

HISTORY

**Prak-Sastri 1st Year
Course/Paper.4**

INDIAN HISTORY
(UPTO 1524 AD)



CENTER OF DISTANCE & ONLINE EDUCATION
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NATIONAL SANSKRIT UNIVERSITY :: TIRUPATI-517 507 (A.P)
(Erstwhile Rashtriya Sanskrit Vidyapeetha, Tirupati)

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UNIT– I

INFLUENCE OF GEOGRAPHY ON INDIAN HISTORY – SOURCES

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Definition of History – Its Sources – Literary and Archaeological Sources
- Influence of Geography on Indian History

Introduction:

1.1. History – Definition: The word History is derived from the Greek word “Historia” means “Knowing or Learning” so History may be defined as “Knowing or Learning the past with the help -of a definite source material”.

We can divide the Indian History into Three parts.

Ancient Period: From ancient period to 6th Century A.D is Ancient Period.

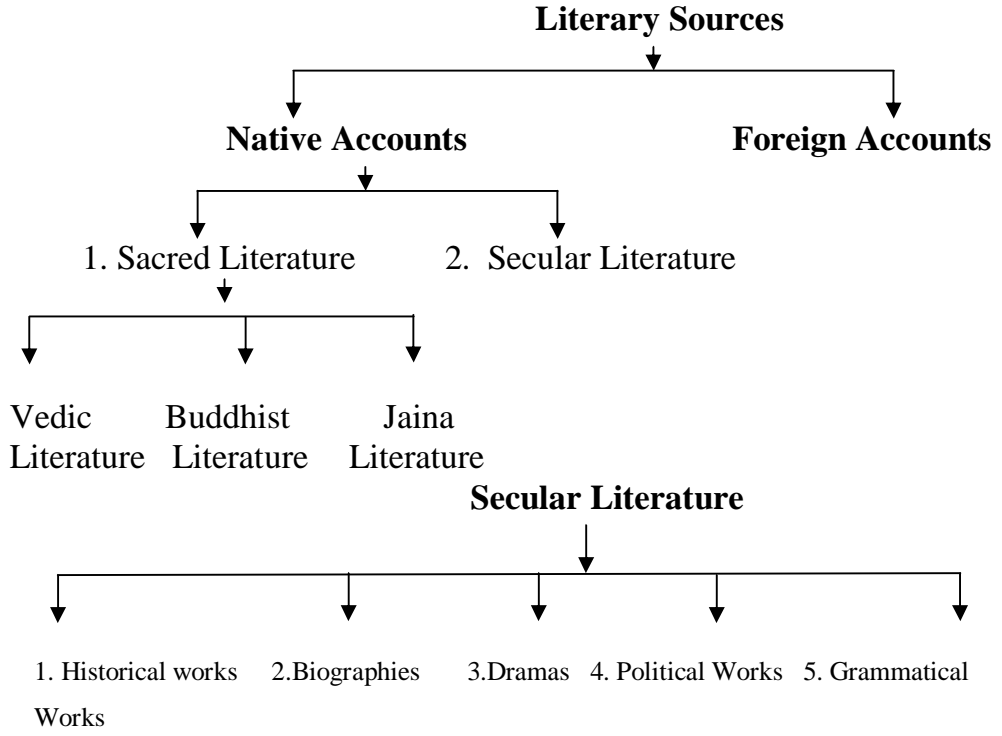
Medieval Period: From 7th Century A.D to 16th Century A.D is Medieval Period.

Modern Period: From 17th Century A.D onwards is Modern Period.

There are two types of sources that help to reconstruct ancient Indian History.

1. Literary sources
2. Archaeological Sources.

1.2. LITERARY SOURCES: Literary sources means the sources that are available in written form.



Literary Sources can be divided into Native Accounts and Foreign Accounts. Native Accounts means, the works written by Indian Authors. The works written by the foreigners describing Indian Culture and Civilization come under Foreign Accounts.

The Native Accounts can be again divided into Sacred Literature and Secular Literature. The Sacred Literature, include the works belonging to any religion, whereas all the other works other than religious come under Secular Literature.

Vedic, Buddhist and Jaina literatures are the important Sacred Literatures. Historical works, Biographies, Dramas, Political Works, Grammatical Works etc., come under Secular Literature.

1.2.1. SACRED LITERATURE:

- (a) **Vedic Literature:** The four Vedas, namely, Rigveda, Samaveda, Yajurveda and Atharvanaveda, Vedangas, Upavedas, Epics, Puranas, Upanishads and Dharmasastras come under Vedic

Literature. Among the Vedas, Rigveda is the earliest one. This Veda describes the political, social, economic and religious conditions of the Aryans. The other three Vedas describe the changes that took place in Aryan civilization. The Dharmasastras explain the mantras uttered by the holy rishis. Among the epics, the Ramayana describes the expansion of the Aryans towards the South whereas the Mahabharata describes the struggle between the two Aryan races. The eighteen Puranas explain the Chronology starting from the Saisunaga dynasty to the Guptas of ancient India.

- (b) **Buddhist Literature:** Buddhist Literature includes Buddhist canons like Tripitakas and Jatakas, etc. The Tripitakas are 1. Sutta pitaka 2. Vinaya pitaka 3. Abhidamma pitaka. The Jataka stories describe the social life during the time of Buddha.
- (c) **Jaina Literature:** The Jaina Literature is called Angas. They are divided into twelve parts. This Literature describe the conditions about the time of Vardhamana mahavira.

1.2.2. SECULAR LITERATURES:

- (a) **Historical Works:** The Buddhist Works like “Mahavamsa” and “Dipa Vamsa” explain the expansion of Buddhism in India and Srilanka. Kalhana’s “Rajatarangini” describes the history of Kashmiri kings.
- (b) **Biographies:** Asvaghosha the court poet of Kanishka wrote “Buddha Charita”. Bana the court poet of Harshavardhana wrote “Harshacharita”. These two works describe the political history and social life during the periods of Kanishka and Harsha respectively.

- (c) **Dramas:** Among the Dramas, Kalidasa's "Malavikagnimitra" explains about the history and social life of the Sungas and Visakhadatta's "Mudrarakshasa" describe about the Mauryas.
- (d) **Political Works:** Among the Political Works, Kautilya's "Arthashastra" is an important one. Kautilya, who was in the court of Chandragupta Maurya wrote "Arthashastra" which describes the administration of the Mauryan Empire.
- (e) **Grammatical Works:** Panini's "Astadhyayi" and Patanjali's "Mahabhashya" are important Grammatical works, in that they have glimpses of social life.
- (f) **Prakrit works:** Hala's "Gatha Saptasati", Gunadhya's "Brihatkatha", Kutuhala's "Leelavathi" are the important Prakrit Works. These works describe the political, social, and cultural conditions of the Deccan during the early centuries of the Christian era.
- (g) **Tamil Works:** Tamil works like "Silappadhikaram" and "Manimekhalai" describe the culture of the Sangam period.
- (h) **Kannada Literature:** Nripatunga's "Kavirajamarga", Pampa's "Vikramarka Vijaya" explain the history and culture of the Deccan.

SAQ: Can you write some other Indian authors and their works

1.2.3. FOREIGN LITERATURE: During ancient period, many foreigners like Greeks, Chinese, Muslims, Arabs and Europeans visited India and recorded their observations and experiences in the form of travelogues and chronicles they have valuable information about Indian culture and civilization of their times.

- (a) **Greek Writings:** Megasthenes "The Ambassador of the Greek King Selucus visited India during the time of Maurya

Chandragupta and wrote a work “Indica” describing the administration of the Mauryas.

Ptolemy produced a work called “Geography of India” describing the Indian Geographical conditions.

An unknown Greek navigator wrote “Periples of Erythrean Sea”. These works give important information about geography of India.

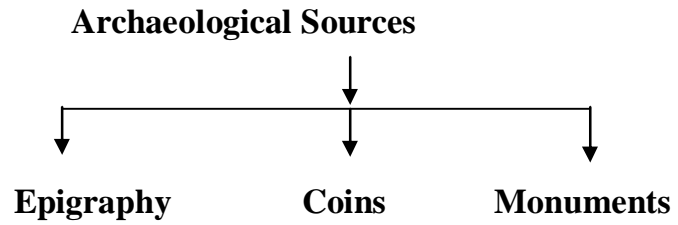
- (b) **Chinese Writings:** Among the Chinese writings the works of “Fahien” and “Hieun Tsang” are important. Fahien visited India during the time of Chandragupta II of the Gupta dynasty and wrote a work called “Fo-Kho-Ki” describing the conditions during the time of the Guptas. Hieun Tsang” visited India during the time of Harshavardhana and Pulakesi II of the Chalukyan dynasty. He produced a work called “Si-Yu-Ki” describing the conditions during the times of Harsha and Pulakesi II respectively.
- (c) **Muslim writings:** We find Muslim writings from 8th century A.D. onwards. Almasudi, who belongs to the time of Mihirabhoja, described the life of the people in Kanuj. Alberuni, the court poet of Ghazni Mohammad, wrote “Kitab-Ul-Hind”. Iban Batuta, who spent some time in the court of Mohammad Bin Tughluq, wrote a work describing his experiences in India. Jiya-Ud-Din-Barauni, who was in the court of Firoz Shah Tughluq for sometime, wrote “Tariqui Firozshahi”. Amir Khusro wrote “Tughluq – Nama”, Feresta wrote “Tariqui Ferista” which are important to know the political and social history of their times.
- (d) **European Writings:** Among the European travellers, the venitian traveller Marcopolo, the Russian traveler Nikithen, the Italian traveler Nicoloconti, the Persian traveler Abdul Razaq, the

Portuguese traveler Domingo Paes and Nuniz visited India during 14th and 15th centuries and produced works describing Indian Culture and Civilization at that time.

SAQ: can you mention some other foreign writings

In this way the literary sources are helping to reconstruct or to know about ancient Indian History.

1.2.4. ARCHAEOLOGICAL SOURCES:



Archaeology means “the study of ancient remains. The archaeological sources were divided into three types. They are 1. Epigraphy, 2. Coins, 3. Monuments.

(a) **Epigraphy:**

Epigraphy means, the study of inscriptions. Generally, we come across the inscriptions on temple walls, stones, pillars, caves and statues. These inscriptions were engraved on stone, copper, iron, and bronze metals. The method of engraving inscriptions became popular from the time of Ashoka (3rd Century B.C). The primary purpose of inscriptions is to record the endowments made to temples and individuals. However, some inscriptions record the achievements of the kings like those of Karavela etc. Ashoka’s inscriptions were made to spread the message of ethics, morals and dharma. For example, the inscriptions of Asoka describe the extent of the Mauryan Empire and how Asoka embraced Buddhism. In the same manner, the Allahabad Inscription of Samudragupta

describe his military achievements. The Nasik Inscription of Gautami Balasri explains the greatness of Gautamiputra Satakarni. In the same manner, the Naneghat Inscription of Naganika, Hatigumpha inscription of Kharavela and Aihole Inscription of Pulakesi II describe the greatness of Satakarni I, Kharavela and Pulakesi II respectively. The inscriptions are very authentic source material than literary evidences to know about ancient royal dynasties, the extent of the kingdoms, titles of the kings, social, economic and religious conditions of the periods concerned.

(b) Coins:

Coins are also important archaeological sources next to inscriptions. The coins were in existence in India from the Vedic period onwards. Gold, silver and copper were used to mint the coins. From coins also we can know about the royal kings, dynasties, religion, development in the field of art, the personality of the king and especially the economic conditions of the concerned period. From coins, we can also know the trade relations of India with other countries. For example, the Roman Coins which are found in South India bear testimony to the trade relation between India and Rome. The Indians learnt the art of minting coins from the Greeks. Thus, the coins are very useful source material to know particularly the economic and religious conditions of that period.

(c) Monuments:

We include ancient buildings, vessels, implements, pottery, statues, sculptures, and painting under monuments. Based on pottery and statues, we can know the culture of Indus Valley Civilization. Based on vessels and implements we can fix the Ancient, Middle and Modern stoneage cultures. Depending upon sculpture and painting we can know the development of art through the ages. The sculptures at Nagarjunakonda, Sanchi, Saranath,

Mahabalipuram and Orugallu and the Ajanta paintings reflect the social, economic, religious and cultural conditions of the period concerned. .

Thus, the literary and archaeological sources help us to know and to reconstruct ancient Indian History.

SAQ: Baredan the above study which sources are more authartic to reconstruct Indian Histiry.

1.3. The influence of Geographical factors on Indian History

The geographical structure of any country is called Nature. The country's extension mountains,rivers, boundaries and climate are the important aspects of the nature. To know a country's culture, civilization, customs and practices it is necessary to know its geographical conditions. The geographical conditions play a very important role in influencing the country's history.

(a) Different names of India

India is variously, known as Bharathavarsha or Bharathadesa, Hindustan or Hindudesa, India and Jambudvipa. It is called Bharathavarsha or Bharathadesa because people belonging to Bharatha clan or tribe lived in this country. It is also said that the country got its name from the descendents of Bharatha the son of Sakuntala and Dushyanta. The Persian invadors called the country as Hindustan, Sindhudesa or The land of the river Sindhu. The Greeks called it as India while the puranas and early Buddhist works refer to India as Jambudvipa.

(b) Location

India is situated roughly between $68^{\circ} 7'$ – $97^{\circ} 25'$ eastern longitudes and $8^{\circ} 4'$ – $37^{\circ} 6'$ Northern latitudes. India is a vast country. It is extended about 3214 km from North to South and 2933 km from East to West.

(c) Boundaries

Himalayas on the North, Bay of Bengal on the East, Indian ocean on the South and Arabian Sea on the West are the natural boundaries of India. The Mannar Sindh Line divides India and Srilanka whereas the Redclive Line divides India and Pakistan.

Five Geographical factors namely mountains, rivers, deserts, Deccan Plateau and the coast line influence Indian history.

1.3.1. Mountains:

(a) Himalayas

The Himalayas play a significant role in Indian culture and are also of strategic importance. They form the northern boundary of India.

1. The Himalayas are playing a very important role on the lives of the Indian people,
2. They made India a separate geographical unit.
3. The Himalayas gave birth to rivers like Indus, Ganges and Brahmaputra.
4. The mountain passes like Khyber and Bolan serve as a passage for trade contacts as well as cultural interactions.
5. They stood as a barrier against the foreign invasions.
6. They protect India from the cold winds of Arctic Region.
7. They provide regular rainfall by checking the monsoons.
8. The Manasarovara and The Kailasa mountain mentioned in the epics and puranas belong to this mountain ranges.

9. The highest mountain peak Everest, K2, Nanda mountain, Kanchanaganga belong to this mountain ranges.
10. The Kashmir Plateau is situated in the middle of the Himalayas.

Depending upon the above mentioned factors many of the historians are of the opinion that if there are no Himalayas on the North the entire North India would remain as a desert.

(b) Vindhya Mountains

The Vindhya Mountains divide India into North and South. As a result the foreign invasions are less to South India when compare to North India. So the North and the South Indian develop their own culture and civilizations.

(c) Satpura Mountains:

The mountains extend parallel to the Vindhyas are called Satpura Mountains. The rivers Tapi and Narmada have taken their birth here, flow westwards and join the Arabian Sea.

(d) Aravali Mountains

These mountains protected India particularly the people of Rajasthan, from the invasions of Greeks, Mongols and Arabs.

1.3.2. South India

(a) Eastern Ghats: These Eastern Ghats are known by different names in different regions. They are called Mahendra Hills in Srikakulam, as Palahills in Visakhapatnam and Nallamala in Kurnool at and Chittoor districts. The holy temples at Srisailem and Ahobilam in Karnool District and Tirumala are situated in this mountain ranges.

(b) Western Ghats: These Ghats are extended upto Maharashtra, Karnataka and Kerala. The political and cultural centre of Maharashtra like the forts of Kalyani, Raigarh, Simhagar and Pratapagarh, Ellora and Ajanta caves belong to this mountain ranges.

1.3.3. Rivers

The rivers like Sindhu, Ganga and Brahmaputra in the North, the Godavari, Krishna, Tungabhadra and Kaveri in the South are playing a very important role in Indian History.

(a) North India:

During the ancient period, among the 16 Mahajanapadas the rise of Magadha as the most powerful Kingdom was because of the river **Ganga** and its tributaries.

Not only the dynasties, but also some of the civilizations have taken their birth on the banks of the rivers. For example, the civilization we find on the banks of the river Indus is called **Indus Valley Civilization**. This civilization is the earliest among the world civilizations.

The river Brahmaputra travels 1200 km above in Tibet and makes the land fertile.

(b) South India:

The river Godavari has taken its birth at Nasik, flows through Maharashtra enters into Andhra Pradesh and makes the land fertile. This river is also known as Southern Ganga. The Krishna and Tungabhadra rivers play a very important role in south Indian culture and politics. The dynasties established by the Kakatiyas and the Vijayanagaras in south India were successful in

establishing a strengthened administrative system. The river Kaveri helpful to the prosperity of the people of Tamilnadu. The river Penna also helps in the economic development of south Indian people. On the banks of these rivers, some of the ports were came into existence in Eastern and Western directions. These rivers are also used for transportation.

1.3.4. Deserts:

The only desert we find in India is “The Thar Desert”. It is in Rajasthan. The boundaries of India and Pakistan lie in this desert. This desert protected India from the invasions of Aryans, Greeks, Kushans, Turks and Mongols. We do not find any rivers which are helpful for the birth of civilizations in the deserts. So the population is thin. The living conditions are also not suitable in the deserts.

1.3.5 Deccan Plateau:

The Deccan Plateau extended to Vindhya mountains towards south and to the middle of Eastern and Western Ghats and extended upto Telangana and Rayalaseema. This Deccan Plateau helped the establishment of strong political authority and forts in south India starting from 1st century A.D. The rivers Krishna, Godavari and Tungabhadra flows through East and joins into Bay of Bengal making the Deccan Plateau very fertile. Here we find Red sand lands and Black sand lands. The sculptures made out of Black stone belong to the Kakatiya Period is an example for this. We find metals like Iron, Manganese, Bronze, Tin, coal and diamonds in this plateau. As this plateau is rich in minerals and rivers, the trade and Commerce developed very much which in turn leads to “Industrialization” and Economic development.

1.3.6 Coast Line:

We find the influence of coast line on Indian history starting from Indus Valley Civilization about 3000 B.C. The Coast Line is long to South India when compare to North India. So the European travelers like Portuguese, Dutch, French and finally the Britishers entered India first for Trade relation and finally they established their authority in India. Secondly, because of the long Coast Line of India, many South Indian dynasties like The Pallavas, The Cholas, The Kakatiyas and The Vijayanagaras maintained trade relations with foreign countries and developed their Navy.

Based on the above analytical study, we can say that the Geographical factors like Mountains, Rivers, Deserts, Deccan Plateau, and Coast Line are influencing Indian History.

SAQ : Can you explain the Significance of long coast line.

20 MARKS QUESTIONS

1. What are the sources that are helping to know or to reconstruct ancient Indian History? (Or) How the literary and archaeological sources are helping to know or to reconstruct the Indian History?

10 MARKS

1. How the Geographical factors are influencing ancient Indian History?

5 MARKS

1. Himalayas
2. Literary Sources
3. Epigraphy

ONE WORD ANSWERS

1. How did the Persians call India?
Ans: Hindustan and Sindhudesa
2. How India was referred to in Puranas and Early Buddhist work?
Ans: Jambu-dvipa.
3. What are the natural boundaries of India?
Ans: Himalayas on the North, Indian Ocean on the South, Arabian Sea on the West and the Bay of Bengal on the East.
4. These mountains stood as a barrier against the foreign invaders?
Ans: Himalayas
5. Which mountains divide India into North and South?
Ans: The Vindhya Mountains
6. What is the salient feature of the Western Ghats?
Ans: The Western Ghats protect the people of Maharashtra.
7. What is the salient feature of the Aravali Mountains?
Ans: The Aravali Mountains protect the people of Rajasthan.
8. Where did Kalinga rajya find?
Ans: The Kalinga rajya is found in between Godavari and Mahanadi.
9. Where did Andhra rajya is find?
Ans: Andhra rajya is found between Krishna and Godavari.
10. Where did Tamil rajya is find?

Ans: Tamil rajya is found in between Krishna and Kaveri.

11. To which India coastline was lengthy?

Ans: The Coastline is lengthy to South India.

12. Define History?

Ans: History is nothing but knowing the past with a definite source material.

13. What are the important sources of ancient Indian History?

Ans: Two 1. Literary sources and 2. Archaeological sources.

14. What are the Archaeological sources?

Ans: 1. Inscriptions 2. Coins 3. Numismatics

15. What is the Buddhist literature called?

Ans: Tripitakas

16. What is the Jaina Literature called?

Ans: Angas

17. What is Epigraphy?

Ans: Epigraphy means the study of inscriptions.

18. Which inscription describes the greatness of Samudragupta?

Ans: Allahabad pillar inscription.

19. Which inscription describes the greatness of Pulakesi II.

Ans: Aihole inscription.

20. Which inscription helps to know about Kharavela the king of Kalinga.

Ans: Hathigumpha inscription.

21. What is Vedic literature?

Ans: The four Vedas, Vedangas, Upavedas, Epics, Puranas, Upanishads and Dharma Sastras are collectively called Vedic literature.

22. What are the Geographical factors that are influencing Indian History?

Ans: 1. Mountains 2. Rivers 3. Deserts 4. Deccan plateau and 5. Coastline.

23. Name the only desert we find in India and where it is located?

Ans: Thar Desert in Rajasthan.

24. Match the following:

- | A | | B |
|------------------------|-------|--------------------|
| 1. Fa-Hien | (a) | Tughluq Nama |
| (c) | | |
| 2. Hieun-Tsang | (b) | Tariqui Firazshahi |
| (e) | | |
| 3. Alberuni | (c) | Fo-Kho-Khi |
| (d) | | |
| 4. Jiya-Ud-Din-Barauni | (d) | Kitab-Ul-Hind |
| (b) | | |
| 5. Amir Khusro | (e) | Si-Yu-Ki |
| (a) | | |

25. Match the Following:

- | A | | B |
|---------------|-------|------------------|
| 1. Kalhana | (a) | Arthasastra |
| (b) | | |
| 2. Asvaghosha | (b) | Rajatarangini |
| (d) | | |
| 3. Bana | (c) | Gatha Saptasathi |
| (e) | | |
| 4. Kautilya | (d) | Buddha Charitha |
| (a) | | |
| 5. Hala | (e) | Harsha Charita |
| (c) | | |

26. Match the following:

- | A | B |
|--------------------------|------------------------|
| 1. Panini
(c) | (a) Mudrarakshasa |
| 2. Patanjali
(d) | (b) Brihatkatha |
| 3. Gunadya
(b) | (c) Astadhyayi |
| 4. Kalidasa
(e) | (d) Mahabhashya |
| 5. Visakhadatta
(a) | (e) Malavikagnimitra |

27. Match the following:

- | A | B |
|-------------------------|--------------------------|
| 1. Nripatunga
(b) | (a) Geography of India |
| 2. Pampa
(c) | (b) Kavirajamarga |
| 3. Megasthenes
(d) | (c) Vikramarka Vijaya |
| 4. Ptolemy
(a) | (d) Indica |

UNIT - II
ANCIENT INDIAN CIVILIZATIONS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Ancient Indian Civilizations – Indus Valley Civilizations – Town Planning – Social Conditions, Economic Conditions – Art – Script – Religion – Causes for the disappearance of Indus Valley Civilization.
- Vedic Civilization – Original home of the Aryans – Rigvedic Civilization – Political Conditions – Social Conditions – Economic Conditions – Religion.
- Later Vedic Civilization – Political Conditions – Social Conditions – Economic Conditions – Religion.

II. INDUS VALLEY CIVILIZATION

Introduction:

The Mesopotamian Civilization found between the rivers Euphrates and Tigris, the Egyptian Civilization on the banks of the river Nile and the Indus Valley civilization on the banks of the river Indus are the important earliest civilizations among the world civilizations. Among them, Indus Valley civilization is the earliest one. Harappa and Mohanjodaro are the two important cities of the Indus Valley Civilization. That is why the civilization that flourished at these places is called the Indus Valley Civilization. In

1922, the archaeological excavations were conducted by John Marshall at Harappa and Mohanjodaro both now in Pakistan. But later discoveries prove that the remains of this civilization were not only found at Harappa and Mohanjodaro but also at other 250 places like Amri, Ruar, Banvali, Kalibangan, Lothal, Rangapur, Alangirpur etc. Therefore this civilization is also called as “The Proto Indian Civilization”. It is also known as “Harappan Culture”.

This civilization belong to Chalcolothic Age. According to John Marshall, this civilization belonged to 3250 to 2750 B.C. The people of this valley were of Austroloid, Mediterranean and Mongoloid races.

We describe the Indus Valley Civilization as Urban Civilization. There are several causes for describing Indus Valley Civilization as Urban Civilization.

2. Based on the Town Planning, and the Construction of Buildings we describe this civilization as Urban Civilization.

2.1. Main features of Indus Valley civilization:

(a) Town Planning: Streets:

The cities had wide and straight roads. They were at right angles running due North and South and East and West. The streets intersected at right angles dividing the city into square or rectangular blocks. Every street is provided with wells and lamp posts at regular intervals.

(b) Drainage System:

The elaborate well planned drainage system is a unique feature of Indus Valley Civilization. Below the main streets and many lanes, there is a principal drain covered with brick or stone and provided with sumps, and inspection traps at regular intervals. The drains were made of bricks cemented with mud and mortar. Each house has a drain with own sump

opened into the street drains which in their turn opened into great culverts emptying into the river. Drains were provided with manholes at intervals for cleaning.

(c) Residential Buildings:

The Indus people constructed their houses with burnt bricks. The houses had three or more storeys. They were furnished with paved floors, excellent wooden doors, windows and narrow stairways. Almost every house has a well, drains and is provided with comfortable bathrooms. Public wells were placed between two houses.

(d) Important Buildings:

Some of the buildings were found at Harappa and Mohanjodaro are important. We find a well measuring 45' x 50' x 46' to the west of Harappa and Mohanjodaro. Some of the port towns were also found at Harappa and Lothal. One of the important buildings found at Harappa is Public Granary. It measures 150' x 75'. The stone which was used to remove the husk is also discovered in the excavations.

The other important buildings found at Mohanjodaro are Great Bath and Municipal Town Hall.

(e) Great Bath: The most important structure found at Mohanjodaro is the Great Bath. It is 56mts long and 34mts wide. It has 6 entrances. It consists of a large quadrangle in the centre and galleries and rooms. In the center of the quadrangle is a large swimming pool, measuring 25mts long, 7mts wide and 2 ½mts deep. It has a flight of steps at either ends. Arrangements were made to fill the pool with fresh water and to empty the dirty water.

The other important structure found at Mohanjodaro is Municipal Town Hall. This hall was used for political discussions.

Based on the above-mentioned factors, we consider the Indus Valley Civilization as Urban Civilization.

SAQ: Based on the above study do you agree that Indus civilization is urban civilization.

2.2. Social Conditions:

- (a) **Division:** During Indus Valley period the people were divided into four classes. 1. The Learned Class. 2. Warriors 3. Trader and Artisans and 4. Manual Labourers.
- (b) **Food:** The Indus people used to take rice, wheat, barley, milk, milk products, various types of fruits, vegetables and non vegetarian food.
- (c) **Dress:** The Indus people used Cotton and Wool to make their dress. Men used a shawl going over the left shoulder and under the right arm. The lower garment was like a modern Dhoti. Women wore skirts.
- (d) **Ornaments:** Both men and women wore ornaments. Necklaces, Armlets, Finger rings and Bracelets were worn by both men and women whereas girdles, nose studs, ear rings, bangles and anklets were worn by women only. These ornaments were made of gold, silver, copper, shells, etc.,
- (e) **Beauty aids:** Indus people knew the art of toilet and cosmetics. The toilet jars are made of Ivory, metal, pottery

and stone. People used eye paint, lipstick, face powder, combs, and mirrors as beauty aids.

(f) **Household articles and implements:** Various household articles have been discovered in Indus valley sites. A large number of bowls, dishes, cups, saucers, vases, basins, pans and jar stands were among the household articles. Axes, awls, saws, knives, sickles, fish hooks, chisels were used as implements. These various types of household articles and implements were made of stone, bronze, ivory and shells. But the Indus people did know the Iron metal.

(g) **Amusements:** Hunting, bullfighting, music, dance and dicing were the important pastimes of Indus valley people.

(h) **Forms of burial:**

a. **Complete burial:** It means the burial of the whole body along with the grave articles, offerings etc. Some pottery was placed along with the dead body.

b. **Fractional burial:** In this type of burial, first the dead body was exposed to wild beasts and birds and then some of its fragmentary bones and skull were collected and placed in a big urn along with many vessels small objects like balls, beads, etc., and buried.

c. **Post Cremation burial:** In this, the dead body was burnt and then some of its bones were collected and placed in a wide urn with objects of special interest to the departed and buried.

2.3. Economic Conditions:

(a) **Agriculture:** The main occupation of the Indus people was agriculture. They also cultivated rice, wheat, barley, cotton, grains and various types of oil seeds.

- (b) **Domestication of animals:** The Indus people domesticated animals such as humped bull, buffalo, sheep, pig, dog, elephant and camel. Monkey, dog, bear, tiger, squirrel, parrot, peacock were known to them. But, they did not know horse.
- (c) **Occupations:** Pottery, carpentry, goldsmithy, blacksmithy, ivory working, stone cutting, weaving were some of the important occupations of the Indus people.
- (d) **Trade and Commerce:** The Indus people had the trade relations not only with different parts of India but also with foreign countries like Afghanistan, Baluchistan, Persia, Central Asia, Mesopotamia, Egypt and Crete. Lothal is an important sea port during the time of Indus valley civilization.
- (e) **Weights and Measures:** Indus people used a large number of weights. Cubical weights were most common. The poor people used ordinary pebbles as weights. It seems that the decimal system was known to the people of Indus Valley.
- (f) **Imports and Exports:** Ivory, copper, peacocks, monkeys, pearls were the important exports. Gold, silver and agate were the important Imports.

2.4 Seals: Seals constitute one of the most interesting feature of Indus Valley Civilization. Over 2006 seals have been recovered from various sites. Seals were of various sizes and shapes, decorated with designs and had inscriptions in Pictographic script. The Swastika design appearing on some seals indicate their religious significance.

2.5. Art:

Though there was no decoration in houses and public buildings a good standard was attained in the art of sculptures. Animal figures were found in large number in pottery. The short horned bull, the humped bull, the buffalo were well carved on the seals. The exquisite bronze figure of a dancing girl found at Mohanjodaro is a noteworthy object.

2.6. Script: Though no documents or inscribed stones or baked clay tablets with inscriptions have been discovered seals with figures of animals and objects and inscriptions in Pictorial Script are found in excavations. Some scholars describe the script of Indus people as Pictographic Script. This script was first written from Right to Left and then Left to Right. But, this script has not yet deciphered.

2.7. Religion: Neither temples nor shrines of definite cult objects have been discovered in the Indus Valley excavations. But the figures found on the seals and pottery testify that the Indus people mainly worshiped the Mother Goddess and Siva as Pasupati. They also worshiped some of the animals, plants, and snakes etc.

2.8. Causes for the disappearance of Indus Valley Civilization:

After about 1750 B.C . The Indus Valley Civilization disappeared. The different causes suggested are

1. Constant floods of the river Indus destroyed the Indus Valley Civilization. As a result the people migrated to some other places.
2. It is believed that the city of Harappa was destroyed by the attacks of the Aryans.
3. Expansion of neighbouring deserts was also one of the causes for the disappearance of Indus Valley Civilization.

SAQ: Can you justify the reason for describing Indus Civilization as Harappan Culture.

VEDIC CIVILIZATION

The people who lived during Vedic period are called Aryans. The word 'Aryan' means 'noble'. But in history, Aryan means the speaker of the Aryan language. They were tall, stout and their complexion was whitish.

Original home of Aryans:

There is a controversy among the historians regarding the original home of the Aryans. There are five theories in this regard.

1. According to some scholars, the home land of the Aryans was Europe.
2. According to some other scholars, Central Asia was the original home of the Aryans. They went to Europe, Iran and India from that region.
3. In the opinion of Balagangadhar Tilak, Arctic region was the original home of the Aryans.
4. According to some other scholars, Tibet was the original home of the Aryans.
5. But, majority of the historians are of the opinion that India was the original home of the Aryans. The Aryans migrated to India first settled in Sapthasindhu region (the region where the rivers Ravi, Bias, Satlej, Yamuna, Saraswathi, Jheelam and Cheenab join together) and in course of time they occupied the entire North India. Thus the entire North India came to be known as "Aryavarta".

The word 'veda' derived from the Sanskrit word 'vid' means 'to know'. Therefore Veda means, knowledge. The Vedas are the oldest literature of the Indo-Aryans. The Vedas are four in number. Rigveda, Yajurveda, Samaveda and Adharvana Veda. They describe the Aryan civilization. All these Vedas are composed in between 2500 to 500 .C. Besides these Vedas, there were Brahmanas, Upanishads, Aranyakas, Upavedas, Vedangas, Dharmasastras, Epics and Puranas. All these are very important to know the political, social, economic and religious conditions of Vedic period.

We can broadly divide the Vedic Civilization into 1. Rigvedic Civilization and 2. Latervedic Civilization.

2.8. Rigvedic Civilization (The cultural conditions during Rigvedic period)

2.8.1. Political conditions:

(a) **Tribes- King:** During the Rigvedic period, the people were divided into many tribes. The people in the tribe select one person as their ruler who was fit for administration. The form of Government was hereditary. The head of the tribe was known as 'Rajan'. We do not find either the kings or the kingdoms during Rigvedic period. The 'king' means 'Rajan'. There are five important tribes namely, Drahyu, Anu, Yadu, Turvasa and Puru ruled by Manu, Pururava, Sahrugha, Yayathi, and Mandata respectively during this period.

(b) **King and his officers:** The king was assisted by three officers namely, Senani, Gramika and Purohita (priest). Besides, there were two assemblies called Sabha and Samiti to assist the king. 'Sabha' was a select group of Aristocrats whereas in

‘Samiti’ all the people in the tribe were members. The Rajan presides over these two assemblies. The members of these assemblies should pay a tax called ‘Bali’ to the Rajan.

- (c) **Weapons:** Bows, arrows, knives and axes were used as weapons.
- (d) **Crime and Punishments:** Theft and cattle lifting were common crimes. The Rajan was the head of the justice. Punishments were severe during this period.

2.8.2. Social Conditions:

- (a) **Family:** Joint family system was common during Rigvedic period. Father or the eldest son was acted as the head of the family. He was called ‘Grihapati’ or ‘Dampati’.
- (b) **Position of women:** During the Rigvedic period, women were held in great respect. They were educated. They not only participated in sacrifices along with their husbands but also took part in social and religious gatherings. The practice of burning wife on the pyre of her husband was not known during this period. Childless widows were allowed to remarry.
- (c) **Food:** Grain, milk, milk products, vegetables and meat formed their staple food. ‘Soma’ and ‘Sura’ were used as intoxicating drinks.
- (d) **Dress and ornaments:** The Rigvedic Aryans used cotton and wool to make their dress. Both men and women used ornaments like necklaces, finger rings etc.,

- (e) **Amusements:** Hunting, bull fighting, chariot race, dice-play, music and dance were their favorite pastimes.

2.8.3. Economic Conditions:

- (a) **Important crops:** Agriculture and cattle rearing were the main important crops. Wheat, Barley and cotton were some other important crops.
- (b) **Occupations:** Pottery, carpentry, stone cutting, weaving were some of the important occupations.
- (c) **Trade and commerce:** The Rigvedic Aryans carried both internal and external trade. Barter system was prevalent. Cows and Nishka were used as media of exchange. Chariots and carts were used for transportation.

2.8.4. Religion:

The Rigvedic Aryans worshiped natural forces like Sun, Moon, Indra, Varuna, Agni, Vayu, etc., of whom the supreme position was given to Indra. They used to worship by offering prayers or sacrifices. Grain, milk, ghee along with soma was offered as naivedya to these Gods. Temples were not known during this period.

SAQ: Do you think that the Rig Vedic Aryans followed caste system.

2.9. Later Vedic Civilization (The cultural conditions during Later Vedic period)

2.9.1. Political Conditions:

- (a) **King- Kingdoms:** During the Later Vedic period, the internal warfare between the tribes leads to the establishment of large kingdoms. The kingship was hereditary. Generally, the eldest son succeeded the father to the throne. The other sons were appointed to high positions in the kingdom. The king became more powerful during this period. He had the titles like ‘Samrat’ ‘Swarat’ ‘Virat’ and ‘Rajadhiraja’. They also performed the Vedic sacrifices like ‘Aswamedha’, ‘Vajapeya’ and ‘Rajasuya’. Protection of people and kingdom were his chief duties. They used to collect the taxes like ‘bali’, ‘sulka’ and ‘bhaga’. They also maintained a strong army.
- (b) **King – Officers:** The popular assemblies called ‘Sabha’ and ‘Samiti’ which are found during Rigvedic period are absent during Later Vedic period. Along with Senani, Purohita and Gramika were some of the officials like Sandhivigraha, Vartavaha, Sthapati etc., who assist the king in administration. The village assemblies played a very important role in administration. The king was the head of the Justice. Robbery and murders were the common crimes. The punishments were severe during this period also.

2.9.2. Social conditions:

- (a) **Caste System:** During Later Vedic period, the caste system came into existence. The ‘Purushasukta’ of Rigveda mention that the Brahmanas were evolved from the face of the ‘Viratpurusha’, ‘Kshatriyas’ from the shoulders, ‘Vysyas’ from the thighs and ‘Sudras’ from the feet. Thus the four fold caste system Brahmana, Kshatriya, Vysya and Sudra came into existence. However it was not rigid.

The Brahmanas acted as gurus and taught the Vedas to the students. Kshatriyas ruled the kingdom, Vysyas plough to agriculture, Sudras served the people of the above mentioned three castes.

- (b) **Ashrama system:** During this period, the life span of man was divided into four Ashramas and different duties were assigned at different stages. They were
1. Brahmacharya Ashrama,
 2. Grihastha Ashrama,
 3. Vanaprastha Ashrama and
 4. Sanyasa Ashrama.

After the Upanayana samskara, the boy enters into Brahmacharya ashrama goes to the hermitage of the guru for learning Vedas. After the completion of his studies, he then enters into Grihastha Ashrama by marrying. At this stage, after getting children, he trusted his responsibilities to his children after some time and then enters into Vanaprastha Ashrama. At the last stage i.e. in the Sanyasa Ashrama left the home, goes to the forest and spent his last days in severe meditation. Thus, in olden days, the lifespan of man was divided into four ashramas or four stages.

- (c) **Position of Women:** During this period, the position of women in the society was gradually decreased. The birth of the daughter was regarded as a source of misery. They were not allowed to attend the councils and to learn the Vedas. Satisahagamana and child marriages were just started. Kings followed monogamy.

- (d) **Food:** The Later Vedic Aryans used to take rice, wheat, barley, ghee, butter, fruits, vegetables, and meat as food. Soma and Sura were the common drinks.

- (e) **Dress and ornaments:** Cotton and wool were used for their dress. Both men and women were fond of wearing ornaments.
- (f) **Amusements:** Hunting, Chariot race, dice-play, music and dance were favourite pastimes.

2.9.3. Economic Conditions:

Agriculture and cattle rearing were the important occupations during the Later Vedic period also. Pottery, carpentry, goldsmithy, stone cutting and weaving were the other important occupations. Barter system was common. The Later Vedic Aryans also carried both internal and external trade. Along with Nishka, Satamana and Karshapana were used as coins. Gold, silver, iron, bronze, copper, and lead were known to them.

2.9.4. Religion:

The Later Vedic Aryans worshiped trinity namely, Brahma, Vishnu and Siva. The performance of sacrifices became elaborated during this period. The sacrifices were performed by the Brahmanas. Gold, silver, cows, horses, and clothes were given to the Brahmanas as Dakshana. During this period also there were no temples.

SAQ: Do you think that the elaborated performance of sacrifices during later vedic period made them costly and common people could not be benefited by them?

20 MARKS

1. What are the important features of Indus Valley Civilization?

10 MARKS

1. Why do we describe the Indus Valley Civilization as Urban Civilization?
2. Explain salient features of the Rigvedic Civilization?
3. Explain the salient features of the Later Vedic Civilization?

5 MARKS

Write notes on:

1. Original home of the Aryans
2. Causes for the disappearance for Indus valley civilization.
3. Political and Social conditions during the Rigvedic period.
4. Social and Economic conditions during the Later Vedic period.

ONE WORD ANSWERS

I. INDUS VALLEY CIVILIZATION

1. What are the two important cities found in the Indus valley excavations?

Ans: Harappa and Mohenjodaro

2. Why Indus Civilization is called Proto-Indian Civilization?

Ans: The remains of the civilization are found not only at Harappa and Mohenjodaro in the present Pakistan but also at 250 other places in India like Amri, Rupar, Lothal, Alamgirpur, etc. So, it is also called Proto-Indian civilization.

3. Where is Harappa?

Ans: It is situated on the banks of the river Ravi in Punjab in Pakistan.

4. Who discovered Harappa?

Ans: R. B. Dayaram Sahani discovered Harappa.

5. What was the important structure found at Harappa?

Ans: Granary is the important structure found at Harappa.

6. Which is the most important port of the Harappans?

Ans: Lothal

7. Where is Mohenjodaro located?

Ans: It is situated on the banks of the river Indus in Pakistan.

8. What is meant by Mohenjodaro?

Ans: Mohenjodaro means 'Mount of Dead'

9. What is the important structure found at Mohenjodaro?

Ans: Great Bath

10. Is the script of the Indus valley deciphered?

Ans: No. It is not yet convincingly deciphered.

11. Whom did the Indus people worship?

Ans: Mother Goddess and Siva as Pasupathi.

12. According to John Marshall, what is the date of the Indus civilization?

Ans: 3250 – 2750 B.C.

13. What is the race of the Indus people?

Ans: Austroloid, Mediterranean and Mongoloid races.

14. Why do we describe Indus Civilization as Urban Civilization?

Ans: Because of their Town planning.

15. What metal is not known to Indus people

Ans: Iron

16. What are the main crops that were grown by Indus people?

Ans: Wheat and Barley

17. To which Stone Age Indus civilization belongs?

Ans: Copper – Stone Age.

18. In which Harappan city the biggest shipyard was located?

Ans: Lothal

19. With which material did the Indus people construct their houses?

Ans: Burnt bricks.

20. What are the two main evidences to say that the Indus people know art?

Ans: The image of humped bull and a bronze statue of a dancing girl.

21. What are the causes for the disappearance of Indus valley civilization?

Ans: 1. Constant floods of the river Indus, attacks of the Aryans and the expansion of neighbouring deserts.

22. Match the following:

A	B
1. Granary	(a) Port (b)
2. Great Bath	(b) Harappa (d)
3. Mohenjodaro	(c) Town Planning (e)
4. Lothal	(d) Mohenjodaro (a)
5. Drainage system	(e) Mount of Dead (c)

II. RIGVEDIC CIVILIZATION

1. Who were Aryans?

Ans: The people who lived during Vedic period are called Aryans.

2. Into how many periods the Vedic civilization is divided?

What are they?

Ans: Two divisions
1. Rigvedic Civilization
2. Later Vedic Civilization

3. Where is the Saptasindhu region?

Ans: The region where the rivers Ravi, Bias, Sutlej, Yamuna, Saraswathi, Jhelum and Cheenab flow is called Saptasindhu region.

4. What is Aryavarttha?

Ans: The Aryans first settled in the Saptasindhu region and gradually conquered the entire north India. It is called Aryavarta.

5. What are the Sources to know about the Vedic period?

Ans: The four Vedas, Brahmanas, Upanishads, Aranyakas, Upavedas, Vedangas.

6. Who were the officers that assisted the king in administration during the Rigvedic period?

Ans: Purohita, Senani and Gramika.

7. What were the two assemblies that assisted the king in administration during the Rigvedic period?

Ans: Sabha and Samithi

8. Who is the head of the family during Rigvedic period and what is he called?

Ans: Father or the eldest son. He was called Grihapathi or Dampati.

9. What are the two important drinks taken by the Rigvedic Aryans?

Ans: Soma and Sura.

10. What are the coins used by the Rigvedic Aryans?

Ans: Cows and Nishka

11. Whom did the Rigvedic Aryans worship?

Ans: Rigvedic Aryans worshipped gods of nature like Sun, Moon, Indra, Varuna, Agni, Vayu etc.

12. Who presided over Sabha and Samithi during the Rigvedic Period?

Ans: King

13. What is the name of the tax that was collected from the people during Rigvedic Period?

Ans: Bali

14. What was the common crime during the Rigvedic Period?

Ans: Cattle lifting

III. LATER VEDIC PERIOD

1. Name the taxes that were collected during the Later Vedic Period?

Ans: Bali, Sulka and Bhaga

2. In which period the four-fold Varnasrama system came into existence?

Ans: Later Vedic Period.

3. What are the coins that were used during the Later Vedic Period?

Ans: Nishka, Satamana and Karshapana.

4. Whom did the Later Vedic Aryans worship?

Ans: Trinity (Brahma, Vishnu and Siva)

5. Which is the oldest and the earliest veda?

Ans: Rigveda

6. What are the two Great Epics of India?

Ans: Ramayana and Mahabharata

7. Who wrote Ramayana?

Ans: Sage Valmiki

8. Who wrote Mahabharata?

Ans: Vyasa

9. What does Ramayana describe?

Ans: Ramayana describes the Aryan expansion towards South.

10. What does Mahabharata describe?

Ans: The struggle between the two Aryan races.

11. Match the following:

- | A | B |
|----------------------|----------------------------|
| 1. Sabha and Samithi | (a) Later Vedic religion |
| | (b) |

2. Natural Gods (b) Rigvedic assemblies
(c)
3. Varnasrama system (c) Rigvedic religion
(e)
4. Trinity (d) Epics
(a)
5. Ramayana and
Mahabharata (e) Later Vedic Society
(d)

UNIT– III

JAINISM AND BUDDHISM

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Religious conditions during 6th Century B.C. – Causes for the rise of Jainism and Buddhism in India – Jainism, Life of Mahavira – His teachings – Jaina Parishads – Expansion of Jainism .
- Buddhism – Life of Gautama Buddha – His teachings – Buddhist councils – Division of Buddhism – Influence of Buddhism on Indian culture – Causes for the spread of Buddhism – Causes for the decline of Buddhism.

3.1. Religious Conditions During 6th Century B.C:

The 6th Century B.C. witnessed a great religious unrest all over the world. It was during this period that they prevailed in society general, spiritual and moral unrest. It was an era of revolt, an age of protest against the old order of things. The revolt was against the standardization of social patterns, the ritualistic form of religion. Many religious reformers all over the world came forward to bring changes in the existing religious order. For example, Heraclitus in Greek, Zoroaster in Iran, Confucius and Laotse in China raised their voice against the existing religious order. The thinkers of this movement were pure intellectualists and philosophers who conceived

life as a philosophy of power and knowledge. These religious reformers rejected the authority of the Vedas, Caste system, animal sacrifices and supremacy of the Brahmins in the society. This type of religious movements occurred not only in different parts of the world but in India also. Two religious reformers namely, Vardhamana Mahavira and Gouthama Buddha founded two new religions namely, Jainism and Buddhism respectively against the existing religious order.

3.1.1. Causes for the rise of Jainism and Buddhism in India.

The following are some of the reasons for the rise of Jainism and Buddhism in India during 6th Century B.C.

- (a) **Burden of Ritualism:** By the 6th Century B.C., the Vedic religion lost its simplicity. Many meaningless rituals and practices came into existence in the Vedic religion. These rituals and practices were made so elaborate and expensive that the common man was not in a position to perform these rituals and practices. So, they were attracted towards the other religions in which there was no burden of ritualism.
- (b) **Belief in Mantras:** The Vedic Hymns were replaced by Mantras which were supposed to possess divine powers. It was popularly believed that the recital of mantras could cure people of diseases and chronic ailment, could turn the dry fields into green harvests, bring victory or defeat in wars, assure the prosperity of a state etc., in short the Mantras embodied in itself the Universe. But these mantras were unintelligible and beyond the comprehensive power of an average man. So, people desire to change for the better ethical values.

- (c) **Performance of Sacrifices:** The performance of sacrifices which started during Vedic period became elaborated by the 6th Century B.C. The people used to worship God in the form of sacrifices. But in reality, performing a sacrifice was a very costly thing. These sacrifices were performed by the Brahmins in the society. They should be given gold, silver, cows and new clothes as a dakshana. All this is not within the reach of common man. The common man was not in a position to perform these sacrifices. So, they turned their attention towards other religions in which there was no performance of sacrifices.
- (d) **Intellectual confusion due to the theory of Karma, Jnana and Tapas marga:** During 6th Century B.C. The intellectuals and the Philosophers advocated several means to get Moksha. They were termed as Karma, Jnana and Tapasmargas. But, the common people in the society were not in a position to understand and to follow these various types of devotional ways. So, they were attracted towards other new religious orders in which there are no theories of Karma, Jnana and Tapas margas and which were simple and easy to follow.
- (e) **The supremacy of the Brahmins in the Society:** The caste system which evolved during the Later Vedic period became very rigid by 6th Century B.C. Among the four castes the Brahmins were held in higher position. They acted as rajagurus. They enjoyed certain privileges in the society. They were exempted from the payment of tax. Rituals and the sacrifices were being performed by these Brahmins in the society. They enjoyed high positions in Government also. This Brahmin supremacy was not liked by the other three castes. So, the common people were attracted towards other

religions in which there was no caste system. Change from one caste to another was became impossible. The members of the low caste had to face a very miserable plight. They were not given permission to enter into the society. There were no inter dining and inter caste marriages. Majority of the people in the society belong to the last two castes. They started disgust against the existing caste system. So, they wanted to change their religion in which there is no mention of castes.

(f) Problem of Language: All the religious literatures and scriptures have been written in Sanskrit language. Majority of the people did not understand it. An average person could not follow the sacrifices and rituals performed in Sanskrit language. People wanted a religion which could be explained to them in simple, intelligible spoken language.

(g) Animal Sacrifices: During the performance of sacrifices, the people used to sacrifice various animals. Along with animals, they also sacrificed human beings. This type of sacrificing animals and human beings is not liked by some of the sections of the people in the society. They started revolting against the performance of sacrifices.

SAQ: Do you think that the extra vagancy involved in performing vedic sacrifices was the main reason for the emergence of Jainism & Buddhism?

Above mentioned are some of the reasons for the rise of Jainism and Buddhism in India during 6th Century B.C.

3.2. Jainism:

Parsvanatha was the founder of Jainism. He was the son of Asvasena, the king of Kasi and Vamala. At the age of 30 years, he became an ascetic and attained supreme knowledge. He preached

four principles. 1. Ahimsa, 2. Satya, 3. Aparigriha (not stealing) and 4. Asthaya (not to have any property).

Vardhamana Mahavira added some new principles to the teachings of Parsvanatha and propagated the religion. He was born in Kunda grama near Vaisali in 599 B.C. His father was Siddhartha and mother Trisala. He belonged to Jnatrika, Kshatriya clan. He married the Lichchavi princess Yasoda and had a daughter Priyadarsika.

Afterwards, he was not satisfied with the worldly pleasures and at the age of 30 he left his home, became an ascetic and performed severe penance for 12 years. In 13th year he attained supreme knowledge and came to be known as 'Jina' (the conqueror), 'Kevalin' (omnipresent) and 'Mahavira' (great hero). During the rest of his life, he toured many places like Champa, Sravasti, Mithila, Rajagriha, Vaisali etc., and propagated the principles of Jainism. He died at Pava in south Bihar at the age of 72.

The teachers of Jainism are called 'Tirthankaras'. Altogether there are 24 Tirthankaras in Jainism. The first one was Rishabha, 23rd was Parsvanatha and the 24th was Vardhamana Mahavira.

3.2.1. Teachings of Jainism: The following are the principal teachings of Jainism.

1. Vardhamana Mahavira denied the authority of the Vedas, caste system, Supremacy of Brahmins and animal sacrifices.
2. Though he denied the authority of the Vedas, he had the belief in the Vedic doctrines of Soul, Karma and Rebirth.

3. In order to get Moksha, one need not perform the sacrifices. By leading virtuous life, one can get Moksha.
4. Soul is present not only in human beings, animals, and plants but also in water and metals and other inanimate objects.
5. He preached Triratnas in Jainism. They are
 1. Right Faith: Faith in the teachings of Jainism
 2. Right Knowledge: knowledge in the teachings of Jainism.
 3. Right Action: Right action includes Ahimsa, Satya, Brahmacharya, Astheya and Aparigriha.

Mahavira added Brahmacharya to the teachings of Parsvanatha and propagated the religion.

6. One should discard all external things in order to get Moksha.
7. One need not depend upon others or on the God in order to get Liberty. He himself is responsible for his actions.
8. Moksha in Jainism is called 'Sallekhana'. Sallekhana means, without taking any food, reducing the body to ashes. The person who follow the principles of Jainism and who performs Sallekhana will get Moksha.

The Jaina literature is called 'Angas'. They were divided into 12 parts. The Sravanabelgola in Karnataka and Mount Abu in Rajasthan are the famous Jaina religious centres.

SAQ: Jainism survived Buddhism can you explain why ?

3.2.2. Jaina Parishads:

The first Jaina Parishad was held in 300 B.C. during the time of Maurya Chandra Gupta. In this parishad, the Jaina Literature was divided into 12 Angas.

The second Jaina Parishad was held during the time of Kharavela, the king of Kalinga in 160 B.C. To bring harmony among the Jain Monks this parishad was held. By first Century A.D. Jainism was divided into two sects namely, Svetambaras and Digambaras.

Another Jaina Parishad was held at Vallabhi in Gujarat in 6th Century A.D. This council gathered all the religious scriptures of Jainism and were written according to Chronology.

3.2.3. Expansion of Jainism:

The use of language of common people, patronage of kings, disciplined way of life of the Jaina Monks were mainly responsible for the spread of Jainism. During 1st Century B.C. Ujjain was the great centre of Jainism. In 4th Century B.C., Badrabhahu, a Jaina Monk with Sravana Belgola as centre propagated Jainism in south India.

Maurya Chandra Gupta followed Jainism and spent his last days at Sravana Belgola along with Badrabhahu and performed Sallekhana. Kharavela followed Jainism. His wife donated some caves to the Jaina monks. During the Kushans, Mathura became a centre for Jainism. From the writings of Hieun Tsang we can know that Jainism was present during the time of Kumaragupta and Harshavardhana. Many royal dynasties like Rashtrakutas, Chalukyas and Gangas also patronized Jainism.

Jainism which was flourishing upto 10th Century A.D. began to decline by the time of Muslims because of the selfishness among the Jaina Monks, divisions in Jainism, lack of patronage of the royal dynasties, differences in caste and religion and most interestingly the

revival of Hinduism by the Guptas and Vijayanagaras mainly responsible for the decline of Jainism. But it is a living religion still in some parts of Gujarat, Rajasthan, and south India particularly Karnataka.

3.3. Buddhism:

Gautama was the founder of Buddhism. He was a contemporary of Vardhamana Mahavira. He was born in 536 B.C. at Lumbini near Kapilavastu. He belongs to Sakya clan His father was Siddhodana and mother Mayadevi. Mayadevi died soon after giving birth to Buddha. So, he was brought up by his step mother Prajapathi Gauthami. Buddhist works mention that there are five important incidents occurred in the life of Buddha. 1. Birth, 2. Mahabhinishkramana, 3. Enlightenment 4. Dharmacharkapravartana, and 5. Mahaparinirvana. At the age of 19 he married to Yasodhara and had a son Rahul. Once he happened to see a dead person, diseased and an old man, and lost interest in worldly pleasures. So, he left his home and became an ascetic. This is known as 'Mahabhinishkramana'. For nearly six years, he wandered from place to place and met many teachers tried to clarify his doubts. But, he was not satisfied with their answers. Finally, he went to Bodhgaya and performed severe penance under a Peepal tree and attained supreme knowledge. Then he came to be known as Buddha (enlightened one), Tathagata (who attained knowledge) and Sakya Muni (The sage of the Sakyas). He preached his first sermon at Deer park near Saranath. This is known as 'Dharmachakra Pravartana'. The next 45 years he toured Vaisali, Sravasti, Mithila and propagated Buddhism. He attained Mahapari Nirvana at the age of 80 at Kusi Nagara in 483 B.C.

Buddhist Literature is called 'Tripitakas'. They are Sutta, Vinaya and Abhidamma pitakas. There are also Jataka Stories

describing the previous life of Buddha. We can divide the teachings of Buddhism into two. 1. The four noble truths and 2. Ashtangamarga.

3.3.1. Four Noble Truths:

1. Life is full of sorrow
2. Desire is the cause of sorrow
3. Sorrow can be removed by destroying the desire.
4. Desire can be destroyed by following Ashtangamarga

3.3.2. Astanga Marga or Eightfold path:

1. Right views: The knowledge of the Four Truths which Buddha enunciated in his first sermon.
2. Right Aspiration: Renouncing worldly pleasures.
3. Right Speech: Abstaining from lying, abuse and harsh words.
4. Right Action: Not to steal, good thinking.
5. Right livelihood: leading virtuous life.
6. Right Effort: Consisting in suppressing the rise of evil conditions.
7. Right Mindfulness: Keeping the body and the soul in such a way as to remain self possessed.
8. Right Meditation: Correct meditation.

Like Mahavira Buddha also denied the authority of the Vedas, Caste system, Animal sacrifices and the supremacy of the Brahmins.

Though he denied the authority of the Vedas, he had belief in the Vedic doctrines of Soul, Karma, and Re-Birth.

Another prominent feature of his teachings is Ahimsa. He condemned killing of animals for sacrifices. He advocated non-injury in words, thoughts and deeds.

3.3.3. Buddhist Councils

Hundred years after the death of Buddha, the first Buddhist council was held during the time of Ajatasatru at Rajagriha under the guidance of Anand and Upali. In this council, the Buddhist Literature Sutta and Vinaya Pitakas were composed.

The second Buddhist council was held during the time of Kalashoka at Vaisali. In this council, a conflict arose between the Eastern kingdoms like Vaisali and Pataliputra and the Western Kingdoms Kausambi and Avanthi, about the following of the principles of the Vinaya Pitaka. Finally, the Eastern Kingdoms divided as 'Mahasanghikas' and the Western as 'Theravadins'.

The third Buddhist council was held at Pataliputra during the time of Asoka under the guidance of Moggaliputta Tissa. A Buddhist work called 'Kathavathu' was written in this council.

The fourth Buddhist council was held during the time of Kanishka at Kundalavana under the guidance of Asvaghosha and Vasumitra. Kanishka held this council to bring harmony among the Buddhist Monks. The resolutions of this council were written in the form of a work known as 'Mahavibhasha Sutra'

3.3.4. Division of Buddhism:

By the time of the fourth Buddhist council, Buddhism came to be divided into two sects 'Hinayana Buddhism (Teravadins) and 'Mahayana Buddhism (Maha sanghikas). In Hinayana Buddhism, the monks worship the feet of Buddha, Bodhi Tree, Crown and an Umbrella. But, the followers of Mahayana Buddhism, worship Buddha in Human form. This Mahayana Buddhism came into existence by the time of Kanishka. Satavahanas, Ikshvakus, Western

Kshatras Patronised Buddhism. Foreigners like Greeks, Persians, Sakas and Kushans also favoured Buddhism. Buddhism spread to the foreign countries like China, Tibet, Burma, Srilanka, Mesopotamia, Egypt, Korea, Japan, Indonesia.

3.3.5. Influence of Buddhism on Indian Culture:

We find a considerable influence of Buddhism on Indian politics, society and culture.

1. Buddhism opposed caste system and developed national unity.
2. It rejected social inequalities, superstitious beliefs and practices.
3. As Buddha preached his principles in the language of the people. This helped development of Prakrit and its dialects.
4. The construction of Mathas came into existence in Hinduism because of Buddhism.
5. The construction of cave temples, taking themes from the epics and puranas in the form of sculptures and paintings started in Indian art because of Buddhism.
6. Buddhism's contribution to the field of education is significant. Inspired by the Nalanda and Vikramashila Universities the Hindu universities came into existence in India.
7. Because of Buddhism, the Indian culture and civilization had spread to foreign countries like China, Tibet, Srilanka, etc.,

3.3.6. Causes for the spread of Buddhism:

Within a short period, Buddhism spread not only in different parts of India but in foreign countries also. The reasons are

1. The teachings of Buddhism were very easy to follow.

2. There is no burden of performing sacrifices.
3. There is no caste system and supremacy of the Brahmins.
4. Buddha preached the principles in Pali, the language of the people.
5. Buddha practiced the principles what he preached. His magnetic personality attracted the common people.
6. Many royal dynasties extended their patronage resulted in the spread of Buddhism.

3.3.7. Causes for the decline of Buddhism:

In course of time, Buddhism began to decline in India. The reasons are

1. Revival of Hinduism by The Guptas and The Rajaputs.
2. Corruption among the Buddhist Monks.
3. Destruction of Buddhist Chaityas and Aramas by the Arabs.
4. Because of the Muslim rule in India.

Though Buddhism lost its importance in India it is still a living religion in foreign counties like China, Japan, Tibet etc.,

20 MARKS

1. Early life and Teachings of Vardhamana Mahavira.
2. Early life and Teachings of Gauthama Buddha.

10 MARKS

1. Teachings of Jainism
2. Teachings of Buddhism.

5 MARKS

1. Religious conditions during 6th Century B.C. or Causes for the rise of Jainism and Buddhism.
2. Buddhist Councils.

3. Influence of Buddhism on Indian Culture.
4. Causes for the spread of Buddhism.

ONE WORD ANSWERS

1. What are the causes for the rise of Jainism and Buddhism during 6th century B.C.?

Ans: 1. Burden of ritualism 2. Belief in mantras 3. Performance of sacrifices
4. Intellectual confusion due to the theory of Karma, Jnana and Tapas marga, 5. The Supremacy of the Brahmins, 6. Problem of language, 7. The caste system and 8. Animal Sacrifices.

2. Name the two important religions that have taken their birth in India during 6th century B.C.?

Ans: Jainism and Buddhism.

3. Who was the founder of Jainism?

Ans: Parsvanatha

4. What are the four Principles preached by Parsvanatha?

Ans: 1. Ahimsa 2. Satya 3. Aparigriha and Astheya.

5. Who propagated Jainism?

Ans: Vardhamana Mahaveera

6. Where was Mahaveera born?

Ans: He was born in Kunda Grama near Vaisali in 599 B.C.

7. What names did Mahaveera get after enlightenment?

Ans: Jaina (conqueror), Kevalin (Omni present) and Mahavira (Great Hero)

8. Who is Vardhamana's wife?

Ans: He married Lichchavi Princess Yasoda.

9. Where did Mahaveera die when?

Ans: He died at Pava in South Bihar at the age of 72.

10. Who are Teerthankaras?

Ans: The Jaina teachers are called Teerthankaras.

11. How many teerthankaras are there?
Ans: There are 24 Teerthankaras. The first one was Rishabha, 23rd was Parsvanatha and the 24th was Vardhamana Mahaveera.
12. What are the Triratnas in Jainism?
Ans: 1. Right Faith : Faith in the teachings of Jainism
2. Right Knowledge : Knowledge in the teachings of Jainism.
3. Right action : Right action includes 1. Ahimsa, 2. Satya, 3. Astheya,
4. Aparigriha and Brahmacharya.
13. Which principle was added by Vardhamana to the teachings of Parsvanatha?
Ans: Brahmacharya
14. What is Sallekhana?
Ans: Moksha in Jainism is called Sallekhana.
15. What is meant by Sallekhana?
Ans: Attaining death without taking any food.
16. What is Jaina literature called?
Ans: Angas
17. What were the languages that were used by Jains for their literature?
Ans: Rajasthani, Gujarathi and Hindi languages.
18. Where were the Jaina religious centres?
Ans: Sravana Belgola in Karnataka and Mount Abu in Rajasthan.
19. Who presided over the first Jaina parishad?
Ans: Maurya Chandra Gupta.
20. What took place in the first Parishad?
Ans: Jaina literature was divided into 12 Angas.
21. During whose ruling period the second Parishad was held?
Ans: During the time of Kharavela, the king of Kalinga.

22. Where did Maurya Chandra Gupta spend his last days? And with whom?

Ans: Maurya Chandra Gupta spent his last days at Sravana Belgola along with Bhadra Bahu a Jaina monk.

23. What were the two important divisions in Jainism?

Ans: Svetambaras and Digambaras.

24. In which language Mahaveera Preached?

Ans: Arthamagadhi

25. Where do we find the statues of Jaina Theerthankaras.

Ans: Badami and Aihole

26. Of the Badami Chalukyan kings who favoured Jainism?

Ans: Vikramaditya - II.

27. Who wrote Kalpasutras?

Ans: Bhadra Bahu

28. Who wrote the famous Jaina work Ratna Malika?

Ans: Amogha Varsha

29. Who was the leader of Svetambara sect of Jainism?

Ans: Sthulabhadra.

30. Where was the Third Jaina parishad was held?

Ans: At Vallabhi in Gujarat.

31. Who was the founder of Buddhism?

Ans: Gautama Buddha.

32. Where was Gautama born?

Ans: At Lumbinivana near Kapilavastu in 566 B.C.

33. To which clan did Gautama belong?

Ans: Sakya clan.

34. Who brought up Gautama?

Ans: His step-mother Prajapathi Gautami

35. What are the names of Gautama's wife and son?

Ans: Yasodhara and Rahul

36. What is Mahabhinishkramana?

Ans: At the age of 19, Gautama left his house. This renouncement of Buddha is known as Mahabhinishkramana.

37. Where did Gautama perform penance?

Ans: At Bodh Gaya under a peepal tree.

38. After getting enlightenment by what names Gautama came to be known?

Ans: Buddha (Enlightened one), Tathagata (Who attained knowledge) and Sakya muni (The sage of the Sakyas)

39. Where did Buddha preach his first sermon?

Ans: At Deer park (Harinavana) near Saranath.

40. Where did Buddha attain Nirvana?

Ans: At Kusinagara in 483 B.C.

41. What were the five great incidents that occurred in the life of Buddha?

Ans: 1. Birth, 2. Renunciation, 3. enlightenment, 4. Dharmachakrapravartana and 5. Nirvana.

42. What was the Buddhist literature called?

Ans: Tripitakas

43. Into how many divisions the Buddhist teachings were divided?

Ans: 1. Four noble Truths, 2. Astangamarga.

44. Where was the 1st Buddhist council held and under whose guidance? What was the result of the council?

Ans: The first Buddhist council was held during the time of Ajatasatru at Rajagriha under the guidance of Ananda and Upali. In this council, Sutta and Vinaya pitakas were composed.

45. Where was the 2nd Buddhist council held? What was the result of the council?

Ans: The 2nd Buddhist council was held during the time of Kalasoka at Vaisali. In this council, the Buddhist monks were

divided into two sects namely, Theravadins and Mahasanghikas

46. Where was the 3rd Buddhist council held and under whose guidance? What is the result of the council?

Ans: The 3rd Buddhist council was held during the time of Asoka at Pataliputra under the guidance of Moggaliputta Tissa. In this council, the Buddhist literature Abhidhammapitaka and a Buddhist work called Kathavathu were produced.

47. Where was the 4th Buddhist council held and under whose guidance? What was the result of the council?

Ans: The 4th Buddhist council was held during the time of Kanishka at Kundalavana under the guidance of Asvaghosha and Vasumitra. In this council, the commentaries on Tripitakas were written in the form of a work called Mahavibhashasutra.

48. What is the original name of Buddha?

Ans: Siddhartha

49. Which Greek king followed Buddhism?

Ans: Menander.

50. Who wrote 'Milindapanha' in pali language?

Ans: Nagasena.

51. Name the two important Buddhist centres of Deccan?

Ans: Amaravathi and Nagarjuna konda.

52. Name the famous Buddhist stupa in South India?

Ans: Amaravathi

53. Kings of which dynasty propagated Buddhism in the East?

Ans: Pala kings

54. During which period Buddhism entered to China?

Ans: 1st century A.D.

55. Who propagated Jainism in Deccan during the 8th – 10th century A.D.?

Ans: Rashtrakutas.

56. Who was the famous Jaina poet?

Ans: Hemachandra.

UNIT – IV

MAURYAN EMPIRE

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- The Mauryan Empire – Sources to know about the empire – Establishment of the empire – Asoka – Propagation of Buddhism – Administration system of the Mauryas – Social Conditions – Economic Conditions – Religion – Literature – The Mauryan Art – Causes for the downfall of the Mauryan Empire.

4.1. Introduction

The Mauryan Dynasty is one of the most important dynasties of ancient India. With the establishment of Mauryan Empire, a new era was started in Indian History.

Sources: Both Literary and Archaeological sources help us to know about the Mauryan Empire. Among the literary sources, Kautilya's 'Arthashastra', 'Indica' of Megasthenes, Visakhadatta's 'Mudrarakshasa', some Puranas, Buddhist and Jaina literatures are important. Among the archaeological sources, the 14 rock edicts and seven pillar edicts of Asoka and the coins of the Mauryas are important.

4.1.1. The establishment of Mauryan Empire

Chandra Gupta Maurya was the founder of the Mauryan dynasty. We do not have definite information about the ancestry of

Chandra Gupta Maurya. According to Puranas, Chandra Gupta Maurya was born of Mura, a sudra woman in the court of the Nandas. Some Jaina works, Greek writers refer to Chandra Gupta Maurya as 'Kulahina'. According to Buddhist tradition, Chandra Gupta Maurya belonged to Moriya clan of Pipplivana.

Chanakya who was insulted by the Nandas took Chandra Gupta to Taxila and gave him necessary education. When Alexander had left India, he recruited tribal people and organized a powerful army.

- (a) **Over throw of the Nandas:** Chandra Gupta Maurya started his conquest from the frontiers and reached Pataliputra. At that time, Pataliputra was ruled by Dhanananda the last of the Nanda rulers. Maurya Chandra Gupta defeated Dhanananda and occupied Pataliputra. Thus, the Mauryan Empire was established by Chandra Gupta Maurya in 322 B.C. as Pataliputra the capital of Magadha.

After strengthening his position he started a series of conquest. He conquered Western India, Deccan and some parts of South India.

During this time, Selucas Nikator a general of Alexander invaded India. Chandra Gupta Maurya defeated Selucas. Selucas made a peace treaty with Chandra Gupta Maurya. According to this treaty, Selucas gave Heart, Kabul, Kandahar and Baluchistan to Chandra Gupta Maurya. It is further said that he also gave his daughter in marriage to Chandra Gupta Maurya. In return Chandra Gupta Maurya gave 500 war elephants to Selucas. With this conquest, the empire of Chandra Gupta Maurya expanded over entire India

except Kashmir, Kalinga and Tamil Nadu. Selucas sent Megasthenes as his ambassador to the court of Chandra Gupta Maurya. Megasthenes wrote 'Indica' which describes the political and cultural conditions of the Mauryas. As noted above it is an important source book for history of the Mauryas.

Chandra Gupta Maurya was the follower of Jainism. He spent his last days at Sravanabelgola in Karnataka along with Bhadrabahu, a Jaina monk. He died there in 289 B.C. by performing 'Sallekhana'.

SAQ: Can you justify which of the theories regarding the origin of the Mauryas is correct ? why ?

4.2. Bindusara (289-273): Chandra Gupta was succeeded by his son Bindusara. He had a title Amitraghata (slayer of enemies) but nothing is definitely known about his achievements.

40.3. Asoka:

Asoka was the son of Bindusara and Subhadra. The Buddhist work Dvīpavamsa states that Asoka killed his 99 brothers and captured the Mauryan throne. However, this is not supported by any concrete evidence. He ascended the throne in 269 B.C.

4.3.1. Battle of Kalinga:

Eight years after his coronation, Asoka invaded Kalinga. In this battle, 1,00,000 soldiers were died 1,50,000 were taken as prisoners and many more were mutilated. The kingdom of Kalinga became a part of Mauryan empire. This Kalinga war has been regarded as one of the decisive events in Indian history. The horrors of the war changed the mind of Asoka. Consequently, the aggressive conqueror became a messenger of peace.

4.3.2. Propagation of Buddhism:

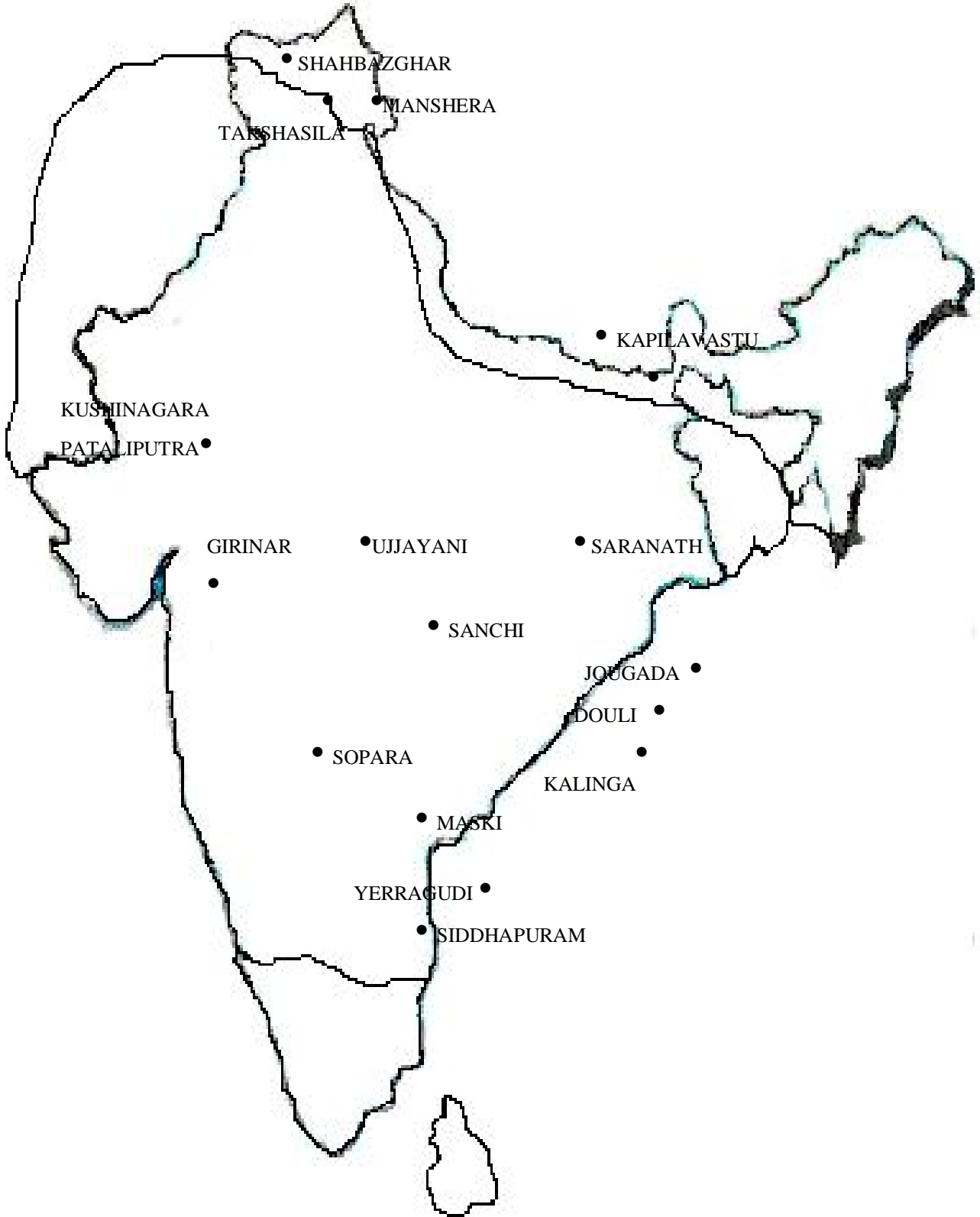
Influenced by Upagupta, a Buddhist monk, Asoka embraced Buddhism. He took several measures for the propagation of the religion.

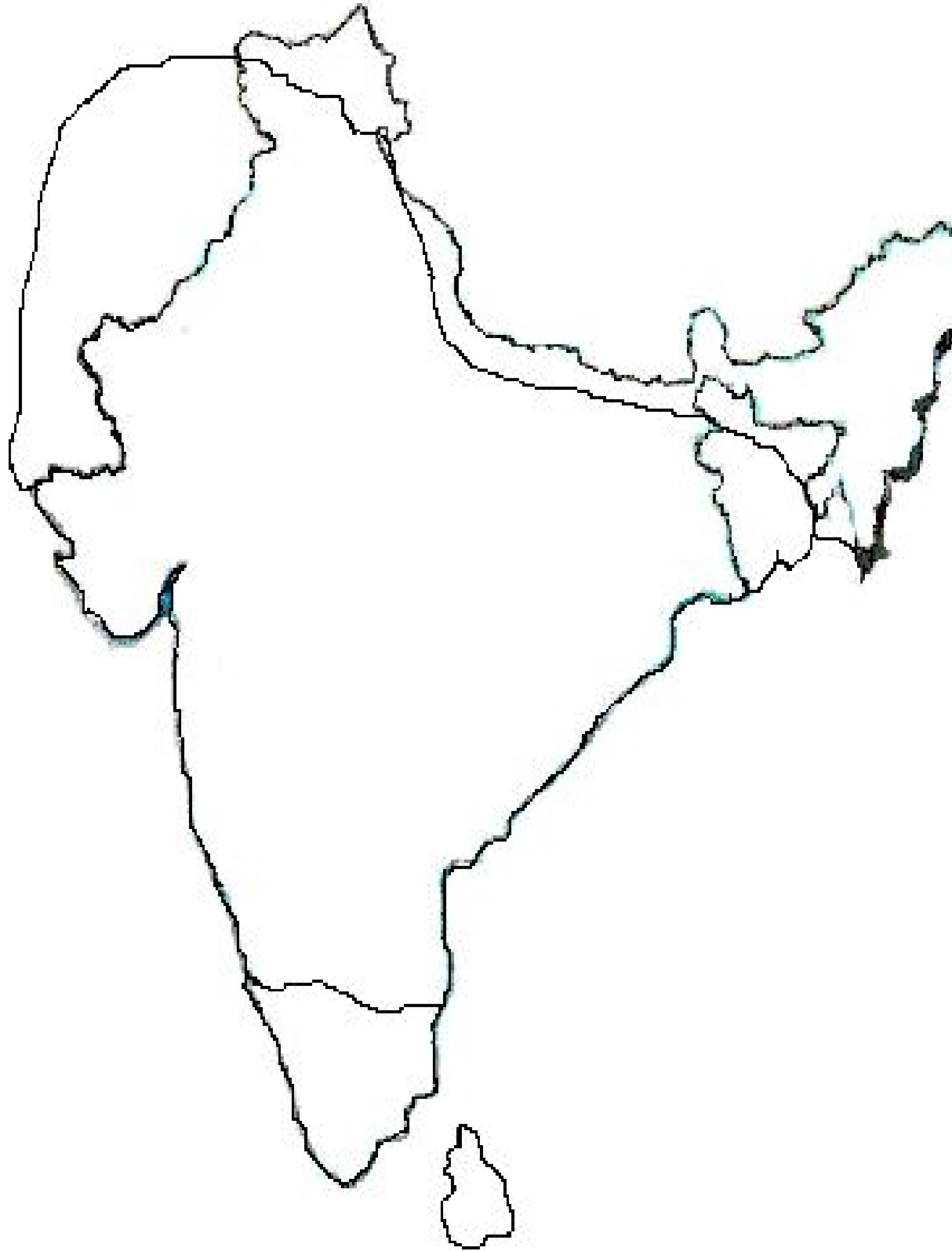
1. Accompanied by Upagupta, Asoka went round the principal holy places of Buddhism like, Lumbini, Saranath, Bodhgaya, Kapilavastu, etc., and propagated the religion.
2. He issued fourteen rock edicts and pillar edicts which exhort people to follow the path of dharma.
3. His first rock edict mentions that he prohibited animal sacrifices, feasts and amusements in the kingdom.
4. His fourth rock edict mentions the importance given by Asoka to non-injury to any living things.
5. His eighth rock edict mentions that Asoka introduced Dharma Yatras in place of Vihara Yatras for the propagation of Buddhism.
6. Asoka's fourth pillar edict mentions that he appointed special officers called Dharma Mahamatras to propagate morals of ethics in the kingdom.
7. Asoka organized the third Buddhist council in his capital Pataliputra under the guidance of Moggaliputta Tissa. In this council, the Buddhist literature called 'Abhidamma Pitaka' and a Buddhist work called 'Kathavathu' were composed.
8. He sent Buddhist monks to different parts of the country to propagate Buddhism.
9. He sent Buddhist missionaries to south India, Ceylon, Egypt, Syria, Macedonia and Burma to propagate the religion. Particularly, he sent his son Mahendra and daughter Sanghamitra to Ceylon for the propagation of the religion.

10. The inscriptions found at Maski, Erragudi says that Asoka became a Buddhist monk and he toured all the holy Buddhist places.

As a result of his efforts, Buddhism was transformed from a local sect into an international religion.

EMPIRE OF ASOKA





4.3.3. Asoka's Dharma:

Asoka's 14 rock edicts and 7 pillar edicts describe his Dharma. His dharma was primarily concerned with ethical conduct. It consisted of certain fundamental virtues of human life, such as compassion, liberality, truthfulness, purity, gentleness, obedience to parents and elders, liberality to friends and sramanas, courtesy to slaves and servants, toleration of other religions, good conduct and self control.

4.4. The administration system of the Mauryas

Sources:

The main sources of information for the Mauryan administration are

1. Arthashastra of Kautilya
2. Indica of Megasthenes
3. Mudrarakshasa of Visakhadatta
4. Inscriptions of Asoka.

4.4.1. Central Government:

- (a) The King and his powers:** The king was the head of the State. He was the source of all power and authority. He was the head of Justice, law and Army. He was the highest court of appeal. The king himself appointed important officers of the State.
- (b) Ministers:** The Mauryan king was assisted by a body of ministers called 'Mantris'. The council of ministers was known as 'Mantri Parishad'. The king used to take the advice of the Prime Minister and Rajaguru in the appointment of the other ministers. The Brahmanas and Kshatriyas were more in number in the council of ministers. Depending upon the necessity, the number of the ministers were to change.
- (c) Higher Officials:** Along with ministers there were higher officials in the central government. Administrative work was

divided into various departments and each department was placed under an Adhyaksha or Superintendent. The person who collected the tax was known as 'Sannidhata'. The commerce, forests, weights and measures, agriculture etc., are the important government departments.

- (d) **Extension of empire - Divisions:** The Mauryan empire extended from Afghanistan in the North to Suvarnagiri in the South, from Burma in The East to Arabian sea in the West.

For the sake of administrative convenience, the Mauryan empire was first divided into provinces. The head of the province was known as Kumara or Aryaputra. Like in center in province also there was a council of ministers to assist the Kumaras.

Each province was divided into 'Aharas'. The head of the Ahara was known as 'Rajuka'. He was to solve the problems relating to agriculture and impose taxes.

Each Ahara was subdivided into 'Pradesas'. The head of the Pradesa was called 'Pradesika'. He maintained peace and order and collected taxes in the Pradesa. There was an officer called 'Yukta' to assist him.

Each Pradesa was again divided into 'Villages'. The village was the lowest unit of administration. The head of 5-10 villages was called 'Gopa'. Collection of revenue, supervision over agriculture, maintaining the records of birth rates etc., were his chief duties. The head of the Village was called 'Gramika'. These Gramikas were given some lands from the king.

4.4.2. Provincial administration:

The most important feature of Mauryan administration was their efficient city administration. The head of the city

administration was 'Nagarika'. He was assisted by a council of 30 members. These 30 members were divided into 6 boards of 5 members each. They looked after 1. Industries, 2. Foreigners, 3. Census, 4. Trade, 5. Manufacture, and sale of articles and 6. Collection of taxes. All these members collectively looked upon public works, markets, temples, sanitation, water supply, etc., in their respective provinces.

4.4.3. Economic Conditions:

- (a) **Revenue:** Land revenue was the main source of income to the State. Taxes were collected both in cash and kind and were collected by the local officers. It was fixed at $\frac{1}{4}$ of the gross produce some times it was $\frac{1}{6}$ of the produce.
- (b) **Income from other sources:** Another important source of income was taxes on the sale. Articles manufacture in towns and cities and those brought from the areas out side the town came under this tax. Excise duty on liquor, mines, fisheries, forests, fines from law courts, and tolls on ferries and bridges, water tax, house tax, professional tax were other sources of income to the State.
- (c) **Expenditure:** The main expenditure was on the maintenance of the emperor, his court, army, salaries of the state officials and servants, allowances to artisans and others works of public welfare and charities like hospitals, roads, rest houses, irrigation, religious institutions etc.,
- (d) **Irrigation:** The Mauryan government constituted a regular department which looked after irrigation works. The minor irrigation works were provided and maintained by the village communities whereas the bigger canals, reservoirs and lakes were constructed and looked after by the state. The well

known Sudarsan lake at Girnar was constructed during Chandra Gupta's time.

- (e) **Public works:** Among the various departments of the Mauryan government, public works was one. It constructed roads, kept them in good order. Mile stones and sign boards were set upon the public roads to show the distance, etc.

4.4.4. Military organization:

The Mauryan military was very efficiently organized. It was very well equipped and disciplined. The army of Chandra Gupta contained 6,00,000 infantry, 30,000 cavalry, 9000 war elephants and 8000 chariots. The control of the entire army was in the hands of Senapathi or commander in chief who was directly appointed by the king. To manage the affairs of the army, there was an elaborate war office consisting of the 30 members divided into 6 boards of 5 members each. They looked after various departments like 1. The infantry, 2. The cavalry, 3. Chariots, 4. Elephants 5. Navy, and 6. Transport.

4.4.5. Spy system:

To keep watch over conduct of the officers of the government the state employed a large number of secret men such as detectives and news agents. They were of two types namely 1. Stationary, 2. Wandering. The stationery spies lived at one place whereas the wandering spies moved from one place to other. The Mauryan emperors employed beautiful prostitutes also as spies.

4.4.6. Administration of Justice:

The king was the head of Justice. During the Mauryan period there were two types of courts 1. Dharmastheya and 2. Kantakasodhana corresponding to modern civil and criminal courts.

Police head quarters and the courts were established in all the principal town and cities. During the Mauryan period, the punishments were severe. A large number of ordinary offence like giving false evidence, evasion of government taxes, causing serious injury to artisans and workmen were punished by mutilation and death.

4.4.7. Public health:

The Mauryan government took great care to maintain the health of the people. The Arthashastra refers to ordinary physicians, surgeons and surgical instruments. The state laid down rigid laws for punishing the cases of adulteration of grains, oils, salts, scents, and medicines. Care was taken to keep the streets clean.

Conclusion:

We can say that there was a highly organized system of administration under a powerful bureaucracy at the centre. The Mauryan system of state organization endured with much change through ages. The welfare of the citizens was given the first place in state policy.

4.5. The Cultural conditions during the Mauryan period

4.5.1. Social Conditions:

- (a) **Joint family system:** During the Mauryan period, joint family system was prevalent. Great veneration was shown towards all elders in the family. Cordial and affectionate feelings prevailed among different members of the family.

- (b) **Food:** Food of the people included vegetarian and non vegetarian diet, solid and liquid food, milk and its products. Rice, wheat, barley were the staple food. Various kinds of juices and intoxicants were used. However, it may be noted that during the period of Asoka, killing of animals was prohibited.

- (c) **Dress and ornaments:** People used two cotton garments an under garment which reached below the knee and an upper garment which covered shoulders. Turban was used by men. Cotton, silk, and wool were used to make their dress. Ear rings, necklaces, armlets and bracelets were used by both men and women. Girdles, anklets and garlands were used by women only. These ornaments were made of gold, silver, pearls, gems, precious stones and ivory.
- (d) **Social customs and manners:** Slavery was an established institution in the society. The people who do not pay the tax should render government service without taking any salary. The prisoners of war were sent to forests and they brought the waste lands under cultivation.
- (e) **Amusements:** Hunting, boating, swimming, archery, singing, dancing, music, rope dancing, juggling and dicing were some of the amusements during the Mauryan period.
- (f) **Social classes:** The caste system became more rigid during the Mauryan period. Besides the caste system, the Ashrama system also existed during this period. Besides the four castes the people were divided into seven classes depending upon their profession or occupation. They were philosophers, husbandmen, herdsman and hunters, traders and artisans, soldiers, and secret inspectors.
- (g) **Women:** With the prevalence of Buddhism, a change came in the position of women. Some of the women were engaged in dramas in the royal court, as dancers and some of them as prostitutes. Polygamy was widely prevalent. Women used to participate along with their husbands in the religious

activities. Prostitution was recognized by the state as one institution and the prostitutes were to pay tax to the government. The Mauryan emperors employed beautiful prostitutes as spies. Sati and child marriages were present in the society.

- (h) **Education:** During the Mauryan period, schools and higher educational institutions were maintained by state and public charities. The Universities of Taxila, Ujjain and Varanasi were the famous centres of learning. Dharmasastras, Grammar, Politics and economics were widely studied by the people and they were included in the essential courses. Students from the various parts of the country and even from foreign lands studied in the famous universities like those at Taxila.

4.6. Economic conditions:

- (a) **Revenue:** Land revenue was the main source of income to the State. Taxes were collected both in cash and kind and were collected by the local officers. It was fixed at $\frac{1}{4}$ of the gross produce some times it was $\frac{1}{6}$ of the produce.
- (b) **Income from other sources:** Another important source of income was taxes on the sale. Articles manufacture in towns and cities and those brought from the areas out side town came under this tax. Excise duty on liquor, mines, fisheries, forests, fines from law courts, and tolls in ferries and bridges, water tax, house tax, professional tax were other sources of income to the State.
- (c) **Expenditure:** The main expenditure is on the maintenance of the emperor his court, army, salaries of the state officials and servants, allowances to artisans and other works of public

welfare and charities like hospitals, roads, rest houses, irrigation, religious institutions etc.,

- (d) **Irrigation:** The Mauryan government has constituted a regular department which looked after irrigational works. The minor irrigational works were provided and maintained by the village communities whereas the bigger canals reservoirs and lakes were constructed and looked after by the state. The well known Sudarshan lake at Girnar was constructed during Chandra Gupta's time.
- (e) **Public works:** Among the various departments of the Mauryan government, public works is one. It constructed roads, kept them in good order. Mile stones and sign boards were set upon the public roads to show the by roads, turnings and distances.
- (f) **Trade and industry:** Besides the agriculture, trade and industry also flourished well during this period. The state formed regulations for weights, measures, prices, wages and customs. Manufacture of chariots, arms and agricultural implements and building of ships were manufactured articles. The Mauryan kings employed both internal and external trade. Tamralipti and Barukachcha were the important sea ports. Spices, pearls, diamonds, peacocks were the chief exports. Wool, glasswares, wines were the chief imports. During the period of Mauryan period, there were different Srenis for different professions. These Srenis worked as modern banks. During this period, there were Srenis for artisans, traders, military and metals.

4.7. Religion:

During the Mauryan period, Hinduism, Jainism and Buddhism were the main religious sects.

4.7.1 Hinduism: The Mauryans worshiped the Rigvedic natural gods like Indra, Varuna, Vayu, Agni, etc. They also worshiped trinity besides Gods like Ganesha, Skanda etc., and Goddesses like Parvathi, The two sects of Hinduism namely, Saivism and Vaishnavism also came into existence.

4.7.2 Jainism: During this period, Jainism was also in existence. The founder of the Mauryan dynasty Chandra Gupta followed Jainism and he spent his last days at Sravanabelgola, a Jaina religious centre along with Bhadrabahu and he died there performing Sallekhana.

4.7.3 Buddhism: After Kalinga war, Asoka embraced Buddhism influenced by Upagupta a Buddhist monk. He rendered a great service for the propagation of religion. As a result, Buddhism became an international religion. Many stupas and viharas were built. (Refer 4.5.)

4.8. Literature:

During Mauryan period, Sanskrit and Prakrit languages were the prominent languages. Panini's 'Ashtadhyayi' continues to be the model even today for Grammarians. Kautilya's 'Arthashastra', Visakhadatta's 'Mudrarakshasa', 'Kalpasutra' of Bhadrabahu and Buddhist 'Kathavatthu' were the important works belong to the times of the Mauryas.

4.9. The Mauryan Art

The Mauryan period is a great land mark in the history of Indian Art. In fact the History of Indian Art begins with the advent of the Mauryans. It is only in the age of Asoka that we come across monuments of high quality in a large number.

The buildings, palaces and monuments of emperor Chandra Gupta perished as they were mostly made of wood. After Chandra Gupta stone replaced wood. The monuments of Asoka's period were made of hard grey sand stone. Asokan constructions can be divided into Stupas, Chaitya halls, Pillars, Caves and Monasteries.

4.9.1 Stupas: Stupa is a solid domical structure of brick or stone on a round base. It is surmounted by a square box (harmika) which is further crowned by the parasol or umbrella the symbol of spiritual sovereignty. Some times Stupa was surrounded by a plain or ornamented stone railing having one or more gateways. The main object of erecting a Stupa was to enshrine some relics of Buddha. It is said that Asoka built 84,000 Stupas all over India and Afghanistan but most of these have entirely perished. The most famous example is the big Stupa at Sanchi near Bhopal in Madhya Pradesh. The diameter of the Sanchi Stupa is about 38 meters, the height 24 meters and the massive stone railing that surrounds is 3.3 meters in height.

4.9.2. Chaitya Hall: A stupa which had the character of sacred religious monument was known as the Chaitya. The Chaitya hall was a shrine in which the votive stupa occupied the place of the altar. A Chaitya hall is rectangular in design, rounded at the rear end. A solid stupa as the votive object is placed at the rear end. There is a Pradakshinapatha around the Stupa. Such Chaitya halls found at Sanchi, Saranath, Sonari, etc, belong to the time of Asoka.

4.9.3. Pillars: The monolithic pillars constructed by Asoka are the finest and most beautiful characteristic remains of Asokan Art. These pillars have been discovered at Topra, Merut,

Allahabad, Lauriya Nandangarh, Rampurva, Sanchi, Saranath, Rummindei etc., A monolithic pillar consists of three parts.

1. The Prop under the foundation 2. The Shaft and 3. The Capital.

The first part Prop is buried in the ground. The second part of the Shaft of the pillar about 16 mts in height is made of one piece of stone. The third part of the pillar is the Capital. It is usually about 1 mtr in diameter. The Capital is joined with the Shaft by a copper bolt of cylindrical shape bulging in the middle. The Capital of the pillar consists of the abacus, either square, rectangular or circular. It is decorated on its sides with elegant floral designs and figures of birds and animals. Some times there is also the sacred Dharma chakra. Above the abacus rests the crowning figure or figures of animals seated or standing. Below the abacus is the inverted lotus. All the three constitute a single piece of stone.

The Capital of the Saranath Pillar is undoubtedly the most magnificent and the finest piece of sculpture and the best of the series of the Mauryan period. The wonderful lifelike figures of the four lions stand back to back. Figures of four animals, the elephant, the horse, the bull and the lion in relief on the abacus all indicate a highly advanced form of art. These four animals symbolize the four quarters of the Universe, the elephant being the guardian of the East, the bull of the West and the lion of the North and the horse of the South. The Dharmachakra the great wheel, which is supported by these animals proclaims the good laws of piety of Buddhism.

4.9.4. Caves: Caves were cutout of hard and refractory rocks. Their interior walls are so ell polished that they shine like mirrors. Finest examples of caves are found on the Barabar hills near Gaya in Bihar. The earliest rock cut caves the Sudama cave, the Lomasa Rishi cave are on the Barabar hills. The Sudama cave consists of two apartments. The outer one is rectangular and the inner has a hemispherical dome. The Lomasa Rishi Cave closely resembles the Sudama cave but its inner chamber is oval shaped instead of being circular.

4.9.5. Monasteries: A monastery is a religious structure. It consists of a square block formed by four rows of cells along the four sides of the inner quadrangle. The Barabar and Nagarjini group of rock cut monasteries have rectangular chambers and barrel vaulted roof above. Their interior walls are polished like the Asokan pillars.

4.9.6. The Mauryana Sculpture: The majestic figures of lions, the mighty elephants, stately horses and sturdy bulls on the Asokan pillars testify highly matured skill of the Mauryan sculpture. The lions on the Saranath and Rampurva pillars are fine pieces of art. Besides these animal figures, the figures of Yakshas, images of Jaina Tirthankaras also testify the master skill of the Mauryan sculpture.

4.10. Causes for the downfall of the Mauryan Empire:

The Mauryan Empire was established by Chandra Gupta Maurya. It reached its zenith during the time of Asoka. But it began to decline from the time of his successors. The Mauryas ruled for a period of 137 years. The causes for their downfall are many.

1. The successors of Asoka were very weak. They could not maintain their authority effectively.
2. The semi-independent states like Gandhara, Kamboja etc., declared their independence after the death of Asoka. As a result the Mauryan empire collapsed.
3. The oppressive rule of the Mauryan officials, especially after Asoka made the rulers unpopular.
4. After the death of Asoka, rebellions broke out in some parts of the empire. Gandhara, Kashmir, Punjab, Andhra and Kalinga became independent.
5. The militant Brahminical reaction to Asoka's religious policy was an important cause for the downfall of the Mauryan empire.
6. By the time of Asoka, the Mauryan empire became vast. Weak and inefficient rulers could not maintain it.
7. Asoka's death was followed by a division of empire among his sons. There was no paramount power. As a result the empire began to collapse.
8. The Mauryan kings followed monarchical type of government. In this type, there is no guarantee that able rulers will necessarily come to power. Asoka was succeeded by weak and inefficient rulers. As a result the empire collapsed.
9. Asoka himself was mainly responsible for the downfall of the empire. As he gave up fighting after the Kalinga war, the foreign invasions became frequent. His zeal for non-violence and peace resulted in the negligence of fighting forces.
10. Lastly, Pushyamitra Sunga, who was the commander in chief of the last Mauryan king Brihadratha killed the latter ending the Mauryan dynasty. Pushyamitra established the Sunga dynasty at Magadha.

SAQ: Do you agree with views that Asoka himself was mainly responsible for the down fall of the empire ?

20 MARKS

1. Wat are the salient features of the Mauryan administration?

10 MARKS

Describe the circumstances under which the Mauryan Empire was established?

Explain the services of Asoka for the propagation of Buddhism?

Write a brief note on the Cultural conditions during the period of the Mauryas?

What are the causes for the downfall of the Mauryas?

MARKS

1. Sources to know the Mauryan history.
2. Chandra Gupta Maurya
3. Mauryan Art.
4. Dharma of Asoka
5. Asokan pillars

ONE WORD ANSWERS

1. Who was the founder of Mauryan dynasty?
Ans: Maurya Chandra Gupta.
2. Who gave military training to Chandra Gupta Maurya?
Ans: Kautilya.
3. Which Nanda ruler was defeated and killed by Maurya Chandra Gupta?
Ans: Dhana Nanda
4. Which Greek General invaded India during the time of Maurya Chandra Gupta?
Ans: Selucus Nikator.
5. Which Greek ambassador visited the court of Chandra Gupta Maurya?
Ans: Megasthenes.
6. Name the work written by Megasthenes?
Ans: Indica
7. Which religion did Maurya Chandra Gupta follow?
Ans: Jainism
8. Where did Maurya Chandra Gupta spend his last days?
Ans: At Sravana Belgola along with Bhadra Bahu, a Jaina monk.
9. Who was Asoka?
Ans: Asoka was the son of Bindusara and Subhadrangi.
10. What is the title of Bindusara?
Ans: Amitraghata.
11. In which year Asoka invaded Kalinga?
Ans: In 261 B.C.
12. Which war changed the mind of Asoka?
Ans: Kalinga war
13. Who was the Buddhist monk influenced Asoka to embrace Buddhism?
Ans: Upa Gupta.

14. In which rock edict of Asoka the Kalinga war was described?
Ans: XIII rock edict.
15. Name the officers appointed by Asoka for the Propagation of Buddhism?
Ans: Dharmamahamatras.
16. Buddhist council was held by Asoka?
Ans: Third Buddhist council.
17. What are the Buddhist works produced in the 3rd Buddhist council?
Ans: Abhidamma Pitaka and Kathavathu.
18. Under whose guidance the 3rd council was held and where?
Ans: At Pataliputra under the guidance of Moggaliputta Tissa.
19. Whom did Asoka send to Ceylon to propagate Buddhism?
Ans: Son Mahendra and daughter Sanghamitra.
20. Which rock edict of Asoka mention that he prohibited animal sacrifices, feasts and amusements in the kingdom?
Ans: 1st rock edict.
21. Which rock edict of Asoka mention that he has given importance to non-injury to any living things?
Ans: 4th rock edict.
22. Which pillar edict mention the he appointed special officers called Dharmamahamatras to Propagate Buddhism?
Ans: 4th Pillar edict.
23. Which inscriptions of Asoka mention that he became a Buddhist monk and toured all the holy Buddhist places?
Ans: Maski and Erragudi
24. What is the most important feature of the Mauryan administration.
Ans: Provincial administration

25. Which Buddhist work mentions that Asoka had the title 'Priyadarsi'?

Ans: Mahavamsa.

26. Which Delhi Sultan send the pillar of Asoka to Delhi which was originally at Topra and Meerut?

Ans: Firoz-Shah-Tughluq

27. Which Mughal Emperor shifted the Kausambi pillar of Asoka to Allahabad?

Ans: Akbar

28. What is the importance of the Maski rock edict?

Ans: This inscription mentions the name Asoka for the first time.

29. What is the script of the Asokan edicts?

Ans: Brahmi Script

30. Who wrote the work 'Kathasaritsagara'?

Ans: Somadeva.

31. Who is the author of 'Brihatkathamajari'?

Ans: Kshemendra

32. Name the important educational centre during the time of Mauryas?

Ans: Taxila

33. Name the two types of Courts during the Mauryan Period?

Ans: 1. Kantakasodhana - deals with criminal cases
2. Dharmasthiya - deals with civil cases.

34. Who is Sannidhata in the Mauryan administration?

Ans: The main Treasurer.

35. What does the 'Bhaga' mean during the Mauryan Period?

Ans: Tax levied on cattle and agricultural production.

36. How many members were there in the Board to look after the Provincial administration?

Ans: 30 members.

37. In which regnal year Asoka invaded Kalinga?

- Ans: 8th regnal year.
38. Who is the last Mauryan Emperor?
- Ans: Brihadratha
39. Who is the author of Jaina work 'Kalpasutra'?
- Ans: Bhadra Bahu
40. With whom the history of Indian art begins?
- Ans: With Mauryas.
41. Name the types Asokan constructions?
- Ans: 5 types. 1. Stupas, 2. Chaitya halls, 3. Pillars, 4. Caves and 5. Monasteries.
42. What is a Stupa?
- Ans: A stupa is a solid domical structure of brick or stone on a round base.
43. What is the main object of erecting Stupa?
- Ans: The main object of erecting Stupa was to enshrine some relics of Buddha.
44. How many Stupas were build by Asoka?
- Ans: Asoka built about 84,000 Stupas.
45. Which is the most famous example of Stupa built by Asoka?
- Ans: Sanchi Stupa near Bhopal in Madhya Pradesh.
46. What is a Chaitya?
- Ans: A stupa which had the character of a sacred religious monument was known as the Chaitya.
47. Which is the most magnificent and finest pillar erected by Asoka?
- Ans: Saranath pillar capital.
48. Which pillar capital was taken as national emblem after Independence by the Government of India?
- Ans: Sarnath pillar capital.
49. What are the earliest rock-cut caves of the Mauryan Period?

Ans: The Sudama cave and the Lomasa rishi cave on the Barabar hills in Bihar.

51. Match the following:

A		B	
1. Kautilya	(a)	Bhadrabahu	(c)
2. Megasthenes	(b)	Mudrarakshasa	(d)
3. Visakhadatta	(c)	Arthasastra	(b)
4. Panini	(d)	Indica	(e)
5. Kalpasutra	(e)	Astadhyayi	(a)

54. Match the following:

A		B	
1. Sanchi	(a)	Lake	at Girnat
(b)			
2. Saranath	(b)	Stupa	at Bhopal
(d)			
3. Sudama and Lomasa Rishi	(c)	Courts	
(e)			
4. Sudarshan	(d)	Pillar	
(a)			
5. Kantaka Sodhana and Dharma Stiya	(e)	Caves	in Bihar
(c)			

UNIT – V

KUSHANS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Kushans – Kujula Kadphises – Wima Kadphises – The greatness of Kanishka – Administration – Social Conditions – Economic Conditions – Religion – Services of Kanishka for the propagation of Buddhism – Literature – Art – Gandhara Art – Mathura Art.

The Kushans were one of the five clans living in central China. They belong to Yue-chi tribe. After sometime they were dislodged by Huns. They came to Bactria displacing the Sakas. The Kushans defeated the other four clans and established their authority under Kujula Kadphises. There were two houses of Kushans. The first dynasty belonged to Kujula Kadphises and Wima Kadphises. Kanishka and his successor belonged to the second dynasty.

Kujula Kadphises was the ruler of the first line of Kushans. During his period, the Kushana authority was extended over Gandhara and Taxila. He issued copper coins in imitation of Roman coins.

Wima Kadphises: Wima kadphises or Kadphises II was the son and successor of Kujula. He extended his father's empire by conquering the Indus region and Sindh. He issued a number of gold coins. He maintained commercial contacts with Rome. His dynasty came to an end with his death.

The greatness of Kanishka

5.1. Kanishka:

Kanishka belonged to a new family of Kushans. Scholars are not unanimous regarding the date of Kanishka's accession. Different scholars give a different opinion and the date ranges from 50 B.C. to 280 A.D. But majority of the scholars are of the opinion that Kanishka belongs to 78 to 102 A.D. The Saka Era 78 A.D. started from his period onwards.

5.1.1. Conquests:

Kanishka was a great warrior and general. He defeated the Parthians and conquered Kashmir and Upper Sindh. He occupied a part of Magadha. He defeated the Western Satraps of Ujjain. He defeated the Chinese and annexed Kashgar, Khotan and Yarkand. He had the title 'Devaputra'. His capital was Purushapura, modern Peshawar in Pakistan.

5.1.2. Administration:

The king was the absolute monarch. There was a council of ministers to advise the king. The territorial divisions were placed under the control of 'Mahakshatrapas' and 'Kshatrapas'. The Mahakshatrapas had powers to issue their own coins. 'Dandanayaka' and 'Maha Dandanayaka' were feudatory chiefs rendering civil and military service. Village was the lowest unit of administration and it was placed under Gramika.

5.2. Social Conditions

5.2.1. Caste System: Four-fold caste system was present in the society. Besides these four castes there were sub-castes based on occupation.

5.2.2. Family: Joint family system was present. The members of a family are called 'Mahaparivar'. The elder of the house had the power to take the decisions.

5.2.3. Women: Women were given freedom during this period. There is no Paradah System. Polygamy was present. In order to get a male child, man used to marry second time. Prostitution was also present.

5.2.4. Dress and ornaments: Men used to wear Dhoti and women Sarees. Both men and women used ornaments like necklaces, ear rings etc.,

5.2.5. Pastimes: Music, dance, hunting, dicing, fighting were some of the important amusements of the people.

5.3. Economic Conditions

The Kushans maintained commercial contacts with China and Rome. There were 18 types of 'Srenis'. Barter system was in existence. Diamonds and precious stones were exported to Rome. Glassware, gold, silver, copper were among the important imports.

5.4. Religion

N.N. Ghosh rightly remarks, "Kanishka was a foreigner by birth but, an Indian by choice". In the beginning, Kanishka was a follower of Hinduism. But, afterwards, influenced by Asvaghosha he embraced Buddhism. Like Asoka, Kanishka also took several measures for the propagation of Buddhism. So, he was described as Second Asoka by some Buddhist works.

5.4.1. Services rendered by Kanishka for the propagation of Buddhism:

1. Kanishka constructed many Buddhist Stupas.
2. He also repaired the old Monasteries.
3. He sent Buddhist missionaries to foreign countries like China, Japan, Tibet and central Asia to spread Buddhism.
4. He organized the fourth Buddhist council at Kundalavana under the guidance of Asvaghosha and Vasumitra. To

bring harmony among the disputed monks Kanishka organized this council. Commentaries on Tripitakas were written in this council. They were collected in a book called 'Mahavibhasa'. This book has been described as an encyclopaedia of Buddhism. The decisions of this council were written on copper plates. They were placed in boxes and deposited in a Stupa.

5. Kanishka also constructed many Buddhist structures. He constructed a wooden stupa of 400ft height at Peshawar on the relics of Buddha. He also constructed the Buddhist Aramas at Taxila.

SAQ: Can you guess the reason, why Kanishka followed Buddhism, though he is a foreigner.

5.5. Literature

Asvaghosa, the court poet of Kanishka, was a philosopher, play writer and a musician. He was the author of 'Buddha Charita', 'Sundaranandakavya', 'Sariputta Prakarana' and 'Vajrasuchi'. Acharya Nagarjuna wrote a work called 'Madhyamikavada'. Charaka wrote 'Charakasamhita' a work on medicine, Vasumitra wrote 'Mahavibhasasutra'.

5.6. Art

During the time of Kanishka, the Gandhara Art in North Western India and Mathura Art in Eastern part came into existence.

5.6.1. Gandhara Art:

Gandhara Art was connected with Mahayana Buddhism. It flourished from about the middle of the 1st Century B.C. to about 5th Century A.D. The real patrons of the Gandhara Art were the Central Asiatic Sakas and Kushans, especially Kanishka. It was during the

reign of Kanishka that a vast number of Buddhist monasteries and Stupas were constructed and Buddhist images were executed on the ideal of Greek art.

The Gandhara Art is “Derived from Greek art or the Hellenistic art of Asia Minor and the Roman Empire. It is also known as Greco-Roman art or Indo-Greek art. As this art was adopted to Indian genius and applied to Buddhist subjects, it is also called the Greco-Buddhist School of Art. Consequently there appeared statues of Buddha and other divine figures, posed, modeled and draped according to Greek art ideals and traditions. Figures of the Buddhist pantheon were modelled on the identical characters of Greco-Roman pantheon, sometimes with the moustache, turban or ornaments added according to current local taste and tradition and their draperies were arranged and designed in the style of a Roman Toga as treated in Hellenistic art. The Indian subjects were interpreted through the Greco-Roman technique. Infact, ‘the Gandhara artist had the hand of a Greek and heart of an Indian.

The main theme of Gandhara sculpture was the new form of Buddhism and its most important contribution was the evolution of an image of Buddha. Fine images of Buddha and Bodhisatvas and relief sculptures illustrating various episodes of Buddha’s present and past life, were remarkably executed in a kind of black stone. The life of Buddha formed the inspiring motive of this art. In fact, the Gandhara school of sculpture is a lovely commentary on the life and deeds of Lord Buddha.

There are some outstanding technical characteristics of the Gandhara School of sculpture. In the first place, the facial and physinogomical features, well rounded forms, treatment of drapery and wavy hair and balance and distribution of different parts of the

body of the Buddhist statues and relief compositions are modeled on the patterns of Greco-Roman art. Secondly, the Gandhara art has a tendency to mould the human body in a realistic manner with great attention to accuracy of physical details especially by the delineation of muscles and the addition of moustaches etc. Thirdly, the representation of the thick drapery with large and bold fold lines form a distinct characteristic. Lastly, the Gandhara sculptures reveal rich carving, elaborate ornamentation and complex symbolism.

The Gandhara sculptures have been found in the ruins of Taxila and the various ancient sites in Afghanistan and the North West frontier province of Pakistan. These consist mostly of images of Buddha and relief sculptures representing scenes from Buddha's life. The Greco-Roman architectural impact modified the Stupa structure. The orthodox Indian design of the Stupa was developed into an architectural composition of fine proportions and characters. The height of the Stupa was raised anonymously by elevating the Stupa on a high raised platform. Consequently, the stupa became very high. The niches and shrines of the Stupa wherein the Buddhist images were installed were richly painted. The Gandhara style of architecture continued to be followed not only in the Kushana period but also in two subsequent centuries. In the 5th Century A.D., Gandhara Art disappeared.

5.6.2. Mathura Art

In the 1st Century B.C., the art of image making was developed at Mathura. Stone images of different religious cults were made at Mathura. About the beginning of the 1st century A.D, Mathura became very active art centre. The spotted red sand stone was used for these images of Buddhist, Brahminical and Jain divinities and the figures of Yakshas, Yakshinis, Nagas, and Naginis. The Mathura artist carried on the earliest sculptural tradition of

Barhut and Sanchi. Female figures standing by a tree on balconies and frequently with a dwarf were carved on railings. Floral designs sometimes interspersed with animals for borders were engraved on the coping stones of the railings. A few represent Buddhas, Bhodisatvas, Kubera with attendant, Yakshas and other male figures, Yakshinis, Apsaras in erotic attitude, women engaged in their toilet etc. Erotism, dancing, music and scenes of sensuousness are finally represented in panel of sculptures. Thus, the artist of Mathura depicted the social side of contemporary life.

The Mathura sculpture made the Buddha image with the broad masculine chest and shoulder, firm body form, shaven head of monk in his sanghati and imposing personality. Buddha was displayed in 'Abhayamudra' with appearance of an ideal Indian monk expressing grace, calm and spiritual sentiments. Buddha images were made both in seated and standing poses. In the standing image, the drapery leaving the right shoulder bare, was arranged in schematic fold. In the seating posture, the seat was always a lion's throne and not the lotus as in the Gandhara art.

Another noteworthy feature is that Mathura sculpture introduced changes to distinguish Buddha image from those of Bodhisatvas. A Bodhisatva was represented wearing elaborate head dress and ornaments. He was shown in Dhyanamudra.

Besides the Buddhist images, Mathura artist in the Kushana period, carved out images of brahminical deities. Popular brahmanical God, Siva was represented with Parvati or alone. He was shown with four arms. Ardhanarisvara figure of Siva was also executed. Vishnu, another popular brahmanical God, was also represented in stone both in standing and seated postures. Many other brahmanical images like Brahma, Surya, Balarama, Agni,

Kartikeya, Vasundhara, Mahishasuramardini, Saptamatrikas, Yakshas, Yakshinis, Nagas and Naginis were also well executed.

Mathura sculptors made images of Jaina Tirthankaras also. These were made either seated in Padmasana or in standing position. In addition to the images of divinities and sensuous and erotic figures, the artists of Mathura represented royal personalities in stone. Images of kings, chiefs and nobles were also well executed.

10 MARKS

1. Estimate the greatness of Kanishka.
2. Explain the services rendered by Kanishka for the propagation of Buddhism.

5 MARKS

1. Gandhara Art
2. Mathura Art
3. Religion of Kanishka.

ONE WORD ANSWERS

1. Who were the Kushans?

Ans: The Kushans were one of the five clans of people living in central China.

2. To which tribe did they belong?

Ans: They belonged to Yue – Chi tribe

3. Name the two kings who belonged to the first line of the Kushana rule?

Ans: 1. Kujula Kadphises or Kadphises – I and 2. Wima Kadphises.

4. To which line of the Kushans does Kanishka belong?

Ans: Kanishka belongs to the second line of the Kushans.

5. Who is the greatest ruler among the Kushans?

- Ans: Kanishka.
6. What is the title of Kanishka?
- Ans: Devaputra.
7. What is the capital of Kanishka?
- Ans: Purusha Pura or Peshawar.
8. Who influenced Kanishka to follow Buddhism?
- Ans: Asvaghosha.
9. Who was the court poet of Kanishka?
- Ans: Asvaghosha
10. Which Buddhist council was organized by Kanishka?
- Ans: 4th council
11. Where did Kanishka organize the 4th Buddhist council?
- Ans: Kundalavana
12. Under whose guidance the council was held?
- Ans: Asvaghosha and Vasumitra.
13. What is the result of the 4th Buddhist council?
- Ans: Commentaries on Tripitakas were written. They were collected in a book called 'Mahavibhasa'.
14. Which art was patronized by Kanishka?
- Ans: Gandhara Art.
15. What is meant by 'Gandhara Art'?
- Ans: The mixture of Indian and Greek art is called Gandhara Art. The subject matter is Indian but the technique is Greek.
16. Which sect of Buddhism was represented by 'Gandhara Art'?
- Ans: Mahayana sect of Buddhism
17. What is the special feature of Mahayana Buddhism?
- Ans: In Mahayana Buddhism, Buddha is worshipped in human form.
18. Besides, the Gandhara school of Art, Which school of art came into existence during the time of Kanishka?
- Ans: Mathura Art

19. To which religion the art objects of Mathura school belong?

Ans: Brahmanism, Buddhism and Jainism.

20. Who was the last king among the Kushans?

Ans: Vasudeva – II

21. Who is famous in the field of medicine in the court of Kanishka?

Ans: Charaka

22. Who succeeded Kanishka?

Ans: Vasishka.

23. Match the following:

A	B
1. Asvaghosha (b)	(a) Mahayana Buddhism
2. Acharya Nagarjuna (d)	(b) Buddha Charita
3. Charaka (e)	(c) Mahavibhasa Sutra
4. Vasumitra	(d) Madhyamikavada and Suhrullekha (c)
5. Gandhara Art (a)	(e) Charaka Samhita

UNIT – VI

SATAVAHANAS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Satavahanas – Antiquity of the Andhras – Andhra Satavahana identity – Original home of the Satavahanas – Chronology – Political History – Greatness of Gautamiputra Satakarni – Political Conditions – Social Conditions – Economic Conditions – Religion – Literature – Art and

Introduction

One of the most important dynasties that sprang up from the ruins of the Mauryan empire was that of the Andhra Satavahanas. They ruled over Deccan and South India for about 4 ½ Centuries.

6.1. Antiquity of the Andhras: The earliest mention of the Andhra is to be found in Aitareya Brahmana. The Buddhist works also refer to the Andhras as people living on the Godavari. Megasthenes mentioned that the Andhras had a force of 10,000 infantry, 2000 cavalry and 1000 elephants besides 30 fortified towns. The inscriptions of Asoka also mention that the Andhras were included in the Mauryan Empire. Thus, it is evident that the Andhras were powerful in 300 B.C. When the Mauryan Empire disintegrated, the Andhra Satavahanas emerged as independent rulers.

6.1.1. Andhra Satavahana identity:

The inscriptions and the coins found in the Deccan mention the kings of Satavahanakula. The Puranas give a list of kings belonging to Andhra Jati. Some historians identified these kings of Satavahanakula with those of Andhra Jati. So, we can say that Andhra is the name of a race whereas Satavahana is the name of the

dynasty. Therefore, it may be concluded that Andhras and Satavahanas are one and the same.

6.1.2. Original home of the Satavahanas:

There is a difference of opinion regarding the origin of the Satavahanas. On the basis of epigraphical evidence available some scholars held that Karnataka was the original home of the Satavahanas. According to some other historians, Vidarbha was their original home. According to some other scholars, Maharashtra was their original home on the basis that their capital Paithan was located in Maharashtra. On the basis of epigraphic, numismatic and literary evidence, many of these scholars are of the opinion that the coastal region between Godavari and Krishna rivers was the original home of the Andhra Satavahanas. However, recent numismatic and other evidences show that the Karimnagar region of Andhra Pradesh was their original home.

6.1.3. Chronology: Regarding Chronology also there is no unanimity among the historians. The Puranas give different dates for the period of Satavahana rule. Puranas held that the Andhras occupied Magadha about 25 B.C by killing Susarma the last of the Kanvayanas. Some scholars identify the Satavahana king Srimukha as the founder of the Satavahana dynasty. If it is correct, the Satavahanas established their dynasty at Magadha at 30 B.C. On the basis of Yuga and Vayupuranas, Kathasaritsagara, Ptolemy's 'Geography', the Hatigumpha inscription of Kharavela it can possibly be concluded that the Andhra Satavahanas ruled for a period of 450 years.

6.2. Political History

30 Satavahana kings ruled for about 450 years. Among them, some of the important kings are mentioned below:

6.2.1. Simukha or Srimukha: He was the founder of the Satavahana dynasty. He shifted his capital from Dhanyakataka to Paithan.

6.2.2. Krishna or Kanha: He was the brother of Srimukha. He extended the empire upto Nasik. The Kanheri caves were named after him.

6.2.3. Satakarni – I: He was the son of Srimukha. He was one of the greatest ruler of the Satavahana dynasty. His achievements are known to us from the Naneghat inscription of his wife Naganika. He defeated Kharavela, the king of Kalinga. To commemorate this victory he performed two aswamedha sacrifices and one Rajasuya sacrifice and assumed the title ‘Dakshinapathapati’. He followed Vedic religion and gave grants to Brahmins.

6.2.4. Satakarni – II: He ruled for 56 years. He was mentioned in the inscription of Kharavela. The Saka Satavahana struggle started during this period.

6.2.5. Kunthala Satakarni: He destroyed the Sakas and recovered Barukachcha.

6.2.6. Pulomavi: He invaded Magadha.

6.2.7. Hala: Hala was the 17th Satavahana king. He was a great poet. He had the title ‘Kavivatsala’. He wrote ‘Gathasaptasati’ in Prakrit language.

6.2.8. The greatness of Gautamiputra Satakarni

Gautamiputra Satakarni was the greatest of the Satavahanas and one of the most illustrious rulers of ancient India. He ruled for 24 years. The Nasik inscription of his mother Balasri describes his

greatness. He conquered Kukura, Anupa, Assanka, Mulaka, Vidarbha, Konkan, and Kuntala and annexed them to his empire. The mountain ranges of Vindhya, Satpura and Aravali were included in his empire. His empire included the Godavari region, Berar, Malwa, Gujarat and Kathaiwar.

He was a great scholar. He was described as ‘Agamanilaya’ (The abode of the Vedas). He had 3 titles, 1. ‘Ekabrahmana’- (for his patronage of Vedic religion and for protecting the Brahmins). 2. ‘Trisamudratoyapitavahana’: (one whose vahanas drank water from three seas). 3. ‘Kshatriyadarpamanamardana’ (one who destroyed the pride of the Kshatriya kings). According to K. Gopalachari, “Gautamiputra Satakarni was the greatest of the Satavahanas”.

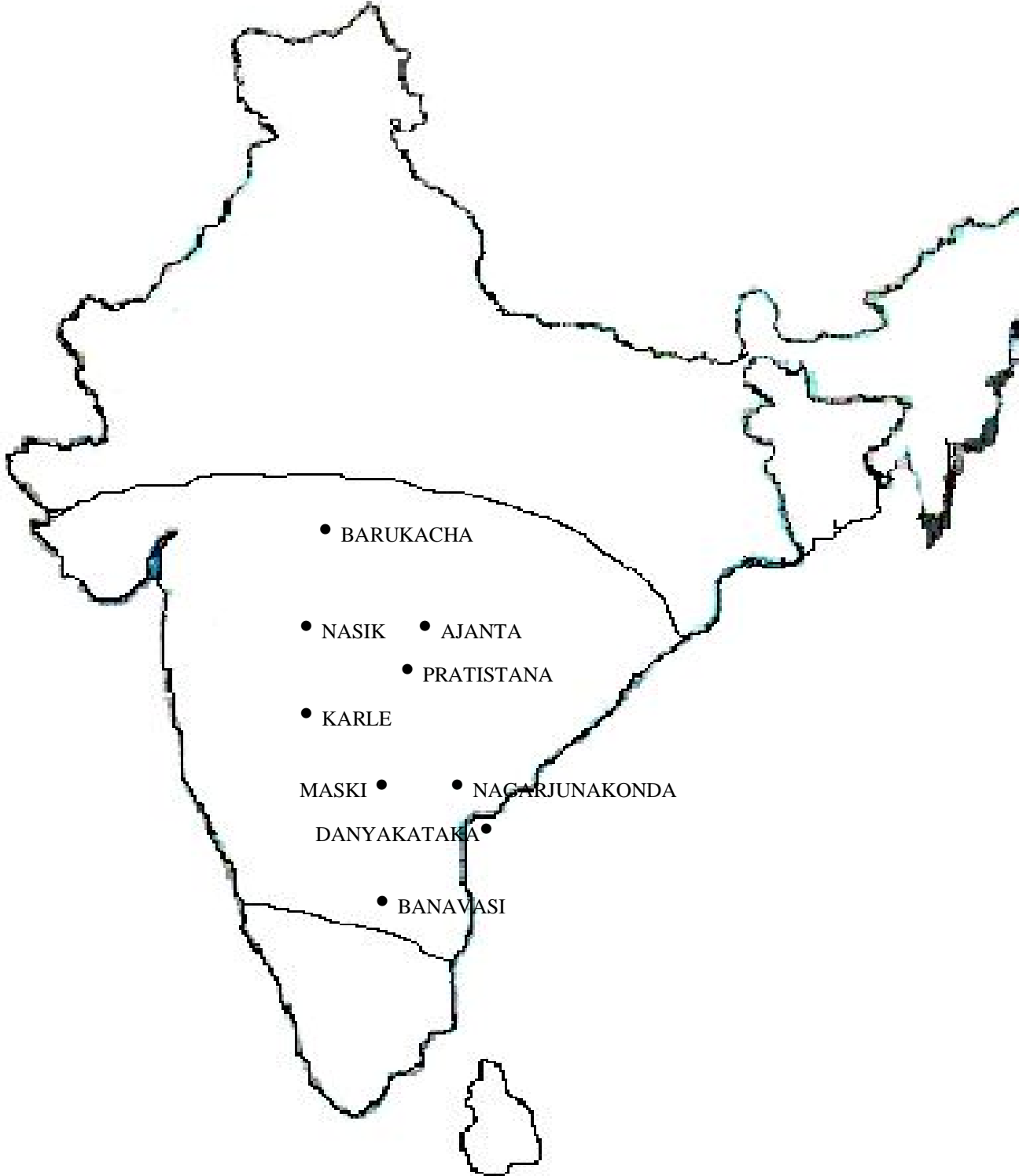
6.2.9. Pulomavi – II: He was the son of Gautamiputra Satakarni. He came into conflict with the Sakas.

6.2.10. Vasishtiputhra Sivasri Satakarni: He was twice defeated by Saka king Rudradaman.

6.2.11. Gautamiputra Yajnasri Satakarni: He was the last great ruler of the dynasty. He was described as ‘Trisamudradhipati’. He was the patron of Acharya Nagarjuna and built for him a Maha Chaitya and Maha Vihara at Nagarjunakonda.

The successors of Yajnasri Satakarni were weak and consequently their feudatories became powerful. Ultimately, Srisantamula put an end to Pulomavi – III and founded the Ikshvaku dynasty at about 220 A.D.

EMPIRE OF GAUTHAMIPUTRA SATAKARNI



6.3. The cultural conditions under the Satavahanas (or) The contribution of the Satavahanas to South Indian culture:

6.3.1. Political conditions:

Hereditary monarchy was the form of government. The Satavahanas followed the same administrative system of the Mauryas. The king was the absolute monarch. The Satavahana kings gave importance to religion. The position of the Brahmin in the society further went up. The kings performed Vedic sacrifices elaborately. The Satavahana queens made donations to religious institutions. The king himself supervised justice and army.

- (a) **Division:** The satavahana empire was divided into ‘Aharas’ and ‘Villages’. The head of the Ahara was known as ‘Amatyas’. The Amatyas had no hereditary powers. They were transferred from place to place. Gramika was the head of the village. ‘Mahalekhaka’, ‘Mahaaryaka’ (head of religion), Bhandagarika (treasurer), Nibandhakara (preserver of land records, Pratihara (guardian), Dutaka (spies) etc., assisted the king in administration.
- (b) **Army:** During the time of Satavahanas the kings maintained the powerful army. Four fold army was in existence.

6.3.2. Social conditions

- (a) **Caste system:** Fourfold caste system was present in the society. Sub-castes based on occupation were also in existence. The Yavanas, Sakas and Pahlavas maintained marital relations with the Satavahanas and absorbed in Indian society.
- (b) **Family:** We find joint family system during this period. Father was the head the family.
- (c) **Position of Women:** Women enjoyed high and respectable position in the society. The use of metonymics such as

Gautamiputra and Vashistiputhra indicates that in the society mother enjoyed a great importance. Women enjoyed right to make donations to religious institutions. There were no widow remarriages. Polygamy was present.

- (d) **Ornaments:** Both men and women used ornaments. Necklaces, ear rings, kankanas etc., were used as ornaments.

6.3.3. Economic conditions

- (a) **Crops:** Agriculture was the main occupation of the people. Paddy, millet, sugarcane etc., were some of the crops. People followed various occupations such as weaving, pottery, jewelry. Metal, cotton and carpentry.
- (b) **Srenis or guilds:** During this period the merchants were organized into guilds. The garland makers, weavers, oilpressers, goldsmiths, potters, etc., were organized into guilds. Each guild had a head. These guilds worked as modern banks.
- (c) **Important ports:** Barukachcha, Sopara, Kalyani, Machilipatnam, Motupalli, Ghantasala were among the important ports.
- (d) **Imports and Exports:** The important exports were ivory, agate, silk, cotton, and diamond. The imports were wines, gold, silver, glassware, and perfumes.
- (e) **Important Trading Centres:** Because of the improvement in trade cities changed into trading centres. Nasik, Vijayapuri, Vinukonda, Dhanyakataka, Pratishtanapuram and Narasaraopeta are the important trading centres during this period. The Satavahanas maintained trade relations with Western countries and Asiatic countries.

6.4. Religion

6.4.1. Hinduism:

The Satavahanas revived the Hindu religion. The performance of Vedic sacrifices became elaborated. Along with Vedic Gods, Skanda, Krishna and Parvati were also worshiped.

6.4.2. Buddhism:

The Satavahanas promoted Buddhism also. It was more popular among the Satavahana queens and artisan classes. Gautamiputra Satakarni is said to have gifted a village to Buddhist monks in honour of his mother Gautami Balasri who was a staunch supporter of Buddhism. The important Buddhist centres during the Satavahana period were Karle, Nasik, Bhaja, Kanheri, Bhattiprolu, Amaravati, Nagarjunakonda, Ghantasala and Jaggayyapeta.

SAQ: Do you agree with the view that the Satavahana kings followed religious tolerance?

6.5. Literature

Hala the 17th Satavahana king compiled 'Gathasaptasati' in Prakrit language. He had the title 'Kavivatsala'. Gunadhya wrote 'Brihatkatha' in Paisachi language. Sarvavarma wrote 'Katantravyakarana' and Acharya Nagarjuna wrote 'Suhrulekha' in Sanskrit language.

6.6. Art and Architecture

The architectural remains that can be assigned to the Satavahana period belong to Buddhism. The Buddhist monuments of this period are divided into four types. 1. Viharas 2. Sangharamas, 3. Stupas and 4. Chaityas.

Viharas were the residences of Buddhist monks.

Sangharama was a Buddhist monastery with a school attached to it.

Stupa was a monument built on the remains of Buddha.

Chaitya was a place of worship of the Buddhist with a Stupa as an object of worship.

The Chaitya Grihas of this period are found at Karle, Nasik, Bhaja, Bedsa and Nagarjuna konda.

Stupas were built at Amaravati, Nagarjunakonda and Bhattiprolu. These Stupas were decorated with sculptures illustrating the incidents in the life of Buddha and stories from the Jatakas.

20 MARKS

1. Explain the contribution of the Satavahanas to south Indian culture? Or Describe the cultural conditions during the time of the Satavahanas?

5 MARKS

1. Estimate the greatness of Gautamiputra Satakarni?
2. Discuss about the original home of the Satavahanas?
3. Write about Satavahana art?

ONE WORD ANSWERS

1. Where do we find the earliest reference to Andhra?

Ans: In Aitereya Brahmana

2. What is the original home of the Satavahanas?

Ans: The region between the rivers Godavari and Krishna was the original home of the Satavahanas.

3. Who is the founder of the Satavahana dynasty?

Ans: Srimukha

4. After whom the caves of Kanheri were named?

Ans: Krishna or Kanha

5. Which inscription describes the greatness of Satakarni – I?

Ans: Naneghat inscription engraved by his queen Naganika.

6. Who was defeated by Satakarni – I?

Ans: Kharavela, the king of Kalinga.

7. What is the title of Satakarni – I?

Ans: Dakshinapathapathi.

8. Who was Hala?

Ans: Hala was the 17th Satavahana king.

9. What is the work compiled by Hala?

Ans: Gathasaptasathi

10. Who is the greatest among the Satavahanas?

Ans: Gautamiputra Satakarni.

11. Which inscription describes the greatness of Gautamiputra Satakarni.

Ans: Nasik inscription of his mother Gautami Balasri.

12. Name the titles of Gautamiputra Satakarni?

Ans: Ekabrahmana, Trisamudratoyapitavahana and Kshatriyadarpanamardana.

13. Which Satavahana king had the title ‘Trisamudradhipathi’?

Ans: Gautamiputra Yajnasri Satakarni.

14. Which famous Buddhist Scholar lived in the court of Gautamiputra Yajnasri Satakarni?

Ans: Acharya Nagarjuna.

15. Name the important trading centres during the time of the Satavahanas?

Ans: Nasik, Vijayapuri, Vinukonda, Dhanyakataka, Prathisthanapuram.

16. Into how many types the art and architecture of the Satavahanas was divided?

Ans: Four types. 1. Viharas, 2. Sangharamas, 3. Stupas, 4. Chaityas.

17. What is a Vihara?

Ans: Vihara is the residences of Buddhist monks.

18. What is a Sangharama?

Ans: Sangharama was a Buddhist monastery with a school attached to it.

19. What is a Stupa?

Ans: Stupa was a monument built on the remains of Buddha.

20. What is a Chaitya?

Ans: Chaitya was a place of Buddhist worship with a Stupa as an object of worship.

21. What is the capital of the Satavahanas?

Ans: Dhanyakataka.

22. The Prakrit work 'Leelavathi Parinaya' describes which Satavahana king's marriage?

Ans: Hala

23. Which symbol we find frequently on the Satavahana coins?

Ans: Ship

24. Match the following:

A	B
1. Satakarni – I inscription (c)	(a) Hathigumpha
2. Gautamiputra Satakarni (d)	(b) Junagadh inscription
3. Rudradaman (b)	(c) Nanghat inscription
4. Kharavela (a)	(d) Nasik inscription

25. Match the following:

- | A | B |
|-------------------------------|-------------------------|
| 1. Hala
(c) | (a) Katantravyakarana |
| 2. Gunadya
(d) | (b) Suhrukakha |
| 3. Sarvavarma
(a) | (c) Gathasaptasathi |
| 4. Acharya Nagarjuna
(b) | (d) Brihatkatha |

UNIT – VII

THE GUPTA EMPIRE

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- The Gupta Empire – Sources to know about the empire – Chandra Gupta –I – The Greatness of Samudragupta – Golden Age of the Guptas – Administrative system – Social Conditions – Economic Conditions – Religion – Literature – Sciences – Education – Art and Architecture – The greatness of Chandra Gupta – II – Causes for the downfall of the Guptas.

Introduction:

After the downfall of the Kushans in North India, once again the North India was divided into small independent kingdoms. There was no political unity. In this situation, the Guptas succeeded in establishing a paramount power in North India in 4th Century A.D.

Sources:

The important sources to know about the Guptas are literary works, inscriptions, paintings, coins etc.,

Among the literary works, the most important works are Visakhadatta's 'Mudrarakshasa' and 'Devichandraguptam', Fahian's 'Fo-Ko-Ki' and Hieuntsang's 'Si-Yu-Ki'.

Among the inscriptions, the inscriptions of Udayagiri, Mathura, Sanchi, Junaghad Inscriptions, Indore copper plate Inscription and Allhabad Pillar Inscriptions are very useful to know about the Guptas.

The paintings of Ajanta and different types of coins are also important source material to the history of the Guptas.

7.1. Early Rulers:

Sri Gupta was the founder of the dynasty. He was succeeded by Ghatotkacha Gupta. Both these had only feudatory titles like 'Maharaja'.

7.1.1. Chandra Gupta – I

He was the son of Ghatotkacha Gupta. He was the first to assume the imperial title of 'Maharajadhiraja'. To increase his power and prestige, he married the Lichchavi princess Kumaradevi.. He issued the coins bearing the image of himself and his queen Kumaradevi. Chandra Gupta I selected one of his sons Samudragupta as his successor.

7.2. The greatness of Samudragupta

Introduction: Samudragupta was the son of Chandra Gupta I and Kumaradevi. He was selected by his father to the throne. He came to the throne in 335 A.D. As soon as he came to the throne, he started a series of conquests. His victories were described in Allahabad inscription composed by the poet, Harisena, his Sandhivigrahika. His military campaigns may be divided into four groups, 1. First Aryavarta Campaign, 2. South Indian Campaign, 3. Second Aryavarta Campaign, 4. Conquest of Forest kingdoms.

7.2.1. First Aryavarta Campaign: Samadragupta wanted to consolidate his position and extend his empire. So, he lead his first Aryavarta Campaign. He defeated the Naga rulers Achyutanaga, Nagasena and Ganapathinaga and occupied Ahichchtra, Mathura and Padmavathi.

7.2.2. South Indian Campaign: Samudragupta then turned his attention towards the south. His south Indian expedition was characterized by conquest and conciliation. 12 kings of south India were defeated and reinstated by him. They were

1. Mahendra of Kosala
2. Vyagraraja of Mahakantara

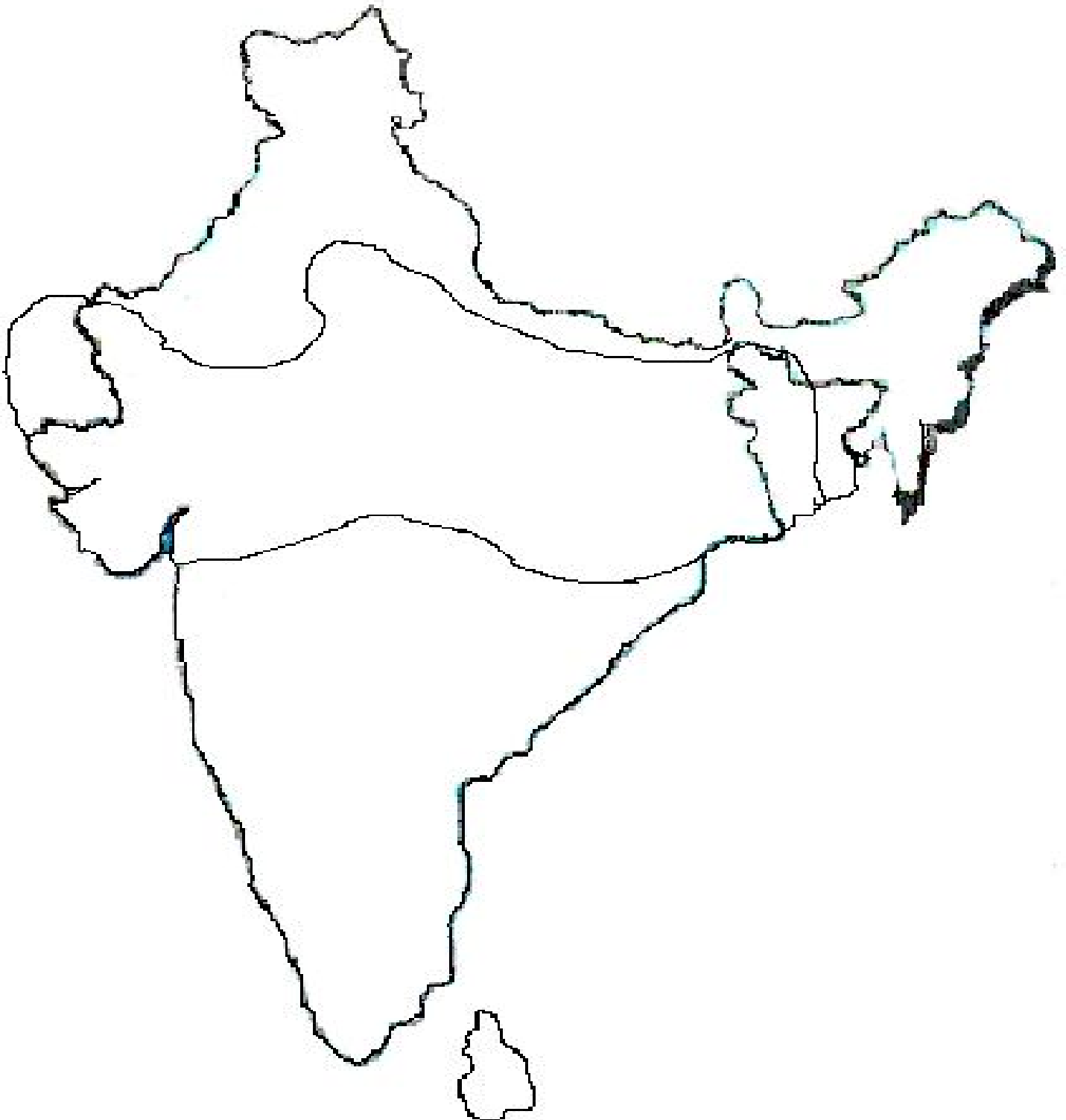
THE GUPTA EMPIRE

3. Mantaraja of Kurala
4. Mahendra of Pishtapura
5. Swamidatta of Girikottura
6. Damana of Errandapalla
7. Neelaraja of Avamuktha
8. Hastivarmana of Vengi
9. Ugrasena of Palaka
10. Kubera of Devarashtra
11. Dhanunjaya of Kakushtalapura and
12. Vishnugopa of Kanchi.

**EMPIRE OF
SAMUDRA GUPATA**



THE GUPTA EMPIRE



7.2.3. Second Aryavarta Campaign: Nine kings of North India formed into a confederacy under the leadership of Rudradeva to defeat Samudragupta. But, Rudradeva was killed by Samudragupta and the confederacy under his leadership was broken.

7.2.4. Conquest of Forest Kingdoms: In order to keep open the route between Aryavarta and South India, Samudragupta defeated Eighteen forest kingdoms.

In view of Samudragupta's military exploits V. N. Smith remarks "He was greater than Napoleon". He was a scholar a poet and a Musician. He enjoyed the epithet 'Kaviraja'. He showed religious tolerance.

7.3. The causes for describing the period of Guptas as Golden Age in Ancient Indian History

The Gupta Age stands unique in Indian History. This age witnessed world's best and original creations in art, literature, philosophy, religion and science took place in the Gupta age. Peace order and stability not only led to political unification and greatness and general economic prosperity but also religious liberalism. The Gupta period attained a high standard of culture. The Gupta age is therefore rightly called the Classical Age and the Golden Age of Indian History. It has the following salient features.

7.3.1. Administrative organization:

- (a) **Central Government – The King:** Hereditary monarchy was the prevailing form of government in the Gupta period. The king assumed high sounding titles like 'Maharajadhiraja', 'Paramesvara'

and 'Paramabharraka'. The king was the head of the administration.

- (b) **Powers of the King:** The king was center of Military, political, administrative and judicial powers of the kingdom. He governed with the assistance of a ministry. But, the ultimate responsibility of a final decision rested with the king. All the Viceroy, Governors, Military and Civil officers were appointed by him and were responsible to him. He shared his powers with ministers and other high state officers.
- (c) **Ministers:** The king carried on the administration with the help of the ministry. The crown prince and the feudatory chiefs were also to assist the king in administration. Among the ministers who assist the king were 'Sandhivigrahika' (minister and peace and war or foreign minister), 'Mahabaladhikrita' (commander in chief), 'Mahadandanyaka' (controlling authority over the Dandanayakas), 'Akshapataladhikrita' (keeper of state documents), 'Mahaprathihara' (incharge of Pratiharas) etc., Most of the officials were from the Brahmin and Vaisya classes.
- (d) **Kumaramatyas:** A class of officers known as Kumaramatyas were appointed by the king on hereditary considerations. They acted as generals, councilors, and district officers.

7.3.2. Provincial Administration:

For the sake of efficient administration, the Gupta empire was first divided into Provinces. They were known as 'Bhuktis'. Uparikas or Gopatries were the officers of the Bhuktis. The provinces were further divided into Vishayas or Pradesas. 'Vishayapathi' was the officer of the

Vishaya. These Vishayas were again sub-divided into 'Villages'. Gramika was the head of the Village.

The town administration was carried on by an officer known as 'Purapala' assisted by the town council known as 'Parishad'.

7.3.3. Army:

The Gupta Army mostly consisted of elephants, infantry and cavalry. Chariots gradually fell in disuse and they no longer formed a part of the army. Each branch of the army had its different cadre of officers. There were a number of Mahasenapathis under the king who had their armies posted in different provinces. Bows and arrows, swords, battle axes, spears, javelins etc., were some of the weapons used by the Gupta Army.

7.3.4. Judiciary:

The king was considered to be the very incarnation of Justice. There was also a high official at the center for justice. There was the supreme court which tried important local cases and entertained appeals against the decisions of the lower courts. The Gupta laws were few and mild. Most of the crimes were punished by fines. Mutilation was the highest punishment for repeated rebellions.

7.3.5. Revenue:

The principal source of revenue was the land tax known as 'Bhagakara' in some localities and 'Udranga' in others. Normally, 1/6th of the produce was collected as tax. Toll tax was an important item of revenue to the State and was collected from traders, bankers and merchants. The next important sources of revenue were duties at ports, ferries, fortified stations and octroi duties some of which were collected in kind. The merchants and artisans organized themselves into guilds.

7.3.6. Social conditions:

- (a) **Caste System:** Social conditions underwent a rapid change during the Gupta period. Caste system continued to exist in the society. People changed their professions to suit their needs. We find members of the priestly and artisan classes taking to the profession of arms, and members of the Kshatriya caste figuring as merchants and sometimes Vysyas as rulers. Sudras in the period under review were permitted to become traders, artisans and agriculturists. The untouchables lived outside the main settlements. Marriages were generally endogamous. But, marriages of men of higher caste with women of lower caste often took place. They were known as 'Anuloma marriages'. Such marriages were recognized as valid. Marriages of women of higher caste with men of lower caste known as 'Prathiloma marriages' also took place in the society. Slavery was present but not rigid. Prisoner of war, debtors, gamblers used to become slaves. Joint family system continued during this period also.
- (b) **Women:** Women of the upper classes took keen interest in the cultural activities and enjoyed a prominent share in administration. The custom of 'Sati' became usual. Widow remarriages were becoming unpopular. The practice of Swayamvara or self choice of husband was in practice during the time of Guptas.
- (c) **Diet- Dress and Ornaments:** People were both vegetarian as well as non vegetarian in the Gupta period. Drinking was common among the people of lower class. Although meat eating was greatly disfavoured due to the rise of Buddhism yet meat was taken on

certain occasions and festivals. Beetel leaves were chewed after the dinner.

The old Indian dress consisting of an upper garment and a lower Dhoti continued to be the costume of the males. Women used to wear sarees. Various types of ear rings, gold and pearl, necklaces of variety, bangles were used as common ornaments. The paintings of Ajanta indicate that the fashion of dressing the hair were numerous and graceful.

- (d) **Amusements:** Dicing, chess, hunting, ram fights and cock fights, ball game were the important amusements during this period.

7.3.7. Economic conditions:

- (a) **Guilds:** Trades and industries were organized into guilds. They had their own rules, regulations which were usually accepted and respected by the state. Disputes among their members were settled by their own executive. Some guilds had their own soldiers for the protection of their goods, person and property. Each guild had its own seals for business transactions and official correspondence.
- (b) **Industries:** Agriculture and other industries progressed considerably in the Gupta period. Wheat, rice, sugar cane, jute, oil seeds, cotton, bajra, spices, betel nuts, betel leaves, medicinal drugs were principal products of the country. Manufacture of the cloth was the main industry. Painting,. Architecture, sculpture, ivory work, goldsmithy, blacksmithy, and ship building were other main crafts. Barter system was also existed.

- (c) **Trade:** The Gupta kings maintained both internal and external trade. Different varieties of cloth, food grains, spices, salt and precious stones were the main articles of internal trade. Tamralipti was the principal port in Bengal and carried extensive trade with China, Srilanka, Java and Sumatra. The principal items of export were pearls, precious stones, perfumes, spices, drugs, ivory articles. Main items of imports were gold, silver, copper, tin, lead, silk, camphor and horses.
- (d) **General economic prosperity:** on the whole during the Gupta period, people were economically prosperous. Brisk internal and external trade brought immense wealth into the country. Besides this, standard of living was high but not costly.

7.3.8. Religion

Religion was richly varied and vigorous during the Gupta period. Hinduism had grown into various patterns, combinations and spiritual ideas. Though old forms of Buddhism continued but they were overshadowed by the later ones. Jainism did not undergo any change in ideas and doctrines like Buddhism or Hinduism.

- (a) **Buddhism:** Buddhism had powerful exponents in the Gupta age in the famous Sages and philosophers Asanga, Vasubandhu, Kumarajeeva and Dinnaga. This specimen of art at Saranath, Ajanta etc. attest to the fact that the Gupta age was the golden period of the Buddhist art in Bodhagaya a special rest house was built in the Gupta age for the Ceylonese pilgrims. Buddhist caves at Ajanta and Ellora show that they were famous centers of Buddhism in Eastern Maharastra. Andhra country was studied with Buddhist Stupas and

Viharas. All this is sufficient to show that Buddhism still flourished and was not totally replaced by Brahmanism in the Gupta Age.

Mahayana cult of Buddhism was gradually becoming very popular. The worship of images of Buddha and Bodhisattvas, the growth of the Buddhist pantheon, the ceremonial, solemnities and religious processions were some of the salient features of the Buddhism of the age.

- (b) **Jainism:** Jainism was not a very popular and flourishing religion in the Gupta age. It could not grow and expand in North India. But it retained the support of certain classes like merchants, bankers, shopkeepers etc. Mathura, Vallabhi, Udayagiri and Gujarath in North India, Karnataka and Mysore in the south, Kanchi in Tamilnadu were the famous centers of Jainism in the Gupta age.
- (c) **Hinduism:** Brahmanism, later on known as Hinduism, had gained ascendancy during the Gupta period. The worship of images commenced regularly in the beginning of the Gupta period and became very popular soon. The Gupta kings performed Vedic sacrifices such as Asvamedha, Vajapeya, Agnishtoma, etc., Two sects of Hinduism namely, Vaishnavism and Saivism became more popular during the Gupta period.
- (d) **Vaishnavism:** As a result of the revival of Hinduism during the Gupta period Vaishnavism became more popular. Vishnu, the God of preservation in Hindu trinity, became dynamic. The theory of Avataras became very popular. 'Vishnupurana' was compiled in honour of God Vishnu. A law book called 'Vishnu Smrithi' was named after this God. By the 4th Century A.D., the Vaishnava work 'Bhavdgita' appeared that most of the Gupta kings had the title

'Paramabhattacharya' indicate that they were staunch worshipers of Vishnu.

- (e) **Saivism:** Equally popular as Vaishnavism was Saivism. Though Kumaragupta was a Vaishnava he favoured the Skanda cult. He had the figure of Peacock, vehicle of Skanda, engraved on his coins and named his son Skanda. Siva was worshiped in the Gupta age in different forms. The majority of Siva images of the Gupta period combined a phallic with the human form. They are either Ekamukhi lingas or Charturmukhi lingas with one or four faces of Siva on them.
- (f) **Other Gods and Goddesses:** An important aspect of the religion of the Gupta period was the Devi worship - The cult of the Mother Goddess. Conception of Lakshmi or Sri as Vishnu's wife is a feature of Vaishnavism in the Gupta period. The energetic female principle was personified as Goddess Devi or Sakti. Uma, Gauri, Parvati, Annapurna, Lalitha etc., represent the gentle and compassionate aspects of Sakti. Son worship was also prevalent during the Gupta period. The worship of the Dikpalas, The Nagas, Yakshas, Gandharvas etc., was fairly common among the lower classes. The figures of the Ashtadikpalakas are carved on the outside walls of Vaishnava and Saiva temples. Worship in public temples became fairly common during the Gupta period. Temples were gradually becoming significant centers of Hindu religion and culture. The construction of structural temples in North India started from the time of the Guptas.

7.3.9. Literature

With the rise of the Gupta empire, the progress of Sanskrit got an additional momentum. The political unification, peace, stability and prosperity under the Guptas coupled with their rich and liberal patronage to Sanskrit language. They made Sanskrit the official language. All their inscriptions and documents were written in Sanskrit. In coins, legends and scriptures, Sanskrit replaced Prakrit.

Kalidasa, the foremost writer and the greatest poet in Sanskrit belongs to the Gupta period. He wrote excellent dramas 'Abhijnanasakuntalam', 'Malvikagnimitram', and 'Vikramorvasiyam'. He composed two famous kavyas 'Raghuvamsam' and 'Kumarasambhavam'. His 'Meghadhutam' is a gem in lyric and is one of the most fascinating poems in Sanskrit consisting of 115 stanzas. His 'Ritusamharm' consists of 6 cantos describing the six seasons namely, Vasanta, Grishma, Varsha, Sarat, Hemanta and Sisira.

The court of Chandragupta II was adorned by the celebrated 'Navaratnas' or the nine gems of Sanskrit literature. They were Kalidasa, Amarasimha, Sanku, Dhanvantari, Kshapanika, Betalabhattu, Gatakarshaka, Vararuchi, and Varahamihira.

Other Poets: Sudraka wrote 'Mrichchakatikam', Visakadatta 'Mudrarakshasam' and 'Devichandraguptam', Amarasimha 'Amarakosam', and Vishnusarma 'Panchatantram'. That is why Gupta period has been called "The Golden Age of the Sanskrit Literature".

7.3.10.Sciences

Great progress was made in the field of scientific studies during the Gupta period. Aryabhata, one of the greatest scientists of the Gupta period authored 'Suryasiddhanta'. In his work, he explains the causes for the solar

and lunar eclipses. His calculation of the size of the Earth is very near the figure estimated by modern astronomers. He was the first Indian astronomer to discover that the Earth rotates round its axis. He worked out the variations in planetary motions. His 'Aryabhattiam' deals with Arithmetic, Geometry, Algebra, and probably Trigonometry.

Varahamihira is another famous astronomer and Mathematician of the age. He divided Jyotissastra into three branches, Tantra (Astronomy and Mathematics), Hora (horoscope) and Samhita (astrology). His work on astronomy is 'Panchasiddhantika', and his work on astrology is 'Brihat samhita'. His other works are 'Brihajjataka' and 'Laghujataka'.

Brahmagupta is yet another famous astronomer and mathematician of the time the Guptas. He composed the famous work 'Brahmasiddhanta' in 628 A.D.

The medical school of Charaka and Susrutha continue to flourish in the Gupta age. The most famous works on medicine are the 'Charakasamhita' and 'the Susruta samhita'. Another work composed during this period is 'The Navanitakam'.

7.3.11.Education

Education under the Guptas made considerable progress. Private teacher or Guru was the pivot of the education system of the age. Renowned Acharyas or professors and scholars used to give education individually and privately in their homes or Asramas. During this period, Puranas, Smritis, Logic, Philosophy, Metaphysics, Sanskrit grammar, Dharma or Law, Astronomy cum Astrology, Dhanurveda, Arthasastra etc., were studied. Grammar formed the major part of the course of the studies.

Technical education was generally imparted in the family by the master craftsmen. Primary education consisted mainly of reading, writing and arithmetic. Method of instruction was mostly oral and discussions and debates were held on significant subjects both secular and religious. Nalanda University was rising to its fame under the liberal patronage of the Gupta kings. Pataliputra in Magadha, Nasik in Maharashtra, Kanchi in South and Mathura, Ayodhya and Varanasi in Uttar Pradesh were other centers of education.

7.3.12. Art and Architecture

In the domain of art, the Gupta period reached a high level of excellence. The age witnessed an unprecedented artistic activity all over India. In the Gupta period, different forms of art namely, Architecture, Sculpture and painting attained maturity.

- (a) **Architecture:** The temples of the Gupta period belong to two significant styles of architecture namely viz Nagara and Dravida which became the outstanding characteristics of medieval temples.

The construction of structural temples in North India began from the time of the Guptas. The Vaishnava temple at Tigawa, Parvathi temple at Nachanakuthara, the Siva temple at Bhumara and The Dasavathara temple at Deogarh are the important temples belong to the time of the Guptas. Among these the Dasavathara Temple at Deogarh is a classical example of the Gupta architecture.

The Chaityas and Viharas found at Ajanta and Ellora, belong to the time of the Guptas.

(b) Sculpture

- i) **Buddhist Sculpture:** Buddha in the act of Dharmachakra Pravarthana found at Saranath is an important Buddhist

sculpture. Here Buddha is shown seating in 'Vajrasana' attitude and below it is Dharmachakra with 7 disciples shown in 'Anjali'. The standing images of Buddha found at Mathura also belong to the period of the Guptas. The copper statue of Buddha of about 81' height at Nalanda is a classical example of Buddhist sculpture.

ii) Saiva Sculpture: Among the Saiva Sculptures, Siva, Parvati, Ganesa and Skanda along with Gandharvas, Rishis, Yogins are of the time of the Guptas. V. A. Smith rightly remarks that the sculpture of Siva found in 'Yogamudra' in Dasavathara Temple at Deogarh is the finest example of Saiva Sculpture belong to the time of Guptas.

iii) Vaishnava Sculptures: Among the Vaishnava Sculptures, the Gajendrmoksha panel, and Vishnu in Abhayamudra seated on seven-hooded serpent found at Deogarh are among the important Vaishnava sculptures. The entire story of Ramayana is sculptured on the walls of the Vishnu temple at Deogarh.

(c) Painting: During the time of the Guptas, the art of painting reached its height of glory and splendor. Ajanta paintings are the classical examples of this period. Ajanta is a small village near Faridpur about 60 kms from Jalgaon railway station in Maharashtra. The theme of the paintings in the Ajanta caves is the Buddhist. We can divide the paintings of Ajanta into three groups, 1. The paintings of Garuda, Yaksha, Gandharva and Apsaras, 2. The paintings of Padmapani, Avalokateswara and Bodhisatvas, and 3. Painting pertaining to Buddhist Jatakas.

The above study makes it abundantly clear that an allround development in every field i.e., political, social, economic, religion, literature, sciences and arts during the time of the Guptas led the historians to describe the period as Golden Age in Ancient Indian History.

7.4. The greatness of Chandragupta

Chandragupta II was the son of Samudragupta and Dattadevi. He succeeded his father in 380 A.D. The prosperity of the empire reached its climax during his rule. Art and literature progressed under his patronage. He waged many wars and the most important of his conquests was that of Western Malwa and Sourashtra. He subjugated many Saka territories. Thus he is rightly described as Vikramaditya. The empire of Chandragupta II was extended from Kathaiwar in the West, to the East Bengal in the East and from Himalayas in the North, to Narmada in the South. To consolidate his position, he maintained matrimonial alliances. He married Kuberanaga, the Naga princess. He gave his daughter Prabhavathigupta to Rudrasena II the Vakataka king. He arranged a marriage between his son Kumaragupta and the daughter of Kakutsavarma, a Kadamba king. Fa-Hieun, a Chinese traveler visited India during the time of Chandragupta II and praised his efficient administration.

7.5. Causes for the Downfall of the Guptas

For two centuries, the Gupta emperors unified the entire North India. They established peace and order in the empire and achieved allround development. But, their empire disappeared from the map of India towards the middle of the 6th Century A.D. The causes are:

1. Skandagupta was followed by weak successors, who could not keep the empire together.

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2. There was no fixed law of succession. Sometimes eldest son succeeded to the throne. But sometimes it was selective.
3. The control of the center over the provinces weakened due to foreign invasions.
4. During the time of Chandragupta II, the Gupta Empire became very vast. The provincial governors after Chandragupta II could not govern the provinces efficiently.
5. The Gupta emperors did not take necessary steps to strengthen frontier of their empire.. As a result, foreign invasions could not be challenged efficiently.
6. The successive Huna invasions are the main cause for the downfall of the Gupta empire.

20 MARKS

1. Explain the causes for describing the period of Guptas as Golden Age or Classical age in Ancient Indian history?

10 MARKS

1. Estimate the greatness of Samudragupta?
2. Explain the cultural conditions during the period of the Guptas?

5 MARKS

Write notes on:

1. Chandragupta II
2. Causes for the downfall of Gupta Empire.

ONE WORD ANSWERS

1. Who was the founder of the Gupta dynasty?
Ans: Sri Gupta.
2. Which Gupta king had the title Maharajadhiraja?
Ans: Chandra Gupta-I
3. Which inscription describes the greatness of Samudra Gupta?
Ans: Allahabad pillar inscription
4. Who composed the famous Allahabad inscription?
Ans: Harisena, Sandhivigrahaka under Samudra Gupta.
5. Who described that Samudra Gupta was greater than Nepolean?
Ans: V. A. Smith
6. What is the title of Samudragupta?
Ans: Kaviraja
7. How the period of the Guptas is described in ancient Indian History?
Ans: As Golden Age.
8. Which Gupta king's court was adorned with nine gems of Sanskrit language?
Ans: Chandra Gupta II
9. Who was the famous poet among the Navaratnas?
Ans: Kalidasa.
10. Who was the famous astronomer and astrologer flourished during the time of the Guptas?
Ans: Aryabhata
11. With which dynasty the construction of Structural temples started in North India?
Ans: Gupta dynasty
12. Which temple is famous for Gupta architecture?
Ans: Dasavatara temple at Deogarh

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13. Which paintings were famous of the time of the Guptas?

Ans: Ajanta paintings.

14. Where is Ajanta located?

Ans: Ajanta is near a small village known as Faridpur in Maharashtra.

15. What is the theme of the Ajanta Paintings?

Ans: The theme of the Paintings in Ajanta is the Buddhist concept.

16. Which Gupta king bears the image of playing vina on his coins?

Ans: Samudragupta.

17. Name the important port in the East during the time of the Guptas?

Ans: Tamralipti

18. To whom the indoor copper plates belong?

Ans: To Skanda Gupta.

19. Which Chinese pilgrim mentions that there is no tax burden on the people during the time of the Guptas?

Ans: Fahien.

20. Who is responsible for the coming up of the famous Nalanda University?

Ans: Kumara Gupta.

21. Which Chinese Pilgrim visited the court of Chandra Gupta II?

Ans: Fa-Hien.

22. What is the important reason for the downfall of the Guptas?

Ans: Huna invasions.

23. What are the works of Kalidasa?

Ans: Kalidasa wrote three Kavyas and three Dramas. They are

Kavyas: Raghuvamsa
Kumara Sambhava
Vikramorvasiya.

Dramas: Abhijnanasakuntala
Malavikagnimitra

Meghaduta

24. Match the following:

- | A | B |
|--------------------------|-----------------------------------|
| 1. Sudraka
(c) | (a) Aryabhattiam Suryasiddhanta |
| 2. Visakhadatta
(d) | (b) Amarakosa |
| 3. Amarasimha
(b) | (c) Mrichchakatika |
| 4. Vishnusarma
(e) | (d) Devichandra Guptam |
| 5. Aryabhatta
(a) | (e) Panchatantra |

25. Match the following:

- | A | B |
|--------------------------|---|
| 1. Varahamihira
(d) | (a) Sethu Badham |
| 2. Brahma Gupta
(c) | (b) Astanga Sangraha |
| 3. Vagbhata
(b) | (c) Brahma Siddanta |
| 4. Magha Kavi
(e) | (d) Panchasiddantika and
Brihatsamhita |
| 5. Pravarasena
(a) | (e) Sisupala Vadha |

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26. Match the following:

A		B	
1. Siva temple	(a)	Nachana kuthara	(b)
2. Vishnu temple	(b)	Bhumara	(d)
3. Dasavatara temple	(c)	Paintings	(e)
4. Ajanta	(d)	Tigwa	(c)
5. Parvati temple	(e)	Deogarh	(a)

UNIT – VIII
HARSHAVARDHANA

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Harshavardhana – Pushyabhuti dynasty – Sources to know about Harshavardhana – Conquests – Administration – Social Conditions – Religion – Literature – Nalanda University – Hieun-Tsang.

After the downfall of the Gupta Empire, the North India was once again divided into several independent kingdoms. The Maukharis of Kanuj, the Pushyabhutis of Sthaneshwar, The Maitrakas of Valabhi and Yashodharman of Mandasar were some of them. Gradually, the Pushyabhutis of Sthaneshwar extended their authority over a large part of North India.

8.1. The Pushyabhuti Dynasty

The kingdom of Sthaneshwar rose to importance under Prabhakaravardhana. He belonged to Pushyabhuti dynasty. This Prabhakaravardhana had three sons and a daughter. They were Rajyavardhana, Harshavardhana, Krishna and Rajyasri. Prabhakaravardhana gave his daughter Rajyasri in marriage to Grihavarman, the Maukhari king of Kanuj. In 604 A.D., Prabhakaravardhana sent his sons Rajyavardhana and Harshavardhana on an invasion against Huns. Meanwhile, Prabhakaravardhana fell ill and died. Rajyavardhana became the king of Sthaneshwar. In course of time, Grihavarman was killed by the Malwa king Devagupta. Hearing this news Rajyavardhana marched against Devagupta and defeated him. But, on his way back, he was assassinated by Sasanka king of Bengal who was a friend

of Devagupta. Knowing the news of the death of her husband Rajyasri ran away to Vindhya forest. In this difficult situation, Harshavardhana ascended the throne of Sthaneshwar in 606 A.D.

8.2. The greatness of Harshavardhana

Harsha belongs to the Pushyabhuti dynasty. He was the second son of Prabhakaravardhana. He ascended the throne of Sthaneshwar in 606 A.D. when the country was in a critical condition.

Sources: Bana's 'Harshacharita', Hieun-Tsang's 'Si-Yu-Ki', Harsha's 'Nagananda', 'Ratnavali' and 'Priyadarshika' and 'Madhuban', 'Sonapat', 'Bansikhera' inscriptions are the main sources to know about Harsha and his times.

As soon as Harsha came to throne, he faced three problems. 1. To rescue his sister Rajyasri who fled to Vindhya forest after the death of her husband. 2. To avenge the death of his brother 3. To consolidate his authority over Sthaneshwar and Kanuj.

8.2.1 Conquests: Soon after his accession Harsha led an expedition against Kanauj and occupied it. He combined the kingdoms of Sthaneshwar and Kanuj and made Kanuj as his capital. Next he defeated Dhruvasena, the king of Vallabhi. He also occupied Magadha and Bengal. Next he marched towards Deccan. At that time Deccan was ruled by Pulakesi II the greatest ruler of the Western Chalukyas. Harsha, who was described as the lord of Uttarapatha was defeated by Pulakesi II. This is recorded in the Aihole inscription of Pulakesi II. The empire of Harsha included the

present provinces of Eastern Punjab, Uttar Pradesh, Bihar, West Bengal and a part of Orissa.

8.2.2. Administration: The king was the head of the administration. There is a council of ministers to assist the king in administration. Harsha himself personally supervised the administrative affairs. He undertook tours to have a personal knowledge of the condition of the people.

8.2.3. Justice: The king was the head of the Justice. The punishments were very severe.

8.2.4. Army: Harsha maintain forefold army. The army officers were called Baladhikrita and Mahabaladhikrita. His army consisted of 5000 elephants, 20,000 cavalry and 1,00,000 infantry.

8.2.5. Division: For the sake of administrative convenience, Harsha divided his empire into 'Provinces', 'Bhuktis', 'Vishayas' and 'Gramas'. The head of the provinces are called Kumaramatyas, the head of Bhuktis is called Bhogapati, Vishayapati for Vishaya and Gramika for Villages.

8.2.6. Taxation: Land revenue was the main source of income. Generally, 1/6 of the produce was collected as tax. Besides this, land tax, 18 types of other taxes were also collected. 10 types of fines collected by the courts were additional income to the State.

8.2.7. Social conditions: During the time of Harshavardhana, the caste system became very rigid. People did not take meat, garlic, onion and wine. The position of women in the society deteriorated. Child marriages and Sati was prevailed. There were no widow remarriages

8.2.8. Religion: First, Harsha was a worshiper of Siva. Later, he became a Buddhist due to the influence of his sister Rajyasri and Hieun-Tsang. He propagated Buddhism to the level of international religion after Asoka and Kanishka. He took several measures for the propagation of Buddhism.

1. He prohibited the killing of animals in the kingdom.
2. Like Asoka, he built a number of Stupas and Monasteries.
3. He built a splendid monastery with a tower of 100ft high and installed in it a golden statue of Buddha at Kanuj.
4. He organized a meeting at Prayaga once in five years pertaining to religion. Such assembly was called 'Mahamokshaparisad'. In that assembly, Harsha distributed wealth to holy men of all religions Hindu, Jaina and Buddhist. He gave all his property, gems and jewels to the exponents of all religions participated in that assembly.

8.2.9. Literature: Harsha was a great scholar and a patron of learning. He wrote three dramas in Sanskrit language. They are, Nagananda, Ratnavali and Priyadarshika. Bana the court poet of Harsha wrote 'Harshacharita' and 'Kadambari'.

8.2.10. Nalanda University: Nalanda University which was constructed by Kumaragupta became a great center for learning by the time of Harshavardhana. There were 10,000 students and 15,00 teachers in this University. Students from foreign countries also came there for higher education. In addition to Mahayana Buddhism subjects like Vedas, Logic, Grammar, medicine and Yoga were taught. Aryadeva, Vasubandhu, Dignaga and Dharmapala were some of the important Buddhist teachers of this University. It was maintained

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from the revenues of 200 villages Harsha himself gave away the revenues of 100 villages for its maintenance.

8.2.11.Hieun-Tsang: Hieun-Tsang was a Chinese pilgrim. He was born in 602 A.D. At the age of 12 years, he joined the Buddhist Sanga. He visited India in 630 - 640A.D. He came to India to collect the bodily remains of Buddha. He visited the courts of Harsha and Pulakesi II. He attended the Mahamokshaparisad conducted by Harsha at Prayaga in 643 A.D. He wrote a work called 'Si-Yu-Ki' describing the conditions of that period.

10 MARKS

1. Estimate the greatness of Harshavardhana?

5 MARKS

1. Religion of Harsha.
2. Nalanda University.
3. Hieun-Tsang.

ONE WORD ANSWERS

1. To which dynasty Harsha did belong?

Ans: Harsha belonged to the Pushyabhuti dynasty.

2. Who is the father of Harsha?

Ans: Prabhakaravardhana.

3. Who is the sister of Harsha?

Ans: Rajyasree

4. Whom did Rajyasree marry?

Ans: Rajyasree married Grihavarman, the Maukhari king of Kanuj.

5. Who killed Rajyavardhana, the brother of Harsha?

Ans: Sasanaka, the king of Bengal.

6. Who killed Grihavarman?

Ans: Malwa king Deva Gupta

7. In which year Harsha ascended the throne?

Ans: In 606 A.D.

8. What are the important inscriptions to know about Harsha?

Ans: Madhuban, Sonapat, Bansikhera inscriptions.

9. Which Badami Chalukyan king defeated Harsha, the Lord of Uttarapatha?

Ans: Pulakesi II.

10. First, Harsha followed which religion?

Ans: Saivism.

11. Who influenced Harsha to embrace Buddhism?

Ans: His sister Rajyasree and Hieun-Tsang.

12. Harsha organized a religious meeting at Prayaga once in five years?
What is it called?

Ans: Kanuj Parishad or Mahamoksha Parishad.

13. Which University progressed well during the time of Harsha?

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Ans: Nalanda University

14. How many villages did Harsha give away for the maintenance of the University?

Ans: 100 Villages.

15. Which Chinese pilgrim visited India during the time of Harsha?

Ans: Hieun-Tsang

16. What is the title of Harsha?

Ans: Siladitya

17. Which foreign work is an important source to know about Harsha?

Ans: Hieun-tsang's Si-yu-ki.

18. Name the title of Prabhakaravardhana, the father of Harsha?

Ans: 'Hunaharinakesari'

19. Which inscription describes that Pulakesi II defeated Harsha, the Lord of Uttarapatha?

Ans: Aihole Inscription

20. Match the following:

A	B	
1. Harsha	(a) Harsha	(e)
2. Bana	(b) Pushyabhiti dynasty	(c)
3. Hieun-Tsang	(c) Harsha charita	(d)
4. Kanuj Parishad	(d) Siyuki	(a)
5. Harsha	(e) Nagananda, Ratnavali and Priyadarsika	(b)

UNIT – IX
SOUTH INDIAN DYNASTIES
I - PALLAVAS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- South Indian dynasties – Pallavas – Sources to know about the Pallavas – Administration – Social Conditions – Economic Conditions – Religion – Literature – Art and Architecture.

Introduction

The Pallavas played a very important role in the history and culture of South India after the fall of the Satavahanas. They exercised their supremacy for nearly more than 400 years from the 5th Century to the 9th Century A.D. Simhavishnu established the Pallava dynasty in 575 A.D. He had the title 'Avanisimha'.

Sources:

The literary and archaeological sources are helpful to know about the Pallavas. Among the literary sources, Mahendravarma's 'Mattavilasa Prahasana', Dandi's 'Dasakumaracharita', Bharavi's 'Kiratharjuniya', Buddhist work 'Mahavamsa' and Hieun-Tsang's 'Si-Yu-Ki' are important.

Among the archaeological sources, the inscriptions of Tiruchirapalli, Mandagapattu, Narasimhavarma's 'Badami Inscription', Nandivarma's 'Inscription of Kanchi' and the monuments at Mahabalipuram are important.

9.1. Mahendravarma I (600 – 630 A.D): He was the son of Simhavishnu. He extended the Pallava kingdom upto Krishna river in South India. From his period onwards, the Pallava-Chalukya

rivalry started. In 630 A.D., the Chalukyan king Pulakesi II invaded the Pallava kingdom and defeated Mahendravarma I in the 'Pullalur' battle. Though he was a follower of Jainism in his early life, he embraced Saivism under the influence of Appar. He was a great poet. He wrote a drama called 'Mattavilasa Prahasana'. He was also interested in music. He encouraged architecture, sculpture and painting. Having knowledge in all fields, he was rightly described as 'Chitrakarapuli' and 'Vichitrachitta'.

9.1.1. Narasimhavarma I (630-668A.D): He is the son of Mahendravarma I. He was the greatest among all the Pallava kings. As soon as he came to the throne, he faced a series of wars. In 641A.D., when Pulakesi II invaded the Pallava territory again for the second time, Narasimhavarma I not only defeated and killed Pulakesi II but also looted his capital Badami. The Chola and Pandya kings became his vassals. With these victories, he assumed the titles 'Vatapikonda' and 'Mahamalla'. During his time, Mamallapuram (Mahabalipuram) became a great trading center. He also patronized art and architecture. He constructed the Seven Pagodas or Rathas at Mahabalipuram. Bharavi, his court poet wrote a work called 'Kiratarjuniyam'. During his time, the Chinese pilgrim Hieun-Tsang visited Kanchi and spent some time there. He said that there were 100 Buddhist monasteries and 80 temples at Kanchi.

9.1.2. Rivalry between the Pallavas and the Chalukyas:

The rivalry between the Pallavas and the Chalukyas started from the time of Mahendravarma I and became severe after the death of Narasimhavarman I. He was succeeded by his son Mahendravarma II. But he was defeated by the Chalukyas. This

Mahendravarma II was succeeded by his son Parameswaravarma I. During his time, Chalukya Vikramaditya invaded the Pallava territory and occupied Kanchi. The rule of Narasimhavarman II was a peaceful one in the Pallava dynasty. He had a title called 'Rajasimha'. He was a follower of Saivism. He built many temples for God Siva at Kanchi. He was succeeded by his son Parameswaravarma II. During his time, Chalukya Vikramaditya II invaded the Pallava kingdom and looted Kanchi completely. With this, the Pallava dynasty came to an end.

9.2. The contribution of the Pallavas to South India or The cultural conditions during the time of the Pallavas

9.2.1. Central Administration –

- (a) **The king:** The Pallavas followed the administrative system of the Satavahanas. The king was the head of the government. Though hereditary monarchy was present, sometimes it was selective. The kings assumed the titles like 'Dharmamaharaja' and 'Maharajadhiraja'.
- (b) **Ministers:** The king administered the kingdom with the help a council of ministers. Amatya, Rahasyadhikrita, Kosadhyaksha etc., were some of the ministers assisting the king in administration. Uparikas and Gopallavas were also some of the officers.
- (c) **Division:** The Pallava empire was divided into 'Rashtras', 'Bhuktis', and 'Gramas'. The head of the Rashtra was Yuvaraja, the head of the Bhukti was Madabika and that of the Village was Gramika.

9.2.2. Social Conditions

During the time of the Pallavas, we find fourfold caste system in the society. The Brahmins were in the supreme position. The kings donated

some Agrahara villages to the Brahmins. Sometimes Brahmins also held the position of commander in chief. The Kshatriyas ruled the kingdom. Besides the fourfold caste system, sub-castes were also present in the society. The Buddhists, Jains, Saivas and Vaishnavas were also present in the society. Women enjoyed respectable position in the society.

9.2.3. Economic Conditions

Agriculture was the main occupation of the people. The kings constructed the irrigational canals and promoted agriculture. Majority of the people lived in villages. During this time we find three types of assemblies in the villages.

‘Ur’ – In this feudal lords or Land lords are the members.

‘Sabha’ – The Brahmanas are the members.

‘Nagaram’ – Merchants are the members.

During this period also we find artisan and merchant guilds. Land revenue was the main source of income. 1/6 or 1/10 of the produce was collected as tax. During this time as many as 18 types of taxes were collected. Based on this we can say that tax burdon was heavy during this period. The kings maintained both internal and external trade. Mamallapuram and Nagapatnam were the important ports during this period.

9.4. Religion:

- (a) **Hinduism:** The Pallavas were the staunch followers of Vedic religion. The kings performed Vedic sacrifices. Kanchi the capital of the Pallavas became the seat of Vedic learning.
- (b) **Saivism:** Most of the Pallava kings followed Saivism. During this period, the radical Saivite sects like Kapalikas, Kalamukhas and

Pasupathas developed. Their beliefs and activities were described by Mahendravarma I in his *Mattavilasa Prahasana*.

- (c) **Vaishnavism:** The Vaishnavite saints called Alvars propogated Vaishnavism. Kanchi, Srirangam and Tirupati were the famous Vaishnava centres.
- (d) **Jainism and Buddhism:** The Pallava kings also favoured Jainism and Buddhism. Hieun-Tsang wrote that there were 100 Buddhist monasteries at Kanchi. Mahendravarma I followed Jainism in his early days.

9.5. Literature:

- (a) **Sanskrit Literature:** During the time of Ancient Pallavas, the Sanskrit language was very well developed. Their capital Kanchi became a great centre for Sanskrit learning. It became a famous Ghatika during the time of the Pallavas. Students from all corners of the world came here for education. The main subjects taught were Vedas, Vedangas, Puranas, Logic, Meemansa, Dharmasastras, Ayurveda, etc.,

The famous works produced during this period are Bharavi's 'Kiratarjuniya', Dandi's 'Dasakumaracharita' and Mahendravarma's 'Mattavilasa Prahasana'.

- 9.6. **Art and Architecture:** The history of architecture and sculpture in South India begins with the Pallavas. Undoubtedly their edifices are among the noblest monuments in South India. The caves and structural temples and other architectural remain of the Pallavas form an important chapter in Hindu art. The Pallava monuments can be classified into four groups. 1. Rock-cut cave temples or Mandapas, 2. Rock-cut monolithic temples or Rathas, 3. Bas-Relief sculptures and 4. Structural temples.

- (a) **Rock-cut cave temples or Mandapas:** There are 15 Rock-cut cave temples or Mandapas in Mamallapuram and two in Saluvankuppam, a village about 4 kms to the North of Mamallapuram. Among these caves, some have the sanctums cut at the back wall while others have cut them projected into the hall from the rear wall. The pillars, the façade and sculptures combined with the architecture are the salient features of these Mandapas.
- (b) **Rock-cut monolithic temples or Rathas:** These form another type of remarkable rock-cut architecture at Mamallapuram. They are ten Monolithic temples at Mamallapuram among which the most famous is the group of five temples called 'Panchapandava Rathas'. There are three more monoliths at the western end of the village, Saluvankuppam. Near the great bas-relief is another monolith known as Ganesa Ratha.

The Panchapandavarathas are carved out from a single massive granite stone. The Draupadiratha is a simple hut shaped temple dedicated to Durga, whose image is found carved at the back wall of the sanctum. The Arjunaratha is a two storeyed rock-cut temple with an octagonal sikhara and an ardhmandapa in front. The Bhimaratha has proportionately a long rectangular vimana and a sanctum in the center with a pradakshinapatha to go round. The Dharmarajaratha is the most stately of all the rathas at Mamallapuram. It has a three storeyed vimana with a garbhagriha in each storey. The second and third storeys have excellent figure sculptures. The Sahadevaratha is an apsidal temple with a portico in the front. The Ganesa ratha the only ratha which is almost ruined, has a rectangular vimana with an ardhmandapa in the front. These rathas formed the originals from which all the vimanas in South

India were copied and continued to be copied nearly unchanged to a very late period.

- (c) **Bas Relief sculptures:** The Mandapas and rathas at Mamallapuram are adorned with marvelous figures sculptures. Among the sculptures, one large composition on rock has obtained great celebrity. It is cut down from one standing solid rock of 98ft length and 43ft width. The scene represented are usually described as “The penance of Arjuna”. But now it is held by art critics that it represents “Descent of the Ganga”. The panel of Krishna Govardhanadhari near the panel of the descent of the Ganga is of high quality.
- (d) **Structural temples:** The structural temples of the Pallava period can be divided into two groups. 1. The temples of Rajasimha group (700-800A.D.) and 2. The temples of Nandivarman group (800-900A.D).

There are six examples of the Rajasimha group of structural temples. The Shore temple, Eswara and Mukunda temples at Mamallapuram. One at Panamalai in South Arcot district, and temples of Kailasanatha and Vaikunthaperumal at Kanchi.

The Shore temple at Mamallapuram is the earliest of them. The Kailasanatha temple at Kanchi was built by Rajasimha and completed by his son Mahendravarman. It is a wonderful example of Pallava structural art. The temple of Vaikunthaperumal is another marvellous example of the Pallava art.

The Nandivarman group of temples consists of small temples which were constructed in the 9th Century and reveal no advancement on the achievements of the previous age. The main examples of this group of temples are The Muktheswara and

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Matangeswara temples at Kanchi, the Vadamallisvara temple at Dragadam near Chingleput, The temple of Virattanesvara at Tiruttani near Arkonam and the Parasuramesvara at Gudimallam near Renigunta. These temples are modest but reveal the decline of the Pallava power.

The Style of Pallava architecture not only set the standard in the South but also largely influenced the architecture of the Indian colonies in the fareast.

20 MARKS

1. Describe the contribution of the Pallavas to South India? Or Explain the cultural conditions during the time of the Pallavas?

10 MARKS

1. Pallava art

5 MARKS

1. Rock-cut cave architecture.
2. Monolithic temples or rathas.
3. Structural temples.

ONE WORD ANSWERS

1. From whose period did the Pallava-Chalukya rivalry start?

Ans: Mahendravarma – I

2. Who defeated Mahendravarma – I in the Pullalur battle?

Ans: Pulakesi – II

3. Name the titles of Mahendravarma - I?

Ans: Chitrakara Puli and Vichitra Chitta.

4. Which Pallava king defeated and killed Pulakesi II?

Ans: Narasimhavarman-I

5. Name the titles of Narasimhavarman - I?

Ans: Vatapikonda and Mahamalla

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6. Who constructed the seven pagodas or rathas at Mahabalipuram?

Ans: Narasimhavarman – I

7. Which Chinese pilgrim visited Kanchi during the time of Narasimhavarman?

Ans: Hieun-Tsang

8. Which Pallava king had the title Rajasimha?

Ans: Narasimhavarman II

9. What was the capital of the Pallavas?

Ans: Kanchi

10. What were the chief ports during the time of the Pallavas?

Ans: Mamallapuram and Nagapatnam.

11. What is Ghatika?

Ans: Educational institutions attached to the temples during the time of the Pallavas are called Ghatikas.

12. Which is the famous ghatika during the time of the Pallavas?

Ans: Kanchi

13. Into how many types the Pallava monuments can be classified?

- Ans:
1. Rock-cut cave temples or mandapas
 2. Rock-cut monolithic temples or rathas
 3. Bas-relief sculptures
 4. Structural temples

14. What is the important sculptural panel found at Mahabalipuram?

Ans: “Descent of Ganga” or “Arjuna’s Penance”

15. Who started the construction of Structural temples in South India?

Ans: The Pallavas.

16. Which is the earliest structural temple?

Ans: Shore temple at Mahabalipuram.

17. Who was the court poet of Simhavishnu?

Ans: Bharavi

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18. The Paintings at 'Sittannavasal' belongs to period of which Pallava ruler?

Ans: Mahendravarma – I

19. At first Mahendravarma – I followed which religion?

Ans: Jainism.

20. Under whose influence Mahendravarma – I did embrace Saivism?

Ans: Appar, a Saiva saint

21. How many Sangharamas are mentioned to have been in existence by Hieun-Tsang at Kanchi?

Ans: 100

22. What is the name given to spies during the time of the Pallavas?

Ans: Sanjaranthakas

23. How many types of taxes were collected during the time of the Pallavas?

Ans: 18

24. Who was the last Pallava king that was defeated and killed by Chola Aditya – I?

Ans: Aparajita Varma.

25. Which pallava inscription describes the central administration?

Ans: Vaikuntha perumal inscription.

26. Who constructed the famous Kailasanatha temple at Ellora?

Ans: Narasimhavarma – II

27. Match the following:

A		B	
1. Mahendravarma – I	(a)	Dasakumara Charita	(c)
2. Bharavi	(b)	Famous ghatika	(e)
3. Dandi	(c)	Mathavilasa Prahasana	(a)
4. Kanchi	(d)	Siyuki	(b)
5. Hieun-Tsang	(e)	Kiratarjuniya	(d)

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28. Match the following:

A		B	
1. Monolithic rathas or Pagodas	(a)	Narasimhavarman – II	(c)
2. Structural temples	(b)	Descent of Ganges	(a)
3. Bas-relief sculpture	(c)	Narasimhavarman – I	(b)
4. Kanchi	(d)	Nandivarman	(e)
5. Mukteswara temple	(e)	Kailasanatha temple	(d)

II - THE CHOLAS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- The Cholas – Political Conditions – Social Conditions – Economic Conditions – Religion – Literature – Art and Architecture – The Village Administration of the Cholas

Introduction

Vijayalaya was the founder of the dynasty. He was succeeded by Aditya. Parantaka I the son of Aditya laid the real foundation of the empire. He invaded the Pandyan territory, occupied Madhura and assumed the title 'Madurai Konda'.

9.3. Rajaraja I (985-1018A.D.): From the time of Rajaraja I, a new era was started in Chola dynasty. He was the greatest of the Chola kings. He defeated the Pandyas and the Cheras and occupied Gangavadi and Nolambavadi. He defeated the Vengi Chalukyas and appointed Saktivarman to the throne. He conquered Quilon on the Malabar coast and Kalinga on the East coast. He led a naval expedition against the Ceylone and occupied the Northern part of the country. First he followed Jainism. Later, he embraced Saivism. He built the 'Brihadeesvara Temple' at Tanjore.

9.3.1. Rajendra I (1018-1044A.D.): He was the son and successor of Rajaraja I. he gave his daughter in marriage to Rajarajanarendra of Vengi. He defeated the Pala king of Bengal and took the title "Gangaikondan". His most notable achievements was his naval expedition against the Sailendra kingdom. To commemorate this victory, he assumed the title 'Kadaramkondan'. He built a new city

called 'Gangaikonda cholapuram' and constructed a Siva temple there and made it his capital.

9.3.2. Last Rulers: Rajendra was succeeded by Rajendra II, Virarajendra and Adhirajendra. With the death of Adhirajendra in 1070A.D., the line of the Cholas came to an end. Then the Chola power passed to Rajendra, the son of Rajarajanarendra. His successors are known as Chalukya Cholas.

9.4. The cultural conditions of the Cholas

9.4.1. Central Government: The king was the head of the State. He was advised by a group of ministers. They were called Udankuttam.

9.4.2. Social conditions: The caste system became very rigid. The position of women somewhat deteriorated. Sati and Devadasi systems were present.

9.4.3. Economic conditions: Agriculture was the main occupation of the people. The kings constructed irrigational tanks and promoted agriculture. Industries like weaving and metallurgy became popular. Land revenue was the main source of income. 1/3 of the Gross produce was collected as tax. Professional taxes and duties on mines were other sources of income.

9.4.4. Army: The kings maintain infantry, cavalry, elephants along with Navy.

9.4.5. Justice: The judicial system was very efficient during this period. The disputes were settled by village assemblies and village committees.

9.4.6. Religion: Most of the Chola kings followed Saivism. The radical Saiva sects such as Kapalikas and Kalamukhas were popular. Ramanuja propagated Visishtadvaita. Jainism also became popular. During this period, temples became the centre for religious as well as social activities. Tirupati, Chidambaram, Srirangam were important temple towns during this period.

9.4.7. Literature: Under the patronage of the Chola kings Saivite, Vaishnavite, Buddhist and Jaina scholars produced great works. Sekkilar produced 'Periyapuramam' a work on Saivite teachers. Kamban was the greatest of all the Tamil poets and had a title 'Kavichakravarthi'. He wrote Ramayana in Tamil language. Tiruttakkadevara wrote 'Jeevakachintamani' a Jaina work. Kundalakesi was a Buddhist author. Venkatamadhava's commentary on Rigveda and Sribhashya of Ramanuja were Sanskrit works produced during this period.

9.4.8. Art and Architecture: The Chola kings built great temples at Tanjore and Gangaikondacholapuram. The Brihadeesvara temple at Tanjore, Siva temple at Gangaikondacholapuram are the best examples of their architecture. The Chola artists were experts in making the metal images. The metal images of Nataraja testify to the skill of the Chola artists.

9.5. The Village Administration of the Cholas

The Village Administration under the Cholas is considered to be one of the best systems of administration. The Chola Empire was divided into 'Mandalams'. They were ruled by Viceroys. Mandalams were divided into 'Valanadus' and the latter were again sub-divided into 'Nadus'. Village

was the lowest unit of administration. The Chola's village administration was described in the Uttaramerur Inscription of Parantaka I and the Inscriptions of Kulottunga Chola. The village assemblies and committees exercised sovereign authority in village administration. The people in the village formed into a village assembly. This assembly is called 'Perungur' and the members were known as 'Perumakkal'.

9.5.1. Village Assemblies: There were three types of village assemblies during the time of the Cholas. 1. Ur, 2. Sabha, 3. Nagaram

'Ur' - Includes the feudal lords or land lords.

'Sabha' - Included the members of agrahara villages.

'Nagaram' - Traders and merchants were the members.

To carry out the village administration, each village was divided into 30 Wards. These wards are called 'Kudumbas'. Each Kudumba should elect one person to the village assembly. The members of the committees were elected by lottery. To contest in the elections, one must have the following qualifications.

9.5.2. Qualifications to Contest in the elections:

1. He must have at least 1 ½ acre of own land.
2. He must have a own house.
3. He must be educated.
4. He must be between 35 to 70 years of age.
5. He must not have the right to contest again if he was a member for the last three years.
6. He must have submitted the records if he had been a member of the committee earlier.
7. He must not have committed five great sins.

8. He must have knowledge in Dharmasastras, Brahmanas or atleast in one Veda.

9.5.3. System of Election:

The village was divided into 30 wards and the members were elected by lottery. These 30 members were divided into various committees to lookafter the following aspects of the village.

1. Welfare of the village
2. Supervising the tanks
3. Supervising the Gardens
4. Supervising the temples
5. Supervising the irrigation facilities
6. Administration of Justice.

The tenure of these members was 360 days only. After the tenure of time again the judicial committee elects the new members.

9.5.4. Powers of Village assemblies:

The village assemblies enjoyed great powers. All the cultivated lands were under the control of the village assemblies. It collected the tax and the income was spent for the prosperity of the village. It received the deposits for charitable purposes. It tried cases and punished the criminals. Thus, the villages in the Chola empire were self-governing.

10 MARKS

1. Describe the village administration of the Cholas?

5 MARKS

1. Cholas Village Assemblies.
2. Important Chola temples.
3. Literature under Cholas.

ONE WORD ANSWERS

1. Who was the founder of the Chola dynasty?

Ans: Vijayalaya

2. Which Chola king had the title Maduraikonda?

Ans: Parantaka – I

3. Which Chola king constructed the Brihadeesvara temple at Tanjore?

Ans: Rajaraja – I

4. Which Chola king constructed the city Gangaikonda Cholapuram?

Ans: Rajendra – I

5. What was the capital of the Cholas?

Ans: Tanjore

6. What is the important feature of Chola administration?

Ans: Village administration.

7. Name the village assemblies of the Cholas?

Ans: 1. Ur -feudal lords are the members.

2. Sabha - members of agrahara villages

3. Nagaram - traders and merchants were the members.

8. Which inscriptions describe the Village administration of the Cholas?

Ans: Uttaramerur inscription of Parantaka-I and Kulottungachola's inscriptions.

9. Most of the Chola kings followed which religion?

Ans: Saivism

10. In village administration each village was divided into how many wards?

Ans: 30

11. By which system the members were elected in the wards?

Ans: By lottery

12. What are the main Vaishnava centres during the time of the Cholas?

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Ans: Tirupati and Srirangam.

13. Who wrote Sri Bhasya on Brahmasutras?

Ans: Ramanujacharya

14. What is the important religious scripture of the Saivas?

Ans: Periya Puranam

15. Which poet had the title 'Kavichakravarthy'?

Ans: Kamban

16. During the time of the Cholas the term 'Udan Kuttam' refers to whom?

Ans: Council of Ministers.

17. What is the chief duty of the 'Erivariyam' sub-committee during the time of the Cholas?

Ans: Construction and renovation of tanks.

18. Which Cholas king had the title Pandita Chola?

Ans: Rajendra Chola

19. Where did the village assemblies or committees meet during the time of the Cholas?

Ans: At temples in the villages.

20. Match the following:

A	B
1. Sekkilar	(a) Yapparumgalam (c)
2. Kamban	(b) Jeevaka Chintamani (e)
3. Tiruttakkadevara	(c) Periya Puranam (b)
4. Amita Sagara	(d) Commentary on Rigveda (a)
5. Venkatamadhava	(e) Ramayana (d)

III - THE CHALUKYAS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Chalukyas of Badami – Origin – Early rulers – Greatness of Pulakesi II – The Cultural conditions under the Chalukyas.

Vatapi Chalukyas or Badami Chalukyas:

The Badami Chalukyas are one among the important dynasties ruled over South India after the fall of the Satavahanas. These Chalukyas were the contemporaries of Pallavas. Badami which is in Bijapur district in Karnataka was their capital. They ruled South India from 6th to 8th Century A.D. and again from 10th to 12th Century A.D.

9.6. Origin:

The scholars are not unanimous regarding the origin of the Badami Chalukyas.

1. They were identified with the descendents of the solar race of Kshatriyas of Ayodhya.
2. Some historians are of the opinion that they belonged to Gurjara branch of people living in Central Asia.
3. According to Bilhana, they were born of the Chulukam (palm) of Brahma. That is why they were called Chalukyas. Based on the mention of 'Chaliki Remmanaka' of a Nagarjunakonda Inscription, some of the scholars are of the opinion that the Chalukyas were the natives of Andhra - Karnataka region.

9.6.1. Early Rulers: Jayasimha Vallabha was the founder of the dynasty. He was succeeded by Ramaraya. He took the title 'Maharaja'. He was succeeded by his son Pulakesi-I. This Pulakesi I established

independent Chalukyan dynasty. He was succeeded by Kirtivarman. He conquered Banavasi and Nolambavadi regions and extended the Chalukyan kingdom. His son was Pulakesi II. As Pulakesi II was a minor, Kirtivarman appointed his brother Mangalesa to the throne. As Mangalesa wanted the throne for himself, Pulakesi II killed his uncle and occupied the throne in 609A.D.

9.7. The greatness of Pulakesi II

Pulakesi II was the son of Kirtivarman. He fought with his uncle Mangalesa, killed him and ascended the throne in 609A.D. Pulakesi II was the greatest among the Badami Chalukyas. He was the first emperor who united and ruled the entire South India after the fall of the Satavahanas. His achievements are known to us from Aihole Inscription composed by Ravikiranthi, a Jaina poet of his court. As soon as he came to the throne, he started a series of conquests.

1. He suppressed the Kadambas and occupied Banavasi and Konkana regions.
2. He defeated the Latas, Malwas and Gurjaras and made them his vassals.
3. He invaded South Kosala and Kalinga.
4. He conquered Vengi and appointed his brother Kubjavishnuvardhana as king over that region.
5. To extend his empire, he invaded the Pallava territory. During that time, the Pallava territory was ruled by Mahendravarma I. Pulakesi II defeated Mahendravarma I in the "Pullalur Battle". With this battle, the Pallava-Chalukya rivalry started.
6. He made friendly relations with Cheras, Cholas and Pandyas.

7. The most notable achievement of Pulakesi II was his victory over Harshavardhana the lord of Uttarapatha. With this victory, he assumed the title 'Paramesvara'. This we can know from his Aihole Inscription.
8. Hearing the strength and courage of Pulakesi II, the Persian emperor Khusru II sent him presents and sought his friendship.
9. Hieun-Tsand visited the court of Pulakesi II and praised his greatness.
10. But, the life of this great king ended in a tragic manner. In 641 A.D, Pulakesi II invaded the Pallava territory for the second time. During that time Pallava ruler was Narasimhavarman I. Narasimhavarman defeated and killed Pulakesi II. The Pallava army entered the capital of the Chalukyas of Badami or Vatapi and not only destroyed it but also looted its wealth. In commemoration of this victory, Narasimhavarman I assumed the title 'Vatapikonda'.

Last Rulers: Vikramaditya I and Vikramaditya II continued war with the Pallavas. Kirthivarman II was the last ruler of the dynasty. They were replaced by the Rashtrakutas.

9.8. The cultural conditions under the Chalukyas

9.8.1. Political conditions:

Hereditary monarchy was the form of the government. The kings assumed titles like "Sriprithvivallabha". Kingdom was divided into Vishayas and villages. Village assemblies and srenis played an important role in the administration of the villages and

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cities respectively. Taxes were collected both in cash and kind. Salt was also taxed. On the whole the tax burden was heavy.

The Chalukyan kings had their titles like Satyasraya, Paramabhataraka and Paramabrahmanya. Based on this we can say that the Chalukyan kings followed Hinduism. Pulakesi I performed Vedic sacrifices. The Chalukyas built magnificent temples at Badami, Aihole, Pattadakal and Alampur. Chalukyas patronized Jainism also. Vikramaditya I donated a village to a Jaina teacher Udayasena. Ravikeerthi the general of Pulakesi II was a Jaina and he built a Jaina temple at Aihole. There were no traces of Buddhism.

The Chalukyas were great patrons of art and architecture. They built grand temples at Badami, Aihole, Pattadakal and Alampur. During this period temples became the centres of social and cultural activities.

10 MARKS

1. Describe the Political and Cultural conditions during Badami Chalukyan period?

5 MARKS

1. Greatness of Pulakesi – II.

ONE WORD ANSWERS

1. Who was the founder of the Badami Chalukyan Empire?

Ans: Jayasimha vallabha

2. Who was the greatest among the Badami Chalukyas?

Ans: Pulakesi – II

3. In which year Pulakesi – II ascended the throne?

Ans: In 609 A.D

4. Which inscription describes the greatness of Pulakesi – II?

Ans: Aihole Inscription.

5. Who composed the Aihole inscription?

Ans: Ravikirti, a Jaina Poet.

6. Which Pallava king was defeated by Pulakesi II in the Pullalur battle?

Ans: Mahendravarma – I

7. Who did Pulakesi II defeated in his North Indian expedition?

Ans: Harshavardhana, the Lord of Uttarapatha

8. Which Persian Empire sought the friendship of Pulakesi II?

Ans: Khursru II

9. Which Chinese pilgrim visited the court of Pulakesi II?

Ans: Hieun-Tsang

10. Which Pallava king defeated and killed Pulakesi II in his second invasion?

Ans: Narasimhavarma – I

11. Name the title assumed by Pulakesi – II in commemoration of his victory over Harsha?

Ans: Parameswara.

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12. In which place of Telangana we find the Navabrahma temple complex of Badami Chalukyas?

Ans: Alampur.

13. What was the capital of the Chalukyas of Badami?

Ans: Vatapi, modern Badami in Bijapur district.

14. Name three places in Karnataka where we find important temples of the Badami Chalukya period?

Ans: Badami, Pattadakal and Aihole.

UNIT - X
THE ARAB INVASIONS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Rise of Islam – Teachings of Mohammed – The Arab conquests of Sindh – Causes – Course of invasion – Results – The invasion of Mohammed Ghazni and its results – The invasion of Mohammed Ghorī – Results – The causes for the defeat of the Hindus.

10.1. Rise of Islam:

Prophet Mohammed was the founder of Islam. Islam means “make peace with God” or “surrender to the will of God”. Therefore Muslim means “one who made peace with God” or “one who surrender to the will of God”.

Mohammed was born in 570 A.D. at Mecca in Arabia. He was born shortly after the death of his father and he lost his mother in his 6th year. Then he was brought up by his uncle Abu Talib. At the age of 25, he came into contact with a rich widow named Khadija and married her. At the age of 40, Mohammed received the message of God through an Angel.

He preached purity of life, truth and faith in Allah. He strongly condemned idol worship and superstitious practices. But the people of his own tribe who were idol worshipers tried to kill him. In 622 A.D, Mohammed ran away to Madina. This event is known as ‘Hajrat’ or ‘Flight’. He died in 632 A.D.

10.1.1. Teachings of Mohammed:

1. He asked his followers to have strong faith in Allah.
2. One will achieve 'Jannat' (heaven) or 'Dozakh' (hell) according to one's own actions
3. He preached equality and brotherhood of people.
4. He asked the people to be honest and truthful and not to tell a lie or steal.
5. He asked his followers to pray God five times a day.
6. One should fast on prescribed days and undertake 'Haj' or 'Pilgrimage' to Mecca for purifying his soul.
7. Quoran should be regarded as the greatest guide of life by the followers of Islam.
8. He strongly condemned idol worship.

10.2. The Arab conquest of Sindh and its results

The Arabs were the first Muslims who invaded India. From ancient times the Arabs had commercial contacts with India. But afterwards, there was a change in their attitude.

10.2.1. Causes for Arab invasion:

1. Territorial ambition was the basic cause for Arab invasion.
2. Arabs who were poor in their economic resources, who had commercial contacts with India were aware of India and her wealth. So, they wanted to satisfy their needs by conquering India.
3. To loot the wealth of India.
4. To spread Islam in India
5. To end idolatry in India.

10.2.2. Course of Invasion:

Some Sindh pirates had plundered the Arab ships that were carrying valuable presents to their Khalifa. Then, Khalifa ordered his viceroy Hajaj to punish the pirates. Hajaj failed to get satisfactory reply from Dahir, ruler of Sindh. So, he sent two expeditions against Sindh in 711 and 712 A.D. Arab commanders were defeated and killed. Then, Hajaj sent his son-in-law Mohammed-Bin-Qasim with a large army. He invaded Sindh with an army of 25,000 troops. One after the other Nerun, Sehwan and Sisam fell into the hands of Arabs. Finally, Mohammed faced Dahir in 'The Battle of Rewar' in 712 A.D. Dahir was defeated and killed. His wife Rani Bai contained Arabs for sometime. Then, the Arabs conquered Brahmanabad defeating Dahir's son. Aror, the capital of Sindh was also subjugated. The conquest of Sindh was completed with the capture of Aror. Qasim advanced and occupied Multan. When he was making preparations to conquer Kanuj he was called back and put to cruel death by Khalifa.

10.2.3. Results of Arab Invasion:

Though the Arabs conquered Sindh, they did not have any permanent influence on Indian history. A historian, Lanepool comments the Arab conquest of Sindh as "An invasion which does not give any permanent results".

1. The Arabs conquered a small portion of the vast territory of India. The kingdoms beyond Sindh and Multan were not at all affected.
2. In spite of their forceful methods the Arabs could not achieve much success to spread Islam. But, the Arabs were the first Muslims who introduced Islam in India.

3. As most of the Hindu lands in the conquered region were confiscated by the Arabs, the Hindu owner of the land became cultivators and slaves.
4. Though we do not find any influence on the political field the Arabs were much influenced by Indian culture and civilization. Because of Arabs, the Indian science, culture and civilization spread to European countries. Many of the Indian astrologers went to Arab countries on the invitation of Khalifa. The Arabs gained much knowledge in Hindu Mathematics, Astronomy and Medicine. Many astrological and medicinal works like 'Brhama Siddhanta', 'CharakaSamhita' and moral work of Vishnu sarma's 'Panchatantra' were translated into Arabi language. Because of Arabs, The Indian culture and civilization had spread to foreign countries.

10.3. The invasion of Mohammed Ghazni and its results-

On the decline of Arabs, their Turkish officers rose to prominence. Alaphagin, one of such officers established independent dynasty at Ghazni. He was succeeded by Sabuktugin. His son was Mohammed. He was born in 971A.D. He took part in number of wars in his father's time and proved himself a great warrior. After the death of his father, in 998A.D., he became the king of Ghazni after defeating his brother Ismail.

10.3.1.Causes for Invasion:

1. To end idolatry in India.
2. To spread Islam in India
3. To loot the wealth of India and
4. Territorial ambition were the main causes for Ghazni's invasion.

During 1000-1029A.D, Ghazni invaded India for 17 times.

10.3.2. Course of Invasion:

1. As soon as he ascended the throne, he started a series of conquests. In his 1st invasion, he occupied some forts in Khyber passes.
2. In his 2nd invasion in 1001 A.D, he defeated Jayapala the ruler of Punjab and he gave away his kingdom back on the condition that he should pay annual tribute. Jayapala appointed his son Anandapala as the ruler of Punjab.
3. In his 3rd invasion in 1003 A.D, Ghazni defeated Bijoyroy of Bhatia and converted many Hindus into Islam forcibly.
4. In his 4th invasion in 1006A.D, he defeated Fateh-Davood of Multan and occupied it. Then he changed the name of Sukhapala as Navashaha and converted him into Islam and made him the ruler of Multan.
5. After Ghazni left India, this Navashaha again became a Hindu. Knowing this, Ghazni in 1007A.D. invaded India, defeated Sukhapala and occupied Multan.
6. In his 6th invasion in 1008 A.D., he defeated Anandapala.
7. In his 7th invasion in 1009A.D., he occupied Nagarkota and looted its wealth.
8. In his 8th invasion in 1010A.D., Ghazni again invaded Multan.
9. In his 9th invasion in 1014 A.D., Ghazni defeated Anandapala, the ruler of Punjab and his son Trilochanapala.
10. In his 10th invasion in 1014A.D., he occupied Sthanesvar and looted its wealth.
11. In his 11th invasion between 1015 to 1021, he invaded Kashmir twice but he was unsuccessful in occupying Kashmir.
12. In his 12th Invasion in 1018 A.D., Ghazni occupied Madhura and Kanuj and converted 10000 people into Islam.

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13. In his 13th Invasion, he invaded Mathura, destroyed many Hindu temples and looted the wealth of the temples.
14. In his 14th invasion, he captured 'Brindavan'. On the way he occupied Munj, Asni, Sarva forts and looted 30 Lakh gold coins.
15. In his 15th Invasion in 1019 A.D., he defeated the Chandella king of Kalinjar and occupied Gwalior.
16. Of all the invasions of Ghazni, his 16th Invasion is most important. This invasion took place in 1024A.D. He invaded India with 80,000 soldiers. On the way again he captured Multan, destroyed temple there. Then, he destroyed the Somanatha temple in Kathaiwar in Gujarat. This temple was run by the revenues of 10,000 villages. There were 1000 priests, 500 dancers and 200 musicians. Ghazni in his 16th invasion, invaded this temple and killed many Indians. He looted its wealth. He entered into the Garbhagriha and broken the image of Somanatha into pieces and they were sent to Mecca and Madina for the construction of mosques. On his way back, he punished the Jats, who harassed him on his way back from Somanatha temple. He died in 1030 A.D.

10.3.3. Results:

1. Punjab, some portions of Sindh , Multan became parts of Ghazni's empire.
2. India's wealth was looted.
3. Repeated defeats of Rajaputs exposed their weakness.
4. His invasions caused great loss to works of art.
5. The temples of Mathura, Somanath, Brindavan, Kanuj and Kathaiwar were destroyed.

6. His frequent invasions resulted in the expansion of Islam in India.
7. The rivalry between Hindus and Muslims increased.

10.3.4. Estimation:

Ghazni's court was adorned by well known poets like Firadousi, Alberuni, Byehari etc., Firadousi is regarded as "Father of Parsi language". His work 'Shanama' describes Ghazni's life and achievements. Mohammed established a University and a Museum in Ghazni. During his time, Ghazni became a great centre for Islamic culture and civilization. He is successfully expanded Islam religion in India.

10.4. The invasion of Mohammed Ghor

After the fall of Ghaznavids, the Ghors rose to prominence. Ghor was a small mountaineous principality between Herat and Ghazni. Mohammed established his rule at Ghor in 173 A.D.

10.4.1. Causes for Invasion:

1. Territorial ambition
2. To spread Islam in India
3. To end idolatry
4. To loot the wealth of India are the main causes for his invasion.

10.4.2. Course of Invasion:

Ghor led his first Indian expedition against Multan in 1175A.D. In 1179, he invaded Gujarat and was defeated by the Solanki king. In 1180, he conquered Peshawar, in 1185 Sialkot and in 1186, he occupied Lahore.

10.4.3. Battles of Tarain:

In 1191A.D, Ghori after crossing the river Sutlez occupied Bhatinda, a part of Chauhan's kingdom. Prithviraj, the greatest of all the Chauhan rulers, was ruling over Delhi and Ajmir at the time of Ghor's invasion. Hearing the victories and advance of Ghori, Prithviraj gathered a big force and met Ghori. Both the armies met at the historic field of Tarain which is 14 miles from Sthaneswar in 1191 A.D. This is known as the first Battle of Tarain. In this battle, Ghori was defeated and he was sent back.

To avenge his defeat again in 1192A.D., Ghori with an army of 1,20,000 soldiers invaded India. Prithviraj appealed to secure the help of some Rajput princes to fight with Ghori. Both the armies again met at the historic field of Tarain in 1192A.D. This is known as "The Second Battle of Tarain". In this battle, Prithviraj was captured and put to death. This second battle of Tarain which occurred in 1192A.D. was one of the decisive battles in Indian history because for the first time the sovereignty of Hindustan passed into the hands of Muslims. With the death of Prithviraj, the Chauhan dynasty came to an end and Delhi and Ajmir fell into the hands of Ghori. Ghori appointed Prithviraj's son Govindaraja as the ruler of Ajmir on the condition that he should pay annual tribute. Then, he appointed Qutub-Ud-Din as viceroy in India.

In 1194 A.D., Ghori again invaded India, defeated Jayachandra of Kanuj in Chandawar Battle and destroyed the temple of Benaras. Between 1195-96A.D., he occupied Bayana and Gwalior. In 1205A.D., he suppressed the Khokhanas living in between Jhelum and Chenab rivers. In 1206A.D., he came to India

for the last time, suppressed the Khokhanas completely. On his way back, he was assassinated.

10.4.4. Results of Invasion:

1. The kingdoms Delhi and Ajmir fell into the hands of Ghori.
2. Hindu temples were destroyed.
3. He expanded Islam in India.
4. India's wealth was looted.
5. His second battle of Tarain which occurred in 1192.A.D., resulted in the establishment of Muslim rule in India.

10.5. The causes for the defeat of the Hindus

10.5.1. Political causes: During the time of Arabs Invasion, there is neither political unity nor paramount power in India. Entire India was divided into small independent kingdoms. The rulers of these kingdoms were always engaged themselves in warfare with each other. This type of political disunity was not found among the Muslims. So, they easily conquered Indian territories.

10.5.2. Social causes: During that time, Indian society was divided into number of castes and creeds. It was believed that the defense of the country was the duty of the Kshatriyas only. Others did not think it was also their duty to defend their nation against the foreigners. But, there was no such difference among the Muslims.

10.5.3. Military causes: There was no strong and permanent standing army in Indian states. The military system of the Hindus was outdated. The armies were not at all well equipped and organized. The Indians believe in fair fight whereas the Muslims resorted to

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tricky methods. The Indians mainly depend on their elephant force while the strength of the Muslims lay in their efficient and fast moving cavalry.

10.5.4. General Causes: Those who were attracted by the wealth of India joined the armies of Ghazni and Ghori but for Indians, there was no such advantage. Muslims had excellent recruiting ground in Afghanistan. They could constantly send the forces to India. But for Indians, there is no such advantage.

These are some of the reasons for the defeat of the Hindus and the success of the Muslims.

20 MARKS

1. Describe the invasion of Ghazni and its results?
2. Describe the invasion of Mohammed Ghori and its results?
3. Explain the conquest of Sindh and its results?

10 MARKS

1. Causes for the defeat of the Hindus.

5 MARKS

1. Teachings of Islam.
2. Tarain Battles.

ONE WORD ANSWERS

1. Who was the founder of Islam?

Ans: Prophet Mohammed.

2. What is Islam?

Ans: Islam means 'Make peace with God' or 'Surrender to the will of God'.

3. Who is Muslim?

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Ans: Muslim means 'One who made peace with God' or 'One who surrender to the will of God'.

4. Where was Mohammad born?

Ans: Mohammad was born in 570 A.D. at Macca in Arabia.

5. What is meant by 'Hajrat' or Flight?

Ans: In 622 A.D. Mohammad ran away to Madina. This event is known as Hajrat or Flight.

6. What is 'Haj'?

Ans: Haj is a pilgrimage under took by the Muslims.

7. Who were the first Muslims to invade India?

Ans: Arabs

8. Who was the Viceroy of Arabs?

Ans: Hajaj

9. Who was the ruler of Sindh at the time of Arab invasions?

Ans: Dahir

10. Who was Mohammad-Bin-Qasim?

Ans: Son-In-Law of Hajaj.

11. In which year Mohammad-Bin-Qasim defeated and killed Dahir?

Ans: In 712 A.D in the battle of Rewar.

12. Who fought against Qasim after the death of Dahir?

Ans: His wife Rani Bai

13. How many times did Ghazni Mohammad invade India?

Ans: 17 times

14. In which year Mohammad Ghori lead his first Indian expedition?

Ans: In 1173 A.D.

15. When did the first battle of Tarain occur? Between whom? And what happened in the battle?

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Ans: The first battle of Tarain occurred between Ghori and Prithviraj in 1191 A.D. Ghori was defeated.

16. When did the second battle of Tarain occur? Between whom? What happened in the battle?

Ans: The second battle of Tarain occurred in 1192 A.D. between Ghori and Prithviraj. In this battle Prithviraj was defeated and killed.

17. Who was Prithviraj?

Ans: Prithviraj was the ruler of Delhi.

18. To which dynasty does he belong?

Ans: He belongs to the Chauhan dynasty.

19. What is the importance of second battle of Tarain?

Ans: As a result of the second battle of Tarain, first time the Hindu rule passed into the hands of Muslims.

20. Between whom the Chandawar battle occurred and when?

Ans: In 1194 A.D. Ghori defeated Jayachandra the king of Kanuj in Chandawar battle.

21. Which city was described as 'Golden city' by the Arabs?

Ans: Multan

22. Which historian described the Arab invasion as 'Effectless victory'?

Ans: Lane Pool

23. In which invasion Ghazni destroyed the Somanath temple?

Ans: 16th invasion

24. What is 'Jihad'?

Ans: The term is used for the religious wars between Hindus and Muslims.

25. Whom did Ghori appoint as Viceroy in India?

Ans: Qutub-Ud-Din Aibek.

26. In which year Ghori led his last Indian expedition?

Ans: 1206 A.D.

27. Match the following:

- | A | B |
|-------------------------------------|------------------------------|
| 1. Gia-Ud-Din Barauni
(d) | (a) Tariq-I-Mubarak-Shahi |
| 2. Mahyabin – Ahmad-Sarhindi
(a) | (b) Tughluq Nama |
| 3. Firadausi
(e) | (c) Putuhal – I – Firozshahi |
| 4. Amir Hhusro
(b) | (d) Tariq- I – Firozshahi |
| 5. Firoz-Shah Tughluq
(c) | (e) Shanama |

UNIT - XI
DELHI SULTANS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- The Slave Dynasty – Qutub-Ud-Din Aibek – Illtutmish – Razia Sultana – The greatness of Balban – Khilji Dynasty – The invasion of Alla-Ud-Din Khilji – The administrative system of Khilji – His reforms – Tughluq dynasty – His administrative reforms – Invasion of Timur – The Sayyid dynasty – The Lodi dynasty – The causes for the downfall of the Delhi Sultanate – The influence of Delhi Sultanate on Indian Culture – Social Sphere – Economic Sphere – Sufi Movement – Bhakti Movement – Language – Literature – Art.

The period from 1206 A.D-1526 A.D is known as the period of Delhi Sultans in the history of North India. Five dynasties ruled over North India during this period. They were

1. The Slave dynasty (1206A.D-1290A.D.)
2. The Khilji Dynasty (1290A.D-1320A.D)
3. The Tughluq Dynasty (1320A.D – 1414A.D)
4. The Sayyid Dynasty (1414A.D. – 1451A.D.)
5. The Lodi Dynasty (1451A.D. – 1526A.D.)

11.1. The Slave Dynasty

The dynasty started by Qutub-Ud-Din-Aibek is known as the Slave dynasty. The members of the dynasty first started their life as slaves and after sometime, they became free. So, the dynasty came to be known as Slave Dynasty.

11.1.1. Qutub-Ud-Din-Aibek

Mohammed Ghori was assassinated in 1206A.D. He had no sons. So, Qutub-Ud-Din-Aibek who was appointed as viceroy in India by Ghori declared Independence and started ruling Delhi Independently. Thus, he became the founder of the Slave Dynasty. He was born in Turkistan. He first started his life as slave under Mohammed Ghori. He participated in many battles along with Ghori. He played a key role in the Second Battle of Tarain in 1192, in the occupation of Ajmir and Meerat in 1192, defeat of Jayachandra in the Chandawar Battle in 1194 and in the occupation of Gujarat in 1197A.D. He took several measures for the propagation of Islam in India. He constructed mosques at Delhi and Ajmir. He started the construction of famous Qutub Minar in Delhi.

11.1.2. Iltutmish

Shams-Ud-Din-Iltutmish was the real founder of the Sultanate of Delhi. He was born in a noble Turkish family of Ilbari tribe. His jealous brothers sold him to a merchant. Finally, he was purchased by Qutub-Ud-Din-Aibek. He was promoted from position to position and he became the governor of Badaun. Qutub-Ud-Din gave his daughter in marriage to Iltutmish. Qutub-Ud-Din was succeeded by his son Aramshah who was a weak ruler. So, Iltutmish killed Aramshah and became the Sultan of Delhi in 1211A.D.

Conquests: Iltutmish first occupied the fort of Gwalior. Then, he captured Malwa, Bhilsa, Ranthambhor, Mandu and Ujjaini. He also destroyed the famous Kali temple at Ujjaini.

He divided the empire into Military units called Iqtas. The officers in the Iqtas were known as 'Muktis'. Collection of tax, administration of

justice and maintaining army in the Iqtas are the chief duties of the Mukhtis. The silver coin Thanka and a copper coin Jital came into existence in his period. He completed the construction of Qutub Minar which was started by Qutub-Ud-Din-Aibek. He patronized many scholars and poets.

11.1.3. Razia Sultana

Illutmish nominated his daughter Razia Sultana as his successor because of his unworthy sons. Razia Sultana was the first woman ruler on the throne of Delhi. Razia after her accession faced many difficulties. The Turks in the kingdom started opposing Razia because according to Muslim tradition, a lady could not run the government. Some Turks who joined as slaves during the time of Illutmish became very rich by the time of Razia and formed into a confederacy. That confederacy was known as Chihalgany confederacy. The differences started between these Turks and Razia. So, Razia started appointing Non-Turks in high positions. With this, there occurred a civil war between Turks and Non-Turks in the kingdom. So, Razia left Delhi and went to Bhatia where she married the king of Bhatia Altunia. When both Razia and Altunia marched to Delhi on her way she and Altunia were assassinated.

Bahram, Masud and Nasiruddin followed Razia. After the death of Nasiruddin, Balban became the sultan of Delhi.

11.1.4. The greatness of Balban

Balban became the sultan of Delhi after the death of Nasiruddin in 1266A.D. He was the greatest sultan among the Slave Dynasty. His original name was Bahuddin. Like Illutmish, Balban was an Ilbari Turk. At first, he was sold to Quaza - Jamal-Ud-Din at Basra as slave

by Mangols. In 1230A.D, he joined the service of Illutmish and married his daughter. During the time of Razia, he acted as in charge of forest department. Afterwards, he became the sultan of Delhi under the title 'Ghiasuddin Balban'. As the sons of Illutmish were weak. The kingdom passed into the hands of Balban. He faced many problems as soon as he came to the throne. His main duties were restoration of crown's prestige, reduction of nobles, organization of the army, suppression of internal disturbances and checking of Mangol invasions etc.,

- (a) **Suppression of Chihalghani Confederacy:** The Turkhs who were slaves during the time of Illutmish became rich by the time of Razia Sultana and formed into a confederacy. This confederacy is known as Chihalghani Confederacy. Balban took several measures to suppress this Chihalghani confederacy. He started confiscating the Jagirs of the Turkhs who were in the confederacy. He banned the marital relations between them. He imposed death sentence who committed mistakes. He appointed spies to check the activities of the Turkhs in the Chihalghani confederacy. Thus, by undertaking several measures, he finally suppressed the Chihalghani confederacy.
- (b) **Suppression of Rebellions:** There were some robber gangs known as 'Meos' at Delhi and its surroundings. These Meos attacked the villages and looted wealth. Balban suppressed these Meos with the help of powerful army. Military posts were established on the roads to avoid the danger of these Meos.
- (c) **Suppression of Internal attacks:** He suppressed the internal attacks and maintained peace and order in the kingdom. He

suppressed the Rajaput attacks at Rohilkhand, Tugrikhan at Bengal and the revolt at Ganga Yamuna doab.

- (d) **Mongol invasions:** During the time of Balban, the Mongol invasions became frequent on India. He devoted most of his time and energy to destroy these Mongols. He increased the power of army at the frontier forces. He provided powerful arms to his soldiers and concentrated on the North Western frontier of India.
- (e) **Spy System:** He appointed Spies in every department and secret news writers in every province and district. They were given severe punishments if they failed in their duty.
- (f) **Reduction of Nobles:** He abolished many jobs and reduced the salaries of the nobles in the kingdom. He promoted junior Turkish officers to important positions.
- (g) **Restoration of Crown's prestige:** He successfully restored the fallen prestige of the crown. He introduced Persian ceremonies in his court. Wine was prohibited. He introduced the system of prostration to sultan in his court.

Lanepool a famous historian describes Balban as “A great slave, A hunter, A soldier, and administrator. He started his life as a slave and raised to the position of Sultan of Hindustan”. Thus, he is described as the greatest sultan in the Slave Dynasty.

EMPIRE OF ALLAH-UD-DIN KHILJI



11.2. The Khilji Dynasty

After Balban disorder and confusion prevailed throughout the empire. Balban was succeeded by his grandson Kaiqubad. In turn Kaiqubad was succeeded by Kayumars. During this time, Jalal-Ud-Din, Khilji, a noble killed Kayumars and established the Khilji Dynasty in 1290A.D. His nephew and son-in-law Ala-Ud-Din murdered Jalal-Ud-Din and occupied the throne.

The invasion of Ala-Ud-Din Khilji

Ala-Ud-Din Khilji was the son-in-law of Jalal-Ud-Din Khilji. His expeditions may be divided into two groups.

North Indian Expedition

South Indian Expedition

11.2.1. North Indian Expedition:.

- (a) **Gujarat:** In 1297A.D, Ala-Ud-Din sent army on Gujarat. At that time, Gujarat was ruled by Rajakarnadeva. Rajakarnadeva fled to Devagiri. Khilji occupied Surat, Kambe, Somanath and destroyed many Hindu temples. He converted many Hindus as slaves. He occupied Gujrat in 1297A.D.
- (b) **Ranthambhor:** In 1299A.D, Khilji invaded Ranthambhor. The ruler was Hammiradeva. The struggle lasted for 11 months. Khilji succeeded in the occupation of Ranthambhor.
- (c) **Mewar:** In 1303A.D., Khilji invaded Chitor, the capital of Mewar. The ruler of Mewar Rajarathan Singh died in this battle. Then, Khilji appointed his son Khijir Khan as ruler of Chitor.

- (d) **Malwa:** In 1305A.D., Khilji sent army against Malwa. In this invasion, the ruler of Malwa Mahalakadeva was defeated. Then, Khilji occupied Malwa, Mandu, Ujjain and Chanderi.
- (e) **Mongol Invasions:** During the time of Khilji, the Mongols invaded India between 1296A.D -1308A.D.
1. The first Mongol invasion occurred in 1296A.D. and it was faced by Jafar Khan.
 2. In 1297A.D., the Mongols occupied the fort of Siri near Delhi. But again Khilji defeated the Mongols and reoccupied the fort.
 3. In 1298A.D, Mongols entered Sindh under the leadership of Saldi. But, Jafar Khan defeated the Mongols and captured Saldi.
 4. In 1299A.D., when Mongols invaded Delhi, Khilji with the help of Nasrat Khan defeated them.
 5. In 1303A.D., Mongols with 1,20,000 army reached Delhi. This invasion also was faced by Khilji.
 6. In 1305A.D., Malik Kafur defeated Mongols.
 7. In 1306A.D., Mongols invaded India for the last time. Ghazi Malik defeated them. After this invasion, for nearly 20 years the Mongols did not invade India.

11.2.2. South Indian Expedition:

After the North Indian expedition, Khilji turned his attention towards South. He was the first Muslim ruler to attempt the conquest of South India. The kingdoms which he conquered in South India were given back to those rulers on the condition that they should pay annual tribute. The political conditions in South India, the rivalry between the rulers, foreign invasions, desire of the Muslims to loot the wealth of India are some of the basic reasons for Khilji's South Indian expedition.

- (a) **Devagiri:** In 1307A.D, Khilji under the leadership of Malik Kafur sent army to Devagiri. Ramachandra, the ruler of Devagiri was defeated and he accepted the authority of Khilji. He agreed to pay annual tribute. But, after the death of Ramachandra, his son Sankaradeva stopped to pay the tribute. So, again in 1313A.D., Malik Kafur invaded Devagiri and occupied it.
- (b) **Warangal:** In 1310A.D, Malik Kafur invaded Warangal. During this time, Warangal was ruled by Prataparudra II, the Kakatiya king. Prataparudra II was defeated and forced to offer 300 elephants, 700 horses and to pay annual tribute.
- (c) **Dwarasamudra:** In 1310 A.D., Malik Kafur invaded Dwarasamudra, the capital of Hoyasalas, defeated Viraballala III occupied Dwarasamudra and destroyed many Hindu temples.
- (d) **Madhura:** In 1311A.D., Malik Kafur invaded the Pandyan kingdom, occupied Madhura. He destroyed the temples of Madhura, Srirangam and Rameswaram, looted wealth and built a mosque at Rameswaram.

11.3. The administrative system of Ala-Ud-Din Khilji Or The administrative reforms of Ala-Ud-Din Khilji

11.3.1. Council of Ministers

The king was the head of the administration. He personally supervised justice, law and army. He administered the kingdom with the help of a council of ministers.

- 1. Vazir - Finance Minister
- 2. Khazi-Ul-Kazat - Incharge of Justice
- 3. Mir Ariz - Incharge of Memorandums
- 4. Diwani Asraf - Statistician

- | | | | |
|-----|-----------------|---|------------------------------------|
| 5. | Mustaufi | - | Incharge of Expenditure |
| 6. | Ariz Mamalik | - | Defence Minister |
| 7. | Bashi Fauj | - | Person giving salaries to soldiers |
| 8. | Amir Kohi | - | Incharge of Agriculture |
| 9. | Shamana Mimandi | - | Incharge of Markets |
| 10. | Kotwl | - | Police officer maintaining peace |

and order

For the sake of administrative convenience, kingdom was divided into provinces and each province was under the rule of viceroy.

11.3.2. Justice

The king was the head of Justice. Next to the king Khazi-Ul-Kazat was to administer Justice in the kingdom. The viceroys in the province and village officers in the village administered justice. The punishments were severe. Mutilation was the common punishment.

11.3.3. Police Department

Kotwal was the chief police officer. There were many police officers employed under the Kotwal. Supervising the activities of Sardars, Amirs, and Landlords and submitting a memorandum to the Sultan were his chief duties.

11.3.4. Revenue System

The land was frequently surveyed. He increased the salaries of the officers in order to avoid corruption. The farmers paid the tax either in cash or in kind. Half of the produce was collected as tax. He abolished the imams of feudal lords and confiscated them. Along with land tax, housing tax, grazing, Jeziya and Zakath were other sources of income to the State.

11.3.5. Suppression of Hindus

Ala-Ud-Din treated Hindus very cruelly. The Hindus were not allowed to ride on horses, wear fine clothes, bear weapons and to take betel leaves. He ordered the Hindu women to work as slaves in Muslim houses. He collected 50% tax from Hindus.

11.3.6. Restoration of Order

As soon as he came to the throne, he introduced certain reforms in administration. He stopped the pensions. Endowments were confiscated, spies were appointed to keep himself in touch with the day-to-day happenings. Social gatherings without the permission of the Sultan were banned. The use of liquor and drugs was prohibited.

11.3.7. Military Reforms

To extend his empire, he suppressed the rebellions and to check the Mongol invasions Ala-Ud-Din maintained a big army. His army consisted of 4,75,000 cavalry. He established forts at important places and appointed soldiers there. The Jagirdars also maintained some army. He introduced the practice of branding of horses and maintained descriptive rolls of the soldiers. He appointed spies in every military department. He showed personal interest in the organization, discipline and promotion of the army.

11.3.8. Financial Reforms

- (a) **Market Reforms:** Khilji introduced certain financial reforms also. Among his financial reforms, control of market is an important one. To meet the maintenance charges, he not only reduced the salaries of soldiers but also fixed it. He controlled the price of all articles, all types of clothes and fixed rate and asked the merchants to sell the articles accordingly. The merchants who did not obey the orders were punished severely. He introduced same type of weights and

measures through out the empire. Grain was stored to meet emergencies. In times of famines, poor crop production this grain was distributed to the people. The merchants in the kingdom for forced to enroll their names. K.S. Lal, a historian comments, Khilji's market reforms as "They were useful only to the people of Delhi but not for the farmers living in Ganga Yamuna doab and near by people".

11.3.9. Social Reforms

He banned the manufacture and sale of intoxicating drinks in the kingdom. He closed the gambling halls and gamblers were punished severely. He also prohibited prostitution.

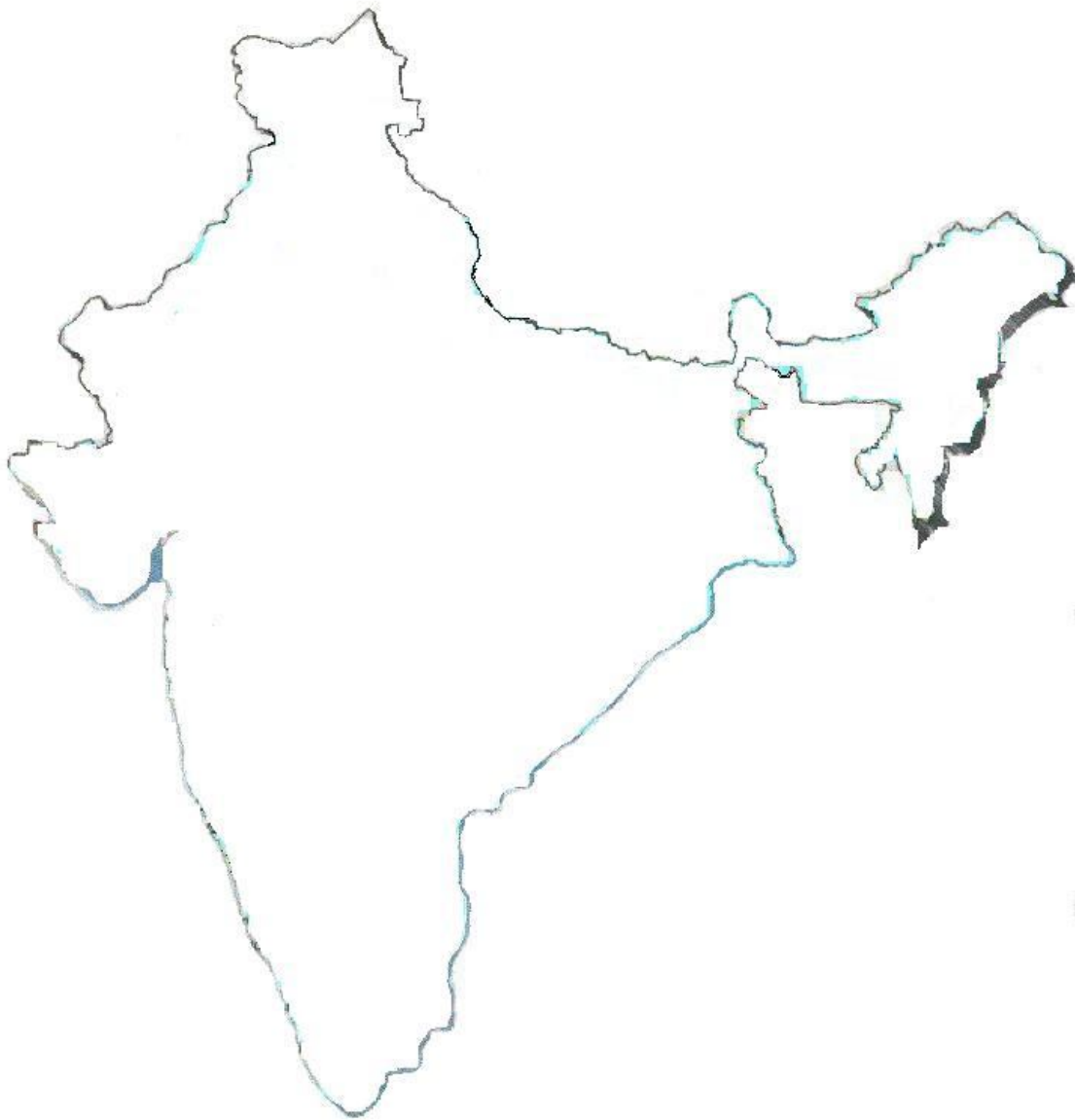
11.3.10. Arts

Khilji patronized arts also. Amir Khsru, his court poet wrote the work "Tarikhi-E-Alai" which describes the achievements of Ala-Ud-Din Khilji. He was also a great builder. He constructed many forts, mosques and beautiful palaces. The Alai Darwaja in Delhi was built by him. He renovated the existing mosques. He also constructed "Jami Masjid". His rule of 20 years came to an end with his death in 1316A.D.

EMPIRE OF MOHAMMAD-BIN-TUGHLUQ



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11.4. Tughluq Dynasty (1320-1414A.D)

Ghiyazuddin Tughluq became the sultan of Delhi in 1320A.D. He ruled for 4 years. Juna Khan was the eldest son of Ghiyazudin Tughluq. After the death of his father in 1325 A.D., he became the Sultan of Delhi under the title of Mohammad Bin Tughluq.

11.4.1. The administrative reforms of Mohammad Bin Tughluq

The original name of Mohammad Bin Tughluq was Juna Khan. After the death of his father, he ascended the throne in 1325A.D. under the title Mohammad Bin Tughluq. His reforms may be divided into 4 types.

1. Enhancement of tax in Doab
2. Creation of Agricultural department
3. Transfer of Capital
4. Token currency.

(i) Enhancement of taxation in Doab

Tughluq maintained a record of income and expenditure in the kingdom. To make invasions, to maintain army and to administer the kingdom effectively he thought to increase the financial position. So, he increased the taxation in Doab region (Region between Ganga Yamuna rivers). He also increased grazing and house taxes. These measures were carried out when people were suffering from famine. The officials collected the tax from the people forcibly. As the people were not in a position to pay the tax they started revolting. People left their lands and went to other places. Knowing the situation, Tughluq started famine relief measures. He started reducing the tax, constructing irrigational canals, giving loans to the farmers and distributing grain to the people. But all his measures were in vain. These measures could not win the favour of the people. So, he became unpopular among his subjects.

(ii) Creation of Agricultural department

During 1341-44, Tughluq spent 70lakhs of rupees to bring the waste land under cultivation in the Doab region and created an agricultural department. But, due to the corruption of officials and some other factors, this experiment of Sultan failed and he became unpopular in the kingdom.

(iii) Transfer of Capital

This is another important and much criticised political experiment of Tughluq. To have a centrally located capital and to avoid Mongol invasions Tughluq transferred his capital in 1327 from Delhi to Devagiri. He renamed Devagiri as Daulatabad. He made arrangements for the people to go to the new capital. He constructed roads and established markets. Postal system was also came into existence. But, the distance between Delhi and Daulatabad is 700 miles. The people were not in a position to travel. Not only this it was not an easy task to transfer their offices also. Along with the people it became necessary for them to transfer their properties and jobs. The Mongol invasions on Devagiri also became frequent. Knowing this experiment a failure, Tughluq again ordered the people to go back to Delhi. This is one of the most important experiments which made Tughluq unpopular in the kingdom.

(iv) Token currency

As a result of his reforms like transfer of capital, increase of taxation in Doab region, Mongol invasions, the economic condition of the State deteriorated. So, in order to increase the economic strength of the kingdom, he followed the system of Token currency. He not only issued Copper and Bronze coins but also gave permission to private persons for minting. As a result, the common people in the kingdom began to

manufacture coins. The foreign merchants refused to accept these coins. So, the foreign trade came to a stand still. The people were directed to exchange their copper coins for gold and silver coins from the treasury. This caused much loss to the State.

11.5. The invasion of Timur

Timur belongs to Central Asia. He was born in 1336A.D. He came to the throne of Samarkhand in 1369 A.D. He invaded India in 1398 A.D.

11.5.1. Causes of Invasion:

1. To loot the wealth of India,
2. To spread Islam in India
3. To abolish idolatry
4. Territorial ambition
5. The internal warfare among the Delhi Sultans are some of the causes for his invasion.

11.5.2. Course of Invasion

First, Timur sent his grandson Pir Mohammad to conquer Multan and other places. In 1398AD, Timur invaded India with a big force of 92,00 cavalry. He marched towards Delhi and at that time, Delhi ruler was Mohammad Shah II of the Tughluq dynasty. He was defeated by Timur. Timur entered Delhi and killed a number of people. Many thousands of them were made slaves and sent to Afghanistan as workers to build mosques. On his return, he conquered Meerut and other places and appointed Khizr Khan as his viceroy in Punjab.

11.5.3.Results

1. His invasion weakened Delhi sultanate and led to its downfall.
2. It increased Hindu Muslim hostility.
3. It robbed the wealth of India.

4. His invasion destroyed Indian art.
5. His invasion inspired Babur to invade India.

11.6. The Sayyid Dynasty (1414-1451A.D)

Khizr Khan was the founder of the dynasty. He said to be a Sayyid or a descendent of Prophet Mohammad. He ruled from Delhi and started the Sayyid Dynasty. This dynasty ruled for 37 years.

11.7. The Lodi Dynasty (1451-1526A.D.)

Bahlol Lodi was the founder of the dynasty. He served under Sayyids as the Governor of Punjab. Bahlol defeated the last Sayyid ruler and became the Sultan of Delhi. He occupied Janpur. His son Sikhinder Lodi occupied Gwalior and Bihar. He founded the famous Agra city. The last king was Ibrahim Lodi. Daulat Khan, the governor of Punjab who was dissatisfied with Ibrahim Lodi invited Babur to invade India. Babur invaded India and met Ibrahim Lodi in the historic battle field of Panipat in 1526A.D. In this battle, Ibrahim Lodi was defeated and killed. The first battle of Panipat played an important role in Indian History. As a result of this battle, the sultanate period came to an end and it gave an opportunity to Babur to found the Mughal Empire in India.

11.8. The causes for the downfall of the Delhi Sultanate

1. The Government of Delhi Sultanate was autocratic. Wars and inefficient rulers caused disintegration of the empire.
2. There was no fixed law of succession among the Sultans. The frequent wars of succession weakened the empire.

3. During the time of Mohammad Bin Tughluq, there were 23 provinces. He was not in a position to control the vast empire. His reforms like enhancement of taxation, creation of agricultural department, transfer of capital and token currency made him unpopular among his subjects.
4. The military reforms which Firoz Shah reintroduced is one of the causes for the downfall of the Delhi Sultans.
5. From 1206-1526, the Sultans continuously faced Mongol invasions. As a result of these Mongol invasions, the empire collapsed.
6. Most of the Sultans persecuted Hindus and destroyed their temples. Consequently, the Hindus who formed the majority turned against the Sultan.
7. Firoz was succeeded by weak rulers. The Sayyids and Lodis had struggled for existence. The last ruler Ibrahim Lodi was so weak that he lost everything in a single battle of Panipat.
8. The invasion of Timur paved way for the invasion of Babur.

11.9. The influence of Delhi Sultanate on Indian culture

There was a mutual influence among the Indians and the Muslims in the social, economic, religious, linguistic and art fields.

11.9.1. Social Sphere

During this period, the people were divided into four groups.

1. The feudal lords
2. The priests
3. The rural people and
4. The farmers

The first category included the Sultan and his relatives. The priests acted as advisers to the king. Imitating the Muslims the Hindus adopted the Pardah system, Child marriages and polygamy. Food habits, dress and court ceremonies of Hindus were also influenced.

11.9.2. Economic Sphere

New cities came into existence as trade was well developed during the Sultanate period. During this period, Delhi became a great centre of trade. As the foreign trade increased the Sultans started minting more coins and those introduced by Khilji were present for a long time in India.

11.9.3. Religion

Two movements namely Sufi and Bhakti movements started in India as a result of Islamic religion.

- (a) **Sufi Movement:** The Muslim saints propagated the principle of the unity of God and brotherhood of all men. This gave rise to the liberal movement known as Sufism. Among the Sufi saints, the important ones are 1. Moinuddin Chisti 2. Baba Farid 3. Nizamuddin Aulia. They preached worship of one God to the Hindus.

- (b) **Bhakti Movement:** The Bhakti movement opened doors to all Hindus without caste considerations. Absolute devotion to God is the core of Bhakti movement. There were no elaborate rituals. So, naturally many joined Bhakti cult. Saints like Kabir, Meerabai in North India and Ramanuja in South India stood as examples particularly as the caste system had no place in the Bhakti cult, several people were attracted towards this.

11.9.4. Language

Because of Muslims the Urdu language came into existence in India. It is a mixture of Persian, Hindi, Turki and Arabic languages.

11.9.5. Literature

The Persian, Sanskrit, Hindi, Urdu, Literatures flourished during this period.

11.9.6. Art

Compared with the previous times during the Sultanate period, number of new cities came into existence. Because of mutual influence in the field of architecture a new type of architecture known as Indo-Muslim architecture came into existence. Qutub-Minar, Agra, Alai Darwaja were the most important structures of this period.

20MARKS

1. Explain the reforms of Ala-Ud-Din Khilji?
2. Explain the administrative reforms of Mohammad Bin Tughluq?

10MARKS

1. Estimate the greatness of Balban?
2. Write the causes for the downfall of the Delhi Sultanate?
3. Explain the influence of Islam on Indian culture?

5MARKS

1. Razia Sultana
2. Timur
3. Qutub-Ud-Din-Aibek.
4. Illutmish.
5. Bakthi movement.

ONE WORD ANSWERS

1. What is the period of Delhi Sultanate?

Ans: The period from 1206 A.D.- 1526 A.D. is known as 'The period of Delhi Sultanate' in the history of North India.

2. How many dynasties ruled over North India during this period and what are they?

Ans: Five dynasties ruled over North India during this period. They are

1. Slave dynasty
2. Khilji dynasty
3. Tughluq dynasty
4. Sayyid dynasty
- and
5. Lodi dynasty.

3. Who is the founder of the Slave dynasty?

Ans: Qutub-Ud-Din Aibek.

4. Why the dynasty is called Slave dynasty?

Ans: As the members of the dynasty started their career first as slaves the dynasty is known as Slave dynasty.

5. Who started the construction of Qutub Minar?

Ans: Qutub-Ud-Din- Aibek

6. How did Qutub-Ud-Din-Aibek establish the Slave dynasty?

Ans: When Mohammad Ghori was assassinated in 1206, taking the advantage Qutub-Ud-Din declared independence and established the Slave dynasty.

7. Who was succeeded by Qutub-Ud-Din Aibek?

Ans: Iltutmish.

8. Which sultan of Slave dynasty lost his life while playing polo?

Ans: Qutub-Ud-Din Aibek

9. To which tribe did Iltutmish belong?

Ans: Ilbari tribe.

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10. Which Delhi Sultan completed the construction of Qutub-Minar?

Ans: Iltutmish

11. Who was succeeded by Iltutmish?

Ans: Rajiya Sultana, daughter of Iltutmish.

12. Who was the first lady ruler of Delhi?

Ans: Rajiya Sultana

13. What is Chihalgany confederacy?

Ans: The Turkhs who joined as Slaves during the time of Iltutmish became very rich by the time of Razia Sultana. They formed into a confederacy known as Chihalgany confederacy.

14. Why did the Turkhs revolt against Razia?

Ans: Because according to Muslim tradition a lady could not run the Government.

15. Whom did Razia marry?

Ans: She married Altunia, the king of Bhatia.

16. Who was the greatest ruler in the Slave dynasty?

Ans: Balban

17. What is the original name of Balban?

Ans: Bahuddin

18. Which Delhi Sultan suppressed the robber gangs called Meos in Delhi and its Surroundings?

Ans: Balban

19. Who were Nayamuslims?

Ans: Nayamuslims were the Mongols who were converted into Islam.

20. Which South Indian king was defeated by Ala-Ud-Din?

Ans: Ramachandradeva of Devagiri

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21. What was the important incident that occurred during the time of Khilji?

Ans: Spreading of Islam in South India.

22. Khilji invaded which kingdom in 1303?

Ans: Mewar.

23. Which general led the South Indian expedition of Khilji?

Ans: Malik Kafur

24. The historian who praised the market reforms of Khilji?

Ans: Ferishta

25. Who introduced the system of branding of horses?

Ans: Ala-Ud-din Khilji.

26. Who constructed the famous Alai Darwaja?

Ans: Ala-Ud-Din Khilji

27. Who was the founder of Tughluq dynasty?

Ans: Ghiazuddin Tughluq

28. What is the original name of Mohammed – Bin – Tughluq?

Ans: Juna Khan.

29. Who constructed the city of Tughluqabad?

Ans: Ghizaddin Tughluq

30. Name the first administrative reform of Mohammad-Bin-Tughluq?

Ans: Enhancement of taxation in Doab region.

31. In which year Mohammad-Bin-Tughluq shifted his capital from Delhi to Daulatabad?

Ans: 1326-1327 A.D.

32. What is the main aim of Tughluq in shifting the capital?

Ans: To have a centrally located capital and to avoid Mongol invasions.

33. In which year Tughluq introduced 'token currency'?

Ans: 1329-30 A.D.

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34. What is the main reason for the failure of the reform 'Token currency'?

Ans: Giving the permission to private persons also for minting.

35. Which fort was occupied by Tughluq in 1337?

Ans: Nagarkot

36. Which temple was destroyed by Firoz-Shah-Tughluq?

Ans: Jwalamukhi temple at Kangra.

37. Which Asokan pillars were shifted to Delhi by Firoz-Shah-Tughluq?

Ans: Khizirabad – Meerut.

38. Name the hospital constructed by Firoz for poor patients at Delhi?

Ans: Dav-UI-Shapa

39. Who of Delhi Sultan constructed the cities Fathebad, Hissar and Jaunpur?

Ans: Firoz Shah Tughluq

40. In which year Timur invaded India?

Ans: 1398-99

41. To which kingdom in central Asia did Timur belong?

Ans: Samarkhand

42. Who was the founder of the Sayyid dynasty?

Ans: Khizr Khan

43. In which year Khizr Khan established Sayyid dynasty?

Ans: 1414 A.D

44. Who was the founder of the Lodi dynasty?

Ans: Bahlol Lodi

45. Who was the Governor of Lahore at the time of Ibrahimlodi?

Ans: Daulatkhan Lodi

46. In which year the first battle of Panipat occurred?

Ans: 1526 A.D.

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47. Between whom the first battle of Panipat was fought?

Ans: Between Babur and Ibrahim Lodi.

48. As a result of Islamic religion two movements started in India. What are they?

Ans: Sufi and Bhakti movement.

49. Which is the famous example for Indo-Islamic architecture?

Ans: Qutub Minar

50. Who founded the famous Agra city?

Ans: Sikhinder Lodi

51. Match the following:

A	B
1. Alberuni (c)	(a) Tariqui- Firoz shahi
2. Jiya-Ud-Din-Barauni (a)	(b) Tariqui Ferista
3. Amir Khusro (d)	(c) Kitab – Ul – Hind
4. Feresta (b)	(d) Tughluq Nama

UNIT - XII
SOUTH INDIAN DYNASTIES

I - KAKATIYAS

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Introduction – Establishment of independent rule – The greatness of Ganapatideva – Rudramadevi – Prataparudra II – Political Conditions – Economic Conditions – Social Conditions - Religion – Literature – Art and Architecture.

Introduction

The Kakatiyas have an important place in the Andhra history. After the Satavahanas, the Kakatiyas united all the Telugu speaking areas and ruled the Andhra desa. They established their dynasty at Orugallu in 11th Century A.D. At first, the Kakatiyas served as feudatories under the Rashtrakutas and later under the Chalukyas. There is a controversy regarding their dynastic name. According to poet Viswanatha, the dynasty came to be known as Kakatiya because they worshiped 'Kakati' a Goddess. Some scholars are of the opinion that the kings of the dynasty assumed the title 'Kakatipuravallabha', so, the dynasty came to be known as Kakatiya Dynasty after the city Kakatiya.

12.1. Establishment of Independent rule

First the Kakatiyas were feudatories under the Rashtrakutas and later Kalyani Chalukyas. Taking the advantage of the Chalukya-Chola rivalry, Kakatiyas declared their independence. The founder of the dynasty was Kakati Gundyana. He was succeeded by Betaraja I who in turn was succeeded by Prolaraja I. He ruled from 1055-1075A.D. He was

succeeded by Betaraja II who in turn was succeeded by Prolaraja II. From his time onwards Anumakonda became the capital of the Kakatiyas.

12.1.1. Rudradeva (1150-1195A.D.)

Rudradeva was the son of Prolaraja II. During his time major parts of Andhradesa came under his rule.

12.1.2. The greatness of Ganapathideva

Ganapathideva was the son of Mahadeva. He ruled for a long period from 1199-1262A.D. He was the greatest of all the Kakatiya rulers. He invaded Kanchi and occupied it. Next he invaded Kalinga. He conquered the territories from Ganga, Godavari and Penna. He defeated the Yadava rulers. In 1234AD, he shifted his capital from Hanmakonda to Warangal. He consolidated his position by maintaining matrimonial alliances. He married Somaladevi, the Yadava princess. His eldest daughter Rudramba was married to Chalukya Virabhadra of Nidadavolu. His second daughter Ganapamba was married to Betaraja, the ruler of Dharanikota. He gave his sister Naramba in marriage to Natavadi Rudra. Ganapati had the title Rayagajakesari.

He constructed many villages and irrigational tanks. He encouraged foreign trade. He constructed two forts at Warangal, one with stone and other with mud. The famous Ramappa temple at Warangal belongs to his period. He gave an Abhayasasana for foreign merchants at Motupalli, an important sea-port of the Kakatiyas.

12.1.3. Rudramadevi(1269-1289A.D)

As Ganapathideva had no sons, the kingdom passed into the hands of Rudramadevi, his eldest daughter. She came to the throne in 1262A.D. Her ruling period was marked with a number of wars. She was the first lady ruler who ruled over Andhra Desa. She defeated Mahadeva, the

Yadava ruler. He made a peace treaty with Rudramadevi. Rudramadevi gave his daughter in marriage to a Yadava king. She was a good administrator also. She personally supervised army. She reconstructed the fort at Warangal. Marcopolo, a Venice traveler, visited the Kakatiya kingdom and praised the efficient administration of Rudramadevi. As she had no sons, the kingdom passed to her grandson Prataparudra II (the son of Mummamma, the eldest daughter of Rudramadevi).

12.1.4. Prataparudra II (1289-1323A.D.)

He was the grandson of Rudramadevi. During his period, the Kakatiya kingdom reached its zenith and also began to disintegrate. The Turks invaded the Kakatiya Dynasty for five times. In 1303A.D, Khilji invaded Warangal for the first time. In this invasion, the Kakatiyas scored victory.

In 1309A.D., Khilji sent Malik Kafur against Warangal. In this invasion, Prataparudra made a treaty with Malik Kafur. He agreed to pay annual tribute.

Taking these invasions as advantage, the vassals of the Kakatiyas started revolting against the kingdom. He defeated the Pandyas and the Hoyasalas. After the death of Khilji, there occurred political disunity in the Delhi Sultanate. So, Prataparudra stopped the payment of annual tribute. An angry Delhi Sultan sent some army against Warangal. Again Prataparudra made a treaty and agreed to pay annual tribute.

Ghiazuddin Tughluq, under the leadership of Junakhan, invaded Warangal in 1323A.D. The battle lasted for five months. The Sultan became successful in imprisoning Prataparudra. He was taken as prisoner to Delhi, but on the way he committed suicide. Junakhan renamed

Orugallu as Sultanpur and annexed it to his kingdom. Prataparudra's rule marked with a number of wars, the dynasty came to an end. He was a great scholar. Vidyanatha, his court poet, wrote a work called "Prataparudrayasobushanam" in Sanskrit.

12.2. The cultural conditions during the time of the Kakatiyas

12.2.1. Central Administration

The king was the head of the administration. Ministers, nobles and other officers assisted the king in administration. Kakatiyas followed hereditary monarchy system. For the sake of administrative convenience, the empire was divided into Nadus, Sthalas and Villages.

- (a) **Nayamkara System:** The Kakatiyas introduced a new system in administration. This is known as 'Nayamkara System'. This system resembles the Muslim 'Jagirdari system'. This system was introduced by Rudramadevi and it worked efficiently during the time of Prataparudra II. The persons who maintain army are called 'Nayakas'. The king used to donate some villages to these Nayakas instead of salaries. The income from these villages is the source of living for these Nayakas. These Nayakas maintained peace and order, supply of soldiers, collecting tax in the kingdom. During the time of Prataparudra, there were 77 Nayamkaras. Besides this Nayamkara army, the king also maintained the fourfold army.

12.2.2. Economic conditions

Agriculture was the main occupation of the people. More land was brought under cultivation and new villages were constructed during this period. Carpet industry developed significantly. Venician traveler Marcopolo visited the Kakatiya kingdom and stated that industries,

particularly the diamond industry, were in flourishing condition during the time of the Kakatiyas. Besides the land tax, grazing tax, house tax and professional taxes were other sources of income to the government. The kings encouraged both internal and external trade. The guilds played an important role in trade and commerce. Motupalli and Machilipatnam were the important ports during this period. For the sake of foreign merchants, Ganapathideva issued an Abhayasana at Motupalli.

12.2.3. Social conditions

The fourfold caste system was present in the society. The position of women in the society declined compared to early times. Child marriages, prostitution and sati were present. Brahmins occupied supreme position in the society. Some Brahmins held posts of ministers and commanders in chief. Some of the Muslims who migrated to India during the time of Muslim invasion settled permanently and mingled with the local people. Dance, Music, puppet show and animal fights were some of the amusements of the period.

12.2.4. Religion

- (a) **Jainism:** Early Kakatiya rulers followed and patronized Jainism. The famous Jaina poet Appayarya, during the time of Prataparudra, wrote a work called 'Jinendra Kalyanabhyudaya'.
- (b) **Buddhism:** By 11th Century A.D, Buddhism declined in Andhra Desa. But, there are evidences that Buddhism was in existence in 12th Century A.D. Some inscriptions of 12th Century AD mention that the lamps were donated to Buddha at Amaravathi, Draksharama, Kshirarama, Bhimarama and Kumararama.

- (c) **Saivism:** During the time of Kakatiyas, the Saivite sects such as Kalamukhas, Pasupathas were in existence. The early Kakatiyas followed Kalamukha sect of Saivism. During that time, Srisailam and Alampur were the main centers for the Kalamukha sect of Saivism. During the time of Ganapathideva, the Pasupatha sect of Saivism became popular. The Pasupatha Saivas belong to Golaki Matha established by Sadbhava-sambhu on the banks of the river Narmada. The Golaki mathas branches were established. During the time of Kakatiyas, Saiva mathas served as educational institutions also at Bhattiprolu, Pushpagiri, Sriparvata, Tripurantakam, Alampur and at Draksharama. Vedas, Grammar, Logic, Literature, Saiva Agama, Medicine were some of the subjects taught in these institutions. During this time, Srisailam was an important educational center.
- (d) **Vaishnavism:** Though the Kakatiyas followed Saivism, they patronized Vaishnavism also. The image of Varaha on their coins, the sculpture of Vishnu at Trikulalaya and statue of Vasudeva at Hanmakonda attest to the fact that the Kakatiyas patronized Vaishnavism also. During the time of Kakatiyas, Simhachalam, Sarpavaram, Srikakulam, Bapatla, Macharla, Ahobilam, Srikurmam and Tirupati were the main Vaishnava centers. Evidently Kakatiyas treated all religions equally.

12.2.5. Literature

- (a) **Sanskrit Literature:** During the time of the kakatiyas, Telugu and Sanskrit languages developed much. Several poets and scholars had produced many kavyas and classics. Rudradeva himself was a poet. He wrote a work called "Nitisara". Jayapa, the commander in chief of

Ganapathideva, wrote “Nriya Ratnavali”, a work on dance. “Prataparudra Yashobushanam” was written by Vidyanatha, the court poet of Prataparudra.

(b) Telugu Literature: During the time of Kakatiyas, Telugu literature was also very well developed. Tikkana who has the title ‘Ubhaya Kavimitra’ translated the last 15 Parvas of Sanskrit Mahabharata into Telugu. Marana translated the Sanskrit ‘Markandeyapurana’ into Telugu. Kethana translated ‘Dasakumara Charita’ into Telugu and acquired the title ‘Abhinava Dandi’. Panditaradhyacharita and ‘Basavapurana’ of Palkuriki Somanatha, ‘Nirvachanottara Ramayana’ of Tikkana, ‘Bhaskara Ramayana’ of Bhaskara, ‘Ranganatha Ramayana’, ‘Sumati Sataka’ of Baddena belong to the Kakatiya period.

12.2.6. Art and Architecture

The forts played an important role in the protection of the kingdom. So, the kings constructed strong forts at Orugallu, Golkonda, Devarakonda, Rachakonda, Raychur etc. The Kakatiyas rendered great service for the progress of architecture and sculpture. Among their constructions, the Trikuta temple at Hanumakonda is the earliest one. It was constructed by Kakati Rudra in 163A.D. It is so called because there are three shrines of Rudresvara, Vasudeva and Suryadeva facing East, West and North respectively in one complex. During the time of Ganapatideva, temples were constructed at Orugallu, Palampeta, Pillamarri and Namulapadu. Recharla Rudra, the general of Ganapati, built the famous Ramappa temple at Palampeta in 1213A.D. This temple is famous for its sculptures. The stories from Bhagavata are found carved on the walls of the temple. The sculptures of women in different poses is the special feature of this temple.

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The Siddhesvara and Padmakshi temples at Hanumakonda, the Svayambhu at Warangal, Kesava temple, Thousand Pillar temple at Hanumakonda constructed by Prataparudra I belong to the Kakatiya period. The great Torana Gateway, which is at Orugallu, stands for proof the skill of the Andhra Sculptors of the time of the Kakatiyas.

20MARKS

1. Explain the cultural conditions during the Kakatiya period?

5MARKS

1. Ganapatideva
2. Rudramadevi
3. Art of the Kakatiyas
4. Nayamkara System.

ONE WORD ANSWERS

1. Who was the founder of the Kakatiya Dynasty?

Ans: Kakati Gundyana

2. Who was the greatest among the Kakatiyas?

Ans: Ganapati Deva

3. Who shifted the capital from Hanumakonda to Warangal?

Ans: Ganapati Deva

4. Which is the important sea-port of the Kakatiyas?

Ans: Motupalli

5. Where did Ganapatideva install an Abhayasasana for foreign merchants?

Ans: Motupalli

6. Who succeeded Ganapatideva

Ans: His daughter Rudramadevi

7. Who was the first lady ruler ruled over Andhradesa?

Ans: Rudramadevi

8. Who visited the court of Rudramadevi?

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Ans: Marcopolo, a Venetian traveler.

9. What is the ruling period of Ganapatideva?

Ans: 1119 – 1262 A.D

10. In which year Khilji invaded Warangal?

Ans: In 1303 A.D.

11. Who succeeded Rudramadevi?

Ans: Prataparudra II

12. In which year Malikkafur invaded Warangal?

Ans: 1309 A.D.

13. Who imprisoned Prataparudra in 1323 A.D.?

Ans: Junakhan

14. Who renamed Orugallu as Sultanpur?

Ans: Junakhan

15. Name the important new system introduced by the Kakatiyas in administration?

Ans: Nayamkara system.

16. Who introduced the Nayamkara system?

Ans: Rudramadevi

17. During whose period the system worked efficiently?

Ans: Prataparudra II

18. How many Nayamkaras were there during the time of Prataparudra II?

Ans: 77

19. Who built the famous Ramappa temple at Palampet?

Ans: Recharla Rudra

20. During whose period Ramappa temple was constructed?

Ans: Ganapatideva.

21. Who constructed the Thousand Pillar temple at Hanumakonda?

Ans: Prataparudra – I

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22. Which is the most important architectural piece found at Orugallu?

Ans: The Torana Gateway.

23. Which poet was described as 'Abhinava Dandi'?

Ans: Kethana

24. Which famous Telugu poet translated the last 15 Parvas of Mahabharata into Telugu?

Ans: Tikkana

25. What is the title of Tikkana?

Ans: Ubhaya Kavimitra

26. Which foreign traveller states that the diamond industry was in a flourishing condition during the time of the Kakatiyas?

Ans: Marco polo.

25. Match the following:

A		B	
1. Rudradeva	(a)	Nritya Ratnavali	(c)
2. Jayapa	(b)	Sivatatvasara	(a)
3. Prataparudra	(c)	Nitisara	(e)
4. Vidyananda	(d)	Markendeya Purana	(b)
5. Marana	(e)	Prataparudra yasobhusanam	(d)

30. Match the following:

A		B	
1. Kethana	(a)	Sumatisataka	(c)
2. Palkuriki Somanatha	(b)	Kumara Sambhava	(d)
3. Nanne Choda	(c)	Dasakumara Charita	(b)
4. Tikkana	(d)	Basava Purana	(e)
5. Bhaskara	(e)	Nirvachanottara	
		Ramayana	(f)
6. Baddena	(f)	Bhaskara Ramayana	(a)

VIJAYANAGARA EMPIRE

IN THIS UNIT WE ARE GOING TO KNOW ABOUT

- Establishment of the dynasty – Sangama Dynasty – Greatness of Devaraya II- Saluva Dynasty – Tuluva Dynasty – The greatness of Krishnadevaraya – Religion – Literature – Art and Architecture – Political Conditions – Social Conditions – Economic Conditions.

The Vijayanagara Empire is one of the important dynasties not only in south India but in the entire history of India. The dynasty was established in the first quarter of 14th Century A.D. and it ruled up to the middle of 17th Century A.D. in South India. This dynasty played an important part in expanding Hindu culture.

Establishment of the Dynasty

The Vijayanagara Empire was established in 1336 A.D. by Harihararaya and Bukkaraya. First, they were in the service of Prataparudra II, the Kakatiya king. When the Kakatiya kingdom collapsed in 1323 due to Muslim invasions, these two brothers left Warangal and joined as treasurers under Kampili or Anegondi ruler. When the ruler of Kampili was dead, Harihara and Bukka declared independence and started ruling independently making Anegondi as capital. These two brothers occupied some area on the banks of the river Tungabhadra and with the blessings of the sage Vidyaranya, they built a new city called Vidyanagar which later came to be known as Vijayanagar. They shifted the capital from Anegondi to Vidyanagar. In this way the Vijayanagara dynasty, which was established in 1336 A.D., continued upto 1665 A.D. Four dynasties namely, The Sangama, The Saluva, The Tuluva and the Aravidu dynasties ruled over the Vijayanagara empire.

12.3. The Sangama Dynasty(1336-1485A.D.)

Harihara and Bukka belong to the Sangama dynasty. These two were the sons of Sangama. So the dynasty is called Sangama Dynasty. The kings of the dynasty ruled Vijayanagara empire for about 1 ½ centuries. He was succeeded by Bukka I in 1356 A.D who was in turn succeeded by Harihara II. He was succeeded by Devaraya I in 1406A.D. and ruled upto 1422A.D. He was succeeded by his grandson Devaraya II.

12.3.1. Greatness of Devaraya II

He was also known as Proudhavevaraya. He was the greatest among the Sangama rulers. He ruled from 1426-1446A.D. He fought with the Bahamanis twice. In his first invasion, he made a treaty with the Bahamani ruler Ahammad Shah. In 1443A.D., again he invaded the Bahamani kingdom and occupied Raichur and Gulbarga. He conquered and annexed Kondavidu. He had the title “Gajabetakara” (Hunter of elephants). His army consisted of 2, 000 Muslims, 60,000 Hindus, 80,000 Cavalry, and 2,00,000 infantry. Though he was Saivite, he tolerated all religions. He was a great scholar. He wrote a work called “Mahanatakasudhanidhi” in Sanskrit language. He honoured Sreenatha, a renowned Telugu poet with ‘Kanakabhisheka’ and conferred the title “Kavisarvabhauma”. Nicoloconte, an Italian traveler and Abdul Razak, the Persian ambassador visited his court and praised his greatness. The construction of Hazara Rama temple and Vithala temple started during his period.

12.3.2. Fall of the Sangama Dynasty

The successors of Devaraya II were weak. During this time, the Gajapatis and Bahamanis started invading the Vijaynagara empire. In this situation, it became a danger not only to the Sangama dynasty but also to the entire Vijayanagara Empire. Taking advantage, Saluva Narasimha the

governor of Penugonda, captured the throne. With this, the Sangama dynasty came to an end and the Saluva Dynasty was established at Vijayanagar.

12.4. Saluva Dynasty(1486-1505A.D.)

Saluva Narasimha ruled the kingdom for 15 years. He struggled hard to restore the authority and dignity of the empire. He conquered Kadapa, and Ummattur. Historians are of the opinion that had Saluva Narasimha not occupied the throne the Vijayanagara dynasty would have collapsed with the fall of the Sangamas. He was succeeded by his son Immadi Narasimharaya. As he was a minor, Tuluva Narasanayaka, a general captured the throne and ruled the kingdom for 12 years. The dynasty reached its previous glory by the time of the death of Tuluva Narasanayaka.

12.5. Tuluva Dynasty (1505-1576A.D.)

After the death of Tuluva Narasanayaka, his son Veera Narasimharaya killed Immadi Narasimha (the son of Saluva Narasimha) and captured the throne. With this victory the rule of the third dynasty known as Tuluva dynasty, started. The native place of the members of the dynasty is Tuluva nadu and so the dynasty is called Tuluva Dynasty. During his time, the governors of Bijapur, Ummattur and Sivasamudram revolted against the Vijayanagara Empire. Vira Narasimha lost his life invading against the above mentioned kingdoms and the empire passed into the hands of his brother Srikrishnadevaraya in 1526A.D. Then he declared his brother Achyutaraya as his successor and died in 1529A.D.

12.6. The greatness of Krishnadevaraya

Krishnadevaraya was the greatest of all the Vijayanagara rulers. He occupied an important place among the Indian kings. The state was in confusion when he ascended the throne. The foreign invasions became frequent. The army was weak. Mobilising the army, strengthening his position and to expand the kingdom were his chief aims.

12.6.1. Treaty with the Portuguese

In order to better his position of army, he concluded a treaty with the Portuguese in 1510A.D. According to the treaty the Portuguese had to supply cavalry to Krishnadevaraya and in return he gave the Portuguese the right to rule the occupied Goa.

12.6.2. Military Achievements

After strengthening his army, he started a series of conquests. His reign was marked by a number of battles. In 1511A.D. he started his first conquest against the Bahamani kingdom. During that time, Bahamani kingdom was ruled by Mohammed shah II. He defeated Mohammed Shah II and annexed Bahamani kingdom to Vijayanagara empire.

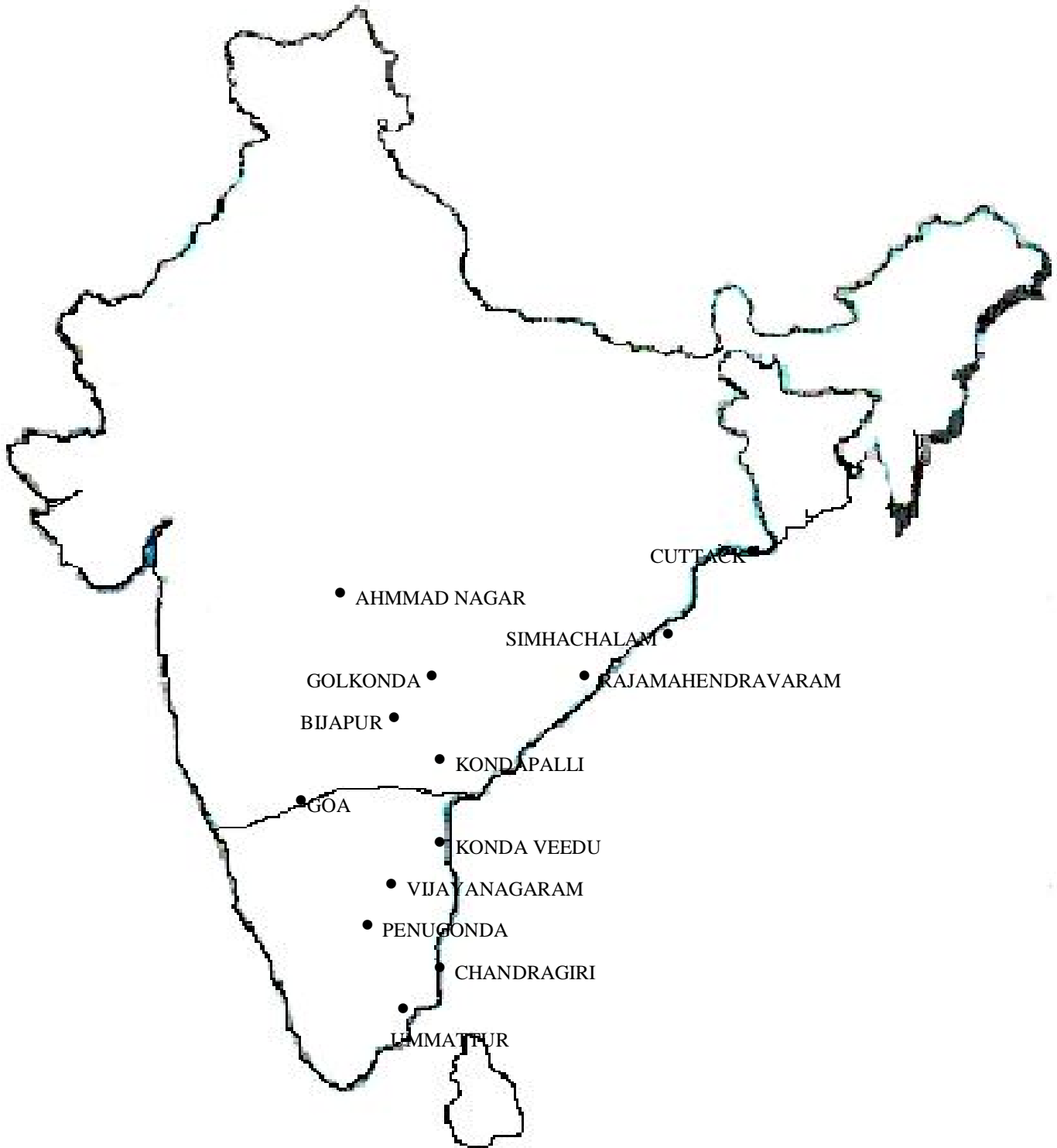
After reorganising army for the second time, Krishnadevaraya invaded Rayachur and occupied the fort. Next he occupied Gulbarga and annexed to the Vijayanagara empire. In commemoration of these victories, he assumed the title “Yavanarajyasthapanacharya”. He attacked Penukonda and occupied it. He defeated Gangaraja and occupied Ummattur. He organised Ummattur and Sivasamudram into provinces and made Srirangapatnam as capital.

(a) **Eastern Campaign:** To start with he captured the hill fort of Udayagiri and brought the image of Balakrishna from there. He captured Kondaveedu and appointed Saluva Timma to administer the districts of Kondaveedu. Next he captured Kondapalli fort. He occupied Khammam, Warangal, Rajahmundry and Potnur. At Potnur, he setup a victory pillar there. He invaded Kalinga. During this time, Kalinga was under the ruled of Prataparudra Gajapathi. Prataparudra Gajapathi entered into treaty with Krishnadevaraya and gave his daughter in marriage to him. With these conquests the empire of Krishnadevaraya extended from Krishna in the North to Kanyakumari in the South, Arabian sea in the West to Bay of Bengal in the East. During his rule, the Vijayanagara dynasty reached its climax.

12.6.3. Religion

The Vijayanagara rulers followed Hinduism. Particularly they patronised Vaishnavism. Vyasaraya, the founder of Dvaita Philosophy, was the guru of Krishnadevaraya. During this time, the temples became the centers of education. The people celebrated different types of festivals. They also worshiped village Gods and Goddesses. The system of sacrifices was also in practice. The people had belief in ancient customs and practices.

EMPIRE OF SRI KRISHNADEVARAYA



12.6.4. Literature

The Telugu language and literature well developed during the time of Krishnadevaraya.

- (a) **Sanskrit Literature:** The Vijayanagara kings not only patronised poets and scholars but also they themselves were great scholars. The sage Vidyaranya who was responsible for the establishment of Vijayanagara dynasty wrote 'Parasara Madhaviyam' and 'Jaimini Nyayamala' in Sanskrit. Saluva Narasimha wrote 'Ramabhyudayam' and Krishnadevaraya wrote 'Madalasa charitra', 'Jambavathi Parinaya' and 'Sakalakathasarasangraha'.
- (b) **Telugu Literature:** The period of Krishnadevaraya is rightly described as 'the golden age' in Telugu language and literature. Nachana Soma not only translated the Sanskrit work 'Harivamsa' into Telugu but also produced 'Uttara Harivamsa' in Telugu language. Srinatha, the court poet of Devaraya II defeated Gauda Dindimabattu and acquired the title 'Kavisarvabhauma'.

During the time of Krishnadevaraya, a new era was started in Telugu literature. His period may be compared to the period of Augustus. His work 'Amuktamalyada' is regarded as one among the five great kavyas in Telugu. He had the title 'Andhrabhoja'. His court was known as 'Bhuvanavijayam'. There were 'Ashtadiggajas' or eight great poets in his court. Of them the foremost was Allasani Peddana. He wrote a work called 'Manucharitra'. Nandi Timmana wrote 'Parijatapaharana', Dhurjati wrote 'Kalahasthisvaramahatya' and Tenali Ramakrishna wrote 'Panduranga Mahatmyam'. Pingali Surana, Ramarajabushana, Ayyalaraju Ramabhadra and Madayagari

Mallana were the other great poets. Allasani Peddana had title 'Andhra Kavita-pitamaha'. During the time of Krishnadevaraya, there were women poets also. Among them Molla and Tirumalamba, the daughter of Krishnadevaraya were important. Towards the end of this period, saint Vemana through his moral verses criticized the evil practices in the society. Annamayya and Kshetrappa, the great Pada-kavis belong to this period. The folk arts of Kuchipudi and Yakshagana also belong to this period.

12.6.5. Art and Architecture

During the time of the Vijayanagara period, Music, dance, drama, architecture, sculpture and painting were well developed. The kings gave importance to the construction of temples. The Vijayanagara temples are mostly located at Hampi - Vijayanagar their capital.

In 1513A.D., Krishnadevaraya constructed Krishnaswamy temple at Hampi and the image of Balakrishna was installed therein which he brought from Udayagiri. The Vithala temple at Hampi is known for its wealth of sculptures. The pillars in the temple producing Saptasvaras stand as the glorious example of the sculpture of this period. The other temples found at Hampi were of Virupaksha and Hazararama. The gigantic monolithic statue of Ugranarasimha found at Hampi is another classical example of the Vijayanagara artists. The temples at Kumbakonam, Kanchi, Srirangam, Tirupati and Tadipatri testify to the skill of the Vijayanagara artists, in architecture as well as sculpture. The main feature of this period is depicting the stories from the Ramayana and the Mahabharata and producing them either in sculpture or in painting on the walls of the temples. The kings not only constructed new temples but also added some mandapas to the temples of Tirupati, Kalahasti, Ahobilam, Srisailem,

Srirangam, etc. The mandapa for dancing at Lepakshi and the gopuras of Kanchi, Chidambaram and Kalahasti temples are the fine examples of Vijayanagara sculptures. The monolithic rathas at Hampi and Tadipatri, the sculpture of Nandi at Lepakshi, the prasadas at Hampi and Chandragiri and Tirumalanayakabhavana at Madhura are the best examples for the sculpture of the Vijayanagara period.

Damingo Paes, the Portuguese trader visited the court of Krishnadevaraya in 1520 and praised his greatness.

12.7. The Last rulers

There was a war of succession between Achyutaraya and Krishnadevaraya's son-in-law Ramaraya. After the death of Achyutaraya, his brother's son Sadasivaraya succeeded to the throne in 1543A.D. But he was a weak ruler. That is why Ramaraya kept entire authority in his hands and Sadasivaraya functioned as nominal ruler. He took the advantage of mutual conflicts among the Deccan Sultans and began to create quarrels between them. The Sultans realised this and they all united in 1565A.D. and invaded the Vijayanagara empire. A fierce battle took place at 'Rakshasatangadi' also known as 'Tallikota'. This battle played an important role in Indian history because the Vijayanagara dynasty came to an end with this battle. Ramaraya was defeated and killed. Sadasivaraya fled to Penukonda established independent kingdom there and started ruling from 1570A.D. onwards. Next, the members of the came to power Aravidu dynasty. They continued their rule up to 1677A.D. Finally the kingdom fell into the hands of the Turks.

12.8. The cultural conditions of the Vijayanagara period

12.8.1. Administration

The king was the head of administration. There was a council of ministers to help the king in administrative matters. Jagirdari system was present.

12.8.2. Income and Expenditure

Land tax was the main source of income to the State. Besides land tax, washermen, barbers and even prostitutes also paid professional tax. Tributes paid by the vassals also was another source of income. Half of the main expenditure was on king and his court, educational institutions, welfare activities and the remaining half was spent on army.

12.8.3. Justice

During this time there were no courts. The king was the head of Justice. The viceroys in the provinces, the village assemblies in villages administered justice. The punishments were very severe.

12.8.4. Army

The Vijayanagara kings were always engaged in wars against the Bahaminis. So, they maintained powerful army. Half of the income was spent on army. There were two types army. One is Standing army, and the other is Amaranayaka army. In the first type, the king maintained army by giving salaries to them. In the second category, the kingdom was divided into Amaras and the head of the Amara was called Amaranayakas. These Amaranayakas maintained some army and helped the king in times of war.

12.8.5. Division

For the sake of administrative convenience, the empire was divided into provinces. The prince and relatives were the heads of the provinces.

The provinces were divided into 'Simas'. Giving pattas to the farmers, collection of tax, arranging fairs were chief duties of the head of the Sima. The Simas were divided into 'Sthalas' and Sthalas into 'Villages'. During this time, there were three types of villages. 1. Bandara village, 2. Amara village, 3. Manya village. The higher officials in Bandara village, Amaranayakas in Amara villages and Assemblies in the Manya villages administered. They were not given the salaries. They were provided with some lands with hereditary rights. The farmers used to pay some tax to them. During this period, the villages were self governing.

12.8.6. Social conditions

The foreigners like Damingo Paes, Nuniz described the conditions of that period in their works. Four fold caste system was present. The Brahmanas were in supreme position. They gave more importance to marriage. The system of 'Dowri', child marriages, Satisahagamana, kanyasulka and prostitution were present. The rich people spent luxurious life whereas the common people led ordinary life. Ear rings, nose-studs, necklaces were the ornaments used by women. They used to take intoxicating drinks. Fighting, chariot racing, music, dance and dicing were favourite pastimes.

12.8.7. Economic conditions

The splendour of Vijayanagara empire was greatly described by foreign travellers like Abdul Razaq, Nicoloconte and Domingo Paes. Agriculture was the main occupation of the people. The kings constructed irrigational canals for the promotion of agriculture. They encouraged many industries also. Making jewellery with gold and silver, household articles and thrones were important professions. Nicoloconte says that diamonds, gold, silver, pearls were kept in heaps in streets, and were sold. The kings

THE GUPTA EMPIRE

maintained both internal and external trade. Foreign trade was continued with Arabs and Portuguese. Abdul Razaq mentions that there were 300 ports at Vijayanagar and important of them were Goa and Motupalli. Horses were the main import whereas the pearls, silk, carpets, diamonds and perfumes were the important exports.

12.8.8. Religion

Though the Vijayanagara rulers followed Vaishnavism, they treated all the religions equally. They made liberal donations to the Vaishnava temples like those at Tirupati and Srirangam and Saiva temples at Sri Kalahasti and Chidambaram. The great Madhva philosopher, Vyasaraya belongs to this period. Jainism was also present.

20MARKS

1. Describe the cultural conditions during the Vijayanagara period?
2. Describe the greatness of Krishnadevaraya?

10 MARKS

1. Explain the Military achievements of Krishnadevaraya?
2. Write a note on the Literature under the Vijayanagara rulers?

5 MARKS

1. Establishment of Vijayanagara dynasty.
2. Greatness of Deyaraya – II.
3. Art during the Vijayanagara period.
4. Religion under the Vijayanagara rulers.

ONE WORD ANSWERS

1. In which year the Vijayanagara dynasty was established?

Ans: 1336 A.D

2. Who founded the Vijayanagara Empire?

Ans: Harihara and Bukka

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3. At first under whom Harihara and Bukka worked?

Ans: Prataparudra II

4. How many dynasties ruled over the Vijayanagara Empire?

Ans: 1. Sangama 2. Saluva, 3. Tuluva and 4. Aravidu.

5. To which dynasty Harihara and Bukka belonged?

Ans: Sangama dynasty.

6. How many years did the Sangama dynasty rule the Vijayanagara Empire?

Ans: 1336-1485 A.D – 49 Years.

7. During whose period the rivalry between Vijayanagara and Bahamani kingdom started?

Ans: Harihara – I

8. The Persian ambassador Abdul Razak visited the court of which Sangama ruler?

Ans: Devaraya II

9. What is the royal symbol of the Vijayanagara Kings?

Ans: Varaha

10. Which Sangama ruler had the title 'Gajabetakara' (Hunter of elephants)?

Ans: Devaraya II

11. Who was honoured by Devaraya II with the title 'Kavisarvabhauma'?

Ans: Sreenatha, a renowned Telugu poet

12. Who started the construction of Hazara and Vithala temples at Hampi?

Ans: Devaraya II

13. Name the second dynasty that ruled the Vijayanagara Empire?

Ans: Saluva dynasty

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14. Who was the founder of Saluva dynasty?

Ans: Saluva Narasimha

15. The Portuguese merchant Domingo Paes visited which Vijayanagara ruler's court?

Ans: Krishnadevaraya

16. Which inscription describes the military achievements of Krishnadevaraya?

Ans: Hampi Pillar inscription.

17. Name the titles of Krishnadevaraya?

Ans: 'Yavanarajyasthapanacharya' and 'Andhrabhoja'

18. What is the importance of 'Penukonda' in Vijayanagar history?

Ans: It became the capital of the Vijayanagara kings after 1565 A.D.

19. According to Abdul Razak, a Persian ambassador how many ports were there during the time of Devaraya II?

Ans: 300

20. Who is the family deity of the Vijayanagaras?

Ans: Srivirupaksha

21. During which period Nuniz, a Portuguese traveler visited India?

Ans: Achyutadevaraya

22. Which Vijayanagara ruler constructed a lake at Nagalapuram?

Ans: Krishnadevaraya.

23. Who constructed the Krishna Swamy temple at Hampi?

Ans: Krishnadevaraya.

24. Who subjugated the Reddy Kingdom?

Ans: Devaraya II

25. Which work describes the importance of Spy system during the time of Vijayanagaras?

Ans: Rayavachakam

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26. Which port played a very important role in foreign trade with Malacca, Sumatra and Pegu during the time of the Vijayanagaras?

Ans: Pulicat

27. The Prime Minister Timmarusu was the Governor of which place?

Ans: Kandaveedu

28. The builders of Virabhadra temple at Lepakshi Virupanna and Viranna worked in the court of which ruler?

Ans: Achyutadevarayalu

29. Which Tamil poet was patronised by Krishnadevaraya?

Ans: Tirumalai Natha

30. Who constructed the mosque for the Muslims in his capital?

Ans: Devaraya II

31. Name the Sub divisions of Srivaishnavism?

Ans: Vadagalai and Tengalai

32. In which place English factory was established during the rule of the Aravidu dynasty?

Ans: Machilipatnam

33. Which fort attracted the attention of Bahamani, Gajapathi and Vijayanagara rulers?

Ans: Kondaveedu

34. In which year the battle of 'Topur' took place?

Ans: 1616 A.D.

35. Which festival was performed officially by the Vijayanagara kings?

Ans: Dussehra

36. Which battle is held more responsible for the downfall of the Vijayanagara Empire than Rakshasa Tangadi?

Ans: Battle of Topur.

37. Which famous Telugu pada-kavi was patronised by Saluva Narasimharaya?

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Ans: Annamayya

38. Which battle was responsible for the downfall of Vijayanagar rule?

Ans: Battle of Tallikota or Rakshasa Tangadi

39. In which year the Rakshasa Tangadi battle took place?

Ans: In 1565 A.D.

40. Between whom the battle of Tallikota took place?

Ans: Bahamani rulers and Ramaraya.

41. Who was the greatest among the Vijayanagara rulers?

Ans: Krishnadevaraya

42. Where did Krishnadevaraya set up the victory pillar?

Ans: At Potnur

43. Who was the guru of Krishnadevaraya?

Ans: Vyasaraya the founder of Dvaita philosophy

44. Which work of Krishnadevaraya is regarded as one among the five great Telugu Kavyas?

Ans: Amuktamalyada

45. Name the title of Krishnadevaraya with regard to literature?

Ans: Andhrabhoja

46. What is his court called?

Ans: Bhuvanavijaya

47. How many great poets were there in his court?

Ans: Eight poets or Astadiggajas

48. Who was the foremost among the eight poets?

Ans: Allasani Peddana

49. Name the title of Allasani Peddana?

Ans: Andhra Kavita-pitamaha

50. Name the famous women poets during the time of Krishnadevaraya?

Ans: Molla and Tirumalamba the daughter of Krishnadevaraya.

51. Which temple produces Saptasvaras?

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Ans: The Vithala temple at Hampi.

52. What is the main feature of the Vijayanagara art?

Ans: The main feature of the Vijayanagara art is depicting the stories taking theme from the Ramayana and the Mahabharata and produces them either in sculpture or in painting on the walls of the temples.

53. What is the classical example of Vijayanagara sculpture?

Ans: The gigantic monolithic statue of Ugra Narasimha at Hampi and Nandi at Lepakshi.

54. Where do we find the monolithic rathas in Vijayanagara temples?

Ans: Hampi and Tadipatri.

55. Where do we find the paintings belong to the Vijayanagar Period?

Ans: At Lepakshi.

56. Match the following: (Sanskrit words)

A

B

- | | | |
|---------------------|-------|---|
| 1. Vidyaranya Swamy | (a) | Madalasa Charita and Jambavati Parinaya (b) |
| 2. Saluva Narasimha | (b) | Prasanna Madhaviyam, Jaimini Nyayamala(c) |
| 3. Krishnadevaraya | (c) | Ramabhyudaya
(a) |

57. Match the following:

A

B

- | | | | |
|-----------------------|-------|--------------------------|-------|
| 1. Nachanasoma | (a) | Manucharitra | (c) |
| 2. Krishnadevaraya | (b) | Kalahasthisvara Mahatyam | (e) |
| 3. Allasani Peddana | (c) | Uttara Harivamsa | (a) |
| 4. Nandi Timmana | (d) | Panduranga Mahatyam | (f) |
| 5. Dhurjati | (e) | Amukta Malyada | (b) |
| 6. Tenali Ramakrishna | (f) | Parijatapaharana. | (d) |

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58. Match the following:

A		B	
1. Devaraya-I	(a)	Damingo Paes	(c)
2. Devaraya II	(b)	Abdul Razaak	(b)
3. Krishnadevaraya	(c)	Nicolo Conte	(a)
4. Achyuta Devaraya	(d)	Nuniz	(d)

