

HISTORY OF ANCIENT INDIA UPTO 1206 C E

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Unit –I

Geographical Features – Sources of Indian History – Pre- and Proto History - Harappan Civilization - Megalithic Culture– Ancient Tamil Civilization – Early Vedic Age – Later Vedic Age..

Unit – II

Buddhism and Jainism – Greek and Persian Invasions of India– Alexander’s Invasion - Rise of Mahajanapadas - Magadhan Empire – Nandas - Mauryas – Chandragupta Maurya – Asoka – Mauryan Administration – Art and Architecture

Unit – III

Satavahanas – Kushanas – Kanishka-I – Gupta Empire – Chandragupta Vikramaditya - Samudragupta –Kumara Gupta - Administration – Social, Economic and Cultural Developments – Vakatakas - Nalanada, Vikramasila and Valabhi Universities

Unit – IV

Vardhanas - Harshavardhana – Administration – Religious Contributions –Provincial Dynasties – Chalukyas – Rashtrakutas - Paramaras – Palas – Senas - Art and Architecture - Cultural contributions.

Unit – V

Rajputs – Cultural Contributions - Arab Conquest of Sind - Mahmud of Ghazni – Invasions – Mohammed of Ghor – Battles of Tarain

Unit - I

Learning Objectives

1. To understand the geographical features of India and their historical influence
2. To identify the various sources of Indian history
3. To explain the features of Pre-history and Proto-history
4. To analyze the characteristics of the Harappan Civilization
5. To examine the Megalithic Culture and Ancient Tamil Civilization
6. To distinguish between the Early and Later Vedic Ages

Course Outcomes

1. Students will understand the impact of geography on Indian history
2. Students will identify different historical sources and their importance
3. Students will explain the stages of Pre-history and Proto-history
4. Students will describe the features of the Harappan Civilization
5. Students will analyze the Megalithic Culture and its significance
6. Students will explain the features of Ancient Tamil Civilization
7. Students will differentiate between Early and Later Vedic Ages
8. Students will evaluate the development of early Indian society and culture

Geographical Features

The Indian mainland extends between 8°4' North and 37°6' North latitudes and from 68°7' East and 97°25' East longitudes. Thus, the latitudinal and the North-south extent is 3214 km and East-west extent is 2933 km. India accounts 2.42% of the total world land area. India lies entirely in the northern hemisphere, and eastern hemisphere. The Tropic of Cancer (23°30' North) passes through the centre of the country. It divides the country into almost two equal parts. Northward of this latitude is North India and South of it is known as South India. Similarly 82°30' East longitude passes almost from the middle of the country. It is known as Standard Meridian of India. India is the largest country in terms of area and population in South-Asia. It is surrounded by the ocean. India is strategically located in the Indian Ocean. It commands sea routes between Europe and Africa, South East Asia, far East Asia and Oceania. It is because of this that India shares good trade relation between many countries since ancient times.

India's Neighbours

India has 28 states and seven Union Territories. India shares its land boundaries with:

- Pakistan and Afghanistan in the northwest
- China (Tibet), Nepal and Bhutan in the north
- Myanmar and Bangladesh in the east

Physical Features of India

- ❖ Physiography of an area is the outcome of structure, process and the stage of development. The land of India exhibits great physical variations.
- ❖ Indian landmass was the part of great Pangaea (entire landmass) which broke into two parts in the Carboniferous Period due to the force of gravity and buoyancy. The northern and southern parts were subsequently called as Laurasia and Gondwanaland, respectively, leaving Tethys Sea in the middle.
- ❖ Based on these macro variations, India can be divided into the following physiographic divisions: The Northern and North-eastern Mountains, The Northern Plain, The Peninsular Plateau, The Indian Desert, The Coastal Plains, The Islands.
- ❖ Geologically, The Himalayan mountains represent a very youthful topography with high peaks, deep valleys and fast-moving rivers. The Himalayas and the Northern Plains are the most recent landforms. The Peninsular Plateau constitutes one of the ancient landmasses and most stable land blocks on the earth's surface. The Northern Plains are formed of alluvial deposits and the Peninsular Plateau is composed of igneous and metamorphic rocks with gently rising hills and wide valleys.
- ❖ Gondwanaland further broke up into the peninsular India, Madagascar, Australia, Antarctica etc in the Jurassic Period.
- ❖ Peninsular part of India is a part of Gondwanaland, formed from igneous rocks of Archean era which were transformed into Gneiss and Schist.

Northern Mountain Ranges

- ❖ The Himalayas stretching over the northern borders of India are geologically young and structurally fold mountain ranges of the world. The formation of Himalayas took place due to the collision of the Indian plate and the Eurasian plate.
- ❖ Himalayas extending from the Indus Gorge in the west Brahmaputra Gorge in the east terminates suddenly taking sharp southward bend. These bends are called Syntaxial bends of the Himalayas.

Trans-Himalayas

- ❖ Trans-Himalayas are the northern parts of the Great Himalayas. These ranges have been formed from sedimentary rocks. Antecedent rivers like Sutlej, Indus, Brahmaputra or Tsangpo originate from this region.

- ❖ It is separated in the north from Great Himalayas by the Indus-Tsangpo Suture Zone (ITSZ) or Kailash mountain ranges are categorized under this Himalayas.
- ❖ Karakoram ranges are known as the backbone of the Asia. The highest mountain peak of India or Godwin Austen is located in this range.
- ❖ Karakoram ranges meet the Pamir knot in the west whereas it is extended in the southeast as Kailash range. In the south of this range, Ladakh range acts as a water divide between Indus River and its tributary Shyok River.

Greater Himalayas

- ❖ These are also known as Inner Himalayas or Himadri. This is the highest range of Himalayas. The average height of this range is 6,100 m. It contains all the major ranges of the Himalayas. It ranges 120 km to 190 km.
- ❖ Great Himalayan range, also known as the Central Axial range, extends from the gorge of Indus River to the bend of Brahmaputra River in Arunachal Pradesh.
- ❖ Almost all the lofty peaks of the world are located in this range. Mt Everest, Kanchenjunga, Nanga Parbat, Nanda Devi, Kamet and Namcha Barwa are its important range.

Middle or the lesser Himalayas

- These are also known as Himachal.
- Greater Himalayas is separated from the Middle Himalayas by the Main Central Thrust. Its breadth is 60-80 km and average height is 3,000-4,500m.
- Some peaks in this range are more than 5,000 m high and the river flow through deep gorges upto 1,000 m.
- These are part of the Himalayan mountain system having their general alignment from north to south direction.
- In the north, they are known as Patkai Bum, Naga Hills, the Manipur hills and Mizo or Lushai hills. These are low hills, inhabited by numerous tribal groups practicing Jhum cultivation.
- Most of these ranges are separated from each other by numerous small rivers like Barak which is an important river of Manipur and Mizoram.
- Mizoram is also known as the Molassis basin, which is made up of soft unconsolidated deposits.

Peninsular Plateau

- The formation of peninsular plateau can be traced to the Paleozoic era. It was formed due to the breaking and the drifting of the Gondwanaland because of which it is a part of an old landmass.

Aravalli Ranges

- Aravalli ranges are located on the western and north-western side of the Peninsular plateau which are highly dissected and are relict of the world's oldest mountain.
- Aravalli hills extend upto 800 km from south-west in Gujarat to north-east in Delhi. They are known as Delhi Ridge near Delhi. The average height of Aravalli is 300-920 m. its highest peak, gurusikhar near Mt. Abu is 1,722 m high.
- These ranges were formed 600 to 570 million years ago during Pre-Cambrian period.
- Mahi and Luhi River originates from the west of Aravallies. Luni river disappears in the Rann of Kutch.

Vindhayan Ranges

- These ranges extend parallel to the north of the Narmada-Son rift valley from west to east. They are old residual fold mountains. It extends in the north of Malwa Plateau in Jharkhand, Uttar Pradesh and Chhattisgarh. It separates North India from South India. Its average altitude is 450-600m.
- It extends from west to east upto 1,200 km in the form of Bhandar, Kaimur and Parasnath hills.

Satpura Ranges

- Satpura ranges are a part of Deccan plateau. The rift valley of Narmada and Tapi surrounds it from both the sides.
- Structurally, Satpura has been divided into three parts. Rajpipla hills in the west, Mahadeo hills at the centre and Maikal hills in the east. Dhupgarh (1,350 m) is the highest peak of Satpura ranges located on the Pachmarhi hills.
- Maikal range is located in the state of Chhattisgarh. The highest peak of Maikal range is Amarkantak (1,036 m).
- The Eastern Ghats along this plateau are highly dissected. The plateaus are highly dissected. The slope of the peninsular plateau in the Northern part is from south to north as depicted from the flow of Son, Chambal and Damodar rivers.

- Mahanadi, Godavari, Krishna and Kaveri rivers flow through these hills and form fertile plains.

Deccan Plateau

- It is bordered by the Western Ghats in the west, Eastern Ghats in the east and the Satpura, Maikal range and Mahadeo hills in the north.
- Anaimudi (2,695 m) is the highest peak of Peninsular plateau which is located on the Anaimalai hills of the Western Ghats. It is followed by Doddabetta (2,637 m) on the Nilgiri hills.
- The major parts of Madhya Pradesh, Maharashtra, Western Andhra Pradesh along with parts of Karnataka and Tamil Nadu comes under Deccan plateau.
- Krishna River originates from Mahabaleshwar (1,438 m) which is the major peak of Sahyadri. The eastern part of the plateau is known as Vidarbha.
- Dharwar plateau is located in Karnataka which is made up of metamorphic rocks. Baba Budan Hills and Brahmagiri Hills are located to its west.

The North-Eastern Plateau

- Meghalaya Plateau is the extension of the peninsular plateau which is separated by a fault, Malda Gap, from the Peninsular plateau.

Eastern Ghats

- The average height of the Eastern Ghats is 900-1,100 m which extends for 1,800 m, parallel to the eastern coastal plain from Mahanadi Valley to Nilgiri in the south.
- Mahanadi, Krishna, Godavari and Kaveri Rivers have eroded it at various places.
- Eastern Ghats are residual mountains. The highest peak is Jindhagoda Peak (1,680m) and Mahendragiri in (1,501m) is the second highest peak.
- It is highly dissected and present in the form of hills. Mahendragiri in Odisha, Nallamala, Palkonda in Andhra Pradesh and Anaimalai, Javadi, Shevroy, Palni, Velangiri in Tamil Nadu are major peaks of Eastern Ghats. These hills are separated by Mahanadi, Godavari, Krishna and Kaveri rivers.

Western Ghats

- The average heights of Western Ghats are 1,000 m to 1,300 m as compared to Eastern Ghats which are 600 m high. Western Ghats extend for a length of 1,600 m from the Tapi river valley in the north to Nilgiri Hills in the South.

- The four important passes from north to south are Thalghat, Bhorghat, Palghat and Senkota.
- The highest peak of Northern Sahyadri is Kalsubai (1,646 m) whereas the highest peak of southern Sahyadri is Kudremukh (1,892 m). The second highest peak of Southern Sahyadri is Pushpagiri (1714 m). Kaveri river originates near Pushpagiri.
- Cardamom Hills are located in the south of Western Ghats in Kerala and the south of the Annamalai hills in Tamil Nadu. Annamalai is located to its south west, Palani hills to the north-east and the Agasthyamalai is located to its south.

Island Groups

- There are 1,256 islands in the Indian Territory. They are mainly categorized under two groups i.e. Bay of Bengal and Arabian Sea. Along with that there are many islands in the Ganga-Sagar and Mahanadi delta.
- There are around 572 islands in the Bay of Bengal in which human habitation is found only in 36 islands. These islands are located between 6°45' -14°N latitude and 92° - 94°E longitude.
- The islands of the Bay of Bengal reflect the land characteristics of the submerged tertiary mountain ranges. Arakan Yoma is an example of remains of submerged highlands.

Andaman and Nicobar Islands

- Andaman and Nicobar islands are located in Bay of Bengal near the Myanmar coast. The prominent ranges of this island are Saddle peak (North Andaman – 732 m), Mount Diavalo (Middle Andaman – 515 m), Mount Koyob (South Andaman – 460 m) and Mount Thullier (Great Nicobar – 642 m). Andaman Islands.
- North Andaman, Middle, South and Little Andaman Island all constitute Andaman group of Island. Port Blair is the capital of this union territory, which is the largest Island of the South Andaman. Duncan Strait is located between South Andaman and Little Andaman.
- Narcondam, which is a dormant volcano, is also located in Little Andaman Island.
- Landfall Island is the northern most island of the Andaman Nicobar Island group, separated by the Coco Island of Myanmar through Coco Strait.

Nicobar Islands

- 10° channel separates Andaman Islands (Little Andaman) from Nicobar Islands (Car Nicobar). Nicobar Islands are located south of the Andaman Islands.

- The Southern part of India is the Indira point or Pygmalion point or Parson Point. The highest peak of Nicobar group is Mount Thullier (642 m).
- Sagar Island is located on the mouth of river Hugli.
- The New Moore Island has been formed due to the depositions at the mouth of river Ganga.
- Pamban Islands are situated in Gulf of Mannar between India and Sri Lanka.
- Sriharikota Island is located on the eastern side of the Pulicat Lake along the Andhra coast. It is the satellite launching Centre of Indian Space Research Organisation (ISRO).
- Wheeler's Island is located at the mouth of Brahmani River at the Odisha coast. This Island as highlighted in newspapers because of regular missile testing. Recently, the Island has been renamed as Abdul Kalam Island.
- Willington Island: It is one of the largest man-made Islands in Kochi, Kerala.
- Kori Creek is a tidal creek in the Kutch region. It is a marshy tract which demarcates the boundary between India and Pakistan.

Classification of Indian Rocks

Archean Rocks

- These are the oldest and primary rocks. The cooling and solidification of the upper crust of the earth's surface in the pre-Cambrian era resulted in formation of Archean rocks. About 86.7% part of the earth's historical formation has been done in the Pre-Cambrian era (Archean era).
- The two-third part of Indian Peninsula is made up of Archean rocks. The three fully defined types of Archean rocks found in peninsular India are- (i) Bengal Gneiss (ii) Bundelkhand Gneiss (oldest) (iii) Nilgiri Gneiss
- Archean rocks are the repository of India's mineral wealth. These rocks have abundance of metallic and non-metallic minerals like Iron, Copper, Manganese, Asbestos, Dolomite, Zinc, Silver and Gold.
- These rocks are found mainly in Karnataka, Tamil Nadu, Andhra Pradesh, Madhya Pradesh, Odisha, Chotanagpur Plateau, South Eastern Rajasthan.

Dharwar Rocks

- These are the oldest metamorphosed sedimentary rocks formed from the erosion and deposition of the Archean rocks. These are highly metamorphosed and are devoid of

fossils. These rocks are found in Dharwar and Bellary districts of Karnataka, Aravalli Range, Balaghat, Rewa, Chottanagur, etc. Iron ore, copper and gold are the major minerals found in these rocks.

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- Aravalli Mountains are formed in this rock system, which are the oldest fold mountains of the world. These rocks are found in Dharwar and Shimoga districts of Karnataka. This has been found in both peninsular and extra peninsular region.
 - a. In Dharwar and Bellary districts of Karnataka which spreads into Nilgiri and Madurai districts of Tamil Nadu.
 - b. It has expanded to Middle East regions of Chhotanagapur, Meghalaya Plateau and Mikir hills.

Cuddappah Rocks

- These rocks reach upto the Aravallis of Delhi, Delhi ridge to Alwar and Himachal Pradesh. Cuddappah Rocks.
- These rocks have been formed by the erosion and deposition of Dharwar rocks. They are less metamorphosed but still devoid of fossils. These rocks are found in Krishna valley, Nallamalai hills, Papadahani and Cheyyar valleys. A Cuddappah rock of Rajasthan is also known as Delhi Ridge. These are also sedimentary rocks.
- It is famous for sandstone, limestone, marble and asbestos. Diamonds are also found in same rocks system.

Vindhyan Rocks

- It is named after Vindhyan Mountain which acts as water-divide between the Gangetic plains and the Deccan plateau.
- It is famous for limestone, china clay, dolomite etc.
- These are sedimentary rocks formed by the deposition of silt of river valleys and shallow oceans. These rocks are spread from Chittorgarh of Rajasthan to Sasaram of Bihar.

Gondwana Rocks

- These are the rocks formed in Upper Carboniferous to Jurassic era, hence these are especially important for coal deposits.
- About 98% of the coal deposits of India are found in these rocks. These are stratified rocks in which the fossils of fishes and reptiles are found.

Deccan Trap

- This was formed in Cretaceous period of the Mesozoic era. At the end of the Mesozoic era, an extensive volcano erupted through fissure and a vast area of about 10 lakh km got buried under the lava.
- In this region, the thickness of basaltic lava is 600- 1,500 m and even at some places it is 3,000 m. this region is known as Deccan Tap. The Raj Mahal trap was formed even earlier in the Jurassic period.
- The Deccan Trap is found in most parts of Maharashtra, Gujarat and South-western Madhaya Pradesh and Tamil Nadu.
- This structure is made up of Basalt and Dolomite rocks. These rocks are quite harsh.
- Black soil has been formed by the fragmentation of these rocks, which is known as Black Cotton Soil or Regur Soil.

Tertiary Rocks

- The tertiary rocks have been formed between the Eocene era and the Pliocene era.
- The tertiary rocks are found mainly in the Himalayan region. In peninsular India, these are only limited to coastal areas. Petroleum is also found in this series or rocks. This series is found in a developed form in the Kumaon region of Uttarakhand where it is known as the Lilang series.

Quaternary Rocks

- The quaternary rocks include Pleistocene and the current Holocene age rocks. The expansion of the Pleistocene series is found in the upper valleys of Jhelum in Kashmir, Ganga, Brahmaputra, Narmada, Tapi, Mahanadi, Godavari and Krishna.
- During Pleistocene period, the entire Kashmir Valley was a lake. Due to endogenetic forces, the lake drained through Baramullah gorge leaving lacustrine deposits called

Karewas. These rocks are useful for the cultivation of Zafran (a local variety of saffron), almonds and walnut.

Climatic Condition

Climate is long term pattern of weather in a particular area or it is also defined as the average atmospheric conditions of a particular region over a considerable time period, usually over 35 years. Weather is short term (minutes to months) change in the atmosphere. It includes sunshine, rain, cloud cover, wind, hail, snow, sleet etc.

Monsoon

The word monsoon originates from the Arabic word mausim which connotes the climate associated with seasonal reversal in the direction of winds. The Arabian geographer Al Masoodi was the first to study monsoon. Indian Monsoon is the most prominent example of the world's monsoon system, which primarily affects season, vegetation and lifestyle of the country. The monsoons are seasonal wind which blows from south-west during summers and reverse its direction during cooler month.

The Inter-Tropical Convergence Zone or ITCZ is a belt of low pressure which encircles the earth generally near the equator where the trade winds of northern and southern hemispheres converge. It is characterized by convective activity which often generates vigorous thunderstorms over large area. It is most active over continental land masses and least over the oceans.

Trade wind

Trade winds blow steadily towards the equator from the north-east in the northern hemisphere and from the southeast in the southern hemisphere. These winds blow between 5° to 30° N and S latitude.

Impact of Coriolis force

- An apparent (rather than real) force which causes the deflection of moving objects, especially of air streams, due to the rotation of the Earth on its axis.
- It shows up, for example in the movement of an air stream, relative to the rotating Earth beneath it. Because of Coriolis force, all the winds are deflected towards right in northern hemisphere and towards left in southern hemisphere.

Onset of Monsoon

- ITCZ shifts towards northward and hence South-East trade winds began to cross equator.
- Tibetan plateau absorbs and radiates heat that is to the development of anticyclone conditions. The out flow above this plateau moves over north-east India as Tropical Easterly Jet.
- Low pressure development over entire north India.
- With the heating of Tibetan plateau, the sub-tropical jet stream suddenly changes its course to the north of Tibetan highland (due to anticyclone ridge).
- In June, these easterly Jets get firmly established. Also pressure gradient (or low pressure) attracts the wind blowing from different direction to fill the intense low pressure over north India. South-East trade wind after crossing the equator, deflect towards right (because of Coriolis effect) and moves toward low pressure (Monsoon trough) region as South-West Monsoon.
- In June, easterly jet streams flows in southern part of peninsular India with 90 km/h velocity of wind. The presence of easterly jet stream intensifies the over the surface. Its subsidence over the Mascarene Island increases the high pressure condition over sub-tropical high pressure belt. The position of Easterly jet controls the location of monsoonal rains.
- The south westerly winds are very strong and humid (as they carry moisture from Arabian Sea) before reaching the Malabar Coast (southern portion of Western Ghats). These unstable winds than brings around 80% humidity, causing sudden and heavy rainfall with thunder and lighting. This sudden phenomenon is known as Burst of Monsoon.

Branches of South – West Monsoon

Arabian Sea Branch Monsoon winds originating from the Arabian Sea are further divided into their sub-branches:

Its one branch is obstructed by the Western Ghats. It climbs 900-1,200 meter above the slope of the entire Western Ghats. Therefore, these winds immediately cool down along the

hillsides of Sahyadri and causes heavy rainfall (between 250-400 cm) in the western coastal plains.

After crossing the Western Ghats, this wind descends and begins to which reduces the humidity of these winds. As a result, this area receives less rainfall and is known as rain-shadow region (leeward side to the east of the Western Ghats. The second branch of the monsoon that arises from the Arabian Sea causes rainfall far in Central India through the valleys of Narmada and Tapi rivers to the north of Mumbai.

The Chotanagpur Plateau receives 15 cm rainfall from this branch where it enters the Gangetic plain and meets the Bay of Bengal branch. The third branch of this monsoon strikes the Saurashtra Peninsula and Kutch region from where it crosses western Rajasthan moving parallel to Aravallis and cause very little rainfall.

Bay of Bengal

Branch Monsoon winds of the Bay of Bengal branch strikes along the coast of Myanmar and southeastern Bangladesh. The Arakan Mountains located in Myanmar deflects a large part of this branch towards the Indian subcontinent. Thus, the monsoon enters from south and southeast direction (rather than south west direction) in West Bengal and Bangladesh. One branch moves along the Gangetic plains and reaches the Punjab plains.

Its second branch goes towards the north-east of the Brahmaputra valley. This branch causes rain in the extensive area and its other sub-branch causes rain in Mawsynram. It receives highest annual rainfall in the world located in the Garo hills of Meghalaya. During south-west monsoon period, after having rainfall for few days, if rain fails to occur for one or more weeks, it is known as Breaks in the Monsoon.

Retreat of Monsoon

By first week of September with apparent shift of sun towards south, ITCZ also shifts to the south, as a result of which Tibetan plateau starts cooling which ultimately results into weakening and disappearance of easterly jet stream. In the sub tropical region of Himalayas, the jet stream get bifurcated into tow branch of which one flows to north of Himalayas and southern branch flows along the foot-hills of Shiwaliks. These branches flow over Bay of Bengal and pick up moisture and cause rainfall along the Coromandle Coast as North-East Monsoon.

Seasons in India

The Cold Weather Season (Winter)

- The cold weather season begins from mid- November in northern India and stays till February. December and January are the coldest months in the northern part of India.
- The temperature decreases from south to the north. The average temperature of Chennai, on the eastern coast, is between 24° – 25° Celsius, while in the northern plains, it ranges between 10° – 15° Celsius.
- Days are warm and nights are cold. Frost is common in the north and the higher slopes of the Himalayas experience snowfall.
- During this season, the northeast trade winds prevail over the country.
- They blow from land to sea and hence, for most part of the country, it is a dry season. Some amount of rainfall occurs on the Tamil Nadu coast from these winds as, here they blow from sea to land.
- In the northern part of the country, a feeble high-pressure region develops, with light winds moving outwards from this area.
- Influenced by the relief, these winds blow through the Ganga valley from the west and the northwest.
- The weather is normally marked by clear sky, low temperatures and low humidity and feeble, variable winds.
- A characteristic feature of the cold weather season over the northern plains is the inflow of cyclonic disturbances from the west and the northwest.
- These low-pressure systems, originate over the Mediterranean Sea and western Asia and move into India, along with the westerly flow.
- They cause the much-needed winter rains over the plains and snowfall in the mountains.
- Although the total amount of winter rainfall locally known as ‘mahawat’ is small, they are of immense importance for the cultivation of ‘rabi’ crops. The peninsular region does not have a well-defined cold season.
- There is hardly any noticeable seasonal change in temperature pattern during winters due to the moderating influence of the sea.

The Hot Weather Season (Summer)

- Due to the apparent northward movement of the sun, the global heat belt shifts northward.
- As such, from March to May, it is hot weather season in India.

- The influence of the shifting of the heat belt can be seen clearly from temperature recordings taken during March-May at different latitudes.
- In March, the highest temperature is about 38° Celsius, recorded on the Deccan plateau. In April, temperatures in Gujarat and Madhya Pradesh are around 42° Celsius.
- In May, temperature of 45° Celsius is common in the northwestern parts of the country.
- In peninsular India, temperatures remain lower due to the moderating influence of the oceans
- The summer months experience rising temperature and falling air pressure in the northern part of the country.
- Towards the end of May, an elongated low-pressure area develops in the region extending from the Thar Desert in the northwest to Patna and Chotanagpur plateau in the east and southeast.
- Circulation of air begins to set in around this trough
- A striking feature of the hot weather season is the 'loo'. These are strong, gusty, hot, dry winds blowing during the day over the north and northwestern India. Sometimes they even continue until late in the evening.
- Direct exposure to these winds may even prove to be fatal Dust storms are very common during the month of May in northern India. THE SEASONS OF INDIA
- These storms bring temporary relief as they lower the temperature and may bring light rain and cool breeze
- This is also the season for localised thunderstorms, associated with violent winds, torrential downpours, often accompanied by hail.
- In West Bengal, these storms are known as the 'Kaal Baisakhi'.
- Towards the close of the summer season, pre-monsoon showers are common especially, in Kerala and Karnatka. They help in the early ripening of mangoes, and are often referred to as 'mango showers'.

The Rainy Season

- By early June, the low-pressure condition over the northern plains intensifies.
- It attracts, the trade winds of the southern hemisphere. These south-east trade winds originate over the warm subtropical areas of the southern oceans.

- They cross the equator and blow in a south westerly direction entering the Indian peninsula as the south-west monsoon. As these winds blow over warm oceans, they bring abundant moisture to the subcontinent.
- These winds are strong and blow at an average velocity of 30 km per hour.
- With the exception of the extreme north-west, the monsoon winds cover the country in about a month. The inflow of the south-west monsoon into India brings about a total change in the weather.
- Early in the season, the windward side of the Western Ghats receives very heavy rainfall, more than 250cm.
- The Deccan Plateau and parts of Madhya Pradesh also receive some amount of rain in spite of lying in the rain shadow area.
- The maximum rainfall of this season is received in the north-eastern part of the country Mawsynram in the southern ranges of the Khasi Hills receives the highest average rainfall in the world.

Retreating / Post Monsoons (The Transition Season)

- During October-November, with the apparent movement of the sun towards the south, the monsoon trough or the low-pressure trough over the northern plains becomes weaker.
- This is gradually replaced by a high-pressure system. The south-west monsoon winds weaken and start withdrawing gradually. By the beginning of October, the monsoon withdraws from the Northern Plains.
- The months of October-November form a period of transition from hot rainy season to dry winter conditions.
- The retreat of the monsoon is marked by clear skies and rise in temperature. While day temperatures are high, nights are cool and pleasant. The land is still moist.
- Owing to the conditions of high temperature and humidity, the weather becomes rather oppressive during the day aka 'October heat'. THE SEASONS OF INDIA.
- In the second half of October, the mercury begins to fall rapidly in northern India.
- The low-pressure conditions, over northwestern India, get transferred to the Bay of Bengal by early November.
- This shift is associated with the occurrence of cyclonic depressions, which originate over the Andaman Sea.

- These cyclones generally cross the eastern coasts of India cause heavy and widespread rain.
- These tropical cyclones are often very destructive. The thickly populated deltas of the Godavari, the Krishna and the Kaveri are frequently struck by cyclones, which cause great damage to life and property. Sometimes, these cyclones arrive at the coasts of Orissa, West Bengal and Bangladesh. The bulk of the rainfall of the Coromandel Coast is derived from depressions and cyclones.

Sources of Indian History

The word archeology is the combination of two word ‘Archaios’ and ‘Logia’, where archaios means ancient and logia means knowledge. There are two methods of excavations- Horizontal and Vertical excavations.

Inscriptions

Inscriptions are the most important part of archeological sources. They can be considered as the most authentic and reliable source. These are comparatively less biased. In the series of inscriptions, the oldest inscriptions belongs to Emperor Ashoka. His maximum number of inscription is in Brahmi script, which exhibit the information about Ashoka’s rule, administration and ‘Dhamma’. Few inscriptions besides Ashokan inscriptions are Prayag Prashsti of Samudragupta, Hathigumpha inscription of Kharvela, Aihole inscription of Pulakeshin, etc. The entire history of Satvahanas is based on their archeological source. Similarly, the inscription of rulers of ‘Pallavas’, ‘Chalukyas’, ‘Pandyas’, ‘Cholas’ also proved to be of importance in the formation of their history.

Coins

Coins are of immense importance in information of ancient Indian history. With the help of coins we not only get to know about the trade and commercial activities of the time but also get to know about the economic and technological development of the time through the shape, material and technology involved in minting these coins. The dates mentioned on the coins help us to know about the chronology of the king. Coins also helps us to interpret about the religious ideologies of the rulers with the help of dates inscribed on them. The first coin of India was known as ‘Punchmarked coins’. Since, it was made by the method of punching thus, was known as Punchmarked coins. These coins were possibly introduced by the trading guilds and not by any ruler. The ratio of purity in coins enables us to interpret about the economic condition of the

ruler and his time. The example: The first gold coin was introduced by Indo-Greek the first ruler of Indo-Greek who introduced gold coins. The purest gold coins were issued by the 'Kushanas' and the maximum number of gold coins but also most impure were issued by the 'Guptas'.

Monuments or Memorials

Monuments are one of the most important elements of archeological sources. The study of these monuments not only helps us to interpret about the technical skills, living standard, economic condition of the time but also help us to know about the architectural style of the time. Where the magnificent monuments depicts the prosperity of a ruler or the dynasty on the improvement of the empire. There were three styles of architecture in India:

- Nagar style in the North.
- Dravid style in the South
- And in Deccan i.e, in central part of India, a new style developed which came to be known as baser style.

There are few temples of Indian deity in South-East Asia and Central Asia for example Borobudur Temple in Java, Ankorwat Temple in Combodia.

Potteries

Potteries are one of the important part of archeological sources. These potteries help us to know about the spread of the culture and civilization. These potteries are available right from prehistoric period to historic period. For example- in Rig vedic period BRW, OCP, PGW potteries were used. In later vedic period BW, RW, BRW and PGW potteries were used during the period of Buddhism NBPW culture was formed. Thus, it signifies that potteries play a vital role in reformation of history.

Sculpture

Sculpture is the important element of Ancient Indian History. The statues made of that time provides us information about the religious conditions of the time.

There were three styles of Sculptures:

- Gandhar style
- Mathura style
- Amravati style.

Paintings

This art is also an important element of history. Ajanta paintings are beautiful examples of Ancient Indian History. In these paintings various natural and humanitarian scenes are painted which is extremely unique to witness. Thus, archeological sources, forms a huge part of ancient Indian sources, which can be considered as more authentic more reliable and less biased. But in order to study ancient Indian history, literary sources are equally important as archeological sources.

Literary Sources

Religious Sources: Vedic texts (four Vedas) Epics, Puranas, Smriti texts, Buddhist texts, Jain texts

Non-religious Sources: Arthashastra- Kautilya, Rajtarangini – Kalhana, Nitisara-Kamandaka, Mahabshya- Patanjali, Mudrarakshasa- Vishakhdutta, Ashtadhyayi- Panini.

Prehistoric India

History (from the Greek word – Historia, meaning “inquiry”, knowledge acquired by investigation) is the study of the past. History is an umbrella term that relates to past events as well as the discovery, collection, organisation, presentation and interpretation of information about these events. **Pre-history** – Events that occurred before the invention of writing are considered pre-history. Pre-history is represented by the three stone ages.

Ancient history can be divided into different periods according to the tools used by people then.

1. Paleolithic Period (Old Stone Age): 500,000 BCE – 10,000 BCE
2. Mesolithic Period (Late Stone Age): 10,000 BCE – 6000 BCE
3. Neolithic Period (New Stone Age): 6000 BCE – 1000 BCE
4. Chalcolithic Period (Stone Copper Age): 3000 BCE – 500 BCE
5. Iron Age: 1500 BCE – 200 BCE.

Stone Age

The Stone Age is the prehistoric period, i.e., the period before the development of the script; therefore the main source of information for this period is the archaeological excavations. Robert Bruce Foote is the archaeologist who discovered the first palaeolithic tool in India, the *Pallavaram handaxe*.

On the basis of geological age, the type and technology of stone tools, and subsistence base, the **Indian stone age is classified primarily into three types-**

- Palaeolithic age (old stone age): Period – 500,000 – 10,000 BCE
- Mesolithic age (late stone age): Period – 10,000 – 6000 BCE
- Neolithic age (new stone age): Period – 6000 – 1000 BCE

Palaeolithic Age (Old Stone Age)

The term ‘Palaeolithic’ is derived from the Greek word ‘palaeo’ which means old and ‘lithic’ meaning stone. Therefore, the term Palaeolithic age refers to the old stone age. The Old Stone Age or palaeolithic culture of India developed in the Pleistocene period or the ice Age, which is a geological period of the age when the earth was covered with ice and the weather was so cold that human or plant life could not survive. But in the tropical region, where ice melted, the earliest species of men could exist.

Main characteristics of the Palaeolithic age

1. The Indian people are believed to have belonged to the ‘Negrito’ race, and lived in the open air, river valleys, caves and rock shelters.
2. They were food gatherers, ate wild fruits and vegetables, and lived on hunting.
3. There was no knowledge of houses, pottery, agriculture. It was only in later stages they discovered fire.
4. In the upper palaeolithic age, there is evidence of art in the form of paintings.
5. Humans used unpolished, rough stones like hand axes, choppers, blades, burins and scrapers.

Palaeolithic men are also called ‘Quartzite’ men in India as the stone tools were made of a hard rock called quartzite.

The Old Stone Age or palaeolithic age in India is divided into three phases according to the nature of the stone tools used by the people and also according to the nature of the change of climate.

1. Lower Palaeolithic Age: up to 100,000 BC
2. Middle Palaeolithic Age: 100,000 BC – 40,000 BC
3. Upper Palaeolithic Age: 40,000 BC – 10,000 BC

Lower Palaeolithic Age (Early Palaeolithic Age)

- It covers the greater part of the Ice Age.

- Hunters and food gatherers; tools used were hand axes, choppers and cleavers. Tools were rough and heavy.
- One of the earliest lower Palaeolithic sites is Bori in Maharashtra.
- Limestone was also used to make tools.
- Major sites of lower Palaeolithic age

Soan valley (in present Pakistan), Sites in the, Thar Desert, Kashmir, Mewar plains, Saurashtra, Gujarat, Central India, Deccan Plateau, Chotanagpur plateau, North of the Cauvery River, Belan valley in UP, There are habitation sites, including caves and rock shelters An important place is Bhimbetka in Madhya Pradesh.

Middle Palaeolithic age

- Tools used were flakes, blades, pointers, scrapers and borers.
- The tools were smaller, lighter and thinner.
- There was a decrease in the use of hand axes with respect to other tools.
- Important middle Palaeolithic age sites

Upper Palaeolithic age

- The upper palaeolithic age coincided with the last phase of the ice age when the climate became comparatively warmer and less humid.
- Emergence of *Homo sapiens*.
- The period is marked by innovation in tools and technology. A lot of bone tools, including needles, harpoons, parallel-sided blades, fishing tools and burin tools.

Mesolithic Period (Middle Stone Age)

The term Mesolithic is derived from two Greek words – ‘meso’ and ‘lithic’. In Greek ‘meso’ means middle and ‘lithic’ means stone. Hence, the Mesolithic stage of prehistory is also known as the ‘Middle Stone Age’.

Both Mesolithic and Neolithic phases belong to the Holocene era. In this era, there was a rise in temperature, the climate became warm which resulted in melting of ice and also brought changes in flora and fauna.

Characteristic Features of the Mesolithic Era

1. The people of this age lived on hunting, fishing and food gathering initially but later on they also domesticated animals and cultivated plants, thereby paving the way for agriculture.
2. The first animal to be domesticated was the wild ancestor of the dog. Sheep and goats were the most common domesticated animals.
3. The Mesolithic people lived in semi-permanent settlements along with occupying caves and open grounds.
4. The people of this era believed in life after death and hence they buried the dead with food items and other goods.

The characteristic tools of this era were **microliths** – the miniature stone tools usually made of crypto-crystalline silica, chalcedony or chert, both of geometrical and non-geometrical shapes. They were not only used as tools but were also used to make composite tools, spearheads, arrowheads, and sickles after hafting them on wooden or bone handles. These microliths enabled the Mesolithic man to hunt smaller animals and birds.

- The Mesolithic men started to wear clothes made of animal skin.
- The Mesolithic people were art lovers and initiated rock art. The subject matter of these paintings was mostly wild animals and hunting scenes, dancing and food collection were also depicted in such paintings. These rock paintings give an idea about the development of religious practices and also reflect the division of labour on the basis of gender.
- The first human colonization of the Ganga Plains happened during this period.

Important Mesolithic Sites

- Bagor in Rajasthan is one of the biggest and best-documented Mesolithic sites in India. Bagor is on river Kothari where microliths along with animal bones and shells have been excavated.
- Adamgarh in Madhya Pradesh provides the earliest evidence for the domestication of animals.

- There are about 150 Mesolithic rock art sites across India, with a rich concentration in Central India such as Bhimbetka caves (Madhya Pradesh), Kharwar, Jaora and Kathotia (M.P), Sundargarh and Sambalpur (Odisha), Ezhuthu Guha (Kerala).
- Microliths have also been found in some valleys of river Tapi, Sabarmati, Narmada, and Mahi.
- Langhnaj in Gujarat and Biharanpur in West Bengal are also important Mesolithic sites. Bones of wild animals (rhinoceros, blackbuck, etc.) have been excavated from Langhnaj. Several human skeletons and a large number of microliths have been recovered from these places.
- Though pottery is absent at most Mesolithic sites, they have been found in Langhnaj (Gujarat) and in the Kaimur region of Mirzapur (U.P).

Neolithic Period (New Stone Age)

The term Neolithic is derived from the Greek word ‘neo’ which means new and ‘lithic’ meaning stone. Thus, the term Neolithic Age refers to the ‘New Stone Age’. It is also termed as ‘Neolithic revolution’ since it introduced a lot of important changes in man’s social and economic life. The Neolithic age saw man turning into a food producer from food gatherer.

Characteristic Features of the Neolithic Age

1. **Tools and Weapons** – The people used microlithic blades in addition to tools made of polished stones. The use of celts was especially important for ground and polished hand axes. They also used tools and weapons made of bones – such as needles, scrapers, borers, arrowheads, etc. The use of new polished tools made it easier for humans to cultivate, hunt and perform other activities in a better manner.
2. **Agriculture** – The people of the Neolithic age cultivated land and grew fruits and corn like ragi and horse gram (kulati). They also domesticated cattle, sheep and goats.
3. **Pottery** – With the advent of agriculture, people were required to store their food grains as well as to cook, eat the product, etc. That’s why it is said that pottery appeared in this phase on a large scale. The pottery of this period was classified under greyware, black-burnished ware, and mat impressed ware. In the initial stages of the Neolithic age, handmade pottery was made but later on, foot wheels were used to make pots.
4. **Housing and Settled Life** – The people of Neolithic age lived in rectangular or circular houses which were made of mud and reeds. Neolithic men also knew how to make boats

and could spin cotton, wool and weave cloth. The people of the Neolithic age led a more settled life and paved the way for the beginning of civilization.

The neolithic people did not live far away from the hilly areas. They inhabited mainly the hilly river valleys, rock shelters and the slopes of the hills, since they were entirely dependent on weapons and tools made of stone.

Important Neolithic Sites

1. **Koldihwa and Mahagara (lying south of Allahabad)** – This site provides evidence of circular huts along with crude hand made pottery. There is also evidence of rice, which is the oldest evidence of rice, not only in India but anywhere in the world.
2. **Mehrgarh (Balochistan, Pakistan)** – The earliest Neolithic site, where people lived in houses built of sun-dried bricks and cultivated crops like cotton and wheat.
3. **Burzahom (Kashmir)** – The domestic dogs were buried along with their masters in their graves; people lived in pits and used tools made of polished stones as well as bones.
4. **Gufkral (Kashmir)** – This neolithic site is famous for pit dwelling, stone tools and graveyards in houses.
5. **Chirand (Bihar)** – The neolithic men used tools and weapons made of bones.
6. **Piklihal, Brahmagiri, Maski, Takkalakota, Hallur (Karnataka)** – The people were cattle herders. They domesticated sheep and goats. Ash mounds have been found.
7. **Belan Valley** (which is located on the northern spurs of the Vindhya and middle part of Narmada valley) – All the three phases i.e., palaeolithic, mesolithic and neolithic ages are found in sequence.

Chalcolithic Age (Stone Copper Age)

1. The Chalcolithic Age marked the emergence of the use of metal along with stone tools. The first metal to be used was copper. The chalcolithic age largely applied to the pre-Harappan phase, but in many parts of the country, it appears after the end of the bronze Harappan culture.

Characteristics of the Chalcolithic Age

1. **Agriculture & cattle rearing** – The people living in the stone-copper age domesticated animals and cultivated food grains. They domesticated cows, sheep, goats, pig and buffaloes and hunted deer. It is not clear whether they were acquainted with the horse or not. People ate beef but did not take pork on any considerable scale. The people of the

Chalcolithic phase produced wheat and rice, they also cultivated bajra. They also produced several pulses such as lentil (masur), black gram, green gram, and grass pea. Cotton was produced in the black cotton soil of the Deccan and ragi, bajra and several millets were cultivated in the lower Deccan. The people belonging to the stone-copper phase in the eastern regions lived mainly on fish and rice, which is still a popular diet in that part of the country.

2. **Pottery** – The people of the stone-copper phase used different types of pottery, one of which is called black and red pottery and seems to have been widely prevalent in that era. The ochre-coloured pottery was also popular. The potter's wheel was used and painting with white linear designs was also done.
3. **Rural settlements** – The people living in the stone age were characterised by rural settlements and were not acquainted with burnt bricks. They lived in thatched houses made of mud bricks. This age also marked the beginning of social inequalities, as chiefs lived in rectangular houses while the commoners lived in round huts. Their villages consisted of more than 35 houses of different sizes, circular or rectangular in shape. The chalcolithic economy is considered as a village economy.
4. **Art and Craft** – The chalcolithic people were expert coppersmiths. They knew the art of copper smelting and were good stone workers as well. They knew spinning and weaving and were well acquainted with the art of manufacturing cloth. However, they did not know the art of writing.
5. **Worship** – Small clay images of earth goddesses have been found from the chalcolithic sites. It is thus possible to say that they venerated the Mother Goddess. In Malwa and Rajasthan, stylised bull terracottas show that the bull served as a religious cult.
6. **Infant mortality** – Infant mortality was high among the Chalcolithic people, as is evident from the burial of a large number of children in West Maharashtra. In spite of being a food-producing economy, the rate of infant mortality was very high. We can say that the Chalcolithic social and economic pattern did not promote longevity.
7. **Jewellery** – The Chalcolithic people were fond of ornaments and decoration. The women wore ornaments of shell and bone and carried finely worked combs in their hair. They manufactured beads of semi-precious stones such as carnelian, steatite, and quartz crystal.

Important Chalcolithic Sites

- **Ahar (Banas valley, South Eastern Rajasthan)** – The people of this region practised smelting and metallurgy, supplied copper tools to other contemporary communities. Rice was cultivated here.
- **Gilund (Banas valley, Rajasthan)** – Stone blade industry was discovered here.
- **Daimabad (Ahmednagar, Maharashtra)** – The largest Jorwe culture site in Godavari valley. It is famous for recovery of bronze goods such as bronze rhinoceros, elephant, two wheeled chariot with a rider and a buffalo.
- **Malwa (Madhya Pradesh)** – The settlements of Malwa culture are mostly located on the Narmada and its tributaries. It provides evidence of the richest chalcolithic ceramics, and also spindle whorls.
- **Kayatha (Madhya Pradesh)** – The settlement of Kayatha culture was mostly located on the Chambal River and its tributaries. Houses had mud-plastered floors, pre-Harappan elements in pottery along with copper objects with sharp cutting edges were found.
- **Chirand, Senuar, Sonpur (Bihar), Mahishdal (West Bengal)** – These are the prominent chalcolithic sites in these states.
- **Songaon, Inamgaon and Nasik (Maharashtra)** – Large mud houses with ovens and circular pit houses have been discovered here.
- **Navdatoli (on Narmada)** – It was one of the largest chalcolithic settlements in the country. It was spread over 10 hectares and cultivated almost all food grains.
- **Nevasa (Jorwe, Maharashtra) and Eran (Madhya Pradesh)** – These sites are known for their non-Harappan culture.

Prehistoric Period – Iron Age

- Arrival of the Aryans: Vedic Period
- Jainism, Buddhism
- Mahajanapadas: the first major civilization on the banks of the river Ganga after the Indus Valley.

Proto history

- The reasons for his remark are, while the Pre- history of Western Asiatic countries like Mesopotamia, Egypt etc. ended immediately after 3000 B. C. when records of dynasties, King-lists came to be written which can be interpreted to form the outline of a fairly reliable chronology in terms of years before the Christian era while in India although

writing was known in the third millennium B.C. as is evident from the seals of Harappan civilization, these have not yet been deciphered to help us in preparing an outline of a reliable chronology in terms of years.

- In India Proto-History spans the period around from 3000 B.C. to 600 B.C. covering the Bronze Age and Chalcolithic culture from the beginning of Harappan civilization up to the beginning of the historical period in 6th century B.C. which is the period of Buddha and Mahavira.
- The sites having the archaeological remains of Harappans, Ochre colour Pottery (OCP), Painted Grey Ware (PGW) and Chalcolithic culture, are included in proto-historic period and they are called proto- historic settlements.
- it is not applicable to whole period which falls between Pre-History and Historic phase in India, like Painted Gray Ware Phase, OCP, and Chalcolithic cultures don't have the written record.
- Proto-Historical period is designated as the starting of the use of metal by human with the continuity of lithic-industry, to the beginning of understandable written recorded.
- It can be divided into three categories on the basis of metallurgical development firstly Charcolithic phase, secondly Bronze Age and finally Iron Age.
- In this context duration of period which is tied around 7000 B.C. to 600 B.C. in India should be considered in proto-historic period.
- The term 'la Protohistorique,' was first coined by the French, to refer to a period transposed between prehistory and true historical Period.
- The Vedic literature was in an oral state up to the 4th century AD or so, its antiquity goes back to the second millennium B.C.
- Hence, this period should be legitimately included in as Protohistory.
- Moreover, contemporary with much of the Vedic literature there is evidence from all over India about the early metal-using communities.
- However, this is certainly prehistory in one sense, because there is no trace of writing in any case but since this period also runs parallel with the Vedic literature, it has been included under Protohistory.

- According to Sankalia, Protohistory defined the period between prehistoric stage and the historical stage covering archaeological record of post-Mesolithic and pre-Mauryan cultures, between 3500 or 3000 B.C and 300 BC.

Harappan Civilisation (Bronze Age) – c.2600 – 1900 BCE

Earlier historians had called this civilization “The Indus Valley Civilization”, but later on, major settlements have been excavated in the Ghaggar – Hakra belt that spread beyond the Indus region. The Harappan civilization was the first urban civilization in South Asia, contemporary to Mesopotamia (present-day Iraq) and Egyptian civilization. Among the three civilizations, the Harappan civilization occupied about 8,00,000 sq. km, a larger area than the other two civilizations. It rose in the North-Western part of the Indian sub-continent. It is called Harappan because this civilization was first discovered in 1921 at the modern site of Harappa situated in the province of West Punjab in Pakistan. It forms a part of the proto-history of India and belongs to the Bronze Age. Although it is regarded as older than the Chalcolithic cultures, it was far more developed than these cultures.

General Features of the Harappan Civilisation The Harappan culture covered parts of Punjab, Sindh, Balochistan, Gujarat, Rajasthan and the fringes of western Uttar Pradesh. It extended from Jammu in the north to the Narmada estuary in the south, from the Makran coast of Balochistan in the west to Meerut in the north-east. The area occupied by the Harappan civilization was triangular in shape. No other cultural zone in the third and second millennium BCE in the world was as large as the Harappan culture.

Town Planning

The Harappan civilisation is known for its urban outlook and sophisticated sense of town planning and organisation. In most cases, the Harappan city had its own citadel or acropolis, which was possibly occupied by the members of the ruling class. Below the citadel, in each city lay a lower town with brick houses (burnt brick), which were inhabited by the common people. The remarkable thing about the arrangement of the houses in the cities is that they followed a grid system, roads cut across one another almost at right angles and the city was divided into many blocks. The drainage system was very impressive. The drains were made of mortar, lime and gypsum and were covered either with brick slabs or stone slabs. Perhaps no other civilisation gave so much importance to health and hygiene as the Harappans. Houses were often of two or

more storeys, though varied in size but quite monotonous. The houses had bathrooms and some even had their own wells, but no window faced the streets.

Agriculture

Agriculture was the important source of subsistence for the Harappan. The Harappan villages, mostly situated near the flood plains, produced sufficient food grains not only to feed themselves but also to meet the requirements of the town people. The Harappans produced wheat (especially in Mehrgarh), barley, peas, sesame, mustard, millets, rice (Lothal). The surplus grains were stored in granaries as is evident from the discovery of granaries at the sites of Harappa, Mohenjo-Daro, and Lothal.

- □□The Harappan people were the earliest to produce cotton. Because cotton was first produced in this area, the Greeks called it Sindon, which is derived from Sindh.
- The Harappan people sowed seeds in the floodplains in the month of November, when the floodwater receded and reaped their harvests of wheat and barley in April before the advent of the next flood. The Harappans probably used the wooden ploughshare to plough the fields.
- The Harappan people consumed milk, curd and were fond of non-vegetarian food, fish-eating was common and molluscs were an important source of protein for the people in the coastal regions of Gujarat.

Technology and Craft

- The Harappans showed mastery skills in arts and crafts.
- The Harappan people were well acquainted with the manufacture and use of bronze (an alloy of copper and tin). The craftsmen used to make artifacts from pure copper as well as bronze, like spears, knives, axes, etc.
- The goldsmiths made jewellery of silver, gold and precious stones. Ornaments like necklaces, bracelets, pendants, brooches have been excavated.
- The Harappans were also experts in bead making. Bead making shops have been excavated at Chanhudaro and Lothal.
- The Harappan people loved to decorate themselves and hair dressings by both men and women are evident from figurines found at different sites.

- A well-known piece of art of the Harappan period is the stone sculpture of a bearded man, discovered at Mohenjo-Daro, which is having an embroidered cloak over his left shoulder and his eyes are half-closed indicating a posture of meditation.
- The potter's wheel was in full use, and the Harappans produced their own characteristic pottery, which was made glossy and shining? The red ware potteries painted with black designs were popular. Jars, plates, bowls and pots of different shapes and sizes were made as utility items.

Economy

Trade

There was no metallic money in circulation and they carried on all exchanges through barter. The Harappan civilization had flourishing relations with its contemporary Mesopotamian and Persian civilizations. The Mesopotamian records refer to the trade relations with Meluha (the ancient name given to the Indus region). The Mesopotamian texts also speak of the two intermediate trading stations called Dilmun (probably Bahrain on the Persian Gulf) and Makan (probably Makran coast, Oman). It also indicates Mesopotamia imported copper, ivory, shell, pearls and ebony from Meluha and exported garments, wool, perfume, leather products and silver to Harappans. Inland transport primarily employed bullock carts.

Seals

The greatest artistic creation of the Harappan culture are the seals. About 2000 seals have been found and the majority of these carry short inscriptions with pictures of one-horned bull, the tiger, the rhinoceros, the goat and the elephant (excluding horse). In Mohenjo-Daro, three cylindrical seals of the Mesopotamian type have been found which depict their trading relations.

Weights & Measures

The Harappan people used weights and measures for trade and other transactions. Numerous articles used for weights have been found. They show that in weighing mostly 16 or its multiples were used, for instance, 16, 64, 160, 320 and 640. The Harappan also knew the art of measurements. Measures of length were based on the foot (37.6 cm) and the cubit (51.8 – 53.3 cm). A shell scale has been found at Mohenjo-Daro, a shell object probably used to measure angles has been found at Saurashtra and an ivory scale has been discovered at Lothal

Society

The Harappan society was an urban society and appears to have been divided into three sections – an elite class associated with the citadel, a well-to-do middle class (rich merchants), and a relatively weaker section occupying the lower towns (labourers). The Harappan society is believed to be matriarchal in nature as a large number of terracotta (fire-baked earthen clay) female figurines have been excavated which are representations of the Great Mother Goddess. The terracotta figurines and the stone sculptures indicate the dressing style of the people. The men are mostly shown wearing a dress wrapped around the lower half of the body with one end worn over the left shoulder and under the right arm. The garment was made of cotton, silk and wool. A woven cloth has been found at Mohenjo-Daro and the Harappan people were well acquainted with spinning and weaving.

Script

The Harappan script was not alphabetical but mainly pictographic and logosyllabic (each symbol stood for a word/a syllable). The Harappan people used graphic symbols or characters to convey the idea. The Harappan writing is believed to be boustrophedon i.e, right to left and left to right in alternate lines. The evidence of common script points to the great cultural integrations. It virtually disappeared by c. 1700 BCE indicating that this form of writing did not percolate downwards.

Religion

1. One of the cardinal features of the Harappan religion was the worship of the Mother Goddess. A large number of terracotta figurines have been excavated which are representations of the Mother Goddess.
1. The Harappans looked upon the earth as a fertility goddess and worshipped her in the same manner as the Egyptians worshipped the Nile goddess Isis.
2. The seal of Pashupati Mahadeva is surrounded by an elephant, a tiger, a rhino, a buffalo, and a deer and it is likely that these animals were also worshipped. The images of bulls or oxen on the Harappan seals prove that they were worshippers of Shiva.
3. Another peculiarity of the Harappan religious belief was the worship of stones in the form of linga (phallus) and yoni (fertility). One terracotta piece from Kalibangan shows pictures of ling and yoni together.
4. A large number of figurines show the individuals in various yogic asanas (postures). The Harappans practised yoga both for physical exercise as well as religious rites.

5. Sacred ritual spots included the Great Bath at Mohenjo-Daro, where the elite in all likelihood undertook ritual activity that included ceremonial bathing. The Great Bath is considered to be an important public place of Mohenjo-Daro, comprising the tank which is situated in the citadel mound. It is an example of beautiful brickwork.

Harappan Civilisation

The Harappan decline is roughly dated around 1900 BCE. There is no unanimity among historians on the exact reason for the decline of this civilization. Different scholars have put forward different theories of decline of this civilization.

Possible causes for the decline of the Harappan civilization

Aryan Invasion

According to one of the theories, the Aryans must have invaded the Harappan territory and that had led to the destruction of the civilization. This theory is put forward as it is commonly believed that Aryans were the next settlers. They were skilled fighters and are known for invading and occupying great cities. There is archaeological proof of genocide and unburied skeletal remains in Mohenjo-Daro. The study of the skeletal remains indicates that damages are caused by sharp objects or weapons. The knowledge and use of iron as weapons was known to the Aryans, not to the Harappans. Defeat and death must have come at the hands of invading Aryans.

Epidemic

According to another theory, an uncontrollable epidemic must have spread in the Harappan cities. Due to lack of medical facilities, the entire population must have been wiped out.

Earthquake

Geographically, the Harappan civilization occupied an area that was prone to earthquakes as it came under seismographic zones. The repeated seismographic vibrations must have led to erosion that brought down the buildings. The earthquake theories constitute an important theory for the decline of the Harappan civilization.

Floods

The massive and frequent floods in the Indus river is said to be one of the possible reasons for the collapse of harappan civilization. The point is proven by the silt clay that covers

the collapsed houses at Mohenjo-Daro. The repeated floods must have forced the people to flee the inundated areas and set up permanent habitat elsewhere.

Less rainfall

According to one of the theories, there was a fall in the average rainfall in cities leading to the formation of desert like conditions. This led to the decline in agriculture on which most of the trade was dependent. Owing to this, people of the Harappan civilization started shifting to other locations leading to the decline of the entire civilization.

Change in the course of the River

As per some scholars, the reason for the decline is the change in the course of the river Ghaggar - Hakra that led to an increase in the aridity of the place. The location where the Harappan culture once flourished is a desert today. India and the world marvels at the wonder of the Harappan culture. Yet, this culture could not defeat the law of nature and was, as such, not imperishable. The succession of rise and fall is the law of nature.

Ancient Tamil Civilization

The salient features of the ancient Tamil civilization are widely known among the scholars. The geologists, the zoologists and the botanists have stated with evidences and clarity about the existence of the land mass, called Lemuria Continent, beyond the present day Kanyakumari and that Lemuria Continent had submerged under the sea.

The Tamil and Sanskrit literature also attest to the fact of the existence of the land mass beyond Kanyakumari in the ancient times. But some historians refuse to accept the Lemurian theory and simply dismiss it as a mere myth, raising three objections.

According to some scholars, Atlantic Ocean has also submerged a land mass, called Lemuria Continent. It means that two land masses were submerged by the sea, and both the land masses were called Lemuria Continent. It would be incredible to call two submerged continents by a single name-Lemuria Continent.

To avoid this confusion, it would be better to reject the name Lemuria Continent to the land mass sunken by the Indian Ocean and call that land mass by another appropriate name. Since the Kumari hills and Kumari river were there on the sunken land beyond kanyakumari, according to the Tamil literature, that land could be called Kumari Land.

The second objection of the historians is the unbelievable nature of the sea engulfing the whole continent. But, on 26 December 2004, we were the witness to the huge seismic waves,

triggered by a massive under-sea earthquake off Sumatra in Indonesia, hitting the coastal areas of half a dozen littoral countries of the Indian Ocean, washing away a number of villages and towns, killing more than three lakhs of people and causing destruction of properties worth several thousand crores of rupees.

Likewise, as described in Tamil and Sanskrit literature, several tsunamis hit the Kumari Land and devoured it completely. According to the commentary on Iraiyanavar Agapporul, three tsunamis hit and submerged Kumari Land. The first tsunami hit Thenmadurai, the first capital of Pandyas and devoured a part of the Kumari Land; the second tsunami hit Kapatapuram, the second capital of Pandyas and submerged some more parts of the Kumari Land; and the third tsunami hit Manalur and submerged the remaining parts of the Kumari land.

The Third objection of the historians is about the vastness of the land mass engulfed by the sea. The theory that the Kumari Continent extended from the present day Kanyakumari to the eastern shores of Africa before millions of years may be rejected as there are doubts about the existence of human beings at that time. Further, our period of study starts only from the historic period, at which time the Kumari Land was not as big as a continent, but a compact land mass extending from the present day Kanyakumari.

This is also confirmed by SM. Ramasamy in his article Satellite Sensed Landmass – South of Cape Comorin (Kanyakumari). The studies so far carried out by the geosciences of different parts of the world have brought a hierarchy of information that the sea bed is not a plain or a trough, but rather has folded mountains, submarine volcanoes, mid-oceanic ridges, submarine canyons, etc. The studies by the earlier researchers also have brought out many such topographic features below the sea in between Kanyakumari in the north and the Antarctica in the south. SM. Ramasamy informs that the satellite pictures taken over the Indian Ocean had shown mountains lying at a depth of about 4000 meters below the present mean sea level. Hence, there is no possibility to consider these folded and cliffed mountains of Kumari Continent, as these are not suitable for human settlements and for human civilization.

But a plain sea floor extending to about 20,000 Sq.Km. between Kanyakumari and the cliffed mountains is found. This widespread land could be the Kumari Land described in Tamil and Sanskrit literature. Successive tsunamis hit the first two ancient capitals of Pandyas – Thenmadurai and Kapatapuram were situated.

Synchronizing the information of SM. Ramasamy with the table of deluges provided by S. Gurumurthy and the statement of the commentator of Irayanar Agapporul, it may be assumed that Thenmadurai was engulfed by the sea around 3000 B.C. and Kapatapuram around 1500 B.C. and Manalur at a later date. Therefore, any unbiased historian would accept the rational opinion of the scholars about the then possible existence of Kumari land beyond the present day Kanyakumari and its submersion by the sea.

According to SM. Ramasamy, the cliffed mountains in the Kumari Land were not suitable for human settlements. Hence, those Kumari mountains could be considered as the southern boundary of the Kumari Land and thereby the Tamil land. Third conclusion also coincides with Tolkappiyam which demarcates the boundaries of Tamil Lands as Venkata hills in the north and Kumari hills in the south. It was in that Tamil Land, including the Kumari Land and the modern Kerala state, the ancient Tamil civilization flourished.

Date

Next, we have to fix the date of the ancient Tamil civilization Thenmadurai, the first Pandya capital submerged under the sea around 3000 B.C. Adding atleast 500 years more to that for the development of civilization in Thenmadurai, it may be stated that civilization had began there around 3500 B.C. According to K. Nedunchezian, around 500 B.C., a new religion Ajvika (a cult of Iyanar worship) began to spread in Tamil Land. So, 500 B.C. may be fixed as the closing date of the ancient Tamil civilization flourished in Tamil Land approximately between 3500 B.C. and 500 B.C.

People

The ancient Tamil land was wholly peopled by the Tamils only. They were Tamils by the language they had spoken and Dravidians by race. On this, there is a general agreement among scholars. But, on the question of the original home of the Dravidians, differences of opinion persist among scholars. Some scholars consider the megalithic culture of South India as posterior to the megalithic cultures of Europe and Central Asia and so the Dravidians hailed either from Europe or from Central Asia.

But, the recent scientific dating of the Adittanallur megalithic culture puts it around 2000 B.C., which is approximately the same period of the megalithic cultures of Europe and Central Asia. So, we surmise that the megalithic cultures of Europe, Central Asia and South India evolved independently and more or less at the same time. Therefore, the theory that the

Dravidians carried the megalithic culture from Europe to South India via Central Asia is not valid any more.

Another view was the Dravidians entered India through the north west, developed Indus valley civilization and settled in North India. Later, the Dravidians were driven to South India by the invading Aryans. But the scholars failed to note that at the time of invasion of the Aryans around 1500 B.C., the Adittanallur culture was in full blossom. At that time the Dravidians were already in South India as a highly civilized society. So, the theory that the Aryans drove away the Dravidians to South India is not correct.

Certain similarities between the place-names, social customs, religious beliefs and spoken words are also cited as evidences for the foreign origin of the Dravidians. But it could be the other way also. These similarities may be due to the movement of the Dravidians from the south to the north and may also be due to the commercial interactions and movement of the people from one place to another, either way.

The ancient Tamil Land was equally a fertile land like that of the Mediterranean region and Central Asia for the emergence and development of human civilization. Therefore, ancient Tamil civilization evolved independently and nearly around the same time of the Sumerian, Babylonian, Egyptian and Indus valley civilizations. So, the recent evidences and interpretations are strongly in favour of the theory that the ancient Tamil Land was the original home land of the Dravidians.

Excavations

Dr. Jagor of Berlin was the first to visit and excavate the ancient urn burial site at Adittanallur in Tuttukudi district in 1876. He has taken all the articles found at Adittanallur to the Berlin Museum. Next, M. Louis Lapique of France conducted excavations at Adittanallur during 1903-1904, and also took some more articles unearthed from explorations at many sites situated along the course of the Tamaraparani river from Palayamkottai to the sea at intervals from 1899-1904. As thousands of urns were buried on the slope of a hillock, it may also be called as Mound of Dead, like that of Mohenjodaro, which means a Mount of Dead. Therefore, Adittanallur may be described as the Mohenjodaro of South India.

It was reported that about 9000 objectives were discovered during the excavations. The objects, yielded from the burial sites, are finely made pottery of various kinds in great number, many iron implements and weapons; vessels and personal ornaments in bronze; a few gold

ornaments; a few stone beads; pieces of clothes; bones; ivory; sandalwood; and some household stone implements used for grinding.

Accordingly, 2000 B.C. has been fixed as the date of Kapatapuram, the second capital of the ancient Pandyas. Therefore, we may conclude that the Adittanallur culture flourished along with the Kumari Land culture and even after the submersion of the latter by the sea.

About twenty Copper antennae swords of 4000 years old were found at Shavinipatti village in Sivagangai district in 1980; Appukkal village in Vellore district in 2000; and Kuppuchipudur village in Coimbatore district in 2001.

The ancient site at Korkai was first excavated in 1827 by R. Caldwell, who found a few urns of giant size. Next, during 1968-69 a team of archaeologists led by R. Nagasamy conducted excavations at Korkai. They discovered a number of inscribed potsherd with Tamil scripts, various objects of copper and iron, perforated terracotta tiles, beads of crystal, conch shells, and pearl-oysters. The charred pieces found at korkai gave C14 determinant of 2755+- 95 i.e. 785 B.C.

Tolkappiyam

Tolkappiyam was written prior to Rig Veda, which was composed in fourteenth century B.C. Several seals discovered in the Indus valley indicate certain religious traditions mentioned in Tolkappiyam, which prove that Tolkappiyam belonged to the age of the last phase of the Indus valley civilization i.e. 1500 B.C. Almost all Tamil scholars agree that Tolkappiyam belonged to the last phase of the Second Tamil Sangam held at Kapatapuram, which was engulfed by the sea around 1500 B.C.

Therefore, we may safely conclude that Tolkappiyam was written in 1500 B.C. So, we may attempt to construct the social and cultural history of the Tamils in the ancient Tamil Land on the basis of the vivid picture on the social and cultural life of the Tamils portrayed in Tolkappiyam and also on the basis of the artifacts and other materials discovered from the megalithic sites in Tamil Nadu and Kerala.

Society

The ancient Tamils divided the Tamil Land into four divisions viz, Kurinji (the hilly region), Mullai (the forest land), Mardam (the cultivable land) and Neidal (the sea-shore). The people of Kurinji, Mullai, Marudam and Neidal were called Vettuvar, Ayar, Uzhavar and Paravathavar respectively. The Vettuvar or hunters, Ayar-shepherds, Uzhavar-farmers, and

Parathavar-fishermen. There were also potters, black-smiths, gold-smiths, weavers, carpenters and merchants. There was no caste system in ancient Tamil Land.

The people wore cotton and muslin clothes. They adorned their neck and predominant parts of their body with ornaments made of beads, copper and bronze. They were accustomed to the use of sandal paste and perfumes. They knew the use of metal mirrors. Ladies used to colour their eyelashes with the black dye and were fond of wearing jewels such as necklaces and bangles. Their household utensils included pottery of various kinds, and vessels made of bronze.

The life of the ancient Tamils was generally divided into two namely, Aham and Puram. Aham dealt with love-life and Puram with profession and worldly life; war and peace; charity and doings of royalty with reference to the interests and problems of society. The ancient Tamils knew the meteorological science. They keenly observed climatic changes and divided a year of twelve months into six seasons of each having two months on the basis of climatic change. Even full day was divided by them into six equal parts.

Cities

The ancient Tamil Land was dotted with many villages as well as big fortified capital cities such as Thenmadurai, Kapatapuram, Madurai, Uraiyur and Vanji. There were also port cities like Korkai, Tondi and Musiri and industrial city-Adittanallur. The burnt bricks were used for the construction of houses. Besides king's palaces, there were mansions for the nobles and big merchants. The ordinary people lived in round-shaped or rectangular huts. The rich decorated their houses with saucer lamps of different types and vase stands.

Industry

Along with agriculture, which was the main occupation of the people, industries and crafts also thrived. The smithy was an important industry, where agricultural implements and weapons of war were forged and repaired. The other smiths made artistic ornaments in gold, bronze and copper. Adittanallur was a famous mining and industrial centre. The carpenters designed doors, windows and other wooden articles. Spinning and weaving were the widely practiced crafts. Pearl-diving was another activity, which led to the collection of valuable gems. Salt was manufactured along the coastal belt.

Disposal of the Dead

The cremation of dead bodies was unknown to the ancient Tamils. They buried the dead bodies at the burial ground which was in a separate place away from the city or from the

dwelling places. The dead bodies were kept in specially made coffins of black and red ware called Emathazhi (urn). The things used and dear to the dead person such as clothes, weapons, utensils, ornaments, food etc were placed inside and outside the urn. If the dead were persons of rank of importance, a practice of Pattayam Kattaradu i.e., tying a strip of gold diadems, an inch or two in length, on the forehead of the dead was in vogue among the Tamils. On the burial place of a soldier, who had valiantly fought and died on the battlefield, a hero stone was erected to honour him.

Language

The language spoken by the people of ancient Tamil Land was Tamil. Most of the scholars consider that the early script of the Tamil language was Tamil Brahmi which was derived from Asokan Brahmi. But the recent researches proved that Tamil was the script of the Tamil language, which was independent of Asokan Brahmi and in fact pre-Asokan Brahmi by several centuries. This has been attested to by the potsherds with Tamil scripts discovered at Adittanallur and other megalithic burial sites. Regarding education, it was open to all sections of the people, including women and in all the regions of Tamil Land, both in urban and rural areas.

Tamil Academies

The commentator on Iraiyanar Agapporul was the first to describe the three Tamil Sangams (Academies) which existed in ancient Tamil Land. After him, we find many references in Tamil literature about Tamil Sangams. But doubts are raised over the existence of the Sangams, pointing to the legend that Gods were members of the Sangam and the long regnal years given to the kings. We shall neglect those two and try to deduce the truth from the literature about the Sangams.

The Pandyan kings patronized the poets and extended all help to the growth of Tamil language and literature. The Tamil poets and scholars quite often assembled at the king's court and held literary discussions there. Such a meeting of poets presided over by the king was poetically described as Sangam. Unfortunately the Pandayan capitals, Thenmadurai and Kapatapuram, were violently hit by successive tsunamis and engulfed by the sea.

Therefore, the Pandyas have to shift their capitals first from the Thenmadurai to Kapatapuram and then from Kapatapuram to the present-day Madurai. As a result of this shifting, the Pandyas had three capital cities-Thenmadurai, Kapatapuram and modern Madurai and consequently by the assembly of poets also met in the Pandayan courts in these three places,

which lent to the title three Sangams. If the Pandyas had only one capital, then there would be only one Sangam. However, it is a historical fact that the first Tamil Sangam functioned at Thenmadurai; the second at Kapatapuram and the third and the last at the modern Madurai.

Literature

Though many literary works were said to have been produced during the first Tamil Sangam period, none of them are available today, except their names. During the second Tamil Sangam period, Tolkappiyam was written by Tolkappiyar. No other literary works are available in that period also. But during the third Tamil Sangam period, abundant literature were produced. Since our scope of study extends only upto sixth century B.C., it would not be possible to cull out and list the literature chronologically that belongs to our period of study.

Link with Indus Valley Civilization

There are many things common between the Indus valley civilization and the ancient Tamil civilization to prove the links that existed between the two great civilizations. The authors of both the civilizations were Dravidians. The black and red ware tradition, the handmade earthenware vessels like food plates, incense burners, lotas, flat based bowls, multiple pots were common to both the civilizations. The excavations at Adittanallur, Korkai and Sanur have yielded tangible evidences to connect these two civilizations.

There are representations of Mother Goddess, tress, animals etc. on the seals of the Indus valley, which can also be found on artefacts discovered at Adittanallur, Korkai and other urn burial sites. Tolkappiyam gives a detailed account of the religion of the ancient Tamils, most of which correspond to the religious life of the people of the Indus valley.

B.B. Lal points out the similarities between the graffiti of ancient Tamil Land and Harappan script. Iravatham Mahadevan concludes that the inscription of the Neolithic axe found at Sembian kanidduyur was closely related to the Indus script. Poornachandra Jeeva opines that the Tamil script was a descendant of the Indus script.

The Indus valley civilization is known as city civilization. Though the ancient Tamil Land was dotted with many villages, it also had fortified great cities like Thenmadurai, Kapatapuram, Madurai, Vanji and Uraiyur.

All these point to the fact that the ancient Tamil Civilization was contemporary to the Indus valley civilization. But the Indus Valley civilization collapsed and disappeared around 1500 B.C, whereas the ancient Tamil civilization continues to grow and flourish without any

break till date. Only a few ancient civilizations of the world continue to flourish even today. A Tamil civilization is one among them. It continues to zealously safeguard its uniqueness and contribute its share to the human civilization of the world in modern times.

The Vedic Age

1. **Early Vedic Literature/Rig Vedic Culture (c. 1500 – 1000 BCE)** – It includes the Rig Veda Samhita and other texts of the family. They are called family books since they are believed to have been composed by the families of a few seer poets like Atri, Vasishtha, Vishvamitra, Bharadvaja and Gritsamada.

2. **Later Vedic Literature/Later Vedic Culture (c. 1000 – 500 BCE)** – It includes books 1, 8, 9, & 10 of the Rig Veda Samhita, the Samhitas of the Sama Veda, the Yajur and the Atharva Vedas and the Aranyakas, Brahmanas & Upanishads attached to the 4 Vedas.

Vedic Literature

The Vedic literature is the most significant source of information about the Vedic civilisation. The word “Veda” means knowledge. The Vedic literature has evolved in the course of many centuries and was handed down from generation to generation by the word of mouth. They were compiled and written down, and the earliest surviving manuscript is from the 11th century.

There are 4 Vedas and each Veda generally has 4 parts – Samhita, Brahmana, Aranyaka, and Upanishads. The four Vedas are – Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda.

Rig Veda

- It is the oldest Veda and depicts the life of early Vedic people in India. UNESCO has included the Rig Veda in the list of literature signifying World Human Heritage.
- Its text consists of 1028 hymns (Sukta) which are divided into ten Mandalas or books.
- Mandalas 2 – 7 form the oldest part of the Rig Veda Samhita and are called “family books” as they are ascribed to particular families of seers/rishis.
- Mandala 8 – Here, the hymns are dedicated to various gods and have been mostly composed by the Kanva clan.
- Mandala 9 – All the hymns are dedicated entirely to Soma.
- Mandala 1 – It is primarily dedicated to Indra and Agni. Varuna, Surya, Mitra, Rudra, and Vishnu have also been mentioned.

- Mandala 10 – It contains Nadi Stuti Sukta praising the rivers. It also contains Nasadiya Sukta and Purush Sukta. It contains hymns that are traditionally chanted during marriage and death rituals.
- Only surviving recension of Rig Veda is the Shakala Shakha.
- The Upaveda of Rig Veda is the Ayurveda.

Sama Veda

- The Sama Veda or the “Veda of Chants” is the collection of verses drawn almost wholly from the Rig Veda, that are provided with musical notations and are intended as an aid to the performance of sacred songs.
- It contains the famous Dhrupada Raga, later sung by Tansen in medieval times.
- Recensions (Shakhas) of the Sama Veda are Kauthuma, Ranayaniya and Jaiminiya (Talavakara).
- Sama Veda’s Upaveda is the Gandharva Veda.

Yajur Veda (Worship or ritual knowledge)

- This Veda deals with the procedure for the performance of sacrifices. It is further divided into-
- Shukla Yajur Veda/ Vajasaneya / White Yajur Veda – it contains only the mantras. It contains the Madhyandina and Kanva recensions.
- Krishna Yajur Veda / Black Yajur Veda – it includes mantras as well as prose explanations/commentary. It contains Kathaka, Maitrayani, Taittiriya and Kapishtala recensions.
- The Upaveda of the Yajur Veda is the Dhanur Veda.

Atharva Veda

- It concerns itself with magic spells to ward off evil spirits or dangers.
- It is considered to be a non-Aryan work and is classified into 20 kandas or books, with 711 hymns.
- It contains Shaunaka and Paippalada recensions.
- Shilpa Veda is the Upaveda of Atharva Veda.

Brahmanas

The Brahmanas consist of details about the meaning of Vedic hymns, their applications and origin stories. Every Veda has several Brahmanas attached to it.

- Aitareya or Kaushitaki Brahmanas were allotted to Rig Veda for detailing.
- Tandya and Jaiminiya Brahmanas to Sama Veda for detailing.
- Taittiriya and Shatpatha Brahmanas to Yajur Veda for detailing.
- Gopath Brahmana to Atharva Veda for detailing.

Aranyakas

The Aranyakas are also called “forest books” as they were written chiefly by hermits residing in the forests for their students. They lay emphasis not on sacrifices but on meditation. They are in fact, opposed to sacrifices and many of the early rituals. They are the concluding portion of the Brahmanas and interpret rituals in a philosophical way.

Upanishads

The literal meaning of Upanishad is to “sit near someone”. There are 108 Upanishads, of which 13 are the most prominent. It introduces the concept of ‘Atman’ and ‘Brahman’. It states that the core of one’s self is neither the body nor the mind, but the Atman or the “soul”. It further points out that the core of all creatures is the Atman itself and can be experienced through meditation. According to the Upanishads, the Brahman is the underlying substance of the universe. It is an unchanging ‘Absolute being’. The Upanishads are mainly philosophical in nature and speak of the highest knowledge.

- Satyamev Jayate in the National Emblem is taken from Mandukyopanishad.
- The Chandogya Upanishad clearly refers to the first 3 ashrams and discusses the (mainly two) types of marriage:
- Anuloma marriage – the marriage of a man in his own varna or below his varna. It is the most accepted and common form of marriage in society.
- Pratiloma marriage – the marriage of a woman in a varna lower than her own. It is not sanctioned by the Vedas.

Vedanta

The Vedanta reveals the final aim of the Vedas and signifies the end of the Vedas. It condemns sacrifices, ceremonies and denotes the last phase of the Vedic period.

Vedanga

The literal meaning of the word Vedanga is “limbs of the Vedas”. Just like the limbs of the body, they perform various supportive and augmenting functions in the study, preservation and protection of the Vedas and the Vedic traditions. They are considered to be of human origin and are written in the form of Sutras (short condensed statements used to express different ideas).

There are 6 Vedangas as follows:

- Shiksha (Phonetics)
- Kalpa (Ritualistic science)
- Jyotisha (Astronomy)
- Vyakaran (grammar)
- Nirukta (Etymology)
- Chhanda (Metrics)

The Kalpa Sutra is further divided into:

1. **Shrauta Sutra** – prescribes rules for the performance of different types of sacrifices and rituals.
2. **Grihya Sutra** – concerned with comparatively simpler domestic sacrifices. It includes rituals pertaining to crucial life stages (Samskaras) such as Upanayana (initiation), Vivaha (marriage), and Antyeshti (funerary practices).
3. **Dharmasutra** – pertaining to the rituals’ Dharma.

Puranas

- The word Purana literally means ‘ancient’ or ‘old’.
- Traditionally, Puranas are considered to be composed by Ved Vyasa.
- The Puranas treat various topics concerning religious developments that occurred around the 5th and 6th centuries.
- The Puranas reflect the growth of Hindu Dharma, the condition of society in ancient times, social customs, religious ceremonies as well as yogic methods of discipline.
- Traditionally, a Purana discusses five subjects or “five signs” in the time span of 4 ages/yugas (Satya, Treta, Dvapara, and Kali):
- Sarga – the primary creation of the universe.
- Pratisarga – recreation, secondary creation after annihilation.
- Manvantaras – the reigns of the various Manus.
- Vamsha – the genealogy of gods and rishis.

- Vamshanucharita (Royal lineage) – the history of Solar (Suryavanshis) and Lunar (Chandravanshis) dynasties.
- All Puranas are strongly sectarian – some are devoted to Shiva, some to Vishnu and some to a goddess. However, the Purana that is devoted to a particular god often pays considerable attention to other gods as well.
- It is commonly accepted that four yugas make up a Mahayuga, that 1000 Mahayugas make a Kalpa, that every Kalpa is further divided into 14 Manvantaras which are presided over by a specific Manu. Each yuga is periodically destroyed and again, the recreation of the world occurs with the cyclic decline and revival of Dharma.
- The Puranas are divided into 18 Mahapuranas (such as Vishnu, Brahma, Narada, Padma, Garuda, Matsya, Kurma, Shiva, Agni, Bhagavata, etc.) and numerous Upapuranas (secondary Puranas).
- The Puranas are regarded as post-Vedic texts.

Know the differences between the Vedas and the Puranas here.

Dharmashastra

- The Dharmashastra are the Sanskrit texts about morality and religious duty. They provide guiding rules and principles for the order and regularity of society and righteous conduct.
- Dharmashastra refers to the fulfilment of Purusharthas (life goals) such as Dharma (righteous conduct), Artha (material well being), Kama (desires, sensual pleasures) and Moksha (liberation from the cycle of life and death).
- The Dharmashastra are subdivided into Dharmasutras (c. 600 – 300 BCE) and Smritis (c. 200 – 900 BCE). They recognise three sources of Dharma – the Vedas (Shruti – what is heard), Smriti (what is remembered) texts and Shistachara (good manners and practices of cultured people).
- A person's Dharma was dependent on many factors such as gender, marital status, varna and ashram. Out of the four varnas, three varnas – Brahmanas, Kshatriyas and Vaishyas were considered Dvija (twice-born, as they had the right to the sacred thread ceremony considered akin to second birth), while the fourth varna – Shudras were burdened with many civil disabilities.

The four ashrams dividing the life of a male Dvija were:

- Brahmacharya (celibate student hood)

- Grihastha (household caretaker)
- Vanaprastha (partial renunciation)
- Sanyasa (complete renunciation)

The different ashram stages were not followed by all and it was not applicable to women and Shudras.

Epics

The other important literature of ancient India is the Great Epics – the Mahabharata and the Ramayana. Both were written in the form of long poems and took place in ancient Hindu Kingdoms on the Indian subcontinent. They describe the political, social and economical structure of ancient India.

S.N.	Questions (5 Marks)	LOCF Mapping		
1	Describe the major geographical features of India and their influence on history	CO1	PO1	K2
2	Explain the literary and archaeological sources of Indian history	CO2	PO2	K2
3	What are Pre-history and Proto-history? Explain briefly	CO3	PO1	K1
4	Write a short note on the town planning of the Harappan Civilization	CO4	PO2	K2
5	Explain the main features of the Megalithic Culture	CO5	PO3	K2
6	Differentiate between the Early Vedic Age and Later Vedic Age	CO4	PO4	K2
S.N.	Questions (8 Marks)	LOCF Mapping		
1	Analyze the role of geographical features in shaping Indian civilization (CO1	PO1	K2
2	Discuss in detail the various sources of Indian history and their significance	CO2	PO2	K3
3	Explain the characteristics and importance of Pre-history and Proto-history in India	CO3	PO2	K3
4	Describe the salient features of the Harappan Civilization	CO4	PO3	K4
5	Examine the social and cultural aspects of the Megalithic Culture	CO5	PO4	K5
6	Discuss the features and significance of Ancient Tamil Civilization	CO4	PO3	K3
7	Compare and contrast the Early Vedic Age and Later Vedic Age	CO5	PO2	K4
8	Evaluate the transformation in political social and economic life from Early to Later Vedic Age	CO5	PO4	K4

UNIT – II

Learning Objectives

1. To understand the principles of Buddhism and Jainism
2. To explain the impact of Greek and Persian invasions on India
3. To describe Alexander's invasion and its consequences
4. To analyze the rise of Mahajanapadas and the Magadhan Empire
5. To examine the role of the Nandas and Mauryas in empire building
6. To study Mauryan administration, art and architecture

Course Outcomes

1. Students will understand the teachings of Buddhism and Jainism
2. Students will explain the effects of Greek and Persian invasions
3. Students will describe Alexander's invasion and its impact
4. Students will analyze the emergence of Mahajanapadas and Magadha
5. Students will explain the contributions of the Nandas and Mauryas
6. Students will assess the achievements of Chandragupta Maurya and Asoka
7. Students will understand the features of Mauryan administration

Buddhism and Jainism

The sixth century B.C. was an important stage in Indian history as far as the development of new religions is concerned. In this period, we notice a growing opposition to the ritualistic orthodox ideas of the Brahmanas. This ultimately led to the emergence of many heterodox religious movements. Among these Buddhism and Jainism developed into well organised popular religions. This Unit attempts to analyse the emergence and significance of these new religious ideas. Firstly it deals with the factors that were responsible for the emergence and growth of heterodox ideas. Then it goes on to explain how Buddha and Mahavira tried to find a solution in their own ways to end human suffering. Since the causes for the emergence of the two religions are common in nature, there is some similarity in the principles adopted by these religions. However, they differ completely on some of the basic principles. We have discussed these points in the book. The other heterodox religious ideas which were current during the sixth century B.C. have also been dealt with. Finally we examine the impact of these religious movements on contemporary economy and society.

Rise of new Religious Ideas

The new religious ideas during this period emerged out of the prevailing social, economic and religious conditions. Let us examine some of the basic reasons which contributed to their emergence:

- a. The Vedic religious practices had become cumbersome, and in the context of the new society of the period had become in many cases meaningless ceremonies. Sacrifices and rituals increased and became more elaborate and expensive. With the breakup of communities, the participation in these practices also became restricted and as such irrelevant to many sections in the society.
- b. Growing importance of sacrifices and rituals established the domination of the Brahmanas in the society. They acted both as priests and teachers and through their

monopoly of performing sacred religious rites, they claimed the highest position in the society which was now divided into four varnas.

- c. Contemporary economic and political developments, on the other hand, helped the emergence of new social groups which acquired considerable economic power. You have seen that merchants living in cities or even rich agricultural householders possessed considerable wealth. Similarly, the Kshatriyas, whether in the monarchies or in the ganasamghas, came to wield much more political power than before. These social groups were opposed to the social positions defined for them by the Brahmanas on the basis of their heredity. As Buddhism and Jainism did not give much importance to the notion of birth for social status, they attracted the Vaisyas to their folds. Similarly, the Kshatriyas i.e. the ruling class were also unhappy with Brahmanical domination. Briefly put, it was basically the discontent generated by the dominant position of the Brahmanas in the society, which contributed to the social support behind the new religious ideas. It is worth remembering that both Buddha and Mahavira came from Kshatriya class but in their search for answers to the pressing problems of society they went beyond boundaries set by their birth. Further, when we try to find out how their ideas were received by their contemporaries, we notice that they had a range of people responding to them: Kings, big merchants, rich householders, Brahmins and even courtesans. They all represented the new society which was emerging in the sixth century B.C. and Buddha and Mahavira, and other thinkers of those times, in their own ways, responded to the problems of a new social order. The Vedic ritualistic practices had ceased to be of much relevance to this new social order.

Buddha and Mahavira, were by no means, the first to criticise the existing religious beliefs. Many religious preachers before them, like Kapila, Makkali Gosala, Ajita Kesakambalin and Pakuda Kachchayana had already highlighted the evils of the Vedic religions. They also developed new ideas on life and God. New philosophies were also being preached. However, it was Buddha and Mahavira, who provided an alternative religious order. This was the background which helped the emergence and establishment of new religious orders in the sixth century B.C. Among these Buddhism and Jainism were most popular and well organised. We will now discuss the origin and development of Buddhism and Jainism separately.

Gautama Buddha and Origin Of Buddhism

Buddhism was founded by Gautama Buddha who had been given the name Siddhartha by his parents. His father was Suddhodana, the chief of the Sakya clan and mother was Maya, princess of the Koliya clan. He was born in the Lumbini grove (modern Rumindei) in Nepal Tarai. We know this through an inscribed pillar of Asoka. The date of birth of Buddha is a matter of dispute but most of the scholars place it about 566 B.C. He was deeply affected by the sight of an old man, a sick person, a dead body and an ascetic. The misery of the human life cast a deep spell on Gautama. In order to find a solution to the misery of mankind, he left home at the age of 29.

Gautama spent six years as a wandering ascetic. From a sage named Alara Kalama he learned the technique of meditation and the teachings of the Upanishadas. Since these teachings did not lead Gautama to the final liberation, he left him with five Brahmana ascetics.

He practised rigid austerities and resorted to different kinds of self-torture to find the truth. Ultimately abandoning this he went to Uruvela (near modern Bodhi Gaya on the banks of Niranjana river) and sat under a pipal tree (Bodhi tree-). Here he attained the supreme knowledge (Enlightenment) on the 49th day of his continuous meditation. Since then he was called the Buddha (the enlightened one). From here he proceeded to the Deer park at Sarnath near Varanasi and gave his first sermon which is known as 'Dharmachakra Pravartana' (setting in motion the wheel of Dharma). Ashvaji, Upali, Mogallana, Sari-putra and Ananda were the first five disciples of Buddha. Buddha laid the foundations of the Buddhist Sangha. He preached most of his sermons at Sravasti. Anathapindika, the rich merchant of Sravasti became his follower and made liberal donations to the Buddhist order.

Kings like Bimbisara, Ajatasatru (Magadha), Prasenajita (Kosala) and Udayana (Kausambi) accepted his doctrines and became his disciples. He also visited Kapilavastu and converted his foster mother and his son Rahula to his faith. At the age of 80 (486 B.C.) he died at Kusinagara (Kasi in Deoria district in Uttar Pradesh), the capital of the Mallas. Let us examine the teachings of Buddha which became popular and gave a new direction to the religious ideas of the time.

Teachings of Buddha

The basic teachings of Buddha are contained in:

- Four Noble Truths, and
- Eight Fold Path The following are the Four Noble Truths:

- The world is full of sufferings.
- All sufferings have a cause: desire, ignorance and attachment are the causes of sufferings.
- The suffering could be removed by destroying its cause.
- In order to end sufferings one must know the right path. This path is the Eight Fold Path (Ashtangika Marga).

The Eight Fold Path consists of the following principles:

- Finding the right view. It is to understand that the world is filled with sorrow generated by desire. The ending of desire will lead to the liberation of the soul.
- Right aim. It seeks to avoid the enjoyment of the senses and luxury. It aims to love humanity and increase the happiness of others.
- Right speech, which seeks to emphasise the speaking of truth always.
- Right action, which is understood to be unselfish action. V) Right livelihood. It instructs that a man should live by honest means.
- Right effort. It is the proper way of controlling one's senses so as to prevent bad thoughts. It is through correct mental exercises that one can destroy desire and attachment.
- Right mindfulness. It is the understanding of the idea that the body is impermanent and meditation is the means for the removal of worldly evils.
- Right concentration. The observation of it will lead to peace. Meditation will unravel the real truth.

Buddhism laid great emphasis on the law of 'karma'. According to this law present is determined by the past actions. The condition of a man in this life and the next depends upon his own actions. Every individual is the maker of his own destiny. We are born again and again to reap the fruits of our 'karma'. If an individual has no sins, he is not born again. Thus the doctrine of karma is the essential part of the teachings of Buddha. Buddha preached 'nirvana', the ultimate goal in the life of a man. It means the shedding of all desires, and ending of sufferings, which finally leads to freedom from rebirth. By a process of elimination of desire, one can attain 'nirvana'. Therefore, Buddha preached that annihilation of desire is the real problem. Prayers and sacrifices will not end the desire. So unlike the emphasis on rituals and ceremonies in Vedic religion he laid emphasis on the moral life of an individual. Buddha neither accepted nor rejected the existence of God. He was more concerned about the individual and his actions. Buddhism also did not believe in the existence of soul.

Besides these Buddha laid stress on certain other aspects:

- Buddha emphasised on the spirit of love. Love could be expressed on all living beings by following 'ahimsa' (non-killing). Though the principle was well understood, it was not emphasised as much as in Jainism.
- An individual should pursue the middle path and both severe asceticism as well as luxurious life is to be avoided.

Teachings of Buddha put forward a serious challenge to the existing Brahmanical ideas:

- Buddha's liberal and democratic approach quickly attracted the people of all sections. His attack on the caste system and the supremacy of the Brahmins was welcomed by the people of the lower orders. Irrespective of caste and sex people were taken into the Buddhist order. In Buddhism salvation lay in one's good deeds. So there was no need of a priest or middle man to achieve 'nirvana' the ultimate goal of life.
- Buddha rejected the authority of the Vedas and condemned animal sacrifices. He protested against the complicated and meaningless. He said that neither a sacrifice to gods can wash away sin or any prayer of any priest do any good to a sinner.
- Buddhism in a very short period emerged into an organised religion and Buddha's teachings were codified

The Buddhist canons (collection of teachings) are divided into three sections namely:

- The Sutta Pitaka consists of five sections (nikayas) of religious discourses and sayings of Buddha. The fifth section contains the Jataka tales (birth stories of Buddha).
- The Vinaya Pitaka contains the rules of monastic discipline.
- The Abhidhamma Pitaka contains the philosophical ideas of teachings of Buddha. It is written in the form of questions and answers.

Development of Buddhism

Spread of Buddhism

Even during the life time of its founder, Buddhism was accepted by a large section of people. For example people of Magadha, Kosala and Kausambi had embraced Buddhism. The republics of Sakyas, Vajjis and Mallas also followed the process. Later on, Asoka and Kanishka made Buddhism state religion and it spread into central Asia, West Asia and Sri Lanka. This appeal of Buddhism to a large section of population was because of the following factors.

- Emphasis on practical morality, an easily acceptable solution to the problems of mankind and a simple philosophy, attracted the masses towards Buddhism.
- The ideas of social equality laid down in the codes of Buddhism made many lay followers accept Buddhism.
- Merchants, like Anathirpindika, and courtesans, like Amrapali, accepted the faith because they got due respect in this religion.
- The use of popular language (Pali) to explain the doctrines also helped in the spread of the religion. This was because the Brahmanical religion had limited itself so the use of Sanskrit which was not the language of the masses.
- The patronage extended by kings was another important reason for the rapid growth of Buddhism. For example according to tradition Asoka sent his son Mahendra and his daughter Sangamitra to Sri Lanka to preach Buddhism. He also established many monasteries and contributed liberally to the Sangha.
- The institution of Sangha had helped to organise the spread of Buddhism effectively.

Buddhist Councils

According to tradition shdy after the death of Buddha the first Buddhist Council was held in 483 B.C. in the Saptapmi cave near Rajagriha. Mahakassapa presided over the assembly. All the teachings of Buddha were divided into two Pitakas, namely. Vinaya Pitaka, and Sutta Pitaka. The text of Vinaya Pitaka was established under the leadership of Upali and those of Sutta Pitaka was settled under the leadership of Ananda. The second Council was held at Vaisali in 383 B.C. The monks of Vaisali and Pataliputra had accepted certain rules which were declared as contrary to the teaching of Buddha by the monks of Kausarnbi and Avanti. The Council failed to bring about a compromise between the two opposing groups; Nence the council ended in a permanent split of the Buddhist order into Sthaviravadins and Mahasangikas. The former upheld the orthodox Vinaya Pitaka while the latter favoured the new rules and their further relaxation.

The third Council was held at Pataliputra during the reign of Asoka under the chairmanship of Moggaliputta Tissa. In this Council the philosophical interpretations of the doctrines of Buddha were collected into the third Pitaka called Abhidhamma Pitaka. An attempt was made in this Council to free the Buddhist order from the dissidents and innovations. Heretical monks numbering sixty thousand were expelled from the order. The true canonical literature was defmed and authoritatively settled to eliminate all disruptive tendencies. The

fourth Council was held during the reign of Kanishka in Kashrnir. This council was a gathering of Hinayanists of North India. It compiled three commentaries (Vibhashas) of the three Pitalcas. It decided certain controversial questions of differences that arose between the Sarvastivada teachers of Kashrnir and Gandhara.

Buddhist Schools

In the second Council held at Vaisali, the Buddhist order was split into two schools namely:

Sthaviravadins,

Mahasangikas

- The Sthaviravadins followed strict monastic life and rigid disciplinary laws as originally prescribed.
- The group which followed modified disciplinary rules was called the Mahasangikas.
- Mahayanism developed after the fourth Buddhist Council. In opposition to the group (Hinayana sect) who believed in orthodox teaching of Buddha those who accepted the new ideas were called the Mahayana sect. They made an image of Buddha and worshipped it as god. In the first century A.D., during the period of Kanishka some doctrinal changes were made.

Origins of Jainism

According to Jaina traditions, twenty four Tirthankaras were responsible for the origin and development of Jaina religion and philosophy. Of these, the fust twenty two are of doubtful historicity. In the case of the last two, Parsvanatha and Mahavira, Buddhist works also confirm their historicity.

Mahavira

The twenty-fourth Tirthankara was Vardhamana Mahavira. He was born in Kundagrama (Basukunda), a suburb of Vaisali (Muzzaffarpur district, Bihar) in 540 B.C. His father, Siddhartha was the head of Jnatrikas, a Kshatriya clan. His mother was Trishala, a Lichehhavi princess. Vardhamana was given a good education and was married to Yashoda. He had a daughter by her.

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Teachings of Mahavira

Mahavira accepted most of the religious doctrines laid down by Parsvanatha. However, he made some alterations and additions to them.

Parsvanatha advocated the following four principles: Truth, Non-violence, Non-possession, and Not to receive anything which was not voluntarily given. To this Mahavira added celibacy (brahmacharya).

According to Jainism, man is the creator of his own destiny and he could attain 'moksha' by pursuing a life of purity, virtue and renunciation. Moksha (nirvana) can be attained by observing the following three principles (ratnatraya): Right belief. Right knowledge and Right action. He advocated a life of severe asceticism and extreme penance for the attainment of 'nirvana' or the highest spiritual state. He believed that the world was not created by any supreme creator. The world functions according to an eternal law of decay and development.

He thought that all objects, animate and inanimate had a soul. He believed that they feel pain or the influence of injury. He rejected the authority of Vedas and objected to Vedic rituals and the supremacy of the Brahmanas. A code of conduct was prescribed both for householders and for monks. For the purpose of avoiding evil karmas, a householder had to observe the

following five vows: Non-injury , Non-stealing, Non-adultery , Speaking the truth, and Non-possession.

It was also prescribed that a householder should feed cooked food to the needy everyday. He preached that lay worshippers should not take to agriculture, since this involved the dehcction of plants and insects. A monk had to observe certain strict rules. He had to abandon all worldly possessions. He had to root out every hair of his head by his own hands. He could walk only during the day, taking care that he did not kill or injure any being. He had to train himself so as not to be affected by objects of the senses. Jainism believed that the monastic life was essential to attain salvation and a householder could not attain it. According to tradition the original doctrines taught by Mahavira were contained in 14 old texts known as 'purvas'. In the first Council at Pataliputra, Sthulabhadra divided the Jaina canon into 12 'angas' or sections. This was accepted by Svetambaras. However, the Digambaras refused to accept this claiming that all the old scriptures were lost. At the second Council held at Vallabhi new additions were made in the fom of 'Upangas' or minor sections.

Among the 12 angas the Acharanga sutta kd Bhagavati sutta are the most important. While the former deals with the code of conduct which a Jaina monk is required to follow, the later expounds the Jaina doctrines in a comprehensive manner.

Development of Jainism

Teachings of Mahavira became very popular among the masses and different sections of the society were attracted to it. Like Buddhism in Jainism also with the change of time a lot of changes came in. We will now see what contributed to the spread of this religion and what were the developments in it.

Spread of Jainism

Mahavira had eleven disciples known as Ganadharas or heads of schools. Arya Sudharma was the only Ganadhara who survived Mahavira and became the first 'Thera' (chief preceptor) of the Jaina order. He died 20 years after Mahavira's death. The Jain order in the days of the late Nanda King was administered by two Theras. Sambhutavijaya, and Bhadrabahu. The sixth Thera was Bhadrabahu, a contemporary of the Maurya King Chandragupta Maurya. The followers of Mahavira slowly spread over the who?e country. In many regions royal patronage was bestowed upon Jainism. According to Jain tradition, Udayin, the successor of Ajatsatru was a devoted Jain. Jain monks were seen on the banks of the river Indus, when Alexander invaded India.

Chiindragupta Maurya was a follower of Jainism and he migrated with Bhadrabahu to the South and spread Jainism. During the early centuries of the Christian era Mathura and Ujjain became great centres of Jainism. The success of Jainism was more remarkable than Buddhism. One of the important causes for the success was the popular dialect (Prakrit, Religious literature was also written in Ardhamagadhi) used in place of Sanskrit by Mahavira and his followers.

Jain Councils

Towards the close of Chandragupta Maurya's rule a terrible famine broke out in South Bihar. It lasted for about 12 years. Bhadrabahu and his disciples migrated to Sravanabelgola in Karnataka. Other Jains remained in Magadha with Sthulabhadra as their leader. They summoned a council at Pataliputra at about 300 B.C. In that council the sacred teachings of Mahavira were divided into twelve angas. The second Jain Council was held at Vallabhi (Gujarat) in 512 A.D. and was presided over by Devardhi Kshemasarmana. The purpose of this Council was to collect the Sacred texts and write them down systematically. However this time the 12th anga drawn at the first Council was lost. All the remaining angas were written in Ardhamagadhi.

Sects

The split in the Jaina order is widest from the third century B.C. The differences over wearing a garment was apparent even during the times of Mahavira. The followers of Bhadrabahu, after their return from Sravanabelgola to Magadha refused to acknowledge the canon holding that all the 14 purvas were lost. Moreover a wide gulf had developed between those who emigrated and those who stayed in Magadha. The latter had become accustomed to wearing white garments and made a departure from Mahavira's teachings, while the former still continued going naked and strictly followed his teachings. Hence, the first split in the Jaina order was between the Digambaras (sky clad or naked) and Svetambaras (clad in white). During the later years further splits took place among both the sections, the most important of them being one that renounced idol worship altogether and devoted itself to the worship of the scriptures. They were called the Terapanthis among the Svetambaras and the Samaiyas among the Digambaras. (This sect came into existence about the sixth century A.D.).

Greek and persian Invasions of India

The Persian and Greek invasion of India was an important event in Indian history which had far reaching consequences. The Persian and Greek invasion of India began in the Sixth Century B.C. when the North-west region of India was fragmented and small principalities such

as Gandhara, Kamboja were fighting over each other. Since it was easy to enter India via the passes in Hindukush, many foreign invasions began to happen in the Northwest Frontier of India. The Persians were the first to invade India and were followed by the Greeks. The Persian invasion of India took place in two phases. The first phase was carried out by Cyrus around 535 BCE and the second phase by Darius in 518 BCE. The Greek invasion of India was carried out by a famous ruler, Alexander.

Persian Invasion of India

- In the Sixth Century B.C. the Persians began their eastward and westward invasions.
- The North western part of India which was wealthy did not have any powerful kingdom like Magadha to bring the entire region under one organised Kingdom. There were many small principalities who were fighting with each other.
- The Achaemenid rulers of Iran (Persians) took advantage of the political disunity in the region and began their invasions.

Cyrus

- Cyrus was the founder of the Achaemenid empire in Iran.
- The Persian invasion of India was first led by him.
- He invaded the Indian borderland and captured the Gandhara region.
- Cyrus invaded as far as the river Indus and the Indian tribes living to the west of the river submitted to him.
- Behistun Inscription mentions that all the region conquered by Cyrus in India was brought under the satrapy of Gandhara. (Satrapy means province and Satrap was the provincial governor in ancient Persian empire)

Darius

- Cyrus' son Cambyses paid no attention towards India. Thus the grandson of Cyrus, Darius I conquered the Indus valley in 516 B.C.
- Punjab, West of Indus and Sindh were annexed by Darius and these areas constituted the 20th satrap of Iran. This area became the most fertile area of the Persian empire.
- 360 talents of gold was paid as a tribute to the Persian empire which constituted one third of their revenue from Asian provinces.
- The Indians were employed in the Persian army
- Darius explored the Indus by sending a naval expedition under Skylax.

Xerxes

- Indian Provinces were used by him to strengthen his positions
- Indian Cavalry and Infantry who were sent to Greece to fight his opponents retreated after the defeat of Xerxes.
- With this failure, the forward policy of Persians was hampered in India.

Effects of the Persian Invasion

- This contact lasted for about 200 years and thus resulted in the Indo – Iranian trade and commerce. It is evident from the Iranian coins found in the northwest Frontier of India.
- The Kharoshthi script which was written from right to left was an Iranian form of writing and was introduced in India by the Iranian scribes.
- Mauryan sculptures and monuments, particularly those of Ashoka's time were heavily influenced by the Iranian models.
- The idea of issuing edicts and the terms used on them traced to have the Persian influence.
- The Greeks came to know about India and its wealth from the Persians which paved the way for the Greek invasion of India.

Greek Invasion of India

Alexander's Invasion

- Alexander succeeded his father Philip to the throne in 334 B.C.
- In the Fourth century B.C. the Persians got into war with the Greeks.
- The Greeks under the leadership of Alexander of Macedonia defeated the Persian empire and conquered Asia, Iran and Iraq.
- In the Battle of Arbela, he defeated Darius III and conquered the entire Persia.
- He was attracted by the wealth of India.
- It was also believed that there was a continuation of sea to the East of India which made him believe that by conquering India, the Eastern boundary of the world would be Conquered.
- Thus from Iran he moved towards Kabul and from there via Khyber pass he marched into India.

- The entire North India was divided into so many independent monarchies and tribal republics which favoured the intentions of Alexander.

Battle of Hydaspes:

- Porus refused to submit his kingdom to Alexander and this led to a battle between them.
- The Battle of Hydaspes was fought on the plains of Karri and Porus lost the battle.
- Alexander was impressed by the courage of Porus and restored him back to his throne.
- He marched and conquered the areas as far as the river Beas.
- The soldiers grew tired of war and refused to fight. Thus Alexander was forced to retreat and he decided to return home with his soldiers.
- Most of the states were restored back to the rulers who accepted his sovereignty. The remaining areas of his possessions were divided into three and were placed under three Greek governors.
- On his way back, he fell ill and died at Babylon in 323 B.C.

Effects of Greek Invasion

- In several fields Direct contact was established between India and Greece.
- Four distinct routes by land and sea were opened up as a result of Alexander's expedition.
- Greek invasion resulted in establishment of Greek settlement in the North western region who continued to live under Chandragupta Maurya and Ashoka.
- Valuable account was left by the historians of Alexander which gives important information regarding the social and economic conditions of India back then.
- The influence of Greek art and architecture in India can be seen in Gandhara school of art which is associated with the Greco – Roman style of art.
- The Greek invasion resulted in political unification of North India under the Mauryas.

The Persian and Greek invasions of India had a huge impact particularly in terms of culture and politics. According to the traditions Chandragupta Maurya is said to have acquired some knowledge from the working of the military machine of Alexander which helped him to destroy the Nanda Empire.

Rise of Mahajanapadas

- Mahajanapadas are the kingdoms that rose to fame from the 6th century BC onward. Mahajanapadas signify the tribes came together to form various groups and later gave rise to permanent settlement areas called 'states' or 'Janapadas'.

- In Vedic India, Janapadas were the main kingdoms. At that period, Aryans were the most powerful tribes and they were referred to as 'Janas'.
- By the 6th century BCE, there were 22 distinct Janapads,
- The increasing socioeconomic achievements, political & religious advances, and increased use of iron instruments led to the establishment of Mahajanapadas from small kingdoms known as Janapadas,
- After Harappa Civilizations, it is considered the 2nd urbanization era.

Below we have provided a complete list of the 16 Mahajanapadas with capital:

There are several kingdoms in ancient India in the 6th Century BC. This era saw socioeconomic growth along with political and religious developments. This resulted in the growth from Janapadas to Mahajanapadas. By 6th BC, the major focus of chief political activity shifted from the western part of Ganges plain to the Eastern part. The main reason behind the shift was for a better climate, fertile lands, and topography conditions bestowed with rainfall and rivers. Additionally increased use of iron tools empowered the development of small states as a kingdom and which later was known as Mahajanapadas.

Anga

- It finds its reference in Atharva Veda and Mahabharata
- Anga was taken over by Magadha Empire during the Bimbisara rule.
- It is currently located in Bihar and West Bengal.
-

Magadha

- Atharva Veda mentions the Magadha was semi-Brahmanical habitation.
- Magadha became a center of Jainism.

Kasi

Kasi was located in Varanasi

- It got its name from the rivers Asi and Varuna.

Vatsa

- It is also known as Vamsa
- This Mahajanapada followed the monarchical form of governance

The capital of Vatsa is Kausambi

- Vasta was the center of economic activities at that time.

Kosala

- Its capital was Sravasti and it was situated in the modern Awadh region of UP.

Saurasena

- Saurasena was the center of Krishna worship, and this region also saw dominant followership of Buddha.

Panchala Mahajanapada

- It is located in the present day Uttar Pradesh
- In the later period, the nature of governance shifted from monarchy to republic.

Kuru

- Kuru moved to a republic from governance.

Matsya Mahajanapada

- Matsya is situated in the present-day Jaipur
- It was located to the west of Panchalas and south of the Kurus.

Chedi

- Chedi was located in the Rigveda

Avanti

- It has a huge relation to the rise of Buddhism
- It was located in the present-day Malwa and Madhya Pradesh.

Gandhara

- Here the people were trained for war, and it was an ideal place for international commercial activities.

Kamboja

- According to some literary sources Kamboja was a republic.

Malla Mahajanapada

It was a republic, and it finds its mentions in the Jains Texts, Buddhist texts, and Mahabharata.

Vajji

- Vajji included main races like Licchavis, Vedehans, Jnatrikas, and Vajjis.

Ashmaka or Assaka

- This Mahajanapada was located on the bank of Godavari

Magadha Empire

The four Mahajanapadas - Magadha, Kosala, Avanti and Vatsa were vying for supremacy from the 6th century BCE to the 4th century BCE. Finally, Magadha emerged victorious and was able to gain sovereignty. It became the most powerful state in ancient India. Magadha is situated in modern Bihar. Jarasandha, who was a descendant of Brihadratha, founded the empire in Magadha. Both are talked about in the Mahabharata.

By the end of the sixth century BC, the north-western part of India had been included into the Persian Achaemenid Empire and had been made one of its satrapies. It led to the beginning of administrative association between Central Asia and India. Magadha, which was situated on fertile alluvial soil and near mineral deposits, particularly iron, was the centre of flourishing commerce and trade.

Extent of the Empire

Magadha transformed from a small kingdom into a major power in North India, covering the districts of Patna and Gaya in Bihar. It had its capital at Pataliputra.

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Factors for the Rise of Magadha

- Nearness and control over rich deposits of copper and iron ores.
- Favourable geographical location helped in taking control over the whole lower Gangetic plain.
- Fertile alluvial soil provided a strong agricultural base. The peasants could produce surplus amount of crops which the rulers collected in the form of taxes.
- The thick forests supplied timber for construction of houses and elephant, for the army. Magadha was the first to use elephants on large scale in wars.
- The capitals of Magadha, Rajgriha and Pataliputra were situated strategically. Rajgriha was surrounded by five hills and it was considered impregnable. Pataliputra was situated at the confluence of Ganges

Features

Trade in Magadha flourished because of its favourable location and fertile soil of the lower Ganga region. It had several rivers such as the Ganges, Pun-Pun, Son and Gandhak. These rivers facilitated the expansion of its trade routes as well as provided military access to many far

off regions. Uttarpath, the route alongside the Ganga upto the foothills of Himalayas was controlled by the Magadha rulers. Farmers in Magadha could make better agricultural implements using the iron deposits available in the region which enabled them to produce surplus amount of crops and consequently provide more weapons for the army. Notable Rulers of Magadha The first noteworthy king of Magadha was Bimbisara (542-493 BC). He transformed the Magadha Kingdom into an empire. He conquered Anga and controlled the trade routes in the Ganges Delta. He married thrice and his matrimonial alliances helped him expand his kingdom. He either conquered other important rulers of his time or got into desired treaties from them. His wives, Kosala Devi (sister of Prasanajit, ruler of the Kashi Kingdom), Chellana (daughter of the ruler of the Chetaka Kingdom) and Madraka (daughter of the King of Punjab) fetched him large dowries. Using his newly obtained wealth, he established a new capital Rajagriha (near Patna).

Ajatashatru (493-461 BC) was the son of Bimbisara. He assassinated his father and became the ruler. He extended the boundaries of his kingdom by annexing Vaishali and Kosala. Nanda Dynasty (344 - 323 BC)

- Mahapadma Nanda is called the first historical emperor of India. He murdered Kalasoka to become the king.
- He is also called “Sarva Kashtriyantaka” (destroyer of all the kshatriyas). He conquered Kalinga.
- Mahapadma was succeeded by his eight sons and they were together known as the Navanandas or the nine Nandas.
- Dhana Nanda was the last ruler of Nanda dynasty.
- During Dhana Nanda’s reign, Alexander invaded north-west India (327–325 BCE).
- Finally, Dhana Nanda was overthrown by Chandragupta Maurya, which led to the foundations of the Maurya Empire in Magadha.

Mauryan Empire

In 322 BC, Chandragupta Maurya, the ruler of Magadha, began to assert its authority over the neighbouring kingdoms. Chandragupta (320-300 BC), was the builder of the first Indian imperial power, the Mauryan Empire. He had his capital at Pataliputru, near Patna, in Bihar.

Chandragupta Maurya (320-300 Bc)

Chandragupta Maurya was the founder of the Mauryan Empire. He founded the dynasty by overthrowing the Nandas around 320 BC. There is no clear account available about his early life. He was born in Pataliputra, but was raised in the forest in the company of herdsmen and hunters. It was Chanakya who spotted him and he was struck by his personality. Chanakya trained and transformed him into one of the most powerful rulers of that era. Chanakya trained him in arts, sciences, logic, administration and warfare at the Taxila University. Chanakya had decided a task for Chandragupta-to free India from Greek dominance. Some smaller kingdoms in Punjab and Sindh helped Chandragupta. Soon Chandragupta defeated the Greeks and freed Punjab, Sindh and other northwest regions of India. He then defeated the Nanda rulers in Pataliputra and captured the throne of Magadha. Chandragupta Maurya's army included over 6,00,000 infantry, 50,000 cavalry, 10,000 elephants and 7,000 chariots.

Coming of Chandragupta Maurya

Macedonian ruler Alexander's invasion of northwestern India, and the increasing unpopularity of Nanda rulers, resulted into their decline. With the help of Chanakya, Chandragupta overthrew the Nandas and assumed the throne. After invading Seleucus, Alexander's successor in Persia, he underwent a treaty liberating the empire from Greco-Persian authority. It also assured him a respectful place in later Greek and Roman histories. He used the administrative system established by the Nandas to his full advantage, and established close and friendly relations with Babylon and the lands farther west. He was acknowledged as a brilliant general having an army of well over half a million soldiers. He was also a brilliant king, who united India, restricting himself in not going beyond the subcontinent. Pataliputra became a cosmopolitan city of such a large proportion that Chandragupta had to create a special section of municipal officials to look after its welfare, and special courts were established to meet its judicial needs.

Importance of Chandragupta's Rule

Chandragupta was the first Indian ruler whom we can call a national ruler in real senses. He established such a system of administration which was autocratic in nature and centrally based, assisted by a council of ministers. He also created a functional espionage system to keep his enemies within his watch. It is widely believed that his advisor Chanakya contributed considerably towards the success of Chandragupta. He established a highly centralised and hierarchical system of governance with the help of a large staff, with systematic tax collection;

trade and commerce, industrial arts; mining; vital statistacist welfare of foreigners; maintenance of public places, including markets and temples and welfare of prostitutes.

Ashoka the Great (269-232 Bc)

Ashoka was the son of Bindusara. He is considered among the greatest rulers of all times. He was the first ruler who tried to maintain direct contact with his subjects. He ruled for nearly 40 years. Most of the information about the life of Ashoka can be had from the 50 edicts he placed throughout India. The most important of these edicts is the Rock Edict XIII (257-256 BC). It offers account of the eight years of the Kalinga War. The destruction and the sorrow that he witnessed in the war transformed Ashoka from a warrior to a peace loving ruler. He started propagating Buddhism. The impact of Ashoka's moral conquest can be seen not only within India but also in the far off Empires like Syria, Egypt and Macedonia and Epirus. Significantly, Ashoka has been referred to with names of Devanumpriya or Priyadarshini throughout the edicts.

Ashoka as a Ruler

Ashoka was one of India's most illustrious rulers. Ashoka's inscriptions carved on rocks and stone pillars consulate the second set of dated historical records. Some of the inscriptions state that in the aftermath of the destruction resulting from the war against the powerful kingdom of Kalinga (Orissa), Ashoka renounced bloodshed and started following a policy of nonviolence or Ahimsa. His sense of toleration for different religious beliefs reflected the realities of India's regional pluralism, although he personally followed Buddhism. Early Buddhist texts state that he convened a Buddhist council at his capital, regularly undertook tours within his realm and sent Buddhist, missionary ambassadors to Sri Lanka. India's north-west retained many Persian cultural elements, which might explain Ashoka's rock inscriptions—such inscriptions were commonly associated with the Persian rulers. Ashoka's Greek and Aramaic inscriptions discovered in Kandhar in Afghanistan may also reveal his inclination to maintain contacts with people outside India.

Ashoka's Policy of Dhamma

The diverse nature of the vast empire under Ashoka was exposed to social tensions and sectarian conflicts. Ashoka devised the policy of dhamma, which later became famous, as it promoted a harmonious relationship between the diverse elements of the empire. The supposed essence of dhamma seems to be the genesis of Ashoka's big idea. The word dhamma is a Prakrit spelling of the more familiar dharma, a concept difficult to translate but imbued with positives

and idealised connotations in both orthodox Vedic literature and in the heterodox doctrines of Buddhists, Jain and Ajivikas. Invoking a natural order within which all manners of creation had its place and its role, it was something to which no one, whether Brahmin or Buddhist, emperor or slave, could reasonably take exception. Dhamma had tolerance, as its basis as aiming to bring out a peace loving life within the family and society. Religious and cultural meetings and festivals were banned led functions were allowed. Dhamma also emphasised non-violence. Ashoka banned observance of useless rituals and ceremonies to cut down the influence of priests and religious leaders. He defined the code of duty based on practical ideas like daya (mercy), Dana (charity), sathya (truthfulness), namrata (gentleness) and souche (purity). These codes entered into internal politics as well as international relations too. Ashoka attempted no philosophical justification of dhamma, nor was he given to rationalising it. It was neither a belief system nor a developed ideology, just a set of behavioural exhortations. But, because behaviour and conduct was of such defining importance, any attempt to alter it was indeed revolutionary. Ashoka, therefore, needed good reason for introducing dhamma and it should perhaps be sought in the need to promote a more united and uniform society. Ashoka's Empire was divided into provinces, with a viceroy in each province. He established dharamsalas, hospitals and sarais throughout his kingdom. Dharma Mahapatras were appointed to preach the people. Buddhism was spread during his reign as a state religion and inscriptions of Buddhist principles were engraved on rocks. He organised a network of missionaries to preach the doctrine, both in his kingdom and beyond. Ashoka sent missionaries to Ceylon, Burma and other south-east Asian regions, notably Thailand to spread the doctrine of Buddhism.

Successors of Ashoka

After Ashoka's death in 232 BC, the empire gradually disintegrated, though the exact causes are not clear. A period of struggle for succession ensued between Ashoka's heirs; southern princes seceded, from the empire and foreign powers invaded. The empire contracted to the Ganges valley in northern India. The last king of the Mauryan Empire was Brihadratha, who was assassinated by his Senapati, Pushyamitra Sunga, in 184 BC. There were six kings who ruled between Ashoka and Brihadratha. Only Dasratha, Ashoka's immediate successor was of some significance.

Languages and Scripts of Ashoka's Inscriptions

The earliest deciphered inscriptions in the subcontinent are the edicts issued by the Mauryan Ashoka, inscribed on rock surfaces and pillars, from the third century BC. The earlier script of third millennium BC—The Harappa script, associated with the Indus Valley Civilization—is generally believed to be pictographic and is found on seals, amulets and occasionally, as graffiti on pots. However, as these pictographs to be deciphered Ashoka's edicts are historically scripts available for study.

Mauryan Administration

The nature of the Mauryan administration was one of the most elaborate, effective and proper to preserve this great empire intact. The central government was mainly concerned with collecting taxes and administering justice. In each of these spheres, the emperor and his cabinet of ministers headed a hierarchy of officials, which reached down through divisional and district officers to toll collectors, the market overseer and the clerk who recorded measurements and assessments of fields. The entire apparatus was subject to regular checks by a staff of Inspectors who reported directly to the emperor, while a more sinister system of undercover informants provided a further check. All were appointed, directly or indirectly, by the emperor and had instant access to him. The Saptanga concept was the basis of the Mauryan administration. As explained by Kautilya, it is the theory of seven vital elements which constitute a central administrative body. The seven elements are: (i) Swami (the King), (ii) Amatya (the bureaucrats, officials of the throne and the cabinet of ministers); (iii) Janapada (the masses; territory and population), (iv) Durga (the fort or premises holding the seat of power), (v) Kasha (the central treasury), (vi) Bala (the army or power) and (vii) Mitra (the friends and the allies). All these organs were equally important and Kautilya said that the king was one of the wheels of a chariot and the rest of the elements constituted the second wheel. As it is difficult to run a chariot with one wheel similarly it is difficult to run a nation without two wheels—the king and the rest of the organs of the Saptanga. The whole empire was divided into provinces we know about five provinces during the reign of Ashoka with capitals at Taxila, Ujjain, Tosali, Suvarnagiri and Pataliputra. The provinces were subdivided into vishyas or aharas. The vishyas consisted of a number of villages. Besides, those territories were under direct rule whereas, other territories were vassal states. Towns and villages were well organised. The Gramika was the head of the village administration. State revenue was collected from land taxes, excise, tolls, forest, water

rates, mines, etc., a major share of which was spent on the army, other official charity works and public works. An important work undertaken during the Mauryan rule was the taking of census, recording data regarding caste, occupation, slaves, freemen, young and old men, and women. Thus, the Mauryan administration was highly centralised and contributed greatly to the development of the empire. The state maintained a huge standing army and brought new lands under cultivation and developed irrigation facilities. The famous Sudarshana Lake was built. Under the Mauryans, the entire subcontinent was crisscrossed with roads. A royal highway connecting Taxila and Pataliputra was built— it is the one which survives to this day as the Grand Trunk Road.

Village Administration

The administrative and judicial business of the villages was carried on by gramikas (village elders). The Mauryan administration omitted the gramika from the list of salaried officials of the government. The king's servant in the village was gramabhritaka. Above the gramika, the Arthashastra placed the gopa, who looked after about five villages and the sthanika who controlled one quarter of a janapada (district). The work of these officials was supervised by samahartri with the help of the pradeshtris. Rural administration must have been highly efficient. The tillers in villages devoted much of their time cultivating the land as they used to receive adequate protection and security.

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Law and Order, Courts Of Justice

Kautilya's Arthashastra gives a fair account of the prevailing justice system in the Mauryan era. The king sat in the court to administer justice. As to the king's legislative function,

we should note that the Arthashastra called him Dharmapravartaka and included the Rajasasana among the sources of law. Therefore, at the head of the judiciary stood the king himself. Rulers imparted impartial decisions, thus safeguarding the sanctity of justice. Ashoka had created a special post of Dharmamahamatras who carried out the dual role of preachers as well as judges. They went from place to place to preach the code of conduct and the principles of dharma as well as presided over the litigations and gave their decisions. The judicial system had two organs: Dharmastya—which presided over civil cases such as disputes of marriages, dowry, divorces, loans, property, etc. and Kankoshdhana—which dealt with cases of criminal nature such as robbery, theft, commercial crimes like counterfeit coins or blackmailing, etc. Besides these courts, there were special tribunals of justice, both in cities (nagara) and rural, area (janapada), presided over by Vyavaharika Mahamatras and Rajukas.

Census

The administration made it mandatory that the officials knew everything about everybody within their jurisdiction. They kept a check over any type of movement of individuals or tribes. Thus, they- kept a permanent census of people and information in the form of name, caste (gotra), occupation, age, marital status, family etc. Such records enhanced the central government's hold over the public for the purpose of taxation and monitoring the efficacy of welfare activities.

Mauryan Art and Architecture

Royal palaces, stupas (Sanchi and Barhut), monasteries and cave dwellings were built throughout the kingdom Ashoka is said to have built around 84,000 stupas all over his empire. Stupas were made of burnt bricks and stones. They were circular in shape and sheltered by an umbrella type canopy at the top. The Sanchi stupas in Madhya Pradesh are the most famous stupas along with the stupas of Bahrut. The festoons of these stupas are carved with Buddha tales, teachings and religious matter. Ashoka's pillars (the seven pillar edicts and Tarai pillar inscriptions) and pillar capitals were constructed. It is said that Ashoka erected close to 30 pillars. The most significant among these is the pillar of Sarnath. The emblem of the Indian Republic has been adopted from the four lion capital of this pillar. The royal palaces of the Mauryan era were made of wood and, therefore, no longer exist. But the accounts of Meghasthenes (the Greek Ambassador to Patna) describe the grandeur of these palaces and Fahien (from China) has mentioned a description of the foundations of these royal palaces. Both

travellers have described these palaces to be superior to the ones in their countries. Cave dwellings and temples were built for meditation by Jains and Buddhists. The mountainous caves provided the necessary solitude conducive for attaining salvation. Ashoka and Dasaratha Maurya made some cave temples, which are famous for their outer architecture and carved interiors. The Gaya cave temples in the Barabar Mountain are fine examples of the Mauryan cave temples. Kama Champar and Sudhama were renowned chieftains of Ashoka's era.

S.N.	Questions (5 Marks)	LOCF Mapping		
1	Describe the major geographical features of India and their influence on history	CO1	PO1	K2
2	Explain the literary and archaeological sources of Indian history	CO2	PO2	K2
3	What are Pre-history and Proto-history? Explain briefly	CO3	PO1	K1

4	Write a short note on the town planning of the Harappan Civilization	CO4	PO2	K2
5	Explain the main features of the Megalithic Culture	CO5	PO3	K2
6	Differentiate between the Early Vedic Age and Later Vedic Age	CO5	PO4	K3
S.N.	Questions (8 Marks)	LOCF Mapping		
1	Analyze the role of geographical features in shaping Indian civilization	CO1	PO4	K4
2	Discuss in detail the various sources of Indian history and their significance	CO2	PO4	K4
3	Explain the characteristics and importance of Pre-history and Proto-history in India	CO3	PO3	K3
4	Describe the salient features of the Harappan Civilization	CO4	PO2	K2
5	Examine the social and cultural aspects of the Megalithic Culture	CO5	PO3	K3
6	Discuss the features and significance of Ancient Tamil Civilization	CO5	PO4	K4
7	Compare and contrast the Early Vedic Age and Later Vedic Age	CO5	PO4	K4
8	Evaluate the transformation in political	CO5	PO4	K4

UNIT - III

Learning Objectives

1. To understand the rise of the Satavahanas and Kushanas.
2. To study the achievements of Kanishka I and Gupta rulers.
3. To analyze the administration of the Gupta Empire.
4. To examine the role of Samudragupta and Chandragupta Vikramaditya.
5. To explore social, economic and cultural developments.
6. To learn about Vakatakas and ancient universities like Nalanda, Vikramasila and Valabhi.

Course Outcomes

1. The students will explain the political history of Satavahanas and Kushanas.
2. The students will describe the contributions of Kanishka I.
3. The students will evaluate the achievements of Gupta rulers.
4. The students will understand Gupta administration.
5. The students will analyze social and economic conditions.
6. The students will identify cultural developments in ancient India.
7. The students will assess the importance of Vakataka dynasty.
8. The students will describe the role of ancient universities in education.

Satavahanas

Origin

The word Satavahana represents a kula or family while Andhara is the name of a jati or tribe. The Satvahana family of Andhra jati established an independent kingdom in the West and East of South India in the first century AD. It has also been said that originally the Satavahanas did not belong to the Andhra stock. But when in later times their political authority was confined to the territory at the mouth of the river Krishna, the name Andhra was applied to them. However, there is no doubt that the Satavahanas belonged to the Dravidian stock and, later on, were accepted within the Aryan fold. Dr K. Gopalacharya has regarded Satavahana rulers as Kshatriyas while Dr Raychaudhuri has stated that they were Brahamins with a little admixture of Naga blood.

A majority of scholars have accepted them as Brahamins. There is a difference of opinion amongst scholars regarding the chronology of Satavahanas. The Matsaya-Purana states that the family ruled for 400 years and had 30 kings though it names only 19 of them. The Vayu-Purana states that it ruled for 300 years and had only 19 rulers. Therefore, Dr Raychaudhuri has concluded that the main family ruled for 300 years and had 19 rulers while some off shoots of the family ruled for another hundred years and had 11 more rulers. However, it is generally accepted that after the downfall of the Mauryas, the Andhras established an independent kingdom in the South-West. Simuka, in the late first century BC, laid the foundation of this great family and it ruled up to the middle of the third century AD.

Important Rulers

The founder of the dynasty was Simuka. He established his independent kingdom in the later period of the first century BC and ruled for 23 years. He destroyed the Kanvas of Magadha and, later, the Sungas of Vidisha and occupied a part of Central India. Simuka was succeeded by his brother Krishna who ruled for 18 years. He included Nasik in his kingdom. Krishna was succeeded by his son Satkarni-I. He proved himself an illustrious king and performed one

Rajasuya and two Asvamedh yajans. He conquered western Malwa, Vidbarbha (modern Eerar) and parts of the South and assumed the title of Dakishna-Pathapati. It is believed that the Satavahanas ruled over vast territories for about a century which included South India except the Kalinga and the kingdoms of the far South, a part of the kingdom of Magadha, entire Malwa and the larger part of Central India. This great empire was established primarily by Satkarni-I. However, after his death the empire lost its strength. The widow of Satkarni, queen Nayanika, ruled for some time as a guardian of her sons Saktarsi and Vedsri but could not become much successful. Besides, the Satavahana rulers had to battle with the Greeks, the Sakas and the Parthians at that time. The Sakas conquered Malwa and Kathiawar and in the later part of the first century AD they succeeded in snatching away from Satavahanas the North Western part of the South including Nasik. Thus, not only the greatness of the Satavahanas was lost but, at that time, it seemed that the entire South India would be lost to foreigners.

Kushanas empire

The Kushanas played an important role in the history of early Indian culture. According to Chinese historians, the Kushanas were a part of the Yueh-chi race constituted by nomadic groups that inhabited the borders of modern China. They were driven out from the lands which they had conquered from the Sakas and were forced to resume their march. They occupied the valley of the Oxus and had subjugated its peaceful inhabitants. It is possible that the Yueh-chi dominion extended over Bactria to the south of the Oxus. By 10 BC the Yueh-chi lost their nomadic habits and settled down.

Kanishka

Kanishka was undoubtedly the most striking figure from the Kushana Dynasty. A great conqueror and a patron of Buddhism, he combined in himself the military abilities of Chandragupta Maurya and the religious zeal of Asoka. However, there is no unanimity among scholars regarding the date of his accession of the throne even though most of them believe that Kanishka was the founder of the Saka era which started in 78AD. He ascended to the throne in the same year.

Conquests

Kanishka's empire included Afghanistan, a large part of Sindh, Parthia, Bactria and Punjab. His predecessor had suffered a defeat at the hands of the Chinese. Kanishka was confident of his military strength and wanted to reclaim his territory. Kanishka can be given credit

for having completed in his earlier years the subjugation and annexation of Kashmir. However, we do not have any details of this war with the ruler of Kashmir. It is believed that Kanishka built a number of monuments and also founded a town known as Kanishkpura which is now the village of Kanispor. There is no reliable evidence to show that Kanishka waged any war against the ruler of Magadha. However, it is stated in the Buddhist literature that after the capture of Pataliputra, Asvaghosha, the great Buddhist philosopher was captured by Kanishka. There is no doubt that Asvaghosha was one of the luminaries in Kanishka's court. Kanishka is said to have waged war against the western satraps of Ujjain. He defeated Chastitan, the Saka ruler, who acknowledged Kanishka's supremacy and surrendered a portion of Malwa to him. Kanishka had also engaged in a successful war with the Parthians too. It is said that Kanishka completed the Kushana conquest of upper India and ruled over a wide realm which extended from Kapisa, Gandhara and Kashmir to Banaras. His empire extended over north-western India probably as far as the Vindhya in the South, as well as over the remote regions beyond the Pamir pass. Kanishka ruled over this vast empire from his capital at Peshawar or Purushpur

Gupta Empire

The ancestry and early history of the Gupta family are little known, and have naturally given rise to various speculations. Names ending in Gupta, such as Sivagupta which occurs in a Satavahana inscription, are sometimes taken to suggest their ancestry. But these suggestions are rather far-fetched. Different scholars also place the original home of the Guptas differently: some would place it in north Bengal, some in Magadha in Bihar and some in UP. On the basis of the following arguments it may, at the moment, be suggested that the original core of the Gupta territory lay in eastern UP: Allahabad pillar inscription, the earliest inscription recording the achievements of an early Gupta ruler Samudragupta, comes from this region. The nature of the coin-hoards of the Guptas, found in this region, suggests this. The description of early Gupta territories in the *Puranas* may point to this.

It is possible that in the closing decades of the 3rd century CE the Guptas were subordinates of a branch of the later Kushanas ruling in north-western India. However, literary and archaeological sources indicate that they became independent in the second decade of the 4th century CE. Inscriptions tell us that Srigupta was the first king and Ghatotkacha was the next to follow him. Chandragupta-I was the first independent king with the title *Maharajadhiraja*. After declaring his independence in Magadha, he, with the help of a matrimonial alliance with

the Lichchhavis, enlarged his kingdom. We know about this alliance from a special category of coins. These coins have Chandragupta and his queen Kumaradevi engraved on the obverse and a seated goddess on the reverse with a legend *Lichchhavayah* (i.e. the Lichchhavis). These coins were made of gold, and this fact in addition to the fact that the Guptas followed the weight system of Kushana gold coins, suggests that the Guptas had been in contact with the Kushana territories.

There are no concrete evidences to determine the boundaries of Chandragupta's kingdom. But it is assumed that it covered parts of Bihar, UP and Bengal. Chandragupta-I is said to have also started a new era from 319-320 CE. It is not clear from any records that he started this era, which came to be known as Gupta *Samvat* (Gupta era) but since Chandragupta-I is mentioned as a *Maharajadhiraja* he is credited with the founding of the era. It was during the times of his son Samudragupta that the kingdom grew into an empire.

Chandragupta Vikramaditya

Chandragupta II, also named Vikramaditya or Chandragupta Vikramaditya, was the son of Samudragupta and Datta Devi. According to the historical records, Chandragupta II was a strong, vigorous ruler and well qualified to govern and extend the Gupta Empire. He ruled the Gupta Empire from 375 to 415 C.E. when the kingdom achieved its zenith, often known as the Golden Age of India. It is believed that Chandragupta II adopted the title 'Vikramaditya' based on some coins and a Gupta pillar inscription.

Chandragupta II continued the expansion policy framed by his father, and by defeating the Western Kshatrapas, he extended the Gupta Empire from the Indus River in the west to Bengal in the east. In addition to this, the Gupta Empire was extended from the Himalayan foothills in the north to the Narmada River in the south. It was through conquests and marriage alliances that the Gupta dynasty reached its peak by expanding territories during the reign of Vikramaditya. He was married to Kubera Manga, a Naga princess, and they both had a daughter named Prabhavati. His daughter was married to Rudrasena II, a Vakataka prince. It was after the death of her husband that Prabhavati ruled the territory as regent to her minor sons. This helped Chandragupta II indirectly control the Vakataka kingdom. Apart from military power, he also elevated art, philosophy, culture, religion, mathematics, and astronomy during his rule. Chandragupta II supported and practiced Buddhism.

Samudragupta

An inscription engraved (at a later date) on the Asokan pillar at Allahabad (known as *Prayaga-prashasti*) gives us information about Samudragupta's accession and conquests. Harishena, an important official of the state, had composed 33 lines which were engraved on the pillar. The inscription mentions that *Maharajadhiraja* Chandragupta-I in a highly emotional tone declared his son Samudragupta as his successor. This caused joy among the courtiers and heart-burning among those of equal birth. It can be presumed that other princes might have put forward their contending claims which were put to rest by this declaration. Further, the discovery of some gold coins bearing the name of Kacha has generated a controversy relating to this. The controversy has arisen because:

- a. In many respects Kacha's coins are similar to the coins of Samudragupta,
- b. The name of Kacha does not appear in the official lists of Gupta rulers, as they are available in the Gupta inscriptions. Various interpretations have been given in this regard:

According to one interpretation Samudragupta's brothers revolted against him and placed Kacha, the eldest brother, on the throne. However, he died in the war of succession. Another view mentions that these coins were issued by Samudragupta in the memory of his brother. A third view mentions Kacha as the initial name of Samudragupta and the later name was adopted only after the conquest of south.

There is no solution to the controversy as each view has arguments in favour or against. We could only say that since the number of Kacha coins found so far is somewhat limited, his hold over the throne would have been for a very short duration. Also that Samudragupta, in spite of Chandragupta's abdication, did face problems in relation to accession to the throne but ultimately he emerged victorious.

Kumaragupta

Chandragupta-II was succeeded by his son Kumaragupta. We get information about him from certain inscriptions and coins. For example: The earliest known inscription of his period is from Bilsad (Etah district) which is dated 415 CE (Gupta Era 96). The Karamdanda (Fyzabad) inscription of Kumaragupta's minister (436 CE) mentions his fame having spread to the four oceans. A stone inscription from Mandor (436 CE) mentions Kumaragupta as reigning over the whole earth.

The Damodar Copper Plate inscriptions (433 CE or 447 CE) refer to him as *Maharajadhiraja* and show that he himself appointed the governor (*Uparika*) of Pundravardhana *bhukti* (or province) being the biggest administrative division in the empire. The last known date of Kumaragupta is from a silver coin dated 455 CE. The wide area over which his inscriptions are distributed indicates that he ruled over Magadha and Bengal in the east and Gujarat in the west. It has been suggested that towards the last year of his reign the Gupta Empire faced foreign Invasion which was checked by the efforts of his son Skandagupta. He maintained cordial relationship with the Vakatakas which had been established through matrimonial alliances.

Administrative

The policy adopted by the Guptas in the conquered areas was to restore the authority of local chiefs or kings once they had accepted Gupta suzerainty. In fact, no efforts were made to impose a strict and effective control over these regions. Hence, it was natural that whenever there was a crisis of succession or a weak monarchy within the Gupta empire these local chiefs would reestablish their independent authority. This created a problem for almost every Gupta king who had to reinforce his authority. The constant military campaigns were a strain on the state treasury. Towards the end of the 5th century CE and beginning of 6th century CE, taking advantage of the weak Gupta emperors, many regional powers reasserted their authority, and in due course declared their independence.

Besides these, there were many other reasons which contributed to the decline of Guptas. For example, it has been argued that the Guptas issued land-grants to the *Brahmana* donees and in this process surrendered the revenue and administrative rights in favour of the domes. Further, it is believed that the *samanta* system in which the *samantas* (minor rulers), who ruled as subordinates to the central authority, started to consolidate itself in the Gupta period. This is also believed to be the reason why Gupta administrative structure became so loose. There is diversity of opinion as to how the system originated and regarding the details of the system, but the presence of many *Samantas* within the empire does show that they wielded power almost independently of the Gupta authority. There is no doubt that division within the imperial family, concentration of power in the hands of local chiefs or governors, loose administrative structure of the empire etc. contributed towards the disintegration of the Gupta empire. These sources of information are:

1. Inscriptions written on different materials like copper plates, stone, clay seals;

2. Coins issued by rulers of different dynasties;
3. Material from excavations;
4. Contemporary literature; and
5. Accounts left by foreign travellers like Fa-Hien.

King

The king remained the central figure of administration. However, there was a considerable change in the character of monarchy. We find that the Gupta monarchs adopted high sounding titles like:

- Paramabhattacharaka,
- Parama-daivata,
- Chakravarti,
- Parameshvara etc.

For example, the Allahabad **Prashasti** of Samudragupta describes him as “equal to the gods Dhanada (Kubera), Varuna (Sea-God), Indra and Antaka (Vama); who had no antagonist of equal power in the world....” Like the king who has been given a divine status in the **Smriti** scriptures, the Gupta monarchs, too, came to be considered a divinity on earth. However, in the spirit of **Smriti** literature and that of Kalidasa we find Skandagupta in his Bhitari Pillar inscription eulogized as a person who “subdued the earth and became merciful to the conquered people, but he became neither proud nor arrogant though his glory was increasing day by day”. His father Kumaragupta “followed the true path of religion”. Such references to the monarchy indicate that in spite of the supreme powers that vested in the king he was expected to follow a righteous path, and had certain duties:

- It was the King’s duty to decide the policy of the state during war and peace. For instance, Samudragupta was prudent enough to reinstate the monarchs of *dakshinapatha* in their original kingdoms.
- It was considered a prime duty of the monarch to protect his countrymen from any invasion.
- The King was to lead the army in case of war. This is demonstrated through the campaigns of Samudragupta and Chandragupta-II.
- The King was also expected to support the *Brahmanas*, *Sramanas* and all others who needed his protection.

- He was also supposed to venerate the learned and religious people and give them every possible help.
- As the supreme judge he looked after administration of justice according to religious percepts and existing customs.
- It was the duty of the King to appoint his central and provincial officers
- The **Prayaga-prashasti** as well as the **Apratigha** type coins of Kumaragupta-I point to the appointment of successor to the throne by the reigning King.

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An important political development of this period was the continuity of various kings in their regions once they had accepted the suzerainty of the Gupta King. And the Gupta King would not interfere with the administration of such regions.

Council of Ministers and Other Officials

The Gupta inscriptions are not very clear about the hierarchy of ministers. However, there is no doubt that the King used to take counsel of his ministers and issue written instructions to officials on all important matters. The minister's office was perhaps hereditary. For example, the dayagiri inscription of the time of Chandragupta-II informs us that Virasena Saba, the minister for war and peace, was holding this office by inheritance. Though the supreme judicial powers were vested in the King, he was assisted by the **Mahadandanayaka** (Chief Justice). In the provinces this work was entrusted to the **Uparikas** and in districts to the **Vishayapatis**. In villages, the headman and the village elders used to decide the petty cases. The Chinese traveller Fa-Hien states that capital punishment was not given at all. There were some other high officials. For example, the **Mahapratihara** was the chief of the palace guards, the **Pratihara** regulated ceremonies and granted the necessary permits for admission to the royal presence. There existed an espionage system as in the earlier period. The land-grant inscriptions often mention **Dutakas** who were associated with the task of implementing gifts when gifts of land were made to *brahmanas* and others.

Army

The Guptas must have had a big army organisation. At the time of war the King led his army but ordinarily there was a minister called Sandhi-Vigrahika (Minister in charge of peace and war) who was helped by a group of high officials. The official title Mahabaladhikrita occurs

in many inscriptions. Officials like Pilupati (head of elephants), Ashvapati (head of horses), Narapati (head of foot soldiers) possibly worked under him. The army was paid in cash and its needs were well looked after by an officer-in-charge of stores called Ranabhandagarika. Amongst other duties this officer was to look after the supply of offensive and defensive weapons such as battle-axes, bows and arrows, spear pikes, swords, lances, javelins etc.

Revenue Administration

Land revenue was the main source of the state's income besides the fines. In Samudragupta's time we hear of an officer Gopasramin working as Akshapataladhikrita. His duty was to enter numerous matters in the accounts registers, recover royal dues from the sureties of servants, to check embezzlement and recover fines for loss due to neglect or fraud. Another prominent high official was Pustapala (record-keeper). It was his duty to make enquiries before recording any transaction. The Gupta kings maintained a regular department for the proper survey and measurement of land as well as for the collection of land revenue. Kamandaka in the Nitisara suggests that a King should take special care of his treasury, for the life of the state depends solely on it.

Both Kalidasa and the author of the Narada-Smriti state that one-sixth of the produce should be claimed as the royal revenue. Besides this there was the Uparikara which was levied on cloth, oil, etc. when taken from one city to another. The organisation of traders had to pay a certain commercial tax (Shulka), the non-payment of which resulted in cancellation of the right to trade and a fine amounting to eight times of the original Shulka. The King had a right to forced labour (Vishthi), Bali and many other types of contributions. The King's income from royal lands and forests was considered as his personal income. Besides this, the King's treasury had a right to treasure troves (treasures in the forms of coin-hoards, jewels or other valuable objects, discovered from below the earth accidentally), digging of mines and manufacture of salt.

Provinces, Districts and Villages

The whole empire was divided into Desas, or Rashtras, or Bhuktis. The inscriptions provide us with the names of certain Bhuktis. In Bengal we hear of Pundravardhara Bhukti which corresponded to north Bengal. Tira-bhukti corresponded to north Bihar. The Bhuktis were governed by Uparikas directly appointed by the King. In areas like western Malwa we find local rulers like Bandhuvarman ruling as subordinate to Kumaragupta-I but Parnadana was appointed a governor in Saurashtra by Skandagupta.

The Province (Bhukti) was again divided into districts (Vishayas) under an official called Ayuktaka and in other cases a Vishyapati. His appointment was made by the provincial governor. Gupta inscriptions from Bengal show that the office (Adhikarana) of the district-head associated with itself representation from major local communities:

- The Nagarasreshthi (head of city merchants),
- Sarthavaha (Caravan-leader),
- Prathama-Kulika (head of the artisan community) and
- Prathama-Kulika (head of the artisan community) and

Besides them, were the Pustapalas – officials whose work was to manage and keep records. The lowest unit of administration was the village where there was a headman called Gramapati or Gramadhayaksha.

However, the Gupta inscriptions from north Bengal show that there were other units higher than the village. In some cases we find references to Astakuladhikarana. Different categories of villages mentioned as Gramikas, Kutumbis and Mahattaras sent representatives to these offices which on various occasions functioned above the level of the village.

Besides agriculturists, there were certain other groups in the villages who followed such professions as carpentry, spinning and weaving, pot-making, oil extraction, gold smithery, and husbandry. All these groups must have constituted local institutions or bodies which looked after the affairs of the village. The village disputes were also settled by these bodies with the help of Grama-vriddhas (village elders).

Social

You have already read that according to the scheme of society conceived by the *brahmanas*, society was divided into four *varnas* (*Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*), with each *varna* performing the set of functions prescribed for it and enjoying whatever rights were given to it. This was the ideal social order and the state was expected to preserve it. This means that when even a small state emerged in some corner of the country, the King of that state was expected to recognize this as the ideal social order. The *Brahmanas* came to exert considerable influence on the kings and this is quite clear from the way they received land from the kings and others. The kings, officials and others gave land not only to individual *brahmanas*

but also some times incited big groups of *brahmanas* to come and settle in remote areas. Thus, the number of *brahmana* settlements variously called **Brahmadiyas**, **Agraharas** and so on started increasing and they started spreading, among other things, the idea of a **varnadivided** social order.

However, **varna** order was an ideal order and there were many groups in society whose **varna** identity could never be determined. Secondly, it was assumed that the **varnas** would perform their duties; in reality, they may not have done so. These suggest that real society was different from the ideal society and this was also recognized by the *brahmana* writers of the **Dharmashastras**. They, therefore, tried to determine the status of various castes (**jatis**) in society by giving fictitious explanations of their origins. They suggested that various **jatis** originated through **varna-samkara** that is inter-marriages between various **varnas**. The various foreign ruling families of the pre-Gupta period - of Greek or Siythian origin – were given the semi-*kshatriya* status (**vratyakshatriya**) because they could not be considered to be of pure **Kshatriya** origin. Similarly, fictitious origins were thought of for tribal groups who came to be absorbed into the Brahmanical society.

The **Dharmashastras** also speak of **apadharmas**: conduct to be followed during periods of distress. This means that the **varnas** could take to professions and duties not assigned to them when they found it necessary to do so. In matters of profession also the **Dharmashastras**, thus, recognized that the real society was different from their ideal society. These changes, of course, originated much before the Gupta period, but with the spread of the *Brahmanas* to different parts of India, the social structure came to be very complex. The new society had to absorb many social groups. Thus, the actual social structure came to vary from region to region, although certain ideas were common to them:

The *Brahmanas* came to be recognized as the purest and, therefore, the highest **varna**. Since they were associated with Sanskrit learning and performed priestly functions, they came to be closely connected with royal power. Even when the rulers were supporters of Buddhism, Jainism or a particular religious sect, they continued to patronize *brahmanas*, particularly those of high learning. This remained one of the major reasons for the economic prosperity and prestige of the *brahmanas*.

Ideally, although there were four **varnas**, there were various groups who were kept out of this scheme. They were the **antyajas** (untouchables). They were considered impure; even their touch

was considered impure and their physical presence in areas where higher **varnas** lived and moved was not allowed. The **Chandalas**, the **Charmakaras** and similar groups were considered impure and outcastes. Thus, in the Brahmanical order of society the condition of a number of social groups remained miserable throughout.

The position of women of higher **varnas** was low. Although we hear of personalities like the Vakataka queen Prabhavatigupta who wielded considerable power, not all women were so privileged. The *Brahmana* texts set down norms which women were expected to follow and women were expected, in the family, to function mainly as an ideal wife and ideal mother. In many *Brahmana* texts, women were even considered, for various reasons, to be of the same category as the *Shudras*. It is significant that although *Brahmanas* were given land-grants regularly, we do not come across evidence of land being given to *Brahmana* women.

Another aspect of social life was that there existed great difference between the ways of life of the rich city-dwellers and people living in villages. The ideal city-dweller was the **nagaraka** i.e. the urbanite who, because of his affluence, lived a life of pleasure and refined culture. There are interesting descriptions of this way of life not only in Vatsyayana's **Kamasutra** but also in other literary texts of the period. Of course, it would be wrong to presume that all classes of people who lived in cities could afford this way of life.

Economy

You have read earlier that agricultural crops constituted the main resources which the society produced and that the major part of the revenue of the state also came from agriculture. This, of course, does not mean that agriculture was the only occupation of the people or that people lived only in villages. There were other occupations like commerce and production of crafts which had become specialized occupations and in which different social groups were engaged. This also means that, as in earlier periods, people lived in forests, in agrarian tracts, in towns and in cities, but certain changes had started taking place in the pattern of economic production and consequently, in relations between different social groups. We shall highlight some of these changes in the course of this and the next section.

Agriculture

Let us begin with the pattern of agricultural production. The concern of the society with agricultural production is clear from the way various aspects associated with agricultural operations are mentioned in the sources of the Gupta period. Various types of land are mentioned

in the inscriptions: land under cultivation was usually called **Kshetra**. Lands not under cultivation were variously called as **Khila, Aprahata** etc., and inscriptions give the impression that uncultivated land was being regularly brought under cultivation.

Classification of land according to soil, fertility and the use to which it was put was not unknown. Different land measures were known in different regions, although one cannot be certain what exact measure was denoted by a term. In some areas **Nivartana** was the term used for a measure of land whereas in the inscriptions of Bengal terms like **Kulyavapa** and **Dronavapa** are used. It is not possible to classify the regions precisely according to the crops grown, but all the major categories of crops – cereals like barley, wheat and paddy, different varieties of pulses, grams and vegetables as well as cash crops like cotton and sugarcane – were known long before the Gupta period and continued to be cultivated. Of course, you should not assume that crops like maize or vegetables like potatoes or tomatoes were known to the farmers of the Gupta period.

A mechanism, possibly known before the Gupta period, was to tie a number of pots to a chain: the chain with the pots reached down to the water of the well, and by making the chain and the pots rotate, it was ensured that the pots would continuously fill with water and empty it. This mechanism was known as **ghati-yantra** as **ghati** was the name used for a pot. This type of mechanism also came to be known as **araghatta**. In the **Harshacharita** of Banabhatta, which was written in the 7th century CE there is a very charming description of how cultivated fields, producing crops like sugarcane, were being irrigated with the help of **ghati-yantra**. In regions like Bengal, rainwater was collected in ponds and other types of reservoirs; in peninsular India, tank irrigation became gradually the norm. There were, thus, different systems of irrigation and the role of the state was only marginal in providing irrigation facilities to farmers. The farmers, of course, depended mainly on rainfall and the importance of rainfall is underlined not only in the **Arthashastra** of Kautilya but also in the texts written in the Gupta period.

The Gupta inscriptions refer to different types of village residents like **Gramikas**, **Kutumbis** and **Mahattaras** who must have been village landholders, and their participation in land transactions indicates that they, too, were important members of rural society.

Compared with the recipients of land from the rulers and the influential categories of land owners in villages, the condition of ordinary cultivators may be considered to have been rather bad. It is believed by some historians that because of the practice of land-grants, the peasant

populations as a whole were reduced to a very low position in society. This is not entirely untrue. It was the ordinary cultivators, known by various terms such as **Krishibala**, **Karshaka** or **Kinass**, who had low economic and social status. Among the actual cultivators there were those who filled the lands of others and received only a share of the produce.

There were also slaves who worked on the fields of their masters. Even domestic female slaves were cruelly exploited, and a text like the *Kamasutra* written in the Gupta period tells us how much hardship they had to go through at the hands of their masters.

Crafts Production and Trade

Crafts production covered a very wide range of items. There were items of ordinary domestic use like earthen pots, items of furniture, baskets, metal tools for domestic use and so on; simultaneously a wide variety of luxury items including jewellery made of gold, silver and precious stones; objects made of ivory; fine clothes of cotton and silk and other costly items had to be made available to the affluent sections of people. Some of these items were made available through trade; others were manufactured locally. Descriptions of many luxury objects, of which no trace is generally found in archaeological excavations, may be found in the literary texts or inscriptions of the period. These sources also give us interesting hints regarding the status of different categories of craftsmen. For example, different varieties of silk cloth, called **Kshauma** and **Pattavastra** are mentioned in the texts of this period. An inscription of 5th century from Mandasor in western Malwa refers to a guild of silk-weavers who had migrated from south Gujarat and had settled in the Malwa region. Texts like **Amarakosha** and **Brihat Samhita**, which are dated to this period, list many items, give their Sanskrit names and also mention different categories of craftsmen who manufactured them.

Many important sites like Taxila, Ahichchhatra, Mathura, Rajghat, Kaushambi and Pataliputra in the Ganges valley and other sites in other geographical regions have yielded many craft products like:

- Earthen wares,
- Terracottas,
- Beads made of different stones,
- Objects of glass,
- Items made of metals etc.

These coins were obviously used for purposes of commercial exchange and in some regions of the Gupta Empire at least, the merchants held a high position in society. For example, two types of representatives of merchants – the **Nagarasresthi** and the **Sarthavaha** – were associated with the administration of the district headquarters in north Bengal. The seals of the Gupta period found at Vaishali in north Bihar suggest that the merchants constituted an important section of the population of the city of Vaishali.

The term **Shreni** is often interpreted as guild but there are different interpretations of the term and in terms of many details, we are still not quite sure what the **Shrenis** were really like.

There were many types of craftsmen and they were not all identical either in wealth or in social status. For example, there was vast difference between a goldsmith and his family with a shop in a city like Ujjayini and a family of basket-makers in a village. This is reflected to some extent in the **Dharmashastras** written by the *brahmanas* in this period. The **Dharmashastras** assign different ranks to different groups of craftsmen, although in their scheme the craftsmen and artisans held a status lower than that of the *brahmanas*, *kshatriyas* and *vaishyas*. The **Dharmashastras** also suggest that each group of craftsmen formed a **jati** (caste). For example, the **Kumbhakaras** (potters) formed one caste, the **Suvarnakaras** (goldsmiths) formed another caste and so on.

Culture

The Gupta period has often been referred to as “Golden Age” due to its cultural heritage. This applies to great accomplishments in the field of art and architecture, language and literature. The Gupta age, thus, stands out as a significant and noteworthy departure from previous historical periods, particularly in the cultural history of India due to impressive standards achieved by artistic and literary expressions of this time. For the same reason, cultural development and cultural legacy of the Guptas is dealt with separately in subsequent Unit 15 of this Course.

The epics **Ramayana** and **Mahabharata** are believed to have been compiled and given their final form around 4th-5th century CE. The great Sanskrit writer poet Kalidasa – one of the *Navaratnas* (nine gems) of the court of Gupta king Chandragupta Vikramaditya – wrote dramas like **Abhijnana-Shakuntalam**, **Malavikagnimitram**, **Vikramorvashiyam** and poetic works such as **Raghuvamsham**, **Kumarasambhavam** and **Meghadutam** which show the excellent literary standards achieved during the Gupta period. Besides these, Varahamihira wrote **Brihat**

Samhitaa that deals with scientific subjects like astronomy and botany. Aryabhata wrote **Aryabhattiyam**: a famous work on geometry, algebra, arithmetic and trigonometry. The notable creations on medicine include **Charaka Samhitaa** and **Sushruta Samhitaa**. An all-round progress in literature was manifest during this time.

Origin of Vakataka Dynasty

- The Scholars have different views regarding the origin of the Vakataka Dynasty
- They were believed to be the Brahmins belonging to Vishnu Vriddha Gotra.
- The dynasty was founded by the ruler Vindhyashakti around 250 CE.
- The Vakataka Dynasty was established on the ruins of the Satavahana dynasty in the Deccan region.

Origin: South India

- Also the titles such as Haritiputra and Dharmamaharaja used by Pravarasena I and Sarvasena I respectively, were also used in the inscriptions of Southern dynasties such as Chalukyas and Pallavas.
- Some scholars believe that the Vakataka dynasty originated in South India. This is evident from some of the fragmentary inscriptions found in Andhra Pradesh in which the name Vakataka is mentioned.

Origin: Vindhyan Region

- As the Puranas state, some scholars state that the Vakataka dynasty was the Northern dynasty that originated in the Vindhyan region.
- The dynasty is referred to as Vindhyakas in the Puranas.
- The town Kanchanaka which is mentioned in the Puranas in relation to the Vakataka ruler Pravarasena I, is identified as a place in the Panna district of Madhya Pradesh.

Vakataka Dynasty

Vindhyashakti (250 – 270 CE)

- Vindhyashakti was the founder of the Vakataka Dynasty and he ruled from 250 CE to 270 CE.
- He was described as the 'Banner of Vakataka family and a Dvija' (i.e. Twice Born) in the XVI cave inscription of Ajanta

Pravarasena I (270 – 330 CE)

- Vindhyashakti was succeeded by his son Pravarasena I. He was the real founder of the Vakataka dynasty.
- He was the only Vakata ruler who assumed the imperial title Samrat. He also assumed title Haritiputra.
- Under his reign, the Vakataka empire was extended further South of Vidarbha and the adjoining areas of Deccan. He ruled over a good portion of North India and Deccan
- The capital city of the Vakataka dynasty during his reign was Kanchanaka.
- He probably ruled for about 60 years
- During his reign, he performed a number of Vedic sacrifices such as Agnishtoma, Aptoryama, Vajapeya, Brihaspatisava, Ukthya, Atiratra, and Sadyaskra and he is said to have performed four Asvamedhas.
- He established a political alliance with the Naga dynasty by marrying his son Gautamiputra to the daughter of Naga king Bhavanaga.
- The Vakataka dynasty was divided into branches following the reign of Pravarasena I. The two known branches of the dynasty were Pravarapura-Nandivardhana branch and the Vatsagulma branch.

Nalanda University

- It has been called “One of the earliest Universities in the world.
- It was founded in the 4th Century B C by the Gupta Empire, Known as the ancient seat of learning.
- Contribution also was given by – The King Harshwardhan, Kumar Gupta, Dharmpal.
- It was a Buddhist enters of learnig from 427 to 1197 CE.
- It becomes the crown jewel of the Development of Buddhism in India and the world.
- First residential inter National University of the world.
- It accommodated over 2000 teachers and 10,000students from all over the world.

Libraries:

- The Library of Nalanda, Known as Dharma gunj (Mountain of Truth) or Dharmagunja (Treasury of truth), was the most renowned repository of Buddhist Knowledge in the world at the time.
- The library had three main buildings – Ratnasagar and Ratnaranjaka.

- Each building was nine stories high and had an enormous collection of books that covered various subjects ranging from religion, literature, astrology, astronomy, medicine and much more.

Great Scholar of Nalanda University

- Chinese traveler and Scholar, Xuanzang (Hsuan-Tsang), 7th Century visited Nalanda and left a vivid account of the curriculum and of the general features of the community.
- Famous Philosophers like Shilabhadra Nagarjuna and Mahayana were among the few scholars of Nalanda.

Fall of Nalanda University

- According to the records Nalanda University was destroyed three times by invaders, but rebuilt only twice.
- The first destruction was caused by the Huns under Mihirakula during the reign of Skandgupta (455-467AD), but Skanda's successors restored the library and improved it with an even bigger building.
- The Destruction came in the early 7th century by the Gaudas; The Buddhist king Harshwardhana (606-648AD) restored the University.
- The third and most destructive attack came when the ancient Nalanda university was destroyed by the Muslim army led by the Turkish leader Bakhtiyar khilji in 1193.

Vikrama Sila University

India has a rich tradition of learning and education that was handed over generation after generation, first orally and later through writing. Swami Vivekananda says: 'Every boy and girl was sent to the university, where they studied until their twentieth or thirtieth year.'¹ Much later, apart from the scriptures, the approach to learning was generally to study logic and epistemology. The study of logic was followed by Hindus, Buddhists, and Jains.² In ancient India the main subject was the Vedas. The Vedangas, subjects auxiliary to the Vedas, as well as the performance of elaborate yajnas had also to be mastered. The teacher would instruct a handful of seated students for many hours daily in the gurukula, house of the guru. They first had to memorize and repeat the Vedic mantras and then were taught their esoteric meanings.

To ensure correctness of memory the hymns were taught in more than one way. Students would attain mastery of at least one of the four Vedas. In the gurukulas the young students stayed with the guru for many years, helping him in his daily chores. The guru's wife became their

surrogate mother. There is mention of many gurukulas in the Upanishads - famous among them were those of Yajnavalkya and Varuni. A well-known discourse on Brahman found in the Taittiriya Upanishad is said to have taken place in Varuni's gurukula. Gurukulas were supported by royal as well as public donations. After the upanayana, initiation into the study of the Vedas, children between the ages of five to twelve, became brahmacharis.

These students remained unmarried till they were about twenty-five, or even later. In pre-Buddhist India students generally belonged to the three upper castes - brahmana, kshatriya, and vaishya. Around 500 bce Buddhism spread in India and with it a new educational system. Buddhism was a protest against the orthodox Vedic religion. Swami Vivekananda said: 'Without the Buddhist revolution what would have delivered the suffering millions of the lower classes from the violent tyrannies of the influential higher castes?'

However, Swamiji did not put aside Vedic thought, as for him 'the essence of Buddhism was all borrowed from the same Upanishads; even the ethics, the so-called great and wonderful ethics of Buddhism, were there word for word, in some one or other of the Upanishads' (3.230). In Buddhist India monasteries became the centres of learning and education. During the classical period of Indian history the Palas, who were Buddhists, ruled from Bengal between 750 to 1174 ce. This dynasty supported art and education and the universities of Nalanda and Vikramshila. The students in these universities had to follow monastic rules along with their syllabus, and they were classified according to merit.

The period of education was twelve years. The teachers were the guardians of the students. They were responsible for the physical, mental, moral, and spiritual development of the students. Initially, stress was given on the study of various scriptures. In a later period, and according to the demands of society, professional education - art, sculpture, architecture, medicine - were also included in the syllabus. The student's mother tongue was the original medium of teaching; later Pali and Prakrit were introduced, and much later Sanskrit as well. In fact, Vedic topics were also added to the syllabus.

The monasteries that served as centres of education later developed into colleges and universities. Nalanda, Vikramshila, Somapura, Salban, and Takshashila, or Taxila, became unparalleled universities with highly qualified teachers. The aim of Buddhist education was to make a human being wise, intelligent, moral, and non-violent. Students became judicious, humanists, logical, and free from superstitions, as well as free from greed, lust, and ignorance. an

integral education that can ultimately lead a person to nirvana. Buddhist education was open and available to people of all walks of life.

Although a small number of students studied under a single teacher, students from China, Myanmar, Thailand, and Gandhara in Afghanistan came here to study. Later these universities were preferred by students and scholars from all over the known world. Ancient Indian education contributed a lot to the growth of education in medieval times. The stress was now on the elements of innovation and an incentive to improve traditional knowledge. Famous men connected with Taxila were Panini, the grammarian of the fifth or fourth century bce; Kautilya, the brahmana minister of Chandragupta Maurya; and Charaka, one of the two leading authorities on Indian medical sciences. Taxila was famous for the teaching of grammar, medicine, mathematics, and astronomy. Nalanda and Vikramshila, the two other great universities that grew up during the Pala dynasty, were called Maha Viharas, 'Great Monasteries'. Vikramshila was the premier university of the era and one of the two most important centres of Buddhist learning in India, along with Nalanda.

Valabhi University

History

The University of Valabhi was situated in Saurashtra in Western India. The place is identical with the old Wala State. It was an important centre of Buddhist learning, and championed the cause of Hinayana Buddhism. For some time it had become a rival of Nalanda in the academic field, Valabhi was the capital of Maitraka kings during the period 480-775 A. D. and was born from the benefactions of these kings. Situated on the seashore, it was then an important port for international trade.

Courses

Although Valabhi championed the cause of Hinayana Buddhism, it was not exclusive and parochial. Along with instruction in the Buddhist doctrines Brahmanical sciences also used to be taught at this place. We find references to Brahmana students coming from the Gangetic plains to learn at this university. Over and above religious subjects, there was also instruction imparted in subjects like Niti (Political science, Statesmanship), Varta (Business, Agriculture), Administration, Theology, Law, Economics and Accountancy. In some cases students, after studying at this university were employed by kings for assisting in the government of their kingdom.

- It was a **Hinayana Buddhist** learning center between **600 CE and 1400 CE**, built by **Bhattarka**, the **Maitraka King**.
- The **Maitraka kings**, who ruled over the country, acted as patrons to the university.
- During the period **480-775 CE**, Valabhi was the capital of the Maitraka kingdom.
- The patron kings fell victim to an **Arab** assault in **775 CE** and the university suffered a brief setback as a result of this.
- Since then Maitraka dynasty's successors continued to support it with generous gifts.
- In the **12th century**, the loss of its patron monarchs had inevitably led to the gradual demise of all of its educational operations.

S.N.	Questions (5 Marks)	LOCF Mapping		
1	Explain the origin and growth of the Satavahanas.	CO1	PO1	K1
2	Describe the achievements of Kanishka I.	CO2	PO2	K2
3	Write a note on Samudragupta's conquests.	CO3	PO2	K2
4	Explain the administrative features of the Gupta Empire.	CO4	PO3	K3
5	Describe the role of Chandragupta Vikramaditya in Gupta expansion.	CO3	PO2	K2
6	Write a short note on Nalanda University.	CO5	PO4	K1
S.N.	Questions (8 Marks)	LOCF Mapping		
1	Discuss the political and cultural contributions of the Kushanas.	CO1	PO1	K2

2	Examine the achievements of Samudragupta as a conqueror and administrator.	CO3	PO2	K3
3	Analyze the administration of the Gupta Empire in detail.	CO4	PO2	K3
4	Explain the social and economic developments during the Gupta period.	CO5	PO3	K4
5	Evaluate the cultural developments under the Guptas.	CO5	PO4	K5
6	Discuss the role and significance of the Vakataka dynasty.	CO5	PO3	K3
7	Describe the contributions of Kumara Gupta to education and religion.	CO3	PO2	K4
8	Explain the importance of ancient universities like Nalanda	CO5	PO4	K2

Unit – IV

Learning Objectives

1. To understand the rise of the Vardhanas and Harshavardhana.
2. To study the administration under Harshavardhana.
3. To examine the religious contributions of Harsha.
4. To analyze the role of provincial dynasties like Chalukyas and Rashtrakutas.
5. To explore the political importance of Paramaras, Palas and Senas.
6. To learn about art, architecture and cultural developments.

Course Outcomes

1. The students will explain the history of the Vardhana dynasty.
2. The students will describe the administration of Harshavardhana.
3. The students will assess the religious contributions of Harsha.
4. The students will analyze the role of Chalukyas and Rashtrakutas.
5. The students will evaluate the significance of Paramaras, Palas and Senas.
6. The students will identify features of art and architecture.
7. The students will examine cultural contributions of the period.
8. The students will understand the political and cultural developments of early medieval India.

Harshavardhana Dynasty King Harsha, well known as Harshavardhana, was the leader of a massive empire in the northern region of India from 606 CE to 647 CE. Harshavardhana's reign appeared to indicate a transition from the old to the mediaeval periods, while decentralised provinces fought for expansionism all the time. He was the final leader of the Vardhana Empire, also ancient India's last great empire prior to the Islamic Intrusion. Harshavardhana joined the majority of northern India and reigned for 40 years from the capital of Kanyakubja post the collapse of the great Gupta Empire in the midst of the sixth century CE, during which India witnessed its own golden age. Harshavardhana's empire kept expanding as he acquired Kannauj, followed by Punjab, Orissa, Bihar and Bengal. He took care of the needy and poor by constructing rest homes with all the necessary amenities. He decided to not levy high taxes on the citizens, and even the economic condition was rather self-sufficient.

History of Vardhana Dynasty or Pushyabhuti Dynasty The Pushyabhuti dynasty, well known by the name Vardhana dynasty, gained prominence post the Gupta Empire fell. Rajyavardhana, his elder brother, succeeded Harshavardhana. It was one of the largest Indian imperial powers of the 7th century CE, encompassing all of the Northern and North-western regions in India. In eastern India, his empire stretched all the way to Kamarupa and down to the Narmada River. Harshavardhana's empire is said to have spanned the existing states of Bengal, Orissa, Punjab, including the entire Indo-Gangetic plain. The Vardhana Empire was divided into two kinds of territories:

- Those explicitly under Harsha's rule, like the Central Provinces of Gujarat, Kalinga, Bengal, and Rajputana, and

Those that were feudatories under his power, such as Kashmir, Jalandhar, Sind, Nepal, and Kamarupa (Assam).

Administration of Harshvardhana

Harshavardhana's administration was almost like that of the Gupta Empire as there was no slave labor in his kingdom, and individuals were allowed to live their lives as they pleased. •

Kannauj , His capital, drew poets, artists, religious leaders, and intellectuals from all over the world.

He also kept friendly ties with the Chinese rulers. He even dispatched an Indian quest to China, instituting a strategic relationship between the two countries. Xuanzang, a renowned Chinese monk, lived for 8 years in his kingdom.

- Harshavardhana amassed a formidable army during his reign. When his empire was at its peak he was said to have a cavalry of 100,000 men, 50,000 infantry men, including 60,000 elephants.
- Furthermore, the majority of North India was devoid of coins during Harsha's rule. This indicates that the economic condition was in a feudal state.
- Independent rulers who were collectively called 'Mahasamantas,' paid homage to Harshavardhana. He also assisted him by providing military reinforcements.
- It was critical to the advancement of Harshavardhana's empire

Religion

According to historical sources, Harshavardhana's ancestors were sun worshippers, but Harshavardhanawas a Shaivite. He was an ardent devotee of Lord Shiva and his subjects describedhimas'Parama-maheshvara' (supreme devotee of Lord Shiva). In fact, 'Nagananda,' a Sanskrit playwhichwaswritten by him, was dedicated to Lord Shiva's consort Parvati. Though he was an ardent Shaivite, hewasalso tolerant towards all other religions and extended his support as well. He did not forcehisreligiousbeliefs on his subjects and they were free to follow and practice the religion of their choice. Sometimelaterin his life, he became a patron of Buddhism. Records suggest that his sister Rajyashri hadconvertedtoBuddhism and that encouraged King Harshavardhana to support and even propagate the religion. Hegotseveral Buddhist stupas constructed. The stupas built by him on the banks of the Ganges stoodat 100-feethigh. He also banned animal slaughter and started building monasteries all over North India. He built hospices and ordered his men to maintain them well. These hospices served as shelters to the poor and to the religious travelers across India. He also organized a religious assembly called 'Moksha.'Itwasorganized once in every five years. Harshavardhana was also renowned for organizing a grand Buddhist convocation in 643 CE. This convocation was held at Kannauj and it was attended by hundredsofpilgrimsand 20 kings who had come from far and wide. Chinese traveler Xuanzang penned down his experienceofattending this massive convocation. Xuanzang

also wrote about a 21-day religious festival which too, was held at Kannauj. This religious festival was centered on a life-sized statue of Buddha which was made out of pure gold. According to Xuanzang, Harsha, along with his subordinate kings, would perform daily rituals in front of the life-sized statue of the Buddha. It is still not clear if Harshavardhana converted to Buddhism. But Xuanzang has clearly mentioned in one of his writings that King Harshavardhana was not only favorable to Buddhist monks, but also treated scholars of other religious beliefs with equal respect. This suggests that he might not have converted to Buddhism. After ruling over most parts of North India for more than 40 years, King Harshavardhana left for the holy abode in the year 647 CE. Since he did not have any heirs his empire collapsed and disintegrated rapidly into small states. The demise of King Harshavardhana marked the end of the mighty Vardhanadynasty.

Provincial Kingdom

At its zenith, the Delhi Sultanate included states like Bihar, Bengal, Malwa, Gujarat, the Deccan states of Warangal, the Yadavas of Devagiri, Telangana, the southern state of the Hoysalas of Dwarasamudra, the Pandyas of Madurai and various states of Rajputana like Jalore, Ranthambore, Ajmer, Nagore. However, the process of disintegration of the Delhi Sultanate started around the reign of Firoz Shah Tughlaq (after the 13th century) due to internal instabilities. Some of the provincial kingdoms declared independence from the rule of the Delhi Sultanate and the Vijayanagara Kingdom, the Bahmani Kingdom, the Sultanate in Gujarat, Bengal, Malwa and Jaunpur near Varanasi emerged as powerful provincial kingdoms of medieval India.

The dynasty of the Delhi Sultanate began to decay at the time of the medieval period. There created a big opportunity for various kingdoms to establish their provincial kingdoms throughout the various parts of India. The dynasties of Gujarat, Bengal and Bihar were established as their provincial kingdom in the western part of India. The dynasty of Kashmir became a famous dynasty in the northern part of India. Thus so many kingdoms became independent from the Delhi Sultanate rule.

The provincial kingdoms were the kingdoms that emerged in several parts of India during the medieval period. Different parts of India like Gujarat, Bengal, and Malwa in the eastern part, Kashmir in the northern part, Jalore, Ajmer and Nagore of Rajputana, Telangana, and Devagiri in the southern part established their own provinces. This disintegration process of the dynasty of

the Delhi Sultanate started with the dominion of Firoz Shah Tughlaq cause of internal instabilities.

Chalukyas

The Chalukya dynasty were avid supporters of art and architecture. The old brick temples at Tel, as well as several shrines at Aihole, Pattakadal, and Badami, are examples of Chalukyan structural architecture. Aihole is home to a number of temples that reflect the Chalukyan love of art and architecture. Among these are the well-known Ladkhan temple, the Durga temple, and the Huchchimaltigudi temple. This article will explain to you the Art and Architecture of Chalukyas.

Art and Architecture of Chalukyas - Background

- The Badami Chalukya era was a watershed moment in the evolution of South Indian architecture.
- This dynasty's kings were known as **Umapati Varlabdh**, and they built numerous temples for the **Hindu god Shiva**.
- Their architectural style is known as "**Chalukyan architecture**" or "**Karnata Dravida architecture**."
- They built nearly a hundred monuments, both **rock-cut** (cave) and structural, in the **Malaprabha river** basin in the modern **Bagalkot district** of northern Karnataka.
- The Western Chalukyas' art is sometimes referred to as "**Gadag style**," after the number of ornate temples they built in the **Tungabhadra-Krishna River** doab region of present-day Gadag district in Karnataka.
- Aside from temples, the architecture of the dynasty is well known for the ornate stepped wells (**Pushkarni**) that served as ritual bathing places, a few of which are well preserved in **Lakkund**

Architecture of Chalukyas

- They used a local **reddish-golden Sandstone** for the construction.
- These cave temples are essentially excavations that have been excavated from the living rock sites that they occupy.
- They were not constructed in the same way as their structural counterparts, but rather through a special technique known as "**subtraction**" and are essentially sculptural.

- Majority of Chalukyan architecture was concentrated in a relatively small area within the Chalukyan heartland – **Aihole, Badami, Pattadakal, and Mahakuta in modern Karnataka state.**
- The most notable of which are three elementary cave temples at Aihole (one Vedic, one Jain, and one Buddhist).
- There are **four rock cut cave** temples at **Badami**, they are similar as they have a simple exterior but an exceptionally well-finished interior that includes a pillared verandah, a columned hall (mantapa), and a cella (shrine cut deep into rock) that houses the deity of worship.

Famous Temples

- **Aihole temples** include the Lad Khan temple (Surya Temple), Durga temple, Huchimalligudi temple, and Ravikirti's Jain temple at Meguti. Aihole is home to 70 temples.
- The **Lad Khan Temple** with its interesting perforated stone windows and river goddess sculptures.
- The **Meguti Jain Temple** (634) shows progress in structural design.
- The **Durga Temple** (8th century) with its northern Indian style tower and experiments to adapt a Buddhist Chaitya design to a brahminical one.
- The temples at **Pattadakal**, which were built in the eighth century, now a **UNESCO World Heritage Site**, represent the pinnacle and maturity of Badami Chalukyan architecture
- Pattadakal has a total of ten temples, of which four temples are built in the Northern Nagara style and six in Dravidian style.
- Some famous Pattadakal temples are Papanatha temple (northern style), Sangamesvara temple, Virupaksha (it is like Kailashnath temple of Kanchipuram) (Dravidian style).

Chalukyas were famous for their art and architecture. They have built more than hundreds of temples. The temples built by them are excellent examples of Vesara style architecture. This is also known as the Deccan style, Karnataka Dravida style, or Chalukyan style. It is a hybrid of the Dravida and Nagara styles. The majority of these temples are located in a relatively small area within the Chalukyan heartland – Aihole, Badami, Pattadakal, and Mahakuta in modern Karnataka state.

Chalukya Rulers

- Jayasimha was the first ruler of the Chalukyas.

Pulakesin I (Reign: 543 AD – 566 AD)

- Founded the empire with his capital at Vatapi.
- Performed Ashwamedha.

Kirtivarman I (Reign: 566 AD – 597 AD)

- Son of Pulakesin I.
- Conquered Konkan and northern Kerala.

Mangalesha (Reign: 597 AD – 609 AD)

- Brother of Kirtivarman I.
- Conquered the Kadambas and the Gangas.
- Was killed by his nephew and son of Kirtivarman, Pulakesin II.

Pulakesin II (609 AD – 642 AD)

- The greatest of the Chalukya kings.
- Extended the Chalukya rule to most parts of the Deccan.
- His birth name was Eraya. Information about him is obtained from the Aihole inscription dated 634. This poetic inscription was written by his court poet Ravikirti in Sanskrit language using the Kannada script.
- Xuanzang visited his kingdom. He has praised Pulakesin II as a good and authoritative king.
- Though a Hindu, he was tolerant of Buddhism and Jainism.
- He conquered almost entire south-central India.
- He is famous for stopping Northern king Harsha in his tracks while he was trying to conquer southern parts of the country.
- He had defeated the Pallava king Mahendravarman I but was defeated and killed by Mahendravarman's son and successor Narasimhavarman I in a series of battles he had with the Pallavas.
- For the next 13 years, Badami remained under Pallava control.
- Pulakesin II received a Persian mission as depicted in an Ajanta cave painting. He maintained diplomatic relations with the King of Persia Khusru II.

- His death saw a lapse in Chalukya power.

Vikramaditya I (655 AD – 680 AD)

- Son of Pulakesin II who plundered Kanchi, the capital of the Pallavas.

Kirtivarman II (746 AD – 753 AD)

- Great-great-grandson of Vikramaditya I.
- Last of the Chalukya rulers. Was defeated by the Rashtrakuta king, Dantidurga. [/su_box]

Culture

The Chalukya era may be seen as the beginning in the fusion of cultures of northern and southern India, making way for the transmission of ideas between the two regions. This is seen clearly in the field of architecture. The Chalukyas spawned the Vesara style of architecture which includes elements of the northern nagara and southern dravida styles. During this period, the expanding Sanskrit culture mingled with local Dravidian vernaculars which were already popular. Dravidian languages maintain these influences even today. This influence helped to enrich literature in these languages. The Hindu legal system owes much to the Sanskrit work *Mitakshara* by Vijnaneshwara in the court of Western Chalukya King Vikramaditya VI. Perhaps the greatest work in legal literature, *Mitakshara* is a commentary on Yajnavalkya and is a treatise on law based on earlier writings and has found acceptance in most parts of India. Englishman Henry Thomas Colebrooke later translated into English the section on inheritance, giving it currency in the British Indian court system. It was during the Western Chalukya rule that the Bhakti movement gained momentum in South India, in the form of Ramanujacharya and Basavanna, later spreading into northern India.

Historical Backgrounds

The word 'Rashtrakuta' means chief of the *Rashtra* (division or kingdom). It is possible that the line of kings belonged to this class of provincial officers, as the designation appears in the inscriptions of many dynasties. We may say for sure that the Rashtrakutas were high officials, either provincial chiefs or another kind of administrators. For example, a Rashtrakuta Govindaraja, son of Shivaraja acting as *vijnapti* (petitioner), is mentioned in the Naravana plates of Chalukya Vikramaditya II of Badami. Romila Thapar also cites that Dantidurga – founder of the main branch of the Rashtrakutas – was one of the subordinates of Chalukyas and a high official in the administration. Historians are still not clear about origin of the Rashtrakutas and its branches. Following the tradition of devising Puranic pedigrees, the Rashtrakutas also claim in

their inscriptions that they belong to the Satyaki branch of Yaduvamsha (e.g. Inscription Nos. IX, X and XXI) and the line of Tungas (e.g. Inscription Nos. XXIV, XXV and XXVI). Historian Nilkantha Sastri, based on the study of inscriptions, claims that the Rashtrakutas were of Kannada origin, and their plates indicate that Kannada was their mother tongue despite the extensive use of Sanskrit. Also, the standard title Lattalooora-puravareshvara (“the eminent lord of the city of Lattalura”) assumed by Rashtrakuta princes of both the main line and of the secondary branches indicates their original home. Lattalura has been identified with Latur in the Bidar district of Hyderabad. In this way, we can say that Deccan was the original home of the Rashtrakutas, which generally means the whole region occupied by the Telugu speaking population as well as Maharashtra with certain parts of northern Karnataka (Kannada speaking). The Rashtrakuta dynasty is famous for a long line of brave warriors and able administrators, which helped them in the formation of a vast empire. They fought continuously with the Pratiharas, eastern Chalukyas of Vengi (in modern Andhra Pradesh), Cholas, Pallavas of Kanchi and the Pandyas of Madurai. The Pallavas were in decline and their successors – the Cholas – were emerging. Weaknesses of these kingdoms became helpful in victories and the establishment of Rashtrakuta empire. There was no power in northern India strong enough to interfere with affairs of the Deccan that also provided an opportunity for the emergence of Rashtrakutas. Thapar argues that geographical position of the Rashtrakutas, i.e. in the middle of the Indian subcontinent led to their involvement in wars and alliances with both the northern and, more frequently, the southern kings. It resulted in expansion of the empire in all directions. Historian Karashima argues that one of the crucial factors for the formation of Rashtrakuta power might have been an environment within their territory favourable to the growth of agriculture. Thapar also explores favourable economic factors and mentions that the Rashtrakutas had the advantage of controlling a large part of the western seaboard and, therefore, trade with West Asia, particularly with the Arabs, provided the wealth to back their political ambitions.

The Rashtrakuta Empire

There were several branches of the Rashtrakutas ruling in different parts of India in the early medieval period. Earliest known ruling family of the Rashtrakutas was founded by Mananka in Malkhed, having the Paalidhvaja banner and the Garuda-laanchhana. Another Rashtrakuta family was ruling in the Betul district of Madhya Pradesh. The Antroli-Chharoli inscription bearing the Garuda seal dated 757 CE mentions four generations: Karka I, his son

Dhruva, his son Govinda, and his son Karka II belonging to a collateral branch of the Malkhed line holding sway in the Lata country in Gujarat. Dantidurga was the founder of the imperial Rashtrakuta line. He seems contemporary of Karka II. Exact relation of these kings to the Malkhed line cannot be decided with certainty, though it is not impossible that Karka I of the charter of 757 CE was identical with the grandfather of Dantidurga himself. The kingdom was founded by Dantidurga who fixed his capital at Manyakheta or Malkhed near Modern Sholapur. Manyakheta branch of the Rashtrakutas soon became dominant and imperial by assimilating other branches in due time. We can prepare a dynastic chart of the imperial line of Rashtrakutas with their titles as follows: Danti-varman Indra I Govindaraja Kakka I Indra II Dantidurga (Prithivivallabha, Maharajadhiraja, Parameshvara, Paramabhattacharaka) Krishnaraja I (Shubhatunga, Akalavarsha, Rajadhiraja, Parameshvara) Govinda II (Prabhutavarsha and Vikramavaloka) Dhruva (Nirupama, Kali-vallabha, Dharavarsha, Shrivallabha) Govinda III (Jagattunga, Kirti-Narayana, Janavallabha, Tribhuvanadhavala, Prabhutavarsha, Srivallabha) Amoghavarsha I (Sarva) (Nripatunga, Atishayadhavala, Maharaja-shanda, Vira-Narayana) Krishna II (Akalavarsha and Shubhatunga) Indra III (Nityavarsha, Rattakandarpa, Kirti-Narayana, Rajamartanda) Amoghavarsha II Govinda IV (Suvarnavarsha, Prabhutavarsha, Chaanakyachaturmukha, NripatiTrinetra, VikrantaNarayana) Amoghavarsha III Krishna III (Akalavarsha) Khottiga Karka II We now come to the main line of Rashtrakutas. Dantidurga, a strong and able ruler, was the real founder of a lasting empire. The earliest record of his reign – the Ellora inscription of 742 CE – mentions the titles prithivivallabha and khagavaloka (he whose glances are as keen as the edge of a sword) for him. Lata and Malava were in a disturbed condition after the Arab invasion and taking that advantage Dantidurga took control of the territories. Dantidurga also attacked Kanchi, the capital of the Pallavas, and struck up an alliance with Nandivarman Pallavamalla to whom he gave his daughter Reva in marriage. The warlike monarch Dantidurga captured the outlying territories of the extensive Chalukyan empire and then assaulted on the heart of empire and easily defeated Kirtivarman. The Samangadh inscription of 754 CE records that Dantidurga overthrew the last Chalukya ruler of Badami called Kirtivarman II and assumed full imperial rank and described himself as: Prithivivallabha, Maharajadhiraja, Parameshvara, and Paramabhattacharaka Kirtivarman continued to rule with diminished glory until the reign of Dantidurga. Dantidurga describes his territory as comprising four lakhs of villages, which probably included his sway only over a little more than one half of the Chalukyan empire

of Badami. Dantidurga died childless, which aroused a dispute between Krishnaraja I – his uncle – and other family members who succeeded in seizing the throne for a while but whom Krishnaraja I overthrew easily in 756 CE because of his popularity. He had the titles Shubhatunga (High in Prosperity) and Akalavarsha (Constant Rainer) mentioned in Bhandak Inscription of Krishnaraja I of 772 CE. The newly established Rashtrakuta kingdom expanded in all direction under him. He started with the completion of the overthrow of the Chalukyas of Badami. The Bhandak plates of 772 CE show that the whole of Madhya Pradesh had come under his rule. In other inscriptions, he is said to have overcome Rahappa and thereby gained the Palidhvaja banner and the imperial title Rajadhiraja Parameshvara. Historian Sastri treats Rahappaas Kakka II of Lata which may be taken to mark the end of the first Lata branch of the Rashtrakutas. Southern Konkana was also conquered and brought under his sway by Krishnaraja I. He also expanded his empire in the southern direction by establishing lordship over the Ganga kingdom. Also, his son and yuvaraja Govinda compelled Vijayaditya I of the Vengi branch of Chalukya for formal submission. The Rashtrakuta empire under Krishnaraja I may, thus, be taken to have extended over the whole of the modern Maharashtra state, a good part of the Mysore.

Religion

Archaeologist Pandit Vishveshwar Nath concludes through the studies of inscriptions that the kings of the Rashtrakuta dynasty from time to time used to observe the Shaiva, the Vaishnava, and the Shakta religion. The Rashtrakuta kings presented an excellent example of religious tolerance and gave patronage to all the faiths such as Hinduism, Jainism, Buddhism, and Islam. They did not kill anyone for his or her religious beliefs. Toleration was also shown between the members of the different sects. The hope that religious charity will earn divine favour became a funding source to religious and socio-religious activities. In this phase of Indian history, the southern states came more and more under the spell of the Vedic and Agamic religion. Temples became a centre of Hindu gods and goddesses, culture, religion, education, and rituals. Buddhism was the least popular religion. The number of monasteries declined considerably during the rule of the Rashtrakutas, and the inscriptions reflect only three large, active and vital monasteries: at Kanheri, Kampil, and Dambal. Jainism continued to be a strong rival of Hinduism due to the generous patronage of the Rashtrakuta kings like Amoghavarsha I, Krishna II and Indra III and the literary and religious activities of some famous monastic

scholars. A great patron of Jainism, Amoghavarsha I appointed a Jaina monk Gunabhadra as tutor to his heir-apparent Krishna II, extended patronage to many Jaina scholars and gave grants to several Jaina monasteries. Even Muslims were welcomed and allowed to preach their faith by the Rashtrakuta kings. It meant that politics and religion were, in essence, kept apart. Religion was necessarily a personal duty of the king. Thus, Amoghavarsha I, who was a staunch follower of Jainism, also worshipped the Hindu goddess Lakshmi equally. In this sense, we can say that the state was mostly secular.

Art and Architecture of Rashtrakutas - Background

- The Rashtrakutas made significant contributions to the Deccan's architectural heritage. The magnificent rock-cut cave temples at Ellora and Elephanta in present-day Maharashtra reflect Rashtrakuta contributions to art and architecture.
- The Ellora site was originally part of a complex of 34 Buddhist caves built in the first half of the sixth century in rocky areas also occupied by Jain monks, the structural details of which show Pandyan influence. Cave temples inhabited by Hindus were only possible later.
- The Rashtrakutas rededicated the rock-cut shrines and renovated the Buddhist caves. Amoghavarsha I practiced Jainism, and five Jain cave temples at Ellora date from his reign.
- The Rashtrakutas' most extensive and sumptuous work at Ellora is the monolithic Kailasanatha temple, a magnificent achievement that confirms the "Balhara's" status as "one of the four principle Kings of the world."
- The temple's walls are adorned with magnificent sculptures from Hindu mythology, such as Ravana, Shiva, and Parvathi, and the ceilings are painted.

Kailasanatha Temple

- King Krishna, I commissioned the Kailasanath Temple project after Rashtrakuta rule spread into South India from the Deccan. The architectural style used is **Karnata Dravida**.
- It **lacks the Shikharas** that are typical of the Nagara style and was built along the same lines as the Virupaksha temple in Pattadakal, Karnataka.
- It is carved from a massive block of rock that is 200 feet long, 100 feet wide, and 100 feet tall.

- The Kailashnath Temple in Ellora, like the Lokeshvara Temple in Pattadakal, is "an entire temple complex completely hewn out of the live rock in imitation of a distinctive structural form."
- The temple's four main components are the main shrine, an entrance gateway, the Nandi pavilion, and a courtyard with cloisters surrounding it. The temple is built on a 25-foot-high plinth.
- With its beautiful sculptures, the Kailasa temple is an architectural marvel. The sculpture depicts the Goddess Durga slaying the Buffalo demon.
- In another sculpture, Ravana was attempting to lift Mount Kailasa, Siva's abode. The Ramayana scenes were also depicted on the walls.
- The general appearance of the Kailasa temple is more Dravidian.

Elephanta Caves

- The Elephanta Caves, which are located on an island near Mumbai, were originally known as **Sripuri**. (Locals referred to it as Gharapuri).
- The Portuguese later named it after the large Elephant sculpture it possessed.
- The Ellora temple and Elephanta caves are strikingly similar, illustrating the continuity of craftsmen.
- The elephanta caves' entrance features massive figures of **dwara-palakas**.
- Nataraja, Gangadhara, Ardhanarishvara, Somaskanda, and Trimurti are sculptured on the wall surrounding the prakara around the Sanctum (six-meter in height, representing the three aspects of Shiva- creator, preserver, destroyer).

Navalinga Temple

- The Navalinga temple complex was built in the 9th century during the reign of Rashtrakuta Dynasty King Amoghavarsha I or his son Krishna II.
- The temple is located in the town of Kukkanur (also known as Kuknur), north of Itagi in the Koppal district and east of Gadag in the Indian state of Karnataka.
- Each of the nine temples in the cluster is built in the South Indian Dravidian style and features a linga, the universal symbol of Hindu God Shiva, hence the name Navalinga.

Origin of the Paramara Dynasty

- The origin of the Paramaras can be traced to the old-age tradition of India. As per old mythology, Vashistha's Kama Dhenu was stolen by the wise man Vishwamitra.

Vashishtha sacrificed on Mount Abu to get his cow back, and a hero named Paramaras emerged from the sacrificial fire and captured the cow.

- One of the four Agnikula clans of Rajputs is the Parmaras. Their lineage is unknown. The origin of the Parmaras is a subject of debate among scholars. They ruled over the area known as the “Kingdom of Ujjain,” located north of Narmada.
- Paramaras, whose capital was at Dhar, originally at Ujjain, were the successors of Rashtrakutas. Upendra, or Krishnaraja, founded the Paramaras dynasty, which ruled mainly the Malwa Region. Paramaras succeeded Pratiharas during the early 10th century after the latter's downfall.
- The dynasty reached its pinnacle under Munja’s nephew Bhoja, whose realm stretched from Vidisha in the east to the Sabarmati River in the west, from Chittor in the north to Konkan in the south.
- From the end of the 10th century to the end of the 13th century, a branch of the Parmar dynasty ruled Mount Abu, with Chandravati as its capital. From the middle of the 10th century to the middle of the 12th century, the second branch of this dynasty ruled in the princely states of Vagad (present-day Banswara) and Dungarpur in the state of Uthuk Banswara, the capital of the present Arthuna. Two more branches of the lineage are known. From the late 10th century to the end of the 12th century, one ruled in Jalore and the other in Bhinmal.

Paramara Art and Architecture

The Udayeshvara has a 'mulaprasada' with seven bays to each side but the projections, treated as piers bearing many aedicule, radiate like the points of a star within a circle. Aligned on the principal axis are a vestibule, a nine-square closed hall expanded to form a cross with three porches, and a detached pavilion. The decorative details are idiosyncratic. Above the entablature the seven-storey shikhara has five vertical rows of miniature shikharas on pillars between delicately carved bands of meshed miniature niches which rise from extremely elegant dormers over the 'ghana-dwars' and the magnificent vestibule gable. The roof of the hall is a variant on the 'Samvarana form', which is by now has become familiar in the state of **Gujarat**. The pillars are multi-faceted with extremely elaborate niches on the principal facets and fantastic brackets superimposed over multiple rings; the pillars above the porticos are notably short but there is space for great elaboration. There are triple-jamb portals to the hall but the sanctuary portal has

five bands including an architectonic one with spiral scrolls and a beam of niches. Due to dynastic ties, perhaps, **Maharashtra** preferred the Bhumija style found in Paramara architecture at the same time as its most prominent manifestation in Malwa. The Ambaranatha Temple at **Ambarnath** near **Mumbai** is the Udayeshvara's superb contemporary style. However, there are important differences. In the first place, the temple's closed halls are commensurate squares aligned orthogonally but as their corners are cut back to form equilateral projections repeated for each porch, they appear to be disposed diagonally in plan. Secondly, apart from the absence of quadrant curves in the superimposed tiers of the shikhara's intermediate zones, the piers are more significant than the highly unorthodox miniature shrines they support. Further, the hall's Samvarana reflects the influence of Gujarat as does the base with elephant frieze. On the whole sumptuous faceted columns define the central space of the hall with its dazzling ceiling, but various square forms are used elsewhere and the portal jambs reveal some influences of architecture of **Chalukya dynasty**, though the lintel is of the Gujarati type.

Interestingly, in the entire process of synthesis of elements from north and south the Ambaranatha temple was visionary of the Deccani style which was to be fostered by the **Yadavas of Devagiri**, who succeeded the **Rashtrakutas dynasty** in the heart of their domains around **Aurangabad**, and progressively expanded their holdings in the north Deccan at the expense of the Chalukyas. Active from the second half of the 11th century in a region that was virtually a cultural province of Malwa. Their extensive corpus is represented by the Gondeshvara of their capital, Sinnar. The Sinnar work reflects the influence of both Udaipur and Ambarnath. Star-shaped 'mulaprasadas' appear at other Yadava sites. Like for instance Lonar, where the hall of the Daitya Sudama is an enlarged variation on the theme of the mulaprasada. The Malwan pattern for closed halls, followed at Sinnar, was perhaps the Yadava norm but the predominantly extravagant fifty-columned open one at Anwa, with a central space defined by twelve great faceted columns and covered by a superb concentric ceiling, bears comparison with the one at Modhera.

In general, as at Sinnar, Gujarati patterns are displaced by an essentially Deccani one, mainly square in section with recessed octagonal or circular bands and sometimes with a 'purana-kalasha' interpolated well below the graded rings and padmas which form the capital. The Gondeshvara has a single wall painting but the most ambitious Yadava temples reflect the style of **Solanki architecture in India**. The much-mutilated but once-splendid Naganatha at Aundha

incorporating no fewer than four friezes. After the Gujarati pattern, one register of iconic sculpture is the norm but the Gondeshvara is unusual in its class in having applied pillars and other abstract motifs instead of figural relieves in most of its aedicule.

The Paramara architecture in India also reflected Bhumija manner that rapidly spread east and west, reaching the **Kalachuris** by the end of the 11th century and being taken up even by the **Chandella dynasty** for their last notable work at **Khajuraho temples**. Here miniature 'Sekhari shikharas' are superimposed over subsidiary equilateral projections aligned on the diagonals between the cardinal ones. This experiment in Sekhari or Bhumija cross-fertilization was not a happy one, however without balconies; the orthogonal could not compete with the diagonals and seem to provide inadequate support for the weighty half-shikharas. The Chandellas' marked ability to affect a monumental balance between whole and parts had been lost.

Bhumija style is quite rare in Gujarat but in **Rajasthan** it was considered as an important ingredient of the hybrid style which the Rajasthanis forged between the 12th and 15th centuries from components provided by all the major post-Pratihara schools. The Shiva Temple at Ramgarh is an early Bhumija hybrid, the Surya Temple at Ranakpur reflects Bhumija pattern. The former has bands of enmeshed niches over both principal and intermediate projections, separated by pillars bearing two distinct types of miniature shikharas. The **Ranakpur** Surya Temple has a unique 'mulaprasada' with eight major projections separated by triads of minor ones. Above, miniature shikharas half mask the mesh bands in the Sekhari manner in contrast to the tiers of still smaller ones which fill the adjoining zones in the Bhumija approach. Though such cross-fertilization is a rare thing in itself, it is nonetheless characteristic of the prolix inventiveness of the Rajasthani imagination.

The Palas

Bengal had been part of the Maurya and Gupta empires. For long stretches of its early history Bengal is not known to have played an important role in the political history of India even after the decline of the Guptas. The first significant ruler of Bengal was Sasanka who ruled roughly between 606-637 A.D. Sasanka is considered the first historically known ruler of the area that constituted Bengal. He was also the first in this region to have extended his political sovereignty over areas that lay far beyond the geographical boundary of Bengal. Sasanka had become the master of the whole of Bengal with his capital at Karnasuvarna (near Murshidabad), and had perhaps extended his rule as far as Odisha. He even advanced against Kanauj which was

occupied by the rulers of the Maukhari dynasty at that time. Sasanka's military adventures proved successful and this ultimately led to the growth of hostilities between him and the rulers of Thanesar. Harshavardhana, who eventually became king of Thanesar, set out to defeat Sasanka but was unsuccessful. Ultimately, Harsha succeeded in his conquest of Sasanka's empire only after the latter's death.

The death of Sasanka was followed by a period of political decline in the fortunes of Bengal. It was attacked by Yasovarman of Kanauj and Laitaditya of Kashmir and later on perhaps by the king of Kamrupa. It resulted in the weakening of central authority and the rise of independent chiefs. It seems that the prevailing anarchy led the chiefs to elect someone called Gopala as the ruler of the whole kingdom. Gopala, who went on to become the founder of the Pala dynasty in Bengal, consolidated his rule over Bengal and brought the much needed stability and prosperity to the region. The date of his accession is not known in definite terms but is generally believed to be in the second half of the 8th century A.D. He died in about 780 A.D. and was succeeded by his son Dharmapala. R.C. Majumdar describes Dharmapala as one of the greatest kings that ever ruled in Bengal and one who raised the glory of the kingdom to great heights. It may be mentioned that in the famous tripartite struggle between the Palas, Pratiharas and Rashtrakutas, to establish control over northern India, Dharmapala played a very crucial role. In fact for a while he managed to attain a supreme position in north India.

According to R.C. Majumdar, Dharmapala spent his whole life in military campaigns. After having suffered defeat at the hands of Pratiharas and Rashtrakutas, he went on to establish an empire that embraced a considerable part of northern India. Details about his reign are known mostly from copper plate inscriptions found at a place called Khalimpur. Apart from his military campaigns, Dharmapala is also known for his patronage of Buddhism. He founded many Buddhist monasteries but, it was the famous Vikramshila University founded by him, that earned him a lot of fame.

Dharmapala was succeeded by his son Devapala who ruled for about 40 years. According to R.C. Majumdar his fame had reached as far as the distant isles of the Indian Archipelago. Devapala also emerged as a powerful king. Devapala was the last among the line of powerful kings of the Pala dynasty. He was succeeded by Vigrahapala, who ruled for a short period. It is said that Vigrahapala preferred an ascetic life to an aggressive military career. He was followed in succession by Narayanapala, whose reign saw the decline of the glorious rule established by

the Palas. Of the Pala kings, both Dharmapala and Devapala, won fame and glory through their victories in the famous Tripartite struggle. This was a struggle amongst the Pratiharas, Palas and Rashtrakutas for gaining victory over the imperial capital of Kannauj and for establishing control over northern India. About the same time that the Palas had established a strong monarchy in Bengal, the Pratiharas under their king, Vatsaraja, seemed to have ruled over large parts of Rajputana and central India. While the Palas were expanding in a westward direction, the Pratiharas were expanding their kingdom towards the East. Conflict between the two powers was thus inevitable. By the time the first encounter between the two took place, the Palas seemed to have extended their kingdom at least as far as Prayagraj (earlier Allahabad). It is not clear who the Pala king was at that time. It may have been either Gopala or Dharmapala.

In the meantime, rulers of the Rashtrakuta dynasty, who had already established their supremacy in the Deccan were trying to extend their dominance over north India. The Rashtrakuta king Dhruva having crossed the Vindhyas, first defeated the Pratihara king Vatsaraja and then advanced upon Dharmapala and defeated him. With this encounter which took place somewhere in the Ganga Yamuna *doab*, began the Tripartite struggle for supremacy between the Palas, Pratiharas and Rashtrakutas.

Though the Rashtrakutas achieved complete triumph in the beginning, the death of Dhruva was followed by chaos in the Rashtrakuta kingdom. Dhruva's son Govinda III was engaged in a struggle against an alliance of twelve kings of south India. The Palas and Pratiharas made use of the respite that this development gave them. Of the two, Dharmapala was quick to recover. He took advantage of this and made his suzerainty to be acknowledged by almost all important states of north India. He managed to capture Kannauj and place his own nominee on the throne.

He held a great imperial assembly in the presence of a large number of vassal kings at Kannauj. In this assembly he consecrated himself as the overlord of the whole of northern India. At this time Dharmapala's suzerainty was accepted in areas covering central Punjab, and probably extended upto the Sindhu, Kangra valley, East Punjab, Jaipur, Malwa and probably also Berar. This is inferred from the list of vassal chiefs who attended his imperial assembly. With this event, Bengal emerged from oblivion and rose to the position of a supreme power in north India.

The king of Bengal became the supreme head of an empire that stretched from the western part of north India to the east up to central India. However, this situation did not last for long, given the ever-changing nature of political control during this period. The Pratiharas

managed to recover under the leadership of Nagabhata, the son and successor of Vatsaraja. Nagabhata attacked and defeated the nominee whom Dharmapala had placed on the throne of Kannauj, which resulted in a conflict with Dharmapala himself. In a battle fought against Dharmapala, Nagabhata emerged victorious. After this success, Nagabhata conquered several territories, including a large portion of the territories under the control of Dharmapala.

In this situation, Dharmapala probably sought the aid of Govinda III, the Rashtrakuta king, to check the advances of Nagabhata. Govinda III, either in response to this or on his own initiative, undertook a military expedition to north India. Nagabhata who was unable to resist such an onslaught was forced to flee. His territory was overrun by the Rashtrakutas who then proceeded northwards. However, even after establishing an empire that stretched from south to north Govinda III was unable to sustain his conquests, due to internal dissensions within the empire. In this scenario, Dharmapala managed to gain the upper hand. He seems to have recovered his empire to a large extent. At the time of his death around 815 C.E., his son Devapala became the undisputed ruler of a large part of north India. He is said to have defeated the Dravidas, Gurjaras and Hunas and conquered Utkala and Kamarupa. The court poet described his empire as extending from the Himalayas in the north to the Vindhya in the south and from the Bay of Bengal in the east to the Arabian sea in the west.

We have already discussed how the power of the Palas gradually declined after the reign of Devapala. The Palas henceforth ruled as a local power in eastern India. They continually faced invasions and occasional raids by the Kalachuris, Candellas and Rashtrakutas who sometimes conquered portions of their territory. North and west Bengal were occupied by the Kambojas in the latter half of the 10th century. Taking advantage of this the Kalachuris advanced against the Palas as far as Mithila. Around the same time, the Chola king Rajendra Chola and a Chalukya king also invaded the Pala territories. It goes to the credit of Mahipala I, the reigning Pala king of the time, to have defended his kingdom successfully against the Kalachuris, Cholas and Chalukyas and also to have recovered territories from the Kambojas. But south and west Bengal were ruled by several independent chiefs and was not under the control of the Palas.

However, Mahipala's successor, Nayapala and his successor Vigrahapala III continued to be engaged in a constant struggle against the Kalachuris of Tripuri. Vigrahapala III was succeeded by his son Mahipala II whose reign witnessed a lot of upheavals. Some of the vassal chiefs rose against him. Mahipala II tried to resist these vassals, but was defeated and killed.

Divya, an official who belonged to the Kaivarta caste established control over north Bengal. Mahipala II's brothers Surapala II and Ramapala took shelter in Magadha. Surapala II died soon after and Ramapala took over, but by this time practically the whole of Bengal had passed out of Pala control. A dynasty of kings with names ending in Varman, ruled over east Bengal, while Divya the rebel Kaivarta chief ruled over north Bengal. The remaining territories of Bengal were under the control of different independent chiefs who perhaps still nominally acknowledged the over lordship of the Palas.

Ramapala was able to mobilise the support of a large number of chiefs who helped him to defeat and kill the son of Divya and wrest back north Bengal. Ramapala also forced the Varman ruler of east Bengal to submit to his authority. He also conquered Kamarupa and sent an expedition against the Gahadavalas. He also interfered in the politics of Odisha. In short, Ramapala was successful in restoring the strength and prestige of the Pala kingdom to a large extent. However, the Pala kingdom disintegrated during the reign of his two sons Kumarapala and Madanapala.

After going through this brief sketch of political events of the early medieval period in north India you may be wondering how to make sense of all these details of dynastic accounts, battles, victories and defeats. After all, the study of history goes far beyond mere listing of political events, and deal mainly with the analysis of political processes and social and economic formations. Of what use, then are these sketches of dynastic histories of the different regions, to a modern day historian. Well, as B.D. Chattopadhyay points out, "Even the seemingly bewildering variety of details of the political history of early medieval India – the absurdly long genealogies, the inflated records of achievements of microscopic kingdoms, the rapidity of the rise and fall of centres of power – are ultimately manifestations of the way in which the polity evolved in the period and hence is worthy, not so much of cataloguing, but of serious analysis."

Religion of Palas

- Buddhism and Hinduism were the dominant religions throughout the Pala Dynasty.
- They were largely Buddhists and practiced Mahayana Buddhism.
- After King Harsha Vardhana's reign, Buddhism was on the verge of extinction. However, the arrival of the Palas reignited interest in Buddhism across the Indian subcontinent.
- Shaivism and Vaishnavism were also patronized by them. The King made land concessions to brahmanas and priests.

- Palas built great monasteries throughout their reign.
- One of the major viharas built by the Pala emperors is Somapura Mahavihara (now in Bangladesh).
- The spread of Mahayana Buddhism occurred during the Palas in nations such as Tibet, Nepal, Bhutan, Myanmar, and Indonesia.
- During the Pala dynasty in Bengal, Bihar, and Assam, a number of temples were built. For example, in Assam, they built the Hayagriva avatar temple.
- Many coins discovered during their period represented Shiva worship, Vishnu worship, and Saraswati worship.
- Therefore, the long Pala period and the chosen religion during the Pala Dynasty resulted in a combination of Hindu and Buddhist culture.

Palas Architecture

- Several mahaviharas, stupas, chaityas, temples, and forts were built by Palas.
- The majority of the architecture was religious, with Buddhist art dominating the first two hundred years and Hindu art dominating the following two hundred.
- Nalanda, Vikramashila, Somapura, Traikutaka, Devikota, Pandita, and Jagaddala vihara are famous among the mahaviharas.
- At these centres, which also featured workshops for the casting of bronze figures, a large number of manuscripts on palm-leaf relating to Buddhist subjects were produced.
- Dharmapala's construction of the Somapura Mahavihara in Paharpur (Bangladesh), is one of the largest Buddhist viharas in India, and its architectural layout has impacted the architecture of countries such as Myanmar and Indonesia.
- Palas constructed temples also which are noted for displaying the Vanga style.
- At Kashi, Mahipala constructed hundreds of temples and buildings.
- At Gaya, there is a Vishnupada temple with a hemispherical mandap that looks like an umbrella.

Sena Dynasty

- The Sena Dynasty ruled Bengal from approximately 1097 to 1225 CE. The Sena dynasty ruled the majority of the Indian subcontinent's northeast. Previously, the Pala dynasty ruled over both Bihar and Bengal. The Sena rulers were devout Hindus, as opposed to the Palas, who were Buddhists. They originated in the south Indian region of Karnataka,

according to the Deopara inscription. The inscription mentions Samantha Sen, one of the southern founders, whose successor was Hemanta Sena, the first of the family to be given royal epithets in the family records, and who seized power from the Palas and styled himself king in around 1095 CE. His successor, Vijaya Sena, was instrumental in laying the groundwork for the dynasty.

- During the early medieval period on the Indian subcontinent, the Sena dynasty ruled from Bengal through the 11th and 12th centuries. The Sena dynasty is well-known for erecting Hindu temples and monasteries, such as the renowned Dhakeshwari Temple which is now in Dhaka, Bangladesh. In Kashmir, the dynasty is also thought to have built the Sankara Gaureshwara temple. In this article, we will discuss the Art and Architecture of Senas which will be helpful for UPSC exam preparation.

Art and Architecture

- Pala and Sena School of Architecture was the name given to the architectural style in the Bengal region.
- Under the patronage of the Pala and Sena dynasties, it developed between the 8th and 12th centuries A.D.
- The Palas were largely Buddhist kings who followed the Mahayana tradition, although they were extremely tolerant of other religions and patronised them both.
- Viharas, Chaityas, and Stupas abound in the Pala Kingdom.
- The Senas were Hindus who built Hindu god temples while simultaneously preserving Buddhist structures.
- As a result, both religions' influences were reflected in the design.

Religion of Senas

- □ The Senas rule in Bengal is commonly associated with the emergence of orthodox Hinduism in a Hindu-Buddhist society that had long enjoyed peaceful coexistence of the two religions, resulting in an atmosphere of amalgamation of the two.
- The onslaught on Buddhists in Bengal is thought to have begun during this time period, resulting in large-scale Buddhist migration to neighbouring countries.
- After Sena's reign, Buddhism declined in India.
- Bhaktiyar Khalji pillaged many Buddhist universities. (Nalanda, Odantapuri, and Vikramshila).

Administration of Senas

- The Pala system of administration was maintained by the Senas. Even under the Senas, Bhuktis, Vishayas, Mandals, and so on remained administrative divisions.
- Patakas and Chaturakas are the names of the smallest administrative divisions that appear frequently in Sena inscriptions and literature.
- Among the royal officers, the names Bhuktipati, Mandalpati, and Vishayapati appear frequently.
- The Palas Prime Minister was now referred to as Mahamantri. The Sena kings used to call themselves Aswapati, Narapati, Rajaprayadhapati, and so on.
- Under the Senas, the Sandhivigrahika of the Palas was renamed Mahasandhivigrahika.
- Apart from these, the Sena kings appointed Mahamudradhkrita and Mahasarbadhkrita as new officers.
- Similarly, the highest judge was known as Mahadharmadyakshya. Military officers were also given new names under the Senas.

S.N.	Questions (5 Marks)	LOCF Mapping		
1	Describe the administration of Harshavardhana.	CO1	PO1	K2
2	Explain the religious policy and contributions of Harshavardhana.	CO2	PO2	K2
3	Write a short note on the Vardhana Dynasty.	CO1	PO1	K1
4	Outline the main features of the Chalukyas administration.	CO3	PO2	K2
5	Briefly explain the cultural contributions of the Rashtrakutas.	CO5	PO3	K3
6	Write a short note on art and architecture under the Palas.	CO5	PO4	K1
S.N.	Questions (8 Marks)	LOCF Mapping		
1	Examine the administration and achievements of Harshavardhana. (CO1	CO1	PO1	K3
2	Analyse the religious contributions and patronage of Harshavardhana. (CO2	CO2	PO2	K4
3	Discuss the political and cultural importance of the Chalukyas. (CO3	CO3	PO2	K3
4	Evaluate the achievements of the Rashtrakutas in art and architecture. (CO4	CO4	PO3	K4
5	Explain the role of the Paramaras in regional development. (CO3	CO3	PO4	K5
6	Analyse the administration and cultural contributions of the Palas. (CO4	CO4	PO3	K3
7	Discuss the political history and contributions of the Senas. (CO3	CO3	PO2	K4
8	Examine the art, architecture, and cultural developments of provincial dynasties in early medieval India	CO5	PO4	K4

UNIT - V

Learning Objectives

1. To understand the origin and features of the Rajputs.
2. To examine the cultural contributions of the Rajputs.
3. To analyse the Arab Conquest of Sind.
4. To study the invasions of Mahmud of Ghazni.
5. To understand the campaigns of Muhammad of Ghor.
6. To evaluate the significance of the Battles of Tarain.

Course Outcomes

1. The students will describe the political and social structure of the Rajputs.
2. The students will explain the cultural achievements of the Rajputs.
3. The students will outline the causes and impact of the Arab Conquest of Sind.
4. The students will analyse the motives and results of Mahmud of Ghazni invasions.
5. The students will assess the role of Muhammad of Ghor in Indian history.
6. The students will explain the course and consequences of the Battles of Tarain.
7. The students will compare the invasions of Mahmud of Ghazni and Muhammad of Ghor.
8. The students will evaluate the impact of early invasions on medieval Indian polity and culture.

Rajputs

Rajput (from Sanskrit *rājaputra* meaning "son of a king"), also called **Thakur** is a large multi-component cluster of castes, kin bodies, and local groups, sharing social status and ideology of genealogical descent originating from the Indian subcontinent. The term Rajput covers various patrilineal clans historically associated with warriorhood: several clans claim Rajput status, although not all claims are universally accepted. According to modern scholars, almost all Rajput clans originated from peasant or pastoral communities.

Over time, the Rajputs emerged as a social class comprising people from a variety of ethnic and geographical backgrounds. From 12th to 16th centuries, the membership of this class became largely hereditary, although new claims to Rajput status continued to be made in the later centuries. Several Rajput-ruled kingdoms played a significant role in many regions of central and northern India from seventh century onwards.

The Rajput population and the former Rajput states are found in northern, western, central and eastern India as well as southern and eastern Pakistan. These areas include Rajasthan, Delhi, Haryana, Gujarat, Eastern Punjab, Western Punjab, Uttar Pradesh, Himachal Pradesh, Jammu, Uttarakhand, Bihar, Madhya Pradesh and Sindh.

The Rajput kingdoms were disparate: loyalty to a clan was more important than allegiance to the wider Rajput social grouping, meaning that one clan would fight another. This and the internecine jostling for position that took place when a clan leader (raja) died meant that Rajput politics were fluid and prevented the formation of a coherent Rajput empire

The term "Rajput" has been used as an anachronistic designation for leading martial lineages of 11th and 12th centuries that confronted the Ghaznavid and Ghurid invaders, although the Rajput identity for a lineage did not exist at this time, these lineages were classified as aristocratic Rajput clans in the later times.

However, other scholarly opinion staged emergence of Rajput clans as early as seventh century AD. when they start to make themselves lords of various localities and dominate region in current day Northern India. These dynasties were Pratiharas of Kannauj, the Chahamanas (of Shakambhari, Nadol and Jalor), the Tomaras of Delhi, the Chaulukyas, the Paramaras, the Gahadavalas, Chandela, Sisodias, Guhilas etc.

The Rajput ruled kingdoms repelled early invasions of Arab commanders after Muhammad ibn Qasim conquered Sindh and executed last Hindu king of the kingdom, Raja Dahir. Rajput family of Mewar under Bappa Rawal and later under Khoman fought off invasions by Arab generals and restricted them only until the border of Rajasthan but failed to recapture Sindh. By the first quarter of 11th century, Turkic conqueror Mahmud Ghaznavi launched several successful military expeditions in the territories of Rajputs, defeating them everytime and by 1025 A.D, he demolished and looted the famous Somnath Temple and its Rajput ruler Bhimdev Solanki fled his capital.[84] Rajput rulers at Gwalior and Kalinjar were able to hold off assaults by Maḥmūd, although the two cities did pay him heavy tribute. By last quarter of 12th century, Mohd Ghori defeated and executed the last of Ghaznavid rulers and captured their region along with plundering Ghazna, the capital of Ghaznavids. After capturing the northwest frontier, he invaded Rajput domain. In 1191, Prithviraj Chauhan of Ajmer led a coalition of Rajput kings and defeated Ghori near Taraori. However, he returned a year later with an army of mounted archers and crushed Rajput forces on the same battlefield of Taraori, Prithviraj fled the battlefield but was caught near Sirsa and was executed by Ghurids. Following the battle, the Delhi Sultanate became prominent in the Delhi region.

The Rajputs fought against Sultans of Delhi from Rajasthan and other adjoining areas. By first quarter of 14th century, Alauddin Khalji sacked key Rajput fortresses of Chittor (1303), Ranthambor (1301) and other Rajput ruled kingdoms like Siwana and Jalore. However, Rajputs resurgence took place under Rana Hammir who defeated Tughlaq army of Muhammad bin Tughluq in Singoli in 1336 CE and recaptured Rajasthan from Delhi sultanate.[89] In the 15th century, the Muslim sultans of Malwa and Gujarat put a joint effort to overcome the Mewar ruler Rana Kumbha but both the sultans were defeated.[90] Kumbha's grandson renowned Rana Sanga inherited a troubling kingdom after death of his brothers but through his capable rule turned traditional kingdom of Mewar into one of the greatest power in northern India during the early 16th century. Sanga defeated Sultans of Gujarat, Malwa and Delhi several times in various battles and expanded his kingdom. Sanga led a grand alliance of Rajput rulers and defeated the Mughal forces of Babur in early combat but was defeated at Khanwa through Mughal's use of Gunpowder which was unknown in Northern India at the time. His fierce rival Babur in his autobiography acknowledged him as the greatest Hindu king of that time along with

Krishnadevaraya. After a few years Maldev Rathore of Marwar rose in power controlling almost whole portion of western and eastern Rajasthan.

From 1200 CE, many Rajput groups moved eastwards towards the Eastern Gangetic plains forming their own chieftaincies. These minor Rajput kingdoms were dotted all over the Gangetic plains in modern-day Uttar Pradesh and Bihar. During this process, petty clashes occurred with the local population and in some cases, alliances were formed. Among these Rajput chieftaincies were the Bhojpur zamindars and the taluks of Awadh.

The immigration of Rajput clan chiefs into these parts of the Gangetic plains also contributed the agricultural appropriation of previously forested areas, especially in South Bihar. Some have linked this eastwards expansion with the onset of Ghurid invasion in the West. From as early as the 16th century, Purbiya Rajput soldiers from the eastern regions of Bihar and Awadh, were recruited as mercenaries for Rajputs in the west, particularly in the Malwa region

Arab Conquest Of Sindh

The political, social, religious and economic condition in India during the Arab invasion can be described as follows: (i) Political Conditions: The political condition of India was very miserable at the time of the Arab invasion. There was no strong central government in the country. After the death of Harshvardhan, the country had become divided into many small kingdoms. These states carried out constant warfare for supremacy, a policy that was followed by the major kingdoms of the time.

- Kannauj: This kingdom was ruled by Yasovarman who constantly quarrelled with his neighbouring states for the expansion of his empire. He was eventually defeated and killed by Lalitaditya of Kashmir. He was a contemporary of king Dahir of Sind.
- Kashmir: At the time of the Arab invasion (AD 712), Kashmir was ruled by the Karkot dynasty. The ruler was Chandrapida. His successor was Lalitaditya who defeated Yasovarman. But in the later ninth century, around AD 855, Avantivarman of the Ulpala dynasty seized power from the Karkotas.
- Sind: It was ruled by a Brahmin named Dahirat during the time of the Arab invasion. It is said that a majority of the population was the follower of Buddhist religion. It was this ruler who had to face the Arab invasion under the leadership of Muhammad-bin-Qasim.
- Afghanistan: It was called Gandhar at the time. At the time of HiuenTsang's visit, the kingdom was being ruled by a Kshatriya dynasty which ruled over it till the end of the

ninth century. It is said that the last ruler of this dynasty, Trilochanapala was dethroned by a Brahmin minister of his who seized power.

- Nepal: Just before the Arab invasion of Sind, Nepal became independent of the ruler of Kannauj through the cooperation of Tibet. It was then under the control of Tibet. Though Nepal had close cultural and religious contacts with India it took no interest in the Indian politics at the time of the Arab invasion.
- Assam: Bhaskarvarman proclaimed Assam as an independent kingdom during the reign of Harshavardhan. But soon after, he was dethroned by a tribal leader Sitstambh. Since Assam was situated very far it had no influence on the general policy of India.
- Bengal: After the death of Shashank it was first conquered by Bhaskarvarman and later on by Yasovarman of Kannauj. After his death, disorder was unleashed and taking advantage of the situation their feudal lords proclaimed one of them, Gopal, as the king. He is supposed to be the founder of the Pala dynasty. It ruled in Bengal till the 12th century. It is clear that the condition of this kingdom was not stable when the Arabs invaded India.
- Malwa: The Pratihara dynasty was ruling over this kingdom at this time. Its capital was Kannauj. The Rastrakuta ruler Dantidurga is said to have defeated the ruling Pratihara prince. Pratihara rulers came into conflict with the Arabs many times between AD 725 to 740 but the Pratihara ruler Nagabhata defeated them.
- Vakataka dynasty: The Vakatakas had been ruling over the Deccan from the fourth century AD onwards. Their power had declined at the time of the Arab invasion.
- Pallavas: The Pallavas ruled over southern and lower Deccan. Their capital was Kanchi. At the time of the Arab invasion of Sind, the Pallava ruler was Narsimhavarman II (AD 695-722). He was probably more interested in literature and art and did not evince any interest in the politics of Northern India.
- Pandayas: The Pandaya kingdom included modern Trichinopoly, Tinnevely and Madurai. They were in constant conflict with the other kingdoms of south India.
- Chola Kingdom: They ruled over the eastern part of Madras and most of Mysore. They were continuously fighting against the Pandayas and the Cheras.
- Chera kingdom: They ruled over most of modern Kerala. They kept on fighting against the Pandayas. In brief, India was divided into many kingdoms. The country lacked

political unity and a powerful central government. As a result, Muhammad bin Qasim was able to invade and conquer Sindh in 711. This marked the arrival of Islam in the subcontinent.

Mahmud of Ghazni

Towards the end of the ninth century, feudal lords of Persian origin ruled over Transoxiana, Khorasan and some parts of Iran. They had to engage constantly in a fight against the Turkish tribes on their northern and eastern frontiers. This conflict led to the emergence of a new type of soldier known as Gazi.

The Turks were mostly worshippers of natural forces and so were Kafirs in the eyes of the Muslims. Therefore, the Gazi soldiers fought against them for political and religious causes. With the passage of time, many Turks became Muslims and started propagating and protecting Islam. They came into conflict with the non-Muslim Turkish tribes. A Turkish slave of the Samanid dynasty named Alaptigin who was the governor of Khurasan supported the opposing faction in the struggle for succession in Bokhara. Fearing punishment, he proceeded towards Ghazni and subsequently consolidated his position there. He occupied certain parts in Central Asia and laid the foundation of an independent dynasty at Ghazni and started ruling from Ghazni as his capital. On the other side, the Samanid dynasty fell and the Gaznavids undertook the task of protecting the Islamic regions against the non-Islamic tribes of central Asia. After Alaptigin, his son Abu Izhak and then slaves such as Baltagin, Pirai and Subuktugin became his successors. Subuktugin was the only one who was successful. Subuktugin (977–999) turned his attention towards India. Around AD 980, he dispatched a Turkish army against Jaipal in which Jaipal's army had to suffer a heavy loss and he was forced to surrender for peace. He is said to have occupied the whole of Balkh, Khurasan, Afghanistan and in addition, the northwestern frontier of India before his death. He was succeeded by his son Mahmud (999–1030) to the throne of Ghazni. With his accession, a new chapter started in the history of Islam. He defeated the ruler of Seistan, Khalif-bin-Ahmad and obtained the title of Sultan. Though his empire and his title enjoyed the sanction of the Khalifa, but the basis of his power was conquest. Medieval Indian historians consider Mahmud of Ghazni as a soldier of Islam because of his struggle against the tribal invaders of Central Asia. Many scholars consider him as the first Sultan-i-Azam. This title is not found inscribed on his coins where he is simply referred to as Amir Mahmud and also, this title was not given to him by the Khalifa. Historians do not agree on the motives inspiring

Mahmud of Ghazni for his Indian invasions. Some historians describe him as a soldier in the cause of Islam and say that he exhibited his religious fanaticism by breaking the idols of Hindu Gods and forcibly converting the people to Islam. But now-a-days this opinion is not accepted. Actually, his main ambition was to acquire wealth even though he was a breaker of idols. He had no wish to squander away this wealth in India itself. He wanted to utilize it for establishing a vast central Asian empire. This is accepted without any controversy that he had no wish to establish a permanent empire in India because he always returned to Ghazni. He made no arrangements regarding his conquered areas nor did he annex the conquered areas to his empire. Only Punjab and Multan were made an integral part of his Gaznavid Empire.

Mahmud's Invasion

Mahmud Ghazni carried out 17 invasions in India between AD 1000 and 1028. A brief description of which is as follows:

Invasion of the frontier regions

Mahmud Ghazni established his control over some cities of the north-western frontier and a few forts in the vicinity of Peshawar for the first time in AD 1000. After making administrative arrangement for them, he went back to Ghazni.

Attack on Peshawar

In AD1001 Mahmud invaded Peshawar, an important part of Jaipal's dominions. Jaipal sent a big army of 12000 horses, 30000 infantry and 300 elephants to face 15000 horses of Mahmud, but Jaipal was defeated and imprisoned along with a few of his soldiers. He concluded a treaty with Mahmud by which he promised 25 elephants and 25000 Dinars to Mahmud. Due to a feeling of severe humiliation, Jaipal could not survive for long and he committed suicide after giving over the kingdom to his son, Anandpal.

Attack on Mera and Bhatinda

In AD1004 Mahmud attacked Mera and Bhatinda. The ruler Biji Raj defended the fort bravely for 3 days, but had to surrender the fourth day. He had to hand over to Mahmud 280 elephants and enormous wealth. Like Jaipal, he also ended his own life. Attack on Multan In AD1005-6, Mahmud attacked the ruler of Multan – Abul Fath Daud (who was a follower of the Ismaili sect which Mahmud considered a rival sect). Abu Fath was defeated and gave 20000 gold Dirhams to Mahmud. Mahmud handed over the administration of Multan to the grandson of Jaipal called Sevakpala or Sukhpala who embraced Islam and got the name of Naushashah.

Attack on Naushashah of Multan Naushashah gave up Islam after Mahmud went back and declared himself as an independent ruler with the name of Sukhpala. So Mahmud had to invade Multan again. Sukhapla paid him 40000 Dirhams but Mahmud kept him as a prisoner throughout his (Sukhapala's) life.

Attack on Anandpala

In AD1008, Mahmud attacked the ruler of Lahore, Anandpala. At the latter's behest the rulers of Gwalior, Kalinjar, Kanauj, Ujjain, Delhi and Ajmer formed a military confederacy. About 30,000 Khokhars of Multan also joined them. According to historian Farishta, a severe battle took place and within a short time the Khokhars murdered about 5,000 Muslims. However, an arrow hit the eye of Anandpal's elephants and he ran away from the battlefield carrying Anandpala with him. With the defeat in this battle, the joint efforts of the Hindushahis failed, Indian people and the rulers were now terrified by Mahmud

Attack on Nagarkot In AD 1009, Mahmud launched an attack on Nagarkot (Kangra). He plundered enormous wealth from its temples.

Attack on Daud, the ruler of Multan

In AD 1011, Mahmud Ghazni again attacked Daud because he had declared himself independent. He was defeated and imprisoned by Mahmud. Attack on Thaneswar In AD 1014, Mahmud attacked Thaneswar, plundered its temples and broke its idols. He brought the fort under his control.

Attack on Trilochanpala

In AD 1013, Mahmud attacked Nandan, the Capital of Anandpala and his successor, Trilochanpala (near the salt mines of Khakda on Jhelums). He was defeated and his kingdom was annexed to Mahmud's empire.

Attack on Kashmir

In AD1015, Mahmud proceeded against Bhimpala, the son of Anandpala, in Kashmir. Kashmir was plundered and thousands of persons were taken away as slaves.

Attack on Mathura and Kanauj

In AD 1018, Mahmud attacked Mathura. At that time it was the most thickly populated and prosperous city of northern India. Mahmud ransacked the city and after despoiling the temples and idols proceeded to Kanauj. The King of Kannauj, Rajpala fled from the city upon hearing

about the arrival of Mahmud here also. Mahmud exhibited his barbarism. He took away from this city 2 crore Dirhams, 53000 prisoners and 350 elephants.

Attack on Kalinjar and Gwalior

In protest against the cowardice exhibited by the ruler of Kanauj, king of Kalinjar and his son Vidyadhar entered into a treaty with the king of Gwalior and attacked Kanauj. When Mahmud heard of this development, he attacked Kalinjar and Gwalior and established his control over them.

Attack on the Punjab and its incorporation into the Gaznavid empire

In AD1021, he attacked those areas of the Punjab which were free till that time. Many people were robbed, murdered or forced to embrace Islam. After this, Punjab was fully annexed to the Gaznavid empire. Attack on Kalinjar In AD1022, Mahmud again attacked Kalinjar with the object of acquiring wealth. Laden with enormous wealth he again went back to Ghazni.

Attack on Somnath

Among the invasions of Mahmud Gaznavi, his invasion of Somnath (Kathiawad) is the most famous. He proceeded from Ghazni at the lead of a big army on 17 October, 1024. In January 1025, he reached Anilwara, the capital of Gujarat, from where he proceeded towards the famous Shiva temple of Somnath. Famous historians have described the glory of Somnath on the basis of contemporary accounts saying that more than 1 lakh pilgrims used to assemble every day, one thousand priests used to perform the worship ceremony, thousands of devdasis performed dances and songs. Various kings of India had granted about 1000 villages to the temple. The temple had about fourteen beautiful golden minarets. It is said that Bhimdev, the king of Gujarat ran away without resisting Mahmud. The common people gave resistance for three days. After fierce bloodshed, Mahmud entered the temple. The priests repeatedly sent requests to Mahmud to take away as much wealth as he liked but to spare the Sivalinga but Mahmud paid no heed to this and broke the idol of Siva into pieces. The loot of the temple yielded wealth worth more than 20 lac Dinars. But on the way back he faced resistance by the Jats. He reached his Capital Ghazni in 1026. His last attack against the Jats In AD1027, Mahmud attacked the Jats inhabiting the area between the Indus River and Multan with the help of a navy. Jats fought bravely, but were defeated. After loot and plunders, Mahmud reached Ghazni. He died there in AD 1030. At that time, he was 59 years of age. Motive behind Mahmud's invasions

(i) Acquisition of wealth: Most historians are of the opinion that the major aim of Mahmud's

Indian invasions was the acquisition of wealth with which to establish an empire in Central Asia. That was the reason behind his making the temples and idols the target of his attack. The temples were the repositories of gold, silver, diamonds and cash money. Famous historians Habib and Zafar are the propagators and supporters of this view. According to Prof. Habib it was not strange that like the Catholic Church of Europe, the Hindu temples also attracted powerful and cruel invaders to do some unholy act. To call Mahmud's invasions 'Jihad' would be a big mistake. It would be more appropriate to say that he carried out terrible raids on the temples in order to seek their wealth. This fact can be corroborated by the fact that during peacetime no raids on temples were carried out. It was only at the time of the war that the temples were deserted in order to win the sympathy and support of the Muslims and Mahmud took away enormous wealth. Similarly, historian Zafar writes that Mahmud was more a conqueror than a religious propagator. To say that he carried out repeated attacks on India in order to spread Islamic religion would be wrong both historically and psychologically.

Lanepoole also expressed similar views and wrote that if Mahmud could hope to acquire wealth by looting Baghdad, he would have attacked and plundered that famous seat of Caliphate in the same cruel manner as he attacked and looted the Hindu temple (ii) Religious motive: According to contemporary Muslim historians, the object of Mahmud's Indian invasions was the propagation of Islam. According to them, Mahmud had vowed at the beginning of his reign that he would carry out an annual invasion on India to propagate his religion. The court historian of Mahmud, Utbi, has written that Mahmud at first wanted to attack Seistan, but later on thought it proper to carry on a Jihad against India. Many historians agree with this and hold that because of this motive, Mahmud carried out seventeen invasions of India, attacked the temples and broke the idols. He forced many non-Muslim people to embrace Islam. It is said that the contemporary Muslim world praised these efforts of Mahmud. The Caliph held a special Durbar to felicitate him. But modern historians Muhammad Habib, Khalik Ahmad Nizami and Zafar have disproved this theory by citing many examples. Prof. Habib writes that the barbaric acts of Mahmud did not help in the propagation of Islam but downgraded it in the eyes of the world. Habib and Nizami, at other places, said that there is no principle in Islamic law which supports or encourages temple destruction. Mahmud attacked India thinking that it would prove his faith towards Islam and he would acquire prestige in the Muslim world. Still, the basic motives behind his invasions were the acquisition of wealth and political motives. (iii) To gain elephants: Some historians consider

that the acquisition of elephants from India was an additional cause behind his Indian invasions. They say that in all his invasions of India after AD 1000, Mahmud made use of elephants. Therefore, it can be surmised that Mahmud attacked India to in order acquire elephants for his army. From India he got both the elephants and the 'Mohave's'. (iv) Ambition for prestige: Another point of view is that Mahmud carried out repeated attacks on India inspired by his desire to acquire prestige. He had come to know of the weakness of Indian rulers during the lifetime of his father. He had full hope of success in India. Many Muslim travellers had been to India before the Indian invasions of Mahmud. From them he had acquired the necessary geographical information which was helpful to him in carrying out his Indian invasions. Like many other conquerors, Mahmud also was desirous of extending his empire and acquiring prestige. He had annexed many parts of western Punjab to his empire with this explicit purpose only. of Somnath. Now the most important object of Mahmud's attacks is considered to be his ambition to acquire wealth.

Acquisition of artisans: Some scholars held that one object of Mahmud's invasions was the acquisition of skilled artisans. He was very fond of constructing beautiful buildings. With this aim he had carried with him many skilled artisans. (vi) Political motives: Many historians hold that the basic and real motive of Mahmud's invasions was political. Their contention is that his Indian invasions were a mere instrument for the acquisition of wealth. The ultimate objective was the establishment of a Turk-Persian empire in Central Asia. This has been proved undoubtedly that Mahmud's aim was definitely not the establishment of a permanent empire in India. He used to return to Ghazni after every successful invasion. In fact, Mahmud considered it impossible to rule over two empires – that of Ghazni and India. Even a fertile land like the Punjab was annexed by him to his Gaznavid Empire as late as AD 1021–1022. In essence, it can be said that the nature of Mahmud Gaznavi's Indian invasion was not religious. His purpose was to amass wealth from India to gain assistance for the establishment of a vast and permanent Gaznavid empire in Ghazni. He did not try to establish an empire in India. He made no permanent administrative arrangement for his conquered territory. In his reign of 27 years, he carried out 17 invasions of India. Thus, he could not literally fulfil his ambition of an annual invasion of India because many a times he got entangled in the wars in Central Asia. From every Indian invasion he got enormous wealth. He invaded areas from Kashmir in the north to Kalinjar in the south and Kanauj in the east to Somnath in the west. He was most vigorously opposed by

the Shahi ruler Jaipal. His invasions of Nagarkot, Mathura, Kanauj and Somnath yielded him enormous wealth.

Historical importance or the effects of Mahmud's invasions

It would not be correct to label Mahmud as a mere plunderer and ignore his role. His invasions had many effects chief amongst which are the following: (i) Political effects: Though the Muslim empire in India was not founded in the wake of Mahmud's Indian invasions yet it would not be improper to say that his invasions opened the way for it. The political condition of India underwent a change with the conquest of the Punjab and Multan by Mahmud Gaznavi. These areas came to be under direct control of the Turks and they could invade the Ganges plain any time after crossing the hills protecting the north western frontier of India. Though for the next 150 years the Turks could not bring this area under their control, it would have to be accepted that Mahmud Gaznavi's invasions made the task of Muhammad Ghori easier. (ii) Acquisition of wealth: The effect of Mahmud's invasions on Indian cities and temples was not favourable. Almost every time he left laden with gold, silver, diamonds, etc., and that helped him to maintain a powerful and large standing army. It protected his empire from the Central Arabic powers and helped him to expand it. From Punjab and Multan he got a vast sum of money every year as tax. (iii) Effect on Islam: Mahmud's invasions definitely led to the spread of Islam in the Punjab, Multan and a few other areas of India. Equally, his atrocities also inspired hatred towards Islam. But, later on, this religion was spread gradually by the saints and missionaries who had come with Mahmud. In fact, because of these invasions the Turks came to be the propagators of Islam. Later on, this religion affected Indian policies and society. Zafar writes that the Muslim invaders were accompanied by the Muslim saints as well those who worked for spreading Islam in India. (iv) Destruction of art pieces in India: Because of the 17 invasions of Mahmud, many beautiful temples, idols and artistic pieces were destroyed. He destroyed prosperous cities like that of Nagarkot, Mathura, Kanauj and Somnath. Many skilled artisans were either done to death or were carried away by him as slaves. This adversely affected the progress of these artistic pieces. (v) Adverse psychological effect on the Rajputs: Some historians are of the opinion that the morale of the Rajput rulers was weakened because of their continuous defeat at the hand of Mahmud Ghazni and they made no effort to gain back the Punjab and Multan. But this view does not seem to be very correct because for the next 150 years the Turks could not establish their empire in India and in the first battle of Tarain in 1191, Muhammad Ghori was defeated by

Prithviraj Chauhan. However, there is no doubt that the Rajputs of the period did not give up their traditional rivalries and jealousies and did not try to save the Punjab from the clutches of the invaders. (vi) Spread of Indian art in central Asia: Mahmud took with him many artisans. Through their creations, they not only gave prestige to Mahmud but also enriched Central Asia by contributing Indian culture. (vii) Description of Alberuni: With Mahmud of Ghazni also came Muhammad bin-Ahmad who is generally known as Alberuni. His work Kitab-ul-Hind (Tehkikat-e-Hind) is a valuable source of information about India. In it, Alberuni had given a critique of Indian social, religious and political condition, Indian philosophy, mathematics, geography and astronomy. (viii) Spread of Persian culture: After Mahmud's invasion, Lahore gradually became the centre of Persian culture. From the Punjab many Persian scholars, missionaries, traders, etc., began to travel to other parts of India. In course of time, Indo-Persian administrative institutions developed in India. (ix) Appointment of Indians to military posts: Some historians hold that Mahmud and his successor Mansur gave livelihood to many Hindus in the army. It is said that Mansur's army comprised 50 per cent Indians. Some of them like Tilak and Sewand Ram were appointed even at the higher posts.

Causes of the Downfall of the Ghaznavid Empire

There are many causes of the downfall of the Ghaznavid Empire as follows: (i) Lack of Foresightedness on the part of Mahmud Gaznavi One significant cause of the downfall of the Gaznavid Empire was that Mahmud had paid no attention towards the consolidation of administration alongside conquest. British orientalist and archaeologist Stanley Lane-Poole has written rightly that Mahmud did not have a creative mind. One does not hear of any institution which Mahmud initiated. He only tried to maintain external security in his empire and never made any plans for organizing and consolidating his empire. That is why he left behind him only an uncoordinated and disorderly empire. As soon as he breathed his last, the empire started disintegrating. (ii) Absence of any law of succession There was no definite law of succession in the Gaznavid Empire. Therefore, after his death, there was constant warfare and intrigues in the reign of his successors. This dealt a blow to the prestige and stability of the empire. (iii) Incompetent successors Mahmud Ghazni had established a rigid military dictatorship. This sort of regime can go on only till one capable and powerful ruler succeeds another. Mahmud's successors were all incapable sovereigns. All of them were lazy and addicted to luxury. Therefore, they could not stop the advance of the Seljuk Turks and their increasing influence.

(iv) Increasing power of the Seljuk Turks Mahmud's death was followed by the rise of another powerful empire, that of the Seljuks. This empire namely included Syria, Iran and Trans-Oxiana. This empire came into conflict with the Gaznavids for control over Khurasan. In a famous battle Gaznavid Maudud was badly defeated and fled for refuge to Lahore. Next Ghazni Sultan Bahram became a puppet in the hands of the Seljuks. Actually, it was because of the Seljuks that the Gaznavid influence became confined only to Ghazni and Punjab. (v) Rise of the kingdom of Ghor Ghor was situated between Ghazni and Herat. This small kingdom presented a big danger to the declining empire of Gaznavi. In 1155, its ruler Alauddin Hussain invaded Ghazni, plundered it and burnt it to ashes. After the shrinking of the Gaznavid Empire to Ghazni and Punjab only, Ghor became all the more powerful.

MUHAMMAD GHORI

Muhammad Ghori (who is also known as Muizzuddin Muhammad bin Sam) was the younger brother of the ruler of Ghor, Ghiyas-ud-din. He was raised to the throne of Ghazni in AD 1173. Still, he remained loyal to his brother and kept good terms with him. Though he ruled over Ghazni virtually as an independent ruler till AD 1206, he got his brother's name inscribed on his coins and behaved towards him as a feudatory does towards his lord. He carried on many invasions of India only as his brother's associate and opened the way for the establishment of the Delhi Sultanate.

India on the Eve of Invasion of Muhammad Ghori

Shihabuddin Muhammad Ghori was appointed as ruler of Ghazni by his brother Ghiyas-ud-din in AD 1173. Between AD 1175 and 1205, Muhammad Ghori carried out a number of invasions to deal with the enemies of the Ghor kingdom viz., Ghaznavids of Lahore and the rulers of Khwarizam. The political condition of India was as unstable at that time as it had been at the time of the last invasion by Mahmud Ghazni in AD 1027 (about 148 years before). The dominance of Gurjar Pratiharas had come to an end and there was no defector or demure monarch in India. The whole country was divided into many small kingdoms which were engaged in mutual jealousy and conflict. For the sake of convenience of study, we can divide the states of the time into three parts viz. (a) Muslim kingdoms (b) Rajput kingdoms and other states (c) States of southern India

(a) Muslim states of the north

(i) **Gaznavid kingdom of Ghazni:** In the north the Gaznavids were ruling over the Punjab and their capital was at Lahore. Their hold extended from Peshawar in the northwest to Jammu in the northeast. The Southern boundary of the kingdom was unstable. They had snatched the regions of Hansi and Bhatinda from the Chauhans of Delhi. At the time of Ghori's invasion the rein of this kingdom was in the hands of an incapable and luxury loving ruler Khusru Malik. (ii) **Multan:** The chief city of the southern part of the Indus Valley was Multan ruled at that time by Ismailia Shias. At the time of the invasion of Ghori, Carmethian dynasty ruled over his part. (iii) **Sind:** The kingdom of Sind was under a local dynasty, the Sumras. They were also Shia Muslims. Any Muslim invader was not likely to experience much trouble in invading and conquering the above mentioned kingdoms because not only were their resources limited but also they lacked popular cooperation. The rulers of these kingdoms were all incapable and luxury loving and for the other people of these areas the success of any Muslim conqueror merely meant the replacement of one Muslim state by the other.

Rajput and the other kingdoms of the north

Apart from the three Muslim kingdoms, there were many small Rajput kingdoms in the east and north of India. The following four were more prosperous of the states of North India and there were some others as well.

(i) **Chauhans of Delhi and Ajmer:** At the time of Muhammad Ghori's Indian invasions, Delhi and Ajmer were being ruled by the Chauhan ruler Prithviraj III. He was also famous as Rai Pithora. The account of Prithviraj's conquest available in Chand Bardai's Prithviraj Raso is not to be wholly believed; still it appears that he had impressed upon his neighbouring kingdoms his bravery and courage. He defeated and humiliated the Chalukya kings of southern India, seized Mahoba from its Chandel ruler Paramdev. The frontier forts of this kingdom were Hansi, Pakpottan and Bhatinda. Prithviraj III had forcibly carried away from the swayamvar, Sanyogita, the daughter of his neighbour king, Jaichand of Kanauj and so Jaichand harboured intense hostility towards him.

(ii) **Chalukyas of Gujarat and Kathiawad:** The most important kingdom was those of the Chalukyas in western India. Anhilwara (Paatan) was their capital. The most famous king of this dynasty was Jai Singh Siddharaj (AD 1102–1143). He defeated the Paramaras of Malwa and Guhilots of Chittor. After that, the kingdom disintegrated and only Gujarat and Kathiawad were left to it. At the time of Muhammad Ghori's Indian invasions, the ruler was Kanauj II.

(iii) Gahadwalas or Rathors of Kanauj: The kingdom of Kanauj comprised Kashi, Benaras, Allahabad, Kanauj, Oudh etc. Jaichand was its ruler when Muhammad Ghori invaded India. He had intense enmity with the ruler of Delhi and Ajmer, Prithviraj Chauhan. Chandelas of Bundelkhand: In the Chandela kingdom were included Mahoba, Kalinjar, Khajuraho, Jhansi, Ajaygarh, etc. In the last quarter of the 12th century, its ruler was Parmardidev. Prithviraj Chauhan of Ajmer Turkish army this time was much more organized. Muhammad Ghori divided his army into 5 parts, four flanks to attack the Rajputs and one kept in reserve. Minhajus-Siraj wrote, 'Sultan stationed his army according to a well laid out plan. This strategy led to the defeat of the Kafirs. Allah made us victorious and enemy forces ran away.'

Many Indian soldiers were killed in this battle. The Turkish army occupied the forts of Hansi, Sursuti and Samana and also conquered Ajmer. Prithviraj Chauhan was captured near Sursuti or Sirsa and was murdered either immediately or sometime after.

Unsuccessful attempt to reduce Gujarat In AD 1178, he invaded India a second time through the Rajputana desert in Gujarat. But the ruler of Gujarat (Mulraj II or Bhimdeva I) defeated him badly near mount Abu and he fled for his life. After this, the defeated Ghori came to the conclusion that it was essential to have Punjab as the base for the conquest of India. Conquest of Peshawar, Lahore, Deval and Sialkot In AD 1179, Muhammad Ghori began his efforts to end the dominance of the Gaznavids in Punjab. At that time, the Gaznavid ruler of the Punjab was Malik Khusru. Muhammad defeated the luxury loving and incapable ruler very easily and in AD 1179–1180 established his control over Peshawar. Now, his target was Lahore. After a number of military campaigns, he finally occupied Lahore and Sialkot as well. By AD 1190, the whole of Punjab had been made a part of the Ghor Empire and Ghori began to make preparations for attacking Delhi and the Doab.

First battle of Tarain (AD 1191)

After his conquest of Punjab the frontiers of Ghori's empire had reached up to Delhi and Ajmer ruled by Prithviraj Chauhan or Prithviraj III. Like Muhammad Ghori, Prithviraj was also an expansionist. He had brought under his control not only the smaller states of the Rajputana, but also the Chandela king of Mahoba. The first battles between the two adversaries was fought for the ownership of Tabarhind or Bhatinda. Prithviraj was supported by many Rajputs, but Jaichand kept aloof. Muhammad Ghori's army suffered a defeat in the battle of Tarain near Thaneswar. Muhammad Ghori's life was saved by a Khilji horseman. Prithviraj next advanced

towards Bhatinda and after a siege of about 13 months brought it under his control. Prithviraj became rather contented with this conquest and did not make any further efforts to drive out the Gaznavids from the Punjab completely. Shahabuddin ascribes this defeat of his to the carelessness of his Afghan, Khilji and Khurasani leaders. He humiliated many of them and imprisoned them. It is said that for one whole year Muhammad Ghori made preparations to wipe out the blot caused by his defeat in the first battle of Tarain.

Second battle of Tarain

Muhammad Ghori launched another attack on Prithviraj Chauhan in AD 1192 to avenge his defeat in the first battle of Tarain. This time he is said to have with him about 120,000 soldiers most of were armed cavalymen and 10,000 were horsemen carrying bows and arrows with them. Prithviraj Chauhan sent an appeal for help to all Rajput kings. This time all the other Rajput kings also joined Prithviraj with the exception of Jaichand. Prithviraj's army is said to have comprised about 30,000 soldiers and 300 elephants, soldiers comprising horse-men as well. The Turkish army this time was much more organized. Muhammad Ghori divided his army into 5 parts, four flanks to attack the Rajputs and one kept in reserve. Minhajus-Siraj wrote, 'Sultan stationed his army according to a well laid out plan. This strategy led to the defeat of the Kafirs. Allah made us victorious and enemy forces ran away.' Many Indian soldiers were killed in this battle. The Turkish army occupied the forts of Hansi, Sursuti and Samana and also conquered Ajmer. Prithviraj Chauhan was captured near Sursuti or Sirsa and was murdered either immediately or sometime after

Effects or consequences of the wars

The Second Battle of Tarain is very significant historically because it gave a new turn to Indian history. Delhi and Rajasthan came under the occupation of the Turks after this battle. This conquest made the determination of Ghori to establish his empire in India almost definite. The power of the Chauhans having been broken, the predominance of the Turks increased rapidly. Because of this victory, the military phase of the Turkish conquest ended and the way was now opened for the administrative organization of the Delhi Sultanate. Muhammad Ghori went back after this victory leaving the Indian possession in charge of his faithful slave Qutubuddin Aibak. Subsequently, a central organization was established which went on till a long time. Between AD 1192 to 1206, the Gangetic – Jumna Doab was occupied by the Turks and, soon after, they conquered Bengal and Bihar as well. After establishing their hold in the Doab, the Turks had first

to deal with the king of Kannauj, Jaichand. Within the next two years Qutubuddin Aibak conquered Meerut, Baran and Koil (Aligarh) as well. Subsequently, the Turks consolidated their southern frontiers by conquering Bayana and Gwalior. Then Aibak took away from the Chandelas their territories of Kalinjar, Mahoba and Khajuraho. He also defeated Bhim-II-the ruler of Gujarat and Anhilwara and plundered many cities. At the time when Aibak was busy effecting the conquest of Central India, another general of Ghori Khliyasruddin Bakhtiyar Khilji (AD 1197) conquered Chunar and attacked Uddandpur, the Capital of Bihar. The ruler Indravarman surrendered and accepted his sovereignty without giving any fight. Aibak ordered Khilji to carry on the administration of the area. Then Khilji conquered Bengal from Lakshman Sen. Muhammad Ghori inherited the empire. Ghori, after the death of his brother (AD 1202), attacked the Shah of Khwarizam, but he had to face defeat (AD 1203). Hearing the news of Ghori's defeat, the Khokhars of Punjab revolted against him but the rebellion was suppressed by him with the help of Qutubuddin Aibak. From here, Ghori proceeded to Lahore and after establishing the administrative arrangement in Punjab sent Aibak for Delhi region and himself proceeded towards Ghazni. On his way to Ghazni, when he was offering his evening prayer on the bank of Indus at a place called Damyak, Ghori was suddenly attacked by a few persons and killed. These people included the Khokhars and the Shias among them. Thus, on 10 March 1206, Muhammad Ghori's life ended. After his death, his Central Asian Empire was usurped by the Shah of Khwarizam. His military chiefs established the Muslim empire in India. After him, for about 50 years the Mamluk Sultans.

S.N.	Questions (5 Marks)	LOCF Mapping		
1	Write a short note on the origin and features of the Rajputs.	CO1	PO1	K1
2	Briefly explain the cultural contributions of the Rajputs.	CO2	PO2	K2
3	Outline the causes of the Arab Conquest of Sind.	CO2	PO2	K2
4	Write a short note on the invasions of Mahmud of Ghazni.	CO4	PO3	K1
5	Briefly describe the role of Muhammad of Ghor.	CO5	PO3	K2
6	Write a note on the Battles of Tarain.	CO5	PO4	K1
S.N.	Questions (8 Marks)	LOCF Mapping		
1	Discuss the political and cultural contributions of the Rajputs.	CO1	PO1	K3
2	Analyse the significance and impact of the Arab Conquest of Sind.	CO3	PO2	K4
3	Examine the causes, course, and effects of the invasions of Mahmud of Ghazni.	CO4	PO3	K3
4	Evaluate the role of Muhammad of Ghor in establishing Muslim rule in India.	CO5	PO4	K4
5	Discuss the causes and results of the Battles of Tarain.	CO5	PO4	K3
6	Compare the invasions of Mahmud of Ghazni and Muhammad of Ghor.	CO5	PO3	K4
7	Analyse the impact of early Muslim invasions on Indian society and polity.	CO5	PO4	K4
8	Examine the role of Rajput resistance against foreign invasions	CO2	PO2	K3

