

HISTORY

Higher Secondary - First Year

Untouchability is a sin
Untouchability is a crime
Untouchability is inhuman



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STANDARD XI - HISTORY

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The Himalayan Mountains

The Himalayan Mountains are situated on the north of India starting from the Pamir in the extreme northwest of India, the mighty Himalayan range extends towards northeast. It has a length of nearly 2560 kilometres with an average breadth of 240 to 320 kilometres. The highest peak of the Himalayas is known as Mount Everest with its height being 8848 metres. It acts as a natural wall and protects the country against the cold arctic winds blowing from Siberia through Central Asia. This keeps the climate of northern India fairly warm throughout the year. The Himalayan region is mostly inhospitable in winter and generally covered with snow.

It was considered for a long time that the Himalayas stood as a natural barrier to protect India against invasions. But, the passes in the northwest mountains such as the Khyber, Bolan, Kurram and Gomal provided easy routes between India and Central Asia. These passes are situated in the Hindukush, Sulaiman and Kirthar ranges. From prehistoric times, there was a continuous flow of traffic through these passes. Many people came to India through these passes as invaders and immigrants. The Indo-Aryans, the Indo-Greeks, Parthians Sakas, Kushanas, Hunas and Turks entered India through these passes. The Swat valley in this region formed another important route. Alexander of Macedon came to India through this route. Apart from invading armies, missionaries and merchants came to India using these routes. Therefore, these passes in the northwest mountains had facilitated trade as well as cultural contacts between India and the Central Asia.

In the north of Kashmir is Karakoram Range. The second highest peak in the world, Mount Godwin Austen is situated here. This part of the Himalayas and its passes are high and snow-covered in the winter. The Karakoram highway via Gilgit is connected to Central Asia but there was little communication through this route.

LESSON 1

INDIA- GEOGRAPHICAL FEATURES AND THEIR IMPACT ON HISTORY

Learning Objectives

Students will acquire knowledge about

- 1. The geographical features of India.*
- 2. The Himalayan Mountains and their impact on Indian history.*
- 3. The Gangetic plains and their role in Indian history.*
- 4. The Southern Peninsula and its effects on South Indian history.*
- 5. India's unity in diversity*

It is generally said that history has two eyes – one is chronology and the other is geography. In other words time and space are significant factors in determining the historical process. In particular, a country's geography largely determines its historical events. The history of India is also influenced by its geography. Hence, the study of Indian geographical features contributes to the better understanding of its history.

The Indian subcontinent is a well-defined geographical unit. It may be divided into three major regions: the Himalayan Mountains, the Indo-Gangetic Plains and the Southern Peninsula. There are five countries in the subcontinent – India, Pakistan, Bangladesh, Nepal and Bhutan. India is the largest among them and it comprises twenty-eight states and six Union Territories. According to the 2001 Census, the population of India is over one hundred crores.

The Himalayan Mountains

The Himalayan Mountains are situated on the north of India. Starting from the Pamir in the extreme northwest of India, the mighty Himalayan range extends towards northeast. It has a length of nearly 2560 kilometres with an average breadth of 240 to 320 kilometres. The highest peak of the Himalayas is known as Mount Everest with its height being 8869 metres. It acts as a natural wall and protects the country against the cold arctic winds blowing from Siberia through Central Asia. This keeps the climate of northern India fairly warm throughout the year. The Himalayan region is mostly inhospitable in winter and generally covered with snow.

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The valley of Kashmir is surrounded by high mountains. However, it could be reached through several passes. The Kashmir valley remains unique for its tradition and culture. Nepal is also a small valley under the foot of the Himalayas and it is accessible from Gangetic plains through a number of passes.

In the east, the Himalayas extend up to Assam. The important mountains in this region are Pat Koi, Nagai and Lushai ranges. These hills are covered with thick forests due to heavy rains and mostly remain inhospitable. The mountains of northeast India is difficult to cross and many parts of this region had remained in relative isolation.

The Indo-Gangetic Plain

The Indo-Gangetic plain is irrigated by three important rivers, the Ganges, Indus and Brahmaputra. This vast plain is most fertile and productive because of the alluvial soil brought by the streams of the rivers and its tributaries.

The Indus river rises beyond the Himalayas and its major tributaries are the Jhelum, Chenab, Ravi, Sutlej and Beas. The Punjab plains are benefited by the Indus river system. The literal meaning of the term 'Punjab' is the land of five rivers. Sind is situated at the lower valley of the Indus. The Indus plain is known for its fertile soil.

The Thar Desert and Aravalli hills are situated in between the Indus and Gangetic plains. Mount Abu is the highest point (5650 ft.) in the Aravalli hills. The Ganges river rises in the Himalayas, flows south and then towards the east. The river Yamuna flows almost parallel to the Ganges and then joins it. The area between these two rivers is called *doab* – meaning the land between two rivers. The important tributaries of the Ganges are the Gomati, Sarayu, Ghagra and Gandak.



Thar Desert

In the east of India, the Ganges plain merges into the plains of Brahmaputra. The river Brahmaputra rises beyond the Himalayas, flows across Tibet and then continues through the plains of northeast India. In the plains, it is a vast but a slow-moving river forming several islands.

The Indo-Gangetic plain has contributed to the rise of urban centres, particularly on the river banks or at the confluence of rivers. The Harappan culture flourished in the Indus valley. The Vedic culture prospered in the western Gangetic plain. Banares, Allahabad, Agra, Delhi and Pataliputra are some of the important cities of the Gangetic plain. The city of Pataliputra was situated at the confluence of Son river with the Ganges. In the ancient period Pataliputra had remained the capital for the Mauryas, Sungas, Guptas and other kingdoms.

The most important city on the western side of the Gangetic plain is Delhi. Most of the decisive battles of Indian history such as the Kurukshetra, Tarain and Panipat were fought near Delhi. Also, this plain had always been a source of temptation and attraction for the foreign invaders due to its fertility and productive wealth. Important powers fought for the possession of these plains and valleys. Especially the Ganga-Yamuna *doab* proved to be the most coveted and contested area.

The rivers in this region served as arteries of commerce and communication. In ancient times it was difficult to make roads, and so men and material were moved by boat. The importance of rivers for communication continued till the days of the East India Company.

The Southern Peninsula

The Vindhya and Satpura mountains along with Narmada and the Tapti rivers form the great dividing line between northern and southern India. The plateau to the south of the Vindhya Mountains is known as the Deccan plateau. It consists of volcanic rock, which is different from the northern mountains. As these rocks are easier

to cut into, we find a number of rock-cut monasteries and temples in the Deccan.

The Deccan plateau is flanked by the Eastern Ghats and Western Ghats. The Coramandal Coast stands between the Eastern Ghats and the Bay of Bengal. The Western Ghats runs along the Arabian sea and the lands between these are known as Konkan up to Goa and beyond that as Kanara. The southernmost part is known as Malabar Coast. The passes in the Western Ghats like Junnar, Kanheri and Karle linked the trade routes to the western ports. The Deccan plateau acted as a bridge between the north and south India. However, the dense forests in the Vindhya Mountains makes this region isolated from the north. The language and culture in the southern peninsula are preserved in tact for a long time due to this geographical isolation.

In the southern end remains the famous Palghat Pass. It is the passage across the Ghats from the Kaveri valley to the Malabar Coast. The Palghat Pass was an important trade route for the Indo-Roman trade in the ancient times. The Anaimudi is the highest peak in the southern peninsula. Doddapetta is another highest peak in the Western Ghats. The Eastern Ghats are not very high and have several openings caused by the eastward flow of the rivers into the Bay of Bengal. The port cities of Arikamedu, Mamallapuram and Kaveripattanam were situated on the Coramandal coast.

The major rivers of the southern peninsula are almost running parallel. Mahanadhi is at the eastern end of the peninsula. Narmadha and Tapti run from east to west. Other rivers like the Godavari, Krishna, Tungabhadra and Kaveri flow from west to east. These rivers make the plateau into a fertile rice producing soil. Throughout history, the region between Krishna and Tungabhadra (*Raichur Doab*) remained a bone of contention between the major kingdoms of the south. The deltaic plains formed by these two rivers at their

mouths became famous under the Satavahanas. A number of towns and ports flourished in these plains in the beginning of the Christian era.

The Kaveri delta constitutes a distinct geographical zone in the far south. It became the seat of the Chola power. The Kaveri basin with its rich tradition, language and culture has flourished from the ancient times.

As the southern peninsula is gifted with a long coastline, the people of this region took keen interest in the maritime activities. A great deal of trade and commerce went on through the seaways from the earliest times. In the east, mariners reached countries like Jawa, Sumatra, Burma and Cambodia. Apart from trade, they spread Indian art, religion and culture in these parts of the world. The commercial contacts between south India and the Greco-Roman countries flourished along with cultural relations.

India – A Land of Unity in Diversity

The history of ancient India is interesting because India proved to be a melting pot of numerous races. The pre-Aryans, the Indo-Aryans, the Greeks, the Scythians, the Hunas, the Turks, etc., made India their home. Each ethnic group contributed its might to the making of Indian culture. All these peoples mixed up so inextricably with one another that at present none of them can be identified in their original form. Different cultures mingled with one another through the ages. Many pre-Aryan or Dravidian terms occur in the Vedic texts. Similarly, many Pali and Sanskritic terms appear in the Sangam literature.

Since ancient times, India has been the land of several religions. Ancient India witnessed the birth of Hinduism, Jainism and Buddhism. But all these cultures and religions intermingled with one another. Although Indians people speak different languages, practice different

religions, and observe different social customs, they follow certain common styles of life throughout the country. Therefore, our country shows a deep underlying unity in spite of great diversity.

In fact, the ancients strove for unity. They looked upon this vast subcontinent as one land. The name *Bharatavarsha* or the land of Bharata was given to the whole country, after the name of an ancient tribe called the Bharatas. Our ancient poets, philosophers and writers viewed the country as an integral unit. This kind of political unity was attained at least twice during the Mauryan and Gupta Empires.

The unity of India was also recognized by foreigners. They first came into contact with the people living on the Sindhu or the Indus, and so they named the whole country after this river. The word *Hind* is derived from the Sanskrit term *Sindhu*, and in course of time the country came to be known as 'India' in Greek, and 'Hind' in Persian and Arabic languages.

Efforts for the linguistic and cultural unity of the country were made through the ages. In the third century B.C., Prakrit language served as the *lingua franca* of the country. Throughout the major portion of India, Asoka's inscriptions were written in the Prakrit language. Also, the ancient epics, the *Ramayana* and the *Mahabharata*, were studied with the same zeal and devotion throughout the country. Originally composed in Sanskrit, these epics came to be presented in different local languages. Although the Indian cultural values and ideas were expressed in different forms, the substance remained the same throughout the country.

Hence, India has emerged a multi-religious and multi-cultural society. However, the underlying unity and integrity and the plural character of Indian society remain the real strength for the development of the country.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. The geographical features of India.*
- 2. The details of the Himalayan Mountains, the passes in the northwest and how they were used by the foreign invaders, traders and migrants.*
- 3. The river systems of the Indo-Gangetic Gangetic valley and their impact on the historical events such as battles and emergence of urban centres.*
- 4. The southern peninsula, the long coasts which contributed to a lot of maritime activities.*
- 5. How India emerged as a multicultural society and the same is successfully sustained over the centuries.*

MODEL QUESTIONS

I. Choose the correct answer.

1. Alexander of Macedon came to India through
(a) Deccan Plateau (b) Kharakoram range
(c) Swat valley (d) Aravalli hills
2. The region between two rivers is called
(a) Plateau (b) Peninsula
(c) Doab (d) Peak

II. Fill in the blanks.

1. The river Ganges rises in
2. The highest peak in the southern peninsula is

III. Match the following.

- | | |
|------------------|-------------------|
| 1. Mount Everest | a) Aravalli hills |
| 2. Mount Abu | b) Kharakoram |
| 3. Doddabetta | c) Himalayas |
| 4. Godwin Austin | d) Western Ghats |

IV. Find out the correct statement. One statement alone is right.

- a) Narmada river runs from east to west.
- b) Kaveri river runs from south to north.
- c) Yamuna river merges with Tapti.
- d) Maha Nadhi river irrigates the Punjab region.

V. State whether the following statements are true or False.

1. The city of Pataliputra was situated at the confluence of Ganges with Brahmaputra.
2. The long coast line in the southern peninsula contributed to the growth of maritime trade.
3. The Palghat Pass is situated on the Western Ghats.
4. India is a multi-cultural society.

VI. Write short notes (Any three points).

1. Himalayan Mountains.
2. Deccan Plateau.
3. Rivers of southern peninsula
4. Multi-cultural society.

VII. Answer briefly (100 words).

1. Write a note on the impact of the Indo-Gangetic Plains on the history of India.
2. Briefly describe the geography of South India.

VIII. Answer in detail (200 words).

1. Assess the impact of geography on the history of India.
2. 'India is a land of unity in diversity' – Elucidate.

LESSON 2

PRE-HISTORIC INDIA AND THE HARAPPAN CULTURE

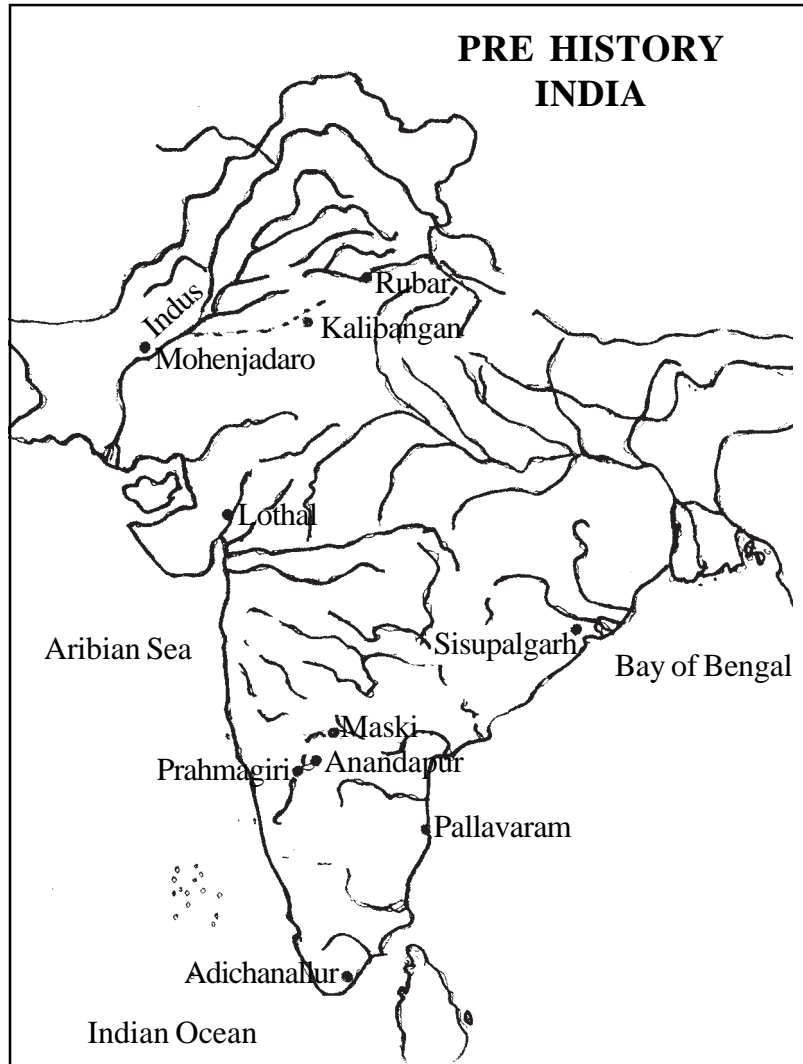
Learning Objectives

Students will acquire knowledge about

1. *The Pre-historic period.*
2. *Origin and evolution of the Harappan Civilization.*
3. *Socio-economic condition of the Harappan people.*
4. *Cultural life of the Harappans.*
5. *The Decline of the Harappan Civilization.*

The history of human settlements in India goes back to prehistoric times. No written records are available for the pre-historic period. However, plenty of archaeological remains are found in different parts of India to reconstruct the history of this period. They include the stone tools, pottery, artifacts and metal implements used by pre-historic people. The development of archaeology helps much to understand the life and culture of the people who lived in this period.

In India, the prehistoric period is divided into the Paleolithic (Old Stone Age), Mesolithic (Middle Stone Age), Neolithic (New Stone Age) and the Metal Age. However, these periods were not uniform throughout the Indian subcontinent. The dating of the pre-historic period is done scientifically. The technique of radio-carbon dating is commonly used for this purpose. It is based on measuring the loss of carbon in organic materials over a period of time. Another dating method is known as dendro-chronology. It refers to the



number of tree rings in wood. By counting the number of tree rings in the wood, the date of the wood is arrived at.

Paleolithic or Old Stone Age

The Old Stone Age sites are widely found in various parts of the Indian subcontinent. These sites are generally located near water sources. Several rock shelters and caves used by the Paleolithic people are scattered across the subcontinent. They also lived rarely in huts made of leaves. Some of the famous sites of Old Stone Age in India are:

- a. The Soan valley and Potwar Plateau on the northwest India.
- b. The Siwalik hills on the north India.
- c. Bhimpetka in Madhya Pradesh.
- d. Adamgarh hill in Narmada valley.
- e. Kurnool in Andhra Pradesh and
- f. Attirampakkam near Chennai.

In the Old Stone Age, food was obtained by hunting animals and gathering edible plants and tubers. Therefore, these people are called as hunter-gatherers. They used stone tools, hand-sized and flaked-off large pebbles for hunting animals. Stone implements are made of a hard rock known as quartzite. Large pebbles are often found in river terraces. The hunting of large animals would have required the combined effort of a group of people with large stone axes. We have little knowledge about their language and communication. Their way of life became modified with the passage of time since they made attempts to domesticate animals, make crude pots and grow some plants. A few Old Stone Age paintings have



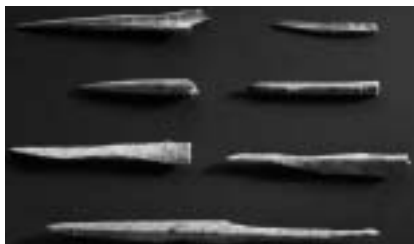
Old Stone Age Tools

also been found on rocks at Bhimbetka and other places. The period before 10000 B.C. is assigned to the Old Stone Age.

Mesolithic or Middle Stone Age

The next stage of human life is called Mesolithic or Middle Stone Age which falls roughly from 10000 B.C. to 6000 B.C. It was the transitional phase between the Paleolithic Age and Neolithic Age. Mesolithic remains are found in Langhanj in Gujarat, Adamgarh in Madhya Pradesh and also in some places of Rajasthan, Uttar Pradesh and Bihar. The paintings and engravings found at the rock shelters give an idea about the social life and economic activities of Mesolithic people. In the sites of Mesolithic Age, a different type of stone tools is found. These are tiny stone artifacts, often not more than five centimeters in size, and therefore called microliths. The hunting-gathering pattern of life continued during this period. However, there seems to have been a shift from big animal hunting to small animal hunting and fishing. The use of bow and arrow also began during this period. Also, there began a tendency to settle for longer periods in an area. Therefore, domestication of animals, horticulture and primitive cultivation started. Animal bones are found in these sites and these include dog, deer, boar and ostrich. Occasionally, burials of the dead along with some microliths and shells seem to have been practiced.

Neolithic Age



New Stone Age Tools

A remarkable progress is noticed in human civilization in the Neolithic Age. It is approximately dated from 6000 B.C to 4000 B.C. Neolithic remains are found in various parts of India. These include the Kashmir valley, Chirand in Bihar, Belan valley in

Uttar Pradesh and in several places of the Deccan. The important Neolithic sites excavated in south India are Maski, Brahmagiri, Hallur and Kodekal in Karnataka, Paiyampalli in Tamil Nadu and Utnur in Andhra Pradesh.

The chief characteristic features of the Neolithic culture are the practice of agriculture, domestication of animals, polishing of stone tools and the manufacture of pottery. In fact, the cultivation of plants and domestication of animals led to the emergence of village communities based on sedentary life.

There was a great improvement in technology of making tools and other equipments used by man. Stone tools were now polished. The polished axes were found to be more effective tools for hunting and cutting trees. Mud brick houses were built instead of grass huts. Wheels were used to make pottery. Pottery was used for cooking as well as storage of food grains. Large urns were used as coffins for the burial of the dead. There was also improvement in agriculture. Wheat, barely, rice, millet were cultivated in different areas at different points of time. Rice cultivation was extensive in eastern India. Domestication of sheep, goats and cattle was widely prevalent. Cattle were used for cultivation and for transport. The people of Neolithic Age used clothes made of cotton and wool.

Metal Age

The Neolithic period is followed by Chalcolithic (copper-stone) period when copper and bronze came to be used. The new technology of smelting metal ore and crafting metal artifacts is an important development in human civilization. But the use of stone tools was not given up. Some of the micro-lithic tools continued to be essential items. People began to travel for a long distance to obtain metal ores. This led to a network of Chalcolithic cultures and the Chalcolithic cultures were found in many parts of India.

Generally, Chalcolithic cultures had grown in river valleys. Most importantly, the Harappan culture is considered as a part of Chalcolithic culture. In South India the river valleys of the Godavari, Krishna, Tungabhadra, Pennar and Kaveri were settled by farming communities during this period. Although they were not using metals in the beginning of the Metal Age, there is evidence of copper and bronze artifacts by the end of second millennium B.C. Several bronze and copper objects, beads, terracotta figurines and pottery were found at Paiyampalli in Tamil Nadu.

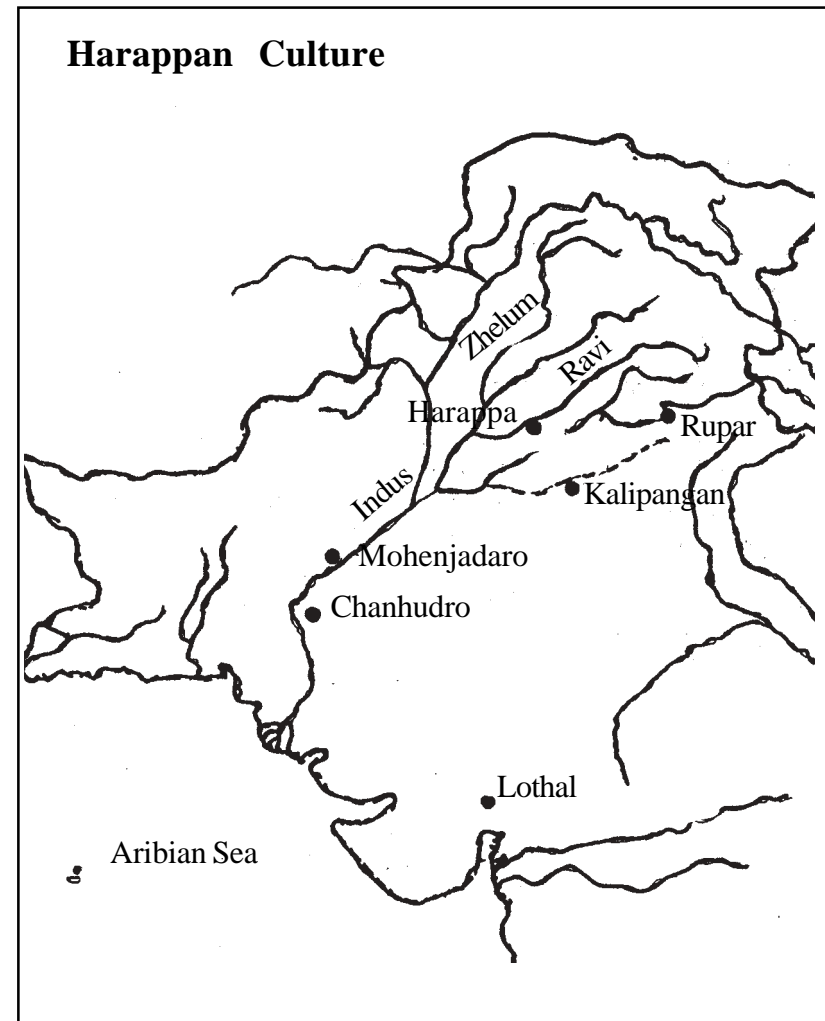
The Chalcolithic age is followed by Iron Age. Iron is frequently referred to in the Vedas. The Iron Age of the southern peninsula is often related to Megalithic Burials. Megalith means Large Stone. The burial pits were covered with these stones. Such graves are extensively found in South India. Some of the important megalithic sites are Hallur and Maski in Karnataka, Nagarjunakonda in Andhra Pradesh and Adichchanallur in Tamil Nadu. Black and red pottery, iron artifacts such as hoes and sickles and small weapons were found in the burial pits.

The Harappan Civilization

The earliest excavations in the Indus valley were done at Harappa in the West Punjab and Mohenjodaro in Sind. Both places are now in Pakistan. The findings in these two cities brought to light a civilization. It was first called the 'The Indus Valley Civilization'. But this civilization was later named as the 'Indus Civilization' due to the discovery of more and more sites far away from the Indus valley. Also, it has come to be called the 'Harappan Civilization' after the name of its first discovered site.

Important Sites

Among the many other sites excavated, the most important are Kot Diji in Sind, Kalibangan in Rajasthan, Rupar in the Punjab,



Banawali in Haryana, Lothal, Surkotada and Dholavira, all the three in Gujarat. The larger cities are approximately a hundred hectares in size. Mohenjodaro is the largest of all the Indus cities and it is estimated to have spread over an area of 200 hectares.

Origin and Evolution

The archaeological findings excavated for the last eight decades reveal the gradual development of the Harappan culture. There are four important stages or phases of evolution and they are named as pre-Harappan, early-Harappan, mature-Harappan and late Harappan.

The pre-Harappan stage is located in eastern Baluchistan. The excavations at Mehrgarh 150 miles to the northwest of Mohenjodaro reveal the existence of pre-Harappan culture. In this stage, the nomadic people began to lead a settled agricultural life.

In the early-Harappan stage, the people lived in large villages in the plains. There was a gradual growth of towns in the Indus valley. Also, the transition from rural to urban life took place during this period. The sites of Amri and Kot Diji remain the evidence for early-Harappan stage.

In the mature-Harappan stage, great cities emerged. The excavations at Kalibangan with its elaborate town planning and urban features prove this phase of evolution.

In the late-Harappan stage, the decline of the Indus culture started. The excavations at Lothal reveal this stage of evolution. Lothal with its port was founded much later. It was surrounded by a massive brick wall as flood protection. Lothal remained an emporium of trade between the Harappan civilization and the remaining part of India as well as Mesopotamia.

Date of the Harappan Culture

In 1931, Sir John Marshall estimated the duration of the occupation of Mohenjodaro between 3250 and 2750 B.C. Subsequently, as and when new sites were discovered, the dating of the Harappan culture is modified. The advent of the radiocarbon method paves way for fixing almost accurate dates. By 1956, Fairervis brought down the dating of the Harappan culture to between 2000 and 1500 B.C. on the basis of radiocarbon dates of his findings. In 1964, D.P. Agarwal came to the conclusion that the total span of this culture should be between 2300 and 1750 B.C. Yet, there is further scope of modification of these dates.

Salient Features of the Harappan Culture

Town Planning

The Harappan culture was distinguished by its system of town-planning on the lines of the grid system – that is streets and lanes cutting across one another almost at right angles thus dividing the



Great Bath at Mohenjodaro

city into several rectangular blocks. Harappa, Mohenjodaro and Kalibangan each had its own citadel built on a high podium of mud brick. Below the citadel in each city lay a lower town containing brick houses, which were inhabited by the common

people. The large-scale use of burnt bricks in almost all kinds of constructions and the absence of stone buildings are the important characteristics of the Harappan culture. Another remarkable feature was the underground drainage system connecting all houses to the street drains which were covered by stone slabs or bricks.

The most important public place of Mohenjodaro is the Great Bath measuring 39 feet length, 23 feet breadth and 8 feet depth. Flights of steps at either end lead to the surface. There are side rooms for changing clothes. The floor of the Bath was made of burnt bricks. Water was drawn from a large well in an adjacent room, and an outlet from one corner of the Bath led to a drain. It must have served as a ritual bathing site. The largest building in Mohenjodaro is a granary measuring 150 feet length and 50 feet breadth. But in the citadel of Harappa we find as many as six granaries.

Economic life

There was a great progress in all spheres of economic activity such as agriculture, industry and crafts and trade. Wheat and barley were the main crops grown besides sesame, mustard and cotton. Surplus grain is stored in granaries. Animals like sheep, goats and buffalo were domesticated. The use of horse is not yet firmly established. A number of other animals were hunted for food including deer.

Specialized groups of artisans include goldsmiths, brick makers, stone cutters, weavers, boat-builders and terracotta manufacturers. Bronze and copper vessels are the outstanding

examples of the Harappan metal craft. Gold and silver ornaments are found in many places. Pottery remains plain and in some places red and black painted pottery is found. Beads were manufactured from a wide variety of semi-precious stones.



HARAPPAN SEAL

Internal trade was extensive with other parts of India. Foreign trade was mainly conducted with Mesopotamia, Afghanistan and

Iran Gold, copper, tin and several semi-precious stones were imported. Main exports were several agricultural products such as wheat, barely, peas, oil seeds and a variety of finished products including cotton goods, pottery, beads, terracotta figures and ivory products. There is much evidence to prove the trade links between the Indus and Sumerian people. Many seals of Indus valley have been found in Mesopotamia. Trade was of the barter type. The seals and the terracotta models of the Indus valley reveal the use of bullock carts and oxen for land transport and boats and ships for river and sea transport.

Social Life

Much evidence is available to understand the social life of the Harappans. The dress of both men and women consisted of two

pieces of cloth, one upper garment and the other lower garment. Beads were worn by men and women. Jewelleries such as bangles, bracelets, fillets, girdles, anklets, ear-rings and finger-rings were worn by women. These ornaments were made of gold, silver, copper, bronze and semi precious stones. The use of cosmetics was common. Various household articles



ORNAMENTS USED BY THE HARAPPANS

made of pottery, stone, shells, ivory and metal have been found at Mohenjodaro. Spindles, needles, combs, fishhooks, knives are made of copper. Children's toys include little clay carts. Marbles, balls and dice were used for games. Fishing was a regular occupation while hunting and bull fighting were other pastimes. There were numerous specimens of weapons of war such as axes, spearheads, daggers, bows, arrows made of copper and bronze.

Arts

The Harappan sculpture revealed a high degree of workmanship. Figures of men and women, animals and birds made of terracotta and the carvings on the seals show the degree of proficiency attained by the sculptor. The figure of a dancing girl from Mohenjodaro made of bronze is remarkable for its workmanship. Its right hand rests on the hip, while the left arm, covered with bangles, hangs loosely in a relaxed posture. Two stone statues from Harappa, one representing the back view of a man and the other of a dancer are also specimens of their sculpture. The pottery from Harappa is another specimen of the fine arts of the Indus people. The pots and jars were painted with various designs and colours. Painted pottery is of better quality. The pictorial motifs consisted of geometrical patterns like horizontal lines, circles, leaves, plants and trees. On some pottery pieces we find figures of fish or peacock.



TERRACOTTA
FIGURINE

Script

The Harappan script has still to be fully deciphered. The number of signs is between 400 and 600 of which 40 or 60 are basic and the rest are their variants. The script was mostly written from right to left. In a few long seals the boustrophedon method – writing in the reverse direction in alternative lines - was adopted. Parpola and his Scandinavian colleagues came to the conclusion that the language of the Harappans was Dravidian. A group of Soviet scholars accepts this view. Other scholars provide different view connecting the Harappan script with that of Brahmi. The mystery of the Harappan script still



HARAPPAN SCRIPT

exists and there is no doubt that the decipherment of Harappan script will throw much light on this culture.

Religion

From the seals, terracotta figurines and copper tablets we get an idea on the religious life of the Harappans. The chief male deity was Pasupati, (proto-Siva) represented in seals as sitting in a yogic posture with three faces and two horns. He is surrounded by four animals (elephant, tiger, rhino, and buffalo each facing a different direction). Two deer appear on his feet. The chief female deity was the Mother Goddess represented in terracotta figurines. In latter times, Linga worship was prevalent. Trees and animals were also worshipped by the Harappans. They believed in ghosts and evil forces and used amulets as protection against them.

Burial Methods

The cemeteries discovered around the cities like Mohenjodaro, Harappa, Kalibangan, Lothal and Rupar throw light on the burial practices of the Harappans. Complete burial and post-cremation burial were popular at Mohenjodaro. At Lothal the burial pit was lined with burnt bricks indicating the use of coffins. Wooden coffins were also found at Harappa. The practice of pot burials is found at Lothal sometimes with pairs of skeletons. However, there is no clear evidence for the practice of Sati.

Decline of the Harappan Culture

There is no unanimous view pertaining to the cause for the decline of the Harappan culture. Various theories have been postulated. Natural calamities like recurring floods, drying up of rivers, decreasing fertility of the soil due to excessive exploitation and occasional earthquakes might have caused the decline of the Harappan cities. According to some scholars the final blow was

delivered by the invasion of Aryans. The destruction of forts is mentioned in the Rig Veda. Also, the discovery of human skeletons huddled together at Mohenjodaro indicates that the city was invaded by foreigners. The Aryans had superior weapons as well as swift horses which might have enabled them to become masters of this region.

Learning Outcome

After learning this lesson the students will be to explain

- 1. The findings of the Paleolithic, Neolithic and Metal Age and the socio-economic life of the people during these periods.*
- 2. The origin and evolution of the Harappan culture and the important sites of excavations.*
- 3. The salient features of the Harappan civilization such as town planning, social life and economic condition of the Harappans.*
- 4. The date of the Harappan culture as well as the religious beliefs and the art of the Harappans.*
- 5. Different views on the decline of the Harappan civilization.*

MODEL QUESTIONS

I. Choose the correct answer.

- The Chalcolithic age was followed by
(a) Old Stone age (b) New Stone age
(c) Iron age (d) Mesolithic age
- The port city of the Harappan culture
(a) Kalibangan (b) Lothal
(c) Banawali (d) Rupar

II. Fill in the blanks.

- The most important Megalithic site in Tamil Nadu is
- The chief female deity of the Harappan culture was

III. Match the following.

- | | |
|---------------|--------------|
| 1. Kot Diji | a) Haryana |
| 2. Dholavira | b) Rajasthan |
| 3. Kalibangan | c) Sind |
| 4. Banawali | d) Gujarat |

IV. Find out the correct statement. One statement alone is right.

- There are three stages in the evolution of Harappan culture.
- Parpola concluded that the language of Harappan people is Sanskrit.
- Sir John Marshal used the radio-carbon dating method.
- The Harappan people believed in ghosts and used amulets as protection against them.

V. State whether the following statements are true or False.

1. The Old Stone Age people practiced agriculture.
2. Microliths were used by the Mesolithic people.
3. Trade links existed between the Indus and Sumerian people.
4. The Harappan people did not know the art of writing.

VI. Write short notes (Any three points).

1. Chalcolithic Age
2. Megaliths.
3. Great Bath.
4. Date of the Harappan Culture.

VII. Answer briefly (100 words).

1. Write a note on the Old Stone Age.
2. Trace the origin and evolution of the Harappan Culture.
3. Name the important sites of the Harappan Culture.
4. Mention the probable causes for the decline of the Harappan culture.

VIII. Answer in detail (200 words).

1. Write a brief essay on the pre-historic period in India.
2. Describe the socio-economic condition of the Harappan civilization.

LESSON 3
THE VEDIC CULTURE

Learning Objectives

Students will acquire knowledge about

1. *The original home of the Aryans.*
2. *The Vedic Literature and their importance.*
3. *The Rig Vedic Age and its culture.*
4. *The Later Vedic Age and its culture.*

The cities of the Harappan Culture had declined by 1500 B.C. Consequently, their economic and administrative system had slowly declined. Around this period, the speakers of Indo-Aryan language, Sanskrit, entered the north-west India from the Indo-Iranian region. Initially they would have come in small numbers through the passes in the northwestern mountains. Their initial settlements were in the valleys of the north-west and the plains of the Punjab. Later, they moved into Indo-Gangetic plains. As they were mainly a cattle-keeping people, they were mainly in search of pastures. By 6th century B.C., they occupied the whole of North India, which was referred to as Aryavarta. This period between 1500 B.C and 600 B.C may be divided into the Early Vedic Period or Rig Vedic Period (1500 B.C -1000 B.C) and the Later Vedic Period (1000B.C - 600 B.C).

Original Home of the Aryans

The original home of the Aryans is a debatable question and there are several views. Different scholars have identified different

regions as the original home of the Aryans. They include the Arctic region, Germany, Central Asia and southern Russia. Bala Gangadhara Tilak argues that the Aryans came from the Arctic region on astronomical calculations. However, the theory of southern Russia appears to be more probable and widely accepted by historians. From there, the Aryans moved to different parts of Asia and Europe. They entered India in about 1500 B.C. and came to be known as Indo-Aryans. They spoke the Indo-Aryan language, Sanskrit.

Vedic Literature

The word 'Veda' is derived from the root 'vid', which means to know. In other words, the term 'Veda' signifies 'superior knowledge'. The Vedic literature consists of the four Vedas – Rig, Yajur, Sama and Atharva. The Rig Veda is the earliest of the four Vedas and it consists of 1028 hymns. The hymns were sung in praise of various gods. The Yajur Veda consists of various details of rules to be observed at the time of sacrifice. The Sama Veda is set to tune for the purpose of chanting during sacrifice. It is called the book of chants and the origins of Indian music are traced in it. The Atharva Veda contains details of rituals.

Besides the Vedas, there are other sacred works like the Brahmanas, the Upanishads, the Aranyakas and the epics Ramayana and Mahabharata. The Brahmanas are the treatises relating to prayer and sacrificial ceremony. The Upanishads are philosophical texts dealing with topic like the soul, the absolute, the origin of the world and the mysteries of nature. The Aranyakas are called forest books and they deal with mysticism, rites, rituals and sacrifices. The author of Ramayana was Valmiki and that of Mahabharata was Vedavyas.

Rig Vedic Age or Early Vedic Period (1500 - 1000 B.C.)

During the Rig Vedic period, the Aryans were mostly confined to the Indus region. The Rig Veda refers to Saptasindhu or the land

of seven rivers. This includes the five rivers of Punjab, namely Jhelum, Chenab, Ravi, Beas and Sutlej along with the Indus and Saraswathi. The political, social and cultural life of the Rig Vedic people can be traced from the hymns of the Rig Veda.

Political Organization

The basic unit of political organization was *kula* or family. Several families joined together on the basis of their kinship to form a village or grama. The leader of grama was known as gramani. A group of villages constituted a larger unit called *visu*. It was headed by vishayapati. The highest political unit was called jana or tribe. There were several tribal kingdoms during the Rig Vedic period such as Bharatas, Matsyas, Yadus and Purus. The head of the kingdom was called as *rajan* or king. The Rig Vedic polity was normally monarchical and the succession was hereditary. The king was assisted by *purohita* or priest and *senani* or commander of the army in his administration. There were two popular bodies called the *Sabha and Samiti*. The former seems to have been a council of elders and the latter, a general assembly of the entire people.

Social Life

The Rig Vedic society was patriarchal. The basic unit of society was family or *graham*. The head of the family was known as *grahapathi*. Monogamy was generally practiced while polygamy was prevalent among the royal and noble families. The wife took care of the household and participated in all the major ceremonies. Women were given equal opportunities as men for their spiritual and intellectual development. There were women poets like Apala, Viswavara, Ghosa and Lopamudra during the Rig Vedic period. Women could even attend the popular assemblies. There was no child marriage and the practice of sati was absent.

Both men and women wore upper and lower garments made of cotton and wool. A variety of ornaments were used by both men and women. Wheat and barley, milk and its products like curd and ghee, vegetables and fruits were the chief articles of food. The eating of cow's meat was prohibited since it was a sacred animal. Chariot racing, horse racing, dicing, music and dance were the favourite pastimes. The social divisions were not rigid during the Rig Vedic period as it was in the later Vedic period.

Economic Condition

The Rig Vedic Aryans were pastoral people and their main occupation was cattle rearing. Their wealth was estimated in terms of their cattle. When they permanently settled in North India they began to practice agriculture. With the knowledge and use of iron they were able to clear forests and bring more lands under cultivation. Carpentry was another important profession and the availability of wood from the forests cleared made the profession profitable. Carpenters produced chariots and ploughs. Workers in metal made a variety of articles with copper, bronze and iron. Spinning was another important occupation and cotton and woolen fabrics were made. Goldsmiths were active in making ornaments. The potters made various kinds of vessels for domestic use.

Trade was another important economic activity and rivers served as important means of transport. Trade was conducted on barter system. In the later times, gold coins called nishka were used as media of exchange in large transactions.

Religion

The Rig Vedic Aryans worshiped the natural forces like earth, fire, wind, rain and thunder. They personified these natural forces into many gods and worshipped them. The important Rig Vedic gods were Prithvi (Earth), Agni (Fire), Vayu (Wind), Varuna (Rain)

and Indra (Thunder). Indra was the most popular among them during the early Vedic period. Next in importance to Indra was Agni who was regarded as an intermediary between the gods and people. Varuna was supposed to be the upholder of the natural order. There were also female gods like Aditi and Ushas. There were no temples and no idol worship during the early Vedic period. Prayers were offered to the gods in the expectation of rewards. Ghee, milk and grain were given as offerings. Elaborate rituals were followed during the worship.

Later Vedic Period (1000 – 600 B.C.)

The Aryans further moved towards east in the Later Vedic Period. The Satapatha Brahmana refers to the expansion of Aryans to the eastern Gangetic plains. Several tribal groups and kingdoms are mentioned in the later Vedic literature. One important development during this period is the growth of large kingdoms. Kuru and Panchala kingdoms flourished in the beginning. Parikshat and Janamejaya were the famous rulers of Kuru kingdom. Pravahana Jaivali was a popular king of the Panchalas. He was a patron of learning. After the fall of Kurus and Panchalas, other kingdoms like Kosala, Kasi and Videha came into prominence. The famous ruler of Kasi was Ajatasatru. Janaka was the king of Videha with its capital at Mithila. His court was adorned by scholar Yajnavalkya. Magadha, Anga and Vanga seem to be the easternmost tribal kingdoms. The later Vedic texts also refer to the three divisions of India – Aryavarta (northern India), Madhyadesa (central India) and Dakshinapatha (southern India).

Political Organization

Larger kingdoms were formed during the later Vedic period. Many *jana* or tribes were amalgamated to form *janapadas* or *rashtras* in the later Vedic period. Hence the royal power had

increased along with the increase in the size of kingdom. The king performed various rituals and sacrifices to strengthen his position. They include *Rajasuya* (consecration ceremony), *Asvamedha* (horse sacrifice) and *Vajpeya* (chariot race). The kings also assumed titles like Rajavisvajanan, Ahilabhuvanapathi, (lord of all earth), Ekkrat and Samrat (sole ruler).

In the later Vedic period, a large number of new officials were involved in the administration in addition to the existing *purohita*, *senani* and *gramani*. They include the treasury officer, tax collector and royal messenger. At the lower levels, the administration was carried on by the village assemblies. The importance of the *Samiti* and the *Sabha* had diminished during the later Vedic period.

Economic Condition

Iron was used extensively in this period and this enabled the people to clear forests and to bring more land under cultivation. Agriculture became the chief occupation. Improved types of implements were used for cultivation. Besides barley, rice and wheat were grown. Knowledge of manure was another improvement. Industrial activity became more varied and there was greater specialization. Metal work, leather work, carpentry and pottery made great progress. In addition to internal trade, foreign trade became extensive. The Later Vedic people were familiar with the sea and they traded with countries like Babylon. A class of hereditary merchants (*vaniya*) came into existence. Vaisyas also carried on trade and commerce. They organized themselves into guilds known as *ganas*. Besides *nishka* of the Rig Vedic period, gold and silver coins like *satamana* and *krishnala* were used as media of exchange.

Social Life

The four divisions of society (Brahmins, Kshatriyas, Vaisyas and Sudras) or the Varna system was thoroughly established during

the Later Vedic period. The two higher classes - Brahmana, and Kshatriya enjoyed privileges that were denied to the Vaisya and Sudra. A Brahmin occupied a higher position than a Kshatriya but sometimes Kshatriyas claimed a higher status over the Brahmins. Many sub-castes on the basis of their occupation appeared in this period.

In the family, the power of the father increased during the Later Vedic period. There was no improvement in the status of women. They were still considered inferior and subordinate to men. Women also lost their political rights of attending assemblies. Child marriages had become common. According to the *Aitreya Brahmana* a daughter has been described as a source of misery. However, the women in the royal household enjoyed certain privileges.

Religion

Gods of the Early Vedic period like Indra and Agni lost their importance. Prajapathi (the creator), Vishnu (the protector) and Rudra (the destroyer) became prominent during the Later Vedic period. Sacrifices were still important and the rituals connected with them became more elaborate. The importance of prayers declined and that of sacrifices increased. Priesthood became a profession and a hereditary one. The formulae for sacrifices were invented and elaborated by the priestly class. Therefore, towards the end of this period there was a strong reaction against priestly domination and against sacrifices and rituals. The rise of Buddhism and Jainism was the direct result of these elaborate sacrifices. Also, the authors of the Upanishads, which is the essence of Hindu philosophy, turned away from the useless rituals and insisted on true knowledge (*jnana*) for peace and salvation.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. The Vedic Literature such as the four Vedas and the Brahmanas and other later Vedic literature.*
- 2. The Rig Vedic polity, society and economy.*
- 3. Religious life of the Rig Vedic people.*
- 4. The changes during the Later Vedic period in the sphere of polity and society.*
- 5. The increasing rites and rituals in the religious life of the Later Vedic people.*

MODEL QUESTIONS

I. Choose the correct answer.

- The earliest of the Vedas
(a) Rig (b) Yajur
(c) Sama (d) Atharva
- Pravahana Jaivali was a popular king of
(a) Videha (b) Kasi
(c) Kurus (d) Panchalas

II. Fill in the blanks.

- The author of Ramayana was
- The Arctic home for the Aryans was suggested by

III. Match the following.

- | | |
|--------------|---------------------|
| 1. Nishka | a) Later Vedic coin |
| 2. Ushas | b) Rig Vedic coin |
| 3. Apala | c) Goddess |
| 4. Krishnala | d) Woman poet |

IV. Find out the correct statement. One statement alone is right.

- Indra and Varuna were the important gods during the Later Vedic period.
- The position of women improved during the Later Vedic period.
- The caste system was not rigid during the Later Vedic period.
- The importance of *Samiti* and *Sabha* declined during the Later Vedic period.

V. State whether the following statements are true or False.

1. The Aranyakas constitute the essence of Hindu philosophy.
2. The power of the kings had increased during the Later Vedic period.
3. Iron was not known to the Rig Vedic people.
4. The Varna system was thoroughly established during the Rig Vedic period.

VI. Write short notes (Any three points).

1. Vedic literature.
2. Original Home of the Aryans.
3. Position of women during the Rig Vedic period.
4. Religion of Rig Vedic period.

VII. Answer briefly (100 words).

1. Write a note on the Rig Vedic polity.
2. Mention the religious life of Later Vedic people.

VIII. Answer in detail (200 words).

1. Give a brief account of the socio-economic life of the Rig Vedic Aryans.
2. Assess the political and social conditions during the Later Vedic period.

LESSON 4
JAINISM AND BUDDHISM

Learning Objectives

Students will acquire knowledge about

1. *The causes for the rise of Buddhism and Jainism.*
2. *Early life of Mahavira and his teachings.*
3. *Early life of Buddha and his teachings.*
4. *The spread of Buddhism.*
5. *Causes for the decline of Buddhism in India,*

The sixth century B.C. is considered a wonderful century in history. Great thinkers like Buddha, Mahavira, Heraclitus, Zoroaster, Confucius and Lao Tse lived and preached their ideas in this century. In India, the republican institutions were strong in the 6th century B.C. This enabled rise of heterodox sects against the orthodox religion dominated by rites and rituals. Among them the most successful were Jainism and Buddhism whose impact on the Indian society was remarkable.

Causes for the Rise of Jainism and Buddhism

The primary cause for the rise of Jainism and Buddhism was the religious unrest in India in the 6th century B.C. The complex rituals and sacrifices advocated in the Later Vedic period were not acceptable to the common people. The sacrificial ceremonies were also found to be too expensive. The superstitious beliefs and mantras confused the people. The teachings of Upanishads, an alternative to the system of sacrifices, were highly philosophical in nature and

therefore not easily understood by all. Therefore, what was needed in the larger interests of the people was a simple, short and intelligible way to salvation for all people. Such religious teaching should also be in a language known to them. This need was fulfilled by the teachings of Buddha and Mahavira.

Other than the religious factor, social and economic factors also contributed to the rise of these two religions. The rigid caste system prevalent in India generated tensions in the society. Higher classes enjoyed certain privileges which were denied to the lower classes. Also, the Kshatriyas had resented the domination of the priestly class. It should also be noted that both Buddha and Mahavira belonged to Kshatriya origin. The growth of trade led to the improvement in the economic conditions of the Vaisyas. As a result, they wanted to enhance their social status but the orthodox Varna system did not allow this. Therefore, they began to extend support to Buddhism and Jainism. It was this merchant class that extended the chief support to these new religions.

Jainism

Life of Vardhamana Mahavira (539- 467 B.C.)

Vardhamana Mahavira was the 24th Tirthankara of the Jain tradition. He was born at Kundagrama near Vaisali to Kshatriya parents Siddhartha and Trisala. He married Yasoda and gave birth to a daughter. At the age of thirty he became an ascetic and wandered for twelve years. In the 13th year of his penance, he attained the highest spiritual knowledge called Kevala Gnana. Thereafter, he was called Mahavira and Jina. His followers were called Jains and his religion Jainism. He preached his doctrines for 30 years and died at the age of 72 at Pava near Rajagriha.

Teachings of Mahavira

The three principles of Jainism, also known as Triratnas (three gems), are:

- right faith
- right knowledge
- right conduct.

Right faith is the belief in the teachings and wisdom of Mahavira. Right Knowledge is the acceptance of the theory that there is no God and that the world has been existing without a creator and that all objects possess a soul. Right conduct refers to the observance of the five great vows:



MAHAVIRA

- not to injure life
- not to lie
- not to steal
- not to acquire property
- not to lead immoral life.

Both the clergy and laymen had to strictly follow the doctrine of *ahimsa*. Mahavira regarded all objects, both animate and inanimate, have souls and various degrees of consciousness. They possess life and feel pain when they are injured. Mahavira rejected the authority of the Vedas and objected to the Vedic rituals. He advocated a very holy and ethical code of life. Even the practice of agriculture was considered sinful as it causes injury to the earth, worms and animals. Similarly the doctrine of asceticism and renunciation was also carried to extreme lengths by the practice of starvation, nudity and other forms of self-torture.

Spread of Jainism

Mahavira organised the *Sangha* to spread his teachings. He admitted both men and women in the *Sangha*, which consisted of both monks and lay followers. The rapid spread of Jainism was due to the dedicated work of the members of the *Sangha*. It spread rapidly in Western India and Karnataka. Chandragupta Maurya, Kharavela of Kalinga and the royal dynasties of south India such as the Gangas, the Kadambas, the Chalukyas and the Rashtrakutas patronized Jainism.

By the end of the fourth century B.C., there was a serious famine in the Ganges valley. Many Jain monks led by Bhadrabagu and Chandragupta Maurya came to Sravana Belgola in Karnataka. Those who stayed back in north India were led by a monk named Sthulabahu who changed the code of conduct for the monks. This led to the division of Jainism into two sects *Svetambaras* (white-clad) and *Digambaras* (Sky-clad or Naked).

The first Jain Council was convened at Pataliputra by Sthulabahu, the leader of the Digambaras, in the beginning of the 3rd century B.C. The second Jain Council was held at Valabhi in 5th century A.D. The final compilation of Jain literature called Twelve Angas was completed in this council.

Buddhism

Life of Gautama Buddha (567- 487 B.C.)

Gautama or Siddhartha, the founder of Buddhism, was born in 567 B.C. in Lumbini Garden near Kapilavastu. His father was Suddodhana of the Sakya clan and mother Mayadevi. As his mother died at child birth, he was brought up by his aunt Prajapati Gautami. At the age of sixteen he married



GAUTAMA BUDDHA

Yasodhara and gave birth to a son, Rahula. The sight of an old man, a diseased man, a corpse and an ascetic turned him away from worldly life. He left home at the age of twenty nine in search of Truth. He wandered for seven years and met several teachers but could not get enlightenment. At last, he sat under a *bodhi* tree at Bodh Gaya and did intense penance, after which he got Enlightenment (Nirvana) at the age of thirty five. Since then he became known as the *Buddha* or 'the Enlightened One'. He delivered his first sermon at Sarnath near Benares and for the next forty five years he led the life of a preacher. He died at the age of eighty at Kusinagara.

The most important disciples of Buddha were Sariputta, Moggallanna, Ananda, Kassapa and Upali. Kings like Prasenajit of Kosala and Bimbisara and Ajatasatru of Magadha accepted his doctrines and became his disciples. Buddha in his lifetime spread his message far and wide in north India and visited places like Benares, Rajagriha, Sravasti, Vaisali, Nalanda and Pataligrama. It should be noted that he did not involve himself in fruitless controversies regarding metaphysical questions like god, soul, karma, rebirth, etc., and concerned himself with the practical problems confronting man.

Teachings of Buddha

The Four Noble Truths of Buddha are:

- The world is full of suffering.
- The cause of suffering is desire.
- If desires are get rid off, suffering can be removed.
- This can be done by following the Eightfold Path.

The Eightfold Path consists of right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness

and right concentration. Buddha neither accepts god nor rejects the existence of god. He laid great emphasis on the law of karma. He argued that the condition of man in this life depends upon his own deeds. He taught that the soul does not exist. However, he emphasized Ahimsa. By his love for human beings and all living creatures, he endeared himself to all. Even under the gravest provocation he did not show the least anger or hatred and instead conquered everyone by his love and compassion. His religion was identical with morality and it emphasized purity of thought, word and deed. He was a rationalist who tried to explain things in the light of reason and not on the basis of blind faith. Though he did not make a direct attack on the caste system, he was against any social distinctions and threw open his order to all. Therefore, Buddhism was more a social than religious revolution. It taught the code of practical ethics and laid down the principle of social equality.

Spread of Buddhism

Buddha had two kinds of disciples – monks (bhikshus) and lay worshippers (upasikas). The monks were organized into the *Sangha* for the purpose of spreading his teachings. The membership was open to all persons, male or female and without any caste restrictions. There was a special code for nuns restricting their residence and movement. Sariputta, Moggallana and Ananda were some of the famous monks. The *Sangha* was governed on democratic lines and was empowered to enforce discipline among its members. Owing to the organised efforts made by the *Sangha*, Buddhism made rapid progress in North India even during Buddha's life time. Magadha, Kosala, Kausambi and several republican states of North India embraced this religion. About two hundred years after the death of Buddha, the famous Mauryan Emperor Asoka embraced Buddhism. Through his missionary effort Asoka spread Buddhism into West Asia and Ceylon. Thus a local religious sect was transformed into a world religion.

Buddhist Councils

The first Buddhist Council was held at Rajagraha under the chairmanship of Mahakasapa immediately after the death of Buddha. Its purpose was to maintain the purity of the teachings of the Buddha. The second Buddhist Council was convened at Vaisali around 383 B.C. The third Buddhist Council was held at Pataliputra under the patronage of Asoka. Moggaliputta Tissa presided over it. The final version of Tripitakas was completed in this council. The fourth Buddhist Council was convened in Kashmir by Kanishka under the chairmanship of Vasumitra. Asvagosha participated in this council. The new school of Buddhism called Mahayana Buddhism came into existence during this council. The Buddhism preached by the Buddha and propagated by Asoka was known as *Hinayana*.

The Buddhist texts were collected and compiled some five hundred years after the death of the Buddha. They are known as the *Tripitakas*, namely the *Sutta*, the *Vinaya* and the *Abhidhamma Pitakas*. They are written in the Pali language.

Causes for the Decline of Buddhism in India

The revival of Brahmanism and the rise of Bhagavatism led to the fall of popularity of Buddhism. The use of Pali, the language of the masses as the language of Buddhism was given up from the 1st century A.D. The Buddhists began to adopt Sanskrit, the language of the elite. After the birth of Mahayana Buddhism, the practice of idol worship and making offerings led to the deterioration of moral standards. Moreover, the attack of the Huns in 5th and 6th centuries and the Turkish invaders in 12th century destroyed the monasteries. All these factors contributed to the decline of Buddhism in India.

Contribution of Buddhism to Indian Culture

Buddhism has made a remarkable contribution to the development of Indian culture.

- The concept of ahimsa was its chief contribution. Later, it became one of the cherished values of our nation.

- Its contribution to the art and architecture of India was notable. The stupas at Sanchi, Bharhut and Gaya are wonderful pieces of architecture. Buddhism takes the credit for the chaityas and viharas in different parts of India.

- It promoted education through residential universities like those at Taxila, Nalanda and Vikramasila.

- The language of Pali and other local languages developed through the teachings of Buddhism.

- It had also promoted the spread of Indian culture to other parts of Asia.

Learning Outcome

After learning this lesson the students will be to explain

- 1. The religious and other causes for the rise of Buddhism and Jainism.*
- 2. Early life of Mahavira and his principles of Triratna.*
- 3. Early life of Gautama Buddha and his important principles like the four truths and eightfold path.*
- 4. The patrons of Buddhism and the formation of the Sangha as well as the spread of Buddhism.*
- 5. Causes for the decline of Buddhism in India and its contribution to Indian culture.*

MODEL QUESTIONS

I. Choose the correct answer.

- Vardhamana Mahavira was born at
(a) Kapilavastu (b) Pataliputra
(c) Kundagrama (d) Kusumapura
- The *Tripitakas* are written in the language of
(a) Sanskrit (b) Prakrit
(c) Pali (d) Hindi

II. Fill in the blanks.

- The first Jain Council was convened at by
- The final compilation of Jain literature was called
- The Buddhism preached by Asoka was known as

III. Match the following.

- | | |
|----------------------------|----------------|
| 1. First Buddhist Council | a) Vaisali |
| 2. Second Buddhist Council | b) Kashmir |
| 3. Third Buddhist Council | c) Rajagriha |
| 4. Fourth Buddhist Council | d) Pataliputra |

IV. Find out the correct statement. One statement alone is right.

- The Four Noble Truths were the teachings of Mahavira.
- The adoption of Pali language led to the decline of Buddhism.
- Idol worship was followed by the followers of Mahayana Buddhism.

4. Buddha involved himself into controversial philosophical arguments.

V. State whether the following statements are True or False.

1. Buddha neither accepts nor rejects the existence of God.
2. Mahavira asked his followers to strictly observe four great vows.
3. The first Buddhist Council was convened by Kanishka at Kashmir.
4. Buddhism contributed to the spread of Indian culture to other parts of the world.

VI. Write short notes (Any three points).

1. Triratnas
2. Split in Jainism
3. Tripitakas
4. Third Buddhist Council

VII. Answer briefly (100 words).

1. Discuss the spread of Jainism in various parts India.
2. Account for the decline of Buddhism in India.

VIII. Answer in detail (200 words).

1. Sketch the life and teachings of Mahavira.
2. Give a brief account of the life and teachings of Buddha.
3. How did Buddhism become a world religion?

LESSON 5

THE RISE OF MAGADHA AND ALEXANDER'S INVASION

Learning Objectives

Students will acquire knowledge about

1. *The rise of Magatha under the Haryanka, Saisunaga and Nanda dynasties.*
2. *The achievements of Bimbisara and Ajatasatru.*
3. *The Persian invasions and their impact.*
4. *Causes and course of Alexander's invasion.*
5. *Effects of Alexander's invasion.*

In the beginning of the 6th century B.C., the northern India consisted of a large number of independent kingdoms. Some of them had monarchical forms of government, while some others were republics. While there was a concentration of monarchies on the Gangetic plain, the republics were scattered in the foothills of the Himalayas and in northwestern India. Some of the republics consisted of only one tribe like the Sakyas, Licchavis and Mallas. In the republics, the power of decision in all matters of state vested with the Public Assembly which was composed of the tribal representatives or heads of families. All decisions were by a majority vote.

The Buddhist literature Anguttara Nikaya gives a list of sixteen great kingdoms called 'Sixteen Mahajanapadas'. They were Anga, Magadha, Kasi, Kosala, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Surasena, Asmaka, Avanti, Gandhara and Kambhoja. The

Jain texts also contain references to the existence of sixteen kingdoms. In course of time, the small and weak kingdoms either submitted to the stronger rulers or gradually got eliminated. Finally in the mid 6th century B.C., only four kingdoms – Vatsa, Avanti, Kosala and Magadha survived.

Vatsa

The Vatsa kingdom was situated on the banks of the river Yamuna. Its capital was Kausambi near modern Allahabad. Its most popular ruler was Udayana. He strengthened his position by entering into matrimonial alliances with Avanti, Anga and Magadha. After his death, Vatsa was annexed to the Avanti kingdom.

Avanti

The capital of Avanti was Ujjain. The most important ruler of this kingdom was Pradyota. He became powerful by marrying Vasavadatta, the daughter of Udayana. He patronized Buddhism. The successors of Pradyota were weak and later this kingdom was taken over by the rulers of Magadha.

Kosala

Ayodhya was the capital of Kosala. King Prasenajit was its famous ruler. He was highly educated. His position was further strengthened by the matrimonial alliance with Magadha. His sister was married to Bimbisara and Kasi was given to her as dowry. Subsequently there was a dispute with Ajatasatru. After the end of the conflict, Prasenajit married the daughter of Bimbisara. After the death of this powerful king, Kosala became part of the Magadha.

Magadha

Of all the kingdoms of north India, Magadha emerged powerful and prosperous. It became the nerve centre of political activity in north India. Magadha was endowed by nature with certain geographical and strategic advantages. These made her to rise to imperial greatness. Her strategic position between the upper and lower part of the Gangetic valley was a great advantage. It had a fertile soil. The iron ores in the hills near Rajgir and copper and iron deposits near Gaya added to its natural assets. Her location at the centre of the highways of trade of those days contributed to her wealth. Rajagriha was the capital of Magadha. During the reign of Bimbisara and Ajatasatru, the prosperity of Magadha reached its zenith.

Bimbisara (546 - 494 B.C.)

Bimbisara belonged to the Haryanka dynasty. He consolidated his position by matrimonial alliances. His first matrimonial alliance was with the ruling family of Kosala. He married Kosaladevi, sister of Prasenajit. He was given the Kasi region as dowry which yielded large revenue. Bimbisara married Chellana, a princess of the Licchavi family of Vaisali. This matrimonial alliance secured for him the safety of the northern frontier. Moreover, it facilitated the expansion of Magadha northwards to the borders of Nepal. He also married Khema of the royal house of Madra in central Punjab. Bimbisara also undertook many expeditions and added more territories to his empire. He defeated Brahmadata of Anga and annexed that kingdom. He maintained friendly relations with Avanti. He had also efficiently reorganized the administration of his kingdom.

Bimbisara was a contemporary of both Vardhamana Mahavira and Gautama Buddha. However, both religions claim him as their supporter and devotee. He seems to have made numerous gifts to the Buddhist *Sangha*.

Ajatasatru (494 - 462 B.C.)

The reign of Ajatasatru was remarkable for his military conquests. He fought against Kosala and Vaisali. He won a great success against a formidable confederacy led by the Lichchavis of Vaisali. This had increased his power and prestige. This war lasted for about sixteen years. It was at this time that Ajatasatru realised the strategic importance of the small village, Pataligrama (future Pataliputra). He fortified it to serve as a convenient base of operations against Vaisali.

Buddhists and Jains both claim that Ajatasatru was a follower of their religion. But it is generally believed that in the beginning he was a follower of Jainism and subsequently embraced Buddhism. He is said to have met Gautama Buddha. This scene is also depicted in the sculptures of Barhut. According to the Mahavamsa, he constructed several *chaityas* and *viharas*. He was also instrumental in convening the First Buddhist Council at Rajagriha soon after the death of the Buddha.

The immediate successor of Ajatasatru was Udayin. He laid the foundation of the new capital at Pataliputra situated at the confluence of the two rivers, the Ganges and the Son. Later it became famous as the imperial capital of the Mauryas. Udayin's successors were weak rulers and hence Magadha was captured by Saisunaga. Thus the Haryanka dynasty came to an end and the Saisunaga dynasty came to power.

Saisunaga dynasty

The genealogy and chronology of the Saisunagas are not clear. Saisunaga defeated the king of Avanti which was made part of the Magadhan Empire. After Saisunaga, the mighty empire began to collapse. His successor was Kakavarman or Kalasoka. During his reign the second Buddhist Council was held at Vaisali. Kalasoka was killed by the founder of the Nanda dynasty.

Nandas

The fame of Magadha scaled new heights under the Nanda dynasty. Their conquests went beyond the boundaries of the Gangetic basin and in North India they carved a well-knit and vast empire.

Mahapadma Nanda was a powerful ruler of the Nanda dynasty. He uprooted the *kshatriya* dynasties in north India and assumed the title *ekarat*. The Puranas speak of the extensive conquests made by Mahapadma. The Hathigumpha inscription of Kharavela of Kalinga refers to the conquest of Kalinga by the Nandas. Many historians believe that a considerable portion of the Deccan was also under the control of the Nandas. Therefore, Mahapadma Nanda may be regarded as a great empire builder.

According to the Buddhist tradition, Mahapadma Nanda ruled about ten years. He was succeeded by his eight sons, who ruled successively. The last Nanda ruler was Dhana Nanda. He kept the Magadhan empire intact and possessed a powerful army and enormous wealth. The fabulous wealth of the Nandas is also mentioned by several sources. The enormous wealth of the Nandas is also referred to in the Tamil Sangam work *Ahananuru* by the poet Mamulanar. The flourishing state of agriculture in the Nanda dominions and the general prosperity of the country must have brought to the royal treasury enormous revenue. The oppressive way of tax collection by Dhana Nanda was resented by the people. Taking advantage of this, Chandragupta Maurya and Kautilya initiated a popular movement against the Nanda rule. It was during this time that Alexander invaded India.

PERSIAN AND GREEK INVASIONS

Persian Invasions

Cyrus (558 – 530 B.C.)

Cyrus the Great was the greatest conqueror of the Achaemenian Empire. He was the first conqueror who led an expedition and entered into India. He captured the Gandhara region. All Indian tribes to the west of the Indus river submitted to him and paid tribute. His son Cambyses had no time to pay attention towards India.

Darius I (522 – 486 B.C.)

Darius I, the grandson of Cyrus, conquered the Indus valley in 518 B.C. and annexed the Punjab and Sindh. This region became the 20th Satrapy of his empire. It was the most fertile and populous province of the Achaemenian Empire. Darius sent a naval expedition under Skylas to explore the Indus.

Xerxes (465-456 B.C.)

Xerxes utilized his Indian province to strengthen his position. He deployed Indian infantry and cavalry to Greece to fight his opponents. But they retreated after Xerxes faced a defeat in Greece. After this failure, the Achaemenians could not follow a forward policy in India. However, the Indian province was still under their control. Darius III enlisted Indian soldiers to fight against Alexander in 330 B.C. It is evident that the control of Persians slackened on the eve of Alexander's invasion of India.

Effects of the Persian Invasion

The Persian invasion provided an impetus to the growth of Indo-Iranian commerce. Also, it prepared the ground for Alexander's invasion. The use of the Kharoshti script, a form of Iranian writing became popular in northwestern India and some of

Asoka's edicts were written in that script. We are able to see the influence of Persian art on the art of the Mauryas, particularly the monolithic pillars of Asoka and the sculptures found on them. The very idea of issuing edicts by Asoka and the wording used in the edicts are traced to Iranian influence. In short, the Iranian connection with India proved more fruitful than the short-lived Indo-Macedonian contact.

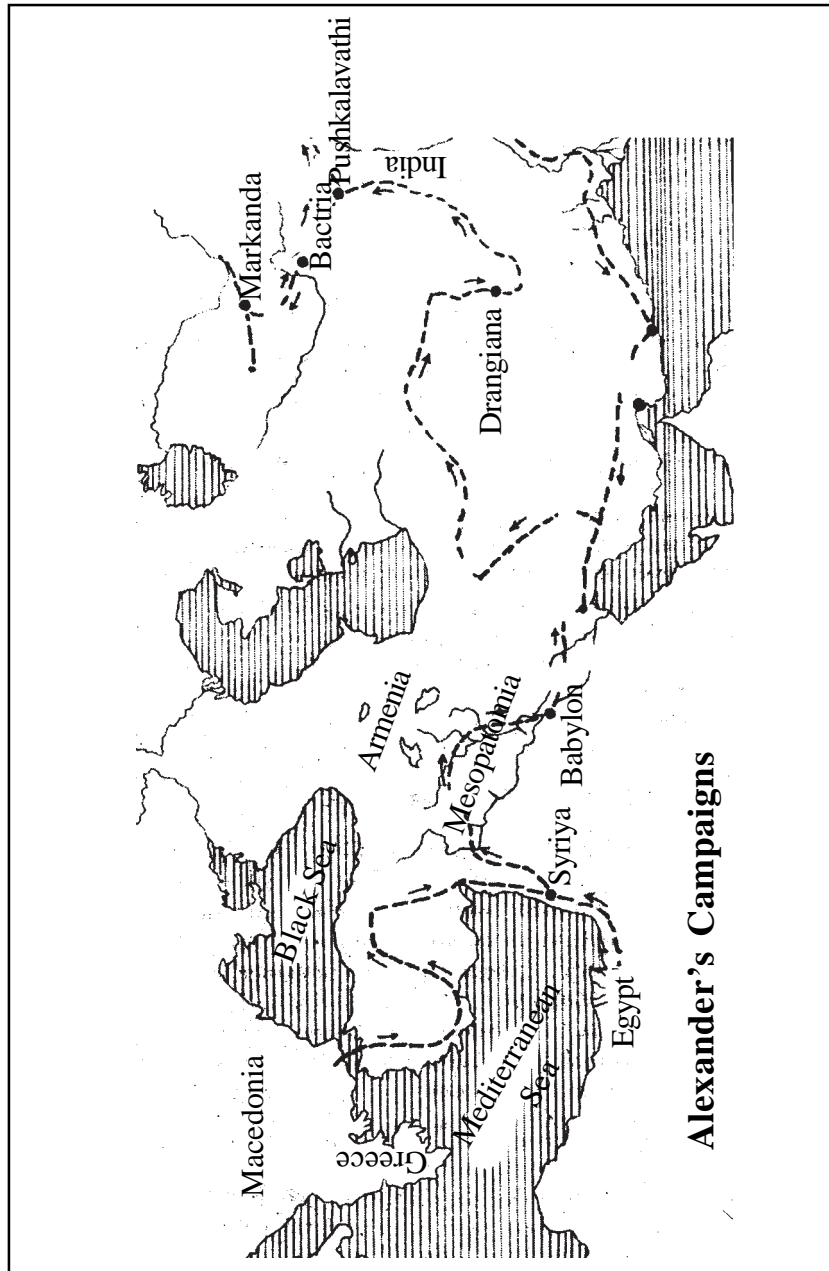
Alexander's Invasion of India (327-325 B.C.)

Political Condition on the eve of Alexander's Invasion

After two centuries of the Persian invasion, Alexander from Macedonia invaded India. On the eve of his invasion, there were a number of small kingdoms in northwestern India. The leading kings were Ambhi of Taxila, the ruler of Abhisara and Porus who ruled the region between the rivers of Jhelum and Chenab. There were many republican states like Nysa. In short, the northwestern India remained the most disunited part of India and the rulers were fighting with one another. They never come together against common enemy. Yet, it was not easy for Alexander to overcome so many sources of opposition.

Causes of the Invasion

Alexander ascended the throne of Macedonia after the death of his father Philip in 334 B.C. He conquered the whole of Persia by defeating Darius III in the battle of Arbela in 330 B.C. He also aimed at further conquest eastwards and wanted to recover the lost Persian Satrapy of India. The writings of Greek authors like Herodotus about the fabulous wealth of India attracted Alexander. Moreover, his interest in geographical enquiry and love of natural history urged him to undertake an invasion of India. He believed that on the eastern side of India there was the continuation of the sea, according the geographical knowledge of his period. So, he



thought that by conquering India, he would also conquer the eastern boundary of the world.

Battle of Hydaspes

In 327 B.C. Alexander crossed the Hindukush Mountains and spent nearly ten months in fighting with the tribes. He crossed the Indus in February 326 B.C. with the help of the bridge of boats. He was warmly received by Ambhi, the ruler of Taxila. From there Alexander sent a message to Porus to submit. But Porus refused and decided to fight against Alexander. Then Alexander marched from Taxila to the banks of the river Hydaspes (Jhelum). On the other side of the river he saw the vast army of Porus. As there were heavy floods in the river, Alexander was not able to cross it. After a few days, he crossed the river and the famous battle of Hydaspes was fought on the plains of Karri. It was a well-contested battle. Although Porus had a strong army, he lost the battle. Alexander was impressed by the courage and heroism of this Indian prince, treated him generously and reinstated him on his throne.

Alexander continued his march as far as the river Beas encountering opposition from the local tribes. He wanted to proceed still further eastwards towards the Gangetic valley. But he could not do so because his soldiers refused to fight. Hardships of prolonged warfare made them tired and they wanted to return home. Alexander could not persuade them and therefore decided to return. He made arrangements to look after his conquered territories in India. He divided the whole territory from the Indus to the Beas into three provinces and put them under his governors. His retreat began in October 326 B.C. and the return journey was not free from ordeals. Many republican tribes attacked his army. Anyhow he managed to reach beyond the Indus. On his way he reached Babylon where he fell seriously ill and died in 323 B.C.

Effects of Alexander's invasion

The immediate effect of Alexander's invasion was that it encouraged political unification of north India under the Mauryas. The system of small independent states came to an end. Alexander's invasion had also paved the way for direct contact between India and Greece. The routes opened by him and his naval explorations increased the existing facilities for trade between India and West Asia. However, his aim of annexing the northwestern India to his empire was not fulfilled due his premature death. His authority in the Indus valley was a short-lived one because of the expansion of Mauryan Empire under Chandragupta Maurya.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. The rise of Magadha and the different dynasties ruled over it.*
- 2. The achievements of Bimbisara, Mahapadma Nanda and other kings.*
- 3. Persian invasions and their occupation of northwest India.*
- 4. Effects of Persian invasion and occupation.*
- 5. Causes and course of Alexander's invasion of India.*
- 6. Effects of Alexander's invasion.*

MODEL QUESTIONS

I. Choose the correct answer.

- The capital of Magadha was
(a) Rajagriha (b) Ujjain
(c) Kosala (d) Kausambi
- Nanda dynasty was preceded by
(a) Mauryas (b) Sisunagas
(c) Haryankas (d) Guptas

II. Fill in the blanks.

- Ajatasatru belonged to dynasty.
- The last ruler of Nanda dynasty was
- The second Buddhist Council was held at
- Alexander died at in the year

III. Match the following.

- | | |
|---------------|------------|
| 1. Udayana | a) Kosala |
| 2. Pradyota | b) Avanti |
| 3. Prasenajit | c) Magadha |
| 4. Bimbisara | d) Vatsa |

IV. Find out the correct statement. One statement alone is right.

- Alexander defeated Porus and annexed his kingdom.
- Alexander defeated Porus and treated him generously.
- Alexander could not win the army of Porus.
- Alexander defeated Ambhi of Taxila with the help of Porus.

V. State whether the following statements are true or False.

1. Xerxes was the first Greek conqueror to enter into India.
2. The battle of Hydaspes was fought on the Karri plain.
3. Alexander annexed some portions of Gangetic valley before his departure.

VI. Write short notes (Any three points).

1. Sixteen Mahajanapadas.
2. Cyrus
3. Battle of Hydaspes.
4. Effects of Alexander's invasion.

VII. Answer briefly (100 words).

1. Write briefly the achievements of Bimbisara.
2. Assess the impact of Persian invasions on India.

VIII. Answer in detail (200 words).

1. Describe the rise of Magadha and the achievements of its rulers.
2. Give an account of Alexander's invasion of India.

LESSON 6

THE MAURYAN EMPIRE

Learning Objectives

Students will acquire knowledge about

1. *The sources for the study of the Mauryas.*
2. *Chandragupta Maurya and his achievements.*
3. *Asoka and his achievements and the spread of Asoka's Dhamma.*
4. *The salient features of the Mauryan administration.*
5. *Art and architecture of the Mauryas.*
6. *Causes for the decline of the Mauryan empire.*

The foundation of the Mauryan Empire opens a new era in the history of India. For the first time, the political unity was achieved in India. Moreover, the history writing has also become clear from this period due to accuracy in chronology and sources. Besides plenty of indigenous and foreign literary sources, a number of epigraphical records are also available to write the history of this period.

Literary Sources

Kautilya's Arthasastra

This book in Sanskrit was written by Kautilya, a contemporary of Chandragupta Maurya. Kautilya was also called 'Indian Machiavelli'. The manuscript of Arthasastra was first discovered by R. Shama Sastri in 1904. The Arthasastra contains 15 books

and 180 chapters but it can be divided into three parts: the first deals with the king and his council and the departments of government; the second with civil and criminal law; and the third with diplomacy and war. It is the most important literary source for the history of the Mauryas.

Visakadatta's Mudrarakshasa

The Mudrarakshasa written by Visakadatta is a drama in Sanskrit. Although written during the Gupta period, it describes how Chandragupta with the assistance of Kautilya overthrew the Nandas. It also gives a picture on the socio-economic condition under the Mauryas.

Megasthenes' Indica

Megasthenes was the Greek ambassador in the court of Chandragupta Maurya. His book Indica has survived only in fragments. Yet, his account gives details about the Mauryan administration, particularly the administration of the capital city of Pataliputra and also the military organization. His picture on contemporary social life is notable. Certain unbelievable information provided by him has to be treated with caution.

Other Literature

Apart from these three important works, the Puranas and the Buddhist literature such as Jatakas provide information on the Mauryas. The Ceylonese Chronicles Dipavamsa and Mahavamsa throw light on the role Asoka in spreading Buddhism in Sri Lanka.

Archaeological Sources

Edicts of Asoka

The inscriptions of Asoka were first deciphered by James Prinsep in 1837. They are written in Pali language and in some

places Prakrit was used. The Brahmi script was employed for writing. In the northwestern India Asokan inscriptions were found in Karoshti script. There are fourteen Major Rock Edicts. The two Kalinga Edicts are found in the newly conquered territory. The major pillar Edicts were erected in important cities. There are minor Rock Edicts and minor pillar Edicts. These Edicts of Asoka deal with Asoka's Dhamma and also instructions given to his officials. The XIII Rock Edict gives details about his war with Kalinga. The Pillar Edict VII gives a summary of his efforts to promote the Dhamma within his kingdom. Thus the Asokan inscriptions remain valuable sources for the study of Asoka and the Mauryan Empire.

POLITICAL HISTORY OF THE MAURYAS

Chandragupta Maurya (322 – 298 B.C.)

Chandragupta Maurya was the founder of the Mauryan Empire. He, at the young age of 25, captured Pataliputra from the last ruler of the Nanda dynasty, Dhanananda. In this task he was assisted by Kautilya, who was also known as Chanakya or Vishnugupta. After firmly establishing his power in the Gangetic valley, he marched to the northwest and subdued the territories up to the Indus. Then he moved to central India and occupied the region north of Narmada river.

In 305 B.C., he marched against Selukas Niketar, who was Alexander's General controlling the northwestern India. Chandragupta Maurya defeated him and a treaty was signed. By this treaty, Selukas Niketar ceded the trans-Indus territories – namely Aria, Arakosia and Gedrosia – to the Mauryan Empire. He also gave his daughter in marriage to the Mauryan prince. Chandragupta made a gift of 500 elephants to Selukas. Megasthenes was sent to the Mauryan court as Greek ambassador.

Chandragupta embraced Jainism towards the end of his life and stepped down from the throne in favour of his son Bindusara. Then he went to Sravana Belgola, near Mysore along with Jain monks led by Bhadrabhagu and starved himself to death.

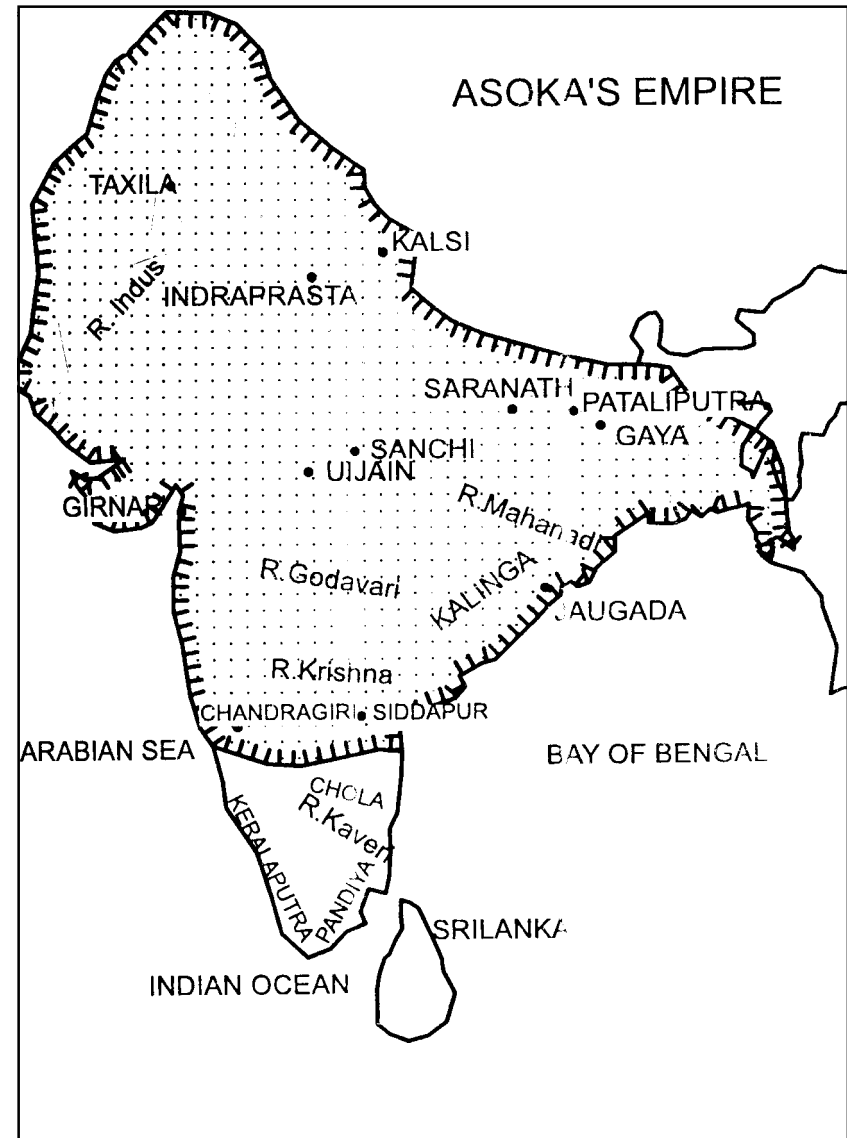
Bindusara (298 – 273 B.C.)

Bindusara was called by the Greeks as “Amitragatha” meaning slayer of enemies. He is said to have conquered the Deccan up to Mysore. Taranatha, the Tibetan monk states that Bindusara conquered 16 states comprising ‘the land between the two seas’. The Sangam Tamil literature also confirms the Mauryan invasion of the far south. Therefore, it can be said that the Mauryan Empire under Bindusara extended up to Mysore.

Bindusara received Deimachus as ambassador from the Syrian king Antiochus I. Bindusara wrote to Antiochus I asking for sweet wine, dried figs and a sophist. The latter sent all but a sophist because the Greek law prohibited sending a sophist. Bindusara supported the Ajivikas, a religious sect. Bindusara appointed his son Asoka as the governor of Ujjain.

Asoka the Great (273 – 232 B.C.)

There is little information regarding the early life of Asoka. He acted as Governor of Ujjain and also suppressed a revolt in Taxila during his father Bindusara’s reign. There was an interval of four years between Asoka’s accession to the throne (273 B.C.) and his actual coronation (269 B.C.). Therefore, it appears from the available evidence that there was a struggle for the throne after Bindusara’s death. The Ceylonese Chronicles, Dipavamsa and Mahavamsa state that Asoka captured power after killing his ninety nine brothers including the his elder brother Susima. The youngest brother Tissa was spared. But according to Taranatha of Tibet, Asoka killed only six of his brothers. Asoka’s Edict also refers to



his brothers acting as officers in his administration. However, it is clear that the succession of Asoka was a disputed one.

The most important event of Asoka's reign was his victorious war with Kalinga in 261 B.C. Although there is no detail about the cause and course of the war, the effects of the war were described by Asoka himself in the Rock edict XIII: "A hundred and fifty thousand were killed and many times that number perished..." After the war he annexed Kalinga to the Mauryan Empire. Another most important effect of the Kalinga war was that Asoka embraced Buddhism under the influence of Buddhist monk, Upagupta.

Asoka and Buddhism

According to some scholars, his conversion to Buddhism was gradual and not immediate. About 261 B.C. Asoka became a Sakya Upasaka (lay disciple) and two and a half years later, a Bikshu (monk). Then he gave up hunting, visited Bodhi-Gaya, and organized missions. He appointed special officers called Dharma Mahamatras to speed up the progress of Dhamma. In 241 B.C., he visited the birth place of Buddha, the Lumbini Garden, near Kapilavastu. He also visited other holy places of Buddhism like Sarnath, Sravasti and Kusinagara. He sent a mission to Sri Lanka under his son Mahendra and daughter Sangamitra who planted there the branch of the original Bodhi tree. Asoka convened the Third Buddhist Council at Pataliputra in 240 B.C. in order to strengthen the *Sangha*. It was presided over by Moggaliputta Tissa.

Extent of Asoka's Empire

Asoka's inscriptions mention the southernmost kingdoms – Cholas, Pandyas, Satyaputras and Keralaputras – as border-states. Therefore these states remained outside the Mauryan Empire. According to Rajatarangini, Kashmir was a part of the Mauryan Empire. Nepal was also within the Mauryan empire. The

northwestern frontier was already demarcated by Chandragupta Maurya.

Asoka's Dhamma

Although Asoka embraced Buddhism and took efforts to spread Buddhism, his policy of Dhamma was a still broad concept. It was a way of life, a code of conduct and a set of principles to be adopted and practiced by the people at large. His principles of Dhamma were clearly stated in his Edicts. The main features of Asoka's Dhamma as mentioned in his various Edicts may be summed as follows:

1. Service to father and mother, practice of ahimsa, love of truth, reverence to teachers and good treatment of relatives.
2. Prohibition of animal sacrifices and festive gatherings and avoiding expensive and meaningless ceremonies and rituals.
3. Efficient organization of administration in the direction of social welfare and maintenance of constant contact with people through the system of Dhammayatras.
4. Humane treatment of servants by masters and prisoners by government officials.
5. Consideration and non-violence to animals and courtesy to relations and liberality to Brahmins.
6. Tolerance among all the religious sects.
7. Conquest through Dhamma instead of through war.

The concept of non-violence and other similar ideas of Asoka's Dhamma are identical with the teachings of Buddha. But he did not equate Dhamma with Buddhist teachings. Buddhism remained his personal belief. His Dhamma signifies a general code of conduct. Asoka wished that his Dhamma should spread through all social levels.

Estimate of Asoka

Asoka was “the greatest of kings” surpassing Alexander the Great and Julius Caesar and other renowned Emperors of the world. According to H.G. Wells “Amidst the tens and thousands of names of monarchs that crowd the columns of history, the name of Asoka shines and shines almost alone, a star”. Asoka was true to his ideals. He was not a dreamer but a man of practical genius. His Dhamma is so universal that it appeals to humanity even today. He was an example in history for his benevolent administration and also for following the policy of non-aggression even after his victory in the war. His central ideal was to promote the welfare of humanity.

Later Mauryas

Asoka’s death in 232 B.C. was followed by the division of the Mauryan Empire into two parts – western and eastern. The western part was ruled by Kunala, son of Asoka and the eastern part by Dasaratha, one of the grand sons of Asoka. Due to the Bactrian invasions, the western part of the empire collapsed. The eastern part was intact under Samprati successor of Dasaratha. The last Mauryan king was Brihatratha, who was assassinated by Pushyamitra Sunga.

Mauryan Administration

Central Government

The ascendancy of the Mauryas had resulted in the triumph of monarchy in India. Other systems like republics and oligarchies that were prevalent in the pre-Mauryan India had collapsed. Although Kautilya the foremost political theorist of ancient India supported the monarchical form of government, he did not stand for royal absolutism. He advocated that the king should take the advice of his ministry in running the administration. Therefore, a council of ministers called Mantriparishad assisted the king in administrative

matters. It consisted of Purohita, Mahamantri, Senapati and Yuvaraja. There were civil servants called Amatyas to look after the day-to-day administration. These officers were similar to the IAS officers of independent India. The method of selection of Amatyas was elaborately given by Kautilya. Asoka appointed Dhamma Mahamatras to supervise the spread of Dhamma. Thus the Mauryan state had a well organized civil service.

Revenue Department

Samharta, the chief of the Revenue Department, was in charge of the collection of all revenues of the empire. The revenues came from land, irrigation, customs, shop tax, ferry tax, forests, mines and pastures, license fee from craftsmen, and fines collected in the law courts. The land revenue was normally fixed as one sixth of the produce. The main items of expenditure of the state related to king and his household, army, government servants, public works, poor relief, religion, etc.

Army

The Mauryan army was well organized and it was under the control of Senapati. The salaries were paid in cash. Kautilya refers to the salaries of different ranks of military officers. According to Greek author Pliny, the Mauryan army consisted of six lakh infantry, thirty thousand cavalry, nine thousand elephants and eight thousand chariots. In addition to these four wings, there were the Navy and Transport and Supply wings. Each wing was under the control of Adyakshas or Superintendents. Megasthenes mentions six boards of five members each to control the six wings of the military.

Department of Commerce and Industry

This department had controlled the retail and wholesale prices of goods and tried to ensure their steady supply through its officers called Adyakshas. It also controlled weights and measures, levied custom duties and regulated foreign trade.

Judicial and Police Departments

Kautilya mentions the existence of both civil and criminal courts. The chief justice of the Supreme Court at the capital was called Dharmathikarin. There were also subordinate courts at the provincial capitals and districts under Amatyas. Different kinds of punishment such as fines, imprisonment, mutilation and death were given to the offenders. Torture was employed to extract truth. Police stations were found in all principal centres. Both Kautilya and Asokan Edicts mention about jails and jail officials. The Dhamma Mahamatras were asked by Asoka to take steps against unjust imprisonment. Remission of sentences is also mentioned in Asoka's inscriptions.

Census

The taking of Census was regular during the Mauryan period. The village officials were to number the people along with other details like their caste and occupation. They were also to count the animals in each house. The census in the towns was taken by municipal officials to track the movement of population both foreign and indigenous. The data collected were cross checked by the spies. The Census appears to be a permanent institution in the Mauryan administration.

Provincial and Local Administration

The Mauryan Empire was divided into four provinces with their capitals at Taxila, Ujjain, Suvarnagiri and Kalinga. The provincial governors were mostly appointed from the members of royal family. They were responsible the maintenance of law and order and collection of taxes for the empire. The district administration was under the charge of Rajukas, whose position and functions are similar to modern collectors. He was assisted by Yuktas or subordinate officials. Village administration was in the

hands of Gramani and his official superior was called Gopa who was in charge of ten or fifteen villages.

Both Kautilya and Megasthenes provided the system of Municipal administration. Arthasastra contains a full chapter on the role of Nagarika or city superintendent. His chief duty was to maintain law and order. Megasthenes refers to the six committees of five members each to look after the administration of Pataliputra. These committees looked after: 1. Industries 2. Foreigners 3. Registration of birth and deaths 4. Trade 5. Manufacture and sale of goods 6. Collection of sales tax.

Mauryan Art and Architecture

The monuments before the period of Asoka were mostly made of wood and therefore perished. The use of stone started from the time of Asoka. Even of the numerous monuments of Asoka, only a few have remained. His palace and monasteries and most of his stupas have disappeared. The only remaining stupa is at Sanchi. The artistic remains of the Mauryan period can be seen in the following heads:

Pillars

The pillars erected by Asoka furnish the finest specimen of the Mauryan art. Asokan pillars with inscriptions were found in places like Delhi, Allahabad, Rumindai, Sanchi and Saranath. Their tops were crowned with figures of animals like lion, elephant and bull. The Saranath pillar with four lions standing back to back is the most magnificent. The Indian government adopted this capital with some modifications as its state emblem.



Saranath Pillar

Stupas

Asoka built a number of stupas throughout his empire but majority of them were destroyed during foreign invasions. Only a few have survived. The best example is the famous Sanchi stupa with massive dimensions. It was originally built with bricks but later enlarged after the time of Asoka.



SANCHI STUPA



Four Lions

Caves

The caves presented to the Ajivikas by Asoka and his son Dasaratha remain important heritage of the Mauryas. Their interior walls are polished like mirror. These were meant to be residences of monks. The caves at Barabar hills near Bodh Gaya are wonderful pieces of Mauryan architecture.

Causes for the Decline of the Mauryas

The causes for the decline of the Mauryan empire have been widely debated by scholars. The traditional approach attributes the decline to Asoka's policies and his weak successors. Another approach holds the inadequate political and economic institutions to sustain such a vast empire.

It was said that Asoka's pro-Buddhist policies antagonized the Brahmins who brought about a revolution led by Pushyamitra Sunga. But Asoka was never acted against Brahmins. That Asoka's policy of non-violence reduced the fighting spirit of his army was another charge against him. But Asoka had never slackened his control over his empire despite following a pacifist policy. Therefore

solely blaming Asoka for the decline of the Mauryan empire may not be correct because Asoka was more a pragmatist than an idealist.

There are multiple causes for the decline of the Mauryan empire such as weak successors, partition of empire and administrative abuses after Asoka's reign. The combination of these factors speeded up the breakup of the Mauryan empire and facilitated Pushyamitra Sunga to drive away the Mauryan power and establish the Sunga dynasty.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. The literary and epigraphical sources for the study of the Mauryas.*
- 2. The accession of Chandragupta Maurya and his achievements.*
- 3. Bindusara's military achievements.*
- 4. Asoka's spread of Dhamma through various means such as issuing Edicts and appointing officers like Dhamma Mahamatras.*
- 5. The salient features of the Mauryan art such as pillars, caves and stupas.*
- 6. Causes for the decline of the Mauryan empire.*

MODEL QUESTIONS

I. Choose the correct answer.

- The details of Asoka's war with Kalinga is given in the
(a) Kalinga Edict (b) XIII Rock Edict
(c) Saranath Pillar (d) Arthasastra
- The language mostly employed in the Edicts of Asoka is
(a) Pali (b) Sanskrit
(c) Karoshti (d) Brahmi

II. Fill in the blanks.

- The Asokan Edicts were first deciphered by
- The last Mauryan king was
- Asoka embraced Buddhism under the influence of
- The state emblem of India was adopted from pillar.

III. Match the following.

- | | |
|---------------------|---------------------------|
| 1. Dharmamahamatras | a) Village administration |
| 2. Gopa | b) Revenue administration |
| 3. Nagarika | c) Spread of Dhamma |
| 4. Samharta | d) City administration |

IV. Find out the correct statement. One statement alone is right.

- The first part of Kautilya's Arthasastra tells about war and diplomacy.
- Visakadatta's Mudrarakshasa was written in the style of drama.

- The Indika written by Megasthenes gives details about the Kalinga War.
- Asoka's Edicts provide information on the decline of the Mauryan empire.

V. State whether the following statements are true or False.

- Chandragupta Maurya became a follower of Buddhism at the end of his reign.
- Tamil Nadu was included in the Mauryan empire.
- Asoka presented caves to the Ajivikas.
- Pushyamitra Sunga put an end to the Mauryan rule.

VI. Write short notes (Any three points).

- Kautilya's Arthasastra.
- Kalinga War.
- Megasthenes.
- Bindusara.

VII. Answer briefly (100 words).

- Write a note on the achievements of Chandragupta Maurya.
- Mention the efforts taken by Asoka for the spread of Buddhism.
- Assess the significance of the Mauryan art.
- Analyse the causes for the decline of the Mauryan empire.

VIII. Answer in detail (200 words).

- Give an account of Asoka's achievements and his policy of Dhamma.
- Write in detail the salient features of the Mauryan administration.

LESSON 7

POST-MAURYAN INDIA

Learning Objectives

Students will acquire knowledge about

- 1. The Sunga rule and its importance.*
- 2. The Satavahana rule and their contributions to culture.*
- 3. The Sakas and Bactrians.*
- 4. Kanishka and his achievements.*
- 5. Gandhara art and its salient features.*

After the death of Asoka, his successors were not able to keep the vast Mauryan Empire intact. The provinces started declaring their independence. The northwest India slipped out of the control of the Mauryas and a series of foreign invasions affected this region. Kalinga declared its independence and in the further south the Satavahanas established their independent rule. As a result, the Mauryan rule was confined to the Gangetic valley and it was soon replaced by the Sunga dynasty.

Sungas

The founder of the Sunga dynasty was Pushyamitra Sunga, who was the commander-in-chief under the Mauryas. He assassinated the last Mauryan ruler and usurped the throne. The most important challenge to the Sunga rule was to protect north India against the invasions of the Bactrian Greeks from the northwest. The Greeks advanced up to Pataliputra and occupied it for sometime. However, Pushyamitra succeeded in regaining the lost

territory. He also fought a campaign against Kharavela of Kalinga who invaded north India.

Pushyamitra was a staunch follower of Brahmanism. He performed two asvamedha sacrifices. Buddhist sources refer him as a persecutor of Buddhism. But there is enough evidence to show that Pushyamitra patronised Buddhist art. During his reign the Buddhist monuments at Bharhut and Sanchi were renovated and further improved.

After the death of Pushyamitra, his son Agnimitra became the ruler. The last Sunga ruler was Devabhuti, who was murdered by his minister Vasudeva Kanva, the founder of the Kanva dynasty. The Kanva dynasty ruled for 45 years. After the fall of the Kanvas, the history of Magadha was a blank until the establishment of the Gupta dynasty.

The rule of the Sungas was important because they defended the Gangetic valley from foreign invasions. In the cultural sphere, the Sungas revived Brahmanism and horse sacrifice. They also promoted the growth of Vaishnavism and the Sanskrit language. In short, the Sunga rule was a brilliant anticipation of the golden age of the Guptas.

Satavahanas

In the Deccan, the Satavahanas established their independent rule after the decline of the Mauryas. Their rule lasted for about 450 years. They were also known as the Andhras. The Puranas and inscriptions remain important sources for



COINS OF SATAVAHANAS

the history of Satavahanas. Among the inscriptions, the Nasik and Nanaghad inscriptions throw much light on the reign of Gautamiputra Satakarni. The coins issued by the Satavahanas are also helpful in knowing the economic conditions of that period.

The founder of the Satavahana dynasty was Simuka. He was succeeded by Krishna, who extended the kingdom up to Nasik in the west. The third king was Sri Satakarni. He conquered western Malwa and Berar. He also performed asvamedha sacrifices. The seventeenth king of the Satavahana dynasty was Hala. He reigned for a period of five years. Hala became famous for his book Gathasaptasati, also called Sattasai. It contains 700 verses in Prakrit language.

The greatest ruler of the Satavahana dynasty was Gautamiputra Satakarni. He ruled for a period of 24 years from 106 to 130 A.D. His achievements were recorded in the Nasik inscription by his mother Gautami Balasri. Gautamiputra Satakarni captured the whole of Deccan and expanded his empire. His victory over Nagapana, the ruler of Malwa was remarkable. He patronized Brahmanism. Yet, he also gave donations to Buddhists.

Gautamiputra Satakarni was succeeded by his son Vashishtaputra Pulamayi. He extended the Satavahana power up to the mouth of the Krishna river. He issued coins on which the image of ships was inscribed. They reveal the naval power and maritime trade of the Satavahanas. The last great ruler of Satavahanas was Yajna Sri Satakarni.

Economic Condition

There was a remarkable progress in the fields of trade and industry during the Satavahana rule. Merchants organized guilds to increase their activities. The craft guilds organized by different craftsmen such as potters, weavers and oil pressers also came into existence. Silver coins called Karshapanas were used for trade. The Satavahana period also witnessed overseas commercial activity. Ptolemy mentions many ports in the Deccan. The greatest port of the Satavahanas was Kalyani on the west Deccan. Gandakasela and Ganjam on the east coast were the other important seaports.

Cultural Contributions

The Satavahanas patronized Buddhism and Brahmanism. They built chaityas and viharas. They also made grants of villages and lands to Buddhist monks. Vashishtaputra Pulamayi repaired the old Amaravathi stupa. Their architecture in Nagarjunakonda was also notable. Brahmanism was revived by the Satavahanas along with the performance of asvamedha and rajasuya sacrifices. They also patronized the Prakrit language and literature. Hala's Sattasai is an excellent piece of Prakrit literature.

Foreign Invasions of Northwest India

Bactrians

Bactria and Parthia became independent from the Syrian empire in the middle of the third century B.C. Demetrius, the Greek ruler of Bactria invaded Afghanistan and Punjab and occupied them. From Taxila, he sent two of his commanders, Appolodotus and Menander for further conquests. Appolodotus conquered the Sindh and marched up to Ujjain. Menander extended his rule up to Mathura and from there he made attempts to capture Pataliputra. But he was stopped by the army of Vasumitra, the grandson of Pushyamitra Sunga.

Menander was also known as Milinda and the capital of his kingdom was Sakala (Sialcot). He evinced much interest in Buddhism and his dialogues with the Buddhist monk Nagasena was compiled in the Pali work, Milindapanho (Questions of Milinda). He also embraced Buddhism. A Greek ambassador Heliodorus became a Vaishnavite and erected the Garuda Pillar at Besnagar. The Greek influence in India lasted for more than a century after the death Menander.

Sakas

The Sakas or the Scythians attacked Bactria and Parthia and captured them from the Greek rulers. Following the footsteps of the Greeks, the Sakas gradually extended their rule over northwestern India. There were two different groups of Sakas – the Northern Satraps ruling from Taxila and the Western satraps ruling over Maharashtra.

The founder the Saka rule in India in the first century B.C. was Maues. His son and successor was Azes I, who was considered to be the founder of the Vikrama era.

Sakas rulers of Taxila were overthrown by the Parthians.

Kushanas

The Kushanas were a branch of Yuchi tribe, whose original home was central Asia. They first came to Bactria displacing the Sakas. Then they gradually moved to the Kabul valley and seized the Gandhara region. The founder of the Kushana dynasty was Kujula Kadphises or Kadphises I. He occupied the Kabul valley and issued coins in his name. His son Wima Kadphises or Kadphises II conquered the whole of northwestern India as far as Mathura. He issued gold coins with high-sounding titles like the 'Lord of the Whole World'. He was a devotee of Lord Siva.



**Gold Conins of
Kushanas**

Kanishka (78 – 120 A.D.)

Kanishka was the most important ruler of the Kushana dynasty. He was the founder of the Saka era which starts from 78 A.D. He was not only a great conqueror but also a patron of religion and art.

Kanishka's Conquests

At the time of his accession his empire included Afghanistan, Gandhara, Sind and Punjab. Subsequently he conquered Magadha and extended his power as far as Pataliputra and Bodh Gaya. According to Kalhana, Kanishka invaded Kashmir and occupied it. His coins are found in many places like Mathura, Sravasti, Kausambi and Benares and therefore, he must have conquered the greater part of the Gangetic plain.



**Headless statue
of Kanishka**

He also fought against the Chinese and acquired some territories from them. During the first expedition he was defeated by the Chinese general Pancho. He undertook a second expedition in which he was successful and he scored a victory over Panyang, the son of Pancho. Kanishka annexed the territories of Kashgar, Yarkand and Khotan into his empire.

The empire of Kanishka was a vast one extending from Gandhara in the west to Benares in the east, and from Kashmir in the north to Malwa in the south. His capital was Purushapura or modern day Peshawar. Mathura was another important city in his empire.

Kanishka and Buddhism

Kanishka embraced Buddhism in the early part of his reign. However, his coins exhibit the images of not only Buddha but also Greek and Hindu gods. It reflects the Kanishka's toleration towards other religions. In the age of Kanishka the Mahayana Buddhism came into vogue. It is different in many respects from the religion taught by the Buddha and propagated by Asoka. The Buddha came to be worshipped with flowers, garments, perfumes and lamps. Thus

image worship and rituals developed in Mahayana Buddhism.

Kanishka also sent missionaries to Central Asia and China for the propagation of the new faith. Buddhist chaityas and viharas were built in different places. He patronised Buddhist scholars like Vasumitra, Asvagosha and Nagarjuna. He also convened the Fourth Buddhist Council to discuss matters relating to Buddhist theology and doctrine. It was held at the Kundalavana monastery near Srinagar in Kashmir under the presidentship of Vasumitra. About 500 monks attended the Council. The Council prepared an authoritative commentary on the Tripitakas and the *Mahayana* doctrine was given final shape. Asvagosha was a great philosopher, poet and dramatist. He was the author of *Buddhacharita*. Nagarjuna from south India adorned the court of Kanishka. The famous physician of ancient India Charaka was also patronized by him.

Gandhara Art

The home of the Gandhara school of art is the territory in and around Peshawar in northwestern India. The best of the Gandhara sculpture was produced during the first and second centuries A.D. It originated during the reign of Indo-Greek rulers but the real patrons of this school of art were the Sakas and the Kushanas, particularly Kanishka. Gandhara art was a blend of Indian and Graeco-Roman elements. Specimens of Gandhara sculpture have been found in Taxila, Peshawar and in several places of northwest India. The Gandhara school made sculptures of the Buddha in various sizes, shapes and postures. The reliefs depict Buddha's birth, his renunciation and his preaching. The salient features of Gandhara art are:



REPRESENTATION OF
THE BUDDHA IN
GANDHARA ART

- Moulding human body in a realistic manner with minute attention to physical features like muscles, moustache and curly hair.
- Thick drapery with large and bold fold lines.
- Rich carving, elaborate ornamentation and symbolic expressions.
- The main theme was the new form of Buddhism – Mahayanism – and the evolution of an image of Buddha.

A large number of monasteries were also built from first to fourth centuries A.D. Ruins of about fifteen monasteries were found in and around Peshawar and Rawalpindi. The Buddhist stupas erected during this period had Graeco-Roman architectural impact. The height of the stupa was raised and ornamentation was added to the structure of the stupa. These changes made the stupa more attractive.

Mathura School of Art

The school of art that developed at Mathura in modern Uttar Pradesh is called the Mathura art. It flourished in the first century A.D. In its early phase, the Mathura school of art developed on indigenous lines. The Buddha images exhibit the spiritual feeling in his face which was largely absent in the Gandhara school. The Mathura school also carved out the images of Siva and Vishnu along with their consorts Parvathi and Lakshmi. The female figures of yakshinis and apsaras of the Mathura school were beautifully carved.

Successors of Kanishka and end of Kushana Rule

The successors of Kanishka ruled for another one hundred and fifty years. Huvishka was the son of Kanishka and he kept the empire intact. Mathura became an important city under his rule.

Like Kanishka he was also a patron of Buddhism. The last important Kushana ruler was Vasudeva. The Kushana empire was very much reduced in his rule. Most of his inscriptions are found in and around Mathura. He seems to have been a worshipper of Siva. After Vasudeva, petty Kushan princes ruled for sometime in northwestern India.

Learning Outcome

After learning this lesson the students will be able to explain

1. *The reign of Pushyamitra and the importance of Sunga rule.*
2. *The Satavahana rule and Gautami Putra Satakarni's achievements.*
3. *The socio-economic conditions of the Satavahana period and also their cultural contributions.*
4. *Kanishka and his military achievements.*
5. *The role of Kanishka in the spread of Mahayana Buddhism.*
6. *The salient features of the Gandhara art and also Mathura art.*

MODEL QUESTIONS

I. Choose the correct answer.

1. The Sungas were succeeded by
 (a) Mauryas (b) Kushanas
 (c) Kanvas (d) Satavahanas
2. Nasik inscription describes the achievements of
 (a) Pushyamitra Sunga (b) Gautamiputra Satakarni
 (c) Kanishka (d) Menander
3. The author of Buddhacharita was
 (a) Nagarjuna (b) Asvagosha
 (c) Vasumitra (d) Nagasena

II. Fill in the blanks.

1. The founder of the Satavahana dynasty was
2. The famous Prakrit book Sattasai was written by
3. was considered to be the founder of the Vikrama era.
4. Saka era was founded by in the year
5. The Garuda pillar at Besnagar was erected by
6. The Chinese General who was defeated by Kanishka was

III. Match the following.

- | | |
|----------------|----------------------|
| 1. Sakala | a) Azes I |
| 2. Purushapura | b) Pushyamitra Sunga |
| 3. Pataliputra | c) Menander |
| 4. Taxila | d) Kanishka |

IV. Find out the correct statement. One statement alone is right.

- The Sungas promoted the Sanskrit language.
- The Satavahanas patronized Telugu language.
- The Mahayana Buddhism adopted Pali as its language.
- The Mathura school of art developed on Indo-Greek style.

V. State whether the following statements are True or False.

- The Sungas revived Brahmanism and horse sacrifice.
- Menander was a Bactrian ruler.
- Nasik was a great port on the east coast during the rule of Satavahanas.
- Gandhara art was a blend of Indian and Graeco-Roman elements.

VI. Write short notes (Any three points).

- Gautamiputra Satakarni.
- Menander.
- Asvagosha.
- Mathura School of art.

VII. Answer briefly (100 words).

- Assess the importance of the rule of Sungas.
- Mention the cultural contributions of Satavahanas.
- Examine the salient features of the Gandhara art.

VIII. Answer in detail (200 words).

- Give an account of the history of the Satavahanas.
- Assess the achievements of Kanishka.

LESSON 8 SANGAM AGE

Learning Objectives

Students will acquire knowledge about

- The Sangam literature and other sources for the Sangam period.*
- The political history of the Sangam period.*
- The Sangam polity and society.*
- Religion and the position of women in the Sangam period.*
- The economic condition of the Sangam age.*

The Sangam Age constitutes an important chapter in the history of South India. According to Tamil legends, there existed three Sangams (Academy of Tamil poets) in ancient Tamil Nadu popularly called Muchchangam. These Sangams flourished under the royal patronage of the Pandyas. The first Sangam, held at Then Madurai, was attended by gods and legendary sages but no literary work of this Sangam was available. The second Sangam was held at Kapadapuram but the all the literary works had perished except *Tolkappiyam*. The third Sangam at Madurai was founded by Mudathirumaran. It was attended by a large number of poets who produced voluminous literature but only a few had survived. These Tamil literary works remain useful sources to reconstruct the history of the Sangam Age.

Sangam Literature

The corpus of Sangam literature includes *Tolkappiyam*, *Ettutogai*, *Pattuppattu*, *Pathinenkilkanakku*, and the two epics

– *Silappathigaram* and *Manimegalai*. *Tolkappiyam* authored by Tolkappiyar is the earliest of the Tamil literature. It is a work on Tamil grammar but it provides information on the political and socio-economic conditions of the Sangam period. The *Ettutogai* or Eight Anthologies consist of eight works – *Aingurunooru*, *Narrinai*, *Aganaooru*, *Purananooru*, *Kuruntogai*, *Kalittogai*, *Paripadal* and *Padirrupattu*. The *Pattuppattu* or Ten Idylls consist of ten works – *Thirumurugarruppadai*, *Porunararruppadai*, *Sirupanarruppadai*, *Perumpanarruppadai*, *Mullaippattu*, *Nedunalvadai*, *Maduraikkanji*, *Kurinjippattu*, *Pattinappalai* and *Malaipadukadam*. Both *Ettutogai* and *Pattuppattu* were divided into two main groups – Aham (love) and Puram (valour). *Pathinenkilkanakku* contains eighteen works mostly dealing with ethics and morals. The most important among them is *Tirukkural* authored by Thiruvalluvar. *Silappathigaram* written by Elango Adigal and *Manimegalai* by Sittalai Sattanar also provides valuable information on the Sangam polity and society.

Other Sources

In addition to the Sangam literature, the Greek authors like Megasthenes, Strabo, Pliny and Ptolemy mention the commercial contacts between the West and South India. The Asokan inscriptions mention the Chera, Chola and Pandya rulers on the south of the Mauryan empire. The Hathikumbha inscription of Kharavela of Kalinga also mentions about Tamil kingdoms. The excavations at Arikamedu, Poompuhar, Kodumanal and other places reveal the overseas commercial activities of the Tamils.

Period of Sangam Literature

The chronology of the Sangam literature is still a disputed topic among the scholars. The sheet anchor of Sangam chronology lies in the fact that Gajabhagu II of Sri Lanka and Cheran

Senguttuvan of the Chera dynasty were contemporaries. This is confirmed by *Silappathigaram* as well as the *Dipavamsa* and *Mahavamsa*. Also the Roman coins issued by Roman emperors of the first century A.D were found in plenty in various places of Tamil Nadu. Therefore, the most probable date of the Sangam literature has been fixed between the third century B.C. to third century A.D. on the basis of literary, archaeological and numismatic evidences.

Political History

The Tamil country was ruled by three dynasties namely the Chera, Chola and Pandyas during the Sangam Age. The political history of these dynasties can be traced from the literary references.

Cheras

The Cheras ruled over parts of modern Kerala. Their capital was Vanji and their important seaports were Tondi and Musiri. They had the palmyra flowers as their garland. The Pugalur inscription of the first century A.D refers to three generations of Chera rulers. *Padirrupattu* also provides information on Chera kings. Perum Sorru Udhiyan Cheralathan, Imayavaramban Nedum Cheralathan and Cheran Senguttuvan were the famous rulers of this dynasty.

Cheran Senguttuvan belonged to 2nd century A.D. His younger brother was Elango Adigal, the author of *Silappathigaram*. Among his military achievements, his expedition to the Himalayas was remarkable. He defeated many north Indian monarchs. Senguttuvan introduced the Pattini cult or the worship of Kannagi as the ideal wife in Tamil Nadu. The stone for making the idol of Kannagi was brought by him after his Himalayan expedition. The consecration ceremony was attended by many princes including Gajabhagu II from Sri Lanka.

Cholas

The Chola kingdom of the Sangam period extended from modern Tiruchi district to southern Andhra Pradesh. Their capital was first located at Uraiyur and then shifted to Puhar. Karikala was a famous king of the Sangam Cholas. *Pattinappalai* portrays his early life and his military conquests. In the Battle of Venni he defeated the mighty confederacy consisting of the Cheras, Pandyas and eleven minor chieftains. This event is mentioned in many Sangam poems. Vahaiappandalai was another important battle fought by him in which nine enemy chieftains submitted before him. Karikala's military achievements made him the overlord of the whole Tamil country. Trade and commerce flourished during his reign period. He was responsible for the reclamation of forest lands and brought them under cultivation thus adding prosperity to the people. He also built Kallanai across the river Kaveri and also constructed many irrigation tanks.

Pandyas

The Pandyas ruled over the present day southern Tamil Nadu. Their capital was Madurai. The earliest kings of the Pandyan dynasty were Nediyan, Palyagasalai Mudukudumi Peruvaludhi and Mudathirumaran. There were two Neduncheliyans. The first one was known as Aryappadai Kadantha Neduncheliyan (one who won victories over the Aryan forces). He was responsible for the execution of Kovalan for which Kannagi burnt Madurai. The other was Talaiyalanganattu Cheruvenra (He who won the battle at Talaiyalanganam) Neduncheliyan. He was praised by Nakkirar and Mangudi Maruthanar. He wore this title after defeating his enemies at the Battle of Talaiyalanganam, which is located in the Tanjore district. By this victory Neduncheliyan gained control over the entire Tamil Nadu. *Maduraikkanji* written by Mangudi Maruthanar describes the socio-economic condition of the Pandya country

including the flourishing seaport of Korkai. The last famous Pandyan king was Uggira Peruvaludhi. The Pandyan rule during the Sangam Age began to decline due to the invasion of the Kalabhras.

Minor Chieftains

The minor chieftains played a significant role in the Sangam period. Among them Pari, Kari, Ori, Nalli, Pegan, Ay and Adiyaman were popular for their philanthropy and patronage of Tamil poets. Therefore, they were known as Kadai Yelu Vallalgal. Although they were subordinate to the Chera, Chola and Pandya rulers, they were powerful and popular in their respective regions.

Sangam Polity

Hereditary monarchy was the form of government during the Sangam period. The king had also taken the advice of his minister, court-poet and the imperial court or avai. The Chera kings assumed titles like Vanavaramban, Vanavan, Kuttuvan, Irumporai and Villavar, the Chola kings like Senni, Valavan and Killi and the Pandya kings Thennavar and Minavar. Each of the Sangam dynasties had a royal emblem – carp for the Pandyas, tiger for the Cholas and bow for the Cheras. The imperial court or avai was attended by a number of chiefs and officials. The king was assisted by a large body of officials who were divided into five councils. They were ministers (amaichar), priests (anthanar), military commanders (senapathi), envoys (thuthar) and spies (orarr). The military administration was also efficiently organized during the Sangam Age. Each ruler had a regular army and their respective Kodimaram (tutelary tree).

Land revenue was the chief source of state's income while custom duty was also imposed on foreign trade. The *Pattinappalai* refers to the custom officials employed in the seaport of Puhar. Booty captured in wars was also a major income to the royal treasury.

Roads and highways were well maintained and guarded night and day to prevent robbery and smuggling.

Sangam Society

Tolkappiyam refers to the five-fold division of lands - Kurinji (hilly tracks), Mullai (pastoral), Marudam (agricultural), Neydal (coastal) and Palai (desert). The people living in these five divisions had their respective chief occupations as well as gods for worship.

- Kurinji – chief deity was Murugan – chief occupation, hunting and honey collection.
- Mullai – chief deity Mayon (Vishnu) – chief occupation, cattle-rearing and dealing with dairy products.
- Marudam – chief deity Indira – chief occupation, agriculture.
- Neydal – chief deity Varunan – chief occupation fishing and salt manufacturing.
- Palai – chief deity Korraivai – chief occupation robbery.

Tolkappiyam also refers to four castes namely arasar, anthanar, vanigar and vellalar. The ruling class was called arasar. Anthanars played a significant role in the Sangam polity and religion. Vanigars carried on trade and commerce. The vellalaras were agriculturists. Other tribal groups like Parathavar, Panar, Eyinar, Kadambar, Maravar and Pulaiyar were also found in the Sangam society. Ancient primitive tribes like Thodas, Irulas, Nagas and Vedars lived in this period.

Religion

The primary deity of the Sangam period was Seyon or Murugan, who is hailed as Tamil God. The worship of Murugan was having an ancient origin and the festivals relating to God Murugan was mentioned in the Sangam literature. He was honoured with six abodes known as Arupadai Veedu. Other gods worshipped during

the Sangam period were Mayon (Vishnu), Vendan (Indiran), Varunan and Korraivai. The Hero Stone or Nadu Kal worship was significant in the Sangam period. The Hero Stone was erected in memory of the bravery shown by the warrior in battle. Many hero stones with legends inscribed on them were found in different parts of Tamil Nadu. This kind of worshipping the deceased has a great antiquity.

Position of Women

There is a plenty of information in the Sangam literature to trace the position of women during the Sangam age. Women poets like Avvaiyar, Nachchellaiyar, and Kakkaiyapadiyar flourished in this period and contributed to Tamil literature. The courage of women was also appreciated in many poems. Karpu or Chaste life was considered the highest virtue of women. Love marriage was a common practice. Women were allowed to choose their life partners. However, the life of widows was miserable. The practice of Sati was also prevalent in the higher strata of society. The class of dancers was patronized by the kings and nobles.

Fine Arts

Poetry, music and dancing were popular among the people of the Sangam age. Liberal donations were given to poets by the kings, chieftains and nobles. The royal courts were crowded with singing bards called Panar and Viraliyar. They were experts in folk songs and folk dances. The arts of music and dancing were highly developed. A variety of Yazhs and drums are referred to in the Sangam literature. Dancing was performed by Kanigaiyar. Koothu was the most popular entertainment of the people.

Economy of the Sangam Age

Agriculture was the chief occupation. Rice was the common crop. Ragi, sugarcane, cotton, pepper, ginger, turmeric, cinnamon and a variety of fruits were the other crops. Jack fruit and pepper

were famous in the Chera country. Paddy was the chief crop in the Chola and Pandya country.

The handicrafts of the Sangam period were popular. They include weaving, metal works and carpentry, ship building and making of ornaments using beads, stones and ivory. There was a great demand for these products, as the internal and external trade was at its peak during the Sangam period. Spinning and weaving of cotton and silk clothes attained a high quality. The poems mention the cotton clothes as thin as a cloud of steam or a slough of a snake. There was a great demand in the western world for the cotton clothes woven at Uraiyur.

Both internal and foreign trade was well organized and briskly carried on in the Sangam Age. The Sangam literature, Greek and Roman accounts and the archaeological evidences provide detailed information on this subject. Merchants carried the goods on the carts and on animal-back from place to place. Internal trade was mostly based on the barter system.

External trade was carried between South India and the Greek kingdoms. After the ascendancy of the Roman Empire, the Roman trade assumed importance. The port city of Puhar became an emporium of foreign trade, as big ships entered this port with precious goods. Other ports of commercial activity include Tondi, Musiri, Korkai, Arikamedu and Marakkanam. The author of Periplus provides the most valuable information on foreign trade. Plenty of gold and silver coins issued by the Roman Emperors like Augustus, Tiberius and Nero were found in all parts of Tamil Nadu. They reveal the extent of the trade and the presence of Roman traders in the Tamil country. The main exports of the Sangam age were cotton fabrics, spices like pepper, ginger, cardamom, cinnamon and turmeric, ivory products, pearls and precious stones. Gold, horses and sweet wine were the chief imports.

End of the Sangam Age

Towards the end of the third century A.D., the Sangam period slowly witnessed its decline. The Kalabhras occupied the Tamil country for about two and a half centuries. We have little information about the Kalabhra rule. Jainism and Buddhism became prominent during this period. The Pallavas in the northern Tamil Nadu and Pandyas in southern Tamil Nadu drove the Kalabhras out of the Tamil country and established their rule.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. The Sources for the study of the Sangam period including the Sangam literature.*
- 2. The Chera, Chola and Pandya rulers of the Sangam period and their achievements.*
- 3. The Sangam polity including the administrative system and other details.*
- 4. The Sangam society, the five divisions of landscape, their religious life and the position of women.*
- 5. The economy during the Sangam period, particularly the overseas commercial contacts during the Sangam period.*

MODEL QUESTIONS

I. Choose the correct answer.

- Pattini cult in Tamil Nadu was introduced by
 - Pandyan Neduncheliyan
 - Cheran Senguttuvan
 - Elango Adigal
 - Mudathirumaran
- The Pandyan rule of the Sangam age declined due to the invasion of
 - Satavahanas
 - Cholas
 - Kalabhras
 - Pallavas

II. Fill in the blanks.

- The Battle of Venni was won by
- The earliest Tamil grammar work of the Sangam period was
- The two Tamil epics of the Sangam period are and

III. Match the following.

- | | |
|--------------|------------|
| 1. Thennavar | a) Cheras |
| 2. Vanavar | b) Cholas |
| 3. Senni | c) Tribes |
| 4. Eyinar | d) Pandyas |

IV. Find out the correct statement. One statement alone is right.

- Coins issued by ancient Chinese kings are found in several parts of Tamil Nadu.
- Cotton textiles constitute the chief export to the Roman empire.

- Horses and wine were the chief exports from Tamil Nadu.
- Madurai was the port-city of the Sangam Pandyas.

V. State whether the following statements are true or False.

- Arikkamedu was a seaport during the Sangam period.
- Lord Murugan was the primary deity of the Sangam age.
- Uraiyur was famous for pearls.
- The singing bards of the Sangam age were called as Irular.

VI. Write short notes (Any three points).

- Pattupattu.
- Ettutogai.
- Kadaiyelu Vallalgal
- Women poets of the Sangam period.
- Muchchangam.

VII. Answer briefly (100 words).

- Assess the achievements of Cheran Senguttuvan.
- Give an estimate of Karikala.
- Write a note on the Pandya rulers of the Sangam period.

VIII. Answer in detail (200 words).

- Give an account of the political administration of the Sangam period.
- Discuss the socio-economic condition of ancient Tamil Nadu.
- Assess the significance of the overseas commerce during the Sangam age.

LESSON 9

GUPTA EMPIRE

Learning Objectives

Students will acquire knowledge about

1. The sources for the study of Guptas.
2. Samudragupta's achievements.
3. The achievements of Chandragupta II.
4. The importance of Fahien's visit to India.
5. Gupta administration, society and economy.
6. Literature, art, architecture and scientific development during the Gupta period.

Sources

There are plenty of source materials to reconstruct the history of the Gupta period. They include literary, epigraphical and numismatic sources. The *Puranas* throw light on the royal genealogy of the Gupta kings. Contemporary literary works like the *Devichandraguptam* and the *Mudhrakshasam* written by Visakadatta provide information regarding the rise of the Guptas. The Chinese traveler Fahien, who visited India during the reign of Chandragupta II, has left a valuable account of the social, economic and religious conditions of the Gupta empire.

Apart from these literary sources, there are inscriptions like the Meherauli Iron Pillar Inscription and the Allahabad Pillar inscription. The first refers to the achievements of Chandragupta I. The most important source for the reign of Samudragupta is the Allahabad Pillar inscription. It describes his personality and

achievements. This inscription is engraved on an Asokan pillar. It is written in classical Sanskrit, using the Nagari script. It consists of 33 lines composed by Harisena. It describes the circumstances of Samudragupta's accession, his military campaigns in north India and the Deccan, his relationship with other contemporary rulers, and his accomplishments as a poet and scholar.



**Allahabad Pillar
Inscription**

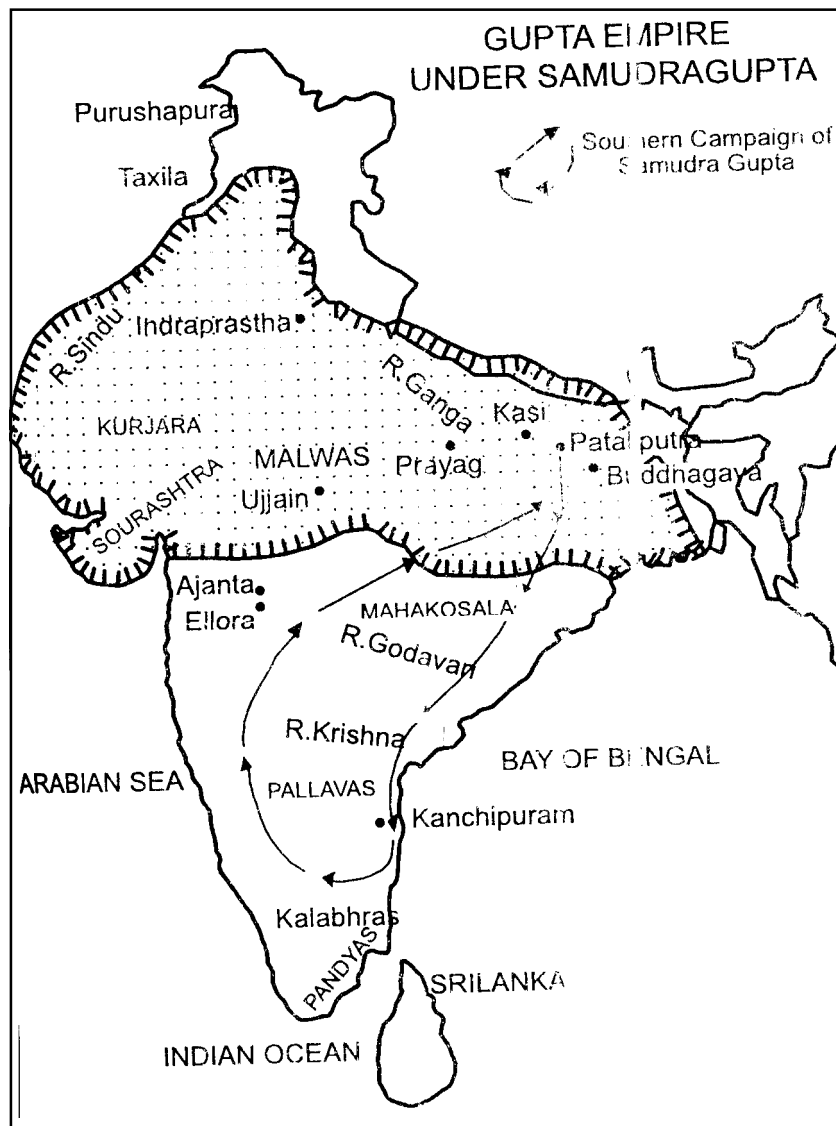
The coins issued by Gupta kings contain legends and figures. These coins provide interesting details about the titles and sacrifices performed by the Gupta monarchs.

Chandragupta I (320 – 330 A.D.)

The founder of the Gupta dynasty was Sri Gupta. He was succeeded by Ghatotkacha. These two were called *Maharajas*. Much information was not available about their rule. The next ruler was Chandragupta I and he was the first to be called *Maharajadhiraja* (the great king of kings). This title indicates his extensive conquests. He strengthened his position by a matrimonial alliance with the Licchavis. He married Kumaradevi, a princess of that family. This added to the power and prestige of the Gupta family. The Meherauli Iron Pillar inscription mentions his extensive conquests. Chandragupta I is considered to be the founder of the Gupta era which starts with his accession in A.D. 320.

Samudragupta (330-380 A.D.)

Samudragupta was the greatest of the rulers of the Gupta dynasty. The Allahabad Pillar inscription provides a detailed account of his reign. It refers to three stages in his military campaign:



1. Against some rulers of North India
2. His famous *Dakshinapatha* expedition against South Indian rulers
3. A second campaign against some other rulers of North India.

In the first campaign Samudragupta defeated Achyuta and Nagasena. Achyuta was probably a Naga ruler. Nagasena belonged to the Kota family which was ruling over the upper Gangetic valley. They were defeated and their states were annexed. As a result of this short campaign, Samudragupta had gained complete mastery over the upper Gangetic valley.

Then Samudragupta marched against the South Indian monarchs. The Allahabad Pillar inscription mentions that Samudragupta defeated twelve rulers in his South Indian Expedition. They were Mahendra of Kosala, Vyaghraraja of Mahakanthara, Mantaraja of Kaurala, Mahendragiri of Pishtapura, Swamidatta of Kottura, Damana of Erandapalla, Vishnugupta of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra and Dhananjaya of Kushtalapura. Samudragupta's policy in South India was different. He did not destroy and annex those kingdoms. Instead, he defeated the rulers but gave them back their kingdoms. He only insisted on them to acknowledge his suzerainty.

The third stage of Samudragupta's campaign was to eliminate his remaining north Indian rivals. He fought against nine kings, uprooted them and annexed their territories. They were Rudradeva, Matila, Nagadatta, Chandravarman, Ganapathinaga, Nagasena, Achyuta, Nandin and Balavarman. Most of these rulers were members of the Naga family, then ruling over different parts of north India.

After these military victories, Samudragupta performed the *asvamedha* sacrifice. He issued gold and silver coins with the legend 'restorer of the *asvamedha*'. It is because of his military achievements Samudragupta was hailed as 'Indian Napoleon'.



GOLD COINS OF SAMUDRAGUPTA

Extant of Samudragupta's Empire

After these conquests, Samudragupta's rule extended over the upper Gangetic valley, the greater part of modern U.P., a portion of central India and the southwestern part of Bengal. These territories were directly administered by him. In the south there were tributary states. The Saka and Kushana principalities on the west and northwest were within the sphere of his influence. The kingdoms on the east coast of the Deccan, as far as the Pallava Kingdom, acknowledged his suzerainty.

Estimate of Samudragupta

Samudragupta's military achievements remain remarkable in the annals of history. He was equally great in his other personal accomplishments. The Allahabad Pillar inscription speaks of his magnanimity to his foes, his polished intellect, his poetic skill and his proficiency in music. It calls him Kaviraja because of his ability in composing verses. His image depicting him with Veena is found in the coins issued by him. It is the proof of his proficiency and interest in music. He was also a patron of many poets and scholars, one of whom was Harisena. Thus he must be credited with a share in the promotion of Sanskrit literature and learning, characteristic of his dynasty. He was an ardent follower of Vaishnavism but was tolerant of other creeds. He evinced keen interest in Buddhism and was the patron of the great Buddhist scholar Vasubandu.

Chandragupta II (380-415 A.D.)

Samudragupta was succeeded by his son Chandragupta II Vikramaditya. But according to some scholars, the immediate successor of Samudragupta was Ramagupta, the elder brother of Chandragupta II. But there is little historical proof for this. Chandragupta II inherited the military genius of his father and extended the Gupta Empire by his own conquests.

He achieved this by a judicious combination of the policy of diplomacy and warfare. Through matrimonial alliances he strengthened his political power. He married Kuberanaga, a Naga princess of central India. He gave his daughter Prabhavati in marriage to the Vakataka prince Rudrasena II. The political importance of this marriage lies in the fact that the Vakatakas occupied a geographically strategic position in the Deccan. This alliance served a useful purpose when Chandragupta-II undertook his campaign in western India against the Sakas.

Conquest of Western India

The greatest of the military achievements of Chandragupta II was his war against the Saka *satraps* of western India. Rudrasimha III, the last ruler of the Saka *satrap* was defeated, dethroned and killed. His territories in western Malwa and the Kathiawar Peninsula were annexed into the Gupta Empire. After this victory he performed the horse sacrifice and assumed the title *Sakari*, meaning, 'destroyer of Sakas'. He also called himself *Vikramaditya*.

As a result of the conquest of western India, the western boundary of the Empire reached to the Arabian Sea gaining access to Broach, Sopara, Cambay and other sea ports. This enabled the Gupta empire to control trade with the western countries. Ujjain became an important commercial city and soon became the alternative capital of the Guptas. The fine cotton clothes of Bengal,

Indigo from Bihar, silk from Banares, the scents of the Himalayas and the sandal and species from the south were brought to these ports without any interference. The western traders poured Roman gold into India in return for Indian products. The great wealth of the Gupta Empire was manifest in the variety of gold coins issued by Chandragupta II.

Other Conquests

Chandragupta II defeated a confederacy of enemy chiefs in Vanga. He also crossed the river Sindh and conquered Bactria. The Kushanas ruling in this region were subdued by him. With these conquests, the Gupta empire extended in the west as far as western Malwa, Gujarat and Kathiawar. In the northwest it extended beyond the Hindukush up to Bactria. In the east, it included even eastern Bengal and in the south the Narmada river formed the boundary.

Fahien's Visit

The famous Chinese pilgrim, Fahien visited India during the reign of Chandragupta II. Out of his nine years stay in India, he spent six years in the Gupta empire. He came to India by the land route through Khotan, Kashgar, Gandhara and Punjab. He visited Peshawar, Mathura, Kanauj, Sravasti, Kapilavastu, Kusinagara, Pataliputra, Kasi and Bodh Gaya among other places. He returned by the sea route, visiting on the way Ceylon and Java. The main purpose of his visit was to see the land of the Buddha and to collect Buddhist manuscripts from India. He stayed in Pataliputra for three years studying Sanskrit and copying Buddhist texts.

Fahien provides valuable information on the religious, social and economic condition of the Gupta empire. According to him, Buddhism was in a flourishing condition in the northwestern India but in the Gangetic valley it was in a state of neglect. He refers to the Gangetic valley as the 'land of Brahmanism'. Fahien mentions

the unsatisfactory state of some of the Buddhist holy places like Kapilavastu and Kusinagara. According to him the economic condition of the empire was prosperous.

Although his account is valuable in many respects, he did not mention the name of Chandragupta II. He was not interested in political affairs. His interest was primarily religion. He assessed everything from the Buddhist angle. His observations on social conditions are found to be exaggerated. Yet, his accounts are useful to know the general condition of the country.

Estimate of Chandragupta II

The power and glory of Gupta empire reached its peak under the rule Chandragupta II Vikramaditya. He also contributed to the general cultural progress of the age and patronized great literary figures like Kalidasa. He promoted artistic activity. Because of the high level of cultural progress that was achieved during this period, the Gupta period is generally referred to as a golden age. A detailed account of the cultural progress in the Gupta age is given below.

Successors of Chandragupta II

Kumaragupta was the son and successor of Chandragupta II. His reign was marked by general peace and prosperity. He issued a number of coins and his inscriptions are found all over the Gupta empire. He also performed an *asvamedha* sacrifice. Most importantly, he laid the foundation of the Nalanda University which emerged an institution of international reputation. At the end of his reign, a powerful wealthy tribe called the 'Pushyamitras' defeated the Gupta army. A branch of the Huns from Central Asia made attempts to cross the Hindukush mountains and invade India.

But it was his successor Skandagupta who really faced the Hun invasion. He fought successfully against the Huns and saved the empire. This war must have been a great strain on the

government's resources. After Skandagupta's death, many of his successors like Purugupta, Narasimhagupta, Buddhagupta and Baladitya could not save the Gupta empire from the Huns. Ultimately, the Gupta power totally disappeared due to the Hun invasions and later by the rise of Yasodharman in Malwa.

Gupta Administration

According to inscriptions, the Gupta kings assumed titles like *Paramabhattaraka*, *Maharajadhiraja*, *Parameswara*, *Samrat* and *Chakravartin*. The king was assisted in his administration by a council consisting of a chief minister, a Senapati or commander-in-chief of the army and other important officials. A high official called *Sandivigraha* was mentioned in the Gupta inscriptions, most probably minister for foreign affairs.

The king maintained a close contact with the provincial administration through a class of officials called *Kumaramatyas* and *Ayuktas*. Provinces in the Gupta Empire were known as *Bhuktis* and provincial governors as *Uparikas*. They were mostly chosen from among the princes. *Bhuktis* were subdivided into *Vishyas* or districts. They were governed by *Vishyapatis*. *Nagara Sreshtis* were the officers looking after the city administration. The villages in the district were under the control of *Gramikas*.

Fahien's account on the Gupta administration provides useful information. He characterises the Gupta administration as mild and benevolent. There were no restrictions on people's movements and they enjoyed a large degree of personal freedom. There was no state interference in the individual's life. Punishments were not severe. Imposing a fine was a common punishment. There was no spy system. The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves. He mentioned that people were generally prosperous and the crimes were negligible. Fahien had also appreciated the efficiency of the Gupta

administration as he was able to travel without any fear throughout the Gangetic valley. On the whole the administration was more liberal than that of the Mauryas.

Social Life

The pre-Gupta period in India witnessed a series of foreign invasions. Indian society had given way to those foreigners who had become permanent residents here. But during the Gupta period, the caste system became rigid. The Brahmins occupied the top ladder of the society. They were given enormous gifts by the rulers as well as other wealthy people. The practice of untouchability had slowly begun during this period. Fahien mentions that Chandalas were segregated from the society. Their miserable condition was elaborated by the Chinese traveler.

The position of women had also become miserable during the Gupta period. They were prohibited from studying the religious texts like the Puranas. The subjection of women to men was thoroughly regularized. But it was insisted that they should be protected and generously treated by men. The practice of *Swyamvara* was given up and the Manusmriti suggested the early marriage for girls.

In the sphere of religion, Brahmanism reigned supreme during the Gupta period. It had two branches - Vaishnavism and Saivism. Most of the Gupta kings were Vaishnavites. They performed *Aswamedha* sacrifices. The worship of images and celebration of religious festivals with elaborate rituals made these two religions popular. Religious literature like the Puranas was composed during this period. The progress of Brahmanism led to the neglect of Buddhism and Jainism. Fahien refers to the decline of Buddhism in the Gangetic valley. But a few Buddhist scholars like Vasubandhu were patronized by Gupta kings. In western and southern India Jainism flourished. The great Jain Council was held at Valabhi during this period and the Jain Canon of the Swetambras was written.

Art and Culture

The Gupta period witnessed a tremendous progress in the field of art, science and literature and on account of this it has been called “a golden age”. A few scholars even call this period a period of renaissance. But it should be remembered that there was no dark period before the Gupta rule. Therefore the cultural progress witnessed during the Gupta period may be called the culmination of Indian intellectual activities.

Art and Architecture

In the history of Indian art and architecture, the Gupta period occupies an important place. Both the Nagara and Dravidian styles of art evolved during this period. But most of the architecture of this period had been lost due to foreign invasions like that of Huns. Yet, the remaining temples, sculptures and cave paintings provide an idea about the grandeur of the Gupta art.

The temple at Deogarh near Jhansi and the sculptures in the temple at Garhwas near Allahabad remain important specimen of the Gupta art. There was no influence of Gandhara style. But the beautiful statue of standing Buddha at Mathura reveals a little Greek style. The Buddha statue unearthed



TEMPLE AT DEOGARH

at Saranath was unique piece of Gupta art. The Bhitari monolithic pillar of Skandagupta is also remarkable.



A PAINTING AT BAGH CAVE

Metallurgy had also made a wonderful progress during the Gupta period. The craftsmen were efficient in the art of casting metal statues and pillars. The gigantic copper

statue of Buddha, originally found at Sultanganj now kept at Birmingham museum, was about seven and a half feet height and nearly a ton weight. The Delhi Iron pillar of the Gupta period is still free from rust though completely exposed to sun and rain for so many centuries.

The paintings of the Gupta period are seen at Bagh caves near Gwalior. The mural paintings of Ajantha mostly illustrate the life of the Buddha as depicted in the Jataka stories. The paintings at Sigiriya in Sri Lanka were highly influenced by the Ajantha style.

The Gupta coinage was also remarkable. Samudragupta issued eight types of gold coins. The legends on them throw much light on the achievements of that marvelous king. The figures inscribed on them are illustrative of the skill and greatness of Gupta numismatic art. Chandragupta II and his successors had also issued gold, silver and copper coins of different varieties.

Literature

The Sanskrit language became prominent during the Gupta period. Nagari script had evolved from the Brahmi script. Numerous works in classical Sanskrit came to be written in the forms of epic, lyrics, drama and prose. The best of the Sanskrit literature belonged to the Gupta age.

Himself a great poet, Samudragupta patronized a number of scholars including Harisena. The court of Chandragupta II was adorned by the celebrated Navratnas. Kalidasa remain the foremost among them. His master-piece was the Sanskrit drama *Shakuntala*. It is considered one among the ‘hundred best books of the world’. He wrote two other plays - the *Malavikagnimitra* and *Vikramorvasiya*. His two well-known epics are *Raghuvamsa* and *Kumarasambhava*. *Ritusamhara* and *Meghaduta* are his two lyrics.

Visakadatta was another celebrated author of this period. He was the author of two Sanskrit dramas, *Mudrarakshasa* and *Devichandraguptam*. Sudraka was a renowned poet of this age and his book *Mrichchakatika* is rich in humour and pathos. Bharavi's *Kritarjuniya* is the story of the conflict between Arjuna and Siva. Dandin was the author of *Kavyadarsa* and *Dasakumaracharita*. Another important work of this period was *Vasavadatta* written by Subhandhu. The *Panchatantra* stories were composed by Vishnusarma during the Gupta period. The Buddhist author Amarasingha compiled a lexicon called *Amarakosa*.

The Puranas in their present form were composed during this period. There are eighteen Puranas. The most important among them are the *Bhagavatha*, *Vishnu*, *Vayu* and *Matsya* Puranas. The Mahabharata and the Ramayana were given final touches and written in the present form during this period.

Science

The Gupta period witnessed a brilliant activity in the sphere of mathematics, astronomy, astrology and medicine. Aryabhatta was a great mathematician and astronomer. He wrote the book *Aryabhatiya* in 499 A.D. It deals with mathematics and astronomy. It explains scientifically the occurrence of solar and lunar eclipses. Aryabhatta was the first to declare that the earth was spherical in shape and that it rotates on its own axis. However, these views were rejected by later astronomers like Varahamihira and Brahmagupta.

Varahamihira composed *Pancha Siddhantika*, the five astronomical systems. He was also a great authority on astrology. His work *Brihadsamhita* is a great work in Sanskrit literature. It deals with a variety of subjects like astronomy, astrology, geography, architecture, weather, animals, marriage and omens. His *Brihadjataka* is considered to be a standard work on astrology.

In the field of medicine, Vagbhata lived during this period. He was the last of the great medical trio of ancient India. The other two scholars Charaka and Susruta lived before the Gupta age. Vagbhata was the author *Ashtangasamgraha* (Summary of the eight branches of medicine).

Learning Outcome

After learning this lesson the students will be able to explain

1. The sources for the history of Guptas like the Allahabad Pillar inscription and their importance.
2. Samudragupta's military achievements as well as his personal accomplishments.
3. The conquests of Chandragupta II and his other qualities including patron of art and literature.
4. Gupta administration, society and economic progress as described by Fahien, who visited India during this period.
5. The growth of Sanskrit literature and the contribution of scholars like Kalidasa and Visakadatta.
6. The art and architecture of the Gupta period as well as the progress in science including the contribution of Aryabhatta and others.

MODEL QUESTIONS

I. Choose the correct answer.

- The Gupta era starts from the year
(a) 310 A.D. (b) 320 A.D.
(c) 330 A.D. (d) 300 A.D.
- The founder of the Nalanda University
(a) Samudragupta (b) Chandragupta II
(c) Kumaragupta (d) Skandagupta
- The physician who lived during the Gupta age
(a) Varahamihira (b) Vagbatha
(c) Charaka (d) Susruta

II. Fill in the blanks.

- The founder of the Gupta dynasty was
- The Buddhist scholar Vasubandhu was patronized by
- The title 'Sakari' was assumed by
- The epics written by Kalidasa are and
- The author of *Brihatsamhita* was

III. Match the following.

- | | |
|-----------------------------|----------------|
| 1. <i>Meghaduta</i> | a) Dandin |
| 2. <i>Devichandraguptam</i> | b) Sudraka |
| 3. <i>Dasakumaracharita</i> | c) Kalidasa |
| 4. <i>Mrichchakatika</i> | d) Visakadatta |

IV. Find out the correct statement. One statement alone is right.

- Samudragupta annexed all his conquered territories of South India.
- The Dakshinapatha expedition of Samudragupta was mentioned by Fahien.
- Samudragupta defeated the South Indian kings but gave them back their kingdoms.
- The North Indian conquests of Samudragupta did not result in the expansion of the Gupta empire.

V. State whether the following statements are true or False.

- The scholars known as Navratnas lived during the reign of Samudragupta.
- The Gupta empire declined due to the invasion of the Huns.
- The Gupta art adopted both the Nagara and Dravidian styles.
- The Guptas patronized the Sanskrit language.

VI. Write short notes (Any three points).

- Allahabad Pillar Inscription.
- Dakshinapatha expedition of Samudragupta.
- Aryabhata.
- Metal artifacts under the Guptas.

VII. Answer briefly (100 words).

- Evaluate the impact of the conquest of western India by Chandragupta II.

2. Write a brief account of Fahien's visit to India and his observation on India.
3. Examine the salient features of the Gupta administration.

VIII. Answer in detail (200 words).

1. Give an account of the achievements of Samudragupta.
2. Describe the socio-economic life under the rule of Guptas.
3. Examine the cultural contributions of the Guptas.

LESSON 10

HARSHAVARDHANA (606 – 647 A.D.)

Learning Objectives

Students will acquire knowledge about

1. *Sources for the study of Harsha.*
2. *The early life of Harsha.*
3. *The military activities of Harsha.*
4. *Harsha's contribution to Buddhism.*
5. *Nalanda University.*

The decline of the Gupta Empire was followed by a period of political disorder and disunity in North India. It was only in the beginning of the seventh century A.D. that Harshvardhana succeeded in establishing a larger kingdom in north India.

The chief sources for tracing the history of Harsha and his times are the *Harshacharita* written by Bana and the Travel accounts of Hiuen Tsang. Bana was the court poet of Harsha. Hiuen Tsang was the Chinese traveler who visited India in the seventh century A.D. Besides these two sources, the dramas written by Harsha, namely *Ratnavali*, *Nagananda* and *Priyadarsika* also provide useful information. The Madhuben plate inscription and the Sonpat inscription are also helpful to know the chronology of Harsha. The Banskhera inscription contains the signature of Harsha.

Early Life of Harsha

The founder of the family of Harsha was Pushyabhuti. Pushyabbutis were the feudatories of the Guptas. They called

themselves *Vardhanas*. After the Hun invasions they assumed independence. The first important king of Pushyabhuti dynasty was Prabhakaravardhana. His capital was Thanesar, north of Delhi. He assumed the title Maharajadhiraja and Paramabhataraka.

After Prabhakaravardhana's death, his elder son Rajyavardhana came to the throne. He had to face problems right from the time of his accession. His sister, Rajyasri had married the Maukhari ruler called Grihavarman. The ruler of Malwa, Devagupta in league with Sasanka, the ruler of Bengal had killed Grihavarman. Immediately on hearing this news, Rajyavardhana marched against the king of Malwa and routed his army. But before he could return to his capital, he was treacherously murdered by Sasanka. In the meantime, Rajyasri escaped into forests. Harsha now succeeded his brother at Thanesar. His first responsibility was to rescue his sister and to avenge the killings of his brother and brother-in-law. He first rescued his sister when she was about to immolate herself.

Harsha's Military Conquests

In his first expedition, Harsha drove out Sasanka from Kanauj. He made Kanauj his new capital. This made him the most powerful ruler of north India. Harsha fought against Dhruvasena II of Valabhi and defeated him. Dhruvasena II became a vassal.

The most important military campaign of Harsha was against the Western Chalukya ruler Pulakesin II. Both the accounts of Hiuen Tsang and the inscriptions of Pulakesin II provide the details of this campaign. Harsha with an ambition to extend his kingdom south of the Narmada river marched against the Chalukya ruler. But the Aihole inscription of Pulakesin II mentions the defeat of Harsha by Pulakesin, who after this achievement assumed the title *Paramesvara*. Hiuen Tsang's accounts also confirm the victory of Pulakesin.

Harsha led another campaign against the ruler of Sindh, which was an independent kingdom. But, it is doubtful whether his Sind campaign was a successful one. Nepal had accepted Harsha's overlordship. Harsha established his control over Kashmir and its ruler sent tributes to him. He also maintained cordial relations with Bhaskaravarman, the ruler of Assam. Harsha's last military campaign was against the kingdom of Kalinga in Orissa and it was a success.

Thus Harsha established his hold over the whole of north India. The regions modern Rajasthan, Punjab, Uttar Pradesh, Bihar and Orissa were under his direct control. But his sphere of influence was much more extensive. The peripheral states such as Kashmir, Sind, Valabhi and Kamarupa acknowledged his sovereignty.

Harsha and Buddhism

In his early life, Harsha was a devout Saiva but later he became an ardent Hinayana Buddhist. Hiuen Tsang converted him to Mahayana Buddhism. Harsha prohibited the use of animal food in his kingdom and punished those who kill any living being. He erected thousands of stupas and established travellers' rests all over his kingdom. He also erected monasteries at the sacred places of Buddhists. Once in five years he convened a gathering of representatives of all religions and honoured them with gifts and costly presents. He brought the Buddhist monks together frequently to discuss and examine the Buddhist doctrine.



HIUEN TSANG

Kanauj Assembly

Harsha organized a religious assembly at Kanauj to honour the Chinese pilgrim Hiuen Tsang towards the close of his reign. He invited representatives of all religious sects. It was attended by 20

kings, 1000 scholars from the Nalanda University, 3000 Hinayanists and Mahayanists, 3000 Brahmins and Jains. The Assembly went on continuously for 23 days. Hiuen Tsang explained the values of Mahayana doctrine and established its superiority over others. However, violence broke out and there were acts of arson. There was also an attempt on the life of Harsha. Soon, it was brought under control and the guilty were punished. On the final day of the Assembly, Hiuen Tsang was honoured with costly presents.

Allahabad Conference

Hiuen Tsang mentions in his account about the conference held at Allahabad, known as Prayag. It was the one among the conferences routinely convened by Harsha once in five years. Harsha gave away his enormous wealth as gifts to the members of all religious sects. According to Hiuen Tsang, Harsha was so lavish that he emptied the treasury and even gave away the clothes and jewels he was wearing. His statement might be one of admiring exaggeration.

Harsha's Administration

The administration of Harsha was organized on the same lines as the Guptas did. Hiuen Tsang gives a detailed picture about this. The king was just in his administration and punctual in discharging his duties. He made frequent visits of inspection throughout his dominion. The day was too short for him. Taxation was also light and forced labour was also rare. One sixth of the produce was collected as land tax. Cruel punishments of the Mauryan period continued in the times of Harsha. Hiuen Tsang condemned the trials as barbarous and superstitious. Harsha's army consisted of the traditional four divisions – foot, horse, chariot and elephant. The number of cavalry was more than one lakh and the elephants more than sixty thousands. This was much more than that of the Mauryan army. The maintenance of public records was the salient feature of Harsha's administration. The archive of the Harsha period was

known as *nilopitu* and it was under the control of special officers. Both good and bad events happened during his time had been recorded.

Society and Economy under Harsha

Both Bana and Hiuen Tsang portray the social life in the times of Harsha. The fourfold division of the society – Brahmin, Kshatriya, Vysya and Sudra – was prevalent. The Brahmins were the privileged section of the society and they were given land grants by the kings. The Kshatriyas were the ruling class. The Vysyas were mainly traders. Hiuen Tsang mentions that the Sudras practiced agriculture. There existed many sub castes. The position of women was not satisfactory. The institution of Swyamvara (the choice of choosing her husband) had declined. Remarriage of widows was not permitted, particularly among the higher castes. The system of dowry had also become common. The practice of sati was also prevalent. Hiuen Tsang mentions three ways of disposal of the dead – cremation, water burial and exposure in the woods.

The trade and commerce had declined during Harsha's period. This is evident from the decline of trade centres, less number of coins, and slow activities of merchant guilds. The decline of trade in turn affected the handicrafts industry and agriculture. Since there was no large scale demand for goods, the farmers began to produce only in a limited way. This led to the rise of self-sufficient village economy. In short, there was a sharp economic decline as compared to the economy of the Gupta period.

Cultural Progress

The art and architecture of Harsha's period are very few and mostly followed the Gupta style. Hiuen Tsang describes the glory of the monastery with many storeys built by Harsha at Nalanda. He also speaks of a copper statue of Buddha with eight feet in height.

The brick temple of Lakshmana at Sirpur with its rich architecture is assigned to the period of Harsha.

Harsha was a great patron of learning. His biographer Banabhatta adorned his royal court. Besides *Harshacharita*, he wrote *Kadambari*. Other literary figures in Harsha's court were Matanga Divakara and the famous Barthrihari, who was the poet, philosopher and grammarian. Harsha himself authored three plays - *Ratnavali*, *Priyadarsika* and *Nagananda*. Harsha patronised the Nalanda University by his liberal endowments. It attained international reputation as a centre of learning during his reign. Hiuen Tsang visited the Nalanda University and remained as a student for some time.

Nalanda University

The Chinese travelers of ancient India mentioned a number of educational institutions. The most famous among them were the Hinayana University of Valabhi and the Mahayana University of



RUINS OF NALANDA UNIVERSITY

Nalanda. Hiuen Tsang gives a very valuable account of the Nalanda University. The term Nalanda means "giver of knowledge". It was founded by Kumaragupta I during the Gupta period. It was patronised by his successors and later by Harsha. The professors of the University were called *panditas*. Some of its

renowned professors were Dingnaga, Dharmapala, Sthiramati and Silabadhra. Dharmapala was a native of Kanchipuram and he became the head of the Nalanda University.

Nalanda University was a residential university and education was free including the boarding and lodging. It was maintained with the revenue derived from 100 to 200 villages endowed by different

rulers. Though it was a Mahayana University, different religious subjects like the Vedas, Hinayana doctrine, Sankhya and Yoga philosophies were also taught. In addition to that, general subjects like logic, grammar, astronomy, medicine and art were in the syllabus. It attracted students not only from different parts of India but from different countries of the east. Admission was made by means of an entrance examination. The entrance test was so difficult that not more than thirty percent of the candidates were successful. Discipline was very strict. More than lectures, discussion played an important part and the medium of instruction was Sanskrit.

Recent archeological excavations have brought to light the ruins of the Nalanda University. It shows the grandeur of this centre of learning and confirms the account given by the Chinese pilgrims. It had numerous classrooms and a hostel attached to it. According to Itsing, the Chinese pilgrim, there were 3000 students on its rolls. It had an observatory and a great library housed in three buildings. Its fame rests on the fact that it attracted scholars from various parts of the world. It was an institution of advanced learning and research.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. The sources for the study of Harsha such as Harshacharita and the travel accounts of Hiuen Tsang.*
- 2. Harsha's early life and his military adventures.*
- 3. Harsha and his services to Buddhism like the Kanauj Assembly and Allahabad Conference.*
- 4. Socio-economic condition and cultural development under the rule of Harsha.*
- 5. The Nalanda University and its international reputation.*

MODEL QUESTIONS

I. Choose the correct answer.

- The original capital of Harshavardhana was
(a) Pataliputra (b) Peshavar
(c) Thaneshwar (d) Delhi
- The Banskhera inscription contains the signature of
(a) Hiuen Tsang (b) Bana
(c) Harsha (d) Pulakesin II

II. Fill in the blanks.

- The new capital established by Harsha was
- The archive of the Harsha period was known as
- Dhruvasena II was the ruler of

III. Match the following.

- | | |
|-----------------|-----------------------------------|
| 1. Bana | a) Author of three plays |
| 2. Dharmapala | b) Poet and philosopher |
| 3. Bharthrihari | c) Biographer of Harsha |
| 4. Harsha | d) Head of the Nalanda University |

IV. Find out the correct statement. One statement alone is right.

- The Kanauj assembly was organized by Harsha to honour Hiuen Tsang.
- Representatives of Mahayana Buddhism were alone invited to the Kanauj assembly.

- Kanauj assembly was an assembly convened by Harsha once in five years.
- The Kanauj assembly went on peacefully without any religious strife.

V. State whether the following statements are True or False.

- Baskaravarman was the ruler of Kashmir.
- Harsha patronized the Hinayana sect of Buddhism.
- There was all-round economic prosperity during the reign of Harsha.

VI. Write short notes (Any three points).

- Sources for the study of Harsha.
- Travel accounts of Hiuen Tsang.
- Kanauj Assembly.
- Allahabad Conference.

VII. Answer briefly (100 words).

- Bring out the cultural progress under the rule of Harsha.
- Write a brief account of the Nalanda University.

VIII. Answer in detail (200 words).

- Give an account of the life and achievements of Harshavardhana.
- Estimate the contributions of Harsha to Buddhism.
- Describe the administration and society under Harsha as explained by Hiuen Tsang.

LESSON 11

SOUTH INDIAN KINGDOMS – I

PALLAVAS

Learning Objectives

Students will acquire knowledge about

- 1. Origin of the Pallavas.*
- 2. Achievements of Mahendravarman I, Narasimhavarman I and Rajasimha.*
- 3. Administration of the Pallavas.*
- 4. Education and Literature under the Pallavas.*
- 5. Art and architecture of the Pallavas.*

After the decline of the Sangam Age in the Tamil country, the Kalabhra rule lasted for about 250 years. Thereafter, the Pallavas established their kingdom in Tondaimandalam with its capital at Kanchipuram. Their rule continued till Tondaimandalam was captured and annexed by the Imperial Cholas in the beginning of the tenth century A.D.

Origin of the Pallavas

There are different views on the origin of the Pallavas. They were equated with the Parthians, the foreigners who ruled western India. Another view was that the Pallavas were a branch of the Brahmin royal dynasty of the Vakatakas of the Deccan. The third view relates the Pallavas with the descendents of the Chola prince and a Naga princess whose native was the island of Manipallavam. But these theories on the origin of the Pallavas were not supported by adequate evidences.

Therefore, the view that the Pallavas were the natives of Tondaimandalam itself was widely accepted by scholars. They are also identical with the Pulindas mentioned in the inscriptions of Asoka. When Tondaimandalam was conquered by the Satavahanas, the Pallavas became their feudatories. After the fall of the Satavahanas in the third century A.D., they became independent. The Pallavas issued their earlier inscriptions in Prakrit and Sanskrit because of their Satavahana connections, and also patronised Brahmanism.

Political History

The early Pallava rulers from 250 A.D. to 350 A.D. issued their charters in Prakrit. Important among them were Sivaskandavarman and Vijayaskandavarman. The second line of Pallava rulers who ruled between 350 A.D. and 550 A.D. issued their charters in Sanskrit. The most important ruler of this line was Vishnugopa who was defeated by Samudragupta during his South Indian expedition. The rulers of the third line who ruled from 575 A.D. to their ultimate fall in the ninth century issued their charters both in Sanskrit and Tamil. Simhavishnu was the first ruler of this line. He destroyed the Kalabhras and firmly established the Pallava rule in Tondaimandalam. He also defeated the Cholas and extended the Pallava territory up to the river Kaveri. Other great Pallava rulers of this line were Mahendravarman I, Narasimhavarman I, and Narasimhavarman II.

Mahendravarman I (600 – 630 A.D.)

The long-drawn Pallava – Chalukya Conflict began during his period. Pulakesin II marched against the Pallavas and captured the northern part of their kingdom. Although a Pallava inscription refers to the victory of Mahendravarman I at Pullalur, he was not able to recover the lost territory.

Mahendravarman I was a follower of Jainism in the early part of his career. He was converted to Saivism by the influence of the Saiva saint, Thirunavukkarasar alias Appar. He built a Siva temple at Tiruvadi. He assumed a number of titles like Gunabhara, Satyasandha, Chettakari (builder of temples) Chitrakarapuli, Vichitrachitta and Mattavilasa.

He was a great builder of cave temples. The Mandagappattu inscription hails him as Vichitrachitta who constructed a temple for Brahma, Vishnu and Siva without the use of bricks, timber, metal and mortar. His rock-cut temples are found in a number of places like Vallam, Mahendravadi, Dalavanur, Pallavaram, Mandagappattu and Tiruchirappalli. He had also authored the Sanskrit work Mattavilasa Prahasanam. His title Chitrakarapuli reveals his talents in painting. He is also regarded as an expert in music. The music inscription at Kudumianmalai is ascribed to him.

Narasimhavarman I (630-668 A.D.)

Narasimhavarman I was also known as Mamalla, which means 'great wrestler'. He wanted to take revenge the defeat of his father at the hands of Chalukyan ruler Pulakesin II. His victory over Pulakesin II in the Battle of Manimangalam near Kanchi is mentioned in Kuram copper plates. The Pallava army under General Paranjothi pursued the retreating Chalukya army, entered Chalukya territory, captured and destroyed the capital city of Vatapi. Narasimhavarman I assumed the title 'Vatapikonda'. He regained the lost territory. Another notable achievement of Narasimhavarman I was his naval expedition to Sri Lanka. He restored the throne to his friend and Sri Lankan prince Manavarma.

During his reign, Hiuen Tsang visited the Pallava capital Kanchipuram. His description of Kanchi is vivid. He calls it a big and beautiful city, six miles in circumference. It had 100 Buddhist

monasteries in which about 10,000 Buddhist monks lived. According to his account the people of Kanchi esteemed great learning and the Ghatika at Kanchi served as a great centre of learning. Narasimhavarman I was the founder of Mamallapuram and the monolithic rathas were erected during his reign.

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

Narasimhavarman I was succeeded by Mahendravarman II and Parameswarvarman I and the Pallava – Chalukya conflict continued during their reign. Thereafter, Narasimhavarman II became the ruler of the Pallava kingdom. He was also known as Rajasimha. His regime was peaceful and he evinced more interest in developing the art and architecture. The Shore temple at Mamallapuram and the Kailasanatha temple at Kanchipuram were built in this period. He was also a great patron of art and letters. The famous Sanskrit scholar Dandin is said to have adorned his court. He sent embassies to China and the maritime trade flourished during his reign. Rajasimha assumed titles like Sankarabhakta, Vadhyavidyadhara and Agamapriya.

He was succeeded by Parameswaravarman II and Nandivarman II. The Pallava rule lasted till the end of the ninth century A.D. The Chola king Aditya I defeated the last Pallava ruler Aparajita and seized the Kanchi region. With this, the rule of Pallava dynasty came to an end.

Administration of the Pallavas

The Pallavas had a well organized administrative system. The Pallava state was divided into *Kottams*. The *Kottam* was administered by officers appointed by the king. The king was at the centre of administration in which he was assisted by able ministers. He was the fountain of justice. He maintained a well-trained army. He provided land-grants to the temples known as *Devadhana* and

also to the Brahmans known as *Brahmadeya*. It was also the responsibility of the central government to provide irrigation facilities to the lands. A number of irrigation tanks were dug by the Pallava kings. The irrigation tanks at Mahendravadi and Mamandoor were dug during the reign of Mahendravarman I. Detailed information on the tax system could also be traced from the Pallava inscriptions. Land tax was the primary source of the government revenue. The *Brahmadeya* and *Devadhana* lands were exempted from tax. Traders and artisans such as carpenters, goldsmiths, washer-men, oil-pressers and weavers paid taxes to the government. The Pallava inscriptions throw much light on the village assemblies called *sabhas* and their committees. They maintained records of all village lands, looked after local affairs and managed temples.

Society under the Pallavas

The Tamil society witnessed a great change during the Pallava period. The caste system became rigid. The Brahmins occupied a high place in the society. They were given land-grants by the kings and nobles. They were also given the responsibility of looking after the temples. The Pallava period also witnessed the rise of Saivism and Vaishnavism and also the decline of Buddhism and Jainism. The Saiva Nayanmars and the Vaishnava Alvars contributed to the growth of Saivism and Vaishnavism. This is known as the Bakthi Movement. They composed their hymns in the Tamil language. These hymns revealed the importance of devotion or Bakthi. The construction of temples by the Pallava kings paved the way for the spread of these two religions.

Education and Literature

The Pallavas were great patrons of learning. Their capital Kanchi was an ancient centre of learning. The *Ghatika* at Kanchi was popular and it attracted students from all parts of India and

abroad. The founder of the Kadamba dynasty, Mayurasarman studied Vedas at Kanchi. Dinganaga, a Buddhist writer came to study at Kanchi. Dharmapala, who later became the Head of the Nalanada University, belonged to Kanchi. Bharavi, the great Sanskrit scholar lived in the time of Simhavishnu. Dandin, another Sanskrit writer adorned the court of Narasimhavarman II. Mahendravarman I composed the Sanskrit play *Mattavilasaprahasanam*. Tamil literature had also developed. The Nayanmars and Alvars composed religious hymns in Tamil. The *Devarnam* composed by Nayanmars and the *Nalayradivyaprabandam* composed by Alvars represent the religious literature of the Pallava period. Perundevanar was patronized by Nandivarman II and he translated the Mahabharata as *Bharathavenba* in Tamil. *Nandikkalambagam* was another important work but the name of the author of this work is not known. Music and dance also developed during this period.

Pallava Art and Architecture

It was a great age of temple building. The Pallavas introduced the art of excavating temples from the rock. In fact, the Dravidian style of temple architecture began with the Pallava rule. It was a gradual evolution starting from the cave temples to monolithic *rathas* and culminated in structural temples. The development of temple architecture under the Pallavas can be seen in four stages.



Rathas at Mamallapuram

Mahendravarman I introduced the rock-cut temples. This style of Pallava temples are seen at places like Mandagappattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirappalli, Vallam, Siyamangalam and Tirukalukunram.

The second stage of Pallava architecture is represented by the monolithic *rathas* and Mandapas found at Mamallapuram. Narasimhavarman I took the credit for these wonderful architectural monuments. The five *rathas*, popularly called as the *Panchapanadava rathas*, signifies five different styles of temple architecture. The mandapas contain beautiful sculptures on its walls. The most popular of these mandapas are Mahishasuramardhini Mandapa, Tirumurthi Mandapam and Varaha Madapam.



Kailasanatha temple at Kanchipuram

In the next stage, Rajasimha introduced the structural temples. These temples were built by using the soft sand rocks. The Kailasanatha temple at Kanchi and the Shore temple at Mamallapuram remain the finest examples of the early structural temples of the Pallavas. The Kailasanatha temple at Kanchi is the greatest

architectural master piece of the Pallava art.

The last stage of the Pallava art is also represented by structural temples built by the later Pallavas. The Vaikundaperumal temple, Muktheeswara temple and Matagenswara temples at Kanchipuram belong to this stage of architecture.



Shore Temple at Mamallapuram

The Pallavas had also contributed to the development of sculpture. Apart from the sculptures found in the temples, the ‘Open Art Gallery’ at Mamallapuram remains an important monument bearing the sculptural beauty of this period. The Descent of the Ganges or the Penance of Arjuna is called a fresco painting in stone. The minute details as well

as the theme of these sculptures such as the figures of lice-picking monkey, elephants of huge size and the figure of the ‘ascetic cat’ standing erect remain the proof for the talent of the sculptor.



The Fall of Ganges

Fine Arts

Music, dance and painting had also developed under the patronage of the Pallavas. The Mamandur inscription contains a note on the notation of vocal music. The Kudumianmalai inscription referred to musical notes and instruments. The Alvars and Nayanmars composed their hymns in various musical notes. Dance and drama also developed during this period. The sculptures of this period depict many dancing postures. The Sittannavasal paintings belonged to this period. The commentary called *Dakshinchitra* was compiled during the reign of Mahendravarman I, who had the title Chittirakkarapuli.

Learning Outcome

After learning this lesson the students will be able to explain

1. *The different theories about the origin of the Pallavas.*
2. *The political history of the Pallavas and their military accomplishments*
3. *Administrative system under the Pallavas.*
4. *Their cultural contributions.*
5. *Architectural achievements of the Pallavas.*

MODEL QUESTIONS

I. Choose the correct answer.

- The Pallava ruler who destroyed the Kalabhras
(a) Vishnugopa (b) Simhavisnu
(c) Mahendravarman I (d) Rajasimha
- Hiuen Tsang visited Kanchi during the reign of
(a) Mahendravarman I (b) Narasimhavarman I
(c) Rajasimha (d) Nandivarman III

II. Fill in the blanks.

- The Saiva saint who converted Mahendravarman I to Saivism was
- The commander of the Pallava army who destroyed Vatapi
- The title Mamalla was assumed by

III. Match the following.

- | | |
|---------------------|---------------------------|
| 1. Perundevanar | a) Nalayiradivyaprabandam |
| 2. Alvars | b) Devaram |
| 3. Nayanmars | c) Mattavilasaprasasanam |
| 4. Mahendravarman I | d) Bharathavenba |

IV. Find out the correct statement. One statement alone is right.

- Pallava period witnessed the decline of the Sanskrit language.
- Rajasimha destroyed Vatapi and assumed the title Vatapikondan.
- Mahendravarman introduced the style of building structural temples.

- Both Vaishnavism and Saivism flourished during Pallava period.

V. State whether the following statements are True or False.

- The Sangam age was followed by the Pallava rule.
- Mahendravarman I was a follower of Jainism in the early part of his career.
- Monolithic rathas were erected at Kanchipuram by Narasimhavarman I.

VI. Write short notes (Any three points).

- Origin of the Pallavas.
- Ghatika at Kanchi.
- Pallava Chalukya conflict.
- Bakthi Movement.
- Fine arts under the Pallavas.

VII. Answer briefly (100 words).

- Give an account of the reign of Mahendravarman I.
- Write a brief account on the military accomplishments of Narasimhavarman I.
- Examine the administration system of the Pallavas.
- Write a note on the social life under the Pallavas.

VIII. Answer in detail (200 words).

- Give an account of the political history of the Pallavas.
- Assess the cultural contributions of the Pallavas.
- Mention the salient features of the Pallava art.

LESSON 12

SOUTH INDIAN KINGDOMS – II

CHALUKYAS AND RASHTRAKUTAS

Learning Objectives

Students will acquire knowledge about

1. *The achievements of Chalukya ruler Pulakesin II.*
2. *Administration, social life and art and architecture under the Chalukyas.*
3. *Political history of the Rashtrakutas.*
4. *Administration and society under the Rashtrakutas.*
5. *Art and architecture of the Rashtrakutas.*

Besides the Pallavas, the Western Chalukyas and the Rashtrakutas in the Deccan constitute important political forces. Both these kingdoms had their rivals in the far south, namely the Pallavas and later the Cholas. Their period has also been important in the history of India for their cultural contributions.

Chalukyas (543 – 755 A.D.)

The Western Chalukyas ruled over an extensive area in the Deccan for about two centuries after which the Rashtrakutas became powerful. The family of Western Chalukyas had its offshoots like the Eastern Chalukyas of Vengi and the Chalukyas of Kalyani. Pulakesin I was the founder of the Chalukya dynasty. He established a small kingdom with Vatapi or Badami as its capital.

Pulakesin II (608-642 A.D.)

The most important ruler of this dynasty was Pulakesin II. The Aihole inscription issued by him gives the details of his reign.

He fought with the Kadambas of Banavasi and the Gangas of Mysore and established his suzerainty. Durvinita, the Ganga ruler accepted his overlordship and even gave his daughter in marriage to Pulakesin II. Another notable achievement of Pulakesin II was the defeat of Harshavardhana on the banks of the river Narmada. He put a check to the ambition of Harsha to conquer the south. In his first expedition against the Pallavas, Pulakesin II emerged victorious. But he suffered a humiliating defeat at the hands of Narasimhavarman I near Kanchi. Subsequently, the Chalukya capital Vatapi was captured and destroyed by the Pallavas. The most important event in the reign of Pulakesin II was the visit of Hiuen Tsang to his kingdom.

The successor of Pulakesin II was Vikramaditya. He once again consolidated the Chalukya kingdom and plundered the Pallava capital, Kanchi. Thus he had avenged his father's defeat and death at the hands of the Pallavas. Kirtivarman II was the last of the rulers of the Chalukyas. He was defeated by Dantidurga, the founder of the Rashtrakuta dynasty.

Administration and Social Life under the Chalukyas

The Chalukya administration was highly centralized unlike that of the Pallavas and the Cholas. Village autonomy was absent under the Chalukyas. The Chalukyas had a great maritime power. Pulakesin II had 100 ships in his navy. They also had a small standing army.

The Badami Chalukyas were Brahmanical Hindus but they gave respect to other religions. Importance was given to Vedic rites and rituals. The founder of the dynasty Pulakesin I performed the *asvamedha* sacrifice. A number of temples in honour of Vishnu, Siva and other gods were also built during this period. Hiuen Tsang mentioned about the decline of Buddhism in western Deccan. But Jainism was steadily on the path of progress in this region. Ravikirti, the court poet of Pulakesin II who composed the Aihole inscription was a Jain.

Art and Architecture

The Chalukyas were great patrons of art. They developed the *vesara* style in the building of structural temples. However, the *vesara* style reached its culmination only under the Rashtrakutas and the Hoysalas. The structural temples of the Chalukyas exist at Aihole, Badami and Pattadakal. Cave temple architecture was also famous under the Chalukyas. Their cave temples are found in Ajanta, Ellora and Nasik. The best specimens of Chalukya paintings can be seen in the Badami cave temple and in the Ajanta caves. The reception given to a Persian embassy by Pulakesin II is depicted in a painting at Ajantha.



CAVE TEMPLE AT AJANTA

The Chalukya temples may be divided into two stages. The first stage is represented by the temples at Aihole and Badami. Among the seventy temples found at Aihole, four are important.

1. Ladh Khan temple is a low, flat-roofed structure consisting of a pillared hall.
2. Durga temple resembles a Buddha *Chaitya*.
3. Huchimalligudi temple.
4. The Jain temple at Meguti.



Cave Temple at Badami

Among the temples at Badami, the Muktheeswara temple and the Melagutti Sivalaya are notable for their architectural beauty. A group of four rock-cut temples at Badami are marked by high workmanship. The walls and pillared halls are adorned by beautiful images of gods and human beings.



Virupaksha temple at
Pattadakal

The second stage is represented by the temples at Pattadakal. There are ten temples here, four in the northern style and the remaining six in the Dravidian style. The Papanatha temple is the most notable in the northern style. The Sangamesvara temple and the Virupaksha temple are famous for their Dravidian style. The Virupaksha temple is built on the model of the Kailasanatha temple at Kanchipuram. It was built by one of the queens of Vikramaditya II. Sculptors brought from Kanchi were employed in its construction.

Rashtrakutas (755 – 975 A.D.)

The Rashtrakutas were of Kannada origin and Kannada language was their mother tongue. Dantidurga was the founder of the Rashtrakuta dynasty. He defeated the Gurjaras and captured Malwa from them. Then he annexed the Chalukya kingdom by defeating Kirtivarman II. Thus, the Rashtrakutas became a paramount power in the Deccan.

His successor Krishna I was also a great conqueror. He defeated the Gangas and the eastern Chalukyas of Vengi. He built the magnificent rock-cut monolithic Kailasa temple at Ellora. The next important king of this dynasty was Govinda III. He achieved victories over north Indian kingdoms.

His successor Amoghavarsha I (815- 880 A.D.) ruled for a long period of 64 years. He had lost control over Malwa and Gangavadi. Yet, his reign was popular for the cultural development. He was a follower of Jainism. Jinasena was his chief preceptor. He was also a patron of letters and he himself wrote the famous Kannada work, *Kavirajamarga*. He had also built the Rashtrakuta capital, the city of Malkhed or Manyakheda.

Among the successors of Amoghavarsha I, Krishna III (936-968 A.D.) was famous for his expeditions. He marched against the Cholas and defeated them at Takkolam. He marched further south and captured Tanjore. He went as far as Rameswaram and occupied it for sometime. He built several temples in the conquered territories including the Krishneswara temple at Rameswaram. Throughout his reign he possessed the Tondaimandalam region including the capital Kanchi. After his death, the power of the Rashtrakutas declined.

Administration

The Rashtrakuta Empire was divided into several provinces called *rashtras* under the control of *rashtrapatis*. They were further divided into *vishayas* or districts governed by *vishayapatis*. The next subdivision was *bhukti* consisting of 50 to 70 villages under the control of *bhogapatis*. These officers were directly appointed by the central government. The village administration was carried on by the village headmen. However, the village assemblies played a significant role in the village administration.

Society and Economy

The Hindu sects of Vaishnavism and Saivism flourished during the period of Rashtrakutas. Yet, they did not affect the progress of Jainism under the patronage of Rashtrakuta kings and officers. Almost one third of the population of the Deccan were Jains. There were some prosperous Buddhist settlements at places like Kanheri, Sholapur and Dharwar. There was harmony among various religions. There was a college at Salatogi, situated in modern Bijapur district. An inscription gives details of this educational centre. It was run by the income from the endowments made by the rich as well as by all the villagers on occasions of functions and festivals.

The economy was also in a flourishing condition. There was an active commerce between the Deccan and the Arabs. The Rashtrakuta kings promoted the Arab trade by maintaining friendship with them.

Cultural Contributions

The Rashtrakutas widely patronized the Sanskrit literature. There were many scholars in the Rashtrakuta court. Trivikrama wrote *Nalachampu* and the *Kavirahasya* was composed by Halayudha during the reign of Krishna III. The Jain literature flourished under the patronage of the Rashtrakutas. Amoghavarsha I, who was a Jain patronized many Jain scholars. His teacher Jinasena composed *Parsvabhudaya*, a biography of Parsva in verses. Another scholar Gunabhadra wrote the *Adipurana*, the life stories of various Jain saints. Sakatayana wrote the grammar work called *Amogavritti*. The great mathematician of this period, Viracharya was the author of *Ganitasaram*.

The Kannada literature saw its beginning during the period of the Rashtrakutas. Amoghavarsha's *Kavirajamarga* was the first poetic work in Kannada language. Pampa was the greatest of the Kannada poets. His famous work was *Vikramasenavijaya*. Ponna was another famous Kannada poet and he wrote *Santipurana*.

Art and Architecture

The art and architecture of the Rashtrakutas were found at Ellora and Elephanta. At Ellora, the most remarkable temple is the Kailasa temple. It was excavated during the reign of Krishna I. It is carved out of a massive block of rock 200 feet long, and 100 feet in breadth and height. The temple consists



KAILASA TEMPLE
ATELLORA

of four parts - the main shrine, the entrance gateway, an intermediate shrine for Nandi and mandapa surrounding the courtyard. The temple stands on a lofty plinth 25 feet high. The central face of the plinth has

imposing figures of elephants and lions giving the impression that the entire structure rests on their back. It has a three-tiered *sikhara* or tower resembling the *sikhara* of the Mamallapuram *rathas*. In the interior of the temple there is a pillared hall which has sixteen square pillars. The Kailasa temple is an architectural marvel with its beautiful sculptures. The sculpture of the Goddess Durga is shown as slaying the Buffalo demon. In another sculpture Ravana was making attempts to lift Mount Kailasa, the abode of Siva. The scenes of Ramayana were also depicted on the walls. The general characteristics of the Kailasa temple are more Dravidian.

Elephanta is an island near Bombay. It was originally called Sripuri. The Portuguese after seeing the large figure of an elephant named it Elephanta. The sculptural art of the Rashtrakutas reached its zenith in this place. There is a close similarity between the sculptures at Ellora and those in Elephanta. They might have been carved by the same craftsmen. At the entrance to the sanctum there are huge figures of *dvara-palakas*. In the walls of the prakara around the sanctum there are niches containing the images of Shiva in various forms - Nataraja, Gangadhara, Ardhanareesvara and Somaskanda. The most imposing figure of this temple is *Trimurthi*. The sculpture is six metre high. It is said to represent the three aspects of Shiva as Creator, Preserver and Destroyer.

Learning Outcome

After learning this lesson the students will be able to explain

1. The political history of the Chalukyas of Badami.
2. Art and architecture of the Chalukyas.
3. Achievements of the Rashtrakuta rulers.
4. Cultural contributions of the Rashtrakutas.
5. Literary developments during the Rashtrakuta rule.

MODEL QUESTIONS

I. Choose the correct answer.

1. Aihole inscription was issued by
 (a) Amoghavarsha I (b) Pulakesin II
 (c) Govinda III (d) Dantidurga
2. Who among the following defeated the Cholas at Takkolam?
 (a) Pulakesin II (b) Amoghavarsha I
 (c) Vikramaditya I (d) Krishna III

II. Fill in the blanks.

1. was the capital of Rashtrakutas.
2. The founder of the Rashtrakuta dynasty was
3. Sripuri was renamed as Elephanta by

III. Match the following.

- | | |
|-------------------|-----------------------|
| 1. Ravikirti | a) Vikramasenavijaya |
| 2. Amoghavarsha I | b) Ganitasaram |
| 3. Pampa | c) Aihole inscription |
| 4. Viracharya | d) Kavirajamarga |

IV. Find out the correct statement. One statement alone is right.

- a) Ellora is an island near Bombay.
- b) The Kailasa temple is at Ellora.
- c) The temples at Ellora were built during the Chalukya rule.
- d) The Kailasa temple at Ellora was built by Pulakesin II.

V. State whether the following statements are True or False.

1. iuen Tsang visited the Deccan during the reign of Amoghavarsha I.
2. The beginning of Kannada literature commenced during the Rashtrakuta rule.
3. Dantidurga was the last ruler of the Chalukyas.

VI. Write short notes (Any three points).

1. Aihole inscription
2. Pattadakal
3. Ellora
4. Elephanta

VII. Answer briefly (100 words).

1. Give a brief account of the achievements of Pulakesin II.
2. Give an estimate of Amoghavarsha I.

VIII. Answer in detail (200 words).

1. Give an account of the development of art and architecture under the Chalukyas of Badami.
2. Evaluate the cultural contributions of the Rashtrakutas.

LESSON 13 IMPERIAL CHOLAS

Learning Objectives

Students will acquire knowledge about

1. *A brief history of early Cholas.*
2. *Military conquests and other achievements of Rajaraja I.*
3. *Campaigns of Rajendra I and his accomplishments.*
4. *Salient features of the Chola administration.*
5. *Literature, Art and architecture of the Cholas.*

After the decline of the Sangam period, the Cholas became feudatories in Uraiyur. They became prominent in the ninth century and established an empire comprising the major portion of South India. Their capital was Tanjore. They also extended their sway in Sri Lanka and the Malay Peninsula. Therefore, they are called as the Imperial Cholas. Thousands of inscriptions found in the temples provide detailed information regarding the administration, society, economy and culture of the Chola period.

The founder of the Imperial Chola line was Vijayalaya. He captured Tanjore from Muttaraiyars in 815 A.D. and built a temple for Durga. His son Aditya put an end to the Pallava kingdom by defeating Aparajita and annexed Tondaimandalam. Parantaka I was one of the important early Chola rulers. He defeated the Pandyas and the ruler of Ceylon. But he suffered a defeat at the hands of the Rashtrakutas in the famous battle of Takkolam. Parantaka I was a great builder of temples. He also provided the *vimana* of the famous

Nataraja temple at Chidambaram with a golden roof. The two famous Uttiramerur inscriptions that give a detailed account of the village administration under the Cholas belong to his reign. After a gap of thirty years, the Cholas regained their supremacy under Rajaraja I.

Rajaraja I (985 – 1014 A.D.)

It was under Rajaraja I and his son Rajendra I that the Chola power reached its highest point of glory. His military conquests were:

1. The defeat of the Chera ruler Bhaskaravarman in the naval battle of Kandalursalai and the destruction of the Chera navy.
2. The defeat of the Pandya ruler, Amarabhujanga and establishment of Chola authority in the Pandya country.
3. The conquest of Gangavadi, Tadigaipadi and Nolambapadi located in the Mysore region.
4. The invasion of Sri Lanka which was entrusted to his son Rajendra I. As the Sri Lankan king Mahinda V fled away from his country, the Cholas annexed the northern Sri Lanka. The capital was shifted from Anuradhapura to Polanaruva where a Shiva temple was built
5. The Chola victory over the growing power of the Western Chalukyas of Kalyani. Satyasraya was defeated and Rajaraja I captured the Raichur Doab, Banavasi and other places. Hence the Chola power extended up to the river Tungabhadra.
6. The restoration of Vengi throne to its rulers Saktivarman and Vimaladitya by defeating the Telugu Chodas. Rajaraja gave his daughter Kundavai in marriage to Vimaladitya.



STATUETTE OF
RAJARAJA

7. Rajaraja's last military achievement was a naval expedition against the Maldiv Islands which were conquered.

By these conquests, the extent of the Chola empire under Rajaraja I included the Pandya, Chera and the Tondaimandalam regions of Tamil Nadu and the Gangavadi, Nolambapadi and the Telugu Choda territories in the Deccan and the northern part of Ceylon and the Maldiv Islands beyond India. Rajaraja assumed a number of titles like Mummidi Chola, Jayankonda and Sivapadasekara. He was a devout follower of Saivism. He completed the construction of the famous Rajarajeswara temple or Brihadeeswara temple at Tanjore in 1010 A.D. He also helped in the construction of a Buddhist monastery at Nagapattinam.

Rajendra I (1012-1044 A.D.)

Rajendra had demonstrated his military ability by participating in his father's campaigns. He continued his father's policy of aggressive conquests and expansion. His important wars were:

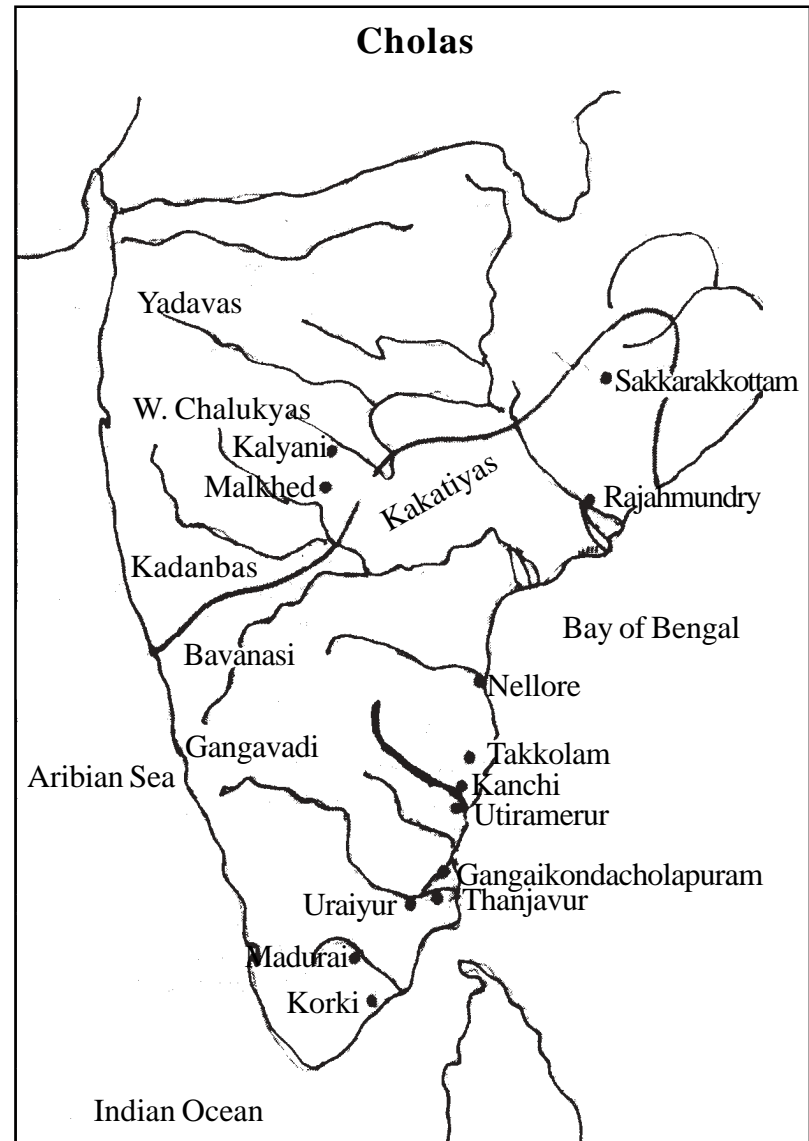
1. Mahinda V, the king of Sri Lanka attempted to recover from the Cholas the northern part of Ceylon. Rajendra defeated him and seized the southern Sri Lanka. Thus the whole of Sri Lanka was made part of the Chola Empire.
2. He reasserted the Chola authority over the Chera and Pandya countries.
3. He defeated Jayasimha II, the Western Chalukya king and the river Tungabhadra was recognised as the boundary between the Cholas and Chalukyas.
4. His most famous military enterprise was his expedition to north India. The Chola army crossed the Ganges by defeating a number of rulers on its way. Rajendra defeated Mahipala I of Bengal. To commemorate this successful north-Indian

campaign Rajendra founded the city of Gangaikondacholapuram and constructed the famous Rajesvaram temple in that city. He also excavated a large irrigation tank called Cholagangam on the western side of the city.

5. Another famous venture of Rajendra was his naval expedition to Kadaram or Sri Vijaya. It is difficult to pin point the real object of the expedition. Whatever its objects were, the naval expedition was a complete success. A number of places were occupied by Chola forces. But it was only temporary and no permanent annexation of these places was contemplated. He assumed the title Kadaramkondan.
6. Rajendra I had put down all rebellions and kept his empire in tact.

At the death of Rajendra I the extent of the Chola Empire was at its peak. The river Tungabadhra was the northern boundary. The Pandya, Kerala and Mysore regions and also Sri Lanka formed part of the empire. He gave his daughter Ammangadevi to the Vengi Chalukya prince and further continued the matrimonial alliance initiated by his father. Rajendra I assumed a number of titles, the most famous being Mudikondan, Gangaikondan, Kadaram Kondan and Pandita Cholan. Like his father he was also a devout Saiva and built a temple for that god at the new capital Gangaikondacholapuram. He made liberal endowments to this temple and to the Lord Nataraja temple at Chidambaram. He was also tolerant towards the Vaishnava and Buddhist sects.

After Rajendra I, the greatness of the Chola power was preserved by rulers like Kulottunga I and Kulottunga III. Kulottunga I was the grandson of Rajendra I through his daughter Ammangadevi. He succeeded the Chola throne and thus united the Vengi kingdom with the Chola Empire. During his reign Sri Lanka became



independent. Subsequently, Vengi and the Mysore region were captured by the western Chalukyas. Kulottunga I sent a large embassy of 72 merchants to China and maintained cordial relations with the kingdom of Sri Vijaya. Under Kulottunga III the central authority became weak. The rise of the feudatories like the Kadavarayas and the emergence of the Pandya power as a challenge to Chola supremacy contributed to the ultimate downfall of the Chola Empire. Rajendra III was the last Chola king who was defeated by Jatavarman Sundarapandya II. The Chola country was absorbed into the Pandya Empire.

Chola Administration

Central Government

The Cholas had an excellent system of administration. The emperor or king was at the top of the administration. The extent and resources of the Chola Empire increased the power and prestige of monarchy. The big capital cities like Tanjore and Gangaikondacholapuram, the large royal courts and extensive grants to the temples reveal the authority of the king. They undertook royal tours to increase the efficiency of the administration. There was elaborate administrative machinery comprising various officials called *perundanam* and *sirudanam*.

Revenue

The land revenue department was well organized. It was called as *puravubarithinaikkalam*. All lands were carefully surveyed and classified for assessment of revenue. The residential portion of the village was called *ur nattam*. These and other lands such as the lands belonging to temples were exempted from tax. Besides land revenue, there were tolls and customs on goods taken from one place to another, various kinds of professional taxes, dues levied on ceremonial occasions like marriages and judicial fines. During

the hard times, there were remission of taxes and Kulottunga I became famous by abolishing tolls and earned the title – *Sungam Tavirtta Cholan*. The main items of government expenditure were the king and his court, army and navy, roads, irrigation tanks and canals.

Military Administration

The Cholas maintained a regular standing army consisting of elephants, cavalry, infantry and navy. About seventy regiments were mentioned in the inscriptions. The royal troops were called *Kaikkolaperumpadai*. Within this there was a personal troop to defend the king known as *Velaikkarar*. Attention was given to the training of the army and military cantonments called *kadagams* existed. The Cholas paid special attention to their navy. The naval achievements of the Tamils reached its climax under the Cholas. They controlled the Malabar and Coromandal coasts. In fact, the Bay of Bengal became a Chola lake for sometime.

Provincial Administration

The Chola Empire was divided into *mandalams* and each *mandalam* into *valanadus* and *nadus*. In each *nadu* there were a number of autonomous villages. The royal princes or officers were in charge of *mandalams*. The *valanadu* was under *periyannattar* and *nadu* under *nattar*. The town was known as *nagaram* and it was under the administration of a council called *nagarattar*.

Village Assemblies

The system of village autonomy with *sabhas* and their committees developed through the ages and reached its culmination during the Chola rule. Two inscriptions belonging to the period of Parantaka I found at Uttiramerur provide details of the formation and functions of village councils. That village was divided into thirty

wards and each was to nominate its members to the village council. The qualifications to become a ward member were:

- a. Ownership of at least one fourth *veli* of land.
- b. Own residence.
- c. Above thirty years and below seventy years of age.
- d. Knowledge of Vedas.

However, certain norms of disqualification were also mentioned in the inscriptions. They were:

- a. Those who had been members of the committees for the past three years.
- b. Those who had failed to submit accounts as committee members.
- c. Those who had committed sins.
- d. Those who had stolen the property of others.

From the persons duly nominated, one was to be chosen for each ward by *kudavolai* system for a year. The names of eligible persons were written on palm-leaves and put into a pot. A young boy or girl would take out thirty names each for one ward. They were divided into six *variya*ms such as *samvatsaravariyam*, *erivariyam*, *thotta variyam*, *pancha variyam*, *pon variyam* and *puravuvari variyam* to take up six different functions of the village administration. The committee members were called *variya*pperumakkal. They usually met in the temple or under a tree and passed resolutions. The number of committees and ward members varied from village to village.

Socio-economic Life

Caste system was widely prevalent during the Chola period.

Brahmins and Kshatriyas enjoyed special privileges. The inscriptions of the later period of the Chola rule mention about two major divisions among the castes – *Valangai* and *Idangai* castes. However, there was cooperation among various castes and sub-castes in social and religious life. The position of women did not improve. The practice of ‘sati’ was prevalent among the royal families. The *devadasi* system or dancing girls attached to temples emerged during this period.

Both Saivism and Vaishnavism continued to flourish during the Chola period. A number of temples were built with the patronage of Chola kings and queens. The temples remained centres of economic activity during this period. The *mathas* had great influence during this period. Both agriculture and industry flourished. Reclamation of forest lands and the construction and maintenance of irrigation tanks led to agricultural prosperity. The weaving industry, particularly the silk-weaving at Kanchi flourished. The metal works developed owing to great demand of images for temples and utensils. Commerce and trade were brisk with trunk roads or *peruvazhis* and merchant guilds. Gold, silver and copper coins were issued in plenty at various denominations. Commercial contacts between the Chola Empire and China, Sumatra, Java and Arabia were extensively prevalent. Arabian horses were imported in large numbers to strengthen the cavalry.



GOLD COIN OF
RAJARAJA CHOLA

Education and Literature

Education was also given importance. Besides the temples and *mathas* as educational centres, several educational institutions also flourished. The inscription at Ennayiram, Thirumukkudal and Thirubhuvanai provide details of the colleges existed in these places.

Apart from the Vedas and Epics, subjects like mathematics and medicine were taught in these institutions. Endowment of lands was made to run these institutions.

The development of Tamil literature reached its peak during the Chola period. *Sivakasintamani* written by Thiruthakkadevar and Kundalakesi belonged to 10th century. The Ramayana composed by Kamban and the *Periyapuranam* or *Tirutondarpuranam* by Sekkilar are the two master-pieces of this age. Jayankondar's *Kalingattupparani* describes the Kalinga war fought by Kulotunga I. The *Moovarula* written by Ottakuthar depicts the life of three Chola kings. The *Nalavenba* was written by Pugalendi. The works on Tamil grammar like *Kalladam* by Kalladanar, *Yapperungalam* by Amirthasagarar, a Jain, *Nannul* by Pavanandhi and *Virasoliyam* by Buddhmitra were the products of the Chola age.

Art and Architecture

The Dravidian style of art and architecture reached its perfection under the Cholas. They built enormous temples. The chief feature of the Chola temple is the

vimana. The early Chola temples were found at Narthamalai and Kodumbalur in Pudukottai district and at Srinivasanallur in Tiruchirappalli district. The Big Temple at Tanjore built by Rajaraja I is a master-piece of South Indian art and architecture. It consists of the *vimana*, *ardhamandapa*, *mahamandapa* and a large pavilion in the front known as the *Nandimandapa*. Another notable contribution made by the Cholas to temple



Chola Bronze Nataraja



Pragadeeswara Temple, Tanjore



Darasuram Sculptures

are examples of later Chola temples.

The Cholas also made rich contributions to the art of sculpture. The walls of the Chola temples such as the Tanjore and Gangaikondacholapuram temples contain numerous icons of large size with fine execution. The bronzes of the Chola period are world-famous. The bronze statues of Nataraja or dancing Siva are master pieces. The Chola paintings were found on the walls of Narthamalai and Tanjore temples.

architecture is the Siva temple at Gangaikondacholapuram built by Rajendra I. The Airavathesvara temple at Darasuram in Tanjore District and the Kampaharesvara temple at Tribhuvanam are



Gangaikonda Cholapuram Temple

Learning Outcome

After learning this lesson the students will be able to explain

1. The rise of the Imperial Cholas.
2. The military accomplishments of Rajaraja I and his personality.
3. Rajendra I and his military conquests.
4. Village administration of the Cholas and its significance.
5. Cultural achievements of the Imperial Cholas.

MODEL QUESTIONS

I. Choose the correct answer.

- The Chola ruler who faced a defeat at the Battle of Takkolam
(a) Aditya I (b) Rajaraja II
(c) Vijayalaya (d) Parantaka I
- Author of the book Virasoliyam
(a) Bhavanandhi (b) Buddhmitra
(c) Pugalendi (d) Ottakuttar

II. Fill in the blanks.

- The naval battle of Kandalursalai took place during the reign of
- The irrigation tank Cholagangam was constructed at by
- Kudavolai system was described in the inscriptions found at

III. Match the following.

- | | |
|-----------------------------|-----------------|
| 1. Uttiramerur inscriptions | a) Rajaraja I |
| 2. Sungam Tavirtta Chola | b) Rajendra I |
| 3. Mudikondan | c) Kulottunga I |
| 4. Jayankondan | d) Parantaka I |

IV. Find out the correct statement. One statement alone is right.

- Rajaraja I took an expedition to Sri Vijaya.
- Rajaraja I shifted his capital to Gangaikondacholapuram.

- Southern part of Sri Lanka was annexed by Rajaraja I.
- Sri Lanka declared its independence during the reign of Rajendra I.

V. State whether the following statements are True or False.

- Rajaraja I helped to construct a Buddhist monastery at Tanjore.
- Rajendra I captured the kingdom of Sri Vijaya.
- Jayankondar's *Kalingattupparani* describes the Kalinga war fought by Kulotunga I

VI. Write short notes (Any three points).

- Brihadeeswaram.
- Gangaikondacholapuram.
- Kudavolai system.
- Development of educational institutions under the Cholas.

VII. Answer briefly (100 words).

- Describe the society and economy under the Imperial Cholas.
- Write the development of Tamil literature under the Cholas.

VIII. Answer in detail (200 words).

- Examine the achievements of Rajaraja I.
- Assess the military conquests of Rajendra I.
- Describe the salient features of the Chola's administration.

LESSON 14

THE SPREAD OF INDIAN CULTURE IN OTHER ASIAN COUNTRIES

Learning Objectives

Students will acquire knowledge about

- 1. The spread of Indian culture in central Asia.*
- 2. Indian cultural influence in China, Tibet and Sri Lanka.*
- 3. Indian cultural influence over the South East Asia.*
- 4. Cultural contacts between India and Myanmar.*
- 5. Art and architecture in the countries of South East Asia.*

The spread of Indian culture and civilization to the other parts of Asia constitutes an important chapter in the history of India. India had established commercial contacts with other countries from the earliest times. It had inevitably resulted in the spread of Indian languages, religions, art and architecture, philosophy, beliefs, customs and manners. Indian political adventurers even established Hindu kingdoms in some parts of South East Asia. However, this did not lead to any kind of colonialism or imperialism in the modern sense. On the other hand these colonies in the new lands were free from the control of the mother country. But they were brought under her cultural influence.

Central Asia

Central Asia was a great centre of Indian culture in the early centuries of the Christian era. Several monuments have been unearthed in the eastern part of Afghanistan. Khotan and Kashkar remained the most important centres of Indian culture. Several

Sanskrit texts and Buddhist monasteries were found in these places. Indian cultural influence continued in this region till eighth century. Indian culture had also spread to Tibet and China through Central Asia.

India and China

China was influenced both by land route passing through Central Asia and the sea route through Burma. Buddhism reached China in the beginning of the first century A.D. A number of Chinese pilgrims like Fahien and Hiuen Tsang visited India. On the other side, hundreds of Buddhist monks like Gunabhadra, Vajrabothi, Dharmadeva and Dharmagupta visited China. Indian scholars translated many Sanskrit works at the request of Chinese emperors. This contact with China continued even in the thirteenth century when the Mongols established their empire in China. Chinese art had also been influenced by Indian art.

India and Tibet

Tibet was influenced by India from the seventh century. The famous Buddhist king Gampo founded the city of Lhasa and introduced Buddhism. The Tibetan alphabet was devised with the help of Indian scholars. Later, the Indian scholars helped for the establishment of Lamaism in Tibet. In the eleventh century the Pala dynasty of Bengal had close contacts with Tibet. When Bengal was attacked by the Muslim rulers, many Buddhist monks sought shelter in Tibet.

India and Sri Lanka

Despite having different political history, Sri Lanka experienced a great cultural influence from India. Buddhist missionaries had spread not only the religious faith but also cultural traditions. The art of stone carving went to Sri



SIGIRIYA PAINTING

Lanka from India. In the fifth century, Buddha Ghosha visited Sri Lanka and consolidated there the Hinayana Buddhism. The famous paintings of Sigiriya were modeled on the Ajantha paintings.

Indian Culture in South East Asia

Indian culture had extended its mighty influence in the South East Asian region consisting of the Malay Archipelago and Indo-China. They are located across the Bay of Bengal. Being fertile and rich in minerals, these lands attracted the attention of the Indians. Moreover, the east coast of India is studded with numerous ports and Indians undertook frequent voyages to these lands. The ancient traditions refer to traders' voyages to *Suvarnabhumi*, (the land of gold) a name generally given to all the countries of the East Asia. Indians began to colonize the East Asia in the Gupta period. It was further encouraged by the Pallavas. The Indian colonists established great kingdoms and some of them lasted for more than a thousand years. A number of dynasties with Indian names ruled in various parts. Till the arrival of Islam in the fifteenth century, Indian culture dominated this region.

Cambodia (Kambhoja)

Cambodia was colonised by Indians in the first century A.D. They influenced the native people called the Khemers. The ruling dynasty was known as Kambojas and their country was Kamboja or modern Cambodia. Under the early rulers Saivism and Vaishnavism made steady progress. The Kamboja empire at its greatest extent included Laos, Siam, part of Burma and the Malay



ANGKORWAT TEMPLE

peninsula. Numerous Sanskrit inscriptions give us a detailed history of its kings. A number of Hindu literary works like the Vedas, the *Ramayana*, the *Mahabharata*, Panini's grammar, Hindu philosophical treatises were all known to the people of Cambodia.

Like the Pallava kings, they were called Varmans. Yasovarman and Suryavarman II were two well-known rulers. Temples were built in South Indian style. There are plenty of Sanskrit inscriptions. The most famous of these temples was the temple (wat) of Vishnu built by Suryavarman II in his capital city Angkor. It was popularly called as the Angkorwat Temple. It is standing on top of a terraced structure. Each terrace is a sort of a covered gallery which contains numerous relief sculptures. The temple is constructed on the Dravidian style and the sculptures depict episodes from the *Ramayana* and the *Mahabharata*. The Kambhoja kingdom declined only in fifteenth century.

Champa

Champa or South Annam is situated to the east of Cambodia. The first Hindu dynasty was established by Sri Mara in the second century A.D. A number of Sanskrit inscriptions throw light on the history of Champa. Twelve Indian dynasties ruled over Champa and by the thirteenth century Champa was annexed to Cambodia. Under its Hindu rulers the Hindu religion and culture, customs and manners were introduced in Champa. Saivism and Vaishnavism flourished. Buddhism also existed side by side. Various works on Hindu philosophy, grammar, fine arts and astrology were written.

Siam or Thailand

There were several states in Siam following Indian culture. Thai script was developed with the help of Indian scholars. The traditional laws of that country were composed on the model of *Dharmasastras*. The temples at Bangkok contain many sculptures depicting the *Ramayana*.

Sumatra and Java

The Malay Archipelago had remained an important link between India and the Far East. Several Hindu kingdoms existed here between fifth to fifteenth centuries A.D. The most important Hindu kingdom in the big island of Sumatra was Sri Vijaya. It was a great centre of trade and culture in the seventh century. Subsequently, the Sri Vijaya kingdom developed into a powerful maritime and commercial power known as the Sailendra empire extending its sway over the neighbouring islands of Java, Bali, Borneo and over Cambodia. The Sailendra rulers were Mahayana Buddhists and maintained cordial relations with the Indian kingdoms of the Palas of Bengal and the Cholas of Tamil Nadu. Rajaraja Chola allowed the Sailendra king Maravijayottungavarman to build a Buddhist monastery at Nagapattinam. His son Rajendra conquered the Sailendra kingdom for sometime. Later they became independent. The Sailendra empire continued intact till the eleventh century A.D.

A Hindu kingdom was established in Java as early as the fourth century A.D. In Central Java arose the kingdom of Mataram which became a strong centre of Hindu religion and culture. It was conquered by the Sailendras of Sumatra. Till the ninth century Java continued to be a part of the Sailendra empire. Later it regained its independence. Java attained greatness and splendour in art under Sailendra rule.

The greatest monument of Indo-Java art is the *Borobudur* which was built during A.D. 750-850 under the patronage of the Sailendras. It is situated on the top of a hill. It consists of nine successive terraces, crowned by a bell-shaped stupa at the centre of the topmost terrace. The open galleries in the terraces contain 2000



**BOROBUDUR
MONUMENT**

bas-reliefs (small carved stone figures) illustrating various incidents in the life of the Buddha. The lower parts are rich in decoration while the upper portions are plain and unadorned. Borobudur is described as an epic in stone, the most wonderful Buddhist stupa in the world.

In the twelfth century, eastern Java with *Kadiri* as its capital developed into the leading kingdom of Java. In the thirteenth and fourteenth centuries which marked the golden age of Javanese culture, Majapahit became the capital of the far-flung Javanese empire which included the neighbouring islands. Indian art and literature flourished in Java to an extent unknown elsewhere. Still, ruins of hundreds of temples and manuscripts based on the Sanskrit language are found in Java. The *Ramayana* and the *Mahabharata* were popular and even today furnish the theme for their popular shadow-play. The fall of Majapahit brought to an end all artistic activity in Java.

Bali

Bali came under the rule of Hindu dynasties as early as the sixth century. I-Tsing refers to the prevalence of Buddhism there in the seventh century. The stone and copper plate inscriptions from that island show that it was colonised directly from India. Later it became subordinate to Java. Its people continue to be Hindus and even today we find the prevalence of the caste system there.

Myanmar

The cultural contacts between India and Burma (now Myanmar) dates back to the period of Asoka, who sent his missionaries there to preach Buddhism. Many Hindu kingdoms existed in Burma. Pali and Sanskrit were the languages of Burma till thirteenth century. Both Hinayana and Mahayana Buddhism were followed by the Burmese.

Thus for nearly fifteen hundred years Hindu kings were ruling over numerous islands of the Malay Archipelago and over the Indo-China peninsula. Indian religions and Indian culture moulded the lives of the primitive inhabitants of these regions who were elevated to a higher plan of civilization.

Learning Outcome

After learning this lesson the students will be able to explain

1. *India's influence over Central Asia.*
2. *Cultural contacts between India and China.*
3. *India and Sri Lanka through the ages.*
4. *Spread of Indian culture in the Countries of South East Asia such as Indo-China, Malay Archipelago and Myanmar.*
5. *Hindu temples in South East Asia and their architecture.*

MODEL QUESTIONS

I. Choose the correct answer.

1. The Chola king who permitted the Sailendras to build monastery in Nagapattinam
(a) Vijayalaya (b) Rajaraja
(c) Kulottunga (d) Rajendra
2. The Hindu Kingdom in Sumatra Island was
(a) Khamboja (b) Sri Vijaya
(c) Champa (d) Annam

II. Fill in the blanks.

1. The city of Lhasa was founded by
2. The capital of eastern Java

III. Match the following.

- | | |
|---------------------|-------------------|
| 1. Angkorwat temple | a) Sailendras |
| 2. Borobudur | b) Sri Lanka |
| 3. Sigiriya | c) South Annam |
| 4. Champa | d) Suryavarman II |

IV. Find out the correct statement. One statement alone is right.

- a) Borobudur is the greatest monument of Indo-Java art.
- b) Borobudur was a Vashnavite temple.
- c) Sailendra rulers were Saivites.
- d) The scenes from Ramayana are carved in Borobudur.

V. State whether the following statements are True or False.

1. The first Hindu dynasty of Champa was established by Sri Mara.
2. The kingdom of Bali was influenced by Buddhism.

VI. Write short notes (Any three points).

1. Angkorwat
2. Borobudur
3. Cultural contacts between India and Myanmar
4. India and Bali.

VII. Answer briefly (100 words).

1. Trace the cultural contacts between India and China.
2. Write a short note on Indo-Java Art.

VIII. Answer in detail (200 words).

1. Give an account of the spread of Indian culture in South East Asia.
2. Assess the impact of Indian cultural influence in other parts of Asia

LESSON 15
EARLY MEDIEVAL INDIA

Learning Objectives

Students will acquire knowledge about

1. *A brief history of the Rajput kingdoms.*
2. *Causes and results of the Arab conquest of Sind.*
3. *Mahmud of Ghazni and his invasions.*
4. *Mahmud of Ghori's invasions.*
5. *Causes for the failure of Hindu states.*

After the death of Harsha, there was no political unity in north India for about five centuries. The country was split up into a number of states which were constantly fighting and changing their frontiers. The important kingdoms in north India were Kashmir, Gandhara, Sind, Gujarat, Kanauj, Ajmir, Malwa, Bengal and Assam. In the early eighth century Kashmir was dominant. Then, the Palas of Bengal reigned supreme till the Pratiharas became the most powerful rulers of north India. But in the tenth century, the Rashtrakutas of Deccan tried to extend their power in north India but ultimately failed in their attempt.

Rajput Kingdoms

The dominance of Rajputs began from the seventh and eighth centuries and lasted till the Muslim conquest in the twelfth century. Even after that, many Rajput states continued to survive for a long time. In the period of Muslim aggression, the Rajputs were the main defenders of the Hindu religion and culture.

There are several theories about the origin of Rajputs. They were considered as the descendents of the foreign invaders and the Indian Kshatriyas. The foreign invaders were Indianized and absorbed into Indian society. Many legends of Rajputs support this theory. Therefore, it can be said that diverse elements constitute in the shaping of the Rajput clan. They became homogenous by constant intermarriage and by adopting common customs. They made war as their chief occupation. However, trade and agriculture also prospered. The Arab travellers refer to the prosperity of the land and the great trade of the cities. They built strong forts.

The Gurjara-Pratiharas were the earliest of the Rajput rulers. Its first great leader was Harischandra. He conquered extensive territory in Rajaputana and ruled with his capital at Bhinmal. The Gurjaras were in different branches. One branch ruled Gujarat and another at Avanthi. The Pratiharas involved themselves in a three-cornered contest with the Palas of Bengal and the Rashtrakutas of Deccan. Later the Pratiharas became weak. The Chauhans, the most valiant of the Rajput races, ruled Ajmir. Vighraharaj was their most important king, who occupied Delhi. Therefore the Chauhans faced the onslaught of the Muslims under Muhammad of Ghor. The Paramaras were also important Rajput rulers of this period. The most important king was Bhoja. His military conquests as well as cultural contributions remain notable in the history of Rajputs.

Constant fighting weakened the Rajputs. Also, they never united against a common enemy. Their lack of political foresight and constant rivalries prevented any combined opposition to the Muslim invaders.

Arab Conquest of Sind (712 A.D.)

The religion Islam was born at Mecca in Arabia. Its founder was Prophet Muhammad. But his teachings made the wealthy people of Mecca his enemies. Therefore, he migrated to Medina in 622

A.D., which was the starting point of the Muslim calendar and the Muslim era called hijra. After eight years he returned to Mecca with his followers. He died in 632 A.D.

The followers of Muhammad set up an empire called the Caliphate. The Umayyads and the Abbasids were called the caliphs. They expanded their rule by conquests and spread their religion Islam. In 712 A.D., Muhammad bin Qasim invaded Sind. He was the commander of the Umayyad kingdom. Qasim defeated Dahir, the ruler of Sind and killed him in a well-contested battle. His capital Aror was captured. Qasim extended his conquest further into Multan. Qasim organized the administration of Sind. The people of Sind were given the status of *zimmis* (protected subjects). There was no interference in the lives and property of the people. Soon, Qasim was recalled by the Caliph.

However, Sind continued to be under the Arabs. But the Muslims could not expand their authority further into India due to the presence of the powerful Pratihara kingdom in western India. Although the conquest of Sind did not lead to further conquests immediately, it had resulted in the diffusion of Indian culture abroad. Many Arab travelers visited Sind. Indian medicine and astronomy were carried to far off lands through the Arabs. The Indian numerals in the Arabic form went to Europe through them. Since Sind was a part of the Arab empire, the inflow of Indian knowledge was great.

Mahmud of Ghazni and his Invasions

By the end of the ninth century A.D., the Abbasid Caliphate declined. The Turkish governors established independent kingdoms and the Caliph became only a ritual authority. One among them was Alptigin whose capital was Ghazni. His successor and son-in-law Sabuktigin



PORTRAIT OF
MAHMUD OF GHAZNI

wanted to conquer India from the north-west. He succeeded in capturing Peshawar from Jayapala. But his raids did not produce a lasting effect. He was succeeded by his son, Mahmud

Mahmud of Ghazni (A.D. 997-1030).

Mahmud is said to have made seventeen raids into India. At that time, North India was divided into a number of Hindu states. On the frontier of India, there existed the Hindu Shahi kingdom which extended from the Punjab to Kabul. The other important kingdoms of north India were Kanauj, Gujarat, Kashmir, Nepal, Malwa and Bundelkhand. The initial raids were against the Hindu Shahi kingdom in which its king Jayapala was defeated in 1001. After this defeat, Jayapala immolated himself because he thought that his defeat was a disgrace. His successor Anandapala fought against Mahmud but he was also defeated in the Battle of Waihind, the Hindu Shahi capital near Peshawar in 1008. In this battle, Anandapala was supported by the rulers of Kanauj and Rajasthan. As a result of his victory at Waihind, Mahmud extended his rule over most of the Punjab.

The subsequent raids of Mahmud into India were aimed at plundering the rich temples and cities of northern India. In 1011, he raided Nagarkot in the Punjab hills and Thaneshwar near Delhi. In 1018, Mahmud plundered the holy city of Mathura and also attacked Kanauj. The ruler of Kanauj, Rajyapala abandoned Kanauj and later died. Mahmud returned via Kalinjar with fabulous riches. His next important raid was against Gujarat. In 1024, Mahmud marched from Multan across Rajaputana, defeated the Solanki King Bhimadeva I, plundered Anhilwad and sacked the famous temple of Somanatha. Then, he returned through the Sind desert. This was his last campaign in India. Mahmud died in 1030 A.D.

Mahmud was not a mere raider and plunderer of wealth. He built a wide empire from the Punjab in the east to the Caspian sea on

the west and from Samarkand in the north to Gujarat in the south. The Ghaznavid empire roughly included Persia, Trans-oxiana, Afghanistan and Punjab. His achievements were due to his leadership and restless activity. Mahmud was considered a hero of Islam by medieval historians. He also patronized art and literature. Firdausi was the poet-laureate in the court of Mahmud. He was the author of *Shah Namah*. Alberuni stayed in Mahmud's court and wrote the famous *Kitab-i-Hind*, an account on India. His conquest of Punjab and Multan completely changed the political situation in India. He paved the way for the Turks and Afghans for further conquests and made deeper incursions into the Gangetic valley at any time. He drained the resources of India by his repeated raids and deprived India of her manpower. The exhaustion of India's economic resources and man power had its adverse effect on the political future of India. The Hindu Shahi kingdom was guarding the gates of India against foreign invaders. Mahmud destroyed it and thus India's frontiers became defenceless. The inclusion of Punjab and Afghanistan in Ghazni's kingdom made the subsequent Muslim conquests of India comparatively easy.

Muhammad Ghori

The Ghoris started as vassals of Ghazni but became independent after the death of Mahmud. Taking advantage of the decline of the Ghaznavid empire, Muizzuddin Muhammad popularly known as Muhammad Ghori brought Ghazni under their control. Having made his position strong and secure at Ghazni, Muhammad Ghori turned his attention to India. Unlike Mahmud of Ghazni, he wanted to conquer India and extend his empire in this direction.

In 1175, Muhammad Ghori captured Multan and occupied whole of Sind in his subsequent expeditions. In 1186 he attacked Punjab, captured it from Khusru Malik and annexed it to his dominions. The annexation of Punjab carried his dominion eastward to the Sutlej and led his invasion of the Chauhan kingdom.

The Battle of Tarain (1191-1192)

Realising their grave situation, the Hindu princes of north India formed a confederacy under the command of Prithviraj Chauhan. Prithviraj rose to the occasion, and defeated Ghori in the battle of Tarain near Delhi in 1191 A.D. Muhammad Ghori felt greatly humiliated by this defeat. To avenge this defeat he made serious preparations and gathered an army of 1,20,000 men. He came with this large force to Lahore via Peshawar and Multan. He sent a message to Prithviraj asking him to acknowledge his supremacy and become a Muslim. Prithviraj rejected this proposal and prepared to meet the invader. He gathered a large force consisting of 3,00,000 horses, 3000 elephants and a large body of foot soldiers. Many Hindu rajas and chieftains also joined him. In the ensuing Second Battle of Tarain in 1192, Muhammad Ghori thoroughly routed the army of Prithviraj, who was captured and killed.



PORTRAIT OF PRITHVIRAJ
CHAUHAN

The second battle of Tarain was a decisive battle. It was a major disaster for the Rajputs. Their political prestige suffered a serious setback. The whole Chauhan kingdom now lay at the feet of the invader. The first Muslim kingdom was thus firmly established in India at Ajmer and a new era in the history of India began. After his brilliant victory over Prithviraj at Tarain, Muhammad Ghori returned to Ghazni leaving behind his favourite general Qutb-uddin Aibak to make further conquests in India. Aibak consolidated his position in India by occupying places like Delhi and Meerut. In 1193 he prepared the ground for another invasion by Muhammad Ghori. This invasion was directed against the Gahadavala ruler Jayachandra. Muhammad routed Jayachandra's forces. Kanauj was occupied by the Muslims after the battle of Chandawar. The Battles

of Tarain and Chandawar contributed to the establishment of Turkish rule in India.

Causes for the failure of Hindu kingdoms

The causes for the downfall of Hindu states have to be analysed historically. The most important cause was that they lacked unity. They were divided by factions. The Rajput princes exhausted one another by their mutual conflicts. Secondly, many Hindu states were declining in power. Their military methods were out of date and far inferior to those of Muslims. Indians continued to rely on elephants while the Muslims possessed quick-moving cavalry. The Muslims soldiers had better organization and able leaders. Their religious zeal and their greed for the greater wealth of India provided stimulus to them. Among the Hindus, the duty of fighting was confined to a particular class, the Kshatriyas. Moreover, the Hindus were always on the defensive, which was always a weak position.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. A brief history of the Rajput kingdoms in northern India.*
- 2. Arab Conquest of Sind and its results.*
- 3. Causes and results of the Mahmud of Ghazni's invasion of India.*
- 4. Mahmud of Ghori and his capture of Indian territories.*
- 5. Causes for the failure of the Hindu states against Muslim invasions.*

MODEL QUESTIONS

I. Choose the correct answer.

- The Second Battle of Tarain was fought in the year
(a) 1190 (b) 1191
(c) 1192 (d) 1292
- The author of Kitab-i-Hind
(a) Firdausi (b) Barani
(c) Mahmud (d) Alberuni

II. Fill in the blanks.

- The ruler of Sind during the invasion of Muhammad bin Qasim
.....
- The first Muslim kingdom in India was firmly established at
.....

III. Match the following.

- | | |
|----------------------|-------------|
| 1. Gurjarapratiharas | a) Kanauj |
| 2. Rajyapala | b) Bhinmal |
| 3. Solankis | c) Aror |
| 4. Dahir | d) Anhilwad |

IV. Find out the correct statement. One statement alone is right.

- The important cause for the defeat of Hindu states was lack of unity among them.
- Indians possessed efficient cavalry to fight against the Muslims.

- Rajputs stood united against the Muslim invasions.
- Mahmud of Ghazni handed over the Indian possessions to Aibak.

V. State whether the following statements are True or False.

- The Ghoris originally remained vassals under the Ghazni rulers.
- Prithviraj Chauhan defeated Mahmud of Ghori in the first Battle of Tarain.

VI. Write short notes (Any three points).

- Muhammad bin Qasim.
- Second Battle of Tarain.
- Gurjarapratiharas
- Alberuni

VII. Answer briefly (100 words).

- Assess the impact of the Arab conquest of Sind.
- Bring out the causes for the decline of Rajput kingdoms.
- Analyse the causes for the failure of Hindu states against the Muslim invasions.

VIII. Answer in detail (200 words).

- Give an account of the invasions of Mahmud of Ghazni.
- Examine the military conquests of Mahmud of Ghori.

LESSON 16

DELHI SULTANATE

Learning Objectives

Students will acquire knowledge about

1. *Political History of Delhi Sultanate.*
2. *Slave Dynasty – Aibak, Iltutmish, Raziya, Balban.*
3. *Khaljis – Alauddin Khalji's achievements.*
4. *Tughlaqs – Mahmud-bin-Tughlaq and his experiments.*
5. *Firoz Tughlaq and his administration.*
6. *Sayyids and Lodis.*

The Muslim invasions into India had ultimately resulted in the establishment of Delhi Sultanate which existed from A.D. 1206 to 1526. Five different dynasties – the Slave, Khalji, Tughlaq, Sayyids and Lodis – ruled under the Delhi Sultanate. Not only they extended their rule over North India, but also they penetrated into the Deccan and South India. Their rule in India resulted in far-reaching changes in society, administration and cultural life.

Slave Dynasty

The Slave dynasty was also called Mamluk dynasty. Mamluk was the Quranic term for slave. The Slave dynasty ruled Delhi from A.D. 1206 to 1290. In fact, three dynasties were established during this period. They were

1. Qutbi dynasty (1206-1211) founded by Qutbuddin Aibak.
2. First Ilbari dynasty (1211- 1266) founded by Iltutmish.

3. Second Ilbari dynasty (1266-1290) founded by Balban.

Qutbuddin Aibak (1206-1210)

Qutbuddin Aibak was a slave of Muhammad Ghori, who made him the Governor of his Indian possessions. He set up his military headquarters at Indraprasta, near Delhi. He raised a standing army and established his hold over north India even during the life time of Ghori. After the death of Ghori in 1206, Aibak declared his independence. He severed all connections with the kingdom of Ghori and thus founded the Slave dynasty as well as the Delhi Sultanate. He assumed the title Sultan and made Lahore his capital. His rule lasted for a short period of four years. Muslim writers call Aibak *Lakh Baksh* or giver of lakhs because he gave liberal donations to them. Aibak patronized the great scholar Hasan Nizami. He also started the construction of after the name of a famous Sufi saint Khwaja Qutbuddin Bakhtiyar. It was later completed by Iltutmish. Aibak died suddenly while playing *chaugan* (horse polo) in 1210. He was succeeded by his son Aram Baksh, who was replaced by Iltutmish after eight months.



Qutbuddin Aibak

Iltutmish (1211-1236)

Iltutmish belonged to the Ilbari tribe and hence his dynasty was named as Ilbari dynasty. His half brothers sold him as a slave to Aibak, who made him his-son-in law by giving his daughter in marriage to him. Later Aibak appointed him as iqtadar of Gwalior. In 1211 Iltutmish defeated Aram Baksh and became Sultan. He shifted his capital from Lahore to Delhi. During the first ten years of his reign he concentrated on securing his throne from his



QUTB MINAR

rivals. In the meantime, Temujin popularly known as Chengiz Khan, the leader of the Mongols, started invading Central Asia. He defeated Jalaluddin Mangabarni, the ruler of Kwarizam. Mangabarni crossed the river Indus and sought asylum from Iltutmish. Iltutmish refused to give him shelter in order to save his empire from the onslaught of the Mongols. Fortunately for Iltutmish, Chengiz Khan returned home without entering into India. In fact, the Mongol policy of Iltutmish saved India from the wrath of Chengiz Khan.



**PORTRAIT OF
CHENGIZ KHAN**

Iltutmish marched against Bengal and Bihar and reasserted his control over them. He also annexed Sind and Multan into the Delhi Sultanate. He suppressed the Rajput revolts and recovered Ranthampur, Jalor, Ajmir and Gwalior. He led an expedition against the Paramaras of Malwa but it was not successful.

Iltutmish was a great statesman. He received the mansur, the letter of recognition, from the Abbasid Caliph in 1229 by which he became the legal sovereign ruler of India. Later he nominated his daughter Raziya as his successor. Thus the hereditary succession to Delhi Sultanate was initiated by



SILVER TANKA OF ILTUTMISH

Iltutmish. He patronized many scholars and a number Sufi saints came to India during his reign. Minhaj-us-Siraj, Taj-ud-din., Nizam-ul-mulk Muhammad Janaidi, Malik Qutb-ud-din Hasan and Fakhru'l-Mulk Isami were his contemporary scholars who added grandeur to his court. Apart from completing the construction of Qutb Minar at Delhi, the tallest stone tower in India (238 ft.), he built a magnificent mosque at Ajmir.

Iltutmish introduced the Arabic coinage into India and the silver *tanka* weighing 175 grams became a standard coin in medieval India. The silver *tanka* remained the basis of the modern rupee. Iltutmish had also created a new class of ruling elite of forty powerful military leaders, the Forty.

Raziya (1236-1240)

Although Iltutmish nominated his daughter Raziya as his successor, the Qazi of Delhi and Wazir put Ruknuddin Feroz on the throne. When the governor of Multan revolted, Ruknuddin marched to suppress that revolt. Using this opportunity, Raziya with the support of Amirs of Delhi seized the throne of Delhi Sultanate. She appointed an Abyssinian slave Yakuth as Master of the Royal Horses. Also, Raziya discarded the female apparel and held the court with her face unveiled. She even went for hunting and led the army. This aroused resentment among the Turkish nobles. In 1240, Altunia, the governor of Bhatinda revolted against her. She went in person to suppress the revolt but Altunia killed Yakuth and took Raziya prisoner. In the meantime, the Turkish nobles put Bahram, another son of Iltutmish on the throne. However, Raziya won over her captor, Altunia, and after marrying him proceeded to Delhi. But she was defeated and killed.

The fall of Raziya paved the way for the ascendancy of the Forty. In the next six years, Bahram and Masud ruled Delhi. There ensued a struggle for supremacy between the Sultans and the nobles. In 1246 Balban succeeded in putting Nasiruddin Mahmud, a younger son of Iltutmish, as Sultan.

Era of Balban (1246-1287)

Ghiyasuddin Balban, who was also known as Ulugh Khan, served as Naib or regent to Sultan Nasiruddin Mahmud. He also strengthened his position by marrying his daughter to the Sultan. Balban was all powerful in the administration but he had to face the

intrigues of his rivals in the royal court. He had overcome all the difficulties. In 1266 Nasiruddin Mahmud died without issues and Balban ascended the throne.

Balban's experience as the regent made him to understand the problems of Delhi Sultanate. He knew that the real threat to the monarchy was from the nobles called the Forty. He was convinced that only by enhancing the power and authority of the monarchy he could face the problems. According to Balban the Sultan was God's shadow on earth and the recipient of divine grace. Balban introduced rigorous court discipline and new customs such as prostration and kissing the Sultan's feet to prove his superiority over the nobles. He also introduced the Persian festival of *Nauroz* to impress the nobles and people with his wealth and power. He stood forth as the champion of Turkish nobility. At the same time he did not share power with other nobles. Indian Muslims were not given important post in the government. He appointed spies to monitor the activities of the nobles.

Balban was determined to break the power of the Forty, the Turkish nobles. He spared only the most obedient nobles and eliminated all others by fair or foul means. Malik Baqbaq, the governor of Badaun, was publicly flogged for his cruelty towards his servants. Haybat Khan, the governor of Oudh, was also punished for killing a man who was drunk. Sher Khan, the governor of Bhatinda was poisoned. Instead of expanding his kingdom, Balban paid more attention to the restoration of law and order. He established a separate military department - *diwan-i-arz* – and reorganized the army. The outskirts of Delhi were often plundered by the Mewatis. Balban took severe action against them and prevented such robberies. Robbers were mercilessly pursued and put to death. As a result, the roads became safe for travel.

In 1279, Tughril Khan, the governor of Bengal revolted against Balban. It was suppressed and he was beheaded. In the northwest the Mongols reappeared and Balban sent his son Prince Mahmud against them. But the prince was killed in the battle and it was a moral blow to the Sultan. Balban died in 1287. He was undoubtedly one of the main architects of the Delhi Sultanate. He enhanced the power of the monarchy. However, he could not fully safeguard India from the Mongol invasions.

When Balban died, one of his grandsons Kaiqubad was made the Sultan of Delhi. After four years of incompetent rule, Jalaluddin Khalji captured the throne of Delhi in 1290.

The Khalji Dynasty (1290-1320)

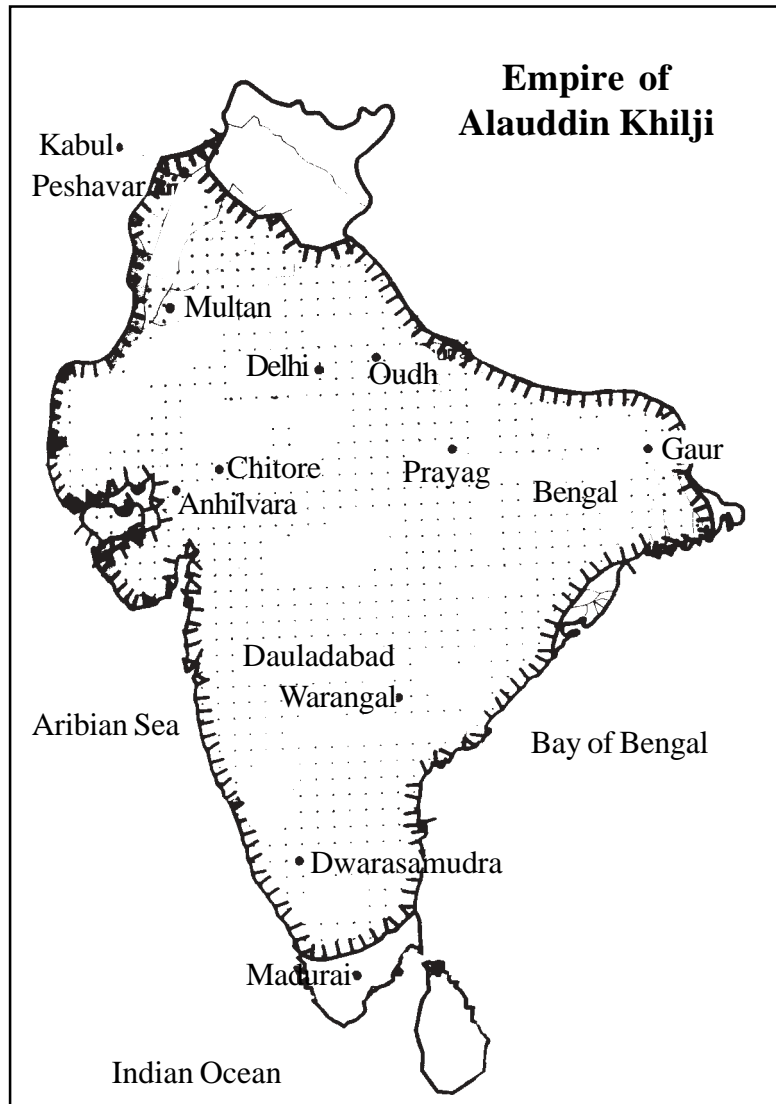
The advent of the Khalji dynasty marked the zenith of Muslim imperialism in India. The founder of the Khalji dynasty was Jalaluddin Khalji. He was seventy years old when he came to power. He was generous and lenient. Malik Chhajju, nephew of Balban was allowed to remain the governor of Kara. His leniency was misunderstood as weakness. When Chhajju revolted, it was suppressed but he was pardoned. When the thugs (robbers) looted the country, they were allowed to go after a severe warning. In 1292 when Malik Chhajju revolted for the second time, he was replaced by his son-in-law, Alauddin Khalji. In 1296 Alauddin Khalji took an expedition to Devagiri and returned to Kara. During the reception there, Alauddin Khalji treacherously murdered his father-in-law Jalaluddin Khalji and usurped the throne of Delhi.

Alauddin Khalji (1296-1316)

Alauddin Khalji made enormous gifts to the hostile nobles and Amirs of Delhi to win



Alauddin Khalji



over them to his side. Those who still opposed him accession were punished severely. He framed regulations to control the nobles. He was convinced that the general prosperity of the nobles, inter-marriages between noble families, inefficient spy-system and drinking liquor were the basic reasons for the rebellions. Therefore, he passed four ordinances. He confiscated the properties of the nobles. The intelligence system was reorganized and all the secret activities of the nobles were immediately reported to the Sultan. The public sale of liquor and drugs was totally stopped. Social gatherings and festivities without the permission of Sultan were forbidden. By such harsh measures his reign was free from rebellions.

Reforms of Alauddin Khalji

Alauddin Khalji maintained a large permanent standing army and paid them in cash from the royal treasury. According the Ferishta, he recruited 4,75,000 cavalymen. He introduced the system of *dagh* (branding of horses) and prepared *huliyā* (descriptive list of soldiers). In order to ensure maximum efficiency, a strict review of army from time to time was carried out.

The introduction of paying salaries in cash to the soldiers led to price regulations popularly called as Market Reforms. Alauddin Khalji established four separate markets in Delhi, one for grain; another for cloth, sugar, dried fruits, butter and oil; a third for horses, slaves and cattle; and a fourth for miscellaneous commodities. Each market was under the control of a high officer called *Shahna-i-Mandi*. The supply of grain was ensured by holding stocks in government store-houses. Regulations were issued to fix the price of all commodities. A separate department called Diwani Riyasat was created under an officer called *Naib-i-Riyasat*. Every merchant was registered under the Market department. There were secret agents called *munhiyans* who sent reports to the Sultan regarding the functioning of these markets. The Sultan also sent slave boys to

buy various commodities to check prices. Violation of regulations was severely punished. Harsh punishment was given if any shop-keeper charged a higher price, or tried to cheat by using false weights and measures. Even during the famine the same price was maintained. We are not sure whether the market regulations in Delhi were also applied in the provincial capitals and towns.

Apart from market reforms, Alauddin Khalji took important steps in the land revenue administration. He was the first Sultan of Delhi who ordered for the measurement of land. Even the big landlords could not escape from paying land tax. Land revenue was collected in cash in order to enable the Sultan to pay the soldiers in cash. His land revenue reforms provided a basis for the future reforms of Sher Shah and Akbar.

Military Campaigns

Alauddin Khalji sent his army six times against the Mongols. The first two were successful. But the third Mongol invader Khwaja came up to Delhi but they were prevented from entering into the capital city.



Rani Padmini

The next three Mongol invasions were also dealt with severely. Thousands of Mongols were killed. The northwestern frontier was fortified and Gazi Malik was appointed to be the Warden of Marches to protect the frontier.

The military conquests of Alauddin Khalji include his expedition against Gujarat, Mewar and the Deccan. He sent Nusrat Khan and Ulugh Khan to capture Gujarat in 1299. The king and his daughter escaped while the queen was caught and sent to Delhi. Kafur, an eunuch, was also taken to Delhi and later he was made the Malik Naib – military commander. Then in 1301, Alauddin marched against Ranthampur and after a three month's siege it fell. The Rajput women committed *jauhar* or self-immolation.

Alauddin next turned against Chittor. It was the powerful state in Rajasthan. The siege lasted for several months. In 1303 Alauddin stormed the Chittor fort. Raja Ratan Singh and his soldiers fought valiantly but submitted. The Rajput women including Rani Padmini performed *jauhar*. This Padmini episode was graphically mentioned in the book *Padmavath* written by Jayasi.

Alauddin Khalji's greatest achievement was the conquest of Deccan and the far south. This region was ruled by four important dynasties – Yadavas of Devagiri, Kakatiyas of Warangal, Hoysalas of Dwarasamudra and the Pandyas of Madurai.

In Alauddin sent Malik Kafur against the ruler of Devagiri, Ramachandra Deva, who submitted and paid rich tributes. In 1309 Malik Kafur launched his campaign against Warangal. Its ruler Prataparudra Deva was defeated and enormous booty was collected from him. Malik Kafur's next target was the Hoysala ruler Vira Ballala III. He was defeated and a vast quantity of booty was seized and sent to Delhi. Kafur next marched against the Pandyas. Vira Pandya fled the capital Madurai and Kafur seized enormous wealth from the Pandya kingdom and returned to Delhi.



ALAI DARWAZA

Alauddin Khalji died in 1316. Although the Sultan was illiterate, he patronized poets like Amir Khusrau and Amir Hasan. He also built a famous gateway known as *Alai Darwaza* and constructed a new capital at Siri.

Mubarak Shah and Khusru Shah were the successors of Alauddin Khalji. Ghazi Malik, the governor of Dipalpur, killed the Sultan Khusru Shah and ascended the throne of Delhi under the title of Ghiyasuddin Tughlaq in 1320.

The Tughlaq Dynasty (1320-1414)

The founder of the Tughlaq dynasty was Ghiyasuddin Tughlaq. Ghiyasuddin Tughlaq sent his son Juna Khan to fight against Warangal. He defeated Pratabarudra and returned with rich booty. Ghiyasuddin laid the foundation for Tughlaqabad near Delhi. Ulugh Khan was said to have treacherously killed his father and ascended the throne with the title Muhammad bin Tughlaq in 1325.

Muhammad bin Tughlaq (1325-1351)

He was a very attractive character in the history of medieval India owing to his ambitious schemes and novel experiments. His enterprises and novel experiments ended in miserable failures because they were all far ahead of their time. He was very tolerant in religious matters. He maintained diplomatic relations with far off countries like Egypt, China and Iran. He also introduced many liberal and beneficial reforms. But all his reforms failed. Contemporary writers like Isami, Barani and Ibn Battutah were unable to give a correct picture about his personality. But, Muhammad bin Tughlaq was the only Delhi Sultan who had received a comprehensive literary, religious and philosophical education.

Transfer of Capital

Muhammad bin Tughlaq wanted to make Devagiri his second capital so that he might be able to control South India better. In 1327 he made extensive preparations for the transfer of royal household and the ulemas and Sufis from Delhi to Devagiri, which was renamed as Daulatabad. When they resisted the Sultan enforced his orders ruthlessly and caused great hardship of the population of Delhi. The distance between these two places was more than 1500 kilometres. Many people died during the rigorous journey in the summer. After two years, the Sultan abandoned Daulatabad and asked them to return to Delhi.

Token Currency

In 1329-30 Muhammad bin Tughlaq introduced a token currency. There was a shortage of silver through



COPPER COINS OF
MUHAMMAD BIN TUGHLAQ

out the world in the fourteenth century. Kublai Khan issued paper money in China. In the same manner, Muhammad bin Tughlaq issued copper coins at par with the value of the silver *tanka* coins. But he was not able to prevent forging the new coins. The goldsmiths began to forge the token coins on a large scale. Soon the new coins were not accepted in the markets. Finally, Muhammad bin Tughlaq stopped the circulation of token currency and promised to exchange silver coins for the copper coins. Many people exchanged the new coins but the treasury became empty. According the Barani, the heap of copper coins remained lying on roadside in Tughlaqabad.

Taxation in Doab

The failure of these two experiments affected the prestige of the Sultan and enormous money was wasted. In order to overcome financial difficulties, Muhammad bin Tughlaq increased the land revenue on the farmers of Doab (land between Ganges and Yamuna rivers). It was an excessive and arbitrary step on the farmers. A severe famine was also ravaging that region at that time. It had resulted in a serious peasant revolts. They fled from the villages but Muhammad bin Tughlaq took harsh measures to capture and punish them. The revolts were crushed.

Agricultural Reforms

However, the Sultan realized later that adequate relief measures and the promotion of agriculture were the real solution to the problem. He launched a scheme by which *takkavi* loans (loans for cultivation) were given to the farmers to buy seed and to extend

cultivation. A separate department for agriculture, *Diwan-i-Kohi* was established. Model farm under the state was created in an area of 64 square miles for which the government spent seventy lakh *tankas*. This experiment was further continued by Firoz Tughlaq.

Rebellions

The latter part of Muhammad bin Tughlaq's reign witnessed a spate of rebellions by the nobles and provincial governors. The rebellion of Hasan Shah resulted in the establishment of the Madurai Sultanate. In 1336 the Vijayanagar kingdom was founded. In 1347 Bhamini kingdom was established. The governors of Oudh, Multan and Sind revolted against the authority of Muhammad bin Tughlaq. In Gujarat Taghi rose in revolt against the Sultan who spent nearly three years in chasing him. Muhammad bin Tughlaq's health became worse and he died in 1351. According to Baduani, the Sultan was freed from his people and the people from the Sultan. According to Barani, Muhammad bin Tughlaq was a mixture of opposites. His reign marked the beginning of the process of its decline.

Firoz Tughlaq (1351-1388)

After the death of Muhammad-bin-Tughlaq in 1351 Firoz Tughlaq had the unique distinction of being chosen as sultan by the nobles. He appointed *Khan-i-Jahan* Maqbal, a Telugu Brahmin convert as wazir (prime minister). The wazir helped the Sultan in his administration and maintained the prestige of the Sultanate during this period.

Military Campaigns

After his accession Firoz had to face the problem of preventing the disintegration of the Delhi Sultanate. He tried to safeguard his authority over north India instead of reasserting his authority over the Deccan and south India. He led two expeditions to Bengal but they were not successful. Bengal became free from the control of

Delhi Sultanate. Firoz led a campaign against Jajnagar (modern Orissa). He returned with rich booty acquired from the temples. He marched against Nagarkot and made its ruler to pay tributes. During this campaign the Sultan collected 1300 Sanskrit manuscripts from the Jawalamukhi temple library and got them translated into Persian. Firoz next marched against Thatta in the Sind region and crushed a rebellion there.

Administrative Reforms

The reign of Firoz Tughlaq was more notable for his administration. He strictly followed the advice of the ulemas in running the administration. He pleased the nobles and assured hereditary succession to their properties. Thus the iqta system was not only revived but also it was made hereditary. As per the Islamic law he levied the taxes. Jiziya was strictly imposed on non-Muslims. He was the first Sultan to impose irrigation tax. But at the same time he dug irrigation canals and wells. The longest canal was about 200 kilometres from Sutlej to Hansi. Another canal was between Yamuna and Hissar. There were about 1200 fruit gardens in and around Delhi yielding more revenue. The special tax on 28 items was abolished by him since they were against the Islamic law. He also developed royal factories called *karkhanas* in which thousands of slaves were employed. About 300 new towns were built during his reign. The famous among them was Firozabad near Red Fort in Delhi, now called Firoz Shah Kotla. Old monuments like Jama Masjid and Qutb-Minar were also repaired.

A new department called *Diwan-i-Khairat* was created to take care of orphans and widows. Free hospitals and marriage bureaus for poor Muslims were also established. Firoz patronized scholars like Barani and Afif. As he was guided by the ulemas, he was intolerant towards Shia Muslims and Sufis. He treated Hindus as second grade citizens and imposed Jiziya. In this respect he was

the precursor of Sikandar Lodi and Aurangzeb. Also he increased the number of slaves by capturing the defeated soldiers and young persons. In his regime the number of slaves had increased to one lakh eighty thousand. When Firoz died in 1388 the struggle for power between the Sultan and the nobles started once again. His successors had to face the rebellion of the slaves created by Firoz.

In the following years, the Delhi Sultanate had disintegrated further. Many provinces like Malwa and Gujarat declared their independence. The invasion of Timur in 1398 had worsened the situation. When Timur entered Delhi there was no opposition and he sacked Delhi for three days murdering thousands of people and looting enormous wealth. He withdrew from India in 1399 and his invasion in fact delivered a death blow to the Tughlaq dynasty.

Sayyids (1414-1451)

Before his departure from India, Timur appointed Khizr Khan as governor of Multan. He captured Delhi and founded the Sayyid dynasty in 1414. He tried to consolidate the Delhi Sultanate but in vain. He died in 1421 and was succeeded by his son, Mubarak Shah. Muhammad Shah who succeeded him was always busy against conspirators and gradually lost control over his nobles. Buhlul Khan Lodi dominated everything. Muhammad Shah died in 1445 and was succeeded by his son Alam Shah (1445-1451) the weakest of the Sayyid princes. He handed over the throne to Buhlul Lodi and retired to Badaun.

Lodis (1451-1526)

The Lodis, who succeeded Sayyids, were Afghans. Buhlul Lodi was the first Afghan ruler while his predecessors were all Turks. He died in 1489 and was succeeded by his son, Sikandar Lodi.

Sikandar Lodi (1489-1517) was the greatest of the three Lodi sovereigns. He brought the whole of Bihar under his control, many Rajput chiefs were defeated. He attacked Bengal and forced its ruler

to conclude a treaty with him, and extended his empire from the Punjab to Bihar. He was a good administrator. Roads were laid and many irrigational facilities were provided for the benefit of the peasantry. Despite certain laudable qualities, he was a bigot. He destroyed many Hindu temples and imposed many restrictions on the Hindus. Yet, he was one of the great Lodi sultans who made the sultanate strong and powerful.

Sikandar Lodi was succeeded by his eldest son Ibrahim Lodi who was arrogant. He insulted his nobles openly in court and humiliated them. Those nobles who revolted were put to death. His own uncle, Alauddin revolted. Daulat Khan Lodi, the governor of the Punjab was insulted and disaffection between king and courtier became very common. Greatly displeased by the arrogance of Ibrahim, Daulat Khan Lodi invited Babur to invade India. Babur marched against Delhi and defeated and killed Ibrahim Lodi in the first battle of Panipat (1526). The Afghan kingdom lasted for only seventy-five years.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. Political History of Delhi Sultanate from 1206 to 1526 A.D.*
- 2. The rulers of Slave Dynasty – Aibak, Iltutmish, Raziya, Balban – and their achievements.*
- 3. Khalji Dynasty – Alauddin Khalji's military achievements and reforms.*
- 4. Tughlaq Dynasty – Mahmud-bin-Tughlaq's achievements and his administrative experiments.*
- 5. Firoz Tughlaq and his administration.*
- 6. Sayyids and Lodis and the decline of Delhi Sultanate.*

MODEL QUESTIONS

I. Choose the correct answer.

- Arabic coinage of *tanka* was introduced in India by
 - Alauddin Khalji
 - Iltutmish
 - Mahmud-bin Tughlaq
 - Firoz Tughlaq
- The commander of the South Indian expedition under Alauddin Khalji
 - Alauddin Khalji
 - Qutbuddin Aibak
 - Malik Kafur
 - Jalaluddin Khalji

II. Fill in the blanks.

- Ramachandra Deva was the ruler of
- Author of the book *Padmavathi* was
- collected Sanskrit manuscripts from the library at Jawalamukhi temple.
- The last ruler of the Delhi Sultanate was

III. Match the following.

- | | |
|-----------------------|-----------------------|
| 1. Mahmud-bin-Tughlaq | a) Theory of Kingship |
| 2. Alauddin Khalji | b) Hasan Nizami |
| 3. Balban | c) Market Reforms |
| 4. Qutbuddin Aibak | d) Token Currency |

IV. Find out the correct statement. One statement alone is right.

- The agricultural department, *Diwan-i-Kohi* was established by Alauddin Khalji.

- Alai Darwaza was built by Mahmud-bin-Tughlaq.
- The department called *Diwan-i-Khairat* was created by Firoz Tughlaq to take care of orphans and widows.
- Iltutmish introduced the Persian festival of *Nauroz* to impress the nobles and people.

V. State whether the following statements are True or False.

- Tughril Khan, the governor of Bengal revolted against Balban.
- Firoz Tughlaq patronized poets like Amir Khusrau.
- Daulat Khan Lodi invited Babur to invade India.

VI. Write short notes (Any three points).

- Raziya
- The Forty
- Token Currency
- Sayyids
- Lodis

VII. Answer briefly (100 words).

- Assess the achievements of Qutbuddin Aibak.
- Examine the Market reforms of Alauddin Khalji.
- Write a note on the South Indian expedition of Malik Kafur.

VIII. Answer in detail (200 words).

- Give an estimate of the achievements of Iltutmish.
- Examine the rule of Balban and his theory of kingship.
- Evaluate the personality of Muhammad-bin-Tughlaq.
- Write an essay on the reforms of Firoz Tughlaq.

LESSON 17

INDIA UNDER THE DELHI SULTANATE

Learning Objectives

Students will acquire knowledge about

1. *Administration under the Delhi Sultanate.*
2. *Economic Condition under the Delhi Sultanate.*
3. *Social Life under the Delhi Sultanate.*
4. *Art and architecture of the Delhi Sultanate.*
5. *Literary Development.*

Administration

The establishment and expansion of the Delhi Sultanate led to the evolution of a powerful and efficient administrative system. At its zenith the authority of Delhi Sultan had extended as far south as Madurai. Although the Delhi Sultanate had disintegrated, their administrative system made a powerful impact on the Indian provincial kingdoms and later on the Mughal system of administration.

The Delhi Sultanate was an Islamic state with its religion Islam. The Sultans considered themselves as representatives of the Caliph. They included the name of the Caliph in the *khutba* or prayer and inscribed it on their coins. Although Balban called himself the shadow of God, he continued to practice of including the name of Caliph in the *khutba* and coins. Iltutmish, Muhammad bin Tughlaq and Firoz Tughlaq obtained *mansur* or letter of permission from the Caliph.

The office of the Sultan was the most important in the administrative system. He was the ultimate authority for the military,

legal and political activities. There was no clear law of succession during this period. All the sons had equal claim to the throne. Iltutmish even nominated his daughter in preference to his sons. But such nominations or successions were to be accepted by the nobles. Sometimes *ulemas* played crucial role in accepting the succession to the throne. However, the military superiority remained the main factor in matters of succession.

Central Government

The Sultan was assisted by a number of departments and officials in his administration. The post of *Naib* was the most powerful one. The *Naib* practically enjoyed all the powers of the Sultan and exercised general control over all the departments. Next to him was the *Wazir* who was heading the finance department called *Diwani Wizarat*.

The military department was called *Diwani Ariz*. It was headed by *Ariz-i-mumalik*. He was responsible for recruiting the soldiers and administering the military department. He was not the commander-in-chief of the army. The Sultan himself was the commander-in-chief of the army. The military department was first set up by Balban and it was further improved by Alauddin Khalji under whom the strength of the army crossed three lakh soldiers. Alauddin introduced the system of branding of the horses and payment of salary in cash. Cavalry was given importance under the Delhi Sultanate.

Diwani Rasalat was the department of religious affairs. It was headed by chief *Sadr*. Grants were made by this department for the construction and maintenance of mosques, tombs and *madrasas*. The head of the judicial department was the chief *Qazi*. Other judges or *qazis* were appointed in various parts of the Sultanate. Muslim personal law or *sharia* was followed in civil

matters. The Hindus were governed by their own personal law and their cases were dispensed by the village *panchayats*. The criminal law was based on the rules and regulations made by the Sultans. The department of correspondence was called *Diwani Insha*. All the correspondence between the ruler and the officials was dealt with by this department.

Local Administration

The provinces under the Delhi Sultanate were called *iqtas*. They were initially under the control of the nobles. But the governors of the provinces were called the *muqtis* or *walis*. They were to maintain law and order and collect the land revenue. The provinces were divided into *shiqs* and the next division was *pargana*. The *shiq* was under the control of *shiqdar*. The *pargana* comprising a number of villages was headed by *amil*. The village remained the basic unit of the administration. The village headman was known as *muqaddam* or *chaudhri*. The village accountant was called *patwari*.

Economy

After consolidating their position in India, the Delhi Sultans introduced reforms in the land revenue administration. The lands were classified into three categories:

1. *iqta* land – lands assigned to officials as *iqtas* instead of payment for their services.
2. *khalisa* land – land under the direct control of the Sultan and the revenues collected were spent for the maintenance of royal court and royal household.
3. *inam* land – land assigned or granted to religious leaders or religious institutions.

The peasantry paid one third of their produce as land revenue, and sometimes even one half of the produce. They also paid other

taxes and always led a hand-to-mouth living. Frequent famines made their lives more miserable.

However, Sultans like Muhammad bi Tughlaq and Firoz Tughlaq took efforts to enhance agricultural production by providing irrigational facilities and by providing *takkavi* loans. They also encouraged the farmers to cultivate superior crop like wheat instead of barley. Firoz encouraged the growth of horticulture. Muhammad bin Tughlaq created a separate agricultural department, *Diwani Kohi*.

During the Sultanate period, the process of urbanization gained momentum. A number of cities and towns had grown during this period. Lahore, Multan, Broach, Anhilwara, Lakhnauti, Daulatabad, Delhi and Jaunpur were important among them. Delhi remained the largest city in the East. The growth of trade and commerce was described by contemporary writers. India exported a large number of commodities to the countries on the Persian Gulf and West Asia and also to South East Asian countries. Overseas trade was under the control of *Multanis* and Afghan Muslims. Inland trade was dominated by the Gujarat *Marwari* merchants and Muslim *Bohra* merchants. Construction of roads and their maintenance facilitated for smooth transport and communication. Particularly the royal roads were kept in good shape. *Sarais* or rest houses on the highways were maintained for the convenience of the travelers.

Cotton textile and silk industry flourished in this period. Sericulture was introduced on a large scale which made India less dependent on other countries for the import of raw silk. Paper industry had grown and there was an extensive use of paper from 14th and 15th centuries. Other crafts like leather-making, metal-crafts and carpet-weaving flourished due to the increasing demand. The royal *karkhanas* supplied the goods needed to the Sultan and his household. They manufactured costly articles made of gold, silver

and gold ware. The nobles also aped the life style of Sultans and indulged in luxurious life. They were well paid and accumulated enormous wealth.

The system of coinage had also developed during the Delhi Sultanate. Iltutmish issued several types of silver *tankas*. One silver *tanka* was divided into 48 *jitals* during the Khalji rule and 50 *jitals* during the Tughlaq rule. Gold coins or *dinars* became popular during the reign of Alauddin Khalji after his South Indian conquests. Copper coins were less in number and dateless. Muhammad bin Tughlaq had not only experimented token currency but also issued several types of gold and silver coins. They were minted at eight different places. At least twenty five varieties of gold coins were issued by him.

Social Life

There was little change in the structure of the Hindu society during this period. Traditional caste system with the Brahmins on the upper strata of the society was prevalent. The subservient position of women also continued and the practice of sati was widely prevalent. The seclusion of women and the wearing of *pardah* became common among the upper class women. The Arabs and Turks brought the *pardah* system into India and it became widespread among the Hindu women in the upper classes of north India.

During the Sultanate period, the Muslim society remained divided into several ethnic and racial groups. The Turks, Iranians, Afghans and Indian Muslims developed exclusively and there were no intermarriages between these groups. Hindu converts from lower castes were also not given equal respect. The Muslim nobles occupied high offices and very rarely the Hindu nobles were given high position in the government. The Hindus were considered *zimmis*

or protected people for which they were forced to pay a tax called *jiziya*. In the beginning *jiziya* was collected as part of land tax. Firoz Tughlaq separated it from the land revenue and collected *jiziya* as a separate tax. Sometimes Brahmins were exempted from paying *jiziya*.

Art and Architecture

The art and architecture of the Delhi Sultanate period was distinct from the Indian style. The Turks introduced arches, domes, lofty towers or *minarets* and decorations using the Arabic script. They used the skill of the Indian stone cutters. They also added colour to their buildings by using marbles, red and yellow sand stones.



In the beginning, they converted temples and other structures demolished into mosques. For example, the *Quwwat-ul-Islam* mosque near *Qutub Minar* in Delhi was built by using the materials obtained from destroying many Hindu and Jain temples. But later, they began to construct new structures. The most magnificent building of the 13th century was the *Qutub Minar* which was founded by Aibek and completed by Iltutmish. This seventy one metre tower was dedicated to the *Sufi* saint Qutbuddin Bakhtiyar Kaki. The balconies of this tower were projected from the main building and it was the proof of the architectural skills of that period. Later, Alauddin Khalji added an entrance to the *Qutub Minar* called *Alai Darwaza*. The dome of this arch was built on scientific lines.

The buildings of the Tughlaq period were constructed by combining arch and dome. They also used the cheaper and easily available grey colour stones. The palace complex called Tughlaqabad with its beautiful lake was built during the period of Ghyasuddin

Tughlaq. Muhammad bin Tughlaq built the tomb of Ghyasuddin on a high platform. The Kotla fort at Delhi was the creation of Firoz Tughlaq. The Lodi garden in Delhi was the example for the architecture of the Lodis.

Music

New musical instruments such as *sarangi* and *rabab* were introduced during this period. Amir Khusrau introduced many new *ragas* such as *ghora* and *sanam*. He evolved a new style of light music known as *qwalis* by blending the Hindu and Iranian systems. The invention of *sitar* was also attributed to him. The Indian classical work *Ragadarpan* was translated into Persian during the reign of Firoz Tughlaq. Pir Bhodan, a *Sufi* saint was one of the great musicians of this period. Raja Man Singh of Gwalior was a great lover of music. He encouraged the composition of a great musical work called *Man Kautuhal*.

Literature

The Delhi Sultans patronized learning and literature. Many of them had great love for Arabic and Persian literature. Learned men came from Persia and Persian language got encouragement from the rulers. Besides theology and poetry, the writing of history was also encouraged. Some of the Sultans had their own court historians. The most famous historians of this period were Hasan Nizami, Minhaj-us-Siraj, Ziauddin Barani, and Shams-Siraj Afif. Barani's *Tarikh-i-Firoz Shahi* contains the history of Tughlaq dynasty. Minhaj-us-Siraj wrote *Tabaqat-i-Nasari*, a general history of Muslim dynasties up to 1260.



AMIR KHUSRAU

Amir Khusrau (1252-1325) was the famous Persian writer of this period. He wrote a number of poems. He experimented with several poetical forms and created a new style of Persian poetry called *Sabaq-i-Hind* or the Indian style. He also wrote some Hindi verses. Amir Khusrau's *Khazain-ul-Futuh* speaks about Alauddin's conquests. His famous work *Tughlaq Nama* deals with the rise of Ghyiasuddin Tughlaq.

Sanskrit and Persian functioned as link languages in the Delhi Sultanate. Zia Nakshabi was the first to translate Sanskrit stories into Persian. The book *Tutu Nama* or Book of the Parrot became popular and translated into Turkish and later into many European languages. The famous *Rajatarangini* written by Kalhana belonged to the period of Zain-ul-Abidin, the ruler of Kashmir. Many Sanskrit works on medicine and music were translated into Persian.

In Arabic, Alberuni's *Kitab-ul-Hind* is the most famous work. Regional languages also developed during this period. Chand Baradi was the famous Hindi poet of this period. Bengali literature had also developed and Nusrat Shah patronized the translation of *Mahabaratha* into Bengali. The Bakthi cult led to development of Gujarati and Marathi languages. The Vijayanagar Empire patronized Telugu and Kannada literature.

Learning Outcome

After learning this lesson the students will be able to explain

1. Central government and Local administration under the Delhi Sultanate.
2. Economic life of the people of India under the Delhi Sultanate.
3. Social condition and the impact of Muslim rule on Indian society.
4. Architectural contributions of the Delhi Sultanate.
5. Persian and other scholars lived during the Delhi Sultanate and their contribution.

MODEL QUESTIONS

I. Choose the correct answer.

- The governors of the provinces in Delhi Sultanate were called the
(a) Shikdars (b) Muqtis
(c) Patwaris (d) Chaudris
- The Kotla fort at Delhi was the creation of
(a) Firoz Tughlaq (b) Iltutmish
(c) Alauddin Khalji (d) Sikkandar Lodi

II. Fill in the blanks.

- The military department under the Delhi Sultanate was called
- New ragas such as ghora and sanam were introduced by

III. Match the following.

- | | |
|--------------------|---------------------|
| 1. Minhaj-us-Siraj | a) Rajatarangini |
| 2. Amir Khusrau | b) Tabaqat-i-Nasari |
| 3. Kalhana | c) Kitab-ul-Hind |
| 4. Alberuni | d) Sabaq-i-Hind |

IV. Find out the correct statement. One statement alone is right.

- Iqta land is the land assigned to officials instead of payment for their services.
- Khalisa land is the land under the direct control of village councils.

- Inam land is the land assigned to soldiers for their services in wars.
- Diwan-i-Kohi was the department of Land Revenue.

V. State whether the following statements are True or False.

- The finance department under the Delhi Sultanate was called Diwani Wizarat.
- The Indian classical work Ragadarpan was translated into Sanskrit.
- The Hindus were considered zimmi and they were forced to pay a tax called jiziya.

VI. Write short notes (Any three points).

- Diwani Wizarat
- Coinage under the Delhi Sultanate.
- Amir Khusrau
- Qutub Minar

VII. Answer briefly (100 words).

- Give a brief account of local administration under the Delhi Sultanate.
- Trace the economic condition under the Delhi Sultanate.

VIII. Answer in detail (200 words).

- Examine the administration of the Delhi Sultanate.
- Evaluate the cultural contributions of the Sultans of Delhi.

LESSON 18

BHAKTI MOVEMENT IN MEDIEVAL INDIA

Learning Objectives

Students will acquire knowledge about

- 1. Rise and spread of Bhakti Movement in India.*
- 2. Sufism and its development in India.*
- 3. Bhakti saints like Sankara, Ramanuja and others.*
- 4. Ramananda, Kabir and Guru Nanak and their teachings.*
- 5. Bhakti Movement in Bengal and Maharashtra.*
- 6. Importance of Bhakti Movement.*

We have already studied the rise of Bhakti cult in Tamil Nadu during the seventh and eight centuries. The Saivaite Nayanmars and Vashnavaites Alvars preached the Bhakti cult under the Pallavas, Pandyas and Cholas. But, the spread of Bhakti movement in medieval India is a different kind. This medieval Bhakti movement was the direct result of the influence of the spread of Islam in India. Monotheism or belief in one God, equality and brotherhood of man and rejection of rituals and class divisions are the distinctive characteristics of Islam. These Islamic ideas created a profound impact on the religious leaders of this period. Moreover, the preaching of Sufi teachers shaped the thinking of Bhakti reformers like Ramananda, Kabir and Nanak.



**Khwaja
Muinuddin Chishti**

Sufism

Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the eleventh century. The first Sufi saint Shaikh Ismail of Lahore started preaching his ideas. The most famous of the Sufi saints of India was Khwaja Muinuddin Chishti, who settled in Ajmer which became the centre of his activities. He had a number of disciples who are called Sufis of the Chishti order. Another well known Sufi saint was Bahauddin Zakariya who came under the influence of another famous mystic Shihabuddin Suhrawardi. His branch of Sufi saints was known as the Sufis of the Suhrawardi Order. Yet another famous Sufi saint was Nizamuddin Auliya who belonged to the Chishti order and who was a mighty spiritual force. These Sufi saints are revered even today by not only Muslims but by a large number of Hindus. Their tombs have become popular places of pilgrimage for both communities.

Sufism stressed the elements of love and devotion as effective means of the realisation of God. Love of God meant love of humanity and so the Sufis believed service to humanity was tantamount to service to God. In Sufism, self discipline was considered an essential condition to gain knowledge of God by sense of perception. While orthodox Muslims emphasise external conduct, the Sufis lay stress on inner purity. While the orthodox believe in blind observance of rituals, the Sufis consider love and devotion as the only means of attaining salvation. According to them one must have the guidance of a *pir* or *guru*, without which spiritual development is impossible. Sufism also inculcated a spirit of tolerance among its followers. Other ideas emphasised by Sufism are meditation, good actions, repentance for sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices.

These liberal and unorthodox features of Sufism had a profound influence on medieval Bhakti saints. In the later period, Akbar, the Mughal emperor, appreciated Sufi doctrines which shaped his religious outlook and religious policies. When the Sufi movement was becoming popular in India, about the same time the Bhakti cult was gaining strength among the Hindus. The two parallel movements based on the doctrines of love and selfless devotion contributed a great deal to bringing the two communities closer together. However, this trend did not last long.

Bhakti Movement

In the ninth century **Sankara** started a Hindu revivalist movement giving a new orientation to Hinduism. He was born in Kaladi in Kerala. His doctrine of *Advaita* or Monism was too abstract to appeal to the common man. Moreover, there was a reaction against the *Advaita* concept of *Nirgunabrahman* (God without attributes) with the emergence of the idea of *Sagunabrahman* (God with attributes).



SANKARA

In the twelfth century, **Ramanuja**, who was born at Sriperumbudur near modern Chennai, preached *Visishtadvaita*.

According to him God is *Sagunabrahman*. The creative process and all the objects in creation are real but not illusory as was held by Sankaracharya. Therefore, God, soul, matter are real. But God is inner substance and the rest are his attributes. He also advocated *prabattimarga* or path of self-surrender to God. He invited the downtrodden to Vaishnavism.



Ramanuja

In the thirteenth century, **Madhava** from Kannada region propagated *Dvaita* or dualism of *Jivatma* and *Paramatma*. According to his philosophy, the world is not an illusion but a reality. God, soul, matter are unique in nature. **Nimbarka** and **Vallabhacharya** were also other preachers of Vaishnavite Bhakti in the Telungana region. **Surdas** was the disciple of Vallabhacharya and he popularized Krishna cult in north India. **Mirabai** was a great devotee of Krishna and she became popular in Rajasthan for her bhajans. **Tulsidas** was a worshipper of Rama and composed the famous *Ramcharitmanas*, the Hindi version of Ramayana.

In the fourteenth and fifteenth centuries, **Ramananda**, **Kabir** and **Nanak** remained great apostles of the Bhakti cult. They drew inspiration from old masters but showed a new path. They helped the common people to shed age-old superstitions and attain salvation through *Bhakti* or pure devotion. Unlike the early reformers, they were not linked with any particular religious creed and did not believe in rituals and ceremonies. They condemned polytheism and believed in one god. They also denounced all forms of idolatry. They strongly believed in *Bhakti* as the only means of salvation. They also emphasised the fundamental unity of all religions.

Ramananda

Ramananda was born at Allahabad. He was originally a follower of Ramanuja. Later he founded his own sect and preached his principles in Hindi at Banaras and Agra. He was a worshipper of Rama. He was the first to employ the vernacular medium to propagate his ideas. Simplification of worship and emancipation of people from the traditional caste rules were his two important contributions to the *Bhakti* movement. He opposed the caste system and chose his disciples from all sections of society disregarding caste. His disciples were: a) Kabir, a Muslim weaver b) Raidasa, a cobbler c) Sena, a barber d) Sadhana, a butcher e) Dhanna, a Jat farmer f) Naraharai, a goldsmith and g) Pipa, a Rajput prince.

Kabir

Among the disciples of Ramananda the most famous was Kabir. He was born near Banaras to a brahmin widow. But he was brought up by a Muslim couple who were weavers by profession.



KABIR

He possessed an inquiring mind and while in Benares learnt much about Hinduism. He became familiar with Islamic teachings also and Ramananda initiated him into the higher knowledge of Hindu and Muslim religious and philosophical ideas. Kabir's object was to reconcile Hindus and Muslims and establish harmony between the two sects. He denounced idolatry and rituals and laid great emphasis on the equality of man before God. He emphasised the essential oneness of all religions by describing

Hindus and Muslims 'as pots of the same clay'. To him Rama and Allah, temple and mosque were the same. He regarded devotion to god as an effective means of salvation and urged that to achieve this one must have a pure heart, free from cruelty, dishonesty, hypocrisy and insincerity. He is regarded as the greatest of the mystic saints and his followers are called Kabirpanthis.

Guru Nanak

Another well-known saint-preacher of the medieval period was Guru Nanak, founder of the Sikh religion and a disciple of Kabir. He was born in Talwandi near Lahore. He denounced caste distinctions and rituals like bathing in holy rivers. His conception of religion was highly practical and sternly ethical. He exhorted people to give up selfishness, falsehood and hypocrisy and to lead a life of truth, honesty



GURUNANAK

and kindness. 'Abide pure amidst the impurities of the world' was one of his famous sayings. His life was dedicated to establishing harmony between Hindus and Muslims. His followers were known as Sikhs.

Chaitanya was another well-known saint and reformer of Bengal who popularised the Krishna cult. He renounced the world, became an ascetic and wandered all over the country preaching his ideas. He proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste. He emphasised love and peace and showed great sympathy to the sufferings of other people, especially that of the poor and the weak. He believed that through love and devotion, song and dance, a devotee can feel the presence of God. He accepted disciples from all classes and castes and his teachings are widely followed in Bengal even today.

Gnanadeva was the founder of the Bhakti Movement in Maharashtra in the thirteenth century. It was called Maharashtra dharma. He wrote a commentary of *Bhagavat Gita* called *Gnaneswari*. **Namadeva** preached the gospel of love. He opposed idol worship and priestly domination. He also opposed the caste system. In the sixteenth century, **Ekanatha** opposed caste distinctions and sympathetic towards the lower castes. He composed many lyrics and his bhajans and kirtans were famous. Another Bhakti saint of Maharashtra was **Tukaram**, a contemporary of Sivaji. He was responsible for creating a background for Maratha nationalism. He opposed all social distinctions.

Importance of the Bhakti Movement

The importance of the Bhakti movement was very great. Various preachers spoke and wrote in the regional languages. So, the Bhakti movement provided an impetus for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, etc. Through these languages they made direct appeal to the masses. As

the caste system was condemned by the Bhakti saints, the lower classes were raised to a position of great importance. The importance of women in society was also increased because the Bhakti movement gave equal importance to them. Moreover, the Bhakti movement gave to the people a simple religion, without complicated rituals. They were required to show sincere devotion to God. The new idea of a life of charity and service to fellow people developed.

Learning Outcome

After learning this lesson the students will be able to explain

1. *Origin and spread of Bhakti Movement in medieval India.*
2. *Sufism and its different orders such as Chishti and Suhrawardi Orders.*
3. *Early Bhakti saints like Sankara, Ramanuja and others.*
4. *The teachings of Ramananda, Kabir and Guru Nanak.*
5. *Bhakti Movement in Bengal and Maharashtra.*
6. *Importance of Bhakti Movement.*

MODEL QUESTIONS

I. Choose the correct answer.

1. The most famous disciple of Ramananda
 (a) Kabir (b) Ramadas
 (c) Namadeva (d) Chaitanya
2. Madhva preached his principles in
 (a) Tamil (b) Bengali
 (c) Kannada (d) Marathi

II. Fill in the blanks.

1. Ajmer was the centre of the activities of the Sufi saint
2. Nimbarka and Vallabhacharya preached their teachings in region.
3. Tukaram was a contemporary of

III. Match the following.

- | | |
|--------------|------------------|
| 1. Sankara | a) Allahabad |
| 2. Ramanuja | b) Kaladi |
| 3. Nanak | c) Sriperumbudur |
| 4. Ramananda | d) Talwandi |

IV. Find out the correct statement. One statement alone is right.

- a) Gnanadeva was the founder of Bhakti movement in Bengal.
- b) He wrote a commentary of *Bhagavat Gita* called *Gnaneswari*.
- c) He was a contemporary of Sivaji.
- d) He was a disciple of Guru Nanak.

V. State whether the following statements are True or False.

1. Nizamuddin Auliya belonged to the Chishti order.
2. Chaitanya was a well-known Bhakti saint and reformer of Maharashtra.
3. Ramanuja's philosophy was known as Vishistadvaida.

VI. Write short notes (Any three points).

1. Chishti Order
2. Ramanuja
3. Guru Nanak
4. Kabir

VII. Answer briefly (100 words).

1. Trace the spread of Sufism in India.
2. Bring out the importance of Bhakti Movement in medieval India.

VIII. Answer in detail (200 words).

1. Give an account of the rise and spread of Bhakti movement in medieval India.

LESSON 19

VIJAYANAGAR AND BAHMANI KINGDOMS

Learning Objectives

Students will acquire knowledge about

1. *Sources for the study of Vijayanagar Empire.*
2. *Political History of the Vijayanagar Empire.*
3. *Administration and Social life.*
4. *Economic Condition and Cultural contributions.*
5. *A brief history of the Bahmani kingdom.*

VIJAYANAGAR EMPIRE

Sources

The history of Vijayanagar Empire constitutes an important chapter in the history of India. Four dynasties – Sangama, Saluva, Tuluva and Aravidu – ruled Vijayanagar from A.D. 1336 to 1672. The sources for the study of Vijayanagar are varied such as literary, archaeological and numismatics. Krishnadevaraya's Amukthamalyada, Gangadevi's Maduravijayam and Allasani Peddanna's Manucharitam are some of the indigenous literature of this period.

Many foreign travelers visited the Vijayanagar Empire and their accounts are also valuable. The Moroccan traveler, Ibn Battuta, Venetian traveler Nicolo de Conti, Persian traveler Abdur Razzak and the Portuguese traveler Domingo Paes were among them who left valuable accounts on the socio-economic conditions of the Vijayanagar Empire.



IBN BATTUTA

The copper plate inscriptions such as the Srirangam copper plates of Devaraya II provide the genealogy and achievements of Vijayanagar rulers. The Hampi ruins and other monuments of Vijayanagar provide information on the cultural contributions of the Vijayanagar rulers. The numerous coins issued by the Vijayanagar rulers contain figures and legends explaining their titles and achievements.

Political History

Vijayanagar was founded in 1336 by Harihara and Bukka of the Sangama dynasty. They were originally served under the Kakatiya rulers of Warangal. Then they went to Kampili where they were imprisoned and converted to Islam. Later, they returned to the Hindu fold at the initiative of the saint Vidyananya. They also proclaimed their independence and founded a new city on the south bank of the Tungabhadra river. It was called Vijayanagar meaning city of victory.

The decline of the Hoysala kingdom enabled Harihara and Bukka to expand their newly founded kingdom. By 1346, they brought the whole of the Hoysala kingdom under their control. The struggle between Vijayanagar and Sultanate of Madurai lasted for about four decades. Kumarakampana's expedition to Madurai was described in the Maduravijayam. He destroyed the Madurai Sultans and as a result, the Vijayanagar Empire comprised the whole of South India up to Rameswaram.

The conflict between Vijayanagar Empire and the Bahmani kingdom lasted for many years. The dispute over Raichur Doab, the region between the rivers Krishna and Tungabhadra and also over the fertile areas of Krishna-Godavari delta led to this long-

drawn conflict. The greatest ruler of the Sangama dynasty was Deva Raya II. But he could not win any clear victory over the Bahmani Sultans. After his death, Sangama dynasty became weak. The next dynasty, Saluva dynasty founded by Saluva Narasimha reigned only for a brief period (1486-1509).

Krishna Deva Raya (1509 – 1530)

The Tuluva dynasty was founded by Vira Narasimha. The greatest of the Vijayanagar rulers, Krishna Deva Raya belonged to the Tuluva dynasty. He possessed great military ability. His imposing personality was accompanied by high intellectual quality. His first task was to check the invading Bahmani forces.

By that time the Bahmani kingdom was replaced by Deccan Sultanates. The Muslim armies were decisively defeated in the battle of Diwani by Krishna Deva Raya. Then he invaded Raichur Doab which had resulted in the confrontation with the Sultan of Bijapur, Ismail Adil Shah. But, Krishna Deva Raya defeated him and captured the city of Raichur in 1520. From there he marched on Bidar and captured it.



**KRISHNA
DEVA RAYA**

Krishna Deva Raya's Orissa campaign was also successful. He defeated the Gajapathi ruler Prataparudra and conquered the whole of Telungana. He maintained friendly relations with the Portuguese. Albuquerque sent his ambassadors to Krishna Deva Raya.

Though a Vaishnavite, he respected all religions. He was a great patron of literature and art and he was known as Andhra Bhoja. Eight eminent scholars known as Ashtadiggajas were at his royal court. Allasani Peddanna was the greatest and he was called

Andhrakavita Pitamaga. His important works include *Manucharitam* and *Harikathasaram*. Pingali Suranna and Tenali Ramakrishna were other important scholars. Krishna Deva Raya himself authored a Telugu work, *Amukthamalyadha* and Sanskrit works, *Jambavati Kalyanam* and *Ushaparinayam*.

He repaired most of the temples of south India. He also built the famous Vittalaswamy and Hazara Ramaswamy temples at Vijayanagar. He also built a new city called Nagalapuram in memory of his queen Nagaladevi. Besides, he built a large number of Rayagopurams.

After his death, Achutadeva and Venkata succeeded the throne. During the reign of Rama Raya, the combined forces of Bijapur, Ahmadnagar, Golkonda and Bidar defeated him at the Battle of Talaikotta in 1565. This battle is also known as Raksasa Thangadi. Rama Raya was imprisoned and executed. The city of Vijayanagar was destroyed. This battle was generally considered to mark the end of the Vijayanagar Empire. However, the Vijayanagar kingdom existed under the Aravidu dynasty for about another century. Thirumala, Sri Ranga and Venkata II were the important rulers of this dynasty. The last ruler of Vijayanagar kingdom was Sri Ranga III.

Administration

The administration under the Vijayanagar Empire was well organized. The king enjoyed absolute authority in executive, judicial and legislative matters. He was the highest court of appeal. The succession to the throne was on the principle of hereditary. Sometimes usurpation to the throne took place as Saluva Narasimha came to power by ending the Sangama dynasty. The king was assisted by a council of ministers in his day to day administration.

The Empire was divided into different administrative units called Mandalams, Nadus, *sthalas* and finally into gramas. The governor of Mandalam was called Mandaleswara or Nayak. Vijayanagar rulers gave full powers to the local authorities in the administration.

Besides land revenue, tributes and gifts from vassals and feudal chiefs, customs collected at the ports, taxes on various professions were other sources of income to the government. Land revenue was fixed generally one sixth of the produce. The expenditure of the government includes personal expenses of king and the charities given by him and military expenditure. In the matter of justice, harsh punishments such as mutilation and throwing to elephants were followed.

The Vijayanagar army was well-organized and efficient. It consisted of the cavalry, infantry, artillery and elephants. High-breed horses were procured from foreign traders. The top-grade officers of the army were known as Nayaks or Poligars. They were granted land in lieu of their services. These lands were called *amaram*. Soldiers were usually paid in cash.

Social Life

Allasani Peddanna in his *Manucharitam* refers the existence of four castes – Brahmins, Kshatriyas, Vaisyas and Sudras - in the Vijayanagar society. Foreign travelers left vivid accounts on the splendour of buildings and luxurious social life in the city of Vijayanagar. Silk and cotton clothes were mainly used for dress. Perfumes, flowers and ornaments were used by the people. Paes mentions of the beautiful houses of the rich and the large number of their household servants. Nicolo Conti refers to the prevalence of slavery. Dancing, music, wrestling, gambling and cock-fighting were some of the amusements.

The Sangama rulers were chiefly Saivaites and Virupaksha was their family deity. But other dynasties were Vaishnavites. Srivaishnavism of Ramanuja was very popular. But all kings were tolerant towards other religions. Borbosa referred to the religious freedom enjoyed by everyone. Muslims were employed in the administration and they were freely allowed to build mosques and worship. A large number of temples were built during this period and numerous festivals were celebrated. The Epics and the Puranas were popular among the masses.

The position of women had not improved. However, some of them were learned. Gangadevi, wife of Kumarakampana authored the famous work *Maduravijayam*. Hannamma and Thirumalamma were famous poets of this period. According to Nuniz, a large number of women were employed in royal palaces as dancers, domestic servants and palanquin bearers. The attachment of dancing girls to temples was in practice. Paes refers to the flourishing *devadasi* system. Polygamy was prevalent among the royal families. Sati was honoured and Nuniz gives a description of it.

Economic Condition

According to the accounts of the foreign travelers, the Vijayanagar Empire was one of the wealthiest parts of the world at that time. Agriculture continued to be the chief occupation of the people. The Vijayanagar rulers provided a stimulus to its further growth by providing irrigation facilities. New tanks were built and dams were constructed across the rivers like Tungbhadra. Nuniz refers to the excavation of canals.

There were numerous industries and they were organized into guilds. Metal workers and other craftsmen flourished during this period. Diamond mines were located in Kurnool and Anantapur district. Vijayanagar was also a great centre of trade. The chief gold

coin was the *varaha* but weights and measures varied from place to place. Inland, coastal and overseas trade led to the general prosperity. There were a number of seaports on the Malabar coast, the chief being Cannanore. Commercial contacts with Arabia, Persia, South Africa and Portugal on the west and with Burma, Malay peninsula and China on the east flourished. The chief items of exports were cotton and silk clothes, spices, rice, iron, saltpeter and sugar. The imports consisted of horses, pearls, copper, coral, mercury, China silk and velvet clothes. The art of shipbuilding had developed.

Cultural Contributions

The temple building activity further gained momentum during the Vijayanagar rule. The chief characteristics of the Vijayanagara architecture were the construction of tall Raya Gopurams or gateways and the Kalyanamandapam with carved pillars in the temple premises. The sculptures on the pillars were carved with distinctive features. The horse was the most common animal found in these pillars. Large mandapams contain one hundred pillars as well as one thousand pillars in some big temples. These mandapams were used for seating the deity on festival occasions. Also, many Amman shrines were added to the already existing temples during this period.

The most important temples of the Vijayanagar style were found in the Hampi ruins or the city of Vijayanagar. Vittalaswamy and Hazara Ramaswamy temples were the best examples of this style. The Varadharaja and Ekamparanatha temples at Kanchipuram stand as examples for the magnificence of the Vijayanagara style of temple architecture. The Raya Gopurams at Thiruvannamalai and



EASTERN GOPURAM OF
VARADHARAJA PERUMAL TEMPLE



Elephant Chariot – Hampi Ruins

Chidambaram speak the glorious epoch of Vijayanagar. They were continued by the Nayak rulers in the later period. The metal images of Krishna Deva Raya and his queens at Tirupati are examples for casting of metal images. Music and dancing were also patronized by the rulers of Vijayanagar.

Different languages such as Sanskrit, Telugu, Kannada and Tamil flourished in the regions. There was a great development in Sanskrit and Telugu literature. The peak of literary achievement was reached during the reign of Krishna Deva Raya. He himself was a scholar in Sanskrit and Telugu. His famous court poet Allasani Peddanna was distinguished in Telugu literature. Thus the cultural contributions of the Vijayanagar rulers were many-sided and remarkable.

Bahmani Kingdom

The founder of the Bahmani kingdom was Alauddin Bahman Shah also known as Hasan Gangu in 1347. Its capital was Gulbarga. There were a total of fourteen Sultans ruling over this kingdom. Among them, Alauddin Bahman Shah, Muhammad Shah I and Firoz Shah were important. Ahmad Wali Shah shifted the capital from Gulbarga to Bidar. The power of the Bahmani kingdom reached its peak under the rule of Muhammad Shah III. It extended from the Arabian sea to the Bay of Bengal. On the west it extended from Goat to Bombay. On the east, it extended from Kakinada to the mouth of the river Krishna. The success of Muhammad Shah was due to the advice and services of his minister Mahmud Gawan.

Mahmud Gawan

The Bahmani kingdom reached its peak under the guidance of Mahmud Gawan. He was a Persian merchant. He came to India at the age of forty two and joined the services of Bahmani kingdom. Slowly he became the chief minister due to his personal qualities. He remained loyal to the kingdom. He lived a simple life and was magnanimous. He was also a learned person. He possessed a great knowledge of mathematics. He made endowments to build a college at Bidar which was built in the Persian style of architecture. He was also a military genius. He waged successful wars against Vijayanagar, Orissa and the sea pirates on the Arabian sea. His conquests include Konkan, Goa and Krishna-Godavari delta. Thus he expanded the Bahmani Empire through his conquests.

His administrative reforms were also important. They were aimed to increase the control of Sultan over the nobles and provinces. Royal officers were appointed in each province for this purpose. Most of the forts were under the control of these officers. Allowances were reduced to the nobles who shirked their responsibility. This was disliked by the nobles. So, the Deccani nobles organised a plot against Gawan. They induced the Sultan to punish him with death sentence. After the execution of Gawan, the Bahmani kingdom began to decline. Muhammad Shah was succeeded by weak Sultans. During this period the provincial governors declared their independence. By the year 1526, the Bahmani kingdom had disintegrated into five independent sultanates. They were Ahmadnagar, Bijapur, Berar, Golkonda and Bidar and known as Deccan Sultanates.



Ruins of Golkonda Fort

Learning Outcome

After learning this lesson the students will be able to explain

1. *Literary and other sources for the study of Vijayanagar Empire.*
2. *Four dynasties of Vijayanagar and Krishna Deva Raya's accomplishments.*
3. *Administrative system and social life under the Vijayanagar Empire.*
4. *Economic conditions under the Vijayanagar Empire.*
5. *Literature, art and architecture of the Vijayanagar Empire.*
6. *Bahmani kingdom and Mahmud Gawan's achievements.*

MODEL QUESTIONS

I. Choose the correct answer.

1. The family deity of Sangama rulers was
(a) Durga (b) Vittala
(c) Virupaksha (d) Rama
2. Mahmud Gawan was a trader from
(a) Arabia (b) Morocco
(c) Portugal (d) Persia

II. Fill in the blanks.

1. Krishna Deva Raya belonged to dynasty.
2. Hazara Ramaswamy temple was built at
3. The founder of the Bahmani kingdom

III. Match the following.

- | | |
|--------------------|-------------|
| 1. Abdur Razzak | a) Venice |
| 2. Ibn Battuta | b) Persia |
| 3. Domingo Paes | c) Morocco |
| 4. Nicolo de Conti | d) Portugal |

IV. Find out the correct statement. One statement alone is right.

- a) The Bahmani capital was shifted from Gulbarga to Berar.
- b) The Bahmani capital was shifted from Gulbarga to Bidar.
- c) The Bahmani capital was shifted from Bidar to Gulbarga.
- d) The Bahmani capital was shifted from Berar to Gulbarga.

V. State whether the following statements are True or False.

1. Kumarakamapana wrote *Maduravijayam*.
2. Allasani Peddanna was a Kannada scholar.
3. *Amukthamalyadha* was written by Krishna Deva Raya in Telugu language.

VI. Write short notes (Any three points).

1. Sangama dynasty
2. Provincial administration under the Vijayanagar.
3. Hasan Gangu.
4. Position of women in Vijayanagar Empire.

VII. Answer briefly (100 words).

1. Write a note on the foreign travelers who visited the Vijayanagar Empire.
2. Examine the growth of literature under the Vijayanagar rule.

VIII. Answer in detail (200 words).

1. Estimate the achievements of Krishna Deva Raya.
2. Examine the cultural contributions of the Vijayanagar rulers.
3. Give an estimate of Mahmud Gawan.

LESSON 20
THE MUGHAL EMPIRE

Learning Objectives

Students will acquire knowledge about

1. *Political History of the Mughal Empire.*
2. *Babur and his achievements.*
3. *Humayuns' difficulties and the Sur interregnum.*
4. *Akbar and his achievements – Religious policy.*
5. *Jahangir and Shah Jahan.*
6. *Aurangazeb and his religious policy.*
7. *Causes for the decline of the Mughal empire.*

Political History

Babur (1526-1530)

Babur was the founder of the Mughal Empire in India. His original name was Zahiruddin Muhammad. He was related to Timur from his father's side and to Chengiz Khan through his mother. Babur succeeded his father Umar Shaikh Mirza as the ruler of Farghana. But he was soon defeated by his distant relative and as a result lost his kingdom. He became a wanderer for sometime till he captured Kabul from one of his uncles. Then, Babur took interest in conquering India and launched four expeditions between 1519 and 1523.



BABUR

Military Conquests

On the eve of Babur's invasion of India, there were five prominent Muslim rulers – the Sultans of Delhi, Gujarat, Malwa, Bengal and the Deccan – and two prominent Hindu rulers – Rana Sangha of Mewar and the Vijayanagar Empire. Once again by the end of 1525, Babur started from Kabul to conquer India. He occupied Lahore easily by defeating its governor, Daulat Khan Lodi. Then he proceeded against Delhi where Ibrahim Lodi was the Sultan. On 21st April 1526 the first Battle of Panipat took place between Babur and Ibrahim Lodi, who was killed in the battle. Babur's success was due his cavalry and artillery. Babur occupied Delhi and sent his son Humayun to seize Agra. Babur proclaimed himself as "Emperor of Hindustan".

His subsequent victories over Rana Sangha and the Afghans secured his position as the ruler of India. Rana Sangha of Mewar was a great Rajput warrior. He marched against Babur and in the Battle of Khanua (near Agra) held in 1527 Babur won a decisive victory over him. Babur assumed the title Ghazi.

In 1528, Babur captured Chanderi from another Rajput ruler Medini Rai. In the next year, Babur defeated the Afghans in the Battle of Gogra in Bihar. By these victories, Babur consolidated his power in India. Babur died at Agra in 1530 at the age of forty seven.

Estimate of Babur

Babur was a great statesman and a man of solid achievements. He was also a great scholar in Arabic and Persian languages. Turki was his mother tongue. He wrote his memoirs, *Tuzuk-i-Baburi* in Turki language. It provides a vivid account of India. He frankly confesses his own failures without suppressing any facts. He was also a naturalist and described the flora and fauna of India.

Humayun (1530-1540)



HUMAYUN

Humayun was the eldest son of Babur. Humayun means "fortune" but he remained the most unfortunate ruler of the Mughal Empire. Humayun had three brothers, Kamran, Askari and Hindal. Humayun divided the empire among his brothers but this proved to be a great blunder on his part. Kamran was given Kabul and Kandahar. Sambhal and Alwar were given to Askari and Hindal.

When Humayun was busy with fighting the Afghans in the east, he got the news that Bahadur Shah of Gujarat was advancing towards Delhi. Therefore, he hastily concluded a treaty with the Afghan leader Sher Khan (later Sher Shah) and proceeded towards Gujarat.

Humayun captured Gujarat from Bahadur Shah and appointed Askari as its governor. But soon Bahadur Shah recovered Gujarat from Askari who fled from there. In the meantime Sher Khan became powerful in the east. Humayun marched against him and in the Battle of Chausa, held in 1539, Sher Khan destroyed the Mughal army and Humayun escaped from there. Humayun reached Agra to negotiate with his brothers. But as they were not cooperative, Humayun was forced to fight with Sher Khan alone in the Battle of Bilgram in 1540. This battle was also known as Battle of Kanauj. Humayun was thoroughly defeated by Sher Khan. After losing his kingdom, Humayun became an exile for the next fifteen years.

Sur Interregnum (1540-1555)

The founder of the Sur dynasty was Sher Shah, whose original name was Farid. He was the son of Hasan Khan, a jagirdar of Sasaram in Bihar. Later, Farid served under the Afghan ruler of

Bihar, who gave him the title Sher Khan for his bravery. We have already seen how he defeated Humayun at the Battle of Chausa and became the ruler of Delhi in 1540.

Sher Shah Sur (1540-1545)

Sher Shah waged extensive wars with the Rajputs and expanded his empire. His conquests include Punjab, Malwa, Sind, Multan and Bundelkhand. His empire consisted of the whole of North India except Assam, Nepal, Kashmir and Gujarat.



**SHER SHAH
SUR**

Sher Shah's Administration

Although his rule lasted for five years, he organized a brilliant administrative system. The central government consisted of several departments. The king was assisted by four important ministers:

1. *Diwan -i- Wizarat* – also called as *Wazir* - in charge of Revenue and Finance.
2. *Diwan-i-Ariz* – in charge of Army.
3. *Diwan-i-Rasalat*- Foreign Minister.
4. *Diwan-i-Insha*- Minister for Communications.

Sher Shah's empire was divided into forty seven *sarkars*. Chief *Shiqdar* (law and order) and Chief *Munsif* (judge) were the two officers in charge of the administration in each *sarkar*. Each *sarkar* was divided into several *parganas*. *Shiqdar* (military officer), *Amin* (land revenue), *Fotedar* (treasurer) *Karkuns* (accountants) were in charge of the administration of each *pargana*. There were also many administrative units called *iqtas*.

The land revenue administration was well organized under Sher Shah. Land survey was carefully done. All cultivable lands were classified into three classes – good, middle and bad. The state's share was one third of the average produce and it was paid in cash or crop. His revenue reforms increased the revenue of the state. Sher Shah introduced new silver coins called "Dam" and they were in circulation till 1835.

Sher Shah had also improved the communications by laying four important highways. They were: 1. Sonargaon to Sind 2. Agra to Burhampur 3. Jodhpur to Chittor and 4. Lahore to Multan. Rest houses were built on the highways for the convenience of the travelers. Police was efficiently reorganized and crime was less during his regime.

The military administration was also efficiently reorganized and Sher Shah borrowed many ideas like the branding of horses from Alauddin Khalji.

Estimate of Sher Shah

Sher Shah remained a pious Muslim and generally tolerant towards other religions. He employed Hindus in important offices. He was also a patron of art and architecture. He built a new city on the banks of the river Yamuna near Delhi. Now the old fort called Purana Qila and its mosque is alone surviving. He also built a Mausoleum at Sasaram, which is considered as one of the master pieces of Indian architecture. Sher Shah also patronized the learned men. Malik Muhammad Jayasi wrote the famous Hindi work *Padmavat* during his reign.

After Sher Shah's death in 1545 his successors ruled till 1555 when Humayun reconquered India.

Humayun (1555-1556)

When Humayun left India in 1540, he married Hamida Banu Begum on his way to Sind. When they stayed in Amorkot, a Hindu kingdom ruled by Rana Prasad, Akbar was born in 1542. Humayun then proceeded to Iran and sought help from its ruler. He later defeated his brothers, Kamran and Askari. In the meantime the Sur dynasty in India was declining rapidly. In 1555, Humayun defeated the Afghans and recovered the Mughal throne. After six months, he died in 1556 due to his fall from the staircase of his library. Although Humayun was not a good General and warrior, he was kind and generous. He was also learned and a student of mathematics, astronomy and astrology. He also loved painting and wrote poetry in Persian language.

Akbar (1556-1605)

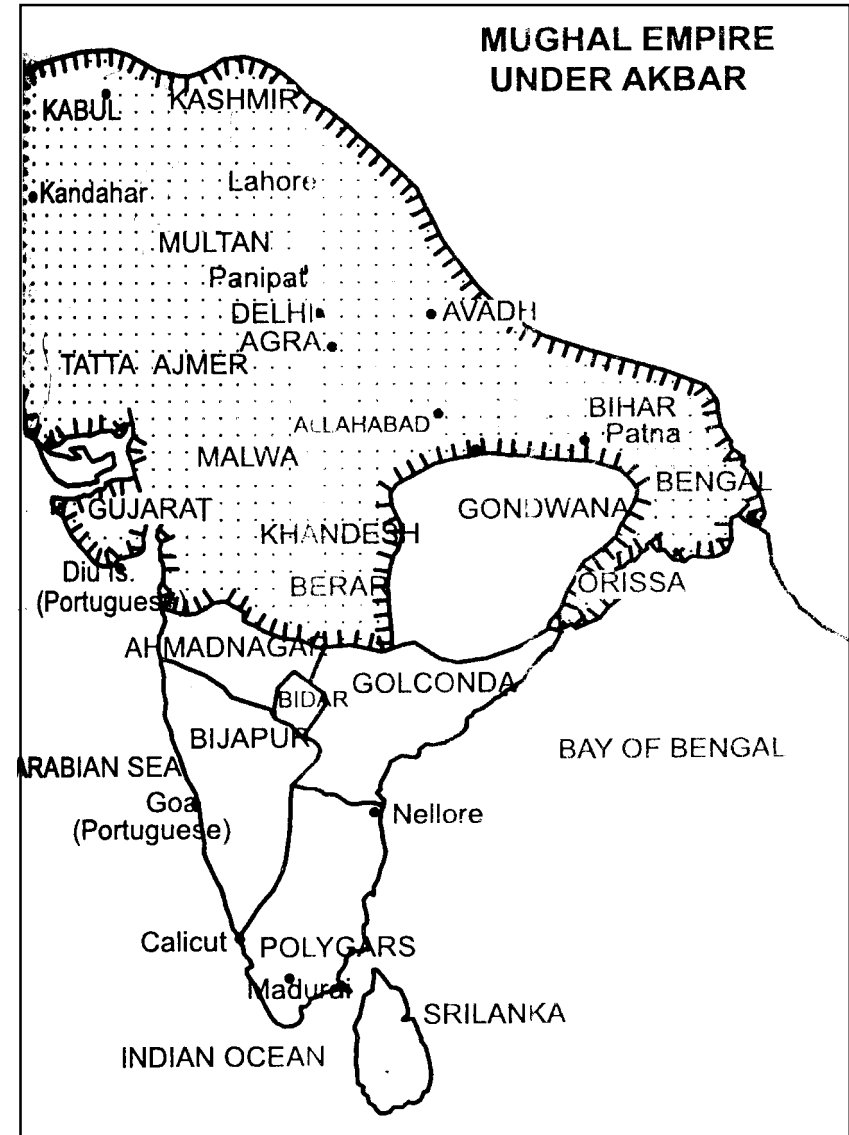
Akbar was one of the greatest monarchs of India. He succeeded the throne after his father Humayun's death. But his position was dangerous because Delhi was seized by the Afghans. Their commander-in-Chief, Hemu, was in charge of it. In the second Battle of Panipat in 1556, Hemu was almost on the point of victory. But an arrow pierced his eye and he became unconscious. His army fled and the fortune favoured Akbar. The Mughal victory was decisive.



AKBAR

During the first five years of Akbar's reign, Bairam Khan acted as his regent. He consolidated the Mughal empire. After five years he was removed by Akbar due to court intrigues and sent to Mecca. But on his way Bairam was killed by an Afghan.

Akbar's military conquests were extensive. He conquered northern India from Agra to Gujarat and then from Agra to Bengal. He strengthened the northwest frontier. Later, he went to the Deccan.



Relations with Rajputs

The Rajput policy of Akbar was notable. He married the Rajput princess, the daughter of Raja Bharamal. It was a turning point in the history of Mughals. Rajputs served the Mughals for four generations. Many of them rose to the positions of military generals. Raja Bhagawan Das and Raja Man Singh were given senior positions in the administration by Akbar. One by one, all Rajput states submitted to Akbar.

But the Ranas of Mewar continued to defy despite several defeats. In the Battle of Haldighati, Rana Pratap Singh was severely defeated by the Mughal army led by Man Singh in 1576. Following the defeat of Mewar, most of the leading Rajput rulers had accepted Akbar's suzerainty.

Akbar's Rajput policy was combined with a broad religious toleration. He abolished the pilgrim tax and later the *jiziyah*. The Rajput policy of Akbar proved to be beneficial to the Mughal state as well as to the Rajputs. The alliance secured to the Mughals the services of the bravest warriors. On the other hand it ensured peace in Rajasthan and a number of Rajputs who joined the Mughal service rose to important positions.

Religious Policy

Akbar rose to fame in the pages of history due to his religious policy. Various factors were responsible for his religious ideas. The most important among them were his early contacts with the Sufi saints, the teachings of his tutor Abdul Latif, his marriage with Rajput women, his association with intellectual giants like Shaikh Mubarak and his two illustrious sons – Abul Faizi and Abul Fazl – and his ambition to establish an empire in Hindustan.

In the beginning of his life, Akbar was a pious Muslim. Soon after marrying Jodh Bai of Amber, he abolished the pilgrim tax and

in 1562, he abolished *jiziyah*. He allowed his Hindu wives to worship their own gods. Later, he became a skeptical Muslim. In 1575, he ordered for the construction of Ibadat Khana (House of worship) at his new capital Fatepur Sikri. Akbar invited learned scholars from all religions like Hinduism, Jainism, Christianity and Zoroastrianism. He disliked the interference of the Muslim Ulemas in political matters. In 1579, he issued the "Infallibility Decree" by which he asserted his religious powers.

In 1582, he promulgated a new religion called *Din Ilahi* or Divine Faith. It believes in one God. It contained good points of all religions. Its basis was rational. It upholds no dogma. It was aimed at bridging the gulf that separated different religions. However, his new faith proved to be a failure. It fizzled out after his death. Even during his life time, it had only fifteen followers including Birbal. Akbar did not compel anyone to his new faith.

Land Revenue Administration

Akbar made some experiments in the land revenue administration with the help of Raja Todar Mal. The land revenue system of Akbar was called *Zabti* or *Bandobast* system. It was further improved by Raja Todar Mal. It was known as *Dahsala* System which was completed in 1580. By this system, Todar Mal introduced a uniform system of land measurement. The revenue was fixed on the average yield of land assessed on the basis of past ten years. The land was also divided into four categories – *Polaj* (cultivated every year), *Parauti* (once in two years), *Chachar* (once in three or four years) and *Banjar* (once in five or more years). Payment of revenue was made generally in cash.

Mansabdari System

Akbar introduced the Mansabdari system in his administration. Under this system every officer was assigned a rank (mansab). The

lowest rank was 10 and the highest was 5000 for the nobles. Princes of royal blood received even higher ranks. The ranks were divided into two – *zat* and *sawar*. *Zat* means personal and it fixed the personal status of a person. *Sawar* rank indicated the number of cavalymen of a person who was required to maintain. Every *sawar* had to maintain at least two horses. The mansab rank was not hereditary. All appointments and promotions as well as dismissals were directly made by the emperor.

Jahangir (1605-1627)

When Akbar died, Prince Salim succeeded with the title Jahangir (Conqueror of World) in 1605. Jahangir's rule witnessed a spate of rebellions. His son Khusrau revolted but was defeated and imprisoned. One of his supporters, Guru Arjun, the fifth Sikh Guru, was beheaded.



JAHANGIR

Nur Jahan

In 1611, Jahangir married Mehrunnisa who was known as Nur Jahan (Light of World). Her father Itimaduddaula was a respectable person. He was given the post of chief diwan. Other members of her family also benefited from this alliance. Nur Jahan's elder brother Asaf Khan was appointed as Khan-i-Saman, a post reserved for the nobles. In 1612, Asaf Khan's daughter, Arjumand Banu Begum (later known as Mumtaz), married Jahangir's third son, prince Khurram (later Shah Jahan).



NUR JAHAN

It was believed by some historians that Nur Jahan formed a group of "junta" and this led to two factions in the Mughal court.

This drove Shah Jahan into rebellion against his father in 1622, since he felt that Jahangir was completely under Nur Jahan's influence. However, this view is not accepted by some other historians. Till Jahangir became weak due to ill health, he only took important political decisions. It is revealed from his autobiography.

However, it is clear that Nur Jahan dominated the royal household and set new fashions based on Persian traditions. She encouraged Persian art and culture in the court. She was a constant companion of Jahangir and even joined him in his hunting.

The rise of Shah Jahan was due to his personal ambitions. He rose in revolt against his father who ordered him to go to Kandahar. This rebellion distracted the activities of the empire for four years. After Jahangir's death in 1627, Shah Jahan reached Agra with the support of the nobles and the army. Nur Jahan was given a pension and lived a retired life till her death eighteen years later.

Shah Jahan (1627-1658)

Shah Jahan launched a prolonged campaign in the northwest frontier to recover Kandahar and other ancestral lands. The Mughal army lost more than five thousand lives during the successive invasions between 1639 and 1647. Then Shah Jahan realized the futility of his ambition and stopped fighting.



SHAH JAHAN AND MUMTAJ – A PAINTING

His Deccan policy was more successful. He defeated the forces of Ahmadnagar and annexed it. Both Bijapur and Golkonda signed a treaty with the emperor. Shah Jahan carved four Mughal provinces in the Deccan – Khandesh, Berar, Telungana and Daulatabad. They were put under the control of his son Aurangzeb.

War of Succession

The last years of Shah Jahan's reign were clouded by a bitter war of succession among his four sons – Dara Shikoh (crown prince), Shuja (governor of Bengal), Aurangzeb (governor of Deccan) and Murad Baksh (governor of Malwa and Gujarat). Towards the end of 1657, Shah Jahan fell ill at Delhi for some time but later recovered. But the princes started fighting for the Mughal throne.

Aurangzeb emerged victorious in this struggle. He entered the Agra fort after defeating Dara. He forced Shah Jahan to surrender. Shah Jahan was confined to the female apartments in the Agra fort and strictly put under vigil. But he was not ill-treated. Shah Jahan lived for eight long years lovingly nursed by his daughter Jahanara. He died in 1666 and buried beside his wife's grave in the Taj Mahal.

Aurangzeb (1658-1707)

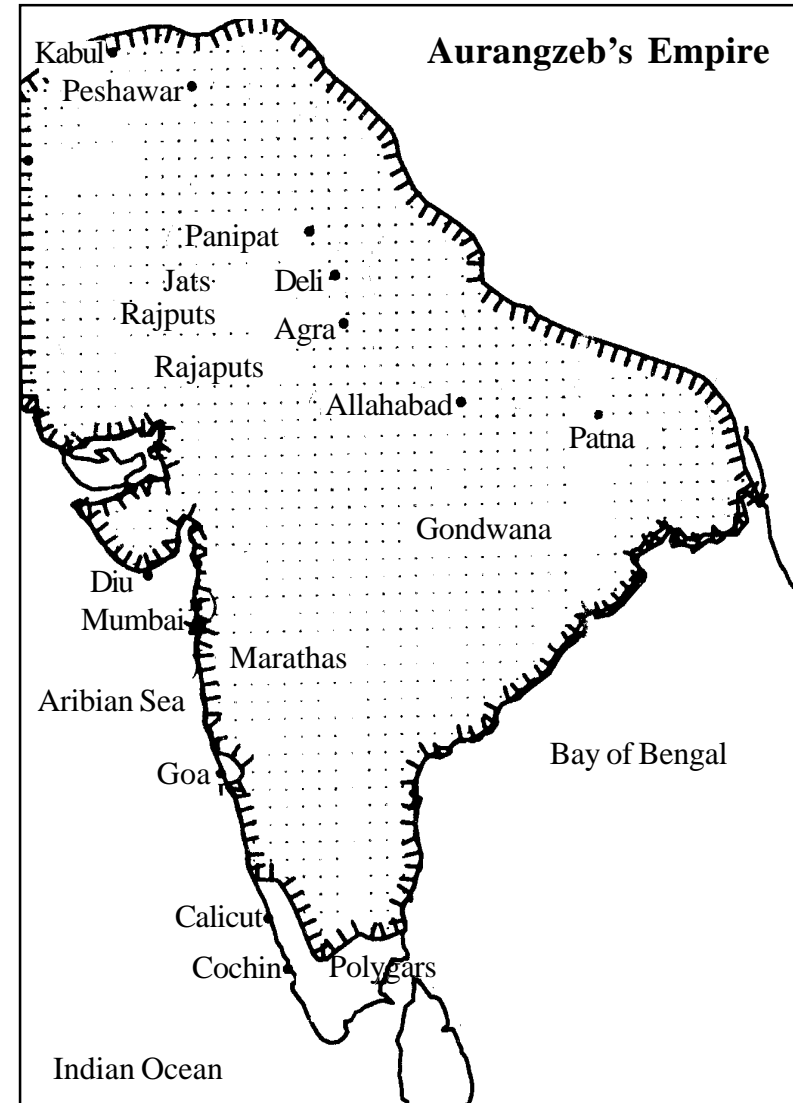
Aurangzeb was one of the ablest of the Mughal kings. He assumed the title Alamgir, World Conqueror. His military campaigns in his first ten years of reign were a great success. He suppressed the minor revolts. But he faced serious difficulties in the latter part of his reign. The Jats and Satnamis and also the Sikhs revolted against him. These revolts were induced by his harsh religious policy.



AURANGZEB

Deccan Policy

The Deccan policy of the Mughals started from the reign of Akbar, who conquered Khandesh and Berar. Jahangir fought against Malik Amber of Ahmadnagar. During the Shah Jahan's reign, Aurangzeb, as governor of Deccan, followed an aggressive Deccan policy. When he became the Mughal emperor, for the first twenty



five years, he concentrated on the northwest frontier. At that time, the Maratha ruler, Sivaji carved out an independent Maratha kingdom in the territories of north and south Konkan.

To contain the spread of the Marathas, Aurangzeb decided to invade Bijapur and Golkonda. He defeated Sikandar Shah of Bijapur and annexed his kingdom. Then, he proceeded against Golkonda and eliminated the Kutb Shahi dynasty. It was also annexed by him. In fact, the destruction of the Deccan kingdoms was a political blunder on the part of Aurangzeb. The barrier between the Mughals and the Marathas was removed and there ensued a direct confrontation between them. Also, his Deccan campaigns exhausted the Mughal treasury. According to J.N. Sarkar, the Deccan ulcer ruined Aurangzeb.

Religious Policy

Aurangzeb was a staunch and orthodox Muslim in his personal life. His ideal was to transform India into an Islamic state. He created a separate department to enforce moral codes under a high-powered officer called Muhtasib. Drinking was prohibited. Cultivation and use of bhang and other drugs were banned. Aurangzeb forbade music in the Mughal court. He discontinued the practice of Jarokhadarshan. He also discontinued the celebration of Dasarah and royal astronomers and astrologers were also dismissed from service.

Initially Aurangzeb banned the construction of new Hindu temples and repair of old temples. Then he began a policy of destroying Hindu temples. The celebrated temples at Mathura and Benares were reduced to ruins. In 1679, he reimposed jiziya and pilgrim tax. He was also not tolerant of other Muslim sects. The celebration of Muharram was stopped. His invasions against the Deccan sultanates were partly due to his hatred of the Shia faith.

He was also against the Sikhs and he executed the ninth Sikh Guru Tej Bahadur. This had resulted in the transformation of Sikhs into a warring community.

His religious policy was responsible for turning the Rajputs, the Marathas and Sikhs into the enemies of Mughal empire. It had also resulted in the rebellions of the Jats of Mathura and the Satnamis of Mewar. Therefore, Aurangzeb was held responsible for the decline of the Mughal empire.

Personality and Character of Aurangzeb

In his private life, Aurangzeb was industrious and disciplined. He was very simple in food and dress. He earned money for his personal expenses by copying Quran and selling those copies. He did not consume wine. He was learned and proficient in Arabic and Persian languages. He was a lover of books. He was devoted to his religion and conducted prayers five times a day. He strictly observed the Ramzan fasting.

In the political field, Aurangzeb committed serious mistakes. He misunderstood the true nature of the Maratha movement and antagonized them. Also, he failed to solve the Maratha problem and left an open sore. His policy towards Shia Deccan Sultanates also proved to be a wrong policy.

His religious policy was also not successful. Aurangzeb was an orthodox Sunni Muslim. But his move to apply his religious thought rigidly in a non-Muslim society was a failure. His antagonistic policies towards non-Muslims did not help him to rally the Muslims to his side. On the other hand it had strengthened political enemies of the Mughal Empire.

Causes for the Downfall of the Mughals

The Mughal Empire declined rapidly after the death of Aurangzeb. The Mughal court became the scene of factions among the nobles. The weakness of the empire was exposed when Nadir Shah imprisoned the Mughal Emperor and looted Delhi in 1739. The causes for the downfall of the Mughal Empire were varied. To some extent, the religious and Deccan policies of Aurangzeb contributed to its decline. The weak successors and demoralization of the Mughal army also paved the way for it. The vastness of the empire became unwieldy. The financial difficulties due to continuous wars led to the decline. The neglect of the sea power by the Mughals was felt when the Europeans began to settle in India. Further, the invasions of Nadir Shah and Ahmad Shah Abdali weakened the Mughal state. Thus the decline and downfall of the Mughal Empire was due to the combination of political, social and economic factors.

Learning Outcome

After learning this lesson the students will be able to explain

- 1. Political History of the Mughal Empire from Babur to Aurangzeb.*
- 2. Achievements of Babur and the difficulties of Humayun.*
- 3. Sur interregnum – Sher Shah’s administration.*
- 4. The reign of Akbar – his administration, Mansabdari system and religious policy.*
- 5. Jahangir, Shah Jahan and the War of Succession.*
- 6. Deccan policy of Aurangzeb and his religious policy.*
- 7. Decline of the Mughal empire*

MODEL QUESTIONS

I. Choose the correct answer.

- Babur wrote Tuzuk-i-Baburi in the language of
(a) Persian (b) Hindi
(c) Arabic (d) Turki
- The original name of Shah Jahan was
(a) Salim (b) Khurram
(c) Dara Shikoh (d) Farid

II. Fill in the blanks.

- The Battle of Chausa took place between and in the year
- In the Battle of Haldighati was defeated by the Mughal army led by
- During the last years of his life Shah Jahan was lovingly nursed by his daughter

III. Match the following.

- | | |
|-----------------------------|---------|
| 1. Battle of Haldighati | a) 1540 |
| 2. Second Battle of Panipat | b) 1539 |
| 3. Battle of Chausa | c) 1576 |
| 4. Battle of Bilgram | d) 1556 |

IV. Find out the correct statement. One statement alone is right.

- The Deccan policy of Akbar led to the decline of the Mughals.
- The religious policy of Aurangzeb was one among the causes for the decline of the Mughal empire.

- c) Aurangzeb had supported the Muslim Sultanates of Deccan.
- d) The antagonistic policies of Aurangzeb towards non-Muslims helped him to rally the Muslims to his side.

V. State whether the following statements are True or False.

- 1. Babur defeated the Rajputs in the Battle of Gogra in Bihar.
- 2. The Zabti system was further improved by Raja Todar Mal.
- 3. Shah Jahan executed the ninth Sikh Guru Tej Bahadur.

VI. Write short notes (Any three points).

- 1. Tuzuk-i-Baburi.
- 2. Sur Interregnum.
- 3. Raja Todar Mal.
- 4. Din Ilahi.
- 5. Nur Jahan.

VII. Answer briefly (100 words).

- 1. Bring out the achievements of Babur.
- 2. Write a brief note on the War of Succession in the last years of Shah Jahan.
- 3. Analyse the causes for the decline of the Mughal Empire.

VIII. Answer in detail (200 words).

- 1. Give an account of the salient features of the administration of Sher Shah.
- 2. Assess the achievements of Akbar.
- 3. Evaluate the religious policy of Aurangzeb.

LESSON 21

INDIA UNDER THE MUGHALS

Learning Objectives

Students will acquire knowledge about

- 1. The Causes for the Vellore Mutiny.*
- 1. Economic and Social life under the Mughal Empire.*
- 2. Mughal nobility and their way of life.*
- 3. Agriculture and Trade.*
- 4. Cultural Development – Art and Architecture.*
- 5. Mughal paintings and Literature.*

Economic and Social Life

The Mughal period saw important social and economic developments. During this period, many European travelers and traders came to India and their accounts contain a mine of information about the socio-economic conditions of India. In general, they described the wealth and prosperity of India and also the luxurious life of the aristocratic classes. On the other side, they also mentioned the poverty and sufferings of the ordinary people such as peasants and artisans.

Mughal Nobility

The nobles of the Mughal period formed a privileged class. Most of them were foreigners such as Turks and Afghans. But there was tussle between them throughout this period. However, many of them settled down in India and made it their permanent home. They

readily assimilated themselves into the Indian society and culture. At the same time they retained some of their personal traits. From the time of Akbar, the Hindus, particularly the Rajputs were included in the nobility. For example, mention may be made about Raja Man Singh, Raja Birbal and Raja Todar Mal. Later, the Marathas also joined the Mughal service and rose to the position of nobles.

The Mughal nobles were paid high salaries but their expenses were also very high. Each noble maintained a large number of servants, horses, elephants, etc. The nobles tried follow the luxurious life style of the Mughal emperors. They wore fine clothes and ate imported fruits. Costly jewels were worn by men and women. They also made costly presents to the emperors.

Rural Masses

While the wealthy people wore silk and cotton clothes, the poor people wore the minimum cloths. They suffer from insufficient clothing even during the winter. Nikitin observed that the people of Deccan were bare-footed. It might be due to high cost of leather. Rice, millets and pulses were the staple food of the common people. Fish was popular on the coastal region. While ghee and oil were cheaper, salt and sugar were more expensive. As plenty of cattle were kept by the rural people, milk and milk products were available in plenty.

Agriculture

An estimate claims that the population of India at the beginning of the seventeenth century was about 125 million. As plenty of land was available for cultivation, agriculture was prosperous. A large variety of crops such as wheat, rice, gram, barley, pulses were cultivated. Commercial crops such as cotton, indigo, sugarcane and oil-seeds were also cultivated. During the seventeenth century two new crops, namely, tobacco and maize were added. Potato and

red chillies came later in the eighteenth century. But, no new agricultural technique was introduced during this period. However, India was able to export food items like rice and sugar to the neighbouring countries.

Growth of Trade

The Indian trading classes were large in numbers and spread throughout the country. They were well organized and highly professional. Seth, bohra traders specialized in long distance trade while local traders were called banik. Another class of traders was known as banjaras, who specialized in carrying bulk goods. The banjaras used to move to long distances with their goods on the back of oxen. Bulk goods were also taken through rivers on boats. The trading community did not belong to one caste or religion. The Gujarathi merchants included the Hindus, Jains and Muslims. In Rajasthan, Oswals, Maheshwaris and Agarwals came to be called the Marwaris. Multanis, Khattris and Afghanis conducted trade with central Asia. In south India, the Chettis on the Coramandal coast and the Muslim merchants of Malabar were the most important trading communities.

Bengal exported sugar, rice as well as delicate muslin and silk. The Coramandal coast became a centre of textile production. Gujarat was an entry point of foreign goods. From there, fine textiles and silk were taken to north India. Indigo and food grains were exported from north India through Gujarat. It was also the distribution centre for the luxury products of Kashmir such as shawls and carpets. The major imports into India were certain metals such as tin and copper, war horses and luxury items such as ivory. The balance of trade was maintained by the import of gold and silver. The growth of foreign trade had resulted in the increased import of gold and silver in the seventeenth century. The Dutch and English traders who came to Gujarat during the seventeenth century, found that Indian traders were alert and brisk.

Cultural Development under the Mughals

The Mughal period witnessed a significant and widespread development in cultural activity. It was manifest in the sphere of art and architecture, painting, music and literature. In this cultural development, Indian traditions were blended with Turko-Iranian culture which was brought into India by the Mughals.

Art and Architecture

The architecture of the Mughals includes the magnificent forts, palaces, public buildings, mosques and mausoleums. The Mughals were fond of laying gardens with running water. Some of the Mughal gardens such as the Nishat Bagh in Kashmir, the Shalimar Bagh at Lahore and the Pinjore garden in the Punjab have survived even today. During the reign of Sher Shah, the mausoleum at Sasaram in Bihar and the Purana Qila near Delhi were built. These two monuments are considered as the architectural marvels of medieval India.



Purana Qila

Large scale construction of buildings started with the advent of Akbar. He built many forts and the most famous one was the Agra Fort. It was built in red sandstone. His other forts are at Lahore and Allahabad. The climax of fort-building reached its climax during the reign of Shah Jahan. The famous Red Fort at Delhi with its Rang Mahal, *Diwan-i-Am* and *Diwan-i-Khas* was his creation.



DIWAN-I-KHAS



Fatepur Sikri

During Akbar's reign, the Humayun's tomb was built at Delhi and it had a massive dome of marble. It may be considered the precursor of the Taj Mahal. Akbar's tomb at Sikandara near Agra was completed by Jahangir. Nur Jahan built the tomb of Itimaddaulah at Agra. It was constructed wholly of white marble with floral designs made of semi-precious stones on the walls. This type of decoration was called *pietra dura*. This method became more popular during the reign of Shah Jahan. The *pietra dura* method was used on a large scale in the Taj Mahal by

Akbar also built a palace-cum-fort complex at Fatepur Sikri (City of Victory), 36 kilometres from Agra. Many buildings in Gujarathi and Bengali styles are found in this complex. Gujarathi style buildings were probably built for his Rajput wives. The most



PANCH MAHAL



Buland Darwaza



TAJ MAHAL

Shah Jahan. Taj Mahal is considered a jewel of the builder's art. It contains all the architectural forms developed by the Mughals. The chief glory of the Taj is the massive dome and the four slender minarets. The decorations are kept to the minimum.

Mosque building had reached its peak during Shah Jahan's reign. The Moti Masjid at Agra was built entirely in white marble. The Jama Masjid at Delhi was built in red stone.

The Mughal architectural traditions continued in the eighteenth and early nineteenth century. Their influence in the provincial kingdoms is clearly visible. Many features of Mughal tradition can be seen in the Golden Temple at Amritsar.

Paintings and Music

The contribution of Mughals to the art of painting was remarkable. The foundation for the Mughal painting was laid by Humayun when he was staying in Persia. He brought with him two painters – Mir Sayyid Ali and Abdal Samad to India. These two painters became famous during Akbar's reign. Akbar commissioned the illustrations of several literary and religious texts. He invited a large number of painters from different parts of the country to his court. Both Hindus and Muslims joined in this work. Baswan, Miskina and Daswant attained great positions as Akbar's court artists.



Mughal Gemstone Painting

Illustrations of Persian versions of Mahabharata and Ramayana were produced in miniature form. Many other Indian fables became the miniature paintings in the Art Studio established by Akbar. Historical works such as Akbar Nama also remained the main themes of Mughal paintings. The most important work is Hamznama, which consisted 1200 paintings. Indian colours such as peacock blue, Indian red began to be used.

Mughal paintings reached its climax during the reign of Jahangir. He employed a number of painters like Abul Hasan, Bishan Das, Madhu, Anant, Manohar, Govardhan and Ustad Mansur. Apart from painting the scenes of hunting, battles and royal courts, progress was made in portrait painting and paintings of animals. Many albums containing paintings and calligraphy were produced during the Mughal period. Later, the influence of European painting could be seen.

Music had also developed under the Mughals. Akbar patronized Tansen of Gwalior. Tansen composed many ragas. Jahangir and Shah Jahan were also fond of music.

Language and Literature

Persian language became widespread in the Mughal Empire by the time of Akbar's reign. Abul Fazl was a great scholar and historian of his period. He set a style of prose writing and it was followed by many generations. Many historical works were written during this period. They include *Ain-i-Akbari* and *Akabar Nama* authored by Abul Fazl. The leading poet of that period was his brother Abul Faizi. The translation of Mahabharata into the Persian language was done under his supervision. Utbi and Naziri were the two other leading Persian poets.

Jahangir's autobiography, *Tuzuk-i-Jahangiri* was famous for its style. He also patronized many scholars like Ghiyas Beg, Naqib

Khan and Niamatullah. Shah Jahan also patronized many writers and historians like Abdul Hamid Lahori, author of Padshah Nama and Inayat Khan who wrote Shah Jahan Nama. His son Dara Shikoh translated the Bhagavat Gita and Upanishads into the Persian language. Many historical works were written during the reign of Aurangazeb. Famous dictionaries of the Persian language were also compiled during the Mughal period.

Regional languages such as Bengali, Oriya, Rajasthani and Gujarathi had also developed during this period. Many devotional works including the Ramayana and Mahabharata were translated into regional languages. From the time of Akbar, Hindi poets were attached to the Mughal court. The most influential Hindi poet was Tulsidas, who wrote the Hindi version of the *Ramayana*, the *Ramcharitmanas*.

Learning Outcome

After learning this lesson the students will be able to explain

1. Socio-economic life under the Mughals.
2. The social and economic life of the nobles and also the rural masses.
3. Agriculture and trade under the Mughals – chief exports and imports.
4. Cultural development during the Mughals.
5. Art and architecture, palaces, forts, mosques and Mughal gardens.
6. Development of Mughal Paintings and their significance.
7. Growth of language and literature.

MODEL QUESTIONS

I. Choose the correct answer.

1. Panch Mahal is at
 (a) Delhi (b) Agra
 (c) Lahore (d) Fatepur Sikri
2. Tansen belonged to
 (a) Persia (b) Gujarat
 (c) Ajmer (d) Gwalior

II. Fill in the blanks.

1. Hamzanama is a compilation of
2. Akbar patronized the musician called

III. Match the following.

- | | |
|-----------------------|--|
| 1. Abul Fazl | a) Padshanama |
| 2. Inayat Khan | b) Akbar Nama |
| 3. Abdul Hamid Lahori | c) Translation of Mahabharata into Persian |
| 4. Abul Faizi | d) Shah Jahan Nama |

IV. Find out the correct statement. One statement alone is right.

- a) New agricultural technique was introduced during the Mughal period.
- b) New crops like tobacco and maize were introduced in the seventeenth century.
- c) Salt and sugar were cheaper in the Mughal period.
- d) Rice, barley and pulses were the commercial crops.

V. State whether the following statements are True or False.

1. The Mughal nobles were paid very low salary.
2. Milk and milk products were available in plenty during the Mughal period.

VI. Write short notes (Any three points).

1. The Mughal Nobility.
2. Fatepur Sikri.
3. Abul Fazl.
4. Pietra dura.

VII. Answer briefly (100 words).

1. Mention the economic condition of the rural masses during the Mughal period.
2. Write a note on the internal and foreign trade under the Mughals.

VIII. Answer in detail (200 words).

1. Give an account of the cultural development under the Mughals.
2. Examine the salient features of the Mughal art and architecture.
3. Trace the growth of language and literature under the Mughal rule.

LESSON 22
THE MARATHAS

Learning Objectives

Students will acquire knowledge about

1. *The rise of the Marathas.*
2. *Life and achievements of Shivaji.*
3. *Shivaji's administration.*
4. *Rise of the Peshwas.*

The Rise of the Marathas

Various factors contributed to the rise of Marathas in the sixteenth and seventeenth centuries. The physical environment of the Maratha country shaped certain peculiar qualities among the Marathas. The mountainous region and dense forests made them brave soldiers and adopt guerilla tactics. They built a number of forts on the mountains. The spread of the Bhakti movement in Maharashtra inculcated a spirit of religious unity among them. The spiritual leaders like Tukaram, Ramdas, Vaman Pandit and Eknath fostered social unity. The political unity was conferred by Shivaji. The Marathas held important positions in the administrative and military systems of Deccan Sultanates of Bijapur and Ahmadnagar. There were a number of influential Maratha families such as the Mores and Nimbalkers. But the credit of establishing a powerful Maratha state goes to Shahji Bhonsle and his son Shivaji.

Shivaji (1627-1680): His Life and Conquests

Shivaji was born at Shivner in 1627. His father was Shahji Bhonsle and mother Jija Bai. He inherited the jagir of Poona from his father in 1637. After the death of his guardian, Dadaji Kondadev in 1647, Shivaji assumed full charge of his jagir. Even before that he conquered Raigarh, Kondana and Torna from the ruler of Bijapur.



SHIVAJI

He captured Javli from a Maratha chief, Chanda Rao More. This made him the master of Mavala region. In 1657, he attacked the Bijapur kingdom and captured a number of hill forts in the Konkan region. The Sultan of Bijapur sent Afzal Khan against Shivaji. But Afzal Khan was murdered by Shivaji in 1659 in a daring manner.

Shivaji's military conquests made him a legendary figure in the Maratha region. Many came forward to join his army. The Mughal emperor Aurangzeb was anxiously watching the rise of Maratha power under Shivaji. He sent the Mughal governor of the Deccan, Shaista Khan against Shivaji. Shivaji suffered a defeat at the hands of the Mughal forces and lost Poona. But Shivaji once again made a bold attack on Shaista Khan's military camp at Poona in 1663, killed his son and wounded Khan. This daring attack affected the prestige of Khan and he was recalled by Aurangzeb. In 1664, Shivaji attacked Surat, the chief port of the Mughals and plundered it.

This time Aurangzeb sent Raja Jai Singh of Amber to fight against Shivaji. He made elaborate preparations and succeeded in besieging the Purander fort where Shivaji lodged his family and treasure. Shivaji opened negotiations with Jai Singh and the Treaty

of Purander was signed in 1665. According to the treaty, Shivaji had to surrender 23 forts to the Mughals out of 35 forts held by him. The remaining 12 forts were to be left to Shivaji on condition of service and loyalty to Mughal empire. On the other hand, the Mughals recognized the right of Shivaji to hold certain parts of the Bijapur kingdom. As Shivaji asked to exempt him from personal service to the Mughals, his minor son Shambaji was granted a mansab of 5000.

Shivaji visited Agra in 1666 but he was imprisoned there. But, he managed to escape from prison and made military preparations for another four years. Then he renewed his wars against the Mughals. Surat was plundered by him for the second time in 1670. He also captured all his lost territories by his conquests. In 1674 Shivaji crowned himself at Raigarh and assumed the title Chatrapathi. Then he led an expedition into the Carnatic region and captured Ginjee and Vellore. After his return from this expedition, Shivaji died in 1680.

Shivaji's Administration

Shivaji was also a great administrator. He laid the foundations of a sound system of administration. The king was the pivot of the government. He was assisted by a council of ministers called Ashtapradhan. However, each minister was directly responsible to Shivaji.

1. Peshwa – Finance and general administration. Later he became the prime minister.
2. *Sar-i-Naubat* or Senapati – Military commander, a honorary post.
3. Amatya – Accountant General.

4. Waqenavis – Intelligence, posts and household affairs.
5. Sachiv – Correspondence.
6. Sumanta – Master of ceremonies.
7. Nyayadish – Justice.
8. Panditarao – Charities and religious administration.

Most of the administrative reforms of Shivaji were based on the practices of the Deccan sultanates. For example, Peshwa was the Persian title.

The revenue system of Shivaji was based on that of Malik Amber of Ahmadnagar. Lands were measured by using the measuring rod called *kathi*. Lands were also classified into three categories – paddy fields, garden lands and hilly tracks. He reduced the powers of the existing *deshmukhs* and *kulkarnis*. He appointed his own revenue officials called *karkuns*.

Chauth and sardeshmukhi were the taxes collected not in the Maratha kingdom but in the neighbouring territories of the Mughal empire or Deccan sultanates. Chauth was one fourth of the land revenue paid to the Marathas in order to avoid the Maratha raids. Sardeshmukhi was an additional levy of ten percent on those lands which the Marathas claimed hereditary rights.

Shivaji was a man of military genius and his army was well organized. The regular army consisted of about 30000 to 40000 cavalry supervised by *havaildars*. They were given fixed salaries. There were two divisions in the Maratha cavalry – 1. *bargirs*, equipped and paid by the state; and 2. *silahdars*, maintained by the nobles. In the infantry, the Mavli foot soldiers played an important role. Shivaji also maintained a navy.

The forts played an important role in the military operations of the Marathas. By the end of his reign, Shivaji had about 240 forts. Each fort was put under the charge of three officers of equal rank as a precaution against treachery.

Shivaji was really a constructive genius and nation-builder. His rise from jagirdar to Chatrapathi was spectacular. He unified the Marathas and remained a great enemy of the Mughal empire. He was a daring soldier and a brilliant administrator.

Successors of Shivaji

There ensued a war of succession after the death of Shivaji between his sons, Shambaji and Rajaram. Shambaji emerged victorious but later he was captured and executed by the Mughals. Rajaram succeeded the throne but the Mughals made him to flee to the Ginjee fort. He died at Satara. He was succeeded by his minor son Shivaji II with his mother Tara Bai as regent. The next ruler was Shahu in whose reign the Peshwas rose to power.

The Peshwas (1713-1818)

Balaji Viswanath (1713-1720)

Balaji Viswanath began his career as a small revenue official and became Peshwa in 1713. As Peshwa, he made his position the most important and powerful as well as hereditary. He played a crucial role in the civil war and finally made Shahu as the Maratha ruler. He sought the support of all Maratha leaders for Shahu. In 1719, Balaji Viswanath got certain rights from the then Mughal emperor, Farukh Siyar. First, the Mughal emperor recognized Shahu as the Maratha king. Second, he allowed Shahu to collect Chauth and Sardeshmukhi from the six Mughal provinces of the Deccan including the Carnatic and Mysore.

Baji Rao I (1720-1740)

Baji Rao was the eldest son of Balaji Viswanath. He succeeded his father as Peshwa at the age young age of twenty. The Maratha power reached its zenith under him. He initiated the system of confederacy among the Maratha chiefs. Under this system, each Maratha chief was assigned a territory which could be administered autonomously. As a result, many Maratha families became prominent and established their authority in different parts of India. They were the Gaekwad at Baroda, the Bhonsle at Nagpur, the Holkars at Indore, the Scindias at Gwalior, and the Peshwas at Poona.

Balaji Baji Rao (1740-1761)

Balaji Baji Rao succeeded his father as Peshwa at the young age of nineteen. The Maratha king Shahu died in 1749 without issue. His nominated successor Ramraja was imprisoned by the Peshwa Balaji Baji Rao at Satara. The full control of the Maratha kingdom came under the Peshwa.

Peshwa entered into an agreement with the Mughal Emperor in 1752. According to it the Peshwa gave assurance to the Mughal Emperor that he would protect the Mughal Empire from internal and external enemies for which the Chauth of the northwest provinces and the total revenue of the Agra and Ajmer provinces would be collected by the Marathas.

Thus when Ahmad Shah Abdali invaded India, it became the responsibility of the Marathas to protect India. The Marathas fought very bravely against Ahmad Shah Abdali in the Third Battle of Panipat in 1761. But they got defeated. Many Maratha leaders and thousands of soldiers died in this battle. Balaji Baji Rao also died on hearing the sad end of this battle. Also, this battle gave a death blow to the Maratha power. Thereafter, the Maratha confederacy weakened due to internal conflicts among the Maratha chiefs.

After the decline of the Mughal Empire, the Marathas emerged a great power in India but they could not succeed in preventing the establishment of British power in India. The important causes for the downfall were that there was lack of unity among the Maratha chiefs like Holkar, Scindia and Bhonsle. Also, the superiority of the British army and fighting methods ultimately won.

Learning Outcome

Students will understand

After learning this lesson the students will be able to explain

- 1. Causes for the rise of the Marathas.*
- 2. Early career and military achievements of Shivaji.*
- 3. Salient features of the Maratha administration under Shivaji.*
- 4. The rise of Peshwas and the significance of the Third Battle of Panipat.*

MODEL QUESTIONS

I. Choose the correct answer.

- Shivaji was born at
 - Satara
 - Poona
 - Shivner
 - Bijapur
- The Treaty of Purander was concluded in
 - 1660
 - 1665
 - 1670
 - 1675

II. Fill in the blanks.

- The guardian of Shivaji was
- The immediate successor of Shivaji was
- The Third Battle of Panipat took place in the year betweenand

III. Match the following.

- | | |
|------------|------------|
| 1. Peshwa | a) Gwalior |
| 2. Scindia | b) Poona |
| 3. Holkar | c) Indore |
| 4. Bhonsle | d) Nagpur |

IV. Find out the correct statement. One statement alone is right.

- The revenue system of Shivaji was based on that of Cholas.
- Lands were measured by using the measuring rod called *kathi*.
- Lands were classified into four categories as under the Marathas.

- Shivaji increased the powers of the existing revenue officials.

V. State whether the following statements are True or False.

- When Ahmad Shah Abdali invaded the Mughal Emperor faced him.
- In the Third Battle of Panipat Nadir Shah defeated the Maratha forces.
- Mores and Nimbalkers belonged to Maratha family.

VI. Write short notes (Any three points).

- Treaty of Purander.
- Ashtapradhan.
- Third Battle of Panipat.

VII. Answer briefly (100 words).

- Trace the causes for the rise of Marathas.
- Write a note on Balaji Viswanath.

VIII. Answer in detail (200 words).

- Give an account of the life and achievements of Shivaji.
- Mention the salient features of the administration of Shivaji.
- Examine the rise of the Peshwas and their achievements.

LESSON 23

THE COMING OF EUROPEANS

Learning Objectives

Students will acquire knowledge about

- 1. The coming of the Portuguese to India.*
- 2. Establishment of the Dutch, French, English and Danish Trading centres in India.*
- 3. The Anglo-French Rivalry in the Carnatic region.*
- 4. Rise of British power in Bengal.*

The commercial contacts between India and Europe were very old via the land route either through the Oxus valley or Syria or Egypt. But, the new sea route via the Cape of Good Hope was discovered by Vasco da Gama in 1498. Thereafter, many trading companies came to India and established their trading centres. They entered India as traders at the outset but by the passage of time indulged in the politics of India and finally established their colonies. The commercial rivalry among the European powers led to political rivalry. Ultimately, the British succeeded in establishing their rule India.



VASCO DA GAMA

The Portuguese

The Portuguese traveler Vasco da Gama reached the port of Calicut on 17 May 1498 and he was warmly received by Zamorin,

the ruler of Calicut. He returned to Portugal in the next year. Pedro Alvarez Cabral arrived in 1500 and Vasco da Gama also made a second trip in 1502. They established trading stations at Calicut, Cannanore and Cochin.

The first governor of the Portuguese in India was Francis de Almeida. Later in 1509 Albuquerque was made the governor of the Portuguese territories in India. In 1510, he captured Goa from the ruler of Bijapur. Thereafter, Goa became the capital of the Portuguese settlements in India. Albuquerque captured Malacca and Ceylon. He also built a fort at Calicut. He encouraged his countrymen to marry Indian women. Albuquerque died in 1515 leaving the Portuguese as the strongest naval power in India.

The successors of Albuquerque established Portuguese settlements at Daman, Salsette and Bombay on the west coast and at San Thome near Madras and Hugli in Bengal on the east coast. However, the Portuguese power declined in India by the end of the sixteenth century. They lost all their possessions in India except Goa, Diu and Daman in the next century.

The Dutch

The Dutch East India Company was established in 1602. The merchants of this company came to India and established their settlements at Masulipattinam, Pulicat, Surat, Karaikal, Nagapattinam, Chinsura and Kasimbazar. In the seventeenth century they won over the Portuguese and emerged the most dominant power in European trade in the East. Pulicat was their main centre in India and later it was replaced by Nagapattinam. In the middle of the seventeenth century the English began to emerge as a big colonial power. The Anglo-Dutch rivalry lasted for about seven decades during which period the Dutch lost their settlements to the British one by one.

The English

The English East India Company was established in 1600 and the Charter was issued by Queen Elizabeth of England. Captain Hawkins arrived at the royal court of Jahangir in 1609 to seek permission to establish English trading centre at Surat. But it was refused by the Mughal Emperor due to Portuguese pressure. Later in 1612, Jahangir issued a farman (permission letter) to the English and they established a trading factory at Surat in 1613.

Sir Thomas Roe came to India as ambassador of James I, the king of England to the Mughal court in 1615. He obtained permission from Jahangir to establish English trading factories in different parts of India.

The English established their factories at Agra, Ahmadabad, Baroda and Broach by 1619. The English East India Company acquired Bombay from Charles II, the then king of England. In 1639, Francis Day founded the city of Madras where the Fort St. George was built. In 1690, an English factory was established at a place called Sutanuti by Job Charnock. Later it developed into the city of Calcutta where Fort William was built. Later, Calcutta became the capital of British India. Thus Bombay, Madras, Calcutta became three presidency towns of the English settlements in India.

The French

The French East India Company was formed in 1664 by Colbert, a Minister under Louis XIV. The first French factory in India was established at Surat by Francis Caron. Later, Maracora set up a factory at Masulipattinam. Francois Martin founded Pondicherry in 1673. Other French factories in India were Chandranagore, Mahe and Karaikal. Francois Martin was the first governor of Pondicherry, the headquarters of the French possessions in India.

The Danes

Denmark also established trade settlements in India. Their settlement at Tranquebar was founded in 1620. Another important Danish settlement in India was Serampore in Bengal. Serampore was their headquarters in India. They failed to strengthen themselves in India and they sold all their settlement in India to the British in 1845.

Anglo-French Rivalry

In the beginning of the eighteenth century, the English and the French were competing with each other to establish their supremacy in India. Both of them used the political turmoil prevalent in India as a result of the decline of the Mughal Empire in their favour and indulged in internal politics. The Anglo-French rivalry in India was manifest in the Carnatic region and in Bengal.

The Carnatic Wars

The downfall of the Mughal Empire led to the independence of Deccan under Nizam-ul-Mulk. The Carnatic region also formed part of the Nizam's dominion. The ruler of the Carnatic accepted the suzerainty of the Nizam. In 1740, the Austrian War of Succession broke out in Europe. In that war England and France were in the opposite camps. They came into conflict in India also. The French governor of Pondicherry, Dupleix opened attack on the English in 1746 and thus began the First Carnatic War (1746-1748). The English sought help from the Nawab of Carnatic, Anwar Uddin. But the French concluded a treaty with his rival Chanda Sahib. The English army crushed a defeat on the French in the Battle of Adyar, near Madras. In the meantime, the Treaty of



DUPLEIX

Aix-la-Chappelle was concluded in 1748 to end the Austrian Succession War. Thus the First Carnatic War came to an end.

But the English and French continued to take opposite sides in the internal politics of India. This had resulted in the Second Carnatic War (1749-1754). Dupleix supported the cause of Muzafar Jang, who wanted to become the Nizam of Hyderabad and Chanda Sahib, an aspirant for the throne of Arcot. The troops of these three defeated Anwar Uddin, who was with the British in the First Carnatic War, and killed him in the Battle of Ambur in 1749. After this victory, Muzafar Jung became the Nizam and Chanda Sahib the Nawab of Arcot. Muhammad Ali, son of Anwar Uddin escaped to Tiruchirappalli. The English sent troops in support of him. In the meantime, the British commander Robert Clive captured Arcot. He also inflicted a severe defeat on the French at Kaveripakkam. Chanda Sahib was captured and beheaded in Tanjore. Meanwhile Dupleix was replaced by Godeheu as the French governor. The war came to an end by the Treaty of Pondicherry in 1754.

The outbreak of the Seven Years War (1756-1763) in Europe led to the Third Carnatic War (1758-1763). Count de Lally was the commander of the French troops. The British General Sir Eyre Coote defeated him at Wandiwash in 1760. In the next year, Pondicherry was captured and destroyed by the British troops. The Seven Years War came to an end by the Treaty of Paris in 1763. The Third Carnatic War also ended. The French agreed to confine its activities in Pondicherry, Karaikkal, Mahe and Yenam. Thus the Anglo-French rivalry came to a close with British success and French failure.

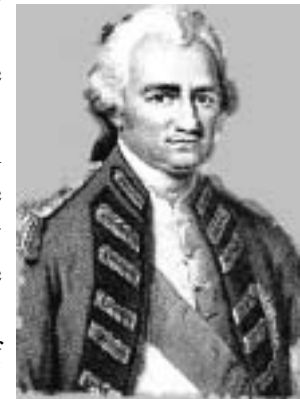
The causes for the French failure can be summed up as follows:

1. Commercial and naval superiority of the English.
2. Lack of support from the French government.

3. French had support only in the Deccan but the English had a strong base in Bengal.
4. English had three important ports – Calcutta, Bombay and Madras but French had only Pondicherry.
5. Difference of opinion between the French Generals.
6. England's victory in the European wars decided the destiny of the French in India.

Establishment of British Power in Bengal

Bengal remained one of the fertile and wealthy regions of India. The English ascendancy in Bengal proved to be the basis for the expansion of English rule in India. The conflict between the Nawab of Bengal, Siraj-ud-Daula and the English led to the Battle of Plassey held on 23 June 1757. Robert Clive, the Commander of the British troops emerged victorious by defeating the Nawab's army. The easy English victory was due to the treachery of Mir Jabar, the Commander of Nawab's army. However, the victory of the British in the Battle of Plassey marked the foundation of the British rule in India.



Robert Clive

In 1764, the English once again defeated the combined forces of the Nawab of Oudh, the Mughal Emperor and the Nawab of Bengal in the Battle of Buxar. The English military superiority was decisively established. In 1765, Robert Clive was appointed as the Governor of Bengal. In the same year, the Treaty of Allahabad was concluded by which the Mughal Emperor granted the Diwani rights to the English East India Company. Thus the British power in India was thoroughly established.

Learning Outcome

After learning this lesson the students will be able to explain

1. Growth and decline of Portuguese power in India.
2. Dutch, English, French and Danish settlements in India.
3. Anglo-French Rivalry and the three Carnatic wars.
4. Growth of British Power in Bengal and the Battle of Plassey.

MODEL QUESTIONS

I. Choose the correct answer.

1. The first Portuguese governor in India
(a) Vasco da Gama (b) Almada
(c) Albuquerque (d) Francois Martin
2. The Battle of Plassey took place in
(a) 1767 (b) 1757
(c) 1764 (d) 1747

II. Fill in the blanks.

1. Captain Hawkins arrived at the royal court of.....
2. Serampur was a settlement.
3. The Treaty of Paris led to end ofCarnatic War.

III. Match the following.

- | | |
|--------------------|----------------|
| 1. Job Charnock | a) Tranquebar |
| 2. The Danes | b) Calcutta |
| 3. Francis Day | c) Pondicherry |
| 4. Francois Martin | d) Madras |

IV. Find out the correct statement. One statement alone is right.

- a) The Austrian Succession War led to Third Carnatic War.
- b) The Seven Years War led to the Second Carnatic War.
- c) Robert Clive won the Battle of Plassey.
- d) The French were eliminated from Bengal due to the Carnatic Wars.

V. State whether the following statements are True or False.

1. Sir Thomas Roe came to India as ambassador of Charles II.
2. Dupleix was replaced by Godeheu as the French governor.

VI. Write short notes (Any three points).

1. Vasco Da Gama
2. Albuquerque
3. Dutch settlements in India
4. Battle of Plassey

VII. Answer briefly (100 words).

1. Trace the rise and fall of Portuguese power in India.
2. Write a note on the rise of British power in Bengal.

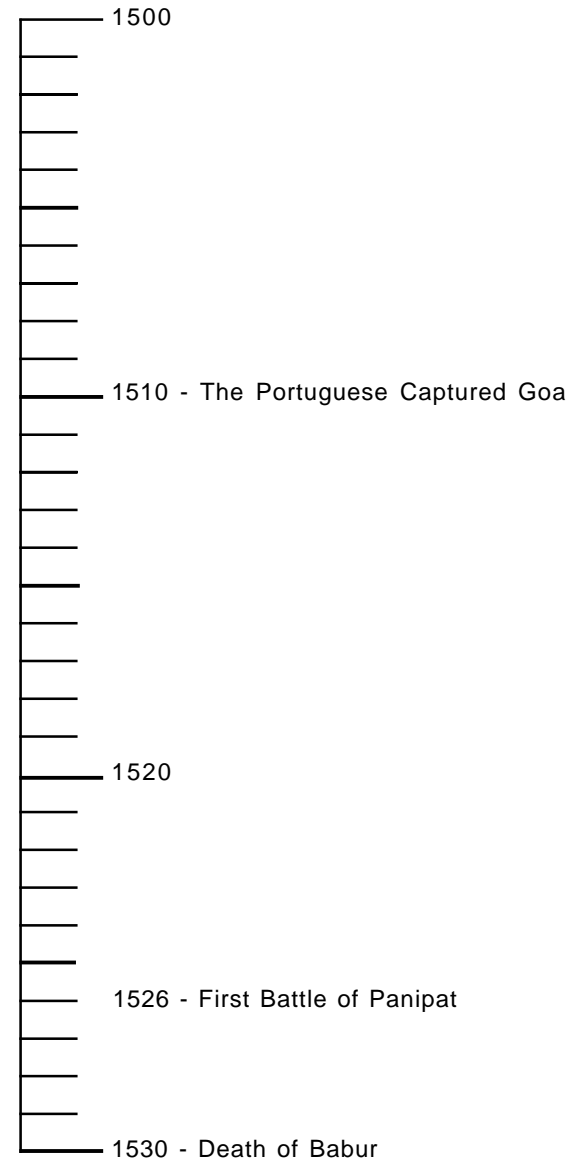
VIII. Answer in detail (200 words).

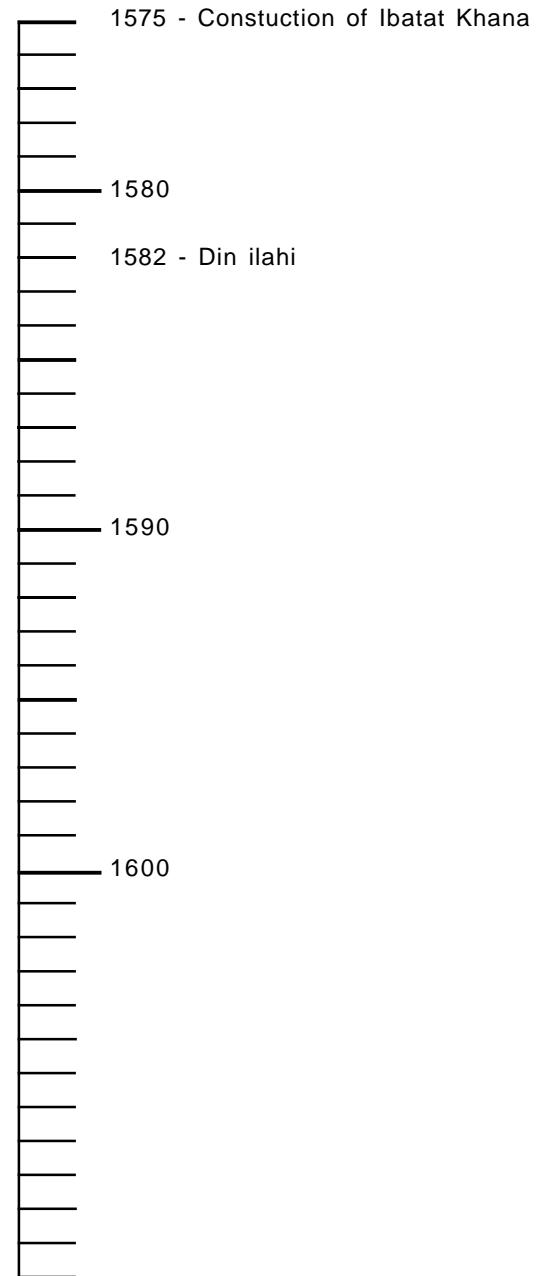
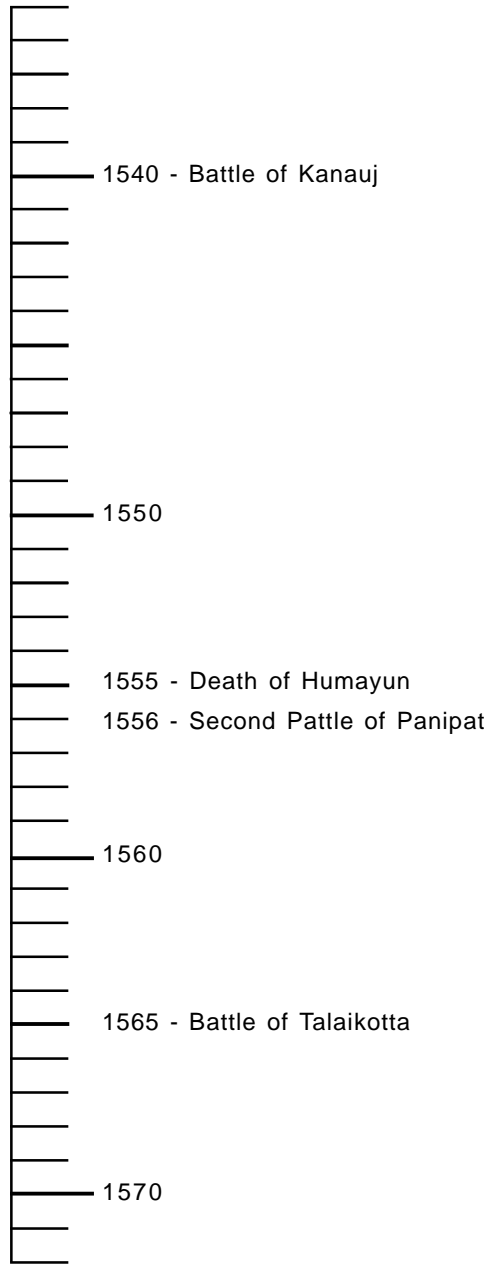
1. Give an account of the Anglo-French rivalry in India.

TIME LINE

From 1500 A.D to 1600 A.D.

1 Unit = 10 Years

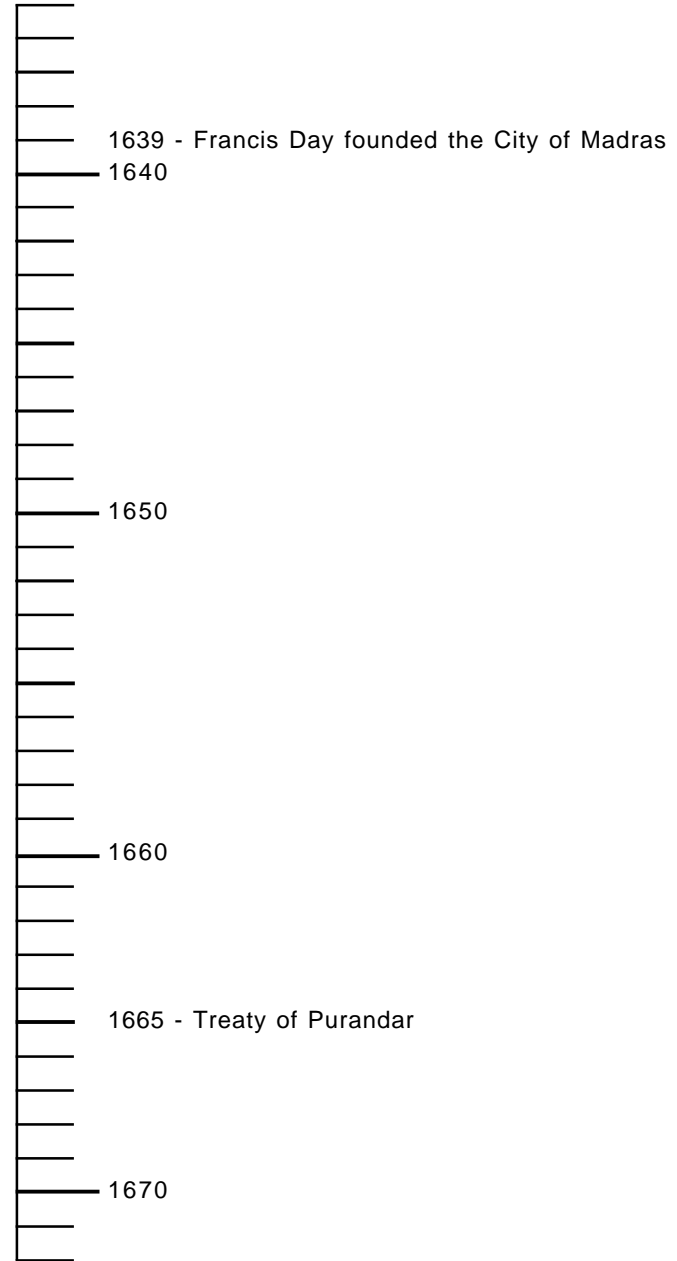
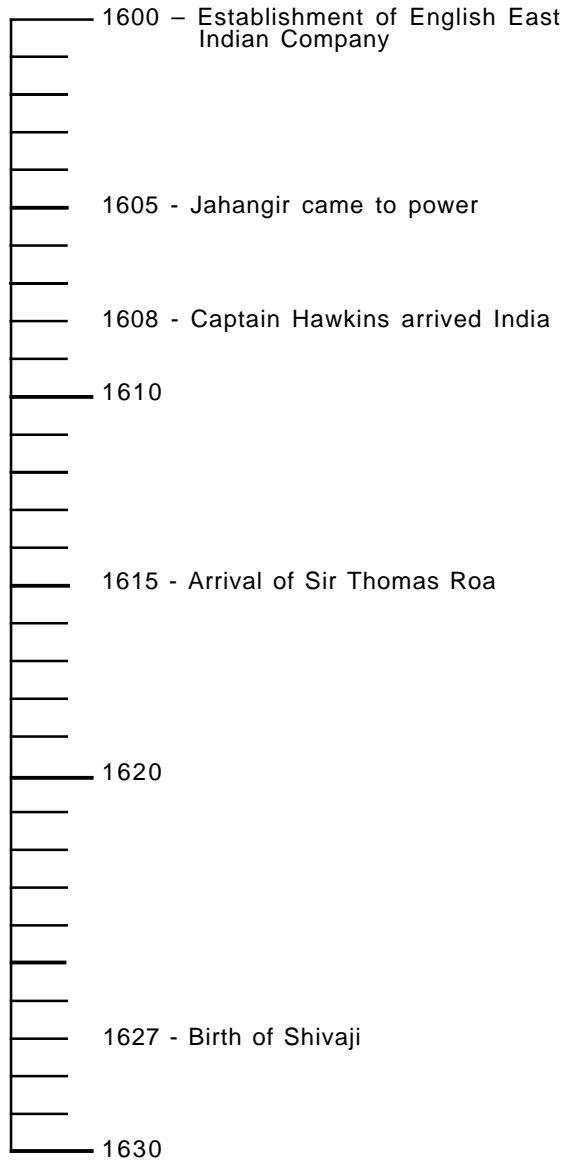


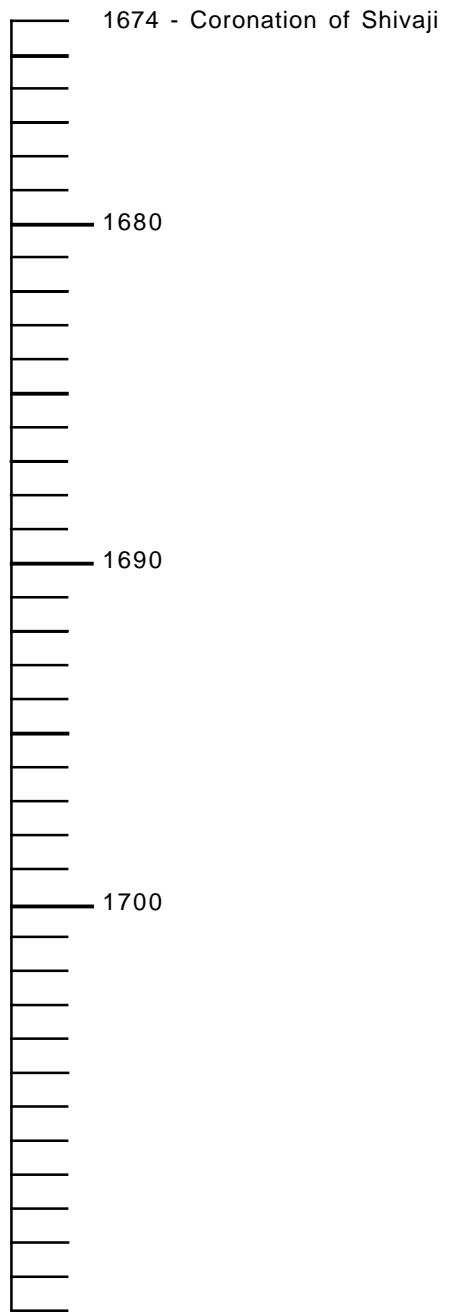


TIME LINE

From : 1600 A.D to 1700 A.D.

1 Unit = 10 Years





The Himalayan Mountains

The Himalayan Mountains are situated on the north of India starting from the Pamir in the extreme northwest of India, the mighty Himalayan range extends towards northeast. It has a length of nearly 2560 kilometres with an average breadth of 240 to 320 kilometres. The highest peak of the Himalayas is known as Mount Everest with its height being 8848 metres. It acts as a natural wall and protects the country against the cold arctic winds blowing from Siberia through Central Asia. This keeps the climate of northern India fairly warm throughout the year. The Himalayan region is mostly inhospitable in winter and generally covered with snow.

It was considered for a long time that the Himalayas stood as a natural barrier to protect India against invasions. But, the passes in the northwest mountains such as the Khyber, Bolan, Kurram and Gomal provided easy routes between India and Central Asia. These passes are situated in the Hindukush, Sulaiman and Kirthar ranges. From prehistoric times, there was a continuous flow of traffic through these passes. Many people came to India through these passes as invaders and immigrants. The Indo-Aryans, the Indo-Greeks, Parthians Sakas, Kushanas, Hunas and Turks entered India through these passes. The Swat valley in this region formed another important route. Alexander of Macedon came to India through this route. Apart from invading armies, missionaries and merchants came to India using these routes. Therefore, these passes in the northwest mountains had facilitated trade as well as cultural contacts between India and the Central Asia.

In the north of Kashmir is Karakoram Range. The second highest peak in the world, Mount Godwin Austen is situated here. This part of the Himalayas and its passes are high and snow-covered in the winter. The Karakoram highway via Gilgit is connected to Central Asia but there was little communication through this route.