II, was impressed by the peace, prosperity, and security prevailing in his empire.

4.1.7 Fa-Hien (A.D 399-411)

During the reign of Chandragupta II, India was visited by Fa-Hien, the Chinese traveller. He came to India by the land route and went back by the sea route. He spent six years on travel alone and another six years on the study of India. His main object in coming to India was to get the Buddhist Books of Discipline which had become practically unknown in China. He described his journey in his travelogue, A Record of Buddhist Kingdoms (FoguoJi). It is known that he visited several other Asian countries, only India, to explore Buddhism and Buddhist texts. After completion of his journey, he came back to China.

Fa-Hien visited Shan-shan where he saw 4000 Buddhists of the Hinayana school. In the Tartar counties, he saw many Buddhists studying the Indian language and books. In Khotan, he saw thousands of Buddhist monks of the Mahayana school. At the Gomati monastery alone, there were more than 3000 monks and there were 14 such monasteries in Khotan. There were 1000 Buddhist monks in Kashgar whose king was also a Buddhist belonging to the Hinayana school. Fa-Hien visited Gandharra, Taxila, and Peshawar which were full of Buddhist monks belonging to the Hinayana and Mahayana schools. In Punjab, Fa-Hien saw many Buddhist monasteries and he estimates the number of monks there at more than 10,000. At Mathura alone, Fa-Hien found 20 monasteries with 30,000 Buddhist monks. Fa-Hien visited the country known as the Middle kingdom. He visited Sravasti which was full of Buddhist monuments. He visited Buddhist places like Lumbini, Vaishali, Nalanda, Bodhagaya, and Rajagriha. He also visited Ceylon and stayed there for two years. From there he went to Java and or there back to China.

4.1.7.1 Description about Indian Conditions

Fa-Hien recorded many things in his book after enquiring, observing, and studying the Indian conditions. They were:

1. There were a few quarrels or disputes and the people rarely felt the necessity to approach the judiciary.

2. Monasteries, Sangas, temples, and their property were free from government taxes.

3. The people were prosperous and content with their lives. Public morality was high.
4. Most of the people were vegetarians and avoided meat and onions in their meals. They did not use alcohol and other intoxicants. Only Chandalas, who lived outside the cities, engaged in hunting and fishing and were meat-eaters.

5. Buddhism and Hinduism were the most popular religions at that time. Buddhism was more popular in Punjab, Bengal, and the region around Mathura. The Hindu religion was more popular in the middle kingdom (Uttara Pradesh), Bihar, and part of a Bengal.

6. The emperor worshipped Vishnu but he was tolerant of other faiths. But Fahien did not mention the name of Chandragupta II.

7. Holy places like Bodh-Gaya, Kapilavastu, Sravasti, Kusinagar, etc. which were the religious places of Buddhism has no longer existed as cities.

8. The City of Gaya was empty and desolate. The holy places of Bohdagaya were surrounded by jungle.

9. The city of Patliputra and its palace was wonderful. According to him, the palace with its halls was built by spirits who piled up stoned, constructed was ad gates, carved designs, engraved and inlaid after no human fashion.

10. Internal and Foreign trade of India as well its ports. According to him, both internal and external trade of India was in progressive stage and Indians carried on sea-voyages.

It is observed that Fahien saw everything through Buddhist spectacles. He ought to have seen that with a revival of Hinduism under the patronage of the Gupta kings, Buddhism had gone into the background.

4.1.8 Kumargupta I (A.D. 414-455)

In A.D. 415 Chandragupta II was succeeded by a son named Kumaragupta who ruled the empire for about forty years. He took up the title of Vyaghra-bala-prakrama which means displaying the strength and prowess of a tiger. He was popularly known as ‘Shakraditya and ‘Mahendraditya’. He performed the Asvamedha sacrifice, but we do not know of any military success achieved by him. He maintained intact the vast empire built up by his two predecessors. He laid the foundation of Nalanda University which emerged as an institution of international reputation. Towards the close of his reign, the peace of the kingdom was disturbed by internal enemies whose identity is uncertain. The Crown Prince, Skandagupta, defeated the enemies after a severe conflict.

4.1.9 Skandatupta (A.D. 455-467)

Kumaragupta died in A.D. 455 or a little earlier when the sceptre passed into the hands of his son Skandagupta. Soon after the accession of Skandagupta a horde of Huna, or Huns, fierce nomads from central Asia, made a more formidable inroad, which, too, was
successfully repelled. But fresh waves of invaders arrived and shattered the fabric of the Gupta Empire. The dynasty was not destroyed. It continued to rule diminished dominions with reduced power for several generations. Skandagupta, however, was the last of the great imperial Gupta, as Aurangzeb Alamgir was the last of the Great Mughals.

4.1.10 Downfall of Gupta Empire

Skandagupta died about A.D. 467 and the line of succession after him was very uncertain. Purugupta, a son of Kumaragupta by the chief queen, ruled for some time and was succeeded by his son Budhagupta. During his reign, internal dissension and Kumaragupta II occupied the throne. After him, Budhagupta, Tathagata Gupta, Baladitya II, Kumaragupta III, Damodaragupta, Devagupta II, Madhavagupta, Devagupt III, Vishnugupta II, and Jivitagupta ruled respectively. During the first half of the 6th century A.D. witnessed the decline and downfall of the Gupta Empire. Apart from a struggle between rival claimants to the throne, and the revolt of feudal chiefs or tributary rulers, there was the invasion of the Hunas. These hordes, kept in check by Skandagupta, again pushed into India and under their two famous leaders, Toramana and Mihirakula, advanced as far as Gwalior and Eran (Madhya Pradesh). Hiuen Tsang tells us that Baladitya was able to make Mihirkula and his son Toramana as prisoners. However, he set them at liberty at the request of his mother. Baladitya was given the title of the bravest man on earth, a mighty king, and equal to Partha.

At this grave crisis rose a great warrior named Yasodhraman (A.D. 530-40) whose family ruled as feudatories of the Guptas in Malava. He not only defeated Mihirakula and stopped the advance of the Hunas but also destroyed the Gupta Empire. But he could not build up a new one. Nothing is known of his empire after his death. Though short of power and prestige, traces of the Gupta Empire still remained. Narasimhagupta survived Yasodhraman and probably dealt the final death blow to the Hunas. But no trace of Gupta rule exists after A.D. 550.

4.1.11 Gupta Administration

The age of the Guptas was one of the most glorious periods in the history of India. It was regarded as the Golden age in the history of India. Scholars compared it to the Periclean age in the History of Ancient Greece and the Elizabethan age in the History of England. During this period, India made great progress in almost all aspects of human life whether social, political, and cultural-as was never made before. It was an age when a large part of India was brought under a single
authority. Three was complete peace and progress in the country. Science, religion, arts letters, and all the other finer aspects of civilization made tremendous progress during this period.

4.1.11.1 The King

The king, as usual, was the focal point in the administration, exercising executive, military, and judicial powers. The Smriti texts provide the ideal for the monarch in the exercise of his powers and the discharge of his responsibilities. The Gupta rulers were assisted by officials of different nomenclature; sometimes the same official held several titles and discharged multifarious functions. Kalidas refers to the Mantri –Parishad. According to him, Kanchuki or Chamberlain acted as an agent between the King and the Council. Whatever decisions were arrived at by the Council of Ministers were conveyed to the King through an Amatya. A large number of officials were employed by the Gupta rulers to carry on the administration of the country. Rajapurusha, the Rajanayaka, Rajaputra, Rajamatya, the Mahasamanta, Mahakumaramatya, Mahapratihara, KanchukimAjansanchari, etc. were the important civil officers.

4.1.11.2 Division of the Empire

The whole empire was divided into bhuktis or provinces, which were governed by Uparikas, directly appointed by the King. The province was further divided into districts or Vishyas under an official called Ayuktaka, appointed by the governor. Gupta inscriptions from Bengal show that the office of the district head, Adhikarana, associated with itself representations from major local communities the Nagarasresthi (head of city merchants), Sarthvaha (caravan-leader), PrathamaKulika (head of the artisan community), and PrathmaKayastha (head of the Kayastha community). The lowest unit of administration was the village with its headman, called Grampati. Different categories of the village, mentioned in the inscriptions as Gramikas, Kutumbis, and Mahattaras, sent their representatives to Astakuladhikarana, head of a unit intermediate between a village and a district. The village disputes were settled by the village elders or GramaVriddhas, who also assisted the Grampati in managing the affairs of the village.

4.1.11.3 City Administration

The head of the city administration was known as the Purapal or NagaraRakshaka. There is also a reference to Purapala- Uparika and it is pointed out that he controlled the heads of the various cities. A city was governed by a Parishad. Avasthika was a special officer who acted as the Superintendent of Dharmasalas.

4.1.11.4 Village Administration

Gramika was the head of the village but in addition to him, there were other officials known as Dutas or messengers, Simkarmkaras or boundary-makers, herd-men, Kartri, Lekhaka (Scribes), Dandika (Chastiser), Chaurrouddharanika and Sata-bhatas.
4.1.12 Army

The Gupta monarch adopted high-sounding titles like Chakravarti, Parma-daivata, Paramabhattaraka, probably to distinguish himself from the lesser king within the empire. In contrast to the Mauryas, the Guptas do not seem to have possessed a big, organized army. The army consisted of infantry, cavalry and chariots. Probably, the troops supplied by the feudatories constituted the major portion of the Gupta military strength.

4.1.13 Revenue Administration

Land revenue was the main source of the State’s income besides fines. The Gupta kings maintained a regular department for the proper survey and measurement of land, as well as for the collection of land revenue. Both Kalidasa and Narada Smriti state that one-sixth of the produce should be claimed as royal revenue. Besides this, there was uparikara, which was levied on cloth, oil, etc. when taken from one city to another. The organizations of traders had to pay a certain amount of commercial tax called Sulka. The king had a right to impose forced labour (visthi), bali, and many other types of contributions. The King’s income from royal lands and forests was considered as his income. Besides this, the King’s treasury had a right to treasure troves, digging of mines, and manufacture of salt.

4.1.14 Social Conditions

By the beginning of the Gupta age, the Indian society faced complex problems due to the influx of the hordes of foreigners and absorption of many tribal people into the Brahmancial society resulting in the proliferation of sub-castes. The Brahmans retained their supreme position in the society and they were exempted from capital punishment and confiscation of property. On account of the royal patronage and large scale land-grants made to them in the Gupta period, they further improved their social and economic position. The position of Sudras also somewhat improved during this period. They were represented as peasants and were permitted to become traders, artisans, or join the army. But the Chandalas, who were the untouchables, occupied the lowest rank in the order of the mixed castes. They performed the meanest duties, such as carrying unclaimed corpses, executing criminals, hunting, fishery, etc. they lived outside the town or village and strict rules were laid down for preventing pollution of other classes by their contact. When they entered the gate of a city or a market place they struck a piece of wood to make themselves known so that men knew and avoided them, and did not come into contact with them.

4.1.14.1 Position of Women

Women of the upper classes took a keen interest in cultural activities. There were also regular institutions for the education of girls. Among the most striking changes during this period, mention may be made of the increased recognition in Katyayana of the woman’s right to her property and allowing the women molested by robbers and others to regain their social status.
Women in the Gupta age were not disqualified from the exercise of public rights, which is evidenced by the examples of queen Prabhavati-gupta, daughter of Chndragupta II, who ruled the Vakataka kingdom as regent on behalf of her minor son. The custom of sati, especially among the ruling families, was coming into general use. Marriages were generally endogamous, and *Anuloma* marriages were more popular. In such cases, the wife of lower caste was permitted to participate in religious rituals. But *Pratiloma* marriages were looked upon with disfavour. There was also a growing tendency to lower the marriageable age of girls. Widow-remarriage was becoming unpopular.

### 4.1.14.2 Slavery

New rules regarding slavery were framed. Naradasmriti forbidding enslavement in the ascending order of castes declares that a brahman could never be a slave. The sale and purchase of a Brahman woman were also illegal. Any free woman of three castes marrying a slave became a slave. A slave woman bearing a child to her master was released from servitude. There were also a large number of self-sold slaves.

### 4.1.15 Religion

The Gupta age is usually regarded as an era of Brahmanic revival. There can be no doubt that Brahmanism enjoyed imperial patronage. Some of the rulers make a pointed claim to have revived orthodox rites that had been in abeyance for a long period. But the claim not be taken too literally. It has been rightly pointed out by a shrewd observer that the period of the Guptas is one of culmination, fluorescence rather than of renaissance. Both Buddhism and Hinduism received wide support during this period. Hinduism acquired characteristics that have remained with it, while Buddhism assumed a form that was to lead to its decline. Buddhism no longer received royal patronage in the Gupta period. Jainism remained unchanged and continued to be supported by the merchant communities of western India. Christianity remained confined to the region of Malabar.

The Puranas as we know them in the present form was composed during this time. They are the historical traditions as recorded by the Brahmanas, beginning with the creation of the universe and including detailed genealogies of each dynasty. Originally composed by bards, they were rewritten in classical Sanskrit and contain information about existing Hindu sects, rites, and customs, making them sacrosanct Hindu documents.

### 4.1.16 Economic Conditions

As regards the economic condition of the people in the Gupta period, a lot of progress was made in agriculture, industry, trade, business, and banking. From the inscriptions of the Gupta period dealing with land, it is clear that it was not easy to secure any fallow, uncultivated or unsettled land for charitable purposes. The extent of intensive cultivation was so much that practically all land was brought under cultivation. The guilds or Srenis or Nigams played an important role in the development of industry, trade, and banking there are references to a guild of Sreshthis or bankers, Kulika or artisans,
Sarthvaha or traders, TailakaSrieni or oilmen, PattavayaSreni or silk weavers, etc. Sometimes, many guilds were combined into a central guild, e.g., Sressthi, Kulika, Nigama or the federated guild of bankers and craftsmen, SresthiSarthvaha, KulikaNigama or the federation of bankers, traders, and artisans. The textile industry seems to have been highly developed during that period. The clothing of the people of India was made of a variety of materials, e.g., muslin, silk, calico, linen, and wool. The best silk garment was produced at Banares. Cotton cloth of very superior quality was manufactured at Mathura. Ivory was used for making and adorning furniture, manufacturing seal, etc. The iron pillar of Delhi was remarkable, in the field of metallurgy, as it was not rusted so far.

Ceylon enjoyed a central position for trade purposes. The ports of the East and West coast of India were linked together through Ceylon. There was a regular commercial connection between Tamralipti and Ceylon on the one hand and Indonesia and Indo-China on the other.

It may be stated without fear of contradiction that the people of the Gupta period enjoyed a high standard of living. The people in the cities particularly lived a life of luxury. The people were happy and prosperous.

4.1.17 Promotion of Literature

Kalidasa was the greatest Sanskrit poet. He probably flourished the reigns of the emperors Chandra Gupta II and Kumara Gupta I, and thus saw ancient Indian courtly culture at its zenith. He was the author of three dramas, two long poems, “The Birth of the War-god” (Kumarasambhava) and the “Dynasty of Raghu” (Raghuvamsa), and two shorter, the “Cloud-Messanger (Meghaduta) and the Garland of the Seasons (Rtusamhara), as well as of several other works which have not survived. Three plays of Kalidasa have survived: Malavikagnimitram, Abhijnanashakuntala, and Vikramorvasiyam. His Shakuntalam is regarded as one of the hundred books of the world. It is said that the German Poet, Goethe dance with joy when he read Shakuntala. Another famous dramatist of the Gupta period was Vishakadatta known for his play Mudrarakshasa and Devi Chandraguptam. The stories of ‘Panchatantra’ were has also written in this period and these continue to fascinate children all over the world. Kamasutra, the standard Indian text on sexual love also belongs to the Gupta period. The other great literary figures of the period were: Sudraka, the author of Mrichhakatika (the clay cart), Amarakosa, the compiler of Amarakosa, etc., Asanga and Vasubandu were the great Buddhist philosophers of the age.

4.1.18 Development in Science and Astronomy

Aryabhata was the first astronomer to pose the more fundamental problems of astronomy, in A.D. 499. It was largely through his efforts that astronomy was recognized as a separate discipline from mathematics. He calculated $\pi \approx 3.1416$ and the length of the solar year to 365.3586805 days, both remarkably close to recent estimates. He believed that the earth was a sphere and rotated on its axis and that the shadow of the earth falling on the moon caused eclipses. His more
revolutionary theories were opposed by later astronomers, who tended to compromise with the elements of tradition and religion. The most interesting work of Varahamihara is the PanchaSiddantika, (Five Schools of Astronomy), Surya Siddhanta, RomakSiddhanta, PaulisaSiddhanta, VasishthaSiddhanta, and PaitamahaSiddhanta. Another most notable work of Varahamihara is BrihatSamhita, an encyclopaedia work on architecture, temples, planetary motions, eclipses, astrology, seasons, cloud formation, rainfall, agriculture, mathematics, gemology, perfumes, and many other topics. Brahamagupta was a great astronomer and mathematician of the age. He was the author of Surya Siddhanta. Palakavya wrote Hastyayurveda on the Veterinary science. In the field of medicine, the AstangrhaSangraha of Vagabhatta was a treatise belong to this period.

4.1.19 Art and Architecture

The Gupta age marks the beginning of the free-standing temple architecture, though only a few have survived of the hundreds that must have been built to house either representation of the Gods or lingas. Images of Shakti

4.1.19.1 Temple architecture

The Gupta period marks the beginning of Indian temple architecture. The Gupta temples are simple and unpretentious structures, but their bearing upon later developments is of great significance. The temple near stupa at Sanchi, Kankali Devi temple at Tigawa (Jabalpur), Vishnu, and Varaha temples at Eran, all in Madhya Pradesh. Parvathi Temple at NacnaKuthara, the Siva temple at Bhumara in Madhya Pradesh. The brick temple at Bhitargaon (Kanpur district U.P.), Dasavatara Temple at Deogarh near Jhansi are superb examples of architectural excellence achieved during the Gupta age.

4.1.19.2 Sculpture

The most important contribution of Gupta are is the evolution of the perfect types of divinities, both Buddhist and Brahmanical. A large number of Buddha images have been unearthed at Sarnath near Benares, and one of them is justly regarded as the finest in the whole of India. Stone and bronze images of Buddha have also been found at Mathura and other places. The images of Siva, Vishnu, and other Brhaminical gods are sculptured in some of the fines panels of the Deogarh temple (Jhansi District) and also occur elsewhere. The images are the best products of Indian art. They present a beautiful figure, full of charm and dignity, a graceful pose, and a radiant spiritual expression.

4.1.19.3 Painting

The art of painting reached its height of glory and splendour in this age. The fine fresco paintings on the walls and exiling of the Ajanta Caves have extorted the unstinted admiration of the whole world. Most of the paintings belong to the Gupta period. A fine conception, brilliant colour,
and admirable drawing invested these paintings with a unique charm which we can only faintly realize in their present ruined condition. In addition to decorative designs “as varied and graceful as they are fanciful” and “executed with masterly skill”, they depict sacred objects and symbols, the figures of Buddha, and the incidents of his life. The main themes are taken from the Jatakas. Those known as “The Dying Princess”, “The Mother and Child”, etc., have won the highest admiration. The fresco paintings at Sigiriya in Ceylon, executed towards the close of the fifth century A.D., show a close resemblance to those of Ajanta. Some fresco paintings of high merit also adorn the caves at Bagh.

4.1.19.4 Metallurgy

The art of casting metals reached a degree of development that may well be regarded as wonderful. Hiuen Tsang saw at Nalanda a copper image of Buddha, about 8 feet high. The Bronze Buddha, found at Sultanganj, is 7 1/2 feet high and is a fine piece of sculpture. The Iron Pillar of Delhi, near the Qutb Minar, is a marvellous work belonging to the early Gupta period. A century ago, it would have been difficult, even for the best European foundry, to manufacture a similar piece made of wrought iron.

4.1.20 Conclusion

Thus the Gupta period has rightly been called the Golden age of Indian History. It was during this period that the unification of the country was brought about. The Guptas were able to set up an efficient administration system in the country. They established perfect peace and order all over the country so that it helped all-around growth in all fields. Many poets and philosophers of the age produced works of intellectual and literary eminence. They made the Gupta age the Classical age of ancient India.

4.1.21 Learning Outcome

After learning this lesson the student will be able to explain

1. Sources of the Gupta Dynasty like the Literary, Archaeological sources, and Origin of the Dynasty
2. The Military and Personal accomplishments of Samudragupta.
3. The conquests of Chandragupta II and his contribution to Literature.
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4. The Economic Prosperity of the country and accounts of Fahien on Economic Development during the Chandragupta II

5. Revival of Hinduism, place of Buddhism and Jainism during this period

6. Contribution of the Guptas to Indian Literature, Art and Architecture

https://commons.wikimedia.org/wiki/File:ChandraguptaIIOnHorse.jpg#
https://commons.wikimedia.org/wiki/File:Queen_Kumaradevi_and_King_Chandragupta_I
4.1.22 Glossary

**Anuloma Marriages:** Marriage between a high born man and a woman of lower standing (by birth)

**Bali:** It is the oldest Indo-Aryan term for the Royal Revenue. It was probably the basic land, which was used in a different context.

**Endogamous:** Marrying within a specific social group, religious denomination, caste, or ethnic group.

**Eulogy:** Writing in praise of a person or persons or things

**Prathiloma marriages:** Marriage between a high born Woman and a man of low birth

**Sulka:** A commercial tax levied upon commodities of both indigenous and foreign origin. Or a tax levied on merchants.

**Visaya and Bhukti:** an agrarian and administrative unit, probably like district.

**Visti:** The forced or compulsory labour to be offered by the peasants to the king

4.1.23 Matching

1) Indian Napoleon  a) Devi Chandraguptam
2) Vikaramaditya  b) Malavikaginmitram
3) Kumaragupta I  c) Founder of Gupta Dynasty
4) Allahabad Prasasti  d) Foreign Hordes
5) Hunas  e) Brihatsamhita
6) Kalidas  f) Samudragupta
7) Varahamihara  g) Vyaghra-bla-prakrama
8) Aryabhatta  h) Harisena
9) Srigupta  i) Chandragupta II
10) Vishakadatta  j) Calculated $\pi \approx 3.1416$
4.1.24 Examination model Questions

Essay Questions

1. Examine the Contribution of Guptas to Indian Culture?
2. Discuss the administration system of Guptas?
3. Explain the Social, Economic, and Cultural conditions of Guptas
4. Give an estimate of the achievements of Samudragupta?
5. Explain the campaigns of Chandra Gupta II
6. Why did the Gupta period was considered “The Golden age of Guptas”

Short questions

1. Chandragupta II
2. A brief note on Allahabad Inscription
3. Fa-Hien
4. Art and Architecture of Guptas
5. Greatness of Kalidasa

4.1.25 References

1. K.A.Nilakanta Sastri, “A History of South India”
2. R.C. Majumdar, H.C. Ryachaudhuri & Kalikinkar Datta “An Advanced History of India”
3. V.D. Mahajan “Early History of India”
4. V.A. Smith ed. by Percival Spear “The Oxford History of India”
5. Romila Thapar “A History of India” Vol-One
6. B.N.Puri “History of Indian Administration
7. B.S.L.Hanumantha Rao “Religion In Andhra”

Points to Remember

1. The Gupta age is known as the Golden period of ancient India on account all-round progress
2. The Iron Pillar at Mehrauli (Delhi) was the high watermark of progress in the science of metallurgy
3. Samudra Gupta is known as Indian Napoleon and King Poet
4. German Poet, Goethe dance with joy when he read Shakuntala.

5. The Gupta Empire was divided into bhuktis or provinces

6. During the reign of Chandragupta II, India was visited by Fahien, the Chinese traveler.

7. Kumaragupta laid the foundation stone for Nalanda University at Bihar

**Things to do**

1. An outline map of India show the conquests of Samudragupta.
2. Sketch the empire of the Gupta dynasty on an outline map of India
3. Read the Fa-Hien accounts on India on Google

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**Asvamedha Sacrifice**

It was used by ancient Indian kings to prove their imperial sovereignty: a horse accompanied by the king’s warriors would be released to wander for one year. In the territory traversed by the horse, any rival could dispute the king’s authority by challenging the warriors accompanying it. After one year, if no enemy had managed to kill or capture the horse, the animal would be guided back to the king’s capital. It would be then sacrificed, and the king would be then declared as an undisputed sovereign.

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**Vikrama Era**

It started in 56 BCE and it is known as VikramSamvat or BikramSambt or Vikrami Calendar is the historical Hindu calendar used in the Indian Subcontinent. According to popular tradition, king Vikramaditya of Ujjain (not Chandragupta Vikramaditya) established the VikramaSamvat era after defeating the Sakas.

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**Panchatantra**

The original Panchatantra was composed by Vushrusarman during the Gupta Period played an important part in the literature of the world. About 200 versions of the book exist in more than 50 languages of the World
**Allahabad Prasashsthi**

Harisena, the Poet and Minister of Samudragupta was the author of Allahabad Prasashsthi (written in the Sanskrit Language). It is considered “the most important historical document of the classical age”. The inscription is a panegyric praising Samudragupta and lists the political and military achievements of his reign.

**Gupta Era**: Dr. Fleet who put forward the thesis in 1887 that Chandragupta I was the founder of the Gupta era which began in 319-20 A.D. This has done to give certainty to the chronology of the Gupta period.

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**Multiple Choice**

1. Name the three dramas written by Kalidasa
   
a) Naganandm, Ratnavali, Priyadarshika  
b) Naganandm, Ratnavali, Mrichhakatika  
c) Naganandm, Meghadoota, Priyadarshika  
d) Vikramorvasiyam, Abhijnanasakuntalam, Malavikagnimitram

2. The Iron pillar at ———————— is a specimen of the excellence in metallurgy achieved during Gupta Period
   
a) Pataliputra  
b) Meharouli  
c) Ujjain  
d) Kanauj

3. The book on astronomy Panchasiddatinka was written by—
   
a) Chandragupta II  
b) Varahamihara  
c) Brahmaghupta  
d) Charaka

4. Who was the founder of famous Nalanda University?
   
a) Chandragupta II  
b) Harsha  
c) Kumaragupta  
d) Ashoka

5. The famous story of the marriage of Druvadevi, wife of Ramagupta, with the Chandragupta II is described in
   
a) Mudra Rakshasa  
b) Ratnavali  
c) Malavikagnimitram  
d) Devichandraguptam

6. Which Gupta king issued the Lyre type of Coins ————?
   
a) Samudragupta  
b) Chandragupta II  
c) Harsha  
d) Pulakesin II
 happu. పాపంతో సాధారణంగా ఎకుంచి అందరి పాపంతో ప్రమాణాలు ఇటైనంతే, మనం దీనిని పాపంతో ప్రయోగించాలి. పాపంతో ప్రయోగించడానికి ఏమైనా ప్రయోగాలు ఇటేతో మనం దీనిని పాపంతో ప్రయోగించాలి. ఈ పాపంతో ప్రయోగాలు ఇటేతో మనం దీనిని పాపంతో ప్రయోగించాలి.

సహస్రాబ్దిలో పాపంతో ప్రయోగాలు ఇటేతో మనం దీనిని పాపంతో ప్రయోగించాలి. ఈ పాపంతో ప్రయోగాలు ఇటేతో మనం దీనిని పాపంతో ప్రయోగించాలి. ఈ పాపంతో ప్రయోగాలు ఇటేతో మనం దీనిని పాపంతో ప్రయోగించాలి. ఈ పాపంతో ప్రయోగాలు ఇటేతో మనం దీనిని పాపంతో ప్రయోగించాలి.

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4.2 HARSHA VARDHANA (A.D. 606-647)

4.2.1 Objectives
4.2.2 Introduction
4.2.3 Sources
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  4.2.4.4 Kanauj as the Capital
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  4.2.8.2 Prayaga Assembly
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  4.2.11.1 Accounts on Indian conditions
4.2.12 Nalanda University
4.2.13 Learning outcome
4.2.14 Matching
4.2.15 Essay Questions
  4.2.15.1 Short answer Questions
4.2.16 References
"King Harsha pays homage to Buddha", a 20th-century artist's imagination
4.2.1 Objectives

1. Trace the chief events leading to the establishment of Phusybhuti Dynasty.
2. Military conquests of Harhavardhana
3. Harsha’s contribution to Buddhism and his religious tolerance.
4. Understand the Administration and Social, Economic conditions of this period.
5. Account of HuienStang and its contribution to Ancient Indian History
6. Harsha’s Contribution to Education and Literature.

4.2.2 Introduction

After the disintegration of the Gupta Empire, many small kingdoms were established in Northern India. One such small kingdom Sthameshwar emerged as a seat of power in the region of Kanauj. However, the origin of the kingdom is shrouded in obscurity. According to Bana, the kingdom was founded by Pushyabuti. However, he does not mention the successors of Pushyabuti and starts with Prabhaakravadhana. Prabhaakravadhana is considered to be the founder of this kingdom. PrabhakaraVardhana married Yasovati with whom he had two sons and a daughter. Harsha was the second son, his elder brother being named RajyaVardhana. Rajya Sri, their only sister, was nearly two years younger than Harsha. The princess Rajya Sri was married to Grahavarman, the son of AvantaVarman Mukhari. The Mukharis was a most illustrious family but they do not seem to have attained great political power at any time.

4.2.3 Sources

The main sources of Harshavardhana dynasty were Bana’s Harsha, three Dramas entitled Ratnavali, Naganada, and Priyadarshika were written by king Harsha himself, and HiuenStang’s Si-Yu-Ki. Harshacharita is a history of the reign of Harsha. The Ratnavali and Priyadarshiki deal with love and court intrigue. Naganada refers to the charity and magnanimity of Harsha.

In addition to the above, inscriptions of Harshaviz, Madhuban Inscription, Sonepat inscription, and Banskhera inscription, etc. also the souses of Harsha Dynasty.

4.2.4 Accession of Harsha

Rajyavardhan and Harshavardhan were sent on an expedition against Hunas. However, before the Hunas could be subdued, the news came that Prabhakr-vardhan has died. In the meanwhile Gruhavarman the brother-in-law of Rajyavardhana was killed by Devagupta of Malva. Rajyavardhan marched against the enemies and defeated Devagupta. But the ally of Devagupta, Sasanka of Bangal attacked Rajyavardhan and killed him. When news of the death of Rajyavardhan came, Harsha was only 16 years of age. He was reluctant to occupy the throne. However, he was prevailed upon to do so by the councillors of the state. Thus, he became the king of Sthaneswar in 606 A.D.
ಅನುಮೋದನೆ  ವ್ಯಾಖ್ಯಾನಕ್ಕೆ. ಅಸಿ ಸೂತ್ರ ಸ್ಥಳಗಳ ಒಂದೊಂದಿಗೆ ಸೇರಿದಾಗ ಯಾವುದೇ ವ್ಯಾಖ್ಯಾನಕ್ಕೆ ಅನುಮೋದನೆ  ವ್ಯಾಖ್ಯಾನಕ್ಕೆ. ಅಂಕೆಗಳು, ವಿಧಾನಗಳು, ವಿಧಾನಸಭೆಗಳ ಸಂಪೂರ್ಣ ವ್ಯಾಖ್ಯಾನಗಳು ಎಂದರೆ ಇದು ಒಂದು ವ್ಯಾಖ್ಯಾನ ಮತ್ತು ವಿದೇಶದ ವ್ಯಾಖ್ಯಾನಗಳು. ಇದು ಒಂದು ವ್ಯಾಖ್ಯಾನ ಮತ್ತು ವಿದೇಶದ ವ್ಯಾಖ್ಯಾನಗಳು. ಅನುಮೋದನೆ  ವ್ಯಾಖ್ಯಾನಗಳು ಪ್ರತಿ ಒಂದು ವ್ಯಾಖ್ಯಾನ ಮತ್ತು ವಿದೇಶದ ವ್ಯಾಖ್ಯಾನಗಳು. ಇದು ಒಂದು ವ್ಯಾಖ್ಯಾನಗಳು, ವಿದೇಶದ ವ್ಯಾಖ್ಯಾನಗಳು.
4.2.4.1 Harsha’s Conquests

As soon as Harsha had taken over the administration he vowed that he will not rest till he had avenged the murder of his brother and the ill-treatment of his sister. Harsha’s immediate objects were two. He wanted to take Kanyakubja and set free his sister who was imprisoned there, and he wanted to punish Sasanka, the king of Bengal. Harsha got the information that Rajyasri had escaped from the prison and entered the Vindhya forests. With the help of forest chiefs like Vyaghra-Kethu, Bhukampa, and Nirghata and the ascetic teacher Divakrmitra and his disciples. Harsha was able to rescue Rajyasri who was just going to burn herself by throwing herself into the fire.

Sasanka, the king of Bengal or Gauda, was a contemporary of Harsha. He was an ally of Devagupta, the Ruler of Eastern Malava, when the latter attacked and destroyed the power of Grha-Varman of Kanauj. When Devagupa was defeated by Rajyavardhan, the latter was invited by Sasanka to his quarters and killed there. No wonder, Sasanka was the target of Harsha. It is doubtful whether Harsha came into conflict with Sasanka and annexed his empire. Because, a Ganjam inscription dated 619 A.D. indicated that Sasanka was ruling over a fairly large kingdom which included Bengal, Magadha, and a part of Orissa with the epitaph Maharajadhiraja. Hence Dr. R.C. Majumbar suggested that Harsha conquered Magada and carried on his victorious raids through West Bengal as far as Kongoda (Ganjam) region of Orissa state.

Harsha carried on a military campaign as far as Orissa, probably after Sasanka’s death, and made himself master of the vast territory comprising Eastern Punjab, Uttar Pradesh, Bihar, West Bengal, and Orissa, together with a few other adjoining regions. Independent kings like his son-in-law, the king of Vallabhi, and his ally, king Bhaskaravarman of Kamarupa offered him homage and even attended his court.

4.2.4.2 War with Pulakesin II

The Chalukya kingdom in the Deccan, founded in the middle of the sixth century, was raised to a paramount position by its king, Pulakesin II, the contemporary of Harsha. A lot of importance has been attached to the war between Harsha and Pulakesin II. Hiuen Tsang tells us that Harsha himself marched at the head of his troops to fight against Pulakesin II. The northern monarch, impatient of a rival, attacked Pulaseskin about A.D. 620, but was defeated, and obliged to accept the Narbada as his southern frontier. It was claimed that Pulakesin II acquired the Title of Prameshwar “by defeating Harshawadhana, the warlike lord of all the regions of the north”.

4.2.4.3 Extent of the Empire

According to Hiuen Tsang, Harsha reduced the neighbouring states to subjection, invaded the states which had refused allegiance, and ultimately brought the Five Indies of Saurashtra, KanyaKubja, Gauda, Mithila, and Orissa. Countries far and near also gave allegiance to him. South Indian inscriptions tell us that Harsha was the supreme sovereign of Uttarapatha or Northern India (Sakalottarapathanath). His empire included Punjab, Uttarpradesh, Bihar, West Bengal, and Orissa. In the words of B.N. Sharma, “Harsha was certainly the paramount ruler of the entire
నాలాణడ మాధ్యమికమాధ్యమము

నేటి కాలానికి ప్రసిద్ధమిశాయము నాలాణడ మాధ్యమికమాధ్యమము నిర్మించబడింది. ఇది భారతదేశంలో ఎక్కడైని మాధ్యమికమాధ్యమములు నిర్మించబడింది. నాలాణడ మాధ్యమికమాధ్యమములు ముఖ్యమైన మాధ్యమికమాధ్యమములు ఆస్తి కలిగి ఉండాలి కానీ ఈ మాధ్యమికమాధ్యమములు ప్రపంచవ్యాప్తంగా ఉంది.

https://commons.wikimedia.org/wiki/file:Nalanda_University_India_ruins.jpg#/media/File:Nalanda_University_India_ruins.jpg

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North who ruled over the greatest empire of his times.”

4.2.4.4 Kanuj as the Capital

Harshavardhana was shifted his capital from Sthaneswar to Kananuj. The ancient town of Kanauj (Kanyakubja) on the Ganges, which was selected by Harsha as his capital, was converted into a magnificent, wealthy, and well-fortified city, nearly four miles long and a mile broad, furnished with numerous lofty building, and adorned with many tanks and gardens. The Prosperity of Kanauj was expressed in its “lofty structures, beautiful gardens, and tanks of clear water and the museum of rarities collected from strange lands”.

4.2.5 Administration

King Harsha was the pivot of administration. He believed that the king must constantly exert himself to keep administrative efficiency. Hiuen Tsang tells us that Harsha was indefatigable. The day was too short for him. He divided his day into three parts of which one was devoted to the affairs of the State. He believed in the utility of inspection tours. He got prepared temporary buildings for his stay while on tour. When the king halted at any place, the people could interview him and put before him their grievances.

It is true that theoretically, the Government of Harsha was an autocracy. However, a large amount of self-government was allowed in the hands of the village communities. There was considerable co-operation between the Central Government and the popular bodies of the kingdom.

4.2.5.1 Council of Ministers

The king was assisted by a council of Ministers. The Council exerted itself whenever there was a vacancy to the throne. In the capital, Secretariat was played a crucial role in conducting the daily affairs of the kingdom. Bana refers to Avanti as Minister for Foreign Relations and War. He describes Simhananda as the Commander-in-Chief of Harsha. Kuntala is described by him as the Chief cavalry officer. Skandagupta is mentioned as the chief commandant of the elephant force. In the Madhuvana copper plate, Skandagupta is described as MahapramataraMahasamanta. In the same plate, the name of Samanta Maharaja Isvaragupta is given as Keeper of Records. The names of the Chief Officers of state were Mahasamanta, Maharaja, Daussadhasadhanika, Parmatara, Rajasthniya, Kumaramatya, Uparika, Vishayapti, etc.

4.2.5.2 Divisions of the Empire

The kingdom of Harsha was divided into provinces, divisions, districts, etc. We do not have information regarding the number of provinces under Harsha. Bana refers to various Lokapalas in Harshacharita. Provinces were divided into Bhuktis(provinces). Madhuban and Banskhera copper plates make a mention of at least two Bhuktis viz. SarsvatiBhukti and AchchitraBhukti. Bhukti was divided into many Vishays. They probably corresponded to the modern district. In each Vishaya, there were many Pathakas. The administration of the village was in the hands of a headman called Gramkshapatalika. The latter was assisted by several clerks known as Karnnikas. There is no reference to the village councils.
4.2.6 Army

According to HiuenStangHarsha was maintained a huge army. The number of foot soldiers was 50,000. The cavalry consisted of one lakh horsemen. The elephants were roughly 60,000. Chariots did not form an important branch of the army. Ordinary soldiers were called Chatas and Bhatas. Cavalry officers were known as Brihadavavara. The Commander-in-Chief was known as Mahasenapati. The soldiers were levied according to the requirements of the service. They were promised certain salaries and were publicly enrolled.

4.2.7 Taxes

There are references to three kinds of taxes viz., Bhaga, Hiranya, and Bali. Bhaga was the land tax that was paid in kind. Hiranya refers to those taxes which were paid in cash whether by farmers or by merchants. It is difficult to say which particular taxes were implied by the term Bali. The share of the king from agricultural produce was one-sixth. There was forced labour but was paid for. Hiuen Tsang tells us that taxation was very light.

4.2.8 Harsha’s Religion

The members of the royal family to which Harsha belonged acted freely on their individual preference in the matter of their religion. Prabhakar-Vardhan was a devotee of the sun. It is stated that he offered every day to the Sun “a bunch of red lotuses set in a pure vessel of ruby and tinged, like his own heart, with the same hue.” Rajyavardhan was a Buddhist. Harsha himself his devotions among three deities of the family, viz., Siva, Surya, and Buddha. He is stated to have erected costly temples for the service of all three. However, in his latter days, he began to favour the Mahayana form of Buddhism. This was the result of the influence exercised on him by HiuenStang.

4.2.8.1 Kanauj Assembly

In 643 the Chinese pilgrim witnessed two grand assemblies, one in the city of Kanauj, the other the quinquennial assembly known as the Mahamokshaparishad, in the “arena of charitable offerings” at Prayaga (Allahabad).

The Kanauj assembly was summoned to honour Hiuen Tsang the Mahayana form of Buddhism which he preached. It was attended by twenty kings, besides thousands of Buddhist, Brahmanical, and Jaina theologians and priests. The impressive spectacle was presented by a golden statue of the Buddha kept in a lofty tower and a gorgeous procession of elephants that escorted an image of the Sakya sage to the hall of assembly. This meeting lasted for 23 days and was one-sided preaching of Mahayanism.

4.2.8.2 Prayaga Assembly

In the same year, Harsha arranged another assembly (Mahamokshaparishad) at Prayaga. The gathering at Prayaga included about 500,000 people who had been summoned from the distant corners of the “Five Indies” to receive gifts from the emperor. Harsha went to the spot accompanied by the Chinese Master of the Law and the kings of twenty countries. Images of
Buddha, Adityadeva (the Sun and Isvaradeva (Siva) were installed on successive days and precious articles were distributed in charity on each occasion. All being given away, he begged from Rajyasri an ordinary garment, and having put it on, he paid worship to the Buddhas of the ten regions, and rejoiced that his treasure had been bestowed in the field of religious merit.

4.2.9 Literary works

Harsha was not only a conqueror and administrator but also a man of learning. He is credited with the composition of a grammatical work, sundry poems, and three Sanskrit plays, “Ratnavali”, “Priyadarshika”, and “Nagananda” (The joy of the Serpents). Bana, the writer of Harsha Charita, has paid a tribute to Harsha on account of his poetical skill, originally and wide learning. Harsha had a large number of scholars in his court. Bana was the chief among them and he wrote Harshacharita and Kadambri. Haridatta was also patronized by Harsha. Jyasena was famous for his learning in various subjects and Harsha offered to him the revenues of eighty villages in Orissa. However, the offer was declined by Jyasena. The other literary figures of his court were Matanga, Mayura, Divakara, etc.

4.2.10 Estimate

Harsha died in A.D. 646 or 647. He was undoubtedly one of the greatest kings of ancient India. Harsha was an ideal ruler. Hiuens Tsang tells us that “he was indefatigable and forget sleep and food in his devotion to good works”. He made visits of inspection throughout his dominions and was prompt to reward the virtuous and punish the evil doe. Harsha also showed a taste for literature and the art of peace that reminds one of the versatile hero, Samudragupta. In his later days, he sought to emulate, perhaps eloquent testimony to his pious foundations, his toleration, liberality, and benevolence, all irrespective of caste and creed. H.G. Rawlinson places Harsha with Ashoka and Akbar. He says. “Harsha was remarkable man and stands besides Ashoka and Akbar among the greatest rulers that India has produced. Solid and administrator, unwearyed in his efforts for the good of his subjects, pious and merciful, patron of literature and himself a poet and dramatist of distinction, he stands forth on the page of history a bright and fascinating figure. “

A great general and just administrator, he was even greater as a patron of religion and learning. He gathered around himself some of the finest intellectuals and holiest sages – men like Bana, Mayura, Divakara, and Hiuens Tsang. According to K.M. Panikkar “Like Akbar, Harsha was a military monarch for the greater part of his reign. In spite of obvious shortcomings, Harsha was without doubt an enlightened monarch and deserves to be considered among India’s greatest rulers.

4.2.11 Hiuens Tsang or Yuan Chwang

Hieuens Tsang was a Chiese Pilgrim who visited India between 630 and 644 A.D. He is called the “Prince of Pilgrims”, “Master of the Law”, and “Present Sakyamuni.”. He was the fourth son of a learned Chinese gentleman of honourable lineage, and from childhood was a grave and ardent student of Buddhism. When he started on his travels at the age of twenty-nine was already
famous as a Buddhist sage. His intense desire to obtain access to the authentic scriptures in the Holy Land of India nerved him to defy the imperial prohibition of traveling westward, and sustained him through all the perils of his dangerous journey, which exceeded 3000 miles in length, as reckoned from is starting place in western China to Kabul, at the gates of India. The narrative of his adventures, which we possess in detail, is interesting as romance.

The dauntless pilgrim travelled by the northern route, and after passing Lake IsssikKul, Tashkent, Samarqand, and Qunduz arrived in the Kingdom of Gandhara about the beginning of October 630 A.D. Between that date and the close of 643 A.D. he visited almost every province in India, recording numberless exact observations on the country, monuments, people, and religion, which entitle him to be called ‘the Indian Pausanias’.

He returned by the southern route, crossing the Pamris and passing Kashgar, Yarkand, Khotan, and Lop-nor—a truly wonderful journey. Eight years 635 to 643, had been mostly spent in Harsh’s dominions. Early in 645, he reached his native land, bringing with him a large and valuable collection of manuscripts, images, and relics. He occupied the remainder of his life in working up the results of his expedition with the aid of a staff of scholars and died in 664 at the age of sixty-four. His high character, undaunted courage, and profound learning deservedly own the respect and affection of the Chinese emperor and all his people the memory of the Master of the Law, the title bestowed upon him by universal consent is still as fresh in Buddhist lands.

Hiuen Tsang has left to us an account of his travels which can be seen in the Buddhist record of the Western world by Beal or “Yuan Tsang’s Travels in India” by Watters. A biography of Hiuen Tsang was written by his friend Hwui-li. This has been translated by Beal in “Life of Hiuen Tsang”.

4.2.11.1 Accounts on Indian Conditions

It has rightly been pointed out by Dr. R.K. Mookerjee that his account of India left to us by Hiuen Tsang “reads like a Gazetteer in the scope of it’s enquire and its wealth of detail.” It gives us copious information on the social, political, economic, religious, and administrative aspects of the life of India during the first half of the seventh century. The importance of the information lies in the fact that this information was given by a person who stayed in India for a long period, knew the language of the country, and wrote what he saw with his own eyes. He had put down all his experience and observations in a book called Si-Yu-Ki (Buddhist Records of the Western world).

The town and villages have inner gats; the walls are wide and high; the streets and lanes are tortuous, and the roads winding. The thoroughfares are dirty and the stalls are arranged on both sides of the road with appropriate signs. The Sangharams (monasteries) are constructed with extraordinary skill.

He tell that the people had a high standard of living. Both gold and silver coins were in circulation. Cowrie shells and pearls were also in circulation. The soil was rich and there was a lot of production.

The staple food of the people was wheaten cakes, parched grains, and sugar, ghee, and...
milk preparations. On certain occasions, fish, venison, and mutton were also eaten. Beef and the flesh of certain wild animals were completely forbidden.

Many cities have come into prominence and old ones are on the decline. Patiliputra was no longer the premier city of Northern India and its place was taken by Kanauj. Prayaga had also become an important place. Sravasti was in ruins. Kapilavastu had only 30 monks. Buddhism was strong in places like Nalanda and Valabhi.

The Caste system was in vogue. There were no inter-caste marriages and inter-dining between different castes. There was a system of untouchability. Butchers, fishermen, and scavengers were forced to live outside the city. Harsha was a great conqueror and a learned man and also patronized the learned people. Harsha was punctual in the discharge of his duties and ideal ruler. He looked into the affairs of the state.

The Nalanda University was primarily a Buddhist Vihara. It was established to propagate the teachings of Buddha. However, the Nalanda University outgrew the limits of a mere Vihara of Buddhist learning. There were more than 10,000 students including teachers of all kinds.

A lot of property was donated to Nalanda University for maintenance. King Harsha allotted revenue of 100 villages for the maintenance of the Village.

4.2.12 Nalanda University

The best example of India’s achievement in education was the Mahavihara or the University of Nalanda. Kumaragupta I of the Gupta dynasty was the founder of this magnificent University. The Nalanda University was the Oxford of Mahayanism and rival of Kashi. What Cluny and Clairvaux were to France in the Middle Ages, Nalanda was to India to this central institution were affiliated the individual Viharas or colleges serving as units of residence. According to Chinese pilgrim, Hiuen Tsang Nalanda was a postgraduate university for advanced study and research and counted on its permanent rolls 10,000 students who were taught by 1510 teachers. Hiuen Tsang was a student of this University for five years. Another Chinese Scholar I-tsing spent ten years there. Nalanda was also famous for its “Schools of Discussion” as noted by the Chinese pilgrim who stated that the teachers between them delivered daily 100 discourses which “the students attended without fail even for a minute”. It may be noted that Nalanda as a center of the advanced study included in its enrolment a large proportion of foreign students who hailed from countries like Korea, Mongolia, Japan, China, Tukhara, Tibet, and Ceylon. Some of these foreign students assumed Indian names. For instance, Hiuan Chao called himself Prakasamti, Tao-shing Chandradeva, and Tao Hi Sridava.

Nalanda counted as its teacher’s masters-minds like Silabhadra, the president of the University, Nagarjuna, Arya Deva, Asanga, Vasubandhu, Dharmapala, Chandrapala, Silabhadra, and Dinnaga, some of whom were founders of philosophical systems.

The university had its own seal bearing the inscription, Sri Nalanda Mahavihariya- Aryabhiksu-Sanghasya. It had a library which was housed in three buildings one of which was of nine storeys and named Ratnasagara, (Sea of gems), Ratnaodadhi (Ocean of Gems), and
Ratnaranjak (Collection of Gems) of Nalanda. Nalanda University had fine hostels whose tops “kissed the clouds”, as stated in an inscription of a Maukhari king.

The university was maintained by grants of lands. King Harsha made to it a gift of 100 villages. At the time of I-tsing it owned 200 villages.

It was a center of study for humanities, religion, and philosophy and also for arts and crafts including medicine. It produced images in stone and bronze under its great masters, Dhiman and Bitpalo, father and son natives of Varendra. Huien tells us that people came to his University to perfect their knowledge. After acquiring that knowledge, they went to various parts of the world.

The University of Nalanda continued to flourish for five centuries even after the visit of I-sting. The history of the end of the Nalanda University in a way the history of the extinction of Buddhism from India.

4.2.13. Learning Outcome

1. After learning this lesson the student will be able to explain
2. Origin of the Phusybhuti dynasty and its rulers
3. Conditions of North India, when Harshavardhana came to power
4. The conquests of Harshavardhana and his contribution to Literature.
5. Account of Huien Tsang on 7th century of India- with special reference to Harshavardhana dynasty
6. Socio-economic condition and cultural development under the ruler of Harashavardhana
7. The glorious history of Nalanda University and its contribution to Education.
4.2.14 Matching

1) Huien Tsang                  a) Watters
2) Kanauj                      b) Beal
3) Kumaragupta I               c) Prince of Pilgrims
4) Yuan Tsang’s Travels in India d) A.D. 606-646
5) Life of Hiuen Tsang         e) HarshaCharitra and Kadambari
6) Rajya Sri                   f) In A.D. 643
7) The Reign of Harsha         g) Chalukyan King
8) Mahamokshaparishad          h) Capital of Harsha Kingdom
9) Pulakesin II                i) Sister of Rajyavardhan
10) Bana                       j) Founder of Nalanda University

4.2.15 Essay Questions

1. Give an account of the life and achievements of Harshavardhana?
2. Discuss the administration system of Harshavardhana?
3. Explain the Social, Economic, and Cultural conditions of India under the Harshavardhana dynasty.

4.2.15.1 Short questions

1. MahamokshaParishad
2. Kanauj Assembly
3. Account of Hiuen Stang
4. Nalanda University

4.2.16 References

1. K.A.NilakantaSastri, “A History of South India”
2. K.M. Panikkar “Sri Harsha of Kanauz”
3. R.C. Majumdar, H.C. Ryachaudhuri & Kalikinkar Datta “An Advanced History of India”
4. V.D. Mahajan “Early History of India”
5. V.A. Smith ed. by Percival Spear “The Oxford History of India”
6. Romila Thapar “A History of India” Vol-One
7. B.N. Puri “History of Indian Administration
8. P.N. Chopra ed. (The Gazetteer of India-vol-2) “History and Culture”

**Things to do**
1. Sketch the empire of the Harshavardhana dynasty an outline map of India and identify the following Places

   (a) Sthaneswar  (b) Kanauj  (c) Prayaag  (d) Vallabhi

**Points to Remember**

- According to Bana, Pushybuti kingdom was founded by Pushyabuti.
- Harshavardhana ruled the Pushyabuti dynasty from 606 to 647 A.D.
- Sasaka, the king of Bengal or Gauda, Devagupta, the Ruler of Eastern Malava, were contemporary of Harsha
- Chinese pilgrims Hiuen Tsang and I-tsing were the students of Nalanda University

**House of Pushyabhoti**

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Naravardhana (Stahneswar)
  Rajyavardhana I
  Adityavardhana
  Prabhakaravardhana
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Rajyavardhana
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Harshavardhana
  Rajyasri
  (Siladitya)  (Queen of the Maukharies)
  (Sthanewar and Kanauj)
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Multiple Choice

1. Si-yu-ki was written by —
   a) Huien Tsang b) Fahien c) Harsha d) Bhanudu

2. Huien Tsang visited India during the reign of——
   a) Chandragupta Mourya b) Chandragupta II c) Harsha d) Pulakesin II

3. The Capital of Pusyabhuti Dynasty was —
   b) Delhi b) Kanauj c) Pataliputra d) Badami

4. Name the three books written by Harshavardhana—
   a) Naganandm, Ratnavali, Priyadarshika b) Naganandm, Ratnavali, Mrichhakatika c) Naganandm, Meghadoota, Priyadarshika d) Vikramorvasiyam, Megadoota, Malavikagnimitram

5. Harsha moved his capital from Staneswar to ——
   a) Pataliputra b) Delhi c) Ujjain d) Kanauj

6. Harsha’s march towards south was checked by —
   a) Chandragupta Mourya b) Chandragupta II c) Harsha d) Pulakesin II

7. HarshaCharita and Kadambari was written by——
   a) Chandragupta Mourya b) Banudu c) Harsha d) Pulakesin II

8. Charakasamhita was written by
   a) Sudraka b) Charaka c) Aryabhhattad) Palakavya
4.3 ARAB CONQUEST OF SIND, INDIA
4.3 అధికర్ణ మామల్లు – తరువాతి ప్రాముఖ్యములు

మామల్లులు
4.3.1 ప్రాముఖ్యము
4.3.2 ప్రాముఖ్యము
4.3.3 అధికర్ణ మామల్లు
4.3.4 అధికర్ణ మామల్లు
4.3.5 అధికర్ణ మామల్లు
4.3.6 అధికర్ణ మామల్లు
4.3.7 అధికర్ణ మామల్లు
4.3 ARAB CONQUEST OF SIND, INDIA

Contents
4.3.1 Learning Objectives
4.3.2 Introduction and Islam religion and its embarkment.
4.3.3 Causes of Arab invasions on Sind
4.3.4 Results and the significance of Arab Invasions.
4.3.5 Learning Out Come
4.3.6 Model Questions
4.3.7 Glossery
అలంకార నట్టిడరి - నాటికేయాకారుల పాటలు
పచ్చినలు:

పచ్చినలు గారి పాటలు నాటికేయాకారులు పాటలు రాశించడానికి వచ్చారు.

1. ప్రారంభం ఎవరు పాటను పంచాయాయుండి, రెండి నియోజయుండి.
2. ఆస్తు నట్టిడరి కలిగి రెండు నట్టిడరి.
3. ఆస్తు నట్టిడరి కలిగి రెండు నట్టిడరి.
4. ఆస్తు నట్టిడరి కలిగి రెండు నట్టిడరి.
5. ఆస్తు నట్టిడరి కలిగి రెండు నట్టిడరి.

పచ్చినలు:

పచ్చినలు గారి పాటలు నాటికేయాకారులు పాటలు రాశించడానికి వచ్చారు.

పచ్చినలు గారి పాటలు నాటికేయాకారులు పాటలు రాశించడానికి వచ్చారు.

పచ్చినలు గారి పాటలు నాటికేయాకారులు పాటలు రాశించడానికి వచ్చారు.

పచ్చినలు గారి పాటలు నాటికేయాకారులు పాటలు రాశించడానికి వచ్చారు.

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ARAB CONQUEST OF SIND, INDIA

◆ Learning Objectives

Students will acquire knowledge about
◆ A brief history of Islam and its doctrines.
◆ Political conditions in India on the eve of Arab Conquests
◆ Know the Mahammad-bin-Qasim invasion on Sind
◆ Results of the Arab Conquests
◆ Lessens to India.

“The Arab conquest of Sind is an episode an the history of India and of Islam. A triumph without result” – Lane Poole.

Introduction

The death of Harsha Vardhana of Pushya Bhuti Dynasty in 647 A.D., left a vaccum and unleashed centrifugal forces that marked the end of the ancient period in Indian history and ultimately paved the way for the Muslim rule in India. The disappearance of the vast Harsha’s empire and the absence of a powerful successor accelerated a general scramble for power amongs North Indian Kingdoms and Clans. Their incessant warfare dissipated their resource within. Their internal rumblings and mutual distrust resulted in speeding up their rivalry among themselves when the foreign intruders waiting at boarder in the form of Muslim Arabs and Turks. There were many prominent and impressive Hindu Kingdoms which were prevalent on the eve of Arab invasions. They include Sindu under Dahir, Kashmir under Karkota dynasty, Kabul and Punjab under Hindu Shahi dynasty, Kanauj under Gurajara Pratiharas, Ajmir under Rajaput chauhans, Chendals, Chedis, Solanki of Gujarat and Pala dynasty of Bengal.

It was at that time, ever ready to explore and exploit fresh venues of wealth and religion, Arab’s who set up an empire called ‘Caliphate’ in Central Asia now turned towards India. The trumbled Inida became a victim to their religious zeal and economic greediness.

Islam and Sind Invasion

The religion Islam was born at Macca in Arabia, founded by Prophet Mohammad. He was born to Abdulla bin Al-Muttalib and Amina bint Wahb at Mecca in 570 AD. He was a deeply spiritual man, and often spent time in meditation on Mount Hira. As per the traditional story, when he was meditating in a cave, the angel Jibreel who ordered him to recite Alla which he believed that they were the words of god. Thus, he became a monotheist, and preached to worship Allah. But the people of Mecca disliked his preachings, so he shifted his place to Madina in 622 AD. This flight from
Angels, (in day of Judgement)
Mecca to Madina is called Hijzra. After establishment he returned to Mecca and made the people to accept his new faith. He became a monotheist and preached the worship without idolatry. Quran is the saying of Mohammad and the followers of Quran and Mohammad are Islamic religion people. And every Muslim should have faith in Allah, Angels, Quran, Mohammad and in day of judgement. The important doctrines of Mohammed which are said to be 5 pillar are Kalima, Namaz, Roza, Zakat and Haj.

After the demise of Mohammad in 632 A.D., i.e., in 10th Hizra, Abu Bakr became a successor to him and wore the title of 'Caliph'. These Caliphate used to elective but later on it became hereditary. The second Caliph was Omar, during his time the conquest of Sind took place.

Causes for Arab Invasions:

With in a century after the death of prophet, the Arabs with the martial spirit infused by prophet and Islam conquered extensive territories from the frontiers of China to the Shores of Atlantic. The country was not strange to them since they had carried on trade with India from ancient times. They made an attempt in the middle of the Seventh Century. Their earlier attempts to seize Thana, Broach, Gulf of Debal in Sind were all failed. But the fabulous wealth of India and the religious zeal had not stopped them from Indian attention. It was accelerated when the plunder of eight vessels of precious sent by the pirates, carried for Caliph (Walid) of Baghdad and Hajjaj, the governor of Persia sned by the King of Serendib (Modern Srilanka) took place at the part of Debal (Thatta) in Sind region. Indeed, it was interpreted as a deliberate attempt to undermine the prestige of the Calipy by Sindu ruler Raja Dahir. In fact this incident evidently hurt the feelings of Caliph who demanded Dahir to punish miscreants, pirates. But Dahir did not. Then enraged Caliph ordered Hajjaj to invade Sind and punish the infidelers.

Thus, Hajjaj sent an army under the leadership Ubedulla and later Budail, but both of them failed to recon with Dahir and killed by him. Then, Hajjaj felt very unhappy with the developments at Sindu, and appointed another expedition under the command of a young, handsome and able Muhammad-bin-Qasim. He was the son-in-law of Hajjaj was hardly 17 years old. A born soldier, with infinite courage, indefatigable energy and capacity to command, Qasim used his brain with tact. He convinced Dahir opponents in Sind and obtained their support. Jats, Mades and other dissident Buddhists came together to defeat Dahir, Thus, the fierce battle was took place between Dahir and Qasim at Debal, Rewar and Brahmanabad in 712 AD. Dahir army not only tasted humiliation defeat under the hands of Qasim but had to lost their king itself who was killed. And his queen Rani Bai who too resisted for some time performed 'Jauhar'. Qasim army easily occupied Brahmana Bad, capital Alor. The two sons of Dahir, Jaisingh and Fiugi were also defeated in the war and two daughters Parimala Devi and Suraj Devi were captured and sent as presents to the Caliph. In 713 AD Qasim attacked on Multan, ‘(the City of Gold’) and plundered. The people of Sind were given the status of Zimmis. They did
Zimmis

Saracenic

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not involved in the lives and property of the people. Qasim was recalled by the Caliph very quickly due to the differences between Ummayaids and the Abbasids. Abbasids who dethroned Ummayids, ousted Qasim and executed him. Thus, the administration in Sind broke down.

The Significance of the Arab Invasions

As Stanley Lane poole Quated ‘the Arab Conquest of Sind is an episode in the history of India and Islam... a triumph without results. “But, if we observe carefully, we found much impact of Arabs on many fields. They adopted administrative system of India existed with minor changes. They divided the conquered provinces in to Iqtas under an Arab Officer. Hindus were also employed as the district and village officers who enjoyed independent powers under their jurisdiction. The old principles of land assessment and collection of revenues were continued. But, the imposition of Jezia was started, but not in rigid manner. As a result, Hindus continued to enjoy freedom of worship.

The invasion of Sind was proved more promising in the field of Culture and learning. Arabs gained knowledge of Indian religion, culture mathematics, astronomy etc., which were not only carried to their land but also to Europe. It was significant that Arabs served as middleman between India and Europe. Indian scholastic writings such as Brahmasiddanta of Brahma Gupta, Charaka Samhita of Charaka, and Panchatatra of Vishnu Sarma were translated in to Arabic. Al-Khwarizmi used the Hindu numerals in his astronomical tables and issued a treatise ‘Al-Khwarizmi’ on the Indian numerals. It is to be noted the “The New Form of “Hindustani Music” was the result of the amalgamation of Arab and Indic music. Many an Indian scholars like Bha la (Scientist), Manaka (Doctor), Saleh (Doctor) etc., were invited to Bagdad. Even scholars from Bagdad were also invited to India. The Arab Astronomer, Abu Ma Shar had studied astronomy in Benaras for Ten years.

‘Another interesting field which was tremendous impact of Arabs was architecture where the new style of ‘Saracenic Architecture’ was evolved. Considering all developments in this field, Havell contends quite rightly; “It was India, not Greece that taught Islam in the impressionable years of its youth, formed its philosophy and inspired its most characteristic expression in literature, art, architecture.’

After the Qasim's rule, Arabs failed to consolidate their power at Sind. They neither established their thrown on the land of Sind comfortably nor penetrated into the
Architecture

- "At the end of this study, modernist. Architecture has become the core, the essence, the
guideline of modernist in the 21st century." The modernist architectural movement has been
towards a new form that can be 'modern.' This is due to the change in technology, the
technological revolution. "The revolution has
occasioned a series of changes in the world that are
inseparable from architecture itself, which is in
turn inseparable from the world." The 'modern' architectural movement has
towards a form that can be 'modern.'

1. Surrender of will of God

2. ‘Ando’ or 200
hearts of Indian people. Thus, they lost the wonderful opportunity of transforming India into a land of Islam. Further, Indians too failed to learn the lessons from History. The rulers of Indian soil neither united to drive away Arabs nor prepare themselves to defend the country from the future Islamic invasions. If the rulers of India, particularly Rajputs had been alerted and united, they would have achieved their long cherished dream of the establishing 'Hindu Pad Padushahi' in India. Even though, it exposed the weakness of India to the world, no ruler recognised this as a danger bell at the door step of India. It was the lesson, which had to be learned by Indian rulers, but they did't. The same weakness of not being united in tough times has become a legacy on Indian land.

Thus, it may be understood that while politically of no consequence, the Arab invasion of Sindh definitely led to an indelible exchange of cultural ideas in the Indian and Arab Civilizations.

Learning Out Come

After learning this lesson the students will be able to explain.

◆ Prevailing political disunity internal, rumblings and incessant warfare among the North-Indian Kingdoms.

◆ Arabs greediness of religious expansion and attraction on Indian wealth.

◆ Arab conquest or Sind and its results.

◆ Significance of Sind conquest by Arabs.

Model Questions.

Answer in detail (200 words).

1. Analyse the causes for Arab Invasions on India?

2. Assess the impact of the Arab Conquest of Sind?

Write a Short Notes

1. Caliph

2. Islam

3. Mohammad-bin-Qasim

4. Raja Dahir

5. Hindustani Style.
choose the Correct answer.

1. What were the five important doctrines of Islam?
   (a) Kalima, Namaz    (b) Raza       (c) Zakat, hazz    (d) Adl.

2. What is meant by Islam?
   (a) It was a belief    (b) It was Arabs custom alone (c) Surrender of Will of the God   (d) against the Hindusim.

3. The ruler of Sind during the invasion of Muhammad bin Qasim?
   (a) Raja Dahir       (b) Prithvi Raj Chawhan     (c) Jayachandra   (d) Hajjaj
C Match the following
1. Gurjara Pratiharas (a) Caliph
2. Kashmir (b) Bagdad
3. Dahir (c) Sind
4. Hajjaj (d) Kanawi
5. Walid (e) Karkota Dynasty

2.
1. Kalima (a) Mecca
2. Namaz (b) Believe in Allah
3. Raza (c) Kindness
4. Zakat (d) Fasting
5. Hazz (e) Prayer

Glossary
- Abu-Ma-shar -Astronomis of Arab
- Al-khwarizmi -A treatise on hindu numerals
- Allah -God of Muslims
- Brahmagupta -An author of Brahma Siddantha
- Caliph -Religious head of Muslims
- Charaka -Author of Charaka samhita
- Hazaz - Ruler of Prussia
- Hijra -New year of Islam
- In day of judgement -final judgement
- Jauhar -Hindu practice of SElf immolation
- jibreel -An Angle
- Jijia -A religious tax on Hindus
- Khuran -Religious book of Muslims
- Raja Dahir -Ruler of Sindh
- Saracenic architecture -Islamic culture consists of mosques,tombs etc
- Vishnu Sarma -An author of Panchatantra grammar
- Zimmis -religious freedom in Islamic Counry
Unit –V

History and Culture of South India (9th century AD to 13th century AD): Local Self Government of Cholas; Administration, Society, Economy and Culture under Kakatiyas–RudramDevi
Airavatesvara Temple, Kumbakonam
నియమిత శాసనభూమి (ప.స. 850-1280)

ప.స. 850 నాటికి భారతదేశం సామర్థ్యం కలిగిన నియమిత శాసనాలను చూసాలాం. చాలాశాలలో సామర్థ్యం కలిగిన శాసనాలను పరిశీలించాలాం. నియమిత శాసనం విశ్లేషించడానికి ఏండు విచారణలు ఉండగా, అందులుంచి తప్పనించాలాం.

ప.స. 850 నాటికి భారతదేశం సామర్థ్యం కలిగిన నియమిత శాసనాలను చూసాలాం. నియమిత శాసనం విశ్లేషించడానికి ఏండు విచారణలు ఉండగా, అందులుంచి తప్పనించాలాం.

ప.స. 907-955

ప.స. 907-955 మొదటి రోడు సామర్థ్యం కలిగిన నియమిత శాసనాలు. భారతదేశం సామర్థ్యం కలిగిన శాసనాలను చూసాలాం. నియమిత శాసనం విశ్లేషించడానికి ఏండు విచారణలు ఉండగా, అందులుంచి తప్పనించాలాం.

ప.స. 985-1014

ప.స. 985-1014 రోడు సామర్థ్యం కలిగిన నియమిత శాసనాలు. భారతదేశం సామర్థ్యం కలిగిన శాసనాలను చూసాలాం. నియమిత శాసనం విశ్లేషించడానికి ఏండు విచారణలు ఉండగా, అందులుంచి తప్పనించాలాం.

ప.స. 1014-1044

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THE CHOLAS

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5.0 Objectives

1. To create awareness and understanding of the rich South Indian culture and heritage.
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5.1 Introduction

The history of South India was passing through a flux at the close of the eighth century. The power of the Chalukyas of Badami or Vatapi was fast disappearing and their place was being taken by the Rashtrakutas of Manyakheta in Maharashtra, who, after an eventful rule of about two centuries, declined at the close of the tenth century. On the ruins of the Rashtrakuta Kingdom arose the dynasty of the Western Chalukyas or the Chalukyas of Kalyan who were the contemporaries of the Cholas of Tanjavur. In the far South, the Pallavas of Kanchi, who ruled gloriously for about four centuries, also witnessed the eclipse of their power at the close of the ninth century and their place was taken by the Cholas. Thus between the 9th to 12th centuries, two great dynasties of the Chalukyas of Kalyan and the Cholas of Tanjavur ruled over the greater part of South India. Besides these two great dynasties many smaller dynasties like the Cheras of Kerala, the Eastern Chalukyas or Chalukyas of Vengi, the Kadambas of Banavasi, etc. ruled over different parts of South India. But of all these dynasties the Cholas were the greatest rulers and their history outlines the mains contours and landmarks of the history of South India during the period of their hegemony.
மேலாற்றுத் தேவு. 4. பூமி செருகுவது, பல்கலைக் கல்லறையை 10 வருடம்.

அனுமதி

1. கட்ட வருவாய்ப்பு வெற்றியாக நலவாச வேண்டும். 2. பூண்டு முன்னோடிக்காணவேண்டும். 3. மேலாற்று வேண்டும். 4. செருகுவது வெற்றியாக எப்போதும். புதிய அடையாளம் பெறுவதில் குறுமய பங்கொடும் தொலைராய தொன்மைகளைக் குறித்து விளக்குவது வேண்டும். இவ்வுரைக் குறுமய அளவு. 30 பன்னாட்டு (வருடம்) கொண்ட 30 பாகங்கள் மற்றும் மேலாற்றிற்கு முன்னோடியாக குறித்து விளக்குவது. 30 பாகங்கள் 12 பாகங்கள் முழு நலவாச வேண்டும். மகிழ்ச் சார் 12 பாகங்கள் அறிவுற்று பார்வையில். மகிழ்ச் சார் என்னவோ குறுமய நலவாசம் புகளையிடி.

நடவடிக்கை

நடவடிக்கை வெளியில் இப்பட்டியல் குறிப்பிட்டு வழிவகுக்கிறது. இப்பட்டியல் வெளியில் காண முடியும். 108 பாடல்கள் பாகங்களை வெளியில் குறித்து விளக்குவதை வழிவகுக்கிறது. இது வெளியில் வெளியில் முழுநலவாச வேண்டும். வழிவகுத்துக் காலம், வழிவகுத்துக் காலம், வழிவகுத்துக் காலம். வழிவகுத்துக் காலம், வழிவகுத்துக் காலம், வழிவகுத்துக் காலம். வழிவகுத்துக் காலம், வழிவகுத்துக் காலம், வழிவகுத்துக் காலம். வழிவகுத்துக் காலம், வழிவகுத்துக் காலம்.
5.2 Origin of the Dynasty and Political History

The Cadas or Cholas, as rulers, are known to have existed from remote antiquity. The Cholas are regarded as the oldest among the kingdoms in South India. Their origin is as old as the epic Mahabharata. According to II and XIII Rock Edicts of Asoka, the earliest historical documents to refer to the Cholas, there was a friendly power in the south beyond the pale of Mauryan suzerainty. The Cholas gained territory and influence in the reign of Karikala who ruled in the 2nd century A.D. he defeated a combination of the Pandyas and Keralas. He invaded Ceylon and brought from there 12,000 laborers to work for his irrigation work on the Kaveri. Karikala was succeeded by his grandson Nedumudikilli. During his reign, the capital of the Cholas was destroyed by the sea pirates. The greatness of the Cholas was revived by the dynasty founded by Vijayalaya whose exact relationship with the earlier Cholas is unfortunately unknown. He began his rule shortly before 850 A.D. in the neighborhood of Uriyur, probably as a vassal of the Pallava King. It is believed that Vijayalaya captured Tanjuvur from the Muttaraiyar Chiefs. He conquered the region of Tanjore, declared himself the ruler of an independent state, and south to prove his status by claiming descent from the Solar race. Vijayalaya was succeeded by his able son, Aditya I, about 875 A.D. he considerably enhanced the power and prestige of the family, for he overthrew the Pallava Aparjitavarman and brought Tondamadalam under his sway about 890 A.D. after him his son Paranthaka I ascended the Chola throne.

5.3.1 Paranthaka-I (A.D. 907 to 955)

In A.D. 907, the first important ruler of the Chola Dynasty was Paranthaka I. He came to power and ruled for almost half a century. He secures the southern frontier of the kingdom by campaigning against the Pandyas and capturing their capital, Madurai. This brought him into contact with Ceylon, with whom the Pandyas had close relations, and hostilities between Ceylon and Tamil-nad began which were to last through several decades. During his rule Chola realm comprised almost the entire eastern country from Kalahatti and Madras in the north to the Kaveri in the South. With the death of Paranthka-I in 953 A.D., the history of the Cholas for the next three decades is somewhat confused. It seems that after he ruled his two sons, Gandaraditya and Arinjaya, and that the latter was followed by his son, Sundara Chola who in turn, was succeeded by Aditya II Karikala and Uttama Chola.

5.3.2 Rajaraja I (A.D. 985-1014):

With the accession of Sundara Chola’s son Rajaraja I, (who was known by a variety of titles, such as Mummadi Choladeva, Jyangonda, Chola-marthanda, etc.), began the most glorious epoch of the Cholas. By his ability, prowess, and military skill he soon built up the Chola Empire again and raised himself to a position of supremacy in the South. One of the earliest exploits of Rajaraja I was the subjugation of the Cheras, whose fleet he destroyed at Kandalur. He then took Madura and captured the Pandya King, Amarabhujanga. Rajaraja I then overran the Eastern Chalukyan country of Vengi. Saktivarman (cir. 999-1011 A.D) tried to stem the rising tide of Chola aggression, but his younger brother successor Vimaladitya (1011-1018 A.D.), recognized
 Brahadisvara temple at Tanjavur(https://images.app.goo.gl/LV74romRdJyyvBYf6)
the overlordship of Rajaraja I, who as a mark of friendship gave him the hand of his daughter, Kundavvai (Kumdava). We are further told that the conquests of Rjaraja I included Kalinga and “the old islands of the sea numbering 12,000”, which have been generally identified as the Laccadives and Maldives. He annexed the northern part of the Ceylon Kingdom. Its king Mahendra V took shelter in the South-east of the Island. Rajaraja sacked Anuradhapura and Polonnaruva was made the capital of the Chola Province of Ceylon. He built there a substantial stone temple, the Siva Devale.

Rajaraja I’s claim to fame rests also on the beautiful Siva temple constructed at Tanjavur. It is called Rajarajesvara after his name and is especially noted its huge proportions, simple design, elegant sculptures, and fine decorative motifs. On the walls of the temple is engraved an account of Rajaraja exploits.

5.3.3 Rajendra I (A.D. 1014 -1044): Rajendra I ruled with his father for two years, succeeding him in 1014 A.D. The policy of expansion continued with the annexation of the southern provinces of the Chalukyas (the region of modern Hyderabad). Campaigns against Ceylon and Kerala were also renewed. By his military valour and administrative talents, he raised the Chola Empire to the pinnacle of glory. A few years after coming to the throne, probably about 1017 A.D., he annexed the whole of Sri Lanka, its northern part having been previously conquered by Rajaraja I. The following year he re-asserted the Chola supremacy over the kings of Kerala and the Pandyan country. Rajendra I came into conflict with the Western Chalukyan monarch Jaysimha II Jagadekamalla. Next Rajendra I directed his arms towards the North, and his armies marched triumphantly as far as the Ganges and the dominions of the Pala King Mahipala. In commemoration of that exploit, he assumed the title of 'Gangaikonda' and built in the Trichinopoly District a new capital city called 'Gangaikonda-Cholapuram', adorned by a magnificent palace, a gigantic temple, and a vast artificial lake. The ruins, which have never been properly described or illustrated, have been much damaged by spoliation for building material. The Chola monarch’s achievements were not limited only to land; he possessed a powerful fleet that gained authority across the Bay of Bengal. It is said that he vanquished
expedition was undertaken not merely to satisfy Rajendra I’s ambitions, but to further commercial intercourse between the Malay Peninsula and South India. But Rajendra did not hold the northern regions for long, the position is similar to that of Samudra Gupta’s campaign in the south almost seven hundred years earlier. Rajendra I has rightly been called the greater so of a great father. He was active for about 32 years in extending the power and prestige of the Chola Empire. His important titles were Gangaikonda, Kadarangonda, and PanditaChola.

5.3.4 The Later Cholas

After Rajendra I, Rajadirajea I came to power in 1044 A.D. He subdued the Pandyan and Kerala kings and performed Asvamedha sacrifices. He also fought with Western Chalukya monarch Somesvara I Ahamalla but, he was lost his life in the famous battle of Koppam in 1052 A.D. After Rajendra I, Rajadiraja I, Rajenedra II, ViraRajendraRajakesari, and AdiRajendra ruled Chola dynasty from 1052 A.D. to 1070 A.D. Rajenedra II fought with Somesvara I Ahamalla and won the victory in the battle of Kudal-Sangaman (Kurnool District) near the confluence of the Krishna and the Tungabhadra rivers.

Kulottunga I (cir. 1070-1122 A.D.): AdhiRajendra probably did not leave any issue to succeed him. Accordingly, the crown devolved on Rajendra II whose title to it was based on close matrimonial relations between his house and that of the Cholas. For Vimaladitya of Vengi had married the daughter of Rajaraja I Chola, named Kumdava, and their son Rajaraja Vishnuvardhana had won Rajendra I Chola’s daughter Ammangadevi as his spouse. By this union was born Rajendra II Chalukya called afterward Kulottunga I. who had himself obtained the hand of Madhurantaki, daughter of Rajendra II Chola it would thus appear Kulottunga I had more of Chola than Chalukya blood. Thus Kulottunga I united the two Kingdoms of the Eastern Chalukyas of Vengi and the Cholas of Tanjavur. Himself a devout Shiva by faith, he is recorded to have made grants to the Buddhist shrines at Nagapatnam. After his death, weak successors came to power one by one, under their rule Chola dynasty rapidly declined and their place was taken by the Hoyasalas of Dwarsamudra and Pandyas of Madurai.
5.3.5 Downfall of the Chola Empire

By the third quarter of the twelfth century, Chola’s ascendancy was waning. Provinces on the fringes of the kingdom were being eroded by neighbors. The power of the feudatories in the Deccan had increased when central control weakened. Frequent campaigns had exhausted Chola’s resources and although they had finally succeeded in establishing their supremacy it was at the cost of their stability. Furthermore, the eventual breaking of Chalukya power by the Cholas was to recoil on the Cholas themselves since it removed the controlling authority over the Chalukya feudatories, who set up their kingdoms and prepared to attack the Chola kingdom.

Among these, the most powerful were the Yadavas, the Hoyasalas, and the Kakatiyas. The Yadavas kept mainly to the northern Deccan, and their contribution to the final disintegration of the Cholas was insignificant. The Hoysala and the Kakatiyas became active from the twelfth century onwards. The latter, having won their independence from the Chalukyas, retired to enjoy it, except for the periods when they were in action against the Cholas. The main attack on the Cholas from the west came from the Hoyasalas, and this Cholas were able to resist. But their older enemy, the Pandya kingdom of Madurai, saw this as an ideal opportunity to revive hostilities, and the Chola strength had, therefore, to be diverted to two fronts, the western and the Southern. The weak successors of Kulottunga I were unable to resist the enemies and lost their power.

5.4 Chola Administration

The administration of the Chola kingdom was highly systemized and had been organized in very ancient times. As NeelakantaSastri tells us, “in the age of the Cholas, the most creative period of South Indian History, the whole of South India was for the first time brought under the sway of a single government, and a serious attempt made to face and solve the problems of public administration arising from the new conditions. In local government, in art, religion, and letter, the Tamil country reached heights of excellence never reached again in succeeding ages; in all these spheres as in that of foreign trade and maritime activity, the Chola period marked the culmination of a movement that began in an earlier age, under the Pallavas”. Our definite knowledge of the details rests chiefly upon inscriptions dated between A.D. 800 and 1300 A.D.

5.4.1 Central Administration

The emperor was the pivot on which turned the whole machinery of the state. He discharged his onerous duties and responsibilities with the advice and help of ministers and other high officers. His verbal orders were drafted by the Royal or Private Secretary. It is believed that in the days of Rajaraja I and his son, the Chief Secretary (Olainayakam) and another functionary (Perundaram) had to confirm the royal orders before they communicated to parties concerned by the dispatch-clerk (Vidaiyadhi-Kari).

The kingdom was divided into several provinces (Mandalam), the most important of which
were under the charge of the Viceroy. The provinces were subdivided into divisions (Kottams or Valanadu) and the other units of administration in the descending order were the districts (Nadus), unions or groups of villages (Kurrams), and the village (Gramam).

5.4.2 Justice

The Chola king was the Chief Justice. The Chola kings gave enough care for the judicial administration. The village-level judicial administration was carried on by the village assembly. Disputes were settled with proper evidence. Village assemblies exercised large powers in deciding local disputes. Punishments were awarded by the judicial officers. The trial of serious offenses and major cases was conducted by the king himself.

5.4.3 Military

The Cholas had an efficient army and navy. The Chola army consisted of elephants, cavalry, and infantry. Soldiers were given proper training. Commanders enjoyed the ranks of Nayaks and Senapati. The Chola navy was a formidable one in South India. With the help of their navy, the Cholas controlled the Coromandel and Malabar coasts. The cantonments were called “Kadagam”. The Bay of Bengal became Chola Lake. An inscription of Karnataka mentions the existence of 9,00,000 warriors in the infantry of the Chola. The Chinese source Chau-ju- kua mentions about 60,000 elephants in Chola elephantry. Considering the vast size of the Chola territory it is clear that they had a large army and it was administered very well.

5.4.4 Village Administration

The most important feature of the Chola administration was the local administration at the districts, towns, and villages level. An inscription from the temple wall at Uttarmerur (a village of brahmins) gives details of how the local sabha functioned. It dates back to the tenth century and reads:

There shall be thirty wards. In these thirty wards those that live in each ward shall assemble and shall select each person possessing be following qualifications for inclusion for selection by lot:

1. He must own more than one-quarter of the tax-paying land.
2. He must live in a house built on his site.
3. His age must be below seventy and above thirty-five.
4. He must know the mantras and Brhamnas.

Disqualifications were (1.) One who is guilty of incest and has become pure by performing expiatory ceremonies (2.) He should not commit to the Panchamahapatakas. (3.) He should not have served more than three years. (4.) Should not have committed theft. (4.) The non-submission of accounts properly, while serving on the committee.
Each village was administered by two bodies Viz., (1.) Village Assembly (2.) Village Committees. The committees exercised supreme power in the village polity.

The Chola pattern of committees was called V ariyam. There were three types of village assemblies that existed in the Cholamandalam: Ur, Sabha or Mahasabha and Nagaram

1. The Ur consisted of the tax-paying residents of an ordinary village.
2. The Sabha was restricted to the Brahmanas.
3. The Nagaram was mostly created for mercantile interests.

The village assembly was called “perunguri” and its members were called Perumakkal. Generally, the assembly met in the village temple, but sometimes it met under the shade of a tree or on the bank of a tank.

5.4.5 Village Committees

Based on prescribed qualifications a list of qualified candidates will be prepared for each ward. Out of them, one will be selected the ward through a lottery system called “Kudavoli”. Finally, all the selected candidates will be divided into different committees (Variyams) according to their talent and experience. From among the persons duly nominated, one was to be chosen for each of the 30 Kudmbus or wards by Kudavolai or pot-ticket. Out of these 30 persons, 12 were appointed to the Annual Committee, 12 to the Garden Committee, and 6 to the Tank Committee. A Standing Committee and Gold Committee were also selected. Village assemblies carried on village administration effectively with the help of variyams. Male members of the society were the members of these variyams. There are many variyams in every village. Niyayavariyam administered justice. The Dharma variyam looked after charities and temples. Thottavariyam looked after flower gardens. Erivariyam was in charge of tanks and water supply. The Ponvariyam was in charge of the finance. The Gramakariyavariyam looked after the works of all committees. The members of these variyams were known as “Varivaperumakkal”. They rendered honorary service. The village officials were paid salaries either in cash or in kind. Good functioning of these variyams increased the efficiency of the local administration of the Cholas.

5.4.6 Powers of the Village Assembly

Village assemblies were entrusted with the entire management of the village. They were practically the absolute proprietors of village lands and were responsible for the collection of the total amount of revenue to the government. Village assemblies seem to have exercised the exclusive right of administering justice. They practically exercised all the powers of a state within their narrow sphere of activity. The village assembly helped the people in times of famine or scarcity. It provides them with means of subsistence. Sometimes, it borrowed from the treasury of the village temple for that purpose. It acted as a trustee of local banks. It was its duty to maintain local religious and charitable institutions. It made education provision. It protected the village from
outside invaders and gave rewards to choose who rendered meritorious services by saving the people from them.

The village assemblies were responsible for the payment of taxes due from the village. The village assemblies possessed practically absolute authority over the affairs of the village and they were generally left undisturbed by the Central Government.

As said by K.A.N. Sastri, “a nice balance was struck between the centralized control and local initiative, the clear distinction was kept between the functions of the state and those of social group”

5.5 Sources of Revenue (Ayam)

The State derived its income mainly from land revenue which normally amounted one-sixth of the gross produce. Variations, if any, from this rate depended upon the quality of land and water facilities. Sometimes remissions were granted in case of floods or famine. The royal dues were collected by the village assemblies and were paid either in cash or in-kind or in both. An inscription enumerates numerous imposts, such as those on looms (tari-irai), oil-mills (sekkarai), trade (settirai), goldsmiths (tattarpattam), animals, salt (uppayam), tools (Vli-ayam), bazaars, etc., besides other exactions whose connotation is not at all clear.

5.6 Foreign Trade

Mahabalipuram, Kaveripattinam, Shaliyur, and Korkai on the east coast and Quilon on the Malabar Coast had elaborate establishments controlling the south Indian trade both westwards and eastwards. Persia and Arabia were the destinations of those trading with the west, with Siraf on the Persian Gulf as an entre-pot. Trade with China reached an unprecedented volume during these centuries, which led to its becoming a state monopoly in China, the Chinese government not wishing to lose the income from it. It is believed that there was an Indian settlement on the mainland opposite Formosa.

5.7 Irrigation Works

Like the Pallavas, the Cholas undertook vast irrigational projects. Apart from sinking wells and excavating tanks, they threw mighty stone dams across the Kaveri and other rivers and cut out channels to distribute water over large tracts of land. Rajendra Chola built a huge tank named Cholagangam in his capital city Gangaikonda Cholapuram and was described as the liquid pillar of victory. About 16 miles long, it was provided with sluices and canals for irrigating the lands in the neighboring areas. Its embankments were sixteen miles in length it was provided with stone sluices and channels.

5.8 Social Conditions

Caste-consciousness had become a marked feature in social relationships. The brahmans
stood out distinct from the rest of society, confident of their privileged position. They were frequently exempted from tax, many of them owned land, and in addition, they had royal support. Unlike the north Indian Brahman landowners, the south Indian brahmans were more adventurous and invested their surplus income in commerce. The inscriptions of the later period of the Chola rule mention two major divisions among the castes—Valangai and Idangai castes. The Shudras were divided into the clean Shudras—whose touch was not polluting—and the unclean shudra, who were debarred from entry into the temple.

5.8.2 Significance of the Temple

The center of social and economic life at the time, particularly in the rural areas, was the temple. The temple would either be donated by the king, or else it was built and maintained through the donations of guilds and merchants in a city. In the village level, temples would be built by the village. In villages the temple came naturally to be the center of activity and interest since the assembly was held there, as was the school, and since the temple was maintained by the village people. The maintenance of the temple compares with that of any large-scale institution of modern times. The temple at Tanjore, possibly the richest during this period. Devadasis were commonly found in most temples in Chola times. They were in origin a special and venerated group of women attendants some of whom, like the Vestal Virgins of Rome, were dedicated to the temple at birth or when quite young. Some of them are well trained in Bharat Natyam. But in many temples the devadasis degenerated into shamefully exploited prostitutes, their earnings being collected by the temple authorities. The vast majority of women had to work either in their homes or in the fields.

Religion

Chola emperors were the followers of either Saivism or Vaishnavism. They built temples in honour of Lord Siva or Lord Vishnu. Many temples were built with the patronage of Chola kings and Queens. By this time Buddhism and Jainism lost their glory in South India. The Chola emperors allowed freedom of worship and offered necessary protection to practice one’s religion. Along with Saivism and Vaishnavism there were the followers of Kalamuka, Kapalikas and Pasupathas. The temples remained centers of economic activity during this period. Sometimes, however, they violated the good custom, as when a Chola army destroyed the Jain temples in the Hoyasala country, and a Chola king drove Ramanuja into exile.

5.9 Cultural Conditions

The Cholas were great patrons of Education, sculpture, and art, during their reign, as a result, the most magnificent temples and exquisite bronze icons were created in South India.

5.9.1 Education

The temple was also the center of formal education in Sanskrit, a system that had continued from an earlier period. Pupils were either taught by the temple priests as in the smaller village temples or else attended the colleges attached to the larger temples. Education was also available
in the Jain and Buddhist monasteries, but since these were few their impact was slight. Courses in the colleges were those at in a systematic manner demanding regular attendance and instruction. The better-known of these colleges were those at Enayirm, Tribhuvani, Tiruvaduturai, and Tiruvorriyur.

5.9.2 Literature: Literary works in Sanskrit continued to be written within the framework of grammars, lexicons, manuals, or rhetoric, commentaries of the older texts, prose fiction, and poetry. Tamil literature of this period shows great liveliness and vigour as in Kamabn’s version of the Ramayana or the works of Kuttan, Pugalendi, Jayangondur, and Kalladanar. Tiruvakkadevar wrote JivakaChintamani. Sekkilar ‘PeriyaRamayana’ aslo belongs to this age. Many of the inscriptions contain long passages in Tamil which indicate that it was a well-developed language, having enriched its vocabulary by associating Sanskrit.

5.9.3. Architecture

Architectural activity in the South continued in the later phase of the Pallava rule. The rich heritage of the Pallava tradition passed on to the Cholas who supplanted the Pallavas as the dominant power of the South about the end of the 9th century A.D. During the regime of Cholas, the Dravida style enters yet another brilliant and distinctive phase. The early Chola monuments are usually small, yet each represents a complete formation in which the relation with the Pallava monuments remains clear and unmistakable.

The earliest Chola temple is located at Dadapuram in the South Arcot District dating from the tenth century. Temple architecture had remarkable growth in the time of Aditya and Paranthaka. Some of the temples of the early Chola architecture were at Kumbakonam, Kodambakam and SrinivasaNallur, etc.

Two supreme creations of the Dravida temple style are the Brahadisvara temple at Tanjavur and the temple of the name at Gangaikonda CholaPuram. The first was built by RajarajaChola and the second by his son RajendraChola. Brihadisvara Temple at Tanjavure had a great sikhara, consisting of fourteen storeys, rises to a height of 190 feet, and is crowned by a massive dome consisting of a single block of stone. The massive building is covered from the base to the top with
sculptures and decorative buildings. It occupies the center of a courtyard with other subsidiary chapels, but the whole area is dominated by the high tower over the shrine which is a conspicuous landmark in the locality.

There was another massive temple at GangaikondaCholapuram, the new capital city built by RajendraChola in the Trichinopoly district. The city was also adorned with a magnificent palace and a vast artificial lake, with a stone embarkment, more than fifteen-mile long.

Chola art is characterized by a massive grandeur. The huge structures were decorated with minute sculptures involving immense labour and infinite pains. As Fergusson very aptly remarked, “the Chola artists conceived like giants and finished like jewelers”. Some Chola temples at Tanjavur and Kalahsti contain beautiful portrait images of royal personages, like those of Rajaraja I and his queen Lokamhadevi and Rajendra I and his queen Cholamahadevi. The Cholas also encouraged plastic art; the metal and stone images cast during the period are exquisitely executed and display a wonderful vigour, dignity, and grace. The masterpiece of Chola sculpture is the famous Nataraja or the Dancing Siva image at the great temple Chidambaram. Numerous such images were also molded in bronze. This Nataraja has been described as the “cultural epitome” of the Chola period. The Cholas also patronized painting. Of the Chola paintings, the most important are those in the pradakshina passage of the Rajarajjevara temple.

**Learning Outcome**

After learning this lesson the student will be able to explain

1. Sources of the Chola Dynasty like the Literary, Archaeological sources, and Origin of the Dynasty

2. The Military and Personal accomplishments of Raja Raja and RajendraChola.

3. The Village Administration system of Cholas.

4. Social, Economic conditions under Chola Dynasty

5. Contribution of the Cholas to South Indian Art and Architecture
**Glossary**

Gangaikonda-Cholapuram The town of the Chola who took over Ganga (Water from Ganga) or who defeated (the kings near) Ganga

Devadasi Female Slaves of the God

Dravida People living in South India and speaking Telugu, Tamil, Kannda and Malayalam languages

Quilon Old Name of Kollam of Kerala. It has Powerful port. Now it is the second largest port in Kerala.

Siraf It was an ancient port of Iran.

Solar race Decedents of Lord Rama

Vairiyam Board/Committee

Vetti Forced Labour

**Matching**

1) Raja Raja a) JivakaChintamani.
2) RajendraChola b) Vimaladitya
3) KulotungaChola c) GangaikondaCholapuram
4) Tiruvakkadevar d) Kurnool District
5) Sekkilar e) Periya Ramayana
6) Kudal-Sangaman f) Brihadeeswara Temple
7) Uttarmerur g) Village Administration
8) Chidambaram h) Nataraja (Shiva)Bronze Idol
9) Tanjavur i) United Eastern Chlukyas and Cholas
10) Kundavi j) Cholas Capital
Examination Model Questions

Answer in Brief

1. Write a short note on importance of Uttarmerur Inscription?
2. What were the interesting features in Village Assemblies of Cholas?
3. Explain the achievements of Rajaraja.
4. Describe the Achievements of RajendraChola I
5. Explain the importance of Brihdeeswara Temple

Essay Questions

1. Who were Cholas? Write their Political History?
2. Discuss the salient features of Chola administration
3. Write about the Village administration system of Cholas.
4. What were the contribution of Cholas to South Indian art and Architecture?
5. Explain the Social, Economic and Cultural conditions of Cholas?

References:

1. RomilaThapar, A History of India (vol-1) from the discovery of India to 1526
2. K.A. NilakanthaShastri, A History of South India
3. V.D. Mahajan, Early History of India
4. P. Raghunatha Rao, History and Culture of Andhra Pradesh
5. B.S.L. Hanumantha Rao, Religion in Andhra
6. V.K. Agnihotri, Indian History
Did you know the location of Uttermerur Inscription?

The village Uttarmerur, which has a 1260 year history, is situated in Kancheepuram district, about 90 km from Chennai. The Pallava king Nandivarman II established it around 750 A.D. The Pallavas, the Cholas, the Pandyas, the Sambuvarayars, the Vijayanagara Rayas, and the Nayakas successively ruled it. The village has three important temples, the Sundara Varadaraja Perumal Temple, the Subramanya temple, and the Kailasanatha temple.

Things to do

1. Draw a sketch map of India and show the following
   (a) Chola dynasty boundaries (b) Tanjore (c) Gangaikonda Cholapuram
2. On an outline Indian map, mark the areas to which Rajendra Chola expeditions carried out successfully.
3. Write the brief note on the temples of Brihadeeswara and Gangaikondacholapuram
4. Visit the ancient temple/monument/forts of your place and note down the history and its importance.

Marriage Alliances between Cholas of Tanjavur and Eastern Chalukyas of Vengi

Rajendra I (Chola) →

Rajendra Kundavai married Vimaladitya (E. Chalukya) →

Rajendra II Ammanga Devi Married Rajaraja Narendra (E. Chalukya) →

Madurantaki Married Rajendra II or Kulotunga I (E. Chalukya)
Did you know what is the Panchamahapatakas

The five great sins being killing a brahman, drinking alcohol, theft, adultery, and associating with criminals

Think how to brought such a huge block to Brihadeswar Temple

It is said that this huge block was carried to the immense height be being rolled along an inclined road, about four miles long, specially built for this purpose.

Points to Remember

- Uttamerur inscription of Parantaka I gives details of village administration system of Cholas
- Land tax in cash or kind was the largest single source of the income of the Chola state
- Two supreme creations of the Dravida temple style are the Brahadisvara temple at Tanjavur and the temple of the name at GangaikondaCholapuram.
- GangaikondaCholapuram, was the new capital city, built by RajenderaChola
- The master-piece of Chola sculpture is the famous Nataraja or the Dancing Siva image at the great temple Chidambaram.
Multiple Choice

1. Who was the founder of Chola Dynasty?
   a) Kubjavishnuvardhana b) Karikalachola c) Rajaraja d) Gundyana

2. The famous Siva temple GangaikondaCholapuram was built by
   a) Kubjavishnuvardhana b) Karikalachola c) Rajadiraja d) Parantaka I

3. Which Tamil dynasty was famous for Local administration system?
   a) Mouryas b) Chalukyas c) Cholas d) Kakatiyas

4. Who was last great ruler of Chola Dynasty?
   a) Kulutongachola b) Karikalachola c) Rajaraja d) Gundyana

5. The famous Nataraja dancing idol was located
   a) Tanjaur b) Madurai c) Chidambaram d) Uruyur

6. The book Jevakachintamani was written by
   a) Charaka b) Sekkilarc) Kamban d) Nannaya

7. Who among the following ruler was called MummadiCholadeva, Jayagonda and CholaMarthanda
   a) Chandragupta Mourya b) Chandragupta II c) Rajarajad) KulutongaChola

8. Which Pandyan King was defeated by Rajarajachola?
   a) Amarbhujanga b) Vijayonthongavermac) Mahipala d) None of the above
సాగిశేఖరు (శ.స. 1110-1323)

అమరి యేటికి లోపాలు ప్రష్ణా దాహి మితంగా మాగు. సమ్మతంగా యక్షారు మన ప్రష్ణా దాహి రూఫ్మాయి, మనము మనము లోపాలు దాహి మితంగా మాగు. సాగిశేఖరు సాగిశేఖరు సాగిశేఖరు సాగిశేఖరు సాగిశేఖరు సాగిశేఖరు సాగిశేఖరు సాగిశేఖరు (శ.స. 1110-1323)

యశోరాత్రం (శ.స. 1176-1188)

యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం (శ.స. 1110-1158)

యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం యశోరాత్రం (శ.స. 1158-1195)
5.2 The Kakatiyas (A.D. 1110-1323)

5.2. Objectives
5.2.1 Introduction
5.2.2 Early Rulers
5.2.3 Beta II
5.2.4 Prola II
5.2.5 Rudradeva
5.2.5.1 Coastal Andhra
5.2.5.2 Estimate
5.2.6 Ganapatideva
5.2.6.1 Annexation of Velanadu
5.2.6.2 Conquest of Nellore
5.2.6.3 Kalinga Expedition
5.2.6.4 War with Pandyas
5.2.6.5 Estimate
5.2.7 Rudramadevi
5.2.7.1 Revolt of Ambadeva
5.2.8 Prathaparudradeva
5.2.9 Muslim Expeditions-Downfall of the Kakatiya Kingdom
5.2.10 Administration
5.2.11 Military
5.2.12 Irrigation
5.2.13 Agriculture Development
5.2.14 Religion
5.2.15 Literature
5.2.16 Art & Architecture
సంభవించిన విషయం. ఇందులో చదివిన పద్ధతి పద్ధతి సంభావనలు ఉన్నాయి. ఒక సమయం జీవితానికి ప్రత్యేకమైన సమయం ఉంది. ఇది సమయం ఉంది.

కానుకుంటున్న ఉపయోగాన్ని సమయం ఉంది. అది అభివృద్ధి కారణం. అది అభివృద్ధి కారణం. అది అభివృద్ధి కారణం. అది అభివృద్ధి కారణం.

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విషయానికి చెందిన పద్ధతి పద్ధతి సంభావనలు ఉన్నాయి. ఇందులో చదివిన పద్ధతి పద్ధతి సంభావనలు ఉన్నాయి. ఇందులో చదివిన పద్ధతి పద్ధతి సంభావనలు ఉన్నాయి.

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5.2.17 Ramappa Temple
5.2.18 Thousand Pillar Temple
5.2.19 Learning Objectives
5.2.20 Time Line
5.2.21 Glossary
5.2.22 Matching
5.2.23 Examination Model Questions
5.2.24 References

5.2. **Objectives**

1. Trace the chief events leading to the establishment of the Kakatiya Dynasty.
2. Why do the Kakatiyas take special care digging of irrigation tanks in the Telangana Region?
3. The Contribution of Kakatiyas to Andhra Desa Culture
4. Learn about the techniques and styles adopted by the Kakatiyas in the field of art and architecture
5. Trace the causes for the Downfall of the Kakatiya dynasty.

5.2.1 **Introduction**

About the close of the 13th century, South India was ruled by three principal dynasties, the Yaddavas of Devagiri, the Kakatiyas of Warangal, and the Hoysalas of Dwarasamudra. The Kakatiyas had their ascendancy during the dominion of the Chalukyas of Kalyani. The earlier doubts expressed by certain scholars in tracing the descent of this dynasty from Kakartya Gundyana, a subordinate of the Eastern Chalukyan monarch, Amma II (945 AD.-970 A-D) were set at rest in view of the recently discovered Bayyaram Tank inscription the names Kakartya, Kakatya and Kakaliya are etymologically connected. The dynasty derived its name either because of its association with a town known as Kakatipura (since the kings bore the title ‘Kakatipuravallabha’) or because of their worship of a goddess called Kakati. At Ekapalanagara (Warangal), the capital of the Kakatiyas a temple was dedicated to Kakitamma. Hence there is reason to believe that Kakatipura was another name for Warangal itself. They were said to originate from Chaturthakula and they allied themselves by matrimony to chiefs of the Shudra caste, although in many documents related to gifts given in the Brahmans, their ancestry has been traced to the Solar dynasty of the Ikshvaku Kshatriyas.

5.2.2 **Early Rulers**

Gundaya Rashtrakuta who was referred to in the Magallu grant of Danamava (950 A.D)
was the first known historical figure among the Kakatiyas. He sacrificed his life in the service of the Rashtrakuta ruler Krishna II while fighting against the Eastern Chalukyas. The grateful Krishna II placed Gundaya's son Eriya in charge of Kurravadi in Koravisima near Warangal. Koravi, which was part of the Mudigonda Chalukyan kingdom under the suzerainty of the Eastern Chalukyas, was a bone of contention between the Rashtrakutas and the Eastern Chalukyas. This Kurravadi kingdom was created as a check on the Mudigonda Chalukyas on the eastern borders of the Rashtrakuta Empire. Eriya made Orugal (Kakatipura) his capital. Eriya's grandson Kakartya Gundyanarendered help on behalf of his master Rashtrakuta Krishna III to Danarnava in setting aside his brother Amma II and occupying the throne of Vengi, as a result of which he got Natavadi as a token of gratitude. Later when Tailapa II put an end to the Rashtrakuta rule arid restored the western Chalukyan authority with Kalyani as headquarters, the Kakatiyas shifted their loyalty to them. Gundyana's son and successor Betaraja I took advantage of the Chalukya-Chola conflict and carved out for himself a small principality. He seems to have ruled up to 1052 A.D. His son and successor Prola I (A.D. 1052 - 1076.) acknowledged the supremacy of Chalukya Somesvara I and fought successfully against the Nagas of Chakrakota, the Silaharas of Konkana-mandala, Bhadranga (probably Baddega of the family of the Chalukyas of Vemulavada), and killed in battle Gonna, the chief of Purukuta. In recognition of these services, Prola obtained permanently by way of grant, Anmakonda-vishaya from Somesvara I.

5.2.3 Beta II

Beta II, son and successor of Prola, ruled between 1076 A.D. And 1108 A.D. Beta II supported Vikramaditya who succeeded in ascending the throne of Kalyani in 1076. Vikramaditya VI rewarded Beta II by conferring on him two titles Vikramachakri and Tribhuvanamalla. With the encouragement of Vikramaditya VI, he conquered Sabbimandala (Karimnagar) and Mudigonda (Khammam). It was probably during this period, Anmakonda became the capital of the Kakatiyas. Beta II was a patron of Saivism and constructed many temples to Siva at Anamakonda and other places. Beta I’s eldest son Durgaraja (1108 A.D.-1116 A.D.) attempted to rebel against his Chalukyan suzerain. However, his younger brother Prola II set him aside and occupied the throne of Anmakonda.

5.2.4 Prola II (A.D 1116-1157)

Prola was the most famous among the early Kakatiya rulers. After the death of Vikramaditya VI. In 1126 A.D., the Chalukyan power began to decline, Prola II took advantage of the confused situation. His exploits are described at length in the Anamakonda inscription. He played an active part in the Kalachuri revolution at Kalyani and after the overthrow of Tailapa III, proclaimed independence. He made extensive conquests in Telangana. He defeated Govindaraja and handed his kingdom Kondapalli (in the Krishna district) over to Chododaya (whose brother was ruling as his feudatory near Panugai). He also defeated and killed Gunda, the ruler of Mantrakuta (Mantena in the Nuzvidtaluk of Krishna district), and annexed it to his kingdom. According to an inscription at Draksharama, Prola II died at the hands of Chodayaraja, the chief of the Kota family in 1157 A.D. Prola II married Muppamamba, the sister of Durgaraja, the Natavadi chief. He had five sons: Rudradeva, Mahadeva, Harihara, Ganapati and Durgaraja.
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Imperial Kings

5.2.5 Rudradeva (A.D. 1158-1195)

Rudradeva, also known as Prathaparudra I who succeeded his father Prola II in 1158 A.D. was the first king of the dynasty to overthrow the subordinate position of the Kakatiyas as the feudatories of the Western Chalukyas of Kalyani and assume independence. He inaugurated Kakatiya imperialism which led to the expulsion of the non-telugu rulers from Andhra and its political unification. When Rudradeva came to power the political situation in the Western Chalukyas was very critical.

5.2.5.1 Coastal Andhra

The Palanadu chiefs fight amongst themselves, so Rudradeva renders military assistance to Nalagama’s faction. The military strength of Velanadu has been weakened, so Rudradeva exploits the situation by leading his forces into coastal Andhra and conquering territory as far as Srisailam and Tripurantakam in the south (subduing the chiefs of Kota and Kondapadumatis). Rudradeva extends his kingdom to the coastal regions of the Cholas after the death of Kulotunga.

5.2.5.1 Estimate

Rudradeva dies fighting the Seuna Yadava king Jaitrapala I. Rudradeva was a great patron of art literature. He is credited with laying the foundation stone for a new fort near Warangal, which became the capital of the Kakatiyas. He constructed the majestic Rudresvara temple in Anamakonda. He was the author of the Sanskrit work ‘Nitisara’. He extended his patronage to Saivite divines like PalkurkiSomanatha.

After the death of Rudra deva, his brother Mahadev came to power and ruled for three years only. He died while besieging the Yadava capital at Devagiri.

5.2.6 GANAPATIDEVA (A.D. 1199-1262)

Ganapati, the next important ruler, ascended the throne in 1198 A.D. He was a nephew of Prataparudra. Following the death of Mahadeva and the captivity of Ganapati, disorders broke out in the kingdom. The nobles rose in revolt. The rulers of the neighboring states, especially the Mudigonda Chalukyan king Nagati and the Chalukya-Chola emperor Kulottunga III invaded the country. But Recherla Rudra, the commander-in-chief of the Kakatiya ruler, saved the kingdom from crumbling. His titles ‘Kakatijarajyabharadha-reya’ and ‘Kakatirajyasamartha’ indicate that they carried on administration in the name of his lord and sovereign. Ganapatideva’s imprisonment did not last very long. He was set free and sent back to rule his kingdom. This might be due to the sympathy and generosity of the Yadava king Jaitra-pala, who had his political considerations in setting Ganapatideva at liberty. Ganapatideva was released in 1202 A.D. and allowed to return to his kingdom. In the long reign of over sixty years, Ganaptideva brought a great part of contemporary
Thousand Pillar or Rudreshwara Temple at Warangal, Telangana State
Andhra Pradesh under his control and earned the reputation of being a good administrator. Being an energetic monarch, Ganapati during his long reign brought under his sway by war or diplomacy almost the whole land inhabited by the Telugu-speaking peoples. He took advantage of the dismemberment of the Western Chalukyan and Chola empires.

5.2.6.1 Annexation of Velanadu

Ganapatideva started his successful career of conquest with the invasion of the coastal districts with strong contingents in 1201 A.D. The Velanati chief Prithvisvara, who exercised some sort of authority over his ancestral kingdom, was not strong enough to check the unruly nobility or to stem the forces of disintegration. Ganapatideva seized this opportunity. Accompanied by all the subordinate chiefs like the Kotas, Natavadis, and Malyalas, first Bezwada was captured. Then the island fortress of Divi, the headquarters of the Ayya chiefs, was plundered. For the significant part played by the Malyala chief Chaunda in this expedition, he was conferred with the title ‘Divichurakara’ (the plunderer of the island of Divi) by Ganapati. Being an astute politician, the latter followed a policy of conciliation towards the vanquished chiefs. Ganapatideva restored their possessions, married Naramma and Perama, the two daughters of Ayya Pina Chodi, and took their brother Jayapa into his service. Subsequently, he and the Telugu Choda chiefs, Tikka (of Nellore) and Ballaya (probably of Kammanadu) fought against Prithvisvara and killed him. With his death, the rule of the Velanati chiefs came to an end and their territory came into the possession of Ganapatideva.

Ganapatideva reduced the Telugu Cholas of Konidena (Narasaraopet Taluk, Guntur district) and the Chakranarayana princes of Addanki to obedience by 1217-18 A.D. When, espousing the cause of the Velanati chiefs, the Kalinga ruler AnangaBhima III led his march against Vengi, Ganapatideva sent Indluri Soma Pradhani along with EruvaBhima, Kapaya Nayaka and Malyala Hemadri Reddi to expel the Kalingas from Vengi and bring that country under his control. In the course of this campaign, Kolanu or Sasasipuri was conquered in 1231 A.D. The Velanati descendants of Prithvisvara took to flight. Subsequent aggressive activities of KalingaBhima’s son and successor Narasimha I were also effectively tackled by Ganapatideva’s men and the Kakatiya power in the Godavari valley remained undisturbed until the end of Ganapatideva’s reign.

5.2.6.2 Conquest of Nellore

After annexing Velanadu into his kingdom, Ganapatideva turned his attention towards Nellore whose rulers, the Telugu Chodas, functioned as the vassals of the Cholas. The ruler of Nellore Manumasiddi I was overthrown by his younger brother Nallasiddi with the help of the Cholas. Manamasiddi’s son Tikkabhupala, as seen earlier assisted Ganapatideva in his war against Prithvisvara the Velanadu chief. As a reward for his services, Gandatideva installed Tikkabhupala as the ruler of Nellore expelling nallasiddi. In this connection, the Kakatiyas won a spectacular victory by defeating the combined forces of Cholas, Sevanas, and Karnatas. Tikkabhupala ceded to the Kakatiyas, the western of his kingdom comprising the present Cuddapah district. Ganapatideva appointed his Kayasta general Gangaya Sahini as the governor of the region.

Thikkabhupala died in 1248 A.D. His son Manumasiddi II ascended the throne but his
The Ramappa temple of Palampeta in Telangana state
position was challenged by Vijyaganda Gopala, who was supported by the Cholas and Hoyasalas. From Cuddapah the governor Gangaya Sahini was expelled. Thus the portion of the Kakatiyas in Southern Andhra was endangered. At this critical juncture, Manamasiddi II sent his court poet Tikkana Somayaji to Warangal to secure the help of Ganapatideva. At Warangal, Tikkana completed the translation of the fifteen parvas (cantos) of the Mahabharata into telugu, left unfinished by Nannaya. He, however, did not translate the unfinished portion of the Aranyaparva. It was subsequently translated by Yerrapragda in the fourteenth century. Tikkana’s mission was a success; Ganapatideva led an army against the Cholas and Hoyasalas and conquered Kanchi. Manamasiddi II was reinstated as the ruler of Nellore. Ganapatideva re-conquered Cuddapah, Anantapur and Chintamani in Kolar district.

5.2.6.3 Kalinga Expedition

After his victory over Prithisvara, Ganapatideva wanted to bring the latter’s possessions to Kalinga under his rule. In this Kalinga expedition, Bhima, the Telugu Chola chief of Eruva, and Rajanayaka, the commander of the Recherlas also participated and conquered several places in Vengi, Orissa, and Bastar state. Though this expedition of Ganapatideva was a brilliant demonstration of his military strength, it did not produce any tangible results from the viewpoint of territorial. For no trace of the Kakatiya rule has so far been discovered to the north of Draksharama in the East Godavari district (Rajanayaka’s Draksharama inscription dated 1212 A.D.). The eastern Ganga king Ananga Bhima III and his subordinates like Godhumarati and Padiyaraya soon asserted their authority.

5.2.6.4 War with the Pandyas

The last year of Ganapatideva was not happy. In the south, the Pandyas came to power. Jatavarma Sundara Pandya I extended the Pandya power over most of South India. After occupying Kanchi, he proceeded to Nellore and defeated the combined armies of Kakatiyas and Manamasiddi II at Muthukuru and performed Virabhisekha ceremony. This was the last war and the first defeat of Ganapatideva. After this defeat, he relinquished power in favour of his eldest daughter Rudramba. According to some writers he died in 1262 A.D., but some others contend that he lived for six more years.

5.2.6.5 Estimate

Ganapatideva was undoubtedly the greatest ruler of his dynasty. He succeeded to a large extent in restoring the political unity of the Telugu country. His rule was helpful to the prosperity of his realm, Warangal was further fortified and made capital. Ganapatideva provided irrigation tanks to the peasantry. He pursued an enlightened commercial policy. His Motupalli pillar inscription dated 1245 A.D (Abhaya Sasasanam) records an assurance of protection to merchants engaged in foreign trade. He was a staunch Saivite. He built temples and patronized teaming. The famous Ramappa temple near Palampeta in the Warangal district is of his period.

Historians give credit to Ganapatideva for wise statesmanship in realizing the threatening danger of the Turkish onslaught from the north. As an answer to it, he is said to have followed an
expansionist political policy intending to unite the Telugu-speaking people into a strong and centralized empire and succeeded to a large extent in achieving it. It is also likely, that Gamapatideva and his great preceptor strove hard to strengthen the political unity thus achieved by religious harmony among the people so that they could successfully meet the Turkish threat and preserve their freedom and culture.

5.2.7 Rudramadevi (A.D. 1262-1289)

Ganapati’s daughter Rudramba was his successor. Ganapati Who ruled for about 65 years had no sons, but a daughter Rudramba who had been named heir apparent. But a lady to become a queen ruling the kingdom was something unpalatable to some of the chiefs and officials who were hoping to get power. The early years of her reign were marked by trouble created by rebellious feudatories, but these were firmly suppressed by the brothers Janniga and Tripurari, Prasadiya the velama, Malyala Gunda, mahapradhana kandaranayaka managed to ace the situation and became the queen.

Soon after she acceded to the throne, Yadava Mahdeva invaded over Kakatiya kingdom but failed to capture it. The hostility of the Yadavas continued after Mahadeva’s reign, and young prince Prataparudradeva, the grandson of Rudramba, won his spurs as a warrior in these conflicts. Rudramba took command and drove him out as far as Bedadakota (bidar). To commemorate this victory she took the title of 'Rajagajakesari' and built a rangamandapa to family deity Svayambhudeva.

The Godavari region as also the vengi region had been lost in the meanwhile. Gajapati Bhanudeva I of Orissa had invaded upon Vengi country at Draskhrama. But Rudrama’s generals Poti-Nayaka and Proli-nayaka repelled them.

5.2.7.1 Revolt of Ambadeva

More serious than the Gajapati attack on Vengi was the revolt of Ambadeva, the Kakatiya younger brother of Tripurari who succeeded to chieftaincy in the region around cuddapah with his capital at Gandikota. He was ambitious and capable. Hence he skillfully planned to carve out a kingdom. So methodically he went on defeating the loyal chiefs of the Kakatiya. Sripati Ganapati of Gurindala in Guntur district, Kesavadeva, and Somideva Bolya of Pendekallu were all defeated by him and their chieftaincies captured. He also killed Kopperunjinga, the kadava reinstated Manumaganda Gopala on the throne of Nellore. The growing defiance of Ambadeva forced Rudramba to assert her authority. She led a big army to the south. MallikarjunaNayaka followed the queen. Both lost their lives in this expedition. The rule of a great queen came to an end.

Rudramadevi was one of the very few queens of the country for whom sex was never a disadvantage. Dressed like a king. She carried the burden of administration and managed the affairs efficiently. She led the armies also. Virabhadra, son of Indusekhara of Nidadavolu, probably of the Chalukya family was her husband. While Mummadamma, Rudrama, and Ruyyama were her daughters. Kumara Rudra, son of Mummadamma, succeeded his grandmother in 1289 A.D
5.2.8 Prataparudrada II (A.D. 1289-1323)

The last of the Kakatiyas, Prathaparudra II was called by the more familiar name Kumara Rudradeva. Soon after accession he brought together all the nayakas and reorganized his military to seek revenge against Ambadva. This latter, without underestimating the enemy, made friends of the Sevunas and the Pandyas. Manuma Gannaya, son of Soma-mantri and his cousin Annayadeva led the Kakatiya army which marched into Tripurantaka. Ambadeva was defeated. He fled to Mulki-Nadu. (1291 A.D.). AdidamuMallu, another Kakatiya general proceeded against Nellore and killed ManumagandaGopala in the battle. In his place MadhurantakaPottapi-choda Ranganatha alias Rajaganda Gopala was installed. For a second time, Nellore had to be invaded upon, this time under the command of another telugu-Choda, Manumaganda Gopala. The enemy confederation was defeated and driven out. Early his reign one of his general Vithala, ruling in Vardhamanura led an expedition into Kuntala, capturing the forts of Adavani (Adoni) and Raichur, among others, after driving out the Yadava garrisons, and brought the territory under Kakatiya rule. Prathaparudra reformed the administrative system by dividing the kingdom into 77 Nayakships, confining recruitment thereto to the Padmanayakacommunity, and thoroughly overhauling the staff of nayakas. Some of the great nayakas, like Kapayanayaka, who later played a great part in resisting the Muslims, were the products of this system which, incidentally, was later adopted and elaborated by the rulers of Vijayanagar.

5.2.9 Muslim Expeditions and Downfall of the Kakatiya kingdom

During the reign of Prathaparudra II, Muslim rulers of Delhi invaded over Kakatiya kingdom five times between 1303-1323. The first expedition sent by Ala-ud-din against Kakatiya Prataparudra in A.D.1303 had failed. But the humiliation of the Yadavas encouraged him to make a Second attempt in A.D.1309 to bring the Kakatiya king under his authority and fleece him of his wealth. Sultan had no desire to annex the kingdom of Warangal, the administration of which from a great distance would prove to be a difficult task. His object was to acquire the vast wealth of this kingdom and make Prathaparudradeva acknowledge his authority. This is clear from his instruction to Malik Kafur, who commanded the invading army: “if the Rai consented to surrender his treasure and jewels, elephants and horses, and also to send treasure and elephants in the following year Malik NaibKafur was to accept these terms and not to press the Rai too hard”. On reaching Devagiri, the Delhi army supplied it with an efficient commissariat, as it marched towards Kakatiya kingdom. Prataparudradeva tried to resist the invaders by shutting himself up in the strong fort of Warangal. The fort of Warangal with a strong mud wall with bastions guarding the inner stone fort. Khusro records that this outer wall “though of mud was so hard that a spear of steel could make no impression on it.” He also tells us that between it and the stone wall of the fort was a moat.” But the fort was besieged with such vigour that, being reduced to extremities, the Kakatiya ruler had to open negotiations for peace in March 1310. Prathaparudra had to sue for peace. Severe terms were imposed on him by Malik Kafur by which he had to give a large number of elephants, jewels, gold, and other valuable articles to the Khalji emperor, and it is said that the Koh-i-Nur was among the tribute of Jewels. Prataparudra also agreed to send to the Khalji Emperor an annual
tribute in cash and elephants. Kafur then returned to Delhi through Devagiri, Dhar, and Jhain with an immense booty, carried, as AmirKhusraw writes, “on a thousand camels groaning under the weight of treasure”. In 1311, Prataparudra formed a part of the sultanate forces that attacked the Pandyan Empire in the south, and he took advantage of that situation to quell some of his vassals in Nellore who had seen his reduced status as an opportunity for independence. Later, though, in 1318, he failed to provide the annual tribute to Delhi, claiming that the potential for being attacked on the journey made it impossible. Alauddin’s son Mubarak Shah responded by sending another of his generals, Khusrau Khan, to Orugallu with a force that bristled with technology previously unknown in the area, including trebuchet-like machines. Prataparudra had to submit once more, (third time) with his obeisance on this occasion being arranged by the sultanate to include a very public display whereby he bowed towards Delhi from the ramparts of Orugallu. The amount of his annual tribute was changed, becoming 100 elephants and 12,000 horses.

The new arrangements did not last long. Taking advantage of a revolution in Delhi that saw the Khalji dynasty removed and Ghiyasuddin Tughlaq installed as sultan, Prataparudra again asserted his independence in 1320. Tughlaq sent his son, Ulugh Khan, to defeat the defiant Kakatiya king in 1321 (fourth time). Khan’s army was driven with internal dissension due to its containing factions from the Khalji and Tughluq camps. This caused the siege on this occasion to last much longer — six months, rather than the few weeks that had previously been the case. The attackers were initially repulsed and Khan’s forces retreated to regroup in Devagiri. Prataparudra celebrated the apparent victory by opening up his grain stores for public feasting. Khan returned in 1323 (fifth time) with his revitalized and reinforced army and, with few supplies left, Prataparudra was forced into submission after a five-month siege. The unprepared and battle-weary army of Orugallu was finally defeated, and Orugallu was renamed as Sultanpur. It seems probable, from combining various contemporary and near-contemporary accounts, that Prataparudra committed suicide near to the Narmada River while being taken as a prisoner to Delhi.

5.2.10 Administration

The Kakatiyas were the last independent rulers of Andhra. Thereafter though South India became unite, much of Andhra, especially the regions above Krishna fell into Muslim hands. The southern parts were merged into the Vijayanagara Empire. The Kakatiya rulers were capable warriors. Four of them, Gunda III, Gunda IV, Mahdev, Rudramdevi laid down their lives on the battlefield. The last ruler committed suicide while a prisoner. They had, for their assistance, more chiefs than officials, many of those chiefs were relatives or allies. During the reign of Ganapatideva the governors of different areas of the empire, known as Nayaks, were appointed from the members of different castes. This was known as the “Nayankara” system. Prathaparudradeva reorganized this system appointing only Padmanayaks to these offices. He dismissed Nayaks belonging to other communities.

The Kakatiya rulers were assisted by a council of ministers and a host of officers at the center as well as the provincial and local levels. They took care to see that the territorial segments were properly divided and ruled effectively by loyal officials. Mandala, Nadu, Sthala, Seema, and Bhumi were the names of territorial divisions.
5.2.11 Military

The Kakatiyas state was a military-state ready to face the threat of internal and external enemies. The military organization of the Kakatiyas was based on Nayankara system. It was introduced by Rudramba and well developed by Prataparudra II. There were 77 Nayankaras during the time of Prataparudra II. In the military organization, forts played a crucial role and the epigraphs refer to Giridugas like Anumakonda, Raichur, Gandikota, and the Vanadurga, like Kandur and Narayananavanam, the Jaladurgas, like Divi and Kolanu and Sthaladurgas, like Warangal and Dharanikota.

5.2.12 Irrigation

The Kakatiya period is more known for digging the tanks. Famous tanks like Bayyaram tank (Khammam District) Ramappa tank (Warangal District) and Pakala Tank (Kurnool District) are of this period. During the time of Beta I (C.995-1052 A.D.) donation of Ratamu (Made of wood was used to irrigate the cultivable lands from the wells) was also mentioned in the Karimnagar record. The instance of Kondapaka records mentions the donor Kesavamatya to be “Vananidhitatakakritanandana Sivabhavanagraharalabdhamaha sapta santanundunu” (one who has the seven santanas like well, treasure, tank, poem, son, temple, donation of land to brahmanas as agrahara to his credit). This is a theistic orientation of the development of agriculture and no ordinary charter can be successful in encouraging agriculture with irrigation facilities. To encourage more people to undertake the digging of tanks, wells, and canals, tank construction was made.

5.2.13 Agriculture Development

The Kakatiya Period witnessed great development in agriculture. Serious attempts were made to increase the extent of cultivable land by cutting down forests particularly in the Rayalaseema area during the reign of Prataparudra II. New settlements were encouraged in the forest clearings. The tax on agriculture and the charges levied on industry and trade were collected by regular officials. The land was, for purposes of assessment, divided into dry, wet, and garden varieties. The tax was payable either in kind or in cash. Little is known about the incidence of taxation. Salt was a monopoly of the state. Apart from agriculture, industry, and commerce were also promoted. Marco Polo, Amir Khusrau, Wassaf paid glowing tributes to the prosperous condition of Andhradesa during this period.

5.2.14 Religion

The Kakatiyas were no doubt Saivites and KakatiRudra took the title Paramamaheswara. He built a temple and installed in it Siva and in his name as Ruderesvara. But in the same temple, he installed the images of Vasudeva and Suryadeva and gifted a land named Maddicheruvu for conducting the worship of the three gods. Ganapatideva was indeed a Saivite and took Sivadiksa from Visvesvara Sivadeva, the head of the Golakimatha. The Kalamukha doctrine was prominent at the beginning, the Pasupata sect gained upper hand later. The first independent monarchs of the Kakatiya dynasty, Rudradeva and his brother Mahadeva were ‘Parama-mahesvaras’. The reign
of Ganapatideva was remarkable in the history of the Saiva religion during the Kakatiya period. The Pasupata Saivas belonging to the Golaki-Matha gained popularity among the people as well as with the royal house. In Andhradesa, many branches of this Golaki-Matha were set up at Bhattiprolu, Tripurantakam, Sriparvata, and Pushpagiri. This Pasupata sect of Saivism of Golaki-Matha continued to flourish almost up to the end of the reign of Prataparudra II.

Vaisnavism made steady progress during the Kaktiya Period. Despite their preference for Saivism, the Kakatiyas were in no way opposed to Vaisnavism and continued to have the Sacred Boar (Varaha) and the Sacred Vulture (Garuda) the crest and banner of their family. In temples, they installed both Siva and Visnu and made provisions for their daily worship. Some of the Kakatiya subordinated like the Viriyala and Malyala families were devoted to Vishnu.

5.2.15 Literature

Andhra under the Kakatiyas witnessed considerable literary activity. Sanskrit occupied the place of pride and was the language of the educated few. Many epigraphs of this period are written in Kavya-style of Sanskrit. The noted poets who were the authors of the epigraphs of this age are Nandi, Acchitendra, Antantasuri and Iswarasuri. The greatest Sanskrit poets of this age were Vidyamadha and Jayapasenani. Vidyamadha wrote Parataparudra yasobhushana. Satkalyamalla wrote Udatt Raghava Kavyam and Niroshthya Ramayana in Sanskrit. Jayapa Senani was the author NrityaRatnavali, Gita Ratnavali and Vaday Ratnavali. Rudradeva, the first of the imperial Kakatiyas, was the author of the Sanskrit work called Nitisara. Yyati Charitam, a Sanskrit drama, is attributed to Prataparudra.

Coming to Telugu literature, the most important are TikkannaSomayaji who wrote NirvachananottaraRamayanamu, Mantri Bhaskara who wrote Bhaskara Ramayana, GonaBuddaReddi who wrote RanganathaRamayanamu, Marana disciple of Tikkana wrote MarkendeyaPuranam. The immensely popular work SumatiSatakam is attributed to Baddena, a teluguChoda king of the Kakatiya period. His other work is NitiSatruMuktavali. NaneeChoda, the author of Kumara Sambhavamu, PalkurikiSomanadha, the author of Basavapurana, and Panditaradhyacharita, Kethana’s Dasakumara Charitra, Manchana’s keyurubahu Charitra. Among these literary works, RanganathaRamayanamu of GonaBudda Reddy is identified as a Dvipadakavyam. Tikkana was one of the greatest Telugu poets of Andhra Desa and he was responsible for the translation of some portion of Sanskrit Mahabharata into Telugu. The telugu version of Mahabharata written by Nannaya, Tikkana and YerraPragada (Kavtryam). The Epic Mahabharata Contains 18 Parvas divided into AaadiParvam, SabhaParvam, Aranya Parvam and VirataParvam. Nannaya was able to translate Aaadi Parvam, sabhaParam and some portion of Aranya Paravam. Tikkana was translated Virataparvam to Swargarohana Parvam and Yerrapragada was completed the remaining portion of Aranyakaram.

5.2.16 Art & Architecture

The Kakatiyas inherited the Chalukyan architecture but the distinctive feature of their architecture is the display of more indigenous art than that allowed by the texts. The architects used
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locally available granite and sandstone in the main structure of the Vimana and used bricks and lime in constructing the superstructure. They used black granite for pillars, jambs, lintels, decorative motifs and icons.

Their temple architecture reflects great sophistication and the ‘Thousand-pillared temple’ is a landmark in the evolution of the Kakatiyan architectural style. The great Rudresvara temple was built by RecharlaRudra, the commander in chief of Ganapati Deva; in the words of Y. GopalaReddi it marks the climax of the Kakatiyan style. The Gomateswara temple at Manthani, the Erakesvara and the Namesvara temples at Pillalamarri, and the temple at Naguladu are the masterpieces of the Kakatiyan style of architecture.

About the Kakatiya sculptures, we have very little evidence to study it. Their main decoration was Kirtimukha or Krititorana. Nandis are a special feature of the Kakatiya sculpture. The Nandi images at Palampet, Thousand-pillared temple, SambhuniGudi, Ghanapur, Kolanupalli are some of the best examples of profuse bell ornamentation. The sculptural presence of Hamsa or swan motifs, on the gateways and friezes, is to be noticed for their grace and beauty. Of the decorative sculptures, the motifs of dancers and Kolata are worth recording.

It is also suggested by scholars that, they represent the dance styles of Jayapasenani. The Narasimha temple at Parivela near Nalgonda consists of profusely carved lintels and jambs.

The temples at Nandigonda contain richly furnished Mandapa pillars and ceilings. The Kakatiyas also extended patronage to the art of painting. The traces of painting that are found on the ceilings of the pillared halls of the temples at Ghanapur and Palampet bear testimony to the painting skill of that period. The defaced painting of the ‘Churning of the Milk Ocean’ found on the ceiling of the SabhaMandepa of the Namesvara temple at Pillalamarri is also a good example of their painting skill.

The Kakatiya rule in Andhra was a period of transition and ushered the beginning of an era in the 13th century. The Kakatiyas by their support of art and their integrative polity improved agriculture, commerce, and trade in the interior and construction of temples in Telangana, Rayalaseema, and coastal Andhra.
5.2.17 Ramappa Temple

An inscription in the temple dates it to the year A.D. 1213 and says it was built by RecharlaRudra under the rule of Ganapatideva. The temples were made close to a vast man-made lake, which was meant to provide water to agricultural lands for irrigation. Ramappa Temple stands majestically on a 6 ft. high star-shaped platform. The hall in front of the sanctum has numerous carved pillars that have been positioned to create an effect that combines light and space wonderfully. The temple is named after the sculptor Ramappa, who built it, and is perhaps the only temple in India to be named after a craftsman who built it. These are carved as mythical animals or female dancers or musicians, and are “the masterpieces of Kakatiya art, notable for their delicate carving, sensuous postures, and elongated bodies and heads”.

5.2.18 The Thousand Pillar Temple

The Thousand Pillar Temple is located close to the Hanmakonda-Warangal in Telangana. There are hundreds of Hindu temples built under the patronage of Kakatiya kings like Ganapati Deva, Rudrama Devi, and Prathaprudra of Kakatiya dynasty. According to historical evidence, Thousand Pillar Temple was constructed (1175–1324) by Kakatiya king Rudra Deva. It is considered a masterpiece and achieved great glory for its architectural skills by the Vishwakarmasthapathis of that era. The construction of this shrine was started in 1163 AD in Chalukyan and early Kakatiya Architecture style. It is a star-shaped, triple shrine (Trikutalayam). The temple is considered a fine example of architecture and sculptural glory. The temple is known for its richly carved pillars, perforated screens, special icons like rock-cut elephants, and monolithic dolerite Nandi. The temple was desecrated by the rulers of Tughlaq dynasty during their invasion of the Deccan region.

The temple was renovated in the year 2004 by the Archaeological Survey of India with sufficient funds allocated for the temple’s renovation. Warangal Fort, Thousand Pillar Temple, and Ramappa Temple of this region were added to the tentative list of World Heritage sites, which has been recognized by the UNESCO. Thousand Pillar Temple is a must-see heritage attraction for those visiting the city of Warangal.

5.2.19 Learning Outcome

After learning this lesson the student will be able to explain

1. Sources of the Kakatiya Dynasty like the Literary, Archaeological sources, and Origin of the Dynasty
2. The Military and Personal accomplishments of Ganapatideva and Rudramadevi
4. The administration system of the Kakatiya Dynasty
5. Contribution of the Kakatiys to Art and Architecture
Marco Polo

Marco Polo was Venetian (Italy) merchant and explorer and writer, who travelled through Asia along the Silk route between A.D.1254-1324. His travels are recorded in The Travels of Marco Polo. He visited to South India during the reign of Kaktiyas, Pandyas. He described his visit to Orugallu, Madurai etc. He specially visited Motupalli port and wrote that the foreign trade was very well during the Kakatiyas because of benefits given to merchants.

5.2.22 Matching

1) PratapaRudra I a) RanganathaRamayanam
2) Ganapati Deva b) Nrityaratnavali
3) Rudramba c) Successor of Ganapatideva
4) Prataparudra II d) Thousand pillars temple
5) Jayapasenani e) Basavapuram and Panditaradhyacharita
6) PalkurikiSomanadha f) PasupataSaivas
7) Manamasiddi II g) Ramappa Temple
8) GonaBuddareddy h) Ruler of Nellore
9) Golaki-Matha i) Last ruler of Kakatiya kingdom
10) RecharlaRudra j) Motupalli Inscription (Abaya Sasanam)

5.2.23 Examination Model Questions

Answer in Brief

1. Write a Brief note on early rulers of Kakatiya kingdom?
2. Describe the achievements of Ganapatideva?
3. Explain the achievements of Rudramadeva?
4. Ramappa Temple
5. Thousand Pillared Temple
Essay Questions

1. Write about the socio-economic and religious conditions under Kakatiyas.
2. Discuss the salient features of Kakatiya administration
3. What were the contribution of Kakatiyas to South Indian art and Architecture?
4. Explain the Stages of Downfall of Kakatiya Kingdom?

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5.2.20 Time line of Kakatiyas

1. Prola I 1052 - 1076 Obtained Anmakonda or Orugallu from Chalukya Somesvara.

2. Beta II 1076-1108 He received the title Vikramachakri from Chalukyan king Vikramaditya.

3. Prola II 1110-1158 His exploits are described at length in the Anamakonda inscription.

4. Prataparudra 1158-1195 He laid the foundation stone for the new capital at Orugallu and also the Rudreswara Temple (Thousand pillared Temple).

5. Mahadeva 1195-1198 He was died in the hands of Yadava Jaitugi.

6. Ganapati Deva 1199-1262 He was united all telugu territories under the Kakatiya kingdom.

7. Rudramadevi 1262-1289 Only women ruler in Kakatiya Kingdom.

8. Prataparudra II 1289-1323 Last ruler of Kakatiya dynasty.
Points to Remember
- Rudradeva or Prataparudra I constructed the Majestic Rudreswara Temple at Anumakonda.
- Marco Polo, a Venetian traveler visited to the court of Rudrakshadevi and Motupalli Port
- Rudramadevi was the first and the only woman to rule over Andhra
- Pandyan Ruler JatavarmaSudara Pandya defeated the combined armies of Kakatiyas and Manamasiddi II at Muthukuru and performed Virabhisekha Ceremony
- Prataparudra II ordered reclamation of vast jungle tracts in Rayalaseema, especially in Kurnool district

Kautilya specifies, “Even when the irrigation facilities were provided by the farmers themselves, they had to pay irrigation tax to the king as he was the owner of all water and lands”

Floating Bricks
The Ramappa temple of Palampeta in telangana state is made of bricks that can float on water! They were made using such unique technology that made them floatable. Another smart move employed during the construction of the temple was the use of sandbox technology that involved adding sand to the foundation pits so that it acts as a cushion to protect the temple in the event of earthquakes.

Orugallu Fort
Anumakonda or Hanumakonda was the first capital of Kakatiyas. During the period of Rudrama Devi, the capital was shifted from Anumakonda to the new city Orugallu the present Warangal.

Mahabharata
Its central theme is the great Kuruksetra battle of eighteen days fought between the Kauravas and the Pandavas. In this great battle, almost all the contemporary kings of India joined one side or the other. The result was total annihilation of the Kauravas; and the Pandavas finally attained sovereign power. The Mahabharata is divided into eighteen books (parvans) and there is a supplement called the Harivamsa. The famous Bhagvad-Gita belongs to the Bhishmaparvan and is a holy book which has been widely read and admired for centuries.
Multiple Choice

1. The name of the Kakatiya Kingdom was derived from the name of the deity—
a) Jejukabhukti b) Kakati c) KakartiyaGundyana d) Kartikeya

2. The greatest ruler of the Kakatiya dynasty was
a) Kubjavishnuvardhana b) Rudramadevi c) Prataparudra II d) Ganapatideva

3. In which year Kakatiya Kingdom was absorbed into Delhi Sultanate
a) A.D. 950  b) A.D. 1347 c) A.D. 1323 d) A.D. 1336

4. The famous Brihadeeswara temple was built by
a) Kubjavishnuvardhana b) Karikalachola c) Rajaraja d) Gundyana

5. The capital of Kakatiyas was
a) Pataliputra b) Vengi c) Ujjain d) Warangal

6. Who among the following ruler of Kakatiya kingdom was called Rajagajakesari
a) Kubjavishnuvardhana b) Rudramadevi c) Prataparudra II d) Ganapatideva
who was the chief architect of RamapaTempple
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