

EARLY MEDIEVAL INDIA

MA History
SEMESTER-II, PAPER-I



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M.A SEMESTER-II
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201HI21-Early Medieval India (AD.650-1206) Paper-IA/H 2.1
(COMMON FOR HISTORY)

Unit I:

The Rashtrakuts over Deccan-Dantidurga-Krishna II-Amoghavarsha Krishna III - Fall Rashtrakuta Empire-The Palas of Bengal-Rashtrakuta - Pala Struggle of Ganga-Jamuna Plains-The-Gurjara-Partiharas - Political and Administrative Ideas and Institutions of the Empires.

Unit II:

The Rajput kingdoms in north India-The Chandellas-The Paramaras-The Gahadvalas-The Guhilas-Political and Administrative Systems of the Rajput Kingdoms. Muhammadan Invasions of Mahmud of Ghazni and Muhammad of Ghor.

Unit III:

Invasions of Mahmud of Ghazni-Fall of the Pratiharas-Invasions of Muhammad of Ghor-The Chahamanas and Prithviraj Chauhan-Factors contributed for the Muhammadan conquest of The Rajput kingdoms.

Unit IV:

The Pallavas in South India-The Pandyas and Cholas-Rise of the Cholas to Imperial Position-The Western Chalukyas of Kalyana Expansion of Imperial Powers from Deccan into Gangetic Plains

Unit V:

Political and Administrative Systems during the Period - Society and Economy - The Devotional Sects of Saivism and Vaishnavism - Syncretism of Sects-The Philosophical Schools of Sankara and Ramanuja- Art and Architecture.

Suggested Reading:

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CONTENTS

S.No	TITLES	PAGE No
1	RASHTRAKUTAS	1-10
2	THE PALAS OF BENGAL	11-19
3	THE GURAJARA PRATIHARAS	20-26
4	THE RAJPUT PERIOD	27-36
5	RAJPUT CULTURE	37-44
6	THE GHAZNAVIDS	45-53
7	MUHAMMAD GHORI	54-60
8	CAUSES FOR THE DEFEAT OF INDIANS	61-67
9	SOCIAL ECONOMIC AND CULTURAL CONDITION OF NORTH INDIA BETWEEN 650- 1200 A.D.	68-79
10	HISTORY OF THE PALLAVAS	80-88
11	THE PANDYAS	89-95
12	THE CHOLAS OF TANJORE	96-103
13	THE WESTERN CHALUKYAS OF KALYANA	104-114
14	GENERAL CONDITIONS UNDER THE RULE OF PALLAVAS	115-122
15	GENERAL CONDITIONS OF THE CHOLA EMPIRE	123-133
16	DEVOTIONAL SECTS OF SAIVISM AND VAISHNAVISM AND PHILOSOPHICAL SCHOOLS OF SANKARA AND RAMANUJA	134-146

LESSON -1

UNIT- I

RASHTRAKUTAS

1.1.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to study and understand the political, social, economic and cultural history of Rashtrakutas.

STRUCTURE OF THE LESSON

1.1.1. INTRODUCTION

1.1.2. ORIGIN OF THE RASHTRAKUTAS

1.1.3. POLITICAL HISTORY OF RASHTRAKUTAS

1.1.3.1 DANTI DURGA

1.1.3.2. KRISHNA -I

1.1.3.3. GOVINDA -II

1.1.3.4. DHARUVA

1.1.3.5. Govinda -III

1.1.3.6. AMOGHAVARSHA -I

1.1.3.7. KRISHANA -II

1.1.3.8. INDRA –III

1.1.3.9. GOVINDA -IV

1.1.3.10. KRISHNA -III

1.1.3.11. KHOTTIGA AND KARKKA –II

1.1.4. CULTURAL CONTRIBUTION OF RASHTRAKUTAS

1.1.4.1. ADMINISTRATION

1.1.4.2. RELIGION

1.1.4.3. SOCIETY AND ECONOMY

1.1.4.4. CULTURE

1.1.5. CONCLUSION

1.1.1. INTRODUCTION

During the sixth and the seventh centuries we come across several feudatory families ruling in the different parts of the Deccan. The Rashtrakutas were one of the most important dynasties of Southern India. It was due to them that north came in contact with the South. The dynasty produced many important rulers. All these rulers were lovers of art and literature and looked after the welfare of their subjects. In fact for about 500 years Southern Indian was sharply divided into many states and many dynasties ruled over them.

1.1.2. ORIGIN OF THE RASHTRAKUTAS

While the Pratiharas and the Palas were emerging as rivals for supremacy over the North, the Rashtrakutas succeeded the Chalukyas of Badami to the hegemony of the Deccan. There are several theories about the Rashtrakuta original home. It is believed that the Rashtrakutas were the descendants of 'Rata', and so they were named Rashtrakutas after 'Rata'. But Bhandarkar has regarded this person as a legendary one. According to Fleet, the Rashtrakutas belonged to the dynasty of Rathors. But we cannot wholly accept this view. According to Bernel, the Rashtrakutas had some affinity with the Dravidians of Andhra. After the fall of the Chalukyas, the family of the new ruler was known as Rashtrakutas, Danti Durga's family originally belonged to Lattur situated In the Osmanabad district of Hyderabad State.

In the view of Dr. Altekar, they acted as loyal feudatories in Maharshttra. Their original place was Karnataka, because they used the Kanad language. In their inscription they have been addressed as the owners of the beautiful city of Lattlur. The Rashtrakutas of Malkhed belonged to Maharastra.

In the Mauryan period the rashtriya was a provincial viceroy in charge of a big province like Gujarat or Kathaiwar. During early centuries of the Christian era, the rathikas and maharathikas, corresponding to later rashtrakutas, are seen ruling over much smaller territorial units in Maharastra and Berar, their jurisdiction did not extended over more than two or three district of modern times.

1.1.3. POLITICAL HISTORY OF RASHTRAKUTAS

1.1.3.1 DANTI DURGA

Dantidurga was the founder of the Rashtrakuta dynasty. He was a wise and enterprising chieftain who distinguished himself in his Chalukyan overlord's expedition against the Pallavas and the Arabs. Taking advantage of the confusion created by the Arab invasion, Dantidurga became independent by 752 A. D, and occupied Gujarar, Khandesh

and Berar. He defeated Kirtivarman II and wrested from him the districts of Poona Satara and Kolhapur. Dantidurga gave his daughter in marriage to Nandivarman Pallavamalla and received much help from him. His capital was either Ellichpur or Ellora. He now assumed full imperial titles, Maharajadhiraja, Parameswara, Paramabhataraka. Krishna I was his successor who was a valued lieutenant of his ambitious nephew in his military conquests.

1.1.3.2. KRISHNA -I

Dantidurga was succeeded by his uncle Krishna I. The latter with Kirtivaraman II, defeated him and completely the occupation of Chalukyan kingdom. Krishna I had proceeded against the Gangas, ruling in Mysore and conquered their capital, Manyapuram, for sometime. In 772 A.D. the whole of the Hyderabad State was incorporated in the Rashtrakuta Empire. Krishna I also defeated a king called Rahappa, whose identity is uncertain. He brought under his sway southern Konkan and placed it in charge of Sanaphulla, the founder of the Silahara family. The whole of Marathi-speaking part of Madhya Pradesh was under Krishna, who was great not only as a conqueror but also as a builder. The famous rock cut Siva temple of Ellora., which is justly regarded as a marvel of architecture, was constructed under his orders and bears an eloquent testimony to the high level of skills attained by India in the arts of sculpture and architecture under the Rashtrakuta patronage. Krishna had the title of Akala-varsha.

1.1.3.3. GOVINDA -II

Krishna I died about 776 A.D. and was succeeded by his eldest son Govinda II. He had been nominated as Yuvaraja by his father and had distinguished himself on the battlefield by defeating Vishnuvardhana IV of Vengi. He is also credited with some conquests after his accession but as a ruler he proved an utter failure. Soon after his accession, he abandoned himself to a life of pleasure and debauchery and practically left the whole administration to his younger brother, Dhruva.

1.1.3.4. DHRUVA

Dhruva must have ascended the throne before the end of 780 A.D. He assumed the titles Nirupama Kali Ballabh Dharavarsa and Sri Vallabha. His conquests made him the undisputed overlord of the entire Deccan but he was not satisfied with this achievement. Dhruva had defeated Vatsaraja, the Gurjara Pratihara ruler but could not press home his victories by marching upon and occupying Kanauj. At the close of Dhruva's reign the Rashtrakuta upon and occupying Kanauj. At the close of Dhruva's reign the Rashtrakuta power had reached its Zenith. The Ganga crown prince was in the Rashtrakuta prison and the Pallava king could save himself only by surrender: Vatsaraja had fled and Dharmapala had been overthrown. As a memento of this victory, Dhruva incorporated the famous Ganga-

Yamuna Torana in the Rashtrakuta imperial banner. There was no power in the country to challenge the Rashtrakuta supremacy. Dhruva had several sons, but the names of four have only been passed on to us. According to an inscription of the time of Govinda III Dhruva chose Govinda as his successor because he was the ablest and worthiest among his sons.

1.1.3.5. Govinda -III

Govinda III ascended the throne in 793 A.D. and as was expected accession did not go unchallenged. Govinda had quelled the rebellion of 'twelve kings headed by Stambha' and took his brother as a prisoner.

Sivamara, the Ganga prince in the Rashtrakuta prison, had been realized by Govinda soon after his accession, evidently to act as a check on Stambha ambition. When Govinda III thus became the undisputed overlord of the Deccan in 75A.D. he decided to intervene in the political tangle of Northern India. The northern expedition of Govinda was skillfully planned and boldly executed. The powerful Gurjara, pratihara and Pala kings, and other rulers of northern India were also humbled by Govinda III. After defeating Nagabhatta and Chandra Gupta, Govinda III uprooted other kings but afterwards reinstated them. Vijayaditya II the new ruler of Vengi, had challenged the Rashtrakuta supremacy but Govinda defeated him. Thereafter the new ruler, naturally enough became a loyal henchman of Govinda. Govinda III had constructed a Siva temple at Kanchi to serve as a column of victory. Govinda III was undoubtedly the ablest of the Rashtrakuta emperors, unrivalled in courage, generalship statesmanship and martial exploits. Even the ruler of Ceylon was terrified into submission. Never again did the prestige of the Rashtrakuta Empire raise so high.

1.1.3.6. AMOGHAVARSHA -I

In 814 A.D. Govinda III was succeeded by his son Siva, better known as Amoghavarsha I. He assumed the titles of Nripatunga, Maharajashanda and Atisapadharala. An almost continuous war was going on between the Rashtrakutas and the Gangas during the first twenty years of the reign of Amoghavarsha. Eventually the latter were able to drive out the Rashtrakuta forces from the major part of their country, but later on Amoghavarsha had some success. Amoghavarsha built the city of Manyakeheta and established his capital there. The latter part of Amoghavarsha's reign was full of rebellions, Baimkya, the great general of the king who distinguished himself in the wars against the Gangas succeeded in crushing these rebellions. But the most serious rebellion was that of the Gujra branch of the Rashtrakuta founded by Indra.

Amoghavarsha was not born a military leader, but he was nevertheless able not only to recover his kingdom and establish peace and order but also to send an expedition against the Palas. The arts of peace attracted him more than feats of war. He was liberal

patron of literature and his court was adorned by a number of famous Hindu and Jain writers. Towards the evening of his life from 860 A.D., He used off and on to retire from the work of administration in order to devote called Kavirajmarga. Amoghavarsha's name will endure as a ruler who established peace and order in his kingdom, encouraged art and literature, practiced the principles he preached and did not flinch even from offering a limb of his body way of sacrifice when he thought that public welfare demanded it.

1.1.3.7. KRISHNA -II

Amoghavarsha I died about 878 A.D. and was succeeded by his son Krishna II, who like his illustrious namesake assumed the titles of Akalavarsha and Subhanga. He married the daughter of the Chedi ruler Kokala I and received substantial help from his matrimonial alliance. Several Rashtrakuta records make a bold claim on behalf of Krishna II that he terrified the Gurjaras, destroyed the pride of Lata humiliated the Gauda, deprived the people of the sea coast of their sleep and that his command was obeyed by the Anga, the Kalinga, the Ganga and the Madha. No doubt his reign was full of war.

The most arduous of his campaign were those against the Pratiharas and the eastern Chalukyas. He had to fight with the Gurjara Pratiharas ruler, Bhoja. It is clear from records of the Lata branch of the Rashtrakuta that particularly their chief Krishnaraja took a distinguished part in the campaign against the Pratiharas. Although the advance of Bhoja was checked, the Lata branch seems to have come to an end shortly afterwards. The war with eastern Chalukyas was a more serious affair and at one time even threatened the very existence of the Rashtrakuta kingdom. The campaign can better be described in connection with the eastern Chalukyas. Vijayaditya III, The contemporary yoke during the reign of Amoghavarsha. The advent of a new king on the Rashtrakuta throne emboldened him to take the offensive and he was a time successful. In the South he attacked the Nalambas and the Gangas who were Rashtrakuta feudatories.

Krishna II seems to have had political and matrimonial relations with the Cholas. One of his daughters was married to the Chola king, Aditya I and there was a son by this marriage named Kannara. On the death of Aditya, the other son, Parantaka, ascended the throne. Thereupon Krishna II invaded the Chola kingdom in order to secure the throne for his grand son. But he was decisively defeated at Vallala. The wars of Krishna II were generally ended in failure and sometimes in disaster in spite of his initial brilliant victories against the Eastern Chalukyas.

1.1.3.8. INDRA -III

Krishna II died towards the end of 914 A.D. after a reign of about 30 years. Like his father he had a leaning towards Jainism. He was succeeded by his grandson, Indra III,

whose father Jagotunga predeceased Krishna. Indra II was a youth of 30 at the time of his accession and he had inherited the military dash and daring of Govinda III. He assumed the titles of Nityavarsha, Rattakandarpa. Soon after his accession, he emulated his great ancestor by declaring war against the Gurjara Pratihara emperor, Mahipala. The capture of Kanauj, the imperial city of northern India, was a sensational achievement and immensely enhanced the prestige of the Rashtrakuta arms. Indra died prematurely in 922 A.D. and he was succeeded by his son Amoghavarsha II. The latter became a victim to the foul play of his younger brother, Govinda IV.

1.1.3.9. GOVINDA -IV

Govinda was youth of about 25 at the time of his accession; as soon as he gave himself up to a life of vicious pleasures. His administration became tyrannical and unpopular and his ministers and feudatories felt that his removal was necessary and collective interests of the empire and the people. They, therefore, made overtures to Amoghavarsha, an uncle of Govinda and requested him to displace Govinda. The people had become disgusted with Govinda's vices and excesses. Amoghavarsha III found so difficulty in overthrowing Govinda and ascending the throne in 936 A.D.

Amoghavarsha was aged about 50 at the time of his accession. He was religious by temperament and did not take any active interest in administration with the result that for all intents and purposes administration carried on by his son Krishna III.

1.1.3.10. KRISHNA -III

Krishna III Akalavarsha succeeded to the throne on his father's death towards the end of 939 A.D. Soon after his accession he planned an invasion of the Chola kingdom in collaboration with his brother-in-law. The two led a fighting expedition to the south and captured the important cities of Kanchi and Tanjore. He built the temples of Krishnadevara and Gandamartandaitya at or near Rameswaram. Krishna in his northern campaigns led an expedition on Bundelkhand, Malwa and Ujjaini. But we do not know what the aim of these expeditions. Krishna III was one of the ablest monarchs of the Rashtrakuta dynasty. Possibly he was not as successful in his northern campaigns as Dhruva and Govinda III. But there is no doubt that unlike his predecessors, he was the lord of the whole of Deccan in effective possession of a large part of the Chola kingdom.

1.1.3.11. KHOTTIGA AND KARKKA -II

Krishna III apparently had no living issue at the time of his death, and as such he was succeeded by his younger brother, Khottiga, in 967 A.D. The new ruler was an old man at the time of his accession and seems to have lacked military capacity and vigour which a

ruler must have for the betterment of the subjects. At any rate he was unable to repulse the invasion of the Rashtrakutta dominions by the Paramara king, Siyaka, who was keen on avenging his defeat by previous Rashtrakuta emperor. Khottiga died of a broken heart soon after a calamity in 972 A.D.

Khottiga was succeeded by his nephew Karakka II, son of Nirupama. The prestige of the empire had been already shattered by the sack of its capital and matter as had worsened by the mal-administration of the new emperor and his two vicious ministers. This naturally aroused imperial ambition in the minds of the feudatories and one of them eventually deprived Karkka of his sovereignty over the Deccan within eighteen months of his accession.

1.1.4. CULTURAL CONTRIBUTION OF RASHTRAKUTAS

1.1.4.1. ADMINISTRATION

The Rashtrakutas established a big empire which extended over southern Gujarat, the whole of Maharashtra, particularly the whole of Hyderabad state and Karnataka along with Mysore.

King was the head of the state. His office was hereditary and the crown usually passed to the eldest son, who was formally announced as the yuvaraja. The Yuvaraja usually stayed at the capital and helped his father in carrying on the administration. He also used to accompany him on important military expeditions, some times he was himself entrusted with their conduct. Younger princes were usually appointed to the posts of provincial governors. The royal court and the machinery of the central administration were permanently established at the capital. The emperor carried on the administration with help of a group of ministers. The ministry must have consisted of a prime minister, a foreign minister, a revenue minister, a treasurer, the chief justice, the commander in chief, and the purohita or principal priest.

The Rashtrakutas Empire consisted partly of vassal states and partly of directly administered areas. Directly administered areas were divided into rashtras and vishayas roughly corresponding to modern divisions and districts. The number of villages comprised in a vishaya and the vishayas were subdivided into bhuktis. The buktis further subdivided into smaller group of 10 to 20 villages each. The village itself was the smallest administrative unit.

1.1.4.2. RELIGION

Hinduism, Jainism and Buddhism were the three main religious systems followed in the Rashtrakutaa Empire. Of these Buddhism was the least popular. It had already begun to decline even at Ellora and Ajanta, which had once been its most famous centers. Jainism

continued to be a strong rival of Hinduism during our period. Among the Rashtrakuta emperors Amoghavarsha I was great patron of Jainism. He appointed Gunabhadra, a famous Jain monk and scholar, as tutor to his heir-apparent Krishna, extended patronage to a number of other Jain scholars. Toleration was shown not only to the members of the different sects of Hinduism, to Buddhists, and to Jains, but also to the followers of Islam, some of whom had settled as traders in a few ports of Western India.

The principal deities worshiped by Hindus were Vishnu, Siva, Lakshmi and the Sun. Pandharpur had already become a centre of Panuranga worship. In the lower level society deities going back to animistic times were worshipped, as also those who were supposed to be responsible for disease and epidemics. Hindu temples of this period had become centers of the diffusion of culture. People flocked to them not only to worship, but also to listen to religious sermons, which instructed them regarding the principles of Hindu religion, ethics, and Philosophy. During this period Hindu temples had also begun to maintain schools for higher education.

1.1.4.3. SOCIETY AND ECONOMY

The usual four castes, there were a number of other social groups in this society. A Section of the Brahmin community followed traditional duties and devoted itself to the performance of religious rituals, the exposition of philosophic doctrines, and the teaching of the sacred texts. Other Brahmins used to themselves to the study of law, poetry, astronomy, and were employed in state services on the civil side. Royalty formed a sub caste among the Kshatriyas called the Satkshatriyas who were held in even higher regard than the Brahmins. The Vaishyas had degenerated to the status of Sudras. The position of sudras improved considerably. They were doubly debarred from studying the Vedas, but they became eligible for the Smarta rituals. They were frequently enlisted in the army and many of them rose to be military leaders and petty rulers. Shoemakers, bamboo-workers, fishermen, and washer men were held low esteem and regarded as semi-untouchables.

The Sati custom was not popular in Deccan. Sanskrit and Kannada were patronized at their court. Child marriages had become common in society, girls were usually married before twelve years of age and marriages were arranged by the parents. The Purdah system had not yet come into existence.

Agriculture and mineral products and its commerce were wealth of the Deccan during this period. Agricultural products, cotton was grown in Gujarat and Berar, Jowar and baira in Maharashtra and Karnataka, and rice, coconuts, and betel nuts in Konkan. There is some evidence to show that copper mines were worked in the districts of Cuddapah, Bellary, Bijapur, Dharwar, Chanda and Bulanda. The manufacture of cloth was the principal industry

of the Rashtrakuta Empire. Gujarat, Berar and Telangana were its principle centers. The roads in the Deccan were hilly and therefore pack-bullocks and pack-ponies were the principal means of transport used articles of commerce.

1.1.4.4. CULTURE

Sanskrit was usually imparted during this period in the colonies of learned Brahmins which were steeled in what were known as Agrahara villages. Temples also developed into centers of higher education during this period. Capital cities were usually centers of higher learning. Paithan, Nasik and Karhad which were celebrated places of pilgrimage, were also centers of higher learning. Sanskrit and Kannada were patronized at their court. Especially the court of Amoghavarsha I was adorned by a large number of poets and scholars. Jinasena, the author of Adipurana Mahaviracharya, the author of Ganitasarasangraha and Sakatayana that composed Amoghavritti were most important of them. Amoghavarsha was himself a poet and composed Kavirajamarga the earliest Kannada work on poetics. The Rashtrakutas paid special attention towards the development of art and architecture. Krishna III got constructed three temples near Rameswaram. The Arabs who visited India for trade account that under them trade had far advanced.

1.1.5. CONCLUSION

The period of Rashtrakuta ascendancy in the Deccan from about 758 to 975 A.D. constitutes perhaps the most brilliant chapter in the history of India. The Deccan has usually remained cut off from northern India and in the remote past lack of efficient means of communication was the main reason for this isolation. The rulers of northern India took less interest in the affairs of the south. It was very difficult to rule the north and the south at the same time. It was only during the period of the Rashtrakutas that south took a part in the affairs of the north. No other ruling dynasty in the Deccan played such a power in the eighteenth century. The three rulers Dhruva, Goavinda III and Indra III carried their victorious arms into the heart of North India and by inflicting severe defeats upon its most powerful rulers changed the whole course of the history of that region. Their success in the south was equally remarkable.

SELF ASSESSMENT QUESTIONS

1. Examine the role played by the Rashtrakutas in the politics of North and South India.
2. Give a brief account of the Rashtrakuta Empire. What is the contribution of Rashtrakutas to art and literature? What was their policy towards the Muslims?
3. Sketch the rise and achievements of the Rashtrakutas.

4. Write an essay on the Rashtrakuta, Pala struggle of Ganga Jamina plains.

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Dr. G. SOMASEKHARA

LESSON-2

UNIT-1

THE PALAS OF BENGAL

1.2.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to know how the Palas established their rule in Bengal and also their role in tripartite struggle for supremacy over north.

STRUCTURE OF THE LESSON

1.2.1. INTRODUCTION

1.2.2. POLITICAL HISTORY OF PALAS

1.2.2.1 GOPALA

1.2.2.2. DARMAPALA - I (780 to 815 A.D.)

1.2.2.3. DEVAPALA (815-850 A.D.)

1.2.2.4. NARAYANAPALA (858-912 A.D.)

1.2.2.5. MAHIPALA I (980-1030).

1.2.3. CULTURAL CONTRIBUTION OF PALAS OF BENGAL

1.2.3.1. ADMINISTRATION

1.2.3.2. PROVINCIAL ADMINISTRATION

1.2.3.3. CULTURAL CONDITIONS

1.2.3.4. ART AND ARCHITECTURE

1.2.4. CONCLUSION

1.2.1. INTRODUCTION

The Palas of Bengal rose to prominence simultaneously with the Gurjara-Pratiharas, but they were not Rajputs. They were indigenous to Bengal and promoted Buddhism. They united Bengal into a strong kingdom and raised her to a position of dignity unheard of in her history.

In ancient times the fortunes of Bengal were closely linked up with Magadha. The Nandas, who are described as rulers of the Prasi and the Gangaridai nations, probably extended authority to the lower Ganges valley, and so also did the Mauryas. The Kushans do not seem to have held sway over it, but the Guptas were certainly master of Bengal. Bengal became independent of the Gupta rule at the close of the 6th century A.D. Sasanka, the great rival of Harshavardhana established an extensive empire in the east which included Bengal, Bihar, and portion of Orissa. His power was checked by the alliance of Harsha and Bhaskaravarman of Kamarupa. Anarchy and confusion reigned in Bengal after the death of Sasanka. In eighth century A.D. efforts were made to establish peace and tranquility. The people vividly realized that there could be no peace without a strong and centralized authority. At last they elected a certain Gopala to establish peace and settled government in Bengal and he was the founder of the famous Pala dynasty.

1.2.2. POLITICAL HISTORY OF PALAS

1.2.2.1 GOPALA

The person who was elevated to the throne was Gopala. Much is not known about his early life and history but it can be said that he must have been one of the most important persons of Bengal and he must have rendered some services in the capacity of a ruler and commander-in-chief. It is believed that his father, Vapayata had destroyed his enemies. But even on this we cannot say whether he was a ruler or not. So it is safe to believe that Gopala was the founder of Pala dynasty: This dynasty is known as the Pala dynasty because the names of the rulers of this dynasty end with the affix 'Pala'. Gopala ruled Bengal for nearly forty-five years. He not only brought about peace but also laid the foundation of the future greatness of the empire. He also added Magadha to his empire. According to the Tibetan Lama, Taranatha, Gopala built the celebrated monastery at Otantapura (modern town of Bihar), and reigned for forty –five years.

1.2.2.2. DARMAPALA - I (780 to 815 A.D.)

Gopala was succeeded to throne by his son Dharmapala. Before we discuss his life and reign it is necessary to have a rapid review of the then political condition of India which prevailed at the time of his ascending the throne of India. In south the Rastrakutas had wrested power from the Chalukyas. Dhruva and Govinda III, the two powerful kings of this dynasty, also carried strong military expeditions in the north. In north another contemporary power of Palas was Pratiharas. They had established their sway over Malwa and Rajputna

and had the ambition to extend their dominions towards the east which inevitably brought them into conflict with Palas.

He was a very energetic ruler and tried to further expand the kingdom. He undertook several expeditions and met with remarkable success. Shortly after his succession Dharmapala was involved in a tripartite struggle. First of all he deposed Indradhva of Kanauj and enthroned his own protégé Chakrayudha on the throne. The famous Tibetan historian Taranatha records that the sway of Dharmapala extended from Bay of Bengal to Delhi in the north and to the Valley of Vindhyan Mountains in the south. His contemporary, Vatsaraja the Pratihara king, too was ambitious. Both were desirous to capture the Imperial city of Kanauj. Near Ganga Doab war was fought between Vatsaraja and Dharmapala in which Vatsaraja defeated Dharmapala and took away the umbrella of the state. But before Vatsaraja could have enjoyed the fruits of this victory, the Rashtrakuta ruler Dhruva attacked him and Vatsaraja had to take refuge in the deserts of Rajputana. After this victory he marched forward and defeated Dharmapala. But Dhruva could not follow his victory as he was too far away from his base and he soon returned to the Deccan.

In spite of his reverses, Dharmapala derived the greatest benefit from Dhruva's campaign. His Pratihara opponent had already been vanquished and he had no fear from this quarter. So he continued his victorious campaigns and advanced to the farthest limits of Northern India. Full account of his military campaign is not known, but a few important details are available from the Pala records. According to Bhagalpur copper plate inscription of Narayanpala, Dharmapala acquired the sovereignty of Kanauj. From Monghir copper plate we learn that he advanced as far as Gharhwal in the Himalayas.

The date and chronology of the military expeditions of Dharmapala cannot be definitely ascertained but the Assembly at Kanauj throws some light on his achievements. The main idea to convene this assembly was to appoint Chakrayudha as the governor or ruler of Kanauj by dethroning Indrayudha the protégé of the Pratiharas. The Khalimpur copper plate of Dharmapala describes how he installed the king of Kanauj in the presence of the chiefs of Bhoja, Matsya, Madra, Kuen, Yadu, Yavana, Avanti, Fandhara and Kira, who uttered acclamations of approval, bowing down respectfully and trembled in their presence. This inscription leads us to deduce the inference that for some time Dharmapala must have been the unquestioned sovereign of north. This view is also proved by an 11th century poet of Gujarat in which Dharmapala is known as "Uttropathasvamin."

The presence of so many kings in the Assembly at Kanauj should not be termed as their subservience to the Pala king. Or, that the Pala king deprived them of their kingdoms and annexed their states. In fact these rulers had accepted the sovereignty of Dharmapala.

Their states were not molested till they continued owning allegiance to Dharmapala. Indrayudha was dethroned simply for the reason that he had accepted the sovereignty of Pratihara king, Batsaraja. This reference clearly indicates that supremacy of northern India passed into the hands of Pallas from Pratiharas and Kanauj once again became the centre of Imperial Pala Empire.

But Dharmapala could not rule in harmony, because Nagabhatta, the son and successor of Vatsaraja, followed the foot steps of his father and in order to extend the frontiers of his empire he attacked Kanauj and turned out Chakrayudha. It was a challenge to Dharmapala as Chakrayudha was ruling Kanauj as his nominee.

From Pratihara inscriptions we learn that a war was fought near Monghyr and Nagabhatta defeated Dharmapala. Pala records do not mention this fact. But this much is certain that Pratiharas advanced as far as Monghyr. But misfortune worked against Nagabhatta. He suffered the same fate which his father had. This time again his scheme was frustrated by Govinda III the Rashtrakuta king of south who defeated him and his dream of establishing an empire evaporated into thin air.

From Rashtrakuta records we learn that Dharmapala and Chakrayudha accepted the sovereignty of Govinda III. It is also believed that they invited Govinda III to attack the Pratihara ruler and assisted him in this campaign. The acceptance of sovereignty did not bear any significance as they were conscious of the fact that Govinda III will soon retreat to south and they will act independently. As they desired so it happened. After the retreat of Govinda III Dharmapala re-established his supremacy in the north and the intrusion of Govinda III became a forgotten phase. Dharmapala died after ruling for a period of about 32 years. He bequeathed to his son Davapala a powerful and vast empire.

Dharmapala exercised his imperial sway over the Punjab, Eastern Rajputana, Malwa and Berar and this was the result of the victorious military campaigns which carried him as far as Kedara in the western Himalayas. It must be borne in mind that the empire of Dharmapala was not like that of the Mauryas or the Guptas as he did not annex the vassal states to his dominion. They simply acknowledged his supremacy and rendered him assistance according to the treaties and usages: So the territories mentioned above did not form the integral part of his empire.

First part consisted of those states which were under the direct rule of Dharmapala, such as Bengal and Bihar. Second part consisted of those states which were completely dependent on him, such as Kanauj. Third category consisted of those states who had accepted the suzerainty of Dharmapala. These states enjoyed complete autonomy. Among these were the Punjab, Eastern Rajputana, Malwa, Berar etc.

Though we know nothing about the personal history of Dharmapala yet he accomplished a lot. He ascended the throne at a time when not only his kingdom but entire Bengal was in danger. But he did not lose heart and overcame all the difficulties. His accomplishments in the political field were remarkable. Bengal now had started taking an active part in the politics of northern India. The same country which used to be divided and which always fell on easy prey to any invader, now asserted its importance. Dharmapala adopted the title of Paramesvara, Parambhattarka, Maharajdhiraj. The greatness of Dharmapala can also be gleaned from the assembly at Kanauj.

According to Tibetan tradition, "He was a great patron of Buddhism and founded the famous Vikramasila monastery which developed into a great centre of Buddhist learning and culture, second only to that of Nalanda. It was located at the top of a hill, on the banks of the Ganga in Magadha. Dharmapala also founded a great monastery at Somapuri, the ruins of which have been recently excavated at Paharpur in the Rajshahi district. According to Taranath Dharmapala was the patron of the great Buddhist author, Haribhadra, and he founded fifty religious schools. On the basis of the above references we conclude that he distinguished himself in pious and peaceful pursuits in spite of his pre-occupations in the field of war and politics.

1.2.2.3. DEVAPALA (815-850 A.D.)

Dharmapala was succeeded by his son Devapala, who proved to be another powerful ruler of the Dynasty. He not only did he maintain intact the empire so boldly and rapidly developed by his father but also made efforts to extend his dominions. From Badal Pillar inscription we learn that Darbhapani and his grandson Kedaramisra served Devapala. It was due to Darbhapan's diplomacy that Devapala exacted tributes from whole of Northern India, from the Himalayas to the Vindhyas and from the eastern to the western seas. It was again the intelligence of Kedaramisra that enabled Devapala to enjoy the sea-girt earth after having exterminated the Utkalas, curbed the pride of the Hunas, and destroyed the haughtiness of the Dravida and Gurjara lords. His cousin brother Jayapala also helped him through his military conquests.

It would appear from the above statements that Devapala, like his father, too followed the policy of aggression and imperialism. He spent major part of his life in military activities. He was also immensely helped by his cousin Jayapala. To him submitted the king of Assam without fighting and king of Utkala (Orissa) fled his capital on his approach. It so appears that both these rulers accepted Pala sovereignty but very soon they threw off the yoke of servitude. On the opposite extremity of Pala empire laid the empire of Hunas who ruled over various principalities, one among them was Uttarapatha near the Himalayas. This

was probably annexed by Devapala and then he proceeded to wards Kamboja situated in the North-West Frontier Province. Unfortunately the details of his campaign or the extent of his success are not known.

The Gurjara lord against whom Devapala fought must have been the Pratihara ruler. Some scholars believe that possibly Nagabhata II tried to assert his power after the death of Dharmapala and he must have probably made Kananj as his capital. But Davapala re-established his authority. It is also possible that Devapala fought successfully with three generations of Pratihara dynasty and maintained the Pala supremacy in northern India.

Some scholars hold the view that the Dravidian king defeated by Devapala was most probably the Rashtrakuta king, Amoghavarsha. But this view cannot be accepted when we know very definitely that Amoghavarsha was not king of military disposition. Dravida normally denotes the land of the Tamils in the south. From this point of view it has been suggested by Ayyanger that "Dravida king defeated by Devapala was most probably his contemporary Pandya king, Sri-Mara Sri Vallabha who claims in an inscription to have defeated a hostile confederation consisting of the Gangas, Pallavas, Cholas, Kalingas, Magadhas and other. The Magadhas in this list obviously refer to the Pala forces, and it is not unlikely that the conquests of Utkals brought Devapala into contact with the southern powers. On the basis of Monghyr copper plate we learn that the empire of Devapalla expanded from the Himalayas in the north to Rameshwara Setubandha in the south.

Whatever we might think of Devapala's victory in extreme south, this much is certain that he enjoyed the unquestioned supremacy of Northern India. His rule was not confined to Bihar and Bengal along but also extended both to the east as well as the west. His adversaries the Pratiharas, could not do anything till he remained alive. The Rashtrakuta, during his period, did not meddle with the politics of north and most probably the extended his dominions up to the borders of Rashtrakuta Empire Devapala ruled for about a period of 40 years. Like his father he too had faith in Buddhism. His fame travelled to many Buddhist countries outside India. In East Indies, Shalendra dynasty was ruling and its ruler Balaputradeva sent an ambassador to the court of Devapala. He requested for the creation of a monastery at Nalanda. Devapala accepted this request. From another literary source we learn that Devapala respected a Buddhist monk and appointed him as the head of Nalanda Matha.

1.2.2.4. NARAYANAPALA (858-912 A.D.)

Devapala was succeeded by Vighrapala who ruled for three years and became an ascetic thereafter. Thereupon his son Narayanapala succeeded to the throne and ruled for over fifty years. During his time the Bengal Empire began disintegrate. He lost Magadha and

North Bengal to Mahendrapala-I of the Pratihara dynasty. The vassal states of the Pala Empire also felt encouraged to overthrow the yoke of servitude. Thus Harjara, the king of Assam not only asserted his independence but also made important conquests. Likewise Orissa also asserted its independence. Later on Devapala managed to capture Bihar and northern war due to war of succession among the successors of Mahendrapala. His task was rendered easy due to policy of interference by the Rastrakuta king in the affairs of north. Narayanapala was worshipper of Lord Shiva and built thousands of temples in honour of Shiva. We learn from the Bhagalpur Inscription that he granted a village in Tirhut to the shrine of Shiva there.

1.2.2.5. MAHIPALA I (980-1030).

Narayanapala was succeeded by Rajyapala, Gopala II and Vigrahapala II. However, all these rulers were weak rulers and could not check the process of disintegration of the Pala Empire. The new dynasties which succeeded the Pratiharas also greatly contributed to the disintegration of the Pala Empire through their repeated attacks. However, the next Pala ruler Mahipala I, was quite a strong ruler. He was involved in conflict with Rajendra Chola. Though initially he met with some reverses, he ultimately succeeded in checking the advance of the southern invader beyond Ganges. However towards the close of his reigns the process of disintegration got accelerated and finally the dynasty was overthrown by the Senas who established their control over Bengal. A century later Bihar was occupied by the Muslim invaders and thus the territory of the Palas got divided into two.

1.2.3. CULTURAL CONTRIBUTION OF PALAS OF BENGAL

1.2.3.1. ADMINISTRATION

The system of administration in this empire was based on the ideas and practices of the Gupta Empire, Harsha's kingdom in the north, and the Chalukyas in the Deccan. As before, the monarch was the centre of all affairs. King was the head of the administration as well as the commander in chief of the armed forces. He sat in a magnificent darbar, Squadrons of infantry and cavalry were stationed in the courtyard. The king's position was generally hereditary. While kings strove to maintain law and order within their kingdoms, their arms rarely extended far enough. Vassal rulers and autonomous chiefs often limited the area of the direct administration of the king, although the kings adopted high sounding titles such as Maharajairaja Param bhattacharya etc., and claimed to be Chakravartin, or supreme, of all Indian rulers.

Kings were generally advised by a number of ministers. The ministers were chosen by the king, generally from leading families. Their position was often hereditary. The Pala kings, we hear that a brahmana family supplied four successive chief ministers to Dharmapala

and his successors. From epigraphic and literary records, there was a minister of correspondence which included foreign affairs, a revenue minister, and treasurer, chief of the armed forces, chief justice, and purohita.

The armed forces were very important for the maintenance and expansion of the empire. We have already cited evidence from Arab travelers that the Pala kings had large and well organized infantry and cavalry, and large number of war elephants. Elephants were supposed to be elements of strength and were greatly prized. The large number of elephants was maintained by the Pala kings. The Pala infantry consisted of soldiers from Malwa, Khasa (Assam), Lata (South Gujarat) and Karnataka. The Pala kings, and perhaps the Rashtrakutas, had their own navies, but we do not know much about their strength and organization.

1.2.3.2. PROVINCIAL ADMINISTRATION

The directly administered territories in the Pala Empire were divided into Bhukti (Provinces), and mandala or visaya (districts). The governor of province was called uparika and the head of the district, visayapati. The uparika was expected to collect and revenue and maintain law and order with the help of the army. The visayapati was expected to do the same within his jurisdiction. Below these territorial divisions was the village. The village was the basic unit of administration. The village administration was carried on by the village headman and the village accountant whose posts were generally hereditary. They were paid by grants of rent-free lands.

1.2.3.3. CULTURAL CONDITIONS

Thus, having ruled Bihar and Bengal with many vicissitudes of fortune for over four centuries, the Palas disappeared from the stage of history, Scholars have not yet been able to locate their capital with certainty, but it may have been Mudgagiri (Monghyr), from where the Pala king issued several grants. The most powerful members of the dynasty were Dharmapala and Devapala, their spheres of activity and influence were much wider than the limits of their direct jurisdiction. The Pala kingdom ultimately suffered decay owing to internal dissensions, revolts, and the rise of new powers. The Palas rendered great service to the enrichment of the Indian culture. Important works of literature were also produced during their times. Thus Vajradatta, a remarkable poet and author of Lokesvara Sataka was patronized by Devapala.

1.2.3.4. ART AND ARCHITECTURE

Several painters, sculptors and bronze founders were patronized by the Pala rulers. Many shrines and Viharas were built or renovated in Bihar and it led to the evolution of a

new school of architecture and sculpture. The artists of the period brought back naturalism and proper sense of propagation to the sculpture of Magadha and their works rank very high in the history of Indian plastic art the art of building also greatly flourished under the Palas. They built and endowed several monasteries especially in Uddanadapura and Vikramashila. They also built several temples for Hindus gods, especially Shiva. Above all the Pala rulers paid great attention to the welfare of the people and constructed numerous tanks and channels for this purpose. This is borne out by the discovery of the remnants of tanks and channels constructed by them.

1.2.4. CONCLUSION

The Palas ruled over Bengal and Bihar with varying fortunes for over 400 years. They were not Rajputs and did not take part in their power; they dominated the political stage of Northern India. The patronage, Buddhism to northern India recovered from the damage done to it by Sasanka and others. But new form the Buddhism especially of Tantric type developed and spread into the neighbouring provinces. The monasteries of Vikramashila and Uddandapura, built and endowed by the Palas became famous all over the world as centers of learning. Once again the Indian Centers of Buddhism began to attract the pious attention of foreign Buddhists. Buddhist learning was stimulated and hundreds of valuable works on Buddhist Philosophy were recovered from Nepal and Tibet. Many shrines and Viharas were built or renovated in Bihar and it led to the evolution of a new school of architecture and sculpture.

SELF ASSESSMENT QUESTIONS

1. Trace the rise of Palas in Bengal and give an estimate of their achievements.
2. Write an essay on the Rashtrakuta - Pala Struggle of Ganga -Jamuna plains.
3. Give an account of the political history of the Palas of Bengal.

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LESSON-3

UNIT –I

THE GURAJARA PRATIHARAS

1.3.0. OBJECTIVE OF THE LESSION

The objective of the lesson is to study how the Pratiharas came to India and established their dynasty.

STRUCTURE OF THE LESSION

1.3.1. INTRODUCTION

1.3.2. EARLY HISTORY OF PRATIHARAS

1.3.3. POLITICAL HISTORY OF GURJARA PRATIHARAS

1.3.3.1. NAGABHATA- I

1.3.3.2. MIHIRA BHOJA

1.3.4. CULTURAL CONTRIBUTION OF PRATIHARAS

1.3.4.1. ADMINISTRATION

1.3.4.2. PROVINCIAL ADMINISTRATION

1.3.4.3. SOCIETY

1.3.5. CONCLUSION

1.3.1. INTRODUCTION

The Gurjara-Pratiharas were the earliest of the Rajput princes known to history. They are supposed to have entered India along with the Hunas at the close of the 5th century A.D. Their advance through the Punjab and Rajputana is marked by cities and districts named after the Gurjaras. Rajputana was even known as Gujaratra. Prabhakaravardhana of Thaneswar made unsuccessful attempts to check their advance. The Gurjaras finally occupied and settled in Malwa and Broach. Gradually they were Hinduised and were admitted into the Kshatariya caste.

1.3.2. EARLY HISTORY OF PRATIHARAS

According to some scholars they were the descendents from Lakshmana, the younger brother of Lord Rama, who acted as his doorkeeper (Pratihara). They had one of their earliest settlements at Mandor (Jodhpur) in central Rajasthan and continued to be

independent even during the times of Harsha. Later on a part of this clan moved towards south-east and established a kingdom at Ujjain. That it was a Gujarat seat is evidenced by the Sanjan plates of Amoghavarsa I, which refer to the Rashtrakuta Dantidurga's subjugation of its Gurjara chief. Moreover, the Jain Harivamsa expressly calls Vatsaraja king of Avanti. As he has been identified on all hands with the father of Nagabhata II, we may reasonably infer that prior to the northern conquest of Pratiharas of Kanauj were masters of Avanti.

During the 9th and 10th centuries, the Pratiharas became very powerful and established a kingdom with Bhinmal as its capital and advance towards the imperial city of Kanauj. They fought with the Palas of Bengal and the Rashtrakutas of Malkhed and revived the glorious imperial tradition of Kanauj. At the height of their power they held sway over a large part of North India.

1.3.3. POLITICAL HISTORY OF GURJARA PRATI HARAS

1.3.3.1. NAGABHATA- I

The dynasty began well under Nagavaloka or Nagabhata I who repelled the armies of the powerful foreign king, i.e. the Arab raiders of the western borders of India, and carried his armies to Broach. He was one of the prominent rulers of the Gurjara-Pratihara dynasty and is credited with having checked the advance of the Arabs in Sindh and saving northern India from the Muslims. He brought under his control large number of states which had been over-run by the Arabs and established his supremacy over the Gurjara kingdom of Nandipuri. Though he is said to have suffered a defeat at the hands of the Rashtrakuta king Dantidurga, subsequently taking advantage of the disputes between the Chalukyas and the Rashtrakuta king, he succeeded in recovering his territories and left behind a strong state comprising Malwa and parts of Rajputana and Gujarat.

Nagabhata I was succeeded by Kukku and Devaraja. But both of them were ineffective rulers and we know practically nothing about them. The next important ruler of the dynasty was Vatsaraja, son of Devaraja, who ruled from 775-800 A.D. He greatly expanded his dominions in the north and forcibly wrested the empire from Bhandi clan. He also inflicted a defeat on Dharmapala, the ruler of Bengal and carried away his umbrellas of State. Through these conquests he succeeded in establishing his supremacy over large part of North India and laid the foundation of a mighty empire. However, Vatsaraja also suffered a defeat at the hands of the Rashtrakuta ruler Dhruva. We know nothing of Vatsaraja after his defeat by Dhruva. It is probable that thereafter his power was confined to Central Rajputana only.

Vatsaraja was succeeded by his son Nagabhata-II, who ruled from 805-839 A.D. He tried to retrieve the lost prestige of his dynasty but suffered a defeat at the hands of Rashtrakuta king Govinda III. However, later on he inflicted a defeat on Dharmapala, the king of Bengal and captured Kanauj. This greatly enhanced prestige of Nagabhata-II and the rulers of Andhra, Sindhu, Vidarbha and Kalinga sought his friendship. Nagabhata-II also scored victories against Anartta (North Kathiawar), Malwa (Central India) Matsya (eastern Rajasthan), Kirata (Himalayan region), Arabs of Western India., and the Vatsa (Kosambi). The reigns of Vatsaraja and Nagabhata-II occupy a prominent place in the history of contemporary India. Nagabhata-II was succeeded by his son Ramachandra, who ruled for a short while. He suffered a defeat at the hands of the Bengal ruler Devapala and the Rashtrakuta ruler Amoghavarsha. We do not know much about the events of his reign.

1.3.3.2. MIHIRA BHOJA

Mahirabhoja, who succeeded Ramachandra, was probably the greatest ruler of the Pratihara dynasty. With the accession of Mihirabhoja the grandson of Nagabhata-II being his rule was a glorious chapter in the history of the Pratiharas. Bhoja defeated Devapala at Munger and Krishna II at Ujjain and made Kanauj his capital. He ruled over a mighty empire which included the whole of North India with the exception of Bengal, Bihar and Kashmir. The Arab traveler Suleiman wrote that Bhoja's kingdom was rich, powerful and safe from robbers. He ruled from 836 to 885 A.D. He not only consolidated the power of the Pratiharas but also measures swords with the Pala king Devapala. He also overran Southern Rajputana and tracts around Ujjain up to Narmada River. Mihirabhoja however suffered at defeat at the hands of the Rashtrakuta king Dhruva II of the Gujarat branch. He was also involved in war with Krishna II of the main Rashtrakuta branch but the conflict proved inconclusive.

Mhirabhoja was succeeded by his son Mahendrapala-I, also known as Nirbhayaraja. He ruled for 25 years from 885 to 910. He continued the policy of conquest and conquered Magadha and major part of north Bengal. It appears that he suffered a defeat at the hands of ruler of Bengal. It appears that he suffered a defeat at the hands of ruler of Kashmir and lost some territory to him. However, it is certain that the district of Karnal continued to be under his control.

He was the patron of the great poet and play Wright Rajasekhara. But the glory of Mahendrapala's reign is partially dimmed by the diminution; his kingdom suffered in the north-west, for a verse in the Rajatarangini informs us that the territories, seized by Adhiraja Bhoja, were afterwards resorted to the Thakkiya family during the course of Sankaravarman's expeditions abroad. Whatever possessions the former might have thus

lost in the Punjab, it is certain from a Pehoa inscription that the district of Karnal continued to remain under him, as it had been in the reign of his predecessor.

Mahendrapala I was a liberal patron of polite letters. The Greatest literary ornament of his court was Rajasekhara, who has left a number of works of varying merit, like the Karpuramanjari, Bala-Ramayana, Balabharata, Kavyamimansa, etc.

Mahendrapala-I was succeeded by his Bhoja-II, but soon he was displaced by his half brother Mahipala. Mahipala ruled from 912 to 944. However, under him the decline of the Gurjara-Pratihara kingdom set in. He lost most of the territories up to the eastern banks of river Sone to the Pala rulers of Bengal. Indra-III, the Rashtrakuta king also attacked him and plundered Kannauj. It is true that despite these setbacks Mahipala succeeded in reestablishing the fortunes of kingdom with the help of powerful feudatories. But towards the close of his reign he suffered fresh reverses which rendered the Gurjara Pratihara kingdom weak.

The successors of Mahipala proved too weak to maintain the kingdom intact. Rajyapala-II, who succeeded Mahipala succeeded in retaking the kingdom intact. But his successor Devapala, who ascended the throne in about 948 A.D. failed to maintain the power and authority of the Pratiharas and the Pratiharas kingdom was divided by the Chalukyas of Anhilwada, the Chandelas of Jejakabhukti, Chedis of Dahala. Paramaras of Malava, Guhilas of Southern Rajputana, etc. Thus the kingdom finally came to an end in the middle of the eleventh century A.D.

1.3.4. CULTURAL CONTRIBUTION OF PRATI HARAS

1.3.4.1. ADMINISTRATION

The various Rajput states had almost identical political system. The power mainly rested with the king who was regarded as the all-powerful sovereign authority. The king's position was generally hereditary. Thinkers of the time emphasized absolute loyalty and obedience to the king because of the insecurity of the times. Wars frequent between kings, and between kings and their vassals. While kings strove to maintain law and order within their kingdoms, their arms rarely extended far enough.

No doubt the king was assisted by minister and other officials in the task of administration but final authority rested with him. From epigraphic and literary records, it appears that in almost every kingdom, there was a minister of correspondence which included foreign affairs, a revenue minister, treasurer, chief of the armed forces (senapati), chief justice, and purohita. All the ministers, except the purohita, were expected to lead military campaign as well when called upon to do so.

The armed forces were very important for the maintenance and expansion of the empire. The Arab travelers that the Pratihara kings had large and well organized infantry and cavalry, and large number of war elephants. Large number of horses were imported by Pratihara kings by sea from Arabia and Western Asia, and over land from Khurasan (east Persia), and Central Asia. The Pratihara kings are believed to have had the finest cavalry in the country.

1.3.4.2. PROVINCIAL ADMINISTRATION

The empire consisted of area administered directly and areas ruled over by the vassal chiefs. The latter was autonomous as far as their internal affairs were concerned, and had a general obligation of loyalty, paying a fixed tribute and supplying the quota of troops to the overlord. The vassal chiefs were required to attend the darbar of the overlord on special occasions, and sometimes they were required to marry one of their daughters to the overlord to one of his sons.

The directly administered territories in the Pratihara Empire were divided into bhukti (provinces), and mandalas or visaya (districts). The governor of a province was called uparika and the head of a district, visayapati. The uparika was expected to collect land revenue and maintain law and order with the help of the army. The visayapati was expected to do the same within his jurisdiction. During the period, there was an increase of smaller chieftains, called samantas or bhogapatis, who dominated over a number of villages.

Below these territorial divisions was the village. The village was the basic unit of the administration. The village administration was carried on by the village headman and the village accountant whose posts were generally hereditary. They were paid by grants of rent free lands.

1.3.4.3. SOCIETY

The society was based on caste system. In addition to the four traditional castes, Brahmins, Kshatriyas, Vaishya and Sudras, they possessed several other castes. The Brahmins were held in great esteem and were regarded as spiritual leaders. The Brahmins also assisted the rulers as councilors, even though their activities were mainly confined to study, teaching, performance of religious sacrifices, etc. The Kshatriyas were also treated with great respect. Most of the Rajput rulers and soldiers hailed from the cast of Kshatriyas. The Vaishyas looked after business. They also indulged in money-lending. The Sudras constituted the lowest cost and looked after agriculture. The artisans belonged to this caste. It may be noted that the Sudras were treated as inferior.

The caste system was not very rigid during the early Rajput period. We come across several references about inter caste marriages. Bana refers to Parsva, who was son of a Brahman born of a Sudra woman. Likewise the Pratihara Inscription of 761 A.D. records that Harishchendra, a Brahman by caste, married a Kshatriya girl named Bhadra. In case of inter-caste marriages the child generally acquired the caste of the father.

The Pratihara held women in great respect. They enjoyed enormous freedom and enjoyed the right to choose their own husband. We come across several references of Svayamvara where the Rajputs women selected their own match. The women also took part in public life. They were also taught dancing and painting etc. Alberuni has recorded, "Women are all educated and took an active part in public life. Girls could read and write and understand Sanskrit. They learned to play, dance and paint portraits". The system of pardah did not exist but the system of sati was in vogue among Rajputs. The practice of Jauhar or mass suicide by women to escape defilement at the hands of foreign victors was also practiced.

The Gurjara Pratihara rulers were great patron of arts, architecture and literature. Mihirabaja was the most outstanding ruler of the dynasty. Notable sculptors of this period, include Vishwaroopa form of Vishnu and marriage of Shiva and Parvati from Kanauj. Beautifully carved panels are also seen on the walls of temples standing at Osian, Abhaneri and Kotah. The female figure named Sursundari exhibited in Gwalior museum is one of the most charming sculpture of Gurjara Pratihara art. The great development of Gurjara Pratihara style of temple building took place at Khajurao and they also built many Jain temples.

1.3.5. CONCLUSION

The Pratiharas was an imperial Indian dynasty that ruled much of Northern India from the 6th to 11th centuries. At its peak of prosperity and power Gurjara-Pratihara Empire rivaled or even exceeded the Gupta Empire in the extent of its territory. Pointing out the importance of the Gurjara Pratiharaa Empire in the history of India, Dr R.C.Majumdar has observed, "the Gurjara-Pratihara Empire, which continued in full glory for nearly a century, was the last great empire in Northern India before the Muslim conquest". It is believed that, it was the power of the Gurjara-Pratihara army, which effectively barred the progress of the Muslims beyond the confines of Sindh, their first conquest for nearly 300 years.

SELF ASSESSMENT QUESTIONS

1. Give an account of the cultural contribution of Gurjara Pratiharas.
2. Give an account of political history of Gurjara Pratiharas.
3. Explain the causes for the fall of the Pratiharas.

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Dr. G. Somasekhara

LESSON-1

UNIT-II

THE RAJPUT PERIOD

2.1.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to know how the various Rajput states established their rule in Northern India.

STRUCTURE OF THE LESSON

2.1.1. INTRODUCTION

2.1.2. ORIGIN OF THE RAJPUTS

2.1.3. THE CHANDELLAS

2.1.4. THE PARAMARAS

2.1.5. THE GAHADVALAS

2.1.6. THE CHAHAMANAS

2.1.6.1. PRITHVIRAJA

2.1.7. THE CHAULUKYAS

2.1.8. THE GUHILAS

2.1.9. THE KALACHURIS

2.1.10 CONCLUSION

2.1.1. INTRODUCTION

The political stage of North India, from the death of Harshavardhana to the advent of the Muslims was dominated by the Rajputs. Several of the Rajput dynasties carved out independent kingdoms in the North and held their destinies at a crucial time. The unification of the north they ennobled the lofty ideals of Hindu kingship by their valour, chivalry and benevolence. Indeed they proved worthy of the Epic heroes from whom they traced their descent. They bore the brunt of the aggressive Muslim onslaught and laid down their lives in defense of their beloved land and Dharma. Their unswerving patriotism and undeserving courage won world wide recognition.

2.1.2. ORIGIN OF THE RAJPUTS

Scholars have put forth different theories regarding the origin of the Rajputs. According to some the Rajputs were descendants of foreigners. It has been contended that

we do not find word „Rajput“ is not available in Indian history prior to 7th century A.D. The origin of the Rajputs is still an unsettled issue. Who were the Rajputs what relations they had with Kshatriyas cannot be defiantly ascertained. Different writers have advanced different opinions and none of them has been accepted in its entirety. The various theories regarding the origin of the Rajputs are as follows.

Many scholars are of the opinion that the Rajputs were the descendants of foreigners. They advance the argument that the word Rajput does not occur in ancient Sanskrit literature and so it can be said that the Rajputs do not belong to ancient times. They therefore come to conclusion that the Rajputs must have been the descendants of foreigners. The greatest protagonist theory is Col.Todd, the author of the Annals and Antiquities of Rajasthan. Guri Shankar Ohija, Chintamani Vaidya and Veda Vyas however, do not subscribe to their foreign origin theory. They are of the view that Rajputs are the descendants of Suryavamsa or Chandravamsa Aryans.

From the above discussion we reach the conclusion that the word Rajput was in usage since very olden days and as such views of Crooks, Bhandarkar and Todd that the word Rajput is not available in ancient Indian literature cannot be accepted. This one of the arguments that the Rajputs were foreigners stands refuted. So according to Gauri senkar, Ohija, Veda Vyas and Vaidya the foreign origin theory cannot be accepted.

Some writers are of the opinion that the Rajputs were the original inhabitants of India. According to them The Chandellas of Bundelkhand and Rani Durgavati belonged to ancient primitive race called Gonds. On this basis it is surmised that the Rajputs were original inhabitants of India. But this opinion does not favour with many scholars. Chandrabardai, the author of Prithvi Raj Raso, on the basis of a prevailing myth or legend has claims that the Rajputs were born out of the great sacrificial fire lit by the Brhamans on Mount Abu.

Dr.V.A Smith has put forth a theory regarding the origin of the Rajputs which is popularly known as mixed origin theory. According to this theory The Kshatriyas or Rajputs group of castes is essentially an Occupational group. Composed of all clans following the Hindu ritual who actually undertook the work of government, that consequently people of most diverse races were and are lumped together as Rajputs, and the most of the great clans now in existence are descendant either from foreign immigrants of the fifth or sixth century of the Christian era, or from indigenous races such as the Gonds and Bhars.

2.1.3. THE CHANDELLAS

The Chandelas of Bundelkhand took undue advantage of the weakness of the rulers of Kanauj and had established their independent rule. They rule over the territory lying

between the Narbada and the Ganga. Mahoba was the capital of their empire. In ancient times it was known as Jajahabhukti rule. As regards the origin of the Chanedaldas, the historians hold divergent views. According to some they were Chandravamsa Rajputs. But Smith is of the opinion that they originally belonged to the Bhor rule. The Chanedaldas had established their rule in the ninth century. Yashovarman was the greatest king who ruled over Bundelkhand. He ruled from 925 to 950 A.D. and brought under his control the famous fort Kalinjar by defeating the Kalachuris. Kritanarman was another able king who ruled from 1049 to 1100 A.D. He had a profound love for art and literature. During his period, Chandrodaya, a drama by Krishna Mishra was staged. He also got a tank excavated near Mahoba called Kritisagara. A great conqueror, he had defeated Karan the ruler of Chedi. Parimal the last of the Bundhelkhand rulers was defeated by Prithviraj Chauhan in 1182 A.D. But soon he succeeded in winning over last his state. He was forced by Qutab-ud-din Aibak to accept his over lordship.

2.1.4. THE PARAMARAS

Malva was under the rule of Paramar dynasty with Dhara Nagari as its capital. Krishna Raj or Upendra was the founder of this dynasty. H was purified by the element of fire. The Paramar had taken a pledge before the burning fire to protect the country from the invasion of Turks. Munja was the first great king of this dynasty. He ruled from the year 974 A.D. to 995 A.D. and was the seventh ruler of the Paramara dynasty. Munja inflicted defeat on the Kalachuris of Tripura and the Guhilas of Medapata. He also inflicted a defeat on the Hunas living to the north-west of Malwa. He attacked the Chahmanas of Naddulla and annexed Mount Abu and other adjoining territories from them. But probably the several struggle was waged by Munja against the Eastern Chalukyan king Tailapa. He successfully met six attacks of Tailapa and finally decided to completely crush his power. He launched an attack deep into the Chalukyan territory but the venture proved disastrous. The great scholar Dhanajaya used to grace his assembly. He was fond of architecture and got constructed many tanks, temples and building of architecture importance.

Munja was succeeded by his younger brother Sindhuraja who avenged the death of his brother and inflicted a defeat on the Chalukyan king. He greatly extended the kingdom and inflicted defeats on Somavamsis of South Kosala, the Shilabaras of South Konkan and the Hunas of Hunamandala. Before his death in 1000 A.D. Sindhuraja also conquers Lata (South Gujarat).

Bhoja a famous king of this dynasty was a great warrior and valiant king. His rule lasted from 1010 to 1055 A.D. He waged wars against almost all the great rulers of his times and scored victories against Vikramaditya V, The Chalukya king of Kalyani, Gangeya, the

Kalachuri king Tripura, Turushkas, the Turkish invaders from North West, and the ruler of Gujarat. He also formed a confederacy with Gangeyadeva and Rajendra Chola against Chalukya king Jayasimha-II to gain supremacy over Deccan. However, the confederacy miserably failed in its objectives and suffered a defeat at the hands of the Chalukyas. Bhoja also did not succeed against the Chandelas of Jijakabhakti and Kachapaghattas of Gwalior. Towards the close of his reign the Malwa kingdom was attacked by Lakshmi-Karna Kalachuri and Bhima-I Chalukya from the two sides. But Bhoja could not wage successful struggle against them due to his illness and death.

In history is well known for his intrinsic virtues. The title of King Laureate was bestowed upon him. He had written a number of books on grammar, science, religion, medical and astronomy. He had a number of artists and scholars in his court. He had also opened a University in Dhara and in Bhopal founded the city of Bhojpur. He had got constructed a lake near the city. Thus, as an architect he occupies a high place.

He was an ardent follower of Shaivism. It is believed that he had got constructed 104 temples. In the field of art and literature he occupies a coveted position, but as a warrior also he was of no less importance. Malwa had reached the height of its glory and grandeur during his rule. But Malwa soon decayed due to his weak and inefficient successions.

2.1.5. THE GAHADVALAS

After the disappearance of the Pratihara, Kanauj was for some time ruled by a petty chief of Rashtrakuta descent. About 1085 A.D. Chandrai or Chandradeva of the Gahadvala family took possession of Kanauj and carved out a small kingdom for himself. Chandradeva ruled from 1085 to 1100 A.D., and extended his empire up to Allahabad and Benaras. In one of the inscriptions Chandradeva has been described as the protector of the holy place of Kashi, Uttar Kosala, Kunika (Kanauj) and Indraprasthana (Delhi). He was also credited with having checked the aggression of Vijayasena, the ruler of Bengal.

Chandradeva was followed by his son Madanpala. It was during the times of Madanpala that king Masud III of Ghazi led an expedition against him and he defeated the same with the help of the crown prince Govindachandra. Govindachandra, grand son of Chandradeva, was the most powerful king of the dynasty. He ruled forty three years (1112-1155). During this period he greatly extended the power and prestige of Kanauj. He captured Magadha from the Palas of Bengal and eastern Malwa from the Chandelas. He also waged successful wars against the Kalchuries and others. He also pushed back the Muslim invaders under Hajib Tughtigin. He collected a special tax called Turukadanda probably to organize the defense of his kingdom against the Muslim invaders.

Govindachandra was succeeded by his son Vijayachandra who also scored a victory over the Muslims and drove back. However, he lost certain territories to the Vigraharaja Visaladeva. The next ruler of the dynasty was Jaichandra, who was the last important ruler of the dynasty.

Jayachandra (1169-1193 A.D) maintained intact his kingdom against the rising Senas of Bengal. There was rivalry between Jayachandra and Lakshmanasena on the one hand and Prithviraj Chauhan on the other. His empire extended up to Gaya and Benaras in the east, and touched the territories of Chandelas and Chauhans. Jaichandra did not maintain good relations with his cousin Prithvi Raj Chauhan the ruler of Delhi and Ajmer because he took away his daughter Rani Samyukta forcibly at the time of Swayamvara. According to a tradition, Jayachandra invited Mohammad Ghori to destroy Prithviraj who insulted him by carrying off his daughter. As a result of these hostile relations when Mohammad Ghori attacked Ajmer in 1192 second battle of Tarain, Jaichandra remained a silent spectator and Mohammad Ghori scored victory against Prithviraj Chauhan. Two years later Mohammad Ghori attacked Jaichandra and inflicted a defeat at Chandwar(1193 A.D.) and lost his life. Kanauj and Benaras were sacked and the Ganges valley passed into the hands of the Muslims. The dynasty practically came to an end though Jayachandra's son Harishchandra continued to rule at Kanauj till 1202 A.D. This marked the end of the glory of the Kanauj kingdom.

2.1.6. THE CHAHAMANAS

The Chahamanas or the Chauhans ruled over the Sapadalaksha country from Sakambhari as vassal of the Pratiharas. Taking advantage of the Rastrakuta incursions into the Pratihara Empire, they gathered strength and power. Simaharaja son of Vakpatiraja proclaimed independence and called himself Maharajadhiraja.

The Chahamanas were little affected by the Ghaznavid invasions. On the other hand early in the 12th century A.D. they extended their kingdom under Ajayaraja son of Prithviraj-1. Ajaya founded the city of Ajayameru which became famous as Ajmer. His grand son Vigraharaja or Visaladeva occupied Jabalipura, Naddula and other minor states in Rajputana. Delhi was wrested from the Tomaras. Visaladeva advanced to the eastern Punjab and inflicted a severe defeat upon the Ghaznavid ruler. These conquests of Visaladeva raised the Chahamanas to the status of imperial power. Visaladeva was a patron of learning and founded a college at Ajmer. He was the author of a drama Harakelinataka. His court poet Somadeva composed Lilitavigraharajataka in honour of Visaladeva.

2.1.6.1. PRITHVIRAJA

The fourth ruler after Visaldeva was his own brother Someswara. His son was Prithviraj-III who occupies a unique place in Indian History. As the last great Hindu ruler of Northern India his fame has been embellished by popular memory and formed the theme of many a patriotic ballad. The celebrated poet Chand has immortalized him in his epic Prithviraj Raso. But the epic is not accepted as contemporary and authentic,. Another work called Prithvirajavijaya in Sanskrit is taken to be earlier and more reliable.

Prithviraja consolidated his position by suppressing the rebellion of his Nagaraja and embarked upon conquests. His greatest victory was against Paramardi, the Chandela king in 1182. But he did not succeed against the Solankis of Gujarat. According to Prithviraj Raso, the greatest rival of Prithviraja was Jayachandra, the Gahdvala king of Kanauj. But the story of Samyukta is disposed of as unhistorical.

The true fame of Prithviraja rests on his attempts to stem the tide of Muslim invasions. Muhammad Ghur attacked the Chahamanas kingdom twice. In 1191, Prithviraja defeated the Sultan at Taran and drove him away. But the next year 1192 Muhammad captured and killed Prithviraja. Delhi and Ajmer were sacked. The glory of the Chauhan dynasty passed away. Hariraja, brother of Prithviraja, continued to rule till 1194 at Sambhar. Later, the dynasty removed their capital to Ranthambhor and ruled till 1302 when Ala-ud-din captured it.

2.1.7. THE CHAULUKYAS

The Chalukyas of Gujarat are taken by some scholars as a branch of the Chalukyas of Deccan. They are better known as the Solankis of Anhilvad, the capital of their kingdom. Mularaja I was the founder of this branch of the Chaulukya dynasty in Gujarat. Mularaja conquered the kingdom from Chapolkatas and protected it from the hostile neighbours including Chahamanas and Paramaras. He was a Saivite and built many temples in Anhilvad.

During the reign of Bhima-I the fourth king after Mularaja, Mahmud Ghazni destroyed the temple of Somanth in 1026. After the departure of the Sultan, Bhima restored peace in the kingdom and conquered Mt. Abu, Bhinmal and Malwa. He fought with Kalachuri Karna and contributed to his overthrow. Bhima's son Karna was the patron of poet Bilhana. His grandson Jayasimha was a great conqueror and established an extensive kingdom which included Gujarat, Kathiawar, Cutch, Malwa and Southern Rajputana. He founded a new era called Simha Samvatsara which was used in Kathiawar for 250 years. The renowned Jain scholar, Hemachandra was his constant companion and adviser. Gujarat was a centre of trade and commerce.

The death of Jayasimha in 1143 A.D., was followed by a civil war which sapped the strength of the kingdom. However one of his successors Kumarapala conquered Konkan from the Silaharas. But after his death, the Muslims began to attack Gujarat and the greed of the neighbours hastened its disintegration. In 1230 Iltutmish and Yadav Singhana attacked Anhilvad simultaneously, but were repulsed by the Solanki subordinates, the Vaghela chiefs. Soon afterwards, the Vaghela set aside the Solankies and usurped power. Arjuna was the most powerful of the Vaghelas. His son Karnadeva was defeated by Ala-ud-din Khalji and his queen Kamaladevi became a concubine of the Sultan. Gujarat was annexed to the Delhi Sultanate.

2.1.8. THE GUHILAS

After the fall of the Gupta empire in the middle of the sixth century A.D., a chief named Guhadatta established a small principality in the western part of the old State Udaipur. A long line of kings, called after him Guhilas or Guhilaputras, succeeded on the throne, though nothing of importance is known about them. When the Arabs overran this part of the country between A.D.725 and 738, Khummana I, the ninth king, called also Bappa Rawal, obtained great renown by his successful resistance to the Muslim invaders. His success was probably due as much to his valour as to the natural strategic advantages of the territory over which he ruled.

In any case he took full advantage of the chaos and confusion that followed the Arab raids, and made himself master of the strong fortress of Chittor, and probably also of a part of the neighbouring region. He raised the power and prestige of the family to such an extent that posterity regarded him not only as the greatest ruler, but even as the real founder of the family. It is also likely that when in a later age Chittor became the capital of the family, popular memory clung round the name of the hero who first conquered this impregnable fortress. Bappa Rawal came to be the most revered name in the history of the Guhilots and, as usually happens, romantic episodes gathered round his name to such an extent that he became almost a legendary hero rather than an historical king. It is needless to repeat the numerous legends about Bappa, for no historical conclusions can be drawn from them.

The Guhilots, at a later age, regarded themselves as Kshatriyas of the solar race, and claimed descent from the epic hero Rama. Of this there is no trace in the early records. On the other hand, some early epigraphic records clearly refer to the Guhila princes as Brahmanas. Guhadatta, the founder of the family, as well as Bappa are called vipra or Brahmana in two records dated respectively in A.D. 977 and 1274. Another record, dated A.D. 1285, tells us that Bappa exchanged brahma (priestly) for kshatra (military) splendor. In spite of the arguments of Pandit Ojha and Mr. C.V. Vaidya to the contrary, the conclusion

is irresistible that the early Guhilots professed to be Brahmanas, and never claimed to belong to the Kshatriyas of solar race till at a much later age.

In addition to the dynasty ruling at Udaipur there were probably other branches of the Guhilots ruling in the neighbourhood. One such branch is known from a record found at Chatsu, a town in branch was founded about the beginning of the seventh or the latter part of sixth century A.D. by one Bhartripatta who, according to this inscription, "was like Parasurama endowed with both priestly and martial qualities". This obviously means that just as Parasurama was a Brahmana by caste, but performed the feats of a Kshatriya, Bhartripatta also was Brahmana by birth, but followed the pursuits of a Kshatriya. This fully supports the view that the Guhilots were originally Brahmanas.

The earliest record of the family is an inscription of Dhanika son, of Guhila, third in descent from Bhartripatta. It was found near the city of Nagara, which was a stronghold of the Malava tribe in the early centuries of the Christian era. The locality is about 50 miles south of Chatsu, and the inscription is dated A.D.684. This Dhanika is probably identical with Guhilaputra Dhanika mentioned in a record dated A.D. 725. In that case, this branch of the Guhilots ruled over an extensive region in Jaipur and Udaipur.

In this record, dated A.D. 725, Dhanika is said to have ruled Dhavagarta as a feudatory of the Paramabhattacharaka Maharajadhiraja Paramesvara Sri Dhavalappadeva who is probably the same as the Maurya ruler named Dhavala. Dhavagarta has been identified with the present town of Dhor in the Jahazpur District of the Udaipur State. This record has been taken as an evidence of this branch of the Guhilots being feudatory to the Mauryas ruling in Udaipur. It is, therefore, thought to be not unlikely that the main branch was also a feudatory of the same family, and Bappa founded an independent State on the ruins of the Maurya kingdom destroyed by the Arab invasion. But the record of Dhanika, found at Nagar, makes this theory somewhat doubtful, as it contains no reference to any overlord.

The subsequent history of the family does not concern us here. We do not know when it was established as a ruling power in the Jaipur State and what was its relation with the main branch up to 750 A.D. In the following period both the branches had to acknowledge the suzerainty of the Imperial Pratiharas.

2.1.9. THE KALACHURIS

The kingdom of the Chandelas was bordered on the south by that of the Kalachuris of Chedi country. The Kalachuri known as the Haihayas, were an ancient race, The Kalachuri of Chedi are sometimes referred to as the kings of Dahala Mandala, the capital of which was Tripura, near Jabalpur now a village known as Tewar. The dynasty claimed its

decent from Kartaviryaaarjuna the hero of Mahabharata. However, the dynasty came to prominence only in the second half of the ninth century A.D. under Nakalla-I. He was a brilliant military general and was instrumental in driving back the Arab invaders of Sindh. He also defeated king Bhoja-I Pratihara and invaded North Konkan. He concluded a number of matrimonial alliances to strengthen his position. He himself married Chandela princesses and gave his daughter in marriage to the Rashtrakuta king Krishna II. He rendered assistance to his son in law in his struggle against the eastern Chalukyas and Pratiharas.

Nakalla-I was succeeded by his son Samkaragana who ruled about a decade. After him number of weaker rulers followed, till Gangeyadeva ascended the throne. Gangeyadeva ruled from 1015-1041 A.D. and waged several wars. He cooperated with the Paramara Bhoja and Rajendra Chola in their struggle against the Chalukya king Jaisimha, but suffered a defeat. He also failed to subdue the Bundelkhand rulers. However, he gained some success against the king of South Kosala and succeeded in advancing as far as Benaras. He is also said to have led a successful expedition against the ruler of Anga. After his victory against the Anga ruler he assumed the title of Vikramaditya.

Lakshmi, the son and successor of Gangeyadeva was probably the most notable ruler of the Chedi kingdom. He ruled from 1431-1472. He assumed a dominant ruler of northern India but inflicting defeat on the Chalukyas and the Paramaras. Even the Cholas, Pandyas, the Kuntalas and Kalingas felt his influence. However, towards the close of his reign Lakshmi-karna suffered a number of reverses at the hands of a combination of Paramaras and Chalukyas. He also suffered a defeat at the hands of the Chendela ruler Kirtivarman. In the face of these reverses Lakshmi-Karna abdicated the throne in favour of his son Yashakarna.

2.1.10 CONCLUSION

The rise of a new section called the Rajputs and the controversy about their origin have already been mentioned. With the breakup of Pratihara empire, a number of Rajput states came into existence in north India. The most important of these were the Gahadavalas of Kanauj, the Paramaras of Malwa, and the Chauhans of Ajmir. There were other smaller dynasties in different parts of the country, such as the Kalachuries in the area around modern Jabalpur, the Chandelas in Bundelkhand, the Chalukyas of Gujarat, and The Tomaras of Delhi etc.

SELF ASSESSMENT QUESTIONS

1. Discuss briefly about the important Rajput principalities of North India before the coming of Muslims.
2. Who were the Rajputs? Discuss the salient features of their society?
3. Give an account of the political history of the Paramaras.
4. Critically analyse the major factors responsible for the success of the Muhamadans over Rajputs.

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LESSON-2

UNIT-2

RAJPUT CULTURE

2.2.0 OBJECTIVE OF THE LESSON

The objective of the lesson is to examine the basic features of the Rajput Culture and civilization

STRUCTURE OF THE LESSON

2.2.1. INTRODUCTION

2.2.2. ADMINISTRATION

2.2.3. SOCIAL CONDITION

2.2.3.1. CASTE SYSTEM

2.2.3.2. WOMEN

2.2.4. RELIGIOUS CONDITIONS

2.2.5. ECONOMIC CONDITION

2.2.6. ART AND ARCHITECTURE

2.2.7. LITERATURE

2.2.8. CONCLUSION

2.2.1. INTRODUCTION

During the five centuries of the Rajput rule, India passed through many remarkable developments. The Rajputs commenced their rule with the bright legacy inherited from the Guptas and Harshavardhana. Harsha met his end in 650 A.D. His death sounded the death-knell of Indian political unity. Disruption and disintegration was again rampant in India. The period from 7th century A.D. witnessed the rise and growth of various Rajput clans in India. The significance of Rajputs does not consist merely in their political supremacy for centuries together. Rajputs stood as the defenders of Indian faith, patrons of Hindu culture and the protagonists of Hindu Traditions and customs.

2.2.2. ADMINISTRATION

The various Rajput states had almost identical political system. The power mainly rested with the king who was regarded as the all-powerful sovereign authority. No doubt the king was assisted by minister and other officials in the task of administration but the final authority rested with him. The king was regarded as the owner of all lands. This land was generally divided into a number of jagirs or estates which were placed under the care of various jagirdars. These jagirdars mostly belonged to the family of the chief and rendered necessary military service to the king in lieu of their jagirs. In addition to this some jagirdars were also required to make certain cash payments to the king. Thus the system of government during the Rajput period was essentially feudal in character. A notable feature of government at that time was existence of a class of bureaucrats. We get several references in the literature of the Rajput period about bureaucracy. The generic term used for the officials was kayastha.

The Rajput states were so divided as there was no central governing authority. The Rajput states were always at daggers drawn with one another. To wage war and fight had become their very nature. Thus Rajputs frittered away their strength and vitality in mutual dissensions and in self-aggrandizements and they could not unite themselves to resist the attacks of the yavanas. It seems as if the Rajputs were not efficient politicians. Lack of foresight became the cause of destruction of brave persons like Prithviraj and Jaichand.

The government was carried on in accordance with principles based on high ethical standards. The Rajput rulers were righteous and truthful and could never practice deceit. On account of their straightforwardness and truthfulness these Rajput rulers often fell prey to the treachery of the foreigners and suffered. The Rajput rulers paid great attention to the welfare of the people and permitted the people to manage their local affairs without interference. No wonder during the Rajput period the Panchayats continued to be important agencies of administration. They not only collected revenue on behalf of the state but also administered civil and criminal justice. Thus we find that the Rajput administration was essentially feudalistic in character with the final authority resting with the king.

2.2.3. SOCIAL CONDITION

2.2.3.1. CASTE SYSTEM

The Rajput society was based on caste-system. In addition to the four traditional castes Brahmans, Kshatriyas, Vaishya, and Sudras, they possess several other castes. The Brahmans were held in great esteem and were regarded as spiritual leaders. The Brahmans also assisted the rulers as councilors, even though their activities were mainly confined to

sturdy, teaching, performance of religious sacrifices, etc. The Brahmins were exempted from capital punishments. The Kshatriyas were also treated with great respect. Most of the Rajput rulers and soldiers hailed from the cast of Kshatriya. The Vaishyas looked after business. They also indulged in money-lending. The Sudras constituted the lowest cast and looked after agriculture. The artisans also belonged to this caste. It may be noted that the Sudras were treated as inferior. They usually lived outside the village or town and rendered all type of service to the members of others three castes.

The Rajput period caste system grew quite rigid. In addition a number of new sub-castes which thus appeared included Kanauj Brahmins, Gaur Brahmins, weavers, smiths, fishermen, oil-men, cow-herds, carpenters, etc. A new caste known as Kayastha also made its appearance during the Rajput period.

2.2.3.2. WOMEN

The Rajputs held women in great respect. They enjoyed enormous freedom and enjoyed the right to choose their own husbands. We come across several references of Svayamvara where the Rajputs women selected their own match. Generally the women married after attaining age of maturity. The women also took part in public life. They were also taught dancing and painting etc. Alberuni had recorded, "Women are all educated and took an active part in public life. Girls could read and write and understand Sanskrit. They learned to play, dance and paint portraits. Ubhayabharati, the wife of Mandanamisra was a scholar herself and acted as an arbiter in the dispute between her husband and Sankaracharya. Avantisundari, the wife of poet Rajasekhara was an exceptionally accomplished woman." Some of the women also acted as rulers. For example Akkadevi, sister of Vikramaditya (the Solanki king) acted as governor of four provinces and even took part in military expeditions. Suggandha and Didda of Kashmir administered extensive kingdoms of dowager queen. A high and noble ideal of womanhood was developed especially among Rajputs. Their women were loyal wives and affectionate mothers. Trained in the arts of war and administration, they were prepared to go to the battle field along with their husbands or take up the mantle of authority at home. For them personal honour was much more valuable than life.

Rajputs attached great importance to the chastity of women. The system of Pardah did not exist among the Rajputs. However, the system of Sati was in vogue among the Rajputs. We come across several references when women gladly burnt themselves alive on the funeral pyre of their husbands. The practice of Jauhar or mass suicide by women to escape defilement at the hands of foreign victors was also practiced. The frequent occurrence of the terrible rite of Jauhar in Rajputana is a proof positive of the courage and

self-respect of the Rajput women. The system of re-marriage was not favoured and even the young widows had to lead a life of misery. The practice of polygamy (a husband having more than one wife) was in vogue. The birth of daughter was not liked with favour because it was felt that the father of girl has to show himself as inferior to get a match for her. As a result sometimes the girl children were put to death at the time of the birth itself. In short the condition of women was fast deteriorating and they were becoming more and more dependent on males.

2.2.4. RELIGIOUS CONDITIONS

The beginning of the Rajput age coincided with a great religious and cultural resurgence, which may be said to be natural culmination of the Gupta age. Rajput rulers were very liberal in their approach. Though majority of the Rajput rulers were followers of Hinduism they made no effort to suppress the followers of other religions. The leaders of the religious movement were Kumarilabhatta and Sankaracharya, the builders of the fabric of modern Hinduism. Kumarilabhatta who hailed from the Deccan establishes the sanctity of the Vedas and the efficacy of Vedic sacrifices. Sankara who flourished nearly one century after him was a Brahmin of Kerala. He toured the country from Himalayas to the Cape, refuting the doctrines of Buddhism and Jainism. He composed commentaries on the Upanishads, the Bhagavadgita and Vedantasutras and expounded the doctrine of Advaita which is one of the greatest solutions of the problem of life. Sankara established five great monasteries, at Sringeri in Mysore, at Kanchi in Madras, at Dwaraka in Kathiawar, at Puri in Orissa and Badari in Himalayas for the dissemination of his teachings.

At the close of the period flourished Ramanuja and Nimbarka. The former expounded devotional twist to Hinduism. Nimbarka, who was an Andhra Brahmin, lived in Mathura and tried to reconcile monism and dualism in his theory of Bhedabheda.

The teachings and activities of these great prophets stirred religious enthusiasm in the people. Gradually the Puranas came the gospels of religion for them. Most of the Rajputs were Saivites but large number of gods as Vishnu, Aditya and Ganapati came to be worshipped. Magnificent temples were built to quarter these numerous gods and temple became a highly developed institution. Mathas or Monasteries sprang up and they spread spiritual and temporal knowledge among people. Such many sided religious activity and popularity reinvigorated Hinduism and enabled it to withstand the onslaught of Islam.

Though Buddhism and Jainism were decline during the Rajput period. They continued to practice by some people. The various gods worshipped goddesses like Siva, Sun, Kali and Durga. The Ramayana and Mahabharata were studied with great reverence

during the Rajput period. In addition Puranas were also looked with great reverence. A number of temples were built during the Rajput period in honour of various Hindu gods.. Rajputs celebrated the festivals of Diwali, Holi and Dusshera amidst great mirth and merriment. Saivism and Vaishnavism had greatly flourished

2.2.5. ECONOMIC CONDITION

During the Rajput period agriculture was the main stay of the people and no wonders the various Rajput rulers paid great attention to irrigation. They built large number of irrigation works reservoirs, Tanks, wells, canals, etc, to provide necessary irrigation. They provided special help during the times of the famine and drought. A part from agriculture trade also flourished during the Rajput period .A number of big cities flourished which were linked by well constructed roads. In general people were quite rich and prosperous. In fact, lured by stories of the riches and wealth of the people the Muslims invaders undertook invasions of India.

2.2.6. ART AND ARCHITECTURE

Art and Architecture also greatly flourished during the Rajput period. The Rajput rulers built large number of forts, temples and irrigation works which speak of the high quality of art and architecture of this period. It is true that most of the building s of this period lacks the originality of the ancient times and the artisans mainly relied on volume to give an expression of grandeur. The architectural monuments of this age lack the beauty of original art. The Rajput rulers also constructed massive fortresses. Some of the outstanding specimens of these fortresses are those at Chittorgarh, Ranthamabhor, Kumbhalagarh Mandu, Gwalior,Chanderi, Asirgarh, etc. The Rajput rulers also encouraged the construction of temples. A large number of temples were constructed during this period which has earned the admiration of the art critics.

Though most of these temples were destroyed by the Muslims, a few which have come down to us give an idea of the high quality of art of this age. The most outstanding temple of the Rajput period include the temples are of Khajuraho group. There are in all 30 temples at Khajuraho with each standing on a high and solid masonry terrace. Though these temples are not imposing edifices, they possess elegance. Proportion and grace which as earned the admiration of art critics. These temples also possess refined and elegant Sikharas. The exterior and interior of these temples contains fine sculptures. It may be observed that the Khajuraho a group of temples have been dedicated to the jain Tirthankaras and Hindu deities like Shiva and Vishnu. The other notable temples builds during the Rajput rule include the Kalika Mata temple at Chittorgarh Ekalinga temple near

Udaipur, Shivatemple at Nemavar and Udayaspur , Sas-bahu temple at Gwalior, Nilkantha temple at Sunak, Sun temple at Modhera near Patan, etc.

The Silpasastra broadly divide the temples of the period into the North Indian or Nagara and the South Indian or Dravida styles, according to the shape of the Sikara, and the geographical location. A beautiful variation of the Nagara style is found in Rajputana and Gujarat. The two Jain temples built by two merchant brothers Vastupala and Tejapala on the Mt. Abu are the best specimens of the Gujarat style. In Kashmir and Nepal also the local rulers built and endowed temples.

Painting also made considerable progress during the Rajput period. Outstanding paintings were carried out on the temples and caves. The paintings at Gwalior are outstanding examples of the high quality which this art had achieved in the seventh century. In these multicolored paintings the various objectives have been painted in glowing colours.

2.2.7. LITERATURE

The Rajput princes were highly educated and promoted the cause of learning. The university of Nalanda retained its world wide reputation as a centre of learning and received patronage even from the Sailendra King of the Far east. The kings of Bengal established the Universities of Vikramasila, Uddantapuri and Jagaddala and richly endowed them. The famous Paramara king Bhoja established a college in his capital city, Dhara. Sastraparishads existed in the country and reference to such a one is made by the Kashmirian poet Mankha in his Srikantacharita.

Rajput rulers also encouraged literary pursuits. Some of the Rajput rulers themselves were outstanding literary personalities. The Lohara king of Kashmir, Mahipala of Anhilvad, Lakshmanasena of Bengal and Raja Munja of Dhar was an outstanding poet. Likewise Raja Bhoja wrote several works on medicine, astronomy, agriculture, religion, architecture, etc. He also patronized important literary figures like Padmagupta, Dhanika, Halayadha, Dhananjaya and Amitagate.

Some useful books on drama, romance, law, politics, history science and medicine were written during this period. , Bhatti's Ravana vadha, Magha's Sisupalvadha, Shri Harsa the author of Naisadhacharita, Padmagupta the author of Navasasankacharita, Damoder Gupta, the author of Kaltanimata and Jaideva's Gitagovinda deserve special mention as leading poets of the age. Jaideva is the most remarkable lyrical poet of the age.

Among the prose writers of the period Dnadin, the author of Dashnmaracharita, Dhampal, the writer of Tilakamanjari and Yasastilak and Subandhar, the authors of Vasavadatta and Kadambari are the most famous.

Among the Drama, the most remarkable was Bhavabhuti, the author of *Malati madavam*, *Mahaviracharita* and *Uttar Ram Charita* have come down to us. He ranks next only Kalidasa and even excels him somewhat in the force and passion of style and superb mastery of diction. Other play writers were Rajasekhara who wrote *Karpur Manjari*, one of the best comedies in Indian literature.

Among the Historians Kalhana who wrote *Rajatarangini*, Bilhana, who wrote *Vikramanka charita* are worthy of mention. *Rajatarangini*, is the history of Kashmir upto 1140 A.D. and *Vikramanka Charita*, is the biography of Chalukya king Vikramaditya VI. Besides two more biographical sketches were written, *Prithviraj Vijay* by Jayank and *Kumarapalacharita* by Hema Chandra. Narrative literature was also enriched by such works as *Brihata Kathamanjari* by Kshemendra, *Katha Sarit Sagar* by Somadeva. The *Katha Sarit Sagara* is an encyclopedia of social life in the eleventh century. In the field of grammar Jayaditya wrote *Commentary on the Mahabhasya of Patanjali*, Saevavarman's grammar *Katanta* was also popular book. Commentaries were written on the *Kamasutras* of Vatsyayan but a new original book *Kokshastra* was written by Kokpandita.

Vernacular literature also made considerable progress during the Rajput period. In fact the foundations of the modern vernacular languages of India such as Hindi, Gujarati, Marathi and Bengali were laid down during this period. For the first time poetry was composed in vernacular language.

2.2.8. CONCLUSION

It is clear from the foregoing account that despite their internal bickering and rivalries, the Rajput rulers provided perfect peace and security to the people and checked the advance of the foreigners. On account of the efficient system of government evolved by them the country witnessed all round progress in the social, economic and cultural sphere. The Rajputs were very proud and haughty people who claimed certain prerogatives and privileges which they were ready to safeguard at any cost. They were very chivalrous people and observed principles of Chivalry even under adverse conditions. They did not hold faith in the Machiavellian principles and always fought in accordance with certain upright principles. They did not cause unnecessary suffering to their enemies or innocent people. They showed great regard to women and showed them utmost respect. They showed great regard to women and showed them utmost respect. They attached great importance to the honour and chastity of women. The Rajputs were faithful and showed full honour for their words or commitments.

Another notable feature of the Rajput character was that they were constantly involved in quarrels with their neighbours and resorted to regular raids in their territories. They often resorted towards on very flimsy grounds. For example, they fought a fierce war because a king picked up partridge, which he had shot, from the territory of his neighbor. Clannish feelings were very strong among the Rajputs and they were ready to make any sacrifice for the sake of their clan or chiefs. On account of these internal bickering the Rajputs could never cooperate against foreign invaders and suffered defeats at their hands separately. It has rightly been asserted that if the Rajputs had presented a joint front to the foreigners the Muslim invaders could not have defeated them and the history of India would have taken a different course.

SELF ASSESSMENT QUESTIONS

1. Discuss briefly about the important Rajput principalities of North India before the coming of Muslims.
2. Who were the Rajputs? Discuss the salient features of their society?
3. Give a short account of the social, economic and religious conditions during Rajput period.
4. Describe briefly the civilization and culture of the Rajputs.

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Dr. G. SOMASEKHARA

LESSON-3

UNIT-2

THE GHAZNAVIDS

2.3.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to study and understand the conditions of India on the eve of Ghazni invasion and also to study the courses and the results of the invasions.

STRUCTURE OF THE LESSON

2.3.1. INTRODUCTION

2.3.2. MAHMUD OF GHAZNI

2.3.3. THE CAUSES OF THE INVASION OF MAHMUD

2.3.4. THE CONDITION OF INDIA AT THE TIME OF THE INVASIONS OF MAHMUD

2.3.5. CONDITION OF NORTH INDIA

2.3.5.1. MULTAN AND SINDH

2.3.5.2. KASHMIR

2.3.5.3. KANAUJ

2.3.5.4. CHANDELA KINGDOM

2.3.5.5. BENGAL

2.3.5.6. MALWA

2.3.5.7. OTHER KINGDOMS

2.3.5.8. SOCIAL CONDITIONS

2.3.5.9. RELIGIOUS CONDITIONS

2.3.5.10. ECONOMIC CONDITIONS

2.3.6. INDIAN EXPEDITIONS

2.3.7. RESULTS OF THE RAIDS

2.3.8. IMPACT OF MAHMMUD'S INVASION

2.3.9. ESTIMATE OF MAHMMUD GHAZNI

2.3.10. CONCLUSION

2.3.1. INTRODUCTION

The progress of Islam was revived in the 10th and 11th centuries by the Turks whose rise and expansions a “master movement” in the history of that gospel. The Turks had embraced Islam with great fervor and absorbed the culture of their Arab masters as the

Abbasid Caliphs declined; the Turks rose in power and gradually became the masters of the Empire from Egypt to Samarkand.

The Yamini dynasty generally known as Ghaznavi dynasty claimed its origin from the family of Persian rulers. During the course of Arab invasion, the family fled to Turkistan and became one with the Turks. Alaptajin, a Turk in high office under the Samanids of Persia, established for himself an independent principality at Ghazni in Afghanistan in 962 A.D. His Successor Sabuktajin was the son in law of Alaptajin. Sabuktajin was a brave and ambitious chief. In spite of his constant preoccupations in Central Asia, he found time to raid the frontier of India, Jaipala, the Raja of Punjab, made efforts to check the advance of Sabuktajin, but he was defeated.

Sabuktajin died in 997 A.D. He nominated his younger son Ismail as his successor before his death. But when Ismail ascended the throne, he was challenged by his elder brother Mahmud who succeeded in capturing the throne of Ghazni just after seven months in 998 A.D. Mahmud justified his accession, became a powerful ruler, repeatedly attacked India and paved the way of the conquest of India by the Turks.

2.3.2. MAHMUD OF GHAZNI

Before making a study of the various invasions of Mahmud Ghazni, it shall be desirable to know about his early career. Mahmud was born on 1 November 971 A.D. He had received fairly good education and had participated in many battles during the reign of his father. At his accession, his kingdom comprised Afghanistan and Khurasan or Eastern Punjab and Mahmud added Sistan to it in 999 A.D. The Caliph recognized Mahmud's sovereignty and gave him titles Yamin-ud-daula and Amin-ul-Mullah on that solemn occasion. Mahmud took the sacred vow to wage Jihad on the infidels and lead annual expeditions into India.

2.3.3. THE CAUSES OF THE INVASION OF MAHMUD

Mahmud was an able and ambitious general who never lost a battle during forty years of incessant warfare. Mahmud's sole aim was to establish a Turko-Persian Empire and India did not figure in his dreams. His Indian expeditions were purely intended to raise his prestige and provide him with the means to achieve his Central Asiatic ambition. No doubt he destroyed temples and broke idols in India. But it is argued that Hindu temples became the target of Mahmud's attacks because they were replete with enormous wealth and their destruction was a necessary part of the strategy of conquest as they served the Hindu as fortified castles.

According to contemporary writers like Utbi the author of famous Tarikh-i-Yamini Mahmud undertook invasions of India with a view to crush idolatry and spread Islam. He was

specially directed by Khalifa Qadir Billah to spread Islam in Hindustan. The destruction of great temples of Nagakot, Somnath etc. and forcible conversion of the people to Islam are cited instances in support of this view.

Some of the historians hold that Mahmud undertook repeated invasions of India with a view to satisfy his ambitions of conquest. However, this view is difficult to sustain because though Mahmud conducted seventeen successful invasions against India he never made a bid annex its territories or establish a permanent empire in India. The only territories which he annexed was that of Punjab. On the basis of the above analysis it can be conclude that real motives which underlay Mahmud"s invasions against India were economic-cum-religious, and he was certainly never motivated by the idea of establishing a permanent empire.

2.3.4. THE CONDITION OF INDIA AT THE TIME OF THE INVASIONS OF MAHMUD

On the eve of Mahmud Ghazni invasion India was divided into a large number of states and principalities with no central power which could keep these states united. In other words, the condition of India on the eve of Mahmud"s invasions was almost identical to the one existing at the time of the Arab Invasion in the eighth century with the only difference those now two Muslim kingdoms of Multan and Sindh had also come into existence. No doubt some of the Indian states were quite extensive and powerful, but they were rendered weak because of their internal conflicts.

2.3.5. CONDITION OF NORTH INDIA

The kingdom of Hindushahi located in North-west India extended over territories from Sirhind to Lamgham and Kashmir to Multan. Once even Kabul formed a part of this empire but by the 11th century its territory had been greatly reduced. At the time of Mahmud Gazni"s invasion the kingdom was being ruled by Jaipal, who had already suffered defeat at the hands of the Turks twice.

2.3.5.1. MULTAN AND SINDH

The kingdom of Multan and Sindh which were conquered by the Arabs in the 8th century asserted their independence of Caliph in 871 A.D., and had enjoyed complete independence since then. At the time of Mahmud"s invasion, Multan was being ruled by Fateh Daud of Karmathians dynasty. Sindh was being governed by the Arabs and was practically an independent state.

2.3.5.2. KASHMIR

The kingdom of Kashmir was being ruled by the Utpala dynasty, which had greatly extended its boundaries during the times of its famous ruler Shankarvarman. After the death

of Shankarvarman the Utpala dynasty began to decline and the Brahmans of the valley put up Yashaskara on the throne in 939. He was followed by Parvagupta and Kshemagupta. Kshemagupta was weak ruler and the actual power was exercised by his queen Dida. She was at the helm of affairs when Mahmud Gazni attacked India.

2.3.5.3. KANAUJ

The kingdom of Kanauj had been one of the strongest kingdoms of northern India since the times of Harsha Vardhana. However, in course of time the kingdom was greatly weakened on account of constant struggle with the neighbouring states in the north and south. This encouraged its feudatories like Chandelas of Bundelkhand, the Chalukyas of Gujarat and Paramaras of Malwa to assert their independence. At the time of Mahmud's invasion the kingdom of Kanauj was being ruled by Rajyapala, a feeble monarch.

2.3.5.4. CHANDELA KINGDOM

The Chandela kingdom in Bundelkhan was established in the 9th century. Taking advantage of the weakness of Pratihara Empire, the Chandela king Yashovarman repudiated his alliance to the Gurjara Pratihara. He also conquered certain territories in Northern India and carved out a powerful kingdom with Kalinjar as its capital. His son Dhanga further extended his empire. It was during his reign that Muhammad Ghazni attacked and overran Punjab.

2.3.5.5. BENGAL

The kingdom of Bengal was being ruled by the Pala dynasty. The kingdom flourished under rulers like Gopala, Dharmapala and Devapala etc., and began to decline in the second half of the ninth century. The successes of Devapala were however weak rulers and the kingdom began decline. In the first quarter of the 11th century the kingdom was being ruled by Mahipala I, who restored the fortunes of the dynasty to some extent. As Bengal was far removed from the sphere of Mahmud's activities it remained immune from these invasions.

2.3.5.6. MALWA

The kingdom of Malwa was under Paramara dynasty. Munja was the powerful ruler of this dynasty after Siyaka and ruled from 973-95 A.D. He was succeeded by his brother Sindhuraja who was also a great warrior and patron of scholars. After his death his son Bhoja succeeded to throne. Thus at the time of Mahmud Ghazni's invasion Malwa was being ruled by Bhoja.

2.3.5.7. OTHER KINGDOMS

In addition to the above kingdoms there were other small kingdoms in which were not quite strong and hence could not offer any effective resistance to Mahmud Ghazni. These

included the Kalachuries of Chedi who were ruled by Kaklla, the Chauhans of Sambhar, the Guhils of Chittor, and The Chalukyas of Gujarat etc.

2.3.5.8. SOCIAL CONDITIONS

India was not only divided politically, but also socially. The Hindu society was divided into number of castes and sub-castes which created sharp difference between various sections rendered the society weak. At that time apart from the traditional castes there existed castes like Anyaja, the hunters, the weavers, the fishermen, the shoe-makers etc. The members of the lower castes were virtually treated as beasts and were not permitted to study the religious texts. The position of women was also quite miserable. They were treated merely as objects of pleasure and enjoyment by men. The prevalence of social evils like child marriage, polygamy among males, practice of sati, and restriction on widow remarriage etc. further rendered the position of women inferior.

2.3.5.9. RELIGIOUS CONDITIONS

In the religious sphere also perceptible degeneration had taken place and numerous evils found their way into the religion. The Hindu temples and Buddhist monasteries had become centres of corruption. The practice of keeping a large number of unmarried girls as devadasis, dedicated to the service of the deity gave rise to corruption and temple prostitution. In the field of education also there was lot of degeneration and corruption. There was tremendous growth in tantric literature around this time which adversely affected the morals of the people.

2.3.5.10. ECONOMIC CONDITIONS

The country was thriving in agriculture, industry and trade which resulted in the production of great wealth. Unfortunately this wealth was concentrated in the hands of the upper classes and temples, and the lot of the ordinary village folk was quite bad. However, even the common people did not suffer on account of want. It was the prosperity and the accumulated wealth of the country which tempted Mahmud of Ghazni to make repeated invasions on India.

2.3.6. INDIAN EXPEDITIONS

The first raid of Mahmud in 1000 A.D. was a minor affair resulting in the capture of some frontier forts. The next year (1001, November) he met and “captured Jaipala at Peshwar and released him on the payment of a heavy ransom. This was followed by the capture of Und. Unable to bear the humiliation, Jaipala abdicated in favour of his son Anandapala and ended his life on a pyre. In 1003 Mahmud crossed the Indus for the first time and occupied Bhera from her king Bija Rai. A vast booty including 280 elephants fell into the victor’s hands.

Mahmud's next important attack was against Multan. At the request of its Karmathian ruler Fateh Daud, Ananadapala made an unsuccessful attempt to obstruct the passage of Mahmud. In 1006, Multan was conquered and was placed in the charge of Sukhapala, one of the grandsons of Jaipala. But he had been captured and converted and was known as Nawasa Shah. On the departure of Mahmud, Sukhapala apostatized and withheld tribute to him. Mahmud marched against him, defeated and imprisoned him for life as a penalty for disloyalty.

The sixth expedition (1008 A.D.) was intended to punish Anandapala, for having assisted Daud. Anandapala organized a confederacy of Ujjain, Gwalior, Kalinjir, Kanauj, Delhi and Ajmir and marched to the Punjab to meet the invader but was defeated. Mahmud followed up this victory by plundering the temple of Nagarkot, known as the Fort of Bhimmma. The booty according to Ferishta consisted of 700,000 gold „dinars“ 700 maunds of gold and silver vessels, 200 „maunds“ of various jewels”.

In 1009 Mahmud captured Narayanapur, a great commercial centre in Alwar District. This was followed by the destruction of the kingdom of Multan in 1010 and the assassination of hundreds of Karmathians. In 1304 Mahmud attacked Nandanah the capital of Trilochanapala, the son and successor of Anandapala. Trilochanapala took shelter in Kashmir and secured her king's assistance. But the allies were defeated by Mahmud who advanced towards Kashmir.

In the year 1014 itself Mahmud attacked, Thaneshwar held in great veneration by the Hindus for the temple of Chakraswami. The Hindus fought desperately but were overpowered. The fort was captured by Mahmud. Next, Mathura was captured without any difficulty and the temples were leveled to the ground. The invaders got a huge treasure, buried under the idols. From Mathura, Mahmud marched against Kanauj, ruled by Rajyapala, the last for the Pratihara dynasty. On the approach of the Muslims, Rajyapala fled away and the undefended city was captured and plundered by the invaders.

Mahmud again invaded India in 1019 to punish the Chandella prince Vidyadhara, who had killed Rajyapala for having submitted to the Muslims. On the way, he defeated Trilochanapala who was in alliance with Vidyadhara. Mahmud revenged the Chandella territory and returned with a large booty; in 1022 he reduced Gwalior and advanced upon Kalinjar. Having failed to capture Kalinjir, Mahmud made peace with the Chandella king and went back.

The most famous of Mahmud's expeditions was against Somnath in Kathiawar. Somnath was one of the richest and most celebrated shrines of India. Its endowments consisted of ten thousand villages. The temple servants consisted of thousand Brahmins, five hundred dancing girls and two hundred musicians, Mahmud reached Somnath in 1025

A.D. and there followed a dreadful slaughter in which about 50,000 Hindus were slain, Mahmud entered the shrine and seized all its fabulous wealth. The linga (phallus) was broken and its pieces were sent to Mecca, Medina and Ghazni. Mahmud returned laden with untold riches.

Mahmud's last expedition was undertaken against the Jats of Sindh (1026-27A.D.) who had harassed his army on its return journey from Somnath. The Jats were defeated and many of them were put to death. With this his career of conquests in India came to an end and he died on 1030 A.D.

2.3.7. RESULTS OF THE RAIDS

The Punjab, or a large part of it, was annexed to the Ghazni Sultanate. That annexation constitutes the sole claim Mahmud to be counted as Indian sovereign. While Muslim historians regard him as one of the glories of Islam, a less partial judgment finds in his proceedings little deserving of admiration. His ruling passion seems to have been avarice. He spent large sums in beautifying his capital and in endowing Muslim institutions in it. Like several Asian conquerors he had a taste for Persian literature, and gained a reputation as a patron of poets and theologians. Firdausi, the author of the immense Persian epic, the Shahnama, considering him to have been treated with insufficient generosity, composed a bitter satire upon the Sultan which is extant. Such matters, which occupy a prominent place in the writings of Elphinstone and other authors, really have no relevance to the history of India and need not be noticed further. So far as India was concerned Mahmud was simply a bandit operating on a large scale, which was too strong for the Hindu Rajas, and was in consequence able to inflict much irreparable damage. He did not attempt to affect any permanent conquest except in the Panjab, and his raids had no lasting results in the interior beyond the destruction of life, property, and priceless monuments.

2.3.8. IMPACT OF MAHMMUD'S INVASION

The repeated invasions by Mahmud against India left a deep impact on the course of Indian history, even though it did not lead to establishment of permanent Muslim rule in India. In the first place, he carried the banner of Islam into the heart of India and treated a path in which so many followed him. Secondly, Mahmud successfully led almost seventeen invasions against India and never faced any defeat. He thus exposed the weakness of the Rajputs and the defects of their social, political and military system. Thirdly, Mahmud through his repeated invasions contributed to the disunity of the country by further widening dissensions amongst the Indian rulers.

Fourthly, Mahmud deprived India of a considerable amount of wealth which he took with him to Ghazni in the shape of booty after every invasion. This deprived India of the

riches which she had preserved for centuries and greatly contributed to the economic prosperity of Ghazni. Fifthly, Mahmud gave a serious blow to the progress of fine arts. He not only destroyed great temples of Mathura, Brindaban, Nagarkot, Somanath etc. which were considered as outstanding specimens of architecture and sculpture, but also forced the Hindu to neglect art and literature by compelling them to devote their resources to military and warfare. Sixthly, Mahmud conquered and annexed Punjab and certain portions of Sindh and Multan to his empire. These territories continued to be ruled by his successes for over a century and half till they were conquered by Mohamad Ghori. Finally, Mahmud paved the way for the founding of the Muslim Empire in India. Through his constant raids from the north-western regions he not only exposed the weakness of India, but also showed the way to the later Muslim leaders to invade India and establish Muslim empire.

2.3.9. ESTIMATE OF MAHMMUD GHAZNI

Mahmud was one of the greatest Muslim kings of Asia. He carved out by his own efforts an extensive empire which extended from Iraq and the Caspian Sea in the west to river Ganges in the East. Lanepole describes him as a "Great soldier and a man of infinite courage and indefatigable energy of mind and body". Mahmud was also a just upright ruler. We get sufficient testimony from the contemporary writers that his government was well-organised and well conducted, even though they do not provide us exact information about the nature of his administration. Mahmud was a great lover of justice and was always ready to protect the life and property of his subjects. He was not only a great general and a just ruler, but also a patron of letters. A number of artists and scholars adored his court. Some of the prominent literary figures which thrived at that time include the versatile Al Beruni, the historian Utbi, Philosopher Farabi, Firadausi the author of famous Shahnama, and numerous poets. Mahmud also founded a university at Ghazni where a library and museum were provided. He also engaged professors and scholars and developed Ghazni as a cultural centre.

Mahmud also contributed to the promotion of architecture and built a number of buildings. One of the most outstanding architectural creations of Mahmud was the Celestial Bride, a great mosque surrounded by 3000 quarters of students and teachers. Another notable monument constructed by Mahmud was Bandi-Sultan museum and library. Mahmud was a deeply religious person and had unflinching faith in the practice of Islam. He offered regular prayers as prescribed by Islam. He paid zakat and distributed alms to the poor. He was an orthodox Muslim and naturally insisted on his subjects to observe the religious rites. He was intolerant of the Hindus as well as Shias.

He undertook too many expeditions to the distant and inhospitable lands for the sake of money. He perpetrated cruelties on the innocent people of India to collect maximum booty.

Despite the possession of the various qualities, Mahmud was not a constructive genius or a far-sighted statesman. He never made a bid to consolidate his conquests.

2.3.10. CONCLUSION

Mahmud made 17 rapacious raids between 1001 and 1027 and plundered the temple towns of Mathura, Thaneshwar and Kanauj. His most famous campaign was when he led to Saurashtra. Here, he defeated the Solanki ruler Bhimadeva (1026) and sacked the shrine of Somnath, often projected as one of the richest temples of the time. Although, the Ghaznavids continued to make plundering raids into the Gangetic valley and Rajputana, they were no longer in a position to pose a serious military danger to India. Simultaneously, a number of new states arose in North India, which could counter the Ghaznavid raids.

SELF ASSESSMENT QUESTIONS

1. Discuss the causes for the invasions of Mahmud of Ghazni and the conditions of India at the time of the invasions.
2. Describe briefly the invasions of Mahmud Ghazni on India and their impact

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Dr. G. SOMASEKHARA

LESSON –I

UNIT 3

MUHAMMAD GHORI

3.1.0 OBJECTIVE OF THE LESSON

To know how Ghori Muhammad invaded India and how he initiated the establishment of Delhi Sultanate.

STRCTURE OF THE LESSON

3.1.1. INTRODUCTION

3.1.2. THE CAUSES OF THE INVASIONS OF MUHAMMAD ON INDIA

3.1.3. INDIA AT THE TIME OF THE INVASIONS OF MUHAMMAD OF GHUR

3.1.3.1. PUNJAB, SINDH AND MULTAN

3.1.3.2. DELHI AND AJMER

3.1.3.3. KANAUJ

3.1.3.4. ANHILWARA

3.1.3.5. BUNDELKHAND

3.1.3.6. MALWA

3.1.3.7. BENGAL

3.1.4. CONQUESTS OF MUHAMMAD GHORI

3.1.5. CONFLICT WITH PRITHVI RAJ CHAUHAN

3.1.6. An Estimate of Muhammad of Ghur

3.1.7. CONCLUSION

3.1.1. INTRODUCTION

After the fall of the Ghazanvides, the power was captured by the Ghaurs in fact Ghaur was an independent empire till the beginning of the 11th century when its ruler was forced to accept the suzerainty of Mahmud of Gazani. With the decline in the power of the Gazani Empire, the Ghaurs began to assert their Independence. Under Saif-ud-din Suri the Ghaurs invaded Ghazni and defeated its ruler Bahram. However, after sometime Bahram recaptured power and put Saif-ud-din to death. Ala-ud-din Hussain, the younger brother of Saif-ud-din took revenge for the murder of his brother by devastating and burning the city of

Ghazni. He greatly extended his empire by conquering territories like Bamain, Turkistan, Jerun, Bast and Gharjistan etc. He also conquered the city of Herat.

However, towards the close of his reign he lost territories like Bulh, Turkistan and Heart. After his death in 1161 A.D., Ala-ud-din Hussain was succeeded by his son Saif-ud-din, and the latter was followed by his cousin Ghiyas-ud-din sent his brother Shahab-ud-din alias Muiz-ud-din Muhammad to conquer Ghazni which, at that time, was in the hands of Ghizz-Turks. Muhammad conquered Ghazni in 1173 A.D. This was the very Muhammad who attacked India in the 12th century and succeeded in establishing his empire in India. The latter is famous in history as Muhammad of Ghur. He emulated Mahmud of Ghazni and led several, expeditions into India. But unlike Mahmud he laid the foundations of Islamic rule in India.

3.1.2. THE CAUSES OF THE INVASIONS OF MUHAMMAD ON INDIA

Muhammad Ghori was an ambitious ruler and naturally wanted to extend his empire and gain glory. India offered a convenient ground for such a venture. An account of traditional rivalry with the Ghazni he could not reconcile with the presence of Ghaznavide Punjab especially after he had captured Ghazni. He therefore wanted to capture Punjab completely crush the Ghazni power and to ensure security of his empire from the east. After being checked by the Khwarizm rulers in the north-west, the Ghauris found in expands towards India as a natural outlet to their ambitions to extend their power. The desire to acquire Indian wealth and extend the sway of Islam also weighed with him in undertaking invasions against India. Muhammad Ghori was not motivated like Ghazni by the considerations of merely looting India but wanted to establish a Muslim empire.

3.1.3. INDIA AT THE TIME OF THE INVASIONS OF MUHAMMAD OF GHUR

The political condition of India on the eve of Muhammad's invasion was almost identical to the one prevailing at the time of the invasions of the Arabs or Muhammad Ghazni with only exception that certain changes had taken place in the ruling dynasties and territories of their kingdoms.

3.1.3.1. PUNJAB, SINDH AND MULTAN

Punjab had been part of Ghaznavide Empire. At the time of Muhammad's invasion it was being ruled by Khusrav Shah and its boundary extended to Peshawar in the north-west and Jammu in the North-south. Khusrav Shah was a pleasure seeking ruler. The kingdom constantly lived under the threat of attacks from the Rajputs. The province of Multan and Sind which had been conquered by Mahmud had asserted their independence after his death. At

the time of the invasion of Muhammad Ghori these was under Karmithian dynasty, Sind was being ruled by a local tribe known as Sumras.

3.1.3.2. DELHI AND AJMER

At the time of Muhammad Ghori's invasion the kingdom of Delhi and Ajmer, was ruled by Prithviraj Chauhan, a great warrior who had won reputation for his chivalry and heroic deeds.

3.1.3.3. KANAUJ

The kingdom of Kanau, which had been one of the leading kingdoms of India for a long time, was being ruled by Jai Chand at the time of Muhammad Ghori's invasion. The territory of Kanauj kingdom included Kashi, Allahabad, Kanauj and modern Oudh.

3.1.3.4. ANHILWARA

The kingdom of Chalukyas of Annhilwara, which flourished under Jai Singh Siddharaja began to decline thereafter as a result of conflict with the ruler of Ajmer and was transformed into a second rate power on the eve of Muhammad Ghori's invasion. The authority of the Chalukyas extended only over Gujarat and Kathaiwar and was being ruled by Mool Raj II.

3.1.3.5. BUNDELKHAND

Bundelkhand which once formed a part of Kanauj emerged as an independent kingdom under the Chandelas in the tenth century A.D. The kingdom greatly expanded under Madan Verma who defeated the Paramaras of Malwa, Kalachuris of Tripuri etc .At the time of Muhammad Ghori's invasion the territory of the kingdom of Bundelkhand extended over Mahoba, Khajuraho, Kalinjar, Ajaigarh and Jhansi.

3.1.3.6. MALWA

The Paramaras kingdom of Malwa which was one of the strongest kingdoms of India in the eleventh century had greatly declined by the time of Muhammad Ghori's invasion. It was being ruled by an insignificant prince who was virtually a vassal of the Chalukyas of Gujarat.

3.1.3.7. BENGAL

The pala kingdom which one extended over Bengal and Bihar had undergone great decay. Though for a short while Ramapala revived its glories and won victories against Utkal, Kalinga and Kamarupa in the 12th century, but after him it again relapsed into insignificance. At the time of Muhammad invasion the Pala kingdom was confined only to north Bengal.

3.1.4. CONQUESTS OF MUHAMMAD GHORI

Muhammad had the aim of bringing all the Muslim provinces of India under his control and led several expeditions against her. In 1175 A.D. he took Multan from the Karmathian heretics and marched against the strong fortress of Uch. The account of Ferishta that the fortress was delivered into the hands of Muhammad by a mean act of treachery undertaken by the queen of its Bhatti Raja seems to be unreliable. Then Muhammad invaded Lower Sindh and compelled its Sumra ruler to acknowledge his suzerainty. In 1178 he led an expedition against Gujarat but was repulsed by its Solanki king Mularaja II. In 1179 he captured Peshawar from the Ghaznavid ruler of the Punjab. When he attacked Lahore (1181), Khusru Malik the last of the Ghaznavids, sent him costly presents and his own son as a hostage. In 1181 Muhammad, in response to the request of Chakradeva of Jammu occupied Sialkot. Khusru Malik and his allies, the Khokkars were also defeated by him. Finally in 1186, Muhammad captured Khusru and occupied the Punjab. Later Khusru and his son were put to death. Thus end the line of Mahmud of Ghazni. Annexation of the Punjab carried Muhammad's frontier to the Sutlej and opened the way for further conquests in India.

3.1.5. CONFLICT WITH PRITHVI RAJ CHAUHAN

After capturing Lahore through a Stratagem, Muhammad Ghori proceeded to capture Bhatinda. As Prithviraj Chauhan, the ruler of Ajmer and Delhi was not prepared for the attack; the garrison was taken by surprise and surrendered. When Prithviraj learnt of it, he marched at the head of a large force towards Bhatinda. Muhammad Ghori also advanced to force the enemy and the two forces faced each other at the battle of Tarain, a village near Thaneswar, in 1191 A.D. In this battle Prithviraj inflicted a defeat on Muhammad Ghori and the latter was even injured. Muhammad was carried off the field by one of his Khilji followers.

Muhammad Ghori could not forget the humiliating defeat at the hands of Prithviraj Chauhan and therefore started making preparations for the next expedition to avenge his defeat. He raised an army of one lakh twenty thousand soldiers and marched towards Thaneswar in 1192. Alarmed by this, Prithviraj made an appeal to fellow Rajput princes who responded enthusiastically and joined him. It is said that as many as 150 Rajput princes (with the exception of Jai Chand of Kanauj) lent help to Prithviraj. A terrible battle was fought again near Tarain. Muhammad carried death and destruction throughout the Hindu camp. The Rajputs sustained a disastrous defeat. Prithviraj fled from the battle field but was captured at Sirsuti and killed. According to Chand Bardai, Prithviraj was taken to Ghazni and was put to death after he slew Muhammad Ghori himself. Ajmer, Hansi and Sirsuti were

annexed and ruthless destruction of temples and idols followed. Muhammad handed over Ajmir to a natural son of Prithviraj on the condition of annual payment of tribute, and appointed Qutb-ud-din-Aibak, one of his own slaves as the Viceroy of India. Muhammad returned to Ghazni.

Dr. Smith correctly observes, "The second battle of Tarain in 1192 may be regarded as the decisive contest which ensured the ultimate success of the Muhammadan attack on Hindustan. All the numerous subsequent victories were merely consequences of the overwhelming defeat of Hindu League on the historical plain to the North of Delhi". It was an irreparable blow to the Rajput power; the morale of the ruling princes and the people completely broke down, and the entire country was seized with panic. This state of things made it easier for the Muslims to establish a firm footing in the heart of Hindustan.

Aibak consolidated the conquests of Muhammad and conquered more territories. He conquered Bulandshar from Dor Rajputs. The Dor chief Chandrasena put up a very brave resistance, but Aibak won over one of his relatives Ajaipala and succeeded in defeating Chandrasena. After capturing Bulandshar, Aibak captured Meerut. This was followed by the capture of Delhi from the Tomar ruler, on the pretext that he was harboring hostile designs against the Turkish army of occupation. Thus Aibak succeeded in establishing Muslim rule in Panjab, Delhi, Ajmir, Bulandshar, Meerut etc. and made Delhi the capital of his kingdom.

In 1194 Muhammad Ghori organized another expedition and marched against Jai Chand the ruler of Kanauj and Benaras. The two forces met at Chandwar between Kanauj and Dtawah. Jai Chand launched the offensive with such a vigour that Muhammad was perplexed and was about to fall back when Jai Chan was struck by a fatal arrow and killed. The Muslims advanced towards Benaras and captured it. It is said that Muhammad destroyed about 1000 temples in Benaras and collected huge booty which was carried to Ghazni on 1400 camels. Muhammad had to encounter tough resistance before it finally fell in 1198 A.D.

In the absence of Muhammad Ghori the fresh conquests were consolidated by his governor Qutb-ud-din Aibak. He also successfully suppressed the revolts which took place in Ajmer and Aligarh and foiled the attempts by the Indian rulers to drive out the Turks. Aibak had particularly to face formidable difficulties in suppressing the revolt of Jariraj of Ajmer. After crushing the revolt he placed the province under the control of a Turkish Governor.

In 1195 Muhammad undertook another expedition to round off the conquest of Northern India. He annexed the small principality of Bnyana and occupied the strong fortress of Gwalior from its Pratihara Chief.

Aibak had no peaceful time in India. In 1185-86 the Mehr tribes of Ajmer and the Solankis of Gujarat combined to expel the Turks from India. However, Aibak got reinforcements from Ghazni and put them down and recovered Ajmer. In order to punish the Solankis, Aibak invaded Gujarat in 1196, sacked Anhilvad and ravaged the country. This invasion led to no permanent results as the Solankis recovered their kingdom. During the next three or four years, he undertook some expeditions in Rajputana. In 1197 he occupied Kanauj and Chandwar. In 1198 he attacked the Chandella kingdom of Bundelkhand.

Muhammad Ghori succeeded his brother Ghiyas-ud-din on the throne of Ghur in 1202 A.D. But he found the throne not a bed of roses. In the battle at Andkhui (1205) Muhammad sustained a heavy defeat at the hands of Khvrazamians. This defeat shattered his reputation and gave signal to the Indians to rise against him. Especially, the Khokhar tribes rose in rebellion, attacked Multan and Lahore and closed the road between the latter and Ghazni. Aibak was unable to cope up with the situation. Muhammad marched into India and suppressed the rebellion with unspeakable cruelty. After setting the affairs of Lahore, Muhammad proceeded to Ghazni. But on the way he was stabbed to death in his tent on March 15, 1206 A.D.

3.1.6. An Estimate of Muhammad of Ghur

Muhammad Ghori was one of the most remarkable figures in Medieval Asian History. With the limited resources of a petty state, he succeeded in establishing a large empire, extending from Afghanistan to Bengal. But, compared with Muhammad Ghazni, the name of Muhammad Ghori has remained obscure. Both of them were enterprising soldiers and invaded India a number of times. Both of them were responsible for lot of death and destruction in India. They were equally Zealous Muslims and tried to destroy idolatry and propagate Islam. Despite this resemblance the two differed in respect of their achievements.

3.1.7. CONCLUSION

The foundation of the Muslim rule in India was laid by Muhammad Ghori towards close of the 12th century A.D. The first attempt to conquer India was made by the Arabs under Muhammad-bin-Qasim in the eighth century. Muhammad-bin Qasim launched an attack against India between 711 and 713 A.D. and succeeded in establishing control over Sindh and Multan. But there is no long standing impact on India. Thereafter attempts were made by Mahmud Ghazni between 1000 to 1027 to subjugate Punjab. They did attain some success in their mission but never thought of establishing a permanent rule in the country. The credit goes to Muhammad Ghori who laid the foundation of the Muslim rule in India.

SELF ASSESSMENT QUESTIONS

1. Trace the circumstances leading to the establishment of Muslim rule in India.
2. Examine critically the character of Mahmud Ghori and show how far he was responsible for the establishment of Delhi Sultanate.

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Dr. G. SOMASEKHARA

LESSON-2

UNIT-3

CAUSES FOR THE DEFEAT OF INDIANS

3.2.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to know the causes and consequences for the defeat of Rajputs by Mohamadans.

STRUCTURE OF THE LESSON

3.2.1. INTRODUCTION

3.2.2. CAUSES OF THE DEFEAT OF INDIANS BY MUSLIMS

3.2.2.1. LACK OF UNITY

3.2.2.2. SOCIAL CAUSES

3.2.2.3. RELIGIOUS CAUSES

3.2.2.4. MILITARY CAUSES

3.2.2.5. LACK OF FORESIGHT

3.2.2.6. GEOGRAPHICAL IMPEDIMENTS

3.2.2.7. MORAL DEGENERATION

3.2.2.8. ABSENCE OF NATIONAL LEADERSHIP

3.2.3. EFFECTS OF TURKISH CONQUEST

3.2.4. CONCLUSION

3.2.1. INTRODUCTION

In Northern India Rajputas were all powerful from 650 to 1200 A.D. But they did not establish one consolidated and sovereign Empire. Therefore, they had to face a crushing defeat at the hands of the Muslims

The Indians checked the rising power of Islam successfully for nearly three hundred years on its north-west frontier of Afghanistan. The Arab invasion had remained limited to Sindh and Multan while the conquest of Afghanistan and Punjab was not easy for the Turks.

The Indians of those days deserve respect for this achievement that they could fight out and resist for a long duration the power of Islam which had overwhelmed a large part of Asia, Africa and Europe by its might. But once their defense in the northwest was broken the Indians failed bitterly against Turks.

The defeat of the Indians against Mahmud of Ghazni in the eleventh century A.D. and against Muhammad of Ghur in the twelfth century A.D was shameful and surprising. Of course, the Indians continued to resist and tried to defend their culture against the onslaughts of the invading and firmly entrenched Islam in India but their defeat against the Turks evokes curiosity. Many Indians or we say the Rajput kingdoms that resources, could put up large armies in battles against enemies, did not lack strength as well as is clear from the defeat of Muhammad in the battle of Anhilwara and the first battle of Tarain and the Rajput soldiers neither lacked courage and chivalry as compared to the Turks. Yet, the Rajputs were defeated.

3.2.2. CAUSES OF THE DEFEAT OF INDIANS BY MUSLIMS

3.2.2.1. LACK OF UNITY

In the first place defeat of the Indians was largely due to lack of political unity, the basic element of sovereign state. Though they were able military generals they could not defend themselves against the invaders, simply because they had personal enmities and rivalries. The country was divided into number of small states who were not willing to co-operate with each other. As a result each prince had to fight the Muslims single handed .The states of India failed to put up a united front even at the most crucial time against their enemy. The worst was that they invited foreign invaders and extended all help and co-operation to them to crush the other states, without realizing the consequences of their action. As a result of enmity between Jaichand and Prithviraj Chauhan India was enchained for centuries to come.

Some scholars have tended to take the view that India has never been united country since the times of Ashoka and it was only in modern times that it achieved political unity, and as such it shall be wrong to attribute the defeat of the Hindus to this disunity. Though India was divided into number of states, some of the states of that time were more extensive and powerful than those of the Muslims. Therefore the real cause of the defeat of the Hindus was that they did not possess a single leader who could unite the political and military talents of the Indians against their common enemy. Hence it can be said the lack of political unity and proper organization and capable leadership greatly contributed to the defeat of the Indians.

3.2.2.2. SOCIAL CAUSES

The presence of the various social evils like the caste system, untouchability, the weak position of the Indian women in society etc. also greatly contributed to the weakness of Indian society and proved suicide in their struggle against the Muslims. Rigid caste system was also a great hindrance in the path of the success of the Rajputs. They would never accept the leadership of a person of lower caste. On the contrary, the Muslims had no caste system. Forgetting the difference of high and low, they would offer a united front to the enemy. In the view of sharp social divisions, the people thought in terms of their narrow interests and never thought in terms of the country. The members of the lower classes particularly adopted an attitude of indifference towards the foreigners in the belief that their lot would remain the same irrespective of the factor who occupied the throne.

3.2.2.3. RELIGIOUS CAUSES

From the religious point of view also the Indian society was divided into number of sects and groups and the people did not possess one deity. Instead people worshipped different idols and practiced different rituals which cut through the unity of the Indian society. Religion was the monopoly of the Brahmins and was preached through Sanskrit which was beyond the comprehension of the common people. As a result the Hindus were never able to unite against the foreign invaders in the name of religion. On the other hand the Islam was based on equality of all men and its bigotry was an instrument of self preservation. The Muslims always gave a religious colour to their battles. They thought with religious zeal. They were religious fanatics and they thought it their foremost duty to destroy the infidels and preach Islamic religion. To fight and die for the sake of religion was the best way to achieve. Heaven is the belief of the Muslims. Thus, religious fanaticism is the chief cause of their success.

The Muslims fought against the Rajputs with religious zeal and held that if they died, they would become martyrs and if they succeeded they would become Ghazis.

3.2.2.4. MILITARY CAUSES

The superiority of the Turk military organization, fighting skill, arms and leadership also greatly contributed to the defeat of the Indians. The Indian military organization was based on out worn concepts and the Indian armies were ill-organized and ill-equipped. The Rajputs did not maintain any standing army and depended for their soldiers on the feudal Lords (Samantas) who contributed necessary contingents to face the emergency. Such forces could not be as well organized and efficient as the standing armies of Muhammad Ghori. Even with regard to the weapons of war and strategy, the Indians were no match of the Turks. Prof. V.A. Smith says Hindu kings though fully equal to their assailants in courage

and contempt of death, were distinctly inferior in the art of war and for that reason lost their independence.

The principles of warfare based on morality also operated against the interests of the Rajputs. They thought it immoral to poison the water, or to destroy agriculture with a view to cut short the supply of the enemy. Likewise they did not approve of the practice of treachery. On the other hand the Turks adopted all sorts of methods to win the war and never felt restrained by any moral constraints. The Rajputs, says U.N. Ghoshal were remarkable for their bravery and contempt of death. They were inspired by a high sense of chivalry and military honour which made them unfit even for practical success in warfare.

The lack of effective chivalry, with the Hindus also went against them. The Indian leaders chiefly depended on elephants, which were not only slow in comparison with the horses, which constituted the real strength of the Muslims, but often proved a liability for the Indian forces.

Another drawback of the military strategy of the Rajputs was that they resorted to defensive tactics and never took to offence. According to Habibulla, if the Rajputs had attacked the Muslims before the latter attacked their states, they would have certainly benefited. The arrangement of forces by the Turks was also superior than that of the Rajputs. While the Rajputs divided their armies into three traditional parts viz. right, centre and left, advance guard and reserve. They used the advance guard to test the strength of the enemy and find out its weak point where the attack could be launched. Similarly the reserve was thrown in the battle when the army had exhausted itself and played a decisive role in the battle.

But probably the most important factor which operated against the Hindus was lack of capable leadership. India did not produce any able military commander who could match Muhammad Ghori. No doubt, Prithviraj Chauhan was a chivalrous ruler, but he was lacking in military planning and foresight and thus failed to prove a match for Muhammad Ghori.

3.2.2.5. LACK OF FOESIGHT

The Rajputs were neither farsighted nor good politicians. They never thought beforehand that in order to achieve victory, they would have to unite themselves, and to brush aside their mutual dissensions and hatred.

3.2.2.6. GEOGRAPHICAL IMPEDIMENTS

The Rajputs could not unite even because of geographical reasons. They could not raise the edifice of a powerful Empire, because of the sandy lands and the lack of the means

of communication. They failed to defend the country from the recurring invasions of the Muslims and failed to check aggressive designs and temptations of Muslim invader.

3.2.2.7. MORAL DEGENERATION

The moral degeneration of the Hindus also greatly contributed to their defeat. The popularity of Tantric philosophy and the growing corruption in the temples and monasteries is symbolic of this degeneration during that period. The literature and art of this period which depicts the scenes of sexual acts between men and women, is symbolic of the cultural degeneration of the people. Prof. K.M. Panikkar says that this cultural degeneration was the foremost cause of the defeat of Rajputs. However, Dr. Ghosal is not willing to accept this view. He holds that degeneration of morals is always there in a prosperous society and culture had been in to suggest that the Indian society and culture had been in the last stag of decline and was responsible for the defeat of the Indians against the Turks. He asserts that this factor has been grossly exaggerated and cannot be accepted as the primary cause of the defeat of the Rajputs against the Turks.

3.2.2.8. ABSENCE OF NATIONAL LEADERSHIP

The Rajputs had no able leaders under whom they could unite themselves. They badly needed a towering personality which could unite them and channelize their energies in the right direction. They wanted a military chief to destroy the enemy. There was no national leader who could force the Rajputs to subordinate private interests to national welfare.

Even due to climate reasons, the Rajputs suffered a defeat from the Muslims. The Muslims lived in cool regions and they made use of meat. Thus they were more strong and stout than Rajputs.

The Muslims were plunders. They had no insatiable greed for wealth. They plundered and pillaged the Indian temples full of gold, silver and precious stones. They were benefited religiously as well as economically.

The motherland of the Muslims was very far from India, so it was impossible for them to leave for their home once they had entered India. In such a case, they were to win or die, and this was only that aim. They were desirous to overpower all the Indian states.

Slavery played a great role in the success of the Muslims. The slaves of the Muslim chiefs were very faithful and able. The Muslims slaves like Iltutmish and Balban, not only destroyed the Rajputs but also strengthened the Muslim rule. According to Lanepoole, the Muslims were far abler and greater than the Hindus.

In addition to the above noted causes, certain general causes also contributed to the defeat of the Hindus and the victory of the Muslims. In the first instance, the superstition of

the Indian people acted like a double edged sword towards the fall of Hindu India. While the Muslims believed that victory was bound to come to them, the Hindus believed that they were bound to be conquered by the Muslims in the Kali age. Such a belief greatly demoralized the Hindus and greatly contributed to their fall. Secondly, as an impact of Buddhism and Jainism, the people of India became votaries of Ahimsa and their martial spirit was greatly dampened. As a result they could never offer effective resistance to the enemy and the country greatly contributed to the fall of the Hindus.

3.2.3. EFFECTS OF TURKISH CONQUEST

The success of the Turks against the Rajputs led to the establishment of Turkish rule in north India. It affected the fortunes of India in many ways. The Turks made efforts for establishing a strong centralized government and therefore, attempted to overthrow feudalism in India. Sultans like Iltutmish, Ala-ud-din Khalji and Ghiyasuddin largely succeeded in it. They also succeeded in establishing one uniform system of administration as well in north India.

According to Jadunath Sarkar India forewent its aloofness during the rule of the Turks. India had lost its contact with outside world during the so-called Rajput Age. It revived its contact with countries of Asia and Africa during the rule of the Turks.

Professor Habibulla has expressed the opinion that the conquest of north India by the Turks created an urban revolution. The Turk rulers permitted every person to live within cities without any discrimination on grounds of class, caste or religion. Therefore, all sorts of people rulers, labourers, educated ones, traders, the Brahmanas, the Vaishyas, and the Sudras etc. lived together in cities and all of these, in their own way, helped in building and developing cities.

Contacts with outside world, administrative unity, growth of cities, coinage system, etc. helped in the growth of trade and industries which increased the prosperity of India.

During the rule of the Turks, Persian was accepted as the court language. Therefore, both the Hindus and the Muslims studied it which helped in integrating the culture of both. The Turkish rule attacked severely the caste system of the Hindus. Of course, the caste system could not be banished from among the Hindus, yet caste-distinction and untouchability received setbacks and lower castes got protection of the state.

The Turks improved the military organization and fighting tactics of the Indians. The feudal organization of the army was disposed off, centralized armies were raised, cavalry, organization were emphasized, arms were improved, men of all creeds and casts were enrolled in the army and the mobility of the army was increased. All these changes improved

the efficiency of the Indian army and if came on par with best armies in Asia. Tat is why, Alauddin Khalji could successfully repulsive all Mongol invasions.

The rule of the Turks brought Islam and Hinduism together in India which helped in growth of that culture what we may call Indo-Muslim culture. Both the Hindus and the Muslims contributed in the formation of that culture which created a society in India which was different from the past.

3.2.4. CONCLUSION

Thus it becomes evident that the Rajputs not only failed to establish powerful kingdom but also to protect the country against Muslim invasions. With all their courage and bravery they could not succeed. They had to suffer reverses mainly due to recurring attacks of the Muslims, though their personal enmities and short comings were no less responsible. The Muslims exploited their weakness and established a Muslim rule over India.

SELF ASSESSMENT QUESTIONS

1. Mention the reasons for the defeat of the Rajputs against the Turks.
2. Critically analyze the major factors responsible for the success of the Muhamadans over Rajputs.

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Dr. G. SOMASEKHARA

LESSON 3

UNIT-3

SOCIAL ECONOMIC AND CULTURAL CONDITION OF NORTH INDIA BETWEEN 650- 1200 A.D.

3.3.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to survey the social, economic and cultural conditions prevailing in Northern India between 650-1200 A.D.

STRUCTURE OF THE LESSON

3.3.1. INTRODUCTION

3.3.2. SOCIETY

3.3.2.1. Caste System

3.3.2.2. CONDITION OF WOMEN

3.3.2.3. SLAVERY

3.3.2.4. DRESS, FOOD AND AMUSEMENTS

3.3.3. RELIGIOUS CONDITION

3.3.4. ECONOMIC CONDITIONS

3.3.4.1. TRADE AND COMMERCE

3.3.5. ART & ARCHITECTURE

3.3.6. LITERATURE

3.3.7. CONCLUSION

3.3.1. INTRODUCTION

The social, economic and cultural conditions underwent great transformation in the post-Gupta period. The period from 650 to 1200 may be regarded as one for the purpose of studying economic and social life, and religious beliefs. Economic and social life, ideas and beliefs change much more slowly than political life. That is why many of the earlier features

which existed before the ninth century continued during this period. At the same time, there were a number of new factors which made the period different from the earlier one.

3.3.2. SOCIETY

3.3.2.1. Caste System

The caste system, which had been established much earlier, continued to be the basis of the society. In addition to the four traditional castes viz. Kshatriyas, Brahmanas, Vaishyas, and Sudras certain other castes also made their appearance on account of merger of several foreigners and tribal people into the society. The Brahman continued to occupy a pre-eminent position in the society. They were entitled to certain special privileges. The punishments awarded to the Brahmins in comparison to the members of other castes were rather light. The kshatriyas mainly adopted the profession of warriors, even though we come across references which show that some of the Kshatriyas also adopted the profession of traders. Several new members were included in the caste of Kshatriyas during this period. Thus several descendants of foreigners and even indigenous tribes also joined the ranks of the Kshatriyas. The Kshatriyas were mainly responsible for the protection of the country and maintained law and order in the country.

The Vaishyas as usual continued to act as traders. During this period they gave up the profession of farming which now became the exclusive prerogative of the Sudras. In fact, the status of the Vaishyas greatly degenerated during this period and they came pretty close to the Sudras. In fact, there was hardly any difference in the status of the Vaishyas and the Sudras.

The Sudras were the lowest caste. They had organized themselves according to their professions viz, farmers, potters, gardeners, carpenter, goldsmiths, tailors, shepherds, stone cutters, artisans, etc. There also existed a class of Chandalas who were employed for the execution of the criminals. They were required to live outside the village and not touch others.

The period after the seventh century a number of new castes made their appearance because the members of various tribes were given the status of separate castes in the Hindu society. The Sudras and untouchables got sub-divided into countless sub-castes. On account of the nature of economy the number of sub-castes among other casts also showed considerable increase and several sub-castes based on profession and place of residence also made appearance.

3.3.2.2. CONDITION OF WOMEN

Family continued to be the basic unit of social organisation. The family during this period was male dominated and the position of women had considerably degenerated. Marriage was considered a sacred bond of union between male and a female for their eternal progress, through the performance of their duties. The marriage was generally arranged by the parents of the couple in consultation with the Brahmins after taking into account of various omens, horoscopes and auspicious physical characteristics. A women was allowed to take a second husband under five conditions viz. when her husband was or lost or unheard-of, died, adopted the life of a recluse, was an impotent or had become an outcast.

Widow marriage was not favoured. The widows were required to lead a life of strict celibacy and self restraint. The system of Sati was in vogue. We come across some cases of wives of kings burning themselves on the funeral pyre of their husbands. Among the common people Sati was not quite popular. It may be observed that practice of Sati depended on the sweet will of the widow and there was no element of compulsion involved.

The practice of Devadasi, or dedication of maidens for service in temples was prevalent. Prostitution was also in vogue and a class of prostitutes known as Gantika existed in the society. These prostitutes were expected to possess a high quality of body and mind.

3.3.2.3. SLAVERY

The institution of slavery also existed during the post-Gupta period. The slaves performed all the menial jobs such as cleaning of latrines, sweeping of roads, collection of refuse, collection of food remnants, etc. Sometimes the services of the slaves were also utilized for the cultivation of lands of priests. Female slaves also existed. They were usually employed to help the mistresses in the household work. Sometimes they were also used by the masters for sexual enjoyment. The number of slaves during this period considerably increased on account of conversion of prisoners of war into slaves. Some people were also forced to become slaves due to fear of starvation during the famines. They sold themselves in return for food.

3.3.2.4. DRESS, FOOD AND AMUSEMENTS

The dress and food habits of the people did not undergo any radical transformation during this period. Though as a result of the impact of foreigners in certain parts like Kashmir and North-West people started using trouser, boots, etc., but generally the people continued to use traditional dress because these dresses were not suitable for the hot areas. The clothes were generally made of cotton, woolen and silk cloth. The woolen clothes were

mainly used by the people of north during the winter season. During the summer months the people of this region

In the areas with moderate climate silks and Muslims were used throughout the year. People loved embroidered or dyed clothes. Turbans were used as headdress by men-folk. Women used tiara-like head-dresses. The practice of growing long hair was in vogue but generally the orthodox Brahmans shaved their head. However, the Brahmans invariably kept a topknot. People used footwear to protect their feet against scorching earth. Both men and women used ornaments. These ornaments were made of gold, silver, precious stones and other metals. Jewell led ornaments were used by women of rich classes on their foreheads. Certain ornaments like earrings, necklaces, bracelets and anklets were used by both men and women. Both men and women used cosmetics. The practice of oiling and combing the hair was in vogue.

The food habits of the people during this period did not undergo fundamental change. People continued to take both vegetarian as well as non-vegetarian food. The most items consumed by the people were rice, barely, ghee, milk, butter, curd, cream, etc. Meat was also taken. From this it appears that the peacock, the horse, the wild ass, the wild cock and the wild pig were regarded lawful food. Arab writers compliment the Indians for the absence of the use of intoxicants among them. However, this appears to be an idealized picture. In literary works of the period we have many references to wine drinking. Wine drunk on ceremonial occasions like marriages and feasts, and outings which were very popular among some classes.

People used various methods for their amusement. These festivals were spread over the whole of the year. One of the important festivals which were celebrated by the people with great gaiety was Holi. The other important festivals included Diwali, Dushehra, etc. People also amused themselves through dances and dramas. These were generally performed by professionals who were highly proficient in their art. The musicians, bards, acrobats, jugglers, sneaker charmers also entertained the people through their performances. Dicing and chess were the most popular indoor games. People also indulged in gambling even though religious minded people generally abstaine4d from gambling.

3.3.3. RELIGIOUS CONDITION

Hinduism was the most popular religion during this period even though Buddhism and Jainism also existed in certain territories. Amongst the Hindus the Saivist and Vaishnavites vied with each other for supremacy. The follower's of Shaivism worshipped Shiva in the phallic form as well as in the human form. We have come across images of

Shiva in the Ardhanarisvara form. In these images the right half is a male figure and the left half is a female figure. A notable sculpture of Ardhanarisvara is available in the Rajashahi Museum of Bengal which pertains to the late Pala period. Shiva has also been shown in the dancing pose. A number of rulers during this period patronized Shaivism. These include Dhanga Chandela, Vatsaraja and Mahendrapala the Pratihara kings, etc. Even Narayanapala, who was a Buddhist, made grants in favour of Shiva Bhattaraka. The scholar who rendered great service to the Popularization of Shaivism during this period was Sankracharya (788-820 A.D.). He composed several hymns in praise of various Hindu gods including Shiva. He tried to reform Shaivism of several bad practices and free it from their baneful influence. He rendered great service to the popularization of Saivism in different parts of the country.

Vaishnavism also greatly flourished during this period, especially in northern India. A number of rulers of north patronized Vaishnavism and constructed a number of Vaishnava temples. Some of the outstanding temples constructed in honour of various incarnations of Vishnu exist in Rajasthan. Rajatarangini also confirms that several Vaishnava temples were constructed in Kashmir. Chaturbhuja temple of Vishnu at Gwalior is another notable temple of Vishnu belonging to this period.

A notable feature of Hindu religion during this period was that the various Hindu divinities were organized in hierarchical form according to their importance. While Vishnu, Shiva and Durga were regarded as supreme deities while several other gods and goddesses were represented as their retainers and attendants. Even the followers of Jainism, Buddhism, etc. also came to be divided into several ranks. Yet another notable feature of Hinduism during this period was the growing popularity of Bhakti cult. People started making all sorts of offerings to the gods to win their favour.

Tantric religion also came into prominence during this period. One of the outstanding works of Tantric religion is Mahanirvana Tantra which outlines the general principle of this religion. This religion attached great importance to women gods because all life proceeds from the womb of woman. It attached special importance to deities like Durga, Parvati, Lakshmi and Radha and treated them as merely different names of Jagatmat (Mother of the World). Tantric religion attached great importance to Mantras (prayers and formulae), Bijas (syllables of mystic significance peculiar to each deity), Yantaras (diagrams drawn on paper or inscribed in precious stone, metal, etc.), Mudras (special positions of fingers and movements of hands) and Nayasas (placing the deities on different parts of the body by touching them with finger tips and the palm mostly of right hand).

It was believed that through all these practices the devotee could become one with the deity and attain salvation. It has been contended by the scholars that Tantricism arose during this period on account of large scale admission of aboriginal people in the Hindu society. A number of tribal rituals and charms were adopted by the Brahmanas and were subsequently distorted by the priests to serve the interests of their rich clients. It may be observed that Jantricism did not influence the various sects of Hinduism alone, even Jainism and Buddhism were permeated by it in the seventh century A.D.

Buddhism also continued to exist during this period even though it underwent great transformation. The rational and ethical teachings of Buddha gradually disappeared and from seventh century onwards we find the exuberance of Tara-stotras and goddess Tara raised to the membership of all Buddha's and made a companion Avalokitesvara. In Bihar and Bengal, however, Buddhism continued to receive patronage of the Pala rulers for about four centuries. They revived the Nalanda monastery and erected several new monasteries in the kingdom. They also offered liberal gifts to Buddhist clergy.

Dharmapala, a ruler of Pala dynasty was a great admirer of Buddhism and made Haribhadra his spiritual preceptor. He is credited with having constructed as many as 50 Buddhist monasteries. Despite prevalence's of Buddhism in Bengal and Bihar, it on the whole suffered a decline during this period. This decline was due to a number of factors viz. great adaptability of Hinduism to changed conditions; close resemblance between the rituals of Hinduism and Mahayanism decline in the standards of the Buddhist monks and nuns who started leading life of luxury and indulge in various types of vices. The emergence of Rajput rulers who abhorred non-violence and the invasions by Huns and Muslims also contributed to the decline of Buddhism.

Jainism continued to flourish in north despite lack of patronage from the royal families. Its popularity was largely due to support extended to this religion by the trading classes of northern India. During this period Jain philosophy also made remarkable progress and outstanding pieces of Jain literature were produced by Akalanka, Haribhadra, Vidyananda, etc. The Pratihara rulers like Vatsaraja also patronized Jainism. He also built Jain temple at Kannauj, Mathura, Anahilvads, Modhera, etc. The Parmara rulers also patronized a number of Jain writers such as Dhanesvarsuri, Dhanapala and Santisuri.

Thus we find that various religions flourished in the country even though Hinduism was the most popular of all. Despite dominance of Hinduism a spirit of religious tolerance prevailed during this period this evident from the fact that sometimes members of the same family worshipped different religious cults. For example, the founder of the Pratihara dynasty was a devotee of Vishnu but his three descendants were worshippers of Shiva, Bhagavati

and Sun-God. Similarly, though the Pala rulers were staunch Buddhist they also employed orthodox Brahmins as their chief ministers and took part in their religious ceremonies.

3.3.4. ECONOMIC CONDITIONS

The economic structure underwent great transformation during this period and a new class of feudal lords made its appearance. Whereas in the earlier period the ownership of land rested either with the ruler or the individual, during this period a third claimant of the ownership of soil merged. The kings started making payments in the form of land grants but the rights of the persons to whom these lands were granted were of a limited nature. The rulers could take back these rights anytime. The persons who thus received land grants did not cultivate the lands themselves and entrusted the same to the peasants or share croppers. Though the peasants or share-croppers were attached to the land they did not legally own the land. The revenues from these lands were not personally collected by these feudal lords and they utilized the services of certain people for this purpose.

Various forms of revenues were collected. Some of the taxes which find reference in the records of this period include Bhaga, Bhoga, Kara and Hiranaya. Bhaga was the customary share of the produce, which generally varied from one-third to one-sixth of the produce Bhoga probably implied the periodical supplies of fruits, firewood, flowers, etc., which the villagers supplied to the king. Kara was a sort of periodical tax levied on agricultural land over and above the normal share of the grain and was collected in cash. Hiranya was a lump sum tax collected from the village. The other notable taxes included Pidaka, a tax levied from the whole villages; Udranga, and Uplakara which were sort of extra cesses over and above the fixed revenue, which were collected by the state. In addition Dasapardadha was an important source of revenue. It was collected in the form of fines for ten offences committed by the villagers.

3.3.4.1. TRADE AND COMMERCE

The economic situation, especially trade and commerce in the country during this period is a matter of debate among historians. Some consider it to be a period of stagnation and decline, a set back both of foreign trade and long distance trade within the country, decline of towns, and greater localism and regionalism. The virtual absence of gold coins till the tenth century is considered to be a proof of this.

Traders and industries flourished during this period. The textile and woolen industries were the main industries. Garments were manufactured from silk, deer's hair and wool of sheep's and goats. The flourishing nature of the textile industry is further proved by the fact that we get numerous references about the professions of weavers, tailors and dyers.

People also worked on metals. The contemporary literature contains references to various metals like copper, brass iron, lead, tin, silver and gold. Art of jewelry also continued to flourish and we get references about various types of jewels in contemporary texts.

The advanced stage of industry and trade is further evident from the fact that people following common professions had organized themselves into various Guilds or Sreni. These guilds framed bye-laws for the regulation of various professions which were binding on the members. Even the labourers had organized themselves into associations. The guilds apart from looking after the interests of the members also played important role in the economy of the country and acted as bankers and public trustees. It appears there was some decline in the position of the guilds during this period because people preferred to deposit their money with the temples rather than the guilds.

Both internal and foreign trade flourished during this period (650-1200 A.D.). The main items of internal trade were spices, luxury goods, metals, salt, etc. Generally the traders and merchants travelled in groups or caravans due to danger of robbers on these highways. These caravans comprised of horses, camels, carts and oxen and were surrounded by armed Guards from all sides. The roads were not in good condition. Their condition further deteriorated during the rainy season. For the convenience of travelers provision of water was made alongside the roads. Rivers were also used for the transportation of goods in northern India. However trade during this period was on the decline due to absence of any strong central authority and absence of law and order. The practice of various feudal lords charging different types of dues also hampered the growth of internal trade.

Foreign trade considerably declined during this period because the Indian merchants could not compete with the Muslim traders, who had established control over routes between India and Central Asia. Further the Indian ships were comparatively small and put the Indian merchants in a disadvantageous position in relation to the Arab and Chinese merchants. India's trade with the west continued to flourish. This trade was mainly carried through ports of Cambayu, Thana, Sopara, Sindan and Maulam Malaya (modern Quilon) on the Western coast. The main items exported by India's trade with the west continued to flourish. This trade was mainly carried through ports of Cambay, Thana, Sopara, Sindan and Maulam Malaya (modern Quilon) on the western coast. The main item exported by India to foreign lands included medicinal herbs, pearls, perfumes like musk, aloes, amber, etc. The main items imported by India from foreign countries included silk, porcelain ware, cardamom, pearls, dry ginger, tin, etc. Thus we can say that India's foreign trade during the

period from 650 A.D. to 1000 considerably declined. This is evident from the absence of foreign gold coins in the country during this period.

The decline of trade greatly contributed to the decline of the towns. A number of flourishing towns of northern India such as Mathura, Hastinapur, Saravasti, Kausambi, Baishali, etc., which were once flourishing trading centers suffered a decline during this period. Hiuen Tsang, the famous Chinese pilgrim, who visited some of these towns found them almost deserted and dilapidated. On account of the decline in trade the artisans, merchants, etc., living in these towns shifted to country-side and took to cultivation this greatly increased the pressure on land. Some of these craftsmen and artisans set up small units to meet the demand of the village. This resulted in the appearance of a large number of small units of production

3.3.5. ART & ARCHITECTURE

Architecture and fine arts made considerable progress during the 650-1000 A.D. The various Hindu rulers completed with each other in the erection of magnificent temples where thousands of skilled artisans were engaged. The famous Khajuraho, Jain and Brahmanical temples were erected during this period. These temples, about 30 in numbers and spreading over a site of about a square mile, were built between 950-1050 A.D. are regarded as the most outstanding pieces of Indian architecture. They are known for their elegant proportions, graceful contours, and rich surfaces treatment and possess a distinct character of their own. A notable feature of the Khajuraho temples is that they are adorned with sculpture, both outside and inside. The walls have beautifully carved domical series.

Notable Brahmanical and Jain temples were also constructed at Osia, near Jodhpur. In all there are eleven small temples. These temples are elegant in their architecture and sculpture and possess a wide variety of designs. The most outstanding of these temples is the Sun temple, the entrance of which portrays a great deal of folklore and mythology. Outstanding rock-cut temples were also executed at Damnar and Masrur in Kangra district of Himachal Pradesh. In addition to this large number of buildings were constructed in Kashmir during this period. These buildings constructed of immense stones, wrought with astonishing precision, their surface finely dressed and bonded by exact and scientific means show profound experience and patient skill.

Probably the most outstanding piece of architecture in Kashmir belonging to this period the Sun temple at Martand, which served as a model to the subsequent Hindu temples of Kashmir. It has a comprehensive central structure comprising the sanctuary standing within a rectangular courtyard, surrounded by a cellular peristyle which is entered

by an imposing gateway. In Bengal architecture was dominated by bricks and wood. It combined the features of Gupta and Orissa architecture. In Orissa hundreds of temples were constricted during this period. One of the earliest temples constructed in Orissa is Parasuramesvara temple and Lingaraja temples. In short, the architecture made great progress during this period due to patronage extended by various rulers. It indeed goes to the credit of the Indian artisans that they were able to create monuments of fantastic beauty with simplest equipments.

Sculpture considerably declined during this period because artists tried to create gods and goddesses strictly in accordance with their description in the religious texts without paying any head to the aesthetic considerations. As a result most of the images created by the altruists were dull, life less and conventional. But some of the sculptors produced during this age possess great charm and elegance viz. Sculptures of Raja Rani temples and the Torana archway in front of the Muktesvara temple. The Sculptures of the Nalanda School which flourished in the ninth and tenth centuries are also of high quality. Likewise the sculpture of Palas also possesses high technical and aesthetic quality.

Painting also made considerable progress. In this regard the Pala painting deserves special mention. This school of painting produced miniature illustrations on Palm leaf in manuscripts as well as on the wooden book covers. The subjects were mainly taken from Buddhist gods and goddesses.

3.3.6. LITERATURE

In the cultural and literary field also considerable changes took place during the period 650-1000 A.D. Sanskrit continued to be used by the ruling classes but it grew more verbose and ornate. This is evident from the various works of prose and poetry produced from the seventh century onwards. Bana Bhatta's writings are representative of this change. His style of writing became a model for the future Sanskrit writers. A large number of works of literature were produced under the patronage of various rulers. These works included kavyas, dramas and other works. In the field of Kavya (poetry) valuable contributions were made by the Buddhist and Jain authors. Sivasvamin, a Buddhist scholar, produced Kapphanabhyudaya in 20 cantos which bears deep impact of Bharavi and Magha. Likewise Jinasena, a Digambara Jain scholar produced Parsvabhyudqaya Kavya. The other notable poetic works produced by various scholars during this period include padmapurana by Ravisena, Vardhamanacharita by Asanga, Yasodharacharita by Kanakasena Vidiraja, Haravijaya by Rajanaka Ratnakar, Yudhishtiravijya, Sauri-Kathodaya and Tripuradhana all written by Vasudeva; Navasahasankacharita, ka historical kavya by Padmagupta, Bhatti Kavya by Bhatti, Janakiharna by Kumaradas, Sisupalavadhia by Magha, etc.

A number of dramas were also produced during this period. Harsha himself wrote three dramas viz. Nagananda, Priyadarsika and Ratnavali. Likewise Bhavabhuti wrote three dramas Malatimadhava, Mahaviracharita and Utra-Ramacharita. The other notable dramatic works produced during this period include Venisamhaara by Bhattanarayana, Pratibhachanakya and Dasamana Svapna by Bhima, Chuda-mani by Saktibhadra. Hastimalla wrote eight plays including Vikrani Kaurava., Subhadara-harana, Maithilikalayana, etc. Rajasekhara was another dramatist of note. He flourished in the ninth century A.D. and composed dramas like Balaramayana, Balabharata, Viddhasalabhanjika, etc.

Several works on medicine and grammar were also produced during the period 650-1000 A.D. One of the earliest medical lexicons Nighantu was produced by Dhanvatri during this period. Halaudha produced Avidhana-Ratnamala during the same period which has been compared with Amarkosa. Madhavakar wrote Rugvinischava or Madhava-Nidhana. This book deals with treatment of various diseases. Dridhabala revised and enlarged Charaka-Samhita of Afnivesa during the eighth or ninth century. Dhanvantari produced Nighantu, which is regarded as the oldest medico botanical dictionary. Another notable work produced during this period was Rasaratnakara by Nagarjuna.

In the field of grammar the most outstanding contributions were made by Maitreyarakshita. He not only wrote commentary on the Nyasa of Jinedrabuddhi and authored Dhatupradipa, but also founded a new school known as Sakatayana in the ninth century A.D. Another notable scholar who rendered great service in the field of grammar was Duargasimha, who probably flourished about 8000 A.D. He wrote commentary of Katantra grammar or Kalapa. Ugrabhuti was another notable figure in this field. He wrote Sishyahitanyasa.

A considerable amount of literature on religion and philosophy was also produced during this period. Several additions were made to the Purans and several new topics were added. Several commentaries and digests on Dharmashastras were produced. Some of the notable works produced during this period include Balakrida on Yajyavalkya-smriti by Visvarupa, commentary on Manusmriti by Medhatithi, etc. The other notable writers on the Dharamashastra included Bharuchi, Srikara and Yogloka. In the field of Philosophy Vachaspati-misra made valuable contributions. Besides commenting on various works he also wrote independent treatises on some of the Darsanas. His prominent works include Tattavakaumudi, Attvasaradi, Nyayavarttikatatparyatika, Nyayasuchini-bandha Nyayasutroddhara, Nyayakanika and Tattvabindu. Works on Yoga were also produced during this period. Some of the prominent works include Bhoja's Rajmaartanda,

Vijnanabhikshu's Yogavarttika and Yogasarasamgraha. Bhasarvajana wrote Nyayasara which is a survey of the Nyaya philosophy.

3.3.7. CONCLUSION

Thus, we find that during the period from 650-1200 considerable progress was made in the field of art, architecture, literature, etc.

SELF ASSESSMENT QUESTIONS

1. Discuss briefly the religious conditions in North India from 650 to 1200 A.D.
2. Describe the social conditions in north India during the early medieval period.
3. Explain the salient features of north India between 650 A, D to 1200 A.D.

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LESSON -1

UNIT -4

HISTORY OF THE PALLAVAS

4.1.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to understand how the Pallavas rose in south and their contribution to our society.

STRUCTURE OF THE LESSON

4.1.1. INTRODUCTION

4.1.2. THE ORIGIN OF THE PALLAVAS

4.1.3. POLITICAL HISTORY

4.1.3.1. SIMHAVARMAN

4.1.3.2. SIMHAVISHNU

4.1.3.3. MAHENDRAVARMAN 590-630 A.D

4.1.3.4. NARASIMHAVARMAN MAHAMALLA I 630-68 A.D

4.1.3.5. PARAMEAWARAVARMAN-I

4.1.3.6. NARASIMHAVARMAN II RAJSIMHA (695-722 A.D.)

4.1.3.7. NANDI VARMAN II PALLAVAMALLA 730-795 A.D

4.1.3.8. DANTIVARMAN

4.1.4. CONCLUSION

4.1.1. INTRODUCTION

Among the various royal dynasties which emerged on the south eastern part of South India after the fall of Satavahanas the Pallavas of Kanchi were the most powerful. They played a very important role in the history of South India from 3rd century A.D to 9th century A.D. Their kingdom included south and south western parts of modern Andhra Pradesh, northern part of modern Tamil Nadu and this whole was known as Tondaimandalam. Their capital was Kanchi.

4.1.2. THE ORIGIN OF THE PALLAVAS

The Pallavas were a very old and powerful dynasty of South India. It has not been possible for scholars to arrive at definite conclusions about their origin. There are various

reasons for this controversy. The inscriptions and monuments of the Pallavas associate them with Tondaimandalam, but no reference to this dynasty has been found either in the Sangam literature of early Tamil language or in the inscriptions of Ashoka. Moreover, the Pallavas issued their earliest inscriptions in Prakrit, later Sanskrit began to be used which shows that the Pallavas did not patronize Tamil. They were great champions of Vedic and Brahmanic sacrifice and at times assumed high sounding titles like Dharma Maharaja Asvamedhayajin etc., reflecting a very strong Sanskrit background. All these facts have made the issue of the origin of the Pallavas all the more controversial.

As regards the origin of the Pallavas historians hold divergent views. In the view of some historians they dwelled in North Pennar of Tonda Mandalam, a place near Kanchi. Some historians did not accept this view. Some opine that the Pallavas came down to this place from somewhere else. In the view of B.I. Rice and V. Venkayya the Pallavas were Parthians. After the decline of Satavahana dynasty they occupied the valley of Sindh along with the Sakas and from there they overpowered Tondaimandalam.

Rajasekar had the conception that the Pallavas were the inhabitants of South. According to K.P. Jayaswal the Pallavas constitute a branch of Vakatakas. In the view of both were Brahmanas and Virakurch was married to a Naga prince. But it is difficult to say whether Virakurch was the only founder of Pallava Dynasty. In this view Krishna Swamy Ayyangar, Pallavas were the feudatories of Satavahana kings and ruled over the south-west of the Satavahana kingdom. But most of the historians hold that the Pallavas were the real masters of Tondaimandalam. Thus, the origin of the Pallavas is still a controversial issue.

4.1.3. POLITICAL HISTORY

The Pallavas were a very ancient ruling family of South India beginning perhaps about 250 A.D. A number of ruling Pallava families have been mentioned in the inscriptions but Simhavarman was the first king of the famous line of the Imperial Pallavas.

4.1.3.1. SIMHAVARMAN

With the accession of Simhavarman the history of the Pallavas enters a new epoch. Earlier nothing much was known about him but two recently discovered inscriptions throw much light to the formation of the Pallava's empire under Simhavarman and his son Simhavishnu. These kings, father and son adopted the policy of expansion. Simhavarman ruled for a short period, perhaps he abdicated in favour of his son.

4.1.3.2. SIMHAVISHNU

Simhavishnu Avanisimha also followed the aggrandisement. The age of this dynasty was the most formative one in the cultural history of the South. First he defeated the Cholas

and extended his kingdom to the delta of Kaveri which was the stronghold of the mighty Cholas. Next he marched against many small south Indian kingdoms and annexed their territory in his growing empire. He attacked the Gangas of Mysore but was defeated in the battle. From then onwards the Gangas became friends and loyal feudatories of the Chalukyas of Badami. His rule then extended from river Krishna in the north and river Kaveri in the south. Districts of Nellore and Guntur formed a part of empire. The Pandyas and the Cholas were defeated and even the king of Ceylon was humbled by him. His title *Avanisimha* (lion of the earth) is justified by his extensive conquests. The highest regional years so far found for Simhavishnu is the thirty-third, so he may be taken to have ruled from 555 to 590. He patronized art and literature. Simhavishnu himself was a Vaishna but was tolerant to other religions. The famous scholar Bharavi, author of *Kiratarjuniyam*, enjoyed his patronage.

4.1.3.3. MAHENDRAVARMAN 590-630 A.D

Simhavishnu was succeeded by his son Mahendravarman on the throne. At the beginning his reign, as in that of his father, Pallava rule extended in the north up to the river Krishna and bordered on the kingdom of the Kadambas and Vishnukundins. In the north west the Chalukyas were also expanding their kingdom, therefore a confrontation between these powers was inevitable. The contemporary Chalukyan king was Pulakesin II, who had already conquered the Kadambas of Banavasi and the Vishnukundins of Vengi situated between the river Krishna and Godavari which were under the Pallava rule.

During the last years of his reign, the Chalukya king Pulakesin II invaded his kingdom and defeated Mahendravarman at Pullalur. The northern dominions of the Pallavas had fallen into the hands of the Chalukyas. This was the beginning of the long drawn-out Pallava-Chalukya struggle. The Aihole Inscription records Pulakesin II “caused the splendor of the lord of the Pallavas”, to be obscured by the dust of his army and to vanish behind the walls of Manchipura.”

This was the beginning of a long drawn Pallava Chalukya struggle in which the initiative was taken by Chalukyas. In fact, this was not political but a geographical war which was being fought between the powers of Deccan and the kings of South India for the supremacy of the whole of South India. This struggle continued for centuries and came to an end only with the battle of Tallikota in 1565 A.D. between the Bhamani and Vijayanagara empires.

Mahendravarman, otherwise known as Vichitrachitta, was a king of versatile genius. He was a Jaina but later after come under the influence of Saint Appar he became a Shiva. He was patron of art and literature. He was a great builder, and excused several rock-

cut temples in Tricinopoly, Chingleput and North and South Arcot districts. He also built the famous Mohindra Tank near the city of Mohindravati and the Brahma, Isvara and Vishnu Temples. During his reign a new Pallava style in art took place which later blossomed as Dravidian Art. He was himself a noted writer and wrote a book *Mattavilas Prahshan* which is a satire on the weakness and stupidity of Shaiva Sanyasis and Buddhist monks.

He was also a renowned musician and perhaps wrote a book on music. He dabbled in painting also which is amply born out by his title *Chitakapputi* meaning a painter. His paintings at Silhannavasal in the Pudukotai slate also reveal the development of the art of dancing. The reign of Mahendravarman was very important for the Pallavas on the whole of South Indian history.

It was during this period the rock cut shrines began to be constructed. It was Mahendravarman's reign onwards that the Pallava inscriptions were engraved on stone in Tamil country. Earlier Pallava inscriptions except on were written on copperplates. This was also period of intense literary activity. Good scholars like Damodar sena, his grand son Bharavi the writer of *Kiratarjuniyam* and the famous jurist Dandin were all associated with the Pallava courts. Some centers of higher learning also developed in the Pallavakingdom. The old cultural contacts between South India and South East Asia not only continued to grow, but also developed close political friendship between these two.

4.1.3.4. NARASIMHAVARMAN MAHAMALLA I 630-68 A.D

Mahendravarman was succeeded by his son, Narasimhavarman (630-68 A.D.) He was probably one of the greatest rulers of the Pallava dynasty. Under his Pallava kingdom greatly expanded. Immediately after his accession, Narasimhavarman had to face a Chalukyan invasion led by Pulakesin II. But he rose to the occasion and defeated the invader in three battles at Pariyar, Shurmar and Manimangalam. The battle of Manimangalam has been identified with a village of the same name some twenty kilometers away from Kanchi. His first expedition was a failure but the second expedition which is said to have been dispatched from the part of Mahabalipuram was a brilliant success. He followed the enemy into his kingdom, killed him in battle and stormed his capital, Vatapi. He also occupied the southern parts of the Chalukyan kingdom. Thus avenging the humiliation that had been inflicted on the Pallavas, Narasimhavarman assumed the title *Vatapikonda*. In his wars, Narasimhavarman was assisted by the Ceylonese ruler Maravarman who was a refugee at his court. Narasimhavarman sent two naval expeditions to Ceylon and reinstated his ally on her throne. He also came into conflict with the Cholas, Pandyas and Kalabhras and subjugated them.

During Narasimha varman's reign, the Chinese traveler, Yaun Chwang visited Kanchi in 640 A.D. He has given interesting description about his capital and general conditions prevailing during the times of Narasimhavaraman-I. Hiuen Tsang records, "Kanchi was about 6 miles in circumference. There were more than one hundred monasteries of the Buddhist and more than 10,000 monks lived there. The soil of the country was fertile and same was well cultivated. There was an abundance of production". He had the impression that Kanchi was a great centre of learning. Narasimhavarman also built a sea beach town of Mahamallapuram (Mahabalipuram) near Kanchi which contains a number of monolithic temples which were probably built by Narasimhavarman I. The seven Pagodas or the Rathas at Mahabalipuram were built at his instance. They are monolithic shrines carved in the name of five Pandavas and their queen Draupadi and Ganesh.

Narasimhavarman I was succeeded by his son Mahendravarman II, who ruled for barely two years. No important event took place during his times.

4.1.3.5. PARAMESWARAVARMAN-I

He was followed by Parameswaravarman-I who ruled for 25 years from 670-695. That ruler, after rescuing his country from the invasion of Narasimhavarman-I and consolidating his power turned to the task of avenging the fate of his father. Hostilities began even in the reign of Mahendravarman-II, who sustained defeat and perhaps death somewhere in the Mysore (Ganga) country; and early in the reign of Parameswaravarman, Vikramaditya advanced to the neighbourhood of Kanchipuram, and Parameswaravarman had to seek refuge in flight. Vikramaditya pursued him to the banks of the Kaveri and encamped at Uraiyur where he probably effected a junction with his ally, the Pandya king Arikesrimadvarman.

From his exile Parameswaravarman gathered a large army and offered battle at Bilande to Bhuvikrama, the Ganga ally of Vikramaditya . The battle went against him and he lost to his enemy a valued crown jewel, the necklace which contained the gem "Ugrodaya". Nothing daunted, he managed to send a counter-expedition into the Chalukya kingdom in order to divert the attention of his enemy. He then met the invading forces in battle at Pleruvalanallur, two miles north – west of returned with much booty after encounters with Vinayaditya and Vijayaditya, the son and grandson of Vikramaditya who had to leave the Pallava territory and retire to his own kingdom.

However, in the field of architecture Parameswaravarman made valuable contributions. He built a temple near Kachi dedicated to Lord Shiva. He is also said to have added certain edifices at Mahabalipuram.

4.1.3.6. NARASIMHAVARMAN-II RAJSIMHA (695-722 A.D.)

Parameswaravarman's son Narasimhavarman-II had a long peaceful reign. The peace and prosperity of the reign stimulated literary and artistic activity. He had a long and peaceful reign as there was a lull in Pallava Chalukya conflict which helped to promote peace and prosperity in the kingdom. He built many structural temples of Shiva in different parts of his realm, the most famous being the Kailashnath temple at Kanchi, known for its architectural beauty and excellence of sculpture. Other temples built by him were the Shore temple at Mahabalipuram, the Airavateshvara temple at Kanchi and the Shiva temple at Panamalai. Dandin the author of Dasakumracharita probably spent some time at his court. He is also said to have sent an embassy to China.

During the reign of his son, Parameswaravarman-II, the Chalukya crown prince Vikramaditya-II and assisted by the Gnag prince Ereyappa, son of Sripurusha attacked Kanchi. Parameswaravarman purchased peace at a high price. His attempt to punish the Ganga ally of the Chalukyas ended in his own death in the battle of Vilanda.

4.1.3.7. NANDI VARMAN-II PALLAVAMALLA 730-795 A.D

Parameswaravarman- II died childless. With his death the direct line of succession to the Pallava throne came to an end. It was followed by a brief spell of anarchy in the Pallava kingdom when there was no suitable successor to the throne. The officials of the state and the learned Brahmin teachers of the Ghatika elected Nandivarman of the collateral branch as the king. But the accession of Nandivarman was opposed by a certain Pallava prince who received support from the Pandyas and Chalukyas, the traditional enemies of the Pallavas. Nandivarman successfully defeated all his rivals and consolidated his position. But soon a greater danger threatened his kingdom.

Soon after his accession Nandivarman-II Palavamalla had to enter into hostilities with Chitramaya, a pretender who staked his claims for the throne. Chitrmaya obtained support both from within the kingdom and from outside as well. His claim was upheld by the Pandyas, the Cheras, the Sabaras and the Nishadas. Nandivarman was besieged in Nandigrama, near Kumbhakonam but was timely rescued by Udayachandra, a distinguished and valiant Pallava general, who arrested the advance of the enemy.

The Pandya king Maravarman was defeated and his army was driven out of Tanjore and the pretender Chitramaya was captured and beheaded. Udyachandra also defeated the Sabara king Udayana and the Nishada king Prithrivyaghra, a feudatory of the eastern Chalukyas, in several battles who defied the authority of Nandivaraman.

During the time of turmoil the Pallava country was also invaded by the Chalukya king Vikramaditya- II assisted by his Ganga ally Sripurusha in about 740 A.D. This combined army defeated Nandivarman and captured Kanchi. Far from sacking the city Vikramaditya acted with tact and diplomacy. He pleased the people by his liberal gifts to the Brahamins and poor and restored all the gold and valuables to the Kailashnath and all other temples. Vikramaditya also inscribed his victory and other achievements on a pillar of Kailashnath temple. After short stay in Kanchi, the Chalukya Emperor withdrew from the Pallava capital. However, the Chalukya king left the city without causing any damage to it.

Nandivarman reorganized his forces and consolidated his administration. Towards the end of the reign, Vikramaditya's son, Kirtivarman led another expedition against Kanchi and returned with many elephants and large quantities of precious metals. Probably this was followed by the Rastrakuta invasion of the Pallava kingdom under Dantidurga. The Pallava-Rastrakuta conflict ended happily in the marriage between Nanddivarman Pallavamalla and Rewa, the daughter of Dantidurga.

Nandi Varma also had to wage war against the Pandyas, who formed a confederacy of the rulers of Kongu Keral and Adgimans and attacked the Pandyan king Vargunavarman I. They besieged Nandi Varman in the fort of Nandipur. But his Senapati came to his rescue. He killed Chitramaya and scored various victories in the Tanjore region. He also scored certain victories over the empire of eastern Chalukyas.

In about 775 A.D. Nandivarman led an expedition against the Gangas kingdom, defeated the kind Sripurusha and forced him to surrender. As the price of peace he received wealth and also retrieved the famous jewels of the Pallavas Ugrodaya which was forcibly taken away by the Gnagas earliear. In the war the Ganga king also lost some territory to Nandivarman.

Nandivarman was a Vaishnavite. The great Saint Tirumangai Alwar Das was his contemporary. He was also built many temples, the best being Vaikuntha Perumal temple, the Mukteswara temple at Kanchi. He gave great importance to religion and literature and himself was a great scholar. He also performed the famous horse ceremony called Ashvamedha to declare and establish himself as king Emperor. In 795 A.D he expired and was succeeded by his son, Danti Varman.

4.1.3.8. DANTIVARMAN

Nandivarman was succeeded by his son Dantivarman. During this period the pandyas were expanding their kingdom and in the north and the Rashtrakutas were becoming very powerful in the south west. Rashtrakuta king Govinda-III attacked the Pallava territory and defeated Dantivarman. Next his son Nnadivarman -III succeeded throne. In the

early years of his reign Nandivarman organized a confederacy of the Gangas and the Rashtrakutas against his Pandya adversary Srimara Shrivallabha. He defeated the Pandyas at Tellaru, a place 48 kms, south of Kanchipuram in North Arcot district and advanced as far as the river Vaigai in the heart of Pandya territory. But the Pandya king Srimara recovered sufficiently to resume his aggressive policy and defeated the Pallavas at Kumbhakonam. He was also great patron of art and literature. He maintained a powerful fleet and established contacts with Siam in South East Asia.

Nripatungavarman, the son of Nandivarman-III by his Rashtrakuta queen, restored the integrity of his empire by inflicting a crushing defeat of the Pandyas in a battle on the banks of the river Assil, a tributary of Kaveri. His reign saw the emergence of the Cholas after centuries of Obscurity. Aparajitvarman was the last sovereign of the line who defeated the Pandya king Vargunavarman II at the great battle of Sripurambiyam, near Kumbhakonam. In this battle he was greatly helped by his feudatories, the Ganga king Prithvipathi I and the Chola Aditya-I. The Chola Aditya I was no longer content with his subservient position and some time by the end of the 9th century he over through Aparajitvarman and annexed the whole of Tondaimandalam in his growing territory which marked the death of knell for the already diminishing Pallava Empire.

4.1.4. CONCLUSION

In short the Pallava dynasty was great from cultural as well as political point of view. Under the Pallavas, art, literature, architecture, sculptor and painting witnessed great progress. Most of the Pallavas were the followers of Brahmanism and therefore Brahmanism was acclaimed as the state religion. The Pallavas got constructed number of temples. During the Pallavas, the Indian civilization spread far and wide. India had diplomatic relations with China. The Pallavas had imperialistic ambitions. They had dispatched two military expeditions against Ceylon. The art of South India ears glimpse of this age.

SELF ASSESSMENT QUESTIONS

1. Examine the political history of the Pallavas.
2. Sketch the history of the Pallavas and estimate their importance.
3. Sketch the character and Achievements of Narasimha Varman -II.

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LESSON-2

UNIT-4

THE PANDYAS

4.2.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to study and understand origin and growth of Pandyas and also their role in South India.

STRUCTURE OF THE LESSON

4.2.1. INTRODUCTION

4.2.2. SHENDAN OR JATAVARMAN

4.2.3. KOCCADAYAN OR RANADHIRA

4.2.4. JATILA VARGUNA 765-815

4.2.4.1. CONQUEST OF VENAD

4.2.5. SRI MARA SRIVALLABHA (815-862 A.D.)

4.2.6. VARGUNAVARMAN II 862-880 A.D

4.2.7. SECOND PANDYAN EMPIRE

4.2.7.1. JATAVARAMAN (1257-68 A.D)

4.2.7.2. KULASEKHARA 1268 -1310 A.D

4.2.7.3. KAFUR'S INVASION

4.2.8. GLORY OF THE PANDYAN KINGDOM

4.2.9. CONCLUSION

4.2.1. INTRODUCTION

Among the southern states, the kingdom of Pandyas was the oldest. At included in itself Madura, Tinnevely and Travancore. We do not know much about the early history of this dynasty. We learn something about this dynasty from the accounts of Megasthenes and the edicts of Asoka. From Strabo we learn that Pandyas had commercial contacts with Rome in 20 B.C. The Velvikudi grant possesses a unique importance. It gives an account of the vicissitudes of the Pandyas after his great victory at Nelveli, the destruction of the Paravas and the people of Kurunadu and his triumph over the Chera king at Puliyar. This account is followed by a description of the greatness of Nedunjadiyan who is called the destroyer of enemies he won a great victory over the Pallavas near Tanjore, on the southern

bank of the Kaveri and crushed the rising petty chieftains headed by Ayovel, the ruler of the mountainous country between Triumelvel and Travancore.

A word must now be said about the rise of the Pandya kingdom. It started on its career about the same time as the Pallava or a little later, but we know little of the history of its first two monarchs, Kadungon (560-90) and his son Maravarman Avanisulamani (590-620). There is no doubt, however, that they put an end to Kalabhra rule in their part of the country and revived the Pandya power.

4.2.2. SHENDAN OR JATAVARMAN

The third, Shendan or Jatavarman, imposed his rule on the Chera country and adopted the title of Varman. The rock-cut cave temple at Malaiyadikurichi in Tirunelveli district was excavated by him. His son was Arikesari Parankusa Maravarman (650-700), whose inscription has been recently found in the Vaigai bed at Madurai, which points to his long and prosperous rule. He is identical in the Nedumaran, the victor of Nelveli, prosperous rule. He is identical with Nedumaran, the victor of Nelveli celebrated in Tamil literature.

A great soldier, he fought many battles for the extension of Pandya power, among which his conquest of Nelveli is specially mentioned in epigraphs. He also entered into an alliance with Vikramaditya Chalukya against Pallavas. The contacts with Pallavas continued for many years. He extended his empire in the north and south-west at the cost of Pallavas and Keralas respectively. This expansion of the Pandya rule in the foreign territory i.e. the territory lying outside the territorial limits of the Pandyan country remains a permanent feature in the history of the rest of this period therefore this is described as the First Pandyan Empire. The Queen of Arikesari was a Chola prince. The Cholas were living in obscurity along the banks of river Kaveri. Maravarman was a Shavite.

4.2.3. KOCCADAYAN OR RANADHIRA

In the Pandya kingdom, Arikesari Parankusa was succeeded by his son Koccadaiyan, also called Ranadhira (c. 700-30). His reign began from the 8th century A.D. He was also a great soldier, like his father. His titles like Varman Shembian and Sholan indicate that he subjugated his contemporary the Cholas and the Chera kings. He also attacked and subdued the Marathas ruling Mangalore. This monarch waged aggressive wars against his neighbours and extended the Pandya power in the Kongu Janapada (modern Coimbatore) country. He also suppressed a revolt of the mountain chieftain by who occupied the hilly country between Tirunelveli and Travancore. His reign ended about 730.

His son Maravarman Rajasimha-I succeeded him. Early in his reign Rajasimha formed an alliance with Chalukya Vikramaditya-II, exposed the cause of Chitramaya, and

after inflicting a number of defeats on Nandivarman Pallavamalla besieged him in a place called Nandigram, i.e. Nandipuram, near Kumbakonam. The able Pallava general Uedayacandra, who encountered the Pandya forces in many battles, raised the siege of Nandigram, he headed Chitramaya, and thus made the Pallava throne secure for his monarch. He also dealt with other enemies of Pallavamalla like the sabara king Udayana and the Nishada chieftain Prithivivaghra who were probably acting in collusion with the Chalukya, Vikramaditya- II.

4.2.4. JATILA VARGUNA 765-815

The next king of the Pandyas was his son Jatila Parantaka Varguna from many inscriptions. In the very beginning he had to fight against the Pallava king Nandivarman whom defeated in the battle of Pennagadam near Tanjore in 755 A.D. in which the Pallavas armies were completely routed. Next Pallava king sought to restrain the power of the Pandyas by organizing a confederacy against him. He entered into alliance with the kings of Kongu and Adgaiman Tagadur of Dharmapuri. The Pandya king rose equal to the occasion. He won victories in several battles, put Adgaiman to flight, captured the king of Kongu with many elephants and annexed it in the Pandyan Empire.

The occupation of Kongu appears to have lasted for quite some time because Jatila Parantaka built a temple of Vishnu in Kongu. He also penetrated far into Pallava territory, set up his camp at Arashur on the bank of river Pennar in Tonainad. The Pallava coalition against him failed and Nandivarman did not succeed in his attempts to check the Pandyas.

4.2.4.1. CONQUEST OF VENAD

From Madras Museum plates it appears that next Varguna led an expedition into Venad, South of Travancore, attacked the strongly fortified town of Vininam and brought the whole country under his rule. Varguna also waged a successful war against Ay, a chieftain who was ruling the hilly tract between Travancore and Tirunelveli. Ay was a friend of the ruler of Venad. As a result of these various wars the Pandyan Empire extended beyond Tiruchirappalli in Tanjore, Salem and Coimbatore. Now he was the supreme king of almost whole of South.

4.2.5. SRI MARA SRIVALLABHA (815-862 A.D.)

The son and successor of Varguna was Srimara Srivallabha. His titles were Ekvira Param Chakra Kolahala and Prempatraprajanan. He not only kept his huge hereditary empire intact but also expanded it.

The trouble started from the newly conquered western part of Kerala around Viliyam. These people could never compromise with the Pandyan occupation of their land and were

constantly rebelling against their domination. Srimara could suppress the initial revolt but he had to wage many battles to keep them under his control.

Next Srimara invaded Ceylon during the reign of Sena- I. A fierce battle was fought at Mahatalita, where Pandyan victory was complete. Sena- I fled away from the battle field and sought refuge in the Malaya country. The apparent along with some of other officers committed suicide. Another son of King Sena- I Prince Kassapa confronted the Pandyan forces but after some time he also fled. The Pandyan army occupied the capital of Ceylon and returned with a large booty. Eventually the fugitive King Sena I contracted a treaty with the Pandyan king Srimara restored the country to Sena -I. Later, the next King Sena- II allied himself with an imposter for he Pandyan throne Mahapandya and invaded the main land but this attack was easily repulsed by Srimara.

The Pallavas, who were ruling of the Pandyan Empire, were suspicious of their expansionist policy and hence there were constant wars between the two powers. The contemporary PallavaKing Nandivarman- III organized a confederacy of the Gangas, Cholas and the Rashtrakutas to check the growing power of the Pandyas and completely defeated the Pandyan forces at Tellaru in North Arcot district. The Pandya forces rolled back to their home country and the Pallava army advanced up to the banks of river Vaigai, in the very hear of the Pandyan kingdom.

However, some times later Srimara reoccupied his strength and in 859 A.D. he was able to defeat Nandivarman and his confederates in a battle near Kumbhakonam. But soon the situation changed and later the Pandyan king had to suffer defeat at the hands of the Pallava crown prince Nripatunga on he banks of river Arisi. Thus Nripatunga avenged the defeat of his father at Kumbhakonam.

This was not only defeat of the Pandyas. The king of Ceylon Sena- II forged a friendship with the Pallavas and supported the case of an imposter Mahapandya for the Pandyan throne, and sent an army to Madura, when the battle of Arisi was in full swing. Ceylonese army succeeded in occupying the capital. Srimara died fighting and the chief commander of the Ceylonese army anointed his son Varguna Varman on the throne of the Pandyas.

4.2.6. VARGUNAVARMAN II 862-880 A.D

Nothing much is known about him. This was the time of the rise of the Cholas under Vijayalaya, who attacked Tanjore, captured it and made it his own capital. The Cholas and Pallavas had become friends now. Varaguna"s successors came into conflict with the Cholas

of Tnjore. Rajasimha- II (c 900-20 A.D was the last of the line of Knadungon. In 910 A.D. he was driven away by Parantaka Chola who captured Madura.

4.2.7. SECOND PANDYAN EMPIRE

From about 925 A.D to the beginning of the 13th century the Pandyan kingdom ceased to exist as an independent state and was a part of the vast Chola Empire though the Pandyas never reconciled to the rule of the Cholas. The country was in the state of constant revolt and the Chola emperors were fighting repeatedly in the Pandyan country. By the time of Rajaraja-I the Chola conquest of Pandyan country was complete. The Chola princes were ruling viceroys in Pandya country. Rajaraj made Pandya country the base for his successful operation in Ceylon.

The confusion of the Chola Empire which led to the accession of Kulottunga I to the Chola throne about 1070 A.D. gave pandyas an opportunity to recover some of their lost power. A powerful king Srivarman Jatavarman revolted against the Cholas and began ruling in Madura and Tinnevely. In the end, Kulottunga I defeated Srivarman but could not crush the Pandyan power and continued ruling Pandyas were a constant headache for the Chola power.

However, Jatavarman Kulasekhara assumed royal titles (1190 -1216 A.D.) and even conquered Travancore. His successor, Maravarman Sundara Pandya turned the tables against the Cholas. He defeated Kulottunga- III and burnt Uraiyur and Tanjore. But with the help to the Hoyasalas, Kulottunga could push back the Pandyas. Maravarman ruled over an extensive kingdom which included Trichinopoly and Pudukkottai. His successor Maravarman Sundara Pandyan-II (1231-1267 A.D.) acknowledged the over-lordship of the Chalukya-Chola king Rajendra-III. But his successor, Jatavarman Sundara Pandya fully avenged the humiliation to which his family was previously subjected.

4.2.7.1. JATAVARAMAN (1257-68 A.D)

Jatavaraman was a gallant soldier and an able general. He was the founder of the second Pandyan Empire. He destroyed the Chola power, overthrew the Hoyasalas, annexed the Kongu country, and dislodged the Kakatiyas from Kanchi. He carried his victorious banner as far no the as Nellore where he performed Virabhisheka. His empire included entire South India with the exception of Mysore, extending the Nellore and Cudapah in the north. Jatavarman was a benevolent ruler and made rich donation to temples. Especially, the temples of Srirangam and Chidambaram were provided with golden roofs by him.

4.2.7.2. KULASEKHARA 1268 -1310 A.D

Jatavarman was succeeded by Kulasekhara Pandya who added Quilon to his empire. He led a victorious expedition (1284 A.D.) to Ceylon and returned with the tooth relic of Buddha which was later returned. The famous Venetian traveler, Marco Polo visited Ma"bar about 1293 and said that her „king possesses vast treasures, and wears upon his person great store of rich jewels. He maintains great state and administers his kingdom with great equity, and extends great favour to merchants and foreigners so that they are very glad to visit his city”.

4.2.7.3. KAFUR'S INVASION

Kulasekhara had two sons, Sundara Pandya, a legitimate one and Vira Pandya, an illegitimate one and both were associated with the government during their father"s reign. The two quarreled and Sundara having murdered Kulasekhara, usurped the throne in 1130 A.D. But he was soon expelled by his rival Vira Pandya. Sundara made an appeal for help to Malik Kafur who had been invading the Hoyasala kingdom. Kafur took the opportunity and invaded the Pandyan kingdom. He sacked Chidamabaram and Srirangam and siege Madura. He left a garrison at Madura and proceeded to Rameswaram where according to Ferishta he built a mosque. After the return of Kafur to Delhi, the rival brothers continued to rule with diminished power for some years. The Pandyan kingdom was subjected to invasions by the Cheras under Ravivarman and Kakatiyas under Pratapurudra- II. In 1327 A.D Muhammad Bin Tughluq invaded the Pandyan kingdom, sacked Srirangam and captured Madura. Madura became one of the 23 provinces of Tughluq"s Empire.

4.2.8. GLORY OF THE PANDYAN KINGDOM

The Pandyas ruled over south India for over 12 centuries, with varying fortunes. They rose to the height of their power during the 13th century when their empire included the whole of South India with the exception of Mysore. In many respects they adopted the Chola system of Government. The village assemblies enjoyed many and wide powers including that of administering justice. The Pandyan kings were Brahmanical by faith and under their rule; temple became the centre of religious and spiritual life to the South. The temples of Chidamabaram, Srirangam and Rameswaram were rich endowed and attracted pilgrims from far and near. The Pandyan kingdom reached a high level of economic prosperity and was renowned for its maritime trade. It was especially known to the Arabs as Ma"bar. The

Pandyan kings encouraged the Arabs to settle down in their country and a Muslim historian writes that some Arab merchant"s occupied very high places in the counsels and the Pandyas. Marco Polo, the Venetian traveler visited Ma"bar about 1293 and noted that

Kayal (at the mouth of the Tamraparni) “ is a novel city- that all snips from the west touch, as from Hormos and from is (an island in the Persian gulf) and from Aden and all Arabia, laden with horses and other things for sale”. Abdullah Wassaf says that Madura was one of the richest cities in the world. The wealth of the Isles of the Persian Gulf in particular and in part the beauty and adornment of other countries from Irak and Khurasan as far as Rum (Turkey) and Europe are derived from Ma“bar, which is so situated as to be the key of Hindu“. The same historian remarked that the king o“ Madura was a “fortunate and happy sovereign”.

4.2.9. CONCLUSION

The Pandyas dynasty was an ancient Tamil dynasty, which rules parts of South India until the A.D. 1500 Century. They initially ruled their country Pandyanadu from Korkai, a seaport on the Southern most tip of the Indian Peninsula. After the defeat of Kalabhras, the Pandyan Kingdom grew steadily in power and territory. With the Cholas in obscurity, the Tamil country was divided between the frontier between the Pallavas and the Pandyas, the river Cauvery being the frontier between them. Pandyas could not overpower the Cholas who right from A.D. 880-1210 remained the most powerful empire over south India. Deccan and the eastern and Western coast of India during this period.

SELF ASSESSMENT QUESTIONS

1. Sketch the history of the Pandyas and estimate their importance.
2. Examine the rise and fall of the Pandyas.
3. Asses the contribution of the Pandyas for the development of art and architecture.

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LESSON-3

UNIT-4

THE CHOLAS OF TANJORE

4.3.0. OBJECTIVE OF THE LESSON

The objective of the lesson is to study the political history of Cholas and their importance in Indian history

STRUCTURE OF THE LESSON

4.3.1. INTRODUCTION

4.3.2. POLITICAL HISTORY OF CHOLA EMPIRE

4.3.2.1. VIJAYALAYA 850-871 A.D

4.3.2.2. PARANTAKA- I 907-955 A.D.

4.3.2.3. RAJARAJA- I (985-1014 A.D.)

4.3.2.4. RAJENDRA I, 1012-1044 A.D.

4.3.3. THE DECLINE OF CHOLA EMPIRE.

4.3.4. CHALUKYA-CHOLAS

4.3.5. SUCCESSORS OF KULOTTUNGA

4.3.6. CONCLUSION

4.3.1. INTRODUCTION

Cholas were the most civilized race of the Deccan. Regarding the origin of the Cholas historians hold divergent views. But it is beyond a shadow of doubt that the Cholas were the original inhabitants of the Deccan. In some of the inscriptions they have called themselves as Suryavamsi. The history of the Cholas is quite ancient. In Sabha and Bhishma Parva of Mahabharata the name of the Cholas occurs. It is also found in the inscriptions of Ashoka. It is believed that the dynasty was founded by Karikala. Chola Empire was called Chola mandalam. It included in itself Trichnopoly, Tanjore and some districts of Mysore and Madras. Kaveripattanam was his capital.

After the Sangam Age, the Cholas sank into obscurity due to the invasions of the Kalabhras and the rise of the Pallavas at Kanchi. In the Chola mandalam and Renadu (Ceded districts) the Cholas continued their rule as subordinates of the Pallavas or the western Chalukyas or the Rastrakutas as demanded by the exigencies. In the middle of the

7th century A.D., when Yuan Chwang visited, the Chola country was in a deplorable condition.

4.3.2. POLITICAL HISTORY OF CHOLA EMPIRE

The Dominant feature in the history of South India between 850-1200 A.D. was the rise of the Chola power from the position of Pallava feudatories into an empire. They were continually at war, first with the Rashtrakutas and later with their successors, the Chalukyas of Kalayani and their allies. The high watermark of Chola imperialism was the 10th and 11th centuries, when the Chola armies subdued the South, crossed the Ganga and reached upto the South East Asian Empire of Sri Vijay. Continuous warfare, however, weakened their might so that by the 13th century A.D. their feudal chiefs, the Pandyas and the Hoysalas replaced them in South.

4.3.2.1. VIJAYALAYA 850-871 A.D

Once again during the 9th century, taking advantage of the Pallava-Pandya struggle, the Cholas rose to prominence. Vijayalaya established himself as a feudatory of the Pallavas at Uraiyur. He took a leading part in the confused politics of the land and enlarged his kingdom which extended from the North of the South Vellar along the lower course of the Kaveri and the Coleroon. His son Aditya (870-907 A.D.) allied himself with his Pallava overlord Aparajita till the Pandyan power was destroyed. Later he overthrew his master and annexed Tondaimandalam to his own dominions. He annexed the Kongu country also.

4.3.2.2. PARANTAKA- I 907-955 A.D.

Aditya was succeeded by his son Parantaka. He was the first important ruler of the Chola dynasty and his conquests led to the establishment of an empire. By defeating the combined armies of the Pandyan and Ceylon and capturing Madurai he secured the southern frontier. To commemorate this victory, he took the title Maduraikonda. The last remnants of the Pallava power also were destroyed and occupied upto Nellore. Other minor powers in the south like the Banas, Vaidumbas and the Gangas were compelled to acknowledge the Chola supremacy. With these conquests of Parantaka, the Chola kingdom embraced the whole of South India from the north Pennar to the Cape, with the exception of Kerala. But the glorious reign of Parantaka ended in a disaster. In 949 A.D., Rastrakuta Krishna III invaded the Chola kingdom in alliance with the Ganga king Butuga. In the battle of Takkolalm near Arakonam (949) the Cholas were defeated and their crown prince Rajaditya lost his life. Tondaimandalam was annexed to the Rastrakuta Empire. Krishna III overran the country as far as Rameswaram where he planted a pillar of victory.

The Takkolam defeat was a severe blow to the Cholas from which they could not recover till the accession of Rajaraja in 985 A.D. However, the Cholas took advantage of the decline of the Rastrakutas and recovered Tondaimandalam in the time of Sundarachola or Parantaka- II about 970 A.D.

The ensuing thirty years (between 955-985) were a period of confusion and weak rulers. There were constant wars with the Rashtrakutas in the north and the Pandyas in the South. The shrunken Chola kingdom somehow kept on surviving.

4.3.2.3. RAJARAJA- I (985-1014 A.D.)

The real greatness of the Chola Empire dates from 985 A.D with the accession of Arumolivarman who crowned himself as Rajaraja I. He was the son of Parantaka II Sundar Chola and was appointed Yuvaraja during the reign of his uncle Uttam Chola. This reign was the formative period of the Chola expansion. A relatively small kingdom still recovering from the after effects of Rashtrakutas Aggression was transformed into an extensive and well knit empire, efficiently organized and administered, rich in resources and possessed of powerful army and navy.

With the accession of Rajaraja I in 985 A.D., begins the most brilliant period in the history of the Cholas. Rajaraja was both a statesman and a general and by diplomacy and war he revived the glory of the Cholas. He began his aggressive career with the conquest of the Western Ganga country. He destroyed the navy of the Keralas (Chera) at Kandalur Salai(Trivandrum) and humbled Kollam (Quillon), seized Madura from the Pandyas, took possession of Kundumalai (Coorg). He built up a powerful navy and conquered Maldive islands and occupied the Northern part of Ceylon. The ruling Chera king was Bhaskar Ravi Varman. The contemporary Pandya king Amar Bhaguna was also defeated and Madura were captured with the support of the kings of Kerala. The Cholas were deeply aware of Arab competition in the south East Asia trade and tried to strike t the root of competition by bringing Malabar under their control.

Later Rajaraja also conducted a naval attack against the Maldives Islands and annexed most of them in his empire. The Cholas did not however, succeed directly in striking at Arab trade but it caused havoc in Ceylon and the existing capital Anuradhapur had to be shifted to Pollannaruva. The northern part of Ceylon was annexed in the expanding Chola Empire.

In the north, Rajaraja had to fight a prolonged and indecisive war with the Western Chalukyas. The declining Rashtrakuta power had weakened the strength of its feudatories i.e. the Nolambas of north Mysore and the Gangas of south Mysore. Taking advantage of the situation Rajaraja- I annexed Nolambapadi, Gangavadi and also Tadagaipadi between

990-91. The increasing power of the Cholas intensified the rivalry with the Chalukyas of Kalayani or Western Chalukyas, who succeeded the Rashtrakuta in Deccan. Rajaraja- I marched against the Western Chalukyas, penetrated deep into the enemy territory up to Donur in Bijapur district, captured Banvasi and part of Raichur Doab and sacked Manyakehta. Much booty was acquired but this conquest did not last long.

Rajaraja helped the Eastern Chalukya prince Saktivarman to regain Vengi and cemented the friendship by giving his own daughter Kundava to Vimaladitya, Saktivarman's brother. The Western Chalukya king Someswara- I invaded Vengi to eliminate the Chola influence from that country. Rajaraja sent simultaneous expeditions against Vengi and Kalyani. The expedition against Kalyani was led by Prince Rajaendra who ravaged the Chalukyan kingdom. Someswara was compelled to withdraw from Vengi. The Eastern Gangas who were interfering in the politics of Vengi were also defeated.

Chola Empire

As a result of these extensive conquests the Chola Empire of Rajaraja included the whole of south India up to Tunghbhadara. Maldives Islands, Ceylon and Andhradeas ruled by the Eastern Chalukyas were his feudatory kingdoms. His impressive imperial achievements are well reflected in his titles Mummadi Chola (3times Chola)Chola, Martanda etc.

Thus, Rajaraja laid the foundations of a mighty empire and made excellent arrangements for its administration. He had considerable knowledge of public affairs before his accession and he took special care of properly administering the conquered territories. He is credited with causing an accurate survey of land and assessment of revenue. Land survey was started in 1000 A.D. He organized a highly centralized system of administration, keeping intact the self -governing institutions in villages. His son Rajendra was crowned Yuvaraja in 1012 A.D. and jointly governed with him. Rajaraja was a Saivite but he tolerated all religions. He built temples for Vishnu also and helped the Sailendra king Maravijayatungavarman of java to construct a Buddhist Vihara. The Brihadi-swara temple he built at Tanjore is a testimony to the glory of Chola art. In short, Rajaraja was one of the illustrious rulers of India and richly deserved the title „the great“.

4.3.2.4. RAJENDRA I, 1012-1044 A.D.

Rajendra- I after ruling with his father for two years became the king in 1012 A.D. His reign is noticeable for his conquests, contribution to culture and initiation of educational policy. His conquests are listed in the Tiruvalangadu grants. The latter continued the imperial policy of his father with greater vigour and with more conspicuous success.

The policy of expansion initiated by Rajaraja was continued by his son Rajendra- I. In 1017-18 A.D. Ceylon was conquered and the Pandya crown and royal insignia which the Pandyan king had left in the safe custody of the Ceylonese king Mahendra V was also captured Chola Empire. However, the southern part of Ceylon was liberated later by Sinhalese resistance. Though Rajaraja had earlier conquered and annexed Kerala and Pandya countries but Rajendra had to recover them again in 1018 A.D. because of rebellion in those states. He appointed his viceroys there.

Rajendra now turned his attention to the north. He sent two forces, one against the Western Chalukyas of Kalyani and the other against the Eastern Chalukyas of Vengi. The western Chalukya king Jayasimha was defeated in the battle of Masangi, but no aggrandizement took place beyond the river Tungabhadra and it continued to remain a tacit boundary between the two kingdoms.

He kept intact the Chola influence over Vengi by helping Rajarajanarendra to regain his throne and by giving his own daughter Ammangadevi to him. His interference in the affairs of Vengi led him to undertake extensive expeditions in Kalinga and Orissa as far north as the Ganges, on the banks of which Rajendra came into conflict with Mahipala, the Pala king of Bengal and defeated him. In the process, the eastern Ganga king Madhukamarnava, possibly an ally of Jayasingha, king of Kalyani, was also. Rajendra brought the water of the Ganga and kept it in a tank Chola gangam, in his newly constructed Gangaikonda Cholapuram near modern Chidambaram in Tiruchirapallai district.

The most memorable achievement of Rajendra and which was unique in Indian history was his naval expedition against the South East Asian kingdom of Sri Vijay in 1025 A.D. The Sailendra kingdom included the Malay Peninsula, Java, Sumatra and the neighbouring Islands. Its two main centers were Sri Vijay in Sumatra and Kadarma in Malata. Kadarma was the capital of Sri Vijay Empire. Involving his army and navy, this campaign perhaps aimed at acquiring the glory and also removing the impediment of a thriving South Indian trade with China. By the 10th century A.D. there was a well developed trade between China and South India. Ships passed through the seas commanded by the Sri Vijay Empire.

Now they realized that it would be more profitable for them if they acted as middlemen. Indian merchant's settles in Sri Vijay were threatened and Indian ships began to be held therefore Chola intervention became imperative. Acquisition of territory was not aimed at as it is clear from the fact that no attempt was made to attack the hinterland and the captured king Sangram Vijayotunga Verman was restored to his throne after the acknowledgement of Chola sovereignty. Kadarma, the capital and the famous port was

sacked and a free passage to Indian shipping and commerce was secured. The Bay of Bengal had indeed become a Chola lake. As a moment of his victories, Rajendra took the titles Gangaikonda and Koadaramgond Kadarm being the strong hold of the Sailendra kingdom.

Towards the close of his reign Someshwar Ahavamalla of the Western Chalukyas attacked Vengi in which the Cholas had to intervene. A bloody but undecisive battle was fought at Dhanyakataka. Chola influence in Vengi became much less.

Rajendra was one of the greatest conquerors of Indian history. Under him the Chola power reached the high water mark of glory and his titles Gangaikondachola, Mudikonda, Kadaranganda, testify his territorial conquest. Great in war, Rajendra was equally great in the arts of peace. He built a new city Gangaikodacholapuram and made it his capital. The city was decorated with temples and palaces. He built a college for teaching different branches of Vedic learning.

4.3.3. THE DECLINE OF CHOLA EMPIRE.

Rajendra was succeeded by his son Rajadhiraja (1044-52 A.D.). Just after his accession he successfully crushed a rebellion in Ceylon and kept intact in his empire. His reign was full of wars with the feudatories and the kings of Madura Pandyas and Ceylon. Having subdued them, Rajadhiraja turned to the Western Chalukyas who were penetrating into Vengi. The contemporary Chalukyan king was Trailokyamalla Ahavamalla Someshvara I. In a number of encounters at Kampali, Pundar and the capital Kalyan, the Chalukyas were defeated but no permanent gains were acquired. Once he carried fire and word into the heart of the Chalukya kingdom. In the famous battle of Koppam he defeated the Chalukyas and advanced into their kingdom as far as Kolhapur where he planted a pillar of victory. In 1062 A.D. he again defeated the Chalukyas in the battle of Kundalsangam.

He was succeeded by his brother Virarajendra in 1063 A.D. Virarajendra fought with the Western Chalukyas and retained influence over Vengi. He led expeditions into Vengi, Kalinga and Chakrakottam and defeated prince Vikramaditya, the Western Chalukya prince. Virarajendra was succeeded by his son Adhirajendra in 1070 A.D. The latter was unpopular and tried to consolidate his position with the help of his brother-in-law, Chalukya Vikramaditya, but was killed in a revolt. With his death, the line of Vijayalaya came to an end at Tanjore.

Now the Chola crown passed to Rajendra, son of Rajarajanarendra of Vengi. He was the grandson of Rajendra and son-in-law of Virarajendra. Rajendra successfully foiled the plans of Vikramaditya to prevent him from occupying the Chola throne. Uniting the

Chalukya and Chola kingdoms, he ascended the throne in 1070 A.D. and assumed the title Kulottunga. His line came to be known as the Chalukya-Cholas.

4.3.4. CHALUKYA-CHOLAS

Kulottunga (1070-1121) was a brave and wise ruler. During his long reign he won many brilliant military achievements. At the outset, he subjugated the rebellious nobles in the south and consolidated his position on the throne of Tanjore. The Cheras and Pandays were conquered and military outposts were set up in their territories to maintain order. In the long drawn out conflict with Vikramaditya, Kulottunga won a victory more than once and retained control over Vengi, which practically became a province in his mighty empire. Kulottunga led an expedition against Kalinga and defeated its ruler Anantavarma Chodagangadeva who was disturbing Vengi.

Kulottunga was an able administrator. Prof. K.A.N. Sastry remarks that the wisdom of Kulottunga's statesmanship lay in "his preferring the well-being of his subjects a century of peace personal vanity. He ensured for his subjects a century of peace and good government." He caused an elaborate survey of land to be made and reduced the burden of the peasants by abolishing many irksome taxes. His reign was one of great literary activity. His court was adorned by the great Tamil poet Jayamgondarm the author of Kalingattuparani which describes the kalinga expedition undertaken during the reign.

4.3.5. SUCCESSORS OF KULOTTUNGA

Kulottunga was the last of the great Cholas and after his death, Chola power steadily declined. The reigns of Vikramachola and Rajaraja-II were peaceful. In the reign of Rajadhirajall a civil war broke out in the Pandyan country. Rajadhiraja interfered in the war and that only weakened the Chola power. Taking advantage of the preoccupation of the Emperor, his feudatories- the Telugu Chods of Nellore, the Banas and the Kadavas rose in power and influence. His successor Kulottunga- III by personal ability revived the greatness of the Cholas. He defeated the combination of the Pandyan and Ceylonese rulers and compelled them to acknowledge his over lordship. He suppressed the Hoyasalas and the Telugu Cholas and led an expedition as far north as Warangal, the capital of the Kakatiyas.

His successor Rajaraja- III was an incompetent ruler and practically became a pawn in the hands of the rival feudatory chiefs. He sustained heavy defeats at the hands of the Pandyas and on one occasion became a prisoner in the hands of their ally, Kopperunjinga. He was released by Hoyasala Narasimha with whose help he ruled till 1256 A.D. Rajendra- III (1256-80), the successor of Rajaraja, was the last able prince of the Chalukya-Chola line. He obtained success against the Pandyas but was defeated by Ganapatideva, who occupied

Kanchi. Taking advantage of the confusion, Kulasekharapandya marched northwards, defeated the Cholas, Hoyasalas and Kakatiyas and performed Virabhisheka at Nellore. This was the last terrible blow against the Chola power after which it gradually declined and was overthrown by the Pandyas.

4.3.6. CONCLUSION

Cholas were the most civilized race of Deccan and had many brilliant rulers in this dynasty. The Chola rulers had a very efficient military organization. The rulers always cared for public welfare. They were intrepid warriors and great conquerors but at the same time they were not dead to art and literature. Under the Cholas and the Pallavas art, in the Deccan reached the height of its glory.

SELFASSESSMENT QUESTIONS

1. Sketch the rise and achievements of the Cholas.
2. Examine the causes and consequences of the war between the Cholas and the Chalukyas of Kalyani.
3. Describe critically the importance and achievements of the Chola Age.

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LESSON -4

UNIT-4

THE WESTERN CHALUKYAS OF KALYANA

4.4.0. OBJECTIVE OF THE LESSON

To study and understand the political and cultural history of the Chalukyas of Kalyana is the main objective of the lesson

STRUCTURE OF THE LESSON

4.4.1. INTRODUCTION

4.4.2. POLITICAL HISTORY OF CHALUKYAS OF KALYANI

4.4.2.1. TAILAPA II, 973-995 A.D

4.4.2.2. SATYASRAYA 997-1015 A.D

4.4.2.3. JAYASIMHA-II 1015-1042 A.D

4.4.2.4. SOMESVARA- I 1042-68 A.D

4.4.2.5. SOMESVARA- II

4.4.2.6. VIKRAMADITYA- VI 1079-1126 A.D.

4.4.3. CULTURAL CONTRIBUTION OF CHALUKYAS OF KALYANI

4.4.3.1. ADMINISTRATION

4.4.3.2. PROVINCIAL ADMINISTRATON

4.4.4. SOCIAL CONDITIONS

4.4.5. ECONOMIC CONDITIONS

4.4.5. RELIGIOUS CONDITIONS

4.4.6. EDUCATION

4.4.7. ART & ARCHITECTURE

4.4.7. CONCLUSION

4.4.1. INTRODUCTION

After the Chalukyas of Badami were destroyed by Dantigurga, they revived after two centuries in around 972-73 A.D. This was known as Chalukyas of Kalyani and is supposed to have the same genealogy as those of the previous mighty Chalukyas (though this is disputed). This was established by Tailapa-II who was one of the feudatories of the

Rashtrakuta. The last ruler of Rastrakuta Dynasty Kakka-II (Karka) was killed by Taila- II or Tailapa-II the scion of old Chalukya stock in 973 A.D. For 200 years they remained in conflict with the Cholas and also the eastern Chalukyas of Vengi. The empire of Chalukyas of Kalyani is also known as Western Chalukya Empire. This empire has a great contribution in the modern Kannada literature as well as Sanskrit literature.

4.4.2. POLITICAL HISTORY OF CHALUKYAS OF KALYANI

4.4.2.1. TAILAPA- II, 973-995 A.D

Tailapa- II was one of the feudatories of the Rastrakutas. He restored the family of his ancestors to its former glory. Taila reigned for 24 years and during the time was able to recover the ancient territory of his race except the Gujarat region. We know about his reign from the Gadag records. Tailapa overthrew the Rastrakuta king Karka-II and occupied Maharastra and parts of Karnataka. But while consolidating his kingdom, he came into conflict with Gangas of Mysore, the Paramaras of Malwa and the Chedis of Dahla. Tailapa ruled from Manyaketa (Malkhed). Later tradition hailed Taila as incarnation of the Lord Sri Krishna who fought 108 battles against the race of Ratta demons and captured 88 fortresses from them. Tail's success was the beginning of the Chalukyan Empire of Kalyani. Marasimha-II made a futile attempt to revive Rashtrakuta power by setting up Indra- IV, the issue of a son of Krishna III by a sister of Marasimha himself. Marasimha killed himself by starvation in 975. His feudatory Panvhaladeva who claimed sovereignty over the whole country south of the Krishna River was also killed by Taila in battle.

Most of the time, Tailapa- II kept on fighting with Munja, a Paramara king of Dhara. Munja was finally captured and probably killed in captivity. This was in 995 A.D. Two years later Tailapa died and his crown was passed on to his son Satyasraya. He patronized a Kannada poet Ranna who was one of the earliest poets of Kannada language. Anna, Adikavi Pampa and Sri Ponna together are called three gems of Kannada literature.

4.4.2.2. SATYASRAYA 997-1015 A.D

Tailapa's son and successor Satyasraya (997-1015 A.D) continued the policy of expansion. During his reign connected the long and fierce Chalukya-Chola conflict that dominated the history of the South during the next two centuries. Both Satyasraya and his Chola rival Rajaraja-1 coveted Vengi that commanded a position of strategic importance in the Deccan. Through the marriage between his daughter and Vimaladitya, the Chola emperor brought Vengi under his influence.

To counteract the Chola influence Satyasraya invaded Vengi in 1006 A.D, his general Bayalanambi reducing the forts of Dhanyakataka (Dharanikota) and Yanamadala to

ashes, and established himself in Chebrolu in the Guntur district. Acting on the principle that attack is the best from defense, Rajaraj ordered his son Rajendra to invade Western Chalukya at the head of a strong army 1007. Rajendra marched up to Donavur in the Bijapur district and in the words of a Chalukya inscription, plundered Banvasi and a good part of Raichur doab, and sacked from Manyketa. At the same time another section of the army operating from Vengi advanced on Kollipakka (Kulpak), 45 miles north-east of Hyderabad, and captured its fortress. Satyasraya was thus compelled to withdraw his forces from Vengi and only with difficulty succeeded in freeing his country of the Chola army, which retired behind the Tungabhadra with much booty. Satyasraya was succeeded in 1008 by his nephew Vikramaditya-V who after a short and uneventful reign followed by his brother Jayasimha-II in 1015.

4.4.2.3. JAYASIMHA-II 1015-1042 A.D

Satyasraya was followed by Jayasimhavallabha (1015-42 A.D.), who had to fight both in the north and in the south. The Paramara Bhoja of Malwa, wanting to avenge the fate of Munja, invaded the Chalukya kingdom from the north and for some years occupied Lata and portions of Konkan. After hard fighting Jayasimha succeeded with the aide of his loyal feudatories in recovering the territory occupied by Bhoja. But it was the Chola Rajendra who was his most formidable enemy. Soon after his accession, Jayashima tried to retrieve the losses sustained in the wars of Satyasraya and for a time circumstances seemed to favour him, Rajendra being busy with the conquest of Ceylon and the settlement of Pandya and Kerala.

In Vengi, Vimaladitya, who had succeeded his brother Saktivarman-I in 1011. Jayasimha-II supported the claims of Vijayaditya-VII to succeed him against those of Rajaraja, another of Vimaladitya's sons by his Chola queen Kundavai. In the pursuit of this plan Jayasimha crossed the Tungabhadra and occupied Bellary and possibly even a part of Gangavadi. In Vengi, Vijayaditya captured Vijayawada and made it impossible for his revival Rajaraja to celebrate his coronation. But then Rajendra soon turned his attention actively against Jayasimha and put two forces simultaneously in the field, one marching into the Raichur doab and other into Vengi for the relief of Rajaraja. In the west Jayasimha was defeated in a battle at Maski, but this led to no further aggression on the part of Rajendra, the Tungabhadra being recognized tacitly as the boundary between the two kingdoms.

In Vengi the Chola forces defeated Vijayaditya in several battles, took possession of the country on behalf of Rajaraja and proceeded farther north into Kalinga probably because the Eastern Ganga ruler of that country, Madhukamarnava (1019-38), had sided with Jayasimha. After punishing him the army went still farther north for a grand military display

in the form of an expedition to the valley of the Ganges. But with the departure of the Chola army to the north, trouble broke out in the rear and threatened its communications. To meet the situation Rajendra-I marched towards the north and encamped on the banks of the Godavari. He tried to secure the line of return for his army which had advanced to the Ganges, and celebrated the coronation of his nephew Rajaraja with due pomp on 16 August 1022.

4.4.2.4. SOMESVARA- I 1042-68 A.D

Jayasimha was followed on the throne by his son Somesvara- I who held the titles Ahavamalla and Trailokyamalla. He removed the capital from Manyakheta to Kalyani, adorning it with many new buildings and generally adding to the amenities of the new capital. He continued the war begun by his father against the Bhoja of Malwa, and received his submission after a raid on his capital Dhara. He extended his power across Vidarbha and part of modern Madhya Pradesh, into Kosala Kalinga, and imposed his sovereignty on the Nagavamsi ruler Dharavarsha of Cakrakuta. It deserves to be noted that the Kakatiya chieftain Prola I and his son Beta assisted Somesvara in his wars, and received from him as fief the Anumakonda Vishaya.

In another direction Somesvara attacked Vengi and thus challenged the Chola power. In Vengi Rajaraja had no peace after his coronation in 1022. His Half-brother Vijayaditya renewed his struggle for the throne, perhaps with the aid of Chalukya Jayasimha II, drove Rajaraja out of Vengi, and made himself king (1031) with the title Vishnuvardhana. Vijayaditya sought refuge in the Western Chalukya court where he was received with open arms and entertained royally. Somesvara's invasion of Vengi was undertaken ostensibly in furtherance of the claims of Vijayaditya and news of it quickly reached Rajendra I. But Rajendra-I died and was succeeded by Rajadiraja-I (1044). He was eager to restore Chola power in Vengi, and he led an expedition into the Telugu country soon after he ascended the throne. He was defeated Western Chalukya forces in a battle at Dannada (Dhanyakataka) on the Krishna and compelled Vikramaditya, Somesvara's son, and Vijayaditya, Rajaraja's rival, to retreat in disorder. He then entered western Chalukyan territory and set fight to the important fort of Kollipakai (Kulpak).

They were followed by champions on the western front where the Chola force captured several generals and feudatories of the Chalukyas, demolished Chalukya palaces in the city of Kampali, and inflicted a defeat on the enemy in a pitched battle at a Pondur on the bank of Krishna. Crossing that river, victorious camp of Chola was fixed at Yetagire (Yadgiri), where a pillar of victory with tiger emblem on it was planted. After more fighting, The Chalukya capital Kalyani was itself was sacked, and the Rajadiraja performed the

Veerabhisekha (coronation of victor) in the enemy capital and assumed the title Vijayarajendra.

Before 1050, Somesvara succeeded in driving the Chola forces out of his territory. He also reestablished his influence in Vengi and compelled Rajaraja to acknowledge his suzerainty in the place of that of the Cholas. Lastly, he sent a counter – expedition into Chola territory which returns after making a dash against Kanchi. These successes were only spurs to further efforts on the part of Rajadiraja, although, for only reason not now clear, he did not make any attempt to recover Vengi or the Kalinga where Somesvara had established himself. In 1053 A.D war was resumed and in the terrible battle of Koppam, Someswara was defeated by Rajadiraja. But Rajadhiraja lost his life and was succeeded by his brother Virarajendra.

The death of Rajendra-II necessarily meant a lull in Virarajendra's campaign against the chalukya. But Someswara-I knew that the attack would be renewed and prepared to meet it on the both fronts .In east he counted on help from his vassals the Nagavamsi ruler Dharavarsha and the eastern ganga Vajrasta-III. He also stationed in the neighborhood of Bezwada a strong army under Jaanaha of Dharar, a Paramara prince in his service. In the west, he sent Vijayaditya to carry the war into the enemy country. Virarajendra soon returned to the charge as expected. The Chalukya forces suffered small defeats in Vengi but at first the Cholas did not have any decided success. In the west Somesvara's forces were defeated with heavy losses on the banks of a river, perhaps Tungabhadra, in 1066. But he soon reorganized his forces and sent a message to Virarajendra challenging him to another contest, fixing Kudal- Sangamam as its venue. The Chola monarch gladly accepted the challenge and took the field. But Somesvara did not turn up though his forces had assembled at the appointed spot.

After awaiting Somesvara's appearance in vain for a month, Virarajendra attacked the Chalukya army, inflicted a crushing defeat on it, and set up a pillar of victory on the banks of the Tungabhadra. He then proceeded with his forces to Vengi whither Vijayaditya had also gone earlier to organize the defense on the opposite side. A great battle ensued near Bezwada which ended in defeat for the Chalukya. Virarajendra crossed the Krishna and marched into Kalinga, where much fighting followed, and in the neighboring Nagavamsi principality of Chakrakuta. There, besides Vijayaditya, and Rajaraja, the son of Vajrahasta III, Vikramaditya also took part on the Chalukyan side, and prince Rajendra, the future Kulottunga-I on that of the Cholas.

Meanwhile unable to endure the illness which had prevented his keeping his martial engagement with Virarajendra, Somesvara-I met his end and performed paramayoga by

drowning himself in the Tungabhadra River at Kuruvatti on 29 March 1068. Thus departed one of the greatest rulers of the Chalukya line. He succeeded in keeping Vengi under his control practically throughout his reign and reducing to temporary subjection two major powers of Northern India, the Paramaras and Pratiharas. In spite of many reverses he maintained the wearisome struggle with the Cholas with undiminished vigour to the end of his life. He was greater as diplomat than as warrior, else he could not have succeeded in making his influence felt by so many states and for so long, and that with a military record any too bright. He had great faith in himself and succeeded in imparting it to his many able generals, including his famous son Vikramaditya. He was not unmindful of the arts of peace; the noble city of Kalyani was his creation.

4.4.2.5. SOMESVARA- II

Somesvara- I was succeeded by his eldest son of the same name, but the ambition of his younger brother Vikramaditya turned the troubles of his brother into his opportunity. He seduced his feudatories from loyalty to their lawful monarch, and with their aid entered into negotiations with Virarajendra. The result was a total revolution in the diplomatic relations among the states and a virtual partition of the Chalukyan kingdom. Vijayaditya made his submission to Virarajendra and consented to rule the vengi kingdom as his feudatory. Two of Virarajendra's daughters were given in marriage, one to Vikramaditya himself and the other to the Kalinga Gnaga prince Rajaraja; and within the Chalukyan kingdom Vikramaditya-VI was installed as yuvaraja with almost independent rule over the southern half of the empire. Thus it looked as if the eternal feud between the Cholas and the Chalukyas had at last come to an end.

4.4.2.6. VIKRAMADITYA- VI 1079-1126 A.D.

Vikramaditya-VI had a glorious reign of 50 years which were crowded with campaign and conquests. In the north, he crossed the Narmada and fought with the Soalnkies and Kalachuries. The revolts of the Hoyasalas of Mysore, the Kadambas of Gova, the Silaharas of Konkan and the Yadavas of the Seuna country were suppressed and effective control was maintained over them. The war with the Cholas continued and about 1084 A.D. Vikramaditya captured Kanchi. There was a prolonged fight between Vikramaditya and Kulottunga Chola-I over the possession of Vengi which frequently changed hands.

Vikramaditya assumed the title Tribhuvanamalla and started an era known as the Chalukya Vikrama Era to commemorate his coronation in 1076 A.D. Under him, the Chalukya Empire extended up to the Narmada in the north and Tungabhadra in the South, and touched the east and the west coasts. His victories were immortalized by his court poet

Bilhana in his Vikrmarkacharita. Vijnaneswara, the great jurist and the author of Mitakshara lived in his court.

Vikramaditya's successor, Someswara-III led expeditions into the Andhra and Tamil kingdoms. He subjugated the powerful Hoyasala chief, Vishnuvardhana. He was a great scholar and composed Abhidanachintamani or Manasollasa. His son Jagadekamalla fought with the Hoyasalas, Kadambas, Kulottunga-II and Anantavarma Chodaganga. This constant warfare undermined the foundations of the Chalukya Empire and gave opportunity to the subordinates to consolidate their power.

Jagadekamalla's son Tailapa-III had to fight with Chalukya Kumarpala in the north and Kulottunga II in the south. Meanwhile the Kakatiyas became formidable and it is said that their leader Prolaraja once captured Tailapa and set him free out of mercy. In these circumstances, Bijjala, the Kalachuri chieftain who was holding the fief of Tandavadi usurped power and assumed imperial titles. However Tailapa continued its rule his death in 1163 A.D.

Before he consolidated his power, Bijjala lost his life in a Lingayat uprising led by the famous Saivite reformer Basava. Three of his sons ruled in quick succession till 1188 A.D, When Tailapa's son Someswara-IV made himself master of the state. The Kalachuri power was completely destroyed. But Someswara was not able to put down the powerful dynasties that sprang out of the ruins of the Chalukyan empire: the Yadavas of Devagiri the Kakatiyas of Anmakonda and the Hoyasalas of Dwarasamudra. With Someswara's death the dynasty came to an end.

4.4.3. CULTURAL CONTRIBUTION OF CHALUKYAS OF KALYANI

The Chalukyan Empire of Kalyani ranks among the biggest and the most powerful empires of Indian history. Like the Rastrakutas, the Chalukyas carried their victorious arms from the Kaveri to the Ghages. They established their effective rule between the Tungabhadra and the Narmada and between the east and the west coast.

4.4.3.1. ADMINISTRATION

The monarchy was hereditary, and succession went generally in the eldest male line. It was usual to install the heir apparent when he came of age as Yuvaraja, and to put him in charge of the administration. The full of imperial titles in all formal documents in this period was as follows, Samasta-bhuvanasarya Sri-Prithivi-Vallabha Maharajadhiraja Paramesvara Paramabhattaraka Satyasraukulatilaka Chalukyabharana Srimat, "The prosperous asylum

of all the worlds, beloved of the goddesses of prosperity and earth, the great king of kings, the supreme lord , the great lord, the tilak of the line of Satyasraya, the ornament of the Chalukyas”, followed by the distinctive title of the particular ruler ending in malla.

The subordinate rulers were allowed to preserve their original regal state intact in every respect, subject only to the open and loyal acknowledgement of the suzerainty of the emperor by reciting his imperial titles and reign first of all, and then afterwards introducing their own respective prasastis with some phrase like dependent on him.

The emperor had to be constantly on the alert, and capacity for exertion is placed at the head of the many qualities required of a monarch by Yajnavalkya. They were of course all assisted by competent and trustworthy ministers, most of these as eminent in the council-chamber as they were on the field of battle.

4.4.3.2. PROVINCIAL ADMINISTRATION

The most common territorial divisions were called rashtra, vishaya, nadu, kampana and thana. The first three terms among these appear to have been used indifferently for the major divisions, though Vishaya and nadu were some times distinguished as divisions smaller than rashtra. The usual formula proclaiming grants made in copper-plate charters is addressed, to the extent to which it concerns them to all rashtrpathis, vishayapatis, gramakutakas, ayuktas, niyuktas, adhikarikas, mahattaras and others.

The Gramakuta was perhaps the village headmen, the link between the government and the village throughout the whole of India’s long history; he is the gramani of the vedic times, the gramasvami of the Arthasastra of Kautilya, and the gramabhojaka and urodeya of the other Chalukya inscriptions.

4.4.4. SOCIAL CONDITIONS

Social life was carried on along traditional lines modified by the pressure of new factors and situations. Caste was universal and hereditary, alterable. As usual, our sources have preserved more details about the higher strata of society, while information about the life of the common people finds comparatively little place in them. Among the asramas, that is, the stages of life, that of the grihastha (householder) early acquired the highest recognition as the mainstay of social life, and it continued to retain this place up to our own times.

The role of women in Indian society has naturally varied in its importance at different times, in various places, and under changing circumstances. Under Chalukyas of Kalyani, as under their predecessors of the Badami period, condition seem to have been favourable for women to take apart public affairs when they were inclined to do so at least in the higher

strata of society. Akkadevi, who even ventured to command troops and to take part in wars and sieges, is perhaps the most celebrated of them all. An inscription of A.D. 1084 from Sudi describes Lakshmadevi, the queen of Vikramaditya-VI, as ruling the kingdom from Kalyani exactly as the emperor himself had done.

4.4.5. ECONOMIC CONDITIONS

Agriculture was then as now the chief industry and the backbone of the entire economy. Cultivation depended on a good supply of water and water had to be impounded and stored in tanks at convenient points in a country where the rainfall was unevenly distributed through the year, since perennial rivers were few, and major irrigation works and canal system were rare, if not altogether unknown.

Beside the cultivation of food grains and pulses, on both wet and dry land, intensive cultivation of garden produce and the raising of commercial crops like cotton were also extensively practiced. Black land, red land, wet land, garden land, waste land is all particularly specified in the inscriptions. Betel and areca-nuts and fresh fruits and flowers are the items of garden produce most frequently mentioned.

Roads, both trunk and auxiliary, are frequently referred to in the inscriptions, and internal trade must have been carried on by transporting merchandise in carts or on the backs of pack-animals. Almost the only notable reference to overseas trade in the inscriptions occurs in the Kharepatan plates of Rattaraja which include among the gifts to the Avvesvara temple a contribution of one gadyana of gold by every ship coming from dvipantra, a term usually interpreted as foreign lands across the ocean, but probably meaning Malaya.

4.4.5. RELIGIOUS CONDITIONS

The Chalukyas exhibited remarkable catholicity in religion. Though ardently Sivite, they extended liberal patronage to Jains and Karnataka remained under them, a strong-hold of Jainism. The most important event in the religious history of the period is the Virasaiva revolution led by Basava, the Brahmin minister of Bijjala. Basava decried the caste system; condemned the Vedas upheld social equality and recommended devotion to and worship of the phallic emblem of Siva. His doctrine was practically a rapprochement between the social and ethical content of Jainism and the devotional theism of the Agamas. His followers were known as the Lingayats or Aradhya Saivas and his Saivism was a militant movement, the progress of which was marked by acts of bigotry and persecution. However, Verasaivism imparted fervour and discipline which stood the Hindus in good stead in their struggle with Islam. Prof. K.A.N. Sastry remarks that "in its single minded devotion to Siva ... and in its

ideal of perfect equality among the Bhaktas, the new Saivism was a worthy rival of Islam and the impetus it gave to politics had not a little to do with failure of Tughluq rule to take root in many parts of the Deccan “. Basava’s teachings made rapid progress in the Deccan and the South at the expense of Jainism.

4.4.6. EDUCATIONAL CONDITIONS

Both Sanskrit and Kannada received the support of the Chalukyas. Especially, Vikramaditya-VI proved worthy of his name by excelling equally in military exploits and in the patronage of letters. His court was adorned by Bilhana and Vijnanaewara. The Mitakshara of the latter is followed throughout India except in Bengal. Someswara-III was a scholar himself and the Manasollasa or Abhilashitarthachintamani is ascribed to him. His court-poet Vidyamadhava was the author of Parvati-Rukminiya. One of the famous trinity of the Kannada literature, Ranna the author of the Gadayuddhaa adorned the court of Tailpa-II. The Kannada poets Durgasimha and Nagavarma were associated with Someswara-II and Jagadekamallha II. The Virasaiva movement gave tremendous impetus to Kannada.

4.4.7. ART & ARCHITECTURE

Architecture, sculpture in stone and metal, and painting were practiced mainly in the temples and from them, while no place or dwelling houses have survived from those times, many stone temples are still extant, and these give a fairly correct idea of the state of these arts under the Chalukyas of Kalyani. The Chalukyas of Kalyani built a large number of temples. The early ones at Kukkanur near Gadag resemble those of Aihole and Pattadakal. Gradually a new style was developed which is illustrated by the temples of Lakkundi, Ittagi and Kuruvatti. This style received its most mature expression in the architecture of the Hoyasala temples of Mysore.

The temple of Balesvara built by Chavundarasa at Halagondi about A.D.1090 is said to have resembled the vimana of Devendra, which perhaps means that the whole structure was designed as a flying car complete with wheels and horses.

4.4.7. CONCLUSION

The Chalukyan Empire of Kalyani ranks among the biggest and the most powerful empires of Indian history. Like the Rashtrakutas, the Chalukyas carried their victorious arms from the Kaveri to the Ganges. They established their effective rule between the Tungbhadra and the Narmada and between the east and the west coasts.

SELF ASSESSMENT QUESTIONS

1. Trace the rise of Chalukyas of Kalyani and give an estimate of their achievements.
2. Describe the struggle for power between the Chalukyas of Kalyani and the Cholas of Tanjore.
3. Write note on Western Chalukyas of Kalyani.

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Dr. G. SOMASEKHARA

LESSON -1

UNIT -V

GENERAL CONDITIONS UNDER THE RULE OF PALLAVAS

5.1.0. OBJECTIVE OF THE LESSON

To study and understand the contribution of Pallavas to Indian culture.

STRUCTURE OF THE LESSON

5.1.1. INTRODUCTION

5.1.2. ADMINISTRATION

5.1.2.1. PROVINCIAL ADMINISTRATION

5.1.2.2. VILLAGE ADMINISTRATION

5.1.3. ECONOMIC CONDITIONS

5.1.4. MILITARY ADMINISTRATION

5.1.5. TRADE AND COMMERCE

5.1.6. RELIGION

5.1.7. LITERATURE

5.1.8. ART AND ARCHITECTURE OF THE PALLAVAS

5.1.9. CONCLUSION

5.1.1. INTRODUCTION

When the power and influence of Gupta kings and their immediate successors declined in North, the center of interest shifted to western Deccan and further South to the Tamil country of the Sangam age many significant events took place in this region in almost all the spheres Political, social, economical, literature and art. A very dominant cultural pattern which emerged during the early parts of this period was the synthesis and assimilation of Aryan pattern with Dravidian culture. Though the process had started many centuries earlier it reached its culmination during the Pallava rule, though the greater assimilation remained limited to upper strata of society. Amongst the rest there was a reaction in which the indigenous culture tried to assert itself. Therefore, during the same

Pallava period, there also emerged what has been described as Tamil personality which contributed towards the development of Indian civilization in a big way.

The Pallavas enjoyed hegemony over the South for more than five centuries. The period of their rule is the most formative one in the cultural history of South India. They developed a religion and culture which were common for both the North and the South and therefore could weld together Uttarapatha and Dakshinapatha into Bharatavarsha. Thus the cultural unity of India was completed during the time of the Pallavas.

5.1.2. ADMINISTRATION

The Pallavas, in the opinion of Dr. Minakshi, copied the administrative system of the Satavahanas. The Pallava polity was highly centralized, the king being the supreme head of the state. The king enjoyed supreme head of the state. The king enjoyed unlimited powers but he was no tyrant. He strictly adhered to the pious Hindu Rajadharma and assumed the titles Dharmamaharaja and Panchamalokapalaka. The king was assisted by group of ministers and in later Pallava period, this ministerial council played a prominent role in State polity. Some of the ministers bore semi-royal titles and might have been selected from among the feudatory kings.

5.1.2.1. PROVINCIAL ADMINISTRATION

For administrative convenience, the empire was divided into Rastras (Ratta) like Andhrapatha, Mundakarastra, Satavahaniratta etc. These were placed in charge of princes of royal blood. Each Rashtra was subdivided into Bhuktis which were under Madabikas. Grama or village was the unit of administration and the village headman appears to be an influential official. Traditions of local self-government were preserved in the Brahmin villages, where the Sabhas managed temples, schools. Supervised tanks and did many other useful works. In the inscriptions we come across many officers such as Amatayas, Arakshadhikritas. Gopallavas, Tidhukas and Naiyogikas. These remind us of similar officers mentioned in the Arthasastra of Kautilya.

The local bodies were formed on the basis of local relationship of caste, profession and religion. Assemblies were a many varieties and they also included merchants, guild, craftsmen and artisan (such as weavers, oil producers etc.) students, ascetics and priests. There were assemblies of villages and also of representatives of the districts. General meetings of these assemblies were held annually, but smaller groups met more frequently and were responsible for the implementation of policies. These smaller groups or communities were chosen by a lot from amongst the eligible persons and worked like modern committees, each group having its specific function.

5.1.2.2. VILLAGE ADMINISTRATION

In the village the main assembly was Sabha, which was concerned with all the matters concerning the village, the keeping of census and other necessary records. Village courts dealt with simple criminal cases. The Sabha was a formal institution but it closely worked with an informal gathering of the entire village. The link between the entire village assembly and the official administration was the headmen of the village.

5.1.3. ECONOMIC CONDITIONS

The entire land was owned by the king, who could make revenue grants to his officers and land grants to Brahmins or else could continue to have the land cultivated by small scale cultivators and land lords. Government lands were rented out to tenants at will. Private land owner bought the land for which they had a right to sale and gifting. There were three types of villages.

The most frequent was the village with interacts population paying taxes to the king as land revenue less frequent were Brahmadeya village where the entire village or the lands of village were donated to a single Brahmin or a group of Brahmins. Associated with Brahmadeya grants were Agrahara grant, an entire village settlement of Brahmins where the land being given as grant. These were also exempt from tax but the Brahmins could if they so wished provide free education for the local people. Finally there were Devadana villages in which revenue was collected by the temple.

The term village as the rural unit included the homes of the villagers, gardens, irrigation works mainly tanks and wells, cattle enclosures, waste lands, common forests surrounding the village, streams passing through the village, the temple and the temple lands, the cremation ground and the wet (irrigated) and the dry land under cultivation. Rice was the main crop and was also used as a unit of barter. There were extensive coconut and palm plantations.

The Pallavas caused a careful survey of land and land revenue formed the main source of state income. Customs duties sales tax, monopolies etc, were other sources. In addition to regular taxes, the people had to make free gifts of milk, grass, timber and fruits to the officers. At times, labour was conscripted by the king. On the whole, the taxation was very heavy under the Pallavas. A strict system of espionage was maintained.

5.1.4. MILITARY ADMINISTRATION

The area under cultivation in South was less than in the Gangetic plain, therefore the Pallavas had a limited income from land. Much revenue was spent in maintaining the army. The king preferred to have a standing army under his direct control. The army consisted in

the main foot soldiers and cavalry with a small section of elephants. Chariots were not so useful in the hilly terrain. Horses were imported from Arab and Persia, hence were very costly. The Pallavas developed a navy and built dockyards in Mahabalipuram and Nagapattinam.

5.1.5. TRADE AND COMMERCE

The Pallava navy assisted in the maritime trade with south-east Asia. The three major kingdoms of this era Kambuja (Cambodia), Champa (Annam) and Srivijay (the Southern Malay Peninsula and Sumatra) had close contact with India especially with South Indian merchants who were frequenting the area trade. One the west coast foreign trade had been almost monopolized by the foreigners settled along the coast particularly Arabs. Indian traders were mostly reduced to the capacity of suppliers of goods from the hinter land. With the South East Asia the cultural contacts also increased along with trade under Pallavas.

5.1.6. RELIGION

Under the Pallavas, the South experienced a great religious transformation. In the opinion of DR. Jayaswal, the Pallavas, were to the south what the Guptas were to the north. Their devotion to and patronage of Vedic Dharma hastened the decline of Buddhism and Jainism. The founder of the Pallava supremacy, Sivaskandavarman and his successors are credited with the performance of Vedic sacrifices including the Asvamedha. The Pallava capital, Kanchi, became so famous a seat of Vedic learning that it was renowned as the Kasi of South. However the Pallavas gave to Hinduism a stamp of Saivism. Their crest was Vrishabhalanchana and their banner was the Khatvanga, a staff with a human skull. Radical types of Saivism like the Klamukha and Pasupata became very popular. Vaishnavism also made considerable progress. Some of the Pallava kings were Bhattarakas. The famous Nayannars and Alvars composed their lyrics and popularized Saivism and Vaishnavism respectively.

Buddhism and Jainism lingered on in the face of such vigorous revival of Hinduism. Yuan Chwang found 100 monasteries at Kanchi in which 10,000 monks were living. The famous logician Dijnaga is associated with Kanchi. With the conversion of Pallava Mahendravarman-I to Saivism by saint Appar, Jainism lost the royal patronage and the majority of the Jain monks isolated themselves in small caves in far off hills and forests, the most beautiful among them was at Sittannavasal in Pudukkottai where some beautiful murals still exist. However, Jainism and Buddhism were on the decline and their disappearance was hastened by the violence of the Saivite sects who began to usurp their seats.

5.1.7. LITERATURE

Under the Aryan influence of North the Brahmins were given important position in the society, lands were gifted to them and many educational institutions evolved under Pallavas. In the early part of this period Jains and Buddhists had centers for imparting education. Important Jain centers were situated at Kanchi, Madura. The period of Pallava rule was marked by considerable literary activity. The kings were patrons of letters, especially Sanskrit which gradually replaced Prakrit. All royal records, except a few early ones, are in Sanskrit. Many Ghatikas (Colleges) flourished and were richly endowed by the rulers. In the beginning the entry in them was allowed to all the upper castes but later they become exclusive. Brahmin institutions such as residential college near Pondi and Enniyarain temple College which provided free education to 340 students and had ten teaching departments. Kanchi became a famous seat of learning and attracted students from all parts of the country.

The medium of instruction in these colleges was Sanskrit and it was also the court language under the Pallavas. The great Sanskrit poets, Bharavi and Dandin were associated with the Pallava court. Two most famous works of Sanskrit of this period were Kiratarjuniyam of Bharavi and Dashakumar Charita of Dandin. Mahendravarman-I was an author of considerable merit and the authorship of Mattavilasaprasana is ascribed to him. Tamil literature was greatly enriched. The Saivite and Vaishnavite teachers composed many lyrics in it. The Kural of Tiruvalluvar also belongs to the period. Tamil had a very rich literature of its own as it testified by the Sangam literature. The development of Tamil was also helped by a new religious movement of Tamil saints who wrote their poetry and preached in Tamil.

5.1.8. THE ART AND ARCHITECTURE OF THE PALLAVAS

The Pallava dynasty of South India left a marked effect on the architecture of the reign. Their buildings and temples provided the foundation of the Dravidian style of architecture. Dr. Smith observes "the history of Indian architecture in South begins at the close of 6th century A.D. under the Pallavas." The cave temples and other architectural remains of the Pallava period form an important chapter in the history of Hindu art. The evolutions of the Pallava period form an important chapter in the history of Hindu art. The evolution of the Pallava art is characterized by for different styles. The first style is associated with the name of Mahendravarman-I who introduced the practice of excavating temples out of solid rock.

Mahendravarman constructed fourteen rock cut mandapas or pillar halls. Each rock cut mandapas consists of pillared hall serving as a kind of portico to one or more cells as

deeply recessed into the interior wall. Each of these pillars is seven feet high with a diameter of two feet. An immense and heavy bracket provides the capital. These early mandapas lack any kind of structural decoration.

Later in the rock cut temples of Anant Sayan and Undavalli a definite departure was made. Here these pillared halls were made of four storeys which are fifty feet high. It is, however, in the mandapas of Bhairavakonda that the distinct Pallava style is seen emerging specially the characteristic Pallava pillar. Here the pillar is more sophisticated and figure of lion was combined with lower portion of the shaft and another introduced in the capital. From now onwards lion occupies a prominent position of the Pallavas and was made the symbol of their dynasty.

Pallava architecture was mainly executed during the reign of Narasimhavarman in Mahamallapuram (Mahabalipuram). This was the coastal capital of the early Pallavas. Situated at the mouth of Palar River it stood on a 333 meter long hill of granite rising out of the surrounding sands. Narasimhavarman built ten mandapas at Mahabalipuram. Though in size and style they resemble the earlier ones but their execution is more mature especially in the case of the pillars. The pillar rests on the head of sitting lion, the shaft is fluted, the necking is refined, the curves of the melon or the Kumbha capital and its lotus form are more elegant with its wide abacus.

The rathas or seven pagodas of Mahabalipuram belong to the second step of this Mamalla style. Instead of carving caves out of the living rocks, here the architect chiseled the granite out crop into free standing monolithic structural buildings. They are of moderate size and are aligned along a single axis. They are named after the five Pandavas of Mahabharata, their wife Draupadi and Ganesh. Under Narasimhavarman Rajsimha a new architectural movement began of Pallava architectural in which all the buildings are entirely structural. There are six examples of this model Shore, Mukund and Isvara temples at Mahabalipuram, a temple at Pannamalai in South Arcot district and temples of Kailashnath and Vaikunthaperumal at Kanchi.

Shore temple was the first Pallava building to be made of dressed stone. It is named thus because it stands on the extreme foreshore of the ancient part. Owing to its unusual position Shore temple is quite unconventional. Its cella or garbhagriha faces east towards the sea so that the shrine might be illuminated by the rays of the rising sun. The temple was also landmark during the day and acted as a lighthouse in the night. Therefore, the assembly hall and the entrance gateway had to be constructed in the rear. The central building is surrounded by a massive enclosure wall, entry being obtained thorough the western side of the courtyard which was left entirely open. In principle, the monolithic Dharmaraja temple

and Shore temple are of the same style but there are some differences. Here the pyramidal tower is elongated, has more rhythm, lightness and soaring quality.

Next Rajsimha built Kailashnath temple at Kanchi in about 700 A.D but it was completed by his son Mahendravarman III. The Shikar at Kailashnath is also well proportioned and substantial yet at the same time is rhythmic in its mass and elegant in outline. The entrance gate built in temple courtyard is noteworthy from architectural point of view. Perhaps, it was constructed later by place of an entrance gate there is a grand replica of the temple itself complete with all the different parts of the building cella mandap entrance door and stairs. This was called Gopuram.

About a decade later the temple of Vaikunta perumal was also built at Kanchi. Here the Pallava style of architecture is seen at its most mature form. This temple is square in plan, is larger and more spacious than the Kailashnath temple. The principle parts of the temple like culminated lion pillared cloisters; pradakshinapath, portico and sanctuary have been amalgamated into architectural whole. It is surrounded by a high wall which is decorated with semi structural ornamental motifs.

To Pallavas goes the credit of the genesis of the Dravidian style of temple architecture in the south which was crystallized later by the Cholas and Pandyas. From the Pallavas this style was transmitted to Indonesia where it was reflected in the vast monuments like Angkorvat etc. of these civilizations. It is difficult to keep Pallava sculpture away from architecture since here the carving literally melts into architectural framework. The decoration of the Rathas consists of images of various deities and scenes from mythology. The figures have the grace and mobility of Amaravati figurines. They have emotionally expressive poses and gestures. The faces are heart shaped with high cheek bones but their arms and legs are very thin.

Most of the sculptures of the Pallavas are found at Mahabalipuram. They show the clear evidence that the sculptors of the age followed the traditions of Amravati. About the sculpture depicting the 'Descent of Gages', Grousset remarks, "What we have before us is a vast picture, a regular fresco in stone. The relief is a masterpiece of classical art in the breadth of its composition, the serenity of its impulse which draws all creatures together round the beneficent waters and its deep, fresh love of nature." The fresco paintings of the Pallava period are found in the Sittannavasal caves near Pudukkottai. They recall the Ajanta frescoes. In brief, as one art critic points out, the Pallava School of art is "one of the most important and interesting of the Indian schools."

The greatest achievements of the Pallavas sculptors were the carving of the Descent of Ganga on an enormous granite boulder at Mahabalipuram. It is a gigantic work where the

figures of scores of men and animals are depicted in life-size. Here the figures of gods have the disembodied art of Amaravati but those of human being are very realistic. Another fine example of Pallava sculpture is the figure of Durga in Boston Museum. The eight armed goddess is standing on the dead body of Mahishasur in all her glory. The form is elongated with tubular limbs but infused with a peculiar dynamic quality. The goddess has a militant energy combined with serenity and feminine softness.

5.1.9. CONCLUSION

Pallavas ruled regions of Northern Tamil Nadu and Southern Andhra Pradesh between the 2nd and 9th centuries C.E. The Pallava contribution in south Indian history is overwhelming. During this period great progress was achieved in field of letters. Kanchipuram had become an important seat of learning. The Pallava kings built monumental structure. Art and Architecture received a big impetus during the period. A new style of architecture was evolved under their patronage which provided the foundation of the Dravidian style of architecture.

SELF ASSESSMENT QUESTIONS

1. Describe the contribution of Pallavas to Indian Culture.
2. Enumerate the development of art and architecture under the Pallavas.
3. Comment on the administrative systems of the Pallavas in South India
4. The Pallava rule was a formative period in the development of South Indian Culture—Discuss.

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Dr. G. SOMASEKHARA

LESSON -2

UNIT-V

GENERAL CONDITIONS OF THE CHOLA EMPIRE

5.2.0. OBJECTIVE OF THE LESSON

To study and understand the administration, socio, economic and cultural conditions under the rule of the Cholas.

STRUCTURE OF THE LESSON

5.2.1. INTRODUCTION

5.2.2. THE CHOLA ADMINISTRATION

5.2.2.1. PROVINCIAL ADMINISTRATION

5.2.2.2. JUSTICE

5.2.2.3. MILITARY ADMINISTRATION

5.2.2.4. VILLAGE ADMINISTRATION

5.2.2.4.1. VILLAGE ASSEMBLY

5.2.3. SOCIAL CONDITIONS

5.2.4. ECONOMIC CONDITIONS

5.2.4.1. REVENUE SYSTEM

5.2.5. RELIGIOUS CONDITIONS

5.2.6. LITERATURE

5.2.7. ART AND ARCHITECTURE OF CHOLAS

5.2.8. CONCLUSION

5.2.1. INTRODUCTION

The Chola Empire, which arose in the 9th century, brought under its control a large part of the peninsula. They continued but developed the institutions, established by their predecessors. The Cholas established efficient system of administration. One of the remarkable features of the Chola administration was their encouragement to local self-government in the villages over their empire. Once the Cholas conquered a country, they tried to set up a sound system of administration in it.

5.2.2. THE CHOLA ADMINISTRATION

Their conception of kingship was in conformity with ancient Hindu ideals. The king was the head of the state and not only reigned but also ruled. In theory, he enjoyed unlimited powers, but absolutism was in fact tempered by a well –organized staff of officers. The Chola king had no definite council of ministers. But a body of executive officers called Udankuttom was in immediate attendance on the kings. The king carried on the administration of the state with the help of an efficient bureaucracy. But these officers did not interfere with the local administration. According to Prof. K.A.N. Sastry, a nice balance was struck between centralized control and local initiative, a clear distinction was kept between the functions of the state and those of the social group. The kings undertook tours which contributed to the efficiency of administration.

The form of government was monarchy, powerful and prestigious; it was glorified to the extent of bestowing idols with royal names and even installation and worship of the images of kings and queens in temples. The royal household was run on elaborate scale and royal patronage was lavish. The Rajguru or the Purohit of the Cholas was a confident and confessor in addition to being an adviser in all matters temporal and sacred. Succession was generally hereditary though sometimes other princes were also chosen as yuvaraja. This choice and concept of joint rule provided for the development of youthful energy on constructive lines and limited the succession disputes. Instances like the murder of Aditya by his uncle Uttam Chola were an exception. Royal household was elaborate and patronage lavish. Members of royal family were given important posts.

The Chola kings issued oral orders for conducting administration in the first instance which were later recorded and in the case of a contract it was attested by a series of officers. Royal absolutism was checked by an advisory body of administrative heads and the existence of an organized administrative staff. These organizations were divided in two ranks Perundanam and Sirudanam. These offices tended to become hereditary and there was no clear cut distinction between civil and military employment. The system of recruitment of officials and the criterion for promotion is not known.

5.2.2.1. PROVINCIAL ADMINISTRATION

For the convenience and efficiency of administration, the Chola kingdom was divided into three provinces, known as Mandalams, Each Mandalam was under a governor, who mostly belonged to high families, generally princes of royal blood or by vassal kings. Provinces were further split in to a number of petty states, or Vibhagas known as Velanadus or Kotumas. These Kotumas further divided into a number of districts. The districts were known as Nadus. Each district was further divided into these is known as villages and the

Taniyar enjoyed independence. The village administration was carried on through the panchayats. They also had legal rights and administered justice. The most remarkable feature of the Chola administration was the existence of powerful village assemblies. Though the policy catered to the upper class, social usage of wealth corrected the imbalance and temples, schools, hospitals and irrigation works were constructed for the benefit of the common man.

5.2.2.2. JUSTICE

The Cholas maintained an efficient system of justice. Justice was administered by royal courts, village and caste panchayats. Evidences consisted of usage, documents and witnesses, ordeal being practiced where no evidence was forthcoming. Minor disputes were settled by the corporations to which the parties belonged. Others were settled by the judicial committees of the village Assembly. The penal code was not severe and punishments depended upon the nature of the case. King dealt with treason and punished it severely. S.K. Iyengar points out the existence of jury system in the Chola Empire.

5.2.2.3. MILITARY ADMINISTRATION

The Cholas maintained a large army and a navy. The King was the head of the army and it was divided into regiments. Infantry, cavalry and elephants were its most important sections. Proper care was bestowed upon training and discipline. There was frequent mention of Cantonments called Kadagam. Well trained and disciplined, it also participated in civil life and made grants to temples. The infantry consisted of men with powerful arms (Kayakodda) and men, who could wield spears (Shenugundur). The body guards of the king were called Velaykkar. The naval victories of Rajaraja and Rajendra constitute a unique and brilliant chapter in Indian history. Brave soldiers were given titles like Kshatriya Shikhamani etc. The Chola army was notorious for destroying the conquered cities and torturing the civilians.

5.2.2.4. VILLAGE ADMINISTRATION

A remarkable feature of South India was autonomy given to local institutions in administration. The autonomy at village level was greatest in the Chola Empire because strict central control curbed the power of the feudal lords and it has been held responsible for the marked cultural continuity of South India. The village was the basic administrative unit. Its institutions were managed with vigour and efficiency by the villagers and the Chola officials participated in village affairs more as advisers and observers than as administrators interfering only under exceptional circumstances. Thus village administration was unaffected from the political changes at the upper level and this fact was responsible for the general cultural continuity which is a very notable feature of the Tamil region.

During the Chola period the basic assumption of the village autonomy was that each village should be administered by the villagers themselves. For this purpose a village assembly was formed and authority was vested in this assembly. In the larger villages, where rural organization was more complex there were a variety of assemblies and a villager could be a member of two or more depending on the membership requirements. A village could be divided into wards and each ward could form an assembly of its members, some of whom might also be representing the professional groups such as carpenters and smiths etc., or the group which maintained the local temple. Relationships between these various groups were basic to the social life of the village. Apart from these smaller groups there was a general assembly.

5.2.2.4.1. VILLAGE ASSEMBLY

The most remarkable feature of the Chola system was the administration of the village. Each village had its own Assembly and Committees which exercised almost sovereign authority in all departments of rural administration. The composition of the Assemblies differed from place to place. In some cases it consisted of all the male adults of the village. In others, it was a select body constituted according to regulations prescribed. The number of the members in the Assembly varied from village to village. It met in the local temple or in a hall specially built for that purpose

The general assemblies included most of the local residents and were of three categories- the Ur consisted of the male tax paying residents of an ordinary village; the Sabha or Mahasabha was restricted to the Brahmins of the village or else was found exclusively in villages gifted to Brahmins; Agraharas and finally the Nagaram was found more commonly in trade centers since it catered exclusively for mercantile interests. In some villages the Ur and the Sabha were found together. Very large villages had two Urs, if this was more convenient to the functioning. Sabhas were found mostly in Kanchi and Madras region, a lot is known of their functioning because of the inscriptions found in Tondaimandalam and Cholamandalam. Two inscriptions found on the temple wall of Uttaramerur (919-92` AD) which give details of how a Sabha functioned in the reign of Parantaka I are of special interest. It also indicates that the institutions were continually evolving in the light of experience.

The practical work of administration was carried on by various committees whose members were elected by the Assembly. There were elaborate rules regarding the qualifications of the members of these committees and the method of election. The village was divided into 39 wards or Kudumbus. The inhabitants of each ward assembled and drew up a list of eligible candidates for these committees. The qualifications prescribed were:

They should be aged between 25 and 70, and should possess certain property and educational qualifications. Those who had been on the committees and did not submit records, those that committed the five great sins or their relations and those that had been on the Committees for the past three years were to be excluded. Out of the person thus selected in a ward, one was elected by lottery (Kudavolai). The thirty persons thus elected, were allotted to different committees according to their talents and experience. We gather from inscriptions ten such committees like those for gardens, tanks, charities, justice, temples, fields, and ascetics or foreigners

The Sabha functioned through committees. Executive committee Varian was constituted for routine matters and the Sabha in addition could form other committees for specific tasks. The Uttarmerur inscription tells us that selection to the committee was based on the system of lots. Kudavoli and office was held for 360 days, the nominees having to fulfill certain qualifications with respect to property ownerships, house, age and knowledge, Vedic or otherwise. Further a high moral character was required and tenure of 3 years on any committee, failure to submit accounts, committing of incest, theft or other grave sin was a disqualification. In some cases the relatives of the people so disqualified were also ineligible for nomination.

In Uttarmerur there were thirty wards and from each, one person was selected on the basis of his age, learning and experience. They were assigned to various committees like the garden, tank, annual standing or gold committees. In other places while the selection procedure was similar qualification, number of people selected as also the number of committees varied. Additional committees mentioned are those of justice, wards, fields and foreign guests. The membership was honorary. The committees invariably met in temples, on river banks or under a tree; there is no reference to voting or quorum. The committees merely discussed and passed resolutions. However, the committee had some paid officials to man the village administration.

The extensive functions of the Mahasabha in matters fiscal, Judicial, ministerial indicate the extent of village autonomy. It was responsible for collecting the assessment for government. The Mahasabha exercised proprietary rights over communal land and controlled private land within its jurisdiction. Where conveyance (dealing with property-deed or transfer) required central sanction it did the preliminary work. It looked after the reclamation of waste land and forests. It cooperated with the royal officials in estimating the procedure, the assessment of land revenue. It also collected the land tax and could auction or sell the land in case of default. Disputes arising out of land and irrigation were settled by

Mahasabha sometimes with the help of neighbouring assemblies. Royal agency had to get its approval in changing the classification of land.

Mahasabha was empowered to levy tax for special purposes e.g. construction of tanks which came under its exclusive care. It maintained roads and helped the central government in looking after irrigational works. It supervised endowments and made provisions for learning. It also maintained accounts.

The judicial committee Nijattar settled disputes and awarded punishments, a function which has led to the assertion that the jury system prevailed under the Cholas. The punishment was lenient- not all homicide being punishable by death and serious was crimes like incest, adultery, and forgery punished making the victim ride a donkey.

Other inscriptions refer to similar procedure though there are variations in qualifications, requirements and in the sanction of expenditures. The great Assembly was summoned by the beat of drum and generally met in the temple. The degree of autonomy was such that shifting of relations at the upper levels of administrative and political structure did not interfere with the routine life of the village. This was possible because of the considerable degree of economic and political self-sufficiency of the village and both social institutions and economic activity were organized within the framework.

Thus while the central government handled defense, law and order, promotion of general prosperity and cultural progress, the village assemblies were left alone. The village administration was organized on popular lines and manned by dedicated experienced, knowledgeable people of high moral character. This was the secret of its efficiency and vigour. At the sometime these village assemblies had an upper caste bias and were male dominated.

The Village Assembly enjoyed almost sovereign powers. It was the proprietor of the village lands. It collected taxes and evicted cultivators who failed to pay taxes. It received deposits of money and grants for charitable purposes. It tried cases and punished criminals. Thus the villages in the Chola Empire were like self-sufficient, self-governing small Republics. The minute rules and regulations reveal the "ultra-democratic character of these village corporations" and serve as a "very interesting commentary of the political training of the people" Prof. K.A.N. Sastry remarks "Between the able bureaucracy and the active local assemblies which in various ways fostered a live sense of citizenship there was attained a high standard of administrative efficiency and purity".

5.2.3. SOCIAL CONDITIONS

Society was divided on the basis of Brahmins and non-Brahmins. Brahmins were a distinct group who enjoyed privileged position which combined social prestige with economic

power. They were frequently exempt from tax and many owned land and they invested their surplus money in commerce unlike North Indian Brahmins. Some Brahmins went to South East Asia and settled there in spite of ban on sea voyages. There is a little mention of Kshatriyas and Vaishyas as compared to North India. Most of the population was of intermediate caste where the status not rigid. Court workers like weavers of Kanchipuram, who made textiles for royal household, copperplate engravers and other artisans were usually exempt from taxes though they were low class.

Sudras are prominently mentioned which were of two kinds one clean whose touch was not polluting and other was unclean who were debarred from entering the temples. Slavery is frequently mentioned but the use of slaves for large scale production was unknown. Slave were either attached to the temple or worked as domestic servants. Devadasis are commonly found in most Chola temples. Though originally a special and venerated group of women attendants some of whom were dedicated to the temple at birth or early childhood. They were dancers of Bharatanatyam but later this system degenerated into prostitution and the Devadasis were highly exploited.

5.2.4. ECONOMIC CONDITIONS

During the Chola period, South India attained a high level of economic prosperity. The kings built huge irrigational works and the waters of the Kaveri were properly utilized. The village Assembly also bestowed attention on agriculture through its committees for tanks and fields. Weaving, metallurgy and other industries also were promoted. Merchants formed into guilds or corporations and carried on internal and external trade. The Chola kings issued copper, silver and gold coins. In the inscriptions we come across coins like the Mada, Pon and Kasu. South India maintained commercial relations with China, the East Indies and Arabia.

5.2.4.1. REVENUE SYSTEM

Land revenue was the chief source of income to the Chola monarch. Land was carefully surveyed in the time of Kulottunga I and proper assessment was made, there were periodical revisions of the classification of land and of the assessment. One third of the gross produce was collected as land revenue. Taxes varied with the soil fertility and the type of crop cultivated and the village as a whole was responsible for the payment. Collection was harsh at times, a tendency which must have grown with the decline of central power. Instances of remission of taxes and rational or sympathetic collection are however known e.g. Kulottunga is said to have abolished all tolls.

Professional taxes, duties on mines, forests, and the like were other sources of income. Taxation was however heavy under the Cholas. The Cholas always cared for public

welfare. They travelled through different parts of the state to study the condition of the people. They performed a number of public welfare works. For the development of agriculture there were good means of irrigation which was carried on through wells, dams, and canals. In the country there was a network of well constructed roads. Trade was quite easy and brisk.

5.2.5. RELIGIOUS CONDITIONS

In religious matters, the Chola period was a continuation of the Pallava period. The Chola kings were Saivites but tolerated other sects. The radical Saivite sects like the Kapalikas, Pasupatas and Kalamukhas were still popular. Jainism was popular among certain sections of the people and the Jain teachers made rich contributions to the Tamil language and literature. One remarkable feature of the period was that temple became the centre of religious and social life.

The greatest religious thinker of the period was Ramanuja the founder of the Visistadvaita system. He was born at Sriperumbudur (Chengelpet Dt.) in the first quarter of the 11th century A.D. He spent his early life studying Advaita under Yadavaprakasa of Kanchipuram. But gradually due to the influence of Yamunacharya, he became Vaishnavite and succeeded him as the head of the Matha of Srirngam. There is a story that due to the hostility of the Chola ruler, Ramanuja had to migrate to Mysore where he converted the Hoyasala king Bittideva into Vaishnavism from Jainism.

Ramanuja wrote commentaries on the Brahma sutras, and Bhagavad gita. The former is known as the Srihashya. In his writings and teachings he refuted Sankara's Mayavada and built up the philosophy which reconciled devotion to personal god with the philosophy of Vedantam affirming that the soul, though of the same substance as God and emitted from him rather than created, can obtain bliss not in absorption but in existence near him. Ramanuja advocated reform of temple ritual and tried to spread Bhakti among the lower classes. He toured all over the country to propagate his religion and greatly influence the Vaishnavism of the North.

5.2.6. LITERATURE

Temples were centers of education. Students were either taught by temple priests or attended colleges attached to the large temples. There were colleges at Ennayiram, Tribhuvani, Tiruvaduturai and Tiruvorriyar. The medium of instruction was Sanskrit and professional education was imparted in the guilds and among the group of artisans.

The age of Imperial Cholas was the golden age of Tamil culture and literature. The kings bestowed bounteous patronage on men of letters. The Saivites, Vaishnavites, Jains

and Buddhists composed in Tamil works of great literary merit, propagating their respective faiths. The Jivakachintamani of the Jain ascetic Tiruttakkadevar is one of the best Tamil classic and served as the model for even Kamban. A fragmentary Buddhist poem Kundalakesi also belongs to this period. Nambi Andar Nambi compiled the Saiva canon. Periapuranam or Tiruttondapuram of Sekkilar also forms part of the Saiva canon. Jayamgondar was the court-poet of Kulottunga I and his Kalingattuparani gives a vivid account of Kulottunga's Kalinga expedition. The most outstanding of the Tamil poets of the period was Kamban, the Kavichakravarti. His Ramayana enjoys an imperishable reputation in the Tamil country. Several works appeared on Tamil grammar and poetics. Besides Tamil, the Chola emperors promoted Sanskrit. In the time of Parantaka I a commentary on the Rigveda was composed.

5.2.7. ART AND ARCHITECTURE OF CHOLAS

Chola rulers were intrepid warriors and great conquerors but at the same time they were not dead to art and literature. The Cholas inherited and continued the Pallava traditions in art and architecture. The Cholas greatly encouraged sculpture, architecture and painting. The Cholas founded many new cities and constructed many palatial buildings. The beautifully erected temples served as the conference houses for the assemblies, at the same time educational institutions.

In their initial creative period the Cholas inherited and improved upon the Pallava tradition in temple architecture. In the early phase these temples were small in size. Certain temples of this phase are found in around the state of Pudukkottai. Among them mention may be made of the Vijayalaya temple of Nartamalai, Muvarkoli in Kodembalur and Koranganth temple at Srinivasanalur in Tiruchirapalli district. The Chola kings were Shaivites therefore these are Shiva temples though there are few other religious temples also which indicate the religious tolerance of the Chola kings.

In the later phase, beginning from the 10th century, the Cholas architecture matured into a brilliant and distinctive phase. The economic prosperity of the empire made possible the construction of larger higher and more ornate structures. Two supreme creations of this phase are Brihadisvara temple at Tanjore built by Rajaraja I and another Brihadishvara temple at Gangai konda Cholapuram in Tiruchirapalli district constructed by Rajendra I.

The Siva temple of Rajarajeswar or Brihadishvara temple is the largest and the tallest of temples and represents the high watermark of Dravidian architecture. This is dedicated to Shiva Brihadishvara in the form of a huge lingam. Its dimensions are bold and daring. The temple is situated in a huge quadrangle measuring 500 by 250 square feet. This temple contains several structures combined axially such as garbhagriha, a pillared portico, Nandi

shrine and a large assembly hall. The temple is entered by two gopurams the outer gopuram is bigger than the inner one. All around garbhagriha is a nine feet wide pradakshinapath. It is 197 feet high and has thirteen storeys. It has on the top a canopy of a single stone weighing 90 tons. The school of engineering had greatly progressed. Every inch of its exterior was richly carved with sculptures and the interior walls were decorated with fine paintings. The metal image of Nataraja is the masterpiece of the Chola art and shows 'classic grace, grandeur and perfect taste'.

The Shiva temple of Gangaikonda Cholapuram was designed to excel its predecessor at Tanjore. Although it is almost similar in style but is much more ornate which represents the immense Chola prosperity of the time. Though it is larger in plan it is shorter in length wall enclosure, perhaps fortified, the temple covers 340 by 110 feet, having its main entrance on the east. In this many columned hall there is the beginning of those famous thousand pillared mandapas which later became an integral part of the Dravidian style of temple construction.

Besides this decorative stone sculpture, the bronze sculpture of this period is masterpieces of craftsmanship. Generally confirming to the established iconographic concept the bronze images of deities, demons and saints are found in great numbers. The Nataraja to the dancing Shiva deserves special mention as it shows art at its best, depicting rhythm, movement, life and death, a faithful interpretation of philosophical concepts. In addition the painted frescoes of Rajarajeshvara temple are beautiful.

5.2.8. CONCLUSION

The Cholas built up a remarkably efficient administrative system which combined vigorous central control with a very large measure of local autonomy. The great temples of Tanjore and Gangaikondasolapuram as also those of Darasuram and Tribhuvani, not to speak of numerous smaller temples elsewhere, attest to this day the grandeur and the excellence of Chola architecture and sculpture. Other fine arts like painting, music and dancing were liberally patronized. Literature flourished much more than ever before.

SELF ASSESSMENT QUESTIONS

1. Discuss the village administration under Cholas.
2. Describe the Political, Social, economic and religious conditions during the Chola period.
3. Critically examine the importance and achievements of the Chola Age.
4. Write a note on the administrative system of the Cholas with special reference to village administration.

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Dr.G.SOMASEKHARA

LESSON- 3

UNIT-5

DEVOTIONAL SECTS OF SAIVISM AND VAISHNAVISM AND PHILOSOPHICAL SCHOOLS OF SANKARA AND RAMANUJA

5.3.0. THE OBJECTIVE OF THE LESSON

The objective of the lesson is to study the devotional sects of Saivism and Vaishnavism and also the philosophical schools of Sankara and Ramanuja

STRUCTURE OF THE LESSON

5.3.0. THE OBJECTIVE OF THE LESSON

5.3.1. INTRODUCTION

5.3.2. SAIVISM

5.3.2.1. TIRUNAVUKKARASU

5.3.2.2. NANASAMBANDAR

5.3.2.3. SUNDARAMURTI

5.3.2.4. MANIKKA-VASAGAR

5.3.2.5. LINGAYAT OR VIRA-SAIVA

5.3.2.6. KUMARILA

5.3.3. SANKARACHARYA

5.3.3.1. ADVAITAVADA

5.3.4. VAISHNAVISM

5.3.4.1. TIRUMALASAI

5.3.4.2. TIRUMANGAI

5.3.4.3. PERIYALVAR

5.3.5. RAMANUJACHARYA

5.3.5.1. VISISHTADVAITA

5.3.6. NIMBARKA

5.3.7. MADHAVA

5.3.8. CONCLUSION

5.3.1. INTRODUCTION

The revival of Hinduism took many forms, Shiva and Vishnu became the chief gods and magnificent temples were built to proclaim their supremacy, local Gods and Goddesses of tribal's, who had been Hinduised, became subordinate or their consorts. The rise of the worship of Shaiva and Vishnu signified an era of disintegration, religion played a positive part. However, the religious revival also increased the power and arrogance of the Brahmanas. This resulted in a series of popular movements, which targeted the Brahmana and emphasized the element of human equality and freedom.

Till about fifth century A.D. harmony and tolerance characterized the relations between the different religious sects. The worship of primitive gildings with offerings of blood and toddy went on side by side with the performance of elaborate Vedic sacrifice; the popular pantheon included many deities like Muruga, Siva, Vishnu, Krishna, and others. Buddhists and Janis were found in considerable numbers in different parts of the country following their practices without let or in different parts of the country following their practices without let or hindrance. In the story of Manimekalai, for instance, we find the heroine advised to study in Kanchi the philosophical systems of the Veda, Siva, Vishnu, Ajivika, Jaina and of the Snakhya, Vaiseshika and Lokayata.

But soon a great change came-particularly in the Tamil country- and people began to entertain fears of the whole land going over to Jainism and Buddhism. At any rate, worshippers of Siva and Vishnu felt the call to stem the rising tide of heresy. The growth, on the one hand, of an intense emotional Bhakti to Siva or Vishnu and on the other, of an outspoken hatred of Buddhists and Jains, are the chief characteristics of the new epoch. Challenges to public debate, competition in the performance of miracles, tests of the truth of doctrines by means of ordeal, became the order of the day. Parties of devotees under the leadership of one gifted saint or another traversed the country many times over, singing, dancing and debating all their way. This great wave of religious enthusiasm attained its peak in the early seventh century and had not spent itself in the middle of the ninth.

5.3.2. SAIVISM

The tradition counted sixty-three nayanars, individual and collective, as the most prominent leaders of this revival on the side of the Saivas. But most prominent among them were the three great men whose hymns are collected together in the Devaram.

5.3.2.1. TIRUNAVUKKARASU

First came Tirunavukkarasu, a Vellala from Tiruvamur and generally believed to be a contemporary of the Pallava ruler Mahendravarman I. Though born in an orthodox Saiva family he was attracted to Jainism in his early years, and joined the Jaina monastery at Pataliputra (Cuddalore) as a monk. When all his fellow-Jains failed him, he was compelled to go and seek his sister's aid. She secured his cure by the grace of the God of Tiruvadigai. The news of his defection greatly upset the Jaina monks of Pataliputra who trumped up many false charges against Dharmasena to poison the mind of the Pallava ruler of the country against him. He was subjected to many trials and tortures which, however, by the grace of Siva he easily surmounted.

Finally, the king himself was convinced of the superiority of Saivism, and embraced it. Whatever elements of truth there may be in the life-story of Tirunavukkarasu or Appar which we have sketched above, a verse in the Trichinopoly inscription of Mahendravarman furnishes clear proof that the king did indeed turn to Saivism from some other creed. It must, however, be admitted that the tradition regarding the persecution of Appar by Mahendravarman (whose name does not occur in the story narrated by Sekkilar) is hard to reconcile with the spirit of the Mattavilasa. The rest of Appar's long life of 81 years was spent in pilgrimages during which he met many contemporary nayanars, of whom Nanasambandar was the most notable, indeed the greatest of them all.

5.3.2.2. NANASAMBANDAR

Nanasambandar was a Brahmin of the Kaundinya gotra from Shiyali in the Tanjore district. There are few Saiva temples in the Tamil country today where worship is not offered to him. Legend avers that as a child of three he got the milk of divine knowledge from Parvati herself and narrated the incident to his father in song. The father at once realized the divinity of his child and carried him on his shoulders from one Saiva shrine to another until he was relieved by the present from the gods of a pearl palanquin for his son's use. At that time the Pandya country was almost completely overrun by Jainism, and the Pandyan country was almost completely overrun by Jainism, and the Pandyan queen, a princess from the Chola country, and the minister Kulaccirai, both of whom were Saivas, sent Sambandar an urgent

invitation to come and release the Pandya and his country from the tightening grip of Jainism.

Nanasambandar took himself to Madura, foiled all the conspiracies of the Jains against him, vanquished them in debate and converted the king and his subjects to Saivism. The story goes that on this occasion, 8,000 Jains were put to death by impalement, and a festival in the Madura temple is supposed to commemorate the gruesome event to this day. This, however, is little more than an unpleasant legend and cannot be treated as history. There is no reason to believe that, even in those days of intense religious strife, intolerance descended to such cruel barbarities. Nor are we asked to believe the story of his marriage. It is said that when, at the age of sixteen, he was married, the ceremony had hardly been completed when the newly wedded pair and all the wedding party were absorbed into the god head. Sambandar had disputation with Buddhists also and visited many shrines and sang hundreds of hymns in his short life-time. He was the purest of all the saints, with no past to regret. He may be placed in the middle of the seventh century and his Pandyan contemporary was either Maravarman Avanisulamani or his grandson Arikesari Maravarman.

5.3.2.3. SUNDARAMURTI

Some decades later came Sundaramurti of Navalur. He was born of poor Brahmin parents but his beauty as a child was such that he attracted the attention of the local chieftain Narasinga Munaiyadaraiyan who, with the consent of the parents, brought him up. When his marriage with a girl of his own caste was about to take place it was stopped by the mysterious intervention of Siva who claimed him as his slave. A little later Sundara fell in love with two women, one a dancing-girl of Tiruvalur and the other a sudra girl of Tiruvorriyur. Their jealousies, it is said, could only be resolved by Siva himself acting as a messenger to one of them. Like the other nayanars, Sundara is also credited with many miracles and the contemporary Chera ruler, Cherman Perumal, was his friend. They visited each other regularly and made their last journey to the agode of Siva in Mount Kailasa together, Sundara on a white elephant and Cheraman Perumal on a horse. Sundara's devotion to Siva was that of an intimate friend so that he was given the title Tambiran Tolan ('Friend of God')

5.3.2.4. MANIKKA-VASAGAR

About a century after Sundara came the illustrious Manikka -vasagar, Legend makes him the minister of a Pandyan king and on his account siva, the presiding deity of Madura, is said to have performed many miracles. His Pandyan contemporary was most probably Varaguna-II (862-85). Manikka-vasagar is said to have debated with Buddhists from Ceylon

at Chidamvaram and to have utterly vanquished them. His hymns from the Tiruvasagam (The Sacred Word) and another work, Tiruccirrambalakkovai, is also ascribed to him.

The hymns of Sambandar, Appar and Sundara form a varied treasure-house of religious experience which tells of Mystical raptures and ecstasies, of moments of light when there is a vision of Gold and the world is transfigured in the light of his love, and of periods of gloom when all is dark and the blind seeker is filled with a sense of fear. Somewhat different and more exuberant are the outpourings of Manikka -vasagar whose confessions are more outspoken and whose devotion is more impassioned. Some of them were keen controversialists and had no soft word for Buddhists and jains.

To return to the history of Saivism; we must note that by the side of the pure school of Bhakti represented by the three saints of Devaram and Manikka-vasagar, there existed other types of worshippers of Siva whose tenets and practices are gruesome and repellent to modern taste. Such were the Pasupatas, Kapalikas, Kalamukhas, and others whose presence in considerable numbers in centers like Kanchi, Tiruvorriyur, Melpadi and Kodumbalur is attested by inscriptions and literature from the seventh century onwards. Smearing the body with ashes from a burning ghat, eating food in a skull, and keeping a pot of wing, were some of the common practices of the Kalamukhas; and some of these sects, if not all, were addicted to the worship of the female principle, which often degenerated into licentious orgies. The practice of the devotee offering his own head as a sacrifice to the goddess is shown in the sculpture and literature of the age of the Pallavas and Cholas.

In the Deccan, under the Chalukyas of Badami and the Rashtrakutas of Manyakheta, both Saivism and Vaishnavism flourished, although Saivism was, perhaps, the more favoured creed. Magnificent temples were built at Badami, Pattadakal, Mahakuta, Ellora, and other places, arcakas (priests) were imported from the Siva acaryas on the banks of the Ganges, and daily worship and periodical festivals in these temples were richly endowed. At the same time the performance of Vedic sacrifices was continued, Vratas (religious vows) were observed and danas (gifts) made. The worship of Kartikeya attained such prominence in the Bellary region in the tenth century that two tapovanas were dedicated to him as the supreme deity, a development initiated by some teachers from Bengal. In the Andhra country also, where Buddhism had flourished in great strength in the early centuries of the Christian era, there came about a strong Hindu revival. Besides the more famous shrines of Kalahasti, Daksharama and Sarisailam, the temples of Mahasena (Kartikeya) at Chebrolu, Humkarasankari at Bidapura, and Mallesvara at Bezwada became important centres of Pilgrimage. Mathas grew up and were occupied by monks who fed the poor, tended the sick,

consoled the dejected and set up schools for the education of youth and in the process many Buddhist shrines and Viharas were turned to Hindu uses.

5.3.2.5. LINGAYAT OR VIR-SAIVA

The other development in Saivism was the growth of Vira-saivism or the Lingayat cult in Karnataka and the Telugu country. Basava, the prime minister of Kalacuri Bijjala, king at Kalyani (1156) is usually regarded as the founder of the sect. Lingayat tradition avers that the sect is very old and was founded by five ascetics- Ekorama, Panditaradhy, Revana, Marula, and Vlsvaradhy- who were held to have sprung from the five heads of Siva. Basava, they say, was but the Reviver of the Faith; but we know for a fact that the five ascetics named were all contemporaries of Basava, some older, some younger. The early history of Vira-saivism is therefore still somewhat uncertain. Two features of the sect, however- the prominent place held by monasteries, and the more or less complete social and religious equality among the sectarians- have been held to due to the influence of Jainism and Islam. Lingayats regard Siva as supreme and must worship only Him; hence the name Vira-Saivas, stalwart Saivas. They must also worship each his own chosen gurus. Each silver or wooden reliquary suspended from the neck. Reverence is paid by Lingayats to the sixty -three nayanars of the Tamil country whom they recognize as Puratanas (elders) and to seven hundred and seventy later saints among who are included Manikka-Ovasagar, Basava, and his chief disciples. An account of Lingayat literature has been given already.

5.3.2.6. KUMARILA

Another important, though less popular, aspect of the same revival is seen in the work of Kumarila and Sankara. They were Smartas who labored in the cause not of any one sect in particular but of the ancient brahminical religion as it had been developed through the centuries. They held up as the religious ideal a youth occupied with ritual observances followed by an old age given up to philosophical contemplation. Kumarila frequently attacks Buddhists in his works and tradition asserts that he did much to discredit them in the course of his many scholarly journeys. He elucidated the in the course of his many scholarly journeys. He elucidated the philosophy of ritualism (Mimamsa) in all its aspects.

5.3.3. SANKARACHARYA

The followers of Saivism worshipped Shiva in the pahallic form as well as the human form. We come across the images of Shiva in the Arthanarisvara form. The scholar who rendered great service to the popularization of Saivism during this period was Sankaracharya though mostly known as the greatest advocate of Advaita Vedanta. Snakara was the greater thinker. Few details of his life are very well attested, but he is generally taken to be a Nambudiri Brahmin from Kaladi on the banks of the Alwaye River in

north Travancore, where he was born in 788. He lost his father early in life and turned ascetic, with Govinda yogi, a pupil of Gaudapada, as his guru. In a short life he travelled all over India propagating his new philosophy of a rigorously consistent monism and triumphing against all rivals who met him in debate.

5.3.3.1. ADVAITAVADA

Shankara's philosophy is called Advaitavada or the doctrine on non-dualism. According to Shankara, God and the created world are one the differences were apparent but not real and arose due to ignorance; maya being part of it, they want to salvation was devotion to God. The philosophy is called Vedanta. Thus, Shankara, upheld the Vedas as the fountainhead to true knowledge. Sankaracharya was nevertheless the Acharya par-excellence who cleansed the Hindu faiths of the excrescences that had gathered round them due to accidents of history. He taught each candidate follow the way that was best suited to him. Besides the commentaries he wrote on the Upanishad, the Bhagavata Gita and the Brahmasutras, he composed hymns in glory Siva as the god of gods. He tried to reform Saivism of several bad practices and free it from their baneful influence. He rendered great service to the popularization of Saivism in different parts of the country.

He reorganized the ascetic order of Hinduism on the model of the Buddhist order, and founded a number of mathas in different parts of India, the best known being those at Sringeri, Dvaraka, Badrinath, Puri and Kanchi. His philosophy, which traces all apparent multiplicity and difference to illusion (maya) is indeed derived from the Upanishads, but clearly owes much in detail to Mahayanist speculation; nevertheless, he regarded Buddhism as Hinduism's chief enemy. Some time after his death in 820, one of his pupils, Sivasoma, was spreading his doctrine in distant Kambuja across the seas. Not without justice, it has been said that Sankara would have a higher place among the famous names of the world had not his respect for tradition prevented him from asserting the originality which he undoubtedly possessed."

The work of the poet-saints of the Pandya-Pallava period was continued in the age of the Cholas by a succession of poets and teachers of second rank. The Tamil hymns of the last age came to be treated as equal to the Veda and were collected and arranged in canonical books. Gradually they were regularly worshipped as manifestation of divinity. In fact the rise of the temple to an important place in the religious and social life of the land was the direct result of the revivalist movement. The age of the Imperial Cholas saw the construction of stone temples, great and small, in almost every town and village in their extensive empire. The great temples of Tanjore and Gnaikondasolapuram were symbolic of

the new age and, among many others, they were celebrated in hymns by contemporary poets.

The Siva canon, in which these hymns also found a place, was arranged in the first instance in the reign of Ramaraja-I by Nambi Andar Nambi and continuously added to till about the middle of the twelfth century.

5.3.4. VAISHNAVISM

The Vaishnava canon, on the other hand, received its definitive shape at the hands of Nathamauni. In his works he expressed the clear need he felt for the support and guidance of a living God, and pointed the way to a philosophical justification of the path of love. His grandson Alavandar, also called Yamunacharya in memory of his visit to the sacred spots of Krishna's youth, was the next great name in the succession of Vaishnava acharyas of the period. In his early years he was a man of the world, but a follower of Nathamauni called him to the higher life. He then turned ascetic and led the life of a religious teacher, gathering disciples round him and preaching, writing and conducting devotees. In his writings, often cited by Ramanuja, 'he sought to establish the real existence of the supreme soul, and the eternal independence of the individual soul'.

The Vaishnava wing of the movement is represented by twelve alvars (divers" into the qualities of God) for whom orthodox tradition gives an impossible chronology. Three of them- Poygai, Pudam, Pey, born respectively at Kanchi, Mallai and Mylapore- are believed to have come earliest. A beautiful legend tells how these three saints sheltered from the rain in a narrow room which could only just hold them standing when Vishnu himself came seeking their company. The Bhakti of these early saints is a gentle, simple devotion, altogether free from a sectarian outlook. This fact and their employment of the Venba metre in their songs points to a really early date for them- not later than the fifth or the sixth century A.D.

5.3.4.1. TIRUMALASAI

Tirumalisai was born in the village of that name in Chingleput district and most probably an elder contemporary of Pallava Mahaendrarvarman-I. The story goes that at birth he was a shapeless mass of flesh abandoned by his parents and brought up by a sudra. He is said to have practiced Jainism, Vaishnavism and Saivism before settling down finally as a Vaishnava yogi. His poems show a more controversial tone than those of the first three alvars, and this was quite natural to his age.

5.3.4.2. TIRUMANGAI

After him we might place Tirumangai, one of the most celebrated of the alvars. He was the petty chieftain of Alinadu in the Tanjore district who, legend says, became a highwayman in order to carry off and marry the daughter of a Vaishnavite doctor of a higher caste, for whom he also changed his religion. He said to have stolen a solid golden image of Buddha from a monastery in Negapatam to pay for renovating the temple of Srirangam. The clear references to Vairamegha in his hymns place him in the middle of the eighth century, a date which discredits the story of his friendly meeting with Nansamabandar at Shiyali. None of the stories can be treated as history, though each in its own way furnishes a clue to what his followers believed in later times. His hymns, and they are many, are equally full of good poetry and attacks on Jainism attitude and there are many resemblances in literary form and religious sentiments between Nansambandar and Tirumangai.

5.3.4.3. PERIYALVAR

A little later than Tirumangai, about the close of the eighth and the beginning of the ninth century came number of alvars. Periyalvar, a Brahmin of Srivilliputtur, won a religious disputation in the court of the Pandya king Srimara Srivallabha (815-62). The only woman among them, Andal or Kodai (Skt.Goda), was the real or adopted daughter of Periyalvar. In her intense devotion to Vishnu she dreamt of her marriage with that god, and described her experience in her hymns. This mystical union was the only one she knew, and in many ways the ardour of her devotion resembles that of Manikka -vasagar, and her hymns are replete with allusions to Krishna stories. To about the same period belonged Tiruppan, a minstrel of low caste, who was not permitted to enter the temple of Srirangam and was thus the Vaishnava counterpart of Nandan; and Tondar-adip-podi (The dust of the feet of the devotees'), a Brahmin from Tanjore district whose real name was Vipranarayana and whose intolerance of Buddhism and Jainism was nearly as great as that of Tirumangai.

Kulasekhara, the ruler of Kerala, Proficient alike in Sanskrit and Tamil, was the next alvar who, among other shrines of Vishnu, sang of those at Chidambaram and at Tiruvali the latter, no doubt, a foundation of Tirumangai. Lastly came the celebrated Nammalvar and his pupil Madhurakavi. The former was born of a Vellala family of Alvarthirunagari (earlier called Kurugur) in the Tinnevely district. His personal name was Maran and he seems to have gained the name Sathakopa on the occasion of his initiation. He renounced the world in his thirty fifth years to practice yoga. His hymns, the largest in number after those of Tirumangai, are rightly regarded as embodying the deepest religious experience and philosophic thought of one of the greatest seers of the world.

5.3.5. RAMANUJACHARYA

The greatest of the Vaishnava acharyas was undoubtedly Ramanuja. Born at Sriperumbudur, near Madras, in 1017 A.D, he had his early philosophical training under Yadavaprakasa of Kanchipuram who belonged to the school of Snkara. He had his early education at Kanchi. The progress of Ramanuja in learning was rapid that it attracted the attention of many great men. Yamunacarya is said to have once met Ramanuja at Kanchi but, unwilling to disturb the progress of the youth's studies, he uttered a prayer for the increase of Sri Vaishnavas and went back to Srirangam. Ramanuja then disagreed with the teachings of his guru and was strongly attracted by those of the Srirangam School. Yamuna sent for him, but breathed his last before Ramanuja could reach him. He succeeded Yamuna as head of the matha at Srirangam, which gave him control over the temple and the school and a position of authority in the sect. He soon proved his mettle as a teacher and organizer, and his influence grew day by day.

5.3.5.1. VISISHTADVAITA

Ramanuja preached theist Vedanta Philosophy popularly known as Vishitadvita. He was accepted the authority of Vedas as the divine relations. He declared that the way to Moksha lies through Karma, Jnana and Bhakti. As such self- less service surrender to god as a means of God self realization. In his lectures and writings has refuted the Nayavada of Sankara, demonstrated that the Upanishads did not teach a strict monism, and built up the Philosophy of Visishtadvaita which reconciled devotion to a personal God with the philosophy of the Vedanta by affirming that 'the soul, though of the same substance as a God and emitted from him rather than created, can obtain bliss not in absorption but in existence near him". He attempted to unify the sect by a reform of temple ritual wherever possible. Though he respected the rule that none but the twice born may read the Veda, he was eager, like the alvars, to spread the doctrine of bhakti among Sudras and even among the outcastes. He arranged that in certain important temples the outcastes should have the privilege of entering the temple on one day in the year. He travelled throughout India to propagate his ideas, and these journeys may well account for the wide influence of the sect in Northern India.

The Cholas were ardent saivas and evidently did not view the growing influence of Ramanuja with favour. We may not trust the legends of the persecution to which Ramanuja and his followers were subjected in all their details, but the fact remains that he had to withdraw into Mysore about 1098 and could not return to Srinrangam till 1122. During this time Ramanuja won over the Hoysala king Vishnuvardhana from Jainism and established a

well I- organized matha at Melkote. After his return to Srirangam, Ramanuja continued his work there till he died in 1136. He is worshipped as an avatar in all Vaishnava temples.

5.3.6. NIMBARKA

A younger contemporary of Ramanuja was Nimbarka, a scholarly Bhagavata Telugu Brahmin from Nimbapura in Bellary district who spent most of his time in Brindavan in Northern India. In religion he accepted the doctrine of surrender (prapatti) and translated it into a total devotion to Krishna and Radha. For him Radha is not merely the favourite mistress of Krishna but his eternal consort who lives with him for ever in Goloka, the highest heaven. Philosophically, he accepted the position that God, the soul, and the world were identical yet distinct, the position described as bheda-bheda. Nimbarka thus became the founder of a new sect allied to, but distinct from, that of Ramanuja. He expounded his views in a commentary on the Vedantasutras and in another work called Siddhantaratna or Dasasloki.

5.3.7. MADHAVA

Madhava was born shortly before 1200 in a Brahmin family at Kalyanapura in the Udipi taluk of South Kanara district, some forty miles west of Sringeri, he had his early training in the system of Sankara. But before his training was over, he broke away from that system and evolved his own based mainly on the Bhagavatapurana. Tradition credits him with a great capacity for physical endurance. A debate at Trivandrum with an acharya of Sringeri ended in his discomfiture and he was robbed of his library and subjected too much annoyance and persecution. He toured Northern India where he had encounters with robbers, wild beasts and hostile chieftains in the course of his journeys. After resting for a while in Hardwar he retreated into the Himalayas for communion with Vyasa and published his commentary on Vedantasutras on his return.

Back at Udipi again, he built a temple to Krishna and spent his time preaching, converting, and defeating 'illusionists' After a ministry of nearly eighty years, and at the age of ninety-six, he disappeared as he sat teaching and was seen no more. He claimed to be an incarnation of Vayu, the wind-god. He was a prolific writer who disdained fine-spun arguments and found support for his teachings mainly from the Puranas and other later literature. He taught that the Universe is ruled by God as two persons- Vishnu and Lakshmi- and that the souls in the world are eternally distinct from Him. He recognized different orders of souls and consigned some of them to eternal damnation, which has led some modern critics to hold that 'it is impossible not to see traces of Christian influence' in his teaching. The centre of his religion is Bhakti to Krishna as taught in the Bhagavata, Radha having no

place in it; but all other avatars are revered, Siva is worshipped, and 'the five gods' (Pancayatana) are recognized.

Another development of Vaishnavism based on the Bhagavata was the rise from the close of the thirteenth century of a number of poet saints whose popular songs stirred the life of Maharashtra as those of the nayandrs and the alvars had stirred the Tamil country centuries before. The earliest of them was Jnanesvara, Popularly called Dynandev Dnanoba – a pupil according to some accounts of Vishnusvami, who was a dualist and founder of a sect of his own. Jnanesvara was the author of an extensive work in Marathi verse on the Bhagavad-gita. His tone is Advaitic, though he also lays great stress on yoga; he was also the author through a succession of saints to Tukaram, the contemporary of Sivaji.

5.3.8. CONCLUSION

This period is marked by a revival and expansion of Hinduism and a continued decline of Buddhism and Jainism, which was challenged at the intellectual level. South India began by being heavily indebted to the north, but in the course of centuries it more than amply repaid the debt and made signal contributions to the theory and practice of religion and to philosophic thought in its various aspects. Its saints and seers evolved a new type of bhakti, a fervid emotional surrender to God which found its supreme literary expression in the Bhagavata purana, a bhakti very different from the calm, dignified devotion of the Bhagavatas of the early centuries before and after Christ in Northern India.

In the South India arose the two schools of Vedic exegesis Mimamsa that go by the names of Kumarailabhatta and Prabhakara. The founders of the three main systems of Vedanta Sankara, Ramanuja and Madhva also hailed from the southern country. Yet another prominent philosophical system the Saiva siddhanta also found its exponents in the Tamil country. Lastly, the Vedas were commented on more than once in this part of the country, and the constant study of the ritual manuals of the different Vedic schools was kept up.

SELF ASSESSMENT QUESTIONS

1. Write an essay on early Saivism and Vaishnavism.
2. Discuss briefly the religious conditions in South India from 6th century to 12th century.
3. Write an essay on the Philosophies of Sankara and Ramanuja (Advita and Visishtadvaita)

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