# History of India Upto A.D 650
DHIS551

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PROFESSIONAL
UNIVERSITY

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Unit 01: Reconstructing ancient Indian History

Objectives

After this chapter, you will be able to:

- Understand the historical construction of India's ancient past.
- Interpretate the importance of Sources of History.
- Analyse the Foreign accounts and their importance for the history-writing.
- Exmine the nature of material/archaeological sources.
- Know about the influence of Physical features on Indian history.

Introduction

Sources are essential for the reconstruction of the past. Any remnant of the pastcan serve the purpose of a source. We have a variety of sources for reconstructing the history of ancient India. They can be broadly divided into the following categories:

   i.   Literary,

   ii.   Archaeological,

   iii.   Foreign Accounts.

Ancient Indian History Sources: There are two constraints to Ancient Indian History sources: 'availability and decipherment.' Those were the British administration officers who were the first to pay attention to Ancient Indian history in order to meet their organisational objectives. Sir William Jones (judge) formed the 'Asiatic Society of Bengal' in 1784 for the purpose of learning, comprehending, and publishing ancient Indian history texts. The hunt for archaeological sources

gains legal momentum after the formation of the Archaeological Survey of India in 1861. Then, in 1922, the discovery of the Indus civilization sparked a renewed interest in ancient Indian history among Indians. Then, up to now, diverse sources have surfaced, making their interpretation a more difficult task for Ancient Indian historians.

Literary/written Sources

- Religious
  - Vedic
  - Buddhist
  - Jain
- Secular
  - Histories
  - Eulogies
- Scientific
  - Literature
    - Epics
    - Dramas
    - Poetry
    - Compilations
- Sangam
- Foreign
- Accounts/Travelogues

Material Archaeological

- Inscriptions
  - Copper-plates
  - Epigraphs
- Coins
- Ancient Monuments
  - Secular
  - Religious
    - Buddhist
    - Hindu
- Archaeological Remains
- Sculptures & Paintings
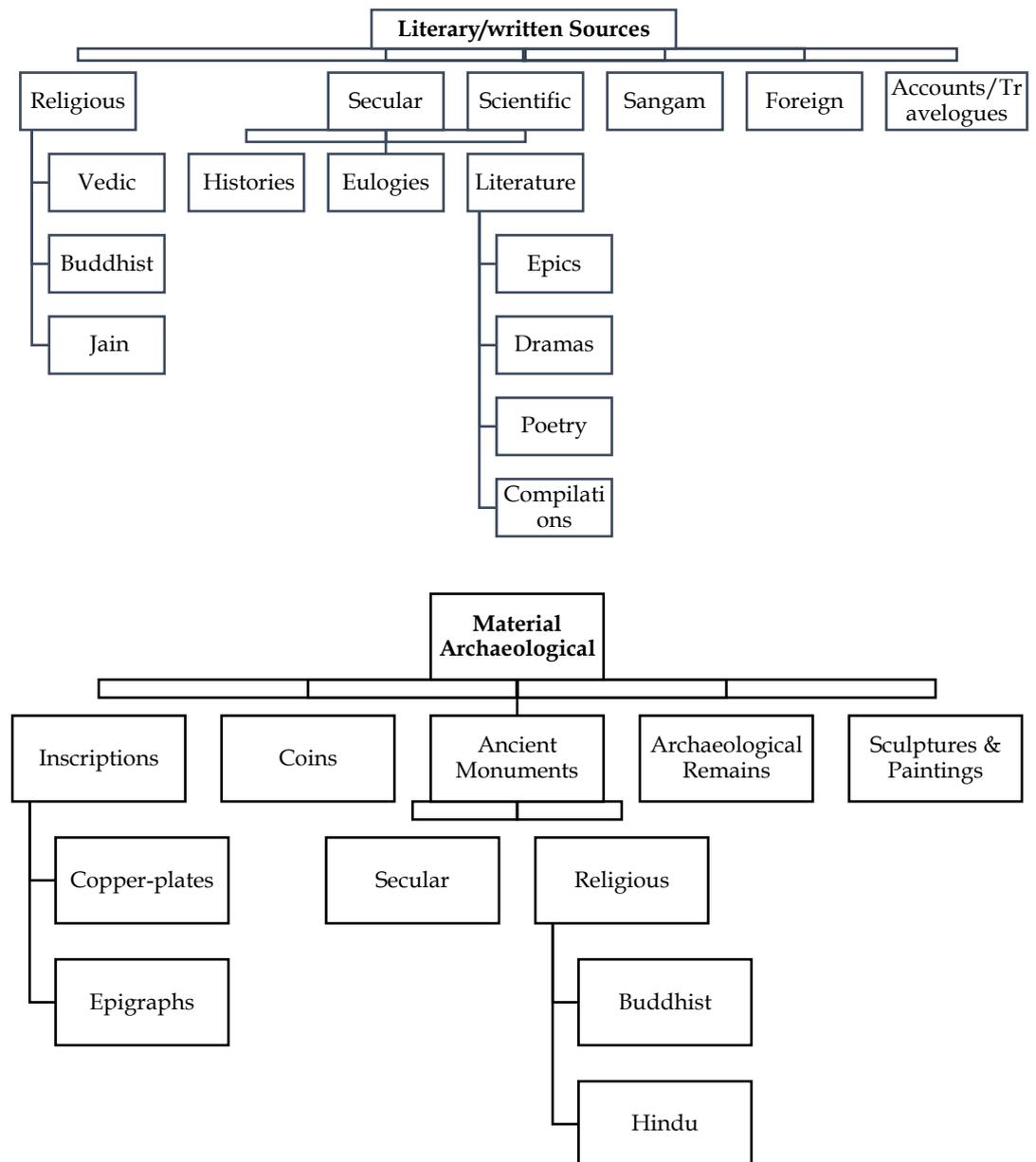
1.1 Literary sources

The literary sources to reconstruct Ancient Indian history can be classified among three major categories, (i) Religious, (ii) Secular, and (iii) Scientific. It also comprised of sources like (iv) Sangam literature and (v) travelogues of foreign travelers.

Religious sources

The Ancient World's civilisation was built on the foundation of religion. India was no different. As a result, we discover a lot of canonical/religious literature from numerous religions in Ancient India. These shed light on the religious, socioeconomic, and political ideas and ideology of the time period under consideration. Such sources, however, should be used with caution. Because, first and foremost, most religious sources are passed down through oral tradition and written down hundreds of years after they were created. Apart than that, "all we have right now are authentic writings editions." Second, religious literature was mostly created with an idealist viewpoint in mind. As a result, whatever is written is of a "does and don'ts" character rather than "as is."

Puranas, for example, are sometimes written as if they were written 1000 years ago and prophesying something 1000 years later, despite the fact that they were written in the 4th century AD. As a result, a historian can use these sources to recreate Ancient India's history using strategies such as internal and external critique.

(a) Vedic/Hindu canonical literature

It comprises sources like four Vedas, Brahmans, Aranyakas, Upanishads,Shad-darshanas, Shad-Angas, Sutras, Smritis, and Puranas.

1. Vedas

Rig, Yajur, Sam, and Atharva are the four Vedas created by the Aryans. The Vedas (from Vid=to know) were a collection of Aryan petitions to the Gods, who were mostly natural powers. The Vedas were named 'Shrutis' and 'a-paurusheya (not made by any man) by Aryans since they were heard (rather than constructed by men).

The Vedas are also known as the Samhita.

*Rig-Veda:*The Rig-Veda is the oldest of the four Vedas. There are 10 mandalas and 1028 suktas in total. Indra, Varuna, Agni, Parjanya, Vayu, Marut, and other gods were prayed to. It provides details on the socioeconomic, religious, and political conditions of Early Aryans in Sapta-Sindhus. The 'Purushsukta' of Its 10th mandala, for example, portrays the beginnings of the Varna system in India.

*Yajur-Veda:*It included the prayers to be recited when making yagnya or sacrifices. Significant portions of the prayers are taken directly from the Rig-Veda. Shukla and Krishna, as well as six additional Samhitas, are included. The Yajurveda's Vajasaneyi Samhita sheds a lot of insight on different Vedic sacrifices.

*Sam-Veda:*It included prayers to demonstrate how to say them while doing sacrifices. It comprised the Rig-prayers Veda's as well as procedures for reciting them. As a result, it is regarded as the birthplace of Indian classical music.

Atharva-Veda: It comprised assorted subjects like magic, blackmagic, superstitions, etc. We find the origins of medicines, botany, and surgery in this Veda.

The four Vedas shed information on the Vedic Aryan way of life. We learn that the Aryans' lifestyle was different when they first arrived in the Saptasindhu region. This is explained in the Rig-second Veda's to ninth mandala. However, when they moved to the eastern half of their original area and had contact with other communities, we noticed significant changes in their lifestyles. The Rig-first Veda's and tenth mandalas, as well as the other three Vedas, provide evidence of such change.

As a result, there are two types of Vedic Aryans: Early Vedic and Later Vedic. Following the Vedas, Vedic Aryans compiled a number of noteworthy books. These were intended to help people understand the Vedic beliefs and regulations. As a result, they functioned as Vedic supplements and were mostly written in prose. Brahmanas, Aranyakas, Upanishads, Vedangas, and Shad-darshanas were all part of this collection.

1. Brahmanas:

The Brahmanas were created to pass on the Vedic sacrifice procedures. As a result, each Veda has its own Brahmana, such as the Rigveda's Aitareya Brahmana, the Samveda'sJaiminiyaBrahamana, and the Yajurveda's Shatapath Atharvaveda's Gopath. We get Vedic Aryans' various institutions, such as four Varnas, four Ashramas, philosophy, and so on, from these Brahmanas.

2. Aranyakas:

The Aranyakas were intended to teach Vedic religion in solitude, particularly sacrifices and mystic philosophy. Taiteriya Aranyaka is for Yajur-Veda, while Aitareya Aranyaka is for Rig-Veda.

3. Upanishads:

Upanishad is a Sanskrit word that meaning 'to learn by sitting near to one's teacher.' These were intended to educate Vedic spiritualism, which included topics such as knowing oneself, knowing God, relationships between self and God, the creation of the Universe, our place in such a huge Universe, and so on. There are 108 Upanishads in total, but some of the most important are Ken, Kath, Prashna, Aiterya, Chandogya, and others. The Upanishads are sometimes known as 'Vedanta,' because they appear at the end of the Vedas. The vital backbone of Indian religions was

primarily founded on Upanishads, with the help of which we can gain a more comprehensive understanding of Indian religions.

4. Vedanga:

These were created to make Vedas more understandable, as follows:

• *Shiksha:* How to pronounce the Vedic prayers in the proper manner

• *Kalpa:* Rules to perform sacrifice in a proper manner

• *Vyakaran*: To know the proper Grammar of the Sanskrit language

• *Nirukta:* Etymology of words, mentioned in the Vedas.

• *Chanda:* Various meters in which Vedic shlokas are structured to recite. It comprised of Gayatri meter (Chanda), Anushtubha meter (Chanda), etc.

• *Jyotish*: It deals with proper time (Shakun) on which sacrifices should be performed. It also discusses the subjects of astronomy like Sun, Moon, constellations and, cycles of seasons, etc.

5. Shad-darshanas:

These writings are about philosophical teachings or Vedic features. Vaisheshik (Kanad), Nyaya (Kanad), Sankhya (Kapil), Yog (Patanjali), Mimansa (Jaimini), and Uttar-mimnsa are six of them (Badrayan). These encompass issues such as theory, logic, soul-God unity, atoms, Vedic ceremonies, and the structure of the Universe, among others.

6. Sutras

In Indian history, the 6th century BC marked a turning point. The emergence of early states, as well as economic and monetary expansion, occurred during this period. During this time, India saw its second urbanisation. During this time, non-orthodox religions such as Buddhism, Jainism, and Ajivakas originated and developed. They presented a serious challenge to Vedic religion and its shortcomings while also offering a viable alternative. Moreover, during that time, India had a greater amount of contact with outsiders. Continuous churning and fast processes characterised the period. The Vedic faith's guardians recreated and regulated its religion in response to these changes. Sutras were developed as a result to give a unified Vedic religion with norms, rules, and regulations. In the 6th century BC, Sutras were written. Kalpasutras were made up of three sutras: Dharmsutras, Shrautsutras, and Grihyasutras, which were all gathered together. They revealed a great deal about the processes utilised in the 6th century BC.

7. The Smritis

India had a period of rapid transition during the late centuries of BC and the first centuries of AD. The economy was booming, India had good links with the Roman world, Buddhism was at its pinnacle, and local monarchs were establishing empires: no aspect of society or culture was spared from these transformations. Such was the tumultuous and energising situation. The Smritis were formed as a result of Vedic religion's desire to restore their religion.

The Smritis, like the Sutras, are writings that include standards, standards, rules, and laws for the consolidation and reconstruction of Vedic religion. Scholars like as Manu, Narad, Parashar, Yadnyavalka, and others wrote these. As a result, we discover various smritis associated with their names, such as Manu-smriti and Narad-smriti.

8. Puranas

Buddhism was at its pinnacle in the 3rd-4th centuries AD. The worship of the Buddha's idol began during Mahayana, and it grew in popularity as a result. Vedic religion, on the other hand, was alienated from the public and required popular support. In its thoughts, it was contemplating and experimenting. As a result, Vedic religion produced a specific type of writing for the general public, which opened the doors to religion to the general public. 'Puranas' is the name of the literary genre. The Puranas are primarily made up of 18 Puranas that were divided into categories based on the religious cults that predominated in India throughout the third and fourth centuries. Shaiva Puranas, Vayu Puranas, and Skanda Puranas, for example, were revered by Shaivas, whereas Vaishnavas revered Vishnu Purana, Garud Purana, Matsya Purana, and Varaha Purana were revered by Vaishnavas. The Shakti religion (dedicated to mother goddesses) and the Ganapatya cult both produced Puranas. The beginning of the universe, stories about individual Gods and their Families, the importance of pilgrim destinations and pilgrimages, political dynasties, and lineage myths (vansha and vanshanucharit), and so on, are all prevalent sections in such Puranas. Other

related topics, including as iconography, architecture (Vishnudharmottar Purana), medicines, geography, political history, and so on, were later addressed in the Puranas.

In summary, historians can use the Puranas to learn more about India during the third and sixth centuries AD.

(b) Buddhist Canonical Literature

Buddhism was a popular religion, and as a result, the literature and language of its adherents were preserved. As a result, these are available in a variety of languages, including Prakrit (Pali), Tibetan, Chinese, Sinhali, and others. These were also composed in the Sanskrit language to criticise Vedic faith. The Pitakas, Jatakas, and other Buddhist texts made up the vast majority of Buddhist literature.

1. Pitakas:

The Pitakas are made up of three compilations: Vinaya, Sutta, and Abhidhamma, which are collectively known as the "Tri-Pitakas." Upali compiled the Vinay- Pitaka, which consists of five books. These were developed to establish guidelines for monasteries, bhikus, and bhikkunis, as well as their daily routines, ethics, and so on. It contains sections like as Sutta-vibhanga (the genesis of Bhikku regulations), Khandaka (laws governing admittance into monasteries and admissions, and so on), and Parivar.

The Sutta-Pitaka was compiled by Ananda. These were constructed to use examples, parables, and lectures to teach Buddha's teachings. This collection of works is aimed towards the general public. Digha-nikay, Mazzim-nikaya, Sanyukta-nikaya, Anguttar-nikaya, and Khuddak-nikaya are among the Sutta-five Pitaka's books (nikayas). The Khuddak-Nikaya contained important literature such as the Dhammapada, Suttanipata, Thergatha, and Therigatha. Khuddak-Nikaya included Jatakas as well.

The essential idea of Abhidhamma-Pitaka is the same, i.e., Buddha's teaching; nevertheless, it takes on a philosophical and scientific shape. These were intended for Buddhist academics. It included 'Kathavastu,' an important Buddhist text.

In short, these works shed a great deal of insight on Buddhist beliefs and norms of conduct.

2. The Jatakas

The Jatakas are a collection of stories about Buddha's previous lives. To help his followers overcome their issues, Buddha invented a lovely system of telling stories from his previous lives, and the sceptic or problem follower extracted answers from these stories. These are the Jatakas, which provide light on India in the sixth century BC.

3. Dipvamsha and Mahavamsha

These Buddhist writings originate in Sri Lanka. They provide information on Ashoka, the Mauryan Emperor, and a number of Buddhist intellectuals.

4. Divyavadan

This Buddhist book was written in the Napali language. From Mauryan kings until the Shunga period, it tells Buddhist legends and sheds information on northern kingdoms.

Other major works in Buddhist literature include the Milind-Panha (debate between BhikkuNagsen and Milind (Menander) Buddhist turned Greek monarch); Ashvaghosha's Buddha-Charit (biography of Buddha); Mahavastu, Lalitvistar, Manjushri Mulkalpa, and others.

(c) Jain Canonical Literature

Prakrit (Ardhamagadhi, Shaurseni), Tamil, Sanskrit, and other languages are used in ancient Jain literature. The literature can be divided into two categories: Anga (14) and Agamas (Purva). Chedasutras (6) and Mulsutras (4) are other important components.

1. Anga and Agam

These publications shed light on Mahavir's teachings. The Acharang Sutra reflects on the standards of conduct of Jain monks, whereas the Bhagavati Sutra illuminates Mahavir's history and deeds.

2. Philosophical

These were Samaysar, Pravachansar, and others. Acharya Kundakunda was the major creator of these, which were based on Jain spiritualism.

3. Puranas

The Jain Puranas were based on Vedic epics and Puranas, but with Jain philosophy as the main focus. Harivamsha Purana, Maha-Purana, Padmacharit, and others were among them.

4. Biographies

Bhadrabahu-Charita, Jasahar-Chariu, Naykumar-Chariu, and others were among them. The Mauryan Emperor Chandragupta and his tutor, Bhadrabhau-Jain Acharya, are the subjects of the Bhadrabhau-charita. Kathakosh of Harisen, Parishishta-Parva of Hemchandra Suri, Dhananjay-mala (thesaurus), Alankar-Chintamani (on literature), Mahavir-ganit-sarsamgraha (mathematics), Niti-vakya-mrita of Somdeva (Political Science), and others are among the Jain literature.

1.2 <u>Secular Literary Sources</u>

As many half-literate people believe, India was not enveloped in religions. Throughout its thousand-year history, it also amassed a sizable library of secular literature. Even a brief look at it may confirm this.

a. Histories

India was not unaware of historywriting. We would understand some regionalhistories in the following lines.

Rajtarangini:

According to current historiography, this is considered the earliest book in the history of India. Kalhan has authored a history of Kashmir (born in 1100 AD in Kashmir). During the reign of King Jaysimha of Kashmir, he finished the book in just two years. It has eight Khandas (chapters/volumes) and 7826 shlokas in Sanskrit (verses). It covers Kashmir's history from the Mahabharata war until the 12th century AD, though only from the 9th century onwards is a complete history available. Kalhan was an unbiased historian who drew on a great number and range of sources to write his history. He did fieldwork and toured all throughout Kashmir. During his journey, he not only gathered information but also interviewed locals and recorded oral histories. He composed 'Rajatrangani' based on literary materials and oral tradition, as well as significant fieldwork. His work reflects his passion for Kashmir as well as his admiration for his patron king. As a historian, he does, however, condemn his king's shortcomings. The piece demonstrates his lovely narrative-descriptive style, with dramatic exchanges interspersed with sound counsel.

Rajatrangini demonstrates the significance of sources, as well as the range of sources available, in the writing of history. It also emphasises historians' objectivity and unbiased nature. "...Such a person (historian) should be honoured whose writing is free of any form of anger-hatred and remains unbiased when explaining historical events," Kalhana writes. Such was Kalhana's desire, and she worked as Rajtarangini. As a result, it is known as India's first history book.

Aside from Rajtarngini, the 'Rasmala' and 'Kirtikaumudi' (both written by Someshvar) provide information on Gujarat's history during the Chalukya (of Lata) period.

b. Eulogies

Eulogies are written by a charan/bhat/poet at the court to laud the patron king (and his deeds). Even if it is one-sided, such writing teaches us about the king, his dynasty and family, his deeds and policies, and so on.

Vikramank-deva-charit:

Bilhan writes this eulogy, in which he praises King Vikramaditya (of the Chalukya dynasty) and his great deeds.

Gaudavaho:

Vakpati wrote this eulogy praisingYashovarman's (of Malwa) victory over Bengal (Gaud region).

Harsha-charit:

This eulogy was written by Banbhatta in honour of Harshavardhana.

Kumarpala-charit (by Hemchandra), Hammir-mad-mardan (by Jaychand Suri), and other noteworthy eulogies were also included.

c. Literature

Dramas, poetry, epics, and other works of literature make up the literature. These are secular works of literature, therefore we can expect to find real information about society and economy, as well as the polity of the time period. However, because their objective was not to chronicle history but to entertain readers, they should be handled with caution.

Epics

Mahabharata (by Vyasa) and Ramayana were two epics (by Valmiki). We learn about the movement of Aryans over the Indian subcontinent, their relationships with local or native communities and tribes, their political ideas, institutions, society, social conventions, and traditions, forest tribes, and the economy from these epics. It also addresses long-term issues such as India's Aryanization, the beginnings of urbanisation, and conflicts between two economic systems (pastoralism and agriculture), among others. In short, these epics proven to be a crucial source for understanding India between the 8th to 6th centuries BC.

Dramas

The 'Sariputta-prakaran,' composed by Ashvaghosha, was considered the earliest drama. Then there was Bharat, a scholar who composed the famous 'Natyshastra' on dramatics. The following are some of the most important drams:

i. *Mudra-rakshas:*

Vishakhadatta is the author of this play. The drama revolves around an occurrence involving Chanakya (Chandragupta Maurya's prime minister) and Rakshasa (Amatya of Dhanananda). The drama depicts Chankya's politics, espionage, and the establishment of the Mauryan Empire.

The life of Chandragupta II of the Gupta dynasty is depicted in his drama 'Devi-Chandragupta.'

ii. *Mrichcha-katika:*

This drama is about a poor Charudatta and a gorgeous Ganika (prostitute) Vasantasena who fall in love. It was authored by Raja Shudrak and sheds light on ancient India's economic affluence, prostitutes and their esteem in society, social structure, and so on. It also mentions the people's revolution against the unjust ruler in passing.

iii. *Malvika-Agni Mitra:*

Kalidasa, a brilliant poet and dramatist during the Gupta dynasty, wrote this play. The drama is about a young woman named Malvika and a courageous monarch of the Shunga dynasty named Agnimitra.

Kalidasa also wrote beautiful dramas like Vikramorvashiya, Shakuntala, etc.

Nanganada, Ratnavali, Priyadarshika:

King Harshavardhana wrote these plays. These reflect upon the socio-economic condition and religious outlook during his reign.

Other crucial dramas are comprised of Uttar-Rama-charit and Malati-Madhav of Bhavbhuti, Svapna-vasavdatta of Bhasa, etc.

d. Poetry

Classical literature flourished in India after the early decades of the Christian era, particularly during the Gupta period.

Kalidasa's great works include the 'Raghu-vamsha,' 'Kumar-sambhav,' 'Riti-samhar,' and 'Meghaduta.' The last two are world-famous, and the descriptions of nature and seasonal cycles recorded there represent India's classicality of the time, as well as the modern ecology of the period.Other works of poetry consisted of Dashakumara-charit (Dandi), Kiratarjuniya(Bharavi), Ravan-vadha (Bhatti), Vasavadatta (Subandhu), etc.

e. Compilations

In terms of secular sources, there are a few anthologies worth considering:

Gatha-saptashati

The Satavahana king, 'Hal,' was a brilliant literary figure. He compiled 'Gatha-saptashati,' a collection of 700 short poetry, from traditional tales and songs. It has a lot of literary value. It is an unbiased source that provides information on common people during the early historic Godavari-valley. It primarily concerns human relations, including diverse relationships and complexities, cropping patterns, societal systems, and so on.

Brihat-katha (of Gunadhya), Brihatkatha-manjari (of Kshemendra), and Panchatantra are some additional compilations (of Vishnusharma). These are essentially universal fables that use imaginative dialogues between trees and animals to instil ethics and moral ideals in the hearts and minds of people and children.

1.3 Scientific Treaties

Ancient India was not unaware of the scientific attitude. Hence, a considerable amount of scientific work was created during that period. The treaties mainly comprised works on Political sciences and Grammar; however, after early centuries, many scientific works started showing up on subjects like medical science, agro-irrigation science, mathematics, astrology-astronomy art-architecture, iconography, etc. Significantly, the Gupta period witnessed the emergence of various sciences.

1. Arthashastra:

The principal subject is Chanakya/'Political Kautilya's Science,' which was written by Chanakya/Kautilya, Chandragupta Maurya's prime minister. He defines Arthashastra as "the science of teaching how to benefit from and sustain power." In a nutshell, it teaches us how to get power and how to maintain it through various administrative systems and regulations. This book is a firsthand text that explains the Mauryan Empire's polity and administrative organisation. It's an administrative document, and it's notably 'written-for-the-king,' as it's written in Sanskrit, the court language.

To write this book, Chanakya took a review of previous researches of 18 scholars on the subjects. The Arthashstrais comprised of 15 parts (pradhikaranas), 150 chapters (adhyayas), 180 headings (up-vibhagas), and 6000 verses (Shlokas).

The Parts are as follows:

1. Vinaya-dhikar (appointments of ministers)
2. Adhyaksha-prachar (responsibilities of administrator: forts, taxes, weightsmeasure, espionage, etc.)
3. Dharmasthiya (Laws regarding marriages)
4. Kantak-shodhan (punishments)
5. Yogvritta (duties of servants)
6. Mandal-yoni (External Policies: who are friends and who are enemies)
7. Shada-guna (External Affairs)
8. Vyasana-dhikaraka (finding the source/cause of an issue)
9. Abhiyasytkarma (Preparation before the war)
10. Sangramic (warstrategies)
11. Sangha-vritta (how to divide and rule)
12. A-baliyas (how to defend a weak state from the more powerful enemy)
13. Durga-labhopay (how to capture forts)
14. Aushad-nishadak (various methods to defeat the enemy)
15. Tantra-yukti ((political science, as defined by Arthashastra))

In summary, Arthashastra has addressed a variety of state-related issues, including the integral aspects of the state structure (theory of Saptanga), relations among various states, officers' and servants' obligations, Empire's administrative divisions, taxation, laws, and foreign affairs, among others. Other topics covered include socioeconomic circumstances in diverse places, medicinal plants, mines and mining art, agricultural patterns, irrigation systems, and so on. Niti-sar (by Kamandak), Niti-vakya-mrit, and other political treaties (by Somadevsuri).

2. Ashtadhyayi and Mahabhashya:

Panini's Ashtadhyayi is a book about grammar. It sheds light on the social upheavals of the 6th century BC, i.e., India's second urbanisation period. Mahabhashya, written by Patanjali, is a similar text that tells us about the social situation during the Early Historic period.

3. Charak-Samhita and Sushrut-Samhita:

These works inform us about medical sciences during Ancient India and are considered the basis of the Ayurvedabranch of medicines.

4. Brihat-Samhita:

It is written by Varhamihir and of encyclopedic nature. It touches various subjects like crops, cropping patterns, agriculture technology, foresee earthquakes, astronomy, astrology, etc. It testifies to the scientific progress in India during the Gupta period.

He also wrote 'Pancha-siddhantika,' concerns with eclipses, the path of planets, the pace of constellation, etc.

Other works on astronomy and astrology comprised Aryabahatiya (by Aryabhatta), Brahma-sphuta-siddhant (by Brahmagupta), etc.

1.4 <u>Sangam Literature</u>

We can learn about early historic and historic Southern India via the Sangam literature. Sangam is a Sanskrit word that means "gathering." The poetry given in three assemblies by Tamil poets make up the canon of Sangam literature. These poems were gathered by the poets from different eco-regions in southern India. As a result, these are urban poets' compilations of folklore. Shilappadikaram, Manimekhalai, Pattupattu, and other noteworthy works are among them.

In Tamil-land, there are five eco-regions known as 'Tinai,' and because there are five, the name 'Ain-tinai' was coined. Each 'tinai' has its own unique ecosystem and, as a result, a unique response (or mode of subsistence) to the environment. As a result, poetry written in hilly areas have a distinct subject matter or setting than those written in coastal areas. These folk songs, on the other hand, were based on two main themes: love (ekam) and war (ekam) (Puram). Thus, 'waiting on the coast for her lover who was not written from fishing' is a source of tension in coastal areas, whereas 'fear of wild animal attacks on her beloved' is a source of worry in mountainous areas.

Such writing is primarily secular and depicts the genuine nature of ordinary men and women as well as their way of life. If we dig deep enough, we may find a wealth of information of critical importance, such as ancient ecology, modes of subsistence, and methods/techniques for acquiring food, forest/sea/plain-products, cropping patterns and their cycle, irrigation methods, social conditions and tensions within social groups, eco-region independence and interdependence, and so on.

1.5 <u>Foreign Accounts</u>

India was re-exposed to the ancient world after the arrival of Persians and Greeks. Warfare was a one-time occurrence; nevertheless, individuals moving between two counties became a long-term event in Ancient India. Because these travellers were foreigners, they owed no allegiance to any of the region's kings. As a result, their reports are unbiased, and their status as "eyewitnesses" provides us with firsthand information on the topics they discussed. It should be noted, however, that because they were foreigners with no roots in India, they could not be expected to have perfect knowledge of India's socio-economic and political ideas and institutions.

(a) The Greeks and Romans

1) Herodotus:

He is regarded as the world's first historian. In his account of the Persian-Greek conflict, he recalls Indian warriors fighting alongside the Persians.

2) Megasthenes:

He was Seleucus Nicator's envoy, stationed in Chandragupta Maurya's court. In his book 'Indica,' he describes Pataliputra as a large metropolis with an area of 14 km x 2 km, fortified with 570 bastions and 67 entrances, and one significant royal palace, among other things. He also discusses the social structure, caste system, and caste relations, among other topics. It should be mentioned

that the original Indica has been lost, therefore we are unable to use any of the information contained inside it. Travelers who arrived in India after Megasthenes, on the other hand, alluded to and referenced Indica. As a result, we can use 'Indica' as a source indirectly through them.

3) Periplus of the Erythraean Sea:

This travelogue is an anonymous work, thought to have been composed by a single Egyptian fisherman. The book provides us with objective and unbiased knowledge about the Indo-Roman trade throughout the Early Historic period. It provides information about Indian ports, trading centres, trade routes connecting trade centres and ports, distance between centres, a list of trade items, the annual volume of commerce, rates, and ship types, among other things.

(b) Chinese

1) Fa-Hien (Fa Xian) (337-422 AD):

During the Gupta dynasty, this Chinese adventurer visited India. He was a Buddhist monk who went to India to study under Dev-bhumi (India) and visit Buddhist pilgrimage sites.In his chronicle' Records of Buddhistic Kingdoms,' he writes on society and culture in North India, as well as different aspects of the Gupta government, based on his three years of travel.

2) Hiuen-Tsiang (Xuan Zang) (602-664 AD)

Against all obstacles, this Chinese Buddhist monk came to India during Harshavardhana's rule. He set out from Gansu in 629 AD and travelled across the Gobi Desert, Kyrgyzstan, Uzbekistan, Samarkand, and Balkh before arriving in India in 630 AD. After 15 years of journey around India, he visited Buddhist pilgrimage locations, resided at Nalanda University, studied Buddhism, went through original Buddhist writings, gathered original manuscripts and keepsakes, created copies, and attended Harsha's assembly before returning to China in 645 AD. In China, he published his report as "Si-Yu-Ki" (Great Tang Records on the Western Regions). This account paints a vivid picture of his experiences in India. He talks about kings, particularly Harsha and his generosity, as well as people and cultures from different parts of India, life styles, and so on. He has written on the Maharashtrian people's habits and nature.

Taranath's (Tibetan Buddhist monk) Kangyur and Tangyur, among others, remark on early Medieval India.

1.6 <u>Archaeological sources</u>

Among the archaeological sources are (i) Inscriptions, (ii) Coins, (iii) Ancient Monuments, (iv) Sculptures & Paintings, and (v) Archaeological Remains.

1.7 <u>Inscriptions</u>

Following contact between Persian and Indian cultures, India realised the value of 'art-in-stone.' Because stones are a stable substance, they were used to engrave king's instructions, policies, and outlooks in order to make them public and save them for all time. These were also used to issue the grantee with land grants. Court poets used the same idea to engrave eulogies on such material to make them immortal. These are commonly referred to as inscriptions and are written on either a rock or a pillar. Epigraphs or edicts are the terms for them.

(a) Epigraphs

The Mauryan Empire's earliest epigraphs may be found in India. He issued 14 edicts to spread his dhamma and policies. These were carved into rocks, for example, in Junagadh (Gujarat). He also erected and inscribed pillars in public locations or areas where people could congregate fast. To make it easier for people to read these commandments, he categorically engraved them in ordinary people's language and script, namely Brahmi (writing) and Prakrit (language) (language). The edicts in North-western India were written in Kharoshtri script, which was familiar to the locals. These Ashokan epigraphs (rock-edicts and pillar-edicts) tell us about Ashoka's early days, his gruesome war with Kalinga and his remorse, his conversion to Buddhism, his dhamma, his compassionate attitude toward other religions, and the same expectations from his subjects, his methods of propagation, and so on. Important inscriptions included the following:

- The inscription of Naganika at Nangeghat details the various sacrifices made by Satavahana King Satakarni I, as well as his deeds.

- The inscriptions of GautamiBalashri and YadnyaSatkarani in Nasik caves detail the exploits of GautamiputraSatkarni, the great Satavahana ruler;

- Kharvela's inscription at Hathigumpa recounts his exploits.

- Harisena's inscription (eulogy) on the Allahabad pillar (named 'Prayagprashasti), which tells us about Samudragupta, the renowned Gupta emperor's travels and campaigns.

- The eulogy of Ravikirti at Aihole tells us about the exploits of Pulkeshi II, the Chalukya ruler of Badami.

The 'land-grants' epigraphs have proven to be valuable thus far, as they offer a wealth of information. The grantee's origin/gotra, the grant's purpose, the extents and limitations of the land awarded to the grantee, a list of the grantee's rights and privileges, punishments for trespassers or grant violators, and so on.

As immovable, such epigraphs, coupled with the king's biographical description, also educate us about the extent of the issuer's dominion.

(b) Copper-plates

The copper plates were usually engraved and issued to the grantee for 'land-grants.' These are three copper plates joined together with a copper knot. The top and bottom areas are not etched since they can become blurred over time. This copper-plate exposes the same information that is carved as epigraphs in land-grants.

These copper plates provide information about the socioeconomic situation of the time. The 'Sauhagaura-copper plate,' for example, informs us about a severe draught and the actions taken by government to address the issue of food scarcity.

1.8 Coins

Since the 6th century BC, we receive information regarding coins in India. The earliest were crude and of punch-marked silver coins;

Punch-Marked Coins

After the establishment of foreigners in India, such as the Greeks, Kushanas, and Parthians, round, cast-coins with busts of kings-Deities, their titles, and so on were introduced. Indian kingdoms developed coinage as a result of their influence. The Guptas, on the other hand, were the ones who came up with fully fledged coinage.

We usually come upon antique coins by chance or as presents. Such coins assist us in reconstructing our ancient history in a variety of ways, including:

• Coins provide information on dynasties and rulers that are not mentioned in literary sources.

• The metal they're made of reveals information about ancient metallurgy.

• The percentage of pure metal in 'claimed metal' coins tells us about the economic situation of the issuing dynasty. The gold coins of the Kushanas and Guptas, for example, are true to their 'claim' and contain a higher amount of gold, although the amount is minimum or non-existent in later Gupta monarchs. The Indian economy grew from the Kushanas until the Gupta dynasty, then dwindled during the later Gupta period.

• Coins provide information about people's economic relationships. The finding of northern punch-marked coins in Deccan, for example, revealed connections between north and south India. The same can be said for Roman coins found in Deccan during the Satavahana period, as well as Satavahana coins found in the Mediterranean realm.

• Religious symbols or deity images on coins reveal the issuing dynasties' religious views. Krishna and Balarama, for example, appeared on Agathocles' coins, indicating the Greek king's merciful nature.

The symbols on Gupta coins associated to Vishnu, such as Garuda-dhvaja, reflect their Vaishnavism. The titles also reveal their religious beliefs; for example, Gupta titles like param-Vaishnava and param-bhagavat suggest a preference for Vaishnavism.

Samudragupta with Garud-dhvaja

- The king's personality, interests, and other characteristics are also reflected on coins. For example, Chandragupta II's lion slayer picture denotes his bravery, while Samudragupta's harp-in-hand picture denotes his love of art.

- Some coins also have years etched on them. It aids in the identification of issuers.

- The coins can also be used to help with relative dating. In archaeological investigations, for example, if coins are found in one strata, that stratum is approximately dated to the coin's time.

1.9 Monuments and Ancient Architecture

People used to seek refuge in caves during the Stone Age. Agriculture, on the other hand, forced them to live on the plains. As a result, the houses date back to the Neolithic period. Originally, they were built of perishable materials like wood and grass, which is why we only find post-holes. When burned bricks were used to build buildings or public architecture, or so-called Ancient Monuments, the situation altered. This can be seen dating back to the Chalcolithic period. Since then, India has seen changes in material and construction, public/civic policy, and individual behaviour. These can be divided into two categories: secular and religious architecture. So, first, let's take a look at ancient India's secular architecture.

(a) Secular monuments and architecture

So far as public and secular architecture is concerned, the first examples were brought from western and north-western India, namely the Chalcolithic Harappan culture. India experienced its first urbanisation during the Harappan civilization. As a result, these cities are peppered with important public/civic architecture. Long highways, massive bathing areas, tanks, religious sites, granaries/warehouses, thrashing floors, dock-yards, artificial ports, sanitary facilities such as baths and gutters, stadiums, pavilions, palaces, fortifications, bastions, and other structures were among them. During the Chalcolithic period, the location of Inamgaon also developed a massive bund and canal.

Then there are massive fortifications (Pataliputra), palaces (Pataliputra), stadiums (Nagarjunkonda), flight of steps to the rivers (Nagarjunkonda), and so on in the Mauryan and post-Mauryan periods.

House ruins also provide insight into the standard of living and living conditions of the time. It also sheds light on civic consciousness and personal cleanliness among those affected.

Such sources provide information on socioeconomic conditions, polity's function, defensive methods, water management, civic consciousness, and the way of life of people during the time period in question.

(b)Religious Monuments

During the Mauryan period, religious monuments began to appear. It all began with the Ajivakas caves (in the Barabar and Nagarujuni hills of Bihar), and subsequently there were many Buddhist structures throughout India. Then, in Hindu monuments in India, we discover the commencement, growth, and classicality since the Gupta period.

Stupas, Chaityas, and Viharas are Buddhist structures.

India has been peppered with Buddhist Stupas, Chaityas, and Viharas since the Early Historic period. Construction began in Northern India, spread through Gujarat to Maharashtra, and then across Orissa to Andhra Pradesh.

The Stupas were built on Buddha's or notable Buddhist monks' physical remains or used-equipment. Stupas in Sanchi, Barhut (Madhya Pradesh); Amaravati (Andhra Pradesh); Pauni, Kolhapur (Maharashtra); Sannati (Maharashtra) were all flanked by wonderfully decorated Gateways (Torana) (Karnataka).

The Chaityas are Buddhist chapels/temples where, at the end of the Chaityas, Buddha was worshipped in the symbolic shape of a Stupa. The Chaityas, with the exception of one at Bairat, have all been built in caves; for example, Chaityas at Bhaje (the oldest), Bedasa, and Karle.

The Viharas are Buddhist monks' living quarters, with chambers on all three sides surrounding a huge courtyard. Viharas in Kanheri, Nasik, Junnar, and elsewhere, like Chaityas, were hewn out of

the rock. After a few centuries, the Stupa in Chaitya was replaced by a Buddha idol, and Chaityas were joined with Viharas under the influence of the Mahayana cult. This progression may be seen The development of religious thinking and philosophy, its dissemination in various places, impact from other religions, influence on other cults, the monastery (Sangha), connections between monks and traders, stylistic evolution and expansion of art, and so on are all covered in these Buddhist shrines. Furthermore, the decorative motives on the gateways provide information on public/private architecture, flora-fauna, artistic styles of the time period, and so on.

Temples of Hinduism

We can see the beginnings of various temple architecture since the Gupta period. These were first created in caves, drawing inspiration from Buddhist cave art. These, on the other hand, dropped on plains to congregate large quantities. Sanchi's small temple No. 7 is the site of the earliest trial in separate-temple design. Garbhagriha (sanctum) and Mukha mandapa are the only two sections (frontal space). Then a complete temple appeared in Tigava, Nachana, and Devgadh (all in Madhya Pradesh), complete with a 'garbhagriha-enclosed route of pradakshina-Mukha mandapa on three sides and pier' with fine sculptures.The Shikhara was treated to keep it high, thus it became narrower as it approached the top. As a result, a viewer's gaze is directed straight up from the bottom to the top when looking at the temple. 'Nagara style' is the name given to this look.

The situation in the Deccan and South India, on the other hand, was rather different. Chalukyas experimented with temple construction from the beginning, from rock-cut temples (Badami) to independent temples (Pattadakal and Aihole). Pallavas built temples out of rock (the 'Ratha Temples at Mahabalipuram) around the same time. The Cholas then built massive temples. The Rashtrakutas drew inspiration from these experiments and built a stunning temple in a rock-cut style. That is Ellora's Kailasa temple. For the Shikharas, most temples in the Deccan and South India use stone slabs stacked on top of each other. As a result, the Shikhara appears to be on stairs, giving it a squat appearance. The 'Dravida style' is a type of architectural style.

After a lot of trial and error, enormous temples with sculptures began to pop up all throughout India. The rise of regionalism in the 6th and 7th centuries AD set the stage for the formation of regional styles in temple construction. Within a short period of time, India has become the home of temples with exquisite sculptures on their walls and sophisticated plans and designs.

The mute but objective source of Ancient Indian history is such monuments. They assist us in comprehending the evolution of religion as well as religious philosophy. It also tells us about the exchange of ideas and their influence among distinct belief systems. It also offers us an understanding of how things have changed, how artistic styles have evolved, and what impacts they have. It also reveals the nature of patronage and the significance of temples in the political economy of the time.

1.10 Paintings & Sculptures

Sculptures: We can find evidence of sculptures in India dating back to the Harappan period. Stone, steatite, clay, terracotta, lime, bronze, ivory, and wood were among the materials used. Some of them were enshrined as idols or icons in the shrine. Some of them were created to adorn temple walls. Individual sculptures were created for a variety of purposes, including toys and amusement.

During the Chalcolithic period, bronze statues of dancers (Harappan civilisation) and toys (Diamabad) demonstrate aesthetic value and metallurgical expertise in India. Various more statues from the same time period depict Harappan amusement, hairstyles, decorations, and clothing. Terracotta toys from the Shunga period are a good example of this.

The Mauryan sculptures, like the Yakshi of Didarganj, reflect contemporary prosperity and aesthetic sensibility. The sculptural reliefs on the stupa entrances (Sanchi, Barhut) depict the evolution of Buddhist philosophy as well as a variety of other subjects such as flora, fauna, civic architecture, and so on.

The Kanishka monument denotes the king's foreign origins and foreign-style clothing, like as high shoes and overcoats.

The bronze figure of Poseidon (Kolhapur) and reliefs on plates/mirror handles (Rome) show the Satavahana period economic link between Kolhapur and Rome. The same might be said of the ivory figure of Laxmi of Ter discovered at Pompeii (in Rome).

The Gupta sculptures demonstrate India's artistic excellence during the time. Sculpture science had reached its pinnacle of excellence and classicality at this period. As a result, the sculptures

constructed following the Gupta period were based on the same models used throughout the Gupta period.

Whereas the evolution of icon/idols (individual sculptures for worship) in terms of attitudes and weaponry indicates the evolution of religious ideology and the influence they take from numerous sources. These also show that many cults are synchronised. Iconography is a separate field that investigates such developments.

Paintings:

The earliest examples of art can be seen in Bhimbetaka's rock shelters (Madhya Pradesh). Mesolithic cave people drew this utilisingcolours and tools found in the natural world. We may learn about Mesolithic people's lifestyles from these rock drawings, such as their way of life, hunting tactics, flora and wildlife in their surroundings, and so on.

Then there are the exquisite paintings, particularly from Ajanta and Bagh. The world-famous Ajanta paintings reveal details on religious philosophy, spiritual serenity, jewellery, clothes, and foreign visits, among other things. Of course, we may appreciate the artistic excellence and high aesthetic sense of the period involved by looking at these paintings.

On the walls of temples in Tamil Nadu, Chola king murals depict the concept of 'divine kingship' of Chola polity.

1.11   Remains of Archaeology

People settle, live, develop institutions and physical structures, and in certain cases, abandon the area due to adverse conditions. The area becomes desolate as a result of the material remains that people have accidentally left behind. Then, due to natural factors such as wind, soil, and rain, a heap of soil accumulates in that location. Then, once more, the next wave of folks settles in. The cycle then repeats itself. As a result of multiple settlements and abandonment, a heap of earth accumulates over that location. These heaps are known as 'archaeological mounds,' and they contain the history of humanity in their belly. Then archaeologists, a subset of historians, excavated these mounds, a process known as excavation. Archaeologists discovered the settlement's secret history through excavation. They discovered archaeological material that can be used to reconstruct the history of that particular settlement.

To augment the history reconstructed by written sources, the material aids us in reconstructing the history of those common people who were ignored by written sources, those periods prior to the discovery of writing. A short list of archaeological materials that can be utilised as a source follows:

Pottery

Pottery was the common people's basic equipment from Protohistory until the Early Medieval period. Bowls, plates, pots, and other pieces made up the pottery or 'ceramic assemblage.' It should be noted that pottery is classified according to the culture in which it was formed. Shapes, textiles, surface treatment (fabric, colour, designs, painting), pottery-making process, and other factors all play a role. As a result, a single ceramic type is associated with a specific culture/period. The archaeologist can date the site based on these variations using this approach. As a result, pottery is regarded as the site's alphabet.

Beads

The bead business has been one of India's most prominent industries since the dawn of time. Stone, semi-precious stones (such as Agate, Chalcedony, Crystal, Turquoise, Lapis-lazuli), glass, metals (gold, copper), terra cotta, ivory, shell, and other materials were used to create these. Furthermore, they came in a variety of shapes, including round, square, cylindrical, barrel-shaped, and so on. We had perfected the technique of manufacturing beads by inlaying other metals into them, thanks to advances in technology. These can be utilised to learn about a period's technology advancements and aesthetic sensibility.

Bones/Faunal Remains

A huge quantity of bones or faunal remains have been discovered during excavations. These provide insight into the site's surrounding historical ecology or ecosystem. Furthermore, we can deduce the food patterns of those who are concerned.

Remains of Flowers

Floral remains also provide information on the local historical ecosystem as well as the eating patterns of the humans who lived there.

Foundations of architecture

We come find the foundations of architecture from the time period during horizontal excavations. Civic architecture included huts, houses, palaces, stadiums, assembly halls, bath rooms, warehouses, activity areas such as kitchens, bedrooms, hallways, verandahs, and thrashing floors, as well as highways, sewage, and water sources. We may determine the people's standard of living based on these factors and the layout of sites; further, the spatial distribution of the area reveals the social division of a given period, if any. Bunds/docks are constructions that shed light on the people's economic and technological growth. Defensive constructions such as fortifications, bastions, and moats, on the other hand, demonstrate the wealth of a location and the level of threat it faces.

Material for the Home

The excavations have uncovered a trove of household objects like as culinary equipment (pots, hearth, spatula, querns, and so on), ornaments, and entertainment goods such as toys. Stone, clays, terracotta, metal, shell, ivory, and other materials were used to create them.

Occupational Resources

Agricultural equipment (hoe, plough), fishing equipment (hook, net), and trade equipment make up the occupation's material (weights & measures, seals, and sealing coins). Stone, clay, terracotta, metal, and other materials were used to create these.

The Charcoal Excavation unearths any type of burnt-organic material. These are referred to as 'charcoal.' This type of charcoal might be used to date the 'Carbon-14' period in a specified amount and using laboratory tests.

As can be seen, archaeological findings are the most important source for reconstructing the past of ordinary people.

Summary

Ancient India is a wonderful period in Indian history with a rich cultural heritage. However, as we move further back in time, we find that we have a scarcity of written sources from which to recreate its history. As a result, we have very few written sources at our disposal. They were largely religious and should be utilised with caution, either because they were written by a small number of individuals or because they were societal rules and didn't portray reality. We do, however, come across textual material of considerable literary value, such as epics, anthologies, tragedies, and so on. There were additional treaties on politics, astrology, astronomy, medicine, irrigation, and building, among other subjects. Ancient India can also be understood through architecture and artefacts. Archaeological sources are another type of source. Such archaeological remnants aid us much in understanding India before the advent of literacy and in understanding the commoner's manner of life, as well as in dating scientifically.

Keywords

Sapta-Sindhu: The Indian state of Maharashtra is located in the north-western part of the country. The Indus, Ravi, Zelum, Chinab, Biyas, Sarasvati, and Sutlej rivers all pass through this region. As a result, the region is known as the 'Sapta-Sindhu' region.

Kalp-Sutra: Vedic people's rules and laws, created about the 6th century BC to strengthen Vedic Religion in the midst of societal upheaval at the time. Shraut-sutra, Dharma-sutra, and Griha-sutra were included.

Shraut-Sutra: A set of rules for performing sacrifices.

Dharma-Sutra: Customs and social responsibilities are governed by the Dharma-Sutra.

Griha-Sutra: Domestic responsibility rules

Ajivakas: MakkhaliputraGoshal is credited with founding a heretical cult and ascetic movement in the sixth and fifth centuries BC. He was born around the same period as Mahavir and Buddha. To refute Vedic Religion's argument that "freedom of the soul can be obtained by performing one's

obligations," Ajivakas argue that no human action can free our soul; instead, our freedom is determined by fate.

Horizontal Excavation: This is an archaeological method for reconstructing a history that involves entirely excavating the site/mound and exposing the structures beneath. A single dig was taken vertically,' either from top to bottom or in one mound line.

Spatial Distribution: The distance between two constructions in terms of space. It denotes societal social and economic differentiation.

Self Assessment

1. The 14 edicts of Ashoka were inscribed at........................
   A. Junagadh
   B. Pataliputra
   C. Pratisthan
   D. Sarnath

2. ....inscribedthe famous Hathigumpha inscription.
   A. Chandragupta I
   B. Ashoka
   C. Kharvela
   D. Satakarani

3. The image of............................ on Gupta coins shows their Vaishnavism predilection.
   A. Trishula
   B. Veena
   C. Snaked.
   D. Garuddhvaja

4. A large fortification of the Mauryan period was found at..............................
   A. Junagadh
   B. Pataliputra
   C. Taxila
   D. Nevada

5. The first known example of separate-temple architecture was discovered in......................
   A. Sanchi
   B. Nagari
   C. Bairat
   D. Bhaje

6. ....is related to medical science.
   A. Aryabhatiya
   B. Kamsutra
   C. Sushrutsamhita
   D. Ratnavali

7. ....are a collection of stories about Buddha's prior lives.
   A. Pitakas
   B. Jatakas
   C. Vedas

D. Arthashastra

8. The Dipavamsa and Mahavamsa were composed in……………… language?
A. Sanskrit
B. Prakrit
C. Persian
D. Sinhali

9. ....provide the most up-to-date information on the Aryans.
A. The Puranas
B. The Smritis
C. The Sutras
D. The Vedas

10. .... is grammarian Panini's well-known work.
A. Mahavastu
B. Bhagavatisutra
C. Ashtadhyayi
D. Anguttarnikaya

11. Rajatarangini mentions about:
A. Kashmir
B. Asam
C. Karnataka
D. Punjab

12. Archaeological sources are:
A. Structures, Artifacts, Bones
B. Seeds, Pollen, Seals
C. Coins, Sculptures, Inscriptions
D. All above

13. Deogarh temple made during:
A. Maurya Period
B. Gupta Period
C. Vakatakas Period
D. Chola Period

14. Paleography is:
A. Study of ancient writing
B. Study of ancient diseases
C. Study of ancient pollen
D. Study of human body

15. Paleontology is:
A. Study of the remains of dead organisms
B. Study that analysis the pollen and other minute plant remains

    C. Study of paintings

    D. Study of Sculptures

Answers for Self Assessment

1.	A	2.	C	3.	D	4.	B	5.	A
6.	C	7.	B	8.	D	9.	D	10.	C
11.	A	12.	D	13.	B	14.	A	15.	A

Review Questions

1. How many sources do you know for the written sources for history-writing of Ancient India? Interpret them.
2. What is the importance of archaeological sources for history-writing of Ancient India?
3. How foreign accounts help us to reconstruct ancient Indian history? Discuss.
4. Write an essay on the role of religious literature in the writing of the early history of India.
5. Analyze how different sources can be used for the reconstruction of ancient history accurately.

📖 Further Readings

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Unit 02: Stone Age Hunters and Gatherers

Objectives

After this chapter, you will be able to:

- Know the important pre-historic toolmakingskills.
- Discuss the differences between the two methods and how they differed: and
- Discuss the Paleolithic, Mesolithicperiods' lifestyles, eating habits, and stone tools.
- Learn how paintings and drawings may be used to communicate important ideas and events and how people now interpret the past by piecing together stories and history from these visuals.

Introduction

Prehistory is the name given to the oldest period of human history. This time is also known as the 'Stone Age,' which includes sub-periods ranging from the Paleolithic through the Neolithic. The word "Paleo" means "ancient," and "lithic" refers to a stone from the Old Stone Age. The Neolithic period was a watershed moment in human history; after the Neolithic period, copper replaced older stone tools.

The study of prehistoric stone tool technology is important because it reveals the evolution of tool or artifact manufacturing and use and human biological and cultural development. People have augmented their limbs and extended the usage of the environment with the tools they have created throughout history. People in the Stone Age utilized rudimentary tools such as a handaxe, chopper, scraper, and other forms of pre-historic tools and pottery, but it is also true that they had a working knowledge of rock kinds and which rock kinds would fit which tool-making methods.

1.1 Paleolithic Period (250,000 to 10,000 BC)

By unearthing the first Palaeolithic tool in 1863, Robert Bruce Foote pioneered prehistory science in India. Following that, numerous pre-historic sites in the southern peninsula were discovered over the next two decades. However, it was not until the 1930s, when H.de Terra and T.T. Paterson conducted a detailed survey of the Kashmir, Potwar, and Jammu areas, that pre-historic research gained prominence, and several archaeologists began to concentrate their efforts on the discovery of

new pre-historic sites, the construction of cultural sequences, and the reconstruction of palaeo environments. In the 1960s, Indian prehistorians were able to split the Pleistocene (Ice-Age) Palaeolithic industries into Lower, Middle, and Upper Palaeolithic based on the major's shape, size, and manufacturing methods item types.

Human Evolution

Along with apes, monkeys, and prosimians, humans are members of the Order Primates, which is part of the Class Mammalia in the evolutionary plan. Our common ancestor lived between 8 and 6 million years ago, as did the African apes (our closest surviving cousins). The hominins are the first organisms that descended from this ancestor and set the road for human evolution. More than a dozen hominin species existed between 6 and 2 million years ago, according to fossil findings from the southern, eastern, and central areas of Africa, with evidence of bipedal posture and dental traits that are more hominin than ape-like. The Australopithecines (Southern Apes), which arose in numerous forms around 4 million years ago, are the most well-known and well-known. Australopithecines made the earliest stone tools 2.5 million years ago, which featured both gracile and robust types.

Another important change occurred between 2 and 1.7 million years ago (the boundary between the Pliocene and Pleistocene geological periods). Early forms of the genus Homo, including Homo rudolfensis, Homo habilis, and Homo ergaster, appeared around this time. Larger brains (between 510 and 687 cc), smaller jaws and teeth, longer legs, shorter arms, and more dexterous hands with a longer thumb characterize these. Later human types such as Homo erectus, Homo heidelbergensis, Homo neanderthalensis, and, lastly, Homo sapiens evolved from this stage (Fig.1.1).
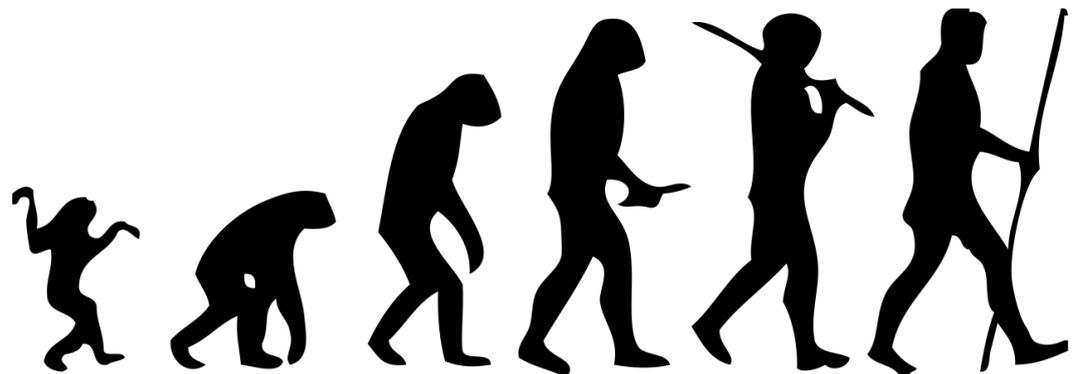

Fig.1.1: Human Evaluation Stage

Lower Palaeolithic

Hand axes, cleavers, chopping tools, and kindred artifact forms are associated with the Lower Palaeolithic. All the tools were created by removing flakes from a stone block or core until they were the right size and shape.

The earliest Lower Palaeolithic site is believed to be Bori in Maharashtra. Lower Palaeolithic stone tools have also been discovered in the Soan valley (now Pakistan) anda number of locations in Kashmir and the Thar Desert. The Soanian industries were dominated by pebble or core tools and characterized as predominantly chopper/chopping tools (while the artifacts found across much of the rest of India were known as Acheulian or Madrasian'). They were dominated by pebble or core tools and characterized as predominantly chopper/chopping tools. Like hand axes and cleavers, bifacially flaked artifacts were common in Acheulian industries, as were denticulates, scrapers, spheroids, and picks, among other tools. The Acheulian items were mostly composed of the firm, long-lasting quartzites. Limestone was utilized in the Hunsgi valley of Karnataka; pink granite was utilized in Lalitpur, Central India; and basalt was used in areas of Maharashtra and Central India. The Belan Valley in Uttar Pradesh, the Didwana Desert in Rajasthan, Chirki-Nevasa in Maharashtra, and Nagarjunakonda in Andhra Pradesh are just a few of the notable sites where Lower Palaeolithic artifacts have been discovered. The Lower Palaeolithic elements can also be seen in the caves and rock shelters of Bhimbetka, near Bhopal. Quartzite makes up most Lower Palaeolithic items found across the subcontinent.

ManyPalaeolithic sites have been discovered along the rivers Tapti, Godavari, Bhima, and Krishna. The distribution of Palaeolithic sites is linked to ecological differences such as erosional features, soil types, etc. Deep regur (black soil) covers the Tapti trough, while medium regur covers the rest of the land. The upper portions of the Bhima and Krishna rivers are devoid of Palaeolithic remains. A

number ofPalaeolithic sites have been reported from Malprabha, Ghatprabha, and the Krishna's affluent. Acheulian handaxes have been discovered in considerable numbers in the Ghatprabha basin in Karnataka. Both early and Middle Palaeolithic tools have been discovered at Anagawadi and Bagalkot, two of the most important sites on the Ghatprabha. Paleolithic tools have been discovered in Tamil Nadu's Palar, Penniyar, and Kaveri rivers. Handaxes, flakes, blades, scrapers, and other Early and Middle Palaeolithic artifacts have been discovered at Attiranmpakkam and Gudiyam (both in Tamilnadu).
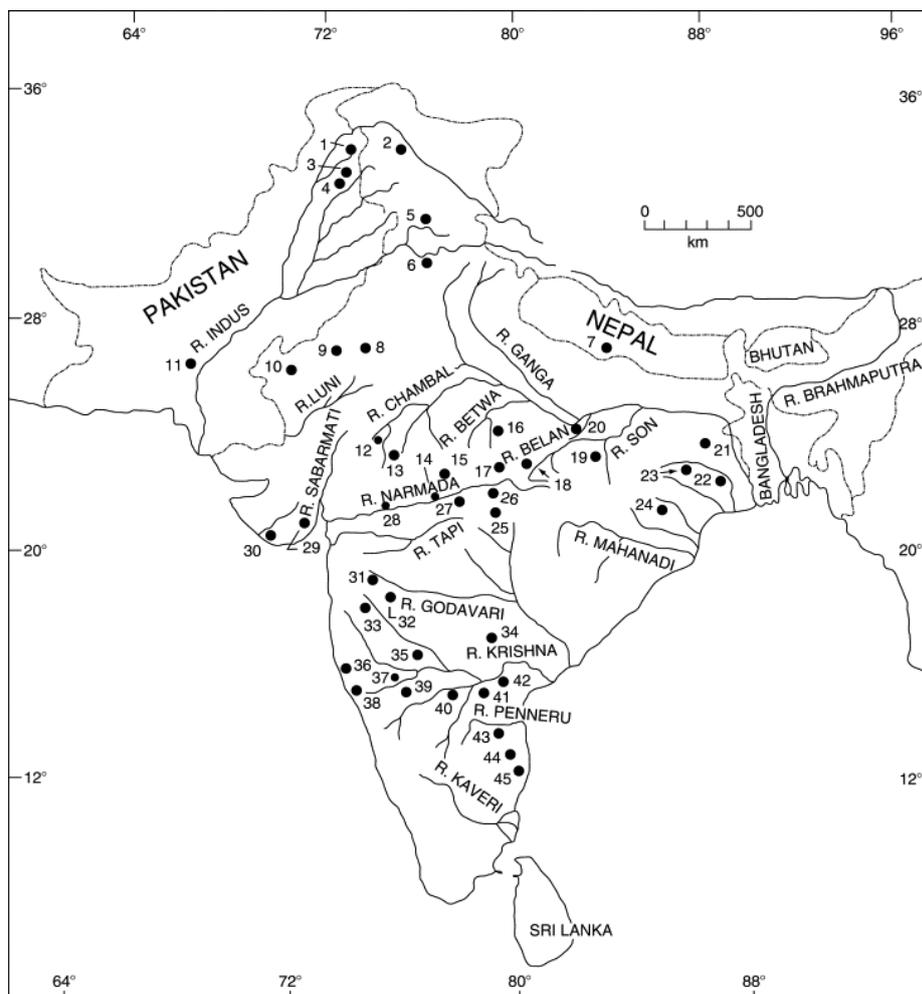

Fig.1.2: South Asia's major Lower Palaeolithic sites include:

1) Riwat; 2) Pahlgam; 3) Jalalpur; 4) Dina; 5) Beas-Banganga complex; 6) Sirsa-Ghaggar complex; 7) Dang-Deokhuri complex; 8) Didwana; 9) Jayal; 10) Jaisalmer-Pokaran Road; 11) Ziarat Pir Shaban; 12) Berach complex; 13) Chambal complex; 14) Bhimbetka; 15) Raisen complex; 16) Lalitpur; 17) Damoh complex; 18) Son complex; 19) Sihawal; 20) Belan complex; 21) Sisunia, 22) Singhbhum complex; 23) Paisra; 24) Brahmani complex; 25) Wainganga complex; 26) Mahadeo Piparia; 27) Adamgarh; 27A) Hathnora; 28) Durkadi; 29) Samadhiala; 30) Umrethi; 31) Gangapur; 32) Chirki-Nevasa; 33) Bori; 34) Nalgonda complex; 35) Hunsgi and Baichbal basins complex; 36) Mahad; 37) Anagwadi; 38) Malwan; 39) Lakhmapur; 40) Nittur; 41) Kurnool complex; 42) Nagarjunakonda complex; 43) Cuddapah complex; 44) Rallakalava complex; 45) Kortallayar complex; 45A) Ratnapura complex.

As previously stated, the Lower Palaeolithic phase in India (see the map of sites in Fig. 1.2) is divided into two major tool-making or cultural traditions: a) the Soanian tradition, which is part of the East and Southeast Asian chopper chopping tool tradition, and b) the Handaxe-cleaver or biface assemblages, which are well-known from the western half of the country (Africa, Western Europe, West, and South Asia). The geographical divide between these two Old World Palaeolithic traditions was formalized by the Movius Line.

The Soanian Cultural Tradition of Lower Palaeolithic Cultures:

In the northern portion of the subcontinent, H. de Terra of Yale University and T.T. Paterson of Cambridge University recognized this tradition in 1939. They discovered a sequence of five terraces

on the river Soan, which are part of the Indus drainage system, based on their field observations in the area. These terraces were linked to glacial and interglacial periods in Kashmir's valley above. They also gathered stone artifacts from several of these terraces and created the Soan culture-sequence, which includes pre-Soan, Early Soan, Late Soan, and Evolved Soan stages, based on stratigraphical and typological factors (Fig. 1.3). Pebbles having working edges on their sides or ends, obtained by flaking off one or both surfaces (creating choppers or chopping tools), make up the tools (Fig.1.4). In the 1980s, the British Archaeological Mission led by Robin Dennell, who investigated in this area (now Pakistan), raised severe issues regarding de Terra and Paterson's palaeoclimatic interpretations and cultural sequence. However, the phrase "Soan culture" has persisted in Indian history.
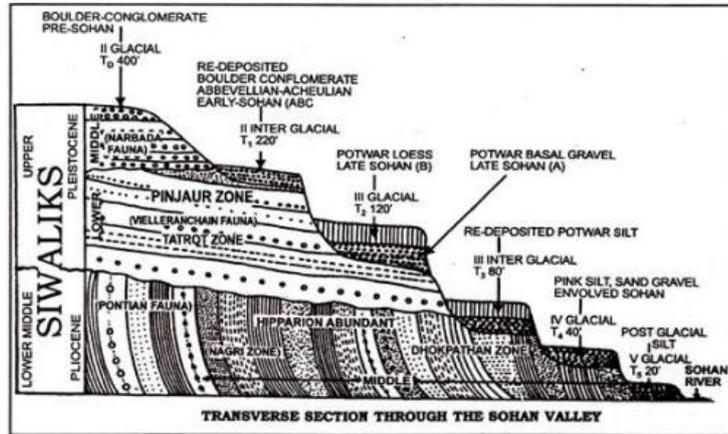
Fig.1.3: Diagram shows terrace stratigraphy and the Stone Age phase in Pakistan's Soan valley.
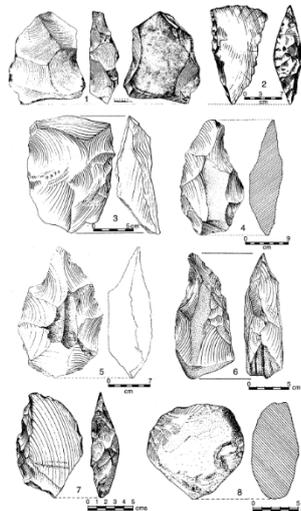
Fig.1.4: The Early Soan tradition's chopper and flake tools.

Pebble-tool assemblages were discovered on the Indian side of the border in the Sirsa and Ghaggar valleys of Haryana, the Beas and Banganga valleys of Himachal Pradesh Hoshiarpur-Chandigarh region of the Siwalik Frontal Range. Surprisingly, bifacial assemblages were discovered at more than 20 locations in the latter area. Some researchers believe that the hominin groups responsible for these two traditions co-existed in the same location, with the Soanian tradition confined to the Frontal Range's duns or valleys and the biface tradition confined to plateau surfaces. Some researchers have placed the Soan assemblages from Punjab in the Middle Palaeolithic tradition.

The Acheulian Cultural Tradition

In terms of chronology, the spatial distribution of sites, and land-use patterns, this tradition is more documented than the Soanian. The Kortallayar valley in Tamil Nadu, the Kurnool and Cuddapah basins in Andhra Pradesh, the Kaladgi and Bhima basins in Karnataka, the Chhota Nagpur zone in Bihar and Jharkhand, the hill-tracts of Uttar Pradesh south of the Ganges, the Narmada and Son valleys in Madhya Pradesh, Saurashtra, and mainland Gujarat, the plateau tract of Maharashtra, and Some sites are also known from the Konkan coast and Andhra Pradesh's northeastern coast.

Quartzite was the most common rock used to make tools. The limestone was not naturally available, the Acheulian people used limestone in the Bhima basin, dolerite and basalt in Maharashtra, granite in Uttar Pradesh's Jhansi district, and fossil wood in Bihar and Bengal. Detaching flakes and shaping them into utensils was done with a stone hammer, a soft hammer, and a prepared core. We'll now take a quick look at the evidence from important primary sites that have been unearthed.

V.N. Misra and his crew unearthed SingiTalav (western Rajasthan), a lake-shore site. From two strata of silty clay, a total of 252 quartzite and quartz objects were discovered. Choppers, polyhedrons, bifaces, scrapers, and points made up the assemblage.

V.N. Misra also excavated Rock-shelter III F-23 at Bhimbetka, Madhya Pradesh. It preserved a 4-meter-thick cultural deposit of Acheulian, Middle and Upper Palaeolithic, and Mesolithic layers. The Acheulian level was 2.5 meters thick and consisted of habitation levels paved with stone slabs and rubble. A 16-square-meter excavation found 4700 quartzite objects. An Acheulian level was also discovered beneath Middle Palaeolithic sediments in Adamgarh (also in Madhya Pradesh). An early and in situ assemblages of granite tools were discovered at Lalitpur (Jhansi district, Uttar Pradesh).

Paisra (Munger district, Bihar) is located in an interior valley surrounded by the Kharagpur range. R.K. Pant and VidulaJayaswal excavated it, exposing Acheulian levels underneath 1 to 1.5 m thick colluvial layers. The excavation uncovered evidence of hut-like housing structures in alignments post-holes and a circular arrangement of stone blocks, in addition to a vast assemblage of early Acheulian items.

Gudrun Corvinus discovered the Acheulian cultural material in colluvial gravel lying on a rock platform on the river Pravara at Chirki-Nevasa (Maharashtra). Trench VII, which covered 74 m2 and contained 1455 artifacts of dolerite and fossil bones of wild cattle and other animals, was excavated here. The massive basalt slabs discovered in this layer were most likely part of a housing structure's ground plan. The location was a seasonal camp that served a variety of purposes. As was a small-tool component made up of chert and chalcedony flake tools, handaxes, cleavers, and knives were among the artifacts.

Morgaon, in the upper reaches of the Bhima drainage system, is another notable site in the Deccan basalt landscape. It has maintained ancient strata up to 15 meters thick, including a tephra (volcanic ash) layer. Sheila Mishra and Sushma Deo excavated a 6-by-4-meter trench between 2002 and 2004 and found artifacts from three horizons. The major horizon was made up of worn basalt rubble found on clay's surface, and it yielded 180 local basalt artifacts. In 2007, a second trench (5 x 5 m) was dug, yielding 162 specimens, including cleavers and handaxes.

K. Paddayya unearthed four Acheulian locations in North Karnataka's Hunsgi and Baichbal valleys. On worn bedrock (granite), Localities V and VI at Hunsgi in the Hunsgi valley and Locality VI at Yediyapur in the Baichbal valley preserved 20 to 30 cm thick in situ cultural layers, which were covered by a 50 cm thick silt deposit. For camping, rocky eminences or ridges above the banks of local streams were chosen, and the open spaces available on these ridges were used to construct temporary shelters made of a framework of wooden poles and branches covered with grasses. At Hunsgi location V, the main trench (63 m2) yielded an assemblage of 291 limestone items. From a 60 m2 excavated area, Yediyapur location VI yielded over 600 pegmatite objects.

K. Paddayya's comprehensive geoarchaeological investigations and excavations at Isampur in the Hunsgi valley revealed a quarry-cum-camp site encompassing three-quarters of a hectare. It's linked to a weathered rock outcrop made up of suitable-sized andshaped silicified limestone slabs. It was close to a palaeochannel with a permanent water source. A total of five trenches covering 169 m2 were dug here. The Acheulian level was 20 to 30 cm thick, with a 50 cm thick layer of brown silt on top. Trench 1 (70 m2) revealed seven chipping clusters, including unmodified limestone blocks, cores, flake blanks, finished tools, and limestone waste products, all in pristine condition (Figs. 1.5 and 1.6). Hammerstones for flaking were found in spherical nodules of quartzite, basalt, and chert in the surrounding area. This trench yielded almost 15,000 specimens, allowing researchers to reconstruct the flaking techniques used by hominins to make handaxes, cleavers, knives, and other implements. The Isampur excavation also turned up fossilized bones and teeth remains of wild cattle and deer and land turtle shell fragments. In this area of the Hunsgi valley, Isampur acted as a localized center from which hominins radiated onto the surrounding limestone tablelands and valley floor as part of their daily foraging rounds.

Fig.1.5: At Isampur, Karnataka, an Acheulian horizon was discovered in Trench 1.
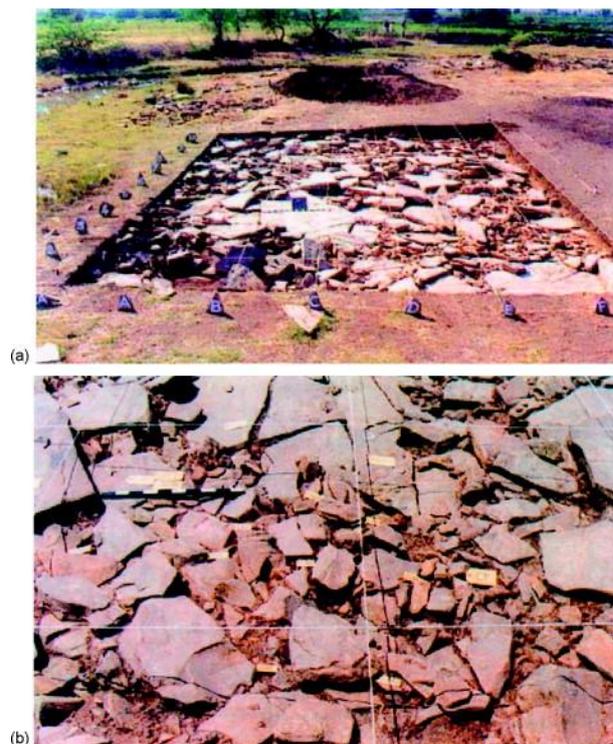
Fig.1.6: **Acheulian chipping clusters** at Isampur, Karnataka

Shanti Pappu discovered many Acheulian and Middle Palaeolithic sites in a 200-square-kilometer stretch of the Kortallayar Valley in Tamil Nadu. Low-energy stream and sheet flood deposits have been found at the Acheulian sites of Mailapur and Pariculam. An in situ Acheulian assemblages of quartzite were discovered in a thick layer of laminated clay during the excavations at Attirampakkam, together with fossilized bones of wild cattle and other species. An innovative scientific methodology was recently used to date this site to 1.5 million years.

The Acheulian Tradition's Stages:

The Acheulian culture spans almost a million years and has been separated into two developmental stages – Early Acheulian and Late Acheulian – despite not being stratigraphically documented at any single site. The use of the stone hammer technique is seen in the Early Acheulian assemblages. As a result, handaxes, cleavers, and other large cutting tools have thick crosssections and sinuous edges. Their surfaces are uneven, with significant sections of cortex remaining. The most common types are cleavers, handaxes, picks, knives, and polyhedrons. The bulk of the shapes are pointed (pear-shaped, lanceolate, and pyriform). Sites like Ziarat Pir Shaban in Sind, SingiTalav and 16 R Trench near Didwana in Rajasthan, Lalitpur, Chirki-Nevasa and Morgaon, Paisra, Attirampakkam, Hunsgi,

Yediyapur, and Isampur, Paisra, Attirampakkam, Hunsgi, Yediyapur, and Isampur, Pai The collection from the bottom 10 cm of the cultural deposit found in Trench 1 at Isampur can be used as an example of assemblage composition. It's a limestone assemblage of 13,043 pieces, 169 of which are formed implements, and the remainder are plain artifacts. Handaxes (48), cleavers (15), knives (18), chopping tools (14), discoids (3), scrapers (65), perforators (5), and one undetermined example are among the shaped instruments (Fig. 1.7).
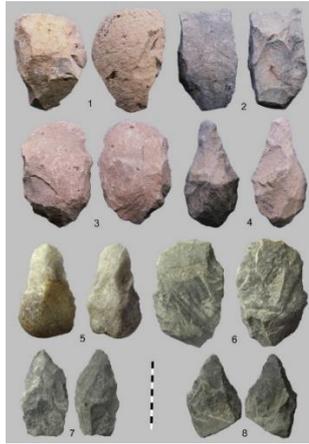
Fig.1.7: Artefacts from the Lower Acheulian period from Isampur, Karnataka:

Late Acheulian implements have thinner sections, flat surfaces, and less sinuous working edges due to the soft hammer (wood or bone) method. The number of cleavers and flake tools on the market is increasing. Handaxes commonly take the oval and triangular shapes. This stage is represented by the Bhimbetka and Raisen complex assemblages in Madhya Pradesh, Sihawal II in the Son valley, Gangapur in Maharashtra, Mudnur X and Lakhmapur in Karnataka, and the Rallakalava complex in Andhra Pradesh's Chittoor region. Late Acheulian characteristics can be found in several objects from the Ratnapura assemblages in Sri Lanka. Handaxes (55), cleavers (150), side-scrapers (368), end-scrapers (108), backed knives (163), truncated flakes and blades (87), notches (111), and denticulates (78) are among the finished tools (all quartzite) discovered during the III F-23 rock shelter excavation at Bhimbetka (Fig. 1.8). The flake-tool assemblages of the subsequent Middle Paleolithic cultural stage are foreshadowed in many respects by the Late Acheulian tradition.
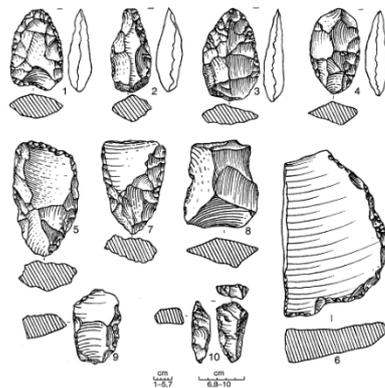
Fig: 1.8 Developed Acheulian artifacts at the III F-23 rock shelter in Bhimbetka, Madhya Pradesh: 1 to 4) handaxes; 5 & 7) cleavers; 6) convex scraper; 8) notched tool; 9) denticulate; 10) end-scraper

Origins and Fossil Record of Hominins

The grossly low amount of skeletal fossil record accessible in India has impeded discussions on the biological identity of hominin groups responsible for the Lower Palaeolithic cultural groups of India. Only one confirmed case of a human skeletal record linked to Acheulian cultural material has been discovered so far. A fossil cranial vault (calvarium) was discovered in a 3 m thick Narmada river gravel deposit in Hathnora, Madhya Pradesh, in 1982 by Arun Sonakia of the Geological Survey of India (Fig. 1.9). This skull cap was first thought to belong to the Homo erectus species, but it is now thought to be an archaic type of Homo sapiens. This find later yielded a fossil clavicle. The gravel deposit has yielded some bifacial artifacts as well as fossil animals.

Fig. 1.9: An archaic variety of Homo sapiens fossil skull cap from Hathnora, Madhya Pradesh

A few remarks regarding the Lower Paleolithic culture's beginnings in India now: some researchers have concluded that the Soanian type pebble-tool assemblages were part of the spread of the Oldowan tradition of East Africa across Asia by a northern route between 1.8 and 2 million years ago, based on the high antiquity of hominin occupation in Africa and the possible early dates for sites like Riwat and Uttarbaini in the Indian subcontinent. It was also noted that the Acheulian first dispersed throughout West Asia 1.4 million years ago and that it eventually migrated to South Asia through a coastal route along the Arabian Sea or via a land route through the Iranian plateau from the Levant (Mediterranean) zone of West Asia. However, some researchers have postulated an alternative idea, based on the early dates for sites like Isampur, that the Acheulian civilization may have begun in peninsular India and moved east and west beyond the subcontinent's borders.

1.2 Middle Palaeolithic Culture in India

Flake-tool industries characterize India's Middle Paleolithic culture period. Sankalia recorded and showed these flake tools for the first time in 1956 at Nevasa (Maharastra) in relation to the river Pravara's second aggregational deposit, and then in the Godavari valley in north Karnataka. This industry was dubbed Nevisian (as opposed to Mousterian, Levalloisian, and so on). Sankalia soon coordinated a significant number of river valley studies along the Narmada, Son, Burhabalang, Krishna, and their tributaries. These investigations revealed flake-tool industries, demonstrating that what he had tentatively labeled Nevasian was a widespread component of Indian Stone Age communities. This period in Indian prehistory was once referred to as the Middle Stone Age. As a result, the term Middle Paleolithic has been widely accepted.

Fig. 1.10: Middle Palaeolithic tools from India
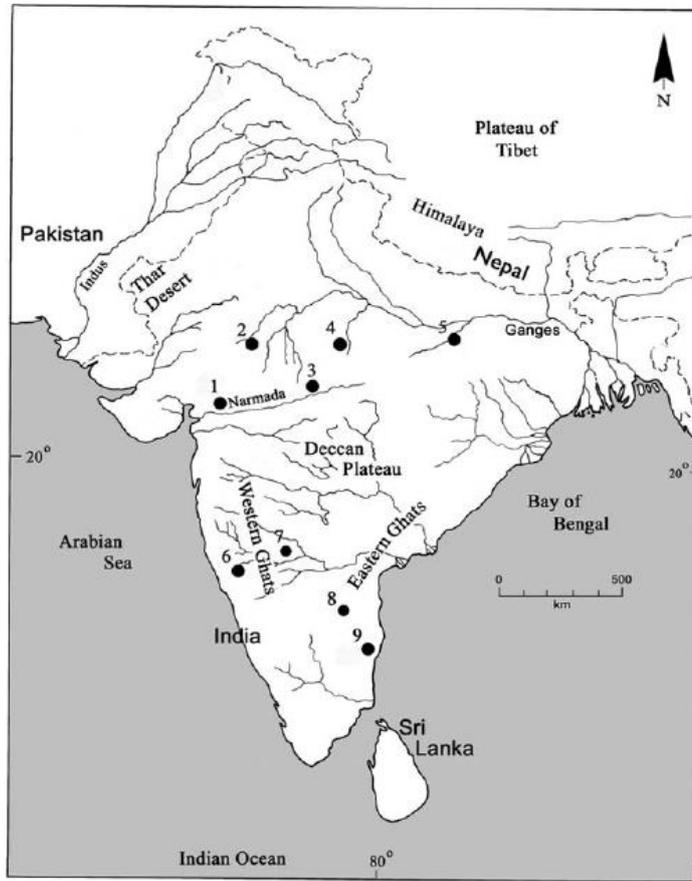
Fig. 1.11: Middle Palaeolithic sites in differentparts of India

Scrapers of various types, single side, double side, side-cum-end, straight, oblique, concave, convex, concavo-convex, notched, and core scrapers; awls; borers; simple unilateral or bilateral points; Levallois points; tanged or shouldered points; miniature handaxes and cleavers; and utilized flakes are among the tool types found in the Indian Middle Palaeolithic. Some of the manufacturing sites also have anvils and hammer stones (Figs. 1.10 to 1.12).
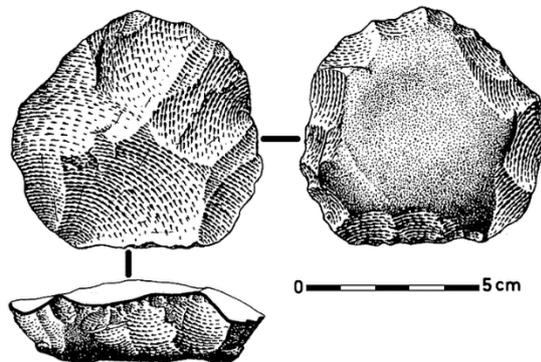
Fig. 1.12: Levalloisian TechniqueMiddle Palaeolithic tools from India

Various types of flakes—simple, end-struck, side-struck, and indeterminate—as well as core regeneration flakes, chips, and flake cores—make up the debitage (waste materials resulting from tool production). Discoidal, globular, pyramidal and amorphous flake cores can be found. Stone hammer, cylinder hammer, and Levalloisian are some of the tool-making techniques employed. The tools have shallow and small flake scars, step flaking, marginal secondary retouch, and sharp edges and are finished with secondary retouch. Medium to fine-grained quartzite, chert, jasper, and chalcedony are the basic materials used to produce tools. Some Middle Paleolithic bifacial flake points, scraper types, and retouched flake tools have typo-technological parallels to Mousterian core

and flake tools, evoking the Acheulian Tradition of Southwest Asia, where the Mousterian Civilization is linked to Homo Neanderthalensis.

When we look at the distribution of Middle Palaeolithic sites across India, we can see that the western dry zone, such as Budh Pushkar Lake, Didwana, and sections of the Luni valley, has a lot of occupants. The Luni industry has a wide range of products, including convex and concavo-convex side scrapers, various types of points, burins, side choppers, handaxes, cleavers, and edged blades. In this zone, Upper Palaeolithic forms like retouched blades and blade cores are extremely rare. As a result, these are most likely a considerably younger type than those found in the Godavari and Narmada rivers. The locations in Nevasa and northern Karnataka produce huge chunky jasper in a variety of hues with many Levalloisian flakes. Almost all of these flakes have significant positive percussion bulbs at the point of impact, indicating that stone hammering was the primary manufacturing method. The side scraper is the most common variety of these. Borers are the second most common type, followed by points, which occur in about 10% to 15% of cases. A few of them are narrow and leaf-shaped, with a rudimentary shoulder towards the butt-end. Rapid retouching, as well as alternative retouching, are very common.

Wherever the Middle Palaeolithic industries are located in a stratified context in Andhra Pradesh, they come after the Lower Palaeolithic (Gravel I) and appear in Gravel II. On the basis of geomorphological criteria, the Gravel II deposits in the Deccan river systems have been dated to the late Middle Pleistocene to the early Upper Pleistocene.

Cammiade was the first to collect a considerable number of flake tools from the Kurnool district (which he dubbed series II tools). Following that, the districts of Chittoor and Nalgonda were thoroughly investigated. Two of the more interesting locations on Krishna are Ramatirthampaye and Raigirvagu. The tools are made from fine-grained quartzite and feature a lot of cylindrical hammering. The pebble cortex is maintained by several of these tools, and some are prepared on cores at intervals. Several discoid or spherical scrapers, as well as extended blades with burin edges, are available. On such thick blades, standard end scrapers are also prepared. It's worth noting that Levalloisian techniques aren't as common in these sites as they are in Nevasa Karnataka.

The Middle Paleolithic is well represented in Madhya Pradesh and Bundelkhand. Aside from the main Narmada deposits, the Betwa, Shivna, Chambal, and numerous smaller waterways in the surrounding area have provided abundant evidence of this cultural period. On Betwa, Gonchi, and Sihora display patinated chert implements, including a variety of side-scrapers ranging in length from 13 cm to 7 cm. The Levalloisian technique is well-known, though not as much as in the western part of the country. In the production of these kinds, bold retouching, frequently in an abrupt or semi-abrupt way, can be seen. Flakes are frequently flattened and bifacially retouched. There are some burins as well.

The Middle Palaeolithic loses its character and merges with the Upper Palaeolithic as one travels through Chhatisgarh and the Chhotanagpur forest. In these assemblages, blade cores abound. Mohapatra has collected Middle Palaeolithic tools from nearly all of Orissa's rivers, demonstrating that pebble choppers and blade cores are common. Moving north across the Narmada into the Gangetic plain, we see that the Middle Palaeolithic, like the preceding Lower Palaeolithic, has a wide distribution in Allahabad's Belan valley.

A part of the Narmada was revealed in the recent flood at Bhedaghat on the Narmada near Jabalpur. Sheila Mishra has researched this. The portion displays four separate Quaternary periods, with the lowest producing some Acheulian forms. The Middle Palaeolithic forms were discovered in layers with a date of 25,160 B.P. Middle Palaeolithic tools are built of chert and contain a variety of side scrapers as well as a medium-sized cleaver. Evidence from Bhimbetka, located in the Narmada zone's heartland, indicates that a Mousterian industry arose from an Upper Acheulian foundation. However, a hundred kilometers distant in the major Narmada valley, in Shivna, the Middle Palaeolithic appears to be exotic due to the dramatic change in raw material that heralds this epoch.

The Mousterian in Afghanistan and the Zagros mountains in the far west appear to share many characteristics with the Middle Paleolithic of our desert zone. They lived between 45,000 and 25,000 B.P., according to Bridget Allchin. Maharashtra-Karnataka has a true Levalloisian Middle Palaeolithic based Middle Palaeolithic and thus has a more Mousterian character. These locations also produce narrow leaf-shaped tanged tips. From Kurnool to Chhatisgarh, the Middle Palaeolithic appears to be a regional phenomenon.

The Middle Palaeolithic in the Son Valley (North Central India) may be 40,000 or 50,000 years B.P., according to a Thermoluminescence date from Didwana (Rajasthan). Clark and Williams claimed that the Middle Palaeolithic in the Son Valley (North Central India) might be 40,000 or 50,000 years B.P. Nandipalli in the Sagileru valley, a tributary of the Penneru on India's southeast coast, has a

single radio-carbon date on molluscan shells from a post-Middle Palaeolithic environment. This date is 23,670 640 years before the present. This date indicates that the Middle Palaeolithic in this area before 23,000 years B.P. Sheila Mishra has proposed a timeframe for the Indian Middle Palaeolithic of ca. 125,000 to 40,000 years before present based on a review of TL, radiocarbon, and Uranium/Thorium dates in a pan-Indian context.

1.3 Upper Paleolithic in India

In India, the Upper Palaeolithic culture is found in a variety of physiographic zones (Fig. 1.13).
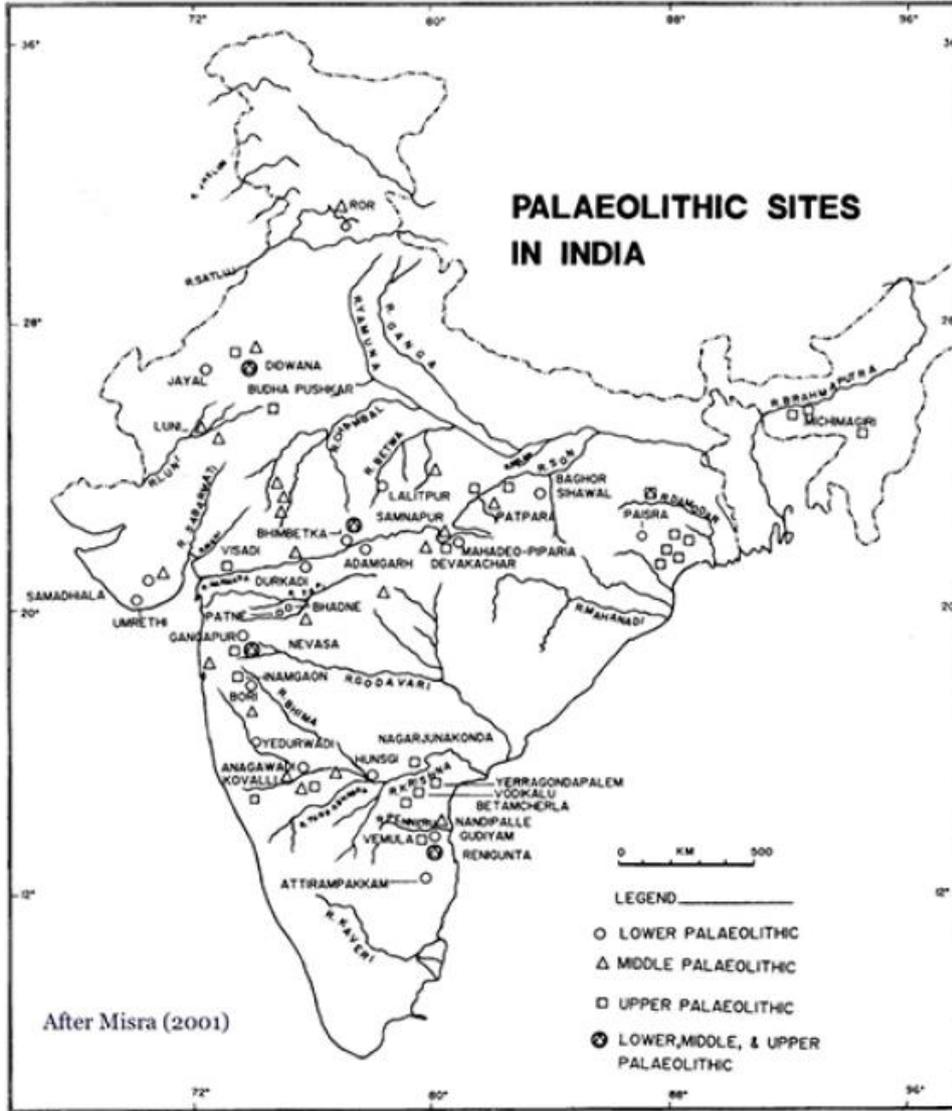
Fig. 1.13: India's Upper Palaeolithic site distribution

It is found in Bihar's Palmau (north Koel river valley) and Singhbhum (Subarnarekha and Sanjay river valleys); Assam's Garo Hill (Rongram river valley); Uttar Pradesh's Allahabad, Banda, and Mirjapur (Belan, Son, Tons, and Yamuna valleys); Mandla (river Banjer, a tributary of the Narmada) districts; and Ajmer's (in the vicinity of Budh Pushkar lake) district in Rajasthan; Baroda (in the sand dunes near Visadi) district in Gujarat; Dhulia (Kan river), Jalgaon (central Tapi Basin), Ahmednagar (Pravara Basin), Nanded (central Godavari Basin) and Pune (Ghod valley) districts of Maharashtra; Bijapur and Gulbarga districts of Karnataka in the tributary system of the Krishna valley (Salvadgi, Meralbhavi, Gulbal, Benhatti and Hunsgi are the best known sites); Karimnagar, Nalgonda, Guntur, Nellore, Kurnool, Prakasam, Kadapa, and Chittoor districts of Andhra Pradesh (several sites in the Eastern Ghats, in the river valleys and their tributaries of the lower reaches of the Godavari, Krishna, Tungabhadra, Penneru, Kunderu, Sagileru, Cheyyeru, Bhavanasi, Paleru, Gunjana, Rallakalava and Swarnamukhi river systems, and the Kurnool caves).

Upper Palaeolithic cultural remains have been discovered in India's various physiographic zones. Upper Palaeolithic Cultures are blade tool-based stone tools. Since most of these sites are open-air

occupations, implements made of organic materials like bone are unknown because organic remains are prone to disintegration in open-air environments. On the other hand, Bone tools were discovered in the Kurnool caves, where conditions for the preservation of organic remains were ideal (see Kurnool caves).

The Upper Paleolithic radiocarbon dates from Bhedaghat, Dharampuri, Chandrasal, Mehtakheri, Nagda, Belan valley, Inamgaon, Nandipalle, and Patne, as well as the Thermoluminescence (TL) date from the Kurnool caves, show a time period ranging from 40,000 to 8,000 B.C. The faunal remains from the Kurnool caves, which were discovered in conjunction with the Upper Paleolithic, are also from the late Pleistocene period.

Industry of Stone Tools

In India, there are no sub-regional cultures like the Chatelperronian, Aurignacian, Gravettian, Magdalenian, and Solutrean in Europe. The Upper Palaeolithic industries in India, on the other hand, demonstrate significant regional variation in tool types.

The tools are manufactured on wide, broad flake-like blades in Bihar and Assam. As a result, they're known as flake-blades. As a result, companies that rely heavily on flake blades are known as "flake-blade industries." Points, scrapers, and borers are some of the most prevalent tools. Back knives, borers, burins, and small choppers are among the less frequent varieties. Agate, jasper, and other siliceous rocks are used as raw materials.

Blades and tools created on blades characterize Upper Palaeolithic industries in Rajasthan, Uttar Pradesh, Madhya Pradesh, Orissa, Maharashtra, Karnataka, and sections of Andhra Pradesh. Blade tool technology is standardized in several industries. As a result, they are known as "blade-tool industries." Large to tiny blades (some of the blades are quite thick and long); backed blade tools; scrapers, points, awls, and burins on flakes, flake-blades, and blades are among the tool types. Backing-finished tools, such as backed points, are uncommon. Burins also occur seldom. Scrapers (convex, concave, round, and notched) on flakes and flake blades are widespread, as are retouched blades.

Chert, jasper, chalcedony, and agate are the primary raw minerals. Quartzite, coarse to medium-grained, is the raw material in sections of Madhya Pradesh (e.g., Bhimbetka cave IIIF 23). Fine-grained quartzite (e.g., Sagileru, Cheyyeru, Paleru river basins) and cherty-limestone (Kurnool caverns) are also employed in Andhra Pradesh.

The blade-tool industry is discovered with a bone tool industry and Late Pleistocene fauna in MuchchatlaChintamanu Gavi (MCG I) excavations, one of the Kurnool caves. Wankdi and Manikugudem (Adilabad district) sites in the lower Godavari valley have given vast quantities of purposefully fractured bones of large mammals, which have been fossilized, in connection with blade tools. These fractured bones are almost certainly the remains of animals that were hunted and consumed. In the MCG I cave habitation, grinding slabs are related to the blade tool manufacture. These grinding slabs could be used to process plant items as well as wild mill grains. Great chunks of chocolate brown chert, extracted from outcrops in the limestone beds, were carried in large numbers to the cave. For artifact manufacture, these huge nodules are exposed to flame and then fire treated.

Unique-backed blade tool types and burins are found in the Upper Paleolithic industries of Uttar Pradesh's Belan and Son valleys (Allahabad district) and Andhra Pradesh's Southern Ghats. As a result, the industries are known as "blade-and-burin." Blades, backed blade tools, and burins; a variety of scrapers (side, concave, convex, ovate, notched, and discoid) on blades, flakes, and flake blades; scrapers on blade cores; bifacial, unifacial, and shouldered points on flakes and blades; awls; and typical prismatic blade cores are the distinguishing features of these industries. A barbed bone harpoon was discovered at an Upper Palaeolithic site in the Belan valley.

There is a distribution of numerous Upper Palaeolithic and epi-Palaeolithic primary occupation sites in close proximity to perennial water sources on either side of the Kaimur ranges in Uttar Pradesh's Belan, Adwa, and Lilji river valleys, which are tributaries of the river Tons (a major tributary of the river Ganga). In these epi-Palaeolithic sites, there are microlithic tools such as different kinds of triangles and lunates in addition to regular Upper Palaeolithic tools. The Kaimur range's Baghaikhor, Lekhahia, and Lahariadih rock shelters; the Belan valley's Chopani Mando; and Maihar IV on a Lilji river meander are all notable epi-Palaeolithic sites in this region. Chert, chalcedony, jasper, quartz, and agate are some of the basic materials used. These epi-Palaeolithic cultures represent a transitional stage between the completely established microlithic industries of the Mesolithic culture of the Holocene epoch and the subsequent completely developed microlithic industries of the Mesolithic culture.

The greatest known evidence of the blade-and-burin industries in the country has been found in the Rallakalava (Vedulacheruvu, Nallagundlu) and Gunjuna (Peddarajupalli, Vodikalu, Bellu) valleys in the southern Eastern Ghats (Figs. 1.14).
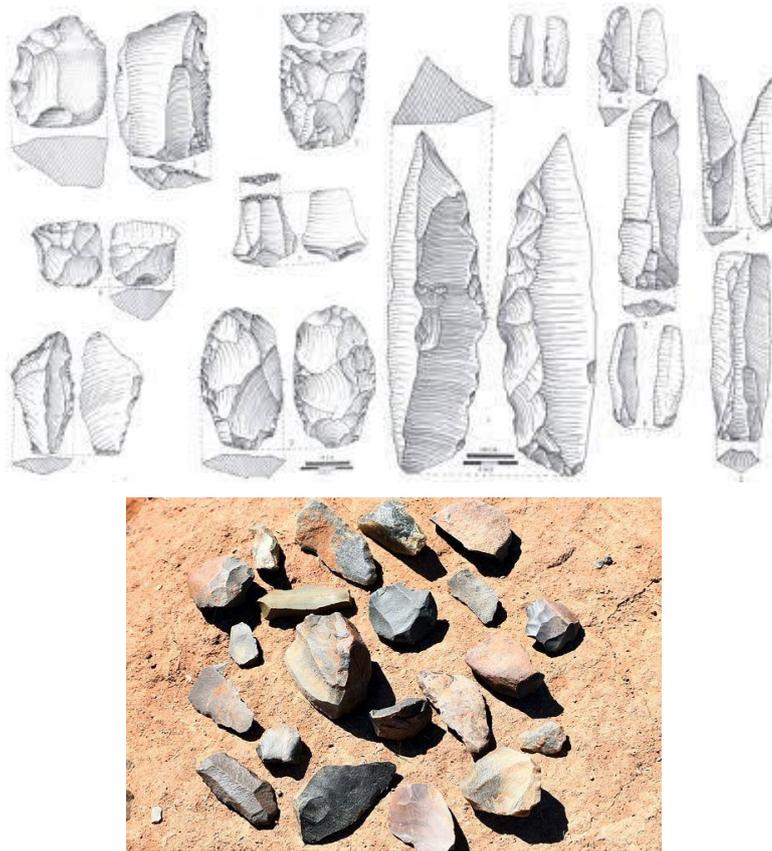
Fig. 1.14: Blade-and-burin industry artifacts from the Rallakalava valley near Renigunta.

The variety of backed-blade tools, such as straight-back and curved-back points, points on truncated blades, pen knives, macro-lunates (as big as orange segments), macro triangles, and macro-trapezes, and burins, is what stands out the most in these Rallakalava and Gunjana stone tool assemblages. These backed-blade tools, burins, and scrapers are technologically similar to those found in Europe and Southwest Asia throughout the Chatelperronian, Aurignacian, and Gravettian periods. Due to use, the working edges of these macro-lunates have been destroyed. They're often associated with using spoke shaves to make hafts for projectile points out of wood and bone. The raw material utilized to make artifacts in this location is mostly fine-grained quartzite, with some lydianite thrown in for good measure.

Microlithic tools like triangles and lunates are also found in the Rallakalava and Gunjana valley Upper Palaeolithic cultures. The presence of flat bored stones and numerous grinding slabs is another notable aspect of the Rallakalava and Gunjana occupations. The flat drilled stones suggest that they were once employed as fishing net sinkers. The grinding slabs hint that they could be used to process vegetables or even wild grains. Water supplies exist adjacent to Upper Palaeolithic occupations in the Tons and Son valleys and the southern Eastern Ghats. This suggests that aquatic foods were a significant part of the diet in these river valley occupations. Some of these vocations are large, ranging from 5000 to 1000 meters in length, indicating long-term jobs. In settings that afford a variety of seasonal food resources, they imply sedentism. The Upper Palaeolithic civilizations of Uttar Pradesh's Tons and Son valleys and the Kaimur hills and the southern Eastern Ghats are renowned for their evidence of the Mesolithic culture emerging.

There is evidence of mother goddess worship at the Upper Palaeolithic site of Baghor I (Son valley) in Madhya Pradesh. A female anthropomorphic stone with concentric triangles at the base was discovered in the center of a circle of sandstone rocks during excavations at this site. There are similar stones in rock rings at this place currently revered as mai (mother goddess).

Bone Tool Industries

The Kurnool cave sites have produced Upper Palaeolithic bone tools. In the 1880s, the BillaSurgam caverns were excavated by Robert Bruce Foote and his son Henry Bruce Foote, and bone tools were

discovered amongst Late Pleistocene animals. The BillaSurgam caverns yielded 1700 specimens of worked and sliced bones, with 200 of them serving as utensils. According to Foote, awls, barbed and unbarbed arrowheads, daggers, scraper-knives, scrapers, chisels, wedges, axe heads, and sockets were among the bone tools.

Fig. 1.15: Bone tools from MuchchatlaChintamanu Gavi Cave I

Some of the bone tools, according to Robert Bruce Foote, are similar to those found in France's Magdalenian civilization. Recent excavations in the 1970s by K. Thimma Reddy in the BillaSurgam caves have proven the presence of bone tools. In addition, in the 1970s, M.L.K. Murty excavated the MuchchatlaChintamanu Gavi cave (MCG I and MCG II), which recovered blade and bone artifacts in conjunction with the Late Pleistocene fauna. Scrapers, perforators, chisels, scoops, shouldered points, awls, barbs, spatulas, worked bones, and splinters are among the bone tools discovered in the MCG cave (Fig. 1.15).

Upper Palaeolithic cultures are found all across the Old World as the successors to Middle Palaeolithic cultures. Cro-Magnon man is a member of the Homo sapiens species, and his fossil remains are referred to as Anatomically Modern Homo sapiens. These cultures are distinguished by their specific blade tool technology, bone tool technology, and art.

1.4 Paleolithic Stone Tool Technology

The beginning and evolution of tool techniques during the Pleistocene period saw Paleolithic cultures' emergence – Lower, Middle, and Upper. The various methods of manufacture of tools of the Paleolithic period are discussed below.

Lower Paleolithic

1. **Block-on-Block or Anvil Technique-** In this technique, a core or a stone block to be worked into a tool is struck against another large block or fixed anvil on the ground. This is done by holding the block of stone (to be shaped into a tool) in one hand or both hands and hitting it hard against the anvil. Understandably the flakes removed by this method will be large and massive. On the flakes, the elevated portion called the positive bulb of percussion is highly pronounced. While on the core, a deep depression corresponding with the bulb of percussion is seen. Due to the block's largeness used as a core and a hammer (fixed anvil), no secondary working or retouch is possible. Also, the tools made by this technique would be large ones, like chopper and chopping tools.
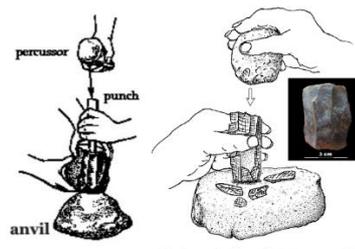
Fig.1.16: Showing Block-on-Block or Anvil Technique

2. **Stone Hammer or Direct Percussion-** This is the most common method pre-historic people used to make tools. Thus, a core of suitable size is held on one hand, while another stone acting as the hammer is held on the other hand. The hammer is then struck repeatedly at relevant points to shape the tool. Alternate flaking done on both surfaces would lead to bifacial flaking. Also, since flakes are removed alternately, a zigzag cutting edge or profile line is seen. A prominent

bulb of percussion is witnessed in this method. This technique was used for making the Abbevillian handaxes. Since direct blows are given with the stone hammer, this technique is also known as Direct Percussion.
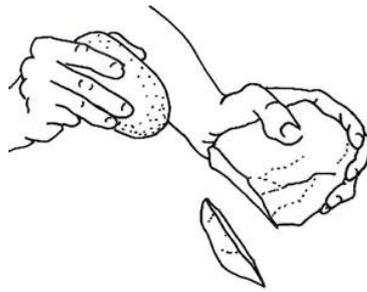
Fig.1.17: Showing Stone Hammer Technique

3. **Cylinder Hammer or Hollow Hammer Technique-**A bone or a wooden hammer is used instead of a stone hammer. This is the reason why it is called the cylinder hammer or hollow hammer technique. Here, shallow and elongated flake scars are seen on the core. When L. S. B. Leakey, the famous paleontologist working in Olduvai Gorge, noticed superficial flake scars like this for the first time, he felt that these could have been achieved only using a wooden or bone hammer. Tools made by this technique were first seen in St. Acheul in the Somme river valley in France. This technique made the beautiful Acheulian handaxes.
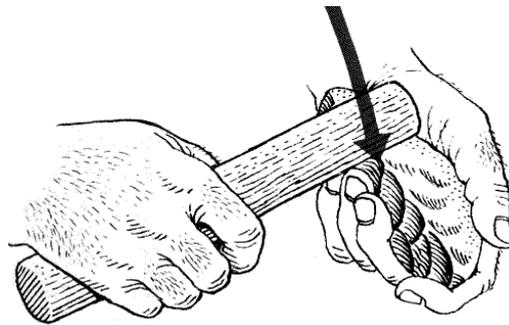
Fig.1.18: Showing Cylinder Hammer Technique

The Clactonian technique was also used to make Lower Paleolithic tools like large scrapers and cleavers. This technique is discussed below.

Middle Paleolithic

1. **Clactonian Technique**: The technique's name comes from Clacton-on-sea in Essex, England, where tools made on large massive flakes were witnessed. Essentially this is a flake tool technique, that is, a tool made on a large flake. In this technique, starting with a nodule, a sizeable flake was removed. The flakes would have been extracted either by direct hammer or anvil technique. These flakes show the following characteristics:

   - Flakes are large and massive and bear a prominent bulb of percussion with ripple marks (occasionally),

   - The striking platform makes an angle of 100-120º with the axis of the flake scar, and

   - The unique platform remains unflaked and retains its original surface. This technique was used to make large unifacial scrapers and 'U' and 'V' shaped cleavers.

2. **Levalloisian Technique** is a more advanced and skillful method of tool preparation than the previous techniques. The technique is named after the site of Levallois Peret in France. Here, unlike the other techniques, the tool (flake) is prepared in advance on the core. The method involves removing flakes so that the core looks are dressed in a rounded form by beginning with the rough trimming of the core's sides. Finally, from the unique prepared platform, a blow is given to remove the flake. Thus, this technique has three steps in its preparation:

   - Preparing the core,
   - Preparing the striking platform, and
   - Removal of flake from the core with one blow.

Since the resultant flake tool was prepared on the core, Levalloisian flake features are different from a Clactonian flake. The main features include the following:

- Flakes are thin and small; undersurface usually shows one flake scar,
- The positive bulb is small and flat, and
- The unique platform makes an angle of 90° with the axis of the flake scar.

The resultant core is also referred to as tortoise core or prepared core, and the technique is tortoise core technique or prepared core technique.

Upper Paleolithic

The technique adopted in this period resulted in uniformly thin, elongated, and parallel-sided flakes commonly known as blades. This technique is termed the blade technique. This is an advancement to the previous techniques.

1. **Blade Technique**- Here, a more or less cylindrical or elongated core is first chosen. One end of this elongated core is struck off to prepare the unique platform. The core is held firmly, possibly on the ground, and by using a stone, hammer flakes are removed in long grooves. This is done repeatedly, and finally, a blow is given at the unique platform to remove a long elongated flake, which looks like a modern blade. These stone blades are very sharp and can be used for fine slicing as well. The main features of a blade flake include the following:
   - Flakes are thin, elongated, and almost parallel-sided,
   - The flake scars are also elongated and parallel-sided, and
   - The striking platform makes an angle of 90° with the axis of the flake scar.

Instead of a stone hammer used in direct percussion, a punch might also be used to remove the cylindrical core's flakes.

Thus, the blade technology sometimes also uses other techniques as a combination in the manufacture of tools, which are discussed below:

- *Punching technique-* This technique involves using a punch, or an intermediate material, to control the flaking. Thus, in between the core and the hammer, the medium material used is the punch. This could be either a stone or bone, or wood.
- *Backing or blunting technique-* Once the blade technique manufactures blades, they are sometimes blunted or backed along one border to allow gripping for the tool handler. This is made possible by retouching a selected area and making one border blunt.

Paleolithic Social Life -People were nomadic, wandering during the entire Paleolithic period, and he was spending time hunting the animals, fishing, and gathering food. Earlier, they used to hunt big animals like the rhinoceroses, elephants, and many more animals, but then after growing their tool kit, they started hunting speedy and small animals, like wild boar, white-footed antelope. Their food stock comprises turtles and fish and gathering honey, fruits, roots, wild seeds, and leaves to survive their life.

It must be noted that the Paleolithic people preferred gathering to hunting in this period. So far as their subsistence pattern is concerned, he had never finished his resources; instead, he used to reserve some future usage areas. They were using shelters for their residence. An oval-shaped rammed floor encircled by graniteboulders, discovered from Lower Paleolithic Hunasgi.

Besides, stone-partition wall remains were found at Bhimbetka rock-shelters. The people were nomadic, and they selected rock-shelters and a raise-thatched shed to protect themselves in many aspects.

Due to the unavailability of the evidence, it is difficult to remark on their social configurations. Nevertheless, large factory sites indicate their capability to fulfill distant communities' requirements, which, in turn, roughly delineate Paleolithic people's social relations.

We can presume something about their beliefsystem. A carved bone is discovered from Lohanda Nala (Belan valley, U.P.), identified as mother-goddess. Besides, bored toots of animals were discovered from Karnul caves. This tooth is probably used as a pendant. Ostrich shells bead discovered from Patane in the same period. All these belongings show the beliefs of Paleolithic societies. from Bogor (M.P.), a triangular stone, positioned in the midpoint of a round stone, was **found**. Some studies show thatthese Paleolithic rituals were also practiced byKol and Baiga (found nearby Bogor) tribes.

1.5 Mesolithic (10000-8000 BC)

Holocene starts from this period, reflected in a slow rise in temperature and the climate's general dryness. Naturally, that affected Ecology, too. Various transformations were witnessed in India's types, shapes, flora, and fauna families. Although man remained a nomadic hunter-gatherer, he made changes in his tool kit and huntingtechniques. He started using complex tools, mostly which were more speedy and perfect. So he made microliths tools. With the help of microliths, men can now easily hunt deer and birds.

His abode can be found at various places, like rock-shelters (cave), open ground/slopes, hilltops, dunes, alluvial and rockyuplands, coastal areas scatter. In short, Mesolithic man successfully controlled the atmosphere and started to survive in all environmental settings. Therefore, we can record their distribution across all kinds of geographical regions.

In this period, the tools were found to become much smaller in size- so much so that the tools are referred to as microliths, meaning minimal tools. They were also previously referred to as pygmy tools.

Mesolithic Stone Tool Technology- The technique used in this period is pressure flaking- which refers to the application of pressure to remove flakes. This was a new technique that the Mesolithic people developed in opposition to the percussion technique commonly used in Paleolithic times. Understandably, when pressure replaced striking (percussion), the flakes removed would also be tiny. Thus, in this technique, the hammer remained in direct contact with the core – and it is pressed hard into the stone core till a narrow, thin, and small flake is removed. It is also understood that only some type of rocks can be used for making tools by using this method.

Fig.1.19: ShowingPressure Flaking Technique

The technique applied is similar to the blade technique, but instead of striking the core with a hammer, here pressure is applied to remove flakes to make small blades or micro blades. Since repeated removal of elongated flakes (by pressure) would lead to flutes, this technique is also known as the **fluting technique.**

Microliths Tools

Blade: Blade is a very specific flake. It could have been used to chop anything. Fluting is a term used to describe the process of making Mesolithic blades. We also found some retouched large, thick, and long blades. The retouching procedure sharpens the blade, making it more effective and sharp.

Core: A cylindrical core with a flat hitting platform at the distal horizontal end is typical.

Point: A shattered blade in a triangular configuration is called a point. Arrowheads and spearheads were made from the points.

Triangle: The border has been corrected in the triangle. These were employed as arrowheads or for cutting purposes.

Lunate: Lunate is shaped like a blade and resembles a circular segment. It might be used to make a concave cutting edge, or two of these may be joined together to make an arrowhead.

Trapeze: Trapeze has the appearance of a blade. Arrowheads would have been made out of trapezes.

Mesolithic Sites

The first major human settlement of the Ganga plains occurred during the Mesolithic age in India. About two hundred Mesolithic sites have been discovered in Uttar Pradesh's Allahabad, Pratapgarh, Jaunpur, Mirzapur, and Varanasi districts.

Rajasthan:

Microlith is abundant in the Pachpadra basin and the Sojat area in Rajasthan. Tilwara is an important habitation site that has been identified and has two cultural stages. The occurrence of microliths characterizes Phase-I, which is Mesolithic.

Bagor (Rajasthan): The greatest Mesolithic site in India is located on the Kothari River. It's one of the most well-known Mesolithic sites in the eastern Rajasthan district of Bhilwara. It is situated near the Kothari river on a sand dune. The three occupational levels are as follows: Period I is the Mesolithic, Period II is the Chalcolithic, and Period III is the Iron Age. The microliths were largely made of chert and quartz that were readily available in the area. They were mostly created on blades and included a lot of geometric microliths like triangles and trapezes. House floors paved with stone slabs were discovered and traces of approximately circular stone arrangements that may have defined the contours of shelters in some areas. Butchering places were most likely stone-paved regions with a considerable number of animal bones. Only one burial was discovered, with no definitive evidence of grave goods. Ring stones (perhaps used as hammer stones to produce microliths), red ochre, querns, and rubbing stones were also discovered (grinding food). Wild animal bones included those of wild cattle, two types of deer, pigs, jackals, rats, monitor lizards, turtles, and fish, as well as bones from farmed sheep/goats and cattle. Small pieces of pottery discovered at the site could be from the Mesolithic period.

Gujarat

Many Mesolithic sites have been discovered along the rivers Tapti, Narbada, Mahi, and Sabarmati in Gujarat. East of the river Sabarmati are places like Akhaj, Valasana, Hirpur, and Langhnaj. Langhnaj has been thoroughly investigated, revealing three distinct cultural eras. Microliths, human burials, animal bones, and even potsherds have all been discovered. Blades, triangles, crescents, scrapers, and burins are the most common microliths.

Uttar Pradesh

The Satpuras in Uttar Pradesh are rich in Mesolithic sites. Sarai Nahar Rai, Mahadaha, and Damdama are all within a short distance of one other. Sarai Nahar Rai (from the Pratapgarh area of Uttar Pradesh): In the vicinity of Allahabad-Pratapgarh,It is situated on the shores of a dry oxbow lake that marks the former Ganga channel. Geometric microliths and shells and animal bones were discovered here (of bison, rhinoceros, stag, fish, and tortoise). There were 11 human burials in oblong pits within the settlement area, consisting of 9 men, four women, and a child. An arrow was stuck in the ribcage of one of the buried skeletons. The remains of four people were interred in multiple burials. As grave goods, microlithic tools, animal bones, and shells were deposited in graves. An examination of the skeletal material revealed that the people's dental health was generally good but that some had osteoarthritis. It's also on the shores of an oxbow lake, Mahadaha. Different regions are related to butchering and living. The microliths were made of chert, quartz, chalcedony, crystal, and agate, all of which had to have been transported from the Vindhyas over considerable distances over the river. Within the habitation area, 28 burials of thirty people were discovered, including two cases of a man and woman buried together. The graves were oval in shape, with a sloping base. Microliths, shells, burnt animal bones, bone arrowheads and rings, and ochre pieces were grave goods. Wild cattle, hippopotamus, deer, pigs, and turtles were among the animals whose bones were discovered in the butchering area. Thousands of animal bones were discovered around the lake. Mahadaha'smesolithic inhabitants were tall and healthy. Although their dental health was outstanding, several of them had osteoarthritis. The average lifespan was shorter. Microliths, bone artifacts, querns and mullers, anvils, and hammer stones were discovered at Damdama. There were hearths, burnt floor plaster portions, charred wild grain, and animal bones to be found. Among the 41 human burials, there were four double burials. An ivory pendant was discovered among the grave items at one of the burials. Domesticated rice has just been discovered at this site at mesolithic levels.

The Kaimur range includes MorhanaPahar (Uttar Pradesh) and Lekhahia (Uttar Pradesh). Blade tools and microliths have been discovered in rock shelters excavated in Lekhakia (in the Mirzapur district of southern Uttar Pradesh). Burials and ceramics were discovered. Baghai Khor: In the same location, there is another rock shelter site called Baghai Khor. There is a pre-ceramic phase as well as a ceramic microlithic phase in this. There were two prolonged burials discovered, one belonging to the pre-ceramic phase and the other to the pottery phase. The Chopani Mando is located in the Belan Valley.

Occupational deposit in three installments. The first was epi-paleolithic, while the second and third were definitely mesolithic. Period II was broken into two sections: Non-geometric microliths, such as blades, points, scrapers, and borers, were predominantly formed of chert in Period IIA. A considerable quantity of geometric microliths was found in Period IIB. Handmade earthenware with cord-impressed patterns, anvils and hammer stones, querns and mullers (used for grinding and food preparation), and ring stones all accompanied the microliths into Period III. Bones of wild cattle and sheep/goats were discovered. The mesolithic people of Chopani Mando lived in wattle-and-daub round huts, as evidenced by burnt clay with reed impressions. At this site, wild rice has been discovered at late mesolithic levels.

Madhya Pradesh:

Mesolithic sites abound in the Vindhyas. Bhimbetka (Madhya Pradesh): It has a good ecological environment. Blades and geometric microliths such as triangles, trapezes, and crescents are examples of Mesolithic tools. The paleolithic stage saw a lot of quartz use, but the Mesolithic epoch saw a lot of chalcedony use. The mesolithic paintings of Bhimbetka are well-known. The hill of Adamgarh, in Hoshangabad, is located to the south of Bhimbetka. Its topmost layers corresponded to a mesolithic period, which gave way to a neolithic–chalcolithic period. Microliths were discovered here, largely made of chert, chalcedony, jasper, and agate, raw minerals that can be found in the Narmada riverbed about 2 kilometers away. Microliths with geometric shapes (triangles and trapezes) were quite abundant.

There were also mace heads, ring stones, and hammer stones discovered. Hare, lizard, numerous types of deer, horse and porcupine bones were among the wild animal bones discovered. There have also been reports of domesticated cattle, sheep, goat, dog, and pig bones. Pottery has been discovered at this site dating back to the Mesolithic period—Baghor II in the Son Valley, with paleolithic and mesolithic sites. Geometric microliths may be found in the tools, which are made of chert and chalcedony. Grinding stone fragments, a hammer stone, and red ochre pieces were discovered. There were extremely few finished stone tools, and the majority of the mesolithic lithic material discovered was waste from stone tool production. This indicates that the tools were created here and then transported to other locations. A sequence of post-holes can be used to pinpoint the position of five or six huge shelters.

Eastern India

Microliths have been found on the Chhota Nagpur plateau, the Orissa coastal plains, the Bengal delta, the Brahmputra river, and the Shillong plateau in eastern India. Microliths connected with the Pre-Neolithic and Neolithic periods have been discovered on the Chhota Nagpur plateau. Microlithic assemblages can be found in Orissa's Mayurbhanj, Keonjhar, and Sundergarh. Kuchai Pre-Neolithic microliths have been discovered at Sebalgiri in the Garo Hills of Meghalaya. Apart from microliths, evidence of large and tiny fires positioned quite close to each other was found at Paisra in Bihar. The deposit's thinness shows that it was occupied for only a brief time during the Mesolithic period

West Bengal

Birbhanpur is a town in West Bengal that is located on the Damodar River in the Burdwan district. Mesolithic stone tools were discovered here, mostly made of quartz, with some chert and chalcedony thrown in for good measure. This appears to have been both a residence and a manufacturing facility. The climate of Birbhanpur during the Mesolithic period was drier than the immediately preceding phase, which was wetter and more humid. Microliths have been found at a number of locations along India's east coast, and they appear to represent the locations of mesolithic fishing villages. Microliths have been found in the Krishna and Bhima rivers.

In many cases, microliths survive the Neolithic Cultures phase. Sangankallu, on the Karnataka plateau's western edge, has produced cores, flakes, and points.

Deccan and South India:

Microlithic sites discovered near Mumbai in peninsular India appear to indicate coastal mesolithic civilizations that relied on marine resources for sustenance.

The coastal Konkan and the interior plateau have both recorded microliths. The Konkan has recorded sites such as Janyire, Babhalgo, and Jalgarh. Many Mesolithic sites and microliths have been discovered on the Deccan basaltic plateau, including in the districts of Dhulia and Poona. Microliths abound in the Godavari Delta. Microliths are linked to the Neolithic Culture in this instance.

Andhra Pradesh

Microliths abound in the Kurnool region. Nagarjunakonda (in southern AP) and Renigunta have also reported microliths (in Chittor district, AP). Stone tablets and ring stones have been discovered at places including Chandrampalem, Paradesipalem, and Rushikonda along the Visakhapatnam coast. Local fishermen still use similar stones as net sinkers nowadays in the area.

Karnataka

Near Bangalore, in Karnataka, microliths have been discovered at Jalahalli and Kibbanhalli. Microliths comprised largely of milky quartz can be found further south. On historic sand dunes known as teris south of Chennai, small stone tools, chiefly of quartz and chert, have been discovered. Mesolithic period such a large time period and many Mesolithic sites in India, an attempt has been made to categorize them chronologically and based on material remnants. Some sites are true Mesolithic sites due to the presence of microliths and chronological sequence, but others are later in time and reflect Mesolithic culture, and these sites are classified as Mesolithic tradition sites. Because of their early dates and related material, sites like Bagor, Sarai Nahar Rai, Mahadaha, and Adantgarh are genuine Mesolithic sites. Culture. Living quarters and surroundings Different levels of sedentariness can be found at Mesolithic sites. Some appear to have been permanent or semi-permanent settlements, or at the very least villages that were occupied periodically over time. There are numerous examples of transient mesolithic camp sites throughout the subcontinent, but sites like Damdama, Sarai Nahar Rai, and Chopani Mando Mahadaha were continually inhabited.

People in the Mesolithic era lived under the following conditions:

Coastal locations, rock shelters, flat hilltops, river valleys, lakeside sand dunes, and alluvial planes were all inhabited by Mesolithic people.

Sand-dune:

The alluvial plain in Gujarat and Marwar is covered with hundreds of dunes of various sizes. Some of them surround a shallow lake or pond, which used to be excellent sources of aquatic life. Many creatures used to live on the dunes, which were covered with thorny scrub vegetation. In a sandy dune, the Mesolithic residents had little trouble gathering their food.

Rock-shelter:

Caves and rock shelters abound in the Vindya, Satpura, and Kaimur hills of Central India. As a result, the Mesolithic people were fond of the location. Not only that, but the hills in Central India had grown a thick deciduous forest, which produced a diverse range of plants and animals as a result of the plentiful rainfall. Some of the rock shelters have been discovered to have been occupied since the Acheulean era.

Alluvial Plain:

Because of the abundance of water and games, man has opted to live near rivers since the early Palaeolithic period. As a result, the alluvial plains have yielded a large number of Mesolithic sites. For example, the Birbhanpur site is in West Bengal's Damodar alluvial plain.

Plain of rocks:

Microlithic sites abound on the Deccan Plateau. Some are on rocky outcroppings, while others are on hilltops. Except where there is no river nearby, such activities must be seasonal or limited in length.

Lake-shore:

In the Gangetic Valley of Allahabad and Pratapgarh, a few Mesolithic towns clustered on the shores of lakes have been discovered. The settlers may have gotten their sustenance from the nearby lake and deep primeval forest of the fertile alluvial area.

The environment along the coast:

A vast number of microlithic sites have been discovered along coastlines, including the Salsetle Island and the Teri dune in Tirunelveli District. The locals used to subsist on the sea resources Perfectly fluted cylindrical or conical cores and thin parallel-sided blades are abundant in Mesolithic sites because the micro-blades were made using pressure technique.

Mesolithic Social Life- The Population was enlarged in this age; and, it mandatory for the mesolithic people to search and make affiliations with more new ecological areas of India. However, they, still

wanderers and were surviving their life by hunting and gathering food. Though, he was using thatched huts and rock shelter for staying. They used to hunt big animals, wild buffalo, camel, rhino, etc., for their food. He could hunt small and faster animals more easily due to microliths, like deer, wolves, turtles, bunnies, mongoose, and many more animals. Their diet also included fruits, seeds,eatable grass,wild roots, and honey. Ring stones, rubble, Muller, querns, big hearths have been discovered from many Mesolithic sites; he knewabout the vegetables and grains. They resorted to a bit of Pastoralism and exchange on a limited scale in this period.

1.6 Prehistoric Rock Paintings

Petroglyphs are rock engravings that have been used to create pre-historic artwork.ArchiboldCarlleyle, an archaeologist, discovered the first discovery of rock paintings in India in 1867–68. On the walls of caves in Madhya Pradesh, Uttar Pradesh, Andhra Pradesh, Karnataka, Uttarakhand, and Bihar, remnants of rock paintings have been discovered. Pre-historic paintings are divided into three stages:

1.   Paintings from the Upper Paleolithic Period
2.   Paintings from the Mesolithic Period
3.   Paintings from the Chalcolithic Period

Paintings from the Upper Paleolithic Period

Our ancestors' oldest signature, known as rock art or Palaeoart, was drawn on rock surfaces, either on exposed cliffs or inside rock shelters and caves where they resided. It can be visible in the form of rock paintings (petrographs) and/or engravings, cupules, and other forms of art (petroglyphs).

The Upper Paleolithic Period began approximately 40,000 years ago.Primitive man achieved the most cultural advancement during this time period. The rise of regional stone tool industries using implements made of bone, teeth, and horns was a defining feature of this period. Andhra Pradesh, Karnataka, Central Madhya Pradesh, Maharashtra, southern Uttar Pradesh(Fig.: 1. and the South Bihar Plateau are among the Indian states where its sites have been discovered.

Linear representations in green and dark red characterize Upper Palaeolithic paintings. The rock shelter caves' walls were formed of quartzite; therefore, minerals were employed as colors. Ochre or geru (Haematite) combined with lime and water was one of the most frequent minerals. Different minerals were utilized to create colors such as red, white, yellow, and green. Large animals were depicted in white, dark red, and green. The color red was reserved for hunters, whereas the color green was reserved for dancers. Large animal figures like bison, elephants, tigers, rhinos, boars, and stick-like human figures are depicted in the paintings.
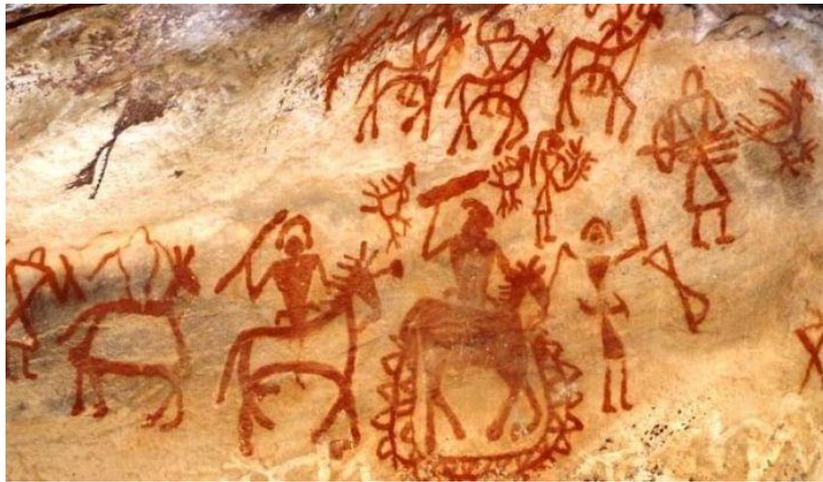
Fig.1.20: Lakhudiyar in Uttarakhand and Piklihal in Karnataka, Bhimbetka in Madhya Pradesh

Lakhudiyar in Uttarakhand, Kupgallu in Telangana, Piklihal and Tekkalkotta in Karnataka, Bhimbetka and Jogimara in Madhya Pradesh, and others are examples of early rock painting locations. Man, Animal, and Geometric Symbols are the three categories of paintings featured here.

The following are some of the qualities of these early paintings: Humans are depicted as stick-like figures. In the early paintings, a long-snouted animal, a fox, and a multi-legged lizard are common animal motifs (later, many animals were drawn).

There are additional wavy lines, rectangular-filled geometric shapes, and a group of dots. Paintings are superimposed one on top of the other, starting with black, then red, and finally white. Figures like Bulls, Elephants, Sambhars, Gazelles, Sheep, Horses, stylized human beings, tridents, and occasionally vegetable motifs began to appear in late historic, early history, and Neolithic paintings.

The most valuable paintings have been discovered in the Vindhya range of Madhya Pradesh and its Kaimurean extension into Uttar Pradesh. These hills are made up entirely of Mesolithic and Palaeolithic relics. In India, there are two important sites with excellent pre-historic paintings:

(1) Bhimbetka Caves, Madhya Pradesh's Vindhya Foothills.

(2) Amarnath, Madhya Pradesh's Jogimara caves.

From 100,000 B.C. to 1000 A.D., the caves were continuously occupied. As a result, it is regarded as proof of long-term cultural continuity. It was found between 1957 and 1958. It consists of five clusters of roughly 400 painted rock shelters.

One of India's and the world's oldest paintings (Upper paleolithic). The following are the characteristics of paintings from three different phases (although if Bhimbetka contains many paintings from eras later than those described below because we are only dealing with the pre-historic period, we will conclude with these three):

Paintings depict gigantic animal creatures such as Bisons, Tigers, Elephants, Rhinos, and Boars alongside stick-like human figures in green and dark red. They're mostly made up of geometric designs. Dances are depicted in green paintings, whereas hunters are depicted in red.

The Indian Rock Art Sites

Rock art can be found in Northern, Western, Eastern, and Southern India, from Ladakh (J&K), Manipur, and Himachal Pradesh to Tamil Nadu and Kerala. However, most rock art sites are in central India, specifically in Chhattisgarh, Jharkhand, Madhya Pradesh, and Orissa. This is due to the Central Indian plateau's unique geo-environmental setting, which encouraged early human civilization.

As a result, the mountainous region of the Vindhya and Satpura ranges surrounding the Central Narmada Valley, where Stone Age man thrived, has the most rock art sites. The Vindhyan and Satpura mountains are fragmented and elevated in such a way that the Block Mountains have natural shelters and caves.

These shelters may readily be used by early hunter-gatherers and pastoralists whose descendants, such as the Gond, Muria, Korku, Bhilala, and other tribal people, continue to flourish on incipient or marginal cultivation and live traditional lifestyles.

Apart from the DarakiChattan in Chhattisgarh and numerous in the Hazaribagh, Giridih, and Kodarmada, Chatra region of Jharkhand, the Bhimbetka rock art shelters in the Vidhyan Range, and the Adamgarh and Pachmarhi in the Satpura are among the most important rock art sites in India, alongside the DarakiChattan in Chhattisgarh and numerous in the Hazaribagh, Giridih.

Bhimbetka, Pachmarhi, and Adamgarh have rock art dating back to the Upper Palaeolithic, Mesolithic, Neolithic, Chalcolithic, and early historic periods.

Bhimbetka Rock Art

It is located in the Vidhyan mountains of Madhya Pradesh, south of Bhopal, with rock shelters containing around 500 rock paintings. V. S. Wakankar found the caverns of Bhimbetka in 1957–58. In 2003, it was designated as a UNESCO World Heritage Site. The oldest paintings are thought to be 30,000 years old and have survived due to the caverns' remote position. From 100,000 BC to 1000 AD, the caves were occupied in a consistent manner, with many artworks placed on top of one another. There are as many as 20 layers of paintings, one on top of the other, in some locations. Upper Paleolithic, Mesolithic, Chalcolithic, early historical, and medieval paintings can be seen at Bhimbetka. The majority of the paintings, however, are from the Mesolithic period. Red ochre, purple, brown, white, yellow, and green are among the colors utilized, all of which are derived from natural sources. The red color came from hematite ores, and the white came from limestone. Chalcedony, a green-colored rock, was used to make this green. Plant fibre was used to make the brushes. Pre-historic men's daily lives are frequently depicted as stick-like human figures. Elephants, bison, deer, peacocks, and snakes are shown in hunting and conflict scenes with armed soldiers. Geometric symbols and designs are simple.

According to YashodarMathpal and other academics, the Bhimbetka rock art complex has nine developmental phases:

Pre-historic Phase 1: Large creatures (buffaloes, elephants, wild bovids, and big cats) with geometric and maze patterns sketched and partially filled in; no people.

Phase 2: Lifelike, naturalistic forms of animals and humans; hunters in groups; deer dominate; colors red, white, and emerald green—the latter with humans in dancing, S-shaped bodies.

Phase 3: Humans and large animals with vertical strips.

Phase 4: Diagrams and simplified illustrations

Phase 5: Decorative; "large-horned animals" drawn "in fine thin lines with honey-comb, zigzag, and concentric square pattern body decoration."

Note: The other phase we will discuss inMesolithic rock art.

Art on Ostrich Egg Shells

Ostrich eggs are so large and sturdy that elaborate designs can be carved and sliced into their shells. Evidence suggests that ostrich shell engravings began as early as 60,000 years ago. According to a French academic named Pierre-Jean Texier, the engravings come from at least 25 different eggs, who unearthed roughly 270 eggshell fragments in a South African cave famed for varied archaeological finds. It featured solely hatched motifs such as parallel lines, intersecting lines, and cross-hatching. The shell designs, according to Texier, are sufficient evidence that these archaic humans were capable of symbolic reasoning. As Texier found among some Bushmen communities (e.g., Kung), who utilized similar drawings, modern Kalahari hunter-gatherers also collect ostrich eggs.

In the Blombos cave with South Africa, Christopher Henshilwood discovered a slab of ochre covered in geometric designs dating back 70,000 years. Indian Mesolithic art is limited in terms of portability. (meegar) The Patne (Maharashtra) specimen certified by Robert Bednarik is dated to around 25000 years BP and is one of many ostrich eggshell items unearthed in India. The Patne engravings are identical to those found in Israel's Upper Palaeolithic discovery; comparable borderlines may also be found on Chinese and other early Palaeoart.

Another typical example is a chalcedony core with beautiful geometric carving discovered by V.H. Sonawane in Chandravati, which is thought to be Mesolithic in age due to its environment and artifact type. Robert Bednarik believes an engraved human tooth and a few engraved bone artifacts reported by V.S. Wakankar were discovered at Bhimbetka III A-28 and are real.
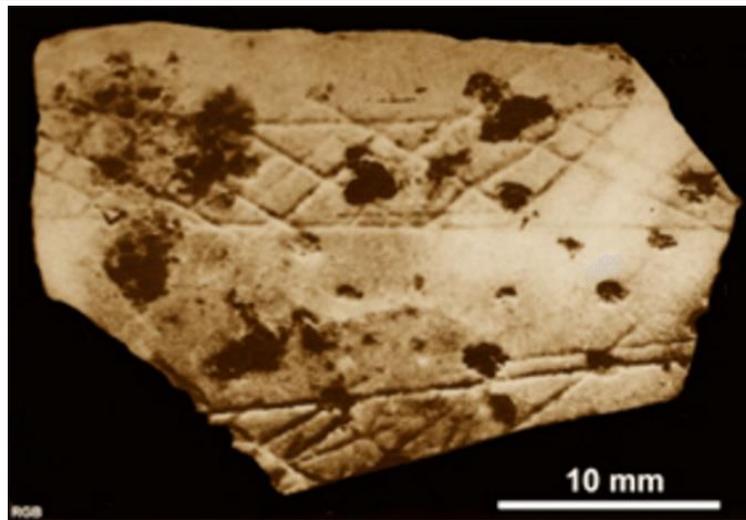
Fig.1.20: Specimen of ostrich eggshell found in India Patne (Maharashtra)

Mesolithic period Art:

Our ancestors' oldest signature, known as rock art or Palaeoart, was drawn on rock surfaces, either on exposed cliffs or inside rock shelters and caves where they resided. It can be visible in the form of rock paintings (petrographs) and/or engravings, cupules, and other forms of art (petroglyphs).They offer a once-in-a-lifetime opportunity to learn about the origins of the human mind and serve as a resource for understanding society's material culture in its natural environment. These and other tribal oral traditions, myths, and legends aid social scientists in reconstructing ethnohistory.

Mesolithic Rock-art was aninnovatory process in the change of life. During 1867-68, A.C.L. Carlyle the Mesolithic Rock-art in the rock-shelters of Sohagighat in the mountain range of Kaimur (Dist. Mirzapur). Since then, around 150 such rock shelters were discovered, which can be classified among 19 types. Many rock-shelters are situated in the Vindhya-Satpuraarea in Madhya Pradesh, India. Bhimbetka (45 km from Bhopal) is much more remarkable and widely esteemed for the Rock-art. V.S. Vakankar made this discovery in 1957. Here are see 642 rock-shelters in the area often km and seven mountains. Due to ample rains, the perennial supply of water, raw material in large quantities, dense forest holding a diversity of animals, Bhimbetka remained the favorite pre-historic man's choice to reside.

It's still unclear whether Homo erectus, the species that came before us, developed art during the Lower Palaeolithic period, though he did create amazingly beautiful, well-refined stone implements that should be more than utilitarian and certainly of great aesthetic value, as seen in Narmada valley collections.

It is commonly accepted that with the advent of the modern human species, Homo sapiens, during the Upper Palaeolithic period around 150,000 years ago, man's brain or neurobiological evolution accelerated, and our species attained a higher faculty of abstraction of ideas and their manifestations. This capacity signaled rapid development in the following Stone Age period, known as Mesolithic, which saw behavioral, social, and cultural modernity manifested in the originality of visual representations, many forms of artistic capabilities, and Mesolithic art.

Rock art can be found in Northern, Western, Eastern, and Southern India, from Ladakh (J&K), Manipur, and Himachal Pradesh to Tamil Nadu and Kerala. However, most rock art sites are in central India, specifically in Chhattisgarh, Jharkhand, Madhya Pradesh, and Orissa. This is due to the Central Indian plateau's unique geo-environmental setting, which encouraged early human civilization.As a result, the mountainous region of the Vindhya and Satpura ranges surrounding the Central Narmada Valley, where Stone Age man thrived, has the most rock art sites. The Vindhyan and Satpura mountains are fragmented and elevated in such a way that the Block Mountains have natural shelters and caves.

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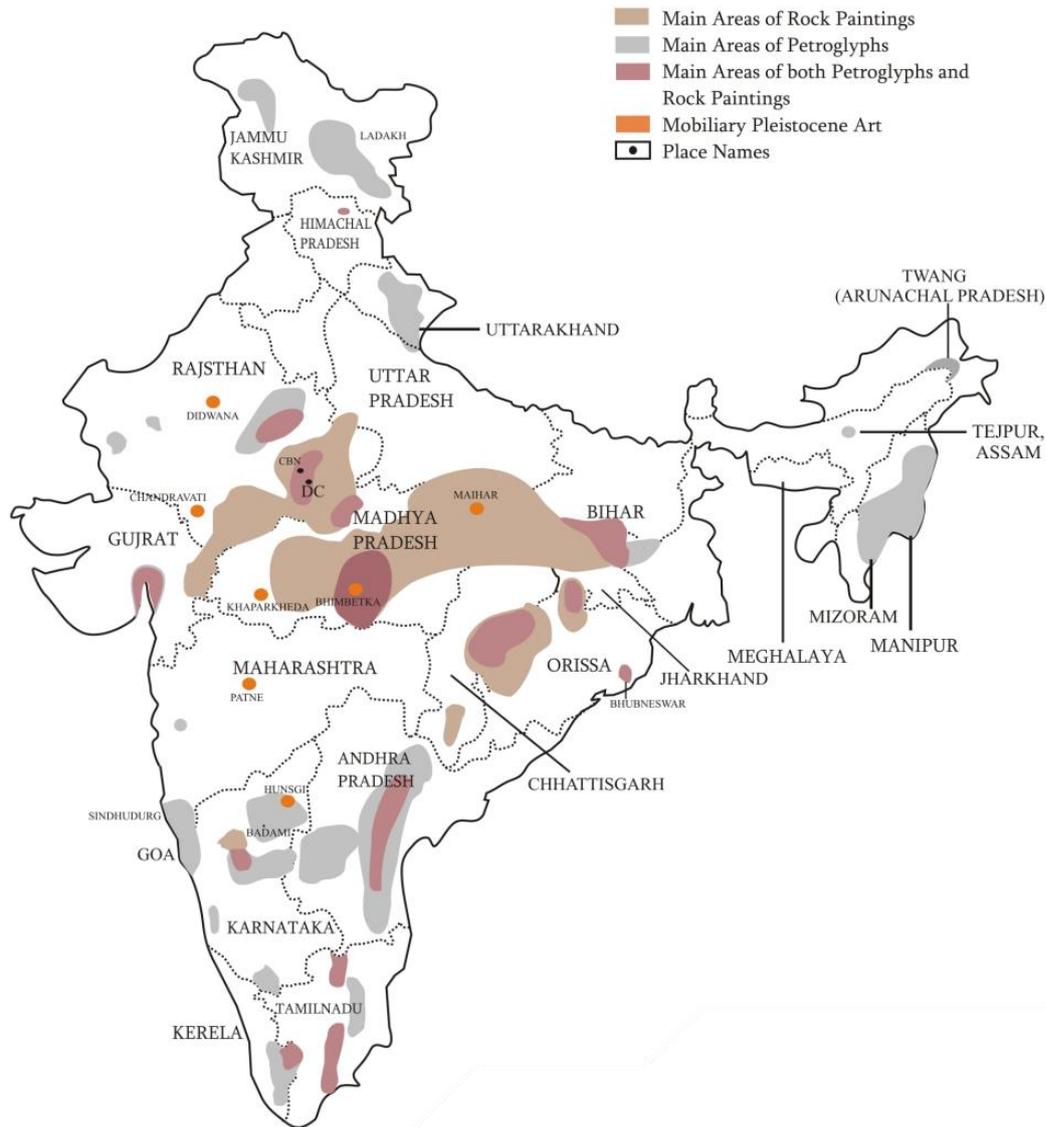
Fig.1.21: Specimen of ostrich eggshell found in India Patne (Maharashtra)

Bhimbetka Rock Art

The rocky ground at the southern edge of the Vindhyan hills is covered in dense forest. Its highest point is 619 meters above sea level. The Narmada River runs south of the Vindhya mountain and north of the Satpura range. Bhimbetka's natural guardians look to be lush green dense forests on a rocky environment with rugged cliffs. In actuality, the Bhimbetka cluster of shelters begins as a chain from the Shyamla hills in Bhopal and runs south along the River Betwa in a twisted 'S' form, followed by its tributaries with Bhimbetka hill in the center. About half of Bhimbetka's painted rock shelters are accessible, while the remainder is tucked away in densely forested areas teeming with animals. The paintings may be discovered on the walls, ceilings, and hollows in the shelters at Bhimbetka. They are available in red and white and green, yellow, and black, derived from minerals found in rocks and the earth. Prehistoric and historical periods can be distinguished from the artwork.

Scenes of wild animals, hunting, trapping, and fishing are common subjects in prehistoric paintings. Daily life, dancing, singing, playing musical instruments, celebrating birth, and grieving sickness and death are all less common. Historic paintings depict processions of enslaved elephants and horses and battles, fought with swords, shields, spears, and bows and arrows.

Bhima, literally the seat of Bhima (Bhimbethak), the great character of Mahabharata, is claimed to have stayed in these caves with other Pandavas. The adjacent towns are also known as Pandapur and Bhiyanpura, which could be a misspelling of Bhimpura (meaning the town of Bhima). Bhimbetka is initially mentioned as a Buddhist monument in Indian Archaeological Records (1888), but its painted rock shelters were discovered in 1957-58 by Ujjain archaeologist Dr. Vishnu Wakankar. Local villagers used to gather on the hilltop for the annual Shivaratri fair in the month of March, oblivious to the paintings. Baba Shalik Ram Das, a Siva devotee and medicine man, has built a temple within the painted rock-shelter grounds, where he keeps tribal items like bows and arrows.

Fig: 1.22 Bhimbetka Rock Art

The Bhimbetka rock shelter complex contains the earliest visual evidence of prehistoric man's life in the Indian Subcontinent. It is a prehistoric man's natural art gallery complex and a country of archaeological treasures that serve as an invaluable historical chronicle from the Palaeolithic to the Mesolithic and on into early history. The Bhimbetka rock-shelters were also inhabited by the Middle to Upper Palaeolithic man, as evidenced by stone tools, and it was designated as an important World Heritage Site by UNESCO in 2003 for its quantity and quality of rock paintings, as well as its surroundings, which are still inhabited by primitive tribes who follow Stone Age traditions.

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According to YasodhraMathpal and Somnath Chakraverty, there are around 6214 rock art motifs at Bhimbetka, with zoomorphic (animal art) predominating and a mixture of them and human figures (anthropomorphs). In Bhimbetka, a sequence of archer hunting scenes stands out, perhaps reflecting inter-group and possibly intra-group battles. Human forms and geometric patterns, as well as various ritualistic/ religious symbols and conch–shell inscriptions, can be seen in later-era paintings. There are paintings of dance scenes and horse-riding warriors with umbrella-like headgears, honey collection and fishing scenes, wild boar hunting scenes, and so on. Musical instruments such as horns, pipes, drums, and tom-toms are depicted. Palm prints, thumb impressions, hand stencils, and finger markings are also visible. They are, on the whole, similar to the subsistence patterns of contemporary marginal growers and food-gatherers in the area. Different overlapping layers in red and white are depicted in the paintings.

Green paintings are thought to be the earliest; however, haematite (red ochre) was also often used. The first layer consists primarily of big representations of wild creatures portrayed in red ochre or white/grey hues. Probably later, the black color from charcoal or manganese was used.

Some of you may believe that these paintings were created to beautify the caverns and provide entertainment. According to K. L. Kamat, many of them aren't well-planned or arranged, and they haven't gone to the trouble of erasing older paintings and drawings. There are multiple layers of sketches that overlap one another. Color and stylistic distinctions allow us to distinguish them.

Because there are red, green, and white colors in many shades and varieties used to decorate the dead, these were most likely designed as a means of escape from misery and devotion to supernatural entities. According to the style and texture, some paintings look to be produced with the finger, while others look to be produced using feather brushes, wood, and peacock feather stems or porcupine needles. Prehistoric man simplified life with complete freedom of expression by drawing animals and birds with two or three strokes and then employing symbols; some are single-line sketches, while others are completed with a fair stroke. In contrast to Pachmarhi and several other Central Indian monuments, carved figures are essentially non-existent in Bhimbetka.

According to YashodarMathpal and other academics, the Bhimbetka rock art complex has nine developmental phases:

Note: Five phases we already discuss in Upper Paleolithic rock art.

Transitional (B) (Beginning of Agricultural Life)

Phase 6: Distinct from the others; traditional and schematic; animals' bodies in a rectangle with stiff legs; humps on bovines, sometimes with horns ornamented at the tip; chariots and carts drawn by yoked oxen.

Historic

Phase 7: Riders on elephants and horses; group dancers; thick white and red color: artistic merit declines.

Phase 8: Marching and facing bands of warriors, their commanders on elephants and horses and wielding long spears, swords, bows, and arrows; rectangular shields, slightly curved; lavishly painted and caparisoned horses; white infilling and red outlining

Phase 9: Geometric human figures, designs, and religious symbols and inscriptions that are well-known.

Pachmarhi Rock Art:

Pachmarhi is known for its rock-cutPandav caves, which are linked to the Mahabharata's Pandavas, and receives its name from the Pandavas' seat. It is the only hill station in India's central area, located at around 1100 meters above sea level in the Satpura range and Mahadeo hills.

It was discovered by British army Captain James Forsyth in 1857 and became a hill station and sanatorium for British troops in India's Central Provinces. It's known as "Satpura ki Rani." Jatashankar is a significant rock formation in Pachmarhisanctified by Shaivite legend; its rocks are shaped like Lord Shiva's matted hair, and there is a stone creation inside its natural cavern resembles the hundred-headed heavenly snake Seshnag.

The Pachmarhi valley is a natural sanctuary for wildlife and birds, with ravines and mazes of gorges, deep azure pools sculpted in red sandstone by the wind and weather, and cascading waterfalls flashing silver in the sunlight.

In addition to being gloriously given by nature, Pachmarhi is an archaeological treasure-house. There are many examples of early human craftsmanship. The cave shelters of the Mahadeo hill are rich in rock paintings, most of which date from 500 to 800 AD, but the earliest drawings come from the Mesolithic period and are about 10,000 years old.

The majority of the paintings are white with red outlines. They show scenes from everyday life, such as hunting and fighting. Within a 100-square-kilometer area, there are roughly 22 groupings of rock shelters and caves with intact paintings. Dhuandhar, accessible from the footpath to Apsara Vihar, is one of the best cave shelters and clusters of cave shelters around Pachmarhi. Animal drawings may be found in Bharat Neer (Dorothy Deep), where 1930s excavations also recovered several potshards and Microlithic implements. Another site, Asthachal (Monte Rosa), has four shelters with murals that are linear drawings.Along the northern side of JambuDwip valley, there are six shelters with paintings of animals and human figures, including a battle scene. Harper's Cave is another, so named for its paintings, i.e., a man seated and playing harp close to the Jatashankar Shrine.

The name "Chieftain's Cave" comes from a war scene depicting two chieftains on horses. Some excellent cave paintings may be found on a terrace that runs the length of Kites Crag's South, South East, and East faces, the bulk of which are in white or outlined in red.

Pachmarhi is an important habitation of very ancient semi-nomadic tribal people like the Gonds, Kols, Bhills, Murias, Baigas, Korkus, Kamaras, Marias, and Oraons, who have retained their particular way of life in seclusion, hunting, and shifting farming.

Fig: 1.23Pachmarhi Rock Art

Adamgarh Rock Art

Adamgarh Hills is a section of the southern edge of the central Indian plateau elevated as Satpura Range, located barely 2 km from Hoshangabad town (Madhya Pradesh) along the Nagpur national highway, relatively near to the left bank of the Narmada, around 40 kilometers from Bhimbetka. Hoshangabad has been inhabited from the Stone Age, as evidenced by the historical background revealed by excavations on neighboring rivers such as the Narmada, Tawa, Doodhi, Palakmati, Denwa, and others.

The Archaeological Survey of India (ASI) maintains the earliest known rock art in India in the Adamgarh rock-shelters, as well as Bhimbetka.

At and around Adamgarh, we may find several stone tools from the Upper Palaeolithic and Mesolithic societies. Mesolithic tools are microscopic flakes of geometric trapezes, triangles, lunates, and other archaic man shapes utilized in combination.

Mesolithic was the transitional period between the Palaeolithic and Neolithic epochs, and cave paintings can be found in rock shelters. The temperature rose, and the climate became hot and dry.

Climate change has had an impact on human life as well as changes in wildlife and flora. The technology for making tools changed as well, and little stone tools were used. The man was primarily engaged in hunting and gathering, but there was a shift in hunting patterns from a great game to a small game, as well as fishing and fowling.

Within a four-square-kilometer area in Adamgarh, there are twenty painted rock-shelters dispersed across a lonely sandstone cliff. Human figures in various poses – dancing, running, hunting, performing games, wars, and quarreling-are frequently seen in rock paintings in rich red, green, white, and yellow colors.

The rock drawings represent the material and ecological changes as well. Domesticated animals such as zebu cattle, buffalo, goat, sheep, pig, and dog are regularly represented in various stances. In contrast, wild species such as Varanus griseus, Hystrix cristata, Equus sp., Cervus duvauçeli, Cervus unicolor, Axis axis, and Lupus nigricollis are regularly shown.

The Mesolithic layers at Adamgarh have been dated at two different times: 2765 105 BP (TF-116) and 7450 130 BP (TF-120). Microliths are Mesolithic tools that range in size from one to five centimeters in length and are formed of chert, agate, chalcedony, quartz, jasper, carnelian, and other materials. Hunting, fishing, and food-collecting were the main activities of the Late Stone Age or Mesolithic inhabitants, as depicted on the painted walls.

Fig: 1.24 Adamgarh Rock Art

The Cup-marks and Petroglyphs

The petroglyphs are frequently unpatinated or partially patinated. It's possible that body adornment and petroglyphs came before visual iconic and non-iconic art. However, Robert Bednarik believes that beads or pendants, which might or could not have been constructed of non-perishable materials, were not the first form of body decoration because contemporary hunting societies manufactured the majority of their beads from perishable plant seeds, shell, bone, or ivory ornaments. Most body decorations, such as tattoos, cicatrices, infibulations, headdresses, coiffures, deformation, and so on, would never have survived in the archaeological record. Except in deep tunnels or where a silica coating has covered the drawings, petroglyphs often remain longer than rock paintings.

The Châtelperronian Neanderthals wore jewelry (ivory rings, perforated and engraved pendants, ochre, fossils, and crystals) that is very similar to that of the Early Aurignacians today. Cupules and basic geometric designs are among the numerous forms of petroglyphs that have the best chance of surviving. As a result, the objective record of Palaeoart and related phenomena does not justify distinct cognitive differentiation between human "subspecies" in the Pleistocene, such as Homo erectus and archaic Homo sapiens, or between Neanderthals and their late European contemporaries, the pre-Cro-Magnon people. The cupules are non-functional, hemispherical, cup-shaped cultural traces pounded into a rock surface by a human hand. The word "cupule" was coined by Robert G. Bednarik, who elevated it to the rank of a unique art form among the earliest known ancient art and the most widespread motif type in world rock art. He rules out analogous natural forms since the cupules must show tiny traces of percussion, such as crushed particles and surface bruises, and must have some non-utilitarian or symbolic function, even if a utilitarian function exists.

Potholes (fluvial abrasion hollows) and lithological cup markings (tessellated sandstone pavements created by cumulative subsurface stresses) must thus be ruled out.

Cupules are often found in groups, measuring 1.5 to 10 cm in diameter and 10-12 mm in-depth, and can be found on level or sloping at 45o rock surfaces, as well as vertical rock surfaces. A number of them have been discovered on boulders, such as the La Ferrassie Neanderthal cave in France, which Bednarik dates between 70,000 and 40,000 BC. They appear on highly strong erosion-resistant quartzite rock, gneissic granite, and even crystalline quartz dated to between 290,000 and 700,000 BC at Bhimbetka Auditorium Cave and the Daraki-Chattan in India. Because they appear on an immobile hard surface sandwiched between solid upper-level strata of the Middle Palaeolithic and the Acheulian cultural level of the Lower Palaeolithic, Bednarik considers them to be the oldest cupules. They were also discovered to have been produced by chopping tools used by hominins such as the Oldowan of Africa. Some of the cupules have been re-worked by later artists; for example, a cupule from ModaBhata, India, that was made around 7000 BC, was re-pounded around 200 AD.

A big cupule found on Sai Island in Sudan is considered to be around 200,000 years old, but the oldest cupule-bearing rock is found in Tanzania's Olduvai Gorge, which dates back to over 1.7 million years BCE. Turtle Rock cupules in northern Queensland, Australia, could be as old as 30,000 to 60,000 years ago. Homo erectus, according to Bednarik, was the first to make cupules, and the cupules showed clear indications of symbolic language.

Cupules are made in a variety of ways. Giriraj Kumar used the hammer-stone technique to experiment with cupule-making at Daraki-Chattan and discovered that different cupules worked out to different depths required varied time spans after five attempts.

For example, Cupule 1 required 8,490 blows and 72 minutes of actual work time.

Cupule 2, which was worked to a depth of 4.4 mm, took 8,400 blows and 66 minutes of real working time before exhausting the tester.

Cupule 3 took 6,916 hits to reach a depth of 2.55 mm, Cupule 4 took 1,817 blows to achieve a depth of 0.05 mm (then abandoned), and Cupule 5 took 21,730 blows to reach a depth of 6.7 mm.

The trials proved that smashing a cupule against a hard rock needed a massive amount of energy. The fact that DarakiChattan has over 500 cupules demonstrates the seriousness of the attempt. As a result, making cupules was no easy task - at least not when a hard stone was involved. Cupules are first and foremost a pattern of behavior shared by practically all known prehistoric cultures around the world. There is still no convincing explanation for the cultural or artistic purpose of cupules. The cupules have been linked to fertility rites by many academics. For example, Bednarik recounts a testimony by Mountford, who saw cupules being made as a ritual for the pink cockatoo in central Australia in the 1940s. The Aborigines believed that the rock from which the cupules were pounded contained the life essence of the bird and that the mineral dust that rose into the air as a result of this pounding fertilized the female cockatoos, increasing their egg production, which the Aborigines valued as a source of food. As a result, Bednarik believes that comprehending the meaning and intent of such ancient work requires knowledge of the authors' anthropological ideas.

Fig: 1.25Cupules

Many paintings were found in all other parts of India, which is showing the above features. In Orissa,around fifty-five rockshelters were found. However, the paintings over geometrical nature, besides the paintings of people and animals, are quite rare. The 'Yezuthu rock-shelter in Kerala displays pictures of animals but not of humans.

A special mention should be made of 'rock painting of Jaora cave' (M.P.). From this painting, we can understand Mesolithic people's concept about the universe's creation and nature. Here we find a whole world, including the animal-human world along with wind, water, etc.

It seems that these paintings are mostly done for some religious purpose. The caves were never used for the residence where the paintings were made.

Summary

Ancient Indian history starts from the Pre-historic period. This is also called as 'Stone Age.' People of this period were an integral part of their ecology. They utilized their surrounding for their adaptation. Their intelligence changed as per changes in their environment. It also changed their lifestyle. This development can be witnessed from the walls they have filled with drawings. During the end of the Stone Age and with experience of thousands of years, they invented agriculture and Pastoralism. That was the Neolithic period. They started to settle down.

In summing up, we can say that now the more socially structured and organized than his ancestors. Besides this, he also made use of various modes of survival. Through these aspects, he might have distinct any sort of setting to which he was out. That is why he turned to infertile matters like 'art.'

When we look at the techniques used by pre-historic people, we cannot but marvel at their ingenuity, knowledge, and skill, not only towards selecting raw materials but also towards manufacturing tools out of it. They seem to know what technique would suit which rock and to what purpose. Thus, the technology seen from the Paleolithic to the Neolithic varies not only in the application and manner of force given to make the tools but also in the resultant tools themselves. Another interesting observation that we can make from studying these stone tools and their technology is the gradual reduction or downsizing in tool size and tool-making methodology as we progress further.

Keywords

Core- A core refers to the main stone from which a tool is made. These cores can vary in size, from huge ones to tiny ones. They are usually, but not always, a water-borne pebble, which is successively

reduced to produce a tool. The selection of core size and type will depend on the kind of tool to be manufactured. Pre-historic people in peninsular India used large quartzite cores to make Lower Paleolithic handaxes, whereas, in Central India, small cores of flint were used to make microliths in the Mesolithic period. Extensive tools like choppers and handaxes are often referred to as Core tools, and in some of them, the original part of the stone or rock is still visible.

Flake- A flake is the small (or large) chip (or chunk) of rock that falls off when a core is struck or hit with another stone that acts as a hammer. The point on the core where the hammer strikes are known as the point of impact. Without the flakes being removed, we can hardly make a tool on the core. However, the flake is sometimes worked on by removing smaller flakes to create small tools like the scrapers and points. These tools are also popularly referred to as Flake tools. Sometimes a flake might have some portions of the original surface as the core is reduced, but a flake tool usually does not show any original surface.

Flaking - This is the process of core reduction in making a tool where several flakes are removed. Flaking can be done by either (a) percussion, i.e., hitting one stone against another, or (b) pressure, i.e., placing one stone against another and applying pressure. Usually, when a flake is removed from the core, depression is seen on the core – this is referred to as the negative bulb of percussion. On the corresponding point on the flake, an elevation or swelling is seen – this is the buoyant bulb of percussion. Flaking's can also be of different kinds:

1. *Primary flaking*-This refers to initial flaking that is done on a core to achieve the required shape. These flakes are usually large ones and show prominent bulbs of percussion.

2. *Secondary flaking*-This refers to flaking that is done on the initially worked tool after primary flaking. This is done to refine and sharpen the tool, and therefore the flakes would be smaller in size.

3. *Controlled flaking*- In this type of flaking, the blow's force is controlled to some extent. If the blow's force is controlled by changing the direction, i.e., towards oneself, a step-like feature is seen on the core.

However, controlling force can also be done by changing the hammer used. Therefore, to control the force, the toolmaker could replace a stone hammer with a bone hammer.

Hammer refers to the object used to hit or strike the core to remove flakes to shape it into a tool. Hammers can be of different types, shapes and sizes, and of other raw materials. Thus, we can have a stone hammer, bone hammer, or even a wooden hammer. However, the most commonly used hammer in the past must likely have been stone.

Striking Platform- It is a surface that is worked upon on the core and made flat where the hammer will strike to detach a flake. In some techniques, the unique platform is prepared; in others, it is not.

Self Assessment

1. In the early stages, human were _____ and nomads.
A. Hunter-Gatherers
B. Advanced
C. Singers
D. Musicians

2. Bhimbetka, in _____, is famous for prehistoric cave paintings.
A. Uttar Pradesh
B. Madhya Pradesh
C. Karnataka
D. Orissa

3. Early humans lived a:
A. Nomadic Life

B. Settled Life

C. Urban Life

D. Rural Life

4. Hunter–gatherers used various types of tools made of:

A. Stone

B. Wood

C. Boned

D. All of these

5. The first part of the Paleolithic Age in India is called the _____

A. Middle Paleolithic

B. Middle Stone Age

C. Upper Paleolithic

D. Lower Paleolithic

6. Men started cave paintings in the

A. Palaeolithic period

B. Mesolithic period

C. Chalcolithic period

D. Megalithic period

7. Which of the following statements are true about Mesolithic culture?

A. People knew stock breeding.

B. People cooked on fire.

C. Both

D. None

8. The Palaeolithic Age in India is divided into three phases, based on tool technology. Which of the following phases is/are correctly matched with its tools?

A. Lower Palaeolithic – handaxe and cleaver industries

B. Middle Palaeolithic – tools made on flakes

C. Upper Palaeolithic – tools made on flakes and blades

D. All of the above

9. During which age, stone tool became smaller and sharper?

A. Paleolithic age

B. Mesolithic age

C. Neolithic age

D. Chalcolithic age

10. Stone Age was divided in to _____ parts.

A. Two

B. Three

C. Four

D. None of these

11. Handaxe and cleavers were characteristic tools of

A. Lower Palaeolithic Age
B. Middle Palaeolithic Age
C. Upper Palaeolithic Age
D. Iron Age

12. The credit of the discovery of the first Palaeolithic in India which opened the field of prehistoric studies in the country goes to
A. Burkitt
B. De Terra and Paterson
C. Robert Bruce Foote
D. H D Sankalia

13. Which rock – shelter in India bears largest number of paintings?
A. Ghagharia
B. Bhimbetka
C. Lekhahia
D. Adamgarh

14. The Stone Age people had the first domestic :
A. Asses
B. Dogs
C. Horses
D. Sheep

15. In the words prehistoric and prehistory, the word part 'pre' means:
A. Toward
B. After
C. During
D. Before

Answers for Self Assessment

1.	A	2.	B	3.	A	4.	D	5.	D
6.	A	7.	C	8.	D	9.	B	10.	B
11.	A	12.	C	13.	B	14.	D	15.	D

Review Question

1. Write a note on the Lower paleolithic period in India
2. Discuss the salient features of the middle paleolithic culture in India.
3. Define the Upper paleolithic culture of India.
4. Write a note on the upper paleolithic rock art.
5. Discuss the Mesolithic rock art in India.

📖 **Further Readings**

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Unit 03: Early Farming Communities

Objectives

After this chapter, you will be able to:

- distinguish between hunter-gatherer and agrarian communities.
- comprehend how the Neolithic Agricultural Revolution shaped society in irreversible ways.
- recognize the emergence of sedentary farming cultures.
- understand the Chalcolithic communities' geographical distribution and adaptations over the Indian subcontinent.
- identify the Chalcolithic culture's distinguishing characteristics

Introduction

Indian prehistory introduces a new lift style after the Mesolithic age. The inhabitants have a two-thousand-year-old legacy. People joined the Neolithic period based on their learning and observations. During this time, we see a lot of revolutionary changes. Soon, a metal (copper) was discovered, which once again revolutionized people's lives. The 'Chalcolithic period' is the name given to this time frame. In India, this was the time of the Early Farmers. We'd start with the 'Neolithic period,' then move on to the 'Chalcolithic period,' and so on.

3.1 Neolithic (8000 to 4000 BC)

Indian prehistory welcomes a new liftstyle after the Mesolithic period. The people have a massive legacy of around two lakh years. Based on this learning and observations, people entered the Neolithic period.

Sir John Lubakused the word Neolithic in his work 'Prehistoric Times' (1865). The highlights of this period comprised polished stonetools, the discovery of farming, Pastoralism, permanent residence, the beginning of the earliest rural community, etc. As well as such cultural procedures, we find developed pottery, polished stone tools, bone tools, weapons, beads of the semi-precious stone, etc.

Few of the Neolithic people lived in small bands, and some lived in large. The ecological context had a profound influence on the shape and size of such bands. They were farmers and, for acquiring significant proteins, accepted Pastoralism. Moreover, they also were hunting, gathering,

and fishing. However, the discovery of farming made them settle in one place for a long time. Subsequently, the birthrate increased, and the death rate reduced. By this period, we find population development in India.

Because of the need to settle in one place, the Neolithic people seriously considered residence type. Previously, they used to live in rockshelters and sometimes constructed thatched huts. Now they needed more permanent residence. In the cold desert areas, they preferred pit dwellings (Burzahom). Then, after adjusting to the environment, they came up with a round thatchedhut on the ground. They made a similar hut but, now they were using mud and also adding strength-material into it. Then they also made four-sided wattle-and-daub huts. Later some periods, they set up such huts now with sun-dried bricks. Thus, they came up with a robust and rectangular house, which was useful for permanent residence.

With such houses, we find the emergence of villages in this period. In these villages, space was used for various actions, like, cattle-pen place, grazing place, butchering-place, a place for tool-making, area for waste, area to store cow-excrement, etc. We find examples of publicbuildings also, like granaries (Mehergarh) and fortification.

Now we can notice the labor division in the Neolithic age, which was established on masculinity.Previously, the hunting and gathering were distributed between men and women, individually. Unsurprisingly, through gathering, women came to know the cycle of nature. Thus, they started experimenting with farming. So we say that women were the originator of agriculture in the world. So, we can see the remains of women engaged in agricultural activities during the Neolithic period. The surplus in agricultureneeds the pottery or building for storing grains.So they made granaries for storing grains.

Certain types of belief-system of Neolithic people have resembled in the practice of 'Ash-mounds.' Mother-goddess figurines were also found from Neolithic sites. We can also figure out signs of 'group fiestas in Neolithic. The importance of a communalbutchering of animals can be noticed at Budhihal by the remains of the butcheringplace.

Neolithic people had some certainty in life after death. The remains of grave-belongings in the burials are a clear example of the belief in life after death, and these beliefs also can be noticedby the burial system, and the gravegoods also showed an erraticism of insights among these societies. Like, the dogs withdeadbodies in the burials at Burzahom and in Mehergarh, thedeadbodies colored red. The remains of common-burials practices are also found at some places. Harappan people gradually followed these burial practices of the Neolithic period.

Neolithic Stone Tool Technology:

In this period, a new technique was introduced. This came to be known as the grinding and polishing technique. Here, a stone of suitable size is initially trimmed and flaked. Then the rough edges are made blunt by a method called pecking. Finally, the tool is ground using some abrasives like sand and water against a hard surface like a rock to get a smoother and sharper surface and edge. In some tools, only the edge is ground. After that, the tool is polished intentionally using animal fat or unintentionally after regular and extended use when it accumulates sheen on the surface. Thus, the grinding and polishing method involves the following steps:

a) Flaking- to get the desired shape and size
b) Pecking- to blunt the rough edges
c) Grinding- to smoothen and sharpen the tool
d) Polishing- to acquire sheen or shine on the tool

3.2 The Neolithic Era's Regional Variants

The introduction of food production resulted in a reliable food source, which included both plants and animals, leading to sectarianism and settlements. This has a significant impact on man's cultural life. Men, women, and children of various ages all contributed to production in the new economy, which had not occurred in previous cultural periods. The food supply, which was based on production, occasionally resulted in a surplus, allowing many people to pursue other vocations like basketry, pot-making, masonry, carpentry, and so on, resulting in economic and occupational diversification. Sedentarianism influenced material culture as well, with the most significant contribution being the construction of structures and dwellings that were more or less permanent in nature.

Aside from that, stone tool technology improved with the development of grinding and polishing techniques, as well as the advent of pottery manufacture. The re-use of the tool was prompted by the method of grinding and polishing. The tool could be re-sharpened once it grew dull due to use by grinding and polishing. Previously, a flaking error or breakage during usage would result in the knapper rejecting the unfinished tool and/or the broken tool and the knapper having to start all over again by creating a new tool. The Neolithic technology was unrestricted by such constraints. During this time, religious beliefs grew stronger, and the dead were buried with weapons, pottery, food, and drink in their tombs. Although such burials were discovered on an irregular basis in earlier periods, their significance and use grew during the Neolithic period.

Hundreds of Neolithic sites have been uncovered in India, yet there has never been a single, consistent Neolithic civilization. As a result of this phenomenon, researchers have been trying to determine what patterns may be seen throughout the Neolithic period. V. D. Krishnaswami investigated the Neolithic cultures of India in 1959 and concluded that four geographical zones were correlating to certain cultural qualities. The northern zone comprised Kashmir, the eastern zone formed Bihar, Orissa, West Bengal, and Assam, the central and western zones comprised Madhya Pradesh and Maharashtra, and the southern zone comprised Tamil Nadu, Karnataka, and Andhra Pradesh. Pit-dwellings and pointedbutt celts were found in the northern zone, whereas shouldered celts were found in the eastern zone. Microliths and potsherds were found more frequently in the central and western zones than celts, although broad butt-end celts were found in the southern zone.

Another well-known scholar, H. D. Sankalia, attempted to investigate the Neolithic structures in India in 1962. He said that there were two distinct complexes in the country: Pure Neolithic and Neo-Chalcolithic. Assam, Bihar, and Bengal were among the states where pure Neolithic was found. Shouldered ground axes and relatively little pottery were discovered in this area. Neo-Chalcolithic cultures, on the other hand, exhibit a mix of Neolithic and Chalcolithic characteristics. Many sites across the country were found to have a mix of Neolithic and Chalcolithic, rather than one or the other. This largely included Krishnaswami's central, western, and southern zones. Ground stone tools, microlithic blades, handmade pottery, circular dwellings, and one or two pieces of metal have all been discovered in Andhra Pradesh, Karnataka, and Tamil Nadu.

The Neo- Chalcolithic culture included early Baluchi cultures such as those found in KiliGhul Muhammad, where hand and wheel-made pottery, ring stones, saddle and quern, and celts were discovered, as well as Bagor in Bhilwara, where microliths, copper arrowheads, pottery, and huts with wooden posts were found.

More precise culture-based zonation is now observed due to the identification of newer sites and methodical work conducted. However, this zonation is mainly based on Krishnaswami and Sankalia's prior work. These varied cultural complexes are so named because they display some distinctive traits or characteristics in the place where they are present. These complexes, interestingly, correspond to several geographical locations in India, including the north, south, east, north-east, and the Ganges valley. The following part will go through these various cultural complexes.Plot the cultural zones identified by Krishnaswami and Sankalia on a map of India. Consider what may have been the mitigating circumstances that led to the development of zone-specific cultures.

Northern India Findings

The most significant sites in the north are found in the Kashmir valley. Over forty Neolithic sites have been discovered in this area, with the most significant being Burzahom and Gufkarl. The word burzahom translates as "birch" in Kashmiri, indicating that this region was once densely forested with birch trees. There are two phases of the Neolithic culture here: early Neolithic and late Neolithic. In the early Neolithic, sixteen dwelling pits with circular or oval tops and square or rectangular bottoms were discovered. Within the pits, hearths and storage pits were also discovered, indicating the use of fire and possibly cereals. The largest pit was 2.7 meters in diameter at the top, 4.6 meters in diameter at the bottom, and 4 meters deep, with stairs leading into it. There was no doubt that the Neolithic people lived and worked within the pits. However, you might be surprised to learn that hearths and storage pits were also discovered outside the covered area, indicating that they lived there as well. How did this happen? Does this mean that some people lived inside the pits and others outside? It is possible, however, that the same group of people lived inside the pits during Kashmir's bitter winters and preferred to sleep and work outside during the warm summers. Among the significant material evidence discovered is grey-colored pottery that was clearly handmade, coarsely finished, and underfired. In all likelihood,

pottery was made using the coil method, with husk and grass serving as a tempering material. Axes, wedges, chisels, adzes, hoes, picks, ring stones, querns, and harvesters were also discovered. Harpoons, eyed needles, points, and arrowheads were all made of bone. There was no evidence of domesticated plants found.

In the late Neolithic, residential patterns shifted as pits were abandoned, filled, rammed, and sprinkled red ochre. The presence of post holes indicates that houses were most likely constructed of mud. Additionally, an immense rectangular superstructure with forty-two post holes was spotted, most likely used as a community assembly hall. The same types of pottery were produced, but a new type known as burnished blackware was introduced. There is evidence of human burials in a flexed position. Interestingly, evidence of skull trepanning is also visible.

Three distinct phases of Neolithic culture were visible at a nearby site called Gufkarl. Neolithic IA was a similar ceramic phase to Burzahom. Underground pits were discovered here, as well as a diverse array of stone tools, including points, scrapers, axes, drills, picks, pounders, querns, and mace heads. Additionally, bone tools such as needles and points were discovered. Handmade pottery with mat impressions appears in Neolithic I.B., while all other tools continue to exist. Ground stone celts, querns, and pounders appear in the late Neolithic I.C., along with terracotta spindle whorls. Radiocarbon dating places Kashmir's Neolithic culture between 2400 and 1500 BC.

Southern India Findings

Peninsular India's northern Karnataka and western Andhra Pradesh, as well as a few sites in southern Karnataka, coastal Andhra Pradesh, and north Tamil Nadu, provide critical evidence for the new subsistence economy. There are numerous significant sites in Andhra Pradesh, including Palavoy, Utnur, and Nagarjunakonda; Halur, Maski, Parval, Tekkalokotta, T. Narsipur, and Sangankallu; and Piyampalli, Dailaimalai, and Mullikadu in Tamil Nadu. With a few exceptions, the results obtained from all of the sites mentioned earlier are similar. During the pre-Neolithic period, coarse pale red ware with microliths and ground stone tools was discovered. The later phase is characterized by handmade, dull burnished grey ware, ground stone tools such as axes, adzes, wedges, chisels, bone points and beads, and terracotta. Adults were buried in extended exhumation with stone grave goods, while infants were buried in urns.

The Neolithic inhabitants lived in circular or rectangular wattle-and-daub huts with stone-paved floors. On the outside, large stones were allegedly placed around the huts. Why, in your opinion, did it happen that way? This particular structural feature has been attributed to an attempt to shield the huts from the elements. Apart from stones and wattle and daub, the people used thatch as a roofing material, evidenced by a burnt hut from Sangankallu. The Neolithic people buried their dead in clay urns beneath the floors of their homes, both children and adults included. Occasionally, the urns contained two or more burials.

Radiocarbon dating establishes a date range of 3000–1000 BC for this particular culture in southern India, particularly those associated with cattle Pastoralism.

Eastern India Findings

Eastern India, which comprises Bihar, Orissa, and West Bengal, has also yielded several Neolithic sites since the early nineteenth century. The majority of the tools on these sites are superficial collections. Indeed, there is no shortage of Neolithic tool surface occurrences, and apparently, numerous manufacturing sites have also been discovered, but dates and stratigraphy pose serious problems. Neolithic tools found on the Chhotanagpur plateau include pointed-butt celts (axes), chisels, bar celts, shouldered celts, hammerstones, and perforated discs. Direct evidence for agriculture has been scarce. Except for a site called Barudih in Singhbhum, which was excavated by Dharani Sen of Calcutta University and yielded burnt rice grains in a small pot, the majority of indirect evidence comes from potsherds from Singhbum that show evidence of straw in the paste. All of this indicates that the Neolithic people of eastern India subsisted on rice cultivation.

Several sites in eastern India have been partially excavated over the last decade. These include the Kuchai site in Mayurbhanj district, the GolbaiSasan site in Khurda district, the Kuanr site in Keonjhar district, and the Sankarjang site in Angul district in Orissa, all of which have added to the body of knowledge about this region's Neolithic culture. Kuchai is a stratified site that revealed Neolithic culture following a lengthy sequence of earlier cultures. This site has produced pointed-butt celts and pottery with cord impressions. GolbaiSasan is also a stratified site, even though the excavated area is relatively small. Period I appears to be Neolithic, as evidenced by a variety of dull red and handmade pottery with cord or tortoiseshell impressions, as well as a few worked bone fragments and traces of floors and post holes.

Furthermore, stone celts and an extensive human burial have been discovered. The subsequent period is called Chalcolithic, as it is characterized by the presence of copper objects alongside polished stone and bone tools. Kuanr, likewise, has produced pointed-butt celts, wattle and daub structures, and copper bangles. Numerous human burials were also discovered in Sankarjang, along with bar celts and copper artifacts. Ground stone tools are also abundant as surface finds in the districts of Dhenkanal and Keonjhar. Additionally, they include miniature celts that were almost certainly intended for ritual purposes. Radiocarbon dates from Barudih, GolbaiSasan, and Sankarjang indicate that the Neolithic culture existed between 2200 BC and 700 BC.

North-EasternIndia Findings

Since the pre-independence period, reports of Neolithic tools from the northeastern part of India have surfaced. The Garo Hills in Meghalaya are said to be particularly dense with Neolithic sites. There have been up to eighteen sites discovered and studied. Selbalgre, Misimagre, Tebrongre, Rongram, Chitra Abri, Didami, MakbilBisik, Matchakholgre, and Ganolgre are just a few of the names. Additionally, numerous instruments have been reported from Assam, Nagaland, Meghalaya, Arunachal Pradesh, Manipur, and Tripura. Neolithic tools have been discovered on the surface in a number of these regions. Several of these are reportedly tool manufacturing facilities. How does one determine whether a location is a manufacturing or quarry site? This can be inferred from the presence of a large number of cores, incomplete and discarded tools, and a large number of waste materials generated during tool manufacturing. Additionally, a large number of grinding stones were discovered in the Neolithic context.

The tools discovered in this region include ground stone celts with shouldered and splayed ends that were primarily discovered as surface finds. These, along with cord impressed pottery found in the Assam and Meghalaya excavations of DaojaliHading and Sarutaru, and Selbalgre in Meghalaya, constitute significant material evidence for Neolithic culture. Handmade pottery made of impure clay. These could have been created using the coil or ring method. Numerous sherds bear impressions of cord or string and grooved wooden mallets on their surfaces, indicating that the vessels were enlarged and shaped using a cord-wrapped wooden mallet.

DaojaliHading is a stratified Neolithic settlement located in Assam's North Cachar Hills. The site contains many household appliances, including corn grinders, mortar and pestle, querns, and mullers. These artifacts provide indirect evidence of food production by the area's Neolithic inhabitants. Additionally, significant quantities of grinding stones and by-product flakes have been discovered here. Sarutaro, another excavated site in Assam's Kamrup district, revealed ground stone celts, pottery, and charcoal. Handmade pottery was coarse, gritty, and brown, pale brown, or grey in hue. According to the Tata Institute of Fundamental Research, the site is entirely out of date. At Parsiparlo, an excavated site in Arunachal Pradesh's Kamala valley, Neolithic cultures preceding the Iron Age have been discovered. Mostly pecked and ground stone implements were discovered, along with a few sherds. The sherds were beaten in such a way that they were impressed with square-grid and honeycomb grids. There were a few fireplaces with ash and charcoal deposition. However, no structural remains were discovered (such as post holes), indicating that Parsiparlo was open-air. Selbalgre, a site in Meghalaya's Garo Hills, was discovered to be stratified, with the Neolithic phase superimposed on geometric and non-geometric microliths. Neolithic pottery was extremely coarse and grey or dull brown in color.

There are no radiocarbon dates for the Neolithic culture of northeast India. However, H. D. Sankalia hypothesized that the Neolithic cultures in the region existed between 5000 and 1000 BC.

The Ganges ValleyFindings

South of the Ganges, ground stone tools have been reported as surface finds throughout the hilly tracts of northern Vindhyas, most notably in Madhya Pradesh's Rewa and Sidhi districts and Uttar Pradesh's Banda and Mirzapur districts. Nonetheless, significant sites have been excavated, including Chirand in the middle Ganga plains, Koldihawa, and Mahagara in the Vindhyas. This is a strategically located area that exhibits evidence of rice use.

Chirand, located in Bihar's district Chhapra, is a stratified site with Neolithic, Chalcolithic, and Iron Age layers. Microliths (blades, lunates, and points), picks, scrapers, eyedneedles, bodkins, pierced batons, ground celts, pestles, and querns were discovered. The pottery was made on a turntable and consisted of red, grey, black, and red wares. Also discovered were terracotta objects, beads, bangles, wheels, bulls, birds, and serpent figurines. Paddy husk impressions on burnt clay attest to the use of rice. They may have also grown wheat, six-row barley, lentils, and green gram varieties

such as masur and moong dal in addition to rice. They lived in circular houses with a diameter of two meters, bamboo and mud-plastered walls, and paved floors.

Koldihawa, located south of Allahabad on the right bank of the Belan river, revealed a three-phase sequence of Neolithic, Chalcolithic, and Iron Age occupations. Additionally, the inhabitants of this area lived in circular huts denoted by post holes. They used ground stone tools and cord-impressed ware made by hand. A cattle pen was discovered with post holes in the corners and hoof impressions on the floor. Domesticated animals included sheep, goats, and cattle, as determined by faunal remains and hoof impressions. Mahagara, a site on the left bank of the Belan River, also contains evidence of an irregular cattle pen. This irregularly rectangular cattle pen (12.5 x 7.5 m) was fenced with twenty posts and provided with additional opening space. Within, no pottery or tools were discovered. Numerous cattle hoof prints were discovered within. Outside the pen, there were sheep and goat hoof prints. The Mahagara Neolithic people relied on stock raising as well.

Intriguingly, rice husks were discovered in Koldihawa in the pottery-making paste. Palaeobotanical analysis revealed that this rice was a domestic variety. It is dated by radiocarbon to between 7000 and 5000 BC. This is the first indication of rice cultivation on the subcontinent.

Sites from the Pre-Harappan Period from the Subcontinent

We rarely discuss pre-Harappan Neolithic culture in India when we discuss Neolithic culture in India. The Indus valley Neolithic cultures are significant because they are the forerunners of the Indus valley civilization. As a result, these Neolithic cultures are frequently referred to as pre-Harappan, whereas the Indus valley civilization is dubbed Harappan. Among the significant pre-Harappan sites are Amri, KotDiji, Gumla, and Mehrgarh, which will be discussed in greater detail in a subsequent lesson. Amri, a site in modern-day Pakistan's Sind province, revealed evidence of well-planned houses. Some houses were rectangular and varied in size, while others were likely small cells used for storage. Around 55% of pottery was observed to be made on the wheel. Jar burials were also discovered at this location. On the other hand, KotDiji exhibited a wealth of pre-Harappan characteristics, including defensive walls, well-aligned streets and houses, large communal fireplaces, wheel-made pottery, and terracotta toys. Bullhead or horned deity made of terracotta was discovered in Gumla, Baluchistan, north-west of Dera Ismail Khan.

Agriculture-based Neolithic settlements in the subcontinent, which employed solely stone tools, have been known for decades from sites such as KiliGhul Muhammad and Rana Ghundai in Baluchistan's steep terrain. Their beginning has been traced to roughly 4000 BC. Later discoveries at Mehrgarh, however, have pushed the date of permanent village life on the subcontinent back to 7000 B.C.

Mehrgarh is believed to be the world's oldest agricultural settlement on the Indian subcontinent. This site may be found near the Bolan Pass in Baluchistan. There were around seven cultural layers discovered at this site, the first three of which were Neolithic. Tools such as polished stone tools, microliths, and bone tools were found in the first Neolithic phase (I.A.) in Mehrgarh. There was no pottery at this time; thus, bitumen-coated baskets were used instead. The region's economies were based on hunting, stockbreeding, and plant production. Cattle, sheep, goats, and water buffalo were raised, with wheat and barley types among the farmed plants. Mud and mudbricks were used to construct the homes. Grain was thought to have been stored in multiple chambers with no doors. The deceased were buried underneath the flooring of people's homes. Some of the buried skeletons were discovered with red ochre smeared on them. The graves contained steatite micro-bead necklaces and semi-precious stone beads such as turquoise, lapis lazuli, and seashell beads. Grave goods have also included stone axes and microliths. Bodies of young goats were also uncovered in two cases.

The advent of pottery was seen in the next phase (I.B.). Based on advances in pottery technology, the third Neolithic phase, which dates from 5000 B.C., is divided into three sub-periods. Handmade, basket-impressed coarse porcelain was employed in the IIA. In sub-period IIB, the quality appeared to have improved. Wheel-made pottery was first introduced in IIC. Simple straight and curved lines, rows of dots, and crisscrosses were painted in black pigment on the buff to reddish colored vessels. Cotton seeds are one of the site's more noteworthy findings. This discovery is significant since it shows that this fiber could be used in textile production. Neolithic III saw considerable growth in settlement size as well as significant advancements in the ceramic industry. Paintings of birds and animals, as well as geometric designs, were used to embellish the vessels. Oats and a different type of wheat were added to the mix. The site also has traces of stone bead manufacturing and copper smelting. A massive granary with several rectangular

compartments, far more extensive than the granaries of previous periods, is among the architectural relics.

3.3 Chalcolithic (4000-900 BC)

Chalcolithic refers to a time period where people used both copper and stone tools. The Indian Chalcolithic period, sometimes known as the 'Age of Early Farmers,' lasted from 3000 BC to 700 BC. It follows the Neolithic period. India was populated with settlements of early farmers during this time period. In comparison to those, the communities in the Indus-Sarasvati valley evolved more rapidly. As a result, this section chronicles creating the world's first urban civilization, dubbed 'Harappa Civilization.' There are several sub-cultures of Indian Chalcolithic, for example, the Ahar/Banas culture of Rajasthan, the Kayatha-Ahar-Malawa culture of Madhya Pradesh, and the Jorwe culture of Maharashtra. Whereas in Karnataka, Chalcolithic civilization developed alongside Neolithic culture. Through interactions, these cultures became acquainted. This course will examine the Chalcolithic civilization in India, with a focus on Maharashtra.

3.4 Major Chalcolithic Cultures

Ahar Culture

In Rajasthan, the Ganeshwar-Jodhpura and AharChalcolithic cultures' latter phases are encountered. As previously stated, there is an abundance of evidence of copper items and indigenous metalworking. Agriculture and cattle raising appears to have been combined in the subsistence pattern. Wheat, barley, two varieties of millet, gramme, and linseed are discovered, and bones of several domesticated animals (cattle, buffalo, sheep, goat, and pig), with cattle being the most common numerous. Among the wild animals are many deer, turtles, fish, peafowl, and fowl. At Balathal and Gilund, massive silo bases, storage bins, and structures identified as likely granaries prove the economy's substantial agricultural base. However, two archaeological aspects of the Rajasthan cultures stand out. To begin, there is evidence of an early presence of iron there. At Ahar, for example, there exist up to 12 iron items from the second and third phases of the three-phase Ahar culture. These have been discovered in the same surroundings as etched carnelian beads and a lapis lazuli bead, both of which are undoubtedly Harappan in origin. The earliest calibrated dates for both phases, 2100 and 1900 B.C., also demonstrate that we are dealing with a civilization contemporary with the Harappan culture.

The second point worth emphasizing is the intricacy now discernible in the Ahar culture settlements' character. There are over eighty plots, some as little as a couple of acres and others more significant than ten acres (Ahar and Gilund would fall in this category). This was a culture with physically and functionally complex settlements is also evident from the Balathal and Gilund excavations. By the early second millennium B.C., the previous village-like settlement at Balathal gives place to a more sophisticated one in Phase 2, characterized by multi-roomed building complexes with identifiable kitchen and storage rooms. Most intriguingly, Balathal has some characteristics associated with Harappan settlements. For starters, this is a fortified town covering an area of approximately 500 square meters. The fortifications are pretty broad, measuring between 4.8 and 5 metres in width, with a mud core revetted with stones on both the inside and outside. A bastion has been uncovered at the southwest corner. The fact that mud bricks are utilized in conjunction with stone to construct rectangular homes is also essential. Finally, a roadway with an irregular width (2.7 m in the north and 4.8 m in the south) cuts through the settlement, along with a little lane.

In the case of Gilund, new excavations revealed that both mounds were encircled by mud/mud-brickdefenses and connected by a road. The smaller, higher eastern mound resembles the raised parts of some Harappan sites, while the western mound resembles their 'lower town.' Considering these sites' character compared to the typical Ahar culture site, it is possible that Gilund and Balathal served as regional centers for a chiefdom organization. It also appears likely that the architectural elements of such centers resembled those of contemporaneous Harappan towns.

Rajasthan and the northwestern regions of the Indian subcontinent are regional segments where agricultural and pastoral groups had been established for many hundred years at this point. However, as we travel deeper into India, such civilizations make their presence felt for the first time in locations such as the Malwa plateau, Maharashtra, and the upper and middle Gangetic plains.

Farmers of Malwa (Culture) and Maharashtra (Savalda Culture)

Malwa is dominated by a vast fertile plateau drained by the Chambal, Kali Sindh, Narmada, Sipra, and Betwa rivers. The Kayatha (Ujjain district) type site is located on the banks of the Choti Kali Sindh, a tributary of the Kali Sindh. This site gave its name to Malwa's earliest chalcolithic horizon - the Kayatha culture, which contains over 40 sites, most of which are in the Chambal valley. At Kayatha, the settlement was defined by mud and reed houses with mud-plastered floors and technology based on copper and a significant microlithic blade industry dominated by chalcedony. At Kayatha, the Kayatha horizon is dated to the second millennium B.C., making it a contemporary of the Harappan civilization. Its association with the Harappans is demonstrated in various ways, including the pottery known as 'Kayatha ware,' which bears an early Harappan resemblance, and the 40,000 microbeads of steatite discovered there that appear to be identical to Harappan specimens. Its relationship with Rajasthan is visible in the shape of its copper axes, which are comparable to those from Ganeshwar (see below and compare with the Ganeshwar culture specimens). What replaces the Kayatha civilization is a culture similar to what we have experienced previously in Rajasthan. This has also been referred to as the Ahar culture in central India due to the pottery's resemblance to that found in Ahar and Gilund. That is almost certainly a phenomenon from the early second millennium B.C.

In Maharashtra, the chalcolithic Savalda civilization represents the village society that existed contemporaneously with the Harappans. This civilization is centered in the Tapi basin, where twenty-seven sites have been discovered (twenty of which are on the Tapi itself), and the only known site outside of this zone is Daimabad in the Godavari-Pravara basin. Much of our knowledge of this culture's archaeological traits comes from Daimabad, most notably the presence of many types of homes inside the settlement. The majority of dwellings have three closed sides and one open, with low mud walls. However, two houses stand out: a three-room structure with a large courtyard and a 25-square-meter area of the floor decorated with shell decorations near the hearth (described as the house of the village's 'nobleman') and a two-room structure with five circular hearths, one of which contained an agate linga (identified as the house of a 'priest'). This shows that the northern Deccan's initial farming society was marked by inequality in terms of status and resources.

Jorwe Culture (1400-1200 BC)

Jorwe culture originated in Maharashtra due to the heritage of Malawa culture and connections with Neolithic-Chalcolithic cultures in Karnataka. The Jorwe people have a combined family structure and reside in enormous rectangular dwellings. Additionally, some of them lived in square and circular dwellings. Their settlement was meticulously organized, with all houses aligned in straight rows. Lanes separate these rows. These residences have additional rooms for various functions such as kitchens and storage. The kitchen was well-ventilated and included an underground grain storage area.

Additionally, we locate a storage bin in the kitchen. As with the house floors, the court floor was appropriately packed. Additionally, it included an underground grain storage area and a big firepit. A single headman presided over the settlement. It made its home at the settlement's heart. His home was spacious and well-planned. A communal grain storage facility accompanies his residence. That is, the leader exercised control over the settlement's economy. Due to his privileged position, his funeral was also relatively unique in comparison to others. Well-to-do mansions surround this headman's mansion. They used to eat foods that were high in protein. The average people resided a short distance from these mansions. Their homes were not well constructed. These are the homes of potters, beadmakers, and butchers, among others.

The Jorwe culture was based on agriculture. They conducted irrigation technology experiments. The InamgaonJorwe tribe diverted excess water from the Ghod river through the canal and kept it in a single manmade tank. Additionally, they constructed a bund around the river. They could harvest crops throughout the year due to the annual availability of water through such a system. They snatched up all crops in both seasons, rabbi and kharif (winter crops). Crops were similar to those in the previous year; nonetheless, production was abundant. They established a summer settlement if fertile land was located far enough away from the main settlement. For instance, the Jorwe people of Inamgaon established another seasonal village at Walki, where two rivers meet. They plowed their land with a bulls-bone plow. They used to raise cattle, sheep, goats, pigs, and hens in addition to such tremendous production.

Additionally, hunting and fishing were their other ways of life. Agriculture's expansion resulted in the development of crafts and exchanges. These people's primary toolkit is composed of stones.

'Earthen Pots' were a vital part of their daily existence. As a result, potters were vital members of their culture. We discover potter-kilns in locations such as Daimabad and Inamgao. These pots served a variety of tasks and so came in a variety of sizes. These pots were crimson with black artwork—these paintingscontain classic geometric designs, as well as native flora and fauna. Coppersmiths, goldsmiths, beadmakers, and lime makers comprise the society. They fashioned copper beads, drills, axes, chisels, fishhooks, decorations, and tangs.

Additionally, they used gold to create beads, earrings, and other jewelry. They maintained communication with Konkan, Saurashtra, and Karnataka through exchanges. They exchanged sea - fish from Konkan, shells from Saurashtra, and gold from Karnataka.

'Mother-goddess' was a revered figure in their religious life. We discover such headless mother-goddess statues in Inamgaon. 'Bull' was also worshipped as a result of Harappa civilization's tradition. Karnataka's Neolithic-Chalcolithic culture influenced the Jorwe people's burial technique. They believed in a 'Second Life.' As a result, they buried their dead beneath the house's floor or close to the house. Children were buried in pots while adults stood in an extended position. The adultcorpse was severed below the ankles. However, the headman's corpse was treated differently. He was sat in a large storage container. Unlike the others, his legs were intact. To facilitate the deceased's afterlife passage, the corpse is accompanied by grave goods.

Farmers of Bihar and the Doab

Finally, one can travel north and watch the formation and growth of village farming communities in Bihar's Gangetic plains and Uttar Pradesh's doab region. Although Bihar's southern portion has a long prehistoric history, no early neolithic or farming society has been identified. On the other hand, there are other such sites in northern Bihar's alluvial plains — Chirand, Chechar-Kutubpur, Senuar, Maner, and Taradih are just a few of the more significant ones that have been investigated. These are all riverbank locations, with Chirand, Maner, and Chechar-Kutubpur being directly on the Ganga. There is nothing tentative about these neolithic settlements, and the cultural remains attest to a lengthy and solid existence. Chirand is an example of this, with a 3.5 m thick neolithic strata (Period I). It is characterized by neolithic axes, bone and antler implements, as well as a thriving microlithic economy. The ornaments are as varied – they are crafted from bone, ivory, agate, carnelian, jasper, steatite, and faience. The farming pattern is diverse, including remnants of rice, wheat, barley, moong, and lentil, as well as domesticated cattle and wild animals like elephants and rhinoceros. Most significantly, this depicts premetallic agricultural settlements that flourished throughout the majority of the third millennium B.C., possibly into the first century of the second millennium B.C.They were to become metal-using cultures eventually.

However, the picture we have of early farming communities in the doab is somewhat different. For starters, the Ochre Coloured Pottery culture (OCP) is chalcolithic in origin, not neolithic. A significant component of it is OCP's link with 'copper hoards.' These hoards contain a variety of artifacts, including harpoons, swords, and numerous types of axes. An anthropomorph/lugged axe is also found in the mature Harappan setting at Lothal, which dates to the second millennium B.C. Additionally, the farming communities this culture coexisted in some regions of the doab with the Harappans. This indicates that the OCP culture must share its status as representing the doab's initial farming societies with the Harappans in this region.

3.5 <u>Communities of Neolithic and Chalcolithic</u>

At Mehrgarh, Baluchistan, the world's first food-producing society was established, based on wheat and barley agriculture as well as tamed sheep, goats, and cattle. As a result, we will now turn our attention to India beyond the arc of Baluchistan, Indus, Hakra, and Gujarat, specifically to the archaeology and geography of the different agricultural-pastoral societies that exist throughout the subcontinent's other segments.

Vindhyas to Ladakh: Early Agricultural-Pastoral Communities

The Vindhyan range of southern Uttar Pradesh and nearby Madhya Pradesh, where locations like Koldihawa and Kunjhun are located, is home to one of the earliest such cultures. These places have neolithic strata, according to archaeology. Their people lived in wattle and daub dwellings and employed polished stone axes, microliths, and handmade pottery. Most importantly, this is an early rice-growing town, as evidenced by the rice husks embedded in the ceramic clay, among other things. Even if there are doubts about whether this cereal was domesticated independently here or the chronology of its first cultivation – only three of Koldihawa's nine radiocarbon dates date from

the 7th and 6th millennia B.C. – there is little doubt that we are looking at the Indian subcontinent's earliest rice-growing culture. By the 4th millennium B.C., the Vindhyas had formed such a civilization, according to Kunjhun II's dates. Recent discoveries in Uttar Pradesh's Lahuradeva (Sant Nagar district) reveal that early rice farming went beyond the Vindhyan highlands and into the Gangetic alluvium. The first cultural presence there (depicted by coarse red ware and black and red ware with cord impressions on the exterior) produced grains of grown rice, with calibrated dates between the late sixth and early fifth millennia B.C.

Although the evidence isn't unequivocally apparent, the potential of an early shift from hunting-gathering cultures to agriculture and Pastoralism in other locations should be examined. For example, the neolithic site of Giak in Ladakh has been dated to the sixth millennium B.C. (calibrated radiocarbon date), despite another site in the same cultural complex yielding a date of c. 1000 BC. Another example is Rajasthan, where Cerealia-type pollen, as well as comminuted/charcoal fragments, have been discovered in the salt lakes of Didwana, Lunkaransar, and Sambhar dating back to c. 7000 BC. This appears to be a sign of woodland clearing and the start of agriculture. Food-producing societies of equal antiquity must be unearthed in Rajasthan to confirm the lake findings archaeologically. When taken together, the evidence from Ladakh to the Vindhyas suggests that the beginning of food production in India was not a single event but instead a series of events.

Northwest Neolithic Horizons and Rajasthan Chalcolithic Cultures

Such strands become considerably evident a little later, and from 3000 BC onwards, diverse early farming civilizations may be found in Pakistan's northwestern highlands and lowlands, in Kashmir's valley, in the Rajasthan plains, and peninsular India for millennia. While the archaeological characteristics of such cultures cannot be examined in detail here, a few key elements are worth noting.

Beginning in the north-west, the geographical distribution of sites in Pakistan's hilly north is between Peshawar and Chitral. In the case of Kashmir, the sites are scattered throughout the valley between Baramulla and Anantnag on one side and Srinagar on the other. Although these are distinct cultural horizons, the early phases of cultures (at sites such as the Ghalighai cave in Pakistan's Swat valley [Phases I-III] and Gufkral [IA-B] as well as Burzahom [I] in Kashmir) appear to be metal-free neolithic horizons marked by stone tools and bone implements of various kinds in both areas. Unlike Kashmir, where there is no pottery, to begin with, the sequence in the Ghalighai cave begins with handcrafted pottery.

The character of settlements in the Kashmir valley is particularly apparent, where we appear to be in the presence of people attempting to cope with long, hard winters. Living below ground level, which is constantly warmer than the upper surface, was thought to help alleviate the climatic rigors. At Gufkral and Burzahom, they were discovered living in pit homes with hearths to stay warm. Wooden pillars appear to have supported the roofs that covered the pit homes, accessed by both steps and ladders. Animal bones, stone, and bone tools were commonly found in pits dug for storage. Wheat, barley, and lentils were grown, and domestic birds, as well as sheep, goats, and cattle, were reared. Ibex, deer, wolf, and bear bones have also been discovered, indicating that hunting was still used to supplement farming activities.

As we reach Rajasthan, we come across two separate cultures: the Ganeshwar-Jodhpura civilization in the northeast (with the highest concentration in Sikar district, as well as sites in Jaipur and Churu districts) and the Ahar culture in the southeast (in the districts of Udaipur, Chitorgarh and Bhilwara). Unlike the north-west, the first sedentary populations here are chalcolithic. Early copper exploitation is not surprising because both of these cultural zones are located in locations with abundant copper deposits. The Ganeshwar-Jodhpura culture is widely spread in the Baleshwar and Khetri copper desposit districts, where traces of old copper workings may be found. It needs to be recognized that the desire for copper by 'early Harappan' cultures from the Indus plains to Haryana may have been one of the causes for the widespread presence of copper-using sedentary, food-producing societies in these parts of Rajasthan. At Ganeshwar, at least, the cultural sequence appears to support this. The image we get there at first (Period I) is of a microlithic-using hunter-gatherer group (the charred bones are presumably of wild animals), which later (Period II) evolves into a hut-dwelling, pottery-using society whose technology expands to include both microliths and copper objects such as arrowheads and fishhooks. Copper items (arrowheads, rings, bangles, spearheads, chisels, celts, and so on) were discovered in vast quantities (Period III) that could not have been created for the residents of Ganeshwar alone, which is a small 3 to 4-acre hamlet. The latest excavations at Balathal, a five-acre site in the Udaipur area, are noteworthy in the context of

the Ahar civilization. Small circular wattle-daub homes with mud-plastered floors and two plastered storage pits are evidence of structural activity in the first phase, described in the next section.

The most striking aspect of Rajasthan's chalcolithic cultures and the northwest's neolithic horizons is neither their structure nor economy. Instead, it is the historical period in which they lived, previous to the Harappan civilization's founding, as evidenced by their dates. The calibrated radiocarbon date of Period I at Burzahom for the Kashmir neolithic is around 2800 BC. Another example is the radical modification in the Ahar culture chronology. Its roots can be traced back to c. 2800 BC, if not earlier, in Balathal (Udaipur, Rajasthan). Many scholars imagined the Harappan civilization as the supreme urban, literate phenomenon that illuminated other contemporaneous cultures with the 'radiance' of its character, as a period when the scale and importance of the civilization's subcontinental trade facilitated the creation of regional cultures with which the Harappans had intimate interactions before these discoveries. What has recently been discovered is that some of these cultures, which were previously thought to be contemporaries of the Indus civilization, were older and interacted with the early Harappans. Burzahom, for example, is known to have produced a wheel-made red pot with 950 agate and carnelian beads (whose provenance appears to be somewhere in the Indus plains) and another pot of the same type with the 'horned god' symbol painted on it (also of Indus inspiration which occurs in early Harappan contexts as at the Indus plains site of KotDiji). The wheel-made pottery of Period II at Ganeshwar is also early or "pre-Harappan." When one considers the widespread occurrence of copper artifacts in a similar setting at sites like Kalibangan, it seems most plausible that contemporaneous copper-rich farming societies in the Rajasthan belt were the principal providers of such things. With the emergence of the Harappan civilization, these interconnections are undoubtedly more clearly stated. However, the Neolithic-chalcolithic cultures of the Northwest and Rajasthan did not appear to be closed or isolated cultural worlds even before the construction of Harappan cities.

Ash Mound Tradition in the Neolithic South

The Southern Neolithic or ash mound tradition is another early third millennium B.C. horizon. Most of the settlements are found on the southern Deccan plateau (northern Karnataka and western Andhra Pradesh) and are more frequently associated with minor streams than big rivers. The ash mounds are made up of burnt accumulations of bovine dung near the locations of historic cattle pens, and animal herding has long been acknowledged as an essential part of the economy. The existence of cattle bones, clay figures of humped cattle, and rock bruisings portraying cattle all point to the importance of livestock keeping.

Recent research indicates that, in addition to cattle husbandry, agriculture had a significant role in the neolithic diet in the region. Several sites, including Hallur in the west, Sanganakallu and Tekkalakota in the Bellary district, and locations in the Cuddapah area, have yielded plant remains indicating small millets and tropical pulses. The crop regime is qualitatively distinct from any other subcontinental culture of the historical period and was logically the best adaption for south India's lower rainfall territory. Mungbean and horsegram are the pulses that have been consistently retrieved from the earliest levels, two species whose wild progenitors are known to occur in the region. It is certainly feasible that these were domesticated regionally and independently. Numerous non-native grains, including emmer wheat, free threshing wheat, and barley, are also present. Although they are found in early levels at Sanganakallu and Hallur (both of which include rice) and may have been present from the start of the neolithic, their frequency increases over time, implying that they were initially adopted on a modest scale and then gained prominence. However, the earliest dates discovered thus far come from the ash mounds, where the pastoral element is much stronger than the agricultural aspect. The excavated sites of Kodekal (Gulbarga district, Karnataka), Utnur (Mahbubnagar district, Andhra Pradesh), and Palvoy (Anantapur district, Andhra Pradesh) date between 2900 and 2400 BC.

Summary

Ancient Indian history starts from the Prehistoric period. This is also called as 'Stone Age.' People of this period were an integral part of their ecology. They utilized their surrounding for their adaptation. Their intelligence changed as per changes in their environment. It also changed their lifestyle. This development can be witnessed from the walls they have filled with drawings. During the end of the Stone Age and with experience of thousands of years, they invented agriculture and Pastoralism. That was the Neolithic period. They started to settle down.

In summing up, we can say that now the more socially structured and organized than his ancestors. Besides this, he also made use of various modes of survival. Through these aspects, he might have distinct any sort of setting to which he was out. That is why he turned to infertile matters like 'art.'

When we look at the techniques used by prehistoric people, we cannot but marvel at their ingenuity, knowledge, and skill, not only towards selecting raw materials but also towards manufacturing tools out of it. They seem to know what technique would suit which rock and to what purpose. Thus, the technology seen from the Paleolithic to the Neolithic varies not only in the application and manner of force given to make the tools but also in the resultant tools themselves. Another interesting observation that we can make from studying these stone tools and their technology is the gradual reduction or downsizing in tool size and tool-making methodology as we progress further.

Keywords

- **Ochre Colour Pottery (OCP)** This pottery is made of medium-grained clay, underfired, and has a wash of ochre (which has a tendency to rub off) ranging from orange to red. Those sites associated with this ware are ascribed 25 to Ochre Colour Pottery Culture. OCP pottery sites are generally located along the river banks. This pottery type is primarily concentrated in Upper Gangetic Valley.
- **Radio Carbon Dating (C14)**: This is a method of archaeological dating which is based on the principles of radioactive decay. One of the forms of carbon - 14C or radiocarbon is an unstable one. This leads to radioactive decay of 14C at a regular date. The American chemist, Willard Libby, who first used this to calculate radiocarbon dates, estimated that it took 5568 years for half the 14C in a sample to decay – its half-life – although modern research indicates that the more accurate figure is 5730 years. Radiocarbon is passed on uniformly to all living beings through carbon dioxide. Only when a plant or animal dies does the uptake of 14C begin to decline through radioactive decay. Thus, knowing the decay rate or half-life of 14C, Libby recognized that the age of dead plant or animal tissue could be calculated by measuring the amount of radiocarbon left in a sample. Libby's great practical achievement was to devise an accurate means of measurement. The traces of 14C are minute to start with and are reduced by half after 5730 years. After 23,000 years, therefore, only one sixteenth of the original tiny concentration of 14C is available to be measured in the sample. He discovered that each atom of 14C decays releasing beta particles and he succeeded in counting these emissions using a Geiger counter. This is the basis of the conventional method still employed by many radiocarbon laboratories today. Samples usually consist of organic materials found on archaeological sites, such as charcoal, wood, seeds, and other plant remains, and human or animal bones. The accurate measurement of the 14C activity of a sample is affected by counting errors, background cosmic radiation, poor sampling techniques, etc. In spite of these limitations, it is still the main dating tool for organic materials that go back to about 50,000 to 80,000 years ago.

Self Assessment

1. "Neolithic revolution" the term coined by

A. Gorden childe

B. Schlleman

C. John Lubbock

D. None of these

2. The term Neolithic revolution refer to the

A. Development of Language

B. Advances in Arts

C. Shift from food gathering to food producing

D. None of these

3. The invention of wheel was during the period of

A. Palaeolithic

B. Mesolithic

C. Neolithic

D. None of these

4. Ash Mound related to Neolithic culture of:

A. Eastern India

B. South India

C. Northern Vindhyas

D. Kashmir Valley

5. The fist Neolithic site discovered in India was

A. Diamanad

B. Chirand

C. Burzahom

D. Gufkral

6. In which age did the Nomad start to settle?

A. Mesolithic Age

B. Neolithic Age

C. Palaeolithic Age

D. None of these

7. The earliest evidence of rice cultivation comes from which among the following valleys?

A. Central Ganga Valley

B. Belan Valley

C. Gomal Valley

D. Bolan Valley

8. The Gufkral prehistoric site is located in which state / Union Territory of India?

A. Rajasthan

B. Jammu and Kashmir

C. Karnataka

D. Uttarakhand

9. Which of the following settlements is not belongs to the Malwa Chalcolithic culture?

A. Navdatoli

B. Jorwe

C. Eran

D. Nagada

10. The people of Malwa culture mostly settled on the bank of which of the following river?

A. Krishna

B. Godavari

C. Narmada

D. Indus

11. From which of the following hoards were four massive copper replicas – of a rhinoceros, an elephant, a chariot, and a buffalo – typical or a Chalcolithic culture obtained?

A. Prakash

B. Navdatoli

C. Inamgaon

D. Daimabad

12. The first metal to be used by man was

A. bronze

B. stone

C. copper

D. iron

13. The people of the chalcolithic phase used different type of pottery, one of which is called black and red seems to have been widely prevalent from nearly

A. 3000 BC onwards

B. 500 BC onwards

C. 1000 BC onwards

D. 2000 B.C. onwards

14. Archaeological evidence from which Chalcolithic site shows evidence of corporation, harvesting and irrigation?

A. Daimabad

B. Rangpur

C. Navdatoli

D. Inamgaon

15. Which ancient culture is often called stone copper phase?

A. Chalcolithic

B. Neolithic

C. Mesolithic

D. Paleolithic

Answers for Self-Assessment

1.	A	2.	C	3.	C	4.	B	5.	D
6.	C	7.	B	8.	B	9.	B	10.	C
11.	D	12.	C	13.	D	14.	D	15.	A

Review Question

1. Discuss the Neolithic Culture of Northern and Eastern India.

2. Why is Neolithic called revolution, not evolution? Comment on it with suitable Indian Neolithic examples.

3. Analyze the growth pattern of early agricultural and pastoral communities in the subcontinent.

4. Discuss the characteristic features of neolithic-chalcolithic sites of the north-west and Rajasthan. In what ways they differ from Ash Mound traditions of the southern Deccan plateau.

5. Write a note on the Jorwe Culture.

Further Readings

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Unit 04: Bronze Age, First Urbanisation

Objectives

After this chapter, you will be able to:

- comprehend the Indus Valley Civilization's origin and growth.
- comprehend the civil life of Indus Valley Civilization city residents.
- evaluate the socio-religious and economic elements of the inhabitants of the urban Indus valley.
- determine the causes that contributed to the demise of the Indian subcontinent's ancient civilizations.

Introduction

Nothing was known about the Harappan Civilization until 1920. When construction workers at Harappa were using bricks from a nearby ruin, it was discovered that the bricks were likely from a very old civilization. The Archaeological Survey of India was notified by the railway authorities. Excavations in Mohenjodaro in Sind and Harappa by two archaeologists, Dayaram Sahani and Rakhaldas Bannerjee, in 1921, revealed that India had possessed a highly advanced civilization significantly older and superior to the Europeans. This sparked a lot of interest, not only in India but also in other countries. Excavations at Lothal, Ropar, and Kalibangan revealed that the Indus Valley Civilization thrived far beyond the Indus River. It encompassed an area of around 1.3 million square kilometers at the time.

It is true that all of the world's civilizations originated and developed in river valleys. The river, which offers good soil for civilizations to emerge in its valley, is a common feature of all civilizations. When rivers inundated the banks, fine silt deposits were left behind, allowing farmers to cultivate copious harvests. During the dry season, floodwater was used to irrigate farmland. Fish supplied an extra source of sustenance for humans in the form of rivers. Rivers were also used as

channels for moving people and commodities from one location to another. On the banks of the Dajla-Farat, the Sumerian, Babylonian, and Asirian civilizations arose, followed by the Egyptian culture on the Nile, and the Harappan civilization on the Indus. It is true that all of the world's civilizations originated and developed in river valleys. The river, which offers good soil for civilizations to emerge in its valley, is a common feature of all civilizations. When rivers inundated the banks, fine silt deposits were left behind, allowing farmers to cultivate copious harvests. During the dry season, floodwater was used to irrigate farmland. Fish supplied an extra source of sustenance for humans in the form of rivers. Rivers were also used as channels for moving people and commodities from one location to another. On the banks of the Dajla-Farat, the Sumerian, Babylonian, and Asirian civilizations arose, followed by the Egyptian culture on the Nile, and the Harappan civilization on the Indus.

The Indus Valley Civilization was an ancient civilization that disappeared hundreds of years ago, leaving its ruins. The majority of the Indus Valley Civilization's remains have been discovered in the valley of the Indus River, which gives the civilization its name. Mohenjodaro was located 640 kilometres from Harappa. The term 'Mohenjodaro' translates as' the mound of the dead, 'and was originally used to refer to a high mountain located in the Larkana fields. In the context of the Indus Valley Civilization, author and historian Ramashankar Tripathi writes, 'Our path has been difficult thus far, but we can now see the horizons of Indian Civilization.' The ruins of the Indus Valley Civilization have established that hundreds of years before the Aryans, India had a pre-established civilization.

The Indus Valley Civilization's cities were divided into lower town areas and citadels. Historians believe there was a distinction between residents of the lower town and those who lived near the citadel. The lower town was home to occupational groups, while the citadel was home to the nobility, which included the king and his nobles. Nonetheless, some controlling authority was required; otherwise, town planning uniformity, weights and measures standardisation, and tax and grain collection would have been impossible. Once the script is deciphered, you will likely gain a better understanding of the Indus Valley Civilization's social and political life.

4.1 Originand Background of Indus Valley Civilization

Indus settlements thrived mostly, but not completely, west of the Delhi-Aravalli-Cambay geographic axis on the Indian subcontinent. Between c. In the first millennium B.C., the emergence of urban centers occurred around 7000 BC. The Harappan subsistence pattern, which includes wheat and barley farming as well as domesticated animal species, with cattle being the most desired, can be traced back to Mehrgarh in Baluchistan's Kachhi plain, which has also produced the earliest evidence of agricultural life in South Asia (c. 7000 BC). This pattern can be found all over Baluchistan, from the Zhob-Loralai region in the northeast to Las Bela in the south, dating from the 5th millennium B.C. onwards. At the same time, the majority of classic Indus sites are in riverine lowlands and understanding how settlements and subsistence patterns evolved in those locations over a thousand years previous to the Harappan civilization's emergence is critical. An extended period of antecedence occurred in various lowland areas. The Cholistan tract saw a well-defined period of habitation around the beginning of the fourth millennium B.C., known as the HakraWare culture, named for the river where its characteristic ceramic assemblage was first discovered. Although the majority of the sites are concentrated near the Hakra River, they were also found in Jalipur, Multan, and Kunal, Haryana. The majority of the locations appear to be small camps, with a few larger permanent communities (such as Lathwala in Cholistan, 26.3 hectares). The Hakra horizon was the first lowland culture, and it used a variety of stone and copper tools to work in both desert and riverine conditions. Jalilpur's collection of semi-precious stone, coral, and gold beads shows that some manufactured things are made from raw materials that are not readily available locally. The Amri culture (named after the type of site Amri) ruled the Kirthar piedmont and Kohistan in the fourth millennium B.C., on the western outskirts of the Indus lowlands. Although some Amri sites had an acro-sanctum/lower town division, a settlement design that may be seen later, in a more advanced and sophisticated form, in the layout of Indus cities, is particularly noteworthy. A conically shaped hill with encircling terraced stone walls and ruins of ramps/stairways emphasizes the acro-spatial sanctum's exclusivity. Domestic structures were likely found in the general living area, which was lower town.

The KotDiji culture, which spans the Indus-Hakra plains and the Indo-Gangetic divide, provides an immediate backdrop to the Indus civilization. There are various planned and fortified communities, including Harappa's building of habitational regions organized on a grid of north-south and east-west streets, and Kunal's usage of mud bricks in the Indus ratio of 1:2:4 combined with a drainage system based on soakage pits in streets. There is also an extensive but partially standardized repertoire of ceramic designs and forms (some of which are carried over into the Indus civilization),

miscellaneous crafts, and sophisticated metallurgy that includes the manufacture of silver tiaras and armlets 'as well as disc-shaped gold beads (typical of the Indus civilization), broad transport and exchange of raw materials, square stamp seals wi When taken as a whole, the label 'early Harappan' is suitable for this period because it already possesses a number of characteristics associated with the mature Harappan period (the traditional urban, civilizational form). Several of these characteristics allude to the presence of commercial and other social elites. When one considers the intensification of craft specialization, which was reliant on extensive networks to obtain required raw materials, or the need for irrigation for agriculture in the Indus flood plain to avoid crop failure, which necessitated a degree of planning and management, the emergence and character of the controlling or ruling elites become clear.

Overall, there's considerable doubt that the Indus civilization had indigenous roots and that its cultural forerunners were the northwest's chalcolithic societies, which flourished in the fourth and third millennia B.C. Indus towns did not emerge due to the spread of the idea of civilization or movement of population groups from West Asia, according to the beliefs of several early researchers.

4.2 <u>Geographical Dispersal</u>

The dispersal of Indus settlements throughout a large area of northwest India and Pakistan reveals the many ways in which these diverse geographical areas were utilized. Mohenjodaro controlled the flood plain in the lower Indus basin of Larkana, Sind's agriculturally most prosperous region. Lake depressions, such as the Manchhar, are also visible in Larkana, where fishing communities once lived. In the foothills of the Kirthar mountain range and the Kohistan, there were clusters of sites to the west. Agriculture must have been reliant on spring water and rains in those areas. This area was also crossed by routes connecting to Baluchistan. The Sukkur-Rorhi hills in upper Sind had worker villages in and around flint quarries, the raw material used to make Harappan blades. In the third millennium B.C., the Indus River took a more southeasterly path, flowing into the Arabian Sea near the Rann of Kutch. Only during the tenth and thirteenth century A.D. did the Indus River take its current course.

Baluchistan is reached when one travels west, where Harappan villages can be located over the northern mountain range, on the flat Kacchi plain, in the region of Las Bela to the south, and along with the Makran coastline country. In terms of the Indus civilization's marine trade with the Persian Gulf and Mesopotamia, the fortified sites of Sutkagendor and Sotka-Koh were crucial. Both were good landing areas for maritime traffic, with good routes connecting them to the interior. In other regions of Baluchistan, Indus sites can be discovered along arterial routes in areas that are still agriculturally viable. For example, Pathani Dumb was near the Mula pass, from which a path crossed the Kirthar range, and Naushahro was near the Bolan, via which an important route led to Afghanistan. Such routes were essential because they allowed the resource-poor Indus valley to obtain Baluchistan's metallic-ferrous ores (copper and lead) and semi-precious stones (lapis lazuli and turquoise). Indus civilization's northernmost location, Shortughai, is in northeast Afghanistan. Shortughai provided access to Badakshan's lapis lazuli, as well as Central Asia's tin and gold reserves.

Punjab, Pakistan's province, is located to the northeast of Sind. Doabs, or stretches of land between two rivers, make up a substantial section of the province. The Bari doab (or region between the Ravi and a former bed of the Beas) sites, particularly the enormous city of Harappa, is notable. The Jhelum and Indus interfluves, as well as the Jhelum and Chenab interfluves, have no settlements. Bahawalpur is located south of the Sutlej River. The desert trail of Cholistan, through which the Hakra river flowed, makes up part of it. This is where the largest group of Indus settlements may be found. Geographically, this swath connects the Indus plains with Rajasthan, which has extensive copper reserves. Cholistan had a number of unique industrial locations, defined by kilns, devoted to large-scale craft manufacturing, including copper melting and smelting.

The Indo-Gangetic divide, which runs east of the Sutlej and includes the Indian states of Punjab, Haryana, Delhi, and the Ghaggar river course in Rajasthan, is an alluvial terrain that serves as a transitional area between the Indus and Ganga River systems. The Ghaggar, the Indian name for the river known as the Hakra in Pakistan, is used to the confluence with a major portion of the riverine and stream drainage from the Siwalik ridge between the Sutlej and Yamuna.In this region, there were other provincial urban centers such as Kalibangan and Banawali, but Rakhigarhi (in Haryana's Hissar district) was the greatest metropolis and was as huge as Harappa. Classic Indus sites can also be found in the Yamuna-Ganga doab, with a concentration around Saharanpur. Finally, the Indus civilization spanned 119,000 square kilometers between the Rann of Kutch and the Gulf of Cambay. With its enormous area of tidal mudflats and dead creeks, Dholavira was the Rann's premier metropolis.
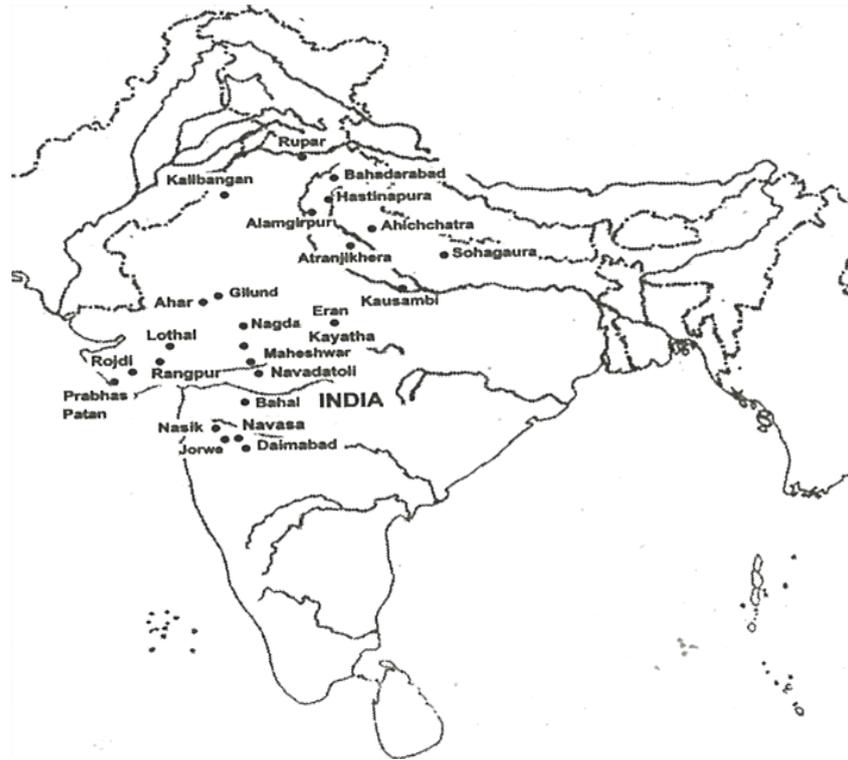
Fig.: 4.1 Map of Indus Valley Civilization

Further east, the enormous bulk of Kathiawad, today is known as Saurashtra, is formed of Deccan lava, with the port town of Lothal flourishing on its eastern side. Gujarat's mainland is alluvial, with the Sabarmati, Mahi, and several minor parallel streams actively flowing into the Gulf of Cambay. Finally, Bhagatrav, on the Kim River's estuary, is the Indus civilization's southernmost outpost.

4.3 Phases of Harappan Culture

The long and complex cultural process of Harappan Culture consists three phases – Early Harappan, Mature Harappan and Late Harappan.

- Early Harappan phase was formative or proto urban phase (3200 to 2600 BCE)
- Mature Harappan phase was full-fledged urban phase (2600 to 1900 BCE)
- Late Harappan was post urban phase (1900 to 1300 BCE)

Early Harappa

It existed immediately before Mature Harappan culture and possessed many of the diagnostic characteristics of Mature Harappan culture. The period of transition from rural to urban life. It has been referred to as Kot-dijian, Pre-Harappan (Kalibangan, Banawali), and Hakra ware culture, among other things. In India, important sites include Sothi, Kalibangan, Banawali, Rakhigarhi, Bhirrana, and Dholavira, among others. The Pakistani counterparts include Kotdiji, Amri, Rahman Dheri, Jalilpur, Harappa, and Mohenjodaro.

Settlement & Architecture of Early Harappa

It is distinguished by a rudimentary form of grid pattern for town planning, with most of the houses constructed of sun-dried mud bricks (3:2:1). There were fortification walls around almost all of the sites. The houses were arranged around courtyards. The presence of wide streets that run through the center of the settlement's core. Several settlements had kilns, indicating a significant increase in specialized crafts and a possible exchange of information and ideas with other groups of people. Arts and crafts are in their early stages, but they are of high quality. The emergence of written language can be seen in the early Harrapan phase.

Mature Harappa

About 1100 Mature Harappan sites have been discovered, of which 400 are located in Pakistan and the remaining are in India. Among these, about 100 sites have been excavated; Pakistan – 42, India – 55. The remains show evidence of the first urban settlements in the Indian subcontinent, which gradually grew from the village settlements in the same area.

Settlement & Architecture of Early Harappa

The settlement can be divided into three categories –

1. Village of Hamlets – Occupying an area of up to 10 hectares
2. Towns – Occupying an area of between 10 to 50 hectares
3. Cities – Occupying the area more than 50 hectares (1hectare=10000sq.m)

In the case of villages or hamlets, the maximum number of sites is represented. As a result of the diverse environmental and geographical settings in which all major sites are located, there has been a slight variation in the settlement planning.

Large-scale excavations at major Harappan sites have uncovered excellent evidence of detailed planning and layout of the habitation area. In all cases, with the exception ofDholavira, Harappan town planning is based on duality: the acropolis/upper town and the lower town. However, there are three parts to Dholavira: the acropolis, the middle town, and the lower town. The acropolis or citadel is invariably fortified and is located mostly in the west, whereas the lower town is located mostly in the east and is occasionally fortified as well.

All major cities were constructed entirely of bricks and chiselled stone blocks in a specific 4:2:1 ratio. The grid pattern of the city layout was evident. Streets and lanes that cut across one another almost at right angles, dividing the city into blocks of housing. The regularity with which the civic amenities were provided, as well as the consideration given to them, were the most notable characteristics. The following are the characteristics of the cities:

1. Urban design, planning,
2. houses made of baked brick,
3. elaborate drainage systems,
4. systems for supplying water,
5. Large non-residential buildings are grouped together in clusters.

Late Harappa

Settlement Patterns

There was a general decline in civic standards in comparison to Mature Harappan. Planned houses were replaced by inferior structures, which were small in size and generally made of wattle and daub. No mud brick houses, drains and public buildings are noticed. Late Harappan settlements in Haryana are usually away from the perennial rivers and located outside the flood plains. Around 1800 BCE, signs of a gradual decline began to emerge, and by around 1700 BCE, most of the cities had been abandoned.

Recent examination of human skeletons from the site of Harappa has demonstrated that the end of the Indus civilization saw an increase in inter-personal violence and in infectious diseases like leprosy and tuberculosis. Previously, scholars believed that the decline of the Harappan civilization led to an interruption of urban life in the Indian subcontinent. However, the Indus Valley Civilization did not disappear suddenly, and many elements of the Indus Civilization appeared in later cultures. The Cemetery H culture may be the manifestation of the Late Harappan over a large area in the south, and the Ochre Colored Pottery culture its successor. David Gordon White cites three other mainstream scholars who "have emphatically demonstrated" that Vedic religion derives partially from the Indus Valley Civilizations. As of 2016, archaeological data suggests that the material culture classified as Late Harappan may have persisted until at least c. 1000–900 BCE and was partially contemporaneous with the Painted Grey Ware culture. Harvard archaeologist Richard Meadow points to the late Harappan settlement of Pirak, which thrived continuously from 1800 BCE to the time of the invasion of Alexander the Great in 325 BCE.

Late Harrapan Phase in five geographical zones

The late Harappan phase can be divided into five geographical zones, which are as follows:

1. Sindh
2. West Punjab and the Ghaggar-Hakra valley
3. Eastern Punjab and Haryana
4. The Ganga-Yamuna doab
5. Kutch and Saurashtra

1- Sind:

The Jhukar culture, which can be found at sites such as Jhukar, Chanhudaro, and Amri in Sindh, represents the late Harappan phase of the period's development. It does not appear that there was any abrupt discontinuity in the transition from the mature to the late Harappan phase in this area. With time, the seals changed, the frequency of cubical weights decreased, and writing was eventually restricted to pottery only. People continued to live in brick houses, but they did not adhere to the original design plan for the neighborhood. Jhukar pottery, which was a slightly different type of pottery, was being used by these individuals. It is not necessary to consider this pottery to be separate from the 'Mature Harappan' pottery because it evolved from it. It appears that the Jhukar culture of Sindh and the late Harappan culture at Lothal and Rangpur were in contact with one another, based on the pottery evidence. Metal objects with distinct Iranian or Central Asian characteristics have been discovered in Jhukar, which may indicate the presence of trade links with Iran or the arrival of a migrant population with Iranian or Central Asian roots.

2- Punjab, Haryana and Rajasthan:

Several settlements have been identified where people have continued to live their lives in the same manner as they did before the decline of the cities. The influence of Harappan culture on the pottery tradition, as well as the influence of local pottery traditions, gradually faded. As a result, the resurgence of regional traditions in the subareas coincided with the decline of urbanism. The Cemetery-H culture is found in the Punjab province of Pakistan (Western Punjab) and the Ghaggar-Hakra valley, and it represents the late Harappan phase. The number of settlements has decreased from 174 in the mature Harappan phase to 50 in the late Harappan phase. The late Harappan settlements in eastern Punjab, Haryana, and northern Rajasthan were small in comparison to the mature Harappan settlements.

3- Ganga-Yamuna Doab:

There are 130 late Harappan sites in the Ganga-Yamuna doab, as opposed to the 31 mature Harappan sites in the rest of the doab. The settlements were small, and the majority of the houses were constructed of wattle and daub, but the agricultural base was extremely varied.

4- Kutch and Saurashtra:

The end of the urban phase can be clearly seen in places like Rangapur and Somnath, where archaeological evidence has been preserved. While they were still in the urban phase, they had a local ceramic tradition that coexisted with the Harappan pottery tradition. This tradition was carried on into later stages. Some sites, such as Rangapur, appear to have experienced an increase in prosperity over the course of time. Lustrous Red Ware was the name of the pottery that they were using. The people, on the other hand, stopped using the Indus weights, script, and tools that had been imported from distant lands. They were now making stone tools out of stones that were readily available in the area. It has also been reported that late Harappan settlements existed in Maharashtra, where their culture intertwined with that of the local agricultural communities that were emerging at the time. The fact that the number of settlements in Punjab, Haryana, western Uttar Pradesh, northern Rajasthan, and Gujarat has increased, despite the fact that there has been abandonment or a significant reduction in the population in Sindh and Cholistan, demonstrates that this was not the case everywhere. In fact, the people of Rojdi in Saurashtra were expanding and rebuilding their settlement while the people of Mohenjodaro were abandoning it. Settlements and people appear to be moving eastward and southward, according to the data. The evidence from mature and late Harappan sites reveals a complex interplay of elements of continuity and change in the context of a long-term perspective.

Pottery:

If you compare it to the slip of late Harappan pottery, the latter is less vibrant. The pots tend to be thicker and more durable. Some of the classic Harappan shapes, such as the beaker, goblet,

perforated jar, s-shaped jar, and pyriform jar, are no longer found, while others are revived. Other forms, such as jars of various sizes and shapes, as well as the dish-on-stand, continue. Various elements of Harappan urbanism, such as cities, script, seals, specialized crafts, and long-distance trade, began to wane in the late Harappan period, but they did not completely vanish from the face of the planet.

Seals:

Occasionally, writing is discovered, but it is usually limited to a few potsherds or small fragments of pottery. The late Harappan level of Daimabad yielded the discovery of four potsherds with Harappan script. Seals have become increasingly scarce. Some circular seals have been discovered at Daimabad and Jhukar, rather than the typical rectangular Indus specimens. At Dholavira, seals with no motifs were discovered in a rectangular shape.

4.4 Settlement Pattern

The settlement structure was multi-tiered, with large and small urban and rural locations significantly varied in size and purpose. Mohenjodaro, Harappa, Dholavira, and Rakhigarhi are examples of monumental cities that stand out because of their scale (over 100 hectares each) and the character of their excavated remains. While the current study has debunked the older hypothesis that such towns were built on a gridiron system of planning, there is compelling evidence of centralized planning. The public and residential portions of the city were separated. The separation of the predominantly (but not completely) public administrative sector from the residential half of the city took two different mounds at Harappa and Mohenjodaro. The city plan of Dholavira was more complex. The citadel divided into a 'castle' and a 'bailey' section, the idle town, and the lower town were all interconnected and within an extensive defense system when it was entirely constructed.

It's also worth considering the character of some of the structures. The fortress of Mohenjodaro, for example, was built on a massive artificial platform (400 x 100m) with a mudbrick retaining wall (almost 6m thick) surrounding sand and silt filling. After being enlarged twice, this platform reached a final height of 7 meters and served as a foundation for the construction of additional platforms to elevate important structures such as the Great Bath and the granary so that the highest structures were about 20 meters above the surrounding plains and could be seen for miles. Another architectural marvel is Dholavira's water management system, critical in an area prone to periodic droughts. Rainwater was dammed and directed to the enormous reservoirs within the city walls from the catchment areas of the two seasonal streams, Manhar and Mansar. There were reportedly 16 water reservoirs within the city walls, spanning up to 36% of the walled area. They were protected by brick masonry walls, while reservoirs were also created by excavating into the bedrock. Furthermore, rainwater was collected in a container in the castle-bailey area through drains.

The urban hierarchy's intermediate tier consisted of locations that, in some ways, resembled the structure of the civilization's great cities but were lower in scale. Some of them are provincial centers, such as Kalibangan, Lothal, KotDiji, Banawali, and Amri. Kalibangan, like Mohenjodaro and Harappa, had two walled mounds, one of which had multiple mud-brick platforms with fire altars on it. A comparable sort of fire-altar could be seen in the majority of the homes on the eastern mound. Lothal was also a fortified town, with a dockyard (219x13m in size) connected to the river via an inlet canal taking up the entire eastern sector. The acropolis was nearby, and the remains of a storeroom were unearthed there, including clay sealings with impressions of cords and other supplies.

Lothal's urban morphology also shows that the size of a city and its overall planning are not always related. Although Mohenjodaro was at least 25 times the size of Lothal, the latter shared two distinct regions, burned brick dwellings and streets, and drains that were oriented in a regular pattern. In fact, in the context of the Indus, its paved streets and lanes are unparalleled. Small, urban settlements make up the third stage of the Indus settlement hierarchy. There is some evidence of planning in these, although there are no internal divisions. They served urban functions despite their small size and structurally unappealing appearance. One such site is Allahadino in Sind, which had a diameter of only 100 meters but was a significant metalworking center. Kumasi, in Gujarat, is a small walled Harappan settlement where semi-precious stones and copper were processed.

Finally, the rural hinterlands of sedentary villages and transitory / semi-nomadic communities were maintained and functionally connected to urban centers. While the latter are typically small

and have thin occupational deposits, villages have been found with hut outlines and thick deposits. The cultural deposit at Kanwal in Gujarat, for example, is 300 square meters thick and suggests a safe village settlement. Similarly, the Harappan phase archaeological deposits in the Yamuna-Ganga doab-1.8 meters at Alamgirpur and 1.4 meters at Hulas-indicate that the area's pioneer immigrants lived for a long time. It's important to remember that separating rural and urban Indus civilization sites based on size isn't a good idea. A few major sites in Cholistan have been classified as nomadic settlements, not urban communities, one of which is 25 hectares (and so is larger than Kalibangan). Kuntasi, on the other hand, was only 2 hectares in the area but was correctly designated as an urban town due to its functional position as a supplier of craft goods.

4.5 Subsistence Pattern of the Indus Valley Civilization

A stable agricultural system, complemented by animal husbandry, hunting, and plant collection, kept urban networks afloat economically. Given the broad range of natural conditions in this civilization's distribution area, the subsistence strategy was unlikely to be a single or uniform one. The plough was well-known among the Harappans. Terracotta ploughs have been discovered at Indus sites in Cholistan and Banawali, while excavations at Kalibangan showed a ploughed field. Although the pattern dates from the early Harappan period, there is no reason to believe it continued until the mature Harappan period. Two sets of furrows crossed at right angles in the Kalibangan field, producing a grid pattern, indicating that two harvests were likely grown in the same field. Mustard is grown in one set of furrows and horse gram in the other in current fields in the zone. Other evidence, such as the combination of wheat and barley found on Indus sites, suggests mixed cultivation. Even today, in many regions of north India, missed planting is used as insurance against weather threats, so that if wheat fails to ripen, the hardier barley is sure to give a crop.

Previously, a significant distinction of cultivated crops was recognized between the territories in and around the Indus valley on the one hand and Gujarat on the other. The cereal component in the Indus area was exclusively wheat and barley, whereas rice and millets were more prominent in Gujarat. Rice and finger millet, on the other hand, have recently been discovered at Harappa. Peas, lentils, chickpeas, sesame, flax, legumes, and cotton are among the other cultivated crops. The collection suggests cotton. Cotton is typically a summer crop in Sind, and such crops are typically produced with irrigation. This is because rainfall is exceedingly scarce, averaging only 8 inches per year. If agriculture on any scale is to be carried out with a meaningful reduction in the risk factor in any portion of the Indian subcontinent with less than 10 or 12 inches of rainfall, irrigation is the only option.

Cattle meat was the Indus people's favorite animal meal, and cattle bones have been discovered in considerable amounts at every site that has given bones. Cattle and buffaloes must have supported agricultural operations and served as draught animals in addition to providing meat. This is suggested, among other things, by their slaughter age. The majority of cattle and buffaloes in Shikarpur, Gujarat, lived until they reached maturity (about three years) and were subsequently killed at various times until they reached eight years. Mutton was also popular, and sheep/goat bones have been discovered at nearly all Indus sites. Hunting animals was not a minor pastime; the ratio of bones from wild animals to those from tamed types is 1:4. Wild buffalo, several types of deer, wild pig, ass, jackal, rats, and hare are among the creatures. Fish and marine mollusk remain are also often discovered. Wild rice was undoubtedly consumed in the Yamuna-Ganga doab, but the most compelling evidence comes from Surkotada in Gujarat, where the vast majority of detected seeds are wild nuts, grasses, and weeds. In general, the Indus food economy was a risk-mitigating, broad-based system—a logical method given the enormous and concentrated population groupings that needed to be fed.

4.6 Artisanal Manufacturing and Trade

Indus cities are home to a diverse diversity of artisanal products. On the one hand, specialized crafts with origins in the previous time got increasingly sophisticated in terms of technological procedures, while on the other hand, the raw material combinations used grew. Shell artifacts, semi-precious stone and steatite beads, faience objects and utensils, and jewelry in base and precious metals are in high demand in cities. It is now evident that the Indus civilization was not primarily bronze using. The predominant tradition was pure copper. There was also a range of alloys available, including low and high-grade bronzes, as well as copper-lead and copper-nickel alloys.

Some of the handmade artifacts are uniquely Indus, in the sense that they were discovered neither before nor after the rise of urban civilization. Because the commercial transactions for which they were used had substantially diminished, Indus seals (inscribed, square or rectangular in shape, with depictions of animals, most notably the unicorn '), are rarely found in late Harappan and post-Harappan contexts. This is also true of the Indus stone statues of animals and men, the most famous "Priest-King." These appear to have had political-religious significance and are sculpted in a High Art idiom. The decline of this stone carving practice can be traced back to the departure of urban centers, as well as elite group mobility and transition.

Similarly, long-barreled carnelian beads, principally produced at Chanhundaro, are a characteristic Indus luxury item. The perforation of a 6 to 13 cm long bead takes between three and eight days, requiring both expertise and time. Such specialized production could not be sustained in the essentially deurbanized context that followed the collapse of cities.

The fact that the Indus craft traditions are not region-specific is one of their most outstanding characteristics. Nagwada and Nageshwar in Gujarat, as well as Chanhundaro and Mohenjodaro in Sind, produced shell artifacts. Metal items were also made at Lothal in Gujarat, Harappa in Punjab's Bari Doab, and Allahadino and Mohenjodaro in Sind. While craft goods were made in a variety of locations, the manufacturing technology was surprisingly uniform. For example, shell bangles had a constant width of between 5 mm and 7 mm at almost all locations, and they were virtually always sawed with a blade thickness of between 0.4 mm and 0.6 mm. What is notable about the wide distribution of craft production is that it often relied on raw resources that were not readily available in the area. For example, shell items were made at Mohenjodaro from Turbinellapyrum, a marine mollusk found around the Sind and Baluchistan coasts and imported in a raw state. Similarly, despite the city's location in a mineral-poor environment, there is significant evidence of copper-based craft item fabrication in Harappa, ranging from furnaces to slag and incomplete products.

Because of a well-organized trading system, such craft manufacturing could persist and flourish. The Indus people were able to mobilize resources from all over the world, from Rajasthan to Afghanistan, and it is possible that full-time traders assisted in supplying the essential raw materials, given the scale of production. The majority of these resource-rich areas have also shown signs of Indus civilization connections. Harappan unicorn seals and ceramics have been unearthed, for example, in Chalcolithic Kulli culture sites. Harappan pottery found at several sites in the Ganeshwar-Jodhpura chalcolithic complex, as well as striking stylistic parallels in copper arrowheads, spearheads, and fishhooks from both cultures, demonstrate the exploitation of Rajasthan's raw materials.Because of a well-organized trading system, such craft manufacturing could persist and flourish. The Indus people were able to mobilize resources from all over the world, from Rajasthan to Afghanistan, and it is possible that full-time traders assisted in supplying the essential raw materials, given the scale of production. The majority of these resource-rich areas have also shown signs of Indus civilization connections. Harappan unicorn seals and ceramics have been unearthed, for example, in Chalcolithic Kulli culture sites. Harappan pottery found at several sites in the Ganeshwar-Jodhpura chalcolithic complex, as well as striking stylistic parallels in copper arrowheads, spearheads, and fishhooks from both cultures, demonstrate the exploitation of Rajasthan's raw materials.

Other types of objects, in addition to basic materials, were exchanged. On the one hand, there was food exchange, as evidenced by marine catfish in Harappa, although it was hundreds of kilometers from the sea. On the other hand, there were also trades in handcrafted objects. For example, shell ladles were sent by small industrial centers like Nageshwar to Mohenjodaro, which also acquired chert blades from Sind's Rorhi hills. It is now feasible to depict the interchange of finished goods across the Indus civilization's major towns. Stoneware bangles, for example, were discovered 570 kilometers north of Mohenjodaro in Harappa. Stoneware is a highly siliceous, partially sintered ceramic material with low porosity. The nature of the social mechanism engaged in this transaction is unknown, although it seems unlikely to be a case of meeting an economic demand, given that Harappa was also producing bangles of this type. Some bangles may have traveled unidirectionally from Mohenjodaro to Harappa due to social exchanges between connected status or kin groups in the two towns.

The Indus civilization interacted extensively with cultures and civilizations to the northwest and west of its distribution area. North Afghanistan, Turkmenistan, north and south Iran, Bahrain, Failaka, and the Oman Peninsula in the Persian Gulf, as well as north and south Mesopotamia, have all discovered Indus and Indus-related artifacts. Etched carnelian and long barrel-cylinder carnelian beads, square/rectangular Indus seals, ceramics with the Indus alphabet, Indus motifs on local seals, ivory artifacts, and diverse terracotta, including ithyphallic specimens with strong Indus counterparts, are among the artifacts. In addition, seals with Mesopotamian and Persian Gulf

affinities have externally derived motifs on seals and steatite/chlorite containers have been discovered on Indus sites.

4.7 Indus Script

The Indus Script is the earliest form of writing in the Indian subcontinent, established by the Indus Valley Civilization. Unfortunately, the origins of this script are unknown: the writing system is unsolved, there is no consensus on the language it represents, no bilingual documents have been discovered so far, and its relationship to Indian writing systems (e.g., Brahmi, Devanagari, and Bengali script) is unknown. This is one reason why the Indus Valley Civilization is less known than antiquity's major early civilizations.

The first known examples of the Indus Script signs are found on Ravi and KotDiji pottery excavated at Harappa during the early Harappan phase (c. 3500-2700 BCE). These samples reflect an early stage in the evolution of the Indus Script, based on the fact that only one sign is depicted on the clay surface. Longer inscriptions were documented throughout the Urban era (c. 2600-1900 BCE) when it achieved its full development. Thousands of inscriptions have been discovered at 60 different excavation sites; the majority are brief, with an average length of five signs and none exceeding 26 signs.

Seals and seal imprints, pottery, bronze tools, stoneware bangles, bones, shells, ladles, ivory, and small tablets made of steatite, bronze, and copper have been discovered with Indus lettering on them. The most common type of Indus writing media is square stamp seals, which are typically an inch square (2.54 cm) and include the script on top and an animal design in the center. They are mostly formed of steatite, with a layer of a smooth glassy-looking substance on some of them, although there are also specimens of silver, faience, and calcite seals. To recreate the image of the seals, they were pressed into a malleable medium (such as clay).


Fig.4.2: Indus Script

Material Form and Use

Since this Indus Script has yet to be decoded, its use is unknown with confidence, and what we do know is based solely on archaeological evidence. Some of the seals may have served as amulets or talismans, but they also served as identification markers. The Indus Script is thought to have been

utilized as an administrative tool, as writing in ancient times was often linked with elites attempting to record and manage transactions. This script has also been found on clay tags attached to bundles of commodities transferred between merchants; some of these clay tags have been discovered in Mesopotamia, well outside the Indus Valley, demonstrating how far products traveled in ancient times.The Indus Script was also utilized in 'narrative imagery,' which consisted of scenarios from tales or stories that merged the script with images of humans, animals, and mythical beings represented in active stances. This last application is similar to religious, liturgical, and literary applications that have been documented in other writing systems.

The Indus Script contains slightly more than 400 basic signs. However, only 31 of these signs were utilized more than 100 times, with the others not being utilized regularly. This led academics to conclude that a major portion of the Indus Script was written on perishable materials like palm leaves or birch, which were destroyed over time. This is hardly surprising given the widespread usage of palm leaves, birch, and bamboo tubes as writing surfaces in South and Southeast Asia. According to some experts, the roughly 400 symbols can be reduced to 39 basic signs, with the rest consisting of stylistic variants and discrepancies between scribes.

Scholars are unable to solve the riddle of the Indus Script due to a number of issues. To begin with, certain ancient languages, such as Egyptian, were decoded by the recovery of bilingual inscriptions, which is the process of matching an unknown script with a recognized one. Unfortunately, no bilingual inscriptions have yet been discovered that can be used to compare the Indus Script to a known writing system.

Another stumbling block to its decipherment is that all the inscriptions discovered so far are relatively short, with less than 30 signs. This suggests that another strategy for unlocking the meaning of a writing system, analyzing repeated sign patterns, will not be successful for the Indus Script. The last and arguably most contentious reason why the Indus Script has yet to be deciphered is that the language (or languages) that the script represents is unknown. Academics have proposed various possibilities: The Indo-European and Dravidian language families are the most popular choices, although others have been suggested, including Austroasiatic, Sino-Tibetan, and maybe a lost language family. Many researchers have proposed that the Indus Valley Civilization was not Indo-European based on material culture.

Although the Indus Script has yet to be deciphered, most of the researchers who have researched it agree on a few points:

- The Indus Script was written from right to left in most cases.

- This is true in most of the examples identified; however, there are a few exceptions where the writing is bidirectional, meaning that one line has one direction, and the next line has the other direction. In addition, it has been determined how specific numerical values are represented. For example, a single unit was indicated by a downward stroke, whereas semicircles represented units of 10.

- The Indus Script mixed phonetic value with wordmarks and symbols.

- The term "logo-syllabic" refers to a writing system in which some symbols represent concepts or words while others represent sounds. This viewpoint is supported by discovering approximately 400 signs, indicating that the Indus Script was not entirely phonetic. However, if the notion that hundreds of signs may be reduced to just 39 is correct, the Indus Script could be completely phonetic.

The Indus Script's Decline

The Indus Valley Civilization began to fall apart around 1800 BCE. Writing began to vanish as a result of this process. The writing they devised died with the Indus Valley Civilization. For centuries, the Vedic culture that would rule North India lacked a writing system and did not use the Indus Script. India would have to wait over 1,000 years for writing to reappear. The Indus script is a logo-syllabic writing system. This means it is not a closed system of single-valued graphemes like the syllabic and alphabetic systems, which can be cracked whole. Instead, individual signals can be deciphered one at a time, and many graphemes are likely to remain enigmas forever.

The few but cross-checked interpretations presented above suggest that the Indus script was essentially similar to other pictographic scripts created before the middle of the third millennium B.C., that the Indus people spoke Dravidian, and that they practiced a religion that was genetically related to both ancient West Asia and later India.

The Harappan religion that emerges from these readings is unusually mirrored in the Indus pictograms. They can concurrently express two independent messages, one pictorial and one phonetic, as iconic sign that exploit the picture puzzle (or rebus) principle. It appears to me that the script's designers went to great lengths to create memorable symbols that would allow the two themes to coexist.

4.8 Religion

The determination of historical methods of thinking and beliefs is one of the most challenging in ancient history, especially in the case of the Indus civilization, where there must be inferred from material remnants because its writing has not been adequately deciphered. Portable artifacts of various kinds, figural representations, and a few locations within settlements that appear to have been set apart for religious purposes are the principal archaeological evidence here. There are no temple-like structures in Indus sites, nor are there any statues that may be termed worshipped images. However, a few structures show a link between the idea of cleansing with water and ritual purposes. One such example is Mohenjodaro's sunken, rectangular basin known as the 'Great Bath.' This water-using monument's cult link is clear in its building method, including three concentric zones around it, including roadways on all four sides (making it the city's only free-standing structure), for a ritual procession heading into it. The swimming pavements and well near the offering pits on Kalibangan's citable further emphasizes this link. Some terracotta Mohenjodaro and Harappa terracotta Mohenjodaro and Harappa terracotta Mohenjodaro and Harappa terracotta Mohenjodaro and Harappa terracotta Mohen Female figurines are almost non-existent in towns like Kalibangan and Surkotada. Only 475 of the total number of terracotta figures and fragments at Mohenjodaro portrayed the female form, indicating that this was not common.

Incense burners and lamps were made from some female figurines, regarding the Siva-Pasupati seal and about phallic stones unearthed at Mohenjodaro, Harappa, and Dholavira, as well as a small clay image of a phallic emblem placed in an ovular shaped flat receptacle from Kalibangan. Religious sanctity was often linked to specific trees and animals. The existence of part human-part animal characters on Indus seals and a human personage on a pipal (Ficus religiose) tree suggests that Harappan religion included a shamanistic component. On the other hand, none of these elements point to a trans-regional Indus religion with cult centers and state-dominated rites, as seen in the Bronze Age West Asian and Egyptian architectural landscapes.

4.9 The decline of the Civilization

The fall of cities appears to have occurred in a variety of ways. The walls of the terminal level constructions at Mohenjodaro are usually thin, haphazardly set out, and composed of unstandardized bricks, indicating a continuous degradation. This is likewise true of Dholavira, whose gradual decline was exacerbated by two stints during which the city was deserted. On the other side, as urbanization crumbled, rickety, jerry-built constructions and reused stones ripped from previous structures were commonplace. Kalibangan and Banawali were both abandoned very quickly.

To put it another way, the demise of urban life must have been caused by various events rather than a single event. Unfortunately, however, there is no consensus on the significance of these occurrences. As a result, the Indus civilization's demise remains a source of much historical inquiry and dispute.

Cities like Harappa and Mohenjodaro saw their urban layout and buildings deteriorate over time. Slums were quickly forming throughout the cities. Many entry sites to the 'Great Bath' were obstructed, according to studies of Mohenjodaro architecture. The 'Great Bath' and the 'Granary' were eventually abandoned. Simultaneously, the number of sculptures, figurines, beads, bangles, and inlay works in the late levels (i.e., later habitations) at Mohenjodaro decreased significantly. From its original size of 85 hectares, Mohenjodaro shrunk to a little village of three hectares by the end. Harappa appears to have seen the arrival of a group of people about whom we know from their burial practices before it was abandoned. They employed a different type of pottery than the Harappans. The 'Cemetery H culture' is the name given to their way of life. In locations like Kalibangan and Chanhudaro, there were signs of decline.

We discovered that structures connected with authority and ideology were deteriorating and that products linked with displays of grandeur and magnificence were becoming scarcer. Cities like

Harappa and Mohenjodaro were later abandoned completely. The population appears to have died out or relocated to other locations.

The emigration of people from Harappa's main regions can explain the dramatic increase in population in those areas. People continue to reside in the Harappan civilization's peripheral territories, such as Gujarat, Rajasthan, and Punjab. However, their lives had altered.Some of the key characteristics of the Harappan Civilization, such as writing, consistent weights, Harappan pottery, and architectural style, had vanished. We do not know if the major settlements were abandoned at the same time or at various times.However, the de-urbanization of other settlements and the abandonment of major cities show the Harappan civilization's downfall.

Theories of decline

Scholars have presented several responses to the topic of why civilization came to an end. Some scholars have searched for proof of a great tragedy that wiped out urban societies, believing in a profound collapse of civilization.The following are some of the most credible reasons for the Harappan civilization's demise:

- Massive floods wreaked havoc on it.
- The fall occurred due to river course changes and the progressive drying up of the Ghgggar-Hakra river system.
- Barbarian Aryan invaders destroyed the towns.
- The expanding needs of the centers disrupted the region's environment, and the land could no longer support them.

Aryan Invasion Theory

The theory that Aryan invaders destroyed Civilization was first proposed by Ramaprasad Chanda (who later altered his view) and expanded upon Mortimer Wheeler. The Aryan invasion, according to Wheeler, destroyed the Harappan civilization. As proof of the Aryan massacre, Wheeler pointed to human skeletal remains discovered in the late occupancy stages at Mohenjodaro.

Rig Veda provides evidence:

The Dasas and Dasyus strongholds are mentioned in the Rig Veda. Purandara refers to the Vedic god Indra, who is known as the "Destroyer of Forts." Punjab and the Ghaggar-Hakra region were among the Rig Vedic Aryans' inhabited areas. Wheeler said that references to various sorts of forts, attacks on walled cities, and the god Indra's epithet purandara (fort destroyer) all point to an Aryan invasion of the Harappan cities Rig Veda. Because no other cultural groups had forts in this area during this historical period, Wheeler assumed the Rig Veda was describing the Harappan cities. He linked Harappa to a site in the Rig Veda called Hariyupiya. This location was along the Ravi River's bank. Here, the Aryans waged war. The place's name sounds eerily similar to Harappa's. Based on the data, Wheeler concluded that the Aryan invaders were responsible for destroying Harappa's cities. Wheeler later changed his mind, admitting that other factors such as floods, trade declines, and over-exploitation of natural resources may have contributed. However, he felt that an Aryan invasion was the final blow. He claimed that the Cemetery-H civilization represented the culture of the Aryan conquerors.

The controversy of Aryan Invasion Theory

The invasion thesis has been debunked by many experts, including P. V. Kane, George Dales, and B. B. Lal. The evidence from the Rig Veda, an ancient religious scripture with a disputed date, is inconclusive. Furthermore, if an invasion occurred, it should have left evidence in the archaeological record. There is no indication of any type of military assault or fighting at none of the Harappan sites. The 37 sets of skeletal remains discovered at Mohenjodaro do not belong to the same cultural period and cannot be linked to a single event. None of these skeletons were discovered on the citadel mound, where we would anticipate a significant fight to have occurred. Raids by bandits from the neighboring mountainous areas could have caused this. The presence of a sterile layer between the mature Harappan and Cemetery-H layers contradicts Wheeler's theory that the latter marks the Aryan invaders' settlement.

Furthermore, K. A. R. Kennedy's skeletal research reveals no discontinuity in the skeletal record in the northwest at this time, indicating that there was no substantial inflow of new immigrants with a distinctive physiognomy. Thus, scholars estimate that the Harappan civilization's demise occurred around 1800 B.C. The Aryans, on the other hand, are thought to have arrived in this region approximately 1500 B.C. As a result, the Harappans and the Aryans seem unlikely to have met.

Natural Calamity (Floods and Earthquakes)

Natural disasters may play a role; however, they aren't always immediate or singular. Mohenjodaro is one of the Indus cities. Between eras of habitation in Chanhudaro and Lothal, there are silt detritus, highlighting the potential for damage from swelling rivers. Several layers of silt at Mohenjodaro show that the city was impacted by Indus floods on multiple occasions, resulting in the Harappan civilization's demise. The evidence of deep floods appears to have divided different periods of habitation in Mohenjodaro. The fact that the homes and streets of Mohenjodaro were covered with silty clay and crumbled building material several times suggests this.

The floodwaters that had inundated the streets and residences seem to have left behind this cloudy day. After the waters subsided, the residents of Mohenjodaro rebuilt their homes and streets on top of the ruins of previous structures. At least three times, this type of catastrophic flooding and rebuilding on top of the wreckage appears to have occurred. Silt deposits split a lot of occupancy deposits (which represented successive phases of occupation levels). Thick silt deposits have been discovered at locations as high as 80 feet above the current ground level. As a result, many experts feel the data points to unusual flooding in Mohenjodaro.

Throughout history, floods have resulted in the city's temporary abandonment and reoccupation. The presence of silt deposits 80 feet above current ground level indicates that the floodwaters rose to this height in this area, indicating that the floods were devastating. Trying to outrun the periodic floods, the Harappans in Mohenjodaro became exhausted. The impoverished Harappans finally had enough and abandoned their village.

The floods at Mohenjodaro, according to M. R. Sahni and later Robert L. Raikes and George F. Dales, were caused by tectonic processes.

According to a concept, the Indus region is a seismically disturbed area, and tectonic processes formed a massive natural dam that kept the Indus from flowing towards the sea, turning the land around Mohenjodaro into a massive lake. It resulted in the cities on the Indus River's bank being submerged for an extended period of time. They said that such flooding, which could submerge buildings 30 feet above the settlement's ground level, could not be the consequence of normal Indus River flooding. Sutkagedor and Sutka-Koh on the Makran Coast, as well as Balakot near Karachi, have been identified as Harappan seaports. They are, however, currently placed far from the seashore. This occurred because of land uplift along the shore, possibly driven by strong tectonic uplifts. These tectonic uplifts are thought to have occurred somewhere during the second millennium B.C., according to some researchers. The Harappan civilization was devastated by catastrophic earthquakes that dammed rivers and burned towns. The business life depending on river and coastal connectivity was disrupted as a result.

The controversy of Natural Calamity (Floods and Earthquakes) theory

The hypothesis that tectonic movements caused multiple such flood occurrences is unconvincing. H.T. Lambrick points out that the notion that tectonic uplifts would dam a river in this way is wrong for two reasons: Even if an earthquake erected a bund downstream artificially, the Indus' tremendous amount of water would readily overrun it. Silt deposition would occur in lockstep with the rising water surface in the proposed lake. It would take place at the bottom of the river's former course. As a result, the silt of Mohenjodaro may not have been deposited by a flood. Another critique of this idea is that it does not explain why settlements outside the Indus system are declining.

Indus River Course Shifting Away

Lambrick argues that the destruction of Mohenjodaro was caused by changes in the course of the Indus River. The Indus is a shaky river system with a constantly moving bed. The Indus River relocated thirty kilometers away from Mohenjodaro, according to reports. Due to a lack of water, the residents of the city and the adjacent food-producing villages abandoned the area. This type of incident happened several times in Mohenjodaro's history. The silt is seen in the city results from a lot of sand and silt being blown in by the wind. This, in combination with crumbling mud, mud brick, and baked brick constructions, resulted in silt that was mistaken for flood silt.

The controversy of Indus River Corse Shifting Away theory

This idea, however, is unable to explain the Harappan civilization's complete demise. It can, at most, account for Mohenjodaro's abandonment. And if the residents of Mohenjodaro were used to such changes in the river channel, why couldn't they move to a new settlement and build a metropolis similar to Mohenjodaro? H. T. Lambrick's idea is unconvincing because it is based solely on circumstantial evidence, as he explains it.

Over-Exploitation of the Environment: An Ecological Imbalance

Scholars like Fairservis attempted to explain the Harappan civilization's decline in terms of environmental issues. Fairservis proposes that the Civilization declined because the expanding number of people and cattle could not be supported by resources within the Harappan culture zone, using modern statistics to estimate population, land, food, and fodder requirements. Because the human and cattle populations in these semi-arid areas were rapidly depleting the few trees, food, and fuel supplies, the delicate ecological balance of these semi-arid areas was being disrupted.Over-cultivation, overgrazing, and excessive tree cutting for fuel and farming were examples of Harappan's over-exploitation of the environment. The combined needs of Harappan townspeople, peasants, and pastoralists outstripped the region's limited production capacity. As a result, the landscape was worn out by an increasing population of humans and animals confronted with limited resources. This would have resulted in the progressive disappearance of forests and grasslands, as well as decreased soil fertility, floods, droughts, and increased soil salinity. The erosion of the civilization's subsistence base put a burden on the overall economy. There appears to have been a progressive shift away from locations with higher subsistence opportunities. That is why the Harappan communities migrated eastward, away from the Indus to Gujarat and the eastern states. The explanation proposed by Fairservis appears to be the most plausible. The increasing decline in town planning and living standards was most likely reflected in the Harappans' dwindling sustenance basis. The raids and attacks of the surrounding communities finished the process of decay.

The controversy ofOver-Exploitation of the Environment: An Ecological Imbalance theory

The hypothesis of environmental catastrophe also has flaws. The Indian subcontinent's soils have remained fertile for millennia, disproving the theory of soil exhaustion in this region. Furthermore, the assessment of the Harappan population's demands is based on limited data, and much more data would be required to calculate the Harappans' subsistence needs. Harappan civilization arose from a complex balance of relationships among kings, peasants, and nomads in cities, towns, and villages. It also entails a precarious but critical interaction with communities in neighboring areas that held vital minerals for trade.

In the same way, it required staying in touch with modern civilizations and cultures. Apart from that, we must consider the ecological aspect of our relationship with nature. Any breach in these webs of connections could result in the cities' demise.

Climate change and the effects of gradual desiccation

While Mohenjodaro may have worn out due to natural floods, Harappan sites in the Ghaggar-Hakra valley were gradually desiccated. According to D.P. Agarwal and Sood, the Harappan civilization deteriorated when the region became more arid and Ghaggar-Hakra dried up. However, by the middle of the second millennium B.C., they had discovered that and conditions had improved.

Even a modest loss in moisture and water availability in semi-arid locations like the Harappa could spell tragedy. It would have an impact on agricultural productivity, putting city economies under duress. The Harappan civilization's primary region was Ghaggar-Hakra. The Ghaggar was a massive river that flowed through Punjab, Rajasthan, and Kutch before emptying into the sea. Sutlej and Yamuna rivers used to be tributaries of this river. However, the Sutlej stream was seized by the Indus River due to geological upheavals, and the Yamuna migrated east to join the Ganges. This type of change in the river regime, which would deprive the Ghaggar of water, would be disastrous for the communities in the area. The fall of the Harappan civilization appears to have been caused by ecological disruptions caused by rising aridity and a shift in the drainage system. As the river dried up, M. R. Mughal's analysis of settlements in this region showed a dramatic fall in the number of locations.

The controversy ofClimate change and the effects of gradual desiccation theory

The notion concerning the advent of arid conditions is still being worked out, and additional data is needed. Similarly, the Ghaggar's drying up has yet to be properly dated. Floods and a surge in soil salinity may have resulted from a sudden rise in the Arabian Sea coastline of west Pakistan. The Harappans' coastal communications and trade could have been substantially affected by such an uplift along the coast and the lower Indus valley. Gurdip Singh draws a link between the start of a drier environment and the fall of the Harappan civilization based on his research of pollen from Rajasthan lakes.An examination of the sediments of the Lunkaransar lake, on the other hand, suggests that the advent of drier conditions in this location may have occurred long before the

Harappan civilization. As a result, it's uncertain whether climate change played a role in the Harappan civilization's demise.

Monsoon Link Theory of 2012:Shifting of Monsoon

The demise of the Saraswati river, which was rainfed rather than glacier-fed, is an example of this further weakening. This theory is based on the most recent archaeological evidence and study, and it attempts to explain the Harappan civilization's fall as a result of environmental degradation.

Residents of the Indus valley civilization did not develop irrigation capabilities instead of relying on the seasonal monsoons. As a result, the water supply for agricultural activities dried up as the monsoons moved eastward. The villagers subsequently moved east to the Ganges basin, where they created smaller settlements and isolated farms. Unfortunately, the modest excess produced in these small towns did not allow for commerce expansion, and the cities perished.

The latest study of IIT' Kharagpur's, ASI, PRL (2020):

The drying up of rivers like the Saraswati and the Meghalayan drought contributed to the Harappan metropolis Dholavira. For the first time, researchers have linked the fall of Dholavira, a Harappan city, to the disappearance of a Himalayan snow-fed river that previously flowed through the Rann of Kutch. They could connect the dots between the Dholavira, which is located in the Rann, and this river, which resembles the Himalayan River Saraswati. Around the Rann, many mangroves flourished, and distributaries of the Indus or other paleochannels deposited water in the Rann towards the Thar Desert's southern edge. This is the first actual evidence of glacial-fed rivers in the Rann area, like the fabled Saraswati. They used carbonates from human bangles, fish otoliths, and molluscan shells to date the site and discovered that it was occupied from pre-Harappan until - 3800 years before present or the Late Harappan period. The Dholavirans, who were most likely the region's first occupants, had a reasonably advanced level of Civilization even at its infancy. They developed a magnificent metropolis and lasted for nearly 1700 years by conserving water.

Undersea fossil evidence and marine DNA research (2018):

Climate change was the principal reason that forced the Indus Valley Civilization's people away from the Indus River's floodplains. The study, undertaken by the Woods Hole Oceanographic Institution (WHOI), used undersea fossil evidence and marine DNA to specify that climatic change, in the form of an increase in winter monsoon, caused people to migrate, resulting in the ancient civilization's downfall. A shift in temperature and weather patterns over the Indus Valley began around 2,500 BCE, causing summer monsoon rains to gradually dry up, making cultivation difficult or impossible near Harappan settlements. While the inconsistency of summer monsoons made cultivation challenging near the Indus, moisture and rain were more consistent in the foothills.

The evidence for the change in seasonal rainfall — and the subsequent switch away from the Indus floods to rains near the foothills to irrigate farms — comes from sediments from Pakistan's coast's ocean floor. Because the bottom of the Indus' mouth has very little oxygen, whatever grows and dies in the water is well preserved in the silt. Thus, strong winds would bring nutrients from the deeper water to the surface during the winter monsoons, feeding a boom in plant and animal life. Weaker winds at other periods of the year, on the other hand, offer fewer nutrients, resulting in slightly lower productivity in the waters offshore. Based on this information, winter monsoons have gotten stronger while summer monsoons have gotten weaker. As a result, the Harappan civilization's later years saw a shift away from cities and villages.

4.10 Debate on Chronology

The civilization's origins are difficult to pinpoint. Opinions on the time of the Indus Civilization differ. Sir John Marshall, the Director-General of Archaeology from 1902 to 1928, was a world-renowned expert on the subject. He discovered some parallels between the Indus and Mesopotamian civilizations. On that basis, he calculated that the Indus Civilization existed approximately 3,000 years before the birth of Christ. He assigned dates ranging from 3250 B.C. to 2750 B.C.

Wheeler's study gave archaeologists the ability to calculate approximate dates from the civilization's beginnings through its demise and fall. As previously stated, chronology is based mostly on physical evidence from Harappan sites, as well as knowledge of their trading links with Egypt and Mesopotamia. To cite just one commodity, lapis lazuli was extremely popular in both cultures, and although academics knew it originated in India, they had no idea where it came from until the Indus Valley Civilization was found. Other academics compared items discovered in

Mahenjodaro to those discovered in Babylon. Some of them appeared to be the same. They concluded that the Indus Civilization flourished after 2550 B.C. on this basis. Sir Robert Eric Mortimer Wheeler estimated the Indus Civilization to have existed between 2500 and 1500 B.C. Even though this semi-precious stone was imported after the fall of the Indus Valley Civilization, it is apparent that some of the export originated in this location.

Late/Post Harappan culture Debated on Harappan chronology

It is doubtful that civilizational efflorescence occurred in all regions of the Harappan distribution region at the same time. This civilization existed by 2600 BC, as evidenced by its clear contacts with Mesopotamia at the time. Lower Sind, Cholistan, and, possibly, the Kutch region, which was connected to the Cholistan area by a river, seems to be the most likely places where it matured first. Harappa, Kalibangan, and Banawali were all discovered later. In addition, the conclusion was timed differently. Mohenjodaro's urban decline began around 2200 BC, and it was no longer a metropolis by around 2100 BC. However, the civilization persisted in other locations after around 2000 B.C., and some sites lasted until around 1800 BC.

Many communities were formed in the hill and plain areas during this time period. Copper, a wheel, and a plough were all employed by these folks. During this time era, there are also traces of granaries, defensive fortifications, and long-distance trade. The ceramic tradition was consistent throughout civilization.

The mature Harappan period lasted from 2600 BC to 1800 BC. Many great towns arose during this time with standardized bricks, weights, seals, beads, and pottery. These cities were meticulously designed. These cities also saw a lot of long-distance trade. Amri is the greatest place to see the transition from early to mature Harappa.

The Late Harappan period began around 1800 BC. Many settlements and cities were abandoned during this time period. However, the earlier period's craft and pottery traditions were also carried on. The decline of civilization coincided with a wave of Aryan migration from the north, most likely the Iranian Plateau. Climate change, as evidenced by physical evidence, has resulted in flooding, drought, and famine. A breakdown in trade relations with Egypt and Mesopotamia has also been suggested as a factor.

The dating of Harappa proposed by various archaeologists is shown in the table below:

Proposed date	Advocated by
3500-2700 BC	MV Vasta
3300-1300 BC	MS Vats
3250-2750 BC	Marshall & RK Mukerjee
2800-2500 BC	E Makay
2800-2200 BC	Pusalkar
2500-1500 BC	Wheeler & Smith
2350-1750 BC	C J Gaid
2300-1750 BC	Dharampal Agarwal
2150-1750 BC	Alvin
2000-1500 BC	Fair Servis

Summary

The growth of the Harappans can be described as a steady progression from pastoral nomads to farming communities in Baluchistan, expanding to the Indus plain and culminating in the refinement of Harappan cities. Towns were built to a formula that featured a perimeter wall, a citadel, granaries, houses, and sophisticated water control systems unique among Old World Civilizations. Agriculture was well-organized, with granaries for storage, domesticated animals depicted on seals, and widespread irrigation. The existence of nonlocal material, the Akkadian/Indus intercultural seals, and references in Sumerian writings all indicate that long-distance trading existed. A shared typology of artifacts, such as ornate beading, ceramics, statuary (crude and refined), toys, stone, copper, and bronze tools, and a written language known as seal writing. The majority of data implies that the drop was not rapid but rather resulted from a mix of environmental causes. Most experts agree that the Harappans left an indelible mark on the formation of early Hindu Civilization.

Keywords

- **Ecology:** Study of plants or animals or peoples and institutions about the environment.
- **Tectonic Uplift:** Relating to the process which elevates large areas of the earth's surface.
- **Aryans:** A group of people who spoke the Indo-European languages like Sanskrit, Latin, Greek, etc.
- **Dasa and Dasyu:** Peoples mentioned in the Rig Veda. The Aryans conflicted
- with their chiefs.
- **Hinterland**: A region lying inland from a port of center of influence.
- **Mesopotamia:** Ancient name of Iraq.
- **Ochre Colored Pottery**: A pottery found in the upper Gangetic plains. It has been found at the levels that underlie early Indian historical pottery.
- **Script:** System or style of writing
- **Late Levels**: An excavated archaeological site is divided into layers or settlement.
- levels according to their ages. Accordingly, the late or the youngest settlement level will be somewhere near the top of the site, and the oldest will be at the bottom-most.
- **Catastrophic**: Disastrous.
- **Occupation deposits**: At each level of the excavated site, there will be evidence in the form of pottery, etc., to show that the site was occupied. These deposits are called occupational deposits.
- **Silt**: Material deposit from a flowing river on the banks.
- **Arid**: Dry.

Self Assessment

1. Who discovered the Indus valley civilization?
   A. V. S. Agarwal
   B. Rakhaldas Banerjee
   C. L. Basham
   D. Sir John Marsal

2. The great Bath was found in:
   A. Lothal
   B. Harappa
   C. Mohenjo-Daro
   D. Kalibangan

3. Which was a major port of the Indus Valley?

    A.   Lothal

    B.   Kalibangan

    C.   Chanhudaro

    D.   Mehrangarh

4. Which of the following was one of the causes of Harappan decline?

    A.   All of these

    B.   Aryan attack

    C.   Earthquakes

    D.   Ecological change

5. The unique structure in Mohenjodaro was:

    A.   Dockyard

    B.   Granary

    C.   Assembly hall

    D.   Bathing pool

6. Indus Valley Civilization was discovered in:

    A.   1941

    B.   1931

    C.   1921

    D.   1911

7. The site of Mohenjodaro is located on the bank of the river:

    A.   Sutlej

    B.   Indus

    C.   Beas

    D.   Ravi

8. A statue of a bearded man was found at

    A.   Chanhudaro

    B.   Dholavira

    C.   Mohenjodaro

    D.   Harappa

9. The earliest evidence of agriculture in the Indian subcontinent has been obtained from:

    A.   Burzahom

    B.   Mehargarh

    C.   Chirand

    D.   Brahmagiri

10. The site of Mohenjodaro was discovered by:

    A.   S.R. Rao

    B.   N.G. Majumdar

    C.   R.D. Banerji

    D.   Dayaram Sahni

11. The famous dancing girl found in the Mohenjodaro was made up of:
    A. Terracotta
    B. Steatite
    C. Red limestone
    D. Bronze

12. The Director-General of Archaeological Survey of India at the time of the excavation of the Harappan site was:
    A. Mortimer Wheeler
    B. John Marshall
    C. R.D. Banerji
    D. Dayaram Sahni

13. Manda, the northernmost site of Indus Civilization in Jammu and Kashmir, is located on the banks of which river?
    A. Chenab
    B. Zaskar
    C. Sutlej
    D. Jhelum

14. Which of the following sites has yielded the cultural remains from the Neolithic to Harappan period?
    A. Kalibangan
    B. Kotdiji
    C. Mehargarh
    D. Amri

15. Two most important Harappan crops were
    A. Rice and peas
    B. Cotton and Sugarcane
    C. Sesame and mustard
    D. Wheat and barley

Answers for Self-Assessment

1.	A	2.	C	3.	A	4.	D	5.	D
6.	B	7.	D	8.	C	9.	B	10.	C
11.	D	12.	B	13.	A	14.	C	15.	D

Review Questions

1. Discuss the material characteristics of the Harappan Civilization.
2. Write in five sentences on the trade of the Harappans.
3. Write few lines on Harappan Script?
4. Discuss the geographical location of the important centers of the Harappan Civilization.
5. Write a note on the debate of Harrapan chronology

📖 Further Readings

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Unit 05: Vedic Society

Objective

After this chapter, you will be able to:

- gain familiarity with Vedic literature, including the four Vedas, the Brahmanas, and subsequent Vedic literature.
- identify the Rig Vedic politics, society, religion, and economics; evaluate the Later Vedic polity and social developments.
- develop an understanding of the growing ceremonies and rituals in the Later Vedic people's religious life; and
- examination the origin of the Aryans.

Introduction

We explored the evolution of India from prehistory to protohistory in the previous unit. We discovered that throughout the Harappan period, India had the initial stages of urbanization. However, the prosperous Harappan society and its architectural splendor suffered a steady collapse, owing primarily to environmental factors. We identify a new nomadic society in the Saptasindhu region after the demise of the Harappan civilization around 1500 BC. They were pastoralists who spoke Sanskrit instead of English. They worshipped nature and exhibited their religion via sacrifices, such as Yajnas. They made prayers (Richa/shloka) and recited them while performing sacrifices as a form of worship. 'Veda' was the name given to a collection of prayers. The 'Aryans' were the people who spoke Sanskrit, the language in which the Vedas were written.

Aryans were a mixed race, yet they all said the same vocabulary. 'Vedic Culture,' on the other hand, is the culture that gave birth to the Vedas.

The Aryans began their journey in the Saptasindhu region, which is located in India's north-western corner. The Indus, Ravi, Sutlej, Biyas, Zelum, Chinab, and Sarasvati rivers run through the region, giving itSaptasindhu. They had a uniform culture at that point. In pursuit of pasture, they traveled to the interior of India after two to three centuries. They met a variety of tribes and groups who were unfamiliar to them at this point. Such new relationships altered their culture, and we find Aryans who practiced a different civilization during this time period. Thus, there are two stages of Vedic culture's growth, referred to as the "Early Vedic Period" (Saptasindhu area) and the "Later Vedic Period" (more internal part of India). They generated literature during these two periods that reflect the Vedic Aryans' cultural transformation. This chapter discusses who those people were and what their society was like.

5.1 Vedic literature

The 'Aryans' practiced 'nature worship,' expressing their religion via sacrifices. They produced a significant body of Sanskrit literature in order to express their faith. Several Vedic scholars wrote the prayers. These were not written at the beginning. The prayers or literature were passed down from generation to generation through the 'Teacher and Disciple' tradition. In this transmission, the norms of accurate pronunciation were carefully followed.

We have just this 'Vedic literature' at our disposal in order to comprehend Vedic culture. Vedas (Rig-Veda, Yajur-Veda, Sam-Veda, Atharva-Veda) and their appendices (Brahmanas, Aranyakas, Upanishads) as well as several Vedic explanatory kinds of literature (Vedanga, Shad-darshanas). They are collectively referred to as 'Vedic literature.' This is how it goes:

Early Vedic Literature -Rig-Veda (2 to 9 mandalas)

The Rig-Veda is the most ancient Vedic text. It was created when Aryans wandered through the Saptasindhu region. It contained ten mandalas, although the Rig-Veda only had 2 to 9 mandalas throughout this period, i.e., the Early Vedic period. It is a compilation of prayers attributed to various scholars. The prayers, known as 'Richas,' are dedicated to natural forces like rain, fire, wind, sun, dawn, etc. Indra, Varuna, Agni, Marut, Surya, Usha, and other gods were worshipped. Some Gods are benevolent, while others are nefarious.

Later Vedic Period literature

Aryans were relocated to the eastern/internal parts of India before and during this period. They underwent different cultural modifications as a result of their interactions with foreign lands and groups. The literature they produced during this period of transition can help us grasp this 'cultural transformation.'

Rig-Veda (1 and 10th mandalas):

During this time, the remaining mandalas, such as 1 and 10, were made. One 'Purush-sukta' made up the tenth Mandal. This sukta contains an early allusion to Vedic society's divisions, such as Brahmanas, Kshatriyas, Vaishyas, and Shudras.

Yajur-Veda:

The Rig-prayers Veda's were recited during sacrifices, as we all know. The Yajur-Veda was written to explain how such sacrifices were carried out. As a result, the majority of the prayers in the Yajur-Veda are borrowed from the Rig-Veda. Shukla and Krishna are the two portions of the Yajur-Veda.

Sam-Veda:

Sam-Veda was created to explain how to recite prayers in Rigveda. As a result, the majority of Sam-prayers Veda's are derived from Rig-Veda. The Sam-Vedas is divided into two parts: Archaic and Uttararchik.

Atharva-Veda:

This is the fourth and final Veda, and it deals with a variety of topics like mysticism, sorcery and dark magic, betrayal, and so on. ii. Vedic Appendices (Brahmanas, Aranyakas, and Upanishads) In order to describe the Vedic knowledge, the Vedic Aryans constructed a new body of prose writing. As a result, each Veda contains its own collection of Brahmanas, Aranyakas, and Upanishads, such as:

Rig-Veda has Brahmanas named Aiterya and Kaushitaki, Aranyakas named Aiterya and Kaushitaki, and Upnishadas named Aiterya and Kaushitaki. Taitariya, Shatapath Brahmanas, Taitariya, BrihadAranyakas, and Aitariya, Kaushitaki Upanishads are all found in Yajur-Veda. Atharva-Veda has its Mundak, Prasha Upanishads. Sam-Veda has its Tandya, JaiminiyaBrahamanas, and Chandogya.

The Brahmanas discuss sacrifice rules, whereas the Aranyakas and Upanishads discuss philosophical and spiritualistic issues from the Vedas, such as the structure of the Universe, one's soul's relationship with God, and one's own existence.

Vedic explanation books (Vedangas, Shada-darshanas)

*Vedangas:*The Vedangas were created to aid in the proper and systematic understanding of the Vedas, including Shiksha (correctly pronounce prayers), Kalpa (rules for performing sacrifice properly), Vyakaran (grammar), Nirukta (the etymology of Vedic words), Chanda (musical rules of recitation), and Jyotish (the proper time to perform sacrifices).

Shad-darshanas: The Shad-darshanas were created to explain the philosophical content of the Vedas, such as Nyaya (of Gautam, explaining logic), Sankhya (of Kapil, demonstrating the unity of soul with God), Yog (of Patanjali), Vaisheshik (Kanand, regarding atoms), Purva-mimosa (Jaimini, Vedic rituals), Uttar-mimasa (Badaraya, structure of Universe, spiritualism), etc.

5.2 <u>Original Home of Aryans</u>

We have never been able to determine the Aryans' original home. Numerous theories have been advanced regarding this; some claim they originated outside India, while others claim they have Indian ancestors. We would like to take a moment to reflect briefly on this debate in this section.

Early Philological Attempt:

Sir William Jones, founder of the Asiatic Society of Calcutta in 1786, discovered a close relationship between Sanskrit, the Indo-Aryan language, and Greek, Latin, German, and Celtic languages. His seminal discovery laid the groundwork for a systematic philological study of the Indo-European family of languages, which now numbers many more members than Jones initially believed. Unfortunately, the severe scholarship of the early philologists who discovered these linguistic affinities was later eclipsed by nationalists who attempted to link speakers of these ancient languages to modern nations traced back to a mythical Aryan race. Scholars had already agreed in the late nineteenth century that the Aryans originated in the steppes of Eastern Europe and Central Asia. However, nationalist German historians and, more recently, Indian nationalists staked a claim for their respective countries as the original home of the Aryans in the twentieth century. This has developed into a significant issue in contemporary Indian historiography.

*Hangeri:*According to Gails and Macdonald, the flora mentioned in the Rig-Veda is found in the cold region of Hangeri; thus, Aryans may have originated there.

*North Pole:*Tilak asserted that Aryans originated in the arctic region of the North Pole based on their attraction to the dawn and the description of long nights and days in Rig-Veda.

*Scandinavia:*Due to their similarity in language, German scholars classify both as 'Indo-European' and thus originated in a Scandinavian country.

Theory of Central Asian Origins: Intensive archaeological research conducted over the last decades in Russia and the former Soviet Union's Central Asian republics, as well as in Pakistan and northern India, has significantly increased our understanding of the Indo-Aryans' possible ancestors and their relationship with cultures in West, Central, and South Asia. Excavations in southern Russia and Central Asia convinced the international archaeology community that the Eurasian steppes were once the ancestral home of Indo-European language speakers. Their culture has been defined by the domestication of horses and cattle, copper and bronze tools and weapons, and horse-drawn chariots with spoked wheels since the fourth millennium B.C. In the third millennium B.C., this Kurgan culture spread eastward into Central Asia from the steppes west of the Ural. Tribes of this nomadic population located in modern-day Kazakhstan and associated with the timber-grave culture are now regarded as the ancestors of the Indo-Iranian peoples. By the third millennium, the Indo-Aryan tribes appear to have broken away from their Iranian kin.

While the eventual arrival of the Iranian and Indo-Aryan speaking peoples in Iran and northwest India is well documented in their respective sacred hymns, the Avesta and Veda, the details and chronology of their migrations from Central Asia remain a source of contention among archaeologists, historians, and scholars of Indo-Iranian languages. Earlier historians believed that between the end of the Indus civilization and the arrival of the Aryans, there was an identifiable gap of about five centuries (eighteenth to thirteenth centuries B.C.). These scholars focused on the Vedic Aryans, but more recent archaeological research has altered our understanding of this period nearly as dramatically as it changed our understanding of the Indus civilization's antecedents. The alleged division between Late Harappan and Early Vedic India is no longer as well defined as it once was. On the one hand, it is becoming increasingly clear that some Late Harappan traits persisted into the Early Vedic period in some regions of South Asia.

On the other hand, intrusive elements associated with early Indo-Aryan migrations into South Asia can be traced in the Late Harappan sites. Excavations in Baluchistan (for example, Mehrgarh VIII and nearby Nausharo III) have uncovered many new cultural elements dating from around 2000 B.C. These findings suggest a close connection to Greater Iran's contemporary Bronze Age culture, as evidenced by archaeological sites such as Namazga V in southern Turkmenistan and TeppeHissar III in northwest Iran. This culture may have been ruled by a semi-nomadic elite believed to be composed of Indo-Iranian language speakers.

Suppose the Indo-Aryan identification of the people of these early migrations in the early second millennium B.C. could be confirmed. In that case, some Indo-Aryan tribes must have had direct and even active contact with the still-thriving Indus civilization. However, this identification does not indicate that these early Indo-Aryans are the (later) Rigvedic people's direct forebears. The Rigveda, the oldest Vedic text, shows a socio-economic and cultural setting devoid of indications of urban life, as will be addressed more below. Scholars who believe that these early Central Asian migrants in the Late Harappan period were Indo-Aryans claim that the Indus civilization quickly absorbed the Greater Iranian Bronze Age Culture (Parpola). The fact that the traces of these Central Asian and Iranian Bronze Age carriers stop around the sixteenth or fifteenth century B.C. in northwest India supports this view. On the other hand, this absorbed group may have become the upholder of an Indo-Aryan cultural synthesis, mixing Indo-Harappan (and possibly Dravidian) traits with their Central Asian Aryan ancestry. These people were most likely responsible for maintaining critical aspects of Harappan civilization, such as animal and tree worship, which influenced and enhanced Vedic culture over the next two millennia.

India: According to some researchers, the Aryans were not migratory but rather native to India. Their arguments are based on the fact that Rig-Veda did not mention any other geographical regions other than India; there is no mention of 'coming from outside' in Rig-Veda; Rig-Veda solely mentions geographical sites in India.

Evidence of Boghazkoy: The first historical evidence of these Vedic Aryans, however, comes from upper Mesopotamia and Anatolia, not Central Asia or India. Around 1380 BC, a Mitanni king and the Hittite monarch Suppululiuma I signed a pact invoking the Vedic gods Mitra, Varuna, Indra, and the Nasatyas. In addition, a guidebook regarding horse training was discovered among the tablets unearthed at Boghazkoy, the Hittite capital, and contains a large number of pure Sanskrit words. Thus, the governing class of the Mitanni state had a very close cultural and linguistic tie with India's Vedic Aryans. However, this does not rule out that these 'West Asian Vedic Aryans' are Indians. It's more plausible that Vedic tribes began independent migrations to India and West Asia from their familiar homelands in southern Central Asia. Their brothers in West Asia appear to have had some older Aryan forebears, just as the Vedic Aryans in India had. For example, the Kassite monarchs of Babylon may have been of Aryan ancestry in the early sixteenth century B.C. Still, their names have little resemblance to Sanskrit, the Vedic Aryan language.

The arrival of multiple new people in South Asia who spoke Indo-European languages may thus be pinpointed to the early half of the second millennium, roughly 2000-1400 BC. In the last few decades, the overall chronological framework of these migrations has thus been significantly expanded. However, there are still many unanswered questions. This is especially true when it comes to the Vedic Aryans' cultural and historical basis. Their early hymns make no mention of Central Asian or Iranian toponyms. Still, they include rivers in eastern Afghanistan and Pakistan's Northwest Frontier Provinces, such as the Kumbha and Suvastu are today known as the Kabul and Swat rivers. In addition, archaeologists have discovered the Gandharan Grave Culture'in this region, which includes new burial practices, fire altars, horses, and the usage of bronze and copper. However, archaeologists are divided on whether these artifacts may be attributed to early pre-Rigvedic Aryans or to groups of Vedic Aryans on their way to the Indus valley plains. In this regard, researchers'earlier conclusion that there is currently no evidence to distinguish between

pre-Vedic and Vedic waves of migration is still valid. The Vedic scriptures, particularly the Rigveda, are still our primary source for information about the early stages of Vedic civilization in northwest India.

5.3 Early Vedic period (c1500-1200 B.C.)

Vedic Aryans are wandering in the Sapatasindhu region around 1500 BC. They were pastoral nomads who practiced a simple form of government. We will learn about living during the Early Vedic period in this section.

5.4 Polity

We find certain phrases that denote a specific type of Vedic administrative division. As a result, the Vedic Aryans were nomads who were gathered into one tribe. As a result, various Vedic Aryan tribes can be found.

Vedic Tribe Units: Each tribe was made up of a number of families. 'Kula' was the name of a family (head-Kulap). 'Visha' was the name given to a group of such 'Kulas' (head-Vishpati). That is to say, the Visha was the entire population of that tribe, which was known as 'Jana' (Janapati). The 'Rashtra' was the larger form (Raja). The tribe's home was referred to as 'grama,' while the larger grama was referred to as 'janapada.' The 'Grama' was the primary physical structure, whereas the 'Kula' was the primary social organization.

The emergence of a king and polity: These tribes (known as the 'Janas') constantly fought each other. As we have seen, the wars/fights were about the topic of 'cattle theft and 'defense against cattle-theft,' which was collectively referred to as 'Gavishti.' Vedic tribes' warriors used to take on the task of fighting such wars. Through marriage relationships, these warriors eventually became acquainted with one another. As a result, a distinct class of 'warriors' formed from the Vedic tribe. 'Rajanya' was the name given to such a warrior dynasty.

Regular battles/wars necessitated a bold leader capable of leading the troops on the battlefield. As a result, the Vedic people felt the need for a 'king.' As a result, the 'Sabha' (or people's assembly-visha) resolved to elect a king. The monarch was chosen from a warrior dynasty. He was given the task of fighting wars or defending the tribe from outside attacks. As a form of payment, the people chose to offer him gifts on their own initiative.

As a result, a monarch was born. He was crowned with pomp and circumstance. He had to swear that he would rule according to canon law. His responsibilities included protecting his tribe and capturing as much cattle as possible from rival tribes. He was the leader of his tribe, but he was constrained by a number of factors, including Sabha-Samiti (for his selection), People/Vish (for gifts or money), Rajanyas/lineage of warriors (for he was chosen from among them), and Mantri (for he was selected from among them) (for, they gave him advice). He was also reliant on his tribe's priestly class. Because priests used to coronate him and give his power religious sanction because he was so tightly monitored if he deviated from his duties, his position was taken away from him, and a new king was chosen.

Administration:

With the support and control of the Ministry and Sabha-Samiti, the King managed his administrative structure.

Ministry: The King was aided by ministers or mantris to ensure good rule. Purohit (priest), who was the King's primary minister, was part of this cabinet. He was tasked with providing the monarch with political and religious guidance. He was also the one who gave the King religious validity. As a result, his position was potent. In addition, he was expected to provide religious guidance. Senapati (commander) was the military's in-charge. He was expected to protect, fight a war, and set up war camps, among other things.

Her/Duta (spy) The spies were appointed to ensure that information flowed smoothly. He was the spies' commander. In addition, he oversaw international relations as a 'duta.'Gramini (village-headman) Due to the small region under the King's administration, the Gramini was also assigned to the King's ministry. The monarch was expected to reign with the permission and advice of these ministers.

Sabha and Samiti: To manage their grama, the Visha (or people) congregated at a specified location in the grama. 'Sabha' and 'Samiti' were the names given to the place or gathering. The 'Samiti' was a gathering of all the tribe's people (visha). People used to congregate there to discuss various issues and concerns, play, eat and drink. Samiti meetings were held regularly, and administration issues were openly discussed. As a result, it can be compared to today's legislative assembly.

On the other hand, the' Sabha was made up of a small group of people who addressed sensitive subjects. Executing choices were made here, such as whether to conduct war or enter into a treaty, whether to assist the monarch in judicial problems, and whether to adopt laws governing weights and measures, among other things. Because the King was chosen by both the Sabha and the Samiti, both assemblies had power over the King.

Income

System of Taxation: There was no explicit taxation system; instead, the government (and its salaries) were based on voluntary gifts from the vish/people. Raids were another source of revenue. In addition, cattle, food grains, gold, horses, and other sources of income were used.

Judiciary

With the support of his ministry and Samiti, the King used to resolve court disputes. The law was derived from Vedic literature, tradition, and the wisdom of elders. The crimes included stealing, banditry, forgery, cattle-lifting, and indebtedness, all of which were punishable by death.

Military Structure

There are also references to military units such as infantry, cavalry, and war chariots, although they are not permanent and are not well organized. The bow and arrow, swords, mace, spears, swing ball, and other weapons were used. We also get references to armors, which may or may not be made of leather.

5.5 Economy

Pastoralism

The earliest Vedic people were pastoralists. Animals were raised for milk, wool, leather, agriculture, and drawing chariots. They were compelled to use cattle. Pastoralism: thus, 'cattle' was their source of wealth. Their entire culture was centered on cattle as a source of wealth. As a result, the family unit was dubbed 'Gotra' (lit.=cattle pen). This means that the families were identified by their particular cattle pen, for example, Vasisthta Gotra or Bharadwaj Gotra. The time when cattle returned from pastures was regarded as auspicious. Thus, ceremonies were held during this time period, dubbed 'Goraja Muhurta.' The wars were fought primarily for cattle-lifting or defending cattle-lifting. As a result, the term 'Gavishti' for war was coined. Aryans' staple diet consisted mainly of milk products. Cattle's ears were cut in a specific manner to facilitate identification. They possessed unique pastureland that was communally owned.

Agriculture:

We find evidence of some areas being cultivated. Families were the landowners. The farming was carried out with the assistance of bulls. The Vedic Aryans were familiar with basic agricultural techniques such as fertilizer application, crop cutting with sickles, and water distribution. Wheat and barley were the primary crops, while rice/paddy cultivation was in its infancy. It should be noted, however, that cultivation of this stage was strictly subsistence.

Craft/industry:

Numerous crafts are mentioned in the Early Vedic period; however, they are limited in scope. These included:

Carpentry has involved constructing agricultural equipment, chariots, bullock carts, boats, homes, and toys.

Weaving, The Vedic Aryans wore vibrant cotton and wool garments. Dyers added the colors. Women then embroidered these rich fabrics; a technique is known as 'Peshaskari.' The weaver is referred to as 'Vaya,' while the Charakha is referred to as 'Tasar.'

Smithy, the smithy was exclusively concerned with copper. Although iron was not wholly unknown (Krishna-ayas), its metallurgy was unknown.

Gold-smithy, 'Hiranyakar' was the name given to the goldsmith. He used to create gold jewelry for both humans and horses.

Cobbler Cobblers made water bags, shoes, bridles, whips, and thread for bows, among other things.

Pot-making at this early stage, there were no social divisions; thus, anyone could pursue any occupation.

Additionally, fishing was a part of the occupation.

Trade

The trade was conducted solely based on exchanges, which was a 'barter system. Generally, cloths and leathers were exchanged in these transactions. It was accomplished with the assistance of bullock-carts and pack-bulls; occasionally, boats were also used. The traders were referred to as 'Pani.' Although the medium of exchange was cattle, we find references to emerging currencies such as Nishka, made of gold. It was used for coins as well as ornaments.

5.6 Society

Family life

The Vedic family was joint and patriarchal, organized around the family's eldest member (grihapati). The head of the family was responsible for religious duties, economic responsibilities, and guest hospitality. All members are expected to show obedience to the family head. The family strictly adhered to society's morals. The family's prestige was prioritized above all other family members.

Education

The education is conducted in the homes of teachers and is funded by rulers. The doors were open to both boys and girls, with a separate female teacher provided for the latter. Students received vocational education as well as moral values education in these gurukuls. There were no written records; however, knowledge was passed down orally.

The Social Division of the Varna system

We discover no signs of division in their society during their stay in the seven-river area. However, as they traveled deeper into India's interior, they came into contact with indigenous people. Thus, we find the earliest mention of social division in the Rig-Purusha-sukta Veda's (tenth mandala). We see a clear division of society in this sukta into four Varnas: Brahman, Kshatriya, Vaishya, and Shudra. However, it should be noted that this mandala dates from the later Vedic period, as we never encountered the latter two Varnas in any other Rig-Vedic mandala. Thus, it appears as though there was no clear-cut discrimination in the early period. At first, the entire community was referred to as visha. Then, based on occupation, two powerful classes emerged from visha, namely the Brahmans and Rajanya (Kshatriya). Additionally, references are scattered throughout the text mentioning various occupation groups in society, such as weavers, ironsmiths, cobblers, and chariot-makers.

Diet

Naturally, because the early Vedic people practiced pastoralism, their primary diet consisted of milk products and meat. Additionally, they consumed multiple foods, including oilseed, barley, wheat, vegetables, and fruits. Generally, a non-vegetarian feast is held in conjunction with ceremonies, festivals, and marriages. Additionally, they consumed intoxicating liquids regularly. The Vedic literature, on the other hand, condemns this type of intoxication.

Houses

Initially, the Vedic people were pastoralists who were constantly on the move in search of new pasture. They settled in the area of seven rivers in northwest India in search of pastures. They inhabited wattle-and-daub huts. Certain prosperous families live in wooden houses. These hoses

contained rooms for various purposes, including a hall, a bedroom for women, a space for worship (which housed the yajnya-bhumi), and a spacious courtyard.

Dress & Hairstyle

The Vedic people wore cotton, wool, and animal hide garments. Clothes were referred to as 'nivi,' 'same, 'adhivasam,' and 'drapi.' They used natural pigments. They wore an upper garment (uparane, a long piece of cloth) and a lower garment (dhoti), as well as headgear (of soft cloth). A variety of hairstyles characterizes this era. Men cut their hair regularly, while others wore their hair in a single knot. Some men kept their beards, while others shaved them. Combs enabled women to create a variety of hairstyles. In addition, they adorned their hair with a distinctive ornament known as 'Kurir.'

Ornaments

Women and men alike were generally fond of various types of ornaments. Bronze, ivory, gold, and jewels were used to create the decorations. In addition, women wore bangles, earrings, rings, and armlets, among other accessories.

Entertainment

Generally, Vedic people enjoyed animal races and fights. They also went hunting for entertainment. They were musically inclined. We discover references to various musical instruments made of animal hide, including string instruments and percussion instruments. Additionally, they enjoy community dance. During the festival season, both men and women participated in a common dance. Apart from that, gambling was a popular pastime. As a result, gambling is mentioned in almost every social gathering.

Religion

The early Vedic people were nature worshippers. They humanized and deified nature's benevolent and malevolent powers and prayed to them.

Indra

Indra was viewed as the God of War. Cattle, as pastoralists, were regarded as a source of wealth by the Vedic people. As a result, we see a high frequency of cattle raids and cattle protection during this time period. So, naturally, 'wars-on-cattle' was a source of concern; as a result, Indra gained prominence among the other gods.

Varuna

According to Vedic belief, the entire Universe is governed by a set of rules known as 'Rita.'Varuna was regarded as the 'Rita's controller. Thus, Varuna is worshipped by the Vedic people in order to maintain order in the Universe.

Agni (fire)

It is believed that 'yajnya' serves as a conduit for food to reach the Gods. Thus, in order to appease the Gods, the Vedic people used to make oblations into yajnas. Naturally, yajna was an integral part of the Vedic people's daily/occasional religious rites/rituals. Domestic and communal activities are deemed incomplete without yajna performance. As a result, Agni (fire) was revered by the Vedic people as a connecting link between people and God. They referred to it as the earth's replica of the sun.

Surya (Sun)

Vedic people worship the sun as 'Mitra' (friend). It is regarded as an energy source. Later on, the 'Surya' became a prominent God and eventually merged with 'Vishnu.'

Usha (dawn)

Usha is regarded as a source of enthusiasm and inspiration by the Vedic people. Therefore, numerous verses in the Rig-Veda are dedicated to the Usha.'

Prithvi (earth)

Prithvi was revered as the mother of all living creatures.

Yama

Yama is a death god. Not for his favor, but in order to avoid him, he was worshipped.

Rudra

Rudra was a storm god. As with Yama, he was worshipped in order to evade his wrath.

These deities assist us in reconstructing the Vedic people's religious concepts in the following ways:

- Vedic pastoralists were nomadic and straightforward. They were unable to comprehend the 'cause' of natural blessings/calamities. They elevated these misfortunes/favors to the status of Gods. They either feared them or expected them to show them favor regularly. They worshipped these Gods for this purpose.

- Again, as simple people, they believed that the Gods lived in the sky or above the earth. However, we are aware that smoke from the fire rises to the sky. As a result, the Vedic people regarded 'smoke' as a link between earth and sky, i.e., Gods. As a result, we see the significance of fire/Agni in their religious lives.

- In connection with that, the Vedic people believed that submitting food to the fire/Agni would reach the Gods in the form of smoke. Thus, it would appease the gods, and they would either favor them or cease to trouble them. As a result, Agni became a conduit between Gods and humans. As a result, it became an integral part of the Vedic people's religious life. Thus, the Fire/Agni became a sacrifice/yajna,' and these yajnas were accompanied by entire religious rites (and prayers).

- Surya (Sun), like Agni, is significant because it is a sky symbol of yajna. As a result, another minor God such as 'Vishnu' merged with the sun and became a prominent God among the others after several centuries.

The Rig-Veda's primary corpus is a collection of prayers to these Gods. These are the prayers that are recited at sacrificial priers. The sacrifices, or yajna, are viewed as a vehicle for expressing one's faith in God. Generally, it was done to ensure victory in battles and to acquire cattle and sons. At their homes, each Vedic family or kula performed those scarifications.

It is worth noting that these prayers and sacrifices were not made in order to attain spiritual bliss or quench one's philosophical thirst. On the contrary, it was carried out to obtain simple material benefits from those perceived to be robust and uncontrollable.

5.7 Later Vedic Period (c1200-600BC)

The Aryans expanded their territory within India during the later Vedic period. As a result, they wielded near-total control over vast and expansive swaths of territory. Throughout their migration, they encountered a variety of communities, tribes, and polities. In a nutshell, the situation has widened and become more complex; it has also grown in quality and quantity.

5.8 Polity

King's ascension to autocracy and divine Kingship

Additionally, wars expanded in scope and became more dangerous in nature. As a result, the King's role became critical in light of the altered circumstances. The King reaped the benefits of this circumstance. To maintain his power, he and the priests devised a system of polity.

He began by offering large-scale sacrifices such as Rajasuya and Ashvamedha and generously donating to priests. The performing priests (who benefited financially from such sacrifices) elevated the King to a divine status. As a result, the King was equated with the Gods or perceived to embody aspects of heavenly Gods. Thus, the concept of 'Divine Kingship' was born. As a result, the King and his lineage developed into a powerful class in Vedic society. The Aiterya Brahmana names later Vedic kings Adhiraja, Rajadhiraja, Samrat, Ekrat, and Virat. His tribe was initially identified by the King's name and clans, such as Kuru, Puru, and Turvashu. And, because the King's legitimacy was contingent upon the priestly class, the latter became powerful.

To maintain power in the hands of the King/ruling class and priests, they devised a birth-based Varna system. Thus, the children of the ruling class and the priestly class were automatically crowned kings or priests. Therefore, these two classes retained political, economic, and religious powers. The Vishas were obligated to remain Vishas and pay taxes to the King under the same rules. Thus,Visha'schildren automatically became Visha and were required to pay taxes. Whereas the children of Shudras became Shudras automatically. Thus, through the Varna System, power was divided between two classes (ruling and priestly), and adequate provision of tax (from Vishas) and manual labor (from Shudras) was ensured. This system was then reinforced by the theory of 'Rebirth,' according to which the class of Visha and Shudras possessed no chance of liberty.

Administration

Ministry

Advisors aided the King's administration. While the early ministers were retained, some new ones were added, such as

- Mahishi Main Queen of King Purohit (priest)
- Sénéni (commander) Prior Senapati
- Sangrahit's obligation (treasurer) To oversee the kingdom's revenue and expenditure.
- The Bhagdut (tax-collector)
- The Gramini (Village-headman)
- Suta (Chariot-driver) This minister held a unique position within the ministry. He was a charioteer for the King. He accompanied the King on all of his travels, including hunting, rides, and wars. As a result, he was a close confidant of the King. As a personal friend of the King and witness to numerous incidents, he was replete with tales about the King and his associates. As a result, he was invited to tell his masters' story. These stories were later incorporated into the main corpus of epics such as the Mahabharata and Ramayana.

Thus, we discover a systematic kingly ministry in the later Vedic period. However, it should be noted that such advice was unnecessary because he was solely accountable to the Gods. The recommendations were not made mandatory to follow. As a result, the previous control of 'Mantris' was lost.

Sabha and Samiti

Naturally, because the King was divine, his power became hereditary and remained within his family. Thus, no need for him to seek sanction from Sabha-Samiti remained. There was no selection at this point. As a result, the significance of Sabha and Samiti waned. Due to the vastness of the ruled area, it was also impossible to regularly hold assembly meetings. As a result, the Sabha and Samiti ceased to exist within a few years.

Income

Due to his hereditary status and divine Kingship, the King is now solely accountable to the Gods. He could now coerce the fish into giving him gifts. Thus, the gifts ceased to be voluntary; they became 'taxes.' He instituted a system of systematic taxation. Thus, Vish's previous hegemony over the King was dissolved. However, there was still a need for human support. As a result, the King began redistributing whatever gifts he had received during sacrifices.

These taxes became the kingdom's primary source of revenue. Along with raids, loot was another source of income.

Judiciary

He also became the people's supreme leader; thus, all authority was vested in him. Therefore, he could draught laws, carry them out, and punish criminals.

Military System

King's military system became systematized as a result of the frequency of wars. Thus, a proper military system was established during this era. A hierarchy was established, and rules were established. His army was divided into infantry, cavalry, archers, elephants, and war chariots. Meanwhile, the concept of 'Dharmayudha' was developed. Death on the battlefield became heroic, whereas fleeing the battlefield became an embarrassment and source of great humiliation. Women,

children, and the unarmed were deemed unethical targets. Additionally, fighting before Sunrise and after Sunset was regarded as illegal.

5.9 Economy

Although pastoralism was the primary occupation of the Vedic people, the majority of them were agriculturalists.

Agriculture: Agricultural technology has been developed recently. All stages were completed thoroughly and methodically, including plowing, seeding, cutting, and thrashing. Farmers began plowing the land with the assistance of six to twenty-four bulls. Bundling rivers and streams preserved water for the entire year. Due to advancements in agro-irrigation technology, farmers can now cultivate various crops, including wheat, barley, rice/paddy, cotton, vegetables, pulses, oilseeds, and fruits. Now Vedic Aryans have begun to produce a significant surplus. As a result, they now had to consider the investment. Thus, the expansion of agricultural surplus facilitated the development of crafts and commerce.

Craft/industry: The earlier crafts were continued in this stage but with increased specialization. However, the majority of these crafts were of a cottage nature. The weaving and dyeing industries flourished during this time period, as is the case with leatherwork. Mats and carpets were woven from cane and grass. Additionally, we encountered some other artisans such as musicians, astrologers, cooks, drivers, and messengers. However, due to the rigid varna/caste system, hereditary occupations and their compartmentalization/specialization according to castes exist.

Trade

Agriculture's expansion and subsequent development of crafts propelled the trade forward. The Vedic Aryans now controlled a much larger area than they did previously. As a result, markets were expanded along with regions. The previous period's exchanges have developed into legitimate trade in goats, leather, cloths, and ornaments. The growth of commerce compelled traders to band together. As a result, this period sees the emergence of early trading organizations or proto guilds. In response to increased trade, we find the introduction of early coins in India, such as Nishka and Karshapana; however, they are limited to smaller transactions. The measuring instrument was dubbed 'Krishnal.' Initially, the trade was conducted via bullock carts; now, waterways were also utilized. Finally, we discover the sea trade via 100 ships.

This period did not see the completion of the barter system. To deal with such situations and for convenience's sake, we see the rise of central locations in vast areas. These were primarily craft and commercial centers. However, this development in the later Vedic period was in its infancy, and thus the necessary modalities awaited. Nonetheless, during this period, the infrastructure required for the sixth century B.C.'s second urbanization was laid.

5.10   Society

The people dispersed in various parts of India during the later Vedic period. As a result, new connections were created with people from other cultures. This had an impact on Vedic people's social structures, making them more complicated. In light of this, the Vedic jurist felt compelled to tie society with certain concerted and stringent norms and regulations. Varna-system, ashram-system, marriage-system, samskara, and other social systems were formed for this reason.

Patriarchal Family System: The Vedic people adopted a patriarchal family system similar to that of prior periods. The eldest male member of the family, regarded as the family's head, is known as 'grihapati.' He has complete family command. The idea of Kingship emerged on a more significant macro level, such as the state, based on this system at the micro-level, such as the family.

Concept of Purushartha: Every man was supposed to follow four primary responsibilities in his life: Dharma, Artha, Kama, and Moksha.

Dharma: He was expected to obey Vedic canons' religious laws and regulations. In addition, he should make regular sacrifices in his life. As a result, by practicing 'Dharma,' he may be free of Gods' 'Rina' (lit.=loan; responsibility).

Artha: He was also required to work and earn money throughout his life. The Kama was supposed to marry and have children. It is thought that by marrying and having children, he will break away from his parents' 'Rina.'

Moksha: After achieving 'kama' and 'artha,' he anticipated pursuing Moksha or salvation. He should always focus on his ultimate objective: to be free of the illusions of ordinary existence and be united with the Gods while fulfilling his tasks. This is the state of Moksha.

In short, Vedic individuals were supposed to be honest in their domestic obligations. But, at the same time, he was responsible for society; thus, he had to carry out his societal responsibilities. In addition, in order to sustain the Vedic system, he must do religious duties.

Varna concept:

Due to cultural homogeneity, the spiritual authority formalized social discrimination and created a clear-cut social divide known as Varna. The first reference of social separation can be found in the 10th mandala of the Rig-Purushsukta. Veda's This system assigns specific responsibilities to each Varna, including as:

Brahman: a person who teaches, learns, performs, and hosts sacrifices. As a result, they became the sole authority on religion during this time period. The monarchs also provided significant quantity payments to the Brahmans for the religious legitimization of their power, as their authorization was required for them to reign.

Kshatriya: Knowledge, sacrifice, and people and land preservation. This Varna is populated primarily by rulers and warlords/warriors. The Kshatriya legalized their status with the help of Brahmans to keep this authority in their hands. Thus, this Varna wields real political power.

Vaishya:Agriculturists, traders, and craftsmen belonged to this Varna. Vaishya: Trade and agriculture; agriculturists, traders, and artisans belonged to this Varna. They were a major Varna in Vedic culture because they held economic power. They were the society's taxpayers. Despite their financial clout, traders and artisans were never accorded complete reverence in the Vedic religious system. As a result, in later years, they turned to non-Vedic religions.

**Shudra*:* the lowest of the Varna-ladder, with no powers or rights in society; this was the weakest of the Varna-ladder and had no abilities or rights. They lacked control over any type of production mode or later production. Some historians claim that the inhabitants of Varna were indigenous to the area. The Varnasystem of the later Vedic period has the following highlights:

- In a few centuries, the Varna-System became or was rendered hereditary, which implies that Varna membership is based on birth in a specific Varna. As a result, Varna became Jati (a caste system based on birth). As a result, castes form throughout this time period.

- The Varna system was structured hierarchically. However, because such a system lacked movement and flexibility, it grew inflexible during this time period, favoring only the first three Varnas.

- During this time, sacrifices grew more critical, and as a result, the Brahmans, who had sole authority over religion, gained a higher social rank.

- In this period, the emergence of a pre-State situation (although on a lineage level) made Kshatriya powerful in society.

- The Vaishya, or taxpayers, agriculturists, and traders became powerful as well.

- The three (Brahmans, Kshatriyas, and Vaishyas) are considered traivarnikas, or men of higher Varnas. The Shudras, on the other hand, remained weak and were forced to work for the traivarnikas.

- From the concept of purity, a class of untouchables began to emerge alongside these four Varnas.

Concept of Ashrama

The ashrama system was supplied to society to suppress the rebellious character of some people and enhance the family structure and one's social commitment. A person's life was split into four segments in this system, and he was assigned chores based on his age. Like

Brahmacharya-ashrama: The importance of education was emphasized during this ashrama. He was supposed to spend his boyhood at his teacher's hermitage in this ashrama. When he was eight years old, the religious sacrament (samskara) of 'upanayana' sanctified his admittance into this ashrama. After the Upanayana, he was expected to spend the next 12 to 14 years in the teachers' hermitage. He acquired the Vedas, literature, warfare, political science, trade, and other knowledge systems. Learn-by-heart was used as the sole technique of instruction in this case. He should learn while also helping his teacher with manual labor. As a result of his schooling, he was now prepared for the next part of his life, 'Grihastha-ashrama.'

Grihastha-ashrama: During his stay at the ashram, he was expected to fulfill his familial obligations and social obligations. He was expected to marry and start a family with his sons. He should also carry out the responsibilities that the scriptures have allocated to him. Four Purushararhtas or responsibilities were entrusted to him: dharma (social and religious obligations), artha (occupation), Kama (marital life), and Moksha (liberation) (to strive for union with God). He was supposed to do the first three responsibilities during this ashrama, whereas the next two ashramas required him to thirst for Moksha, the fourth one. He should look after his parents and contribute to society. In addition, a room was created for his rebellious nature through Vanaprastha-ashrama and Sanyasa-ashrama.

Vanaprastha-ashrama: During this ashrama, he was required to abdicate all domestic duties and delegate his responsibilities to his son. He could stay in his home, but he should spend more time alone, remembering God.

Sanaysa-ashram: He has reached the end of his life. He was expected to leave his house during this time and spend the remainder of his life in the woods or at God's feet. Therefore, this ashrama system played an essential role in maintaining social order at this time, such as:

- All of a person's needs were met promptly, which resulted in a healthy and satisfying life.
- The family institution was preserved and strengthened through grihastha ashrama. It also looked after the family's elderly members. Thus, it developed into a pillar of society. As a result, society is also maintained via this ashrama. Thus, with domestic and social responsibilities fulfilled, the entire Vedic society was maintained and sustained during this period.
- Through the last two ashramas, tensions between generations have been resolved, and the issue of generation gaps has been resolved.

Marriage System

Marriage was regarded as the primary duty of the Vedic people and thus became a point of religious significance. A person enters grihastha ashrama following brahmacharya ashrama. The canons expect him to marry in this ashrama. We know that it is believed that by marrying and bearing children, one can be liberated from his parents' 'rina' (lit. loan=responsibility). It was one of the Vedic religion's sixteen major religious sacraments (samskara). 'Inter-Varna' marriages were frowned upon during this era, while similar-gotra/family marriages' were prohibited. As a result, they were forced to marry in their own Varna and families other than their own.

However, during this period, we find instances of 'inter-Varna' marriages. Most of these instances compelled Vedic jurists to devise a new system that accommodated and legalized such 'inter-Varna' marriages. As a result, they proposed two legalized marriage structures: Anuloma marriages (between a bridegroom from higher Varna and a bride from lower Varna) and Pratiloma marriages (between bridegroom from lower Varna and bride from higher Varna)

Additionally, as is well known, the Vedic people encountered other cultures in India during this time period. Within a few years, the Vedic society was profoundly influenced by these people's customs and institutions. It shook the Vedic society's fundamental structure. Thus, in order to incorporate these communities or their influences, they needed to allow for and accommodate their institutions. As a result, we see eight distinct types of marriages that were prevalent in society. These classifications reflect Vedic people's contact with a variety of cultures. Like

Brahma-vivaha: Father hands over his daughter to the knowledgeable and well-behaved bridegroom with proper rites and rituals,

Daiva-vivaha: Father hands over the bride to the priest engaged in sacrifice,

Prajapati-vivaha: Father greets the bridegroom and urges the couple to adhere to religious obligations.

Arsha-vivaha: After receiving a pair of cattle from the groom, the father gives the bride's hand to the groom,

Gandharva-vivaha: marriage-at-will, i.e., with the bridegroom's and bride's consent only.

Asur-vivaha; The bridegroom pays the bride's father and other relatives to purchase her for marriage,

Rakshasa-vivaha: Forceful kidnapping and mutilation of a crying girl

Paishacha-vivah: forcibly rendering the girl unconscious and violet her chastity.

Vedic jurists recommended only the first four types of marriage.However, in order to enforce the patriarchal system, jurists regard marriages-at-will with contempt. Additionally, there were references to inter-caste marriages such as Anuloma (a higher Varna daughter with a lower Varna daughter) and Pratiloma (a lower Varna daughter with a higher Varna daughter) vivaha.

In this period, marriages are now governed by the patriarchal head of the family and the religion. As a result, the early period's 'marriage-at-will' was despised during this period. Simultaneously, the average age of marriage decreased. Additionally, polygamy became a prevalent feature of this era.

Thus, the marriage system of the Later Vedic people reflects radical changes from the earlier, more superficial society. The early period's 'self-willed' 'domestic' marriages are now regulated by various methods, including patriarchy, society, and religion. Thus, it developed into a significant 'institution' of society, which has persisted today.

Concept of Samskaras

To provide socio-religious sanctions for each stage of a person's physical and psychological development and the requirement for his social commitment, jurists devised the samskara system. Every step of his life, from embryo to death, is sanctified by such samskara, which is traditionally sixteen in number. Several of them fall into the following categories:

Embryological stage (to give support to the pregnant woman)

Garbhadan to invoke the blessings of a good child.

Simantonnayana to calm and refresh the pregnant woman's mind.

After the birth

Jatkarma is fed honey and butter immediately after the birth of the child. This samskara is permitted to be provided by the mother.

Namkarana, the child, is named 13 days after birth.

Nishkramana After four years, the child is permitted to leave home.

Karnavedha Child's ears have been pierced.

Annaprashana first bite of food the child

*Vapan's*The child's first hair was shaved.

Brhamcharyashrama

Upanayana Before proceeding to the teacher's hermitage for instruction, the child should undergo this sacrament.

Keshanta Hair removal before entering the educational system.

Samavartana, His education, and brahmacharya ashram come to an end.

Grihastha-ashrama:

Vivaha-Marriage,

Aginiparigrhaana-Placing a sacrificial fire in one's home and regularly worshipping it,

Anteysthi-Funeral Education

Education

Later Vedic people recognized the critical role education plays in the development of the individual and society. During this period, the hermitage of learned sages became the epicenter of education. It is referred to as 'Gurukul.' These centers received generous donations and patronage from rulers and affluent people. A child was expected to attend school by living with the teacher at the teacher's residence. He was fed and housed exclusively at the teachers' residence.

The child enters 'Gurukul' through the sacrament of 'Upanayana. These centers are geared toward the development of a child's overall personality. Not only was he expected to learn, but also to perform manual labor. Thus, he could preserve society's regard for physical work. The day begins with cleaning the hermitage campus at these centers, milking the cows, carrying wood, and filling water tanks, among other tasks. Then the entire day was devoted to learning. He was required to serve his teachers in the evenings and then retire to sleep.

The knowledge was imparted orally, i.e., by heart. Apart from discussions, debates, and practicals, these centers' educational tools are discussions, debates, and practicals. Vedas and their appendices, warfare, administration, political science, logic, commerce, mathematics, astronomy, philosophy, medicine, medical science, and moral values were among the subjects covered. Acharya, Pravakta, Shrotiya, and Adhyapak were the four types of teachers.

Dress

The people of this era wore vibrantly colored cotton, woolen, and silk fabrics. The delicate cotton cloth was woven with gold thread and embellished with exquisite embroidery. The dressing style remained consistent with that of the preceding era.

Dietary Habits

The dietary habits prevalent during the early period persisted during this period as well. However, during this time period, the proportion of non-vegetarian food increased. In addition, this was the era of lengthy Vedic sacrifices. As a result, a large number of animals are sacrificed during such occasions. Thus, no festival would be complete without animal meat. Rather than that, it became incorporated into religious rituals.

Entertainment

Similar to the preceding era, the Vedic people entertained themselves with a variety of objects and activities. This was the era of powerful rulers and lengthy festivals. Subsequently, the proportion of entertainment increased during this period, and as a result, racing, hunting, and gambling became a part of every gathering of people. Additionally, during lengthy sacrifices, bards were invited to deliver eulogies on rulers' exploits. Crowds gathered to hear this poetry, which later legitimized rulers' position/status. It should be noted that the epics emerged during this period from the collection of such bardic eulogies.

5.11   Religion

In the Later Vedic period, Vedic people transformed, as we all know. During this time, religion got increasingly complex.

Changes in Deities and Worship Methodologies

The importance of the prominent deities in the Early Period was diminished throughout this time. Indra, Varuna, and Surya became unpopular gods. New Gods evolved, such as Vishnu, Rudra, and Shiva. People began to worship such Gods in a devotional manner. As a result, we saw the rise of 'Devotional worship,' or Bhakti, during this time period; nevertheless, it was at a very early stage. New deities and rites entered the Vedic pantheon and rituals due to social connections with other cultures. In Vedic culture, this gave rise to many forms of idol worship, animism, magic, superstitions, etc. Magic, superstitions, female notions, and blind faith all formed part of religious life. Furthermore, the concept of 16 samskaras evolved to apply social consequences to various changes in a person's life. Whereas similar to ashrams, the idea of four purusharthas, namely Dharma, Artha, Kama, and Moksha, was proposed to control a person's life in society.

The prominence of Sacrifices:

The sacrifices were varied and formalized with a variety of laws and regulations, referred to as karmakanda. Previously, sacrifices were thought to be merely a conduit between a person and God.

During this time, sacrifices and their complex laws grew more prevalent. The public was taught that the Gods would be forced to bless the performers if they followed the scarifies' regulations. In the religion of the Later Vedic period, sacrifices assumed the place of God. As a result, the religion was focused on the proper execution of such sacrifices. Following that, the priestly class rose to prominence, with the sole authority to carry out the sacrifices in an organized manner. The right to perform sacrifices was taken away from kulapati and given to the priest class as a monopoly. As a result, the sorts of priests and sacrifices became more diverse. There was much wealth-time-violence involved in these scares. As a result, the system of tolerating an expanding number of priests became institutionalized. However, due to the period's religious conservatism and intricacy, there were specific reactions within Vedic society. The Upanishads frowned upon squandering money, time, and violence in the form of sacrifices. They sought the truth of religion by introspecting themselves and pondering on the soul's relationship to the supreme soul, god. They attempted to replace religion's material foundation with a spiritual one.

To summarize, the Vedic people who lived in the Land of Seven Rivers later relocated to other parts of India. They encountered people from varied cultures, societies, economies, and belief systems. In Vedic culture, this resulted in social cohesion and intricacy. On the one hand, the economy varied and grew through agriculture, crafts, and trade; conversely, jurists tightened and rigidified social and religious regulations to preserve the country's identity. The Kshatriya and Brahman developed the Varna system, birth-based and inflexible, in order to monopolize power. Religion assumed a crucial role in society to justify this process. It took the form of a variety of rites and rituals involving vast sums of money and scarifies. On the other hand, Taxpayer Vaishya Varna and laborer Shudra Varna, who gave labor and service, were deprived of a variety of rights and socio-religious punishments.

Summary

The cities of the Harappan Culture had declined by 1500 B.C., according to the discussion above. As a result, their economic and administrative systems gradually deteriorated. Around this time, speakers of Sanskrit, an Indo-Aryan language, arrived in north-western India from the Indo-Iranian region. They would have come in small groups through the passes in the northwest mountains at first. Their first settlements were in the north-western valleys and the Punjabi plains. They later relocated to the Indo-Gangetic plains. They were primarily looking for pastures because they were mainly livestock keepers. By the 6th century B.C., they had conquered all of North India, which they called Aryavarta. The Early Vedic Period or Rig Vedic Period (1500 B.C.-1000 B.C.) and the Later Vedic Period (1500 B.C.-600 B.C.) are two periods that span 1500 B.C. to 600 B.C. (1000B.C - 600 B.C).

Keywords

- **Pastoralism:** A social and economic system based on the raising and herding of livestock.
- **Yajnya:** refers to the sacrificial fire - the divine Agni - into which oblations are poured, as it is believed that everything offered to the fire reaches the gods.
- **Purush-Sukta:** It is a hymn to creation/genesis and is in the Rig-Veda's stenth mandala. It tells us about a sacrifice that resulted in the emergence of a cosmic being or Purusha. The entire world was created from the Purusha, including the Brahmans (Learned men) from his mouth, the Kshatriyas (Men of Strength) from his arms, the Vaishyas (Men of Business) from his thighs, and the Shudras (Men of Work) from his feet.
- **Ashvamedha Sacrifice:** Literal translation: Horse Sacrifice. The Vedic religion's most influential royal ritual. A king could only carry it out to acquire sovereignty over neighboring provinces.
- **Gotra:** A group of blood relatives.
- **Gurukula:** An ancient learning center located at the teacher's residence or hermitage.
- **Kulapati:** Head of the family (kula)

- **Saptasindhu:** The region of NW India (WE Punjab) through which seven rivers flow, including the Ravi, Biyas, Sutlej, Chinab, Zelum, Indus, and Sarasvati
- **Varna:** lit. Color; an ancient Vedic social division.

Self Assessment

1. ....were the founder of Vedic culture in India.
A. Anaryas
B. Dasyus
C. Aryans
D. Kshatriyas

2. The Aryans are those who belong to the language group of.......................
A. English
B. Sanskrit
C. French
D. Italian

3. We find the earliest reference of Aryans from...........................region.
A. North-West
B. Eastern
C. Northeastern
D. South-western

4. According to................., the origin home of Vedic Aryans was in the Arctic, the region in the North Pole.
A. Ghosh
B. Maxmuller
C. Tilak
D. Giles

5. ....discusses the etymology of words in the Vedas.
A. Shiksha
B. Nirukta
C. Jyotish
D. Chanda

6. ....were the founder of Vedic society.
A. Non-Aryans
B. Egyptian
C. Mesopotamian
D. Aryans

7. In the Early Vedic period, the family life was......................
A. Matrilineal
B. Patriarchal

C. Republic

D. Monarchical

8. In.............the mandala of Rig-Veda, we find the earliest mention of the Varna system.

A. 7

B. 8

C. 9

D. 10

9. In the Early Vedic period.....................was the lineage of warriors.

A. Brahamana

B. Shudra

C. Rajanya

D. Vaishya

10. ....were the people involved in a trade.

A. Pani

B. Gramini

C. Aryan

D. Shudra

11. ....devoted to free one from the rina of parents.

A. Sanyasa

B. Vanaprastha

C. Brahmacharya

D. Grihastha

12. ....emerged as an important God in the last stage of the later Vedic period.

A. Vishnu

B. Indra

C. Varuna

D. Surya

13. ....was the chariot-driver of King.

A. Purohit

B. Suta

C. Bhagdut

D. Sangrahit

14. ....was the tax collector of King.

A. Senani

B. Suta

C. Bhagdut

D. Gramini

15. ....was the coin that was used in the later Vedic period.

A. Rupaya

B. Dam

C. Dinar

D. Nishka

Answers for Self-Assessment

1.	A	2.	B	3.	A	4.	C	5.	B
6.	D	7.	B	8.	D	9.	C	10.	A
11.	D	12.	A	13.	B	14.	C	15.	D

Review Questions

1. Describe the socio-religious situation during the Rig Vedic period.
2. Describe the political and economic conditions in the later Vedic period.
3. Write a paper on Vedic literature.
4. Give an account about Aryan's original homeland.
5. Discuss how the nature of Aryan socio-economic and political aspects changed in the later Vedic period.

📖 Further Readings

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Unit 06: Early Iron Age

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Objectives

After this chapter, you will be able to:

- know about the economic development during the early Iron Age
- understand about the subsistence pattern of early Iron Age
- comprehend the evolution of Megalithic civilization in light of regional differences
- gain an understanding of India's Megalithic Culture
- consider how Megalithic culture developed while considering regional variation Investigate India's Iron Age Culture and Civilization

Introduction

The discovery of iron signaled the beginning of a new era in human history, as this technological advancement brought about transformations in nearly every aspect of human existence. Furthermore, it was a period of technological advancement in pyrotechnology, introducing highly advanced ceramics, glass, and metal technology, among other things. There is a widespread belief that iron technology played a significant role in clearing forests and expanding agricultural communities, also known as the second phase of urbanization, in the sub-humid Ganga Valley. While copper was rare and therefore only available to a small number of people, most of the Indus Civilization continued to rely on stone, as evidenced by the prevalence of stone blades even during the urban period of the civilization. Because copper is brittle, it could not have been used for forest removal in sub-humid environments; as a result, Chalcolithic occupation was restricted to the dry and semi-arid regions of the western United States and northern Mexico.

However, despite the fact that iron could be found in plentiful supply throughout India, it was particularly plentiful in the Chota Nagpur region and central India, making it easily accessible. In fact, the invention of iron smelting technology heralded the end of the Stone Age and the beginning

of the Industrial Revolution. Tradition holds that iron technologies were instrumental in the clearing of forests and the effective colonization of the Ganga plains, as well as in the effective colonization of the Ganga plains. After the first urbanization of the Indian subcontinent, iron technology served as the impetus for the second urbanization of the subcontinent. In peninsular India's complex rock topography, it was necessary to dig wells and irrigation tanks, and rock was quarried in order to construct megalithic structures out of it. Many historians believe that the establishment of powerful socio-political institutions, rather than the development of iron technology, was the primary factor in the spread of urbanization. Several different and numerous sources are available for the study of Hindu social life in Ancient India. Various institutions such as the caste system, varna and jati, gender relations, the position of women, as well as the concepts of marriage and family system can all be used to investigate various aspects of their social life. Allows us to gain a thorough understanding of the various social aspects. Let us begin by discussing the different types of marriage in order to understand the concept of marriage and gender better.

6.1 <u>Early Iron Age</u>

Iron marked the start of a new age in human history, as this technological advancement ushered in changes in nearly every aspect of existence. Furthermore, it was a period of pyro technology advancement, with the birth of highly developed ceramics, glass, metal technology, etc. In the sub-humid Ganga Valley, the clearance of forests and the expansion of agricultural communities, or the second phase of urbanization, have been aided by iron technology. While copper was uncommon and hence only available to a select few, most portions of the Indus Civilization still relied on stone, as demonstrated by the prevalence of stone blades even in the urban period. Furthermore, because copper is brittle, it could not have been used for forest removal in sub-humid areas; therefore, Chalcolithic occupancy was limited to the dry and semiarid parts of the West.

Though iron was in plentiful supply across India, it was particularly rich in the Chota Nagpur area and central India, making it easily accessible. It was the advent of iron smelting technology that signaled the end of the Stone Age. Iron technologies are also thought to have assisted in the clearance of forests and the effective colonization of the Ganga plains. Iron technology was the driving force for the second urbanization on the Indian subcontinent. Wells and irrigation tanks were dug in peninsular India's complex rock topography, and rock was quarried to construct megalithic buildings. In the opinion of others, rather than iron technology, the establishment of powerful socio-political institutions was the primary driving force for urbanization.

India's Iron Age Studies

N.R. Banerjee (1965) was the first to study the Iron Age in India, while earlier British employees had noted the exceptional grade of indigenous iron produced by the locals in their reports. Tripathi, Chakrabarti, Hedge, Prakash, Bhardwaj, Srinivasan, and others have subsequently researched the introduction of iron in India and the metallurgy of iron smelting. Between 1000 and 800 B.C., iron technology appears to have appeared nearly simultaneously in diverse subcontinent regions, with Painted Grey Ware in the upper Ganga plain, Black-and-Red Ware in the middle and lower Ganga plains, and Megalithic civilizations in Vidarbha and peninsular India. These Iron Age cultures in diverse zones of the northwest, Ganga valley, and peninsular India, according to Tripathi (2002), are separate and varied cultural traditions.

India's Iron Age Archaeological Culture

Iron artifacts have also been discovered in the Megalithic settings of Gufkral in Kashmir, which has been dated to the second millennium B.C. These skeletons are found above those from the Neolithic period. Metallurgy of Iron Since the Harappan period, India has had a well-developed pyro technology history, including copper smelting, which may have contributed to the accidental discovery of iron from iron-rich copper ore. Iron ore is also widely available in virtually all-nation regions, which may have boosted its use. Iron has been discovered at a few Bronze Age sites in South Asia, notably at Mundigak in Period IV, iron nodules at Said Qala Tepe (100 km S.E. of Mundigak), and Deh Morasi Ghundai 12 km west. Apart from that, two iron arrowheads from Ahar can be dated to 1275–110 B.C., despite Sankalia and others pointing out the possibility of mixing. At Ahar, the usage of chalcopyrite as a copper resource might have resulted in the unintentional creation of iron from pyrite. Apart from a single iron artifact from Chanhudaro in a dubious context, the presence of lollingite (an iron and arsenic-bearing mineral) at Mohenjodaro, a metal that is 66.10 percent iron and 9.30 percent copper from Lothal, a single Period V piece from Katelai, Swat Valley, and mostly copper objects dated to 1500-800 B.C. are notable. Chattopadhyay has also mentioned iron artifacts from the late Chalcolithic levels in West Bengal's Pandurajar Dhibi and Mangalkot, coining the name "Ferro Chalcolithic." These sites imply that people are aware of iron ores, their hardness, and the potential

to contact iron while copper smelting (Possehl 1999). From area to region, ironworking traditions differed. Metallurgical research revealed that the iron items produced were frequently of exceptional grade. An axe from Mahurjhari was classified as steel because it had 99.1% Fe, 0.9 percent C, and a trace of chromium; similarly, a spear from Khapa was graded as steel. Quenching and forging of carburized wrought iron were also discovered during the metallurgical and metallographic study of iron artifacts from Tadakanhalli. Aside from that, evidence of the lamination method (alternating layers of carburized and uncarbonized iron) has been found at several locations. This demonstrates the expertise of blacksmiths in exploiting the many characteristics of iron. Although we may infer technology from iron artifacts, there is relatively little direct evidence of manufacturing. A taphole for slags was found in a circular furnace from Naikund, some distance from the habitation site revealed by resistivity survey. The circular furnace was built of interlocking clay bricks and plastered with bricks. Two vitrified tuyeres, 40 kilograms of slag, and a few bits of iron and manganese ores found indicated that the nearby manganiferous belt had been exploited. From the upper phase of Period II linked with PGW, a furnace and a fire pit with a set of tongs were discovered at Atranjikhera. A circular clay furnace containing iron slag and tuyeres was discovered at Lohsanwa mound in Chandauli district. Iron smelting furnace reconstruction. A circular clay furnace has been damaged.

Early Iron Metallurgy in India

Initially, the origins of Indian ironworking were thought to date back to around 700-600 BC. Later, C14 dating at several sites pushed the age of the site back to around 1000 BC. Using C14 dating from iron-bearing deposits at Ataranjikhera in Uttar Pradesh and Hallur in Karnataka, as well as the stratigraphic position of iron at lower levels in a number of locations including Kausambi near Allahabad, the district of Etah in the Ganga Valley, the town of Nagda in central India, and the town of Eran in central India, these sites, we're able to produce dates as early as 1300 BC. Based on this concept, iron has established a unique presence in most Iron Age zones in India between 1000 and 800 years ago. Early dates have been obtained for many sites in the Ganga Valley, including Jhusi in Allahabad, which has been dated to 1107-844 cal B.C.; pre-NBPW period II dates in Raja Nal-ka- Tila, which range between 1400 and 800 cal B.C.; Malhar, which has two 14C dates of 1800 cal B.C.; and Dadupur, which has three 14C dates spanning the eighteenth and sixteenth centuries B.C. These early dates suggest that iron was introduced earlier, maybe about 1800-1500 BC. A large amount of iron was discovered in Noh during the Pre-PGW, Black-and-Red Ware era, dating back to 1200-1100 BC. Tripathi asserts that sponge iron was discovered in this copper-rich region during copper smelting, which he believes is correct.

Furthermore, the existence of Chalcolithic iron at a few sites, such as Ahar, which has already been reported, suggests that iron smelting and large-scale iron smelting began much earlier, about 1300 BC, than previously thought. Furthermore, an analysis of iron artifacts from the Komaranhalli site, which date to about 1000 BC, indicates that the ironsmiths have exceptional technical abilities, indicating that iron technology had been introduced much earlier. Iron emergence, on the other hand, was not uniform throughout different regions of India. The discovery of iron at sites such as Gufkral in the Pulwama area of Kashmir (Megalithic), Noh in Bharatpur district of Rajasthan (BRW pre-PGW), Ahar in Rajasthan and the Ganga valley, and Vindhyas in Uttar Pradesh about 1300 BC has led to the conclusion that iron was discovered earlier. Thus, recent discoveries indicate that India had an earlier foothold in iron technology than previously thought. The earliest iron dates discovered in the Indian subcontinent are contemporary, with the first iron dates discovered in other parts.

Beginnings of ironworking in India

When it comes to the beginnings of ironworking in India, there are a variety of competing theories. Some academics believe that nomadic Indo-Aryans from the steppes of Soviet Central Asia and Iran migrated westward due to dispersion and migration from the West. This was predicated on the idea that ironworking development in India occurred at a relatively late stage. On the other hand, many historians, notably Chakrabarti (1976:122), have questioned the notion of diffusion of iron technology from the West, claiming that India was a separate and potentially independent center of manufacturing of early iron during this period. An argument for such a challenge is based mainly on the great antiquity of iron in India, some evidence for Bronze Age iron at a few sites, and evidence of cultural continuity in the region. For example, continuity has been seen between Harappan and PGW, as well as the overlap between the two and the conclusion of a Dark Age in Indian history, as well as continuity between the Neolithic and Megalithic periods in southern India. According to Chakrabarti, radiocarbon dates, the subcontinent's long history of pyro technology, and the diverse character of the Iron Age all support indigenous development on the subcontinent. However, several historians have speculated that iron may have emerged independently in more than one location,

based on the various characteristics of the Iron Age in different zones, such as the PGW, Vidarbha Megalithic, and South Indian Megalithic. Further, iron appears to have been in use in diverse regions by 1000 BC, indicating that it was developed independently rather than a fast spread.

Megaliths

The name "megalith" comes from the Greek words "Megas," which means "great," and "lithos," which means "stone." The term "megaliths" generally refers to massive stone graves in graveyards far from the inhabited area. As a result, the term "megaliths" refers to monuments made of enormous stones. Megaliths, on the other hand, are not all structures made of large rocks. Except for hero or memorial stones, the word refers to a particular type of monument or building made of big rocks and having a sepulchral (gravelike), commemorative or ceremonial connotation.

The Megalithic civilization of South India, on the other hand, spanned a considerably more extended time period. These cultures are dated between the 3rd and 1st centuries A.D. based on archaeological evidence (first based on the Brahmagiri excavation, dating the megaliths based on a distinctive ceramic (pottery) type – the Black and Red Ware (BRW), which is found in all kinds of megaliths in South India. The difficulty in determining the chronological range of megalithic cultures in South India stems from the fact that just a few radiocarbon dates from megalithic habitations are now available.

The earliest phase of these cultures was dated to 1000 B.C. by habitations at Hallur. This phase is linked to the tombs at Tadakanahalli, some 4 kilometers distant. Vidarbha megaliths were erected around 600 B.C., according to two radiocarbon dates from Naikund and Takalghat. Paiyampalli in Tamilnadu has a date of around the 4th century B.C. Explorations and excavations have pushed the dating of the megaliths in the North Karnataka region as far back as 1200 B.C. Megalithic goods are discovered in connection with Neolithic-chalcolithic wares at the lower end and with the rouletted ware (first millennium A.D.) at the higher end since the megalithic civilization overlapped with the final phases of Neolithic-chalcolithic culture. According to this, the megalithic civilizations of South India may be dated between 1000 B.C. and A.D. 100. However, existing archaeological evidence indicates that their peak popularity occurred between 600 B.C. and A.D. 100.

Megalithic Cultures: Origin and Spread

This culture arrived with the Dravidian speakers who traveled by sea from West Asia to South India. However, we discover that typical West Asian megaliths produced bronze items and that this civilization came to an end in the final phase of their Bronze Age, about 1500 B.C. The Indian megaliths, on the other hand, come from the Iron Age, which began around 1000 B.C. When and how iron technology arose and became an essential element of megalithic civilization is still unknown. The material and chronological discrepancies between the megalithic cultures of northern and southern India imply that the civilization entered the Indian subcontinent by two separate routes, one by sea from the Gulf of Oman to the West coast of India and the other by land from Iran. In the northeastern region of India and the Nilgiris, it is still practiced as a live custom. The Deccan, mainly south of the Godavari River, was the epicenter of India's megalithic civilizations. The blending of diverse traditions and advancements over a long period resulted in the complicated pattern of vastly varied burial methods that are all jumbled together and contained in the word "megaliths."

They have been discovered in many historical contexts throughout India, including the plains of Panjab, the Indo-Gangetic basin, the deserts of Rajasthan, the northern half of Gujarat, and notably all of the districts south of Nagpur in Peninsular India. In addition, large stone structures resembling some of the most frequent megalithic structures have been discovered in North India, Central India, and Western India, among other places. Among the locations is Seraikala in Bihar, Deodhoora in Almora district, and Khera near Fatehpur Sikri in Uttar Pradesh; Nagpur, Madhya Pradesh's Chandla and Bhandra districts; and Deoa in Rajasthan. As well as in Pakistan, in Karachi, in the Himalayas at Leh, and in Jammu & Kashmir, near Burzahom, some similar monuments or constructions can be found. However, their vast distribution in southern India indicates that they were primarily a South Indian feature that lasted for at least a thousand years before spreading worldwide.

Megalithic civilization in South India was a fully developed iron age culture when the people came to fully appreciate the enormous benefits of the usage of this metal. Because of this, the stone was no longer used as a raw material for weapons or tools to a significant amount. Instead, the megalithic people discovered a new use for stones in their daily lives. The excavations of megalithic burial sites in South India have provided most of the material available on the iron age in the region. Iron artifacts have been discovered in every megalithic site in India, from Junapani near Nagpur in the Vidharba area (Central India) down to Adichanallur in Tamilnadu in the far southern reaches of the country.

The advent of iron brought about a progressive transformation in nearly everything, except for maybe home designs. However, among all of these transformations, the most notable was the sophisticated technique of disposing of the deceased. This became a distinguishing trait of the southern Indian areas. A cemetery or graveyard was established from home, rather than burying the deceased in a hole in the yard with four or five pots surrounding them as was previously the practice. The remains of the dead were gathered, maybe after the corpse had been exposed for a while, and the bones were then buried underground in a specially constructed stone box known as a cist. Considering that the cists were intricate constructions, it is likely that they demanded a great deal of planning and collaboration amongst members of the society, as well as the presence of masons and other artisans who could produce the appropriate sizes of stones huge and tiny. These megaliths were likely designed and prepared before the death of a specific individual or group of individuals.

Megalithic Classification

Megalithic graves demonstrate a range of techniques for disposing of the deceased. Additionally, Defining Megalith, the term 'megalith' is derived from Greek' megas,' which means great, and 'lithos' meaning stone. So, 'megaliths' refer to the monuments built of large rocks. But all monuments constructed of big stones are not megaliths. The term has a restricted usage and is applied only to a particular class of monuments or structures built of large stones and have some sepulchral (grave like), commemorative or ritualistic association except the hero stones or memorial stones. The megaliths usually refer to the burials made of large stones in graveyards away from the habitation area.

Chronology

The archaeological evidence (first based on the Brahmagiri excavation, dating the megaliths on the basis of a characteristic ceramic (pottery) type – the Black and Red Ware (BRW), which is found in all types of megaliths in South India) places these cultures between the 3rd century B.C. and the 1st century A.D. The Megalithic Culture of southern India, on the other hand, existed over a much more extended period of time. The difficulty in determining the chronological span of megalithic cultures in South India stems from the fact that only a small number of radiocarbon dates have been obtained from megalithic habitations thus far in the region. The earliest phase of these cultures can be traced back to the habitation site at Hallur, which dates to 1000 B.C. This phase is associated with the graves at Tadakanahalli, located 4 kilometers away from this location. Vidarbha megaliths were constructed around 600 B.C., according to radiocarbon dates from the sites of Naikund and Takalghat. Paiyampalli, a site in Tamilnadu, recorded date of approximately the 4th century B.C. In North Karnataka, according to recent explorations and excavations, the megalithic period may have begun as early as 1200 B.C., according to the findings of these investigations. Because the megalithic culture overlapped with the end phases of the Neolithic-chalcolithic culture, it is associated with Neolithic-chalcolithic wares at the lower end of the scale and with rouletted ware (dating from the first millennium A.D.) at the higher end of the scale. Following this hypothesis, the megalithic cultures of southern India can be dated to between 1000 B.C and the year 100 A.D (Ancient Greek and Roman chronology). In contrast, the available archaeological evidence suggests that the Megalithic Classification System may be incorrect.

The megalithic burial sites demonstrate a wide range of techniques for disposing of the dead. Furthermore, some megaliths are internally distinct but have the same external characteristics as one another. The megaliths can be divided into several categories, which are as follows: Caves carved into the rock, Hood Stones, and Hat Stones / Cap Stones Menhirs, alignments, and avenues are all types of markers. Dolmenoid Cists are a type of cist. Cairn Circles are a type of cairn. Stone Circles, Pit Burials, and Barrows are all examples of prehistoric monuments.

1. Rock Cut Caves:

These are scooped out of soft laterite, which can be found in the southern part of the West Coast region of the United States. These rock-cut cave tombs are unique to this region and can be found in the Cochin and Malabar regions of Kerala, among other places. It is possible to find three chambers in the laterite rock cut caves of the burial site. They can also be found in other parts of the world. They can be found in Mamallapuram, which is close to Madras, on the East Coast of South India. They can be classified into four types: (i) cave with a central pillar, (ii) caves with or without a central pillar, (iii) caves with or without a deep opening, and (iv) caves with multiple chambers.

2. Hood Stones (Kudaikallu) and Cap Stones (Toppikkals)

Hood stones, also known as Kudaikallu, are similar to rock cut caves but are more straightforward in design. They are mostly found in Kerala and are associated with rock cut caves. These are made up of a dome-shaped dressed laterite block that is used to cover an underground circular pit that has been cut into natural rock and is equipped with a stairwell. Occasionally, the hood stone is replaced by a cap stone, also known as a toppikkal, a plano-convex slab supported by three or four quadrilateral boulders. This agreement also covers an underground burial pit containing the funerary urn and other grave furnishings. At the same time, unlike the rock cut caves, there is no chamber other than this open pit, which serves as the burial site itself. An urn covered with convex or dome-shaped pottery or a stone slab is typically found inside, along with skeletal remains, small pots, and sometimes even cremated remains. Similar monuments can be found in the Cochin and Malabar regions, as well as along the Western Ghats, into the Coimbatore region, and up to the Noyyal river valley in Tamilnadu, as well as in other parts of India.

3. Menhirs, Alignments, and Avenues:

Menhirs are monolithic pillars that are buried vertically into the ground to form a mound. These can range in size from small to enormous in height. Hazaribagh, Jharkhand's Menhir Megalith, is a sight to behold. They are either fully dressed or completely undressed. These are essentially stone pillars placed at or near a burial site to serve as a memorial. These menhirs are referred to as nadukal in ancient Tamil literature, and they are also referred to as Pandukkalor Pandil in popular culture.

In some cases, such as at Maski, the menhirs are not planted in the ground but instead rest on the original ground and are propped up with a pile of rubble. In South India, these can be found in a number of locations in close proximity to other types of megalithic burials. They are most common in different regions of Kerala and the Bellary, Raichur, and Gulbarga regions of Karnataka. Still, they can also be found in smaller numbers at other locations in the region. The menhirs of Vangchhia village in the Champai district of Mizoram are considered to be the state's first "monument." The actual location of the 171 menhirs is referred to as Kawtchhuah Ropui, which translates as "Great Entranceway" in English. Monolithic structures known as menhirs or monoliths are found in Meghalaya, Nagaland, and Andhra Pradesh, but they are not found in large numbers in the rest of India. Menhirs and alignments are closely associated with one another. Standing stones are used to construct this structure. These stones are sometimes dressed to make them look more appealing. The alignments have been discovered at Komalaparathala in Kerala, as well as at a number of sites in the Karnataka districts of Gulbarga, Raichur, Nalgonda, and Mahboobnagar. Avenues are made up of two or more parallel rows of alignments. As a result, many of the sites that fall under the category of alignments can be considered examples of this category of monuments if they are arranged in parallel lines.

4. Dolmenoid Cists:

Dolmenoid cists are square or rectangular box-like graves constructed of several orthostats (upright stones or slabs), one or more for each side, which support the super incumbent capstone, composed of one or more stones, with the floor often also being laid with the stone slabs. Depending on the design, the orthostats and capstones may be constructed from either undressed rough blocks of stone or partially dressed stones. The dolmenoid cists can be found in large numbers at Sanur, near Chingleput (T.N.), as well as at a number of other locations in this region. Cists constructed of dressed slabs, also known as slab cists, are the most common type of cists found throughout South India, as well as in some parts of the northern subcontinent. Marayur's dolmens are a fascinating sight. Marayur, in the state of Kerala, is also known for its ancient rock paintings. Dolmenoid cists with multiple orthostats are common in Tamilnadu, as are Dolmenoid cists with four orthostats and a U-shaped porthole in either the East or West, Dolmenoid cists with four orthostats and a U-shaped porthole on the top corner of the eastern orthostat, and Dolmenoid cists with four orthostats and slab-circles are common in Kerala. In Jharkhand, there is a Munda dolmen with a tabletop capstone.

5. Cairn Circles:

Cairn circles are a type of megalithic monument found all over southern India in association with other types of monuments. They are one of the most popular types of megalithic monuments. They are made up of a heap of stone rubble surrounded by a circle of large boulders. Several megalithic burial sites (cairn-circles) have been discovered near Veeranam in the Tiruvannamalai district, and they have been dated to between 1,000 BC and 300 CE. The granite slabs from the dolmenoid cists have been strewn about the place as well. The pit burials beneath the cairn circles are composed of deep pits dug into the soil that are roughly circular, square, or oblong in plan, depending on the

region. A layer of earth was placed on top of the skeletal remains and grave furnishings to create a level surface. Following that, the pits were filled with earth. The cairn heap was built on top of this earth filling and was surrounded by a circle of stones. The cairn heap could be as small as a thin layer or as large as 3 to 4 feet in height above the ground. Pit burials of this type have been discovered at a number of sites in the Tamil Nadu districts of Chingleput and Chitradurg, as well as the Karnataka districts of Gulbarga and Chitradurg. Located in Sithannavasal, Pudukkottai district, Tamil Nadu burial ground, chamber tombs and stone circles can be found there as well. A sarcophagus is a four-legged coffin made of terracotta that is literally buried. The cairn circles containing sarcophagi entombments are more common than the pit burials, which are less common than the cairn circles containing sarcophagi. They are similar to pit burials, except that the grave furniture's skeletal remains and primary deposits are placed in an oblong terracotta sarcophagus instead of in the ground. This type of sarcophagus is typically equipped with a convex terracotta lid, rows of legs at the bottom, and a capstone at a higher level, among other features. Megalithic structures of this type have been discovered in the South Arcot, Chingleput, and North Arcot districts of Tamilnadu and Kolar district of Karnataka. A sarcophagus was discovered in Pallavaram, in the Kancheepuram district. Succulent burials beneath cairn circles are a variant form of the more common sarcophagi burials and can be found in large numbers throughout most of South India. The urns (a pot) in which the burials are made are deposited in pits dug into the ground and covered with dirt. It is common practice to capstone the pits after they have been filled with soil to the surrounding ground level. Then, a circle of stones is built around the heap of cairns on the surface, which marks the burial site's location. They are most prevalent in the following states: Kerala in Tamilnadu, the districts of Madurai, Tiruchirapalli, Coimbatore, Nilgiris, Salem, Chingleput, and South Arcot; in Karnataka, the Kolar, Banglore, Hassan, Chitradurg, Bellary, Raichur, and Gulbarga districts; in Andhra Pradesh, the districts of Raichur and Raichur; and in Maharashtra, the region around Nagpur. The urn in the foreground, discovered at Adichanallur, is similar to burial urns discovered at Malwa in Madhya Pradesh, indicating trade between the two regions.

6. Stone Circles

They are the megalithic monuments that are most frequently encountered in India. They reflect the characteristics of various types of megalithic monuments, such as the Kudaikallu and Topikkal, as well as different types of pit burials, menhirs, dolmenoid cists for multiple kinds, cairns, and so forth. These can be found from the southern tip of the peninsula up to the Nagpur region, as well as in various other parts of North India. However, only stone circles without a significant amount of cairn filling within the circle, as well as burial pits containing urns or sarcophagi, are included in the category under consideration.

7. Pit Burials:

Cremation urns, which are large conical jars that contain the funerary deposits, are placed in underground pits that have been dug specifically for this purpose into the hard natural soil and sometimes into basal rock. Then the pits are filled with dirt and water to form a mound. The surface indications of the burial, such as a stone circle, a cairn heap, hood stones or hat (cap) stones, or even a menhir, are not present in these types of burials. Instead, they are absent. There are no megalithic appendages associated with these urn burials. This class of megalithic burials cannot be classified as part of the megalithic burial monuments because there is no evidence of a megalithic structure in their vicinity. However, they exhibit the general characteristics of the megalithic culture of southern India, which is characterized by the use of Black-and-red ware (BRW) and associated wares with iron objects, which are typically megalithic. These grave goods are identical to those found in regular megalithic burials, which means they are interchangeable.

Furthermore, they are found in the same general areas as the typical megalithic burials, which is a plus. Apart from the surface features, these urn burials are identical to the urn burials under a stone or cairn circle of the megalithic order in every way. There are numerous urn burials without a megalithic appendage in Tamilnadu at sites such as Adichanallur, Gopalasamiparambu, and a plethora of other locations. These, on the other hand, are less common in the Karnataka and Andhra Pradesh regions. There are numerous Harappan and Later Chalcolithic sites in Western, Central, and North-western India where these urn burials can be found; however, their context is completely different from that of the urn burials found in South India. An urn burial in Adichanallur with skeletons in it, covered with another urn in what is known as a twin-pot system, is depicted here. It demonstrates the reverence with which the deceased was buried.

8. Barrows

The barrows, also known as earthen mounds, denote the location of the underground burials. They can take the form of a circular barrow, an oblong barrow, or a long barrow. They may or may not be surrounded by stone circles or ditches, depending on their location. India does not have a large number of such monuments, and they are particularly rare. Such monuments, on the other hand, have been discovered in the Karnataka district of Hassan. Artifacts from megalithic graves have been discovered in a wide variety of locations, and they have proven to be extremely valuable in the study of megalithic civilization. Since the Late Paleolithic period, it has been observed that the deceased have been intentionally buried for a variety of reasons. They were no exception to this age-old tradition, and they took great care to construct complex and labor-intensive graves that were worth their while. They made every effort to provide them with as many necessities as they could. It was important to them because they believed in an afterlife for the deceased and thus performed this ritual. As a result, the deceased was provided with a suitable place to live as well as items that met their basic needs. During the Indian megalithic period, particularly in South India, grave furniture consisted of a wide variety of pottery; weapons and implements, mostly made of iron but also stone or copper; ornaments such as terracotta beads, semi-precious stones, gold or copper, shell, and other materials strung into necklaces or, more rarely, ear or nose ornaments, armlets or bracelets, and headdresses; and occasionally food items, as indicated by the presence of petrified remains.

6.2 Economic Development

For a long time, megalithic sites were thought to be the permanent homes of nomadic pastoralists. On the other hand, the evidence indicates that early iron age communities in the far south relied on a combination of agriculture, hunting, fishing, and animal husbandry to support themselves. The presence of well-developed craft traditions is also evident. The presence of these features, as well as the megalithic monuments themselves, suggests a sedentary lifestyle.

1. Agriculture:

Agriculture served as the foundation of their economy. The megalith builders were responsible for introducing advanced agricultural methods on a large scale, which were based on irrigation, during their time. When the megalithic builders introduced the concept of tank irrigation to South India, they were responsible for a revolutionary shift in the region's agricultural system. People raised cereals, millets, and pulses in their fields. Paiyampalli discovered charred grains of horse gramme, green gramme, and possibly ragi, among other grains. Rice, which is primarily an irrigation-dependent crop, was their primary source of nutrition. Several excavated graves from all over the region have been found to contain paddy husks and, on rare occasions, paddy grains. In accordance with the Sangam literature, rice has been the staple food of the people of southern India since very ancient times and continues to be so today.

Rice husk was discovered in Coorg and Khapa (both in Karnataka), and charred grains of ragi were discovered in Hallur. The remains of rice grains were discovered in one of the tombs at Kunnatur (in Tamil Nadu). There were some regional variations in the crops that were grown, as was to be expected. Some megalithic sites have revealed the presence of pestles and grinding stones. For example, a granite grinding stone was discovered in a cist at Machad, and it was used to grind grain (in Kerala). The proximity of megalithic sites to irrigation tanks (mostly rain-fed, but streams fed some) was more than a coincidence. The presence of agriculture is also indicated by the presence of sites near water sources and agricultural implements. Those who lived in these knowledgeable and pragmatic communities were responsible for ensuring that the fertile arable lands were not wasted as a result of encroachments by graves. They chose unproductive foothills, rocky and gravelly terrain for the location of their graves, while the plains below were set aside for agricultural purposes and were used for grazing animals. Nonetheless, they appear to have believed that the spirit of their dead ancestors would not only protect but also bring prosperity to their fields, as evidenced by the construction of massive, though empty, dolmens in the midst of their fields at Uttaramerur in Tamilnadu, for example.

2. Pastoralism:

The presence of animal bones, both wild and domesticated, indicates that the animals were domesticated and hunted on a regular basis. Cattle, sheep, goats, dogs, pigs, horses, buffaloes, fowl, asses, and other domesticated animals were among the first to be domesticated. Cattle (including buffalo) were the most important domesticated animals at the time of their domestication. This brings

to light two significant facts. First and foremost, the earlier Neolithic tradition of cattle keeping was carried forward. Second, cattle pastoralism, rather than sheep or goat pastoralism, was a major source of preoccupation for megalithic societies in Europe. The presence of domesticated pig and fowl remains suggests that pig rearing and poultry farming were practiced on a small scale at a number of archaeological sites.

3.   Hunting and Fishing:

As evidenced by hunting equipment such as arrowheads, spears, and javelins, hunting was a natural way to supplement the food supply. As evidenced by a large number of stone balls discovered on a large scale, a sling was likely another piece of equipment used by megalithic people for hunting. Animal skeletal remains from various locations, including wild boar, hyena, barking deer, Chousingha, Sambar, Chital, Nilgai, peacock, leopard, tiger and cheetah bones, sloth bear bones, wild hog bones, pea fowl bones, jungle fowl bones, and waterfowl bones, indicate these species were hunted and formed part of their dietary system.

Painting and figurine:

Paintings and figurines provide some insight into the subsistence hunting practise of the past. At Marayur and Attala, scenes of hunting are depicted on the walls (in Kerala). Scenes of hunting, including peahens, peacocks, stags, and antelopes, are depicted at Hire Benkal (in Karnataka) and scenes of people dancing in large groups.

Fishing:

The presence of terracotta net sinkers from Takalghat and fishhooks from Khapa and Tangal, and actual skeletal remains of fish from Yelleshwaram indicate that fishing was also practiced in the area. A number of megalithic graves in Tamil Nadu have been discovered with fishhooks.

1.   Technology: Industries and Crafts

The megalithic sites of southern India bear witness to well-developed traditions of specialized crafts that have existed for thousands of years and are still alive and well today. Metalworking, carpentry, pottery production, lapidary (the art of working with precious stones), basketry, and stone cutting were among the other economic activities carried out by megalithic society.

Metals:

Numerous megalithic sites were once metal production sites, including iron, copper, gold, silver, and other precious metals.

Smelting:

The presence of iron ore pieces, iron slag, copper slag, and traces of ancient copper, gold mines, or mineral resources at or near these sites, as well as the presence of crucibles, smelting furnaces, and clay tuyeres, as well as the presence of iron ore pieces, iron slag, copper slag, and traces of ancient copper, gold mines, or mineral resources, is suggestive of smithery. At Paiyampalli, there is evidence of a local iron smelting industry (Karnataka). The availability of fuel, as well as the type of fuel capable of producing the required degree of temperature, are critical factors in the efficient utilization of metallic resources. In these pre-industrial smelters, charcoal, wood dung, and paddy husk were the most common types of fuel to be used as fuel. The archaeological evidence indicates that metal implements such as axes, plough shares, hoes, sickles, spades, and other similar tools were used in the past. The axe was used for a variety of tasks, including log cutting and forest clearing. Many archaeological sites have been documented using a hoe (also known as a bladed harrow) for cultivation. The widespread use of ploughshares at numerous megalithic sites provides compelling evidence of the technological foundation on which megalithic people relied to carry out agricultural operations.

Iron:

At megalithic sites, iron objects outnumber objects made of other metals in terms of a total number of objects. The large number and variety of iron artifacts found in the archaeological record indicate that the metal was widely used in everyday life. Items such as utensils, weapons (such as spearheads, swords, and knives), carpentry tools (axes, chisels, and adzes), and agricultural tools (such as sickles, hoes, and coulters, which is a vertical blade fixed in front of a ploughshare) are all examples of prehistoric tools. Another possibility is that the more elaborate objects discovered in burials served a ritualistic purpose. The wide range of iron objects available allows us to gain a comprehensive understanding of the aspects of their economy and way of life to a significant extent. Agriculture was

their primary occupation, as evidenced by the large number of iron tools necessary for agricultural activities discovered at various locations throughout the world.

Copper, bronze, gold silver:

Copper and bronze artifacts, such as utensils, bowls, and bangles, can be found, as well as a few silver and gold ornaments, among other things. During the Bronze Age, copper was used in the production of vessels and ornaments. Despite the fact that bronze objects were discovered at the Adichannallur burial site and in the Nilgiris, the use of bronze at these two sites is an exception. The ornaments were also made entirely of gold, as well. Silver was a precious metal that was in short supply. Metal artifacts were created through the application of a variety of metallurgical techniques. Some copper and bronze objects appeared to have been cast in moulds, while others were hammered into shape. Some communities had mastered the art of alloying metals.

Woodcraft / Carpentry:

The evidence indicates that the primary toolkit for working with wood consisted of axes, chisels, wedges, adzes, anvil, borers, hammerstones, and other similar implements. There is archaeo-botanical evidence to suggest that these communities were already familiar with the information on some plant species such as Acacia, Pinus, Brassica (including Stellaria), Teak (including Satinwood), and other woods. It is impossible to abandon the use of the wooden plough for agricultural purposes. The wooden plough continues to be the most common tillage implement in black cotton soil tracts. Additionally, the woods were used for posts in the construction of huts with thatched or reed roofs supported by wooden posts. Postholes have been discovered at Bramagiri and Maski, indicating timber constructions for domestic buildings in these locations. In the development of wooden architecture, there was a stage in which the wood was dressed, and different types of mortice holes were created, either for interlocking or for tenons. The frequent occurrence of these items suggests that wood is widely used in construction and various other applications.

Ceramics (Pottery):

Ceramic fabrics associated with the megalithic culture can be found in a variety of forms:

Black-And-Red Ware (BRW)

BRW, a type of wheel-turned pottery, is composed primarily of utilitarian shapes, with the vast majority of the forms serving as tableware in megalithic societies. There are many different bowls, dishes, lids, or covers to choose from as well as vases, basins, legged jars, and channel-spouted vessels among the most common shapes found in this pottery.

Burnished Black Ware

It is also wheel-turned and includes distinctive shapes such as long vases, tulip-shaped lids, funnel-shaped lids, glasses, spouted vessels, circular ring-stands, knobbed and rimmed lids with bird or animal finials, and goblets and goblets with bird or animal finials.

Red Ware

The shapes of redware are primarily utilitarian and include legged vessels, double knobbed lids, ring-stands, dough plates, and vases.

Micaceous Red Ware

The typical shapes of the micaceous red ware include pots with a globular body and funnel-shaped mouth, dough plates, and basins, among others. It has also been observed that cording, applique, and painted designs have been used as decorative elements. Grey ware, russet-coated painted ware, and other variations (RCPW) The RCPW with wavy lines and other decorative elements are the most visually appealing of all types. They are occasionally defaced with graffiti after being shot. Russet-coated jars have been discovered at a number of locations. Some pots with lids that have finials in the shape of birds or animals appear to be ceremonial wares, and some of the finials are in the shape of birds or animals. Almost all of these types of pottery are distinguished by a fine fabric, and they are made from well-levigated clay that is rarely mixed with sand or other gritty materials. They received a thorough firing in open kilns at a low temperature.

In some cases, pottery kilns at sites such as Polakondo and Beltabahalli can be interpreted as evidence of the practice of this craft in those locations. A wide variety of shapes in various fabrics can be used as tableware for eating and drinking, and cooking utensils. The high level of technical proficiency

demonstrated in preparing these ceramics or potteries may allude to the existence of a professional class of potters and the fact that pottery-making is an essential economic activity.

An earthen pot with a lid on it. There is a caption in Adichanallur Tamilnadu. A variety of redware, black ware, and black-and-red ware excavated pottery wares were discovered at a megalithic burial site of the Iron Age in Sengalur village in Pudukottai district were exhibited here. Pottery with motifs of a woman, paddy stalks, cranes, deer, and crocodiles found in Adichanallur, Tamil Nadu (d) Different types of art and crafts (bead making, mat weaving, stone cutting, terracotta making, rock art, and so on):

Bead making:

The megalithic people used various objects for their decoration, ranging from single terracotta beads to extremely finely manufactured gold ornaments. Grave goods included etched carnelian beads as well as beads made of various other materials. Bead making industry evidence has been found at two megalithic sites, Mahurjhari and Kodumanal, which suggests that this craft was practiced at their discovery. Agate, carnelian, chalcedony, feldspar, coral, crystal, garnet, jasper, tremolite, magnesite, faience, paste martz, serpentine, shell, steatite, amethyst, and terracotta were some of the materials used in the creation of beads in various exquisite shapes, as evidenced by the availability of a large variety of beads. Some of the shapes have been created using precious metals such as gold, shell, horn, bone, and glass and the semi-precious stones used in the creation.

Mat weaving:

When you look at the mat impressions left on the bottom of jars at places like Managagondanahalli and Nagarjunakoda, you can tell that the art of mat weaving was practiced there.

Stone cutting:

The presence of domestic stone artifacts such as pestles, mortars, saddle querns, and other similar items at many megalithic sites, such as those discovered at Borgaon Khurd (Maharashtra) on a stone trough, excellent laterite cutting evidenced in rock-cut chamber tombs in the Kerala region, chamber tombs in North Karnataka, and the presence of pestles, mortars, saddle querns, and other similar items at many megaliths

Toy:

Terracotta discs, figurines, gamesmen, and miniature pottery vessels discovered in graves attest that they were used as toys to entertain children. The discovery of a disc in the grave of a child lends credence to this hypothesis.

Painting:

The engravings and paintings on the rock-shelters in peninsular India, which prove that these megalith builders were the authors of these paintings, have been identified as these megalith builders' work. In addition, there is evidence in Sangam literature of the erection of burial stones that were decorated with paintings and writings.

Trade and Exchange Network:

Some megalithic sites must have served as centers of craft production, linked to trade networks, and it is possible that they were. According to the location of several large megalithic settlements on ancient trade routes, this may have occurred during the early history of mankind. As a result of the excavations, a number of non-local items were discovered among the grave goods, indicating that there were exchange activities taking place during the megalithic period. Carnelian beads have been reported from coastal sites that were once important points of exchange in antiquity. The availability of bronze suggests that copper and an alloy, either tin or arsenic, have arrived from somewhere, as has the availability of bronze. The carnelian beads suggest that nonlocal goods are circulated through the use of various forms of exchange. We know this because of the Graeco-Roman writings and the Tamil texts; however, it is clear that maritime exchange was the most important source for obtaining them at a later date. Evidence for this can be found in the archaeological remains such as rouletted ware, amphora, and other ceramic materials discovered at many sites, including those at Arikamedu. By the 3rd century B.C., the exchange of goods between regions and within regions had become fairly well established in South India. Long-distance traders initiated long-distance transactions from the Gangetic region as well as the rest of the world, who took advantage of regional variations in commodity production and the scarcity of locally produced raw materials and finished goods. As a result of internal dynamics and external impetus involving the demand for goods in other parts of

the subcontinent and the Mediterranean region, the exchange network that was in its infancy during the early iron age developed over the centuries. It was a network that stretched across land and sea, with long-distance traders in the center and unevenly developed people on either side.

6.3 Social Stratification

The people dispersed in various parts of India during the later Vedic period. As a result, new connections were created with people from other cultures. This had an impact on Vedic people's social structures, making them more complicated. In light of this, the Vedic jurist felt compelled to tie society with certain concerted and stringent norms and regulations. Varna-system, ashram-system, marriage-system, Samskara, and other social systems were formed for this reason.

Patriarchal Family System: The Vedic people adopted a patriarchal family system similar to that of prior periods. The eldest male member of the family, regarded as the family's head, is known as 'grihapati.' He has complete family command. The idea of Kingship emerged on a more significant macro level, such as the state, based on this system at the micro-level, such as the family.

Concept of Purushartha:

Every man was supposed to follow four primary responsibilities in his life: Dharma, Artha, Kama, and Moksha.

Dharma:

He was expected to obey Vedic canons' religious laws and regulations. In addition, he should make regular sacrifices in his life. As a result, by practicing 'Dharma,' he may be free of Gods' 'Rina' (lit.=loan; responsibility).

Artha:

He was also required to work and earn money throughout his life. The Kama was supposed to marry and have children. It is thought that by marrying and having children, he will break away from his parents' 'Rina.'

Moksha:

After achieving 'kama' and 'artha,' he anticipated pursuing Moksha or salvation. He should always focus on his ultimate objective: to be free of the illusions of ordinary existence and be united with the Gods while fulfilling his tasks. This is the state of Moksha.

In short, Vedic individuals were supposed to be honest in their domestic obligations. But, at the same time, he was responsible for society; thus, he had to carry out his societal responsibilities. In addition, in order to sustain the Vedic system, he must do religious duties.

6.4 Beginning of Varna Ashram, Jati

According to the Rig Veda, the primal man 'Purush' sacrificed himself in order to establish a human civilization. Different Varnas were created from different parts of his body, each with their own characteristics. Brahmans were born from his head, and Kshatriyas were born from his hands. Vaishyas are emanating from his thighs. Sudras are emanating from his feet. The Varnas, according to another religious theory, were created from the organs of Brahma, who is considered to be the creator of the universe.

Early Vedic Period

In today's society, there is no clear-cut discrimination against anyone. Visha is a term used to refer to the entire community. The brahmans and the rajanyas were the two most powerful groups to emerge from visha, based on their occupation (Kshatriya). References to various occupation groups in the society are scattered throughout the text, including weavers, ironsmiths, cobblers, chariot-makers, and so on.

Origins of the Caste System

In 1500 BC, the Indo-European Aryans conquered India. Theirs were warrior people who established control over the land and began to reorganize the Indian social classifications. Indians were divided into five different social groups as a result of their influence.

Caste System

The "Rigveda," a collection of 1028 verses of poetry, tells the story of the mythic origins of the caste system, which is introduced in the poem. It also provides a rationale for the implementation of this system. The Caste System is a rigid social stratification system in India that is based on religion. People in each Aryan tribe belonged to one of the first four groups divided into subgroups. These were merely occupations at the time of their inception. People were free to move from one group to another. As tribes migrated into India, this began to change. Change became difficult as a person's occupation became increasingly dependent on their birth date.

Consequently, the Caste System began in India after the Aryans conquered the country and established their own laws to govern the people. In their conquests, the Aryans forbade marriages between their own people and the people of the conquered cultures. Each caste had a distinct role to play in the larger society. They interacted with one another, ate together, married, worked, and worshipped within their own caste. They would never consider marrying or working with someone from a different social group. Therefore, the idea that people are different and should have different roles was the foundation of the caste system. Between the years 1000 and 500 BC, four distinct social classes emerged in India. There are five groups, but the untouchables are so low that they are not even included in the total.

6.5 <u>Concept of Ashrama</u>

The ashrama system was supplied to society to suppress the rebellious character of some people and enhance the family structure and one's social commitment. A person's life was split into four segments in this system, and he was assigned chores based on his age. Like

Brahmacharya-ashrama: The importance of education was emphasized during this ashrama. He was supposed to spend his boyhood at his teacher's hermitage in this ashrama. When he was eight years old, the religious sacrament (Samskara) of 'upanayana' sanctified his admittance into this ashrama. After the Upanayana, he was expected to spend the next 12 to 14 years in the teachers' hermitage. He acquired the Vedas, literature, warfare, political science, trade, and other knowledge systems. Learn-by-heart was used as the sole technique of instruction in this case. He should learn while also helping his teacher with manual labor. As a result of his schooling, he was now prepared for the next part of his life, 'Grihastha-ashrama.'

Grihastha-ashrama: During his stay at the ashram, he was expected to fulfill his familial and social obligations. He was expected to marry and start a family with his sons. He should also carry out the responsibilities that the scriptures have allocated to him. Four Purushararhtas or responsibilities were entrusted to him: dharma (social and religious obligations), artha (occupation), Kama (marital life), and Moksha (liberation) (to strive for union with God). He was supposed to do the first three responsibilities during this ashrama, whereas the next two ashramas required him to thirst for Moksha, the fourth one. He should look after his parents and contribute to society. In addition, a room was created for his rebellious nature through Vanaprastha-ashrama and Sanyasa-ashrama.

Vanaprastha-ashrama: During this ashrama, he was required to abdicate all domestic duties and delegate his responsibilities to his son. He could stay in his home, but he should spend more time alone, remembering God.

Sanaysa-ashram: He has reached the end of his life. He was expected to leave his house during this time and spend the remainder of his life in the woods or at God's feet. Therefore, this ashrama system played an essential role in maintaining social order at this time, such as:

- All of a person's needs were met promptly, which resulted in a healthy and satisfying life.
- The family institution was preserved and strengthened through grihastha ashrama. It also looked after the family's elderly members. Thus, it developed into a pillar of society. As a result, society is also maintained via this ashrama. Thus, with domestic and social responsibilities fulfilled, the entire Vedic society was maintained and sustained during this period.
- Through the last two ashramas, tensions between generations have been resolved, and the issue of generation gaps has been resolved.

6.6 Social Division or Varna system:

Due to cultural homogeneity, the spiritual authority formalized social discrimination and created a clear-cut social divide known as Varna. The first reference of social separation can be found in the 10th mandala of the Rig-Purushsukta. Veda's This system assigns specific responsibilities to each Varna, including as:

Brahman: a person who teaches, learns, performs, and hosts sacrifices. As a result, they became the sole authority on religion during this time period. The monarchs also provided significant quantity payments to the Brahmans for the religious legitimization of their power, as their authorization was required to reign.

Kshatriya: Knowledge, sacrifice, and people and land preservation. This Varna is populated primarily by rulers and warlords/warriors. The Kshatriya legalized their status with the help of Brahmans to keep this authority in their hands. Thus, this Varna wields real political power.

Vaishya: Agriculturists, traders, and craftsmen belonged to this Varna. Vaishya: Trade and agriculture; agriculturists, traders, and artisans belonged to this Varna. They were a major Varna in Vedic culture because they held economic power. They were the society's taxpayers. Despite their financial clout, traders and artisans were never accorded complete reverence in the Vedic religious system. As a result, in later years, they turned to non-Vedic religions.

Shudra: the lowest of the Varna-ladder, with no powers or rights in society; this was the weakest of the Varna-ladder and had no abilities or rights. They lacked control over any type of production mode or later production. Some historians claim that the inhabitants of Varna were indigenous to the area. The Varna system of the later Vedic period has the following highlights:

- In a few centuries, the Varna-System became or was rendered hereditary, which implies that Varna membership is based on birth in a specific Varna. As a result, Varna became Jati (a caste system based on birth). As a result, castes form throughout this time period.
- The Varna system was structured hierarchically. However, because such a system lacked movement and flexibility, it grew inflexible during this time period, favoring only the first three Varnas.
- During this time, sacrifices grew more critical, and as a result, the Brahmans, who had sole authority over religion, gained a higher social rank.
- In this period, the emergence of a pre-State situation (although on a lineage level) made Kshatriya powerful in society.
- The Vaishya, or taxpayers, agriculturists, and traders became powerful as well.
- The three (Brahmans, Kshatriyas, and Vaishyas) are considered traivarnikas, or men of higher Varnas. The Shudras, on the other hand, remained weak and were forced to work for the traivarnikas.
- From the concept of purity, a class of untouchables began to emerge alongside these four Varnas.

Caste Systems

Upper Class:

Brahman

This group is known as the priestly class, and they have the authority to study the Vedas, which are the sacred scriptures of Hinduism, as well as to perform rites and rituals for themselves and others. They are the intermediary men who stand between the gods and the people. They are expected to conduct themselves professionally and devote their lives to pursuing divine knowledge and the preservation of Hinduism's traditions. The most educated, advising the rulers, performing rituals of service to the Gods, praying, and wearing white clothing are all the gods' characteristics.

Kshatriyas

They are the warrior class, and their responsibilities include protecting the people, presenting gifts to the Brahmins, offering sacrifices to gods and ancestors, studying the Vedas, and administering justice. It was their responsibility to protect the caste system and the social order, as well as to lavish, generous gifts on the priests whenever the opportunity presented itself. Kshatriyas are well-educated, powerful, and dedicated to war and governance, as well as the protection of brahmins, women, and the weak. Their color is red.

Middle Class:

Vaisyas

They are the merchant and peasant classes, and their responsibilities include caring for cattle, offering sacrifices, studying the Vedas, trading, lending money, and farming land. In certain Vedic rituals, they were permitted to participate but not to marry women from higher castes. Farming or commerce, wealthy, ancient "middle class," owned their own homes, and their color was yellow (golden). Not educated, laborers, servants, didn't own their own homes, lower caste, and black skin color were some of the characteristics.

Lower Class:

Sudras

These people are members of the laboring class whose sole responsibility is to provide service to the other three castes. Their participation in any Vedic rituals was not required of them. They were not permitted to study the Vedas or even listen to the temple's sacred chants. When in the company of higher castes, they were not allowed to eat or marry their women. They are referred to as Harijans, or "Untouchables" in some circles. The Harijan, or untouchables, were the lowest class of Sudras. They were deemed outside of the caste system because of their religious practices, rites, and unclean habits. For a long period of time, they were forbidden from entering a village or city during the daytime or from walking down the same street as men from other castes. Seeing an untouchable was considered bad luck, and even their shadow was thought to be impure. As a result, they mostly lived on the periphery of society, where they were unknown and uncared for. They earned their living by working in graveyards, hunting, butchering, and professional human waste cleaners.

Untouchables (outcaste)

Work that is considered "dirty," living outside of settlements, having no access to water sources, and having no access to temples.

Jati (Sub-castes)

As Vedic society became more complex and specialized, the caste system evolved to include occupations specialized in their fields of study and practice. Jati was determined by a person's place of employment (sub-caste). There were several thousand jatis in the system by the 18th and 19th centuries C.E. Approximately 1,800 jatis are held by the Brahmins alone!

How One's Caste is Determined:

Dharma

Each social class has its own code of conduct or set of moral and ethical rules that govern how they conduct themselves. Each group has its own set of rules that they must adhere to.

Karma

How a person conducts himself in this life will determine his social standing in the next life.

Reincarnation

A person is born, lives dies, and is reborn numerous times throughout his or her life. Until the soul is pure enough to be with the creator, Brahma, it must be reborn many times.

Laws of Manu

The sacred law of Hinduism is contained within this book. Rules and restrictions govern daily life.

How Caste Shapes Society

Birth caste membership is a hereditary and rigidly enforced institution in India with a long history. Marriage is only permitted between people who are members of the same caste as the couple. The number of occupations available is limited. It is forbidden to have personal contact with people from other castes. Acceptance of one's fixed position in society is a state of mind.

Caste Systems Benefits

Each caste has its own occupation(s) and contributes to the community's overall well-being.

Jajman—provides a gift (landlord)

Kamin—assists the landowner (lower castes). Those belonging to a caste are reliant on one another for assistance.

6.7 Gender

Rig Vedic Period:

In ancient India, women had the same status as men, and they were given Upanayana and education, and some of them even rose to the rank of seers, composing Vedic hymns as part of their studies Vedas. It was decided that monogamy would be practiced, though polygamy and polyandry were also known.

Later Vedic Period:

Women were able to influence affairs within their families, but they did not have any public authority. Women were not taught the Vedas and were not allowed to pursue formal education. It was considered noble for a wife to commit suicide by burning herself on her husband's funeral pyre, known as sati.

6.8 Marriage System

Marriage was regarded as the primary duty of the Vedic people and thus became a point of religious significance. A person enters grihastha ashrama following brahmacharya ashrama. The canons expect him to marry in this ashrama. We know that it is believed that by marrying and bearing children, one can be liberated from his parents' 'rina' (lit. loan=responsibility). It was one of the Vedic religion's sixteen major religious sacraments (Samskara). 'Inter-Varna' marriages were frowned upon during this era, while similar-gotra/family marriages' were prohibited. As a result, they were forced to marry in their own Varna and families other than their own.

However, during this period, we find instances of 'inter-Varna' marriages. Most of these instances compelled Vedic jurists to devise a new system that accommodated and legalized such 'inter-Varna' marriages. As a result, they proposed two legalized marriage structures: Anuloma marriages (between a bridegroom from higher Varna and a bride from lower Varna) and Pratiloma marriages (between bridegroom from lower Varna and bride from higher Varna)

Additionally, as is well known, the Vedic people encountered other cultures in India during this time period. Within a few years, the Vedic society was profoundly influenced by these people's customs and institutions. It shook the Vedic society's fundamental structure. Thus, in order to incorporate these communities or their influences, they needed to allow for and accommodate their institutions. As a result, we see eight distinct types of marriages that were prevalent in society. These classifications reflect Vedic people's contact with a variety of cultures. Like

Brahma-vivaha: Father hands over his daughter to the knowledgeable and well-behaved bridegroom with proper rites and rituals,

Daiva-vivaha: Father hands over the bride to the priest engaged in sacrifice,

Prajapati-vivaha: Father greets the bridegroom and urges the couple to adhere to religious obligations.

Arsha-vivaha: After receiving a pair of cattle from the groom, the father gives the bride's hand to the groom,

Gandharva-vivaha*:* marriage-at-will, i.e., with the bridegroom's and bride's consent only.

Asur-vivaha; The bridegroom pays the bride's father and other relatives to purchase her for marriage,

Rakshasa-vivaha: Forceful kidnapping and mutilation of a crying girl

Paishacha-vivah: forcibly rendering the girl unconscious and violet her chastity.

Vedic jurists recommended only the first four types of marriage. However, in order to enforce the patriarchal system, jurists regard marriages-at-will with contempt. Additionally, there were

references to inter-caste marriages such as Anuloma (a higher Varna daughter with a lower Varna daughter) and Pratiloma (a lower Varna daughter with a higher Varna daughter) vivaha.

In this period, marriages are now governed by the patriarchal head of the family and the religion. As a result, the early period's 'marriage-at-will' was despised during this period. Simultaneously, the average age of marriage decreased. Additionally, polygamy became a prevalent feature of this era.

Thus, the marriage system of the Later Vedic people reflects radical changes from the earlier, more superficial society. The early period's 'self-willed' 'domestic' marriages are now regulated by various methods, including patriarchy, society, and religion. Thus, it developed into a significant 'institution' of society, which has persisted today.

6.9 Property relations:

Sons were generally the ones who inherited their father's property. It could only be passed down to a daughter if she was the only child of her parents. It was common knowledge that one had the right to property in movable things such as cattle, a house, gold, ornaments, and immovable property such as land and other real estate.

Smirithikars, dating back to the time of Gautama and Manu in the 5th to 3rd centuries B.C., recognized a concept of ownership that they called stridhan, which meant "a woman's exclusive property." In the order of succession, Manu admitted the widow, her daughter, and her mother. Brahaspati emphasized the importance of daughters and wives having the right to succeed to their fathers. Naradha acknowledged the rights of daughters as well. A compound word consisting of the words stri-women (female) and dhana – property, the form 'stridhana' appears in the Bhrama Sutra of Gautama for the first time. According to Vedic texts, women should not be granted any property rights, and they should not be able to inherit any property themselves. Sutrakaras, Kautilya, and Manu made the first attempt at codification of Hindu law, and it was undertaken for the first time. Women's general social position continued to deteriorate in this period compared to earlier periods, but, interestingly, their rights to own property improved during this period. When it comes to the wife's rights, the concept of stridhana has been expanded significantly in scope compared to the Vedic concept of parinahya (wife's rights).

6.10   Concept of Samskara

To provide socio-religious sanctions for each stage of a person's physical and psychological development and the requirement for his social commitment, jurists devised the samskara system. Every step of his life, from embryo to death, is sanctified by such Samskara, which is traditionally sixteen in number. Several of them fall into the following categories:

Embryological stage (to give support to the pregnant woman)

Garbhadan to invoke the blessings of a good child.

Simantonnayana to calm and refresh the pregnant woman's mind.

After the birth

Jatkarma is fed honey and butter immediately after the birth of the child. This Samskara is permitted to be provided by the mother.

Namkarana, the child, is named 13 days after birth.

Nishkramana After four years, the child is permitted to leave home.

Karnavedha Child's ears have been pierced.

Annaprashana first bite of food the child

Vapan's The child's first hair was shaved.

Brhamchary Ashrama

Upanayana Before proceeding to the teacher's hermitage for instruction, the child should undergo this sacrament.

Keshanta Hair removal before entering the educational system.

Samavartana, His education, and brahmacharya ashram come to an end.

Grihastha-Ashrama:

Vivaha-Marriage,

Aginiparigrhaana-Placing a sacrificial fire in one's home and regularly worshipping it,

Anteysthi-Funeral Education

Summary

In order to slow the expansion of the economy, the upper class attempted to stifle it. It was forced upon them by a coalition of priests and warrior-kings who wanted to maintain control over the local population. It was established as a means of providing an alternative to open slavery. It is reasonable to conclude that, aside from a highly specialized agro-pastoral economy, the megalithic people engaged in a wide range of other craft industries in addition to farming. There was no distinction between the various economic patterns that appeared to be in vogue at the time; rather, they were intertwined and mutually beneficial to one another at the time. Those who lived during the Iron Age as hunter-gatherers and shifting cultivators were also involved in the exchange system, owing to their status as hunter-gatherers and shifting cultivators. Listed below are some of the reasons why megalithic culture can be considered a formative period in the history of peninsular India:

Agricultural, hunting, fishing, and animal husbandry were all important sources of income for megalithic communities. In addition, there is evidence of craft traditions. The presence of these features, as well as the megalithic monuments themselves, suggests a sedentary lifestyle. Objects made of iron outnumber objects made of other metals in terms of sheer number. An extensive collection of iron artifacts, ranging from kitchen implements to weapons (arrowheads, spearheads, sword, and knives) to carpentry tools (axes, chisels, adze, and other adzes), as well as agricultural implements, can be found in the museum (sickles, hoes, coulters). There have been numerous types of pottery discovered, including BRW. In addition, there is evidence of bead making. Grave goods include etched carnelian beads, as well as beads made of various other materials. Copper and bronze artifacts, such as utensils, bowls, and bangles, can be found, as well as a few silver and gold ornaments, among other things. Metal artifacts were created through the application of a variety of metallurgical techniques. Some copper and bronze objects appeared to have been cast in moulds, while others were hammered into shape. Some communities had mastered the art of alloying metals. At Paiyampalli, there is also evidence of a local iron smelting industry (Karnataka). Some megalithic sites were centers of craft production linked to networks of exchange, while others were simply burial grounds. According to the location of several large megalithic settlements on ancient trade routes, this may have occurred during the early history of mankind. It is also suggested that interregional trade is taking place by distributing non-local precious metals and semi-precious metals items. Fighting scenes, cattle raids, hunting scenes, scenes of people dancing in groups, horse raiders, flora, birds, and sun motifs are all depicted in the paintings discovered at megalithic sites around the world. The construction of the megaliths must have involved a collaborative effort on the part of the local community. These monuments were almost certainly the sites of rituals that played an important role in the social and cultural lives of the people who built them. Among certain tribal communities in India, the practise of building megaliths is still practised today.

Without the sanskaras, the son or daughter would not have been able to perform balanced sattvik actions. The sanskaras are the Vedic ceremonies performed by the mother, father, and Guru on their child from conception until marriage to prepare them to do so. Different cultures have different types of marriage and different ways to find a partner. A legal sanction is attached to marriage, and the children born out of wedlock are always accepted by society as legitimate children. A woman's right to property is severely curtailed.

Keywords

Burnishing: A form of pottery decoration in which the surface of the pot is polished before firing.

Mound: Remains left by past people, which look like heaped up embankment on the relief.

Pit-Dwelling: A practice of making homes beneath the surface of the earth. Dwelling spaces used to be dug beneath.

Mortuary Practice: The practice of disposal of the dead

Sedentary: Communities living in settled villages.

Self Assessment

1. The Megaliths of South India are mainly associated with
   A. Mesolithic age
   B. Iron Age
   C. Chalcolithic age
   D. Neolithic age

2. The Word _____ means big stones.
   A. Microlithic
   B. Megalithic
   C. Mesolithic
   D. Chalcolithic

3. Megalithic have been identified as:
   A. Cave of hermits
   B. Burial Site
   C. Temple Site
   D. Stupa

4. Megalithic in India connected to:
   A. Iron Age
   B. Copper Age
   C. Bronze Age
   D. None of above

5. The Painted Grey Ware Culture is associated with:
   A. Iron
   B. Paints
   C. Wood
   D. Copper

6. What was the leading cause for the rise of large states during and after the sixth century B.C.?
   A. Widespread use of iron in parts of U.P. and Bihar
   B. The tribal society gave way to a more settled life
   C. There was a significant increase in trade and commerce
   D. None of the above

7. Which of the following Mahajanpadas emerged as the most powerful kingdom?
   A. Maghadha
   B. Vatsa
   C. Kosala
   D. Avanti

8. In ancient India, the earliest capital of the Magadha kingdom was of?
   A. Patliputra
   B. Rajgir

    C. Vaisali

    D. Varanasi

9. Taxila was the capital of which ancient Mahajanpada?

A. Gandhar

B. Anga

C. Magadha

D. Kasi

10. In the Indian caste system, which of the following is the highest-ranking one?

A. Shudra

B. Vaishya

C. Brahmana

D. Kshatriya

11. In the early Vedic period, the Varna system was based on

A. Education

B. Birth

C. Occupation

D. Talent

12. Which one of the following was the main characteristic of the later Vedic age?

A. Varna system

B. Tribal polity

C. Caste system

D. Food gathering practice

13. Anuloma was a type of marriage during the Vedic age; which one of the following statements correctly explains Anuloma?

A. The male is of higher caste, and the female is of lower caste

B. The male is of lower caste, and the female is of higher caste

C. The male and female both of lower caste

D. None of the above statements

14. In which of the following forms of marriages was the bridegroom supposed to give a cow and bull to the bride's guardian during the ancient period?

A. Asura

B. Paisacha

C. Prajapatya

D. Arsha

15. How many Samskar in Hindu dharma

A. 11

B. 16

C. 18

D. 19

Answers for Self Assessment

1.	B	2.	B	3.	B	4.	A	5.	A
6.	A	7.	A	8.	B	9.	A	10.	C
11.	C	12.	C	13.	A	14.	D	15.	B

Review Questions

1. Write a note on the economy of Megalith builders.
2. Define the concept of Samskara.
3. Write a note on the Marriage system.
4. What is social stratification during the early and later Vedic periods?
5. Write a note on the concept of the Ashrama system.

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Unit-07 :Janapadas and Mahajanapadas:

Objectives

After this chapter, you will be able to:

- understand the territorial states, the monarchical and republican.
- understand Jainism, its philosophy and organization, as well as its demise.
- Knowledge of Buddhism in India and the factors that contributed to its decline.
- Learn about the Ajivakas and their philosophy.
- Recognize the other sects

Introduction

From the sixth to the fourth centuries BC, India's history is rightfully considered pivotal. We can see how earlier shifts evolved to offer a new dimension to political events that were deeply based on the people's changing material lives throughout this time period. A new form of civilization arose in the Ganga valley between these periods due to the agricultural condition. As a result, historians locate the start of Indian history's early historic period in this period. During the time period under consideration, increased iron consumption in eastern UP and western Bihar provided the circumstances for creating big territorial entities. The excess created by the new agricultural equipment and implements allowed people to become self-sufficient and stay on their property. They could now grow at the expense of adjacent territories, passing on any surplus output to the princes for military and administrative purposes. As a result, vast states arose, with towns serving as the hub of activity. The idea of territorial connections was enhanced as towns became the centers of authority and the base of activities. People now owed loyalty to the Janapada, or area, to which they belonged. Thus, in the sixth century BC, multiple territorial governments in various nations became a significant aspect of political activity. During the post-Vedic period, the political economy of northern India, before the rise of the Mauryas, will be discussed in-depth in this chapter. Aspects like territorial state growth, urbanization, and Magadha's ascendency will be addressed.

This chapter will attempt to comprehend the ideological and social context of Early Historic India, which corresponds to the 6th century B.C. We would study non-Vedic cults such as Jainism,

Buddhism, and Ajivakas to do this and get an understanding of their ideological foundation. During this historical period, the situation of women would also be investigated at the same point in time; it was about the sixth century B.C. when Non-Vedic and Pro-Vedic ideologize began to develop and gain in popularity. However, it is essential to recognize that in India, among the multitude of different belief systems, examples of violent religious disputes were practically non-existent. These systems resorted to arguments and debates to disseminate their various belief systems, which is a distinctive element of Indian religion or the ideological system.

In terms of the emergence of new faiths, the sixth century B.C. was a watershed moment in Indian history. As a result of the upheaval of new ideas and the consequent emergence of new philosophical doctrines, several religious groups developed in the mid-Gangetic plains. These concepts were so diverse that philosophical theories ranged from religious musings to the Upanishads' emphasis on searching for truth. In this century, efforts in this direction yielded results. We can see a rising disdain of the Brahmanas' ceremonial orthodox views throughout this time period.

To put it another way, the old Vedic faith was no longer alive. As a result of the spiritual turmoil and intellectual stimulation, numerous unorthodox religious sects arose. Religious sects were formed based on regional customs and rites observed by various communities in north-eastern India. The most prominent of these sects were Jainism and Buddhism, which grew into powerful, well-organized popular religious reform movements.

Many religious movements occurred during the sixth century B.C. in various regions of the world. Heraclitus proclaimed new concepts on Eoinia Island, Socrates in Greece, Confucius in China, Zoroaster in Persia, and Isaiah in Babylon. There was a surge of unhappiness with the traditions of kingships, priests, and ceremonial sacrifices in these widely dispersed areas of the world. People began to awaken in search of solutions to their questions about salvation and the ultimate truth. Simultaneously, Hinduism had expanded its influence so extensively on Indian land by this time that people began to realize that the deterioration in Indian civilization was mostly due to Hinduism's faults.

Hinduism has a reputation for having distorted ideals. The focus on sacrifices, ceremonies, and Brahmana supremacy had tainted Hinduism's basic principles. Brahmanism, which had become well-established, dominated society, and the priesthood also took hold. Mahavira and Buddha revolted against the Brahmanas' exploitation of the masses and discriminating against individuals based on caste. They came forth as reformers who were hell-bent on ridding Hinduism of its countless bad practices and vices. They did not seek to create new or separate faiths but instead inspired the Upanishads' teachings. They offered a reasonable method to deal with the difficulties in Indian society because of the complexity that existed at the time. They were opposed to the pricey religious rites and deadly sacrifices. There was animosity toward the existing social order, which resulted in unfortunate living circumstances for the lower classes. The necessity of bringing about changes in society and religion was emphasized by changing social and economic life elements, such as establishing towns, expanding the artisan class, and the fast development of trade and commerce. The reform movements' new ideas attacked the old social order, notably the caste system, religious rites and sacrifices, the Brahmanas' domination, particularly by the Kshatriyas, and society's customs. Outwardly, this era's attitude was hostile to society's established structure, and internally, it was hostile to the caste system. It was founded on the spiritual and individual advancement of man. It stressed human independence and purity, claiming that everyone could reach nirvana. The existing socio-economic and theological situations of the time gave rise to these new religious beliefs.

7.1 The emergence of the territorial State in Northern India

The presence of a succession of the territorial kingdoms in northern India, in general, and the Gangetic plains, in particular, is first mentioned during the Buddha's time. The sixteen mahajanapadas are what they're called. In the middle of the 1st millennium B.C., Peninsular India was beyond the reach of any such development. Similarly, the subcontinent has a plethora of cultural backwaters. During this time, states like Anga, Magadha, Vatsa, Kasi, Kosala, Kuru, Pancala, Surasena, Matsya, Gandhara, Kamboja, Cedi, Avanti, Asvaka, Malla, and Vajji thrived. They were not all of the same sorts; they comprised monarchies as well as what has come to be known as republics.' Vajji and Malla exemplify the latter. They represented non-monarchical forms of governance or used the term used by the sources, political systems based on the Ganga-Samgha. While under monarchies, the king was elevated above society, had public authority, and the individual was subjected to the state and varna order; in the Gana Samghas, the dominant Kshatriya group wielded power exclusion others. These societies were less stratified and took longer to

establish complicated forms and varna hierarchies than monarchical civilizations. The specifics of early Indian history became more precise with the creation of kingdoms and so-called republics. Before delving into the intricacies of the forming polity of the territorial state, it's essential to understand the territorial state creation during this time period.

The Transition from Chiefdom to State

Because states result from the convergence of multiple change processes, it is impossible to simplify their origins. Nonetheless, the matter must be addressed because the state as an institution has not existed since the dawn of humanity. Before going any further, it's worth pausing to consider what the main concerns are. First, define the term state, look for its ancient Indian counterparts, and then investigate how and when the constituent pieces came together, resulting in the creation of states. The Arthasastra's saptanga theory of state can serve as a helpful starting point for research into the emergence of kingship, the crystallization of varna divided society, the evolution of private property in land, the concept of a sense of belonging to a territory, and the introduction of taxes, fortified settlements, administrative machinery, and a standing army to make the varna divided society more stable.

Early Vedic Age

The early stages of society were characterized by kinship organization. Gotra, vratya, sraddha, and even grama, which were used to denote groupings of individuals, were essentially kinship words. These tribes raised livestock, went hunting, and battled the enemy as a unit. These kin groupings, which may have resembled band life, were formed out of a need for communal subsistence. Each of these regiments had its own commander, who was not confused with the modern-day monarch. In the latter stages of the Rig Vedic stage, we are told that more significant kin groupings such as Jana and vis, akin to tribes and clans, appear.

The chiefs were given the names janasya gopta, gopa janasya, and vispati. These titles emphasized their function as herders or protectors. According to legend, intra-tribal and inter-tribal wars have bolstered the chiefs' status because of the role they were called upon to perform in such instances. The leaders had to offer some form of discipline and cohesiveness in triumph or loss and the weakening of familial allegiance. Apart from these responsibilities, the leaders presided over the Rig Vedic assemblies, including the Sabha, Samiti, Vidhatha, and Gana. The tribe's riches, including the spoils of successful raids, were divided evenly among its members. Individual members have given a portion of what they have to the chief on several occasions, owing to the latter's leadership duties. During communal feasts, the leaders would generally redistribute such presents. Rig Vedic civilization was primarily egalitarian since the economy was predominantly pastoral, and it was challenging to gain riches. Although the Purushasukta at the end of the Rig Veda refers to the four varnas, widely thought to be a later interpolation, society remained egalitarian. However, in terms of political advancements, chiefs rose in stature due to their leadership position and songs written in their honor by bards who received presents (dana) from them.

Later Vedic Age

The Later Vedic Age was a critical transitional phase, distinguished by a sharpening of advancements in particular areas and the emergence of state structures. The action moved eastward to western Uttar Pradesh and the neighboring states of Haryana and Rajasthan. It is assumed that the writers of later Vedic literature and the Painted Grey Ware civilization (PGW), which date to the first millennium B.C., were the same individuals. The material culture of the time is built on the combined testimony of the two sources that flow from it. Agriculture and livestock rearing were everyday activities among the population. Wheat, rice, pulses, lentils, and other staple foods were all familiar. The Doab became the birthplace of sacrifices because of the secure food supply, which allowed for enormous and more minor sacrifices (yajna). For more than a thousand years, royal sacrifices like the rajasuya and asvamedha influenced monarchy philosophy. Aside from the fertility aspect of these ceremonies, which had something to do with appeasing the earth and increasing output, they also helped elevate the chief and his companions' prestige. The terms Rajan, Rajanya, Rajanya-bandhu, and Kshatriya are all used. The name Kshatriya, derived from the Sanskrit kshatra (power), referred to a group of individuals who wielded power. The sacrifices included communal feasts that the Rajan could only organize. The successful completion of these rites indicated the bestowal of heavenly boons and characteristics of the performer, the Rajan. These events only served to highlight his significance.

The ascension of the Rajan or Kshatriya to power was a lengthy and winding road. Various imageries and rituals were performed in public to ensure the Rajan's supremacy and the community's submission (vis). The king ritually assisted in agricultural chores at the start of the season and

exercised commensality with the vis members to demonstrate shared identity. Simultaneously, the writings emphasized his lofty status by employing creative similes. The Rajan and vis, for example, were likened to deer and barley, as well as the horse and other common animals. The ambiguous mindset centered on communal cohesion on the one hand and difference on the other encapsulates the periods' transitory nature. Even though the Rajan was a community member, he had to be above it to make judgments in the community's best interests. Rituals were used to try to break free from these compulsions. The brahmana's position grew in tandem with the emergence of the Rajanya/Kshatriya. They were the ones who presided over the ceremonies, and therefore had a role in the Rajan's ascension. That might explain the link between Brahmanas and Kshatriyas (legitimation for one and patronage for the other) and the rise of the ruling elite in early India. The appropriate conduct of sacrifices was outlined in the Brahmana scriptures in order to ensure brahmana Kshatriya rule and vis servitude.

Varna and gender inequality were highlighted via rituals like the upanayana ceremony. Sudras and other women were excluded. The highest three varnas have different levels of attention to detail, indicating a hierarchy. Similarly, groups from outside the kin were ritually pulled in, weakening kin connections and aiding the differentiation process required for state development. Given the elite's reliance on the lower varnas, pretensions of unity were maintained by including members of the lower varnas in ceremonies or referring to the Vaisyas as aryas.

However, none of these was enough to prevent a varna-divided community from emerging. While chiefs were still chosen in principle, Brahmanical literature established formulae for maintaining head over generations. It seems to indicate that the concept of hereditary succession was gaining traction. The father was succeeded by the preferred son, not necessarily the eldest. The use of words like Rashtra and janapada demonstrates that the concept of the region or territorial allegiance was gaining traction. Taxes, on the other hand, had not yet been collected regularly. Bali, the earlier period's gift of devotion, seemed to be taking on a compulsory quality. Authorities and administrative functionaries are not there to evaluate and collect taxes. It is impossible to see the ratnins, who had a part in the coronation ritual, as a form of embryonic authority.

In the lack of an organized army, the *Vis* did it collectively to protect the realm. Certain features of the state were in place by the end of the later Vedic period, or to put it another way, peasant groups were on the verge of forming a state, but the state had not yet completely developed. It is said that iron had not yet entered the production process, that agriculture had not yet provided the required surplus, and that sacrifices such as the Asvamedha and Vajapeya, among others, entailed animal slaughter and excessive eating. Together, they stifled the state's rise.

The Beginnings of the territorial States in the Buddha's Time

Many of these constraints were transcended once one entered the Buddha's age. In the mid-Ganga plains, iron in agriculture aided deeper plowing and the breaking of the hard soil. Iron was also utilized in various crafts and the production of metallic money, such as punch-marked coins. Wet paddy transplanting began almost simultaneously in this naturally rice-growing area. These innovations, taken together, resulted in excess output, which fueled commerce, taxation, and the emergence of a stratified society, complete with administrative officials, ideologues, and wage laborers. Varna divisions and institutionalized inequality were defended in Dharmasutra literature. Vaisyas and Sudras bore the brunt of production and provided the required income and labor to support the king's soldiers, army, priests, and ideologues. Many of these advances were also recognized and accepted by Buddhism. Ministers and soldiers are mentioned in the context of Magadha and Kosala. The presence of officials like balisadhaka and karakara, for example, indicates that Bali and kara taxes were collected. The territorial states arose in northern India around the sixth and fifth century B.C. The viewpoint mentioned above had been extensively challenged on two points. First, in what appears to be an iron-productivity surplus-state-formation line of thought, the eventual development of states has been explained regarding some type of technological determinism. Second, the origins of the varnas and their designated duties as tax and gift collectors or producers and labor suppliers have not been thoroughly explained.

While explaining the creation of states, Romilla Thapar uses anthropological ideas such as lineage society and house-holding economy to describe the history of the hierarchically organized varna society, focusing on the interplay of many processes of change that affect state formation. According to legend, Vedic literature is rich with references to lineage words such as gotra, Vraja, etc. Members of the older (Rajanya) and junior (vis) lineages make form lineage groupings. The ancient lineage had more influence over and access to communal resources, even though the lineage group owned the property collectively in theory. The Rajanya established its power over time by characterizing seniority based on genealogical superiority as one founded on the concept of patrilineal lineage. It

emphasized endogamy to claim purity, and it stressed its exclusivity and power as a result. With the shift to the later Vedic period, the distinction between senior and junior lineages became more pronounced.

During the later Vedic period, they created a socio-economic structure resembling what is known as the householding economy is thought to have accelerated the process of internal divergence and lineage breakdown. The household consisted of three to four generations of family members who may have lived in one or more homes but operated as one entity for production, consumption, and ceremonies. Though such property was first granted to the community for use in agriculture, the extended family eventually began to assert rights over its farm. Non-kin individuals who were not linked to the family through Kinship connections were lured in for agricultural pursuits when the extended family's labor was insufficient to cultivate the land. These are not to be confused with wage workers. They were essentially family members, taking part in all events save the family rites. When land designated for agriculture became private property in the long run, retainers, who may have come from vanquished and dispossessed peoples, were reduced to household employees. The senior and junior lineages gave rise to the Rajanya/Kshatriya and vaisya, respectively. Sudras are those who are relegated to the roles of laborers and artisans. In times of population pressure, younger generations could move out, clear, and establish new areas since extended families under a given socio-economic structure typically included three to four generations. There are literary references to communities fissioning off as a result of such events. Such characteristics aided the agricultural development process and expanded the peasant activity frontier. Thus, one may comprehend the shift from a lineage society to a complex society and the state within the framework of the house-holding economy.

Geography, technologies, class division, excess, urbanization, and ideologies, among other things, all had a role in the formation of the state. Still, it's impossible to rank them or pick one as the most significant. Surplus, for example, was linked to social and political hierarchies, as well as the requirement for non-producers to subsist on the output of others. It was also related to the distribution of the product. In summary, society does not generate a surplus just because technology is available. It's the consequence of many variables coming together. The link between socioeconomic difference, urbanization, and ideology is very complicated.

Contemporary religious beliefs and systems (Buddhist) shaped the character of developing state systems such as Gana sanghas and monarchs. The Buddhist Sangha (monastic institution) was beneficial to the early kingdoms because it could unite people from different castes and clans. The Sangha, too, was reliant on the presence of a powerful state for its survival. Buddhism received favor from kings such as Ajatsatru of Magadha and Ashoka Maurya. According to this interpretation, the mahajanapadas were either gana-sanghas or kingdoms. While the transition to a powerful centralized state in the so-called republics of Northeastern India (Malla, Vajji) was slow due to the common ownership of land by the Kshatriya clans (which prevented land revenue appropriation), the territorial states in the upper Ganga plains (Kurus) could not quickly shake off the later Vedic legacy of rituals, cattle sacrifices, and so on. Magadha also benefited from rich soil, a gentle gradient towards the Ganges, a history of rice cultivation, good rainfall, irrigated land, Bandhs used as water reserves, several rivers such as the Son, Gandak, and others that could be used for communication and trade. It was close to the mines and minerals of Dhalbhum and Singhbhum. The Rajmahal hills' forest was used for obtaining timber and was also home to elephants. Magadha ruled over the Dakshinapath (trade route), and all roads on the Ganga's southern bank were connected to Magadha. The states that arose in this region of Northern India were more viable and robust. They might support a larger population while also generating the required revenue to satisfy the state's needs.

The territorial State Types in the Buddha's Era

India was split into several separate nations around the sixth century BC, and even North India had no one supreme authority. In comparison to Hindu religious books, Buddhist and Jain religious texts are more informative about them. In the period of Buddha, the Buddhist scripture Anguttara Nikaya, which is part of the Sutta- Pitaka, lists sixteen Mahajanapadas. Mahavastu, another Buddhist scripture, similarly lists the sixteen Mahajanapadas. The sixteen Mahajanapadas are listed in a somewhat different order in the Bhagavati Sutra, including Vanga and Malaya.

On the other hand, the number sixteen appears to have been accepted and customary, but the list of the sixteen Mahajanapadas changed due to differences in the locations significant to Buddhists and Jains. Because most of these Mahajanapadas are located in this area, the list gradually shifts its attention to the middle Gangetic valley. In terms of government, early literature indicates that most of these states were monarchical but that a significant number of them possessed republican or oligarchic constitutions.

Gana-Sanghas

The geographical focus shifted to the middle Ganga valley during the post-Vedic period, and migration and settlement of people occurred along two routes: the northern route, which originated in the Himalayan foothills and moved south to merge with the southern way near Pataliputra; and the southern route, which originated in the Himalayan foothills and moved north to connect with the northern route near Pataliputra. Buddhist texts, as well as the Ashtdhyayi of Panini, include information about the middle Ganga valley and Gana sanghas, which are both on the Indian subcontinent. In the middle Ganga valley, such as Vrjjis, Gana-sanghas was particularly rich in state formation's component characteristics. The monarchies of Kosala, Magadha, Gandhara, Kasi, and Kausambi were the first to be formed. Gana-sanghas and Monarchies were the two types of state systems that arose during the Buddha's time: Gana-sanghas and Monarchies.

Gana-sanghas trace their origins back to the migration of people into the middle Ganga valley. Because of population pressure and a result of a process of fission in lineage systems, migration became necessary. As a result of the division of Kshatriya clans during the later Vedic period, the members of Rajakula relocated to a new location and created a new janapada. janapada was the name given to an area in India called after a Kshatriya tribe A Jana was established by a collection of clans, and the region where they lived was known as janapada, which translates as "the place where the tribe plants its foot." As a result, the Sakya, Kolya, and Licchavi clans came into being. Some gana-sanghas were made up of single clan units, such as the Sakyas, Koliyas, and Mallas, while others were made up of several clan units. Some were confederacies of clans, the most significant of which were the Vrjji, the most important of the Licchavis. It was the system of clan (vis) possessions that predominated among the gana-sanghas. Because of this, Gahapatis (families with three to four generations of landowners) are described as agriculturists in Gana-sanghas, despite their ownership of land. The Kshatriya lineages were considered cultivable landowners in the gana-sanghas, where they held the honor. The area's name was derived from the Kshatriya lineage, which had previously farmed land on a family basis but had to resort to hiring labor when their holdings grew too large to handle on their own. The clan controlled the property collectively based on birth criterion, and the output was distributed among its members as a result of this arrangement.

The gana-sanghas were the gatherings of Kshatriya lineages that came together to discuss various issues. They were founded by the younger members of the existing Kshatriya dynasties, who wanted to preserve their heritage. Land ownership was vested in the Kshatriya dynasty during the time of the gana-sanghas. Non-kin tribes contributed to the development of the Kshatriya lineage's territory by providing labor. There was little room for rituals in this environment. Gana-sanghas have been interpreted in a variety of ways, such as republics, oligarchies, and chiefdoms. Royal lineage members were rajas, rajakulas, or consecrated Kshatriyas, depending on where they came from.

Raja was the leader of each family's home. The insignia of the Gana-sanghas were imprinted on punch-marked coins, indicating that coined money had first been used as far back as the 12th century. Voting was used to make decisions, and the results were announced. Within the rajakulas, all members were considered to be on an equal footing. So, chiefdoms are organized into a hierarchical command system in which leadership is determined by birth and ancestry, with genealogies playing a more significant role. There is a mention of the military and the budgetary departments. No standing army was present, and there was no regular system of revenue collection in operation. The sources, on the other hand, make mention of taxes levied against traders. In the Ganasangha regions, the social rank was not determined by the Varna organization. Rituals were not significant in this area, and there were only two main types of people who lived there: those who owned property and those who worked on it. These characteristics point to the existence of a developing state or a stratified society in its early stages. The differences between the members of the gana-sanghas would disintegrate the groupings. These tribes would establish new settlements in uninhabited places. A monarchy might be shown in this circumstance if a part of the clan manages to control the janapada (Gana-sangha) via force.

Monarchies and Republics

With the establishment of the Magadha and Kosala kingdoms, the term janapada was enlarged to include villages, markets, towns, and cities, suggesting an administrative and tax system. Power became concentrated in the hands of a few low-status households. Pasenadi, the king of Kosala, established his legitimacy as monarch via the performance of asvamedha, vajapeya, and other rites

involving hundreds of animals' deaths. The rituals had degraded into simple symbols intended to legitimize rule rather than a mechanism for disbursing money acquired through conquests. In Kosala and Magadha, gahapatis possessed land and farmed it independently or with the aid of others (tenants).

Additionally, the state farmed. Wasteland was cultivated, and the agricultural revolution created a massive surplus in monarchical states. During the Yajna period, ceremonial offerings to Brahmanas were reduced, and the practice of giving land to Brahmanas was initiated. Kosala's tax collection apparatus was well-developed. Although Bali is currently used to refer to a tax, it may also allude to an offering made during a sacrifice. The terms baga and Ardha signified a percentage of the total, whereas sulka denoted a customs fee. Karsapana is a word that alludes to the invention of money. Panini refers to essential taxes in the eastern area, most notably land taxes. Kosa's (treasury) importance is established. This was required to support a standing army, a fundamental condition for establishing a state system. Magadha's kings placed a premium on army organization, including troop recruitment and training, as well as armory innovation. Magadha fought Vrjjis with two unique methods: Ratha-musala (chariot equipped with blades) and maha-silakantika (catapult for throwing stones). Raids have been toned down in favor of organized efforts in recent years.

The north-western states of Gandhara and Kamboja have been replaced in Mahavastu's list by Shibi (in Punjab) and Dasharna (in central India). The Digha Nikaya, another Buddhist book, only refers to the first twelve Mahajanapadas and does not include the final four Mahajanapadas mentioned in the previous list. There are sixteen Mahajanapadas in all, although the sequence is a little different in the Jaina Bhagavati Sutra. The author of Bhagvati is solely interested in Madhydesa, as well as the far eastern and southern regions of the world. Uttarapatha excludes nations such as Kamboja and Gandhara from its membership. The lack of all countries from the Uttarapatha list suggests that the Bhagvati list was compiled later and is thus less reliable.

In the 6th century BCE, historians believe that the most powerful kingdoms were Magadha, Kosala, Vatsa, and Avanti. Wars, truces, and military alliances were all part of the nations' ties over time. In addition to marriage links, inter-state contacts were also influenced, even though they were frequently regarded as unimportant when achieving political objectives.

16th Mahajanapadas

As stated earlier, India gradually divided into various independent states around the sixth century BC, and even North India had no one supreme authority. The majority of these states were monarchical, although several had republican or oligarchic constitutions. When compared to Hindu religious books, Buddhist and Jain religious texts are more informative about them. The Buddhist texts Anguttara Nikaya, Mahavastu, and the Jain scripture Bhagavati Sutra provide us a list of the sixteen Mahajanapadas. Although the number sixteen appears to have been accepted and usual, the enumeration of the sixteen Mahajanapadas differed in the scriptures mentioned above due to the differences in the locations significant to Buddhists and Jains. Because most of these Mahajanapadas are located in this area, the list gradually shifts its attention to the middle Gangetic valley. The whole northern area, primarily north of the Vindhyas and extending from the North-West boundary to Bihar, was split into sixteen states called Sodasha Mahajanapadas in the post-Vedic period. The Mahajanapadas might be monarchical or republican in nature. Buddhist and other writings only obliquely mention sixteen major countries (Solasa Mahajanapadas) before Buddha's time. Except in the case of Magadha, they do not provide any background information. According to Buddhist scriptures, fourteen of the Mahajanapadas are located in Majjhimadesa (Middle India), while the remaining two (Gandhara and Kamboja) are situated in Uttarapatha (Jambudvipa's northwestern division). The scripture, as mentioned earlier, provided the following list of sixteen Mahajanapadas during Buddha's lifetime.

Sl. No.	Mahajanapadas	Capital	Modern location
1	Anga	Champa	Munger and Bhagalpur
2	Magadh	Girivraja / Rajagir	Gaya and Patna
3	Kasi	Kasi	Banaras
4	Vatsa	Kausambi	Allahabad

5	Kosala	Sravasti	Eastern Uttar Pradesh
6	Saurasena	Mathura	Mathura
7	Panchala	Ahichchatra & Kampilya	Western Uttar Pradesh
8	Kuru	Indraprastha	Merrut and S.E. Haryana
9	Matsya	Viratnagar	Jaipur
10	Chedi	Sothivati/Banda	Bundelkhanda
11	Avanti	Ujjain/Mahismati	Madhya Pradesh & Malwa
12	Gandhar	Taxila	Rawalpindi
13	Kamboj	Pooncha	Rajori & Hajra (Kashmir)
14	Asmaka	Pratisthan Paithan	Bank of Godavari
15	Vajji	Vaishali	Vaishali
16	Malla	Kusinara	Deoria & U.P

Fig.7.2: The table is showing sixteen Mahajanpada and the current location.
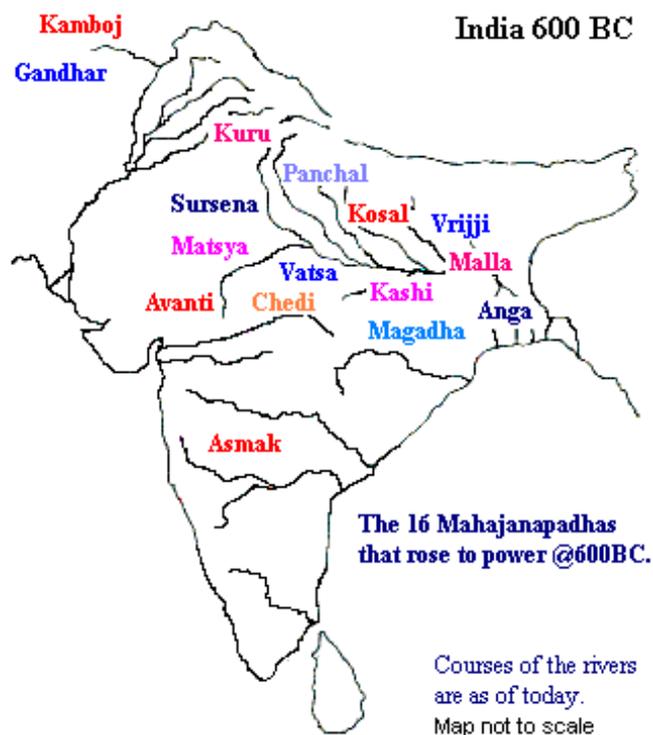
Fig.:7.1 sixteen mahajanpada

Kashi: Kashi appears to have been the most powerful of the sixteen Mahajanapadas at first. It played a crucial role in the Videhan monarchy's subversion since it was the most powerful at the time. Varanasi, the capital of the present-day Varanasi district, is India's central city, located on the Gomati and the Ganges rivers and in the heart of the most productive agricultural districts. Kashi's economic significance stemmed from its status as a prominent textile manufacturing center during the

Buddha's lifetime. The Buddhist monks' Kashaya (orange-brown) robes are supposed to have been made here. Kashi was well-known not just for its cotton textiles but also for its horse market. Excavations at the Rajghat site, linked to ancient Benaras, have no convincing evidence of urbanization in the sixth century BC. Around 450 BC, it appears to have grown into a significant city.

However, by the time of Buddha, it had developed into a commercial hub. Several Kashi rulers are said to have conquered Kosala and several other kingdoms. Dasaratha and Rama are also mentioned in the Dasaratha Jataka as monarchs of Kashi rather than Ayodhya. The monarch of Benaras is claimed to have been Parsva's father, the Jains' twenty-third teacher (Tirthankara). In Sarnath, near Benaras, the Buddha gave his first sermon following enlightenment. Kashi is linked to all of ancient India's major religious systems. However, the Kashi Mahajanapada had been conquered by Kosala by the Buddha's time and was a source of conflict between Magadha and Kosala.

Anga: Champa was the capital of the Anga mahajanapad, which included what is now Bihar's Bhagalpur and Munger districts. The western boundary was Magadh, while the eastern border was the Raja Mahal hills. The Ganga ran through it on the north side. The province's boundary with Magadha, which was to the west, was the Champa river. It was a bustling center of commerce and trade, and its merchants frequently sailed to Suvarnabhumi, which was a great way away. The kingdom of Magadha annexed the kingdom of Anga under the reign of Bimbisara. This was Bimbisara's ultimate and only conquest.

Assaka: Potana, Potali, or Podana was the Assakas' capital. (In contemporary Maharashtra) Jataka tales imply that Assaka may have fallen under the control of Kashi at some time and defeated Kalinga in eastern India. Assaka, also known as the Ashmaka, was a city in Dakshinapatha, India's southernmost state. The Assakas lived on the banks of the Godavari River during Buddha's time (only Mahajanapada south of the Vindhya mountains). Panini mentions the Ashmakas as well.

Avanti: The Avantis' nation was an important kingdom in western India, and it was one of India's four prominent monarchs in the post-Mahavira and Buddha era. Kosala, Vatsa, and Magadha are the other three. The river Vetravati separated Avanti into north and south. Initially, Mahissati (Sanskrit: Mahishamati) was the capital of Southern Avanti. At the same time, Ujjaini (Sanskrit: Ujjayini) was the capital of Northern Avanti, but Ujjaini was the capital of integrated Avanti during the periods of Mahavira and Buddha. Both Mahishmati and Ujjaini were located on the Dakshinapatha, a southern high road from Rajagriha to Pratishthana (modern Paithan). Avanti approximately corresponds to modern-day Malwa, Nimar, and the surrounding Madhya Pradesh regions. Avanti was a major Buddhist center, and some of the most revered theras and theris were born and raised there. The Pradyota dynasty governed Avanti. Gautama Buddha's contemporaries included Pradyota. Rajagriha was fortified by Ajatashatru, the ruler of Magadha, to protect it against an assault led by Pradyota. Pradyota also fought Pushkarasarin, the Takshashila ruler. Pradyota's queen was a Buddhist monk Mahakatyayana's student and built a stupa in Ujjayini. King Shishunaga of Magadha conquered the previous King Nandivardhana of Avanti. The Magadhan kingdom eventually absorbed Avanti.

Chedi: On the banks of the Yamuna, in eastern Bundelkhand, there is a town known as Chedis or Chetis, located halfway between the Kurus and the Vatsa kingdoms. The capital of the empire was Sotthivatinagara. Several branches of the Chedis created a royal dynasty in the Kalinga nation, according to the Hathigumpha inscription of Kharvela, which was discovered recently.

Gandhara: The kingdom of Gandhara encompassed what are now Pakistan's Peshawar and Rawalpindi districts, as well as the Kashmir valley. Takshashila (Taxila) was the capital of the kingdom and a significant center of trade and learning. Taxila University was a renowned center of learning in ancient times, attracting intellectuals from all over the world who pursued higher education at the institution. Taxila University has produced world-renowned products such as Panini, the Indian grammatical genius, and Kautilya, known as the "King of Grammar." He lived in the middle of the sixth century BC and was contemporaries with the Magadan king Bimbisara. Ruler Pukkusati or Pushkarasarin, was the king of Gandhara at the time. Gandhara was a city on the river Uttarapatha that was a hub of international economic activity. It served as a vital link in the transmission of information between ancient Iran and Central Asia.

King Pukkusati, also known as Pushkarasarin, reigned over Gandhara around the middle of the sixth century BCE. He maintained friendly ties with Magadha and was victorious in his campaign against Avanti. Gandhara was frequently associated with the adjacent territories of Kashmir and Kamboja on a political level. According to the inscription, the Achaemenid monarch Darius' Behistun inscription suggests that The Persians captured Gandhara in the latter half of the 6th century BCE.

Vamsa or Vatsa: Vatsa, also known as Vamsa, was a region in southern India that was well-known for its fine cotton textiles. Kaushambi served as the nation's capital (near Allahabad). A monarchical government controlled the country at the time. With a large population of wealthy merchants, Kausambi was a prosperous metropolis. Historically, it was the central crossing point for goods and travelers traveling between the north and south of the country. The road between Ujjain and Kaushambi was an important trade route. Udayana was the ruler of Vatsa during the reign of Buddha, which took place in the sixth century BC. He was a powerful, warlike individual who enjoyed hunting. Initially opposed to Buddhism, King Udayana eventually converted and declared Buddhism to be the official national religion of the country. As well as the love affair and marriage between Udayana of Vatsa and Pradyota of Avanti, legends also speak of the relationship and marriage between Udayana and Pradyota's daughter Vasavadatta. Udayana also appears to have had romantic ties with the monarchs of Anga and Magadha, according to historical records. This monarch subsequently became the loving hero of three Sanskrit plays, including Bhasa's Svapna-Vasavadatta and Harsha's Ratnavali and Priyadarshika, as well as Bhasa's Svapna-Vasavadatta and Harsha's Ratnavali and Priyadarshika.

Kashi: Kashi, which had Banaras as its capital at the time of the revolution, was initially the most powerful of the sixteen republics, and it is possible that it had a part in the fall of the Videhan dynasty. In the end, it was compelled to surrender to the authority of Kosala, and it was eventually annexed to Magadha by Ajatasatru as part of his expansionist policies.

Kosala: Its boundaries were established by the Sadanira (Gandak) River on the east, the Gomati River on the west, and the Sarpika or Syandika (Sai) River on the south. The northern boundary was created by the Nepal highlands and the Sadanira (Gandak). Its territory corresponds to the modern Awadh region of Central and Eastern Uttar Pradesh. The Sarayu River divided it in two, with one half in the north and the other in the south. In the north, the capital was Shravasti, whereas, in the south, the capital was called Kushavati.

Saketa and Ayodhya are two more large towns with the potential to have been political capitals in the past. Between the Mahavira and Buddha periods, the kingdom was ruled by the legendary monarch Prasenjit, the "King of the Elephants." In the Pali texts, Pasenadi (Prasenajit), King of Kosala, is referred to as a contemporary Buddha and is mentioned several times. He was a well-educated man, as was King Prasenjit. His sister married Bindhusara, who was given a piece of Kashi as dowry, further enhanced his status with Magadha and raised his social standing even further. Kosala was successful in his conquest of the city of Kashi. It developed into a force more significant than the Sakyas of Kapilavastu. In the reigns of Prasenajit and Bimbisara, the rulers of Magadha and Kosala were joined by marriage, but following the latter's death, the two kingdoms engaged in a bloody civil war with one another. Finally, the Lichchavis confederation allied with Magadha, and the conflict was over. When Vidudabha reigned as king of Kosala, the kingdom was eventually subsumed by Magadha's domain.

Surasena: Surasenas was a city in India located west of the Yamuna and east of Matsya. According to the most recent estimates, this corresponds roughly to the Uttar Pradesh areas of Brij, Haryana, Rajasthan, and the Madhya Pradesh region of Gwalior. Madhura or Mathura was the city that served as the capital. Buddha's first primary pupil, Avantiputra, the king of Surasena, was also the first of Buddha's primary pupils, and it was with his help, Buddhism spread across the Mathura kingdom. In Kautilya's Arthashastra, the Vrishnis are a samgha, which means "republic." Vasudeva (Krishna) was appointed as the samgha's chief, and the Andhakas and other Yadava-allied tribes joined together to form an alliance known as the samgha. Mathura, the capital of Surasena at the time of Megasthenes, was also well-known as a center of Krishna devotion at the reign of the Greek emperor. With the incorporation of the Surasena kingdom into the Magadhan empire, the Surasena kingdom was forced to cede its sovereignty.

Magadha: A well-known and wealthy mahajanapada, Magadha possessed great wealth. Located at the confluence of important rivers like the Ganga, Son, Punpun, and Gandak, Pataliputra (Patna, Bihar) served as the state's capital. As a result of the alluvial plains of the area and its proximity to Bihar and Jharkhand's iron-rich districts, the kingdom created high-quality weapons and a thriving agricultural economy. These factors all contributed to Magadha becoming the most prosperous state in the world at the time. The Magadhas' realm roughly corresponded to the modern-day cities of Patna and Gaya in southern Bihar, as well as portions of Bengal in the eastern part of the country. Anga was included within its limits during the time of Buddha. The original capital was known as Girivraja or Rajagaha (modern Rajgir in Bihar). It used to be a thriving center of Jainism in ancient times. The Rajagaha of the Vaibhara Hills was the site of the first Buddhist Council. Pataliputra was afterward elevated to the status of the capital of Magadha.

Matsya: The Matsyas were people who lived west of the Yamuna and south of the Kurus. The Matsya nation is about equivalent to Rajasthan's former state of Jaipur in terms of size. Viratanagara (modern Bairat), the capital of Matsya, is said to have been named after the emperor Virata, who is credited with founding the city. According to Pali literature, the Matsyas are usually associated with the Surasenas. During Buddha's lifetime, the Matsyas possessed little in the way of political authority. Historically, Matsya was considered a part of the Chedi kingdom since King Sujata reigned over the Chedis and the Matsyas.

Mallas: For political reasons, the republican Mallas divided their realm into two halves, each with its own capital. There were two capital cities: Kushinara (also known as Kasia in the Gorakhpur region) and Pava. Kushinara was the larger of the two (modern Padrauna). Buddha ate his final meals and grew ill at Pava before succumbing to Kusinara, making these two locations highly significant in the history of the religion of Buddhism.

Panchala: Panchalas ruled the region east of the Kurus, between the mountains and the Ganges. It roughly corresponds to the modern-day Uttar Pradesh districts of Budaun, Farrukhabad, and the adjacent areas. The Ganga divides the country in two. Uttara (north) Panchala had Ahichchhatra as its capital, whereas Dakshina (south) Panchala had Kampilya. Kanyakubja or Kanauj was a well-known city in Panchala's empire. In the sixth and fifth centuries BC, the Panchals, who were previously a monarchical clan, appear to have transitioned to republican rule. According to Kautilya's Arthashastra from the fourth century BC, the Panchalas adopted the Rajashabdopajivin (king consul) constitution.

Vajjis or Vrijjis: The Vajji kingdom was located north of the Ganges, and it stretched to the Nepalese Himalayas on the other side. The river Sadanira (Gandak) separated it from Malla and Kosalan, located on the western side of the river. It extended up to the woodlands along the banks of the rivers Koshi and Mahananda in the east, surrounded by water. There was a confederation of eight clans (atthakula), the most powerful of which were the Videhans, Lichchhavis, Jnatrikas, and the Vrijjis themselves (according to legend), is said to have existed inside the Vajji empire. The Vajji confederation was most likely founded due to the disintegration of the Videhan monarchy, and it existed as a republic during the period of Mahavira and Gautama Buddha. The Lichchhavis were the most powerful, with their capital at Vaishali, which is identical to the hamlet of Basarh in the Vaishali region. The Lichchhavis were the most influential people in the world.

Kamboja:

It was a nation in India's far north-west that bordered Gandhara and had Dwarka as its capital. It was located in the extreme northwest of the country. According to archaeological, Cyrus, the Achaemenid monarch of Persia, invaded the Hindukush soon before 530 B.C. and collected tribute from the people of Kamboja, Gandhara, and the trans-Indus area evidence. During Kautilya's tenure, Kamboja was transformed from a monarchy into a republic. The land around Rajaori, which includes the Hazara district of Pakistan's North-West Frontier Province, was incorporated into the Kamboja region of the country. Rajpur serves as the state's capital (modern Rajouri). Punchh is a district in the Kashmiri state of Kashmir. Kambojas are also found in the Uttarapatha. Aegean civilizations like Kamboja are supposed to have existed on both sides of the Hindukush Mountains. Kamboja Ganas are mentioned several times in the Mahabharata (or Republics).

Kuru: Kurus is roughly equivalent to the modern-day Thanesar, the state of Delhi, and the Uttar Pradesh district of Meerut in terms of geography. According to Buddhist tradition, the Kuru kingdom was ruled by monarchs from the Yuddhitthila gotta, or Yudhishthira's family, from their capital at Indapatta (Indraprastha), which is located near modern-day Delhi. Kurus formed marriage ties with the Yadavas, Bhojas, and Panchalas, among other families. At the time of Buddha's birth, the Kuru country was governed by a minor chieftain (king consul) by Korayvya. For obvious reasons, the Kurus of the Buddhist era were not in the same position as the Kurus of the Vedic age. Despite being a well-known monarchical people in the preceding time, the Kurus are thought to have converted to a republican type of administration during the sixth to fifth century BC. The Kurus were known to adhere to the Rajashabdopajivin (king consul) constitution, according to Kautilya's Arthashastra, which dates back to the fourth century BC.

Conditions for the Rise of Magadha:

Bimbisara, a Haryanka dynasty member, was responsible for the rise of Magadha to prominence. At the same time as the Buddha, he resided in the same region. He succeeded to the throne in the second half of the sixth century B.C.E. Anga (East Bihar), a neighboring country with its capital at Champa, near Bhagalpur, was Bimbisara's most major victory, as was the conquest of the kingdom of Anga

(East Bihar) itself. Ajatasastru's viceroyalty oversaw the area, which he put under his control. A significant step forward was the capture and detention of Anga.

Anga's responsibility was to oversee trade and shipping routes to the Gangetic Delta's Sea ports, which had commercial links to the Burmese coastline and India's east coast. Through his marriage, Bimbisara's position was strengthened. There are three partners in this relationship. His first wife was the princess of the kingdom of Kosala. As a dowry, his Kosalan bride presented him with a Kasi town, which sold for around $100,000 in the marketplace. His hostility toward other countries was quelled by marriage, giving him greater flexibility in his interactions with other governments. Her name was Chellana, and she was the second wife of a Lichchavi prince from the Vaisali region. His third wife was the daughter of the head of the Punjabi Madra dynasty. Because of these marriage links, Magadha expanded westward and northward, gaining significant diplomatic prestige. According to Bimbisara, Magadha became the ultimate power in the 6th century BCE. Approximately 80,000 villages are said to have been under his control. The first Indian monarch to emphasize the need for good administration was one of the first rulers in the subcontinent. The Buddhist historian Bimbisara ruled for 52 years, from 544 BCE to 492 BCE, during which time Magadha thrived and drew the attention of the world's most enlightened persons of that time. During Bimbisara's reign, Mahavira and Budha were both known for teaching their respective religions to the populace. The assassination was carried out by his son Ajatasatru, who was eager to take over as ruler of Magadha.

7.2 Jainism

Jainism is traditionally an Anadian religion, i.e., the always existing religion, and is reported from time to time by Tirthankaras. The first of 24 was Rishabhdev, Neminat was twenty-two in which, while Parishvanathe was 23rd. The son of Ashvasena, Banaras king, and Vama Queen was Parshvanath. He quit the kingdom at the age of thirty and went to penance. He lived for one hundred years and devoted his life to spreading Jainism. He emphasized four principles such as Satya, Brahmacharya, Asteya, and Aparigraha. There were eight Gana, 8 Gandhara, and 1000 Shramanes to be disciples of Parshvanatha, wearing white cloth. The 24th Tirthankara and Jain preacher, Vardhaman Mahavir, was the most venerated.

Vardhaman was born in dist. Muzaffarpur in Kundagrama (in present Bihar). He was Siddhartha's son, the Republic's King, and Trishaladevi's son, Lichchavi's monarch's sister. Vardhaman has been separated from earthly pleasures since his infancy and is constantly immersed in meditation. He had a Yashod and a daughter, married to a single Yashoda. When his parents died at age thirty, he obtained permission and committed himself to the life of Sanyasa from his Elder Brother (ascetic). He used to wear clothes at first, but after 12 months he left clothes and was clotheless. For 12 years, he used tedious penance (tapas). On the 13th year, on the banks of Rijipalika in Jrimbhika, he got the highest wisdom and so became kevalin. He managed to regulate all his senses successfully (indriyas). Therefore, Jina, i.e., Jitendriya's, is termed (who won over his senses). He was named Nigranth after liberated from all bondages. He spread his thinking in public for 72 years after that. Then he got Nirvana in Pavapuri.

The philosophy and rule of conduct of Jainism existed then in Mahavira's interpretation. In the four principles stated by Parshvanatha, he introduced a new principle of non-violence (Ahimsa). He has shaped a new ideology and norms of behavior centered on non-violence. Then his adherents solidified. Furthermore, he updated Jain's monachism (monasticism) and set Jain's or Shramana's hierarchy. In addition, he offered regulations that would be appropriate for the laity. He took ardhamagadhi-a people's language as a means of preaching and techniques of discussion and arguments for the promotion of his faith. With basic behavioral and language rules, Mahavira effectively spread Jainism, which became popular within the short term, both among monarchs and traders. Therefore, Mahavira was regarded as the true Jainism founder.

Basic Principles of Jainism

Jainism's fundamental beliefs were:

- Vedas negations, Vedic rites, sacrifices, and their God concepts
- To obtain mokshas, instead of depending on the favors of God, one should regulate its senses
- The universe was created by the immortal jiva (soul).
- Jiva must be free of activities to reach Moksha.
- Unconditional belief inequality.

Jainism's Philosophy

These essential principles were at the heart of Jainism, or Jain philosophy. The notion of atman lies at the heart of Jainism; the primary philosophical approach emphasizes Ahimsa, and the foundation is Anekantavada. In this section, we'll go through Jainism's philosophy and essential contributions to Indian culture, such as syadavada and instruments of Moksha.

Foundation: The Anekantavada is a kind of Anekantavada (multi-dimensional, inclusive approach)

At the same time, the notion of Aneka-anta-vada is the foundation of Jaina philosophy and an inclusive way of looking at the universe. According to this idea, no one definitive, decisive, or conclusive aspect (Ek- anta) of anything exists; on the contrary, when we make a statement about something, numerous types of possibilities or meanings (Aneka-anta) exist.

According to Jain, instead of making a single conclusive argument, we may make seven different sorts of claims regarding anything—say X. 'Syadavada' is the name given to this idea. According to this idea, our understanding of everything is always one-sided, i.e., one-sided (Ek-antaka). However, the truth about everything is multi-dimensional or open-ended in reality (aneka-anta). As a result, we may explain the truth in a variety of ways. As a result, a common person (the karmabaddha jiva) bound by his deeds or illusions should refrain from making excessive or definitive statements about anything. Instead, he should have a caring approach to life.

In a nutshell, the notion appeals to our compassion and inclusive attitude, protesting the zealots who exclude us. It is a development of the idea of Ahimsa, which encourages individuals to refrain from infringing on other people's opinions or beliefs.

The jiva (soul) and its journey to Moksha (true knowledge)

Every living creature on Earth, according to the Jain, has a jiva (soul) in its body or physical form. According to them, the soul is initially unclean since numerous deeds bind it. It must be clean or unbound from those corrupt activities and impure it to acquire actual knowledge (Moksha). It acquires wisdom once it is free of all shackles (keval-dhyana). Only then, at the stage of Moksha, can it acquire genuine knowledge of anything. However, to attain the level of genuine knowing comprehension, the soul must pass through several phases, including Jiva Jiva, which refers to the soul, distinct from the sense-filled body. The soul urges one to participate in either good or harmful actions. It is also affected by the consequences of its activities, whether positive or negative.

A-jiva: A-jiva is a Sanskrit word that signifies "unconscious and lifeless." A-strava is a term for a continuous flow of activity or pollutants. A-strava Karma (deeds) of all types flow (strava) to the soul (jiva) and contaminate it. On the other hand, Punya is what happens when the deeds that bind the soul are beneficial (shubha)-effecting. It's pap in the other situation. Bandha, The soul, got bounded, known as Bandha, due to the flow of activity or pollutants.

Sanvara: Sanvara means regulating and stopping the flow of such actions that contaminate and bind the spirit. Nirjara However, just halting the flow does not imply that the soul is no longer bound. It should clear the activities that had previously been stored and tied to the soul. Nirjara is the name for this. A nirjara can be attained after a long period of penance. Moksha, The soul, is set free from the bonds of slavery after cleaning the stored pollution (nirjara) and halting the flow of activities or pollution (sanvara). 'Moksha' is the name given to this stage. That is, Moksha is the same as nirjara and sanvara.

The Methods for Attaining Moksha

Every soul that has been bound and tainted by deeds should strive to liberate himself and get genuine awareness of his existence, referred to as Moksha. We've figured out how it gets to its goal by going through several stages. We are aided in our trip by various tools or approaches. In the same way as the Triratnas

Samyaka Darshana: To trust in the knowledge of Tirthankara and the seven steps of the path to Moksha that he preached

Samyaka Dnyana: Knowledge or understanding of the nature of jiva and ajiva

Samyaka Charitra: Vrata (maha-Vrata, anuvrata, guna-Vrata, Shiksha-vrata), Samiti, and gupti are all examples of righteous behavior. Samiti refers to avoiding violating principles or vratas, whereas Gupti refers to imposing limitations on oneself to safeguard (gopan) our soul. Only Jain monks and nuns were allowed to use the Samiti and gupti.

The Vratas

a.   *Maha-vrata & anu-vrata*
1.   *Ahimsa:* This is Jainism's central philosophy. It is to refrain from inflicting any form of violence on any living thing, including physical, verbal, and mental harm.
2.   *Satya:* To tell the truth and to create an environment in which others will speak the truth.

3.   *Asteya:* not to have anything that does not belong to us

4.   *Aparigraha:* Possessing just those things that are necessary

5.   *Brahmacharya:* Refrain from having sexual relations.

For Jain monks and nuns, these five precepts were unavoidable. As a result, these are referred to as 'maha-Vrata.' Laypeople, on the other hand, are unable to adhere to such stringent rules of behavior. As a result, Jainism provided them with the same concepts, albeit in a softer or restricted version. They are known as 'anu-vratas,' such as ahimsa-anuvrata, satyaanuvrata, etc

b.   **Guna-vrata**

Three guna-vrata were offered for laymen and women (shravaka and shravika) to instill patience and sacrifice, such as *Shiksha-vrata*

1.   *Dig-vrata: W*hile traveling, one should restrict their directions and stick to them.

2.   *Kal-vrata:* While traveling, it is important to set a time limit and stick to it.

3.   *Anarth-dandavat:* While doing one's job, one should keep in mind the job's limitations and values.

c.   Shiksha-vrata

Some principles are given to promote the inclination of detachment from worldly pleasures and for social health, such as,

1.   *Samayika:* to make it a habit to sit quietly in one location and meditate

2.   *Proshadhopavasa:* Every week, on the fifth (Panchami), eighth (Ashtami), and fourteenth (Chaturdashi) days; or, during chaturanga (Ashadh to Ashvin, i.e., June-September/rainy season), on the eighth and fourteenth days. On fast days, one should sit at Jain temples and recite scriptures while practicing meditation.

3.   *Bhogopabhoga parinama*: Set a daily limit on food consumption and pleasure, and stick to it.
4.   *Atithi samvibhag*: To share a portion of our prepared food with a trustworthy and deserving visitor

Disciple Categories

There are five categories of Jain disciples, according to Jainism: 1. Tirthankara (free), 2. Arhata (a soul flowing to nirvana), 3. Acharya (Great Disciple), 4. Upadhyaya (Teacher), 5. Sadhu (general disciple)

Jain Scriptures

According to legend, Mahvira's initial sermon was collected into 14 books, known as Parva. Sthulabhadra divided Jainism into 12 Anga during the first great assembly, which was held at Pataliputra. Famous angas like the Acharanga sutra and Bhagavati sutra were among them. These were reinforced by the Upangas during the second great assembly, held at Vallabhi. Sutragrantha (41), prakirnakas (31), Niyukti/Bhashya (12), and Mahabhashya (12) were among the initial Jaina canons (1). These are known as Agama, and they are written in the Ardhamagadhi script.

The Spread of Jainism

According to legend, Jainism existed before Mahavira. Mahavira was acknowledged as the actual creator of the Jaina faith due to his arduous work and novel contributions such as consolidation, reinterpretation of philosophy and codes of behavior, a distinct set of laypeople, hierarchical systemized rules monachism, and hierarchical systemized monachism. Arya Sudharma became the first main preacher or thera among his 11 followers, called Gangadhar as. Sambhutavijaya spread Jainism throughout the Nanda dynasty's reign. The sixth thera, Bhadrabahu, was a contemporary of Chandragupta Maurya. The primary cause for Jainism's growth was the backing and favors of current kings. Bimbisara, Ajatshatru, Chandragupta Maurya, Kharvela (north) and Ganga, Kadamba,

Chalukya, Rashtrakuta, and Shilahara (southern) kingdoms all embraced Jainism as their personal and royal religion. They pledged their support for Jain's dissemination and further spread. The Jain was originally centered in the Mathura region, but Gujarat's Chalukya kings and other significant dynasties expanded across Gujarat and south India.

Apart from monarchs, Jainism was also welcomed by the merchant and craftsman classes. Jaina literature and art thrived as a result of the kings' favor. There are large volumes of Jaina literature written in public languages such as ardhamagadhi and subsequently Sanskrit. Furthermore, caves, viharas, and temples were built to accommodate enormous gatherings of devotees. Mathura and Shravanbelagola were the most known research institutes of Jainism, and both sites functioned as educational centers where numerous academics undertook notable works and researches on Jainism. It grew as a result of the financial foundation given by these seminars.

Jainism's emphasis on obedience to rigorous standards of behavior limited its expansion; but, by doing so, it was able to maintain its earliest form till now. The eternal gifts of Jainism to Indian culture were the concepts of 'ahimsa' and 'anekantavada.'

Grand Assemblies

During the 12 year drought in Magadha, Bhadrabahu and his students fled to Shravanbelagola in South India, but other Jain, primarily Shvetambaras, stayed in Magadha Sthulbahubhadra's guidance. He called the first great assembly in Pataliputra around 300 BC. Mahavira's sermons were divided into 12 Angas by the assembly. When Jain from south India, primarily Digambaras, returned to Magadha, they rejected these Angas, claiming that all of the ancient text had been lost. In 512 AD, Deavardhimani Kshamashramana presided over the second great assembly, which took place in Vallabhi (Gujarat). The 12th Anga was lost in the meanwhile. As a result, the assembly attempted to bring the scripture together and compile it. They added additional texts, such as Upanga, to the existing Angas.

Dissensions

Jaina has been without clothes for a long time. The majority of the Jaina, led by Bhadrabahu, fled Magadha for south India during Chandragupta Maurya's reign. They returned to Magadha after a while. Meanwhile, the Jaina of Magadha had resorted to covering their bodies with white linen and had made it a habit. Furthermore, they have loosened several standards of conduct, such as allowing women to participate in Jain monasticism. In contrast, the Jaina who returned from the South were bound by stricter laws and remained cloth-less. Their entrance caused a rift among the Jaina. It was split between two cults: Shvetambaras (white-dressed) and Digambaras (black-dressed) (cloth-less). The Digambara Jaina believed in being cloth-less and were opposed to allowing women into the fold of religion, but the Shvetambara Jaina believed in allowing women to participate and embraced the white (shveta) cloth to wear. Both of these main cults eventually developed their versions and scriptures of Jainism. The Digambaras were primarily found in the southern portion of India, while the Shvetambaras occupied the north.

7.3 Decline of Jainism

There are various reasons for the decline of Jainism:

1. Lack of royal support

Initially, certain monarchs like Bimbisara, Udayin, Kharavela, and Ajatasatru embraced and adopted Jainism, but later in their lineage, the kings and princes abandoned the faith. The royal sponsorship marginalized the religion due to a lack of fervor, excitement, and sincerity, contributing to its decline or loss.

2. Jainism's severity

Unlike Buddhism's 'middle road,' Jainism advocated for rigorous penance, meditation, fasting, and restraint, among other things. All of this was too much to bear. It quickly became a source of disillusionment for the public. As a result, Jainism, which was once loved, got distanced from the people over time.

3. Inadequate Efforts

There was a decrease in missionary zeal since no one stepped up to defend Jainism's teachings. Although some people remained faithful to the religion, the number of people who practiced it began to dwindle.

4. Uncomprehensible Philosophy

The majority of Jaina's philosophy was incomprehensible to the general public. Jeeva, Ajeeva, Pudgala, Syadbada, and other ideas were difficult for the average person to grasp. Many people did not think that stone, water, trees, or the soil possessed their own souls. This set the road for the company's demise.

5. Jainism's factionalism

Another factor contributing to its demise was Mahavira's death. His death caused a schism among his disciples as their opinions diverged. While some desired to continue Mahavira's teachings, others wanted to soften the laws' harshness and ways, causing a schism and division among the people. Thus, Swetambaras and Digambaras are the two parts as we know them presently.

6. Spread of Buddhism

Buddhism was regarded as a halfway route between Jainism's strict and toned-down precepts and Buddhism's simplicity. People followed it since there was no such harshness.

7. Hindu Preachers' Role

Hinduism threatened Jainism. Nimbarka, Ramanuja, Sankaracharya, and others arrived to strengthen and solidify Hinduism's foundation. Jainism faded into insignificance as Vaisnavism, Saivism, and Saktism rose to prominence.

7.4 Contribution of Jainism to Indian culture

Mahavira's teachings were prevalent among the public, drawing people from all walks of life. Adopting a popular dialect (Prakrit) instead of Sanskirt was one of the critical factors in the success. The people were drawn to the basic and homey principles that were prescribed to the masses. The kings of Magadha eventually made Mathura and Ujjain important centers of Jainism thanks to their royal sponsorship. In Ardhamagadhi, Jain councils gathered sacred writings to write them down in a methodical manner. However, following Mahavira's death, the lack of popular religious speakers, the separation of Hinduism into two significant factions, the lack of protection by succeeding rulers, and the rebirth of Hinduism under the Guptas, Cholas, Chalukyas, and Rajput monarchs all led to its steady collapse. However, it has made a significant contribution to Indian culture, notably literature, architecture, and sculpture. Although its religious writings were written in Prakrit, they contributed to the literary development of several Indian languages. The temples and idols that still exist in cities such as Mathura, Gwalior, Junagarh, Chittor, and Abu are considered some of the best examples of Indian architecture and sculpture, particularly the Abu temples, the Jaina tower at Chittorgarh, the elephant caves of Orissa, and the 70-foot-high Bahubali idol in Mysore.

7.5 Buddhism

Gautama Buddha (566 to 486 BC)

Siddhartha Gautama was born in Lumbini, Nepal. Shuddodana, the King of Kapilvastu's Shakya Gana, and Mayadevi, Princess of Koliya Gana, were his parents. Gautami looked after him as a youngster; thus, he was also known as Gautama. He became known as Buddha after attaining enlightenment. Shuddodana supplied Siddhartha with a variety of comforts and pleasures.

On the other hand, Siddhartha had been separated from earthly pleasures and absorbed in meditation since boyhood. He was incredibly touched by the suffering and anguish of human life as he reached his youth. According to legend, the sight of an older man, a sick man, a corpse, and a contemplative sage influenced Siddhartha. He became restless in his search for the source of such anguish and the true meaning of truth. As a result, at the age of 29, he abandoned his wife Yashodhara and son Rahul and traveled to the woods to discover the true meaning of truth and the source of grief. His sacrifice of material pleasure for the sake of humanity is known as maha-bhi-ni-shkramana in history. He spent the first six years of his life trying various penance techniques under the supervision of several professors. However, he considered such tactics to be ineffective and

abandoned them. Finally, he attained enlightenment under the pipal (bodhi) tree on the banks of the Uruvela in Gaya. He was transformed into the Buddha, the enlightened one, and Tathagata, the truth-seeker.

He challenged established knowledge techniques and authority, presenting his interpretation of truth. Finally, he decided to share his knowledge with the public based on a simple rule of behavior and people's language, Pali. At Sarnath, he spoke his first sermon and presented his dhamma. This discourse was memorized as dhamma-chakra-parivartana because it rejected prior interpretations of truth and established a fresh beginning in the intellectual history of Indian civilization. His informed, straightforward, and selfless attitude and his teaching in a basic tone were struck by his informed, straightforward, and selfless attitude. Ashvajit, Upali, Mogalalana, Shreyaputra, and Anand were the first five disciples. However, after a short amount of time, large crowds flocked around him and accepted his wisdom.

Along with regular people, he was followed by affluent merchants-traders, artisans, and monarchs such as Ajatshatru (Magadha), Prasenjit (Kosala), and Udayana (Kaushambi). Then, based on explicit norms and regulations of conduct, Buddha organized his students into particular monachism. This is referred to as the sangha. Buddhists show their love to Buddha, his Sangha, and his dhamma by subjecting themselves to them.

Buddha slept in peace at Kushinagar (Kasaya, dist. Devriya, present-day Uttar Pradesh) at 80, after arduous propagation and traveling across far-flung regions. Maha-pari-nirvana is the name given to his death.

Philosophy of Buddhism

Four Arya-Satya, ashtanga-marga, Pancha Shila, four brhamavihara, and ancient ideas like pratityasamutpada, anityavada, and anatmavada make up Buddhist philosophy. Let's take a look at some of Buddhism's highlights.

Arya-Satya

The four Arya-Satya, or truths, are used to introduce Buddhism.

- *Dukkha (Sorrow):* Human life is full of sorrow which would remain up to its end.
- *Dukkha-samudyaya (reasons of sorrow) (the reason):* Sorrow is caused by desire.
- *Dukkha-nirodha (stopping sorrow):* The end of desire is the end of sorrow.
- *Dukkha-samudaya-nirodha-marga (way of stopping) (solution):* To end desire (that means to end sorrow), one should follow the ashtangamarga.

Ashtanga-marga (eightfold ways)

Buddha proposed the ashtanga-marga, or eight methods, to stop desire and remove suffering from human existence. He referred to them as samyaka, which means right or midway (not extreme). Four Arya-satyas samyak Drishti knowledge Good intention, good wish, and affection for all living creatures samyak sankalpa Samyaka Vacha means refraining from lying, using hurtful words, and talking nonsense. Samyaka karma is based on non-violence, non-stealing, and the control of one's senses. Samyaka ajivika morally does his business. Vyayama samyaka attempts to replace negative ideas with positive thoughts regularly. Always keep in mind, Samyaka smriti, that everything is full of pain, change, and time-being. After going through different phases of meditation, Samyaka samadhi experiences serenity.

Pancha-Shila

Buddhist monks were required to adhere to specific moral ideals, such as Ahimsa, or the prohibition of harming any living creature by violence. Satya's false statements and thoughts are no longer with him. Asteya, don't desire anything that isn't ours or hasn't been provided to us. Brahmacharya should refrain from having sexual connections. Aparigraha means "not to own" something that isn't required. Brahma-vihara Buddha recommended using methods such as Maitri maintaining compassion toward all living creatures and letting go of wrath, envy, and violation of trust to cleanse our souls. Karuna should be sensitive to other people's grief. Mudita means "to rejoice in the pleasure or advancement of others." Upeksha is cognizant of the human being's circumscribed life and the acts that cause bliss and suffering. In brief, Buddha presented Arya-Satya reasoning and then proposed remedies in the form of ashtanga-marga, Pancha Shila, and Brahma-vihara to put an end to cravings and reach Moksha.

Other philosophical contribution of Buddhism

Pratityasamutpada Pratityasamutpada Pratityasamut (the concept of cause-effect) Every object or action, according to Buddhism, has a cause, and the cause and effect are two different entities.

- They claim that the creature known as action emerges when the entity known as a cause has been completed.
- The reason cannot elicit any action.
  This idea contradicts the atmavadi's premise, which states that the powers in causes give birth to acts by an external principle.

Anityavada

Buddhists believe that everything, including beings, actions, and qualities, is mortal and only exists for a limited time. Besides, nothing is permanent and is subject to change. As a result, it refutes the Vedic culture's idea of soul stability due to an eternal principle.

Anatmavada

Anatmavada raises doubts about the existence of the soul. According to Vedic philosophy, everything/being has a soul that is steady and eternal. Buddhists refute this notion. They claim that because 'this so-called soul' cannot be experienced, we must adhere to principles that can be. In a nutshell, Buddhism refutes the Vedic premise that everything has some stability and fixed foundations. Instead, they proposed that there is no such thing as a fixed, eternal essence as the soul; instead, as stated in Pratityasamutpada, everything is changeable, mortal (anatmavada), and independent of the other.

On the one hand, Buddhist reasoning and devotion to knowledge-by-experience contradicted abstract Vedic notions, but on the other, they impacted a vast populace.

Buddhist Monachism or Sangha

Buddha established a disciplined system of missionaries known as Bhikshus and Bhikshunis to spread Buddhism. He gathered the missionaries and his disciples into a group known as the sangha.

Membership of Sangha (Monastery)

Based on equality, any individual (male or female) above 18 who has relinquished his belongings can join the sangha. Initially, women were not admitted to the sangha, but due to Ananda's (disciple) and Gautami's (foster mother) continuous efforts and persuasion, the doors opened for women. Slaves, warriors, and creditors may also join the sangha with the consent of the owner. Criminals, lepers, and infectious illnesses, on the other hand, are not permitted to enter the sangha. First, one must swear an oath (loyalty to the Buddha-Dhamma-Sangha), shave his head (mundana), and dress yellow. After that, he may take a Diksha called upasampada after a month. After that, he is also accepted as a member of the sangha following upasampada. However, the member is expected to adhere to the norms of behavior (Dasha-Shila), which include refraining from drinking alcohol, eating late, dancing, using fragrances, sleeping on a mattress, wearing gold and silver jewelry, and engaging in adultery.

Rules for Bhikshu (monks)

Monks are supposed to observe the following norms of conduct:

- Stay away from greed, malpractice, and corruption.
- Initially, they lived in woodlands, later in viharas.
- Only eight items are allowed: Kopin, kaphani, chati, bhikshapatra, upavastra, kamarbandha, needle, and razor.
- To live only on alms and eat only enough to survive
- Controlling your senses, meditating after lunch and on the first and third praharas of the night, and adhering to the Vinaya Pitaka's 227 precepts

Highlights of Sangha

The sangha was made up of dedicated missionaries who worked toward the moral upliftment of human beings.

- It rejected discriminatory systems such as gender, Varnas, castes, or any other and followed equality among them.
- Nobody in the Sangha had any special privileges; every opinion had the same value.

- These study centers eventually evolved into renowned universities in Ancient India.
- Buddhism spread to far-flung areas of India and overseas thanks to missionaries' humble personalities, basic standards of behavior, preaching in plain, simple language, and people's language, as well as favor-financial assistance from affluent traders, artisans, and monarchs.

Sangha had a democratic organizational structure. The monks will go on the road for eight months to spread Buddhism. They then collected in one area, known as varshavasa, during the four months of the rainy season. They converse, share their stories, make confessions, and take prayashcita during varshavasa (expiation). As a result, they were required to assemble often, act in unison, and revere the seniors in the sangha.

Monks gather in upasabhas on particular days of the month, such as the eighth, fourteenth, full moon, and no moon days. They handed in their reports, confessed, and, in the event of a rule violation, followed prayaschita. Monks were held in high regard in society because of their disciplined and austere behavior. It aided in the spread of Buddhism among a vast populace. Furthermore, the sangha served as a socio-religious legitimization for the traders, in exchange for which the latter generously donated to the construction of Buddhist temples and residences. The kings gave the Sangha favors, contributions, and protections in exchange for the backing of the higher economic elite and supporting the people's faith.

Buddhist Scriptures

Buddha's sermons were collected and categorized into three volumes, known as pitakas. These three volumes are:

Sutta-Pitaka: It is a conversation compilation of Buddha's teaching mainly aimed at regular people. It is divided into five nikayas, with the fifth Nikaya containing the tales of Buddha's rebirth (jatakas).

Pitaka Vinaya: It is a compilation of Buddhist monks and nuns' rules and norms of behavior.

Abhi-dhamma-Pitaka: It is a question-and-answer format compilation of Buddha's philosophical ideas. It is mainly intended for Buddhist experts.

Dharmaparishadas: The Grand Assembly

Buddhism witnessed a throng of diverse interpretations of Buddha's preaching after his mahaparinirvana. As a result, a need was felt to rearrange and consolidate Buddha's original sermons and codify them to eliminate such discrepancies and achieve a consensus platform. From time to time, large gatherings of Buddhist adherents are held for this purpose.

The first grand assembly was held in the Saptaparni caves in Rajgriha shortly after Buddha's death, circa 483 BC, during Ajatshatru of the Haryaka dynasty. Mahakashyapa presided over it. The assembly came up with a Pitaka compilation of Buddha's sermons. Vinaya Pitaka was compiled under Upali's direction, whereas Sutta-Pitaka was prepared under Ananda's supervision.

The second grand assembly was held in Vaishali in 387 BC, under Kalashoka of the Shishunaga dynasty. Monks presented some regulations from Pataliputra and Vaishali, but monks from Avanti and Kaushambi disputed them. As a result of the unresolved argument, Buddhism saw its first significant schism under Mahasanghika and Sthavirvadis. The Mahasanghik favored new regulations, whereas the Sthavirvadi preferred to follow the Vinaya Pitaka's norms.

The third grand assembly, presided over by Moggaliputta Tisya, was held at Pataliputra during Ashoka of the Maurya dynasty in 251 BC. The gathering produced the Abhidhammapitaka, which contained a compendium of Buddha's thoughts. The council also expelled 60000 monks who had broken Buddha's commandments.

Kanishka of the Kushana dynasty convened the fourth grand assembly at Kundalvana against new thought (Kashmir). The assembly came up with a three-Pitaka collection of accords. The older divide was dissolved and unified under the label of Hinayana, while the new philosophers were known as Mahayana, owing to conflicts between new thinking and traditional scholars.

Spread of Buddhism

Buddhism expanded over India and the world in a brief period of time. The following are some of the reasons behind its popularity: Buddha's Ideal Personality Buddha gave up his material possessions in quest of the truth and a solution to human suffering. For the regular people, such a sacrifice was wonderful. Following his enlightenment, Buddha taught the common people in their

language and using basic methods. Buddha's chaste, sacrificial, and knowledgeable demeanor continues to be ideal for ordinary people.

1. Stress on People's-language:

The Vedic wisdom and religion were written in Sanskrit, confusing the average person, but Buddha preached in Pali, the ordinary people's language. As a result, people were able to comprehend Buddha's teachings and rules of conduct. People could more easily associate their religious yearnings with Buddhism.

2. Philosophy

Due to the complex and ceremonial character of Vedic religion and ill institutions like Varna, the ordinary man and the trader and ruling classes were excluded. In this context, Buddha preached in simple terms and gave basic conduct standards, primarily based on universal moral ideals. As a result, enormous groups gathered in front of Buddha.

3. Contribution of Sangha

The Buddhist Sangha system supplied the people with a structure and a steady supply of missionaries. These missionaries were known for their scholarly abilities and humble, chaste personalities. They used to mingle with the general people and spread Buddhism in a clear and accessible manner. This notion drew people in, and they treated the sangha with reverence.

4. The wealthy classes' support

Traders and artisans, despite their economic superiority in society, remained outside the Vedic fold. Nevertheless, they received socio-religious approval and legitimacy from Buddhists. As a result, they generously sponsored the sangha. They contributed a significant amount of money to Buddhist religious building and promotion. The missionaries went with traders' caravans, ensuring a safe and productive voyage that aided in spreading the gospel.

5. Favor of rulers

Buddhism was the religion of the masses. Aside from that, the economically dominant class of dealers and artists were Buddhists. As a result, the emperors favored Buddhism to garner support from the masses and the monetarily affluent. Furthermore, it should be remembered that many of the kings of modern India were not Kshatriyas. As a result, the Vedic religion scorned them. Buddhists granted non-Kshatriya kings legitimacy. Monarchs encouraged Buddhism, which resulted in its expansion.

In short, Buddhism spread across large areas of the world as a result of Buddha's charismatic personality, universal philosophy in people's language, simple codes of conduct based on good deeds, the dedication of sangha and missionaries, and the sanctioning of religious legitimacy to prosperous classes and non-Kshatriya kings.

Dissensions

The monks of Kaushambi and Avanti, as well as those of Pataliputra and Vaishali, engaged in heated debates during the second grand assembly at Vaishali, causing severe divisions in Buddhism. Sthavirvadis (those who emphasized strict adherence to Vinaya laws) and Mahasanghikas (those who want to bring new rules and modifications) are the two groups. Following the Mauryas, monarchs began to prioritize Vedic religion over Buddhism. In addition, in response to the rise of Buddhism, Vedic religion began introspection and innovation in their intellectual and practical methods. Foreign monarchs and art ideals were finding their way into Indian soil at the time. Furthermore, every religious system followed the process of deification and idol worship to broaden its mass base. As a result, in order to compete with the Vedic religion, these systems began to regard Sanskrit as a language for their scriptures.

In this context, the fourth great assembly was held in Kundalvana. Many Buddhist philosophers were prone to idol worship and advocating for other dramatic changes in Buddhism in order to broaden their appeal to a broader audience. The older factions of Sthavirvadis and Mahasanghikas merged under Hinayana to oppose them, while the new ideas were dubbed Mahayana.

Buddhism had been split into eighteen prominent sects by this time, with Hinayana (the Lesser Vehicle) and Mahayana (the Great Vehicle) being the two most significant. The Hinayanists believed in Lord Buddha's original teachings and did not want them to be relaxed. Mahayanists, on the other hand, welcomed numerous Buddhisattvas who were on their way to Buddhahood but had not yet achieved it. Both sects believed that the Buddha had had many births and assumed many forms as

bodhisattvas before attaining Buddhahood and that he would do so again in the future. However, they disagreed on the cause of these births and deaths. According to Hinayanism, the many incarnations were just phases in the Buddha's journey to redemption. As a result, they thought Buddha was a man and that his birth as Gautama was the final step in his journey to nirvana. Mahayanism, on the other hand, thought that Buddha was a divine manifestation. He reincarnated numerous times, not to achieve nirvana for himself but to assist others in doing so. Second, although Hinayanism viewed self-salvation as the highest aim, Mahayanism thought that the highest ideal is to assist society in self-elevation. Third, whereas Hinayanism saw nirvana as a state of eternal happiness or serenity free of the cycle of birth and death, Mahayanism saw it as an individual's union with Adi Buddha, a concept substantially different from the Upnishadas' connection with the Brahman. Fourth, Hinayana did not consider the Buddha to be free of the bonds of birth and death, but Mahayana saw the Buddha as God and believed in his several incarnations, all of which were free of the cycle of birth and rebirth. Fifth, Hinayanism thought that the only route to redemption was to pursue self-culture and good acts. To achieve salvation, Mahayanism was founded on trust and devotion to numerous Buddhas. Finally, although Hinayanism's holy writings were written in Pali, Mahayanism's were written in Sanskrit. In terms of Nirvana, Brahma, God's incarnations, faith, devotion, and other notions, Mahayanism stayed closer to Hinduism, bridging old Buddhism and current Hinduism.

7.6 Contribution of Buddhism to Indian Culture

For many years, Buddhism was one of the most important faiths in India and Asia as a whole, but it gradually lost its hold on Asia and became almost non-existent in India. Corruption has seeped into Buddhist because of the unfettered admission of riches and women into the monastic order. The fragmentation of Buddhism into several sects also deteriorated the movement's image among the general public. Because Sanskrit was not the language of the masses, the adoption of Sanskrit as the language of Buddhist writings caused Buddhism to lose popular touch and influence. The Samgha's intellectual bankruptcy resulted from monks' moral corruption, and when Hinduism was examined, particularly under the patronage of Gupta emperors, Buddhism failed to meet its intellectual challenge and so lost popular support.

Furthermore, Buddhism was essentially an atheistic religion that rejected God as a necessary creator and preserver of the universe. Hinduism, on the other hand, a strong faith founded on God's existence, preached to the public about God as Saviour and ever-merciful rescuer of humanity. The ruling elite also saw might as the rule of the day and a need when non-violence and other teachings were becoming more obsolete and withdrew its support for Buddhism as a result. With the attitude of tolerance and the acceptance of new ideas in its fold, Hinduism has recovered. The invasion of Hunas and Turks, however, dealt the last blow to Buddhism. As a result, Buddhism lost control of the land where it originated.

Buddhism, on the other hand, provided a good addition to Indian culture. It provided Indians with a simple, affordable, and widely practiced religion. It repudiated the Brahmanas' authority, as well as the rites and sacrifices that had made Hinduism unpopular. Another gift of Buddhism to India was the monastic system, which organized religious adherents into disciplined groups or orders. It also brought religious unity to the Indian people by improving public morals through its devotion to a strict moral code. At the same time, it boosted the democratic spirit and promoted social equality. Buddhism's thinkers were logical in their approach to religion and individualistic in their outlook. It advocated that self-emancipation may be the only way for a person to reach nirvana. The Samghas became learning centers in Indian education and literature, while Taxila, Nalanda, and Vikramshila became Buddhist study centers.

Sanchi, Sarnath, Nalanda, Amravati, and Ellora are considered the most significant examples of Indian architecture in terms of building, sculpture, and art. The lions of Sarnath, the lovely bull of Rampurva, and the carvings on the gates of the renowned Buddhist monuments of Bharhut, Ganga, and Sanchi are all outstanding examples of sculpture. The first pictures of Buddha were created in the Gandhara and Mathura schools, and they are valuable works of art. Some of the most remarkable specimens of Buddhist art are Buddha sculptures sculpted in stone, copper, and bronze. The mural paintings in the Ajanta caves have become famous all over the world. As a result, Buddhism had a significant influence on Indian architecture, art, and painting. Finally, Buddhism has been a wonderful source of inspiration for Indian culture because of its ability to absorb outsiders into its fold and its attitude of tolerance.

7.7 Decline of Buddhism

As previously stated, many forms of Buddhism had philosophical clashes and a focus on codes. It steadily decreased over time, and by the end of the seventh century, it had practically vanished from Indian territory. What were the factors that led to such a decline? Let's see what happens.

1. **Shift in the kings' favor**

As we all know, one of the reasons for the expansion of Buddhism was the favor and assistance of kings. However, following the Mauryas, India was overrun by rulers who adhered to the Vedic faith. In reality, the kings and their officers began to revive the Vedic religion through conducting Vedic rituals.

2. **Introspection of Vedic religion**

The rapid spread of non-Vedic faiths compelled Vedic religions to examine their belief systems. As a result, they made specific changes to the strict ceremonial Vedic religion. It began to focus on individuals. It brought notions like mass-congregation temples, idol worship, devotional method of prayer, basic codes of conduct, monasteries, pilgrimages, and so on. As a result, Vedic religion drew large crowds.

3. **Dissensions in Buddhism**

Buddhism has torn apart very immediately after Buddha's death. Contemporary monarchs held great meetings from time to time to quell such disagreements and achieve consensus. They were, however, in vain. Apart from that, Buddhism embraced notions such as idol worship, Sanskrit language, the concept of heaven and hell, the life cycle, and so on. Such ideas tainted Buddhism's identity, which was once subversive and unorthodox.

4. **Foreign invasion**

Almost all foreign kings, except Menander and Kanishka, were Vedic believers. The violent Huna tribe, in particular, was a Shaiva cult devotee. It leveled Buddhist monasteries and educational institutions. It was the scattered Buddhists' ultimate strike at the moment.

5. **Introspection of Vedic religion**

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7.8 The Ajivikas

According to legend, the Ajivikas are the shudra sanyasins. Nanda Vachcha, who Kisa Sankichcha succeeded, is said to have founded this sect. Makkhali Goshala or Manthaliputra Goshalak was the sect's third religious leader, and he popularised it. He refuted the karma theory, arguing that natural laws bind man. According to the Ajivikas, an individual's thought and action were predetermined (decided before birth). They rejected the notion that either human misery or deliverance had a special cause. They disbelieved in the human initiative and believed that all creatures were helpless in the face of fate. According to Goshala, all creatures were destined to experience misery, which would end when fixed cycles were completed. No amount of human effort can shorten or prolong the period. His followers were mostly concentrated in Sravasti, Kosala's capital, where Goshala preached and died sixteen years before Mahavira.

Philosophy of Ajivakas:

These concepts gave rise to the akarmanyavada philosophy, which is based on non-action. Natthi karmya, natthi kiriyam, natthi viriyam, as Goshala puts it (no action, no deeds, and no power). As a result, he is referred to as maskari=ma-karanshila, which means one who takes no action. Goshala's determinism informed his concept of amorality. He contradicts the kriyavada, or one who believes in actions. This results in his protest against the principle, which holds that an individual and society advance as a result of moral behavior.

7.9 <u>Other Sects:</u>

Hinduism is divided into three major sects: Vaishnavism is a religion whose adherents worship Vishnu. Shaivism is a religion whose adherents worship Siva. Saktas are Shakti's devotees. Each of these sects is subdivided further. Sri Vaishnavism is a branch of Vaishnavism that was founded by Nathamuni and developed under Ramanujacharya. Vaishnavism, like Shaivism, was founded on absolute faith and devotion, or Bhakti. Shaivism was further subdivided into Vir Shaivism and Vaishnava Shaivism.

Vaishnavism

Vaishnavism's early history is defined by the evolution and fusion of three cults: Vishnu, Narayana, and Krishna-Vasudeva. Narayana's initial fusion with Vishnu culminated in their identification with Krishna-Vasudeva. Vishnu appears in the Rigveda as one of the Sun gods. Its predominance in Vaishnavism is a relatively recent development, most likely dating from the fourth to fifth centuries CE. This is demonstrated by the fact that the Mahabharata frequently refers to the supreme deity as Narayana and only very rarely to him as Vishnu. Narayana was almost certainly not a Vedic deity. He appears as a very powerful deity in the Shatapatha Brahamana, having attained supremacy over all beings through the Pancharatra Sattra, or five-day sacrifice. Pancharatra is the name given to the devotees of Narayana. The Mahabharata distinguishes the Pancharatra system from the Vedic system. Its adherents are mentioned alongside Buddhists, Digambaras, and Pashupatas in texts such as the Kurma Purana and are referred to as anti-Vedic.

Krishna makes an appearance in the Mahabharata as a Vrishni clan chief. He is depicted as a human ally of the Pandavas in the Bhagvadgita, particularly in the early sections. Scholars believe that over time, the cult of Krishna-Vasudeva merged with that of Narayana-Vishnu. Vishnu's cult expanded with the incorporation of numerous tribal and nonvedic gods. This was accomplished primarily through the use of the avatara doctrine. The term avatara is frequently rendered as 'incarnation.' The deity makes a deliberate descent from the transcendental to the mundane world. This incarnation occurs repeatedly throughout history whenever the wicked and adharma must be destroyed and righteousness and dharma must be restored as Krishna stated in the Mahabharata. Krishna is depicted here as the god who descends. Elsewhere, he is identified as a descendant of Vishnu. Vishnu has ten incarnations. Matsya (fish), Kurma (tortoise), Varaha (boar), Narasimha (man-lion), Vamana (dwarf), Parashuram (Rama with battle axe), Rama (Rama of Ramayana), Krishna, the Buddha, and Kalki are some of them (future incarnation). Some avataras have Vedic origins, while others are tribal gods who were assimilated into Vaishnavism.

Shaktism

In contrast to the other two sects, Shaktism did not begin with a deity as its focal point. It originated in Brahmanism as the worship of the female principle, the Shakta. Shakta is derived from Shakti (power, energy) and refers to the goddess's power. She was, in principle, the consort of the three supreme gods. Thus, to Brahma, she was Saraswati; to Vishnu, Lakshmi; and to Siva, Parvati or Durga. Shakti did not become a Devi until the early centuries of the Common Era, when she was worshipped as such in a cult dedicated exclusively to her worship. Because the worship of the female principle as mother goddess is believed to have been widespread among pre-Brahmanic groups, the Shakti cult grew in popularity and became central to Tantrism. The Devi Bhagavata Purana is the primary text of Shaktism. The Vedas contain no prominent female deity. While the concept of energy in the form of Indra's consort exists, it is not realized until a later time. The goddess figure's non-Brahmanical origins are evident from the fact that she is not mentioned in earlier Brahmanical texts. The goddess is mentioned in several Puranas, most notably in the Devi Mahatmya, a eulogy to the Goddess that is included in the Markandeya Purana as a section.

Numerous goddesses associated with various cults gradually came to be identified as a single primary goddess. The goddesses' association with various elements such as mountains (Parvati) and

difficult terrain establishes their non-Vedic nature. They were worshiped individually and as the all-powerful Devi, illustrating once again the Puranic process of acculturation. While Shaktism employs the female principle as a universal divine figure, it is debatable whether this has improved women's conditions. It is obvious from the discussion of Vaishnavism, Saivism, and Shaktism that these are not homogeneous, static entities. Numerous religious streams were constantly merging and evolving, resulting in synthesis but not complete integration. The Puranic tradition embodies religious transformations, most notably the transition from an exclusive religion to a much more inclusive one.

Shaivism

Saivism rose to prominence in a number of regions across the subcontinent, most notably Kashmir. The Siva cult lacked avataras. By establishing Siva's family, deities from various traditions were incorporated into the Saiva cult. Siva descended from Rudra, a minor deity in the Rigveda. Rudra is described as a mountain dweller dressed in skins; his skin is brown, his belly is black, and his back is red. Skanda, also known as Kumara, the son of Siva, is worshipped as Subrahmanya, Murugan, and Kartikeya.

Similarly, it is said that his wife, Parvati was originally a mountain goddess. His associations with snakes, cremation grounds, matted hair, and an army of ganas and bhutas point to his paradoxical status in the Hindu pantheon. He is unconventional, yet he is also responsible for the universe's creation, maintenance, and destruction. Linga worship exemplifies his strong association with fertility cults.

Summary

We have examined the political climate in sixth-century BC India. Mahajanpadas, as distinct geographical units, underwent novel socio-political developments. What appears to be significant is that seven of them were located in the middle Gangetic valley, namely Anga, Magadha, Vajji, Malla, Kasi, Kosala, and Vatsa. These Mahajanapadas developed as regions within distinct geographical zones, corresponding to the nature of the local economy. Given that the middle Gangetic valley is a rice-growing region and that rice production exceeded wheat production in India's traditional agricultural system, it was natural that population density would be higher in these areas.

Additionally, Mahajanapadas, like Magadha, possessed convenient access to natural resources such as metal ores. These factors may have contributed to the middle Gangetic valley's emergence as a centre of political and economic power. Due to the flat terrain and continuity of settlements, it was also ideal for a ruler to consolidate his power.

Buddhism and Jainism posed a challenge to the then-ceremonialistic, complicated, and isolated Vedic religion by presenting religion based on fundamental philosophy and rules of conduct. For example, Buddhism and Jainism are non-Vedic religions that cater to the needs of urban populations. Such ideologies, founded on ideal founders, clear, understandable preaching, and a missionary system, were briefly popular. Simultaneously, women were emancipated during this period due to the equality of non-Vedic religions. As a result, they were liberated from the Late Vedic period's social and theological constraints.

The Vedic ritual was restricted to a select few, primarily the upper classes of society. Sudras and women were harmed. The Brahmanical religion struggled to address the challenges posed by the rise of heterodox sects by creating more inclusive and accommodating texts such as the Epics and Puranas. We discussed the major branches of Hinduism's other sects—Vaishnavism, Saivism, and Shaktism.

Keywords

- **Heterodox Sects**: Religious movements which emerged during c.6th century BCE. They provided a challenge to the Vedic religion.
- **Ahimsa**: Non-killing or non-violence.
- **Heterodox**: Non-orthodox.
- **Karma**: Action of an individual.
- **Pitakas**: Buddhist religious texts.
- **Purvas**: Jaina religious texts.
- **Schism**: Division of an organization into two or more groups.
- **Sect**: A group of people united by beliefs or opinions.
- **Tirthankara**: Refers to the Jaina preachers who acquired supreme knowledge.

Self Assessment

1. Matsya Mahajanapada of 6th century B.C. was located in:
A. Western Uttar Pradesh
B. Rajasthan
C. Bundelkhand
D. Rohilkhand

2. How many states were in Mahajanpadas?
A. 15
B. 16
C. 17
D. 18

3. Which of the following Mahajanpada was not republican state?
A. Magadha
B. Vajji
C. Kamboja
D. Kuru

4. Which of the following Mahajanpada was monarchical state?
A. Magadha
B. Kosala
C. Vatsa
D. All of the above

5. Jain literature has how many Angas?
A. Seven
B. Twelve
C. Five
D. Fourteen

6. Who presided over first Jain Sangeeti?
A. Hem Chandra
B. Haribhadra
C. Sthoolbhadra
D. Jamali

7. In Jainism, the two sects are-
A. Digambar and Neelamber
B. Digambar and Peetambar
C. Digambar and Svetambar
D. None of the three groups

8. Which is not part of Jaina's Tri Ratna?
A. Darshan
B. Gyan
C. Samadhi
D. Acharan

9. Gautama Buddha was born on:
A. 563 BC
B. 663 BC

C. 463 BC
D. 763 BC

10. What was the original name of Gautama Buddha?
A. Mahavira
B. Siddhartha
C. Suddhodhona
D. Rahul

11. Who delivered "Dharmachakra Pravartana"?
A. Gautama Buddha
B. Mahavira
C. Ashoka
D. Samudragupta

12. The clear division of Buddhism in Hinayana and Mahayana took place during the regime of:
A. Mauryas
B. Shunga
C. Kushans
D. Guptas

13. According to Buddhism, sorrow (dukkha) is caused by:
A. Lack of money
B. Lack of power
C. Neglect by near and dear one
D. Desires

14. Ajivika was founded by which of the following?
A. Makkhali Gosala
B. Kapil Muni
C. Samundragupt
D. None of the above

15. Which of the following is not one of the principles of Pasupatas?
A. Maya
B. Karan
C. Karya
D. Dukhant

Answer for Self Assessment

1.	B	2.	B	3.	A	4.	D	5.	B
6.	C	7.	C	8.	C	9.	A	10.	B
11.	A	12.	C	13.	D	14.	A	15.	A

Review Questions

1. Explain how the territorial governments arose during the Buddha's time.
2. Write an essay about northern India's early state establishment.

3. Describe the political situation and physical location of sixteen mahajanapada during Buddha's time.
4. Discuss the three sects of Puranic Hinduism: Vaishnavism, Saivism, and Shaktism briefly.
5. Explain the rise of territorial states in the age of Buddha.

Further Reading

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Unit 08: Towards Empires

Objectives

After this chapter, you will be able to:

- Know about Nanda Empire.
- Know about the origins and expansion of the Mauryan empire.
- Know about the Mauryan Administrative system, talk about
- Know the different causes, results of the Kalinga war.
- Know about Ashoka and his Dhamma.
- Know about the decline of the Maurya Empire.

Introduction

Magadha, ruled by the Nandas, had emerged as India's most powerful force at Alexander's invasion. Magadha's dominance peaked under Nandas' successors, the Mauryas. The Mauryan empire represents a turning point in Indian history. For the first time in India's history, a significant

section of the subcontinent, stretching to the extreme northwest, was ruled by a single supreme authority.

The Maurya period represents a landmark period in the history of Ancient India. As the renowned historian Dr. Vincent Smith so eloquently observed, the arrival of the Mauryan dynasty represents the historian's leap from darkness to light. Chronology becomes clear, almost precise; a vast empire emerges, connecting the various shards of disturbed India. From 322 BC until 185 BC, the Maurya Empire was the largest and most powerful monarchy in ancient Indian history. From Pataliputra, the capital city of the Maurya Dynasty, the state of Magadha was administered by the Maurya Dynasty. After dethroning the Nanda Dynasty in 322 BC, Chandragupta Maurya created the Kingdom under the supervision of Kautilya. Bindusara succeeded Chandragupta, and Asoka, his illustrious son, succeeded him. The Maurya dynasty founded India's first empire, ranging from the Himalayas to Mysore in the south and from Assam in the east to Afghanistan in the west. After Asoka's demise, Pushyamitra Sunga deposed the last Maurya King Brihadratha, took the throne himself, and created the Sunga dynasty in Magadha in 185 B.C.

The foundation of the Mauryan Empire opens a new era in the history of India. For the first time, political unity was achieved in India. Moreover, history writing has also become clear from this period due to accuracy in chronology and sources. Besides plenty of indigenous and foreign literary sources, a number of epigraphical records are also available to write the history of this period. This unit, at a length, discusses the importance of various sources of information based on which historians reconstructed the history of the Maurya dynasty.

8.1 Nanda Dynasty (345–321 BCE)

As a result of their assassination of the Shishunaga dynasty, the Nandas were seen as having low social standing. Some sources suggest that Mahapadma, their founder, was the son of an unmarried Shudra woman.

The fame of Magadha scaled new heights under the Nanda dynasty. Their conquests went beyond the boundaries of the Gangetic basin, and in North India, they carved a well-knit and vast empire. Mahapadma Nanda was a powerful ruler of the Nanda dynasty. Mahapadma has uprooted the Kshatriyas by defeating the Iksvakus, Kurus, Panchalas, Kasis, Surasenas, Maithlas, Kalingas, Asmakas, and Haihayas.Some exaggeration in this tall claim, but it is certain that almost the whole of Madhyadesa and Malwa region formed parts of Sisunaga's empire. From the "Katha-Sarit-Sagar," we know that Kosala formed a part of the Magadhan empire. Hathigumpha inscription refers to the excavation of a canal by a Nandaraja who has been identified with Mahapadma.Nanda's control over parts of Kalinga, the conquest of Asmaka, and other regions lying further south does not seem to be altogether improbable. On the Godavari, there is a city called Nav Nand Dehra.According to Pliny, the Prasi (Easterners) surpassed in power and glory every other people all over India. Eight sons of Mahapadma are said to have ruled for twelve years in succession.The last Nanda ruler was probably Dhananada. Greek writer Curtius maintained a strong army consisting of 2,00,000-foot soldiers, 2000 horses, 20,000 chariots, and 4,000 elephants and had immense riches. But he was irreligious (adharmika) and of tyrannical disposition. He was, therefore, very unpopular.

Mahabodhivamsa lists nine Nanda kings:

1. Mahapadma Nanda,
2. Panduka,
3. Pandugati,
4. Bhutpala,
5. Rashtrapala,
6. Gobishanka,
7. Dashasiddhaka,
8. Kaybarta,
9. Dhana Nanda

Different traditions about his origin Mahapadma Nanda

Middle of the fourth century B.C, the Sisunaga dynasty was overthrown by the first Nanda ruler Mahapadma.Different traditions about his origin. According to the Puranas, he was born of a Sudra woman.Jain works, he is described as the son of a courtesan by a barber, and according to a Greek

writer Curtius, Mahapadma was the son of abarber who by his good looks had won the queen's heart and who subsequently assassinated the ruler of Sisunaga dynasty (probably Kalasoka Kakavarna). All these accounts show that Mahapadma was of low origin and succeeded in capturing the Magadhan throne by political intrigue of subterfuge.

8.2 <u>Mahapadma Nanda</u>

The First Nanda Mahapadma was born on this day in history. Nanda Mahapadma is a Buddhist monk. Nanda Mahapadma is a Buddhist monk. King Mahapadma Nanda, known in the Puranas as "the destroyer of all the Kshatriyas," destroyed the Panchalas, Kasis, Haihayas, Kalingas, Asmakas, Kurus, Maithilas, Surasenas, and other countries. "King Mahapadma Nanda is also referred to as "the destroyer of all the Kshatriyas." His given name is Ekrat (The sole king who destroyed others). He defeated Kalinga and took Jina's photograph with him as a souvenir. According to the Hathigumpha inscription of Kharvela, Nanda conquered Kalinga and brought it under his control (Kalinga). He expanded his empire to include the Deccan plateau, which is south of the Vindhya Mountains range. The Nandas are considered the earliest empire builders in India's written history, which is supported by archaeological evidence. They had inherited the huge kingdom of Magadha and wished to expand it even farther, even to the horizons of the universe. They collected a large number of people in order to do this. According to Diodorus (a Greek historian) and Quintus Curtius Rufus (a Roman historian), the army at the time had 200,000 men, 20,000 cavalries, 2,000 war chariots, and 3,000 war elephants (a Roman historian). According to Plutarch, the Nanda army consisted of 200,000 troops, 80,000 cavalries, 8,000 war chariots, and 6,000 war elephants, with a total force of 200,000 men (a Greek historian). Although Alexander visited India during the reign of Dhana Nanda, the Nandas never got an opportunity to see their army square battle against him because his soldiers, afraid of meeting a powerful adversary, mutinied at the Hyphasis River (modern-day Beas River) and refused to march any farther. The Nandas were also well-known for their great wealth; they constructed irrigation projects and established consistent trade standards throughout their empire. They ruled with the assistance of a huge number of ministers to ensure their success. The Nanda Dynasty is also referenced in the Tamil people's ancient Sangam literature, which goes back thousands of years. The story of Pataliputra, the capital city of the Nanda Dynasty, and the wealth and money amassed by the great Nanda kings was told by the renowned Tamil poet Mamulanar of the Sangam literature, who wrote about the city and the riches and gold amassed by the great Nanda monarchs. Dhana Nanda was the final ruler of the Nand dynasty, reigning from 329 BCE to 321 BC. Unpopularity, allegedly due to their "money extortion," contributed to the uprising that ultimately brought Chandragupta Maurya and Kautilya to their knees, resulting in their collapse. Despite this, the Nandas assert that "the splendor attained during the Maurya Age would have been impossible to imagine if it hadn't been for the exploits of their forefathers."
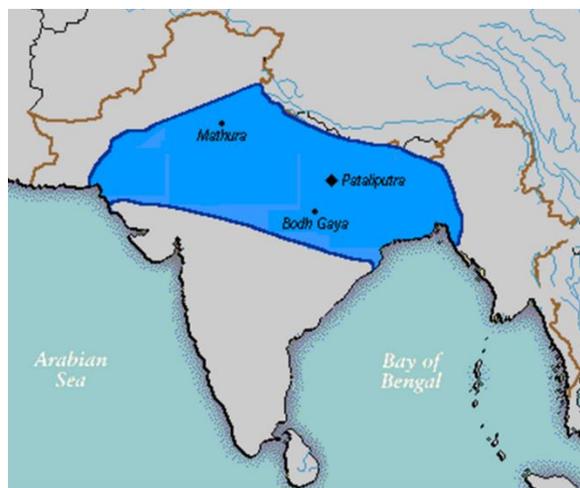

Fig: 8.1 Magdha During Nanda Dynasty

8.3 Dhana Nanda

He was the last Nanda ruler. He is alluded to as Agrammes or Xandrames in Greek writings. Alexander attacked North-Western India amid his rule; however, he couldn't continue towards the Gangetic fields because of his military's refusal. He acquired a colossal realm from his dad. He had a standing armed force of 2,00000 (2Lakh) infantry, 20,000 rangers, 3000 elephants, and 2000 chariots. He turned into an incredible ruler along these lines.He is said to be one of the 8 or 9 children of Mahapadma Nanda. He ended up disliked, with his subjects inferable from a harsh method for coercing charges. Likewise, his Sudra beginnings and an enemy of the Kshatriya arrangement prompted countless. At long last, he was ousted by Chandragupta Maurya alongside Chanakya, which prompted the establishment of the Maurya Empire in Magadha. After Mahapadma Nanda, his eight sons ascended the throne. However, the most notable among them was the younger son Dhana Nanda. Dhana Nanda was a follower of the Jain religion. Pataliputra was the capital of Dhana Nanda. In Greek literature, Dhana Nanda was called Agrames. According to the Greek writer Cartius, Dhanananda had a large army. He had 20,000 – Equestrian, 200,000 – Infantry, 2,000 – chariot and 3,000 trained elephants. Dhana Nanda was the last ruler of the Nanda dynasty. During the reign of Dhanananda, Alexander invaded India. Alexander the Great conquered India during his reign, but he did not dare to invade Magadha because of Nanda's large army. Dhana Nanda imposed huge taxes on the people to meet the expenses of this huge army and was notorious as an oppressive king in history .Nandas lost popularity due to economic oppression, and that is the reason for the revolt. In this revolt, Chandragupta Maurya overthrew the last Nanda ruler through Chanakya. Maurya king Chandragupta Maurya defeated Dhana Nanda and started the Maurya dynasty in Magadha.

This was the first non-Kshatriya line. The principal ruler was Mahapadma Nanda, who usurped the position of royalty of Kalasoka.Nanda Kings established a strong monarchy based on an efficient bureaucracy and a mighty army. Conquests made by the Nandas paved the way for the political unification of India under the Mauryas. The Nanda Empire's age was significant also because it brought an end to the immemorial orthodox tradition of the divine right of the Kshatriyas to hold the royal power. Mahapadma Nanda was the founder of the Nanda Empire.

It is believed that his mother was a Shudra. New ruler Mahapadma Nanda was a representative of the inferior Sudra caste and a "destroyer of Kshatriyas."He was a product of the prevailing spirit of revolt against all conservative traditions in religion and politics.

If Buddhism and Jainism challenged the orthodox Brahmanical religion, the rise of a Sudra chief named Mahapadma Nanda on the throne of Magadha signified a spirit of revolt against traditional Kshatriya domination. Nanda built canals and irrigation projects to increase the fertility of the land. Magadha was prosperous for iron ores which she could steadily get from her mines. The vast army of the Nandas could be well equipped with suitable weapons due to the abundance of iron supply. Agriculturists could get plow shears and implements. After Alexander's departure, Chandragupta Maurya took advantage of the situation and destroyed the power of the Nandas of Magadha (C.320-21 B.C).Magadha had thus, step by step, emerged as the premier kingdom in northern India, and subsequently, its history merged with the history of India itself.

8.4 Maurya Dynasty

Sources of Maurya Dynasty

Sources are the very backbone of history. In other words, to know history, we must have some definite sources in our hands. Unfortunately, however, there was no systematic tradition of history writing in ancient India. There was no Herodotus or Thucydides who could depict a genuine picture of old India. Yet, over time the situation has changed a lot. The long untiring efforts of historians brought numerous sources to light. With the help of these sources, the history of ancient India can now be fairly reconstructed. So far as the sources of the Mauryan dynasty are concerned, thanks to the untiring effort of the historian of India,the number of sources of all kinds come to light. For better understanding, we may discuss those sources in the following few passages.

Literary Sources

Among literary sources, we see three types of literature- religious, secular, and foreign accounts.

Religious Literature

Among religious literature, Buddhist sources are the most important. Various jatakas reveal a general picture of the Buddhist period's socio-economic condition, which to a large extent continued in the Mauryan period also. Certain sections of Buddhist scriptures like Dīgha Nikaya are essential in determining the influence of Buddhist ideas in the then political sphere, for example, the concept of Chakravarti (or universal emperor) as a political idea. The Dipavamsha and the Mahāvamsha may also be regarded as source materials since they significantly describe Ashoka's part in spreading Buddhism. The Divyavadana depicts Ashoka in a legendary way. These Buddhist texts also help in tracing the origin of the Mauryas. They also give us an account of the rise of Chandragupta Maurya to the throne of Magadha, the coronation and life sketch of Bindusara and Ashoka, and the conversion of Ashoka to Buddhism. Jaina sources like the kalpsutra, Parishistparva, and Bhadrabahucharita throw light on the life and activities of Chandragupta Maurya. Various Puranas and Mudrarakshas of Vishakhadatta are important Sanskrit texts which throw light on the Mauryan historiography. A list of the Mauryan kings is included in the Puranas. Puranas also help in ascertaining the origin of the Mauryas.

Traditions also throw a flood of light on the Mauryan Age. The Jains claim that Chandragupta Maurya, in the later part of his career, became a Jain. Ashoka, as you know, was personally a Buddhist. A work known as Jain Kalpasutra by a Jain writer Bhadrabahu of about 4th century B.C. imparts some useful information about the Mauryas. Sanskrit Buddhist texts like the Divyayadana, Lalitavistara, and the Mahavastu also provide valuable information for the period. Likewise, the Jataka stories of previous births of Lord Buddha or Bodhisattvas – compiled in the second or third century B.C. also provide some valuable data about India's social, economic, and religious condition during this age. The Pali chronicles of Ceylon, the Dipavamsa, and Mahavamsa (the former being older of the two) most probably completed in the fifth century A.D. throw some light on Mauryan India.

Secular Literature

Among the secular literature for the history of Mauryan History, we have texts on economy and polity, and kavya literature or plays and dramas are noteworthy.

1. Visakadatta's Mudrarakshasa
2. Other Literature
3. Arthashastra of Kautilya

Visakadatta's Mudrarakshasa:

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

Other Literature

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

8.5 Arthashastra of Kautilya

The key to Chandragupta's worldly successes lay in the help and advice he received from his chief minister, Kautilya. While, after 1793, Chandragupta became a figure of importance in the pages of world history, Kautilya remained, for a further century and more, a marginal figure. In the old Vedic, Jainist, and Buddhist sources, and the later Itihasa-Purana, the genealogical records, he was known as Chanakya, the one who was the chief minister of Chandragupta. This was all that was known, and except for a bizarre twist of history, the memory of his name would have remained confined within those sources. One day, in 1904, an anonymous pandit, a learned man from the Tanjore district, came to the Mysore Government Oriental Library and handed over to the librarian, Dr. Shamasastry, a palm-leaf manuscript of an ancient text. This text, which is now known as Kautilya-Arthashastra, was translated by the librarian in the pages of the Indian Antiquary in 1905. With the encouragement of the Maharaja of Mysore, Dr. Shamasastry published the full text as Volume 37 of the Bibliotheca Sanskrit of Mysore in 1909. Thus was resurrected the fame of Chandragupta's adviser, Kautilya, and his excellent text, the Arthashastra.

Date of Arthasastra

There has been much controversy, among scholars, about the dating of the Arthashastra. Several believe that the present text is from a later period and that more than one person may have also written it. This is an understandable argument because, in ancient India, there was often multiple authorship of the texts; also, the texts were refined and embellished long after the original author had written the core sections. This work would be undertaken with great love and respect for the memory of that original author and could have happened in the case of the Arthashastra. Indeed, in the very first sentence of Chapter 1 in Book I, we are told that the Arthashastra is made as a compendium of almost all the Arthashastras, _which, because of acquisition and maintenance of the earth, have been composed by ancient teachers. Kautilya, therefore, modestly eschews the claim of complete originality. At the same time, every chapter and book in the text ends with the phrase _Thus ends Chapter X from Book Y of the Arthashastra of Kautalya'. When the overall message, rather than the technical language, of the text of the Arthashastra is closely examined, it is indeed very striking that it significantly confirms thepicture of the early Mauryan world and society that is corroborated from other Indian and foreign sources. On the other hand, the name of Chandragupta Maurya is not once mentioned-which, of course, leads to an understandable uncertainty among historians as to whether the Arthashastra describes the Mauryan, the pre-Mauryan, or the post-Mauryan society. The translation of the Kautilya-Arthasastra, by Dr. Shamasastry is a well-established standard work published in Mysore.

Historical Information from Arthasastra:

This work is one of the essential documents concerned with diplomatic skills, political economy, and general secular knowledge to come out of ancient India. It is a guidebook for monarchs and a rulebook for citizens. While it is not a text of political philosophy, it deals with the issues of political craftsmanship in great detail. It is also concerned with civil and political institutions and the ways the ruler can operate them. Above all, it is a primer of secular law; after reading the precepts of the Arthashastra, no one can claim that ancient India was a lawless place. Dr.Shamasastry's translation of the Sanskrit text is laid out in fifteen books, each with several chapters. The English text has approximately a quarter of a million words. In addition to the names of people and places, the index to the text lists 430 different items and issues, ranging over a broad spectrum of subjects and experiences in which humanity is involved. Although the entire text is concerned with material and worldly matters and contains very little on religious issues, the philosophical premise of the work is entirely Vedic in outlook. For example, the Vedic ideas of a social hierarchy, along with the dominance of the brahmans and Kshatriyas, are 108. The paradox of Mauryan imperialism is taken for granted. Heterodoxy is shunned, as can be evidenced in the following injunction: _when a person entertains, in dinner dedicated to god or ancestors, Buddhists, Ajivakas, Sudras and exiled persons, a fine of 100 panas shall be imposed.'

Because of what is written in the Arthashastra, we can surmise that Kautilya must have advised Chandragupta in the arts of war and peace. There is a great deal of originality in his ideas on the relationship between a monarch and his neighboring states. For example, he tells us that there are only two forms of policy for a king to choose with other kings: war or peace. The operation of these two policies can take six different forms: agreement with pledges is called peace; offensive operation is war; indifference is neutrality; making preparations is marching; seeking the protection of another is the alliance; and making peace with one and waging war with another is termed a double policy. Kautilya deals at considerable length with the complexities and duplicities required for a king to pursue his relationships with his peers. The collecting of intelligence was particularly vital. It was the specific task of officially employed spies, informants, and secret service agents, and its diligent use was of the utmost importance to the ruler. What isgenerally termed Machiavellian in the context of historic rivalries of dynasties and ruling elites in European history was very much grounded in Kautilya's thinking eighteen centuries before Machiavelli himself. A large part of the text is also concerned with the duties of a king. Many of the personal qualities recommended for the king would be considered admirable at any age. The king is advised to avoid betaking to others' women, appropriating others' wealth, and injuring others; long sleep, fickleness, falsehood, gaudy dress, associates of low character, and unrighteous actions are all condemned. This emphasis on the king's discipline is part of the wider rule of law that Kautilya prescribes for society. A quite harsh and unforgiving environment of rules and regulations is to be maintained by a highly efficient and organized bureaucracy, whose officers wield considerable authority over every aspect of the lives and occupations of the people. The legal relationships between husbands and wives, debtors and creditors, employers and workers, masters and servants, traders and customers-in all these relationships, a severely retributory regime are invoked as soon as one party is deemed to have

broken the contract. The index to the text lists 336 different offenses for which fines are to be levied. The offenses and penalties, in a sense, tell us about one highly placed person's criteria for a well-governed society based on Vedic codes of conduct.

Writings of classical workers:

Besides these indigenous literary sources, the foreign visitors' classical writings in Greek and Latin are also important literary sources. The most valuable account has been left by Megasthenes, ambassador of Seleukas to the court of Chandragupta Maurya. His original work Indica is unfortunately lost. But few extracts from his work have been extensively found incorporated in the writings of many subsequent Greek and Roman writers. In addition to Megasthenes, we have an account of the voyage between the Persian Gulf and the Indus by Nearchus, one of the great naval commanders of Alexander. Then there was Deimachose, who the Syrian court sent to Amitrachates, i.e., Bindusara. Similarly, the Egyptian courts sent an envoy named Dionysius to Pataliputra. Though somewhat later, the account left by Patrocles, one of the governors of Seleukas Nikator a n d Antiochus I of the region lying between the Indus and the Caspian Sea, and Eratosthenes, the President of Alexandrian Library (296 to 249 B.C.), provide us with geographical and political data of considerable value.

8.6 <u>Megasthenes' Indica</u>

Our understanding of the early Mauryan world in the reign of Chandragupta is further enhanced if we complement the Arthashastra with fragments of the contemporary account left behind by the Greek ambassador at the court. Megasthenes was a native of Ionia (modern Turkey) who represented the diplomatic interests of Seleukos Nicator. During his four years in India, from 302 BC to 298 BC, he observed and recorded the varied features of life in India; However, his diary, Indica, is now lost, its contents were known to the later European classical writers such as Strabo, Arrian and Diodorus Siculus. It is from their writings that we learn what Megasthenes had earlier described. Considerable doubt was cast on the integrity and the credibility of Megasthenes' writing even by the ancient historians themselves, particularly Strabo. Megasthenes was undoubtedly wrong on several matters. His erroneous calculations of the area of India and the length of the rivers can be excused by the fact that no one could have done better with the sort of instruments they possessed at that time. He also had a most distorted view of India's history before his time, when he wrote that ‗the Indians had no cities [and] they dressed in the skins of animals and ate the bark of trees'; and that it was only afterDionysus came and made himself master of India, he built cities and established laws for them, and he became the giver of wine, for Indians as well as the Greeks. He taught them to sow the land, furnishing them with seed'.

Notwithstanding such errors, historians are satisfied that on at least some of the matters, Megasthenes was correct in his observations. The first is his social picture of India. He observed that its people formed seven estates. At the pinnacle were the philosophers who, according to him, performed public sacrifices, learned the ancient texts, gave blessings to kings, and led a life of abstinence and frugality. Many of them went about naked. In the context of the ritual caste system of India, this class would include the brahmans and various groups of sages and mendicants belonging to both Vedic and dissident traditions. The second estate consisted of the majority of the Indian people, the cultivators. Their task was to produce food and remit one-fourth of it to the king, who owned all the land. They did not have to fight for him, unlike in medieval Europe, although this was not strictly true. In the third estate were the herdsmen and the hunters who had to bring in a particular proportion of their cattle into the cities as tribute, for which, in return, they received freecorn. Traders, artisans, and boatmen constituted the fourth estate. The fifth estate was that of the soldiers, who did nothing else but fight and were always paid and maintained, thereby forming a standing professional army. The sixth estate was made up of spies and intelligence officers, whose work is also described at length in the Arthashastra. The seventh and the minor estate was that of those who constituted the political and imperial establishment. This sevenfold division seems to be a more elaborate classification of Indian society than the ritual hierarchy of the traditional caste system.

Another item of interest in Megasthenes' diary was his description of the Magadhan capital, Pataliputra, which he called Palimbothra. This is especially valuable, as we have relatively little evidence for India's cities and towns in the third and fourth centuries bc looked like. While the splendid bricks and the isolation of Mohenjo Daro and Harappa preserved the original layout of those cities for posterity, the Ganga cities have suffered frompoor-quality materials and periods of significant turbulence. That is why Megasthenes Pataliputra is so evocative. Built at the confluence

of the Ganga and the Son, the palisade defenses of Pataliputra formed a great oblong, 9 miles long and 1.8 miles in width. All along the barrier were 570 towers and sixty-four gates. The palisade ran a ditch, 60 feet deep and 200 yards wide, serving as defense and public sewer. Megasthenes describes both the hustle and bustle of the streets of the capital and the peace and beauty of the royal park, and he gives a colorful account of the royal palace, which he considered more sumptuous than those of Susa and Ecbatana in Iran. It is also in his accurate understanding of how Chandragupta organized the municipality of Pataliputra that historians have found Megasthenes most useful. The work of six significant committees is described at length. Their duties covered such varied issues as the promotion of arts and crafts in the city, the reception and care of foreigners, the registration of births and deaths, the supervision of weights and measures, the quality control over manufactures, and the collection of duties over goods sold. An examination of the departmental details indicates a high level of bureaucracy and a particular concern for the quality of life of ordinary people. The greatest of all the Mogul emperors, Akbar, _had nothing like it, and it may be doubted if any of the ancient Greek cities were better organized.' When the accounts of Megasthenes are corroborated with the vast number of details in Kautilya's Arthashastra, our knowledge of the world of Chandragupta Maurya becomes more complete. It was indeed a highly ordered and well-regulated world.

Limitations of Foreign Accounts: It must be kept in mind that accounts of the classical writers are not uniformly reliable because even a man like Megasthenes included in his work much that was based on secondary information of which he had no personal knowledge. Nonetheless, the observations and comments of these foreigners have served us with reliable information and have also provided valuable corroborative evidence to indigenous sources of India. All these accounts studied with care have yielded information which many scholars and historians have ably utilized.

So far as literary sources are concerned, it is to be noted that we must be careful about their authenticity whenever we are dealing with a literary source. For example, various religious sources like Buddhist sources are biased as they wanted to show the supremacy of Buddhism over other religions. Cross-checking of evidence from other sources like archaeological sources may be a solution to this problem.

Archaeological Sources

Among the archaeological sources, the edicts of Ashoka are most important. Besides the Imperial punched mark coins, monuments and potteries also speak to us about Mauryan history.

The Rock Edicts of King Asoka

With the rediscovery and translation of Indian literature by European scholars in the 19th century, it was not just the religion and philosophy of Buddhism that came to light but also its many legendary histories and biographies. Among this class of literature, one name that came to be noticed was Asoka, a good king who was supposed to have ruled India in the distant past. Stories about this king, similar in outline but differing wildly in details, were found in the Divyavadana, the Asokavadana, the Mahavamsa, and several other works. They told of an exceptionally cruel and ruthless prince who had many of his brothers killed in order to seize the throne, who was dramatically converted to Buddhism, and who ruled wisely and justly for the rest of his life. None of these stories were taken seriously-after all; many pre-modern cultures had legends about "too good to be true" kings who had ruled righteously in the past and who, people hoped, would rule again soon. Most of these legends had their origins more in popular longing to be rid of the despotic and uncaring kings than in any historical fact. And the numerous stories about Asoka were assumed to be the same.

But in 1837, James Prinsep succeeded in deciphering an ancient inscription on a large stone pillar in Delhi. Several other pillars and rocks with similar inscriptions had been known for some time and had attracted the curiosity of scholars. Prinsep's inscription proved to be a series of edicts issued by a king calling himself "Beloved-of-the-Gods, King Piyadasi." In the following decades, more and more edicts by this same king were discovered. With increasingly accurate decipherment of their language, a complete picture of this man and his deeds emerged. Gradually, it dawned on scholars that the King Piyadasi of the edicts might be the King Asoka so often praised in Buddhist legends. However, it was not until 1915, when another edict mentioned the name Asoka was discovered, that the identification was confirmed. Having been forgotten for nearly 700 years, one of the most remarkable men in history became known to the world once again.

Asoka's edicts are mainly concerned with the reforms he instituted and the moral principles he recommended to create a just and humane society. As such, they give us little information about his life, the details of which must be culled from other sources. Although the exact dates of Asoka's life

are a matter of dispute among scholars, he was born in about 304 B.C. and became the third king of the Mauryan dynasty after his father's death, Bindusara. His given name was Asoka, but he assumed the title Devanampiya Piyadasi which means "Beloved-of-the-Gods, He Who Looks On With Affection." There seems to have been a two-year war of succession during which at least one of Asoka's brothers was killed. In 262 B.C., eight years after his coronation, Asoka's armies attacked and conquered Kalinga, a country that roughly corresponds to the modern state of Orissa. The loss of life caused by battle, reprisals, deportations, and the turmoil that always exists in the aftermath of war horrified Asoka that it brought about a complete change in his personality. It seems that Asoka had been calling himself a Buddhist for at least two years prior to the Kalinga war. Still, his commitment to Buddhism was only lukewarm and perhaps had a political motive behind it. But after the war, Asoka dedicated the rest of his life trying to apply Buddhist principles to the administration of his vast empire. He had a crucial part in helping Buddhism spread both throughout India and abroad and probably built the first major Buddhist monuments. Asoka died in 232 B.C. in the thirty-eighth year of his reign.

Asoka's edicts are scattered in more than thirty places throughout India, Nepal, Pakistan, and Afghanistan. Ashokan edicts are of three types-rock edicts (major rock edicts and minor rock edicts), pillar edicts, and cave inscriptions. Rock edicts consist of fourteen major rock edicts located at Kalsi, Mansehra, Shahabazgarhi, Girnar, Sopara, Yerragudi, Dhauli, and Jaugada; and a number of minor rock edicts and inscriptions at Bairat, Rupanath, Sahasram, Brahmagiri, Gavimath, Jatinga-Rameshwar, Maski, Palkigundu, Rajula-Mandagiri, Siddapura, Yerragudi,Gurjarra, and Jhansi. Seven pillar edicts exist at Allahabad, Delhi-Topra, Delhi-Meerut, Lauriya-Araraja,Lauriya-Nandangarh, and Rampurva. Other inscriptions have been found at the Barabar Caves (three inscriptions), Rummindei, Nigali-Sagar, Allahabad, Sanchi, Sarnath, and Bairat. Recently a minor inscription in Greek and Aramaic was found at Kandahar. The language of Ashokan inscriptions is Pali, and the script is Brahmi.

However, two major rock edicts at Mansehra and Shahbajgarhi are inscribed in Kharosthi, a script derived from the Persian Aramaic. Most of them are written in Brahmi script, from which all Indian scripts and many of those used in Southeast Asia later developed. The language used in the edicts found in the eastern sub-continent is a type of Magadhi, probably the official language of Asoka's court. The language used in the edicts found in the western part of India is closer to Sanskrit, although one bilingual edict in Afghanistan is written in Aramaic and Greek. Asoka's edicts, which comprise the earliest decipherable corpus of written documents from India, have survived throughout the centuries because they are written on rocks and stone pillars. These pillars, in particular, are testimony to the technological and artistic genius of ancient Indian civilization. Originally, there must have been many of them, although only ten with inscriptions still survive. Averaging between forty and fifty feet in height and weighing up to fifty tons each, all the pillars were quarried at Chunar, just south of Varanasi and dragged, sometimes hundreds of miles, to where they were erected. A capital originally capped each pillar, sometimes a roaring lion, a noble bull, or a spirited horse. The few capitals that survive are widely recognized as masterpieces of Indian art. Both the pillars and the capitals exhibit a remarkable mirror-like polish that has survived despite centuries of exposure to the elements. The availability of suitable rocks governs the location of the rock edicts, but the edicts on pillars are all to be found in very specific places. Like the Lumbini pillar, some mark the Buddha's birthplace, while its inscriptions commemorate Asoka's pilgrimage to that place. Others are to be found in or near important population centers so that as many people could read their edicts as possible.

There is little doubt that Asoka's edicts were written in his own words rather than in the stylistic language in which royal edicts or proclamations in the ancient world were usually written. Their distinctly personal tone gives us a unique glimpse into the personality of this complex and remarkable man. Asoka's style tends to be somewhat repetitious and plodding as if explaining something to one who has difficulty understanding. Asoka frequently refers to the good works he has done, although not in a boastful way, more, it seems, to convince the reader of his sincerity. An anxiousness to be thought of as a sincere person and a good administrator is present in nearly every edict. Asoka tells his subjects that he looked upon them as his children, that their welfare is his main concern; he apologizes for the Kalinga war and reassures the people beyond the borders of his empire that he has no expansionist intentions towards them. Mixed with this sincerity, there is a definite puritanical streak in Asoka's character suggested by his disapproval of festivals and religious rituals, many of which, while being of little value, were nonetheless harmless.

It is also evident that Buddhism was the most influential force in Asoka's life and that he hoped his subjects likewise would adopt his religion. He went on pilgrimages to Lumbini and Bodh Gaya, sent teaching monks to various regions in India and beyond its borders. He was familiar enough

with the sacred texts to recommend some of them to the monastic community. It is also evident that Asoka saw the reforms he instituted as part of his Buddhist duties. But, while he was an enthusiastic Buddhist, he was not partisan towards his religion or intolerant of other religions. He seems to have genuinely hoped to encourage everyone to practice his or her religion with the same conviction that he practiced his.

Scholars have suggested that because the edicts say nothing about the philosophical aspects of Buddhism, Asoka had a simplistic and naive understanding of the Dhamma. This view does not consider the fact that the purpose of the edicts was not to expound the truths of Buddhism but to inform the people of Asoka's reforms and encourage them to be more generous, kind, and moral. This being the case, there was no reason for Asoka to discuss Buddhist philosophy. Asoka emerges from his edicts as an able administrator, an intelligent human being, and a devoted Buddhist. We could expect him to take as keen an interest in Buddhist philosophy as he did in Buddhist practice.

The contents of Asoka's edicts make it clear that all the legends about his wise and humane rule are more than justified and qualify him to be ranked as one of the greatest rulers. In his edicts, he spoke of what might be called state morality and private or individual morality. The first was his administration and what he hoped would lead to a more just, more spiritually inclined society. The second was what he recommended and encouraged individuals to practice. These types of morality were imbued with the Buddhist values of compassion, moderation, tolerance, and respect for all life. The Asokan state gave up the predatory foreign policy that had characterized the Mauryan empire and replaced it with a policy of peaceful co-existence. The judicial system was reformed to make it more fair, less harsh, and less open to abuse. At the same time, those sentenced to death were given a stay of execution to prepare appeals, and regular amnesties were given to prisoners. State resources were used for useful public works like the importation and cultivation of medical herbs, the building of rest houses, the digging of wells at regular intervals along main roads, and the planting of fruit and shade trees. To ensure that these reforms and projects were carried out, Asoka made himself more accessible to his subjects by going on frequent inspection tours. He expected his district officers to follow his example. To the same end, he gave orders that important state business or petitions were never to be kept from him no matter what he was doing at the time. The state had a responsibility not just to protect and promote the welfare of its people but also its wildlife. Hunting certain species of wild animals was banned, forest and wildlife reserves were established, and cruelty to domestic and wild animals was prohibited. The protection of all religions, their promotion, and the fostering of harmony between them were also seen as one of the duties of the state. It even seems that something like a Department of Religious Affairs was established with officers called Dhamma Mahamatras, whose job was to look after various religious bodies' affairs and encourage the practice of religion.

Coins, Monuments, and Ceramics:

Among other archaeological sources, the most important source is the coins. They consist largely of silver and copper punch-marked coins and silver bar coins. These coins have been found in large numbers, and it seems that they were in circulation throughout the empire. But these coins are punch-marked, which means there are no names and dates, making them a less important source regarding Mauryan history.

The archaeological phase associated with the NBP wares was the period when towns and cities emerged. During the Mauryan period, there were further changes in people's material life. The details of NBP wares have been discussed elsewhere. The coins as a source became significant during the Mauryan period. The coins of this period did not bear the names of the kings. They are called Punch-marked coins as different symbols are punched on them separately. The punch-marked coins of the Mauryan period were probably issued by a central authority, as indicated by the uniformity of the symbols used.

The emergence of the Maurya

In Indian history, the Maurya's ascent and the Mauryan Empire's establishment are regarded as watershed moments. Chandragupta Maurya established this empire in 321 BC after conquering the Nandas. He was allegedly led by a Brahmana called Kautilya or Chanakya, who was Chandragupta's Prime Minister.

Historians have acquired information about Chandragupta Maurya and his empire from many sources. We have differing viewpoints on the Mauryas' origins. They were a branch of the Kshatriya Moria class linked with the Sakyas, according to Buddhist sources. However, according to Puranic legend, Chandragupta Maurya was the son of the last Nanda ruler by his Sudra concubine, Mura. Maurya is thought to have been derived from his mother's name Mura.

In the last days of the Nandas' rule, Chandragupta Maurya took advantage of the Nandas' growing weakness and disfavor. Although Chandragupta's military might was weaker than the Nandas', his better tactics aided him. He went to the northwest after establishing authority over the Ganga plain. He freed North-Western India from the Greek General Seleukos Nikatar, Alexander the Great's successor. In 303 BC, a contract was made, ceding certain Seleucid lands to the Mauryan Kingdom. A marriage connection between the two royal houses was also rumored. Chandragupta expanded his dominance over the Gangetic plains and the Indus Valley, laying the territorial foundations for the Mauryan Empire.

Contact between the Mauryans and the Greeks was crucial for both geographical expansion and cordial ties between the two peoples. As a result, a new cultural evolution was born. Aside from the envoy exchange between the Mauryans and the Seleucids, there was also an envoy exchange with the Greek kingdoms of the west. Seleukos dispatched Megasthenes to the Mauryan court as an emissary. In his dissertation Indika, he spent a lot of time in Pataliputra, the capital, and wrote a remarkable description of the city and Indian civilization.

Chandragupta, according to Jaina legend, became a devout Jaina near the end of his life. Bindusara, the monarch of Magadha, was made an ascetic by him. He traveled to South India, where he committed suicide by gradual, controlled starvation in the conventional Jaina method.

Bindusara took the throne in the year 297 BC. He was affiliated with the Ajivika sect, according to Buddhist tradition. Bindusara may have campaigned in the Deccan, according to a Tibetan Buddhist chronicle of the Buddha. However, it is unclear if Bindusara or his son Asoka occupied this region. He, too, maintained diplomatic relations with Greece and shown an interest in Greek philosophy. Bindusara passed away in the year 272 BC. By that time, the Mauryans had conquered a considerable portion of India.

Chandragupta Maurya

Chandragupta's origin and caste position are described in different ways in different texts. He is of inferior social standing, according to the Mudrarakshasa. Chandragupta was a Nanda scion, according to Dhundiraja, a commentator on the Vishnu Purana. He was the son of Nanda monarch Sarvarthasiddhi and Mura, a hunter's daughter. According to legend, Chandragupta was known as Maurya because he was Mura's son. Chandragupta is identified as the peacock-tamers' clan in the 12th-century work Parishishtaparvan by Jaina author Hemachandra (Mayura-poshakas).

Similarly, Justin's and Plutarch's Greek sources say unequivocally that Sandrocottus (i.e., Chandragupta) was not of royal origin. The Buddhist scriptures Digha Nikaya, Mahavamsa, and Divyavadana, on the other hand, link the Mauryan ancestry to the Moriya's, a Kshatriya (Pali for Kshatriya) tribe that reigned at Pipphalivana. His accession to the throne was legitimized by putting a premium on his aristocratic birth.

According to Greek sources, Sandrocottus created a new dynasty and controlled a large region shortly after Alexander's expulsion from India.

Seleucus Nikator and 281 Chandragupta Maurya also signed a pact, according to Greek sources. The lands of Arachosia (the Kandahar area of southeast Afghanistan), Gedrosia (south Baluchistan), and Paropomisadai (the territory between Afghanistan and the Indian subcontinent) were all surrendered to Chandragupta under the conditions of this treaty. Seleucus received 500 war elephants from Chandragupta in return. The broad rights of marriages between Greeks and Indians were also recognized as part of the pact. Chandragupta consolidated his power in the northwest and the Ganga plains, western India, and the Deccan. Kerala, Tamil Nadu, and areas of northeast India were not included in the scope of this investigation.

Sandracottus' trans-Vidhyan military achievements are likewise lauded in Graeco-Roman texts. Sandracottus, according to Plutarch, overran and conquered all of 'India' with a force of 600,000 soldiers. However, it is unclear what these authors mean when they say "India."

Chandragupta is said to have reigned for approximately 24 years.

Bindusara

His son Bindusara, who reigned between 297 and 273 BCE, succeeded Chandragupta. The Mahabhashya calls Chandragupta's successor Amitraghata, which means "enemy-slayer." In Greek sources, he was known as Amitrokhates or Alitrokhates, according to Athenaios and Strabo. These titles were most likely royal epithets, indicating his military strength. To his credit, Bindusara was able to preserve the huge Kingdom he had inherited intact. During Bindusara's reign, there was a revolution in Taxila, according to the Divyavadana. The subjects of Taxila, according to

Divyavadana, were disgruntled with renegade officials (dushtamatyas; amatyas meaning ministers).

Bindusara maintained diplomatic connections with the Greek kings of West Asia. Bindusara has asked Antiochus I, the Syrian monarch, to send him good wine, figs, and a sophist (philosopher). Antiochus said that, while he would certainly deliver the wine and figs, Greek law prohibits the selling and purchase of sophists.

Asoka

Asoka was not a famous monarch until before 1837 CE. In the same year, James Prinsep translated a Brahmi inscription relating to Devanampiya Piyadasi, a monarch (Beloved of the Gods). When this was compared to what was known from the Sri Lankan chronicle Mahavamsa, it was determined that the inscription's ruler was Asoka.

When his father Bindusara died in 273 BCE, Ashoka ascended to the throne. According to the Asokavadana, his mother Subhadrangi shouted, "I am now without grief" when he was born, which is how he got the name Ashoka (the one without sorrow). During his father's reign, he was made Viceroy of both Taxila and Ujjain. It's thought he wasn't the crown prince (yuvaraja). For the throne, he was in a battle with his brothers.

Like Bindusara before him, Ashoka inherited a huge portion of the subcontinent as part of his Kingdom. Kalinga (modern-day Odisha) was the only significant territory outside of his suzerainty. Following a hard war commanded by Ashoka, Kalinga was eventually taken under Mauryan authority in 260 BCE. Kalinga was crucial from a strategic standpoint. It was a forest-rich region that also happened on the Mauryan trade route from the peninsula to the east coast.

On the other hand, the campaign was devastating, with thousands of people slain and many more taken prisoner. The massive devastation is supposed to have made King Ashoka feel guilty. However, Ashoka writes in Rock Edict XIII that death and devastation are unavoidable when an unconquered territory is conquered. He hoped that his successors would keep the violence to a minimum. Despite his contrition, Ashoka sent a warning to the unruly forest people, reminding them that he still could punish them despite his repentance. It's also worth noting that Ashoka didn't engrave his sorrow anywhere in Kalinga, where the Separate Edicts had taken the place of the Rock Edict XIII. His officials are given instructions in the Separate Edicts, which highlight the need for effective administration.

With the triumph in the Kalinga battle, the war-drum (bherighosha) was officially replaced with the sound of Dhamma (dhammaghosha). His regret for the Kalinga conflict prompted his interest in Buddhism, and he began his conversion path. However, it was hardly an instant conversion as Ashoka's affection for Buddhism grew for some time. Minor Rock Edict Iclaims to have been a lay devotee for two and a half years, implying that he gradually came to the Buddha's message rather than immediately. The distribution of Ashoka's inscriptions can be used to determine the size of his empire.

Based on their dispersion, the Mauryan Empire was known to stretch up to Kandahar in Afghanistan's northwestern corner. It reached Odisha on the eastern boundary. According to Rock Edict II, the rest of the subcontinent was under Mauryan authority, except the extreme south, which Cholas and Pandyas held, and the Keralaputas and Satiyaputras. In his Kingdom, people of many ethnicities and civilizations resided. The Kambojas and Yavanas, for example, are referenced in the northwest. They are listed with other peoples from western India and the Deccan, such as the Bhojas, Pitinikas, Andhras, and Pulindas.

After Ashoka, the Mauryan kingdom fell apart quickly. The Puranas record the names of subsequent Mauryan monarchs and state that their reigns were very brief. The empire quickly grew weak and divided, and the Bactrian Greeks are supposed to have invaded. In c.187 BCE, the Mauryan dynasty ended when the final kind Brihadratha was assassinated by his own military commander Pushyamitra, who then founded the Shunga dynasty.

8.7 Administration

The Mauryan Empire spanned a large geographical area. To effectively administer it, many layers of administration were necessary. The administrative system may be deduced from the Arthashastra, Greek records, and Ashokan inscriptions. The empire was divided into provinces, each governed directly by a prince (kumara) or a royal family member.

The inscriptions imply four provinces: a southern one with Survarnagiri as its capital, a northern one with Taxila as its capital, a western one with Ujjayini as its capital, and an eastern one with Tosali as its capital. These governors were also referred to as kumara in Ashokan inscriptions, implying a continuance of appointing royal princes to these significant positions.

Every five years, senior officers are known as pradeshikas were entrusted with visiting the empire, performing an audit, and keeping an eye on the province government. In addition, both urban and rural regions had judicial officers, known as rajukas, whose judicial responsibilities often overlapped with the tax assessment. Excess production, surplus extraction, surplus distribution, or expenditure, a powerful army to conquer territories, tax collection from traders and agriculturalists, and so on all required a well-organized government.

Let us take a closer look at the Mauryan administration in the sections below.

Central Administration

The central government can be divided into the following categories:

1. The King
2. The Council of ministers
3. City administration
4. Army
5. Intelligence network
6. Law and justice
7. Public welfare

1. The King

Even in normative writings, the King is granted precedence. The King is the major focus of governance, according to the Arthashastra. He could select or dismiss ministers (amatyas), defend the Treasury and the people, care for their welfare, punish criminals, and influence the people (Praja) via his morals. According to the Arthashastra, the King's judgment has the power to overturn shastric injunctions if it is determined to be inconsistent with the latter.

A monarch should have specific traits, according to the scriptures. These are: being born into a noble family, commanding monarchs and officials, having a sharp mind, being truthful, and upholding Dharma. He should be a skilled fighter who excels in all aspects of economic life, including writing (lipi). Aside from that, the scriptures state that the monarch must meet specific requirements. He should, for example, provide equal attention to all concerns; be alert and aggressive in taking action or remedial steps; constantly perform his obligations, and be available to his advisers and authorities. These injunctions were observed by the Magadhan rulers, as evidenced by Megasthenes and Ashokan edicts.

Ashoka's paternalistic approach toward his subjects aided his status as an ideal monarch. He was concerned about the well-being of his people, but he was also an absolute ruler. According to Romila Thapar, he took the moniker Devanampiya (God's Beloved) to emphasize his close relationship with Divine power, even to the point of eliminating the middlemen, the priests. This suggests that the monarch was also using his power in religious affairs.

2. The Council of ministers

The Ashokan edicts and the Arthashastra both say a Mantri Parishad (Council of ministers). The Arthashastra mentions it. Ministers are necessary for the state to function. Edict of the Rock According to III, the Parishad was supposed to ensure that the new administrative system worked correctly. The various categories of the measures were well-executed. Council.

Similarly, Rock Edict VI states that the ministers are free to debate whatever they choose. While he is away, he proposes modifications to the King's policies; decides on any vital thing the monarch had entrusted them with. Nonetheless, the Council had to take action and convey its findings to the King right away. The Council's principal function was just intended as a suggestion. In many ways, the King's choice was definitive.

In the Council, the majority view was emphasized (Bhuvyist). In situations when the majority finding was unsatisfactory, the King's decision was made. The qualities that potential ministers must possess were plainly stated: they should not be enticed by money others should not influence

him; he should be a sarvopadashudha (the purest of all). An inner council of ministers (mantrins) was also established. It was contacted on a number of concerns that required quick action.

3. City administration

Megasthenes makes several allusions to city government in relation to Palibothra (Pataliputra). According to this source, the city council was divided into six sub-councils or committees, each with five members. These were the following:

- The First Committee was in charge of industry and crafts. It investigated such facilities and oversaw pay determinations, among other things.

- The Second Committee was in charge of the foreigners. Its responsibilities included providing food, lodging, comfort, and security.

- The third committee is in charge of registering births and deaths.

- The Fourth Committee was in charge of trade and commerce. It looked at weights and measures, markets, and other things.

- The Fifth Committee has Inspected produced items, arranged sales arrangements, and made efforts to discern between new and used goods.

- The Sixth Committee was in charge of collecting taxes on products sold at a rate of one-tenth of a percent.

Although the Arthashastra does not specify such committees, the above-described duties have been mentioned. The Panyadhyaksha, for example, performed the responsibilities of the fourth committee; Sulkahyaksha was in charge of collecting taxes (the sixth committee), and Gopa was in charge of registering births and deaths. Nagarika was the name of the chief of the municipal administration. Gopa and Sthanika, two junior officers, aided him. Other authorities named are Bandhanagaradhyaksha (who looked after the jail); Rakshi (who looked after the people's protection); Lohadhyaksha, and Sauvarnika (who looked after the items made in the centers).

The city administration was well-thought-out and well-executed. For a variety of offenses, penalties and punishments were established. No one was exempt from the law. Any wrongdoing by law enforcement officers, such as the police, was to be punished. Similarly, those who were found guilty of breaking the norms were punished.

4. The Army

The Mauryas possessed a huge force, as evidenced by the Kalinga war, Seleucus' withdrawal, and comprehensive depictions of the army in Arthashastra. Infantry, cavalry, elephants, chariots, transport, and the fleet's admiral were all part of it. Chandragupta's army, which was created against the Nanda monarchs, comprised mercenary troops, according to both Greek and Indian literary sources. According to Pliny, Chandragupta's army comprised 9000 elephants, 3000 cavalries, and 6000 infantries. Plutarch mentions 6000 elephants, 80000 horses, 20000-foot troops, and 8000 war chariots in his report.

Like the Mauryan 'Empire' cavalry, chariots, and elephants, Kautilya alludes to a permanent army with four primary divisions: infantry, The Mauryan' Empire' cavalry, chariots, and elephants. The commanding commanders for each of these divisions were patyadhyaksha, ashvadhyaksha, rathadhyaksha, and hastyadhakshya. Megasthenes recounts a comparable system of six five-member committees in command of the fleet, equipment and transportation, infantry, cavalry, chariots, and elephants. There was also a provision for medical assistance to the troops.

There were also authorities in charge of constructing and upkeep various weaponry, such as the Ayudhagaradhyaksha. The recruiting program, battle strategies, and fortifications are all mentioned in the Arthashastra. Cash was given to the officers and troops. Army officers were paid between 4000 and 48000 panas each month.

5. Intelligence network

The Arthashastra discusses a well-coordinated spy network. The spies were intended to keep a watch on ministers and government officials, gather information about citizens' sentiments, and learn foreign rulers' secrets. In critical situations, they reported directly to the kings. They didn't just go in disguise; they also called barbers, chefs, and other people to gather information. The

Arthashastra outlined a complex system for spying, with two sorts of spies: fixed (samstha) and roaming (sanchara), which were further subdivided into nine types. The samahartta, who was primarily entrusted with income collection, was the secret service chief in the Arthashastra. The King's security was yet another responsibility. Women archers were known to be part of the King's bodyguard, and they were also known to accompany him on hunts. Women were also used as spies by the government.

6. Law and justice

A well-organized legal system was in place to maintain social order, the seamless operation of the administrative system, and the flow of income to the state. For different offenses, the Arthashastra offers a multitude of penalties. Violations of marital laws, divorce, homicide, theft, adulteration, and incorrect weights were among them. Several types of courts dealt with disputes and sentenced offenders.

The Arthashastra describes the judicial system in detail, referencing dharmasthas (judges) and pradeshtris (officers in charge of criminal suppression). Fines, limb mutilation, and even lethal punishment were used as punishments for various offenses and crimes.

The King was the ultimate judge of justice and defender of Dharma. Despite the small number of offenses, cases were handled by a "body of arbitrators" with a mechanism of appeal to the monarch. The city mahamatas were given judicial powers in Ashoka's inscriptions. According to the edicts, the mahamatas are urged to be fair and guarantee that people are not imprisoned or punished without adequate proof. According to Rock Edict I, the monarch would assign a kind officer, neither forceful nor harsh, on an inspection tour every five years to check that this was being done.

7. Public welfare

Ashoka was committed to the welfare of his subjects, as evidenced by his numerous edicts. During the reign of the Mauryas, a number of public benefit projects were performed. Irrigation, for example, was seen as crucial by the government. Megasthenes mentions officials who were in charge of irrigation. Irrigation methods and types of water resources were safeguarded, and anybody discovered causing harm was penalized. In exchange for income remissions, the state encouraged citizens to rebuild dams on their own initiative. According to the Junagadh Rudradaman inscription (2nd century CE), Sudarshana lake was built during Chandragupta's reign. The government also built and maintained roads. The needy were provided with medical attention and medications. There are allusions to numerous types of medicine men, as well as regular physicians (Chikitsakah), midwives (garbhavyadhi), and so on. Orphans and older women, Ashoka urged, should be cared for. Citizens were protected from natural disasters such as famines, floods, and other natural disasters. As a result, the government invested a share of its earnings on the general welfare of its citizens.

District and Village Level Administration

According to the Arthashastra, the village was the smallest administrative entity. A province was established when a group of villages was brought together to form a district. Each district had an accountant who would keep records of borders, registered land, titles, population census, and livestock data. Every district had a tax collector who was in charge of several sorts of income. The village headman, who reported to the district accountant and tax collector, was the most prominent functionary at the village level.

Pradeshika, Rajuka, and Yukta were the officers mentioned at the district level. Pradeshika was the district's overall in-charge. The Yukta was a subordinate officer who assisted the other two with secretarial duties. The officials' responsibilities included land surveying and assessment, tours and inspections, revenue collection, and preserving law and order.

The King had direct contact with these officers at times. According to the 4th pillar Edict, Ashoka gave the Rajukas "autonomous authority" to carry out specific tasks pertaining to public welfare. Aside from that, each type of official's abilities was subject to checks and balances.

Gramika were the locals who were designated as officials in the hamlet. Then, the Gopa and Sthanika officials served as liaisons between the district and village administrative divisions. They were in charge of demarcating village boundaries, keeping land records, documenting people's income and expenditures, and recording taxes, revenues, and fines. Despite the presence of such authorities, the communities maintained some autonomy in their administration.

The effective collection of taxes was essential to the administrative structure. According to Ashoka's inscription in Lumbini, there were two types of land revenue: Bali and bhaga. The tax was assessed differently in each location, ranging from 1/6th to a quarter of the land's production. The peasants had to pay a quarter of their harvest in taxes. They also paid their respects. The major source of revenue was the land tax (Bhaga). It was imposed at a rate of 1/6th of the product. During the Mauryan period, it might have been even higher. According to Ashoka's Lumbini decree, on his visit to the Buddha's birthplace, he freed the hamlet from paying Bali and lowered the payment of Bhaga to 1/8th. Seeds, oxen, and other resources were supplied to sharecroppers, as well as arable ground for cultivation. Such peasants provided the state with half of their harvest. Other forms of taxation were also common. The peasants had to pay a levy known as pindakara.

Husbandsmen were responsible for paying it, and it was imposed on a group of villages. In nature, this was the norm. The communities also donated food to the army that was traveling through their areas. Then there was hiranya, which was a tax. Its nature is a mystery. It was a monetary transaction. Some taxes may have been optional. Pranaya, for example, was a tax that meant "gift of affection." Panini brings it up initially, but Kautilya expands on it. It might be as much as a third or a quarter of the harvest, depending on the kind of soil. It may have become compulsory overtime.

Megasthenes likewise thought that all land belonged to the monarch and that farmers were only allowed to work the ground if they paid a tax of one-fourth of the harvest in kind. Other Greek stories claim that the farmer was paid one-fourth of the harvest for tilling the King's territory. There are allusions to the royal territory known as sita possessed by the monarch and recognized as his own (svabhumi). These crown lands were farmed by sharecroppers or tenant farmers who paid a tax or even by wage labor, all under the control of the state. A Sitadhyaksa, or agricultural supervisor, is described in the Arthashastra, who most likely oversaw the cultivation of sita lands.

The rest of the Mauryan State, known as the Janapada regions, was most likely cultivated by individual farmers. The Jatakas describe gahapatis and grambhojakas, who have employed hired laborers, implying that they were landowners. The involvement of the government in providing irrigation was critical for a robust agricultural system. The water cess was a fifth, a fourth, or a third of the output, according to the Arthashastra. Cess was only charged on irrigated fields in certain regions, showing that the state-managed irrigation systems limited rainfall. As previously stated, the state's primary concern was the collection of land revenue through taxes. The samaharta was the top officer in charge of this. The sannidhata was in charge of the state's finances. Because the money was also collected in kind, the state was responsible for providing grain storage facilities.

The dasa-karmakaras gave slaves and paid labor. Wage labor, bonded labor, and slave labor were among the different types of labor identified by Arthashastra.

8.8 <u>Economy</u>

Agriculture has been continuously expanding with the emergence of urban centers since the sixth century BCE. Arrian, a Greek writer, mentions the vast number of towns. The Mauryan economy and state were technologically advanced. The usage of several types of iron is mentioned in the Arthashastra. Agriculture necessitated the use of iron.

Similarly, the social aspects of manufacturing had a solid foundation. According to the Arthashastra, fresh lands should be ploughed, and Shudras should be stationed in these regions for this reason. Prisoners of war were to be used to fill labor shortages for labor-intensive jobs like rice farming. The 1,50,000 individuals deported following the Kalinga conflict are thought to have been utilized in this way. To colonize new territories, the shudra settlers were granted tax breaks as well as seed and livestock. The sita lands, or royal lands, included such territories. During the Mauryan period, two elements — iron control and manpower — set the groundwork for a powerful economy.

Trade and Commerce

The Magadha State was worried about two things:

A. trade and commerce expansion, and

B. the establishment of new cities and markets.

The Mauryas were able to supplement their resources and earnings by expanding commerce and trade. The Jatakas speak of caravan traders who transport enormous amounts of merchandise to remote locations. As a result of the Mauryan State's ability to offer security and stability, trade routes and trade grew safer. The northwestern part of India served as a crossroads for trade routes to West Asia and Central Asia. Major cities like Rajagriha in Magadha and Kaushambi in present-

day Prayagaraj were on major trade routes running down the Ganges and across the Himalayan foothills. Pataliputra was strategically placed to allow trade routes and river channels to be accessed from all four directions. The northern road connected towns such as Kapilavastu, Shravasthi, and Vaishali to Kalsi, Hazara, and Peshawar. Megasthenes mentions a land connection linking the northwest and Pataliputra. The same land route connected central India with Kalinga in the southeast. There was also an eastern path. It eventually made its way south to Andhra Pradesh and Karnataka. The eastern road continued down to the Ganges delta to Tamralipti, which served as a southern and southern-eastern departure point. Another road ran to Ujjain from Kaushambi, which moved westward. This was referred to as Daksinapatha,extending west to the Gujarat coast or west south over the Narmada (southern route). Taxila, near Islamabad, was the overland route to western areas.

Once the woods around the valleys were removed under the governmental initiative, river transportation improved. Other influences, such as the Mauryan rulers Bindusara and Ashoka establishing good connections with the Greeks, enhanced commercial links.

During the Mauryan period, artisans were organized into guilds. Metalworkers, carpenters, potters, leatherworkers, painters, textile workers, and other guilds were well-known. The Mauryan State also made a great effort to ensure that trade was well-organized. While it did not directly interfere with guilds, certain circumstances seized control of production and distribution. The state achieved this by directly hiring craftspeople like armorers, shipbuilders, and stonemasons. They were excused from paying taxes since they provided the state with mandatory labor services. Other artisans who worked for the government were taxed, such as spinners, weavers, and miners.

Other parts of western and central India, as well as the Deccan and south India, adopted urbanism. Gahapatis prospered, and rural communities grew in number.

Merchants, dealers, and bureaucrats began to populate towns. The state-built settlements by the method of durganivesa or durgavidhana, according to Kautilya's Arthashastra. Priests, aristocrats, warriors, merchants, artisans, and others lived in these communities. The extensive usage of metallic money for monetary transactions was another key element of the urban economy during this time. Coinage had been famous in the 6th century BCE, but coins have grown more widespread due to commerce growth. The officials' wages were paid in cash.

Buddhist Texts on Roads:

The Buddhist literature of earlier times throws much light on the roads of traffic.

Inland Roads:

Carts and caravans carried on the inland trade.Anathapindika's caravans traveling south-east from Savatthi to Rajagaha and back (about 300 miles) (Jat., i. 92. 348), and also to the "borders," probably towards Gandhara (Ib. I, 377 f).To ensure easy fording of rivers, this route must have passed along the foot of the mountains up to Kusinara between which, and Rajagaha, lay halts at twelve intermediate stations (gamas or nagaras) including Vesali, with a single crossing of Ganges at Patna according to the recorded itinerary of the Buddha's last ministering journey (Digha, IT, Suttanta, XXI. 81. ff).Another important route led south-west from Savatthi to Patitthana (Paithan) with six intermediate halts and frequent river crossing. We read of boats going up the Ganges to Sahajati and up the Yamuna to Kosambi.There were no bridges in those days but only fording-places and ferries for crossing rivers. Manu speaks of the cart- ferries. Setu was not a bridge but only an embankment.Another important route led south-west from Savatthi to Patitthana (Paithan) with six intermediate halts and frequent river crossing. We read of boats going up the Ganges to Sahajati and up the Yamuna to Kosambi.There were no bridges in those days but only fording-places and ferries for crossing rivers.

Sea-Borne Trade:

There is some evidence as to the sea-borne foreign trade of those days, though it is scanty. We read of Prince Mahajanaka sailing from Champa for Suvannabhumi of Mahinda from Pataliputra to Tamalitti and thence to Ceylon.A wholevillage of defaulting wood-rights is described as escaping at night down the Ganges in a "mighty ship" from Benares out to the sea (Jat. IV, 159).An accomplished helmsman brings safe by ships "passengers for India from off the sea to Benares by the river."We read of traders coasting around India from Bharukachchha to Suvannabhumi, touching at a port of Ceylon on the way. The cargo of a newly arrived ship attracts a hundred merchants to buy it up (Ib., I, 122).The ships of the times were large enough to accommodate "hundreds" of passengers. We read of 500 traders on board ill-fated ships (Ib. 128; v, 75) and 700 under the safe pilotage of Supparaka.

Sanskrit Texts:

The testimony of the Pali Texts to the existence of an overland traderoute is confirmed by Panini's mention of Uttarapatha. He speaks of travelers going by Uttarapatha (Uttarapathena gachchhati) and goods gathered by that route (Uttarapathena ahritam). According to Strabo, the River Oxus in Alexander was quite navigable so that goods from India were carried down this river to the Caspian Sea on their way to the west.

The Arthasastra on Roads:

The Arthasastra follows in the wake of all this earlier evidence. According to Kautilya, Trade-routes are to be established as ways of profit.

Waterways:

One view is that, of trade routes by land and water, the water route is preferable as yielding more profit on the ground that transport goods by water cost less money and less labor.Kautilya disagreeswith this view. In his opinion, the waterroute does not admit of any way to help in danger.It cannot be used in all weathers. ('such as rains'), is more exposed to risks, without remedies against them. Kautilya classifies waterways into

1. ways along the coast (Kula-patha),
2. ways through mid-ocean (to foreign countries) (Samyana-patha).

Of these, again, he prefers the former as a source of greater profit for its access to many port-towns (Panyapattana-bahulyat). The river is the third waterway. This also has some points in its favor. It is without a break and not exposed to severe risks.

Roads of Traffic:

As to land-routes, their broad division is into:

1. Haimavata, or Uttarapatha, is the road that leads to the northern snows.
2. Dakshinapatha.

(1) Uttarapatha:

One view holds the Haimavata route better. It gives access to more profitable things (saravattarah), such as elephants, horses, the rare article Kasturi or musk (gandhah Kasturi), ivory, skins, silver, and gold.

(2) Dakshinapatha:

But Kautilya, though a Northerner, stands up for the South.He says that 'if the southern route does not lead to countries from which come blankets (kambala), skins, or animals like horses, it brings in far more valuable products like conch- shells, diamonds, gems, pearls, and gold. The southern road, moreover, leads through many mines (bahu-khanih) and lands yielding valuable commodities (sarapanyah) and does not mean risky or difficult traveling' (prasiddhagatih alpavyayamah).On the same profit ground, Kautilya wants the State to provide the country with roads for carttraffic (chakra-patha) by which much merchandise can always be carried (vipularambhatvat). He also recommends the tracks for beasts of burden like asses and camels.

Different Classes of Roads:

Kautilya (II. 4) speaks of various classes of roads in the country, such as:

1. Raja-marga, or the king's way, highway.
2. The provincial roads leading to different administrative headquarters such as Sthaniya-patha;
3. Dronamukha-patha;
4. Rashtra-patha, leading to the rural areas; or
5. Vivita-patha leading to the pasture lands on the countryside, and ether classes of roads called

6. Another important route led south-west from Savatthi to Patitthana (Paithan) with six intermediate halts and frequent river crossing.

7. We read of boats going up the Ganges to Sahajati and up the Yamuna to Kosambi.

8. There were no bridges in those days but only fording-places and ferries for crossing rivers.

9. Manu speaks of the cart- ferries.

10. Setu was not a bridge but only an embankment.

11. Another important route led south-west from Savatthi to Patitthana (Paithan) with six intermediate halts and frequent river crossing.

12. We read of boats going up the Ganges to Sahajati and up the Yamuna to Kosambi.

13. There were no bridges in those days but only fording-places and ferries for crossing rivers.

14. Manu speaks of the cart- ferries.

15. Setu was not a bridge but only an embankment.

Merchandise:

All these various roads brought to markets commodities of different kinds from all parts of the country from which they were derived, from out of the way places like mines and forests.

i. *Pearls:*

For instance, pearls of different varieties came from distant places like the Tamraparni river in the Pandya country, at the place where the river falls into the sea Pandya-Vataka, the hill known as Malayakoti Parvata; the river Pasika near Pataliputra; the river known as Kula in Ceylon; the river Churni in the Kerala country; the mountain called Mahendra; the river called Kardama in Persia; the river Srautasi; the lake (hrada) known as Srighanta; and the Himalayas (Hemavata).

ii. *Gems:*

Gems (Mani) were gathered from the mountains known as Koti and Mala and from the hill called Rohana in Ceylon.

iii. *Diamonds:*

Diamonds came from Sabharashtra, the name of the Vidarbha country; Madhyamarashtra, the Kosala country; Kastira-rashtra; the hill called Srikatana; Manimantaka, a mountain in the Uttarapatha; and Indravanaka, a hill in the Kalinga country.

iv. *Corals:*

Corals were obtained from the place called Alakanda, a seaport in the lands of the Barbaras; Vivarna, a place on the beach on the island of the Yavanas.

v. *Fragrant Woods:*

Trade-in fragrant woods like a sandal (Chandana), aloe (agaru), or kaleyaka. Most of these were the products of Kamarupa or Assam.

vi. *Skins:*

There was a large trade in skins of different kinds derived from places like Kantanava and Preya, which are the regions of the Himalayas (Uttaraparvata). Skins of varieties called Bisi and MahabisI came from twelve noted Himalayan villages inhabited by Mlechchhas (Dvadasagramiye). Various kinds of skin came from another Himalayan region known as Aroha. Another country on the Himalayas named Bahlava was the source of other varieties of skins. Lastly, there was trade in the skins of aquatic animals.

vii. *Blankets:*

There was considerable trade in blankets of wool. Nepal is mentioned as a source of good blankets, rain-proof (varshavaranam) blankets made up of eight pieces joined together and of black color, known as Bhingisi, and blankets known as Apasaraka.

viii. *Silk:*

The dukula (white silk garments) came from Vanga; Pundra in northern Bengal supplied the stuff called Paundraka, while the place called Suvarnakudda in Assam was also known for its sills.

ix. Linen:

Kshauwa or Linen came from the country called Kasi and from Pundra. Fibrous garments (Patrornah) were the products of Magadha, Pundra, and Suvarnalukudda. The garments are known as Kauseya (produced in the country called Kosakara), and Chinapatta (Chinabhumijah) are the same kind. V.R.R. Dikshitar proposes to identify China with Shina, a Gilgit tribe known for its manufacture of silk.

x. Textiles:

Cotton fabrics (Karpasikam) of the best quality were produced at the following places- Madhura, the capital of Pandya country; Aparanta (Konkana)- Kalinga; Kasi; Vanga; Vatsya; Mahishmati, the capital of Kuntala country.

Currency, Coinage: Earliest Coins: Punch Marked

These coins are called 'punch-marked coins because of their manufacturing technique. These bear symbols, each of which was punched on the coin. The material used was mostly silver or copper.The motifs found on these coins were mostly drawn from nature like the sun, various animal motifs, trees, hills, etc., and some were geometrical symbols.The punch-marked coins were excavated over the length and breadth of India, beginning in the 19th century. More and more such coins have been found since then.They are broadly classified into two periods:The period of the Local States and the Imperial Maurays.

8.9 State

The Arthashastra is the first South Asian literature to present a philosophy of the state as a collection of seven components. To comprehend the State, Kautilya proposes the notion of saptanga Rajya - a system of seven interconnected and interlacing component limbs or parts (angas or prakritis). The saptanga-rajya idea was adopted with a few changes and appeared in many later works like the Dharmashastras, Puranas, and Mahabharata.

These seven components were as follows, in order:

1. Svami (the King)
2. Amatya (ministers)
3. Janapada (the territory and its people, i.e., subjects)
4. Durga (a fortified capital)
5. Kosha (the Treasury)
6. Danda (justice or force)
7. Mitra (ally)

By dividing the state into seven fundamental parts, it was possible to analyze each constituent's unique strengths and weaknesses. A set of ideal attributes defines each of the seven component elements. The components aren't all created equal.

1. Svami

The Arthashastra considers monarchy the norm, and all of its teachings are directed towards the ruler. For Kautilya, the King's fate was inextricably linked to that of his subjects. If the monarch is energized, his subjects will be energized as well. If he were idle, his subjects would be lazy as well, depleting the Kingdom's wealth. As a result, Kautilya argued for a ruler who was always attentive, industrious, and intelligent.

The inscriptions of Ashoka convey a notion of monarchy that is quite similar to that taught by Kautilya. According to his Minor Rock Edicts, Ashoka took the raja of Magadha rather than the grander titles of subsequent periods like maharaja or maharajadhiraja. However, the favored term in the inscriptions is 'Devanamapiya,' which means 'beloved of the gods,' implying that attempts were made to declare a divine link. In Rock Edicts I and II, Ashoka also established the groundwork for a new form of "paternalistic monarchy" by declaring, "All men are my children." He expanded on his royal principles by promising to protect all beings and his people in this world and the next.

2. Amatya

The name 'amatya' refers to all high-ranking officials, counselors, and departmental executive leaders. There are two types of advisory bodies mentioned in the Arthashastra. The mantra-Parishad, a tiny advisory council of mantrins (ministers), was the first. The other was the Mantri-Parishad, a more extensive body comprised of all of the department's executive chiefs. The purohita (royal priest) was an important figure in Kautilya's government. According to the Arthashastra, the purohita must come from a reputable family and be well-versed in the Vedas, as well as the interpretation of divine signs and omens and the science of politics. We may also evaluate the purohita's relevance by looking at Kautilya's salary numbers.

According to Kautilya, the highest officials were highly compensated, with the chief minister, purhoita, and army commander getting 48,000 panas each and the treasurer and chief collector receiving 24,000 panas each. Even though Kautilya's figures are merely estimations, we may infer that the administration's top officials were exceptionally well-compensated and that their wages would have accounted for a significant portion of the overall income collected.

3. Janapada

This refers to a recognized territory inside the empire's dominion. The Janapada was a key source of money for the monarch, and the book depicts the state's varied investments, incentives, and punitive tactics for maximizing tax revenue from agricultural productivity. Furthermore, the King's focus on trade routes and port cities indicates how economic concerns dominated his perception of his larger domain.

4. Durga

Fortified cities are critical to the realm's security since they guard vital border regions, provide safe havens during times of invasion, and house the state's primary economic and administrative centers. The Arthashastra ideal state contains a number of strongholds, each with its own geographical context and purpose. The capital city, which serves as the Kingdom's administrative, economic, and military center, is the stronghold's biggest. According to Kautilya, it should be erected with mud ramparts and brick and stone parapets, and the fort should be well-stocked with food and essentials in case of siege. Pataliputra, the Magadhan capital, is described in Greek chronicles on a comparable grand scale.

Kautilya also proposed stationing troops at the fort's approaches. According to him, infantry, cavalry, chariots, and elephants are the four major standing army divisions. We know from Ashoka's edicts that following the Kalinga war, he attempted nonviolence and dedicated himself to dhamma-Vijaya (winning via Dharma) rather than fighting. Despite this, he did not dissolve the army.

5. Kosha

This is the state's Treasury. Finance is the lifeblood of every state, and it is nearly impossible to govern one without it. Money is required to pay employees, construct new infrastructure, and so forth. Money, precious metals, and diamonds should be plentiful in the Treasury. It can be raised by levying taxes and looting enemy governments during wartime.

6. Danda

Danda is a Japanese word that means "power" or "justice." With allusions to dharmasthas (judges) and pradeshtris, the Arthashastra sets out the judicial system in detail (officers responsible for suppressing criminals). Fines, limb mutilation, and even lethal punishment were used as punishments for various offenses and crimes. The type of punishment, according to Kautilya, was determined not only by the nature and seriousness of the offense but also by the offender's varna. Kautilya set aside lower penalties for higher varnas for the same offense. If a Kshatriya had sexual intercourse with a brahmin lady, he would be fined the most. A vaishya's whole property might be seized for the same offense. A shudra received the worst penalty. The city mahamatas were given judicial powers in Ashoka's inscriptions.

According to the edicts, the mahamatas are urged to be fair and guarantee that people are not imprisoned or punished without adequate proof. Ashoka claims to have introduced Samata into judicial proceedings in Pillar Edict IV. Some read this to indicate that he had established a unified law system, eliminating varna disparities in penalties.

7. Mitra

This element alludes to the realm's "friends" or political allies. The vijigishu – the would-be conqueror – is at the heart of Kautilya's polity. The ari (enemy), madhyama (middle king), and udasina are the participants in the inter-state policy that surround the vijigishu (the indifferent or neutral King). Kautilya describeda number of policies and methods that the monarch might employ depending on the situation, ranging from a peace pact (sandhi) if the adversary was stronger to vigraha (hostility) if the opponent was weaker. Military expeditions or joining up with the adversary's enemy and assaulting jointly were two more choices.

Ashoka dispatched emissaries to the Hellenistic kingdoms of the northwest in order to improve commercial relations with them. The Mauryan connection with the Seleucids was the most important of them, dating back to the contract made under Chandragupta. Diplomatic relations with succeeding regimes were maintained. Other contemporaries with whom Ashoka exchanged missions are also mentioned. The Greek King Amtiyoga, as well as the domains of the kings Tulamaya, Anetika, Make, and Alikyashudala, are mentioned in his inscriptions. Antiochus II of Syria (260-246 BCE), Ptolemy II Philadelphus of Egypt (285-247 BCE), Antigonus Gonatus of Macedonia (276-239 BCE), Magas of Cyrene, and Alexander of Epirus have all been recognized by historians. Extraordinary ministers were also despatched on dhamma missions to border regions and neighboring kingdoms to disseminate the news of Dhamma and the Buddha's teachings.

8.10   Extent of Mauryan empire:

The extant major rock edicts are mostly located along the borders of the empire and are extremely useful in determining the extent of the Mauryan empire. In addition to that, the pillar edicts, the minor rock edicts, and various inscriptions can also help in this regard.

North-West

The following evidence shows that the Mauryan empire extended up to Kandahar in Afghanistan, with the kingdom of Antiochus II of Syria lying to the west:

- Major rock edict and portions of pillar edict in Kandahar district, south Afghanistan.
- A bilingual Greek-Aramaic inscription at Shar-i-kuna near Kandahar in southeast Afghanistan.
- Two Aramaic inscriptions at Laghman in east Afghanistan and a bilingual Prakrit-Aramaic inscription at Kandahar.

North

The Following evidence help in determining the northern boundary of the Mauryan empire.

- The major rock edicts at Shahbazgarhi (Peshwar district), Mansehra (Hazara district), Kalsi (Dehradun district).
- Inscriptions at Shahbazgarhi and Mansehra in Prakrit language and Kharoshthi script.
- An Aramaic inscription at Taxila.

West

Following evidence help in establishing the fact that the Mauryan empire extended upto Saurashtra in south Gujarat.

- The major rock edicts at Bombay-Sopara and Girnar (Junagadh district,Gujarat);
- Junagarh inscription of Rudradaman attributes the beginning of the construction of a water reservoir known as the Sudarshana lake to Chandragupta's reign.

East

The major rock edicts at Dhauli (Puri district) and Jaugada (Ganjam district) show that the empire's eastern frontier extended upto Orissa.

South

The major rock edicts at Erragudi (Kurnool district) and Sannati (Gulbarga district). The noticeable clustering of minor rock edicts in the Andhra-Karnataka area. For example-at Maski, Gavimath,

Palkigundu, Nittur, Brahmagiri, etc.This shows that the empire included almost the entire subcontinent, except the southernmost parts, which according to rock edict 2, were inhabited by the Cholas, Pandyas, Keralaputras, and Sathiyaputras.As monarch, he was ambitious and aggressive, re-asserting the Empire's superiority in southern and western India. But it was his conquest of Kalinga (262–261 BCE) which proved to be the pivotal event of his life.
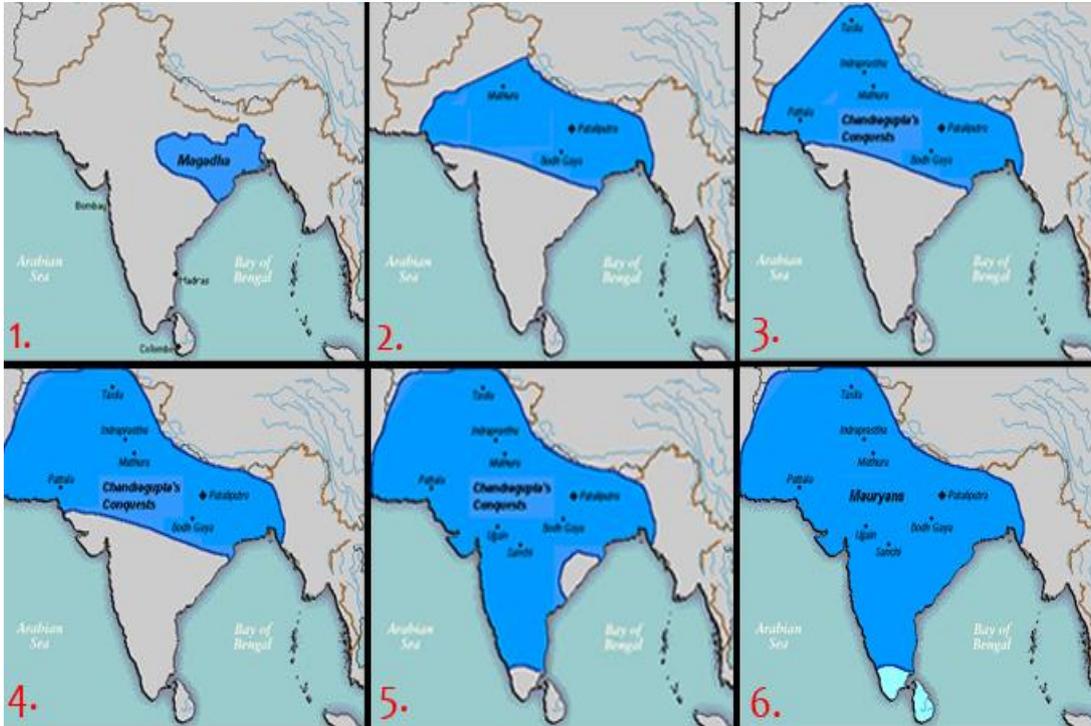
Fig:8.2 Expansion of Magdha Empire during Nanda Dynasty to king Chandragupta, Bindusara and Ashoka.

8.11   Kalinga War

The Kalinga War was a watershed moment in Asoka's illustrious career. It happened eight years after Asoka's coronation, in 261 BC. The Rock Edict XIII, discovered in Shahbazgarh, Pakistan, has a comprehensive chronicle of the conflict. Until Dhana Nanda, Kainga was under the suzerainty of Magadha. When Kautilya and Chandragupta Maurya rose against the Nandas about 322-321 BC, Kalinga most likely slipped away from the Magadhan empire. During Chandragupta Maurya's lifetime, he never sought to conquer Kalinga. Bindusara had likewise avoided fighting the Kalinga people. Asoka's conquest of Kalinga was, therefore, a historical necessity.

Causes of the Kalinga war

The following causes triggered the outbreak of the Kalinga war in 261 BC.

1.   Strong Neighbour

During Asoka's reign, the Magadhan Empire encircled Kalinga from the north, west, and south. The presence of Kalinga as a powerful neighbor on the Magadha border posed a clear danger to the latter's strength and potential. As a result, Kalinga presented a threat to the Magadhan kingdom. Asoka intended to fight and seize Kalinga before it reached that level.

2.   Ashoka's Expansionist Concept

Asoka's invasion of Kalinga in 261 BC seems to have been motivated by imperial ambitions. The Magadhan Empire had extended throughout much of India by the time Asoka came to power. The whole area was under Ashoka's control, from the Himalayas in the north to Mysore in the south and from the Kabul valley in the northwest to Bengal in the east. For a warlike monarch like Chandasoka or Black Asoka, an independent kingdom of Kalinga, not far from the Magadhan empire's center of gravity, was unacceptable.

3. Wealth of Kalinga

Certain economic considerations have fostered competition between Kalinga and Magadha. Kalinga earned prosperity through monopolizing commerce in the Indian Ocean. Her money also came from inland trading. The Mauryas had no trade ties with the Hellenistic powers because of their foreign relations. It is also suggested that the Mauryas had not built up a naval strength until that time, and Kautilya's Arthasastra identifies a superintendent of shipbuilding named Navadhyaksha (sometimes referred to as Navadhyaksha, Superintendent of Shipbuilding). So, the economic success of Kalinga became an eye-sore for Magadha.

4. Commercial Factor

Kalinga was a fierce rival of Magadha in trade and commerce. Important trade routes ran through Kalinga, allowing trade and commerce from the Gangetic valley to the Deccan and farther south. Despite having solid international ties and vast domestic resources, Magadha faced an economic crisis due to a lack of trading channels. The Mauryan empire's economy was suffering due to the booming Kalinga and its trade and commerce.

5. Nagas Stole Asoka's Gems

The Nagas, according to Tibetan author Lama Taranath, took Asoka's treasures. As a result, the emperor grew enraged and invaded their land. These Nagas were recognized as Kalinga's maritime people. Asoka attacked Kalinga in order to exact vengeance.

6. Karuvaki's Legend

The fishermen community of Odisha's eastern coast has a particular narrative about the reason for the Kalinga conflict. According to legend, Asoka invaded Kalinga after falling in love with Karuvaki, the daughter of a fisherman and the betrothed of Kalinga's crown prince. Though this information looks ridiculous, it cannot be dismissed entirely because Asoka had a queen called Karuvaki, who was the mother of Tivara, Ashoka's son, according to the Queen's Edict.

7. Religious Issues

Another possible factor in Asoka's invasion of Kalinga was religion. Asoka was a devoted Saiva before the Kalinga War. Though it is hard to establish which religion was the most prevalent in Kalinga, it may be assumed that Buddhism, rather than Brahminism (Saivism), was the most popular. To teach the Buddhists a lesson, Asoka may have chosen to conduct a holy war against Kalinga. Though historians have no clear information on the type of government in Kalinga during Asoka's invasion or the state of religion in this land, it indicates that Brahmanism did not prevail as a state religion. However, this is a contentious topic.

Nature of the Kalinga War

According to Meghasthenes' report, the Magadhan army during Chandragupta Maurya numbered 6,00,000 soldiers during the Kalinga War in 261 BC. Indeed, it would have risen throughout Asoka's reign. Asoka invaded Kalinga from the north, west, and south with his tremendous force. The Kalingans, on the other hand, fought the onslaught with vigor. The battle took place at Dhauli, on the banks of the Daya River. The horrors of the Kalinga conflict are mentioned in the Rock Edict XIII.

Outcomes of the Kalinga War

The Kalinga conflict had far-reaching consequences that had a long-term influence on humanity. The following are some of the outcomes:

1. Losses of Manpower and Material

Every conflict in history has nearly always resulted in the loss of both men and money. The Kalinga conflict resulted in massive human and material losses. 150,000 Kalinga troops were captured as prisoners by Asoka during the battle, 100,000 were killed, and many more perished due to injuries and epidemics following the conflict. The conflict wreaked havoc on those who took up weapons and a huge portion of the civilian population.

2. Kalinga's Annexation

Kalinga was added to the Magadhan empire and became its fifth province after Asoka's victory in the Kalinga war. Prachya, Uttarapatha, Avanti, and Dakshinapatha were the empire's other four provinces, with Magadha, Takshasila, Ujjaini capitals, and Suvarnagiri, respectively. Tosali was Kalinga's capital and the epicenter of the Mauryan administration's political operations. The

structure of the Mauryan administration for the province of Kalinga is enumerated in two distinct Asoka edicts discovered at Dhauli and Jaugarh.

3. Change from Chandasoka to Dharmasoka

The horrors of the Kalinga conflict transformed Asoka's mind. "In conquering an unconquered land (Kalinga), the slaughter, dying and deporting that occur there are regarded exceedingly terrible and severe by the Devanampiya," Asoka writes in Rock Edict XIII. Asoka's heart underwent a significant shift as a result of this conflict. His name was changed from Chandasoka to Dharmasoka, and he pledged to conquer mankind by conquering the people's hearts rather than by battle.

4. Acceptance of Buddhism after the Kalinga War

Asoka experienced strong feelings or regrettedas a result of the Kalinga War. It pulled himself inexorably closer to Buddhism. Upagupta, a Buddhist monk, or Nigrodha, the seven-year-old son of Asoka's elder brother Sumana, whom he had slain, or Mogaliputtatissa, the head of the Third Buddhist Council, converted him to Buddhism after the Kalinga War. Whatever the case may have been, Asoka converted to Buddhism following the Kalinga war.

5. Buddhism's Spread in India and other Countries

Asoka's change aided the spread of Buddhism. Within a decade after his conversion, Buddhism, which had been limited to the Gangetic Valley in the Pre-Asokan period, had become an all-India religion. Buddhism expanded throughout the world, not only in India. He dispatched Mahendra and Sanghamitra, his son and daughter, to Ceylon, Sana, and Uttara to Suvarnabhumi (Burma) and sent peace missions to the kings of Greece, Syria, Egypt, Macedonia, and Cryne. Asoka was crucial in expanding Buddhism from Greece to Burma and from the Himalayas to Ceylon after converting to Buddhism during the Kalinga War.

6. Paternal Attitude Towards His Subjects

Following the Kalinga War, Asoka took a paternalistic attitude toward his subjects. Asoka expresses himself as such in two distinct Kalinga Edicts (Dhauli and Jaugad). "All men are my children, and just as I wish for the welfare and happiness of my children in this world and the next, I wish for the same for all men..." As a result of this approach, he became an entirely benign monarch.

7. Development of Art, Architecture, and Literature

The Kalinga War was notable for fostering extraordinary growth in art, architecture, and literature. The Mauryan art was unique in the chronicles of ancient Indian history because of its engravings in edicts and the construction of stupas. In his edicts, Asoka's adoption of the Pali language made India's cultural unity popular among his subjects.

8. Appointment of Viceroy and Ministers

Asoka sought to provide a healing touch to the Kalingans by giving an administrator tinged with kindness and liberalism, as the Kalingans had shown their violent protest against the Mauryan authority during the Kalinga conflict. Although he chose a prince of royal lineage as Viceroy to oversee Kalinga's administration, he also put his heart and effort into making the state's government operate smoothly. According to a different Rock Edict-I discovered in Dhauli, Asoka appointed a minister to assist and advise the Kumara Viceroy of Kalinga and check and balance his administrative powers.

9. Well Organized Bureaucracy

To support the Viceroy of Kalinga, Asoka established a well-organized administration. Mahamatras, Rajukas, Yuktas, Vachabhumikas, Antamahamatras, Ithijakamatras, Dharma Mahamatras, and others were prominent officers during Asoka's reign. The Mahamatras of Tosali and Samapa most likely belonged to the Antamahamatras, ministers of border provinces. Asoka personally appointed Dhamma Mahamatras for Kalinga. They were hired to ensure that the inhabitants of this area were spiritually and morally uplifted. Because the Rajukas were in charge of the Janapadas' welfare and had ultimate power in matters of reward and punishment, they may have played a prominent role in Kalinga's government.

8.12   Ashoka's edicts andDhamma

Ashoka's dharma policy has been linked to his conversion to Buddhism. He is recognized for spreading the Buddhist religion's principles.The Mauryas' enormous Kingdom appears to have included a wide range of religious beliefs and customs.Followers of sects like Buddhism, on the other hand. The Brahmanas despised Jainism and Ajivikism, and their status must have been weakened as a result.The ideological clash between Vedic Brahmanas and newly born protestant credo adherents might have been a cause of social and theological conflicts. A significant foreign population in the North-West was another factor in these diverse threads that coexisted during the Mauryan period. Maintaining unity in an empire comprised of such disparate elements as those listed above would have been challenging for any monarch. Perhaps the only options were to use armed force to maintain power or use a shared set of beliefs to bring the populace together. As his reform policy, Ashoka chose the second option. Asoka's edicts are notable for the fact that he sees himself as a parent figure. He frequently refers to the King's connection with his people as a father-child relationship. Despite his theological eclecticism, Ashoka condemned any ineffective rites and sacrifices performed under the influence of superstition. The first Rock Edict forbids animal sacrifice rituals and celebratory gatherings.

The second Rock Edict outlines his numerous initiatives, including creating roads and medical facilities for humans and animals. An appeal follows this to both Brahmins and sramanas to be liberal and generous. This emphasizes that the King was not prejudiced towards any one faith.

In this context, he explained his dhamma strategy of removing societal tensions and sectarian disputes, as well as promoting a peaceful connection amongst the many parts of the enormous empire. The Dhamma of Ashoka was not a new religion or political philosophy. Instead, it was a way of life, a code of behavior, and a set of ideas that everyone should accept and follow. (The Sanskrit term Dharma is spelled Dhamma in Prakrit.)

He commands the dhamma-mahammatas to watch after the Brahmins and Ajivikas in the seventh Pillar Edict. The Dhamma-mahammatas was a special cadre of officials established by Asoka in the fourteenth year of his reign to oversee the practical elements of dhamma dissemination and the welfare of the various religious groups.

This implies that his moral teachings differed from those of Buddhism. Asoka also established a dhammayatas or Yatras, in which he traveled across the nation preaching the Dhamma to the people.

Ashoka emphasizes the value of the family throughout his edicts. Respect for seniors, particularly religious elders, a compassionate and just attitude toward servants and slaves, as well as a high level of social responsibility and civic ethics, are all stressed.

Despite his conviction in the validity of Buddha's teachings, Ashoka never tried to force his sectarian beliefs on others. He presented the general public with the promise of svarga (heaven) and associating with the Devas rather than sambodhior nirvana.

8.13   Dhamma (Edicts):

Asoka was able to elaborate on his Dhamma through the edicts. While several big rock edicts discuss different elements of the Dhamma, Major Rock Edict XI includes a detailed exposition of the Dhamma and dealing with generosity and human connection.

Dhamma was a non-religious doctrine. The following are the primary elements of the Dhamma that we may deduce from this significant rock edict and other important rock edicts:

1. **First Major Rock Edict:**Animal sacrifices and festive gatherings are prohibited.

2. **The Second Major Rock Edict**:Describes the Cholas',Pandyas,'Satyaputras,'Keralaputras,' Ceylon's, and Antiochus' medical missions for men and animals dispatched all across the world. Along the roadways, medicinal plants and trees are planted, and wells are dug.

3. **The Third Major Rock Edict:** Yuktas (subordinate officers), rajukas (rural administrators), and Pradesikas (heads of districts) were instructed to tour every five years and preach Dhamma after 12 years of his consecration. It also discusses being obedient to one's mother and father, friends, and relatives, as well as being generous to Brahmans and sramanas.

4. **The Fourth Major Rock Edict:** The sound of the drum has transformed into the sound of Dhamma, revealing the heavenly form to the people.

5. **The Fifth Major Rock Edict**: In his fourteenth year of reign, Buddha mentions the establishment of the dhamma-mahammatas, the officers of the Dhamma. It also emphasizes masters' compassionate treatment of employees and government officials' treatment of captives.

6. **The Sixth Major Rock Edict** clarifies the connection between the monarch and his subjects through the Mahamattas. The Mahamattas are now instructed to report to the King at any time and in any location.

7. **The Seventh Major Rock Edict:** It calls for tolerance among all religions.

8. **The Eighth Major Rock Edict**: Asoka paid a pilgrimage to Bodh-Gaya to view the Bodhi tree in the tenth year of his reign. Following this occurrence, he established a Dhamma-yatas system, which is detailed in this edict. Dhamma-yatas were times when he traveled the land in order to spread Dhamma.

9. **The Ninth Major Rock Edict**: Except for Dhamma, which involves respect for others, including slaves and servants, as well as gifts to sramanas and Brahmans, other rituals are pointless.

10. **The Tenth Major Rock Edict**: Asoka denounces fame and glory in this decree, stating that the only glory he seeks is for his followers to follow the precepts of Dhamma.

11. **The Eleventh Major Rock Edict**: It includes a more detailed description of Dhamma. He is referring to the gift of Dhamma, its dissemination, and the kinship established via Dhamma.

12. **The Twelve Major Rock Edict**: It is a straightforward and forceful call for religious tolerance among the many religions.

13. **The Thirteenth Major Rock Edict**: It is considered one of the most important documents in Ashokan history. The Kaling battle took place eight years after his consecration, according to the document. It talks about dhammaghosa (sound of peace) replacing bherighosa (sound of war drums), i.e., conquest by Dhamma rather than war.

14. **The Fourteenth Major Rock Edict**: A brief decree in which Asoka states that he has had these edicts engraved in whole or abbreviated forms across the land.

8.14   Art and Architecture

Art and architecture had developed substantially during the Mauryan period.The main examples of Mauryan art and architecture art:

1. Remains of the royal palace and the city of Pataliputra.
2. Ashokan pillars and capitals.
3. Rock cut Chaitya caves in the Barabar and Nagarjuni hills.
4. Individual Mauryan sculptures and terracotta figurines, etc.

Megasthenes had described in detail about the famous city of Pataliputra (modern Patna). He describes it as it was stretched along the river Ganga in the form of a parallelogram. It was enclosed by a wooden wall and had 64 gates. Excavations have brought to light the remains of palaces and the wooden palisade. The Mauryan wooden palace survived for about 700 years. Fa-Hien also saw it at the end of the 4th century A.D. The fire had destroyed the palace and also the wooden palisade. The burnt wooden structure and ashes have been found from Kumrahar. Seven rock-cut caves in the Barabar and Nagarjuni hills were built during this period. The inscription says that after having received his training in writing, mathematics, law, and finance, Kharavela ascended the throne of Kalinga in his 24th year. Kharavela spent the first year rebuilding the capital of Kalinga. Kharavela invaded the kingdom of Magadha in the 8th and 12th years of his reign. The inscription mentions the achievements of Kharavela only up to the 13th year of his reign.

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Stupas:

A stupa is a solid memorial mound, enshrining a relic casket containing the cremated remains of the Buddha or venerated Buddhist teachers. Practitioners circumambulate three times around the stupa Sanchi Stupa I (also known as the Great Stupa), dated 1st BCE; built of bricks and rubbles in a semi-circular shape, symbolizing the World Axis (19.8 meters). Toranas (Gates) decorated with reliefs depicting scenes from the Life of the Buddha and His past lives (jatakas) (35 feet); capital decorated with the lion (S), elephant(N and E), and dwarf (W). Railing (vadika) separates the sacred and the profane worlds; imitated wooden architecture (3.35 m. high). Chattra (umbrella)-symbolizes the Buddha, Dharma (teachings), and Sangha (followers).

8.15   The decline of the Mauryan Empire

Under the Mauryas, India rose to prominence and became the focal point for its spreadworldwide. The anticlimax, however, occurred soon after Asoka's death, when the Mauryan Empire crumbled within fifty years of his death. It fell as quickly as it had risen, yet the speed with which it fell was not as surprising as its endurance. To hold together different and diverse social, political, and cultural groups in a country as vast as India for even a century and a half in those early times, with the primitive mode of transportation and communication, was virtually a task of political geniuses, not dreamers, as the Mauryan kings have been accused.

Brahminical Reaction

Asoka has been blamed for the empire's demise on several occasions. The coup of Pushyamitra Shunga, which brought the monarchy to an end, was seen as a Brahmanical uprising against Asoka's pro-Buddhist policy. However, there is no evidence to back up this claim. Asoka never let his own faith get in the way of his national religion (Dharma). A monarch who never tried preaching the benefits of religious tolerance to his subjects and who supported various religious protests across his realm could not be accused of religious intolerance. One opponent correctly remarked that his general policy was neither pro-Buddhist nor anti-Brahman. It was available to everyone or any to accept or reject it. Furthermore, the Brahmanical dynasty created by Pushyamitra Shunga, the Mauryan annihilator, was defeated by the Kanvas, another Brahmanical dynasty. Thus, political rather than religious factors were at the core of the dynastic shift, exacerbated by the country's size.

Centralized Nature of Empire

When centrifugal (i.e., breaking away from the center) and centripetal (i.e., on a center) tendencies coexist, regionalism and disintegration emerge after Asoka, and political unity emerges when the latter emergesas a logical sequence. The unifier's personality determines the type and breadth of the unification. His historical phenomena were not limited to the Mauryan Empire.

Asoka's Policy of Peaceful Existence

Asoka's rejection of combat favoring dharmavijaya (religious conquest) did not result in the army being disbanded, nor did he call for it since his nonviolence was not of such an impractical character. It had most certainly lowered the army's morale and enthusiasm, as well as his successors' foresight. As a result, the growth of power and new political alliance of the Bactrians and Parthians throughout the Hindukush was disregarded, and boundaries were ignored. Asoka's rejection of combat favoring dharmavijaya (religious conquest) did not result in the army being disbanded, nor did he call for it since his nonviolence was not of such an impractical character. It had most certainly lowered the army's morale and enthusiasm, as well as his successors' foresight. As a result, the growth of power and new political alliance of the Bactrians and Parthians throughout the Hindukush was disregarded, and boundaries were ignored.

Worthless Successor of Asoka

Regardless of the high-sounding theoretical foundations asserted for monarchy in ancient India, Mauryan monarchs were more or less despots in actuality. And, as you know, no dictator, no matter how efficient, kind, or conscientious he is, or how well he understands his duty to his subjects, can guarantee that his successors will follow in his footsteps, despite his best efforts. He has no certain way of passing on his merits and qualifications to his successors. As a result, a decent and kind monarch is frequently followed by a useless, wasteful, and ineffective successor—and India's history is littered with such examples. Almost every personal rule has this as its primary flaw. When Asoka died, the same thing happened. For the most part, his successors were weak and

irresponsible despots who wasted much of their time, energy, and money on frivolous pursuits at the expense of their subjects' welfare. Thus, Asoka's Dharma (Dharma-Chakra), the Kingdom of Righteousness that he sought to establish, could not survive after him because it was not based on the people's will through an independent democracy. (Photo courtesy of R.K. Mukherjee).

Expensive Mauryan Bureaucracy

We must never overlook the economic factors that contributed to the Mauryan empire's demise and fragmentation. Despite its good efficiency record under Chandragupta and Asoka, the ponderous and costly Mauryan bureaucracy tended to be lazy, apathetic, and parasitic. The expense of administration has skyrocketed. However, the resources remained nearly unchanged. The use of monetary debasement in the final stages of the Mauryan reign signaled a new trend toward economic stagnation. Growing economic weakness had an unavoidable influence on administrative efficiency. This, along with the weakness of the monarchs who succeeded Asoka, resulted in the early disintegration of the formerly mighty Mauryan Empire.

Another element should not be overlooked. Asoka had unintentionally lost kingship of its traditional power based on claims of divinity by teaching his Dharma. This inexorably leads to one unavoidable result. Dharma gradually supplanted the concept of a state. Because an unrighteous monarch might be overthrown, even a divine was no longer infallible.

Thus, various factors contributed to the Mauryan dynasty's downfall, but ranking them in importance is difficult. One set of difficulties has to do with the empire's vastness when communication was limited. The outlying territories were constantly tempted to break away from the empire, and there is some indication of regionalism reasserting itself under the empire's relatively independent governors and princes. This retreat would be accelerated in regions where people felt oppressed by the system. The Mauryan bureaucracy failed to create famous long-term institutions that let local people engage in their own government. For a real relationship of trust to emerge among the people, the state employed espionage much too frequently. It's reasonable to assume that the officials assigned by Asoka to foster rural harmony were not beyond deploying spies to gather information. The empire's large-scale economy also hid an underlying tension of generating massive sums through a near-penal taxing system.

On the other hand, in some of the captured territories where significant development had occurred, such as the provinces of Kalinga or Avanti, desires for autonomy arose. Historians have also claimed that Asoka's openly Buddhist piety turned many individuals who followed Brahmanic traditions against the empire, undermining the state's internal cohesiveness. This claim has been contested because Asoka treated everyone in his realm equally. Another viewpoint says that Asoka's non-militarism weakened the army, leading to dissatisfaction among the ranks. Because he was weak and indecisive, the last Mauryan emperor was stabbed to death by his own commander-in-chief at a military parade. All of Asoka's successors lacked strength and character, which would have accelerated the empire's downfall. Both foreign and internal threats hastened the slide.

Summary

The more extraordinary splendor of the Mauryas had dimmed the glamour of the Nandas. But we should remember that they united the petty states of northern India, who were generally at war with one another, into one strong military unit for the first time. In other words, it was the Nandas who established a strong and unified political authority that covered most of northern India, excluding Bengal.

Megasthenes' Indika and Kautilya's Arthashastra are a good source to know about the Mauryan Polity, Economy, Society. Maurya period saw the establishment of the first empire in the history of the Indian subcontinent. Such a large empire required new strategies of governance. A complex system of administration set up under the Mauryas became the foundational basis of succeeding polities.

As a result, the Mauryan Empire was India's first national empire. The emperor of this empire embodied the Chakravart in idea. Emperor Asoka, the third and most powerful, was immortalized by his military strategy and Dhamma and paternalistic policies, patronization of Art and Architecture, and eventually the transmission of Buddhism to other areas of the globe. The empire lasted just over a Century and fell apart a few years after Asoka's death. Slowly, the empire's many princes began to split away and form their own kingdoms. Pushyamitra Shunga, an ambitious Commander-in-Chief of the military troops, deposed the Mauryan ruler in 185 BC. In Magadha, he founded the Shunga dynasty. The Mauryan Empire ushered in a dream that would endure and reverberate for generations to come.

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Keywords/Glossary

Ajivika: A heterodox sect of the time of the Buddha.

Chakravartin: Universal monarch.

Classical Sources: Refers to the Greek sources, for example, the Indica of Megasthenes.

Diffusion: Spread from the center of origin.

Eclectic: Borrowing freely from diverse ideas and philosophies.

Espionage: Spy system.

Fiscal: Economic and financial measures.

Kahapana/karshapana: Widely used coin series, often silver pana.

Sita Lands: Lands owned/controlled directly by the King.

Self Assessment

1. Who established the Nanda dynasty into a powerful empire?
    A. Mahapadmananda
    B. Kalashoka
    C. Mahanandin
    D. Dhanananda

2. Whom did Chandragupta Maurya defeated and laid the foundation of the Maurya Empire in India?
    A. Dhanananda
    B. Mahapadmananda
    C. Mahanandin
    D. Kalashoka

3. Alexander invaded India during the reign of:
    A. Kalashoka
    B. Mahapadmananda
    C. Mahanandin
    D. Dhanananda

4. Who of the following ruler earned the title of Ekarat?
    A. Kalashoka
    B. Mahapadmananda
    C. Mahanandin
    D. Dhanananda

5. Nanda dynasty ruled from:
    A. 492-460 B.C.
    B. 322-295 B.C.
    C. 412-344 B.C.
    D. 344-321 B.C.

6. The Greek ambassador sent to Chandragupta Maurya's Court was:
    A. Kautilya
    B. Seleucus Nicator

    C.   Megasthenes

    D.   Justin

7. Arthashastra was written by:

    A.   Ohanananda

    B.   Kautilya

    C.   Bimbisara

    D.   Pushyamitra

8. Who among the following foreigners was the first to visit India?

    A.   Hiuen Tsang

    B.   Magasthenese

    C.   I-Tsing

    D.   Fahien

9. Chanakya was known as:

    A.   Rajasekhara

    B.   Tejasvi

    C.   Kautilya

    D.   Vatsyayana

10. Who took the throne after Chandra Gupta Maurya?

    A.   Bimbisara

    B.   Ashoka

    C.   Bindusara

    D.   Vishnugupta

11. The capital of the Mauryan kingdom was located at :

    A.   Pataliputra

    B.   Vaishali

    C.   Lumbini

    D.   Gaya

12. When did the Mauryan empire begin?

    A.   326 BC

    B.   323 BC

    C.   322 BC

    D.   298 BC

13. Which Indianruler fought the Kalinga War?

    A.   Samudragupta

    B.   Chandragupta

    C.   Shivaji

    D.   Ashoka

14. In the Mauryan dynasty,the Kalinga war took place in the year-

    A.   260 BC

B. 261 BC

C. 126 BC

D. 232 BC

15. Ashoka spread Buddhismall over India and Ceylon by :

A. Teaching the Triratnas

B. Sending the Dharma Mahamantras

C. Wagons wars

D. Becoming a Buddhist Monk

Answers for Self-Assessment

1.	A	2.	A	3.	D	4.	B	5.	D
6.	C	7.	B	8.	B	9.	C	10.	C
11.	A	12.	C	13.	D	14.	B	15.	B

Review Questions

1. Write an essay on the Historical significance of Arthasastra of Kautilya.
2. Discuss the content of Megasthenes Indica so far as the historical facts of the Maurya empire are concerned.
3. How Ashokan Edicts throw lights on the Historicity of Asoka Maurya? Discuss.
4. Write a note on the rise of the Mauryan Empire.
5. Write a note on the Nanda empire.

📖 Further Readings

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Unit 09: Post-Mauryan Developments

Objectives

After this chapter, you will be able to:

- the introduction of the Indo-Greeks in northwest India and the subsequent political history of the Indo-Greeks
- the Indo-Parthian or Pahalavamonarchs' origins and establishments in India
- the political history of the Scythian or Saka kings in India.
- Know about Sunga dynasty.

Introduction

The Mauryas contributed significantly to Indian unity by bringing the majority of the country under "one umbrella," by defending it against Alexander and Seleukos generals, by establishing a uniform system of administration, by using Prakrit for official purposes across the empire, and by attempting to knit together the various sections of its composite population by with the fall of the dynasty, Indian history loses its unity for the time being. From the high heights of the Hindukush to the green plains of Bengal and the Upper Carnatic, the command of a single political authority is no longer respected. Outlanders stream through the countrys northwestern frontiers, establishing militant monarchs in Gandhara, Western Malwa, and the surrounding provinces. Foreigners capture the Punjab, while indigenous dynasties seize the Deccan. The Madhyadesas political ties to the Indus and Grodavari valleys are momentarily severed, and the magnificence of the Magadhan metropolis is diminished by the rise of Sakala, Vidisa, Pratishthana, and other cities. In the Ganges valley and the Deccan, Brahmanism grows in popularity, while Jainism thrives in Orissa. The Mahesvaras and Bhagavatas sects become powerful forces to be reckoned with. The grammarians of Madhyadesa encourage the study of Sanskrit, whereas the courts of Pratishthana and Kuntala in Southern India support Prakrit literature. The political, socio-religious, and economic conditions of India in post-Mauryan India are discussed in this chapter.

9.1 <u>The Sungas</u>

According to the Puranas and the Harsha-charita, Brihadratha, the final Maurya Emperor of Magadha, was slain by his general, Pushyamitra, who took the throne and established a new line of kings. He formed the Sungas dynasty, which is known throughout history. The usurpers authority, which extended to the south as far as the Narmada River and apparently covered the regions in the Ganges basin, equivalent to modern Bihar, Tirhut, and the United Provinces of Agra and Oudh, was likely recognized by all the empires central or home provinces. It seems improbable that the Sungas or the subsequent Mauryas had any jurisdiction in the Panjab.

Origin of the Sunga

The history of the usurping family is shrouded in mystery. Pushyamitra was a Maurya descendant, according to the Divyavadana. The Malavikagnimitram, on the other hand, portrays Agnimitra, son of Pushyamitra, as a Baimbika scion, although the Puranas and, evidently, the Harsha-Charita portray both rulers as Sungas. According to one author, the Sungas whose names ending in Mitm were Iranians who worshipped Mithra (the Sun). Others think of them as Brahmanas from India. Surprisingly, Panini associates the Sungas with the Bharadvajas, a well-known Brahmana family. In the Brihadaranyaka Upanishad, a teacher is named Saungiputra, which means "son of a female descendent of Sunga." Saungayani, which means "descendant of Saunga," is the name of a VamsaBralmaya guru. The Sungas are referred to as teachers in the AhalayanaSrauta Sutra, according to Macdonell and Keith. It's impossible to establish if Pushyamitra and his known successors (down to Vasumitra) were Sungas of the Bharadvaja Gotra or Baimbikas of the Kasyapa lineage, given the contradictory statements in the Malavikagnimitram, the Puranas, and other sources. Competent scholars place the historic "Sungas" of Dhanabhutis reign between B.C. 100 and B.C. 75. This is supported by the Harsha-charita, which, although disputing Pushyamitras dynastic epithet, applies it to the Puranic lists most recent monarchs, Vasudeva Kanvas direct predecessors.

It is unknown when and why the family of Pushyamitra, like the Kadambas of a later date, exchanged the quill for the sword. There is no reason to think that Asoka tyrannized over the Brahmanas and that his oppression forced them to engage in non-priestly pursuits. Brahmana Senapatis were by no means rare in ancient India. The fact that officers of this class found employment under the Later Mauryas proves that the latter could not have pursued an anti-Brahmanic policy.

Dominion of Pushyamitra

Pushyamitras dominions stretched all the way to the Narmada River, and comprised the cities of Pataliputra, Ayodhya, Vidisa, and, if the authors of the Divyavadana and Taranatha are to be accepted, Jalandhara and Sakala. The emperor himself continued to stay in Pataliputra, according to the Divyavadana. According to the Malavikagnimitram, Prince Agnimitra ruled Vidisa (Besnagar in Eastern Malwa), most likely as his father's viceroy (Goptri). Kosala may have been administered by another viceroy, who was also an emperor relative. Agnimitras queen had a lower-caste brother named Virasena. On the banks of the Narmada, he was given charge of a frontier fortification.

Relation with Vidarbha

According to the Malavikagnimitram, Pushyamitras dynasty began practically simultaneously with the formation of a new kingdom in the Deccan, namely Vidarbha or Berar. The kingdom is referred to as "achiradhishthita" (formed not long ago) by AgnimitrasAmatya (Minister), and its king is compared to a newly planted and so unsteady tree. The monarch of Vidharbha is shown as a natural opponent (Prahrityamitra) of the Pushyamitra family and a relation (sisters' spouse) of the Maurya minister (Sachiva). It appears that there were two parties or factions in the Magadha Empire under the reign of Brihadratha Maurya, one led by the kings Sachiva or minister, and the other by his Senapati or general. Yajnasena, a supporter of the minister, was given the rulership of Vidarbha, while Agnimitra, the generals son, was given the viceroyalty of Vidisa. When the general staged his revolution, assassinated the king, and imprisoned the minister, Yajnasena ostensibly declared his independence and vowed war on the usurping family. Agnimitra and his Amatya call him achiradhishthita-rajya and pralcrity-amitra because of this.

According to the Malavikagnimitram, Kumara Madhavasena, a cousin of Yajnasena and a partisan of Agnimitra, was seized and held in captivity by an Antapaia (Warden of the Marches) of Yajuasena while secretly on his way to Vidisa. Agnimitra asked that he hand over his possessions. The Vidarbha king agreed to release him in exchange for the release of his brother-in-law, the Maurya minister. The monarch of Vidisa became incensed and ordered Virasena to march against

Vidarbha. Yajnasena was defeated in battle. The kingdom of Vidarbha was divided between the two cousins once Madhavasena was liberated, with the river Varada (Wardha) constituting the border between the two states. Both kings appear to have accepted the House of Pushyamitras suzerainty.

Hypothetical Conquest of Kharavela

Several scholars believe that an opponent more powerful than Yajnasena threatened Pushyamitras dominions from Kalinga (Orissa). In his Oxford History of India, Dr. Smith adopts the theory that Kharavela, the Kalinga monarch, fought Pushyamitra, who is identified with Bahapatimita or Bahasatimita, a prince listed in the Kalinga monarchs Hathigumpha Inscription. Prof. Dubreuil also appears to agree that Kharavela was Pushyamitras adversary, and that the Hathigumpha Inscription is dated the 165th year of Raja-Muriya-kala (period of King Maurya), which corresponds to Kharavelas 13th year of rule.

Many historians, however, have questioned the alleged conquest of Kharavela. Kharavela is to be attributed either to the third century B.C. (considering ti-vasa-sata to mean 103) or to the first century B.C., based on plausible evidence based on the Hatigumpha inscription of Kharavela (taking ti-vasa-sata to mean 300). He could not be considered a contemporary of Pushyamitra, who ruled from around 187 to 151 B.C. in either scenario.

The Yavana Invasion

The Greek invasion from the northwest, related to by Patanjali and Kalidasa, and the celebration of two horse sacrifices are the only undoubted historical occurrences of Pushyamitras reign, aside from the coup d etat of c. 187 B. C. and the Vidarbha conflict. Patanjali is often recognised as Pushyamitras contemporary. Sir R. G. Bhandarkar highlights the Mahabhashya verse "here we make the sacrifices for Pushyamitra," which is given as an example of the Varttika teaching the use of the present tense to describe an action that has begun but not completed. "arunadYavanahSaketam: arunadYavanoMadhyamikam" are examples of Patanjalis usage of the imperfect to denote an activity well-known to people but not witnessed by the speaker but nevertheless feasible to have been seen by him. This, according to Sir R. G. Bhandarkar, proves that when Patanjali wrote this, a certain Yavana or Greek chief had besieged Saketa or Ayodhya, as well as another location called Madhyamika. It's likely, though, that the examples supplied by the great grammarian are standard images that he merely cites from older sources. Kalidasa, on the other hand, attests to a conflict with the Greeks during the time of Pushyamitra. The poet mentions a struggle between prince Vasumitra, Pushyamitras grandson and general, and a Yavana on the Sindhus southern (or right) bank in his Malavikagnimitram. Unfortunately, neither the Mahabhashya nor the Malavikagnimitram include the name of the invader's leader, and there is great disagreement about his identity. However, everyone agrees that he was a Bactrian Greek.

It is possible to speculate that one of the two conquering monarchs, Menander and Demetrios, was the same Yavana leader who infiltrated Saketa in Oudh, Madhyamika in Chitor, and possibly the river Sindhu in Central India during Pushyamitras reign. Menander was regarded by Smith and many other scholars as the invader. Dr. Bhandarkar, on the other side, proposed that the invader be identified as Demetrios. Demetrios was a young man at the time of Antiochos IIIs invasion, according to Polybius (between 211 and 206 B.C.). When Eukratides was king of the Bactrians and Mithradates was king of the Parthians, Justin claims Demetrios was "king of the Indians." "Almost at the same time when Mithradates ascended the Parthian throne, Eukratides ascended the Bactrian throne; both of them were brilliant men... Eukratides fought multiple wars with great zeal, and although being greatly weakened by his losses, when besieged by Demetrios, king of the Indians, with a garrison of only 300 troops, he repulsed a force of 60,000 adversaries with constant sallies ".Mitbradates, according to Dr. Smith, date from 171 to 136 B.C. Eukratides and Demetrios, who lived in the middle of the second century B.C., must also be attributed to that time period. Demetrios was a young man and a prince in or about 206 B.C., as we have seen. He ruled as king of the Indians during the middle of the second century B. C., according to new evidence. As a result, he was an Indo-Greek contemporary of Pushyamitra, who ruled from around 187 to 151 B.C. Menander, on the other hand, had to rule the Indo- Greek empire much later, as evidenced by data gleaned from Classical writers and Buddhist literature.

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Polybius (between 211 and 206 B.C.). When Eukratides was king of the Bactrians and Mithradates was king of the Parthians, Demetrios was "king of the Indians," according to Justin. "Eukratides began to govern over the Bactrians almost at the same time as Mithradates seized the Parthian throne... When Eukratides was besieged by Demetrios, king of the Indians, with a garrison of only 300 troops, he defeated an army of 60,000 foes by repeated sallies ", Mitbradates are dated between 171 and 136 B.C., according to Dr. Smith. Eukratides and Demetrios, who lived in the middle of the second century B.C., must also be placed in that time period. Demetrios was a prince and a young man in or about 206 B.C., as weve seen. He ruled as king of the Indians during the middle of the second century B. C., according to recent discoveries. As a result, he was an Indo-Greek contemporaneous of Pushyamitra, who ruled from c. 187 to 151 B.C. Menander, on the other hand, must have ruled over the Indo- Greek empire considerably later, as evidenced by facts found in Classical and Buddhist literature.

The Mantri-Parishad in the days of Pushyamitra

The Sabha of Pushyamitra is referred to by Patanjali. However, whether the phrase refers to a Royal Durbar, a tribunal of justice, or a Council of Magnates is unclear. Kalidasa, on the other hand, attests to the presence of Councils or Ministerial Assemblies (Mantri-Parishad). If the poet is correct, the Council remained an essential part of the governing apparatus.

He tells us that even vice regal princes were helped by Parishads, according to the implant. The Malavikagnimitram alludes to Prince Agnimitra, Viceroy of Vidisa (in Eastern Malwa), and his Parishad in plain terms: It appears that the Amatya-parishad or Mantri-parishad was duly consulted whenever an important question of foreign policy had to be decided.

Horse Sacrifice

Pushyamitra was determined to revive and celebrate the ancient rite of horse-sacrifice (asvamedha), which could only be performed by a supreme sovereign, according to ancient tradition, and involved a formal and successful challenge to all rival claimants to supreme power, delivered in the following manner: - After performing certain ceremonies, a horse of a specific colour was consecrated and then sent to wander for a year. When the horse entered a distant country, the king or his envoy led an army behind it, and the ruler of that country was forced to fight or submit. If the horse's liberator was successful in acquiring or compelling the submission of all the kingdoms through which it travelled, he returned triumphantly with all the defeated rajas in his train; if he failed, he was humiliated, and his pretensions mocked. Following his triumphant return, a large festival was conducted, during which the horse was sacrificed.

Pushyamitra was vindicated in his claim to be Indias supreme power after disposing of the Yavanas and all other opponents in due order, and he immediately proceeded to announce his victory with a grand sacrifice ceremony at his capital. The dramatist Kalidasa, who has so faithfully preserved the traditions of the time in his play on King Agnimitra, claims to have recorded the exact words of the victorious king's invitation to his son, the crown prince: "May it be well with thee!" Pushyamitra, the commander-in-chief, conveys this message to his son Agnimitra, who is in the land of Vidisa, while cordially embracing him from the sacrificial enclosure. Be it known to thee that after being consecrated for the Rajasuya [i. e. asvamedha] sacrifice, I let loose a horse that was to be brought back after a year, appointing Vasumitra as its guardian, girt with a hundred Rajputs. A cavalry squadron of the Yavanas claimed this horse wandering on the right [orsouth] bank of the Sindhu. The two forces then engaged in a ferocious battle. After defeating his opponents, Vasumitra, the powerful bowman, rescued by force my excellent horse, which they were attempting to steal. As a result, having had my horse returned to me by my grandson, just as Ansumat had returned the horse to Sagara, I shall now sacrifice. As a result, you must put your wrath aside and come with my daughters-in-law to see the sacrifice as soon as possible.

The beginning of the Brahminical reaction

The prohibition of bloody sacrifices, which are essential to certain forms of Brahmanical worship and were believed by the orthodox to have the highest saving efficacy, was necessary because of Asokas exaggerated regard for the sanctity of animal life, which was one of the most cherished features of Buddhism and the motive of Asokas most characteristic legislation. Pushyamitras famous horse sacrifice signalled the start of the Brahmanical reaction, which was fully developed five centuries later by Samudragupta and his successors.

Accused Persecution of Buddhist

But the revival of the practice of sacrifice by an orthodox Hindu ruler did not necessarily involve persecution of Jains and Buddhists who abhorred the rite. There is no evidence that any member of

those sects was ever compelled to sacrifice against their will, as, under Buddhist and Jain domination, the orthodox were forced to abstain from ceremonies regarded by them as essential to salvation. Pushyamitra has been accused of persecution, but the evidence is merely that of a legend of no authority.

But, although the alleged proscription of Buddhism by Pushyamitra is not supported by evidence, and the gradual extinction of that religion in India was indeed due in the main to cause other than persecution, it is also true that from time to time, fanatic kings indulged in savage outbursts of cruelty, and committed genuine acts of persecution directed against Jains or Buddhists as such. Well-established instances of such proceedings will be met with in the course of this history, and others, which do not come within its limits, are on record. That such outbreaks of wrath should have occurred is not wonderful if we consider the extreme oppressiveness of the Jain and Buddhist prohibitions when ruthlessly enforced, as they certainly were by some rajas and probably by Asoka. The wonder instead is that persecutions were so rare and that as a rule, the various sects managed to live together in harmony and the enjoyment of fairly impartial official favor.

The Later Sunga

Pushyamitra died in or about 151 B.C., probably after a reign of 36 years, one and was succeeded by his son Agnimitra. The name of a prince named Agnimitra has been found on several copper coins discovered in Rohilkhand.

When Pushyamitra, some five years after the retreat of Menander, died after a long and eventful reign, he was succeeded by his son, the crown prince Agnimitra. The latter had governed the southern provinces during his father's lifetime. He reigned but a few years and was succeeded by Sujyeshtha, probably a brother, who was followed seven years later by Vasumitra, a son of Agnimitra, who as a youth had guarded the sacrificial horse on behalf of his aged grandfather. The next four reigns are said to have been abnormally short, amounting together to only seventeen years. The inference that the extreme brevity of these reigns indicates a period of confusion, during which palace revolutions were frequent, is strongly confirmed by the one incident of the time which has survived in tradition. Sumitra, another son of Agnimitra, who was, we are told, inordinately devoted to the stage, was surprised when, amid his favorite actors by one Mitradeva, who ―severed his head with a scimitar, as a lotus is shorn from its stalk‖. The ninth king, Bhagavata, is credited with a long reign of twenty-six years, but we know nothing about him. The tenth king, Devabhuti, or Devabhumi, was a man of licentious habits and lost his life while engaged in a discreditable intrigue. The dynasty thus came to an unhonored end after having occupied the throne for a hundred and twelve years.

Importance of the Sunga period in Indian History

The rule of the emperors of the house of Pushyamitra marks an important epoch in the history of India in general and of Central India in particular. The renewed incursions of the Yavanas, which once threatened to submerge the whole of the Madhyadem, received a check. The Greek dynasts of the borderland reverted to the prudent policy of their Seleukidan precursors. There was an outburst of activity in religion, literature, and art, comparable to that of the glorious epoch of the Guptas. In the history of these activities, the names of three Central Indian localities stand pre-eminent:

Vidisa (Besnagar), Gonarda and Bharhut. As Poucher points out," it was the ivory-workers of Vidisa who carved, near their town, one of the monumental gates of Sanchi." Inscriptions at Vidisa (and Ghosundi) testify to the growing importance and wide prevalence of the Bhagavata religion. Though no Asoka arose to champion this faith, the missionary propaganda of its votaries must have been effective even in the realms of Yavana princes, and a Yavanaduta or ambassador was one of its most notable converts. Gonarda was the traditional birthplace of the celebrated Patanjali, the most significant literary genius of the period. Bharhut saw the construction of the famous railing, which has made the sovereignty of the Sungas (Suganam raja) immortal.

9.2 Kanva dynasty (75 BCE – 30 BCE)

Kanva dynasty was the successor of the Shunga dynasty in Magadha. They are also known as Kanvayanas.They ruled for a concise time duration of 45 years (75 to 30 BCE).Like Shungas, Kanvas were also of Brahmin origin. They considered themselves as descendants of Rishi Kanva. Vasudeva Kanva was the founder of the dynasty.He killed the last ruler Devabhuti Shunga of the Shunga Dynasty and ascended the throne.

Major Rulers

The first ruler of the Kanva dynasty was Vasudeva, after whose Gotra the dynasty was named. He was succeeded by his son Bhumimitra. Coins bearing the legend Bhumimitra have been discovered from the Panchala realm. Copper coins with the legend "Kanvasya" have also been found from Vidisha, as well as Kaushambi in the Vatsa realm. Bhumimitra ruled for fourteen years and was later succeeded by his son Narayana. Narayana ruled for twelve years. He was succeeded by his son Susharman who was the last king of the Kanva dynasty.

1. Vasudeva (c. 75 – c. 66 BCE)
2. Bhumimitra (c. 66 – c. 52 BCE)
3. Narayana (c. 52 – c. 40 BCE)
4. Susarman (c. 40 – c. 30 BCE)

Vasudeva Kanva

Vasudeva Kanva was the founder of the dynasty. He killed the last ruler Devabhuti Shunga of the Shunga Dynasty and ascended the throne.Vasudeva killed the last Shunga ruler and established the Kanva dynasty.Banas Harshacharita informs us that he came to power after the death of Devabhuti by a daughter of his slave woman disguised as his queen.He was succeeded by his son Bhumimitra.During their time in north Yavanas (Greeks) were became strong and occupied the Punjab region. When Kanva Dynasty established its rule in Magadha, Shunga princes were still ruling in Vidisha. At the same time,Sarvanana's (Andhra's) in the south declared themselves independent under the rule of Simuka and started to attack Magadha.

Bhumimitra

The second king of the Kanva dynasty was Bhumimitra, who fought many wars against Satavahanas after that,Satvahana got busy with their internal problems and stopped attacking Magadha. Kanva rulers after Bhumimitra ruled peacefully.Bhumimitrawas succeeded by Narayana, who ruled for 12 years and then succeeded by his son Susaraman.

Decline of Kanvas

Around 30 BCE Satavahana again attacked Magadha, this time, they defeated the last Kanva king Susharman and annexed their kingdom.This put an end to Kanva dynasty as well as the Magadhan Empire.Even though Satavahana conquered Magadha, it is not possible to assign them in the history of the Magadha because the Saravanan's was originally the ruling dynasty from Deccan.Four Kanva rulers ruled Magadha. Much detail about these kings has been ascertained only based on Numismatics. The last ruler was Susharman (40 – 30 BCE).Their dynasty was brought to an end by the ruler of the Satavahana Dynasty or Andhra bhritya dynasty in Amaravati, Andhra Pradesh.

9.3 Indo-Greeks

The rule of the Indo-Greek kings in the northwest, including parts of Central Asia, the whole of Afghanistan, and the Indus Valley, is known from sketchy references in the Greco-Roman literature and the study of innumerable surface finds of their coins. Although king-lists have been prepared based on the royal names on these coins, the nature of their successions and geographical territories is by no means precise. The situation has been further complicated by the tendency of Western scholars to seek a permanent imprint of the Hellenistic civilization on Indian numismatics, art, iconography, and philosophy, which is contrasted by the Indian scholarly tendency to trace the impact of Indianization on these Indian kings of Greek origin. A vast amount of literature, mostly coin catalogs, has accumulated on this problem which virtually tried to underline the whole thing as a march of Western civilization in the northwestern part of the subcontinent.

Brief History of Bactrian Greek

The Greeks, especially those from Asia Minor, have been known in India since the period of the Achaemenids, who had Greeks in their employ. The Achaemenids entered India in the last part of the sixth century BC. The familiarity increased manifold with Alexander's invasion of India in 327-26 BC and the subsequent presence of the Greeks in Pataliputra and of Greek ambassadors, the most famous of whom was Megasthenes, in the Mauryan court. Asoka makes clear in one of his

edicts that the Mauryan power was familiar with all the post-Alexander Greek political powers up to north Africa and the Mediterranean.

What is important in the present context is to note that Alexander established many cities, basically called Alexandria's, in Turkmenistan, Tadjikistan, Afghanistan, and modern Pakistan. Only Ai-Khanum at the junction of the Kokcha with the Oxus has been excavated in some detail, showing a Greek city stretched for about 2 km along the bank of the Oxus and complete with temple complex, palace and administrative quarter, theatre, gymnasium, and burial area. Many statues, several coin hoards, inscriptions, and pottery reveal that this city founded in the 4th century BC had a close connection with the Greek world and come to an end possibly around the middle of the second century BC. One may safely assume that Ai Khanum was a principal city of the ancient Greek kingdom of Bactria, whose capital was Bactra near Mazar-i-Sharif. The ruins of Bactra remain to be properly excavated.

The Bactrian Greek kingdom began as a satrapy of the Seleucid empire carved out of the eastern possessions of Alexander, which impinged on the east on the possessions of Chandragupta Maurya. Some conflict was almost inevitable, although the result in about 305 BC was a kind of compromise, with the area south of the Hind Kush going to Chandragupta who was also given the hands of the daughterSeleucus in marriage. Seleucus received about 500 war elephants in return. Antiochus I Soter, Seleucus son, and Antiochus II Theos were pressed with the affairs in the western part of their territory. Towards the end of Antiochus IIs reign, around the middle of the 3rd century BC, Parthia (northeast Iran) under Arsaces and Bactria under Diodotus I seceded from the Seleucid empire. However, under Antiochus III (223-191 BC), the empire had apparently a revival of power, with Antiochus III laying siege to the Bactrian capital and obtaining war elephants from the Indian king Sophagasenus, possibly of the Kabul Valley. According to Polybius, a Greek historian (c. 200-118 BC), Antiochus crossed the Caucasus and descended into India; renewed his friendship with Sophagasenus the king of the Indians; received more elephants, until he had a hundred and fifty altogether; and having once more provisioned his troops, set out again personally with his army: leaving Androsthenes of Cyzicus the duty of taking home the treasure which this king had agreed to hand over to him.

The establishment of the Parthian power cut off Bactrias direct contact with the Greek world, and both Diodotus I and Diodotus II joined the Parthians in their struggle against the Seleucid power.

If the overthrow of the Seleucid power by Diodotus I marked the first independent phase of the Bactrian power, the overthrow of the Diodotus dynasty by Euthydemus in 230/220 BC marked its second phase. His power extended beyond Bactria to include Ferghana and Sogdiana or the area of Samarkand in Central Asia. One of his major coin-types shows the diademed head of the king within dotted borders on the obverse, and the reverse shows naked Heracles seated on a pile of boulders. Another of his coin-types shows a prancing horse on the reverse. The Seleucid power attacked Euthydemus under Antiochus III. After losing the battle of Arius against him, he withstood a three-year siege of the capital Bactra, after which Antiochus III came to terms with him and gave his daughter in marriage to Demetrius, the son of Euthydemus, around 206 BC. Traces of Bactrian expansion to the eastern part of Central Asia have been traced as far as Kashgar and Urumchi in Chinese Turkestan. An interesting feature of the Indo-Greek coinage of this period was the use of an alloy made of copper and nickel in the proportion of 75 percent copper and 25 percent nickel. The coins made of this alloy were issued by Euthydemus, Euthydemus II, Agathocles, and Pantaleon around 170 BC. For instance, a cupro-nickel coin of Euthydeus II shows the laureate head of Apollo on the obverse and a tripod and the royal name in Greek on the reverse. Around 126 BC, the Chinese envoy Zhang Qian visited Bactria. This visit opened Bactria and the neighbouring areas of Ferghana and Parthia, leading to the development of the Silk Route from the end of the second century BC. Regular contacts with India date from a much earlier period. During the time of Asoka in the third century BC, some of the Greeks present in his kingdom (Dharmarakshita) even played a role in the spread of Buddhism. Dharmarakshita, for instance, preached Buddhism in Aparantaka or Gujarat and Sind. There were Buddhists in Bactria too. In the second century AD, Clement of Alexandria reported Buddhist Sramanas in Bactria.

Demetrius Invasion of India

Around 180 BC, Demetrius, son of Euthydemus, undertook an invasion of India reaching as far as Pataliputra and laying siege to Saketa and Madhyamika. This fits in with the reading of the Indian version of the Indo-Greek name Dimitra in the Hathigumpha inscription of the King Kharavela. This Indo-Greek king advanced as far east as Magadha but eventually retreated to Mathura. There is no reason to believe in the opinion of some scholars that the Indo-Greek king who advanced as far east as Magadha was not Demetrius but Menander around the middle of the second century BC.

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The Epigraphia Indica reading of the Indo-Greek name in the Hathigumpha inscription is Dimitra. There is no place for Menander here.

The Gargi Samhita section of the Indian text Yuga Purana of c. 2nd century AD gives some account of the Greek invasion of northern India, corroborating the references in this connection in Patanjalis Mahabhashya: the Yavanas conquered Saketa; the Yavanas conquered Madhyamika, i.e., the Yavanas or the Indo-Greeks conquered Saketa or Ayodhya and the Yavanas conquered Nagari (near Chitor in Rajasthan). The Gargi Samhita mentions that after having conquered Saketa and the Mathuras, the wicked and valiant Yavanas will reach Kusumadhvaja or Pataliputra. The fortifications of Pataliputra will be breached by employing tree-like engines or seige-engines. The Yavanas will be powerful, but they will retreat from Madhyadesa because of a civil war in their own country, Bactria. The general character of this evidence has been borne out by the testimony of the Roman historian Strabo (c. 64/63 BC-AD 24), who wrote based on earlier authors that the Indo-Greeks advanced as far as Pataliputra. Thus, the Indo-Greek penetration, however short-lived, of a large chunk of northern India, is not in doubt. Although there are different readings of the Hathigumpha inscription and different opinions regarding its date, the presence of the word Dimitra in the authoritative version of its text in Epigraphia Indica cannot be wished away. The sum of the related evidence, including the fact that Patanjali of c. 150 BC referred to the Yavana invasions of Saketa and Madhyamika in the past sense, will suggest that this Yavana invasion of north India as far east as Pataliputra took place in the first half of the second century BC, i.e., before Menander became an independent king in his own right. The probability is that this invasion took place during the reign of Demetrius.

The elephant scalp shown in Demetrius coin may symbolize his Indian conquest. He issued an extensive series of coins in gold, silver, and copper, one of his gold coins being issued in the name of Antiochus, his Seleucid master. The reverse of this coin type shows Zeus, which is his preferred type in place of Apollo, preferred by Antiochus. It has to be pointed out that the purely Bactrian or Graeco-Bactrian coins carry legends only in Greek, whereas the Indo-Greek coins carry legends in both Greek and Kharosthi (occasionally in Brahmi). The Indo-Greek issues were meant for the area south of the Hindu Kush. This and the other Indo-Greek coins issued by Eucratides demonstrate that he had an extensive kingdom in Gandhara in addition to his Bactrian domains.

Rule of Eucratides I

The Euthydemid line of kings was overthrown by Eucratides around 170 BC. The last Euthydemid kings were Antimachus I and Antimachus II. Eucratides I ruled from c. 171 to 145 BC, and on his silver tetradrachms, the legend reads ì(of) King Great Eucratides. One of his gold coin types was supposedly the largest gold coin minted in antiquity and represents his parents on the obverse. A silver coin type shows on the obverse helmeted and diademed bust of king seen from behind with ruled borders around. The helmet is plumed and decorated with the ear and horn of a bull, and the king is shown holding a spear in a throwing position. On the obverse is the representation of Dioscuri riding prancing horses (prancing right) and carrying spears and palms. Eucratides I possibly controlled a large part of northwestern India, proved by the widespread occurrence of his coins in the region. He was defeated by the Parthian king Mithridates I, who also came to control the territory between the Indus and the Jhelum. Heliocles I succeeded Mithridates I, but by this time, the process of Yuezhi expansion, which happened in Central Asia between c. 176 BC and AD 30 and eventually did away with the Bactrian kingdom, began. Heliocles was the last Bactrian king, and he moved to the Kabul Valley on the eastern side of the Hindu Kush. Some of his descendants continued to hold their territory in this sector, Hermaeus of c. 70 BC being the last notable king. The Kharosthi legend on the Hermaios coins reads MaharajasaTratarasaHeramayasa, and it shows a horse prancing right. The Yuezhi controlled Bactria for more than a century and eventually moved to India, setting up the Kushana empire.

The foregoing is the basic frame of the political history of the post-Alexander Greek power in India. The details are filled up by only what scholars think of the many coins finds of about thirty related kings and two queens. The Cambridge History of India volume on Ancient India groups them into three geographical areas: west of the Jhelum, the northwest including the Kabul Valley, and eastern Punjab. Rulers belonging to the house of Eucratides were powerful to the west of the Jhelum, whereas eastern Punjab was controlled by the rulers belonging to the house of Euthydemus. Whether the Indo-Greek kings and queens followed straight lines of dynastic successions or followed different lines in different power centers or areas is not particularly relevant because of the very nature of sources, mostly surface finds of coins, precludes any satisfactory analysis in this regard. The major centers of power were indisputably Sakala/Sialkot in eastern Punjab and Takshasila/Taxila to the west of the Jhelum. Still, the claim of Pushkalavati west of the Indus or

that of other smaller centers in various areas cannot be denied. No major center has been located yet in Sind, but such a center there is probable.

Reign of Appolodotus

The first Indo-Greek king to rule only in parts of India, i.e., without any control of Bactria, was possibly Apollodotus I, who struggled to power from his position as a former general of Demetrius I in about 180 BC or a little later. His coins have been found in Punjab, Sind, and Gujarat. Among them, there are many bilingual Indian-standard square coins showing elephant with decorative beltand Greek legendof savior king Apollodotus on the obverse, and on the reverse, a bull with Kharosthi legend MaharajasaTratarasa, which is the Indian counterpart of the Greek legend. He also issued purely Greek coins like the one with his head on the obverse and Pallas Athene holding Nike on the reverse. On certain coins, his name Apollodotus has been given an Indian version Apaladatasa.

Reign of Menander I

Menander, I was a successor of Apollodotus and came to power around the middle of the second century BC. In addition to his numerous coins, he is known principally for his position in the Buddhist text Questions of Milinda. The association is straightforward and shows beyond dispute that this famous Indo-Greek king who ruled from Sakala or Sialkot became a Buddhist.

An important epigraphic reference to Menander occurs in Bajaur, where a Buddhist reliquary bears a dedicatory inscription that mentions the 14th day of the month of Karttika of a certain year in the reign of Maharaja Minadra (MinandrasaMaharajasaKatiassaDivasa). This was the date on which the corporeal relic of the Sakyamuni, which is endowed with life, was established (Majumdar 1937) at that place. A textual reference to Menander lies in Periplus (chapter 47) of c. mid-first century AD.

To the present-day ancient drachmae are current in Barygaza, coming from this country, bearing inscriptions in Greek letters, and the devices of those who reigned after Alexander, Apollodorus (sic), and Menander.Apollodorusin this case is Apollodotus. The most important textual testimony regarding Menander lies in the Questions of Milindaor Questions of Menander, a Pali version of which is Milinda. The Buddhist monk with which the king had carried on his discussions was Nagasena. The king has been mentioned as the king of the Yonakas reigning at Sagala: Milinda by name, learned, eloquent, wise, and able, and a faithful observer. That Menander, born at Alasanda (Alexandria, which in this case has been assumed to be an island of the Indus), had acquired deep knowledge of Buddhist philosophy to conduct a detailed discussion with a Buddhist monk was in itself a proof that by this time, the Indo-Greeks had converted themselves into an Indian power. Regarding the location of Sagala or Sialkot as the capital city of Menander, what is noticeable is that it was conveniently located for routes coming from Kashmir to this part of Punjab and also for the major trunk route which led from Sialkot to the Ganga plain.

Antialcidas: Indianization of Indo-Greeks

Menanders concern with Buddhism was matched by another Indo-Greeks devotion to Vaishnavism, the most famous evidence in this regard being the Heliodorus pillar of Besnagar or ancient Vidisha. The Annual Report (1908-09) of the Archaeological Survey of India has published the relevant inscription:

"This Garuda-standard was made by order of the Bhagavata. Heliodoros, the son of Dion, a man of Taxila, a Greek ambassador from King Antialkidas to King Bhagabhadra, the son of the Princess from Benares, the saviour, while prospering in the fourteenth year of his reign‖. On the other side of the pillar, the following inscription is found. Three are the steps to immortality whichfollowed lead to heaven, [namely] self-control, self-denial, and watchfulness."

Because of his mention in this inscription, Antialcidas becomes the third most important Indo-Greek king after Apollodotus and Menander. King Bhagabhadra, the son of a princess from Banaras, was likely to be a Sunga king, considering the date of the inscription around 110 BC. The fact that the Sunga kings during the last phase of the Sunga rule was in a close diplomatic relationship with the Indo-Greek kings of Punjab and possibly elsewhere is noteworthy. Still, possibly more remarkable is the fact that by this time, the Indo-Greeks were significantly Indianized and had become familiar with the Indian philosophical tenets of self-control, self-denial, and watchfulness.

Geo-Political Implications of the Indo-Greek Rule

The Indo-Greek phase of Indian history reveals in great detail the geo-political implications of the areas north and south of the Hindu Kush. Excavations at Ai Khanum have conclusively shown the closeness of the relationship between this area and the Hellenism of the Mediterranean world down to the level of the pottery details. Its geographical position ensured its role in maintaining links with and receiving cultural impulses from Turkmenistan, Samarkand, Ferghana, and Chinese Turkestan or modern Zingziang. In a sense, it was a melting pot of cultural stimuli from various directions. Once the focus of the Greek rule shifts to the Hindu Kush or strictly speaking, the focus of the primary Greek rule over Bactria includes the areas south of the Hindu Kush. The shadow of South Asia looms large in an otherwise Hellenistic assemblage. Greece unmistakably inspires the coins north of the Hindu Kush but south of the Hindu Kush, their round shapes become rectangular, and the royal names acquire an unmistakable Indian sound and are expressed in Indian scripts.It is apparent that the issuing kings of this series of coins were trying to cater to the taste and demands of their Indian subjects without discarding very much the key Greek elements like the representation of various Greek deities such as Apollo, Zeus, Dioscuri, and others. Through these devices, the representations of comparatively new divinities such as those of the Mithraic cults make their appearance in this belt. Through the representations on coins are introduced not merely new concepts of divinities but also new artmotifs. Zeus or Apollo or the royal heads on the coins of the period do not conform to the traditional Indian art styles. There is little doubt that the various glyptic devices that we find on the Indo-Greek coins manifested themselves in what came to be known as the Gandharan art of sculptures and stuccos of the later period. Through the Indo-Greek period, the Hellenistic classical elements of the Greek kingdom of Bactria continued to survive in the Indo-Iranian borderlands, especially in the sections close to Afghanistan and Central Asia and in the last two areas themselves. This is something tangible, something which one can visually appraise.

The extent to which intangible forms of exchange in the field of ideas were operative in this region is far more challenging to establish. There is no reason why philosophical concepts could not travel from one area to another, but what one can see quite clearly is the imprint of Indian religions on the Greeks who settled on the south side of the Hindu Kush extending up to the eastern limits of Punjab. Taxila could give rise to a Greek royal ambassador who was a worshipper of Vishnu and a believer in three of the fundamental principles of Indian spiritualism and self-denial, self-control and watchfulness. One may safely assume that Buddhism too had spread its influence all over the concerned region by this time. The Bajaur relic casket inscription of Menander and the text of the Questions of Milinda provide eloquent testimony in this direction. In fact, in the present stage of knowledge, the shadow of Indian religion seems to be paramount during this period all over the concerned region. The eastward movement of various central, west Asiatic, or Hellenic divinities is not yet quite apparent. The numismatic evidence may not be the only dependable category of evidence in this direction. Excavations at Sirkap in Taxila have revealed the shrine of the double-headed eagle dating from c. first century BC. It is so-called because of adouble-headed eagle on the top of two arches in the wall at the plinthlevel. One of the niches to the right of the stairs shows the façade of a Greek temple, while the other two niches, the ones with eagles, show arches of Indian inspiration. Economically, from the second century BC onward, Central Asia and Afghanistan became a major interaction area between the Chinese world to the east and the Hellenistic world to the west. This leads to the development of Silk Routeto which there were feeder routes from India.

The basic political history of the Indo-Greeks is known only in its scaffoldings, and that too, mostly based on un-stratified and widely scattered coins. However, the phase itself, as we have noticed, is important in various ways. What is also worthy of note is that the Indo-Greek power under Demetrius, who did not sever his links with Bactria and beyond could lead his army not merely to Saket and Madhyamika but also Pataliputra. The geopolitics of the middle Ganga plain where Pataliputra is located was linked with the affairs in the extreme northwest. It was under the Kushanas that this geo-political element came clearly into the limelight.

9.4 The Parthians or Pahalava

The Parthians, a race of rude and hardy horsemen, with habits similar to those of the modern Turko men, dwelt beyond the Persian deserts in the comparatively infertile regions to the southeast of the Caspian Sea. Their country, along with the territories of the Chorasmioi, Sogdioi, and Arioi (Khwarizm, Samarkand, and Herat), had been included in the sixteenth satrapy of Darius, and all the tribes named, armed like the Bactrians, with cane bows and short spears, supplied contingents to the host of Xerxes. In Alexander and the early Seleucids, Parthia proper and Hyrkania, adjoining

the Caspian, were combined to form a satrapy. The Parthians, unlike the Bactrians, never adopted Greek culture and, although submissive to their Persian and Macedonian masters, retained unchanged the habits of a horde of mounted shepherds, equally skilled in the management of their steeds and the use of the bow.

Sources

The city of Taxila is thought to have been the capital of the Indo-Parthians. Sir John Marshall excavated large strata with a quantity of Parthian-style artifacts. The nearby temple of Jandial is usually interpreted as a Zoroastrian fire temple from the period of the Indo-Parthians.

Some ancient writing describes the presence of the Indo-Parthians in the area, such as the story of Saint Thomas the Apostle. He was recruited as a carpenter to serve at the court of king "Gudnaphar" (thought to be Gondophares) in India. The Acts of Thomas describes in chapter 17 Thomas visit to king Gudnaphar in northern India; chapters 2 and 3 depict him as embarking on a sea voyage to India, thus connecting Thomas to the west coast of India. The Hellenistic temple with Ionic columns at Jandial, Taxila, is usually interpreted as a Zoroastrian fire temple from the period of the Indo-Parthians.

The Periplus of the Erythraean Sea is a surviving 1st-century guide to the routes commonly used to navigate the Arabian Sea. It describes the presence of Parthian kings fighting with each other in Sindh, a region traditionally known at that time as "Scythia" due to the previous rule of the Indo-Scythians there.

An inscription from Takht-i-Bahi near Hada[disambiguation needed] bears two dates, one in the regnal year 26 of the Maharaja Guduvhara (again thought to be a Gondophares) and the year 103 of an unknown era.

Indo-Parhian in India

The earliest of these Indo-Parthian kings apparently was Maues, or Mauas, who attained power in the Kabul valley and Punjab about 120 B. C., and adopted the title Of —Great King of Kingswhich had been used for the first time by Mithridates I. His coins are closely related to those of that monarch, as well as to those of the unmistakably Parthian border chief, who called himself Arsaces Theos. King Moga, to whom the Taxila satrap was immediately subordinate, was almost certainly the personage whose name appears on the coins as Mauou in the genitive case.

Vonones, or Onones, whose name is unquestionably Parthian, was probably the immediate successor of Maues on the throne of Kabul. He was succeeded by his brother Spalyris, who was followed in order by Azes (Azas) I, Azilises, Azes II, and Gondophares. The princes prior to the last-named are known from their coins only.

Gondophares & St. Thomas

Gondophares, whose accession may be dated with practical certainty in 21 A. D., and whose coins are Parthian in style, enjoyed a long reign of some thirty years and is a more interesting personage. He reigned, like his predecessors, in the Kabul valley and Punjab.

The special interest attaching to Gondophares is due to the fact that his name is associated with that of St. Thomas, the apostle of the Parthians, in the very ancient Christian tradition. The belief that the Parthians were allotted as the special sphere of the missionary labors of St. Thomas goes back to the time of Origen, who died in the middle of the third century, and is also mentioned in the Clementine Recognitions, a work of the same period, and possibly somewhat earlier in date.

Christian writers refer to a king of India named Gundaphar or Gudnaphar and his brother Gad who is said to have been converted by the Apostle St. Thomas and who, therefore, lived in the first century A.D. We have no independent confirmation of the story of the biographer of Apollonios. But the "so-called" Takht-i-Bahi record of the year 103 (of an unspecified era) shows that there was actually in the Peshawar district a king named Guduvhara (Gondophernes). The names of Gondophernes and, in the opinion of some scholars, of his brother Gad are also found on coins. Dr. Fleet referred the date of the Takht-i-Bahai (Bahi) inscription to the Malava-Vikrama era and placed the record in A.D. 47. He remarked, there should be no hesitation about referring the year 103 to the established Vikrama era of B.C. 58; instead of having recourse, as in other cases too, to some otherwise unknown era beginning at about the same time. This places Gondophernes in A.D. 47, which suits exactly the Christian tradition, making him a contemporary of St. Thomas, the Apostle."

The power of Gondophernes did not probably, in the beginning, extends to the Gandhara region. His rule seems to have been restricted at first to Southern Afghanistan. He succeeded, however, in

annexing the Peshawar district before the twenty-sixth year of his reign. There is no epigraphic evidence that he conquered Eastern Gandhara (Taxila) though he certainly wrested some provinces from the Azes family. The story of the supersession of the rule of Azes II by him in one of the Scythian provinces is told by the coins of Aspavarman. The latter at first acknowledged the suzerainty of Azes(II) but later on obeyed Gondophernes as his overlord. Evidence of the ousting of Saka rule by the Parthians in the Lower Indus Valley is furnished by the author of the Periplus in whose time (about 60 to 80 A.D.)Minnagara, the metropolis of Scythia, i.e., the Saka kingdom in the Lower Indus Valley, was subject to Parthian princes who were constantly driving each other out. Suppose StenKonow and Sir John Marshall are right in reading the name of Aja-Aya or Azes in the Kalawan Inscription of 134 and the Taxila Inscription of 136. In that case, it is possible that Saka rule survived in a part of Eastern Gandhara, two while Peshawar and the Lower Indus Valley passed into the hands of the Parthians. But the absence of an honorific title before the name of Aja-Aya and the fact that in the record of the year 136 we have reference to the establishment of relics of the Buddha in Takshasila "for the bestowal of health on the Maharaja RajatirajaDevaputraKhushana," probably suggests that the years 134 and 136 belong, not to the pravardhamana-vijayarajya (the increasing and victorious reign) of Azes, but to a period when his reign was a thing of the past (atitarajya). However, the reckoning was still associated with his honored name. The dating in the Janibigha inscription (Lakshmana-senasyzaatltarajye sam83) possibly furnishes us with a parallel.

The Greek principality in the Upper Kabul Valley had apparently ceased to exist when Apollonios traveled in India. We learn from Justin that the Parthians gave the coup de grace to the rule of the Bactrian Greeks. Marshall says2 that the Kabul valley became a bone of contention between the Parthians and the Kushans. This is quite in accordance with the evidence of Philostratus, who refers to the perpetual quarrel of the "barbarians" with the Parthian king of the Indian borderland in 43-44 A.D.

With Gondophernes were associated as subordinate rulers his nephew Abdagases (in S. Afghanistan), his generals Aspavarman and Sasa(s) or Sasa(n), and his governors Sapedana and Satavastra (probably of Taxila).

The decline of the Indo-Parthians

After the death of the great Parthian monarch, his empire split up into smaller principalities. One of these (probably Sistan) was ruled by Sanabares, another (probably embracing Kandahar and the Western Panjab) by Pakores, and others by princes whose coins Marshall recovered for the first time at Taxila. Among them was Sasa(s) or Sasa(n), who acknowledged the nominal sway of Pakores. The internecine strife among these Parthian prince is probably reflected in the following passage of the Periplus: - "Before it (Barbaricum) there lies a small island and inland behind it is the metropolis of Scythia, Minnagara; it is subject to Parthian princes who are constantly driving each other out."

Epigraphic (and in some cases numismatic) evidence proves that the Pahlava or Parthian rule in Afghanistan, the Panjab, and Sind was supplanted by the Kushana, Gushana, Khushana, or Kushan dynasty. We know that Gondophernes was ruling in Peshawar in the year 103. But we learn from the Panjtar inscription that in the year 122, the sovereignty of the region had passed to a Gushana or Kushan king. In the year 136, the Kushan suzerainty had extended to Taxila. An inscription of that year mentions the interment of some relics of the Buddha in a chapel at Taxila "for the bestowal of perfect health upon the Maharaja, rajatirajadevaputraKhushana," The Sui Vihar and MahenjoDaroKharoshth Inscriptions prove the Kushan conquest of the Lower Indus Valley. The Chinese writer Panku, who died in A. D. 92, refers to the Yue-chi occupation of Kao-fou or Kabul. This shows that the race to which the Kushans belonged took possession of Kabul before A. D. 92. It is, no doubt, asserted by a later writer four that Kao-fou is a mistake for Tou-mi. But the mistake in Kennedy's opinion would not have been possible had the Yue-chi not been in possession of Kao-fou in the time of Panku. 1 The important thing to remember is that a Chinese writer of 92 A. D., thought Kao-fou to have been a Yue-chi possession long before his time. The Kushans had established some sort of connection with the Indian borderland as early as the time of Gondophernes. KujulaKadphises, the Kushan king, is said to have succeeded Hermaios in the Kabul valley. It appears from numismatic evidence that this Kushan chief was possibly an ally of Hermaios with whom he appears to have issued joint coins. Kadphisesalso seems to have been at first on friendly terms with the Parthian rulers of Gandhara. But the destruction of Hermaios kingdom by the Parthians probably supplied him with a cause. He made war on the latter and eventually destroyed their power in the northwest borderland of India.

The coins of Abdagases, the son of Gondophares brother, are found in Punjab only, while those of Orthagnes occur in Kandahar, Sistan, and Sindh. It would seem that the Indo-Parthian princes were

gradually driven southward by the advancing Yueh-chi, who had expelled the last of them from Punjab by the end of the first century A. D.

9.5 <u>The Scythians or Shaka</u>

Indo-Scythians is a term used to refer to Scythians (Sakas), who migrated into parts of Central Asia and north-western South Asia (Sogdiana, Bactria, Arachosia, Gandhara, Kashmir, Punjab, Haryana, Gujarat, and Rajasthan), from the middle of the 2nd century BCE to the 4th century CE. The first Saka king in India was Maues (Moga) (1st century BCE), who established Saka power in Gandhara and gradually extended supremacy over north-western India. The indo-Scythian rule in India ended with the last Western Satrap Rudrasimha III in 395 CE. The invasion of India by Scythian tribes from Central Asia often referred to as the Indo-Scythian invasion, played a significant part in South Asias history and nearby countries. The Indo-Scythian war is just one chapter in the events triggered by the nomadic flight of Central Asians from conflict with tribes such as the Xiongnu in the 2nd century CE, which had lasting effects on Bactria, Kabul, Parthia, and India as well as far-off Rome in the west.

Origins of the Scythians

The ancestors of the Indo-Scythians are thought to be Sakas (Scythian) tribes. Saka tribes were part of a cultural continuum of early nomads across Siberia and the Central Eurasian steppe lands from Xinjiang to the Black Sea. Like the Scythians whom Herodotus describes in book four of his History, Sakas were Iranian-speaking horse nomads who deployed chariots in battle, sacrificed horses, and buried their dead in barrows or mound tombs; called kurgans." In the 2nd century BCE, a fresh nomadic movement started among the Central Asian tribes, producing lasting effects on the history of Rome in Europe and Bactria, Kabul, Parthia, and India in the east. Recorded in the annals of the Han dynasty and other Chinese records, this great tribal movement began after the Yuezhi tribe was defeated by the Xiongnu, fleeing westwards after their defeat and creating a domino effect as they displaced other central Asian tribes in their path.

Around 175 BCE, the Yuezhi tribes were defeated by the Xiongnu tribes and fled west into the Ili River area. There, they displaced the Sakas, who migrated south into Ferghana and Sogdiana. According to the Chinese historical chronicles (who call the Sakas "Sai"): "The Yuezhi attacked the king of the Sai who moved a considerable distance to the south and the Yuezhi then occupied his lands." Sometime after 155 BCE, the Yuezhi were again defeated by an alliance of the Wusun and the Xiongnu and were forced to move south, again displacing the Scythians. They migrated south towards Bactria, and south-west towards Parthia and Afghanistan. The Sakas seem to have entered the territory of the Greco-Bactrian Kingdom around 145 BCE, where they burnt to the ground the Greek city of Alexandria on the Oxus. The Yuezhi remained in Sogdiana on the northern bank of the Oxus. Still, they became suzerains of the Sakas in the Bactrian territory, as described by the Chinese ambassador Zhang Qian who visited the region around 126 BCE. In Parthia, between 138-124 BCE, the Sakas tribes of the Massagetae and Sacaraucae came into conflict with the Parthian Empire, winning several battles and killing King Phraates II and King successivelyArtabanus I. Finally, the Scythians were defeated by the Parthians, and drove out from central Asia.

Settlement in Sakastan

The Sakas settled in areas of eastern Iran, still called after them Sistan. From there, they progressively expanded into the Indian subcontinent, where they established various kingdoms and where they are known as "Indo-Scythians." The Arsacid Emperor Mithridates II had scored many successes against the Scythians, including the Scythian hordes from Bactria, and added many provinces to the Parthian empire. Thus, a section of these people moved from Bactria to Lake Helmond in the wake of Yue-chi pressure and settled about Drangiana (Sigal). This region later came to be called "Sakistana of the Skythian (Scythian) Sakai," towards the end of 1st century BCE. The region is still known as Seistan. The Sakas in Sakastan in the 1st century BCE is mentioned by Isidore of Charax in his "Parthian stations."

Indo-Scythian kingdoms

Abhira to Surastrene: The first Indo-Scythian kingdom in the Indian subcontinent occupied the southern part of modern-day Pakistan, in the areas from Abiria (Sindh) to Surastrene (Gujarat), from around 110 to 80 BCE. They progressively further moved north into Indo-Greek territory until the conquests of Maues, c 80 BCE. The 1st century CE Periplus of the Erythraean Sea describes the Scythian territories there: "Beyond this region (Gedrosia), the continent making a wide curve from

the east across the depths of the bays, there follows the coast district of Scythia, which lies above toward the north; the whole marshy; from which flows down the river Sinthus, the greatest of all the rivers that flow into the Erythraean Sea, bringing down an enormous volume of water (...) This river has seven mouths, very shallow and marshy, so they are not navigable, except the one in the middle; by the shore is the market-town, Barbaricum. Before it, there lies a small island, and inland behind it is the metropolis of Scythia, Minnagara."

The Indo-Scythians ultimately established a kingdom in the northwest, based in Taxila, with two Great Satraps, Mathura in the east, andSurastrene (Gujarat) in the southwest. In the southeast, the Indo-Scythians invaded the area of Ujjain but were subsequently repelled in 57 BCE by the Malwa king Vikramaditya. To commemorate the event,Vikramaditya established the Vikrama era, a specific Indian calendar starting in 57 BCE. More than a century later, in 78 CE, the Sakas would again invade Ujjain and establish the Saka era, marking the beginning of the long-lived Saka Western Satraps kingdom.

Gandhara and Punjab: The presence of the Scythians in north-western India during the 1st century BCE was contemporary with that of the Indo-Greek Kingdoms there, and it seems they initially recognized the power of the local Greek rulers. Maues first conquered Gandhara and Taxila around 80 BCE, but his kingdom disintegrated after his death. In the east, the Indian king Vikrama retook Ujjain from the Indo-Scythians, celebrating his victory by creating the Vikrama Era (starting 58 BCE). Indo-Greek kings again ruled after Maues and prospered, as indicated by the profusion of coins from Kings Apollodotus II and Hippostratos. Not until Azes I, in 55 BCE, did the Indo-Scythians take final control of northwestern India, with his victory over Hippostratos.

Several stone sculptures have been found in the Early Saka layer in the ruins of Sirkap during the excavations organized by John Marshall. Several of them are toilet trays roughly imitative of earlier and finer, Hellenistic ones found in the earlier layers. Marshall comments that "we have a praiseworthy effort to copy a Hellenistic original but obviously without the appreciation of form and skill which were necessary for the task."Several statuettes in the round are also known from the same layer, in very rigid and frontal style.

Azes is connected to the Bimaran casket, one of the earliest representations of the Buddha. The casket was used to dedicate a stupa in Bamiran, near Jalalabad in Afghanistan, and placed inside the stupa with several coins of Azes. This event may have happened during the reign of Azes (60-20 BCE) or slightly later. The Indo-Scythians are otherwise connected with Buddhism (see Mathura lion capital), and it is indeed possible they would have commended the work.

Mathura area (Northern Satraps):

In central India, the Indo-Scythians conquered the area of Mathura over Indian kings around 60 BCE. Some of their satraps were Hagamasha and Hagana, who were followed by the Saca Great Satrap Rajuvula. The Mathura lion capital, an Indo-Scythian sandstone capital in crude style, from Mathura in Central India, and dated to the 1st century CE, describes in kharoshthi the gift of a stupa with a relic of the Buddha, by Queen NadasiKasa, the wife of the Indo-Scythian ruler of Mathura, Rajuvula. The capital also mentions the genealogy of several Indo-Scythian satraps of Mathura.

Rajuvula apparently eliminated the last Indo-Greek kings Strato II around 10 CE and took his capital city, Sagala. The coinage of the period, such as that of Rajuvula, tends to become very crude and barbarized in style. It is also very much debased, the silver content becoming lower and lower, in exchange for a higher proportion of bronze, an alloying technique (billon) suggesting less than wealthy finances. The Mathura Lion Capital inscriptions attest that Mathura fell under the control of the Sakas. The inscriptions contain references to KharaostaKamuio and AiyasiKamuia. Yuvaraja Kharostes (Kshatrapa) was the son of Arta, as is attested by his own coins. Arta is stated to be brother of King Moga or Maues. Princess AiyasiKambojaka, also called Kambojika, was the chief queen of ShakaMahakshatrapaRajuvula. Kambojas presence in Mathura is also verified from some verses of epic Mahabharata, which are believed to have been composed around this period. This may suggest that Sakas and Kambojas may have jointly ruled over Mathura/Uttara Pradesh. It reveals that Mahabharata verses only attest the Kambojas and Yavanas as the inhabitants of Mathura, but do not reference the Sakas. The epic has probably reckoned the Sakas of Mathura among the Kambojas or have addressed them as Yavanas, unless the Mahabharata verses refer to the previous period of invasion occupation by the Yavanas around 150 BCE.

The Indo-Scythian satraps of Mathura are sometimes called the "Northern Satraps," in opposition to the "Western Satraps" ruling in Gujarat and Malwa. After Rajuvula, several successors are known to have ruled as vassals to the Kushans, such as the "Great Satrap" Kharapallana and the "Satrap"

Vanaspara. Theyare known from an inscription discovered in Sarnath and dated to the 3rd year of Kanishka (c 130 CE), in which they were paying allegiance to the Kushans.

Pataliputra:

The text of the Yuga Purana describes an invasion of Pataliputra by the Scythians sometime during the 1st century BCE, after seven great kings had ruled in succession in Saketa following the retreat of the Yavanas. The Yuga Purana explains that the king of the Sakas killed one-fourth of the population before he was himself slain by the Kalinga king Shata and a group of Sabalas (Sabaras or Bhillas).

Western Kshatrapas legacy

Indo-Scythians continued to hold the area of Seistan until the reign of Bahram II (276-293 CE) and held several areas of India well into the 1st millennium: Kathiawar and Gujarat were under their rule until the 5th century under the designation of Western Kshatrapas, until they were eventually conquered by the Gupta emperor Chandragupta II (also called Vikramaditya).

The Brihat-Katha-Manjari of the Kshmendra informs us that around 400 CE, the Gupta king Vikramaditya (Chandragupta II) had unburdened the sacred earth of the Barbarians like the Shakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, etc. by annihilating these sinners completely. In the 10th century CE Kavyamimamsa of Raj Shekhar still lists the Shakas, Tusharas, Vokanas, Hunas, Kambojas, Bahlikas, Pahlavas, Tangana, Turukshas, etc. together and states them as the tribes located in the Uttarapatha division.

Indo-Scythian coinage:

Indo-Scythian coinage is generally of high artistic quality, although it clearly deteriorates towards the disintegration of Indo-Scythian rule around 20 CE (coins of Rajuvula). A fairly high-quality but rather stereotypical coinage would continue in the Western Satraps until the 4th century CE. Indo-Scythian coinage is generally quite realistic, artistically somewhere between Indo-Greek and Kushan coinage. It is often suggested Indo-Scythian coinage benefited from the help of Greek celators (Boppearachchi). Indo-Scythian coins essentially continue the Indo-Greek tradition by using the Greek language on the obverse and the Kharoshthi language on the reverse. The king's portrait is never shown, however and is replaced by depictions of the king on the horse (and sometimes on the camel) or sometimes sitting cross-legged on a cushion. The reverse of their coins typically shows Greek divinities.

Buddhist symbolism is present throughout Indo-Scythian coinage. In particular, they adopted the Indo-Greek practice since Menander I of showing divinities forming the vitarka mudra with their right hand (as for the mudra-forming Zeus on the coins of Maues or Azes II), or the presence of the Buddhist lion on the coins of the same two kings, or the Triratna symbol on the coins of Zeionises.

Depiction of Indo-Scythians:

Besides coinage, few works of art are known to represent Indo-Scythians indisputably. Indo-Scythian's rulers are usually depicted on horseback in armor, but the coins of Azilises show the king in a simple, undecorated tunic. Several Gandharan sculptures also show foreigners in soft tunics, sometimes wearing the typical Scythian cap. They stand in contrast to representations of Kushan men, who seem to wear thicks, rigid tunics, and who are generally represented in a much more simplistic manner.

Buner reliefs:

Indo-Scythian soldiers in military attire are sometimes represented in Buddhist friezes in the art of Gandhara (particularly in Buner reliefs). They are depicted in ample tunics with trousers and have a heavy straight sword as a weapon. They wear a pointed hood (the Scythian cap or bashlyk), which distinguishes them from the Indo-Parthians who only wore a simple fillet over their bushy hair,[20] and which is also systematically worn by Indo-Scythian rulers on their coins. With the right hand, some of them are forming the Karana mudra against evil spirits. In Gandhara, such friezes were used as decorations on the pedestals of Buddhist stupas. They are contemporary with other friezes representing people in purely Greek attire, hinting at an intermixing of Indo-Scythians (holding military power) and Indo-Greeks (confined, under Indo-Scythian rule, to civilian life).

Another relief is known where the same type of soldiers plays musical instruments and dance, activities widely represented elsewhere in Gandharan art: Indo-Scythians are typically shown as reveling devotees.

Stone palettes:

Numerous stone palettes found in Gandhara are considered good representatives of Indo-Scythian art. These palettes combine Greek and Iranian influences and are often realized in a simple, archaic style. Stone palettes have only been found in archaeological layers corresponding to Indo-Greek, Indo-Scythian, and Indo-Parthian rule and are essentially unknown to the preceding Mauryan layers or the succeeding Kushan layers.

Very often, these palettes represent people in Greek dress in mythological scenes, a few in Parthian dress (headbands over bushy hair, crossed-over jacket on a bare chest, jewelry, belt, baggy trousers), and even fewer in Indo-Scythian dress (Phrygian hat, tunic, and comparatively straight trousers). A palette found in Sirkap and now in the New Delhi Museum shows a winged Indo-Scythian horseman riding winged deer and being attacked by a lion.

The Indo-Scythians and Buddhism

The Indo-Scythians seem to have been followers of Buddhism, and many of their practices apparently continued those of the Indo-Greeks. They are known for their numerous Buddhist dedications, recorded through such epigraphic material as the Taxila copper plate inscription or the Mathura lion capital inscription.

Butkara Stupa:

Excavation at the Butkara Stupa in Swat by an Italian archaeological team has yielded various Buddhist sculptures thought to belong to the Indo-Scythian period. In particular, an Indo-Corinthian capital representing a Buddhist devotee within foliage has been found, which had a reliquary and coins of Azes buried at its base, securely dating the sculpture to around 20 BCE. A contemporary pilaster with the image of a Buddhist devotee in Greek dress has also been found at the same spot, again suggesting a mingling of the two populations. Various reliefs at the same location show Indo-Scythians with their characteristic tunics and pointed hoods within a Buddhist context and side-by-side with reliefs of standing Buddhas.

Gandharan sculptures:

Other reliefs have been found, which show Indo-Scythian men with their characteristic pointed cap pushing a carton which is reclining the Greek god Dionysos with his consort Ariadne.

Mathura lion capital:

The Mathura lion capital, which associates many of the Indo-Scythian rulers from Maues to Rajuvula, mentions a dedication of a relic of the Buddha in a stupa. It also bears the Buddhist symbol of the triratana centrally and is also filled with mentions of the bhagavat Buddha Sakyamuni, and characteristically Buddhist phrases such as: "sarva budhana puyadhamasa puyasaghasa puya" "Revere all the Buddhas, revere the dharma, revere the sangha."

Indo-Scythians in Literature

The presence of Scythian territory in the area of Pakistan, especially around the mouth of the Indus near modern-day Karachi, is mentioned extensively in Western maps and travel descriptions of the period. The Ptolemy world map and the Periplus of the Erythraean SeaScythia prominently in the Indus area, as well as Roman Tabula Peutingeriana. The Periplus states that Minnagara was the capital of Scythia and that Parthian kings were fighting for it during the 1st century CE. It also distinguishes Scythia with Ariaca further east (centered in Gujarat and Malwa), which ruled the Western Satrap king Nahapana.

The Indo-Scythians were named "Shaka" in India, an extension of the Persians name Saka to designate Scythians. From the time of the Mahabharata wars (400–150 BCE roughly), Shakas receive numerous mentions in texts like the Puranas, the Manusmriti, the Ramayana, the Mahabharata, the Mahabhasiya of Patanjali, the Brhat Samhita of VarahaMihira, the Kavyamimamsa, the Brihat-Katha-Manjari, the Katha-Saritsagara, and several other old texts. They are described as part of an amalgam of other war-like tribes from the northwest.

9.6 Condition of North-West India under the Foreign Rule

From the above discussion, we know that during the last two centuries before Christ, much of the northwest was attacked and occupied by forces from across the border in Bactria, the part of Afghanistan that lies between the River Oxus and the Hindu Kush. Initially, the Graeco-Bactrian invaded India and established their tiny kingdoms in parts of its northwest, particularly in

Gandhara and Punjab. They are known explicitly as Indo-Greek rulers known in ancient Indian literature as Yavanas. The Indo-Greeks were followed during the first century B.C by the Parthians or Pahalavs and the Scythians or Shakas. In Indian history, the Shaka rulers are known as Shaka - Pahlava, meaning a mixed group of tribal Shakas and the Parthians. Effective Shaka suzerainty in India came to be exercised eventually by two authorities, respectively known as the Northern Shakas of Taxila and Mathura and the Western Shakas of Malwa and Kathiawar. The period of these foreign rules in India witnessed large-scale changes in the Indian economy, society, culture, and religion. The following paragraphs will discuss in brief the significance of foreign rule in post-Mauryan India.

9.7 Changing Economic Scenario

The post-Mauryan era is particularly well known for the range and volume of international trade generated; and this trade, by both land and sea, added enormously to urban and rural prosperity. Practically no part of India was left untouched by developments resulting from increased foreign trade. Whether one examines the contents of The Periplus of the Erythrean Sea, an ancient guidebook for mariners, or the works of Roman historians or the Sangam literature of south India, or studies the ground with archaeological skills, the subject of the international trading connections of India assumes utmost importance for our understanding of the period under review here.

The Guild System:

During the post-Mauryan centuries, the guilds came to play a crucial role in both domestic and international trade. Known in India as shreni, the guilds can be described as associations of professional people, merchants, or artisans. They acted variously as trade unions, cooperative organizations, regulatory bodies, or even banks. They existed in various crafts and trades, for example, guilds of potters, goldsmiths, bead and glassmakers, ivory carvers, musicians, and carpenters. The rules of work, the quality control over finished goods, the fixing of prices, the recruitment of labor from a specific occupational caste for a particular trade -these were all overseen by each craft guild. Rich merchants and many ruling dynasties invested in the guilds, making them viable and flourishing. The guilds, in turn, provided large donations to religious foundations and monasteries. The guilds of merchants, known as shreshthins, also acted as bankers, financiers, and trustees.

Introduction of Money Economy:

Another aspect of the commercial infrastructure was the great increase in the minting of coins during the post-Mauryan centuries. For the numismatist, the best of the early coins of India were those struck by the Indo-Greek kings and the Kushan monarchy. Through the foreign influence of the Persians, the Greeks, and the Romans, the quality of Indian coins greatly improved over the older punch-marked coins. Made from gold, silver, copper, or tin, the variety of coins proved especially useful for variant trading economies in different regions; and the huge quantity of local and foreign coins also made it easier for merchants to engage in forwarding speculation in goods and capital.

Emergence New Trade routes:

The links by road and river between the various main cities and trading towns were an essential element in the general infrastructure facilitating the volume of trade. Starting with the northwest, in the center of the Kushan territories, was Taxila. In this city, the merchants of Central and South Asia exchanged their goods and the intellectuals their ideas. Taxila was joined to Pataliputra by a major highway; en route was Mathura, which was linked to Ujjain in the Malwa region, controlled by the Western Shakas. Mathura and Ujjain linked the western Ganga valley and the lands of central India. A number of market towns were also developed in the Satavahana kingdom of the Deccan. Centers such as Nasik and Karad in Maharashtra and Nagarjunakonda in the Andhra region were all important trading centers where the farmers, pastoralists, and hunter-gatherers from the hinterland congregated to sell their commodities and wares. The routes linking these places sometimes had to follow the gaps and breaks in mountains or the river valleys. All the major routes led to the five main international ports of that period, namely Barbaricum in the Indus delta, Barygaza on the Gujarat coast, Muziris on the Kerala coast, Arikamedu on the Coromandel coast, and Tamralipti in the Ganges delta. These ports handled the bulk of the sea trade of India with Arabia, the Levant, the Roman Empire, and Southeast Asia.

History of India upto AD 650

The overland trade route through the Kushan territories Since at least 600 B.C, the main overland trade route had run from Taxila towards West Asia and the Hellenistic world. Caravans from India carried ivory, elephants, spices, cloths, salt, musk, saffron, and indigo; the returning caravans brought lapis lazuli, turquoise, fine quality ceramics, wines, and gold and silver coins. The first part of the overland route was from Taxila to Begram, from where two main routes branched out: the northern route via Bactria, the Oxus, the Caspian Sea and the Caucasus to the Black Sea, and the southern route via Kandahar, Herat, and Ecbatana to the ports of the eastern Mediterranean. Once the Kushans established their trans-Oxus empire and controlled all territory between the Aral Sea and the middle Ganga valley, a new dimension was added to the overland trade route. This came to be a link to the famous Silk Road that connected China with Europe by land through Constantinople. Indian merchants now begin to share in handling the products that traveled along the Silk Road, particularly the silk from China. At various junctions on the northern and southern routes of the Silk Road, Indian merchants set up their colonies while the missionaries established monasteries. As Buddhism spread into China, the demand for Buddhist artifacts from India underwent a manifold increase.

Brisk Indo-Roman Trade:

With the founding of the Roman Empire in 31 B.C, India and Rome began a highly successful trading relationship that lasted for more than two centuries. The main reason was the increasing prosperity of the Roman populace and their insatiable demand for certain Indian products and those of China and Southeast Asia, which could be easily procured for them by Indian merchants. The annexation of Egypt by Rome in 31 B.C was also a factor of great logistical importance because Rome became the mistress of both the Mediterranean Sea and the Red Sea.

A large Roman ship, carrying compact and costly merchandise of silks, fine cottons, pepper, costus, nard and spikenard, and bringing to India products such as two-handled amphorae and fine ceramics to India, bronze vases, and delicate glassware, represented a monumental investment by many traders. As the captains of such ships did not normally sail to the east coast ports of India, both import and export goods were loaded on too much smaller Indian ships that continually plied between the two coasts. Generally speaking, the overall balance of trade between India and Rome was in favour of India, and the Romans had to pay for the deficits in the form of bullion. A large hoard of Roman coins found at Arikamedu and other places in South India, along with the archaeological remains of a Roman colony, testify to the vigor of the Indo-Roman trade.

9.8 New trends in Indian religions & literature

A series of remarkable developments in the religious thinking of India took place during the post-Mauryan era. They affected both Buddhism and Vedic Brahmanism. Within both systems, particular strands of theism-belief in the existence of God with or without a belief in a special revelationbegan to develop, with profound consequences for many millions of people in the subcontinent and beyond.

Origin and Growth of Mahayana Buddhism:

Buddhism by now assumed the status of a major world religion. Its catholicity particularly attracted the monarchs of Central Asian origin. Central Asian influence and the changing socio-economic scenario changed the outlook of Buddhism. A new form of the sect within Buddhism arose during this time known as Mahayana Buddhism, or the Great Vehicle against the Hinayana, or the Lesser Vehicle. Some of the key Mahayana texts were formulated during the post-Mauryan centuries. One particularly interesting text was the Milindapanha, the philosophical questions the Indo-Greek king Menander asked to the Buddhist philosopher Nagasena. In some of his answers,Nagasena laid great stress on the divinization of the Buddha and the importance of relic worship. Another text, the Buddhacharita, a biography of the Buddha, composed by the renowned polymath Asvaghosha, also confirms the Mahayanist image of a divine Buddha. From an older and more traditional treatise, known as the Mahavastu, the Mahayanists adopted the particular styles of Buddha-worship, with copious use being made of such precious materials as gold, lapis lazuli, pearls, silver, silk, etc., as gifts for gaining merits and rewards from the Buddha. This attitude embodied the great influence of commerce-oriented lay worshippers on Buddhism and again demonstrated the importance of the overland trade between India and China. The key works of the Mahayana canon, made up of many different books used by different sects, were written in Sanskrit; they are known collectively as the Vaipulyasutra. The most important Vaipulyasutra is the Saddharmapundarika, a Mahayana text greatly revered in China and Japan. This text formulated the concept of the Bodhisattvas and provided elaborate details of how stupas should be designed

and how the rituals of Buddha worship were to be conducted. Finally, the Prajnaparamita, a Mahayana philosophical text, lists the various virtues necessary to attain the Buddha state.

Vaishnava and Shaiva traditions:

The first manifestations of what we would now describe as popular Hinduism began to emerge during the post-Mauryan centuries. By now, a modified form of Vedic Brahmanism has emerged. Two very strongly theistic traditions blossomed at this time, which we call the Vaishnava and the Shaiva. They centered around three main concepts: that of a supreme deity in the form of Vishnu or Shiva; that of salvation being made possible through the supreme deitys grace; and that of attainment of that salvation by means of intense love and devotion to the deity, the process known as bhakti. The two traditions did not break away from Vedic Brahmanism but rejected some practices, such as animal sacrifices. At first, the Vaishnava form of worship focused on three older deities: Vasudeva, a tribal deity; Krishna, the deity of the Yadava clan; and Narayana, referred to as a deity in the Satapatha Brahmana. The Shaiva tradition rests upon the ancient deity of Shiva and upon the Mother Goddess Shakti, Shiva's consort. Shiva has an ancient pedigree in Brahmanic mythology. During this period, a definite Shaiva tradition emerged through sects such as Lakulin, Pashupata, or Maheshvara. Their intense devotion to Shiva was also emulated by great rulers such as VimaKadphises of the Kushans, who ordered the depiction of the Shiva on his coins. The lingam that replaced the Shiva image in due course has been the core of intense devotion by the Shaivites throughout India.

The Dharmashastra of Manu:

While Vaishnavism and Shaivism may have helped access the Vedic religion to more significant numbers of people, the Brahmanic thinkers nevertheless continued to reaffirm the principles of Vedic orthodoxy in much of the commentatorial literature that developed during this period. This literature was part of the great Smriti corpus that began with the composition of Sutras in the late Vedic and post-Vedic periods. It generally deals with a host of issues in society and life, with lessons and implications drawn from the Sruti literature. The component that we call the Dharmashastras were essentially normative texts dealing with Dharma, the whole system of moral and legal, that has its foundation in the transcendent order, and the specific systems of rules and regulations under which a given individual lives. In all, nineteen Dharmashastras, attributed to ancient seers, have been identified, but just four of them form the essential core. They are Manav dharmashastra, or Manusmriti, Yajnavalkyasmriti, Naradasmriti, and Parasarasmriti, attributed to sages Manu, Yajnavalkya, Narada, and Parasara. The Manusmriti is the critical text for our period: it might have been composed any time between 200 B.C and A.D 200. The Manusmriti became the rule book for orthodox brahmans. Its contents, consisting of 2,684 verses divided into twelve chapters, among other things, affirm the divine right of kings; confirm and rationalize the theory of the caste system; elaborate upon and sing praises of the so-called four stages of life for Vedic followers; and express grave reservations about the constancy and capabilities of women.

Secular literature, sciences, and the arts

A fluorescence of cultural creativity is distinctly noticeable during this period. This creativity was partly an expression of the efforts and genius of the Indian people themselves and partly the result of cross-fertilization of ideas from different traditions and cultures. The fusion of native ideas and skills with those borrowed from Persian, Greek, Central Asian, or Chinese sources gave a sharper impetus and edge to all cultural products created in India. In due course, the outside world came to admire some of these products. The developments in literature, sciences, and the arts will furnish us with appropriate examples of progressive creativity.

Sanskrit literature:

Sanskrit was the hallowed language in which the most sacred of Indias literature had been composed. Although during the age of the Buddha and under the Mauryan Empire, various forms of Prakrit- the popular languages-came into prominence, Sanskrit always remained the language that wielded a pervasive influence. Far from being hostile to Sanskrit, the post-Mauryan monarchs, whether Indian or foreign, also provided valuable patronage; and even much of the literature of Mahayana Buddhism was written in Sanskrit. In fact, during the post-Mauryan period, Sanskrit came to be recognized as the language of the educated and cultured classes, irrespective of their religion. It was the quality of language and its subtle use that preoccupied such people. The Buddhacharita and another acclaimed work, the Mahabhashya, by Patanjali, the grammarian,68, was admired as a fine example of Sanskrit prose literature. However, the most significant literary developments in Sanskrit came to be expressed through poetry and drama. Even, during this

period monarch of foreign origin used Sanskrit as the langua franca such as the famous prasasti of Rudradaman, inscribed on a rock in Junagadh, is the first chaste Sanskrit inscription of India.

Tamil literature:

The Aryaninvasion of the Dravidian-speaking peoples during the first millennium B.C. had involved an increasing use of Sanskrit in the south. The Sanskritic influence is strongest in three of the southern languages: Telugu, Kannada, and Malayalam. Tamil, the principal and the most ancient of the Dravidian literary languages, was also influenced by Sanskrit, but on a far smaller scale. It retained its independence and originality, particularly in its technical structure. A fuller appreciation of the far souths political, social, and cultural development can be gained only by studying the most ancient of the Tamil texts. Tamils dominated the regions early history, and one of their major intellectual traditions was the regular gathering of a large number of poets in a Sangam, or an academy, at which poems and stories were recited. The so-called Sangam Age lasted from approximately 200 B.C to A.D 200. Three sangams were held, but the works from the first two are difficult to trace. Three Sangam produced a vast amount of literary work, which is highly informative for the history of the extreme south of the Indian peninsula.

Advance in sciences:

Astronomy and medicine were two of the main sciences in which steady progress was made during our period. Indian interest in astronomy dated from Vedic times and much astronomical knowledge can be gathered from the Samhitas, the Brahmanas, and Sutra literature. With the beginning of the Christian era, a new turning point was reached, with a greater emphasis on a rigorous scientific method of inquiry and interpretation. There also came into use a more sophisticated system of computation, with mathematical concepts such as the integral solutions of indeterminate equations and trigonometry. The positions of the various planets were charted with greater precision, and more accurate calculations of the length of the year or the day were recorded. The relevant literature for this information consists of a set of Siddhanta, or the so-called final solutions, each ascribed to a particular astronomer-sage. It is believed that there were originally eighteen such Siddhanta, but only five of them, codified in the sixth century by the great astronomer Varahamihira, are now available to us. The names of the Romaka Siddhanta and the Paulisa Siddhanta give strong hints of the Greek and classical influences on Indian astronomy. This is a subject of intense debate, but common sense suggests that the strong commercial links of India must also have had their parallel in cultural links.

Ayur-Veda, the ancient medical system of India, is today considered one of the important branches of complementary medicine. Its relative popularity throughout the world is because of its emphasis on a more holistic approach by the physician towards illness in general. The bulk of our knowledge of the system is drawn from the works of Charaka and Susruta, who belonged to this period. Their works constitute the standard material of Ayurveda and have been handed down to us over the centuries in various revisions. They fully describe eight branches of medical knowledge and practice: therapeutics, surgery, diseases of the sensory organs, mental illness, infant disorders, toxicology, tonics/drugs, and sexual virility. As with astronomy, historians' debate whether India contributed at all to the Greek and Hellenistic medical systems or whether these developed independently. On balance, there is a greater likelihood of fairly strong Indian influences, in the light of the testimony from Alexander the Greats contemporaries, the accounts of Megasthenes, the export of valuable medicinal plants from India to the Mediterranean lands, and the generally more articulate and clearer instructions in Indian medical texts compared with the Greek.

Architecture and sculpture:

Despite the political confusion of the post-Mauryan era, the arts developed to a remarkable degree. The stupa became the symbol of post-Mauryan architectural progress. The archetype at Sanchi is the most famous of all these structures in India, and the entire range of developments in the evolution of the stupa can be found there. The art of the sculpture also took off during this confusing period. Three types of relief sculpture have been studied in great detail. Indian art flowered during this period, with sculpture leading all other arts. The sculptures of the Buddha were most common. The Gandhara and Mathura school of art flourished during this period. The sculptures of the Gandhara school consist principally of the Buddha and the Boddhisatva figures that show strong Greek and Roman artistic influences on Indian themes. In contrast to the Gandhara school, a more authentically Indian artistic influence is stamped all over the art of Mathura.

Summary

After the death of Asoka, his successors were not able to keep the vast Mauryan Empire intact. The provinces started declaring their independence. Northwest India slipped out of the control of the Mauryas, and a series of foreign invasions affected this region.Kalinga declared its independence, and in the further south, the Satavahanas established their independent rule. As a result, the Mauryan rule was confined to the Gangetic valley, and the Sunga dynasty soon replaced it.The rule of the Sungas was important because they defended the Gangetic valley from foreign invasions. In the cultural sphere, the Sungas revived Brahmanism and horse sacrifice. They also promoted the growth of Vaishnavism and the Sanskrit language. In short, the Sunga rule was brilliant anticipation of the golden age of the Guptas. The Kanva dynasty ruled for 45 years. After the fall of the Kanvas, the history of Magatha was blank until the establishment of the Gupta dynasty.

The five centuries which passed between the decline of the first great Indian empire of the Mauryas and the emergence of the great empire of the Guptas has often been described as a dark period in Indian history when foreign dynasties fought each other for short-lived and ephemeral supremacy over northern India. This period witnessed the rule of the Indo-Greek, the Parthians, and the Sakas Kshatrapa. But this period was a period of intensive economic and cultural contact among the various parts of the Eurasian continent. India played a very active role in stimulating these contacts. Buddhism, which Indian rulers had fostered since the days of Ashoka, was greatly aided by the international connections of the Indo-Greeks and the Kushanas and thus rose to prominence in Central Asia. South India was establishing its important links with the West and with Southeast Asia in this period.

In Brahminical religion, new popular cults arose around gods like Shiva, Krishna, and Vishnu-Vasudeva, who had played only a marginal role in an earlier age. Religious legitimation was of greater importance to these foreign rulers than to other Indian kings. Menanders ashes had been distributed according to the Buddhist fashion. The best-known contribution of this period was, of course, to Indian art in the form of the Gandhara School of art, with its Graeco-Roman style, and the Mathura school of art, which included archaic Indian elements. During this period, literature also witnessed overall growth compilation of the authoritative Hindu law was carried out as well as the Sanskrit language flourished. As a whole, this period prepares the stage for the setting of the classical culture of the Gupta age.

Keywords

- **Amatya**: Minister
- **Dandnayaka**: Captain in the Army.
- **Prasasti**: Eulogy
- **Satrap**: A Persian word used for heads of provinces

Self Assessment

1. The Sunga dynasty had made_____ the official religion of their kingdom.
A. Buddhism
B. Brahmanism
C. The Ajivika Sect
D. Jainism

2. During the period of Sungas, there was a revival of_____.
A. Jainism
B. Buddhism
C. Zoroastrianism
D. Brahminism

3. Kanva dynasty was established by
A. Vasudeva

B. Rudradaman

C. Nagarjuna

D. Kadphises

4. The last ruler of Sunga dynasty was:

A. Bhaga

B. Devabhuti

C. Vasudeva

D. Sujyeshtha

5. Pushyamitra Sunga was a staunch _____.

A. Buddhist

B. Hindu

C. Jain

D. Atheist

6. Who was the founder of the Sunga Dynasty?

A. Pushyamitra

B. Agnimitra

C. Vasumitra

D. Vajramitra

7. Which among the following kings assassinated Brihadrath, the last Maurya King?

A. Agnimitra

B. Pushyamitra Shunga

C. Vasujyeshtha

D. Vasumitra

8. Agnimitra, who is the hero of KalidasasMalvikagnimitram, was a king of which of the following dynasties?

A. Sunga

B. Kanva

C. Satavahana

D. Maurya

9. Who among the following is considered the real founder of the Indo-Greek Kingdom in India?

A. Apollodotus I

B. Agathocles

C. Antimachus II

D. Menander I

10. Which of the following Indo-Greek ruler embraced the Buddhist faith, as described in the MilindaPanha, a classical Pali Buddhist text on the discussions between Milinda and the Buddhist sage Nāgasena?

A. Zoilos I

B. Demetrius III

C. Menander I

D. Eucratides

11. Who was the first Greek king to strike Indian coins, peculiar irregular bronzes representing a lion with a dancing Indian woman?

A. Euthydemus I

B. Demetrius I

C. Pantaleon

D. Agathocles

12. Saka era was founded by:

A. Ashoka

B. Harsha

C. Kanishka

D. Vikramaditya

13. ………. were the first to attribute coins to the kings.

A. Indo Greeks

B. Shakas

C. Parthians

D. Kushans

14. Which of the following is not correctly matched?

A. Rudradaman – Shaka ruler

B. Gondophernes – Parthian king

C. Kanishka – Kushan ruler

D. Kadphises – Indo-Greek ruler

15. St. Thomas came to India in the 1st century A.D. to propagate Christianity. He came during the reign of:

A. Gondophernes

B. Kanishka

C. Rudradaman

D. Kadphises

Answers for Self-Assessment

1.	B	2.	D	3.	A	4.	C	5.	B
6.	A	7.	B	8.	A	9.	B	10.	C
11.	C	12.	C	13.	A	14.	D	15.	A

Review Questions

1. Write an essay on the Indo-Greek rule in post-Mauryan India.
2. Discuss the origin, political history, and contribution of the Indo-Parthian rule in India.
3. Describe the political history of the Saka kingdom in India.
4. Examine the significance of foreign rule in India in the post-Mauryan era.
5. Discuss the changing economic scenario of India during foreign domination.

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Unit 10: Satvahanas, Shaka Kshatrapas

Objectives

After this chapter, you will be able to:

- learn about the Satvahanas dynasty's political aspects.
- examine about the Satvahanas phase's administrative system.
- explain about the Shaka-Kshatrapas
- aware about the Satrap System

Introduction

The Satavahanas founded their empire after the Mauryas lost favor in the Deccan. They ruled for around 450 years. They were also known as the Andhras. Inscriptions and Puranas are still

important sources for Satavahana history. The inscriptions at Nasik and Nanaghat, for example, reveal a great deal about Gautamiputra Satakarni's reign. The coinage of the Satavahanas can also be utilized to learn about the economic conditions of the time. Simuka founded the Satavahana dynasty.

After the decline of the Mauryan Empire, northwest India was constantly under attack from various invaders from Central and West Asia. The Indo-Greek rule lasted from about 180 BC till about 55 BC. The Sakas (also written Shakas), alternatively known as Indo-Scythians, invaded northwest India in the first century BC onwards.

10.1   Satavahanas

Satavahanas' Identities

The rulers of 'Andhra-Jati' are mentioned in the Pauranic genealogy. They are known as Andhrabhrityas in certain Puranas. Several rulers of 'Satavahana-Kula' are mentioned in the Deccan cave inscriptions and coins found at Nanaghat and Nasik. Some historians connected the Satavahanas of epigraphical documents and coinage with the Andhras of the Puranas based on specific names and their line of succession, similar to numerous rulers listed in both texts. However, the Puranas never employ the word "Satavahana," and the Satavahanas are not referred to as Andhras in inscriptions or coinage. Some academics were outraged by the identification because of this.

According to R.G. Bhandarkar, the Puranas' Andhrabhritya dynasty corresponds to the inscriptions' Satavahana dynasty. He relied on the fact that the names found in inscriptions and on coins, as well as their sequence (of succession), are sufficiently similar to those found in the Purarras during the Andhrabhritya dynasty. 'Andhrabhritya' means 'Andhras who were formerly servants or dependents,' he added. According to Dr. K. Gopalachari, the Satavahanas were Andhras through tribal kinship. He surmised that they were either scions of the Andhradesa royal family or Andhra fortune-hunters who accepted service in the western Deccan under the Mauryan suzerains, earning the Puranic appellation 'Andhrabhritya,' and that their descendants may have struck a blow in their own interests in the land of their adoption following Asoka's death.

In terms of the Andhra-Satavahana identity, J. Burgess, V.A. Smith, E.J. Rapson, L.D. Barnett and P.T. Srinivasa Ayyangar shared Bhandarkar's viewpoint. However, the Andhra-Satavahana equation was rejected by V.S. Suktankar, K.P. Jayaswal, H.C Roychaudhuri, and V.S. Bakhle. Jayaswal considered the Satavahanas to be possible representatives of the AsokanSatiyaputras. Due to some familiar names and the line of succession, it is not easy to assert that two separate dynasties with the same names of kings ruled over the same territory simultaneously. As a result, it appears that the Satavahanas were members of the Andhra Community.

Satavahanas' Native Land

The Satavahanas' homeland or origin has been a source of contention. There are a variety of theories and viewpoints on this subject. Earlier academics, such as D.R. Bhandarkar, hypothesized that the Andhras' territory might have encompassed sections of the Central Provinces, the Visakhapatnam area, and possibly the Godavari and Krishna districts at one time. After the Satavahanas conquered the eastern Deccan, it was not named Andhra. Even before the Satavahanas rose to prominence, Andhradesa existed where it is today.

Several historians have proposed theories such as the Canarese origin, Vidarbha origin, Maharashtra origin, and Andhra origin. The Andhra origin idea is the most notable of them all. Scholars such as E.J. Rapson, V.A. Smith, R.G. Bhandarkar, J. Burgess, and others support the notion that the Satavahanas originated in the eastern portion of Deccan, i.e., Andhradesa. Suktankar and others dismissed the belief that the Satavahanas came to power from Andhradesa for four reasons:

(1)   Their oldest epigraphic and numismatic documents have been unearthed in the Western Deccan at Nanaghat and Nasik.

(2)   The contemporaneous Satakarm's dominions are mentioned in Kharavela'sHathigumpha inscription as being to the west of Kharavela's kingdom of Kalinga.

(3)   While recounting the territorial possessions of her son, GautamiputraSatakarni, Bala Sri's inscription does not refer to any Andhra location.

(4) It is only during his successor VasisthiputraPulomavi that the first known Satavahana documents appear in Andhradesa.

These reasons claim that Satakarni of the Nanaghat record, who performed two Asvamedhas, one Rajasuya, and other sacrifices, was given the title of 'Dakshinapathapati,' i.e., Deccan Lord. Andhradesa, which is located in the eastern section of the Deccan, is naturally included. Suppose it is assumed that the Satavahanas were Andhras who ruled over the Deccan. In that case, the line 'heedless of Satakarni, he dispatched his soldiers to the west' in Kharavela's inscription does not imply that Satakarni's dominions were limited to the territory west Kalinga and had no ties to the Andhra region. Furthermore, Bala Sri's track record does not disregard Andhra Pradesh. Siritana (Srisailam), Mahendra (the Eastern Ghats), and 'Assaka' (the Godavari district and the state of Hyderabad's southeast area) are all ruled by her son. Furthermore, the oldest coins known were those of Satakarni I, the dynasty's third member. Recently, some precious coins have surfaced. The legend 'Sadvahana' appears on the Kondapur coins. This Satavahana can be dated to the third century B.C. based on palaeographic evidence. Dr. P.V. ParabrahmaSastri recently collected about a hundred early coins in the village of Kotitingala on the eastern side of the hilltop known as Munulagutta on the right bank of the Godavari in the Peddabankur taluk of Andhra Pradesh's Karimnagar district. Seven of the coins belonged to Simuka, the first Satavahana king. The history of the Satavahanas will be forever changed as a result of this revelation. The Satavahanas are inextricably linked to Andhra Pradesh from their inception. The narrative on these coins supports the theory that the King Satavahana of Kondapur coins is none other than Simuka, also known as SimukaSatavahana in a Nanaghat label inscription. Satavahana is the first Andhra ruler, according to Jain scriptures. Satavahana is mentioned in the Kathasarrtsagara. As a result, Satahana or SimukaSatavahana of the Kondapur and Kotilingala coins are the same Satavahana who established the royal Andhra dynasty and whose descendants were known Satavahanas.

Unreliable and much later tradition alludes to Srikakulam in the Krishna area as the Satavahana monarchs' capital, but this cannot be verified. Maharashtra became part of the Andhra empire, and the Satavahanas focused their attention on the western Deccan because of the Saka-pahlava threat;Dhanyakataka (Dharanikota in the Guntur district) appears to be the eastern capita]. Paithan became the seat of the west of their administration.

Satavahanas' Political History

The Satavahanas' history is built on a foundation of ambiguous, contested, and uncorroborated dubious material. Satavahana was the family's first monarch, according to Jain texts. A narrative about Satavahana is also included in the Kathasaritsagara. The legend 'Sadvahana' appears on the Kondapur coins. This Satavahana is scripturally linked to Simuka, the first monarch of the line recorded in the Puranas (either before or contemporary with him). Seven coins from this Simuka were discovered recently in the Kotilingala coins (from the Karimnagar area). The narrative on these coins supports the theory that the Kondapur coins' ruler Satavahana is none other than Simuka himself, also known as SimukaSatavahana in a Nanaghat label inscription. SimukaSatavahana is said to be the dynasty's founder, and his descendants were known as Satavahanas.

Despite being the supposed progenitor of the Satavahana dynasty of rulers, SimukaSatavahana had not established an independent kingdom. He was most likely the first to gather together numerous Andhra family groupings and force them to acknowledge him as their common and unique King. Around 271 B.C., he became a significant person. According to Buddhist traditions, the mighty Asoka Maurya was fighting his brothers in a terrible succession battle. Simuka and his followers were satisfied with their semi-independent position after Asoka displays might result in the Kalinga war, but Kanha (Krishna), Simuka's brother and successor, fell under the spell of Asoka's rising fervor for Dharma.

For the Sramanas, a cave was built at Nasik. Kanha most likely broke free from the Mauryan yoke and achieved autonomous status for the territory under his control due to Asoka's death and the unrest in the Magadhan capital.

Satakami-ll (184 B.C.-128 B.C.), sixth Matsya and the third on the Vayu list, and the Satakami of Kharavela's Hathigumpha inscription and Naganika'sNanaghat record, was the first Satavahana king to achieve broad recognition. His program of military expansion in all directions earned him widespread acclaim. He stood up to Kalinga's Kharavela. He was the 'Lord of Pratishthana' (modern-day Paithan in the Deccan's northwestern corner). He took control of eastern Malwa, which was under siege by the Sakas and Greeks. He took control of the Sanchi area. Satakarni ascended to the title of 'Lord of the Southern Regions' following his conquest of the Godavari valley

(Dakshinapathapati). To prove his claim to an empire, he embraced brahman orthodoxy and conducted an Aswamedha.

The Satavahanas did not have a long reign in the western Deccan. The Sakas gradually drove them out to the west (Western Khatrapas). The coins found in the Nasik area by the KshaharataNahapana show that the Western Kshatrapas ruled the region by the first century A.D. Nahapana climbed from the rank of a simple Kshatrapa in the year 41 (58 A.D.) to Mahakshatrapa in the year 46 by conquering large areas of Malwa, Southern Gujarat, and Northern Konkan, from Broach to Sopara, and the Nasik and Poona districts (63 A.D.).

GautamiputraSatakarni, the Matsya list's 23rd ruler, was ancient India's most powerful King. Between the years 62 and 86 A.D., he was in power. He is credited for starting the Safivahana period in 78 A.D., according to particular academics. Gautamiputra is credited with restoring the dynasty's dwindling reputation. His mother GautamiBala Sri's Nasik inscription and his writings at Nasik and Karte provide a vivid description of his exploits. His extraordinary accomplishment allowed him to realize his dream of restoring the Satavahanas' imperial throne. He initially reclaimed the Kshaharata heirs of Nahapana's lands on his western boundaries. In Nahapana's honor, new coins were minted. The Kshaharata family was extinguished, according to Bala Sri's chronicle. He annihilated the Yavanas, Sakas, and Pahlavans, humbling the Kshatriyas' might and pride.

The kingdoms of Asika were under GautamiputraSatakarni's control. Asaka, Mulaka, Saurashtra, Kakura, Aparanta, Anupa, Vidarbha, Akara, and Avanti, Virtdhya, Achavata, and Pariyatra, the mountainous areas of Virtdhya, Achavata, and Pariyatra Malaya, Sahya, Kanhagiri The kingdoms of Mahendra, Seta, and Chokora spanned both sides of the oceans. These facts show the breadth of his empire, which stretched from Rajasthan to Cuddalore and from the Rishikulya to the Vaijayanti. Gautamiputra drank the waters of the three oceans with his horses. As an archer, he was unrivaled, and as a sovereign, he was absolute. He was also a heroic figure in the making.

Gautamiputra, while being an absolute king, was compassionate to his subjects and a father to his people. He attempted to carry out the responsibilities of the Trivarga-Dharma, Artha, and the Kama. He joined in his people's joys and sorrows. He is referred to as "the Vedas' dwelling." He was a devout and traditional Brahmin who was strict about keeping caste purity. VasisthiputraPulomavi (86-11 4 A.D.), Gautamiputra's son and heir, could not hang on to his huge fortune for long. During his final years in power, he lost the Andhra empire's northwestern regions to Chashtana, the founder of the Western KshatrapaKardamaka dynasty. Siva Sri and Sivaskanda, his successors, each ruled for seven years, during which time the family of Chashtana grew in power, reaching Cutch in the west by 130 A.D. Rudradaman, Chashtana's grandson, made a significant contribution to the expansion of Kardamaka dominance.

Gautamiputra Yajna Sri (128 A.D.–157 A.D.) was the final of the great Satavahana kings. He attempted to reclaim the western provinces (Aparanta). His efforts were in vain. Rudradaman brought the dissatisfied VasisthiputraSatakami, a Yajna Sri relative, over to his side by marrying his daughter. The Andhras were defeated in both battles between Yajna Sri and Rudradaman's troops. Supremacy of the Saka was acknowledged. The Satavahana dynasty ruled only in Andhra Pradesh. Yajna Sri's successors, Vijaya, Chanda Sri, and Pulomavi (III), headed for a total of seventeen years. The emergence of the Chutus in the West and South, the Abhiras in Nasik, the Ikshvakus in the east, and the Kardamakas of Ujjain relentlessly pressed the Satavahana kingdom to its demise. The significant period of control of the Satavahanas, who gave the territory political integrity and safeguarded it from foreign invaders that swamped the North at the time, came to an end with this.

The Satavahanas' Cultural Condition

According to the cultural history of the period, 'administration, social and economic life, religion and philosophy, art and literature—indeed, every sphere of human activity was rebuilt in the Aryan mold.'The rishis of Vedic lore. By precept and example, Mauryan officials and Buddhist missionaries alike expedited the revolutionary transformation and helped to establish Aryan institutions in the Deccani soil.' The Satavahanas accepted them and implemented the policies outlined in the Sastras that they had accessible to them.

10.2   Administration

According to the political vicissitudes of the period, the Satavahana empire's size changed constantly. Their kingdom included the whole territory between the Narmada in the North and the Krishna in the South, stretching from the Bay of Bengal in the east to the Arabian Sea in the west. There is also archaeological evidence of the Satavahana conquest of Malwa and Puranic proof of their authority over Magadha's old imperial capital, Pataliputra. They borrowed much from the Mauryan administration system since they were the political heirs of the Mauryans. Their administration was founded on absolute monarchy that was passed down through the generations. They weren't satisfied with the title of Raja.

The imperial title of 'Rajarano,' or King of Kings, was bestowed to GautamiputraSatakarni. The rulers saw themselves as the keepers of social and political order, as well as the well-being of their subjects. The empire was split into several Aharas or Rashtras (Govardhana, Sopara, Manrrala, Satavahana, etc.) for administrative purposes, including at least one central town (Nigama) and a number of villages. The Amatyas ruled these Aharas. The feudatory chieftains, the Maharathis and Mahabhojas, were higher in rank and power than the Amatyas. Mahassnapati, Heranika, Bhandagarika, Mahamatra, Lekhaka, and Nibandhakaras are among the officials mentioned in the inscriptions. The smallest administrative entities were Gramas (villages) and Nigamas (towns). These units had much liberty in how they ran their operations. In this sense, the trade and merchant guilds (srenies) played a significant role.

Military Administration

The Satavahanas' military administration was likewise highly effective. Footmen, cavalry, and elephants made up their army. The infantry, or foot soldiers, were the army's backbone, and they formed the vanguard, supported on each side by horses and elephants. Swords, spears, axes, and armor were employed as weapons of battle by the troops. The Satavahanas were able to extend their empires thanks to their efficiency. They stationed a regiment in each village to keep peace and order. They were kept up at the cost of the people who lived in the countryside.

10.3   Social Conditions

The Aryan fourfold classification of society into Brahmins, Kshatriyas, Vaisyas, and Sudras was well known. Indigenous tribes lived outside of the Aryan influence, uninterested in Aryan methods of life and philosophy. People were recognized by their occupations, such as the Halika (cultivator), Sethi (merchant), Kolika (weaver), and Gadhika (traveler) (druggist). The Buddhists and Saka-Pahlavas significantly disrupted the social order. By embracing the indigenous beliefs and traditions and intermarrying with the caste people, outsiders were incorporated into the indigenous culture. True, GautamiputraSatakami sought to restore the equilibrium and stop the castes from becoming contaminated. Despite this, caste norms were not strictly followed. Women's significance in social life is evidenced through inscriptions and other documents. Their extravagant philanthropy and adoption of their husbands' titles, such as Mahatalavari, indicate their economic and social position. The period's sculptures are known for their sparse clothing and ornate decoration. In the Aryan patriarchal mould, the joint family structure was another common aspect of society. The metronymic tithes (naming sons after their mothers) that some of the later Satavahanas wore in addition to their names revealed the princes' proclivity for polygamy.

10.4   Economic Conditions

Agriculture was the backbone of both the people and the government in terms of economics. Agricultural goods abound throughout the nation. The King took a typical one-sixth portion of the harvest as the state's contribution. Salt was a monopoly held by the government. In terms of the state's economic vitality, industry and commerce came in second. The inscriptions identify several types of laborers, including Kularika (potters), Kolika (weaver), Vasakara (bamboo worker), Dhanntka (com trader), and Camara (ironworker). The majority of these crafts and trades were organized into srenis (guilds). These guilds served as financial institutions.

Inland trade was lively, as was seaborne trade. At this time, Paithan, Tagara, Karahataka, Nasik, GovardhanaVaijayanti, Dhanyakataka, Vijayapura, and Vinukonda were all significant inland market towns. Roads connected them to one other and the significant areas of the city. On the west, Ptolemy characterized Barukachcha and Kalyan, and on the east, Maisolia, Allosygne, and Apheterion as welcome centers of foreign commerce. Barukachacha imported wines, silver vessels, beautiful fabric, and decorations, while her exports included ivory, agate, silk cloth, and pepper, according to the Periplus of the Erythrean Sea. The volume and diversity of Satavahana coins attest to this brisk business activity. The Roman money poured into the Deccan for luxury items.

The Satavahana period saw significant nautical trade with the Far East (as evidenced by Pulomavi and YajnasriSatakarni), and Ptolemy and the Periplus describe Indian colonies in Burma, Sumatra, Arakan, and Champa.

10.5   Agriculture Expansion

Under the Satavahanas, agriculture was prosperous, and the village's economy was developed. Rice was cultivated in the territory between the Krishna and Godavari rivers. Cotton was also pro-duced. The peasants used implements made of iron which were extensively used particularly in Carnatic. There were also wells for irrigation.Agriculture and trade were prosperous. Life of the common man was happy as he was well- provided with all facilities of life. They were economically well-off. They inherited many traits of the material culture of the Mauryas and made their life better and well off. There was a free fusion of local elements and northern ingredients under them.

10.6   Trade and Trade Guilds

Encouragement was given to trade and industry. The traders and those engaged in other profes-sions had their own guilds or 'sanghas'. Coin dealers, potters, oil pressers and metal workers had their own guilds. These guilds looked after the collective interests of their trade and worked for their com-mon uplift. These guilds were recognized by the Government and worked as bankers also.Both internal and external to trade and industry. The external or foreign trade was carried through the famous ports of Supara, Broach and Kalyan. India and trade relations with countries like Arabia, Egypt and Rome. In the far eastern countries, Indian traders established their own settlements and preach Indian culture.They referred to these countries as 'Swargabhoomi' or paradise. India exported cotton, textiles, spices etc. India imported wine, glass, and items of luxury. The inland trade was also prosperous. Travel between the north and south of India were much easy as the roads and transport were better.Several towns sprang up in Maharashtra during this period. Paithan, Nasik and Junar were big markets and centers of trade. In the south-east Vijaypur and Narsela were well-known trade cen-ters. There were guilds of traders as well and they carried trade in groups. To encourage trade, the Satavahna kings struck numerous coins of gold, silver, copper, and bronze.

10.7   Land Grants

Satavahanas were also the first rulers to make land grants to the brahmanas, although we have more instances of grants being made to Buddhist monks.The privileges and immunities sanctioned by the rulers and the grant of permanent right over land placed the religious beneficiaries in a highly powerful position. These new developments in the agrarian sector brought about serious and far-reaching changes in the land system and economy.

- In the first place the religious beneficiaries became powerful authorities of the villages received by them with the new economic and administrative privilepcs in addition to the spiritual control which they exercised.
- Secondly, land grants to monks and priests created a new class of non-cultivating landowners. Buddhist monks and Brahman priests were not cultivators themselves. They had to employ others to work on their land. The actualtillers were thus separated from ' the land and its produce.
- Thirdly, this type of private ownership abolished earlier collective rights over forests, pastures, fisheries, anbreservoirs.
- Fourthly, the beneficiaries enjoyed the rights dot only over land but also over peasants who worked on land. 'This led to an erosion of the rights of the peasants who became servile.

These developments in the Deccan were to become prominent elsewhere in the subsequent centuries.

10.8   Coins and Currency

Some important points related to Satavahan coinage are mentioned below:The coins of the Satavahanas have been excavated from Deccan, western India, Vidarbha, Western and Eastern Ghats, etc. Most of the coins in the Satavahana dynasty were die-struck.Cast-coins too existed in the Satavahana empire and there were multiple combinations of techniques that were used to cast

coins.There was silver, copper, lead and potin coins in the Satavahana empire.The portrait coins were mostly in silver, and some were in lead too. Dravidian language and Brahmi script were used on portrait coins.There were punch-marked coins too that were circulated alongside the Satavahana dynasty.The importance of maritime trade was derived from the images of ships present on the Satavahana coins.Many Satavahana coins bore the names of 'Satakarni' and 'Pulumavi.'Satavahana coins were of different shapes – round, square, rectangular, etc.Many symbols have appeared on the Satavahana coins, the major ones of which are: Chaitya symbol, Chakra symbol, Conch Shell symbol, Lotus symbol, Nandipada symbol, Ship symbol, Swastik symbol, Animal motifs were found on the Satavahana coins.

10.9   Silk Route

Another landmark change noticed in this period was the prospering long-distance trade relations. There was a huge demand of Chinese silk in the Roman empire. The silk reached the latter through far flung overland route from east Asia. There were two ways of silk routes – northern and southern silk routes. Bactria falls on the southern silk route. The significant issue is that when the Kushanas rose to power and captured Bactria the Roman empire found an alternative way of trade through the Indian subcontinent. It provided immense avenues to the Kushanapower, and this empire flourished on the basis of silk route from India to the Roman empire. The discovery of south-west monsoon winds added to the possibilities of maritime trade in the Indian Ocean.

10.10   Religious Conditions

With its rituals and caste structure, the Vedic religion was adhered to by the majority of Satavahana monarchs. Aswamedhas and Rajasuya were among the Vedic sacrifices conducted by Satakarni II of the Nanaghat chronicle. The caste system was reinstated, and Gautamiputra safeguarded the Brahmins. The name King Yajna Sri also denotes adherence to the Vedic religion. Invocations to gods such as Indra, Sankarshana, Vasudeva, Surya, Varuna, and others demonstrate the shift from the Vedic to the Puranic pantheon. This is seen in Hala's Gatha Saptasati, which references Pasupali and Gauri, Rudra and Parvati, Lakshmi and Narayana, and others. The Puranas provided comfort to Aryanized immigrants and mixed castes. The two cultsVedic and Agamic had merged in this era, as P.T. Srinivasa Iyyangar noted, and contemporary Hinduism was established.

The Satavahana monarchs were known for their tolerant nature. They even offered Buddhist ascetics their sponsorship. Buddhism had a stronger hold on the women's community (particularly the royal ladies) and the general public. It was the Golden Age of Buddhism in the Deccan. Nasik, Karie, Bhaja, Bedsa, Ajanta, and Amaravati have Buddhist monuments. The Chaitya cult predominates in the South, as shown by Jaggayyapeta and Nagarjunakonda. The Mehasanghika sects thrived. Andhra became the heartland of Mahayanism when Acharya Nagarjuna got favor from the monarch Yajna Sri. Jainism made significant growth in the coastal region to the North of the Krishna River thanks to the patronage and outstanding services of Kharavela of Kalinga.

10.11   Literature

In terms of the modern educational system and literary growth, it is only logical that the Aryans, instructors, and missionaries bring their literature and teaching methods to the Deccan. Satakarni II's elaborate offerings demonstrate that the priests were well-versed in Vedic literature. The Asokan Edicts in the Deccan demonstrate the people's knowledge of the Brahmi script and Prakrit language. Almost all of the Satavahana documents are written in Prakrit. The Brahmins' asramas or the Buddhists' and Jains' Viharas, which received generous endowments from the kings, were used to teach secular and holy instruction. Craft and trade guilds may have also aided in the cause of education.

The Katantra, the Brihatkatha, and the Gatha Sattasai are just a few of the outstanding literary works produced during this period under the patronage of the Satavahana monarchs.Sarvavarman, most likely a minister of Hala, wrote the Katantra in Sanskrit for the King's use. Gunadhya gave the same king Hala his Brihatkatha in Paisachi Prakrit. The Gatha Sattasai, an anthology of 700 Prakrit lines by various poets and poetesses, was collected by Hala himself. Many Desi words may be found in this Sattasai. Another poem on Hala's marriage, LilavatiParinayam, was written in Prakrit by an unknown author. With the resurgence of Brahmanical Hinduism in the late Satavahana era, Sanskrit became the dominant language. All of the Mahayana Buddhists' works, including Nagarjuna's, were written in Sanskrit.

10.12 Art and Architecture

With religion, namely Buddhism, as a source of inspiration, the Satavahana period saw much construction. The ancient structures discovered South of the Vindhyas are nearly exclusively post-Asokan and Buddhist in nature.' Stupas, Chaityas, Viharas, and Sangharamas were unearthed in the Satavahanas' western and eastern dominions. The oldest brick-built stupas in the South were the Bhattiprolu and Amaravati stupas. The brick-built Chaityagrihas could be found in the east at Chejerla and Nagarjunakonda, while the rock-cut grihas could be found in the west in Karle, Nasik, Bhaja, and other locations. The sculptural depictions of the Jataka stories or episodes in Buddha's life, as well as scenes from everyday life, may be seen on the majority of the stupas. A wholly indigenous style of sculpture developed established at Amaravati, the well-known South Indian Buddhist center. The Amaravati artist received international acclaim for his vision of delicate beauty in human form and the technical skill and efficiency with which he realised that conception and his remarkable creativity and sense of symmetry in expressing the most sensitive human sentiments. Beads, terracotta figures, ceramics, shell decorations, precious stones and gems, and coins found at Paithan, Maski, Kondapur, and other sites show the growth of the minor arts throughout this time period.

10.13 Shaka-Kshatrapas

Indo-Scythian kingdoms

Abhira to Surastrene:

The first Indo-Scythian kingdom in the Indian subcontinent occupied the southern part of modern-day Pakistan, in the areas from Abiria (Sindh) to Surastrene (Gujarat), from around 110 to 80 BCE. They progressively further moved north into Indo-Greek territory until the conquests of Maues, c 80 BCE. The 1st century CE Periplus of the Erythraean Sea describes the Scythian territories there: "Beyond this region (Gedrosia), the continent making a wide curve from the east across the depths of the bays, there follows the coast district of Scythia, which lies above toward the north; the whole marshy; from which flows down the river Sinthus, the greatest of all the rivers that flow into the Erythraean Sea, bringing down an enormous volume of water. This river has seven mouths, very shallow and marshy, so they are not navigable, except the one in the middle; by the shore is the market-town, Barbaricum. Before it, there lies a small island, and inland behind it is the metropolis of Scythia, Minnagara."

The Indo-Scythians ultimately established a kingdom in the northwest, based in Taxila, with two Great Satraps, Mathura in the east, and Surastrene (Gujarat) in the southwest. In the southeast, the Indo-Scythians invaded the area of Ujjain but were subsequently repelled in 57 BCE by the Malwa king Vikramaditya. To commemorate the event, Vikramaditya established the Vikrama era, a specific Indian calendar starting in 57 BCE. More than a century later, in 78 CE, the Sakas would again invade Ujjain and establish the Saka era, marking the beginning of the long-lived Saka Western Satraps kingdom.

Gandhara and Punjab:

The presence of the Scythians in north-western India during the 1st century BCE was contemporary with that of the Indo-Greek Kingdoms there, and it seems they initially recognized the power of the local Greek rulers. Maues first conquered Gandhara and Taxila around 80 BCE, but his kingdom disintegrated after his death. In the east, the Indian king Vikrama retook Ujjain from the Indo-Scythians, celebrating his victory by creating the Vikrama Era (starting 58 BCE). Indo-Greek kings again ruled after Maues and prospered, as indicated by the profusion of coins from Kings Apollodotus II and Hippostratos. Not until Azes I, in 55 BCE, did the Indo-Scythians take final control of northwestern India, with his victory over Hippostratos.

Several stone sculptures have been found in the Early Saka layer in the ruins of Sirkap during the excavations organized by John Marshall. Several of them are toilet trays roughly imitative of earlier and finer, Hellenistic ones found in the earlier layers. Marshall comments that "we have a praiseworthy effort to copy a Hellenistic original but obviously without the appreciation of form and skill which were necessary for the task." Several statuettes in the round are also known from the same layer, in very rigid and frontal style.

Azes is connected to the Bimaran casket, one of the earliest representations of the Buddha. The casket was used to dedicate a stupa in Bamiran, near Jalalabad in Afghanistan, and placed inside the stupa with several coins of Azes. This event may have happened during the reign of Azes (60-20

BCE) or slightly later. The Indo-Scythians are otherwise connected with Buddhism (see Mathura lion capital), and it is indeed possible they would have commended the work.

10.14 Satrap System of Ancient Sakas in India

The Ancient Sakas in India had introduced Satrap system of government, along with the Parthians, which was quite similar to the Iranian Achaemenid and Seleucid.Here, we are giving ancient Indian Satrap System, which was the best example of monarchical decentralization and crude form of modern-day provincial administration.The Ancient Sakas in India had introduced Satrap system of government, along with Parthians, which was quite similar to the Iranian Achaemenid and Seleucid. Under this system, the kingdom was divided into provinces, each under military governor Mahakshatrapa (great satrap).The governors of lower status were called kshatrapas (satraps). These governors had the power to issue their own inscriptions and mint their own coins. According to the modern literature the term 'Satrap' used metaphorically to refer to as world leaders or governors who are heavily influenced by larger world superpowers or hegemonies and act as their surrogates.

Satrap group of Ancient Sakas

The Saka rulers called themselves as 'King of Kings' because they ruled with the help of military governors and satraps. As the head of the administration of province, the satrap collected taxes and was the supreme judicial authority; they were responsible for internal security and, raised and maintained an army.The Sakas called their local governors or rulers as Satraps or Kshatrapas. This was derived from a Persian term meaning Provincial Governor. The Sakas followed the system of stationing two Satraps, one senior and one junior, in every province.The senior Satrap was called Mahakshatrapa and the junior as Kshatrapa.The relation between the two Satraps was in the nature of the relation between the King and Viceroy. During the Saka rule there were many Satrapal houses in different parts of the Saka dominions in India. These may be grouped into:

1.   Northern Satraps of Taxila and Mathura, and
2.   Western Satraps of Maharastra and Ujjaini.

Northern Satraps of Taxila:

The earliest known Saka Satrap of Taxila is LiakaKusalaka. He is mentioned in the copper plate inscription found at Taxila. He was originally a Satrap of Maues of Gandhara over Chhahara and Chukhsa. It has not been possible to identify Chhahara but Chukhsa has been identified with modern Chach in the north-west of Taxila. The two districts, it has been suggested, were adjacent to each other.According to Dr. D. C. Sarkar Liaka probably belonged to the Kshaharata family.Laika's son was the MahadanapatiPatika. There is no numismatic evidence to show that Patika was a joint ruler with his father. He is said to have enshrined the relics of Buddha. Patika seems to have been a Mahakshatrapa with MevakiMiyika as his subordinate.

Mathura area (Northern Satraps):

In central India, the Indo-Scythians conquered the area of Mathura over Indian kings around 60 BCE. Some of their satraps were Hagamasha and Hagana, who were followed by the Saca Great Satrap Rajuvula. The Mathura lion capital, an Indo-Scythian sandstone capital in crude style, from Mathura in Central India, and dated to the 1st century CE, describes in kharoshthi the gift of a stupa with a relic of the Buddha, by Queen NadasiKasa, the wife of the Indo-Scythian ruler of Mathura, Rajuvula. The capital also mentions the genealogy of several Indo-Scythian satraps of Mathura.

Rajuvula apparently eliminated the last Indo-Greek kings Strato II around 10 CE and took his capital city, Sagala. The coinage of the period, such as that of Rajuvula, tends to become very crude and barbarized in style. It is also very much debased, the silver content becoming lower and lower, in exchange for a higher proportion of bronze, an alloying technique (billon) suggesting less than wealthy finances. The Mathura Lion Capital inscriptions attest that Mathura fell under the control of the Sakas. The inscriptions contain references to KharaostaKamuio and AiyasiKamuia. Yuvaraja Kharostes (Kshatrapa) was the son of Arta, as is attested by his own coins. Arta is stated to be brother of King Moga or Maues. Princess AiyasiKambojaka, also called Kambojika, was the chief queen of ShakaMahakshatrapaRajuvula. Kamboja's presence in Mathura is also verified from some verses of epic Mahabharata, which are believed to have been composed around this period. This may suggest that Sakas and Kambojas may have jointly ruled over Mathura/Uttara Pradesh. It reveals that Mahabharata verses only attest the Kambojas and Yavanas as the inhabitants of Mathura, but do not reference the Sakas. The epic has probably reckoned the Sakas of Mathura

among the Kambojas or have addressed them as Yavanas unless the Mahabharata verses refer to the previous period of invasion occupation by the Yavanas around 150 BCE.

The Indo-Scythian satraps of Mathura are sometimes called the "Northern Satraps," in opposition to the "Western Satraps" ruling in Gujarat and Malwa. After Rajuvula, several successors are known to have ruled as vassals to the Kushans, such as the "Great Satrap" Kharapallana and the "Satrap" Vanaspara. They is known from an inscription discovered in Sarnath and dated to the 3rd year of Kanishka (c 130 CE), in which they were paying allegiance to the Kushans.

Sodasa was a Kshatrapa ruling jointly with his father and became a Mahakshatrapa after his father's death. He has been described as a Yuvaraja as the Indian Crown Prince is called as also as Kshatrapa before he became a Mahakshatrapa. This shows that the Sakas were being gradually Hinduised which became all the more evident under his successors. Sodasa's rule must have been confined to Mathura and the surrounding regions, for his coins have been found at Mathura, Padham and Sankisa, all in this belt of U.P.Sodasa was succeeded by Sivadatta and Sivaghosa and ruled over Mathura for a comparatively short time until, perhaps after a short interregnum this region was conquered by the Kushanas. The adoption of names like Sivadatta and Sivaghosa is indicative of the gradual Hinduisation of the Sakas. This must have been facilitated by the fact that they chose Mathura, a great religious and cultural centre of the Hindus, as their headquarters.

Pataliputra:

The text of the Yuga Purana describes an invasion of Pataliputra by the Scythians sometime during the 1st century BCE, after seven great kings had ruled in succession in Saketa following the retreat of the Yavanas. The Yuga Purana explains that the king of the Sakas killed one-fourth of the population before he was himself slain by the Kalinga king Shata and a group of Sabalas (Sabaras or Bhillas).

Western Kshatrapas legacy

Indo-Scythians continued to hold the area of Seistan until the reign of Bahram II (276-293 CE) and held several areas of India well into the 1st millennium: Kathiawar and Gujarat were under their rule until the 5th century under the designation of Western Kshatrapas, until they were eventually conquered by the Gupta emperor Chandragupta II (also called Vikramaditya).

The western Satrapal houses like those of the north had two distinct groups. The Saka families that ruled in Maharashtra region belonged to Kshaharata family, while those ruled in the Ujjaini region belonged to the Kardamaka family.The Western Satraps of Maharashtra:

1. Bhumaka
2. Nahapana

Western Satraps of Ujjaini:

The western Satraps of Ujjaini belonged to the Kardamaka hue, the earliest member of which was Yasamalika. The name Yasamalika is a Scythian name. The KardamakaKshatrapas of Ujjaini were the greatest rivals of the later Satavahana Empire. In Bana's Harsha- Charita Yasamalika has been described as a Saka King, which indicates that the Satraps of Ujjaini were virtually independent rulers. The name Kardamaka was derived from the river named Kardama, in Persia.Chastana was the son of Yasamalika and started his rule, according to Prof. Dubreuil from 78 A.D. According to DubreuilChastana was the founder of the Saka era.But this view has been universally rejected, for the date of Chastana according to most of the scholars was 130 A.D.Raiehaudhuri, Rapson and Bhandarkar are of the opinion that Chastana was the viceroy of some Kushana King.The use of Kharosthi script on his coins, instead of Greek on the obverse and Kharosthi on the reverse also lead to the conclusion that Chastana was a viceroy.On the evidence of an inscription, we come to know that Chastana ruled conjointly with his grandson Rudradamana, son of Jayadamana. It is supposed that Jayadainana predeceased his father Chastana.

Rudradamana I:

Rudradamana was, by common consent, the greatest of the Satraps of Ujjaini. Fortunately, we have a wealth of information about him from his Junagarh inscription. From the date given in the inscription it has been possible to fix him near about ISO A.D. During the time he ruled conjointly with Chastana and recovered many of the places earlier occupied by the Satavahanas of the Deccan.Rudradamana's rival Satavahana ruler was no one else than GautamiputraSatakarni, the lord of the Deccan whom he had defeated twice and at least Gautamiputra had been won over by Rudradamana who gave his daughter in marriage to him or to his son

VasisthiputraPulamayi.Rudradamana also defeated the Yaudheyas described as a brave warrior republican clan of eastern Punjab by Panini.Rudradamana ruled over an extensive dominion comprising East Malwa, West Malwa, North Kathiawar, Saurashtra or South Kathiawar, Sabarmati region, Sindhu, Cutch, Lower Indus, North Konkan, Eastern Punjab, West Vindhyas and Aravali, etc. These are territories mentioned in his inscriptions as within his dominions.In his Junagarh inscription there is reference to the reconstruction of the Sudarshana Lake which had existed from the time of the Mauryas and which burst its dams as a result of a very strong cyclone. The embankments of the lake were also repaired spending a huge amount from his treasury, without oppressing his people of the Province by Taxes or forced labor.Rudradamana held his court at Ujjaini which is referred to by Ptolemy as the capital of his grandfather and appointed a Pahlava named Suvisakas as his viceroy in the provinces of Anarta and Surashtra.The Great Kshatrapa is said to have become famous by studying grammar, polity, music, logic, various sciences, etc. The civilized character of his government was marked by his order prohibiting killing of men except in battles.The King was helped in his work of administration by a body of able state officials who were endowed with the qualifications of ministers. The officers were divided into two sections, viz., the Counselors (Matisachiva) and the Executive Officers (Karma-Sachiva).The royal busts on his coins show Rudradamana to be a man of vivacious and cheerful disposition, marked by signs of strong vigour and personality. Junagarh inscription attributes to him a beautiful body characterized by most excellent marks and signs.Rudradamana left his mark as one of the most outstanding personalities of ancient Indian history and he ruled for a long time.

Successors of Rudradamana:

Rudradamana-I was succeeded by his son Damaghsada-I after whom there were two rival claimants for succession. They were Jivadaman and Rudrasimha-I. The struggle was decided in favor of the latter.Rudrasimha was followed by his son Rudrasena-I.According to some scholars Rudrasimha was succeeded by his brother Jivadamana.Rudrasena-I is regarded as the third Satrap of the line after Rudradamana. The next Mahakshatrapa was Rudradamana-II. We have references to KshatrapaBhartrivarman and his son Visvasena. But in what relation they stood to the MahakshatrapaRudradamana-II is not known. Rudrasimha-III was the last of the member of the KardamakaSatrapal family of Ujjaini who ruled upto 388 A.D. and was killed by Chandragupta-II of the Gupta imperial.

10.15 Indo-Scythian coinage:

Indo-Scythian coinage is generally of high artistic quality, although it clearly deteriorates towards the disintegration of Indo-Scythian rule around 20 CE (coins of Rajuvula). A fairly high-quality but rather stereotypical coinage would continue in the Western Satraps until the 4th century CE. Indo-Scythian coinage is generally quite realistic, artistically somewhere between Indo-Greek and Kushan coinage. It is often suggested Indo-Scythian coinage benefited from the help of Greek celators (Boppearachchi). Indo-Scythian coins essentially continue the Indo-Greek tradition by using the Greek language on the obverse and the Kharoshthi language on the reverse. The king's portrait is never shown, however and is replaced by depictions of the king on the horse (and sometimes on the camel) or sometimes sitting cross-legged on a cushion. The reverse of their coins typically shows Greek divinities.

Buddhist symbolism is present throughout Indo-Scythian coinage. In particular, they adopted the Indo-Greek practice since Menander I of showing divinities forming the vitarka mudra with their right hand (as for the mudra-forming Zeus on the coins of Maues or Azes II), or the presence of the Buddhist lion on the coins of the same two kings, or the Triratna symbol on the coins of Zeionises.

Depiction of Indo-Scythians:

Besides coinage, few works of art are known to represent Indo-Scythians indisputably. Indo-Scythians rulers are usually depicted on horseback in armor, but the coins of Azilises show the king in a simple, undecorated tunic. Several Gandharan sculptures also show foreigners in soft tunics, sometimes wearing the typical Scythian cap. They stand in contrast to representations of Kushan men, who seem to wear thicks, rigid tunics, and who are generally represented in a much more simplistic manner.

Buner reliefs:

Indo-Scythian soldiers in military attire are sometimes represented in Buddhist friezes in the art of Gandhara (particularly in Buner reliefs). They are depicted in ample tunics with trousers and have a heavy straight sword as a weapon. They wear a pointed hood (the Scythian cap or bashlyk), which distinguishes them from the Indo-Parthians who only wore a simple fillet over their bushy

hair,[20] and which is also systematically worn by Indo-Scythian rulers on their coins. With the right hand, some of them are forming the Karana mudra against evil spirits. In Gandhara, such friezes were used as decorations on the pedestals of Buddhist stupas. They are contemporary with other friezes representing people in purely Greek attire, hinting at an intermixing of Indo-Scythians (holding military power) and Indo-Greeks (confined, under Indo-Scythian rule, to civilian life).

Another relief is known where the same type of soldiers plays musical instruments and dance, activities widely represented elsewhere in Gandharan art: Indo-Scythians are typically shown as reveling devotees.

Stone palettes:

Numerous stone palettes found in Gandhara are considered good representatives of Indo-Scythian art. These palettes combine Greek and Iranian influences and are often realized in a simple, archaic style. Stone palettes have only been found in archaeological layers corresponding to Indo-Greek, Indo-Scythian, and Indo-Parthian rule and are essentially unknown to the preceding Mauryan layers or the succeeding Kushan layers.

Very often, these palettes represent people in Greek dress in mythological scenes, a few in Parthian dress (headbands over bushy hair, crossed-over jacket on a bare chest, jewelry, belt, baggy trousers), and even fewer in Indo-Scythian dress (Phrygian hat, tunic, and comparatively straight trousers). A palette found in Sirkap and now in the New Delhi Museum shows a winged Indo-Scythian horseman riding winged deer and being attacked by a lion.

The Indo-Scythians and Buddhism

The Indo-Scythians seem to have been followers of Buddhism, and many of their practices apparently continued those of the Indo-Greeks. They are known for their numerous Buddhist dedications, recorded through such epigraphic material as the Taxila copper plate inscription or the Mathura lion capital inscription.

Butkara Stupa:

Excavation at the Butkara Stupa in Swat by an Italian archaeological team has yielded various Buddhist sculptures thought to belong to the Indo-Scythian period. In particular, an Indo-Corinthian capital representing a Buddhist devotee within foliage has been found, which had a reliquary and coins of Azes buried at its base, securely dating the sculpture to around 20 BCE. A contemporary pilaster with the image of a Buddhist devotee in Greek dress has also been found at the same spot, again suggesting a mingling of the two populations. Various reliefs at the same location show Indo-Scythians with their characteristic tunics and pointed hoods within a Buddhist context and side-by-side with reliefs of standing Buddhas.

Gandharan sculptures:

Other reliefs have been found, which show Indo-Scythian men with their characteristic pointed cap pushing a cart on which is reclining the Greek god Dionysos with his consort Ariadne.

Mathura lion capital:

The Mathura lion capital, which associates many of the Indo-Scythian rulers from Maues to Rajuvula, mentions a dedication of a relic of the Buddha in a stupa. It also bears the Buddhist symbol of the triratana centrally and is also filled with mentions of the bhagavat Buddha Sakyamuni, and characteristically Buddhist phrases such as: "sarvabudhanapuyadhamasapuyasaghasapuya" "Revere all the Buddhas, revere the dharma, revere the sangha."

Indo-Scythians in Literature

The presence of Scythian territory in the area of Pakistan, especially around the mouth of the Indus near modern-day Karachi, is mentioned extensively in Western maps and travel descriptions of the period. The Ptolemy world map and the Periplus of the Erythraean Sea Scythia prominently in the Indus area, as well as Roman Tabula Peutingeriana. The Periplus states that Minnagara was the capital of Scythia and that Parthian kings were fighting for it during the 1st century CE. It also distinguishes Scythia with Ariaca further east (centered in Gujarat and Malwa), which ruled the Western Satrap king Nahapana.

The Indo-Scythians were named "Shaka" in India, an extension of the Persians' name Saka to designate Scythians. From the time of the Mahabharata wars (400–150 BCE, Shakas receive

numerous mentions in texts like the Puranas, the Manusmriti, the Ramayana, the Mahabharata, the Mahabhasiya of Patanjali, the Brhat Samhita of VarahaMihira, the Kavyamimamsa, the Brihat-Katha-Manjari, the Katha-Saritsagara, and several other old texts. They are described as part of an amalgam of other war-like tribes from the northwest.

10.16   Condition of North-West India under the Foreign Rule

From the above discussion, we know that during the last two centuries before Christ, much of the northwest was attacked and occupied by forces from across the border in Bactria, the part of Afghanistan that lies between the River Oxus and the Hindu Kush. Initially, the Graeco-Bactrian invaded India and established their tiny kingdoms in parts of its northwest, particularly in Gandhara and Punjab. They are known explicitly as Indo-Greek rulers known in ancient Indian literature as Yavanas. The Indo-Greeks were followed during the first century B.C by the Parthians or Pahalavs and the Scythians or Shakas. In Indian history, the Shaka rulers are known as Shaka-Pahlava, meaning a mixed group of tribal Shakas and the Parthians. Effective Shaka suzerainty in India came to be exercised eventually by two authorities, respectively known as the Northern Shakas of Taxila and Mathura and the Western Shakas of Malwa and Kathiawar. The period of these foreign rules in India witnessed large-scale changes in the Indian economy, society, culture, and religion. The following paragraphs will discuss in brief the significance of foreign rule in post-Mauryan India.

10.17   Guild System

During the post-Mauryan centuries, the guilds came to play a crucial role in both domestic and international trade. Known in India as shreni, the guilds can be described as associations of professional people, merchants, or artisans. They acted variously as trade unions, cooperative organizations, regulatory bodies, or even banks. They existed in various crafts and trades, for example, guilds of potters, goldsmiths, bead and glassmakers, ivory carvers, musicians, and carpenters. The rules of work, the quality control over finished goods, the fixing of prices, the recruitment of labor from a specific occupational caste for a particular trade -these were all overseen by each craft guild. Rich merchants and many ruling dynasties invested in the guilds, making them viable and flourishing. The guilds, in turn, provided large donations to religious foundations and monasteries. The guilds of merchants, known as shreshthins, also acted as bankers, financiers, and trustees.

10.18   Emergence New Trade routes

The links by road and river between the various main cities and trading towns were an essential element in the general infrastructure facilitating the volume of trade. Starting with the northwest, in the center of the Kushan territories, was Taxila. In this city, the merchants of Central and South Asia exchanged their goods and the intellectuals their ideas. Taxila was joined to Pataliputra by a major highway; en route was Mathura, which was linked to Ujjain in the Malwa region, controlled by the Western Shakas. Mathura and Ujjain linked the western Ganga valley and the lands of central India. A number of market towns were also developed in the Satavahana kingdom of the Deccan. Centers such as Nasik and Karad in Maharashtra and Nagarjunakonda in the Andhra region were all important trading centers where the farmers, pastoralists, and hunter-gatherers from the hinterland congregated to sell their commodities and wares. The routes linking these places sometimes had to follow the gaps and breaks in mountains or the river valleys. All the major routes led to the five main international ports of that period, namely Barbaricum in the Indus delta, Barygaza on the Gujarat coast, Muziris on the Kerala coast, Arikamedu on the Coromandel coast, and Tamralipti in the Ganges delta. These ports handled the bulk of the sea trade of India with Arabia, the Levant, the Roman Empire, and Southeast Asia.

The overland trade route through the Kushan territories Since at least 600 B.C, the main overland trade route had run from Taxila towards West Asia and the Hellenistic world. Caravans from India carried ivory, elephants, spices, cloths, salt, musk, saffron, and indigo; the returning caravans brought lapis lazuli, turquoise, fine quality ceramics, wines, and gold and silver coins. The first part of the overland route was from Taxila to Begram, from where two main routes branched out: the northern route via Bactria, the Oxus, the Caspian Sea and the Caucasus to the Black Sea, and the southern route via Kandahar, Herat, and Ecbatana to the ports of the eastern Mediterranean. Once the Kushans established their trans-Oxus empire and controlled all territory between the Aral Sea and the middle Ganga valley, a new dimension was added to the overland trade route. This came to be a link to the famous Silk Road that connected China with Europe by land through Constantinople. Indian merchants now begin to share in handling the products that traveled along the Silk Road, particularly the silk from China. At various junctions on the northern and southern

routes of the Silk Road, Indian merchants set up their colonies while the missionaries established monasteries. As Buddhism spread into China, the demand for Buddhist artifacts from India underwent a manifold increase.

10.19 Relations between the Satavahana and the Western Kshtrapa

The Andhra Satavahanas controlled the Deccan for four centuries and a half. During their reign, they interacted with neighboring kingdoms, the most notable of which is the Western Kshatrapas. The Satraps or Governors were chosen to preside over various territories captured by the Indo-Parthians throughout their rule. Malwa and Saurashtra were two of the satrapal seats. The Satavahanas' chronology and the early period of Kshatrapa's reign have been disputed. The Kshatrapa reign comprises the Kshaharatas, such as Bhumaka and Nahapana, as well as the Kardanraka line, which dates back to Chashtana. Bhumaka was the first ruler of the Kshaharatas. He is thought to be Nahapana's forefather based on the paleography of his coin tales, although their true relationship is unknown. Bhumaka's coins refer to him as a Kshaharata Kshatrapa. The Lion-capital emblem is shown on the coins. These coins were mostly found in Gujarat and seldom in Malwa, suggesting Bhumaka's domain. The thunderbolt motif on Nahapana's coins is similar to that of the Mathura Kshatrapas. Some of the Mathura Kshatrapas' inscriptions were also carved on a lion capital, according to legend. This demonstrates how similar the two families were. According to some researchers, the Kshatrapa Kshaharatas were initially subordinates of the Mathura Kshatrapas and declared themselves independent following the death of the great Mathura Kshatrapa Rajula in the year 17 A.D.

On the western Kshatrapa throne, Nahapana replaced Bhumaka. As evidenced by the inscriptions, the kingdom appears to have expanded under his reign. Ushavadata, Nahapana's son-in-law, sent gifts to locations including Govardhana, Sopara, Dasapura, and Prabhasa, according to an inscription in Nasik. Pushkara and Barulachchhg, the inscriptions of Nahapano, have been unearthed at Nasik, Karle, and Junnar. Taken together, these documents demonstrate that Nahapana's kingdom spanned Rajasthan in the North and Maharashtra in the South.

The Periplus of the Erythrean Sea, written in 60 A.D., chronicles Nahapana's control in this area and relates to Western India's economic activity with Red Sea ports, which Nahapana seized after defeating Satavahana opponents SundaraSatakarni and ChakoraSatakami. Kalyan and Sopara, Satavahana ports, lost their commercial importance to Barygaza. Nahapana's years 41-46 were mentioned in the inscriptions. The era to which these years should be attributed has been a point of contention. They are attributed to the Saka era by scholars such as R.G. Bhandarkar, D.R. Bhandarkar, Prof. Rapson, Roy Chowdhuri, D.C. Circar, and V.D. Mirashi. Cunningham, V.S. Bakhle, K.A.N. Sastry, and G.V. Rao, among others, believe they were dated during the Vrkrama period. However, the issue with these two hypotheses is that Nahapana would be dated to the 2nd or 1st centuries A.D., respectively, which are implausible considering the Periplus data.

The Periplus evidence supporting a 1st century A.D. dating for Nahapane must be accepted. Scholars such as R.D. Banerji and A.S. Altekar have highlighted the problems in assigning Nahapana's years to one of the two eras. These academics situate Nahapana in the second half of the first century A.D., using these years as his regnal years. There is further speculation that these years were the Kshaharatas' autonomous years of reign in Malwa and Saurashtra, most likely during a period of shaky succession on the Mathura Kshatrapa throne. Nahapana's rule cannot be stretched beyond 60 or 70 A.D. since Nahapana's power was at its peak when Periplus was writing. As a result, the years mentioned in the inscriptions may correspond to 60 or 70 A.D.

Gautamiputra Satakarni, the first of the subsequent Satavahanas, ended Nahapana's reign. The elimination of Kshaharata authority and the restoration of the Satavahana family's wealth are his primary achievements. Gautamiputra's victories over the Kshaharatas, Sakas, Yavanas, and Pahlavas are well described in the Nasik prasasti published during his son's reign. It is unknown if the Scytho-Parthians, who reigned in northern India until the foundation of Kushana authority, came to the aid of the Kshaharatas, whom Gautamiputra beat.

We have some information from one of the inscriptions and the achievements recorded by Gautamiputraat a later time. The Nasik inscription, which dates from the 18th year, was written on the battlefield after defeating an unknown foe. According to the same inscription, the property was formerly owned by Ushavadata, which also recounts the gift of the territory to Buddhist monks. Scholars assume that Gautamiputra's 18th regnal year, the former Kshaharata possession, had passed into his hands. Gautamiputra ruled over Saurashtra, Aparanta, Malwa, and portions of Rajasthan, according to the list of territories stated in his son's inscription. Following this triumph, he appears to have restruck Nahapana coins, as evidenced by the Jogelthambi trove of coins.

Gautamiputra retained all these regions throughout his life. His son Vasisthiputra Pulomavi succeeded him when he died in the year 87 A.D. From 87 A.O. until 115 A.D., the latter reigned for 28 years. The regions of Gautamiputra's dominion must have been kept by Pulomavi until his 19th regnal year, for the Nasik inscription of that year alludes to Gautamiputra's domains of rule and also styles Pulomavi as 'Dakshinapatheswara.' During his last nine years in power, he must have lost the Malwa area to Chashtana, the Kardamaka line's founder. Initially, the Kardamakas were subordinated to the Kushanas. They could have been self-sufficient later.

According to Ptolemy, Chashtana of Ujjain ruled during the reign of Pulomavi of Paithan. So, between 106 and 114 A.D., part of the Satavahana's holdings must have been seized. During the reigns of Siva Sri and Siva Skanda on the one hand and Chashtana and Jayadaman on the other, the Kardamakas and Satavahanas clashed again. Jayadaman's death, which occurred before his father Chashtana, must have happened during these conflicts. By 130 A.D., the latter might have gotten the region between Malwa and Kutch, including Saurashtra. The Andhau inscriptions, which Chashtana and his grandson Rudradaman produced, illustrate the Kardamaka empire's western boundary.

Meanwhile, Yajna Sri Satakarni ascended to the Satavahana throne in 129 A.D. During his reign, he had to struggle with the authority of Rudradaman, who ascended to the throne in 130 A.D. or later. The King is claimed to have beaten the 'Dakshinapathapati' Satakarni and been released due to his non-remote kinship in the Girnar inscription of Rudradaman, dated in the year 72, which corresponds to 150 A.D. Yajna Sri Satakarni might have been the ruler. The Apparent area appears to have been a battleground between the two empires. Because his inscription from Kanheri dates from that year, Yajna Sri's loss must have occurred after his 16th year of reign. The Kshatrapa later took over the Aparanta region. After Yajna Sri's control, the Satavahana family's successors were unable to reclaim these territories and were forced to contend with sections of Andhra. While there were clashes between the Satavahanas and the Western Kshatrapas throughout their history, there is evidence of one marital relationship between the two dynasties (Kardamakas and SatavahanasAt an inscription in Kanheri, the daughter of one Mahakshatrapa Rudradaman is recorded. She was the queen of one Vasisthiputra Satakami.Vasisthiputra Satakami's identity and relationship with Yajna Sri are thorny issues. Rapson and Smith, for example, have linked him to VasisthiputraPulomavi. Because VasisthiputraPulomavi and Chashtana lived at the same time, this seems unlikely. VasisthiputraSatakarni was most likely Pulomavi's successor, who had to contend with the other Satavahana monarchs for succession to the throne, and so must have formed this marriage alliance with the Kshatrapas. This might also explain why his name isn't mentioned in the Puranic list of Andhra rulers. He may have benefited from the relationship since, in his 13th year, he produced an inscription at Nanaghat indicating that the Aparanta area was given to Vasisthiputra Satakarni with his approved father-in-law Rudradaman.

In Western India, throughhout the first and second centuries A.D., fortune favoured the Kshaharatas, then the Satavahanas, and the Kardamakas. The Satavahanas and the Western Kshatrapas had been at odds for a long time. His successors mostly held Rudradaman's acquired territories. When their authority was ultimately shattered, the Satavahanas restricted themselves to the Andhra area for about a quarter of a century more.

Summary

Yajna Sri's successors, Vijaya, Chanda Sri, and Pulomavi (III), ruled for a total of seventeen years. The emergence of the Chutus in the West and South, the Abhiras in Nasik, the Ikshvakus in the east, and the Kardamakas of Ujjain relentlessly pressed the Satavahana kingdom to its demise. The significant period of control of the Satavahanas, who gave the territory political integrity and safeguarded it from foreign invaders that swamped the North at the time, came to an end with this. Yajna Sri Satakarni's successors could not keep the Satavahana Empire, which was overthrown by AD 220. The rulers of the Satavahana dynasty were magnificent kings. They made tremendous progress in terms of administrative and judicial culture. The Satavahanas made significant advancements in the realm of architecture as well. During this time, many statues and pictures were created. Most of the pictures portray scenes from the Buddha's life. At the Amravati Stupa, the sculpture depicting Buddha's feet being worshipped is particularly remarkable, while at Nagarjunakonda, the sculpture depicting the Buddha giving a sermon casts a spell of tranquility and quiet. The administrative system was monarchical. The monarch himself oversaw the army. To run his government efficiently, he sought guidance from his ministerial council. The government was feudal. Provinces, districts, and villages were established across the kingdom. The King was always ready to act in the best interests of his subjects. Land tax, salt tax, property tax, justices, and profits from import and export commerce were the primary sources of revenue. The military administration functioned well. Infantry or foot soldiers, cavalry or horses, and elephants made up

the army, well-equipped. As a result, the Satavahanas were among the first to produce Indian state currency with pictures of its monarchs. They also served as a cultural bridge, facilitating trade and ideas, and culture from the Indo-Gangetic Plain to India's southern tip.

The five centuries which passed between the decline of the first great Indian empire of the Mauryas and the emergence of the great empire of the Guptas has often been described as a dark period in Indian history when foreign dynasties fought each other for short-lived and ephemeral supremacy over northern India. This period witnessed the rule of the Indo-Greek, the Parthians, and the SakasKshatrapa. But this period was a period of intensive economic and cultural contact among the various parts of the Eurasian continent. India played a very active role in stimulating these contacts, And the silk road played an important role in the prospering long-distance trade relations.

Rudradaman I was succeeded by seven weak rulers. The last known ruler Rudrasimha III, who ruled upto A.D. 388, has been mentioned in Bana's Harshacharita as having been killed by the Gupta monarch, Chandragupta II. The Guptas then annexed the Saka territories.For over 600 years, from the 2nd century BCE to the 4th century CE, waves of people pushed deeper and deeper into India, till they reached the Vindhyachal and Satpura ranges and were eventually absorbed into the colorful fabric of the subcontinent. They embraced local ideas, ideals, and beliefs, built *stupas*, temples and *viharas,* and even entered the Hindu epics and legends.

Keywords/Glossary

Amatya: Minister

Dandnayaka: Captain in the Army.

Prasasti: Eulogy

Satrap: A Persian word used for heads of provinces

Self-Assessment

1.   Who among the following founded the Satvahan Dynasty?
        A. Simukha
        B. Kanha
        C. Satakani
        D. Krishna

2.   Which of the following Satvahan King's name is inscribed on one of the gateways of Sanchi Stupa?
        A. Simuka
        B. Kanha
        C. Satakarni
        D. Krishna

3.   Which of the following Satvahan ruler issued coins in which ships were depicted?
        A. ShivaskandaSatakarni
        B. Yajna Sri Satakarni
        C. Vijaya
        D. VashishtiputraSatakarni

4.   Who was the last ruler of Satvahan dynasty?
        A. ShivaskandaSatakarni
        B. Yajna Sri Satakarni
        C. Vijaya
        D. VashishtiputraSatakarni

5.   Who was the first Satvahan King bearing matronym (Mothers name)?
         A.   Satakarni
         B.   Sivasvati
         C.   VasishthiputraPulumavi
         D.   GautamiputraSatakarni

6.   Satavahanas belonged to:
         A.   Maharashtra
         B.   Andhra region
         C.   Konkan region
         D.   Kalingas

7.   Sakas were finally overthrown by:
         A.   Kanishka
         B.   Chandragupta Vikramaditya
         C.   Devapala
         D.   GautamiputraSatakarni

8.   The earliest example of a land grant is provided by an inscription of:
         A.   The Guptas
         B.   The Mauryas
         C.   The Satavahanas
         D.   The Mahameghavahanas

9.   What do you mean by Satraps?
         A.   Governors of the provinces
         B.   Ministers of the king of kings
         C.   Military sergeant of the super king
         D.   All of the above

10.   The Satrap system of government was introduced in India by_____
         A.   Greeks
         B.   Iranian Achaemenid and Seleucid
         C.   Athens
         D.   Sakas

11.   The ancient Satraps system was quite similar to the government of _____
         A.   Greek
         B.   Iranian Achaemenid and Seleucid
         C.   Athens
         D.   Sakas

12.   Why Saka rulers called themselves as 'King of Kings'?
         A.   Because they ruled over vast region with the help of feudal.
         B.   Because they had very big standing army.
         C.   Because they ruled with the help of military governors and satraps.

D. Because they had divine power.

13. Who among the following strap ruled with the title of 'Mahadandapati'?
     A. LiakaKusulaka
     B. PatikaKusulakaru
     C. Hagana
     D. Hagamasa

14. Who was the first known satrap who ruled over Saurashtra?
     A. Nahapana
     B. Rudramadaman I
     C. PatikaKusulakaru
     D. Bhumaka

15. Which of the following strap defeated Saatkarni of Satvahan dynasty that made him greatest among the Shaka rulers?
     A. Nahapana
     B. Rudramadaman I
     C. PatikaKusulakaru
     D. Bhumaka

Answers for Self Assessment

1.	A	2.	C	3.	B	4.	C	5.	D
6.	B	7.	D	8.	C	9.	A	10.	D
11.	B	12.	C	13.	B	14.	D	15.	C

Review Questions

1. Explain the political history of the Satavahanas and their contributions to the Deccan culture's rise.
2. Which Satavahana ruler was the greatest and why?
3. Asses the relations between the Satavahana and the Western Kshtrapa
4. Write a note on the Western Kshatrapas.
5. Discuss about the Northern Satraps.

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Unit 11: Gupta Dynasty

Objectives

After this chapter, you will be able to:

- Know about the emergence of the Guptas in ancient India and the administration of the Guptas.
- Know about the Coins and currency and the Science and Technologyof the Gupta Dynasty.
- Know about the revival of Vedic and Puranic religious traditions, the Sanskrit literature, and the temples.
- Know about the economic conditions in relation to agriculture, and the land grant system and land rightsunder the Guptas
- Know about the invasion of Huns and the impact of Huns invasion

Introduction

It is unusual for history to repeat itself. The story of two of India's greatest empires, the Mauryas, and the Guptas, exemplifies this proverb clearly. The Maurya dynasty was created by a Chandragupta in 320 B.C., while the Gupta dynasty was founded in 320 A.D. by another Chandra Gupta. This is an unavoidable coincidence. For nearly two centuries, the Gupta dynasty ruled over India. Dr. Barnett writes that the Gupta period is "nearly" equivalent to the Periclean period in Greek history in the annals of classical India. This dynasty liberated India from the Kushana-Sassnian yoke and defeated the Huns, previously rulingAsia and Europe with impunity. This is most likely the dynasty that delivered India's famed emperor Vikramaditya. The Imperial Gupta dynasty, like all other Indian dynasties, has a tumultuous past. Though we may know who the dynasty's first monarch was, their origins and ascension to the throne remain a mystery. However, as V A Smith properly points out, "With the entrance of the Guptas, light again dawns, the curtain of obscurity is lifted, and India's history regains unity and interest." From the time of Chandragupt I through the time of Skanda Gupta, this chapter will look at the imperial Guptas' political history.

11.1   Origin and Original Homeland of the Gupta

The Gupta dynasty ascended to the throne approximately 320 A.D. and reigned with splendor and elegance until 550 A.D. They reinforced Northern India by subjugating local and provincial kingdoms that had become autonomous following the Kushanas' demise. In all domains, including art, architecture, literature, sculpture, and education, the period during the Gupta Empire is known as the Golden Age. The Guptas' origins, on the other hand, remain a mystery. This is because the sources of Gupta history that have been discovered to date do not provide adequate information about the Guptas' ancestors and their ancestral homeland.

The Shunga and Sattavahana addressed many officials with the surname Gupta. Their ties to the Imperial Guptas, on the other hand, are still unknown. Furthermore, it is unknown if the title Gupta refers to a clan or a surname. The names of the first three monarchs of the Gupta Dynasty, Maharaja Sri Gupta, Maharaja Sri Ghatotkacha, and Maharajadhiraja Sri Chandragupta, were provided by the Gupta records themselves and the Chinese records provided by I-Tsing. The Guptas, according to K.P. Jaiswal, were Punjabi Jats. However, Jaiswal's theory was abandoned due to the lack of sufficient proof. However, according to Dr. H.C. Roychowdhury, the Guptas belonged to the Dharana Gotra. The Guptas were related to queen Dharini of Agnimitra, son of king Pushyamitra Shunga, according to Roychowdhury. Based on the records of Prabhabati Gupta, Chandragupta II's daughter, Roychowdhury, developed his idea on the Guptas' ancestry. She claimed to be a descendant of the Dharana Gotra, according to her records. Dr. S. Chattopadhya has once again proposed a new explanation about the Guptas' ancestry. Some monarchs claiming the title Guptas and associated with the imperial Gupta Dynasty, he claims, claimed to be Kshatriyas in the Panchobh Copper Plate. After extensive examination by researchers, S. Chattopadhya's idea has become widely recognized.

According to the Vishnu Purana, names ending in Gupta are associated with the Vaishya and Sudra classes, but many Brahamana people also bear the suffix Gupta. According to K.P. Jayaswal'sKaumudiMahotasava, Chandasena was a karaskara, a lower caste of Hindu society, whichthe monarch of Magadha adopted. Jayaswal identifies Chandasena as Chandragupta I of the Gupta dynasty. However, several scholars disagree with Jayaswal, including O.P. Singh, D.K. Ganguly, R.K. Mookerji, D.R. Bhandarkar, and A.N. Dandekar. D.K. Ganguly dismisses the historicity of KaumudiMahotsava, claiming that the story told there does not correspond to Gupta history. According to Singh, would it be conceivable for a Brahmana monarch to adopt a child from a lower caste if rigorous varna standards were observed in society? It appears to be a highly unlikely act. As a result, it can be ruled out that the Guptas came from a lower social class.

Though data support the designation of the Guptas as Kshatriyas, the question of whether "Gupta" was a family surname or a full name remains unanswered. The first king's name was Sri Gupta, and while the term "Gupta" appeared to be a title, the second Gupta did not use it that way. As a result, the term "Gupta" is fraught with controversy. However, from Chandragupta I forward, all Gupta emperors used the word "Gupta," resulting in the term "Imperial Gupta dynasty" becoming accepted.

The origins of the Guptas' country are a source of intense debate among researchers. According to K.P Jaiswal, the Guptas were initially residents of Prayag (Allahabad) as feudatories of the Nagas or Bharsivas. They were well-known after that. Dr. Gayal agreed with Jaiswal's theory, claiming that the Guptas' initial home was Antarvedi in eastern Uttar Pradesh, which included the provinces

of Oudh and Prayag. These historians based their theory on discovering various coins from the Gupta Dynasty in those places, and the analysis of that numismatic evidence led to the conclusion that the Guptas were the region's original inhabitants.

Dr. D.C Ganguli, on the other hand, offers a different perspective on the Guptas' ancestral homeland. He claimed that the Guptas lived in Bengal's Murshidabad region rather than Bihar's Magadha. He based his theory on a declaration made by I-Tsing, a Chinese emperor who visited India between 675 and 695 A.D. However, Fleet and other historians criticize the above argument since Sri Gupta ruled towards the end of the third century, while I-Tsing dates him to the second. As a result, historians' theories, which are based on I-testimonies, Tsing's can be easily disputed.

Because most of the Guptas' coins and inscriptions have been discovered in this portion of Uttar Pradesh, S R Goyal considers Allahabad to be their homeland. He is correct regarding the inscriptions, as many have been found in this region, but their coins have also been recovered in large numbers in Bengal and Bihar. B P Sinha places them in the Mathura-Ayodhya region, citing a statement from Arya-Manjushri-Mulakalpa that the Guptas were Jats from Mathura. However, according to D K Ganguly, this Jat connection results from a misconstrued passage from the Arya-Manjushri-Mulakalpa, and so is not tenable.

The scope of the Gupta Empire, when they took the throne after the prolonged Dark Age, is likewise a source of considerable debate among researchers. Dr. R.C. Majumdar has pointed out that a photograph of a stupa with the label "Mrigasthapana" Stupa of Varendri has been discovered in Nepal. This "Mrigasthapana" is identical to "Mrigashivana." Tsing's Because Sri Gupta built a temple in Mrigashivana and the location was in Varendri, historians believe Varendri was under the control of the Guptas when they ascended the throne. Bengal and parts of Bihar were included in the Gupta Empire, according to Dr.Ganguli, when they ruled from the capital.

Several competing theories concerning the original homeland and the Gupta Empire have emerged as a result of these theories. According to Allan and other researchers, the Guptas were originally focused in the Magadha area, from whence they spread their influence all the way to Bengal. According to some sources, the Guptas' initial homeland was Varendri or Varendra Bhumi in Bengal, from where they expanded their Empire all the way to Magadha. Whatever the case may be, the Guptas' Imperial fabric ushered in the Golden Age in Indian history, and with the passage of time, they became the sole rulers of Northern India.

11.2 Establishment of the Gupta Empire

Magadha has a history that stretches back to the early ages before the Christian era, a history that is probably unique, at least, unrivaled, not just in India, but possibly in the entire world. Under the famous dynasties of the Mauryas, Sungas, and Kanvas, the province of Magadha had experienced various political and cultural changes. A Satavahana king overthrew the Kanvas and became King of Magadha as a result. After the Kanvas fell, the Satavahanas could not have stayed in Pataliputra and Magadha for more than fifty years. A local Lichchhavis monarch established himself at Pataliputra during the period when the early Kusana rulers, Kadphises and Wema, were pushing against the Satavahana prince in Northern India. The Lichchhavis, on the other hand, were forced to flee Pataliputra when a Kaniska ministry proceeded towards the Magadha capital.

After the beginning of the Andhra power's decay, the Kusanas were influential rulers of all of Northern India. During this time, the Andhras' former feudatories were attempting to become politically independent. As has already been mentioned, the Kusanas' demise coincided with the rise of the Bharasivas. The Puranas mention the Vakataka dynasty's Vindhyasakti, Pravira-Vindhyasakti, and Pravarasena, who lived around 260 AD, a century after the Bharasivas rose to power. In Northern India, there were two powerful dynasties: the Bharasivas and the Vakatakas, who seem to have risen to power around a century later. These two dynasties were responsible for establishing a new tradition, or rather, the resurrection of an old tradition, namely, the Hindu freedom and sovereignty tradition. Three principles characterized this tradition: all-India imperialism, Sanskrit revival, and social revival.

When the Bharasivas liberated the Gangetic valley and reorganized the political scheme in about 250 AD, we find Magadha in possession of theKsatriya family. Itsing, who traveled in India between 670 and 700 AD, states —that a great king, Sri Gupta built a temple near Mrgasikhavana for some Chinese pilgrims about 500 years ago‖. This would give Sri Gupta a date somewhere about 175 to 200 AD. Suppose we depend upon the Puranic tradition in this connection. In that case, it may further be assumed that, at the commencement of the 4th century, the early Guptas were associated with the banks of the Ganges, dominated by the cities of Prayaga and Saketa. The

vicissitudes of the Magadha kingdom during this period cannot, however, be reconstructed in a connected form from epigraphical sources.

If we accept Itsing's assertion as accurate, we must likewise take the time inferred from it. Sri Gupta's direct successors are unknown. They appear to be steadily gaining authority, with Gupta, possibly a grandson of Sri Gupta, rising to the position of the feudatory prince. The fact that Gupta is styled as Maharaja in the Allahabad pillar inscription of Samudra Gupta and is rightly named so in the Poona plates of PrabhavatiguptaVakataka suggests this. Vincent Smith correctly dates him between the years 275 and 300 AD.

Maharaja Ghatotkaca is mentioned as the son of Maharaja Gupta on the Allahabad pillar inscription next to Gupta. Bloch speculated that this Ghatotkaca was the same as Ghatotkaca Gupta, whose name was found on a Vaisali seal. This, however, does not appear to be conceivable because the name of Maharaja Gupta's son and Chandra Gupta I's father has never been stated as Ghatotkaca Gupta, but only as Ghatotkaca in any inscription. Some academics have also proposed that some gold coins with the name Kaca on the obverse, which have been traced to Ghatotkaca, Chandra Gupta I's father, should be attributed to Ghatotkaca, the father of Chandra Gupta I. However, the epithet on the reverse of the same coins, as well as the fact that Ghatotkaca was not permitted to issue coinage in his own name as a feudatory Maharaja, conclusively contradict this theory. According to Allan, Ghatotkaca must have reigned between 300 and 320 AD.

11.3   Chandra Gupta I

Chandra Gupta I, son of Ghatotkacha, was the line's first independent sovereign (Maharajadhiraja), who may have ascended the throne in 320 A.D., the Gupta Era's start date. Like his great forerunner Bimbisara, he cemented his status by marrying alliances with the Lichchhavis of Vaisali or Nepal and created the foundations of the Second Magadhan Empire.

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It has been determined from the chronicle of Samudra Gupta's conquests that his father's authority was limited to Magadha and the surrounding areas. The Puranic scriptures outlining the Gupta dominions, according to Allan, allude to his rule; Anu-Ganga-Prayagamcha. SaketamMagadhashstatha Etan janapadansarvsnbhokshyanteGuptavamsajahjanapadansarvsnbhokshyanteGuptavamsajahjanapad ansarvsnbhokshyanteGupt "All of these domains, including Prayaga(Allahabad) on the Ganges, Saketa (Oudh), and Magadha (South Bihar), will be enjoyed by Gupta kings."

Vaisali (North Bihar) is not listed among the Gupta holdings. As a result, it's hard to agree with Allan's assessment that Vaisali was one of Chandra Gupta's first conquests. Neither does Vaisali appear on Samudra Gupta's list of conquests, yet the reference to Nepal as a border state in the renowned Allahabad inscription may imply that North Bihar was included in his sphere of influence. It initially appears as a Gupta possession during the reign of Chandra Gupta II, when it was established as a viceroyalty under the control of an imperial prince. Prayaga (Allahabad) may have been conquered by a line of monarchs revealed in inscriptions discovered at Bhita. Marshall places two of these kings in the second or third centuries A.D., Maharaja Gautamiputra Sri Sivamagha and Rajan VasishthiputraBhimasena. The name Sivamegha (or Sivamagha) refers to the 'Meghas' (Maghas) who ruled Kosala in the third century A.D. Another king from the third or fourth centuries A.D. is Maharaja GautamiputraVrishadhvaja. One of Chandra Gupta I's most enduring acts was his choosing of Samudra Gupta as his successor in front of the assembled councilors (Sabhyas) and blood princes.

11.4   Samudra Gupta

Samudra Gupta was the fourth monarch of the Gupta dynasty and the most powerful of the Gupta kings. Because of his demonstrated leadership qualities and other kingly attributes, Chandra Gupta, I named him the heir apparent. It is unknown exactly when Chandra Gupta I was succeeded by his son, Samudra Gupta. If the fake Nalanda plate evidence is to be believed, the event occurred before the fifth year of the Gupta Era, or A.D. 325. However, this appears to be a stretch. It was evident from the Allahabad Prasasti and the term 'Hatpadaparigrihita' assigned to Samudra Gupta in the Riddhapur inscription that Chandra Gupta I chose the prince from among his sons to succeed him.

Samudra Gupta embraced the character of a highly ambitious ruler from the moment he ascended to the throne, and he went to war with his neighbors very immediately. He is considered one of the greatest military geniuses in Indian history because of his spectacular success in expanding his inheritance through conquest and annexation. When he was nearly finished with his campaigns, he had a panegyric of his military exploits etched on an existing Asoka pillar that had been standing for six centuries. At the moment, the pillar is in Allahabad. Samudra Gupta's military campaigns are described in detail in this lengthy tribute by his court poet, Harishena. The inscription is composed of ancient Sanskrit poetry and prose and is written in the Gupta Brahmi script.

The Allahabad Prasasti

The Prasasti pillar, which is now housed at Allahabad, was once an Asokan pillar. The Asokan edict on the pillar declares the emperor's underdeveloped Buddhist proclivities while advocating simpler teachings for living one's life. This pillar was first built at Kaushambi and then moved downstream at a later date. The great Mughal Akbar had moved the Allahabad pillar to the Allahabad fort in the 16th century, and his son Jahangir had inscribed his own inscription alongside that of Samudra Gupta. In the 18th century, the pillar was uprooted once more, and Prinsep and his colleagues discovered it half-buried in the dirt. It was re-erected in Allahabad, this time with a new, purportedly lion capital on the pillar. The inscription dates from roughly 365-370 A.D., during Samudra Gupta's reign, and was clearly completed after all major military battles had been successfully concluded. The inscription separates the campaigns into four groups, presented below in the sequence in which they were most likely carried out. First, against nine named and unidentified kings in the Gangetic plain to the west of the ancient Gupta holdings; second, against 12 kings of South India; third, against forest tribal chiefs; and fourth, against rulers of frontier kingdoms and gana-sanghs, or republics. The eulogy also recalls the Gupta emperor's diplomatic overtures to kings of countries who were too far distant geographically to commence or execute military conquest.

Conquests of Aryabarta

Samudra Gupta launched a campaign against the minor kingdoms to the west of Magadha almost soon after assuming the throne. Achyuta, Balvarman, Chandravarman, Ganapati Naga, Matila, Nandin, Nagadatta, Nagasena, and Rudradeva are the names of the nine rulers who were vanquished and their kingdoms ceded to the Gupta empire. During the wars to acquire their kingdoms, Nagasena of Mathura, Achyuta of Ahichchhata, modern-day Ramnagar and Bareilly districts of Uttar Pradesh, and an unnamed prince of the Kota line were all killed. The defeated rulers, as well as all the areas directly related to the Gupta realm, were dealt harshly—the language employed in the inscription to describe the measures committed was "forcibly rooted up." Although the specific sites of all nine kings have not been revealed, Ganapati Naga is known to have governed from Padmavati, or Narawar, a town in Madhya Pradesh that still exists today. With his realm greatly expanded due to these battles, Samudra Gupta shifted his focus to the south and Peninsular India.

The Southern Campaign

The goal of conquering South India necessitated audacity in the enterprise's design, comprehensive organizational mastery, and the capacity to create and execute military strategies with confidence. Samudra Gupta not only met the challenge but exceeded it in all three areas. Throughout the Southern Campaign, Samudra Gupta adhered to the three-fold principle of conquest: grahana, or capturing the opposing monarch; moksha, or emancipation; and anugraha, or restoring the deposed king. Adherence to this approach was beneficial and had a direct impact on the success of his southern conquests.

The Kings of Dakshiqapatha who came into conflict with the great Gupta were Mahendra of Kosala, Vyaghra-raja of Mahakantara, Mantaraja of Kaurala, Svamidatta of Kottura, a chieftain of Pishtapura whose precise name is uncertain, Damana of Erandapalla, Vishnugopa of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra, Dhanamjaya of Kusthalapura and others.

He began his southerly march via the Chota Nagpur plateau, heading towards the east coast and attacked South Kosala in the Mahanadi basin. The Kosala kingdom's heartland was centered on the districts of Bilaspur, Raipur, and Sambalpur. The Guptas removed King Mahendra of Kosala and subdued a number of chiefs governing Orissa's inhospitable and backward territories. Vyaghara Raja, or 'Tiger Chief,' of Mahakantara, the forest region of Jeypore in Orissa, was defeated as the territory's principal chief. This chief is never recorded in any of the chronicles before or after this

brief encounter with Samudra Gupta. He slips into the haze of ambiguity that frequently envelops Indian historical history.

Samudra Gupta went south along the east coast, conquering all kings and kingdoms along the way. The details of this victorious march are recorded on the Allahabad pillar: he defeated Mahendragiri, the chieftain ruling from Pishtapura (now Pithapuram in the Godavari district), Kalinga's capital; he conquered the hill forts of Svamidatta of Kotturam (Kothoor) in Ganjam; he defeated king Mantaraja, who ruled the territory on the banks of the Kolleru((Chennai). Samudra Gupta then turned west and fought Ugrasena, the king of Palakka in the Nellore district; Kuvera, the ruler of Devarashtra in the Vizhagapatam district; and Dhananjaya of Kushalapura in the North Arcot area. He then returned to his capital via western Deccan and the Khandesh pass. This campaign, which entailed approximately 3000 miles of marching across harsh terrain and hostile territory, lasted nearly two years and was completed in 350 A.D.

The most significant aspect of this campaign is that Samudra Gupta did not attempt to permanently annex the conquered kingdoms to the Gupta Empire, opting instead for the temporary surrender of the monarchs in accordance with his three-fold strategy. Almost always, rulers were restored to their thrones. This is in stark contrast to his earlier westward march, during which he deposed established monarchs and chieftains, destroying their dynasties and transferring their properties directly to the Gupta. The great king likely recognized the logistical problems inherent in imposing direct control over these remote southern areas from his capital in the country's northeast and chose to leave them as tributary kingdoms. However, he did exact a large tribute in gold and other riches from each conquest to increase the Gupta fortune. This may be called a stroke of genius on the part of a military genius and politician.

Campaign against the Forest Kingdoms

These kingdoms were also known as Atavika kingdoms, and Samudra Gupta is said to have wholly subjugated all forest-states. Parvrajaka, the king of Basti, names 18 forest kingdoms/states that the Gupta king vanquished in a copper plate inscription.

Relationship with the Frontier Kingdoms & Tribal States

Samudra Gupta's victorious career must have left a lasting impression on the Pratyantanrupatis or frontier kings of North-East India and the Himalayan region, as well as the tribal states of Panjab, Western India, Malwa, and the Central Provinces, who are said to have gratified his imperious command "by paying all manner of taxes, obeying his orders, and coming to pay obeisance." The most important of the eastern -kingdoms that bowed to the great Gupta Emperor were Samatata (a coastal region of Eastern Bengal with its capital presumably at Karmmanta), Davaka, and Kamarupa (roughly in Assam). The Damodarpur plates reveal that the majority of Northern Bengal, then known as Pundravardhana-bhukti, was an integral part of the Gupta Empire from A.D. 443 to A.D. 543 and was ruled by a dynasty of Uparikas as vassals of the Gupta Emperor.

Nepal and Kartripura were the Northern Pratyantas. The latter principality was presumably constituted of Katarpur in the Jalandhar region, as well as the territories of the Kumaun, Garhwal, and Rohilkhand Katuria.

Tribal states on the western and south-western outskirts of Aryavarta proper paid respect. The Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Sanakanikas, Kakas, and Kharaparikas were the most important among them.

During Alexander's reign, the Malavas occupied a portion of the Panjab. When they clashed with Ushavadata, they were most likely in Eastern Rajputana. Their specific location during the reign of Samudra Gupta is unknown. They were most likely tied to the Mandasor region during the reign of Samudra Gupta's successors. We discover princes of Mandasor utilizing the Malava-reckoning Rajya's system, which dates back to B.C. 58.

Ptolemy mentions the Pandoonoi or Pandava tribe as being settled in the Panjab, and the Arjunayanas may have been related to them. The Pandava Arjuna and the Arjunayanas have a clear link. In the Mahabharata, Yaudheya is the name of a son of Yudhishthira. The Yaudheyas are linked to Usinara by the Harivamsa, a later authority. However, the Yaudheya domain must have extended beyond this area, encompassing the tract presently known as Johiyabar on both banks of the Sutlej, on the Bahawalpur state's boundary.

Sakala or Sialkot in Punjab was the Madrakas' capital. The Abhiras lived in the lower Indus valley and western Rajputana, near Vinasana, in the district of Abiria, according to Periplus and Ptolemy's geography. We've already seen how an Abhira could have become the Mahakshatrapa of Western

India and displaced the Satavahanas in a region of Maharashtra before the third century A.D. A part of the tribe probably settled in Central India, giving the area between Jhansi and Bhilsa the name Ahirwar. The Prarjunas, Sanakanikas, Kakas, and Kharaparikas' lands were most likely in Malwa and the Central Provinces. Smith locates the Prarjunakas in the Narsinliapur District of the Central Provinces, which is referenced in the Arthasastra attributed to Kautilya.

The foreign potentates of the North-West Frontier, Malwa and Surasjitra (Kathiawar), who hastened to buy peace "by acts of homage, such as offering personal service, bringing gifts of maidens, begging for seals marked with the Graruda sign to allow them to rule over their respective districts and provinces" could not be indifferent to the rise of a new indigenous imperial power. The Daivapidra-Shahi-Shahaniishahi and the Saka Mimindas, as well as the people of Simhala and all other island occupants, established diplomatic relations with Samudra Gupta in this way. The Daivaputra-Shahi-Shahanushahi belonged to the northwestern Kushan dynasty, which was descended from the Devaputra Kanishka. The Saka Murundas must have included the Scythian northern rulers who issued the Ardochsho coins, as well as Saka chieftains from Saurashtra and Central India, representatives of a force that once dominated even the Ganges valley. Ptolemy attests to the presence of a Murunda power in the Ganges valley a few centuries before Samudra Gupta. The JainaPrabhavaka-charita attests to a Murunda family's authority over the royal metropolis of Pataliputra at one time.

The Empire

By the end of his conquests, Samudra Gupta held complete authority over the region known in ancient times as Aryavarta, or the Aryan heartland, and it became his main geographical stronghold. The present states of West Bengal, Bihar, Uttar Pradesh, Madhya Pradesh, and Eastern Rajasthan were all part of the area. The most fertile and populous parts of North India are found in these states. Samudra Gupta ruled over a region stretching from the Hooghly in the east to the Chambal in the west and from the Himalayan foothills in the north to the Narmada River in the south—a large empire by any measure.

While this area was under direct Gupta rule, the Kushans ruling in Gandhara and Kabul; the descendants of the great Satrap Rudradaman ruling in Gujarat and parts of Malwa; the chiefs and princes of the frontier kingdoms of Assam and the Gangetic delta; the king of Nepal on the southern slopes of the Himalayas; and the khans ruling in Gandhara and Kabul all acknowledged Samudra Gupta's sovereignty and irresist It's probable that the other islands named are allusions to South-East Asian kingdoms that have been Indianized.

The Interaction with Ceylon (Sri Lanka)

Around 360 A.D., King Siri Meghavarna (A.D.352-379) of Ceylon sent two Buddhist monks, one of whom was his brother, to honor the Buddha by visiting an Asoka Maurya monastery east of the sacred tree in Bodh Gaya. The monks evidently found Indian hospitality deficient and insufficient and found it challenging to find a comfortable location to stay during their trip in India, in what can only be described as a peculiar development. They complained to the king when they returned to Sri Lanka. The king resolved the problem by establishing a monastery near the holy site in India where his subjects might dwell comfortably during their pilgrimages. To that aim, he dispatched a delegation filled with diamonds and other treasures to Samudra Gupta's palace, requesting permission to establish a monastery in what was practically Gupta territory.

Samudra Gupta was charmed by the attention from a faraway realm, and in his heightened feeling of power, he may easily have misinterpreted the presents as tributes. In any event, permission to build a monastery was obtained. Meghvarna opted to make near the terrified tree, and to the north of it, he built a magnificent convent, the completion of which is commemorated on a copper plate.

Three stories high, with six rooms, three towers with subsidiary stupas, and a strong wall 30 to 40 feet high all around, the structure has been described as three stories high, with six halls, three towers with subsidiary stupas, and a strong wall 30 to 40 feet high all around. It was ornately adorned and housed a gold and silver Buddha figure encrusted with diamonds. In the 7th century, Hiuen Tsang, a Chinese traveler-pilgrim, visited the monastery and claimed roughly 1000 monks of the Sthavira school of Mahayana Buddhism living there. The monastery's original location is now a massive mound.

Asvamedha's Performance

Samudra Gupta was on the verge of establishing a pan-Indian empire after six centuries of Mauryan hegemony. He declared the empire's universality by recreating and conducting the ancient rite of Aswamedha (horse sacrifice), maybe for the first time since Pushyamitra Shunga

performed it centuries before. The ceremony was lavishly staged, with stories of 100,000 cows being given away, presumably to Brahmans, as was the norm at the time, and millions of gold and silver coins being dispersed. A tiny number of coins produced for the event have been discovered, revealing the Emperor's Vaishnavite leanings. However, the epithet conqueror as applied to a devotee-king of Vishnu is absent from the coins, leading some to believe that Samudra Gupta had become so egotistical as to believe he was the deity himself. The Garuda of Vishnu, the Samrat's on-umbrella symbol, and the Chakravartin's wheel-turning posture are also depicted on the coins. A carved stone figurine of a horse discovered in northern Oudh and currently on display at the Lucknow Museum is another testament to the incident. The Aswamedha and Samudra Gupta are mentioned in the small inscription on the horse carving. After that, he declared himself a chakravartin (universal ruler). A new tone in Indian kingship emerged: he was a mortal who only celebrated the ceremonies of mankind's observances, but otherwise, he was a god who resided on Earth.

Vincent Smith, a well-known historian, labels Samudra Gupta the "Napoleon of Ancient India" in his famous work on the history of Medieval India. This is reflected in a few other journals as well. For a variety of reasons, this comparison is completely unfair. The first is that such a comparison diminishes the importance of the person being compared to the original. Samudra Gupta could be considered the original because he lived centuries before Napoleon emerged onto the European stage. As a result, the parallel smells of Euro-centric scholars' hubris in dismissing the oriental king as a lesser person and a carbon copy of someone who lived later. In truth, Samudra Gupta was a far more powerful conqueror, and brilliant ruler than Napoleon could have imagined. Second, the Gupta Emperor's brilliance stems from his refusal to overextend himself in any of his conquests or annexations, and therefore he never met his Waterloo. Third, Samudra Gupta was a strategic genius who could be considered better than any other conqueror the world has ever seen because of the way he consolidated his conquests and ran his vastly expanded kingdom.

The Emperor

Samudra Gupta was unknown until the early 1900s, yet there was no confusion about his identity or ancestors once he was located. His fame was discovered thanks to meticulous archaeological research and the careful examination of cryptic inscriptions, which were subsequently verified by comparing them to the existing timeline. Court eulogies that extol a king's governance are prone to exaggeration and, at times, nearly absolute partiality in their praise for the ruler's compassion. In the study of history, this is a universal reality. As a result, the works about Samudra Gupta, particularly those by his court poet, must be evaluated carefully.

There is no doubt, however, that Samudra Gupta was an exceedingly gifted and capable ruler. He was a generous patron of the arts, and the famed Buddhist author Vasubandhu is regarded as one of Samudra Gupta's beneficiaries. He fostered learned individuals and interacted with them on a daily basis, demonstrating a keen and extremely polished intellect. He was said to be skilled in singing and music and devoted to their practice individually. This Emperor's dedication to music is proved by the discovery of some rare coins depicting Samudra Gupta seated on a high-backed sofa and playing the Indian instrument, the veena. He is also said to have been a notable poet. While there are no surviving examples of the King's poetry, his highly developed aesthetic sensibility suggests that he would have enjoyed it and would have been a passably decent poet. On the whole, the picture emerges of a man of genius, well-versed in the art of battle, at ease with the arts, and possessing a great awareness of the more esoteric and creative aspects of human endeavors.

Apratiratha, 'unmatched car-warrior,' Aprativaryavirya, 'of irresistible valour,' Sarvarajochchetta, 'uprooter of all kings,' Vyaghra-parahrama, 'possessed of the strength of a tiger,' Asva-medhaparakrama,' whose might was demonstrated through the horse sacrifice,' and Parakramanka,'marked with prowess The majority of these epithets are associated with certain types of imperial coins. Thus, Parakrama appears on the reverse of standard-type coins, Apratiratya appears on archer-type coins, Kirtanta-parasu appears on battle-ax-type coins, sarvarajochchhetta appears on Kacha-type coins, Vyaghraparakrama (Raja) appears on tiger-type coins, and Asvamedha-parakrama appears on Asvamedha-type coins.

Governance

His leadership style has been captured in rich, allusive terminology, expressed more in rhetoric than directly linked to reality. Despite the fact that he vanquished most of his contemporaries in combat and could have annexed their lands, he decided not to. Instead of exacting one-time payments, reinstalling the fallen monarchs, and withdrawing the Gupta soldiers, Samudra Gupta did not attempt to annex the captured regions beyond the immediate region of Arya-Varta. After

extracting tributes from them, he permitted the defeated kings to continue their rule with almost no governmental intervention or continuous intrusion into the vassal state's domestic affairs. Around the main Gupta Empire, this strategy essentially established a web of feudatory states. This is in stark contrast to the Mauryan administration, which at its peak was incredibly invasive and micromanaging. But, unlike the Mauryas' directly managed empire, this was at best a labyrinth of feudatory relationships, with no visible bureaucratic structure that preserved the feudatories' authority.

On completion of the Aswamedha sacrifice, Samudra Gupta has proclaimed a chakravartin or world emperor. It was unnecessary to maintain prolonged direct control over vast and far-flung provinces to be a chakravartin; the concept merely required nominal submission to the chakravartin's authority by vassal kings. Representative attendance in the chakravartin's court on ceremonial occasions was the most common form of submission. The prerequisite was that a sufficient number of kingdoms recognize the sovereignty without it having to be imposed, and the chakravartin's standing was reliant on the number and status of rajas who remained autonomous rulers but also willing to pay tribute and acknowledge his suzerainty. The triple principle of conquering was proven and increased in this case. The conquering Emperor had a vested interest in restoring the defeated kings to their thrones.

Although the year of Samudra Gupta's death is unknown, it is known that he lived a long life and that his reign was marked by wealth and peace for about half a century. In keeping with his wise temperament, he endeavored to smooth the handover of the throne to the next generation by appointing his son as his successor through Queen Datta Devi, who was already the crown prince. The aged monarch's choice to prepare the groundwork for a peaceful succession may have been motivated by the brief battle he endured while ascending to office. There is a legend that his immediate successor, Rama Gupta, was weak and was coerced by the Saka Satraps into a disgraceful treaty. This could only suggest that, contrary to what the inscriptions say, Samudra Gupta did not conquer the Sakas or that the Sakas, who lived in a remote territory far from the center of power, were quick to revolt when the old monarch died. His successor was in charge of the final subjugation of the Sakas as well as the invasion of Malwa and Gujarat. The Gupta dynasty was given the epithet Golden after Samudra Gupta's magnificently made gold coins.

Samudra Gupta's family

Datta Devi, Samudra Gupta's virtuous and faithful wife, appears to be referenced in an Eran inscription from the time of his dominion. We don't have any real dated records from the great emperor's reign. The Nalanda and Gaya grants purport to be from the years 5 and 9, respectively, however, they cannot be trusted, and the reading of the numeral in the Gaya record is dubious. Smith's dating for Samudra Gupta (A.D. 330-375) is speculative. Given that the next sovereign's oldest date is A.D. 380-381, it's not unreasonable to assume that his father and predecessor died after A.D. 375. Samudra Gupta's last act appears to have been the choice of his successor. Chandra Gupta, his son via Datta Devi, was chosen.

11.5   Chandra Gupta-II Vikramaditya

Emperor Samudra Gupta, the Chakravartin of Arya-Varta, was succeeded to the throne by his son, Queen Datta Devi, the appointed heir apparent Chandra Gupta II. The latter eventually assumed the title Vikramaditya or the Sun of Valour, according to accepted history. This sanitized version of events, however, is shrouded in uncertainty.

Devichandraguptam's Story

In the sense that literary works are frequently used to augment and validate historical information previously provided by more credible epigraphic documents, the scope of literature as a source of history is usually viewed as limited. However, it is fairly uncommon for important historical information not previously known through inscriptions to be initially revealed through a literary source and then sought to be confirmed by inscriptional evidence. The instance of Samudra Gupta's successor on the Gupta imperial throne is a good example.

Chandra Gupta II is always mentioned as Samudra Gupta's immediate successor in Gupta inscriptions. However, the discovery of a Sanskrit play, Devichandragupta, by Visakhadatta has shed new light on the topic of the Early Imperial Guptas' lineage and succession. The second act of this newly unearthed drama, Devichandragupta, begins with Rama Gupta agreeing to give his queen, Dhruvadevi, to the Sakasin order to alleviate his subjects' fears. Rama Gupta's legally married wife, Dhruvadevi, was apparently sought by the Saka king, and Rama Gupta, being a coward, agreed to give her over to the Sakadhipati. Dhruvadevi then expresses her displeasure

with her husband's callousness. Later, Prince Chandra Gupta decides to disguise himself as Dhruvadevi and approach the Saka monarch. Chandra Gupta uses this strategy to murder the Saka king in the end. According to an excerpt from the play's conclusion, Chandra Gupta assassinated his brother, Rama Gupta, and married his widow, Dhruvadevi, after the Sakas were destroyed. Visakhadatta, the playwright, is almost certainly the same person who wrote Mudraraksasa. It's probable that he was a contemporary of Chandra Gupta II and hence an eyewitness to the events described in Devichandragupta.

The fact that the name of Chandra Gupta II's queen recorded in the Gupta archives and the name of Rama Gupta's widow, whom Chandra Gupta is depicted in the theatre to have married after murdering his brother, are the same proves that the Chandra Gupta of this play is Chandra Gupta II. Many ancient Indian poets have referenced to this subject in their writings. Banabhatta mentioned this story in his Harsacharita and Sankararya (1713 AD) in his commentary on the Harsacharita. Even in the Majmal-ut-tawarikh (1026 AD), the author Abul Hasan Ali created a verbatim translation of an Arabic text, a translation of a Hindu treatise.

According to the Gupta inscriptions, Chandra Gupta II married his brother's widow, and their son, Kumara Gupta, succeeded him to the Gupta kingdom. Even in the 9th century AD, it was common knowledge that Chandra Gupta II had married his brother's widow. In Amoghavarsa I's Sanjan plates, dated 871 AD, it is written: "That donor, in the Kaliyuga, who was of the Gupta dynasty, having killed (his) brother, we am told, stole (his) kingdom and wife." Hiuen Tsang references Vikramaditya, a renowned Gupta ruler who was well-known for his charitable works. Dhruvadevi's seals at Vaisali describe her as Chandra Gupta II's crowned queen. Even a critical analysis of various publications on Hindu Law reveals that, at least during the reign of Chandra Gupta II, such a marriage was regarded as highly desirable. The result reached by studying Devichandragupta, Majmal-ut-tawarikh, and the Sanjan copperplates is bolstered by epigraphic evidence from Govinda IV Rastrakuta's Sangali and Cambay plates.

After the short reign of this ignominious Gupta king, Rama Gupta, Chandra Gupta II, presumably the glorious Indian tradition of Vikramaditya started, became the overlord in circa 378 AD of the Gupta Empire. We are fortunate that we possess several sources, literary and epigraphic, providing ample information regarding the career of this worthy son of a worthy father. By the nobility of his character evinced by his gallant rescue of Dhruvadevi and by the remarkable diplomacy and valor, which he exhibited in the successful attack against the Sakapati, Chandra Gupta II must have already endeared himself considerably to the people of Magadha. His marriage to Dhruvadevi seems to have been the auspicious beginning of a very glorious career.

Chandra Gupta II is listed as the son of Samudra Gupta and Dattadevi in the Gupta inscriptions. He appears to have been only one among several sons. Despite Rama Gupta's brief rule, it is mentioned in the inscriptions that he came to the throne "by the father's choice." It appears that Samudra Gupta, who wanted Chandra Gupta II to replace him and must have told his courtiers about it informally, died before Chandra Gupta was formally named as his successor. In the lack of any official ceremony for Chandra Gupta's Yauvarajya after Samudra Gupta's death, the Gupta throne fell to the deceased emperor's eldest son as a matter of course. When Chandra Gupta II succeeded Rama Gupta to the Gupta throne, he felt compelled to make his father's choice known to the people through his chronicles. He appears to have regarded the empire as a precious and glorious inheritance that his revered father had confidently passed down to him. It must be said that Chandra Gupta II more than justified his father's decision. He began by putting his empire on a more solid foundation.

Early difficulties

Samudra Gupta had left an empire behind him that, while vast, was not necessarily a cohesive empire ruled by a single emperor. It was akin to a federation of autonomous states banded together in a submissive alliance to the Gupta suzerain, not without understanding the shared interests that such a federation would serve. The empire's nearby Hind states were an essential part of it; the empire's eastern and northern frontier nations were practically independent, albeit on the basis of an active diplomatic engagement that amounted to a subordinate alliance. The same appears to have been true in the case of the northwest boundaries.

The empire naturally disintegrated with the death of Samudra Gupta, who was undoubtedly the unifying element amongst all of these distinct political divisions. During Rama Gupta's reign, Chandra Gupta II successfully thwarted a similar attempt by the Kusana king. Such a notion can easily explain Chandra Gupta II's allusion in the Mehrauli iron pillar inscription to a successful campaign against the Bhalikas by crossing the Sindhu's seven mouths. Chandra Gupta II

strengthened his influence on the north-western boundaries and in Punjab, as his inscription at Mathura clearly shows.

He is the first Gupta dynasty emperor whose records have been uncovered in that city. Although the inscription is badly damaged and dates, the extant piece speaks to his father, Samudra Gupta, and his own dedication to the Bhagavata faith. Chandra Gupta II's coinage, notably his silver pieces, may be found throughout eastern Punjab, all the way to the Chenab's banks.

Another inscription from Mathura was unearthed in a city park. This record is seventeen lines long and engraved on a stone pillar. It has been damaged in many places, the most disappointing of which is the section that mentions the date in regnal year, as this is the only inscription of the early Gupta rulers that is dated both in the Gupta era and regnal year. The inscription is Saiva, and there is a naked figure of a Sivagana on one side of the pillar. The inscription begins with the name MaharajadhirajaBhataraka Chandra Gupta, Samudra Gupta's deserving son. The purpose of this inscription is to document the construction of a Siva temple named Kapilesvara. The record's significance stems from the fact that it provides us with a fairly early date in Chandra Gupta II's reign, namely 380 AD.

War Against the Saka Ksatrapa

Chandra Gupta II consolidated his empire's northwestern dominions in less than two years after ascending to the Gupta throne. According to all epigraphic and numismatic evidence, Chandra Gupta II first strengthened his north-western dominions from the Jallundhar Doab to Mathura. He next switched his focus to the northwestern frontier's southern end, where the Ksatrapa resurgence had grown sufficiently militant. Rapson's findings based on the examination of Ksatrapa coins, the period stretching from 305 AD to 348 AD is marked by significant changes in the Ksatrapas' political history, with the only unambiguous indicator being that the position of Mahaksatrapa was abolished during that time. There were two Ksatrapasat the beginning of that period, and by the end of it, Ksatrapa currency was no longer being issued. All of this shows that foreigners invaded their area, first under Pravarasena I Vakataka in the first half of the period, and then later under Samudra Gupta in the second half, whose victorious advance must have significantly decreased their territory's extent. The frequent conflicts between the Ksatrapas and the Vakstakas appear to have had a role in the decline of Ksatrapa power.

According to the Ajanta inscription, the growth of Vakataka authority under Prthvisena I, whose reign was long, brought to another period of Ksatrapa control between the years 351 and 364 AD. Following the death of the great Vakataka king, Prthviena I, in 375 AD, the Ksatrapas appear to have regained some of their lost territory and a significant amount of political power, to the point where Rudrasena III restored the original family title, Mahaksatrapa, assumed the offensive, and made a bold bid for regaining the region around Ujjain, which had constituted the core of the Vakataka kingdom. Rudrasena III's successor was MahaksatrapaSvamiSimhasena, the son of his sister. This monarch's only recorded date is 382 or 384 AD. Chandra Gupta II, who had recently concluded his consolidatory operations on the northwestern boundaries and Punjab, was drawn to the MahaksatrapasRudrasena III and Simhasena's martial exploits. The earliest known date of the Guptas' silver currency, in the territory previously in the exclusive grip of the Ksatrapas, is over twenty years after 388 AD. Based on this numismatic evidence, the Gupta conquest of the west is generally thought to have occurred around 409 AD. However, at the Udayagiri cave, there is a 401 AD inscription of Chandra Gupta II.

According to an inscription in the Chandra Gupta cave on Udayagiri hill near Bhilsa, dated 401-402 AD, the gift was given by a Maharaja of the Sanakanika tribe, who appears to have been a feudatory of Chandra Gupta II. The conquest and occupancy of Malwa by Chandra Gupta II is far earlier than the era proven by numismatic evidence, according to the Udayagiri cave inscription. Another undated inscription from Udayagiri cave chronicles the cave's excavation as a Siva temple on the orders of a certain Virasena, also known as Saba, a king's minister of peace and war who inherited the position. Sandhivigrahika is described as a learned Pataliputra man. The inscriptions at Udayagiri show the extent of Chandra Gupta II's power, as it is located near Ujjain, Malwa's capital and seat of the Ksatrapas. The monarch and his minister were on an expedition for the 'conquest of the world' at the time, according to the final line of Udayagiri's second inscription. The Gupta empire acquired a large portion of Malwa under Samudra Gupta's reign, and a number of tribal leaders were forced to submit to the Gupta sovereign. MahakatrapasRudrasena III and Simhasena, on the other hand, represent a brief Saka revival in that domain. The conquest of this land must have taken a long time. Chandra Gupta II appears to have undertaken measures in that region aimed at completing his kingdom. His mission involved many operations and the gradual conquest of the country in preparation for the empire's final annexation.

The stone inscription of Chandra Gupta II, dated 412-13 AD, in Sanchi, Malwa, confirms his established dominance in that region of the country. Chandra Gupta II lived until the year 93, according to the Sanchi inscription. According to the inscriptions, Chandra Gupta II conquered all of Malwa, and his silver coins suggest that he ended the dominance of the later western Ksatrapas of Kathiawar. These wars on the southwest borderlands appear to be Chandra Gupta II's last major military venture after his accession. Political unrest was apparently absent from the other frontiers.

Gupta Empire underneath of Chandragupta II

Extension of Empire:

According to Fa Hien, the Guptas' original capital was Pataliputra. Still, it appears that Chandra Gupta II later made Ujjain his second capital, most likely due to the unique administrative challenges that arose as a result of the Saka wars and the subsequent reorganization of the newly acquired territory in that region. This fact explains the origins of Vikramaditya of Ujjain's beautiful Indian tradition. The conquest of Western Malwa and Kathiawar made Chandra Gupta II's Gupta empire exceedingly large, ranging from the Kathiawar peninsula to the Eastern Bengal outskirts and from the Himalayas to the Narmada. Bengal, Bihar, Uttar Pradesh, Eastern Punjab, and almost all of Central India, including the famous and fertile regions of Malwa, North Gujarat, and Kathiawar, are known to have been included. Chandra Gupta II's boast of sole rule of the planet, made in the Mehrauli iron pillar inscription, is justified by his vast dominions.

The western expansion of Chandra Gupta's kingdom had a significant impact on Northern Indian trade and commerce, as well as culture. The Gupta takeover of Kathiawar ports boosted European and African trade with India significantly. The effect of this great wealth on the country can still be seen in the great variety and number of coins issued by Chandra Gupta II. Western traders poured Roman gold into the country in exchange for Indian products, and the effect of this great wealth on the country can still be seen in the great variety and number of coins issued by Chandra Gupta II.

Matrimonial Alliance with the Vakataka:

Chandra Gupta II's western conquests had to be aided by the Vakatakas' submissive alliance with him. The Vakatakas were thought to be a competitor force to the Guptas at the time. Chandra Gupta II, arguably a more placid statesman than a warlike ruler, pursued a policy of amicable diplomatic ties with the Vakatakas in this situation. According to the Vakataka chronicles, Rudrasena II, the son successor of Prthvisena I, married Prabhavatigupta, the daughter of Deva Gupta and Kuberanaga. Whatever the diplomatic connections between Chandra Gupta II and Prthvisena I may have been, Chandra Gupta II's influence was undeniable during Rudrasena II's reign, Prabhavatigupta's regency for her son, and a significant portion of Pravarasena II's rule.

Administration under Chandra Gupta II:

Chandra Gupta II was the first Gupta king to be given the title Vikramaditya. Simhavikrama, Simhacandra, Sahasanka, and Vikramanka are some of his other names. His large empire must have been well-managed so that even the most remote regions felt the imperial headquarters' influence. The Basarh excavations and the Damodarpur copperplates provide insight into Chandra Gupta II's regional government. A number of clay seals were discovered at the former location. Dhruvadevi appears to have been in control of a province's administration even while the emperor was alive, according to one of these. One of the clay seals unearthed by Fleet during the Basarh excavations bears the following inscription: Mahadevi Sri Dhruvasvamini, wife of Maharajadhiraja Sri Chandra Gupta, and mother of Maharaja Sri Govinda Gupta. There were several more seals on display that belonged to officers of other denominations as well as private individuals. One of Sri Ghatotkaca Gupta's is among them once more. The diversity and character of the seals in this find appear to support Bhandarkar's theory that they were casts maintained in the potter's studio, who was the local seal manufacturer. The empire was divided into various administrative divisions and subdivisions, all of which were commanded and controlled by a formal hierarchy of officials. References to the staff and subordinate officers are also made. The allusion to the Parisad of Udanakupa suggests that the Parisad was still an essential part of the Hindu government.

Growth of Guild:

Aside from this, there were a number of guilds and commercial companies. The fact recorded in the Mandasor inscription of 437 and 473 AD, that a guild of silk weavers originally from a particular province found it necessary to migrate, owing to disorder prevailing in their native land, and settled down within the Gupta empire, with a view to ply their trade of silk-weaving, lends credence to Chandra Gupta II's administrative efficiency. The fact that a guild of weavers could prosper so well over the course of a generation that a significant portion of them could devote

themselves to the leisurely study of astronomy attests to the fact that the imperial administration provided benefits necessary for the prosperity of the silk-fabric trade, both internally and possibly even internationally. The renowned literary works of Kalidasa and Visakhadatta, written during Chandra Gupta II's reign, are indelible evidence of the Gupta sovereign's support for scholarship and the arts.

Vikramaditya-The Person:

Chandra Gupta II, like his father before him, was a great swordsman and a brave individual. He was a powerful and energetic ruler who possessed the qualities of a just monarch. He was a warrior, diplomat, and politician who formed partnerships when necessary to ensure the kingdom's prosperity. Following his conquest of Western India, he established diplomatic connections with Ardashir, King of Persia, to promote trade and ideas interchange. He was also a well-known patron of the arts and culture, and his court was home to the legendary Navaratnas, or Nine Jewels. Chandra Gupta II may have been vain because he adored high names, taking on the titles of Vikramaditya, Maharajadhiraja, and Paramabhagavata. But he had every right to be pleased! The beautiful gold and silver coins struck under Vikramaditya's reign testified to the Gupta kingdom's unrivaled strength and prosperity.

The Navaratnas (Nine Gems) of Vikramaditya's Court:

As a patron of art and learning, Chandra Gupta Vikramaditya drew the best and brightest from across his enormous kingdom to live and serve in his court. Nine eminent academics have lived in the Gupta court and are still referred to as the Navaratnas or Nine Gems. They are, (in no specific order): Dhanvantari, an early medical practitioner and perhaps the first surgeon in the world, regarded as the founder of the Ayurvedic system of medicine; Kshapanaka, who could also have been a Jain monk called Siddhasena the author of Dvathrishatikas and a prominent astrologer; Amarasimha, a Sanskrit grammarian and poet who wrote the Amarakosha, a thesaurus of Sanskrit, (the book contains 10,000 words and is arranged, like other contemporary works of its class, in metre to aid memory and comprises three books, therefore at times called Trikhanda, or the Tripartite); Shanku, an expert in geography and the least known of the nine; Vetalabhatta, a Maga Brahmin and the author of a sixteen stanza tribute to Vikramaditya, Niti-pradeepa, or the Lamp of Conduct, also renowned for his expertise in black magic and the tantric sciences; Ghatakarpara, a great sculptor and architect as well as a poet of renown; Kalidasa, perhaps the most famous of the nine, regarded as the greatest Sanskrit poet and dramatist who wrote three famous plays, two epic poems, and two lyrical poems, (plays—Malavikaagnimitram (Malavika and Agnimitra), Abhijanashakuntalam (Shakuntala), and Vikramorvasiyam (The Story of Urvashi and Pururavas); epic poems—Raghuvamsa (The Dynasty of Raghu), and Kumarasamdhava (The Birth of Kumara); lyrical poems—Meghaduta (The Cloud Messanger), and Rtusamhara (The Exposition of the Seasons)); Varahamihira, a great astronomer and mathematician who compiled the astrological compendium PanchaSiddhantika that contains the knowledge of Greek, Roman, Egyptian and Indian astronomical calculations, and also the Brihat-Samhita; and Vararuchi, a poet and grammarian of repute who is also considered the founder of the Vikrama Era in starting from 57 B.C.

Fa-Hein's Visit:

Fa-Hein (also spelled Fa-Hsien, Faxian, etc.)—the first of three famous Chinese pilgrims who visited India between the fifth and seventh centuries in the quest for knowledge, manuscripts, and relics circumnavigated the subcontinent under Chandra Gupta II's reign. He apparently spent roughly ten years in the kingdom, between 400 and 410 A.D., and his writings provide a contemporaneous description of the nation's situation from the perspective of an intelligent and articulate foreigner. While his records are primarily concerned with Buddhist religious work, he also recorded certain ordinary facts and events that paint a vivid picture of Vikramaditya's life and times, both from the ruling class's and the common populace's perspectives. Fa-writings Hein's paint an image of an affluent and cheerful country.

General Condition of Gupta Empire under Chandragupta-II:

The records of Fa Hien's journeys provide sufficient credible information regarding the conditions in North India during the beginning of the fifth century AD. He speaks about the populace, which he describes as numerous and quite content. There was no home registry and little sense of the requirement of magistrates and regulations. Chandra Gupta II abolished capital punishment. Additionally, he is reported to have established a succession of hospitals. His officers were clearly highly compensated, as seen by their efficiency. Chandra Gupta II is claimed to have frequently

distributed donations of dinars and suvarnas to ordinary people. His benevolence, as previously stated, was well-known across the world.

The religion of Chandra Gupta II:

The fact that the Udayagiri cave and Mathura stone inscriptions are Saiva, the Sanchi inscription is Buddhist, and the other Udayagiri cave inscription is Vaisnava demonstrates Chandra Gupta II's catholic spirit in religious affairs. As with his ministers, Amrakaradeva was a Bauddha, whereas Virasena Saba and Sikharasvamin were Saivas. It has been reported that Chandra Gupta II, like his father Samudra Gupta, sacrificed a horse and that a stone horse resting in the village of Nagawa near Benares with an inscription containing the letters Chandragupta recalls the event. Fa Hien, who visited India between 405 and 411 AD, would lead us to believe that Buddhism was the prevailing religion, despite the empire being affluent and well-governed.

Coins of Chandra Gupta II:

On the other hand, Coin's evidence reveals that the monarchs were Hindus and that Buddhism had long since passed its zenith by this period. Chandra Gupta II's gold and silver coins have been discovered in greater quantity than those of his father, Samudra Gupta, or his son, Kumara Gupta I. The most significant reforms introduced by Chandra Gupta II concerned the country's coinage. His coins are notable for their inventiveness. The throned goddess has been phased out in favor of an Indian deity seated on a lotus. His other forms are the sofa, the umbrella, the Simha-parakrama, and the first horseman. Chandra Gupta II is also credited with the development of silver and copper coinage, the latter of which was further expanded by Kumara Gupta I and Skanda Gupta. Although Fa Hien's assertion that cowries were the only articles used in buying and selling is of considerable numismatic interest, it must be interpreted as referring to minor transactions. The inscriptions refer to the Suvarnas and dinars that the Gupta king generously dispersed among his subjects.

Family of Chandra Gupta II:

Apart from Prabhavatigupta, Chandra Gupta II had two or three children with his principal Queen, Dhruvadevi. Kumara Gupta, his eldest son, replaced him as king, while Govinda Gupta and maybe also Ghatotkaca Gupta were appointed viceroys to preside over specific districts within his enormous kingdom. Certain Kanarese district chieftains claimed ancestry from Chandra Gupta II. This storey dates all the way back to the unrecorded exploits of Vikramaditya in the Deccan.

Chandra Gupta II had effectively ascended to the throne of Northern India with the demolition of the Scythians in Punjab, the northwestern boundaries, and Western India. He had neutralized India's sole rival power by his marriage union with the Vakatakas. Indeed, he exercised complete dominance over the Vakataka area, as illustrated above. He was clearly India's supreme sovereign throughout his lifetime. The latest date for Chandra Gupta II, 412-13 AD, and the earliest date for his successor, Kumara Gupta I, 415-16 AD, imply that Chandra Gupta II died and was replaced by his eldest son, Kumara Gupta It, between 413 and 415 AD.

11.6   Kumaragupta-I

His son Kumaragupta succeeded Chandragupta-II. We learn about him from inscriptions and coins. For instance: The earliest recorded inscription from his era dates from 415 CE in Bilsad (Etah area) (Gupta Era 96). Kumaragupta's minister (436 CE) claims in his Karamdanda (Fyzabad) inscription that his fame had extended to the four oceans. Kumaragupta is mentioned in a stone inscription from Mandsor (436 CE) as governing the entire planet. The inscriptions on the Damodar Copper Plate (433 or 447 CE) allude to him as Maharajadhiraja. They indicate that he appointed the governor (Uparika) of Pundravardhanabhukti (or province), the empire's largest administrative division. Kumaragupta's final known date is 455 CE, as determined by a silver coin (Gupta Era 136). His inscriptions cover a large territory, indicating that he ruled over Magadha and Bengal in the east and Gujarat in the west. It has been stated that in the final year of his reign, the Gupta empire faced foreign invasion, which was thwarted by his son Skandagupta's efforts. He maintained friendly connections with the Vakatakas forged through matrimonial partnerships.

11.7   Skandagupta

Skandagupta (AD 455–467) succeeded Kumaragupta on the throne. His rule was fraught with complications and upheavals. He had inherited such a big empire that maintaining it was tough. He was a great conqueror, liberator of the nation, restorer of the imperial Guptas' prestige, and most importantly, beneficent government's founder (leader). Skandaguptawas considered to be Huna-conqueror if Samudragupta was Sarvarajochccheta and Chandragupta was Shakti. He was

no less a king than any of the previous Gupta kings. Skandagupta had demonstrated his ability during his father's lifetime by defeating Pushyamitras, but he faced more difficult conflicts during his rule.

Victory over Hunas

He waged a brutal war against the Hunas following his victory against Pushyamitras. Barbarians, the Hunas were. They had developed into a source of fear for Asian and European kingdoms over time. According to the Bhitari inscription, when the Hunas encountered Skandagupta in combat, the earth began to tremble as a result of his valor and strength of arms, and a large whirlpool was raised. The Guptas ultimately vanquished the Hunas. It is unclear when and where the Hunas were destroyed, but this triumph established him as a legend throughout the world. Skandagupta was deserving of the highest respect for becoming the first valiant warrior of Europe and Asia to conquer the Hunas. Skandagupta rendered invaluable service to the nation by halting the Hunas' fifty-year campaign of destruction.

The Junagarh inscription referred to Skandagupta's conquest of the snake kings. Vakatakas had captured Malwa during Skandagupta's reign by taking advantage of Skandagupta's numerous conflicts. As a result, Skandhagupta needed to maintain his position in the region by appointing Pranadatta. Govindgupta was Chandragupta II's son and governor of Vaishali. Historians say he revolted following Kumaragupta's death in western Malwa, but Skandhagupta ended his uprising.

The extent of Skandagupta's empire

From the Himalayas to the Narmada and from Saurashtra to Bengal, his domain stretched. Hundreds of monarchs' heads bowed at his feet, according to one of the inscriptions. He ruled over hundreds of kings. He was Indra's equivalent and was credited with establishing peace in his dominion. He established his suzerainty over the world bordered by four seas, as stated in the Junagarh inscription. It is said of him that his valiant efforts deserved the title Vikramaditya, which he acquired in the manner of his grandfather.

Review of Skandagupta's reign

Skandagupata was the last monarch who was both powerful and effective. He was always a defender of his empire's integrity. He set an illustrious example of courage. His veins were swollen with valor. Even his most ferocious adversaries were terrified by his image of gallantry.

11.8   Gupta Administration

The Gupta administration serves as a watershed between India's past and future polity and governance traditions in many ways. The most striking element of post-Mauryan administrative growth was the steady eroding of the government's centralized authority. To begin, the Satavahanas and Kushans established feudal relationships with the minor kingdoms. Second, land grants, which began at this time, established administrative pockets in rural areas that religious recipients administered. A third element that aided the decentralization movement was the existence of autonomous governments in various cities throughout northern India. Guilds of merchants from these cities even issued coins, which was generally a sovereign power's prerogative. However, in numerous points, the previous centralized administration system was maintained and even strengthened by adding additional features.

Fa-hien'saccount and the plethora of inscriptions published by the Gupta rulers shed light on the Gupta administration. Fa-hien describes the Gupta regime as benign and benevolent. People's movements were unrestricted, and they enjoyed a high degree of personal liberty. There was no intervention by the state in the individual's life. The penalties were not substantial. Imposing a fine was a frequent sanction. There was no surveillance system in place. The management was so efficient that travelers could travel safely without fear of theft. He said that the population was typically prosperous and that crime was minor. Fahien also admired the Gupta administration's efficiency, as he could roam fearlessly throughout the Gangetic valley. On the whole, the Mauryas' administration was more liberal.

The Central Administration

King:

Monarchy was a nebulous form of government throughout the Gupta Age. However, it was the benign monarchy that was responsible. The king was both the head of state and administration. The divinity of kings theory gained popularity during the Gupta period when royal power and prestige increased. The Guptas abandoned the humble title of raja in favor of the high-sounding

titles popularised by the Kushans. The most common example is maharajadhiraja, which appears in Gupta inscriptions along with other variants. The Guptas were enamored of evocative titles, and their administrative structure was densely packed with them. Gupta emperors were known by a variety of titles, including 'Raja-dhiraja', 'Maharaja-dhiraja', 'Paramaraja-dhiraja', 'Raja-dhirajashi', 'Eka-dhiraja', 'Pramdevata', 'Parambhattarka', 'Prithipala', 'Paramesvara' Samudragupta is compared to the deities "Dhanda" or "Kubera", "Varuna", "Indra", and "Antaka" or "Yama". Thus, the Gupta kings claimed to possess superhuman abilities. Certainly, the development of a vast empire aided in expanding rulers' and divinity's powers ascribed to monarchs.

The Gupta Kings possessed a plethora of powers. These authorities included those in the political, administrative, military, and judicial spheres. Samudragupta, Chandragupta-II, and Skandagupta led their forces individually. The Gupta Kings appointed all governors and senior military and civil officials. Additionally, they were accountable to the king. Governors and their officers were required to work under the King's supervision and direction. The King bestowed all awards and titles. All land in the empire was the King's property, which he could give to whoever he liked. He could build dams, provide refuge for anyone, levy, reclaim, return taxes, and administer justice. The Kings, on the other hand, could not afford to be self-centered despots. They were required to govern in accordance with "Rajya Dharwa" and with the assistance of their ministers. In other words, it is incorrect to assert that the Gupta Kings ruled by autocracy. They exercised their authority in collaboration with ministers and other high officers. Numerous powers have been given to local government entities such as village Panchayats and municipal councils.

The king was obligated to use all available efforts to gain popular support from the populace, including honoring their requests and promoting their welfare. The King traveled throughout the kingdom in order to maintain contact with his subjects. The joint meeting resolved all critical issues. The monarch took his ministers' suggestions seriously.

The secret of the Gupta monarchs' success is their adherence to a healthy succession to kingship principle. The ancient law of primogeniture was not fashionable at the time. The customary procedure was for the dying King to choose the most suitable prince from among his sons. Samudragupta is a prime example of this type of selection. The usage of the phrase "chosen by the father" in the Mathura inscriptions indicates that this was also the case with Chandragupta-II. The King's personal life was quite simple. He was passionate about rescuing the people from poverty, defending religion, and delivering justice.

Council Of Ministers:

The Gupta rulers appear to have held councils. It may have included princes, important officials, and feudatories. Kalidas is referring to the "Mantri-Parishad," or ministerial council. Certain officers are known as "Kanchuki," or "Chamberlain," served as an intermediary between the King and the council. Whatever choices the Council of Ministers made were communicated to the King via an "Amatya."

It means that the matter was placed before the "Council of Ministers," and efforts were made to arrive at some conclusion, then the decisions were conveyed to the King who was left to arrive at any conclusion he pleased. It was the "Council of Ministers" duty to advise the king, but ultimately, it had to obey the verdict of the King.

The emperor was assisted by a council of "Mantri-Parishad" ministers. Among the renowned "Mantris" was the state's "Prime Minister" known as "Mantri Mukhya." The ministries of war and peace, the chief Councillorship, military forces, and law and order were held by several individuals referred to as 'MahasandhiVigrahaka', 'Amatya', 'Mahabaladhikrita', and 'Mahadandanayaka', respectively. Desas or Bhuktis were the provinces, which were ruled by Uparikas. The Uparika may reflect the Ashokan epigraphs' pradesikas, as well as the Satavahana provinces' Amatyas. Provinces were subdivided into districts referred to as Vishyas. Each vishaya was controlled by an AdhisthanaAdhikarna, a royal official. Ranabhandahi-Karana served as military treasurer. Dandaparsadhikarna, the chief of police's office.

Vinayasthiti-Sthapaka, Ministry of Law and Order. Bhatasvapati, the infantry and cavalry commander. Mahapratikara's chamberlain in chief. Vinayasur, censor in chief. According to Kalidas, there were three ministers: the minister of foreign affairs, the minister of finance, and the minister of law. Ministers were expected to be authorities in their fields of expertise. Often, their position was inherited. The ministers' meetings were conducted in complete secrecy. Additionally, it appears as though the 'Council of Ministers' was charged with the responsibility of resolving the succession to the throne.

Civil Officers:

They maintained the old machinery of bureaucratic administration using primarily borrowed or modified nomenclature from prior eras. The Guptas' entire central administration was directly under the King's power. The royal court's highest-ranking officers were referred to as "Mahapratihara" or "Receptionist," "Rajamatya" or "Adviser to the king," and "Ajnasamchrikas" or courtiers. The Gupta civil administration was a "bureaucracy of high-sounding officials such as "Rajapurusha," "Rajanayaka," "Rajaputra," "Rajamatya," "Mahasamanta," "Mahapratihara," and "Mahakumaramatya," among others.

Revenue And Police Officials:

Revenue and police administration were not distinct functions and were carried out by officials such as 'Uparika,' 'Dashparadhika,' 'Chauroddharanika,' 'Dandika,' 'Dandapashika,' 'Gaulmika,' 'Kottapala' or 'Kottupala,' 'Angarakshka' and 'Ayuktaka-Viniyuk

Military:

The inscriptions mention to military officers as 'Senapati', 'Mahasenapati', 'Baladhikrita', 'Mahabaladhikrita', 'Dandanayaka', 'Sandhivigrahika', 'Mahasandhivigrahika', and Gopta, among others. They were the Gupta army's highest-ranking officials. The Gupta army was divided into four wings: infantry, cavalry, elephants, and navy. Bows and arrows, swords, axes, and spears were the primary weapons of war.

Judicial Officials:

Gupta inscriptions allude to judicial officers as 'Mahadanda nayaka', 'Mahakshapatalika', and so on. 'Mahadandanayaka' most likely combined the functions of a judge and a general. Probably the "Mahadandanayaka" was the "Great Keeper of Records." The "Kumaramatya," the "Bhondapashika," and the "Uparika" all appear to have their own "Adhikarna" or "court or office" where property deals were decided. It is possible that there were also court decisions made there. According to Fa-Hien, punishments were quite lax, and capital punishment was extremely uncommon. However, the evidence of Fa-Hien is not accepted, and Kalidas and Visakhadatta point out that the Gupta period's punishments were quite severe, including death by an elephant. Four distinct types of ordeals appeared to have been used to determine a person's guilt or innocence. These are accomplished through the use of water, fire, weight, and poison.

Administrative Divisions

An examination of the Gupta inscriptions reveals a hierarchical system of governmental divisions from top to bottom. The empire was known by a variety of titles, including "Rajya," "Rashtra," "Desha," "Mandala," "Prithvi," and "Avani," and was split into provinces known as "Bhukti," " Pradesha," and "Bhoga." Provinces were subdivided into "Vishayas" and assigned to "VishayaPatis." "Vishaya" was subdivided into "Nagaras," which were further subdivided into villages. A section of a "Vishaya" was referred to as a "Vithi," while a confederation of villages was referred to as a "Pethaka" or "Santaka." "Agrahara" and "Patta" were the village's smaller units or divisions.

The inscriptions provide insight into the Gupta period's methodical local governance for the first time, which took on numerous new dimensions. The adhisthanadhikarana (municipal board), also known as ayadhikarana (district office) and takuladhikarana, is mentioned in a series of northern Bengal epigraphs (possibly, rural board). According to legend, the complete adhisthanadhikarana consists of four members: the nagarasresth (guild president), the sarthavaha (head merchant), the prathamakulika (chief artisan), and the prathamakayastha (chief artisan) (chief scribe). Although the exact meaning of the astakuladhikarana is uncertain, it is claimed to be led by the mahattaras (village elders) and to involve the gramika (village headman) and the kutumbins in one instance (householders).

Provincial Administration

The head of the provincial government was referred to by a variety of names, among which were- "Rajasthaniya," "Uparika," "Gupta," "Bhogika," "Bhogapati," and "Bhogika." In some instances, the King's son, or "Rajaputra," was named Governor. "Kumaramatya" was the name of the minister who was in attendance on the royal Governor. There are references to a variety of provincial officials, including "Baladhikaranika" or "Head of the army or military"; "Dandapasadhikaranika" or 'Chief of the Police'; 'Ranabhandarika' or 'Chief Justice'; and 'VinayasthitiSthapaka' or 'Minister of Law and Order' "; 'Sadhanika' or 'Debt Collector'; 'Hiranya-Samudyika' or 'Currency Officer'; 'Tadayuktaka' or 'Treasury Officers'; 'Audrangika' or 'Collector of the Udranga tax'; 'Aurna-Sthanika' or 'Superintendent of silk factories'; etc.

District Or "Vishaya" Administration

The "Vishayapati" or District Magistrate was in charge of the "Vishaya" administration. District Magistrates, or "Vishayapatis," were aided in their job by "Mahattaras," or "Village elders." "Gramikas" or "Village Headmen," "Saulkikas" or "Customs and Toll Collectors," "Gaulmika" or "officers in command of forests and forts," "Agarharikas," "Dhruvadhikaranikas" or "Treasurers," and so forth. The department employed a large number of clerks tasked with the responsibility of writing and copying records and papers. The authors were given the pseudonyms "Lekhakas" and "Diviras." The document's officer-in-charge was dubbed the "Karanika."

City Administration

The city's administrator was referred to as the "Nagara-Rakshaka" or "Purapala." "PurapalaUparika" was another officer in charge of the numerous city chiefs. A "Parishad" governed a city. There was a reference in the city to "Avasthika," a special official who served as the "Superintendent of Dharamsalas."

Village Administration

The village was the smallest administrative entity. "Gramika" was the village's chief, but there were more authorities known as "Dutas" or "Messengers," headsmen, and Kartri, among others. A village assembly assisted him, but the assembly's precise roles and functions cannot be described due to a lack of sources. The Gramikas was responsible for the administrative and judicial functions of villages. He was aided in his efforts by a group of village elders, including Kutumbikas and Mahamataras. The Gram-Vridha was the village's royal servant.

Source of Revenue

To cover the enormous costs associated with maintaining such a vast empire's administration, the king imposed various forms of taxes. In an agricultural country, land revaluation has historically been a significant source of revenue. The land revaluation was one of the Guptas' key sources of revenue, as it aided in agricultural production and provided security for cultivators. Fertilized wastelands were reclaimed, and pastureland was safeguarded and expanded. At both the capital and provincial levels, the government increased irrigation infrastructure. All of this contributed to the agricultural and livestock industries' expansion.

During the Gupta period, "Uparika" or "land-tax" was imposed on cultivators who lacked property rights over the soil, as well as "Vata," "Bhuta," "Dhanya," "Hiranya" or gold, and "Adeya." Perhaps one-sixth of the overall harvest. However, there were additional sources of revenue such as excess or income tax known as "Bhaga," customs, mint, inheritance, and gifts, among others. Additionally to these taxes, fines referred to as "Dasa-Paradha" from violators and free labor owed to the king referred to as "Vaishtika" provided revenue. The Gupta administration was, on the main, well-organized. The subjects' peace and prosperity, as well as their advancement in virtually every aspect of their lives, were proof of this. It is worth noting that the identification of Gupta officials lasted long after the Gupta dynasty fell. The early Kalacuriyas was the first to bear the Gupta administration system's influence. Similarly, the Badami Chalukyas, the MalkhedRashtrakutas, and the Western Chalukyas of Kalyani accepted the Gupta administration system.

Gupta Emperor and the Feudal Lord

The Guptas significantly altered the scope and functions of royal authority. The Guptas established subservient independence in a number of conquered nations. Except for Uttar Pradesh, Bihar, and Bengal, the kingdom was held by feudatories such as the Parivrajaka princes who made their own land concessions. The existence of these feudatories must have severely constrained the Guptas' royal power. We lack knowledge on military activities, but we can reasonably assume that the troops supplied by the feudatories constituted a sizable portion of the Gupta army. The state lost its monopoly on the ownership of horses and elephants. The significance of the Gupta bureaucracy was that it allowed for the consolidation of several offices because it was less organized and elaborate than the Mauryan administration of the third century B.C. (as depicted in Kautilya'sArthasastra) into the hands of a single individual and positions tended to become hereditary. Without rigorous state control, village affairs were now managed by prominent local figures who engaged in land transactions without informing the government.

Similarly, established professional bodies enjoyed great autonomy in municipal management. The Gupta period's lawcodes, which outline the guilds' operation, even vested these corporate bodies with a significant role in administering justice. The central government had very little to do with the numerous jatis (which were systematized and authorized during this period) regulating a huge

portion of their members' activities. Finally, the Gupta kings had to consider the brahman donees, who possessed absolute administrative authority over the residents of donated villages. Thus, despite the Gupta rulers' supremacy, institutional forces favoring decentralization were significantly stronger throughout this period. This Gupta government served as a model for the entire administrative organization throughout the early medieval period, both in theory and practice.

11.9   Society

We rely extensively on contemporary legal writings, or smrtis, to reconstruct social conditions during the Gupta dynasty. During this time, a number of such works were written, the most well-known of which are the Yajnavalkya, Narada, Brhaspati, and Katyayana, all of which were based on Manu's Dharmasastra. From a Brahmanical standpoint, these smrtis are a perfect picture of society. However, modern Sanskrit plays and prose writing do not always support this idea, and it is safe to presume that the smrtis' injunctions were not always strictly followed. The tales of the Chinese pilgrims Fa-hsien and Hsuan-tsang, as well as inscriptions from the time period, confirm this conclusion.

Varna/Jati System

The Brahmanical response against Buddhism and Jainism grew stronger during the Gupta dynasty. As a result, societal stratification based on varna (i.e., caste) and the supremacy of the brahmans (the highest caste) acquired much more attention. The caste of the Guptas is difficult to determine, although they were most likely brahmans who passionately supported the Brahmanical social order. The brahmans were given a great amount of land and were granted numerous privileges detailed in the Narada. For example, they were not subjected to capital punishment or have their possessions confiscated under any circumstances.

Due to their political clout, the ksatriyas (the second, or warrior, caste) retained enormous status. There was an unspoken agreement between these two upper castes to share social and political power. During this time, the Vaisyas (the third, or trading, caste) continued to degenerate, which had begun earlier. The position of the Sudras (the fourth, or servant, caste) improved as a result of advanced agricultural practices and advancements in handicrafts, and there was little difference between a poor vaisya and a successful sudra.

The Vaisyas, on the other hand, maintained their dominance in industry and trade and held key posts on municipal boards. In contemporary sources, the sudra peasantry is frequently mentioned instead of their prior role as agricultural laborers. The Sudras and slaves are clearly distinguished in the Gupta smrtis. During this time, the untouchables emerged, who lived beyond the city limits and were not part of the caste system. Based on color and race, the significance of the conventional varna structure appears to be gravely undermining. According to this accumulated data, the jati structure, based on occupational standing, is becoming increasingly prominent.

The jati system, like the varnas, was hereditary, and the number of jatis grew with time. The jatis were a social institution apart from the varnas, while Hsuan-tsang describes vocations for each of the four varnas. The jati system was less rigid during this time period, and it was still feasible for someone to transfer from one occupational classification to another. Examples of brahmans pursuing careers as merchants, architects, or government officials show that social mobility was not completely restricted. Hsuan-tsang presents a comparative overview of the four varnas' political rights. He saw five brahman monarchs, five Kshatriya kings, two vaisya kings, and two sudra kings. People were increasingly connected with local occupational groupings, and a devotion to the jatis supplanted the wider varna consciousness.

The brahmans attempted to explain the creation of the jatis in terms of mixed castes, which resulted from forbidden but practiced intermarriage between the varnas. Bana's father married a sudra woman. Although this right was not recognized in the Brhaspati, a document written towards the end of the Gupta period, the Yajnavalkya prescribed that the son of a sudra mother and a brahman father should inherit his father's property. A handful of mixed castes are mentioned in modern smrtis.

Position of Women

Women were idolized in literature and art, but in reality, they occupied a socially subservient position. Upper-class women were allowed to receive minimal education, but they could not engage in public life. Early marriage was encouraged, and widows were advised to live in strict

chastity. The contemporary smrtis have a contemptuous attitude regarding women. Women were portrayed as being almost like a consumer good, owned only by their husbands. In reality, however, there were exceptions to this rule. As previously established, Prabhavatigupta, Chandragupta II's daughter, was in charge of the state's affairs for around 20 years. Women who consciously opted to opt-out of the prevailing system of laws by becoming a Buddhist nun or a prostitute, on the other hand, were the only ones to enjoy a measure of independence.

Dress and Ornaments under Gupta Empire

Although the Scythians introduced coats, overcoats, and pants, which Indian monarchs frequently wore, the male wore an upper garment and a lower dhoti. On exceptional occasions, a headdress was worn. Women wore either a petticoat or a sari. A long sari provided both goals. A bodice was worn beneath the sari to hide the bust. Silk robes were worn for special occasions. Over the forehead, ornaments were used. The earrings and necklaces came in a variety of designs. Over the breasts and thighs, a gauzy pearl decoration was applied. Armlets, bangles, rings, and anklets were among the accessories. Men, too, enjoyed wearing adornments. False hair was utilized to create a variety of artistic forms. Paints, pastes, powders, and lipsticks were widely used.

Entertainments under Gupta Empire

Theatrical shows, dances, presentations, and musical concerts were among the entertainments available. Animal fighting, wrestling, and athletics were all popular pastimes in the Gupta civilization and popular in towns and villages.

11.10 Religion:Revival of Vedic and Puranic Religious Traditions

The Gupta period has long been regarded as a time of Brahmanical rejuvenation. Hinduism and Buddhism saw significant changes throughout the Gupta period. The kings of the Gupta dynasty were affluent and generous. Despite their support for Brahmanism, the Guptas were extremely Other religions are tolerated.

The Gupta period saw the fusion of Brahmanical Hinduism and heterodox religions. The conclusion of the Gupta period was the unification of many heterodox creeds such as Saivism, Vaishnavism, and Shakti cult with Brahmanical Hinduism. Neo-Hinduism, also known as Puranic Hinduism, arose from the fusion of heterodox creeds, and its flavor can still be detected in current Hinduism. Neo-ideal Hinduism has nearly completely transformed Vedic Brahmanism's notion, but the form remained unchanged. Multi-cult creators were no longer a part of Neo-Hinduism. During the Gupta Period, the notion of three gods associated with life, death, and destruction coming together as "Trinity" or "Trayi" became popular. The three gods Brahma-Vishnu-Maheswar were combined in the trinity notion or Trayi, according to neo-Hinduism. According to experts, the concept of "monism," or the doctrine of several schools of thought, arose during the Gupta period as a result of religious blending of heterodox creeds. Brahma, who was revered as the God of Creation, faded into obscurity throughout time. Siva and Vishnu dominated the Gupta period's neo-Hindu theology. The Puranas were revised to make room for Siva and Vishnu as the two primary Gods. They were not only regarded as the most powerful Gods but they were also endowed with amazing abilities. According to neo-Hinduism's notion, most of the Vedic Gods faded into obscurity and were replaced by new Gods. Gods from heterodox creeds such as Siva, Vishnu, Kartikeya, and Ganesha historically superseded the Vedic Gods. As a result of religious movements throughout the Gupta period, Hinduism evolved into a wide mosaic of many religious patterns, mixing ancient and new religious concepts.

The widespread worship of 'Shakti,' or the mother goddess, was one of the most remarkable aspects of religious growth throughout the Gupta Period. The fertility cult was started by 'Tantricism,' or the Tantra cult that promoted the worship of feminine deities. The Shakti cult had a strong influence on Hinduism, which was popular during the Gupta period. It spawned the worship of a number of female gods, who were thought to be the wives of the major gods. The worship of the Mother Goddess grew in popularity. "Shakti" was originally worshipped as the goddess of force, represented by Kali, Chamunda, and Bhima. Chandi is mentioned as a destroyer of Mahishasura, the evil emblem, in the "Markandeya Purana." Gradually, the character and concept evolved into goddess Shakti, Siva's wife and mother of Kartikeya, Ganesha, and other deities. Siva and Durga was a prevalent notion.

Shakti had taken on a new shape in the form of Durga. The notion of Shiva-Shakti has been associated with two opposing cults. Rudra, Ghora, and Chamunda were the names given to their aggressive aspects. They were given the names Aghora Mahadeva and Uma because of their exquisite appearance. As various incarnations of Shiva's wife, Uma, Haimavati, Durga, and Kali

were revered. Vishnu's wife, Lakshmi, was revered. To accommodate the new Gods and Goddesses in Hindu temples, Puranas were rewritten. The Puranas chronicled the mutual interaction of numerous gods and goddesses worshipped according to the concept of neo-Hinduism and defined the cult of neo-Hinduism.

Another aspect of Gupta Puranic Hinduism was the prevalence of idol worship. The Puranas were used to specify the images of various gods and goddesses. During that time, the cults of Kartikeya and Ganesha were also quite popular. The depiction of Kartikeya on the coinage of Hubiskha, a Kushana chief, shows that the Kartikeya worship was popular among the Kushanas. Kartikeya was once thought to be the God of War. Later, he became a member of the Shiva-Parvati family. Before the year 300 A.D., Ganesha was also unknown. He became a popular God during the Gupta period. Many stone and terracotta images of Ganesha from the Gupta period have been discovered. During the Gupta period, the notion of Goddess Lakshmi experienced a transformation. Lakshmi's original name was Gaja-Lakshmi, and she was an alone deity. Later, goddess Lakshmi was regarded Lord Vishnu's wife, according to neo-Hinduism, and the Puranas detailed the account of her birth from the sea. Her character was given other attributes, and she became known as the goddess of wealth.

The Vedic model of worship, yajna, did not fare well throughout the Gupta period. To achieve a synergy with Vedic Hinduism, 'yajna,' or sacrifice, was kept alongside idol worship. In the form of image worship, yajna lost its prominence. The worshipper's dedication, or Bhakti, became more significant. Priests were still needed to perform the devotion, but the concept of priesthood fell out of favor with the rise of the Bhakti religion. God's worship becomes a personal concern for the worshipper from then on. The demise of yajna, or sacrifice, rendered priests obsolete. As a result, Almighty became far more concerned with the individual. Men began to believe that they had four life goals: Dharma, Artha, Kama, and Moksha.

Buddhism, like Hinduism, underwent significant changes throughout the Gupta period. All religions flourished throughout the Gupta period because the kings were tolerant of various religious creeds. The Guptas were supporters of Nalanda. The advent of Vajrayana or Tantric Buddhism, on the other hand, was a typical change that entered the Buddhist folds. Tara and other mother goddesses became popular in Buddhism. Buddhism also embraced the doctrine of Buddha's incarnation, paving the path for Hinduism's absorption. Jainism, on the other hand, was a very unique religion. The mercantile community in western India supported it. In south and west India, Jainism thrived, but neo-Hinduism became the dominant religion in north India.

As a result, the religious movement in India during the Guptas was a synthesis and integration of several heterodox creeds with Brahmanical Hinduism, which eventually led to a total transformation of Brahmanical Hinduism in ancient India.

Art and Patronage

In art, architecture, sculpture, and literature, the Gupta period saw a magnificent development. The country's great wealth during the imperial Guptas had resulted in a cultural renaissance in India. According to historians, the Gupta kings excelled in architecture, sculpture, painting, and other fields of art more than most previous Indian dynasties. In the realm of architecture, the time saw the culmination of previous tendencies and styles and the emergence of new styles and methods.

Buddhist Architecture of Gupta Period:

The Gupta dynasty's architecture During the Gupta dynasty, Buddhism flourished in art. Several Chaitya halls and numerous residential Viharas make up a well-known rock-cut monastery in Ajanta caves. The interiors are decorated with murals depicting magnificent figures created in a smoothly curving pattern. The polished Gupta style is used to create enormous stone figures, stone, and terra-cotta relief, as well as large and small bronze figurines. Following the 7th century, during the reigns of the Pala and Sena dynasties, several important Buddhist works of art were created (730-1197). Images in bronze and hard black stone from Nalanda and elsewhere show the Gupta style evolving, focusing on decoration and manufacturing.

The cave and temple architecture of the Gupta period, including two Buddhist stupas, reveal Gupta architecture. The "Mirpur Khas stupa," which features a number of arches, was built in the 4th century A.D. The curvature of this particular Stupa indicates that arch-making was well-known among Indians prior to the arrival of Muslims in India. The brick-built remnants of the "Dhameka Stupa" show the Gupta architectural idiom. The architectural pattern of the Guptas can be seen in Buddhist and Hindu caves. The Buddhist outline, trendy during the Gupta period, is depicted in the Ajanta, Ellora, and Bagh cave paintings. In Bhopal's Udayagiri, Hindu caves can be found. Due

to their aesthetic refinement and design, the cave paintings of the Gupta period stand out from the others.

11.11 Temple

The Gupta period marked the beginning of a new era in temple architecture. During the Gupta period, free-standing sculptural temples were the most common type of temple building. For the first time, they used permanent materials such as brick and stone rather than perishable materials such as bamboo and wood. During this time, structural temples were built instead of cave temples for idol worship ease. The Gupta architects created an artistic quality that set the benchmark for temple architecture throughout the ages. The stone temple of Dasavatara in Deogarh, with its delicate carvings and panels on the walls, is a surviving example of Gupta architecture. The'shikara,' or temple's summit, is the main attraction of these structures. The 'dome' sculpture exemplified the Gupta architect's brilliance. Some of the extant Gupta architectural works are the Shiva temple at Nachana, the Parvati Temple at AjayaGarh in Uttar Pradesh, the Vishnu Temple in Central Province, and the Ekkalinga Shiva Temple at Satana.

The image of God was housed in the main temple, known as the 'Garvagriha,' and the old temple was connected to the hall by a vestibule. A large courtyard surrounds the entire temple structure. The practice of writing down texts around temple buildings, which were rigorously followed in the following years, was one of the most prominent elements of temple design.

Sculpture of Gupta Period

During the Gupta dynasty, the Gandhara School of art and sculpture had reached new heights of quality. The style originated in Mathura and was perfected at Sarnath, where Buddha turned the wheel of law. The sculptural phrase of Bharhut and Sanchi, where the subject matter was animal figures and trees, was outgrown by Gupta sculpture. Spiritual and religious themes dominated the area of sculpture throughout the Gupta period. The majority of the sculptures featured gods like Shiva, Vishnu, and Buddha. The figures were proportioned and balanced, and the sculptures were rather beautiful. The sculptors used exotic motions and postures, and the figures appeared to be dressed in tailored clothing.

The Shiva-Parvati relics in Kosam, the Ramayana panel in Deogarh, and Sarnath all have a Gupta architectural flavor. The Bodhisattva images represented the Mathura school of art, which had reached exceptional heights of perfection during the Gupta era. The Gupta sculptors were known for their creative elegance and brilliance, according to the Gupta sculptural tradition.

Paintings of Gupta Period

Art from the Gupta dynasty Paintings and architecture, and sculpture played an essential role during the Gupta period. The painting had taken on a secular character throughout the Gupta period. Gupta paintings were depicted in the cave paintings of Ajanta, Badami, and Bagh. The cave paintings primarily featured Jataka stories and Lord Buddha's life. The Ajanta artwork Bodhisattva-Padmapani depicts a Bodhisattva standing in a 'trivanga' manner. His visage is a young man wearing a jeweled crown and holding a white lotus in his right hand. While looking down from heaven, his expression is filled with grief and sympathy for his fellow humans.

The Gupta period's art, architecture, and sculpture reached pinnacle levels, earning the Gupta period the moniker "India's Golden Age." From the Gupta dynasty, only a few instances of temple building have survived. Temple architecture during the Gupta period was still in its infancy. The outstanding examples of architecture are the rock-cut Buddhist caves at Ajanta and Ellora. The Buddha figures from Sarnath, Mathura, Kushinagar, and Bodh Gaya all have classical sculptures reflecting a high artistic sensibility. The depiction of the more important Vaishnava and Shaiva deities as stunning coins was inspired by these sculptures. Vaishnava images were either of the deity or of an incarnation, allowing for a greater variety of images. Shiva was frequently depicted as a lingam. Terracotta images remained popular and increasingly accessible to the general public. Only the wealthy could afford stone sculptures.

11.12 Coins and currency

The era of the Gupta rulers is widely regarded as the finest age of Indian history. Srigupta I (270-290 AD), a petty prince of Magadha (now Bihar), founded the Gupta dynasty, whose capital wasPatliputra or Patna. He and his son Ghatotkacha (290-305 AD) left virtually little evidence of their administration. They did not issue any of their own coinage (although there have been reports of coins of Shrigupta which need thorough studies). Ghatotkacha's son Chandragupta I (305-325 AD) succeeded him and strengthened his realm through a marriage union with the formidable

Lichchavi dynasty, rulers of Mithila. His marriage to Kumaradevi, a Lichchhavi princess, gave him tremendous power, wealth, and reputation. He took advantage of the circumstance and seized control of the entire fertile Gangetic valley. In a formal coronation, Chandragupta I was given the title of Maharajadhiraja (emperor). Although some historians think that gold coins representing the monarch (Chandragupta) and queen (Kumardevi) were produced, it is most likely that Chandragupta I never created his own gold coins. Their distinguished son, Samudragupta, most likely struck these coins. Chandragupta is presenting his queen Kumardevi with a ring (or putting Sindur). Chandra is written below the King's left arm in Brahmi script, while Shri-Kumardevi is written beneath the Queen's right hand. The goddess Ambika is depicted on the reverse of the coin, sitting on a lion. The reverse legend reads Lichchavyah, implying that Samudragupta was proud to be the son of a Lichchavi princess. His love for his parents is evident in releasing this magnificent (commemorative?) gold coin. In Indian numismatics, this coin is extremely uncommon and unique. Samudragupta paid close care and left a large amount of currency. The Archer Type, Battle Axe Type (Refers to His Military Activities), Ashwamedha Type (Commemorating the Horse Sacrifice Ceremony), Tiger Slayer Type, King and Queen Type (Shown Above), and Lyrist Types were all issued by Samudragupta (Shown Below). Most Gupta gold coins weighed around 8 grams and featured Sri-Laxmi (the goddess of riches) on the reverse. Scepter/standard type, Archer Type, Chatra Type, Chakravikrama Type, Horseman Type, Lion-slayer Type, and Couch Type were the seven different types of coins struck by Chandragupta II Vikramaditya. Kumaragupta, Chandragupta II's son, issued at least 15 different kinds of gold dinars, including some of the most valuable and beautiful Gupta coins. Many of them are unique in Indian numismatic histories, such as the Rhinoceros-slayer, Apratigha (parents anointing him as a ruler), and Kartikeya or Peacock rider type (seen below). He also struck two coin kinds, Tiger-slayer (seen below) and Lyrist, which his grandfather, Samudragupta, temporarily issued. During Chandragupta's reign, these two varieties were phased out. His coins of the King and Shri-Laxmi types illustrate this topic. To compensate, the coin weight was increased from approximately 8.4 grams to nine or perhaps ten grams. The Archer type accounts for the majority of Skandagupta's gold coins. He also created little silver coins that were remarkably similar to his forefathers'. Copper coins were issued alongside gold and silver coins, though to a considerably lesser scale, at least throughout the reigns of Chandragupta II and Kumaragupta I. From the Gupta dynasty forward, it appears that coins were scarce. Because the Gupta monarchs did not issue as many copper coins as their predecessors, they are known as the "Copper Coins of the Guptas."

11.13 Sanskrit Literature

Puranas reached their final shape during the Gupta period. During this time, Puranas, including the Vishnu Purana, Vayu Purana, Bhagavata Purana, Brahmanda Purana, and Harivamsha Purana, were completed. Puranas are essential for studying brahmanical religious traditions and for royal genealogy and historical records. During this time, the Vaishnava Alvar and Shaiva Nyamar Saints of south India produced devotional hymns. It's also worth noting that the early epics, the Ramayana and Mahabharata, are key sources for socio-religious-political history. This section will focus on creative literature, which has since been a source of dramaturgy, poetry, and literary theory studies. The famed Natya-Shastra of Bharata, a foundational book on dance, drama, and poetry, was written. Rasa's literary, critical, and theoretical contributions to creative literature have become well-known. The ruling elite, the court, the nobility, and the urban wealthy favored Sanskrit poetry and prose. The poet in the court of Gupta emperor Chandragupta IInd, Kalidasa, was an extraordinary poet and dramatist whose work elevated the language's prominence and inspired succeeding literary genres. In Sanskrit drama and poetics, his play Abhijnana-Shakuntala and his long lyrical poem Meghaduta (cloud messenger) are considered examples. Following Kalidasa's writings, Bharavi'sKiratarjuniya, Magha's Shishupalakadha, the Bhatti-Kavya, and subsequently Bhavabhuti'sMalati-Madhava are major examples of traditional Sanskrit work, as is Shudraka'sMrichchha-Katika (the small day cast). In Mudrarakshasha, a play about the overthrow of the Nanda ruler, and Devi-Chandra-Gupta, a play about Chandra Gupta II's attempt for power, Vishakhadatta opted to represent historical political events.

The Panchatantra stories and Subandhu'sVasavadatta are both praised for their social messages and literary brilliance. Band's Harshacharita, as well as his story Kadamabari, are remarkable examples of both biography and Sanskrit phrase. The court's language was classical, as were its pronouncements through inscriptions. Sanskrit's dominance dates to the Gupta period and lasted until the early second millennium AD, when regional languages were commonly employed. The court language of the Delhi Sultanate and the Mughals was Persian. The native languages and cultures, on the other hand, were not forgotten. They may be seen in the use of Prakrit in diverse situations, such as in inscriptions and religious sect languages. The Natya-shastra lists a number of languages and dialects, including those spoken by the Chandalas and lower castes. The Jaina

merchants were also fans of Prakrit literature, in addition to Sanskrit. Vimalasuri'sPaumacariyam, a Jain adaptation of the Rama narrative, is an excellent example of Prakrit and popular literature. In Sanskrit dramas, high-status characters spoke Sanskrit, while low-status characters and all the women spoke Prakrit.

Aside from Sanskrit and Prakrit, vernacular languages evolved throughout this time. For example, the Sanskrit words'sutra' and 'Dharma' appear as 'Sutta' and 'Dharma' in Prakrit. Other notable kinds of Prakrit were Sauraseni, which is spoken around Mathura.Ardha-Magadhi is spoken in Oudh and Bundelkhand, and Magadhi, which is spoken in contemporary Bihar and Maharashtra. The 'literary Apabhramsh' was the final step of the 'Prakrit.' The term 'Apabhramsh' was coined by Indian grammarians when the Prakrit language began to be employed as a literary language. These 'Apabhramsh' were employed for literary purposes, and present vernaculars are direct descendants of these 'Apabhramsh.' Punjabi, Western Hindi, Rajasthani, and Gujarati are all derived from the Apabhramsh of Sauraseni. Eastern Hindi developed from ArdhaMagadhi's 'Apabhramsh'. Apabhramsh was also the source of Kashmiri and Lahada, whereas Vrachada was the source of Sindhi. Maharashtra gave birth to the Marathi language, while Magadhi gave birth to Bihari, Oriya, and Bengali. These were the major events in India's linguistic history.

True, Sanskrit became the main language throughout the Gupta period, but it was a language of the ruling class. As a result, throughout the Gupta era, other languages such as Prakrit rose to prominence. However, it was progressively accepted that Prakrit was the language of the lower strata of society, whilst Sanskrit was the language of those in positions of power. Another notable element of the Gupta period in terms of language was its tight association with social position and gender.

11.14 Science and Technology

Under the Gupta Empire, science progressed. With the remarkable advancement of knowledge throughout the Gupta period, changes occurred in many aspects of social life. The Gupta period gained a distinct facet with mathematics, astrology, astronomy, medicine, chemistry, metallurgy, botany, zoology, and engineering.

Mathematics

The discovery of the decimal system of notation was the most significant achievement in arithmetic. It was founded on the premise of the first nine digits' place value and the use of zero. Many theorems relating to circles and triangles were mentioned, and geometry reached new heights. Aryabhatta'sAryabhattiyam, written in 499 A.D., is the most famous work in mathematics. It deals with arithmetic, geometry, and algebra. During this time, trigonometry was also being developed. When it comes to mathematics, the Indians have surpassed the Greeks.

Astronomy

During this time, astronomy achieved significant advances. The major astronomers were Varahamihira and Aryabhatta. Eclipses are created by the moon passing through the earth's shadow or passing between the earth and the moon, according to Aryabhatta. In astronomy, he used trigonometry. He devised precise algorithms for measuring two days in a row. He'd also figured out the correct orbital equation for the planet. Aryabhatta was much ahead of the European astronomers in terms of knowledge. In 505 A.D., he most likely began authoring Panchasiddhahtika. He examines the concepts of the five astronomical schools in this work, which were thought to be the most authoritative at the time. The RomakaSiddhanta is the only one of these five schools that clearly shows the Western influence. This is likely to happen as a result of intensive trade contacts between the Roman Empire and the Gupta Empire. The Surya Siddhanta is the period's most important and comprehensive astronomical work. The Surya-Siddhanta appears to have been founded on Greek astronomy. Varahamihira also discusses the PaitamahaSiddhanta, VasisthaSiddhanta, and PaulishSiddhanta, the other three astronomy schools. Varahamihira has kept the core teachings of these five astronomical schools in his work.

Medicine

Under the Gupta Empire, science progressed. The most important works of medicine were the CharakaSamhita and the SushrutaSamhita by Charaka and Susruta. Vagbhatta I presents their conclusions in the Ashtanga Sangraha. For a physician, Charaka and Susruta set very high standards. A doctor is expected to be a yogi, a person of good character, and a supporter of humanity. He was not allowed to charge excessively high prices for the medications he prescribed. He should not make a distinction between affluent and poor people. The government and the

general people contributed to the development and upkeep of hospitals that cared for both men and animals. Nagarjuna had figured out how to distill water and employ disinfectants. The Indians were also aware of smallpox vaccination. Indian medicine covered the entire field of knowledge. The organs, ligaments, muscles, arteries, and tissues of the body were all detailed in detail. In Hindu medical texts, many medications from the mineral, vegetable, and animal kingdoms are referenced.

More emphasis was placed on hygiene, physical regimen, and diet. Amputations and procedures had been performed, as well as improvements to malformed ears and noses. Surgical instruments were likewise meticulously constructed. Susruta describes around 120 surgical devices. Lt. H. Bower discovered the Bower text in a Buddhist stupa in Kashgar in 1890. Bower discovered seven works, three of which are related to medicine. The text has been dated to the second half of the fourth century A.D. based on palaeographical evidence. The document covers topics like the usage of garlic to treat ailments, digestion, and eye problems. Navanitaka is a book that discusses various powders, decoctions, oils, elixirs, and children's ailments. Susruta is the only well-known name of a medical authority mentioned in the Bower manuscript.

Astrology

BeforeVarahamihira'sBrihatSamhita, a compendium of ancient Indian learning and sciences, the VriddhaGarga Samhita is the only work on astrology. Aside from the astrology portions in the BrihatSamhita, Varahamihira also wrote four other works on the subject, which deal with auspicious muhurtas for marriage, auspicious portents for kings' expeditions, and the moment of man's birth and its impact on his future.

Chemistry and Metallurgy

There are no texts about chemistry or metallurgy in the Gupta era. Nagarjuna is referred to as a brilliant chemist. The famed Iron Pillar near the Qutub-Minar sits silently as a testament to the Hindus' remarkable metallurgical prowess. Despite being exposed to rain and sun for the past 1500 years, this pillar has not rusted or corroded. The use of mercury and iron in medicine indicates that chemistry was used. Varahamihira was an astronomer, mathematician, astrologist, metallurgist, chemist, jeweler, botanist, zoologist, civil engineer, water-divining, and meteorologist.

In ancient India, science was cultivated with zeal, and many major discoveries were produced, which were later handed on to Europe by the Greeks and Arabs.

11.15 <u>Agriculture</u>

The brahmans' social dominance is reflected in the economy of the time, as seen by the frequent tax-free land gifts provided to them. This was an era of partial commerce decline and, as a result, a growing reliance on the land. There were four types of land: waste and unused land, state-owned property, and privately owned land. With the reclaiming of new ground for cultivation, agriculture grew. In contemporary texts, the state encourages the peasantry to plow uncultivated and forest land, revealing a more liberal and practical attitude toward wasteland. Those who reclaimed land on their own and made arrangements for irrigation were free from paying taxes until they began earning twice as much as they had invested. The selling and purchase of wasteland are mentioned frequently in Gupta inscriptions, indicating that such transactions were financially advantageous. The state actively supported agriculture. This is supported by Skandagupta's Junagadh inscription, which describes state-supervised work on Girnar's Lake Sudarsana, presumably for irrigational purposes. According to Kalidasa, agriculture and animal husbandry were the mainstay of the royal exchequer because the land provided the majority of revenue, accounting for one-sixth of net produce.

Agricultural implements mainly remained unchanged, while iron became more commonly employed in their production. Varhamihira mentions equipment for monitoring rainfall in his astrological treatise, the Brhatsamhita. Crops were planted and harvested twice a year. According to Hsuan-Tsang, sugar cane and wheat were grown in the northwest, whereas rice was farmed in Magadha and further east. Black pepper and spices were popular in southern India. This period's Sanskrit language, the Amarakosa, also refers to a wide range of fruits and vegetables. Despite overall progress, religious injunctions from the Brahmanical and Buddhist faiths hampered agricultural expansion.

Industrial production

The Brhaspati was hesitant to recognize agricultural income; thus, the Buddhist monks were forbidden from cultivating. During the period, one of the most important industries was the

production of various types of textiles. Textiles were a major trade item between northern and southern India, so there was a large home market. There was also strong demand in international markets. Silk, muslin, calico, linen, wool, and cotton were all abundantly produced. Silk manufacturing fell towards the end of the Gupta dynasty as many members of a prominent guild of silver-weavers in western India left their customary occupation and pursued new interests. This could be due to the increased usage of the Silk Route and the Sea Route to China, which delivered a considerable amount of Chinese silk to India, or reduced trade with the West in general. Metalwork, especially in copper, iron, and lead, remained one of the most important industries. Bronze became more popular, and gold and silver decorations were in high demand. We don't know where the bountiful metal supply came from during the Gupta period, but it appears that copper, lead, and tin had to be brought from elsewhere. Although Hsuan-tsang indicates that gold was also produced in large quantities indigenously, it is possible that it was bought from the Byzantine Empire in return for Indian items. The high grade of precious stonework continued to be maintained. Although an average red clay replaced former times' exquisite black polished ware with a brownish slip, pottery remained an important aspect of industrial production.

11.16 Land Grant and feudalism

The establishment of the land grant economy was the most significant agricultural innovation. Religious denees were initially free from paying revenue (landtax) and were eventually granted administrative judiciary rights over the villages. However, the economic benefits of donating land to religious professionals like Brahmanas trumped the royal act of handing over land to Brahmanas and later bureaucrats. Brahmanas' astronomical understanding of agricultural seasons, calendars, and agricultural practices resulted in the cultivation of a large land area. As a result, historians such as R.S. Sharma have acknowledged the agrarian expansion phenomenon in early medieval India. Important works such as Krishiparaghara (an agricultural manual) include detailed descriptions of fields and agricultural processes during this time period.

Although revenue-free land grants to religious and secular grantees did not yield immediate cash to the state, they helped establish rural affluence. They linked settlements to a more extensive economic network. If the land given to Brahmanas was wasteland or forest, the grantee took steps to establish agriculture. This was particularly evident in tribal and woodland areas. Brahmanas were experts in agricultural activities, both technically and astronomically. The Krishiparashara, a handbook on agriculture that may date from the Gupta period or later, helped Brahmanas become adept in supervising agrarian activities. Peasantization of tribes in the central Indian belt (Orissa, Assam, and parts of western and southern India) was one of the most significant socioeconomic transformations. When the Brahmanas arrived in the forests and hills of tribal India, they began to introduce agricultural practices to a segment of the tribal community. The method provided the state and society with two economic benefits. Agriculture was expanded to include more arable land.

11.17 Hunas invasions

They renewed their invasion under their monarch Toramana in the early sixth century A.D., as the Gupta empire disintegrated. While there is no solid evidence that Toramana was an Huna, he was generally considered as one. This time, the Hunas conquered Kashmir, followed by Punjab, Rajasthan, and portions of Madhya Pradesh and Uttar Pradesh. Bhanu Gupta was forced to fight Toramana. The Maukharis controlled the western Uttar Pradesh region surrounding Kanauj and had conquered a portion of Magadha. Ishanverma, the Maukhri dynasty's ruler of Kannauj, defeated the Huns and liberated northern India.

Origins of the Hunas

The Hephthalites were nomadic savages or tribes who lived in the vicinity of China (the Sanskrit name of which is Hunas). According to studies, the Hunas extended their kingdom from the boundary of Persia to Khotan in Central Asia. Two branches of Hunas expanded westward. One branch of the Hunas settled in the Roman Empire, while the other settled in India. This branch of the Hunas that arrived in India was dubbed the White Hunas. The Hunas invaded India around a hundred years after the Kushanas. According to historical accounts, the Huna tribe was one of the most warlike tribes, renowned for their brutality and cruelty. The Hunas invaded the subcontinent twice. The Central Asian Steppes were known to be home to several nomadic tribes, which the Chinese dubbed 'Barbarians.' Due to the rivalry for scarce resources and grazing pastures, each of these nomadic tribes was forced by their rivals into the Tarim Basin (in Eastern China), then into Gandhara, and finally into India; in turn, the competing tribe was pushed down the same road. This form of musical chairs' for control (Steppes – Tarim Basin – Gandhara – India) defined the road

pursued by the Shakas (Indo-Scythians), the Kushanas, and ultimately the Hunas between the 1st and 6th centuries BCE.

Hunas in Ancient Indian Literature

The Hunas, who invaded India between the fourth and sixth century CE, can be generically classified as Kidarites, Hephthalites, Alchon, and Nezak Huns. Interestingly, even ancient Indian writings distinguish between several types of Hunas, referring to them as 'Sveta Hunas' or 'HalaHunas'. The sixth-century Indian astrologer Varahamihira's encyclopedic work Brihat Samhita contains an example of this. Varahamihira refers to the 'Sveta Hunas' in Brihat Samhita when discussing the influence of comets. He states that the 'Sveta Hunas' will be unhappy if meteors cross the comets' tails. He later refers to the 'Hara Hunas' in north India when discussing the "kingdoms of the Earth, commencing at the center of Bharatavarsa and going around."

The Hara Hunas are also mentioned in the Indian epic the Mahabharata, when Duryodhana, on his way back from the Pandavas' city Indraprastha, speaks about the Hara Hunas and other tribal people waiting at Yudhishthira's door and being denied entry. The renowned Sanskrit poet Kalidasa describes King Raghu's conquest of the Huna Kingdom on the banks of the river 'Vanksu' (Oxus) in his Raghuvamsa, a chronicle of Lord Ram's forebears (the ancestor of Ram). Intriguingly, the province of Gandhara was captured in roughly 360 CE by the White Huns or Hephthalites from the Kushanas. Thus, Kalidasa of Raghu's portrayal of his conquering of the Hunas' kingdom reflects the political climate of the time period surrounding this event.

Reasons that led to the invasions

While the Gupta Empire dominated a large portion of India, after the Gupta emperor Samudragupta's death, the Guptas lost control of Western India. During this time period, the Hunas' armed forces assaulted the Gupta dynasty, capturing Jammu, Kashmir, Himachal Pradesh, Rajasthan, Punjab, and portions of Malwa. The Hunas formed their kingdom in this manner in various parts of India, with Tormana as the white Hun leader.

First significant invasion of India by the Hunas: 458 AD

In India's 5th century, the Gupta Empire ruled the Ganges basin, while the Kushan dynasty ruled the land along the Indus. The Hunas entered the subcontinent via the Kabul valley after conquering the Kushanas. They entered Punjab when the Gupta Empire failed to maintain the empire's northeast frontier, allowing the Huns to penetrate through an unguarded gateway in the Gangetic valley, directly into the heart of the Gupta Empire. This occurred in 458 AD. Hephthalites, also known as Hunas in India, continued to invade India until Skandagupta, the Gupta monarch, defeated them. Hunas, led by Toramana, were annihilated by the Gupta monarch Skandagupta.

Interestingly, we discover a reference to the first Huna invasion of India deep in the Gangetic plains, in the Bhitari village of Uttar Pradesh's Ghazipur district. A Gupta era pillar with an inscription belonging to the time of Gupta king Skandagupta (c. 455 – c. 467 CE) was discovered in this locality. According to the inscription:

Hunnairyyasyasyasamagatasyasamaredorbhyamdharakampitabhimavartta-Karasya'

"By whose two arms the ground shook as he, the builder of a monstrous maelstrom, joined the Hunas in conflict."

Second invasion of India by the Hunas: About 470 AD

The Hunas did not enter India properly again until 470 AD, following the death of the Gupta emperor Skandagupta. During this time period, the Guptas ruled a large portion of India. This time, the Hunas were led by Mihirkula (alternatively known as Mihirgula or the "Indian Attila"). He was Toramana's successor and son and was infamous for being a tyrant king and destroyer. He was Toramana's successor and son and was notorious for being a tyrant king and destroyer. This time, the Hunas conquered India. They briefly deposed the Gupta Empire. Mihirkula governed from Sakal, which is today's Sialkot. After Mihirkula's defeat, the Huna dominance in India fell. Mihirkula was defeated twice by Indian rulers: Yasodharman of Malwa and NarasimhaguptaBaladitya of the subsequent Gupta dynasty.

Eran inscription

In the little town of Eran near Vidisha in Madhya Pradesh, evidence of Huna dominance spreading deep into India may be found. On the throat of a colossal Gupta Era Varaha is inscribed:

"Varseprathameprithiviprithu-kirttauprithu-dyutaumaharajadhiraja-sri-Toramaneprasasati".

"In the first year, while Maharajadhiraja Sri Toramana, a man of great glory and radiance, is ruling the earth."

Eran, located on a vital trade route, was one of the Gupta Empire's most significant cities. The presence of this inscription demonstrates the Huna kingdom's extent of influence in India. In 1974, a field in Sanjeli, Gujarat's Dahod district, yielded a series of copper plates dating to the period of Toramana. Toramana's invasion of Gujarat and Malwa is discussed. Another inscription etched during Toramana's reign is located at Kura (Pakistani), in the Punjab province. It specifies his title as follows:

"MaharajadhirajaToramana Shahi Jauvala."

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A Buddhist monastery was built by a person named RottaSiddhavriddhi during the reign of the Huna ruler Toramana, according to an inscription discovered at Kura in Pakistan's Punjab. The inscription's date is unknown, but contrary to popular belief that the Hunas persecuted Buddhists, the donor wishes to share the religious merit obtained via his gift with the king and his family members.

Silver coin of Toramana

When the Hunas established hegemony over Central India, they came into contact with and were inspired by the Gupta culture. Similar to how older Hunas mimicked Kushana coins, Toramana's coins imitate Gupta coinage. All of these coins have the obverse portrait of the King, and the reverse depicts a fantail peacock with the legend 'Vijitavaniravanipatis'riToramana deva jayati'. The Gupta Emperors Kumaragupta, Skandagupta, and Budhagupta all minted coins of this design.

The aftermath of the battles: Winner and Loser

BeforeSkandagupta's defeat of the Hunas, the Hunas' initial assaults displaced the Gupta Empire's power from the northwestern section of India. Additionally, this invasion pushed chieftains and regional rulers to grow more ambitious and rebel against the Gupta Empire. Gandhar and central Punjab were ruled by the Hunas, who also controlled the Kushans. Toramana, the first Hun king, governed northern India all the way to Malwa in central India. His son Mihirkula ruled over North Western India for thirty years following his demise, destroying the Gupta Empire. Mihirakula, on the other hand, was pushed off the plains and into Kashmir, where he perished in approximately 542 A.D. Following his demise, the Hunas' political authority waned.

Larger effects of the battle

Toramana, the first white Huna monarch, ruled over Punjab, Rajputana, Kashmir, and portions of Doab and Malwa. He dominated and operated in India's interiors from his headquarters in Punjab. During his reign, he subordinated a number of local monarchs and chieftains and adopted the title of "Maharajadhiraja." Several provincial governors from the Gupta Empire also sided with Toramana during his invasion of India. The coins and inscriptions of Toramana were discovered in broad territories of the Sutlej and Yamuna rivers. Toramana's dominion in India was brief since he was beaten by Skandagupta, forcing him to flee to the other side of the country. When Toramana's son Mihirkula succeeded him, he invaded and demolished every city and town along the Ganges. Pataliputra, the capital city, was reduced to a small settlement. The Hunas persecuted Buddhists and destroyed all monasteries, effectively ending the Gupta regime.

Mihirkula was forced to depart India permanently after being beaten by two prominent monarchs, Yasodharman and NarasimhaguptaBaladitya. The Hunas sustained a significant defeat. The invasions' overall significance and place in Indian history. The invasion of India by the Hunas had far-reaching consequences and significance for Indian history. To begin, the Hunas destroyed the Gupta Empire's dominance in India and on their feudatories. On the ashes of the Gupta Empire, little kingdoms began to develop and prosper. The trade links between the Guptas in India and the Roman Empire were significantly damaged during the Huna invasion, which wrecked the Gupta economy. As a result, economically and culturally significant cities such as Pataliputra or Ujjain lost their lustre. During the latter Guptas, sociopolitical and economic life worsened as well.

On the other hand, trade with Southeast Asia and China flourished via ports such as Tamralipta and Kaveri Pattanam. After the Huna invasion, racial mingling occurred in India, which was one of

the most significant repercussions. Numerous tribes reached India via the northwestern route, as did central Asian tribes, with some remaining in Northern India and others migrating further south and west. Indian culture was brought to the Hunas' martial culture for the first time. After the Hunas were pushed out of India in 528, a small number of them assimilated with the Indian people. It became part of the indigenous population, which continues to exist today, such as the Gurjaras and the progenitors of several Rajput families. The invasion of India by the Huna resulted in a socioeconomic and cultural alteration of Indian culture as a whole.

11.18 Decline Of The Gupta Empire

After the demise of the Kushanas in the north and the Satavahanas in the south, India lacked a great power. For more than a century, India was divided into numerous sovereign states that were perpetually at odds for dominance. The Guptas laid the groundwork for their Empire by uniting the shattered nations. The Gupta period is considered to be the "Golden Age" of ancient India's history. However, such a huge and powerful Gupta Empire, built on Samudragupta and Chandragupta II's valor, began to deteriorate and eventually crumble around the end of the sixth century A.D. Numerous factors contributed to the collapse and demise of the Gupta Empire.

Conflict in the Royal Family

Discord within the imperial family was believed to be the fundamental reason for the Gupta Empire's demise. Following Kumaragupta I's demise, there was almost certainly a fight for succession among his successors. Skandagupta did, however, rise to the throne. However, the family feud began by Kumaragupta's heirs persisted through several generations, eroding the Gupta Dynasty's familial purity. Skanda Gupta had to expend great effort to defend the empire's integrity against the onslaught of the Pusyamitras and Hunas. Following his assassination, the country was in a state of uncertainty. As a result, it is nearly difficult to give a definitive account of the imperial Guptas' history following his death. We have the names of numerous rulers, but it is impossible to determine their dates and relationships. There was no primogeniture legislation governing succession to the monarch, and a contest for the crown probably occurred. It is hypothesized that the nation was ruled concurrently by opposing Gupta monarchs from their respective capitals. Following Skanda Gupta, the only significant rulers were Puru Gupta, Kumara Gupta II, and Budha Gupta; the rest had little influence. As a result, they could not stem the degeneration that had begun, and, unsurprisingly, the Gupta empire fell. Because the latter Guptas were engaged in a civil war for the throne, they were unable to devote sufficient attention to the administrative administration of the large Empire. Thus, the internal family conflict for the throne significantly weakened the central authority in the provinces and feudatories. Thus, family feuds remained the key reason for the Guptas' demise.

Lack of solid central administration:

Due to the inability of the later Guptas to curb disintegration forces, the solid centralized government was absent. Thus, the Guptas' inexorable decline was facilitated by the absence of centralized management. The provincial government was fragile, which gave regional governors an enormous amount of autonomy and freedom. Again, due to the depletion of the royal exchequer, the Guptas were cash-strapped and hence unable to spend sufficient funds on provincial administration. Finally, the national flag was raised by the local chiefs or governors who were subordinate to the central government. Thus, the vast Gupta Empire was divided into provinces and managed by provincial governors who had previously served as feudatory to the Gupta suzerain.

Economic Failure of the Empire

Skandagupta's reign signaled the beginning of the Gupta Empire's demise. Despite the overwhelming military victory over the Pushyamitras and Huns, the strain of perpetual conflict decimated the realm's resources. The debased coinage and scarcity of a variety of coins during Skandagupta attested to the Guptas' royal exchequer's financial loss. Skandagupta's demise and Puru Gupta's brief reign hastened the downfall. The following monarchs were powerless to control the huge Gupta Empire's government. Buddha Gupta was the final great emperor who attempted to prevent the decline of the Gupta Empire for a time, although his hold on the western half of the Gupta Empire was extremely tenuous. Following Skanda Gupta's reign (467 AD), no Gupta currency or inscription has been discovered in west Malwa or Saurashtra. The departure of a guild of silk weavers from Gujarat to Malwa in AD 473 and their subsequent embrace of non-productive professions demonstrates no demand for the material they made. Gujarat trade benefits eventually dwindled. After the fifth century, the Gupta kings made frantic attempts to preserve their gold

money by lowering its purity. The full loss of western India by the end of the fifth century must have weakened the Gutpas economically, and the Thaneswar rulers established their influence in Haryana and then gradually expanded to Kanauj.

Foreign invasions:

Foreign invasions were the second main element in the Gutpas' decline and extinction. The barbarous tribe Pushyamitra's invasion was not significant. A considerably more significant invasion was that of the White Huns, who entered India after settling in the Oxus valley. While Dr. R.C. Majumdar believes that Skandagupta successfully postponed the deadly Hun invasion by Toraman and that Narasimha Gupta suppressed the subsequent incursions, the majority of historians believe that the Hun incursion precipitated the Guptas' immediate demise. Internal strife had already weakened the Gupta family's foundation, and the Hun invasion added gasoline to the fire. The Hun pillage not only depleted the royal coffers but also undermined the Guptas' military organization. Hun incursions into western India had obliterated the Guptas' profitable trade with Rome. The Huns and their allies entirely destroyed Western India's ports and markets. Toramana seized a huge chunk of northern India, including modern Uttar Pradesh, and was succeeded by his son, Mihirakula, who became the overlord of north India. Although Yashodharman of Malwa destroyed him, the consequences of these invasions were terrible for the Gupta Empire.

Growth of Yosodharman

According to Dr. R.C. Majumdar, the Gupta Empire was brought to an end not by the Huns but by ambitious kings such as Yasodharman. While it is true that the Huns wreaked havoc on a huge scale, their success was short-lived. However, the schism created by Yasodharman expanded progressively, and the Gupta empire was eventually destroyed. Initially, Yasodharman was only a village chief. He took advantage of Malwa's unrest to establish his independent authority. He grew in strength to the point that he could fight Mihirakula and challenge the Gupta Emperor. He may have achieved numerous conquests at the expense of the Gupta Empire, the nature and extent of which are unknown. According to the Mandasore inscription, his suzerainty was accepted over the territory confined to the north by the Himalaya, the west by the ocean, the east by the Brahmaputra, and the south by the Ganjam district. It appears as though Yasodharman was unable to sustain his posture for an extended period of time. He ascended and descended like a meteor. However, his spectacular military achievement inspired others to emulate him. If Yasodharman could resist success, he inspired others to do the same. If Yasodharmanwas capable of defying the Gupta empire, there was no reason why others could not. The Gupta Empire's future was doomed in such an atmosphere.

The rebellion of the Feudatories:

As a result of the Central Authority's weakening, a number of feudal chieftains, primarily in the northwestern region, assumed the status of independent rulers. Some of these chieftains are known as Maitrakas (of Kathiawar), Panivarajaks (of Budndhelkhand), Unchkalpas, Laxman in Allahabad, and Maukharis in Thneswar. Following Buddhagupta's rule, many governors of North Bengal and the Yamuna - Narmada region surrounding Magadh gained independence and became known as the later Guptas. The most significant insurrection occurred when Yashodharman of western Malwa declared his sovereignty and formed his empire. Nonetheless, it established a precedent for other feudal chieftains, who eventually rebelled against Central control.

The policy of Religious Antagonism

Finally, but certainly not least, we should highlight that the transformation of the Gupta polity from militancy to pacifism had a significant impact on the empire's makeup. We have examples of later Gupta monarchs who converted from Hinduism to Buddhism, which was reflected in the later Guptas' utter military inefficiency. It is a well-known fact that the older Gupta emperors were staunch supporters of hardline Hinduism. However, several later Gupta rulers, like Buddha Gupta, Tathagata Gupta, and Baladitya, developed Buddhist sympathies. This discovery was certain to have a detrimental influence on the Gupta Empire's prospects. As with the Mauryas following Asoka, an adequate focus was not placed on military efficiency. Without such a thing, it would have been impossible to sustain the empire's integrity. According to Hiuen Tsang, Mihirakula invaded the territory of Baladitya, the Gupta ruler, while he was ruled at Sakala or Sialkot. When the latter learned of this, he addressed his ministers as follows: "I have heard that these thieves are approaching and I am powerless to combat them; with the permission of my ministers, I shall shelter my weak person among the morass's shrubs." Not only did he state this, but he also withdrew to an island with a large number of his subjects. According to Hiuen Tsang, Mihirakula was imprisoned but released at the request of Baladitya's mother. It is impossible to determine the

extent to which Hiuen Tsang's account of Baladitya is authentic, but it is apparent that these Gupta kings lacked boldness and military might. Their goodness and piety were certain to have a detrimental effect on the Gupta empire's fortunes. Such monarchs were unable to retain their dominance in the country and were destined to fade into obscurity.

Nature of the Gupta Empire

Apart from these three key factors of the Gupta empire's demise, it is worth noting that no empire after the Mauryas ever existed. Frequently, they were complete fabrications. With the demise of the Mauryan empire, no empire in its complete sense existed in India, as we lacked a tradition akin to that of the Greeks, which holds that the State is founded on the requirements of life but continues to exist for the benefit of life. That man is a political animal by nature. After the Mauryan era, India's philosophy became apolitical. The first aspect that influenced Indians' viewpoint was the formation of feudalism, which dates all the way back to the days of the Satavahanas. This trend developed during the Christian era and became firmly established by the seventh century AD.

Along with this development, another destroyer of political consciousness was the ancient Indians' religious perceptions. It was progressively established before the Christian era that the kingship has its own dharma, known as Rajya-dharma, while the people had a handful of dharmas, such as varnashrama dharma and grihadharma. All of these dharmas directed an individual's loyalty or perception toward an apolitical entity. The priestly order gives religious validity to this way of thinking. The priestly order of the day provides religious support for this way of thinking. Thus, except during the Mauryan era, the state was never the architectonic component in the life of an ancient Indian. This perspective of ancient India contributed to the rise and demise of hundreds of States being seen as non-events.

Summary

North India was fragmented into numerous petty kingdoms and chiefdoms by the beginning of the fourth century CE. These kingdoms, located in disparate locations, frequently clashed. In such a political environment, the Gupta dynasty rose to prominence and gradually formed an empire. The rulers of this dynasty waged massive military campaigns around the world. The imperial power was properly solidified during Samudragupta and ChandraguptaII. The Guptas remained a formidable force until the time of Skandagupta, but after him, the Guptas began to disintegrate. Numerous reasons hastened the pace of dissolution, including foreign invasion, strife within the royal family, reassertion of power by local chiefs, and administrative weakness.

Keywords

- **Agrahara:** Grant of village

- **Ahara**: District

- **AiterayaBrahamana**: Text on sacrificial rituals, which are appendices to Vedas

- **AvaniradhraNyaya**: A term used in the land grants (inscriptions) inMaharashtra in the 6th century A.D.

- **Bhukti**: Province

- **Bhumi Chhidra Nyaya**: A term used in the inscriptions found in Gujarat andMaharashtra between the 5th and 7th century A.D., basedon the maxim of fallow land.

- **Dharmashastra**: Hindu text of instruction on morals and law

- **Dvija**: Twice born

- **Hunas:** Central Asian Tribe, also known as white Hunas.

- **Jati:** Castes which emerged due to hypergamous or hypogamousmarriage among dvija castes

- **Karsapanas**: A silver coin.

- **Puranas:** Sacred text which forms part of Smriti literature

- **Smritis:** A class of literature comprising law books, Epics, and Puranas

- **SrautaSutra**: Text on sacrificial Ritual.

- **Sreni:** Guild

Self Assessment

1. Who is the founder of the 'Gupta Period'?
    A. Chandragupta
    B. Chandragupta Maurya
    C. Samudragupta
    D. Srigupta

2. Chandragupta married to which 'Lichchavi Princes?
    A. Kumar Devi
    B. Mithila
    C. Priyadarshini
    D. Vasundhara

3. Who is considered as the greatest king of the Gupta Period?
    A. Ramagupta
    B. Kumargupta
    C. Samudragupta
    D. Chandragupta-I

4. Which Gupta ruler repaired 'Sudarsana Lake' for the second time?
    A. Skandagupta
    B. Kumar Gupta
    C. Vishnu Gupta
    D. Chandragupta II

5. The largest grant of villages to temples and Brahmanas was given by the ruling dynasty known as
    A. The Guptas
    B. The Pallas
    C. Rashtrakutas
    D. Pratiharas

6. In the Gupta period, the king's share of the produce was known as
    A. Bhaga
    B. Bhoga
    C. Kara
    D. Hiranya

7. Which one of the periods marks the beginning of Indian temple architecture?
    A. Nanda
    B. Maurya
    C. Sunga
    D. Gupta

8. The religion patronized and propagated by Guptas
    A. Jainism
    B. Bhagavata

   C.   Hinduism

   D.   Buddhism

9.   Who of the following Gupta Kings granted permission to Meghverma, the ruler of Sri
     Lanka, to build a Buddhist temple at Gaya?

     A.   Chandragupta I

     B.   Samudragupta

     C.   Chandragupta II

     D.   Skandagupta

10. The father of Ayurveda was considered to

     A.   Sushruta

     B.   Charaka

     C.   Patanjali

     D.   Priyadarshika

11. Who introduced the decimal system?

     A.   Aryabhatta

     B.   Bhaskara

     C.   Socretice

     D.   Ramanujam

12. What was the name of the gold coin during the Gupta period?

     A.   Tanka

     B.   Dinars

     C.   Rupyakas

     D.   Niska

13. The inventor of Algebra considered to

     A.   Aryabhatta

     B.   Barahaminir

     C.   Chanakya

     D.   Newton

14. Aryabhatta if famous for his –

     A.   Concept of Zero

     B.   The Discovery of Earth revolves around the sun

     C.   Earth's magnetic field

     D.   Theory of planetary motion

15. Which Gupta ruler was invaded by the Huns?

     A.   Chandragupta

     B.   Chandragupta II

     C.   Samudragupta

     D.   Skandagupta

Answers for Self-Assessment

1. D	2. A	3. C	4. A	5. A
6. A	7. D	8. C	9. B	10. B
11. B	12. B	13. A	14. A	15. D

Review Questions

1. Trace the rise of the Gupta power in north India in the 4th century A.D. How would you characterize Gupta polity?
2. Examine the cultural contributions of the Guptas.
3. Discuss the system and consequences of land grant prevailed during the Gupta rule.
4. Examine the art, architecture & painting that flourished under the patronization of Imperial Gupta.
5. Discuss the factors which brought about the disintegration of the Gupta empire.

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Unit 12: Vakatakas and Other Dynasties of Peninsular India

Objectives

After this chapter, you will be able to:

- Know about the Land Grants of Vakatakas, society and religion of Vakatakas dynasty.
- Know about the Art and architecture of Vakatakas
- Know about the Paintings Vakatakas
- Know about the political developments and disintegration in the post-Gupta period
- Know about the emergence of various political powers.

Introduction

The Vakatakas (local power) ruled the Deccan for more than two and a half centuries, succeeding the Satavahanas in peninsular India. In northern India, the Vakatakas ruled alongside the Guptas. The Vindhyakas are the name given to the Vakatakas in the Puranas. The Vakatakas were Brahmanas who belonged to the Vishnuvriddha gotra and performed many Vedic sacrifices. The Brahmans have had their history reconstructed thanks to a large number of copperplate land grant charters issued by the Vakatakas. They were Brahmins who promoted Brahmanism, but they were also Buddhist patrons. In terms of culture, the Vakataka kingdom served as a conduit for Brahmanical ideas and social institutions to be transmitted to the south. The Guptas, the Nagas of Padmavati, the Kadambas of Karnataka, and the Vishnukundins of Andhra entered into matrimonial alliances with the Vakatakas. Art, culture, and literature were prized by the Vakatakas. Their contributions to Indian culture in terms of public works and monuments have been significant.

A number of new political powers arose in various parts of north India following the Gupta dynasty's demise. The Guptas of Magadha, the Maukharis of Kanauj, the Pushyabhutis of Thanesar, and the Maitrakas of Valabhi were the four kingdoms that effectively ruled northern India until Harsha rose to power in the early seventh century. This may give the impression that political authority was highly fragmented, which was the result of central authority's weakening. However, when viewed from a different perspective, early Indian history reveals that the formation of new political powers was a continuous process. These dynasties established kingdoms and were frequently at odds with one another. This unit tries to provide a quick overview of these kingdoms' histories.

12.1   The Vakatakas

The Satavahanas were succeeded by the Vakatakas, a local power in northern Maharashtra and Vidarbha (Berar). They lived in northern India at the same time as the Guptas.

In the mid-third century CE, the Vakaaka Empire was a royal Indian dynasty that originated in the Deccan. Their kingdom is thought to have stretched from the northern borders of Malwa and Gujarat to the Tungabhadra River in the south, as well as from the Arabian Sea in the west to the eastern borders of Chhattisgarh. The Vakatakas' history is largely known through inscriptions and texts such as the Puranas. The Vakatakas, who were themselves brahmanas, are known for their large number of copper plate land grants. The dynasty was founded by Vindhyashakti I. Vindhyashakti is described as a dvija, and kings of this dynasty are described as Brahmanas from the Vishnuvriddha gotra in other Vakataka inscriptions. They were great brahmanical religious champions who performed numerous Vedic sacrifices. The Vakataka kingdom, on the other hand, served as a conduit for the spread of brahmanical ideas and social institutions to the south. Their political history is more closely related to that of north India than to that of south India. In the last quarter of the fourth century AD, Chandragupta II married his daughter Prabhavati Gupta into the Vakataka royal family, which helped him conquer Malwa and Gujarat from the ShakaKshatrapas. The imperial Guptas, Nagas of Padmavati, Kadambas of Karnataka, and Vishnukundins of Andhra had matrimonial ties with this dynasty. Harishena's military achievements are alluded to in poetic terms in the Ajanta inscription from his time. The Vakataka dynasty ruled from the mid-third to the late-fifth and early-sixth centuries CE.

Vakatakas' original home:

South India:

It has been attributed to South India by some researchers. This is based on the word "Vakataka" being mentioned in a fragmentary inscription in Amaravati, Andhra Pradesh, and some technical terms in Vakataka inscriptions and the Hirehadagalli and Mayidavolu grants of Pallava king Shivaskandavarman. In addition, Pravarasena I is referred to as Haritiputra on the Basim plates of Vindhyashakti II, while Sarvasena I and the reigning king are referred to as Dharmamaharaja on the Basim plates of Vindhyashakti II. Inscriptions from southern dynasties like the Pallavas, Kadambas, and Chalukyas of Badami also contain these titles. Inscriptions from the time of Harishena (the last known king of the Vakataka line of Vatsagulma) mention a family from Vallura, which could be identified as Velur near Hyderabad.

Vindhyan region:

According to inscriptions and the Puranas, this dynasty began its reign in the Vindhyan region, north of the Narmada. The Vindhyakas are the name given to the dynasty in the Puranas. Kanchanaka, a town mentioned in the Puranas in relation to one of the early kings, Pravarasena I, can be identified with Nachna village in Madhya Pradesh's Panna district. Several early Vakataka inscriptions and period structural remains have been discovered here. The Vakatakas first established themselves in the Vindhyan region, according to this evidence. They expanded their influence southwards from here, eventually becoming a major political force in the Deccan.

Branch of Pravarpura-Nandivardhana:

Vindhyashakti I (250–270 CE)

He was described as the Vakataka family's banner and a Dvija in the Ajanta Cave XVI inscription. He increased his power by fighting great battles and having a large cavalry, according to this inscription.

Pravarasena I (270-330)

Pravarasena, the line's second king, appears to have expanded the empire southwards into Vidarbha and the Deccan's surrounding areas. Kanchanaka was his capital (modern Nachna). He fought the Naga kings in wars. His son Gautamiputra married the daughter of Naga king Bhavanaga, cementing a significant political alliance. According to the Puranas, he performed several vajapeya and vajimedha sacrifices, as well as distributing numerous lavish gifts. His four ashvamedhas, as well as several other sacrifices, are mentioned in inscriptions. Pravarasena I was the only Vakataka king to be given the imperial title of samrat, while the others were given the more humble title of maharaja. Prithivishena I's son Rudrasena II married Prabhavatigupta, daughter of Gupta emperor Chandragupta II, during the latter part of his reign. When Rudrasena died, fortunately, after a brief reign in 385 C.E., his sons Damodarasena and Pravarasena II were minors, and Prabhavatigupta served as regent on behalf of her two sons for a long time.

Prabhavatigupta (385 – 405):

The inscription of Prabhavati Gupta mentions a "Deva Gupta" who is her father, and historians have linked him to Chandra Gupta II. The inscriptions of Prabhavatigupta provide her natal genealogy and emphasise her natal ties. Her gotra is Dharana, not Vishnuvriddha, which was the gotra of the family she married into. The Vakataka realm was practically a part of the Gupta Empire during this time. The Vakataka-Gupta period is referred to by many historians. During this time, Nandivardhana (identified with Nandardhan near Nagpur) appears to have become the capital. Prabhavatigupta'sMiregaon plates have a seal that says she is the "mother of two kings."

Pravarasena II:

The most Vakataka inscriptions, including copper plate inscriptions, date from Pravarasena II's reign. Nandivardhana issued the first ones, and Pravarapura issued the last ones (identified with Paunar in Wardha district). He moved the capital from Nandivardhana to Pravarapura, which he had founded. In his new capital, he built a temple dedicated to Rama. Pravarasena II is credited with writing Setubandha or Ravanavaho, a Prakrit work about Rama's journey to Lanka and victory over Ravana. He is also credited with a few verses from the GahaSattasai (originally by Hala). Prabhavatigupta continued to engrave inscriptions after her son's death and died during his reign.

Other rulers:

A succession struggle may have ensued after Pravarasena II's death. Narendrasena (440-460) was eventually victorious. Prithivishena II was the line's last known king. A copper coin from Paunar appears to have been minted during his reign. Harishena of the Vatsagulma branch of Vakataka most likely annexed his kingdom after his death in 480. The name Sudarshana became popular for lakes and reservoirs in the northern Deccan, so the Sudarshana lake in Junagadh appears to have gained celebrity status. Sudarshana was a reservoir built by Prabhavatigupta's children in memory of their mother. In Deccan, the Vakatakas were succeeded by the Chalukyas of Badami.

Branch of Vatsagulma:

Sarvasena (330 – 355):

Sarvasena, Pravarasena I's second son, founded the Vatsagulma branch. Dharmamaharaja was bestowed upon Sarvasena. He is also known as the author of the Prakrit poem Harivijaya, which is based on Krishna's storey of bringing the parijat tree from heaven. Later writers praised this work, but it has since been lost. He is also credited with writing many verses of the Prakrit GahaSattasai, which were originally written by Hala.

Vindhysena (355 – 400):

Vindhyashakti II was another name for him. He is well-known for the Washim plates, which recorded the grant of a village in Nandikata's northern marga (presently Nanded). The grant's genealogical section is written in Sanskrit, while the formal section is written in Prakrit. This is the earliest known land grant by a Vakataka king. In addition, he was given the title of Dharmamaharaja.

Pravarasena II (400 – 415):

The next ruler was Pravarasena II (400–415). According to the Ajanta Cave XVI inscription, he was exalted because of his excellent, powerful, and liberal rule.

Harishena (475 – 500):

He was a big supporter of Buddhist art, architecture, and culture. Ajanta is the only one of his works that has survived. Avanti (Malwa) in the north, Kosala (Chhattisgarh), Kalinga and Andhra in the east, Lata (Central and Southern Gujarat) and Trikuta (Nasik district) in the west, and Kuntala (Southern Maharashtra) in the south, according to the rock cut architectural cell-XVI inscription of Ajanta. Varahadeva, a Harishena minister and Hastibhoja's son, excavated the rock-cut vihara of Ajanta Cave XVI. During the reign of Harishena, three Buddhist caves at Ajanta, two viharas – caves XVI and XVII – and a chaitya – cave XIX – were excavated and decorated with paintings and sculptures.

Vakataka's End:

According to Dasakumaracarita of Dain, Harishena's son, though intelligent and accomplished in all arts, neglected the study of the Dandaniti (Political Science) and gave himself up to the enjoyment of pleasures and indulged in all kinds of vices, despite being intelligent and accomplished in all arts. The ruler of Ashmaka, seeing this as a good opportunity, instigated the ruler of Vanavasi (in the North Kanara district) to invade Vakataka territory. The king summoned all of his feudatories and declared war on his adversary on the Varada's bank (Wardha). He was treacherously attacked in the rear by some of his own feudatories and killed while fighting with the enemy's forces. With his death, the Vakataka dynasty came to an end.

The Vakataka's administration

Inscriptions from the Vakataka period provide a lot less information about the administrative structure.The Vakataka empire was divided into rashtras or rajyas, or provinces. For example, the Belora plates mention the Pakkanarashtra, the Chammaka plates mention the Bhojakata rashtra, the Pandhurna plates mention the Varuchharajya, and the Dudia and Padhurna plates mention the Arammirajya (all these inscriptions belong to the reign of Pravarasena II). Rajyadhikritas, or governors, were in charge of the rajyas. Provinces were subdivided further into vishayas. Aharas and bhogas (or bhuktis) were the two types of Vishayas. The sarvadhyaksha, who appointed and directed subordinate officers known as kulaputras, is mentioned in Vakataka grants. The upkeep of law and order was one of the kulaputras' responsibilities. The state's coercive arm was represented by the chhatras and bhatas, which were usually understood to refer to irregular and regular troops, respectively. They roamed the countryside, collecting taxes owed to the state and possibly maintaining law and order. The rajuka, who is mentioned in the Indore plates of Pravarasena II as the author of the land grant charter, is known in Maurya sources as a revenue assessment officer. Military officers were the senapati and dandanayaka. The Vakataka charters are described as being drafted in the senapati's office, which is interesting. Different people are referred to as senapati in inscriptions from different years of Pravarasena II's reign. This could indicate that the post was occupied by several people at the same time, or that the post was occupied by several people at the same time. The Vakatakas' feudatories' inscriptions mention some additional administrative terms. The rahasika, who appears on the Bamhani plates of Bharatabala, a ruler of Mekala, appears to have been a king's confidential officer. The gramakuta, or village headman, is mentioned in the same inscription. The devavarika could have been the village police chief. The gandakas could have been the Vakataka grants' equivalents, the bhatas. The dronagrakanayaka may have been in charge of the dronagraka or dronamukha administrative unit.

12.2   Land grants by Vakatakas:

The Vakatakas, unlike the imperial Guptas, appear to have been generous land donors to Brahmanas. In Vakataka inscriptions, there are 35 gifted villages mentioned. Pravarasena II's 18 inscriptions record the gift of a total of 20 villages during his reign. The grants include a large number of technical terms that describe the exemptions and privileges bestowed on the gifted land and the donees. Thirteen inscriptions mention the land area, which was measured in nivartanas and ranged from 20 to 8000 nivartanas. Villages have also been given in exchange for previous gifts in a few instances. Pravarasena II's Yavatmal plates show an earlier grant being renewed. There appears to have been a shift in the location of gifted villages from the eastern to the western part of the Vakataka kingdom, particularly to the Tapi valley, beginning around the time of Pravarasena II. The king granted Akasapadda village to certain Atharva Veda Brahmanas, according to the Basim plates of Vindhyashakti II. The grant came with the following exemptions and privileges (in Prakrit and Sanskrit): to last as long as the moon and the sun, i.e., forever; not to be entered by the district police; exempt from the royal prerogative of digging salt and purchasing fermented liquor; exempt from the obligations to gift grain and gold to the king; exempt from the obligation to supply flowers and milk; exempt from the obligation to supply state customary cows and bulls; exempt from

providing pas The donees were also given the right to mines and khadira trees, according to the Poona plates of Prabhavatigupta. Some of Pravarasena II's plates and Prabhavatigupta'sRiddhapur plates use the term "gifted land" to indicate that the land was free of forced labour. The field was given along with a farmhouse and four farmers' huts, according to Prabhavatigupta'sRiddhapur plates. The gift of a village and habitations is recorded in Pravarasena II's Pauni grant. The phrase "not to be entered by regular and irregular troops" appears in several of the grants. Pravarasena II's Chammak plates have an odd stipulation on them. The donees—1,000 Brahmanas—were to enjoy the gifted land as long as they did not commit treason against the kingdom, as long as they were not found guilty of the murder of a Brahmana, or of theft, adultery, or high treason, among other things; as long as they did not wage war or harm other villages. It was decreed that if they participated in or consented to any of these acts, the king would be justified in taking their land.

12.3   Art and architecture

The Vakatakas are known for supporting the arts, architecture, and literature. Their monuments are a visible legacy of their leadership in public works. Under the patronage of Vakataka King Harishena of the Vatsagulma branch, the rock-cut Buddhist viharas and chaityas of Ajanta Caves were built. During the reign of the Vakataka king Harishena, Spink attributes the Ajanta caves to a single, intense burst of enthusiasm. He claims that Harishena's death signalled the end of the golden age. At this site, there were two phases of activity: five caves were excavated during the Satavahana period, and 23 caves were excavated during the Vakataka period (inscriptional evidence establishes this). Varahadeva, minister of the Vakataka king Harishena, mentions Indra, Vishnu, Rama, Hara, and Kama in a donative inscription in one of the Buddhist caves at Ajanta. The Ajanta caves' size and splendour suggest that they once housed a prominent monastic community that drew lavish patronage from the Vakataka kingdom's elites. The Vakataka period corresponds to the second phase of painting in Ajanta.

Paintings:

The caves in Cave 12 are simple chaitya halls with no paintings, unlike the caves in the Vakataka period. The Vakataka traditions, as seen in Ajanta, are descended from the Satavahana period. Several painted figures here have echoes of those in Amaravati, as can be seen. The Gupta-Vakataka period is distinguished from the Satavahanas' simpler but nobler art by the decorative element, which is primarily composed of pearls and ribbons.

King Harisena's Cave – Cave 1 Ajanta:

Cave 1, commissioned by King Harisena, is the most spectacular of the Ajanta complex's caves. Due to Harisena's sudden death, the cave was never finished or 'dedicated' for active worship. The cave's walls and ceilings are adorned with murals depicting scenes from the Buddha's life. This cave houses Ajanta's two most famous paintings – two larger-than-life-size figures of the Bodhisattvas Padmapani and Vajrapani on either side of the main Buddha shrine's entrance.

Paintings: Cave 2 Ajanta:

Cave 2 is adjacent to Cave 1, and it, too, contains exquisite paintings depicting noble and powerful women in the Buddha's life. While no one knows for certain who built this cave, its proximity to King Harisena's cave has led historians such as Dr Spink and Dr Jamkhedkar to speculate that it was endowed by Vakataka royal family women.

Panchatantra:

The Panchatantra is an example of a nidarshana—a work that demonstrates what should and should not be done through illustration. This text's date and authorship are unknown. Its stories are told through the eyes of a sage named Vishnusharman. The names of the three princes whom Vishnusharman instructs in niti (policy, statecraft) through numerous engaging stories end in the suffix 'shakti,' implying that the work was composed during the Vakataka empire. The text is divided into five sections that illustrate the following topics: breaking an unfavourable alliance, forming an alliance, waging war, defeating a fool, and the consequences of action without reflection. The majority of the Panchatantra stories are amusing, satirical tales with a strong animal theme. Elegant prose is interspersed with verses.

12.4   Society:

The Vakataka inscriptions make reference to the terms klipta and upaklipta, as well as vishti, or forced labour. The terms klipta and upaklipta are mentioned in Vakataka inscriptions. According to D. C. Sircar, the former may have referred to a purchase tax or a sale tax, whereas Maity suggests

that it may have referred to a royal right over land rather than a tax. The upaklipta could have been referring to additional or minor taxes. Shrimali argues for a decline in trade, traders, and the urban economy, citing the Vakataka kingdom as an example. Shrimali asserts that the inscriptions depict a nonmonetary, small-scale village economy, the expansion of rural settlements, the contraction of urbanism, and the emergence of feudalism early in its history. Vakataka inscriptions contain numerous references to artisans, traders, and occupational groups. Pravarasena II's Indore plates mention a merchant (vanijaka) named Chandra who purchased a half-village and donated it to some Brahmanas. The gifted village Charmanka depicted on Pravarasena II's Chammak copper plates may have been a settlement of leather workers. The Thalner copper plates record the gift of Kamsakaraka and Suvarnakara, which appear to be villages of bronze workers and goldsmiths based on their names. Ishvaradatta, a goldsmith, is mentioned as the engraver of the Pattan plates. Kallara, which appears on the Pandhurna plates, and Madhukajjhari, which appears on the Patna Museum plates, could have been villages of alcohol distillers. It is possible that the inhabitants of Ishtakapalli on the Mandhal plates specialised in brickmaking. Ishtakapalli, Hiranyapura, Lavanatailaka, and Lohanagara all appear to have been associated with brickmaking, goldsmithing, salt manufacturing, and iron working, respectively. The Vakataka king Pravarasena's Indore plates mention a merchant (vanijaka) named Chandra who purchased half of the village that the king gifted to certain Brahmanas. In general, the Vakataka genealogies make no mention of queens. However, Vakataka inscriptions reveal queen Prabhavatigupta wielding political power during the reigns of three consecutive Vakataka rulers.

Gift giving by women:

Certain royal women took the initiative when it came to gift-giving. Prabhavatigupta made her own grants. Pravarasena II's Masoda plates contain a grant made at the request of an unnamed chief queen. A fragmentary inscription discovered on the walls of the Kevala-Narasimha temple in Ramtek (Nagpur district) records the daughter of the deceased queen Prabhavatigupta erecting this temple (named Prabhavatisvamin) in her memory. Inscriptions describe Pravarasena I of Vakataka performing four horse sacrifices, as well as others such as the agnishtoma, brihaspatisava, and vajapeya.

12.5   Religion

The Vakataka rulers were Brahmins, and their inscriptions reflected the Vedic and Pauranic religions. This period was dubbed the Golden Period in the North due to their matrimonial ties with the Gupta dynasty. Their influence is evident in inscriptions, as the Gupta genealogy is also mentioned numerous times. This was also the period when Mahayana Buddhism flourished in Andhra Pradesh, which was adjacent to the Vakataka dynasty. The Mahayana phase of Ajanta exemplifies this in art and architecture. However, there are very few references to Buddhism; in fact, there are only two Ajanta inscriptions that mention Buddhism. Inscriptions or copperplates are primarily used to record grants made to Brahmanas. Despite the Vakatakas' personal performance for Brahmanism, both Buddhism and Jainism flourished in their vast empires, thanks to the liberal support of ministers and feudatories. Pravarasena performed the seven Vedic sacrifices, including Asvamedha four times. Numerous Vakataka inscriptions record that pious and learned brahmins were granted land and even entire villages. The majority of the Vakatakas kings were devotees of Shiva, whom they revered as Maheshvara and Mahabhairava. Emperor Devasena was succeeded by his son Harisena around 460 CE. Though the Vakataka rulers were Saivite Hindus, their ministers, feudatories, and a sizable portion of the population were Buddhists. Dr Spink believes that Harisena's Buddhist ministers convinced Harisena to sponsor the audacious project to build a vast and modern Buddhist monastery in the ravines near Ajanta village. Unlike other cave complexes in Western India, where the laity or commoners contributed to the caves' endowment, Ajanta was a purely 'private' endeavour, sponsored exclusively by the Vakataka Empire's ruling elite. This would also result in its abrupt demise within a few decades.

From the third to fifth centuries CE, the Vakataka Dynasty emerged in the Deccan as a successor to the Satavahanas.

They were contemporaneous with the Gupta Empire in North India and paid homage to them as well. They ruled a prosperous kingdom from their capital, Vatsagulma (modern-day Washim town in Maharashtra), owing to the trade routes that passed through their territory. This is evident in paintings depicting foreign merchants in the Ajanta caves. Centuries ago, a kind king ruled a vast kingdom with the assistance of his wise prime minister. However, he died unexpectedly and was succeeded by his frail son. Emperor Devasena was succeeded by his son Harisena around 460 CE. Though the Vakataka rulers were Saivite Hindus, their ministers, feudatories, and a sizable portion of the population were Buddhists.

12.6   Other Dynasties of Peninsular India

North India

The Maitrakas, Kalachuris, Gurjaras, Maukharis, and Later Guptas were prominent principalities during the post-Gupta period, as were the kingdoms of Nepal, Bengal, Assam, and Odisha. Outside the Gupta empire, prominent kingdoms included Kashmir, Thaneswar, and southern Kalinga. Not until the early seventh century C.E. did Thaneswar's ruler succeed in establishing a powerful empire in northern India, albeit for a brief period. Let us briefly discuss these abilities.

12.7   The Maitrakas of Valabhi

Among the states that emerged from the ruins of the Gupta Empire, the kingdom of Valabhi is regarded as one of the'most durable.' They were one of the Guptas' subordinates. The family's first land grant was made in 502 CE by Maharaja Dronasimha. The extent of Valabhi's kingdom is unknown. Due to the fact that all royal grants were issued from Valabhi, it is reasonable to assume that Valabhi served as their capital. Numerous records of this family have been discovered, but they are of dubious historical value. As a result, little is known about the Maitrakas. There is a record of Dhruvasena's sixteen grants, but it does not include a single event of historical significance. His younger son, Maharaja Dharapatta, succeeded him. Guhasena, his son, succeeded him. Maitrakas ruled as an independent power around 556 CE or 559 CE, i.e., during the reign of Guhasena. Hiuen Tsang is referring to a specific ruler named Shiladitya. Numerous references indicate that he ruled a sizable kingdom. Hiuen Tsang pays him homage. He is described as a "monarch with exceptional administrative ability and uncommon kindness and compassion." He constructed a Buddhist temple that is considered "extremely artistic in structure and ornamentation" and hosted an annual "great religious assembly" to which Buddhists from all over the world were invited.

12.8   The Maukharis of Kanauj

The Maukharis controlled the western Ganges plains region around Kanauj. They were originally tributary rulers who established an independent kingdom, changing their title from maharaja to maharaja-adhiraja in imitation of the earlier Guptas. Maukhari is the name of an extremely ancient family or clan, which appears in Patanjali's work and other early documents. They rose to political prominence towards the end of the fifth century CE, as the Harsha inscription of 554 CE mentions Yajnavarman's ascension from Gaya during this time period. After attaining greatness, the Maukharis claimed descent from Asvapati, the Mahabharata's king of Madras in central Punjab. Certain archaeological sources indicate that the Maukharis occupied a large portion of northern India from an extremely early date. A Maukhari family ruled in the neighbourhood of Gaya in the sixth century CE. Three kings of this family are known from inscriptions discovered in the Gaya District's Barabar and Nagarjuna Hills. They were all feudatories of the Guptas: Yajna-varman, his son Sardula-varman, and the latter's son Anantavarman. This is indicated by their title of'samanta'. The Maukhari rulers used a variety of titles, which we learn about through various seals and inscriptions. The Asirgarh Copper seal bears the following rulers' names:

1) Maharaja Hari-varman – Jayasvamini

2) Maharaja Aditya-varman – Harshagupta

3) Maharaja Isvara-varman – Upagupta

4) MaharajadhirajaIsana-varman – Lakshmivati

5) MaharajadhirajaSarva-varman – Indrabhattarika

6) Maharajadhiraja Avanti-varman

Their capital was in the modern province of Uttar Pradesh. Additionally, portions of Magadha were included. The theory that the Maukhari dominion extended all the way to the Sutlej in the west is unsupported by evidence. At least during the reign of Avantivarman and his son, Kanauj appears to have been the capital of the Maukhari kingdom. The distinction between the titles bestowed on the first three kings and those bestowed on the others indicates that Isana-reign varman's marked the start of the family's ascension to power and prestige.

Since the time of Budha-gupta, the Maukharis ruled as feudatory chiefs in south Bihar and Uttar Pradesh. The Guptas' disintegration in the early sixth century CE provided them with an opportunity to assert their independence. Isanavarman asserts victory over the Andhras, Gulikas,

and Gaudas, implying extensive military campaigns and great strength. He was the first member of his family to be granted the imperial title of Maharajadhiraja and to mint coins.

The Later Guptas, who rose to prominence around the same time, posed a threat to the Maukharis' power. The two fought a protracted war. Isanavarman, the Maukhari king, was defeated by Kumaragupta and most likely also by Damodaragupta. Sarvavarman, Isanavarman's second son, is credited with defeating Damodaragupta of the Later Gupta dynasty. After Isana-varman, little is known about the Maukharis. According to Banabhatta in Harshacharita, the Maukharis were at the head of all royal houses, and Avantivarman was their pride. This indicates that the Maukharis ruled until the early seventh century CE. Isanavarman, his son Sarvavarman, and Avantivarman (Sarvavarman's son) were all powerful kings who ruled large areas. The chronology of Maukharis' rulers is based on a small number of sources, and the following chronology can be accepted:

1) Isana-varman — c. CE 550-576

2) Sarva-varman — c. CE 576-580

3) Avanti-varman — c. CE 580-600

There is uncertainty regarding Avantivarman's successor. Coins dating from the reigns of Isanavarman, Sarvavarman, and Avantivarman have been discovered, but the readings have been ambiguous. Grahavarman, the last Maukhari king, was married to Rajyasri, the daughter of Thanesar'sPrabhakaravardhana and sister of the famous ruler Harshavardhana. Devagupta, the Malava king, attacked Kanauj and assassinated Grahavarman, effectively ending the Maukhari kingdom.

12.9 Harshavardhana and his Reign

In Thanesar, north of Delhi, the Pushyabhutis ruled. The Pushyabhuti family gained prominence following Prabhakaravardhana's accession. According to Banabhatta'sHarshacharita, Prabhakaravardhana was also known as Pratapasila and had another son named Krishna as well as a daughter named Rajyasri. Harshavardhana was the dynasty's most powerful ruler. His reign and times will be discussed in greater detail in Unit 13.

12.10 The Later Guptas of Magadha

From approximately the middle of the sixth century CE to approximately 675 CE, the kings of Magadha were referred to as Magadha Guptas or Later Guptas. The Later Guptas of Magadha were not a branch of the Gupta dynasty, but a minor line bearing the same name. The Later Guptas, like the Maukharis, were also feudatories of the Imperial Guptas. An inscription discovered near Gaya, Aphsad, provides the following genealogy of this dynasty's kings:

1) Krishnagupta

2) Harshagupta

3) Jivitagupta

4) Kumaragupta

5) Damodaragupta

6) Mahasenagupta

7) Madhavagupta

8) Adityasena

The Aphsad inscription details the first three kings' military exploits. It is unknown whether these rulers conducted these campaigns on their own or as feudatories. Harshagupta fought the Hunas; his son Jivagupta fought the Nepalese Lichchhavis and Bengalese Gaudas. Kumaragupta, Jivagupta's successor, defeated Maukhari king Isanavarman. Damodargupta, Kumaragupta's son, was defeated and killed by Maukhari king Sarvavarman, resulting in the loss of a portion of Magadha. For a time, Damodargupta's successors retreated to Malwa due to the Maukharis, but they reestablished their supremacy in Magadha. Adityasena, the most powerful ruler, ruled Magadha in 672 CE, a date that appears to be mentioned in one of his inscriptions. This sovereignty is bolstered further by Adityasena's assumption of the title of Maharajadhiraja. Magadha, Anga, and Bengal were all part of his empire. It is possible that a portion of eastern Uttar Pradesh was included in his kingdom. He was a Parama-Bhagvata and was instrumental in the construction of a Vishnu temple. An inscription in a temple in Deoghar refers to his conquest of the Chola country

and also to his performance of numerous sacrifices, including three Asvamedhas. However, this record does not establish that Adityasena waged successful campaigns against the Cholas. Three of Adityasena's successors have been passed down to us: Devagupta, Vishnu-gupta, and Jivita-gupta. All of them retained the imperial title. For at least 17 years, Vishnugupta ruled. Jivita-authority gupta's was probably extended to some territory on the banks of the Gomati that was once a part of the Maukhari kingdom. There is no known successor to Jivita-gupta, and the end of the Later Guptas is uncertain. When Yasovarman of Kanauj embarked on his eastern campaign in the second quarter of the eighth century CE, he discovered one king in control of Gauda and Magadha. It has been suggested that the ruler defeated by Yasovarman in the poem Gaudavaho (death of the Gauda king) is none other than Jivitagupta. The Later Guptas' reign came to an end in or shortly before the second quarter of the eighth century CE, when their last ruler Jivitagupta was defeated by either a king of Gauda or a king Yasovarman of Kanauj.

12.11 Yasodharman of Kanauj

During Kumaragupta I's reign, Mandasor was ruled by his feudatory Bandhuvarman, as it was a major centre of western Malwa. He was a member of the Aulikara family, which may have ruled there until the early sixth century CE.

Two inscriptions on stone pillars in Mandasor, Madhya Pradesh, one of which is dated 532 CE, refer to a powerful king Yasodharman. His early years are unknown. Vakpati, one of his court poets, penned a poetical work in Prakrit narrating his victorious campaign. His work is the primary source of information about his life and reign. Vakpati's narration appears to be an exaggeration when he states that Yasodharman conquered all the southern and northern regions. However, there is evidence to support his conquest of the east. According to an inscription discovered at Nalanda, his authority extended to Magadha. This also implies that Yasodharman pursued his campaign all the way to Bengal and defeated Gauda's ruler.

Though his campaigns in the south appear to be dubious, there are references that could support them. The inscriptions of the Chalukya king Vijayaditya, great-grandson of the legendary Pulakesin II, refer to a battle with an unnamed king who is referred to as the Lord of the North, or Uttarapatha as a whole (sakalottarapatha-natha). The battle most likely occurred near the end of 695 CE. The Chalukya king defeated the enemy and obtained from him the'symbols of the rivers Ganga and Yamuna,' the Palidhvaja banner, and other imperial symbols. The reference to the Ganga and Yamuna indicates that the battle most likely occurred in the Ganga-Yamuna doab. On the basis of this information, the ruler referred to here as the Lord of the Uttarapatha is assumed to be Yasodharman. At the same time, the Chalukyan king's victory as described in Chalukya inscriptions should not be taken as an entirely true fact. Numerous sources indicate that Vijayaditya, the Chalukya crown prince, was captured by the enemy during the northern campaign. Yasodharman is frequently identified with Yi-sha-fu-mo, the Central Indian king who sent his minister, the Buddhist monk Pu-ta-sin (Buddhasena), to the Chinese court in 731 CE. In 736 CE, Lalitaditya, the king of Kashmir, dispatched an embassy to China, most likely referring to Yasodharman as an ally. It is reasonable to assume that both kings requested Chinese assistance and protection against the Arabs and Tibetans en route to India. If this theory is accepted, it can be assumed that he attempted to expand his power westward. Yasodharman defeated the Sindhi Arabs. Yasodharman and Lalityaditya fought and defeated foreign powers. However, their alliance soon came to an end. Rajatarangini recounts Yasodharman's conflict with Lalityaditya. According to the narration in Rajatarangini, Yasodharman was defeated by Lalityaditya. Yasodharman also succumbed to him and lost his kingdoms. However, it is unclear whether he was assassinated or not. Yasodharman's reign is unknown; it is believed to have occurred between 700 and 740 CE.

12.12 Kashmir

Kashmir was the first significant state to the east of Sindhu. Kashmir's history dates all the way back to the beginnings in a text called Rajatarangini. Kalhana wrote Rajatarangini in the twelfth century CE. According to Kalhana's chronology, nearly the entire Gupta period is covered by the reign of a single king of the Gonanda dynasty, who is said to have reigned for 300 years. This appears to be a logical fallacy. The next two reigns of two brothers, spanning an 80-year period, are also dubious. The following period is relatively reliable. Kalhana refers to a new dynasty as the Karkota or Naga dynasty, which was founded by Durlabhavardhana. He married Baladitya, the daughter of the Gonanda dynasty's last king. Durlabhavardhana succeeded to the throne in the absence of Baladitya (CE 627).

Huien Tsang, the Chinese pilgrim, writes a lengthy account of his visit to Kashmir. He paid a visit to Kashmir during Durlabhavardhana's reign. Five additional states were incorporated into

Kashmir: Takshasila (Rawalpindi district), Simhapura (Salt Range region), Urasa (Hazara or Abbottabad district), Pan-nu-tso (Punch), and Rajapura (Rajaori). Durlabhavardhana thus ruled not only Kashmir but also a portion of western and northwestern Punjab. Durlabhaka, his son, succeeded him. Durlabhavardhana and Durlabhaka reigned respectively for 36 and 50 years. Durlabhaka's eldest son Chandrapida succeeded him. During his reign, the Arabs encroached on Kashmir's borders. He sent an envoy to the Chinese emperor in 713 CE, pleading for assistance against the Arabs. Despite the fact that he received no assistance from the Chinese, he was able to defend his kingdom against the Arabs. King Chandrapida, as Kalhana mentions, was renowned for his piety and justice. According to Kalhana, when the king proposed building a temple, a tanner refused to give up his hut on the site. When the king was informed of the incident, he believed it was the fault of his own officers, not the tanner. His reign is said to have been marked by humanitarian endeavours. His younger brother succeeded to the throne following his demise. However, his reign is said to have been filled with 'cruel' and 'bloody' acts. He was succeeded by his younger brother LalitadityaMuktapida, the dynasty's 'greatest' king.

Lalitaditya succeeded to the throne in about 724 CE. During his reign, he focused primarily on expeditions. He allied with Yasodharman and vanquished the Tibetans. Lalitaditya was also successful against the mountain tribes that bordered his kingdom on the north and northwestern sides, including the Dards, Kambojas, and Turks. As previously stated, the most powerful expedition was against Yasodharman. It elevated him to the rank of Kanauj's master. After defeating Yasodharman, he made his way to the eastern ocean, eventually arriving in Kalinga. Gauda's king almost certainly accepted his suzerainty without a fight. He even conquered some of the islands after reaching the bank of the Kaveri. He conquered the seven Konkanas in the west and advanced as far as Dvaraka (in the western extreme of Kathiawar Peninsula). He also conquered Avanti and a number of other states, eventually making his way to the hilly regions and northwest. Here he defeated the Kambojas, the Tukharas (Turks), the Bhauttas (Tibetans), the Daradas, and a king named Mammuni. It is possible that Mammuni, whom he is said to have defeated three times, is a reference to an Arab ruler. His conquests elevated the kingdom of Kashmir to the status of one of the greatest empires in northern India, second only to the Gupta Empire. Kashmiris dubbed him the 'universal monarch.' He embellished his kingdom with lovely towns, adorning them with fine buildings, monasteries, temples, and god images. According to Kalhana's account, he was a celebrated ruler. At the same time, Kalhana mentions two instances that demonstrate his darker side. Once, while inebriated, he directed that the town of Pravarapura be set on fire. He repented it later, when he was sober, and was relieved to discover that the ministers had disobeyed his orders.

The second incident is particularly heinous. He summoned the king of Bengal (Gauda) to Kashmir, promising him safe conduct and assuring him with the image of Vishnu Panhasakesava. However, he assassinated the same king. It's difficult to discern any rationale for this. A few of the murdered king's devoted followers travelled the long distance from Bengal to Kashmir and endowed the temple of the god who had been appointed surety. The priests attempted to close the gates, but they were compelled to open. The Bengali heroes reached Vishnu Ramasvamin's statue by mistaking it for Panhasakesava's. They dismantled it. They were all mercilessly slashed to pieces by newly arrived Kashmiri soldiers from the capital. Kalhanahonours the Bengali men who travelled all the way for vengeance and their acts of bravery, love, and determination on behalf of their king. According to Kalhana, "What of the long journey and devotion, for the dead temple of Ramasvamin is seen empty, whereas the world is filled with the fame of the Gauda heroes?" Lalitaditya died in about 760 CE. His successors were feeble and incapable of sustaining the family's prestige and honour. However, the dynasty retained control of Kashmir until the middle of the ninth century CE.

Nature of the Post-Gupta Period

Political powers that emerged in various regions of India following the Gupta period were more stable than Harsha's large state structure. They had their origins in the regions in which they emerged, and in many cases, they served as the catalyst for the formation of a region's or sub-political region's identity. According to colonial historiography, this period was dubbed the Dark Age in comparison to the Gupta period's 'Golden Age,' because it was characterisedby'small', 'unimportant' kingdoms and 'political confusion,' owing largely to the absence of large states. However, as the study of regional history gained prominence, it was discovered that significant changes occurred during this time period. From the Ganges plain to other parts of the subcontinent, the emphasis shifted.

A significant amount of research has been conducted on the period historians refer to as the early mediaeval period. This was the era of great regional kings and the regionalization of society. Constant conflict between polities and the rise and fall of dynasties point to the formation of local

states and the spread of state societies across regions. Thus, the decline of the Guptas did not result in a period of political fragmentation; rather, it resulted in a continuous structural evolution within regional polities. Chieftaincies evolved into early kingdoms and then regional kingdoms during this process. During this period, a new balance of regional powers can be observed developing. Scholars have labelled this period feudal, while others have characterised it as dynamic and generative. The evidence of royal land grants to brahmanas and officers is critical to the feudalism school. This resulted in the establishment of land holdings and villages in which recipients retained the right to collect revenue but were not required to pay taxes. The peasant was immediately subordinate to the landed intermediaries. Urbanization and trans-regional trade declined. Due to a scarcity of coins, officials were compensated through land revenue rather than cash. The number of feudatories increased in lockstep with the expansion of land grants.

Other scholars, such as Romila Thapar and B.D. Chattopadhyaya, have a different perspective on this time period. According to Romila Thapar, it was a process in which "pre-state polities were transformed into states, and the establishment of a centre of power necessitated colonisation of an area through the settlement of subordinate branch lineages of the main dynasty in new areas." This is interpreted as the expansion of monarchy into pre-state societies and the functioning of a 'integrative polity.'

Brahmanism was asserting itself during this time period. The increasing grant of land to brahmanas during the post-Gupta period emphasised the brahmana's preeminence in society.

Distinctions between aristocratic high culture and popular culture became more distinct. Elements of popular culture spoke other languages and had distinct customs and rituals. Sanskrit and elite courtly culture solidified their bond even further.

Monarchy triumphed politically over the ganasanghas and forest clans. Earlier kings of non-kshatriya origin were unconcerned with acquiring kshatriya status, but this became common in the post-Gupta period. The brahmana played a critical role in the formation of a kshatriya. The brahmana legitimised the king's right to rule, regardless of his origins. The brahmanas were rewarded for their efforts with land grants. The new settlements were to serve as the king's nuclei of support.

Due to the practise of landgrants, new, wealthy, and powerful landholding groups emerged as intermediaries between the ruler and the actual tiller of the soil, either as owners or enjoyers of soil. The rise of landed intermediaries is regarded as a defining feature of India's feudal economy.

The feudatories were required to submit to the ruler who granted the land's suzerainty. He was obligated to give the king his daughter's hand in marriage if he so requested. He was required to make reference to the king in his charters and inscriptions. On certain occasions, his presence in court was required. When the feudatory was powerful enough, he could sometimes grant lands without the consent of his suzerain. This was referred to as sub-infeudation, and it resulted in the establishment of hierarchy within the power structure.

Rather than calling it a feudal society, many historians preferred to refer to it as an integrative polity. "It is argued that the process of state formation in the post-Gupta period was distinct from the earlier one and thus produced a distinct type of economy and society." The following changes are noticeable:

1. Territories were given new names, and ruling lineages were identified with territorial names rather than clan names; as more land was cultivated, settled societies stratified by caste came into contact with forest societies.

2. Diverse groups were gradually incorporated into a definite system. Grants were made to religious institutions, and sacred centres fulfilled a variety of functions.

3. Local cults were absorbed by established 'Hindu' sects. Temples played an important role in politics and religion.

4. Links between emerging kingdoms and chiefdoms were established; monarchy was established in what had been pre-state societies; trade networks expanded, resulting in an increase in commercial taxes.

Summary

The Vakataka branch of the dynasty lasted until Prithvishena II's death in 480 CE. Because there is no record of this king's son or daughter succeeding him, the leadership passed to King Harishena of

the Bashim branch. By time Harishena died in 510 CE, the Vakataka empire had reached its zenith, having expanded to encompass Andhra Pradesh, Maharashtra, and the majority of Madhya Pradesh. Additionally, it exerted influence over Konkan, Gujarat, Malwa, and Chhattisgarh. The dynasty was even more powerful than it had been during Pravarasena I's reign. Despite their brilliance and power, the Vakataka dynasty perished shortly after King Harishena's death. By 550 CE, the Chalukyas had absorbed the majority of the Vakatakas' territories. However, the manner and cause of this decline and disappearance remain a mystery.

During the post-Gupta period, numerous kingdoms arose. These kingdoms were small in comparison to the Gupta empire. Some of the powerful kings, such as Harsha, were able to conquer almost all of northern India, but their kingdoms were short-lived. Despite the emergence of a large number of regional polities during this time period, it also saw the beginnings of stable state structures. In this Unit, the case of Kashmir has been discussed, where for the first time the functioning of a local state system was observed. Many regional polities also came to dominate the political scene elsewhere. As a result, the fall of the Guptas and the collapse of Harsha's empire did not signal the start of political anarchy. Following the collapse of these empires, regional powers consolidated and played significant roles in subsequent periods of history.

Keywords

- **Agrahara**: Grant of village
- **Ahara**: District
- **AiterayaBrahamana**: Text on sacrificial rituals which are appendices to Vedas
- **Autochthonous**: Indigenous
- **AvaniradhraNyaya**: A term used in the land grants (inscriptions) inMaharashtra in the 6th century A.D.
- **Bhukti**: Province
- **Maharaja-adhiraja**: is a Sanskrit title implying paramount sovereignty
- **Samanta**: The term "samanta" originally meant "neighbour" and referred to a sovereign ruler of a neighbouring territory. However, by the end of the Gupta dynasty and the sixth century, a new definition of the term had emerged. A subjected but reinstated tributary prince of a realm was referred to as 'Samanta.' The rise of the'samantas' was a distinct feature of mediaeval realm expansion.
- **Feudatories:**a person who is protected by a feudal lord to whom he has sworn fealty.

Self Assessment

1. Who was the founder of the Vakatakadynasty
   A. Damodarasena
   B. Rudrasena
   C. Pravarasena
   D. Vindhyashakti

2. Who among the following is known to have performed four Asvamedha sacrifices?
   A. Rudrasena-I
   B. Pravarsena-I
   C. Prithvisena-I
   D. Narendrasena-I

3. Which among the following Vakataka ruler performed all the seven sacrifices viz. Agnishtoma, Aptoryama, Ukthya, Shodasin, Atiratra, Vajapeya, Brihaspatisava, Sadyaskra and four Asvamedhas?
   A. Pravarsena-I
   B. Prithvisena-I

    C.   Narendrasena-I

    D.   Rudrasena-I

4.   During the reign of which of the following kings the rock-cut Buddhist viharas and chaityas of the Ajanta Caves were built?

    A.   Harisena

    B.   Chandragupta II

    C.   Pravarasena I

    D.   Pravarasena II

5.   The art of Ajanta was mainly patronized by the

    A.   Chalukyas

    B.   Pallavas

    C.   Vakatakas

    D.   Gangas

6.   The depiction of the stories of the previous live of Buddha was firstly done in the art of

    A.   Bharhut stupa

    B.   Ellora caves

    C.   Ajanta caves

    D.   Sarnath pillar

7.   Who among the following established a kingdom in Saurashtra?

    A.   Bhatarka

    B.   Harsha

    C.   Simha Vishnu

    D.   Pravarasena I

8.   Which of the following dynasty of post Gupta era was Iranian origin?

    A.   Maukharis

    B.   Maitrakas

    C.   Pushyabhutis

    D.   Gaudas

9.   Which among the following was capital of Mitrakas?

    A.   Kosambi

    B.   Vallabhi

    C.   Odantapuri

    D.   Vikramsila

10. Who among the following was the founder of PushyabhutiDynasty:

    A.   Pushyabhuti

    B.   Prabhakar Vardhan

    C.   Aditya Vardhan

    D.   Harshavardhan

11. Rajatarangini was written by:

A. Kalhana

B. Bilhana

C. Aryabhata

D. Amir Khusro

12. Karkota or Naga dynasty, founded by
    A. Durlabhavardhana
    B. Harshavardhan
    C. Prabhakar Vardhan
    D. Aditya Vardhan

13. Huien Tsang visited Kashmir during the reign of
    A. Parmeshvar Varman
    B. Prabhakar Vardhan
    C. Aditya Vardhan
    D. Durlabhavardhana

14. Parihaspur Stupa, built during the reign of
    A. LalitadityaMuktapida
    B. Durlabhaka
    C. Chandrapida
    D. None of above

15. Lalitaditya ascended the throne about
    A. CE 724
    B. CE 825
    C. CE 900
    D. CE 512

Answers for Self-Assessment

1.	D	2.	B	3.	A	4.	A	5.	C
6.	A	7.	A	8.	B	9.	B	10.	A
11.	A	12.	A	13.	D	14.	A	15.	A

Review Questions

1. Discuss the history the Gupta and the post-Gupta period of Kashmir as writtenby Kalhana.
2. Write a note on the art and architecture of the Vakatakas.
3. Discuss about the Later Guptas of Magadha.
4. Write a note on the land grants of the Vakatakas.
5. Write a note on the religion of the Vakatakas.

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Unit 13: Vardhan and Other Kingdom

Objectives

After this chapter, you will be able to:

- Know about the Vardhan dynasty
- Know about the Chalukya dynasty
- Know about the Pallava dynasty
- Know about the Sangam Age

Introduction

The disintegration of the Gupta Empire in the sixth century A.D. prepared the door for establishing many lesser kingdoms. In some areas, new kingdoms arose, while in others, dynasties that had previously recognised Gupta suzerainty declared their independence. The Maukharis, the Hunas, and the later Magadhan Guptas, for example, were new powers, as were rulers like Yasodharma and political powers like the Maukharis, the Hunas, and the later Magadhan Guptas. Apart from these, the Maitrakas of Kanauj, the Pushyabhutis of Thaneswar, the Gaudas of Sasanka, and the Varmans of Kamarupa all gained prominence. There was political unrest, and various dynasties arose, with the Pushyabhuti of Thaneswar becoming the most powerful governing dynasty. Thaneswarwas located in the SrikanthaJanapada, which is now known as Haryana in modern times. In the seventh century A.D., this dynasty made an important contribution to India's history.

Harsha Vardhana, the Pushybhuti family's most famous descendent and ruler, succeeded to his brother, King Rajya Vardhan, in or about A.D 606.

When Andhra power faded and disintegrated around 225, Peninsular India experienced over three centuries of ambiguity and uncertainty. The Chalukyas' rise to power in the mid-6th century can be considered the beginning of a detailed and definite political history of the Deccan. From the 6th century, the Chalukyas governed a vast section of South and Central India. Their authority increased and waning but never totally fading until the dynasty's final decline and obscurity in the 12th century. Three distinct but related branches of the Chalukya family dominated the Deccan and surrounding territory for nearly six centuries, a feat accomplished by few empires before or after them. The Chalukyas of Vatapi (modern Badami) dynasty, which rose to prominence in the early sixth century, is the oldest of the three. They ruled until 757, when the Rashtrakutas, rising to power in the Western Deccan, decisively conquered them. The next is the Eastern Chalukya dynasty, which broke away from the main branch in 625 and became autonomous rulers of the Vengi region. They ruled from Vengi until 1020 when they appear to have progressively succumbed to external assault and ceased to function as sovereign rulers. The Chalukyas of Vengiis another name for them. The Western Chalukyas, who governed from Kalyani from 973 and 1200, regained the lost splendour of the Badami Chalukyas late in the 10th century. The Later Chalukyas are another name for them. This chapter will focus solely on the early Chalukya, also known as the Badami Chalukya.

The Kalabhra monarchy in the Tamil nation lasted roughly 250 years after the end of the Sangam Age. Following that, the Pallavas formed their kingdom in Tondaimandalam, with Kanchipuram as its capital. Their authority lasted until the Imperial Cholas captured and annexed Tondaimandalam at the beginning of the tenth century A.D. The four hundred years between the later half of the sixth century A.D. and the first half of the tenth century A.D. reflect a significant epoch in the history of South India and its culture. Three powerful dynasties rose to power: the Chalukyas of Badami, the Pallavas of Kanchi, and the Pandyas of Madurai. The resurrection of Hinduism was also anticipated, along with its supreme authority. These dynasties made significant contributions to the advancement of art and architecture in their respective areas. In truth, they were also rivals in the domain of art, but as patrons rather than as destroyers of one other's works. Their fierce competition prepared the stage for a prosperous output of stone permanent artistic monuments. The Pallavas of Kanchi rose to power in terms of geography, politics, and culture. They created buildings and sculptures in the hard rock for the first time in this area. The Chalukyas and Rashtrakutas carried on the tradition of rock-cut art that had existed before them. In terms of material and technique, Pallava art distinguished out among contemporary forms. This chapter will look at the Pallavas' history and contributions to the development of south Indian civilization.

13.1 Vardhan Dynasty

The ancestry & early life of Harsha.

According to Banabhatta, one Pushyabhuti started the Harsha Vardhana family. Pushyabhuti was the name of his family. The name of any Pushyabhuti is not mentioned in inscriptions like the Madhuban copper plate. It mentions a man named Naravardhana as the founder.

Pushyabhuti was a Saivite and a famous disciple of one Vairabhacharya from the south, according to Banabhatta. He was also devoted to Lakshmi, the goddess of wealth. When Lakshmi, the goddess of prosperity and fortune, was pleased with Pushyabhuti, she bestowed a favour, according to Bana. Instead of requesting the boon for himself, Pushyabhuti asked her to bestow it to his instructors' Vairabhachraya. According to Bana, Laxmi, who was pleased with Pushyabhuti's dedication to his master, blessed Pushyabhuti. Laxmi bestowed a boon on him, promising that he would create a powerful dynasty and all of his descendants would be Chakravartins. Harsha, according to Bana, was that ruler.

The Madhuvan copper plate gives us a detailed picture of the Vardhana dynasty's lineage, with Naravardhana named as the family's founder. The list of kings on the copper plate is as follows. Rajyavardhana, Harshvardhana, and Rajyshree are among the NaravardhanaAdityavardhanaPrabhakaravardhanaRajyavardhanaRajyavardhanaRajyavardhanaRajyavardhanaRajyavardhanaRajyavardhanaRajyavardhanaRajyavardhana Raj

Bana lauded Prabhakaravardhana the most among all the dynasty's monarchs anterior to Harshavardhana in his work, implying that Thaneswar's realm stretched from the Himalayas in the north to Rajasthan in the south and up to the Beas in the west. Harsha was born into this legendary royal lineage on the date "Jaistha Mase PrurtikaNakshyetre Krushna PaksheyeDwadasiThithiSayan

Kale," which falls on June 4th, 590 A.D. According to Bana, when Harsha was born, an astrologer predicted that the newborn would grow up to be a great monarch on the planet.

Accession of Harsha to the throne.

Rajyashree, Rajya Vardhan's and Harsha's sister, was married to Grahavarman, the Maukhari king. This king was defeated and murdered by King Deva Gupta of Malwa a few years later, and after his death, Rajyasri was imprisoned by the victor. Rajya Vardhan, Harsha's brother and the ruler of Thanesar at the time could not bear this insult to his family and marched against Deva Gupta, defeating him. However, it occurred when Sasanka, the king of Gauda in Eastern Bengal, came to Magadha as a friend of Rajya Vardhana but in secret agreement with the Malwa monarch. Sasanka assassinated Rajya Vardhan. Harsha vowed to march against the deceitful king of Gauda as soon as he learned of his brother's murder and killed Deva Gupta in combat. At the age of 16, Harsha Vardhan ascended the throne of Thanesvar, his ancestral kingdom. He most likely began Harsha Era in the same year.

Harsha's priority was to reunite with Rajyashree, his widowed sister. Rajyashree had fled from the prison and entered the Vindhya forests, according to Harsha. Harsha was able to save Rajyashree from burning herself by putting herself into the flames with the help of forest leaders Vyaghra-Ketu, Bhukampa, Nirghata, and ascetic masters Divakamitra and his disciple.

Soon after he arrived in his city, he was confronted with the problem that the King of Kanauj, Grahavarman, had been assassinated by Deva Gupta, leaving no heir, and the widow, queen Rajyshree, refused to accept Kanauj's obligations. Harsha was asked to take the throne of Kanauj by the Kanauj politicians, led by Bhandi. Harsha sought advice from the Bodhisattva circle since he was unsure of the people's feelings. He ultimately opted to act as regent and did not adopt the title of king of Kanauj at the time. However, after his solid power, he moved his capital from Thanesvara to Kanauj and declared Kanauj to be the imperial capital. Hiuen Tsang also mentioned the same occurrence in his travelogue.

War Campaign of Harsha's:

Campaign against Sasanka

Harsha gained the throne at Thanesvara at a time when his house was beset by political disasters, including the death of his elder brother Rajyavardhana at the hands of Sasanka, the assassination of his brother-in-law Grahavarman, and the enslavement of his sister by the enemy. Harsha's first goal was to exact revenge by crushing the adversary. He needed to get his sister out of the enemy camp. Sasanka was the monarch of Gauda at the time (North Bengal). His kingdom was known as Sasanka mandala, and it covered a wide area. Bengal, Orissa, and Magadha were among them (part of Bihar).

Harsha's military preparations against Sasanka, according to Banabhatta, included 50,000 soldiers, 5000 elephants, and 20,000 cavalries. According to Hsuen's account, he waged constant six-year warfare, besieged, and allied with five Indian rulers or PanchaVarata: Kunjala, Pundravardhana, Karnasuvarna, Samataka, and Tamralipti. When Harsha marched towards Sasanka, he got a proposal from King Bhaskaravarman of Kamarupa to establish an alliance against Sasanka, suggesting that the former had a grudge against the latter. Harsha was eager to join the coalition.

Campaign Timeline: Harsha raced to meet Sasanka's army, which was then occupying Kanauj, reinforced by the new coalition, but the conclusion of this campaign against Sasanka is unknown to us. Bana's storeycomes to an abrupt end here. It is assumed that when Harsha's army arrived near Kanauj, Sasanka thought prudence was the best part of valour and made a masterful withdrawal, leaving us in the dark. Harsha and Sasanka's feud did not cease with the latter's departure from Kanauj and its environs. Harsha marched on Sasanka's capital, vanquished him, and prevented him from leaving the country, according to Arya Manjushree Mulakalpa, however, this hypothesis was not without criticism.

Sasanka, according to many other sources, governed peacefully and with sovereignty till his death, such as the Madhavaraja grant of Sailodhbhovas recorded in Guptbda 300 Sasanka, was his overlord.

Even Hieun Tsang (619 A.D.) stated that when he visited Magadha in 637 A.D., he learned from the locals that Sasanka had lately cut down the Bodhi tree at Bodh Gaya (637 A.D)

Harsha only captured his adversary's Kingdom, which included Magadhga, Bengal, Orissa, and Kangoda, after Sasanka's death. Harsha established his control in Magadha around 641 A.D.,

according to Ma-Twan-Lin. In 643 A.D., Harsha conquered Orissa and Kongoda, the remaining Sasanka realm.

War with Pulakesin II:

Uttarapatha Raja Siladitya (Harsha) cast an envious eye on the Dakshinapatha, which was ruled over by Pulakesin II of the Chalukyan line after his expedition against Sasanka and eventual conquest of Gauda. In 642 A.D., Harsha began a campaign against Pulakesin II, but the exact date is unknown. The rivalry between two great rulers had numerous causes, including a struggle for power, old hatred with Vallabhi, and Harsha's everlasting desire.

The Harsha-Pulakesin fight, according to prominent British historian Vincent Smith, took place near the river Reva, or Narmada. On the idea that Pulakesin defended Narmada's passages so well that Harsha was compelled to flee due to his discomfort. He had no choice but to accept the Narmada River as the dividing line. Harsha was beaten by the Chalukyan prince and fled to his capital Kanaujdue to the conflict. The Aihole Inscription and Hieun Tsang's narrative both backed up this claim. Harsha, whose lotus feet were dressed with the rays of jewel of the diadems of the hordes of feudatories, prosperous with unmeasured force, threw him, and his mirth melted away by fear, having become hideous with the rows of lordly elephants killed in combat, according to Ravikirti. The famed great monarch Siladitya invading east and west and kingdoms far and near giving loyalty to him, but Ma-ha-la-cha refused him, according to Hiuen Tsang. The Rirpana, Kurnool, and Tograsedu plates attest to Pulakesin II's acceptance of the title Paramesvara after defeating the war as lord of all northern regions Sakalttarapathanatha.

13.2   Administration of Harsha:

During his reign, Harshvardhana, as a capable ruler, maintained a comprehensive and organised government. Hiuen Tsang attests to Harsha's administration's achievements. Harsha's civil government, which he regarded to be based on benign principles, left a lasting impression on him. Rather than depending on trained bureaucrats, the king's personality oversaw the administration, travelled the provinces regularly, and administered justice to all.

According to several reports, Harsha's dominion was primarily extended to the east, and it was perhaps appropriate for him to want to rule the regions on this side, given that the southern roads were closed by Pulakesin II's formidable arm. Harsha was able to bring practically the entire Gangetic plain under his control. According to some scholars, his realm stretched from Kamarupa to Kashmir and the Himalayas to the Vindhyas. Hiuen Tsang refers to him as the Lord of North India or Sakalottarapathanath.

Because the sovereign is the center of the state in an oriental setup, much of the administration's success depends on his beneficent examples. In order to breathe life into the government infrastructure and to curb the corruption and laxity of officers in positions of control over large areas, he must pay meticulous attention to detail. Harsha appears to have undertaken the tough task of personally managing his dominion's affairs with this goal in mind.

According to Hiuen Tsang, the king's day was divided into three parts, one dedicated to administrative affairs and the other two to religious works. He was unstoppable, and the day was far too brief for him. Despite his exhaustion, Harsha was not content to reign solely from the palace's opulent surroundings. He toured the province on a regular basis, ensuring that everyone was treated fairly. The royal travels were not just limited to cities; rural places were also given equal attention. The tour was staged in the style of a state procession, complete with music and a pace drum. During the trips, he chastised the bad guys and made friends with the locals. Only during the rainy seasons were the tours halted. He assumed the role of the royal inspector, listening to complaints, inspecting the administration's general operations, and making donations. Harsha traversed his vast dominion, denying himself the luxuries of the palace, to promote the well-being of his citizens. Harsha split it into many administrative parts and appointed officials to ensure that the administrations ran smoothly to administer his empire properly. Harsha maintained a big army to ensure the safety and stability of his dominion. Harsha's army had 6,000 elephants and 100,000 cavalries, according to Hiuen Tsang. Harsha's police department was extremely efficient, and the judicial system was quite strict.

The religious policy of Harsha:

According to inscriptions found at Sonepat (Haryana), Madhuban (Uttar Pradesh), and Banskhera (Uttar Pradesh), Harsha's ancestors were devout followers of Lord Surya and Shiva, as evidenced by titles such as Paramaditya bhakta and Paramesvara. Harshacharita also claims that Pushyabhuti,

Harsha's great grandfather or ancestor, was a devout Saivite. Harsha's ancestors did not practise Buddhism.

In his earlier days, Harsha was a devotee of the god Siva, as evidenced by the epithet Paramamahesvara, or fervent worshipper of the god Mahesvara or Siva (Bankshera&Madhuvan Plates). Harsha became interested in Buddhism in his final years. The majority of Indian monarchs were tolerant of many religions and patronized multiple sects. After accepting it, he became the redoubtable promoter of the Mahayana variety of Buddhism, and he also patronised his older religion alongside Buddhism.

Kanauj Assembly:

Harsha called a special assembly at Kanyakubja soon after adopting Buddhism (without being converted) for the stated goal of demonstrating the refining of the big vehicle and demonstrating the master's overwhelming merit. Harsha displayed some blatant favoritism and a narrow sectarian spirit for Mahayana on this occasion. On this occasion, Harsha summoned kings and disciples from all faiths to Kanyakubja to explore the treatise of China's master of law, Hiuen Tsang. It was attended by 20 kings, 1000 Nalanda University professors, 3000 Hinayanists and Mahayanists, 3000 Brahmins and Jains, and 3000 Brahmins and Jains. The Assembly lasted for a total of 23 days. Hiuen Tsang demonstrated the Mahayana doctrine's supremacy over others by explaining its values. However, violence erupted, and arson was committed. Harsha was also targeted for assassination. It was brought under control, and those who were responsible were held accountable. Hiuen Tsang was honored with expensive gifts on the last day of the Assembly.

Prayag Assembly:

After the Kanauj assembly, Harsha called Hiuen Tsang to another imposing ritual held by the sovereign every year at Prayaga at the confluence of the Ganga and the Yamuna. Harsha witnessed the Maha MokshyaParisad, the sixth quinquennial distribution of alms, at this time. 5,000 sramanas, heretics, narganthas, the poor, orphans, and the loneliest of the five Indies were there at this ceremony. Hiuen Tsang mentions the Prayag Conference, which took place in Allahabad, in his storey. As gifts, Harsha dispersed his immense money to followers of all religious factions. According to Hiuen Tsang, Harsha was so extravagant that he exhausted the treasury and even gave away the clothes and jewellery he was wearing. Appreciative exaggeration could be interpreted as his remark.

Society and Economy under Harsha:

Both Bana and Hiuen Tsang depict social life during Harsha's reign. The society was divided into four groups: Brahmins, Kshatriyas, Vysyas, and Sudras. The Brahmins were the most affluent members of society, receiving land gifts from the monarchs. The ruling class was the Kshatriyas. The Vysyas were primarily merchants. The Sudras, according to Hiuen Tsang, were farmers. There were numerous subcastes. Women's rights were not being respected. Swyamvara (the institution of choosing her husband) has fallen out of favour. Widows were not allowed to remarry, especially among the upper castes. The dowry system has also become popular. Sati was a popular practice as well. Hiuen Tsang cites three methods for burying the dead: cremation, river burial, and burial in the woods.

During Harsha's reign, trade and commerce had decreased. The collapse of commercial centres, the decrease in the number of coinage, and the slow activities of merchant guilds all point to this. As a result of the downturn in commerce, the handicrafts sector and agriculture suffered. Farmers began to produce in small quantities since there was no large-scale demand for goods. As a result, the hamlet economy became self-sufficient. In short, the economy suffered a significant drop when compared to the Gupta era.

Cultural Progress under Harsha:

Harsha's art and architecture are sparse, and they primarily follow the Gupta style. Hiuen Tsang depicts the splendour of Harsha's multi-story monastery at Nalanda. He also mentions an eight-foot-tall bronze statue of Buddha. The exquisite construction of the brick temple of Lakshmana in Sirpur dates from the Harsha dynasty. Harsha was a major supporter of education. Banabhatta, his biographer, ornamented his royal court. He also wrote Kadambari, in addition to Harshacharita. MatangaDivakara and the legendary Barthrihari, a poet, philosopher, and grammarian, were also literary figures in Harsha's court. Harsha wrote three plays himself: Ratnavali, Priyadarsika, and Nagananda. Harsha supported Nalanda University with his generous donations. During his rule, it

gained a worldwide reputation as a learning centre. Hiuen Tsang went to Nalanda University and stayed for a while as a student.

Nalanda University:

Chinese travelers in ancient India mentioned a number of educational institutes. The Hinayana University of Valabhi and the Mahayana University of Nalanda were the most well-known. Hiuen Tsang provides an excellent account of Nalanda University. Nalanda is a Sanskrit word that means "provider of knowledge." During the Gupta period, Kumaragupta I founded it. Harsha later patronised it, as did his successors. The University's instructors were known as panditas. Dingnaga, Dharmapala, Sthiramati, and Silabadhra were some of the university's well-known instructors. Dharmapala was a Kanchipuram native who rose to become Nalanda University's president.

Nalanda University was a residential university where all aspects of education, including boarding and lodging, were provided for free. It was kept afloat thanks to the revenue generated by 100 to 200 villages endowed by various rulers. Although it was a Mahayana university, it also taught religious subjects such as the Vedas, Hinayana theology, Sankhya, and Yoga philosophies. Furthermore, general disciplines such as logic, language, astronomy, medicine, and art were included in the curriculum. It drew students not just from India's various states, but also from other eastern countries. An entrance examination was used to determine admission. Because the entrance exam was so demanding, only about a third of the applicants passed. Discipline was strictly enforced. The discussion was more essential than lectures, and Sanskrit was used as the medium of instruction. The remnants of the Nalanda University have recently been discovered during archaeological digs. It demonstrates the magnificence of this learning centre and backs up the Chinese pilgrims' accounts. It had a hostel attached to it as well as a number of classrooms. There were 3000 students on the rolls, according to Itsing, the Chinese pilgrim. Three structures held an observatory and a large library. Its reputation stems from the fact that it drew scholars from all around the world. It was a research and advanced learning institute.

13.3   ChalukyasDynasty

Early Rulers:

Even among the most learned historians, there are conflicts of view about the beginnings of the Chalukyas, as there are with practically all dynasties of ancient and mediaeval India. The more likely theory for their beginnings begins with the possibility that they were a minor Rashtrakuta feudatory. The Undikavatika Grant, dated to the 6th century, clearly indicates that in the presence of Jayasimha, the commander of the Harirasta Fort, Rashtrakuta King Abhimanyu granted a hamlet to the Shaiva ascetic Jatabhara. The fact that Jayasimha began his career as a top military leader of the Rashtrakutas is confirmed by most historians who consider this Grant as historical. Following that, enough evidence has surfaced from the early Rashtrakuta archives to support the authenticity of the Rashtrakuta-Chalukya link.

As a result, the sequence of events that led to the creation of the Chalukya kingdom can be assumed to have occurred in the manner detailed above. Jayasimha was a prominent commander of one of the early Rashtrakutas' most important forts at a period when the Rashtrakutas were fighting the combined forces of the Nalas and the Mauryas in a brutal conflict. Jayasimha most likely saw that the Rashtrakuta king was in the midst of a life-or-death struggle for survival and took advantage of the opportunity to strike off on his own. As the monarch of the sections of the Rashtrakuta kingdom that he held around modern-day Bijapur, he declared independence. The fact that there was no indication of a direct conflict between the Rashtrakutas and Jayasimha when he came to power supports this theory. During the Rashtrakutas' struggle with the Nalas and Mauryas, he gradually wrested sovereignty over bigger swaths of the country in the aftermath of the declaration of independence.

The Rashtrakutas may have been further weakened by Jayasimha's proclamation of independence, which denied them the assistance of an important military vassal like the Chalukyas. They were defeated by the united assault of the Nala and Maurya forces. At this point in the timeline, information that definitively refutes the theory that the Chalukyas were Kadamba feudatories becomes accessible. This is further supported in Jagadekamalla'sDaulatabad Grant, characterizing Jayasimha as the "destroyer of the Kadambas' splendor." There are two possible meanings for this statement, both of which rule out the possibility of the Chalukyas being Kadamba vassals.

First, it's possible that the Kadambas invaded the Rashtrakutas while they were fighting the Nala-Maurya alliance, and Jayasimha, who was loyal to his Rashtrakuta master at the time, repelled the onslaught. After that, he claimed or was awarded credit for defending his king's kingdom. The

second and more plausible argument is that the Kadambasopportunistically attacked the broken kingdom after the Rashtrakutas were defeated and the Chalukyas declared independence almost simultaneously. This attempt was foiled by Jayasimha, who successfully repelled the Kadamba attack. The Chalukyas subsequently proceeded to depose the Nalas and Mauryas.

In some writings, Ranaraga, the second established ruler of the Chalukya dynasty, is also referred to as Ranaragasimha, after his father's title. He ruled between 520 and 540, according to a later cliff inscription at Badami, which roughly corresponds to the periods assigned to his father's tenure. Despite the Yevur inscriptions describing him as a valorous prince with a "stately and colossal personality," no conquest is assigned to him in any family chronicles. As a result, he likely focused his efforts on stabilizing the infant kingdom, which had only a tiny region around Bijapur, and on laying the groundwork for a long-lasting dynasty.

Forerunners of Chalukya Power

Pulakesin I: Pulakesin was Ranaraga's eldest son. If taken strictly in Sanskrit, his name means "Great Lion," while if regarded as a combination of Sanskrit and Kannada, it means "tiger-haired." In any case, he certainly lived up to the expectations that had been placed on him by becoming an aggressive dictator. During his 27-year rule, he was given titles like Sriprithvivallabha, which meant "Lord or Husband of Sri Lakshmi and also of the Earth," comparing himself to Lord Vishnu, one of the Hindu pantheon's trio of principal gods at the time. Rather than the more frequent title of Vallabha, following Chalukya monarchs took this title for themselves. He also bestowed the title of Maharaja on himself.

Pulakesin's reign, which began in 540, also marks the beginnings of clear records on the dynasty, which provide a credible chronology of major events in the Chalukya kingdoms. Pulakesin's rule is described in detail in three epigraphs. The first is the rock inscriptions at Badami, which are also the first Chalukyas to date in the Saka Era. Pulakesin ruled at least until 567, according to this inscription. Even though there is some controversy about the chronology, particularly the sequence of events leading to Pulakesin's victory of the Kadambas, the second and third epigraphs tally Pulakesin's accomplishments, perhaps his most significant success was the relocation of the capital to Vatapi, which he built on a fortified eminence near the Malaprabha River. In any event, Pulakesin'sChalukyan military successes were significant enough for him to perform the Ashwamedha sacrifice in commemoration. The Chalukya dynasty consolidated its dominance in the Deccan as a result of this. Pulakesin's two sons, Kirtivarman and Mangalesa, inherited a stable and significantly expanded kingdom.

Kirtivarman I: Kirtivarman, the oldest son and commander-in-chief of the Chalukyan army, ascended to the kingdom after his father died in 566-567. In some inscriptions, he is also known as Kirtiraja, which has been transcribed in Kannada as Katti-arasa. There is some unclarified mention of a fratricidal conflict on Kirtivarman's ascent, which is linked to legends of an elder brother who was killed, raising clear doubts about the legitimacy of Kirtivarman's claim to the throne. However, this doubt over his kingship's legitimacy is thought to be totally speculative and unfounded.

Kirtivarman's 12th regnal year begins on October 31, 578, according to the Badami inscriptions, confirming the year 566 as his coronation year. Despite this, there is so little information that even the period of Kirtivarman's reign is unknown. Although most of the inscriptions from his time are mute on the political developments that occurred during the Chalukya Empire's years of consolidation, Kirtivarman certainly spent virtually his entire reign bolstering the newly founded kingdom's foundations. Kirtivarman was undoubtedly a powerful and capable ruler who took an aggressive approach in relations with his neighbours. Inscriptions on the Mahakuta Pillar credit him with a slew of military successes across the Peninsula, including the defeat of the Cheras in Malabar. On the other hand, these statements are almost likely inflated and overdone and must be excluded from any coherent and factual historical account.

The AiholePrasasti is more reliable and can be backed up by other sources. Kirtivarman is credited with military triumphs over the monarchs of Nala, Maurya, and Kadamba. Kirtivarman switched his attention to the southward extension and consolidation of Chalukya authority now that the principal threat had been neutralised. Kirtivarman vanquished the Nalas, who ruled the lands around Bellary and Karnool districts at the time, and enlarged the Chalukyas' territorial holdings. After that, the Chalukya ruler expanded his realm to the northwest, where the Mauryas governed the Konkan region of modern-day Maharashtra. Kirtivarman annexed the Maurya territory and appointed a governor to manage the province—possibly a maternal relative. The Chalukya kingdom was constructed around Badami at the end of Kirtivarman's conquests, extending to the Konkan in the north-west, Shimoga in the south, encompassing Dharwar and Belgaum, and up to the Guntur district in Andhra region in the north-east, which contained Bellary and Karnool. The

Chalukyas managed to create a large kingdom that might be regarded as an empire in just six centuries, ruling the Deccan from sea to sea and becoming the region's most powerful dynasty.

Kirtivarman is the first paramount emperor of the Chalukya dynasty, having attained the position solely by his own powers and prowess. His reign also signalled the start of a period of Chalukya dominance, with the Chalukyas sweeping and confidently conquering the Deccan and South India. Kirtivarman had three sons, Pulakesin II, Vishnuvradhana, and Budhavarasa, who were all minors at the time of his death, according to family documents. As a result, in 591, his younger brother Mangalesa became regent.

Mangalesa: It is reasonable to infer that when Mangalesa took the regency, he had the honourable purpose of giving over to the true heir, Pulakesin II when he reached the age of majority. Mangalesa, on the other hand, declared himself king a few years before Pulakesin reached adulthood, with his own son as the heir apparent. According to reliable sources, Pulakesin had to struggle to reclaim his realm. The question is not how Mangalesa handed over power, but why he succeeded Kirtivarman to the throne in the first place, the minority of the princes at their father's death not being entirely verified.

There is no question that Mangalesa ascended to the throne after his elder brother. He launched an ambitious and broad conquering programme almost immediately after seizing control. In the Chalukya chronicles, he is accorded insufficient prominence and almost no credit for his accomplishments. This could be due to his usurpation of the throne later in his regency and failed attempt to construct a different line of succession that favoured his own son.

Even though the family records do not mention it, the rule of Mangalesa represents a significant period in Chalukya military history. The king was a capable military commander. He is likely engaged in the wars won by his father and older brother, acquiring vital experience as a commander of forces in combat. If rumours are to be accepted, he desired to conquer North India and build a victory pillar on the banks of the Ganga. However, this far-fetched ideal never came true, albeit it did not detract from his other tremendous military achievements.

Early in his reign, he invaded and crushed the Kalachuri kingdom, which at the time was controlled by King Buddharaja and included Gujarat, Kathiawad, and Nasik districts. Mangalesa is extremely likely to have attacked or plundered the Kalachuri regions several times because the Chalukya jurisdiction reached the Mahi River. He next captured Revatidvipa (modern-day Goa) on the Konkan coast, south of Ratnagiri district. Mangalesa used naval forces to assault from the sea in concert with ground forces, according to the extant description of the attack. Mngalesa assassinated Svamiraja, the regent appointed by his predecessor and brother, Kirtivarman I, on this expedition because the regent was loyal to Pulakesin II and supported his claim to the throne. This conquest solidified his hold over the Konkan. The Chalukya Empire spanned from the lower section of Gujarat and Kathiawad to the northern areas of Karnataka by the end of his reign, including the Andhra Pradesh provinces of Bellary and Karnool. Mangalesa was a magnificent conqueror who deserved the title of Ranavikranta, which he took after his reign. He is credited with the single-handed development of the Chalukyas' geographical possessions to the north, which helped to establish the Chalukyas as a pan-Deccan dynasty rather than a primarily South Indian one.

Mangalesa's reign came to an end with a feud with his nephew Pulakesin II. Mangalesa lost three things due to rejecting Pulakesin's claim to the kingdom: his throne, his life, and his desire to continue his own line of succession. His sons' names have been wiped in the continuous march of history; thus, there is no knowledge about them.

The Chalukyas were unquestionably the most prominent dynasty overseeing an empire that spanned the subcontinent's midsection from coast to coast whenPulakesin II successfully claimed his inheritance. Like other mediaeval Indian monarchs, they were Brahminical Hindus who were tolerant of different sects and beliefs. Their attitude toward other religions, on the other hand, was one of indifference rather than support. As a result, other religions suffered from a lack of coordinated patronage, contributing to their downfall. Buddhism was particularly hard hit at this time, and it quickly faded away in the Deccan. During the Chalukya ascendency, a number of religious treatises were written, establishing the sacrificial form of Hinduism as the dominant religion. Pulakesin I, Kirtivarman I, and Mangalesa created a firm foundation for future generations to build a beautiful building known as the Chalukya Empire. Pulakesin II, who declared the greatness of the hijab, began the work of additional construction.

Pulakesin II- The Greatest of Early Chalukya

When Pulakesin II reached the age to be anointed king, Mangalesa, the regent turned king, refused to relinquish authority to him. As a result, he had no choice but to depart from Badami's court. He

amassed authority and an army outside of the capital with the support of faithful allies, and then revolted against his uncle at a reasonable time. Mangalesa was defeated and slain during the ensuing Civil War. Although there is considerable disagreement over the date of Mangalesa's defeat and Pulakesin's ascent to the throne, it is evident that Pulakesin was formally crowned as king shortly immediately. The coronation took occurred between January and July in 610, according to later evidence.

The Civil War undermined the new kingdom's foundations and pitted Mangalesa's supporters against the young king. Furthermore, the kingdom was surrounded by hostile foes, which was a common occurrence in mediaeval times when ambitious and opportunistic kings ruled. Pulakesin spent the next 20 years of his reign pursuing aggressive military annexation, first to rescue his infant kingdom and then to raise its status. [The proved ascent of Pulakesin II, as well as the consolidation and subsequent extension of his previously shattered kingdom, is no better proof that aggressive policy is the best kind of defence.]

Military Achievements of Pulakesin II

Appayika and Govinda, rulers of the land north of the Bhima River, were the first to rebel against the Chalukyas' discontent caused by the Civil War. The youthful Pulakesin exhibited excellent statesmanship at this early period of his rule, using a combination of diplomacy and military prowess to counter the looming threat. By gaining over Govinda by bestowing favours on him, he created dissension between the two, who were ostensibly comrades, and estranged them from each other. Appayika was beaten in combat, and Govinda was deposed as a result. Aside from the statement that they came from beyond the Bhima River, the AiholePrasasti contains little information about the monarchs' identities or territory. Their names, on the other hand, show Rashtrakuta ancestry. Given the two dynasties' hereditary hostility and recurrent confrontations, it's reasonable to assume that these two minor monarchs chose to take advantage of the Civil War's aftermath chaos to retake lost territory and declare independence. This scenario is most likely because the AiholePrasasti proves that the Rashtrakutaswere in charge of the region before the Chalukyas rose to power in the south and defeated them.

The Kadambas of Banavasiis defeated: Pulakesin's father had conquered the Kadambas and turned them into a feudatory, but they appear to have rebelled and declared independence after the Civil War. After Mangalesa's death in the Civil War, they refused to accept Chalukya overlordship. The Kadambas were a group of interconnected and related families, with the majority of them residing in Banavasi. None of them was strong enough or capable enough to stand up to the weakened Chalukya might on their own. When Pulakesin invaded Banavasi to enforce his will, they likely believed their combined power would be adequate to survive the Chalukya onslaught.

The Kadambas put up a valiant struggle, knowing that they were fighting for their family's very existence. However, as a military commander, Pulakesin was more than a match for them, and he comprehensively destroyed them, leaving the Kadambas with little choice but to submit. Pulakesin's character's strategic aspect was now on display. He seized the kingdom of Kadamba after deposing the ruler, most likely Bhojivarman. He also separated their territorial possessions and distributed them to his loyal friends, effectively endingKadamba authority for good. He ensured that there would be no future uprising by the families banding together, effectively eliminating any opposition. The ruined Banavasi was described in the AiholePrasasti as a flourishing city with powerful defensive defences.

The Alupas are a group of people who live in Mexico. The Alupas' exact identity and role as rulers are still a matter of controversy. They were most likely allies of the Kadambas at some point in the past, especially during the latter's more powerful days. The borders of their empire are likewise unknown, with one theory claiming that they were the same as the Alukas who ruled Guntur in Andhra Pradesh. This is not a correct assumption because the geographical reasons that influenced their conquest differ from those that influenced the Alukas. It's more likely that they ruled Karnataka's South Kanara district, with their capital at Humcha in Shimoga. Kirtivarman I had already conquered the Alupas, though it is highly likely that they were not completely subjugated. Mangalesa had to militarily subdue them during his reign, as shown by the fact that he had to do so. As a result, when the Civil War erupted and the Kadambas openly rebelled, the Alupas decided to take a chance and remain neutral to see which way the wind would blow when Pulakesin lay siege to Banavasi.

After being beaten, the Kadambas decided not to face the triumphant Chalukya ruler and instead accepted his overlordship, avoiding battle and nearly certain defeat. Pulakesin was pleased with the Alupas' acceptance of his authority and the reassertion of Chalukya power over them. He

expressed his gratitude by giving the Alupas sovereignty over the majority of the divided Kadamba realm, effectively making them loyal feudatories.

The Gangas of Talakkad: According to certain traditions, the Gangas were defeated by Kirtivarman I, which should be taken with a grain of salt. King Durvinita of the Gangas ruled for a long time and was a contemporary of Kirtivarman I, Mangalesa, and Pulakesin II proves that the Gangas were not completely defeated. It's probable that Kirtivarman invaded the Ganga kingdom at some point during his military conquests but was content to let the king keep his throne. This situation suggests the Chalukyas' victory was less than ideal. The Gangas were staunch supporters of the Kadambas, having been married to them for generations. During the Civil War in Badami, it is likely that the Gangas dreamed of independence as well, but the Kadambas' final loss and devastation put a stop to that dream. The Gangas quickly recognisedChalukya authority, and King Durvinita married his daughter to Pulakesin to solidify the relationship.

The Ganga king's marital relationship was based on political concerns and was a quick strategic decision. The Pallavas had long been enemies with the Gangas, and they were constantly at odds with them. The Pallavas had captured a portion of Ganga land and annexed the Kongunadu area to their rule. The Gangas wanted to reclaim the territory and saw an alliance with Pulakesin to benefit their constant battles with the Pallavas. The Gangas' acceptance of the Chalukyans' sovereignty ensured the Chalukyans' domination over the western Deccan, according to the Chalukyans.

The KonkanaMauryas: Kirtivarman I had beaten the Mauryas as well, and they were subordinate monarchs during both his and Mangalesa's reigns. Like a number of other lesser groups, they decided to revolt against the young Chalukya ruler shortly after the Civil War, or more likely during it. Since a number of Mauryan records have recently been discovered in Goa, the Mauryas may have ruled Goa and a large chunk of the Konkan coast at some point.

Pulakesin, as was his custom, took the fight to the enemy and besieged the Maurya capital of Puri on the West Coast. Puri was assaulted by the Chalukyan fleet, who easily overran it, and the expanding Chalukyan Empire conquered the kingdom. After this defeat, the Mauryas vanish from the political landscape of the Deccan and South India, and it is safe to assume that Pulakesin was not kind to the defeated dynasty. Pulakesin frequently proves his ability to forgive and embrace lesser monarchs who accepted his overlordship without resistance, even if they attempted revolt and pursued the shadow of independence, during his military march. On the other hand, he has a brutal tendency when it comes to the dynasties that took up arms to combat the Chalukyan army. In every move, he took in the aftermath of a victory, the shadow of a matured grasp of diplomacy and the necessity to nurture allies and vassals can be seen.

The Gurjaras, Latas, and Malavas: The Latas dominated the country south of the Kim River, with Navasarika, Gujarat's modern-day Navasari, as their capital. They were a part of Buddhiraja'sKalachuri dominion before Mangalesa defeated him. Pulakesin reclaimed the territory by force and appointed Vijayavarmaraja, a Chalukya scion, as viceroy. Even in 643, evidence from the Kaira plates confirms that this viceroy ruled the area.

Malava's predicament was more complicated than the simple acquisition of Lata land. Hieun Tsang refers to the Malava realm as Mo-la-po and claims it was ruled by the Maitraka monarch Siladitya I. Although Siladitya was an independent king in his own right, the suzerainty of the ruler on Vallabhi was recognised because of the threat posed to his realm by Harshavardhana of Kanauj's expansionist aspirations. It's also probable that the Vardhana kingdom conducted some raids into Malava territory. Bana names the Malava ruler and the Latas and the Gurjaras as one of Prabhakaravardhana's foes in Harshacharita. The Malava king was most likely a co-conspirator in luring Rajyavardhana, Kanauj's crown prince, into a trap that resulted in his assassination. Furthermore, they were undoubtedly implicated in the assassination of Harshavardhana's brother-in-law, Maukhari king Grahavarman, an act that prompted the Vardhna dynasty to attack Malava in the first place. The Kanuaj-Malava feud had been going on for a long time and was unbreakable.

There is a theory that the Malava monarchs were once feudatories of the Chalukyas who rebelled at a convenient time and operated autonomously for a period of time. However, this has not been confirmed, and it is exceedingly doubtful that this was the case. It is evident that their realm was near to the Chalukya borders, and the Malava monarchs were driven to the Chalukya camp by fear of the Vardhanas' power and obvious hostility.

The Gurjara kingdom lay between the Kim and Mahi rivers, with the Latas to the south and the Malavas to the east. Despite not sharing a geographical boundary with the Chalukya kingdom, Gurjara king Dadda II aided the Maitraka monarch in his struggle against Harshavardhana and bowed to Chalukya overlordship alongside the Malavas. Although it was unclear if the Gurjara

ruler who submitted to Pulakesin belonged to the Broach or Mandor branch of the family, merging evidence from several sources confirmed that he belonged to the Broach branch of the Gurjara clan. The Latas, Malavas, and Gurjaras willingly accepted Chalukya rule, and there is no evidence of substantial military engagement in this region in the Chalukya chronicles or local history.

Kosala, Kalinga, and the Vishnukundins were all conquered. The Panduvanshi rulers controlled Dakhshina Kosala (South Kosala), which included the districts of Raipur and Bilaspur in Madhya Pradesh and Sambalpur in Orissa. King Mahasivagupta safeguarded his country and rule by submitting to Pulakesin without a fight and embracing the Supreme Lord's overlordship. Kalinga, which the Eastern Gangas governed, followed suit and submitted to Chalukya power. There is little information about how this was accomplished, but it is evident that no military manoeuvring was involved in uniting these two Chalukya kingdoms.

The Vishnukundins, who were the rulers of Andhra and the overlords of Kalinga and wielded immense influence in the region, were in a distinct situation. Nobody gladly relinquishes elevated status; therefore a clash was unavoidable. Pishtapura, modern-day Pithapuram, was the capital of the Vishnukundins, who controlled Vengi. In 617-618, Pulakesin invaded and took Pishtapura. The Vishnukundins fought back against the Chalukya invasion by defending their realm valiantly while fleeing from the capital. The ensuing battle took place at Lake Kunala (later Kolleru, and even later anglicized to Colair), where the lake was said to have turned red from the slaughtered troops' blood. With the ruling king Indravarman recognizing Chalukya supremacy, the Vishnukundins lost the struggle and their freedom. This was clearly done to prevent Pulakesin from selecting a Chalukyan viceroy immediately after the fight, as was his custom. As a result, the Chalukyan triumph was merely a conquest, not an annexation of territory. The lowering of the Vishnukundins to feudatory status, on the other hand, had far-reaching and terrible consequences. By this time, the Chalukya Empire had stretched from Vishakhapatnam to Southern Nellore in the east.

Clash with Kanauj'sHarshavardhana

The defeat of Kanauj king Harshvardhana was the most significant event during the Pulakesin's command of the victorious Chalukya military troops. This was a titanic battle between the indisputable monarch of the North, Harshvardhana, and Pulakesin, the recognised lord of the South. The cause of the fight is unknown, and it remains shrouded in obscurity. Because the two empires did not share a shared boundary, a border dispute can be effectively ruled out as a fundamental factor. The buffer states were ruled by the Latas, Malavas, and Gurjaras, who had accepted Chalukya sovereignty. From the time of Prabhakaravardhana, they had a mutual antipathy toward the Vardhana kingdom, which could have been a factor in their acceptance of Chalukya protection. Given the long-standing animosity between the three buffer states and the Vardhana dynasty, the Chalukyas giving them with protection may have enraged imperial Harsha and heightened his rage, necessitating an expedition against the Southern 'upstart.'

Both monarchs were supreme rulers in their respective areas at the time of the fight, and both may have had ambitions to test the strength of the other. Essentially, this was a waiting-to-happen test for ultimate supremacy. As a result, the real cause of the conflict has little bearing in the grand scheme of things. Harsha was undoubtedly enraged by the Southern king's supremacy and attempted to invade his feudatories. It is also obvious that Pulakesin saw Harsha as his "Northern" foe. Still, this label was most likely added by a later historian who was biassed in favour of the Chalukya ruler.

Even the exact location of the historic fight is a point of contention. According to noted historian Vincent Smith, the battle must have been fought on the banks of the River Narmada because Harsha recognised it as the dividing line between the two kingdoms at the end of the war. Harsha's kingdom did not reach the Narmada, and he would have had to conquer the Malavas and Gurjaras before reaching Narmada's banks. There is no evidence that such a conquest occurred. Hieun Tsang affirms the three buffer kingdoms' independence at the time of the conflict and testifies that they never bowed to Harsha. As a result, the battle would have taken place much north of the River Narmada rather than on its banks. The assumption that the Narmada was the dividing line between the two empires is incorrect because the three buffer states continued to exist independently after the fight.

The Battle was fought on the following dates: There are two schools of thought on the date of the fight, with one believing it occurred before 615 and the other believing it occurred between 630 and 634. There are two grounds in favour of the notion that it happened before 615. One: Pulakesin is definitely given the title of Parameswara, which means Supreme Lord, on the Hyderabad Plate, which dates from 612. Later, Chalukyan records link the title's assumption to defeat a hostile monarch from the north, who had won a hundred battles himself. Because Harsha was the only

great ruler from the north who Pulakesin fought and vanquished, the war is thought to have occurred before the date of the Hyderabad Plate, which is 612. Two: According to Hieun Tsang, Harsha conducted constant battle for the first six years after rising to the throne and then ruled for the next 30 years without ever having to use a sword. Since Harsha's coronation was verified to have taken place in 606, it is assumed that his last battle was against Pulakesin in 612.

Several arguments favor the 630-634 timeframe, some of which are based solely on conjuncture. One, the battle isn't documented in the Lohner Plate of Pulakesin, which dates from 630. Thus it couldn't have happened before then. Although the date is questionable, some scholars believe it coincides with Hieun Tsang's declaration of "30 years of peace." They note that Harsha attacked the Kongda region in late 643, exactly 31 years after the 30-year peace began in 612. As a result, the conflict could not have occurred before 642 and certainly not before 630. While interpreting the Chinese inscription is right, relying on these shaky computations to date this pivotal conflict is risky. Two, Pulakesin would have been preoccupied establishing his newly acquired realm about 612 and hence would not have been able to withstand the strength of the Vardhana army and their great monarch. This is purely coincidental and cannot be accepted as fact.

Three: it is said that Pulakesin's assumption of the title Parameswara was tied to his defeat and conquest of other contemporary dynasties and kingdoms, which was only afterwards linked to Harsha's defeat in the dynastic history. This is, once again, just supposition with no evidence to back it up. Four: The Gurjara emperor Dadda II supported the Maitraka ruler Dhruvabhatta against Harshavardhana's onslaught, and Dadda II's oldest recorded date is 629. As a result, it is assumed that the Pulakesin-Harsha battle could not have occurred before this date. This is also a problematic allegation because just because no earlier date for Dadda II is known does not indicate he did not rule before 629.

Pulakesin's most significant achievement was the defeat of Harshavardhana. The victory is reaffirmed in the records of Adityavarman, Pulakesin's successor, who specifically names Harsha as the defeated monarch. Following that, the triumph is detailed in a vast number of Chalukya records. The battle's reality and Harsha's defeat are also attested in the Rashtrakutas' dynastic archives. Given that the Rashtrakutas were the Chalukyas' usual opponents, their chronicles must be taken as accurate. Harsha's defeat is legendary in Chalukya history, with the Kalyani-Lata and Vengi sub-branches hailing it as the most significant event in their respective histories. As a result, the unusual title of Parameswara cannot be seen as a self-centered declaration of an outsized personality but rather as the declaration of a triumphant monarch commemorating a specific and significant event not only for him but for the entire dynasty.

Considering all of the arguments and their merits and demerits, it can be said with certainty that the historic battle took place in Pulakesin's fifth year of ruling, most likely before 615. The AiholePrasasti, which follows a rigorous chronology in narrating events, also places Harsha's defeat in this timeframe backs up this theory and makes it plausible. Pulakesin's additional conquests are said to have occurred later in his life.

The Epic Battle Ends: As previously stated, Pulakesin had protected the Vardhanas' traditional adversaries, and Harshavardhana was determined to punish and make a vassal of what he saw as an upstart Southern ruler. He was unaware of the brave Chalukya army and its strategically skilled leader, therefore he did not plan for a strong response. Harsha started the conflict, and there is no mistake about it. There are a variety of theories about how the actual combat took place that only serve to muddy the waters and obscure the significance of this monumental event. The significance of the event is diminished by posing unanswerable questions and offering disputable information. This was one of the first confrontations between equally powerful North and South empires, and its echoes would be heard for centuries.

In a poem written in honour of Harshavardhana, a verse refers to his "conquest" of the south. Some historians have inferred from this that Harsha signed a treaty with Pulakesinin order to continue his military march south. This idea must be dismissed for what it is: a fantastical storey based on unverifiable facts. The name described in this verse of the poem probably refers to the Chalukya ruler Siladitya of the Lata branch, who may have met Harsha and chose to stand aside rather than battle. This interaction is also mentioned in the Navasari Plate, which dates from an unknown time period.

It is certain that the fight took place well north of the Narmada River; that Harsha was soundly defeated; that he negotiated an honourable settlement with the Chalukya monarch and returned to his country; and that he never attempted any southern military expedition again. Despite his military strength, Harshavardhana never crossed the River Narmada or even came close to its banks. After this loss, he did not attempt to conquer the buffer countries and avoided any

engagement with the Chalukyas and their feudatories. These are the categorical declarations in the AiholePrasasti, and they are unquestionably true.

Pulakesin gained authority of the western and northern Deccan all the way to the Narmada River by 615, when he won the power battle with Harsha. He also had jurisdiction over the Maharashtra area, which consisted of roughly 99,000 villages. Maharashtra, Karnataka, and the Konkan are the three Maharashtras, as they are known in earlier writings. The Chalukya Empire also included the area between the Narmada and Tapti rivers, which is now the Betul district of Madhya Pradesh. Pulakesin carved out and consolidated a big empire in a short period of time.

The Chalukya-Pallava Rivalry

The buffer between the Chalukyas and the Pallavas, the Peninsula's burgeoning strength, dissolved with the invasion of the Vishnukundin dynasty. Furthermore, the Vishnukundin had been Pallava allies until Pulakesin captured them, thus the Pallavas saw this invasion as an insult to their supremacy. The mighty Pallavas were bound to reject the Chalukya assertion of dominance in territories previously considered their sphere of influence. The Pallavas' expanding authority is unmistakably mentioned in the AiholePrasasti, as is the growing rivalry between the two dynasties. The two kingdoms engaged in a series of minor fights and skirmishes because of this predicament, although they were both indecisive. Major conflicts were not far away, though, as tensions rose.

The reason behind the Chalukya-Pallava rivalry is frequently referred to as mysterious. There is nothing enigmatic about it. Here was an established kingdom governed by the Chalukyas, an ambitious dynasty that had matured and been entrenched through more than four generations in their quest for political domination. It was only logical that they would progressively encroach on the territory of the Pallavas, a rising force. As a result, a struggle to construct a political hierarchy, or a 'pecking order,' became necessary. Because both of the competitors were dynastically strong and secure, Pulakesin II's struggle for political supremacy was not a fleeting phase. For generations, the war raged.

Pulakesin took the initiative to resolve the simmering conflict, pushing the Pallavas into their capital Kanchipuram in 618-619 and defeating Pallava monarch Mahendravaraman I in the process. Because no action was taken to deprive the adversary of political independence after the military triumph, it is apparent that the Chalukya objective was subjection rather than annexation or even conquest. Pulakesin advanced south as far as the River Kavery after defeating the Pallava ruler. It is a testament to the Chalukya king's military genius that, rather than attempting subjugation, he recognised the difficulties in securing the long line of communication and logistic supply and chose a strategy of conciliation with the Southern kingdoms, which were located south of the Pallava kingdom. The fact that these kingdoms were rich and well-run may have had a role in the decision to befriend them. This is also a good example of how the Mandala Theory of Envelopment can be applied to diplomacy. Pulakesin triumphantly returned to Badami, his city, and the Pallavas reclaimed their lost authority almost immediately.

Pulakesin II was now the monarch of an empire limited to the north by three oceans and the Vindhya Mountain ranges. The competition and fight for domination with the Pallavas, on the other hand, continued unabated.

Despite the defeat of the Pallava king, the campaign was indecisive, as evidenced by the Pallavas' quick comeback to dominate the scene upon Pulakesin's return to his fortress. Narasimhavarman seized the Pallava throne a few years later, apparently eager to reclaim land lost during his father's defeat by the Chalukya ruler. There may have been punitive Pallava attacks into Chalukya-controlled territory or feudatories at this time. Pulakesin felt compelled to organise another military expedition against the Pallavasas a result of the provocation. Because all of the clashes took place in Pallava territory, the Chalukyas certainly launched the offensive and not the Pallavas. However, the end results were a little different this time than they had been on the first voyage.

Pulakesin, unable to besiege the capital as he had done in the last war, opted to march further south in order to expand the conquering region while avoiding Kanchipuram. The Pallavas fought the invaders at Pariyala, Suramara, and Manimangala, all on their own turf, and eventually began to repulse them. This gradual turn of events marked the start of the Chalukyas' final defeat. The Pallavas had managed to form a loose confederacy with other Southern kingdoms at this point. There was an uneasy ceasefire between the two combatants for a few years, with just minor sparring taking place. This was also the time of Hieun Tsang's visit, during which he does not mention the simmering Chalukya-Pallava animosity.

Narasimhavarman launched an invasion into Chalukya land after securing the backing of his Southern allies. Pulakesin was attacked in his own backyard for the first time during his reign. The

Pallavas won several engagements and advanced on Badami, the capital. The exact date of the final battle is unknown, but it is clear that Pulakesin was killed in it, and the Pallava general SiruthodarParanjoti captured Badami; the Pallavas were aided in this campaign by a prince of Ceylon named Manivarman, confirming the Peninsula's long-standing relationship with the island nation. The title of Vatapi-Konda,' meaning the Victor of Vatapi, was bestowed on Narasimhavarman in all records following the fight, confirming his historic triumph. Furthermore, the Pallava triumph and the capture and destruction of the capital are mentioned in an inscription on the back wall of Badami's famous Mallikarjun Temple. This is from the 13th year of Narasimhavarman's reign, corresponding to the years 642-43.

Pulakesin II is not mentioned again in Chalukyan sources, possibly because of his ignoble end-military loss and death. This was a tragic end for a superb military commander who had brought Chalukyan power to new heights. Following the sacking of the kingdom's capital, the country descended into chaos and decay. Pulakesin, a king who had spent his entire life commanding his army in military expeditions, who had defeated the mighty Harshvardhana and forced him to return to his own kingdom, and who had made the Chalukya Empire the greatest that Peninsular India had ever seen, was laid low and vanished from history. Failure is never praised—in the face of death, a king and a beggar become equal.

13.4   Pulakesin's Administration

The vastness of his kingdom made it difficult to govern it through a direct and centralised administration, a reality that the intelligent Pulakesinrecognised early in his conquest and annexation campaign. He split the realm into administrative zones, which loyal feudatories or trustworthy family members administered. He even trusted the defeated king of the territory, who was returned to power as a feudatory, with the administration of several lesser regions. This arrangement gave the Emperor more time to focus on the more vital task of expanding and maintaining the Chalukya influence in the Deccan and Peninsula.

Vishnuvardhan, Pulakesin's younger brother, was first named Governor of Velvola, in the southern Maratha nation, before being transferred to the recently acquired Vengi province in 631. This was most likely done to ensure that a trustworthy kinsman ruled the strategically sensitive area around Vengi. After 18 years of administration in two distinct sections of the empire, Vishnuvardhan declared independence in 642. Although there is a popular belief that he revolted against his brother, this is clearly wrong. He most likely declared independence only after his elder brother was slain in combat, as Vishnuvardhan was known to hold his elder brother in high regard. Vijayavarman, the son of Buddhavarman, the Governor of Gujarat or Lata lands appointed by Pulakesin previously, rebelled and established independence around the same time. This marked the beginning of the Chalukyas' two sub-branches, which ruled for another four centuries in their separate domains. The Sendrakas, the Chalukyas' most faithful feudatory dynasty, remained to control the Konkan.

Hieun Tsang recounts that he arrived in Mo-ha-la-cha, Maharashtra, after visiting Kanchipura, one of the earliest references to the region by that name. He describes Pu-la-ke-she, a great monarch who ruled over many feudatories, was a Kshatriya by birth, and oversaw an affluent realm. He praises the king's warrior-like traits, praising the Chalukya army in particular for its courage.

Pulakesin was unquestionably well-known and respected as the Supreme Ruler of the Deccan and the South. According to the Persian historian Tabari, a Chalukyan ambassador was present in the Persian court during the 26 years of Pulakesin's reign (838-923). Pulakesin is referred to as Pramesha and Pharmis in his report, likely a Persian variant of the title Parameswara. The homecoming embassy of King KhusruPerviz II and their greeting at the Chalukya court is portrayed in Cave No I in the Ajanta caves, and it is thought to date from 600 to 625.

According to all sources, the Chalukya military might peak during Pulakesin II's reign and peaked again when he died at the hands of the victorious Pallava monarch Narasimhavarman. Even a basic examination of Pulakesin's career demonstrates that, while a great military leader in the field, he failed to account for administrative overstretch in terms of his annexations, as well as the tiredness that must have engulfed his army after decades of continuous campaigning. When Pulakesin withdrew after the first Southern invasion, the Pallavas nearly soon returned to power, indicating his dwindling power and control on captured lands. King after king has succumbed to hubris and the conviction in their own invincibility, only to discover that there was always a foe who was better than them. The Chalukyan army and their great leader were unable to conquer the Pallavas during their second try.

The Badami Chalukyas' most magnificent military innings came to an equally vainglorious end — military defeat, the king's death, and the looting of his capital.

The Chalukya Empire-An appreciation

The Chalukya dynasty governed the Deccan Plateau and surrounding areas for more than six centuries before disappearing from the Indian subcontinent's historical narrative, as had so many others before them. In the early sixth century, the central family established itself in Badami. They were ambitious and capable, establishing a large Empire in less than a century. The monarchs' self-confidence is indicated by their appointment of their brothers as powerful viceroys in conquered provinces and, more importantly, by allowing these offshoots to establish sibling dynasties separate from the main group. The subsidiary dynasties were founded on the outskirts of the central Empire, in the east around Vengi and in the west around Kalyani. Only near the end of the dynasty rule in Badami did the Kalyani branch come into its own, and there was a nearly 200-year period when this branch was inactive.

The Chalukyas' reign was marked by ups and downs, wins and defeats, civil wars and other upheavals, yet they were never entirely defeated by any king or dynasty, and their realm was never annexed. They were never defeated or destroyed for six centuries, eventually being pushed aside into relative oblivion only due to the immense tiredness brought on by frequent conflicts and the heavy strain of holding a big empire together. It is impossible to say that the Chalukyas suffered from royal arrogance or that they succumbed to overstretch like so many other empires.

13.5   The Chalukyan Society

The Chalukya dynasty governed the Deccan Plateau and its surrounding areas for more than six centuries before disappearing from the Indian subcontinent's historical narrative, as had so many others before them. In the early sixth century, the core family settled in Badami. They were ambitious and capable, building an enormous Empire in just over a century. The monarchs' self-confidence is indicated by their appointment of their brothers as powerful viceroys in conquered territories and, more importantly, by allowing these offshoots to establish sibling dynasties separate from the main group. The subsidiary dynasties arose outside the central Empire, in the east around Vengi and in the west around Kalyani. Only near the end of the dynasty rule in Badami did the Kalyani branch come into its own, which was dormant for about 200 years.

The Chalukyas' reign had its ups and downs, wins and defeats, civil wars and other upheavals, but they were never entirely defeated by any king or dynasty, and their realm was never annexed. They were never defeated or destroyed for six centuries, eventually being pushed aside into relative oblivion only because of the immense tiredness brought on by repeated warfare and the heavy responsibility of maintaining a massive empire. The Chalukyas, unlike so many other empires, did not fall prey to royal arrogance or succumb to overstretch.

The Importance of Trade

There were a number of significant trade guilds in the Chalukya Empire that transcended political boundaries. As a result, trade activity did not come to a halt during wars and rebellions. The wealthiest and most influential South Indian Merchant Guild at the period was known as the 'Ainnuruvar,' which meant 'the five hundred,' a kind of 'selected' and privileged organization. They were also known as the AiholeSvamis, and their descendants still live in Aihole today.

The Ainnuruvar used both sea and land channels to conduct extensive and immensely successful trade. They were given their own flag and adopted the bull as their emblem demonstrates their enormous influence. [Was this the start of the bull being adopted as a wealth symbol, similar to the Wall Street bull?] They also wrote down their accomplishments in the form of inscriptions known as Prasastis, a privilege usually reserved for the Royal family. According to their records, this tribe traded valuable stones, spices, and perfumes with Maleya (the Malaya Peninsula), Parasa (Persia), Kambhoja (Cambodia), Nepal, and Magadha.

Around the 10th century, the Western Chalukyas traded extensively with the Chinese Tang Empire and the Abbasid Caliphate in Baghdad. Indian ships were reported in Dhofar and Aden andSiraf, a major port on the Persian Gulf's eastern coast at the time. Because of the disparities in food traditions, the Indian merchants and their trade were regarded as important enough in Siraf for local eateries to keep separate plates for their dining.

13.6 <u>Religious Practices</u>

During Chalukya's reign, Jainism and Hinduism coexisted for a long time on an equal footing, with Jainism predominating in the Empire's western regions. The defeat of the Rashtrakutas by the Western Chalukyas during the brief rebirth of Chalukya greatness and the almost simultaneous defeat of the Gangas by the expanding Chola dynasty was a blow for Jainism from which it never fully recovered. However, the monarchs and top officials' purposeful practice of religious tolerance kept Jainism alive in the Peninsula, albeit in a weakened form.

By the late 7th century, the resurrection of alternative Hindu doctrines such as Advaita, espoused by Adi Shankara, had already pushed Buddhism to the brink of extinction. Although both Buddhism and Jainism were in decline, there were no records of religious strife, so it's safe to assume that the transformation was slow, seamless, and evolutionary. This period also saw the rise of Vaishnavism in the form of the Lingayats in the Chalukya Empire and a separate strain of Vaishnava Hinduism in the Hoysala-controlled territory. Basavanna afterward considered a saint, advocated the concept of direct worship of God through his Vachanas, sayings written in a sort of poetry form written in basic Kannada and therefore appealing to the common people, thereby ensuring the Lingayats' ascendancy. For example, he coined "KayakaveKailasa," which means "Work is Worship," and is still used in India.

Ramanuja, the head of the Vaishnava monastery in Srirangam, was a powerful teacher who preached the Bhakti Marga, a devotional path, and produced the acclaimed Sribhasya, a commentary on Adi Shankara's critique of Advaita philosophy. Essentially, the Chalukya kingdom was marked by continual religious activity. These peaceful religious developments influenced the development of culture, literature, and architecture throughout South India. Literature was incredibly influential, with many people creating Vachana poetry in praise of Shiva and a huge number of prolific Vaishnava professors generating books.

Literary Achievements

During the whole Chalukya rule, there was a lot of literary activity, both in Kannada and Sanskrit, thanks to the monarchs' generous sponsorship of great scholars. More than 200 Vachanakaras, or Vachana poets, were recorded at one time, with 30 of them being women. These writers wrote these poems to convey their closeness to God. Ranna was King Satyasraya's court poet, and he was given the title 'Kavi Chakravarti,' which means 'Emperor of Poets,' and is attributed with five important works. SaahasabhimaVijayam, also known as GadaYudham, is Ranna's most famous book, written in 982 as an ode to his patron, whose valor he compares to that of Bhima from the Mahabharata.

Nagavarma II, king Jagadhekamalla's poet laureate, wrote encyclopedic volumes on Kannada grammar and vocabulary, including the Karnataka Bhashabhushana, which detailed the grammar, and Vastukosha. This lexicon offered Kannada equivalents for Sanskrit words. Around 1129, monarch Somesvara II published Manasallosa, a Sanskrit encyclopedia covering a wide range of topics including medicine, magic, veterinary science, fortifications, precious stone appraisal, music, painting, and a wide range of other topics. This book is significant because it provides precise information and insight into the state of knowledge. It is abundantly obvious from this text that the Chalukya Empire possessed a vast amount of information. During Vikramaditya-I's reign, Sanskrit scholar Vijnaneshwara composed Mitakshara, a legal treatise that served as the foundation for Hindu law at the time. The philologist Colebrook translated this work, which served as the foundation for the British law on Indian inheritance that was created later.

Successor of Pulakesin II

The sacking of Badami by the Pallavas and the death of Pulakesin in battle were catastrophic blows to the Chalukya state. Following their defeat, the Chalukyas went into a self-imposed introspection period during which nothing is known about the events that occurred over the next 13 years or more. Between 643 and 655, a dark phase in the history of this famous dynasty occurred, during which time it was temporarily eclipsed.

Badami and several of the southern districts remained in Pallava control after Pulakesi-death. II's Despite the fact that the Chalukya crown was empty from 642 to 655 AD, Vikramaditya-I was able to inherit the throne in 655 AD. He reclaimed Badami and took control of the entire kingdom. Vinayaditya, the next king, ruled from 681 to 696 AD and waged war against the Cholas, Pandyas, Pallavas, and Aluvas.... He earned the banner Palidhvaja by beating the Lord of the entire Uttarapatha. Vijayaditya, his immediate successor, ruled for over forty years (696 AD - 733 AD). Throughout his reign, he was said to have reigned in peace. Vikaramaditya-II was Vijayaditya's son and successor. From 734 to 745 AD, he governed. He defeated the Pallava king, putting an end to

the ongoing conflict. He seized ownership of musical instruments, a banner, elephants, and rubies that belonged to the Pallavasas a result of this conquest. He demolished the Chola, Kerala, and Pandya empires. Kritivarman - II, the son of Vikramaditya-II, reigned for the following eleven years. He was the Chalukyas' final and most glorious emperor. The Rashtrakutas completely overshadowed the Chalukya power for the next fifty years. Dantidurga beat Kritivarman-II and finally took control of the Chalukyas. Kritivarman-second II's attempt to reclaim authority was in vain. For the next two centuries, the Rashtrakutas ruled supreme until the subsequent Western Chalukyas of Kalyani defeated them.

The decline of the Dynasty

All great dynasties ascend to power via the perseverance of ambitious founders, are consolidated by exceptionally resilient successors, and remain in a condition of splendor and splendor for a reasonable period of time, according to a universal norm. This apex of power is typically followed by a steady decline and decay due to mismanagement by less skilled kings who are either inept or indifferent administrators, paired with dynastic hubris progressively built up via arrogance and ultimately falls on its own sword. The reasons are nearly invariably bad policy decisions based on autocratic rulers' overall ambition, which fails to match their kingdoms' actual capacity to the task at hand and overextends their power-military, political, and economical. Badami's Chalukyas followed in their footsteps.

The reasons for the decline and eclipse of Chalukya power in the Deccan can be grouped under a few broad headings: a vast empire, successive rulers' declining capabilities, unprofitable military expeditions and external invasions, dilution of strength through the expansion of collateral branches, and the gradual but unchecked rise of other regional powers.

13.7 Extensive Empire

From Pulakesin II's reign to the end of the empire, the Chalukya kingdom spanned the region from the Narmada and Mahi rivers in the north to the lands bordering the Pallava kingdom in the south, spanning over the Peninsula and touching oceans on both sides. Given the challenges in connections, it isn't easy to administer such a wide empire from a single central place, in this instance, Badami. The Chalukyas sought to establish subordinate administrative centers earlier in their rule, but this effort was greeted with only little success and appears to have been abandoned. The kings maintained tight control over the administration in later years, refusing to allow any decentralization. As a result, even at the height of their power, the Chalukya Empire's perimeter was poorly administered, allowing for some instability.

The kings were forced to be in a constant state of travel as a result of the peripheral upheaval, making rounds of the Empire's boundaries or engaging in battle with more powerful neighbors. The Chalukyas needed to recruit and cultivate loyal feudatories who could be relied on to put down minor rebellions in the Empire's periphery due to a completely centralized administration, frequent turmoil in the border regions, and repeated conflicts with powerful rival dynasties. On the other hand, such arrangements could never be long-term answers to administering a huge Empire because feudatories would always be looking for ways to better their status in relation to the central dynasty. Although the Chalukyas were endowed with feudatory dynasties that were faithful to them till the end, the devotion of the feudatories might become problematic in volatile times. On the other hand, their demise came at the hands of an ambitious feudatory, which somewhat evens the score for the loyal.

The decline in the Capability of Rulers

The founder and his immediate successors were extraordinarily capable, ambitious, and often cruel rulers full of energy, capable of overcoming even life-threatening challenges with composure, as any analysis of the rise and fall of any great dynasty will demonstrate. As the dynasty grows stronger, subsequent generations tend to be raised in even greater luxury, losing the cutting-edge thinking that is important for keeping a huge kingdom together and developing it. Some even gosoft, entirely absorbed in the pursuit of art, culture, and other 'royal' pleasures at the expense of the kingdom's administration and security. In such situations, it is almost always seen that a more capable and cunning subordinate usurps authority with ease. In the governance of a kingdom, ruthlessness is a gift that the ultimate leader, the king, must possess in order to ensure that national interests are always given first priority. In traditional monarchs, the ruthlessness required to deal with adversity reduces with the passage of time and the foundation of the dynasty as a powerful entity, and strategic thinking, which is crucial to the kingdom's stability and prosperity, diminishes with each subsequent generation. As a result, the dynasty will inevitably fall.

Kirtivarman's humiliation at the hands of the Pandyan monarch created a window of opportunity for the ambitious Dantidurga to declare independence in the instance of the Badami Chalukyas. Kirtivarman, who was far away in the south of his realm and already suffering from defeat, was unable to take swift action to suppress the upstart who had seized control of the Lata ancillary branch of the dynasty. This passivity allowed Dantidurga to gain more authority, and it was the dynasty's death knell. Kirtivarman had also grown lazy and indecisive towards the end of his reign, lacked initiative, and was tardy in formulating strategies to hold the kingdom together. There was no attempt to face the kingdom's security concerns head-on. True, he attempted to reclaim lost territory after Dantidurga's death, but the endeavor must have been disorganized, as he was defeated and slain in the process.

Military Expeditions

Military expeditions are a drain on a kingdom's treasure and life, both then and now. The old custom of the victor requesting and receiving tribute, which has been largely abandoned in recent years, was a realistic attempt to address the problem of ensuring that the national exchequer was always supplied following a war's expenditures. Similarly, defeated armies were selectively merged into victorious armies to compensate for numbers lost due to fatalities. However, there is a limit to how much tributes can compensate for the loss of gold, particularly when military excursions are frequent and ineffective. Such expeditions are resource-intensive, and repeated battles are a drain on even the most powerful governments' coffers.

While the Chalukyas' southern operations were first thought to be required to contain the Pallavas' rise, they all failed miserably. True, the Pallava capital was conquered several times, but the fact that the Chalukyas did not even attempt to acquire the kingdom once shows that they recognized that such an action would be unsustainable and counter-productive. The Pallavas' domains and those of the nations to the south have traditionally proven tough to conquer. No northern force has ever been able to keep a long-term hold on this territory and has always had to make do with brief dominance following a battle or war triumph and then a shaky overlordship at best. As a result, expeditions against the Pallavas were nearly invariably a loss-making venture, draining the Chalukya Empire's resources.

The Chalukya Empire's long-term stability was influenced by two reasons resulting from the Chalukyas' concern with the Pallavas and their Southern campaigns. First, the later monarchs were brazen in attacking land beyond the Pallava realm, putting their own communications at risk while trying unsustainable conquests. In a holistic perspective, this cost more in terms of resources than the tributes or even the status that these temporary victories provided to the Empire. The cost of waging the southern operations had become onerous by the time of Kirtivarman's rule, but he persisted. Second, the Chalukya Empire's preoccupation with the Southern Peninsula and the minor but fiercely autonomous dynasties that ruled the region created a situation in which the tertiary branches were relied upon to keep the peace. Unfortunately, they were not as capable rulers as the core branch, and the uprising that eventually overthrew the Badami Chalukyas began in the Lata Chalukyas' domain.

The other noteworthy component is the Arab invasion, which the Chalukya chronicles have dismissed as a minor raid of no consequence. A wise monarch would have quickly recognized the vulnerability of his kingdom's boundaries and outlying areas. Furthermore, history would have told him that the biggest threat to the Empire's integrity would come from the north, not the southern countries. While the monarch was engaged with the pet Chalukya enmity with the Pallavas and trying to handle other bothersome feudatories, the Arabs came from the northwest. Despite the fact that the Arabs were beaten on this occasion, the raid undermined the core dynasty, particularly political authority and military power. The Arab invasion indirectly prepared the Rashtrakuta uprising because they saw how difficult it was for the Badami Chalukyas to deal with the Arab invasion and realised that the Empire was weak at its foundation.

13.8   Expansion of the Collateral Branches

Two subsidiary branches of the Badami Chalukya dynasty formed in the latter half of the Badami Chalukya period, ruling independently from Vengi in the east and Kalyani in the west. The founding of these semi-independent dynasties is mentioned in passing in the dynastic chronicles; however, in one case, it is even mentioned as being done with the tacit agreement of the then governing monarch of Badami. Even though they belonged to the same family, it is almost probable that these branches could not have come into being without some civil strife when viewed within the convolutions of medieval Indian politics and the functioning of the major dynasties. Breakaway

groups usually weaken the core from which they splinter, and there will always be some antagonism between the two under these instances.

In the Chalukyas, Pulakesin II, triumphant in the civil war but unsure of his hold on power, had to appease the Vengi branch by providing autonomy and ceding additional territory. When the Pallava ruler fought the same Pulakesin and overran Badami in their victorious march against the main dynasty, this collateral branch stayed out of the conflict. The Chalukyas of Vengi did not offer any support to the principal family in their hour of need. Similarly, the Lata branch's inefficiency allowed the Rashtrakutas to rise to prominence, ultimately leading to the Chalukyas' destruction as a whole and allowing the sub-branches to assume greater autonomy and power than they could effectively wield proved to be a short-sighted and incorrect policy for the Badami Chalukyas in the long run. It simply served to erode the core family's political clout and weakened what was virtually a centralized administrative system.

Rise of Regional Powers

By the eighth century, powerful monarchs such as Lalitaditya of Kashmir, Yasovarman of North India, and Rajput dynasties such as the Paramaras of the northwest had established themselves in North India. All of them were striving for political power, putting further pressure on the Chalukya holdings' northern regions. Although many Chalukya expeditions had caused tremendous damage in the region, the South was united in its opposition to the Chalukya rule and did not miss any occasion to challenge their overlordship. The Southern kingdoms had been beaten several times and were forced to pay tribute to the Chalukyas, but they could maintain pressure on the bigger country. In order to show a united front against Chalukya invasions, the Cholas, Pandyas, and Cheras usually banded together. Over time, the Chalukya Empire became increasingly boxed in by pressures from both the north and south. At the same time, the kingdom's ability to deal with this twinthreat was deteriorating.

The power balance changed against the Chalukyas over time, slowly but steadily. The Chalukyas had been lulled into a false feeling of security by two centuries of authoritarian rule, aided by complacency brought on by a naive conviction in their own strength. The Chalukyas lacked the strength even to push back the Southern confederacy, which was ephemeral in character and only banded together to confront the Chalukyas during the reign of the last ruler, Kirtivarman. This should have raised red flags in a politically astute ruler, which, unfortunately for the Chalukyas, Kirtivarman was not. As is typically the case in history, events overcame a tired dynasty.

The Badami Chalukyas were unquestionably a falling power by the middle of the eighth century. Their final demise was not a revolutionary event, but rather the evolutionary culmination of a series of events that had taken place over a lengthy period of time. The elements listed above are the most important ones that influenced their demise and collapse, with varying influence and power. The Rashtrakuta uprising headed by Dantidurga was not a cataclysmic event that spelled doom in and of itself, but rather the trigger that brought the once renowned dynasty to an unsightly end—the grand finale in a series of events that went unnoticed or were dismissed as inconsequential at the time.

13.9   Art & Architecture under Chalukya

The Chalukyan dominion encouraged all-around cultural growth due to political stability, vast material riches mixed with a calm climate, and a high level of religious tolerance. This is particularly evident in fields such as art, architecture, literature, administration, and other similar spheres. There was a surge in religious architecture, both in rock-cut and structural media, for the first time in the South Indian environment. Experimentation in the three primary centers of architecture, Aihole, Badami, and Pattadakal, was carried out in order to arrive at functionally viable and aesthetically acceptable temple models.

A variety of indigenous features were beautifully mixed with the architectural and sculptural characteristics of the then-popular northern and southern styles. The Chalukyas of Badami's biggest contribution is the evolution of the two primary temple styles—the southern dravida-vimana and the northern Rekha nagara Prasada types—through a series of experiments that began at Aihole, proceeded at Badami, and ended at Pattadakal. In terms of the efflorescence and diffusion of architectural and sculptural forms, the political battles with the Pallavas of Kanchipuram were advantageous to both.

Temple at Aihole

A series of stone-built shrines and temples at Aihole, the original capital of the Chalukyans, located on the bank of the river Malaprabha, represent the Chalukyans' earliest efforts. The majority of

these temples are Brahminical, with a few Jain temples thrown in for good measure, and all appear to have been built between A.D. 450 and 650. The temples of Aihole are made up of seventy structures, thirty of which are enclosed within a walled and bastioned enclosure, while the others are scattered around it due to a lack of space.

Mandapa: The most basic form can be seen in Aihole's Mandapa-style temples. To some extent, these resemble cave temples. They are made up of a simple cella with an open structure and a verandah. With a Mukhamandapa, a closed sabhamandapa, an antarala, and a pradakshina patha, this evolved into the temple's mature prasada and vimana kinds. Both the pyramidal and curvilinier types of sikhara can be found here.

The Konti-gudi Temple Set: This group of temples appears to be more primitive. One of the three temples faces east, the other west, and the third is close to facing east. The temple, which faces east, has an oblong layout with the entrance in the center of a large open porch. The east side contains six pillars, while the other three sides have full walls. Eight pillars stand on a platform in the center. On the west, the sanctum is adjacent to the rear wall. The second temple, which faces west, has a square design with a front verandah. The shrine is located behind the back wall. A unique feature is the square platform-like structure on top of the sabhamandapa. The third one, which is close to the one facing east and appears to be the most recent of the group, is elliptical in the plan. A latticed wall built by pillars can be found here. The sanctuary is still attached to the temple's back wall in this location.

The Ladh-Khan Temple is located in Ladh, India. The Lad Khan Temple, dedicated to Shiva and located near Aihole, is one of the oldest Hindu temples. It was constructed in the 5th century by the Chalukya dynasty's kings. The Durga Temple is located to the south of it. The temple is named after a man named Lad Khan, who used to live in this temple for a short time, and it is Aihole's oldest temple.

A shrine (Garba Graha) with a mandapa in front of it makes up the temple. The Mukha mandapa is a series of 12 carved pillars that stands in front of the sanctuary. The pillars of the sabha mandapa, which leads to the maha mandapa, are organized in two concentric squares. Floral motifs adorn the walls, while lattice work in the northern style adorns the windows. A second, smaller sanctum is located above the centre of the hall, facing the sanctum, with several carved motifs on its outside walls.

The main shrine, which was originally dedicated to Vishnu, now houses a Shiva Linga with a Nandi. The temple was constructed in the Panchayatana style, indicating that it was a very early temple construction venture. This temple is unique in that it begins with a rectangle building and concludes with a square structure. The square and rectangular plan features a steep roof, an adaptation of wooden styles in stone and based on a wooden construction design. Large windows between the pillars open the maha mandapa to the outside. The roof above the maha mandapa features a turret, a prototype for future towers like sikharas and vimanas.

The Durga Temple is a Hindu temple dedicated to the goddess Durga. The Durga temple is a southern (Dravidian) architectural type with a later northern type superstructure imposed upon it—an incongruity evident in its square structure clumsily put over an apsidal cella. The temple is built on a high moulded upapitha (sub-base) apsidal in plan and has a perimeter of columns surrounding the moulded adhishthana and walls of an apsidal vimana and its front mandapa. As a result, the colonnade forms a sloping roofed covered circumambulatory. The open mandapa is carried forward on a narrower foundation. The front mandapa's periphery pillars, as well as those at the forward end of the circumambulatory, are adorned with enormous statuary. The adhishthana on the inside is apsidal again, moulded with all the components, and carries the apsidal wall enclosing the inner apsidal wall of the cella or garbha-griha, as well as a closed maha-mandapa in front of it, with two linear rows of four columns in each row dividing it into a central nave and lateral aisles.

The central nave has a taller flat roof elevated above a sort of clerestory in front of the cella-entrance, and the two lateral aisles have lower sloping roofs than the central roof. The maha-aisles mandapa's are continuous on both sides, with a closed inner circumambulatory between the inner and outer walls of the cella, which has a sloping ceiling as well. The apse's adhishthana is pushed forward onto the porch, forming a front mandapa with four pillars in two rows. The reliefs on the adhishthana and exterior wall are enclosed by shrine-fronts of all the designs of northern and southern vimanas, kuta, sala, panjara, udgama, etc., and have robust sculpture. Perforated windows are provided in four recesses: two between the three bays on the north and south sides, and two more between the three bays at the apse-end. Perhaps the original apsidal griva and

sikhara rose over the inner wall of the cella, as at the temples at Ter and Chejarla, possibly with a solid core or props inside.

The temple's sophisticated features, such as the diversity of evolving shrine-fronts presented in its niches, the style of its sculpture, the variety of corbel-forms, and the presence of a chute, water-spout, and the gargoyle-like pranala-a late feature-would all point to the seventh century. An inscription on the demolished gopura near the south-eastern part of the enclosingwall by ChalukyaVikramaditya II (733-46) confirms this. The name 'Durga' for the temple is deceptive since it was not dedicated to Durga. The temple was once part of a fortification (Durga), most likely of the Marathas, until the early nineteenth century.

Huchimalli-Gudi Temple: Another famous temple is Huchimalli-Gudi Temple. This is the first time antarala has occurred in this area. The rectangular plan of this temple has a pradakshina patha, Mukhamandapa, and Sabhamandapa in addition to the Garbhagriha and antarala. At a later time, the Sikhara was added. On both sides of the portico, the Kaksasanas feature an extraordinarily magnificent ghataPallava pattern, representing the bowl of plenty, a symbol of prosperity. This temple, which dates from the 7th century, demonstrates the progression of the temple plan by including an ardhamantapa, or ante-chamber, adjacent to the main shrine. The shukanasa, or vestibule, was introduced for the first time at this temple.

Badami's temples

From 540 to 757 AD, Badami or Vatapi was the second capital of the Early Western Chalukya. This was a picture-perfect village perched at the base of steep cliffs, next to a little lake or tank. Badami, along with its neighbor Muktesvara, is home to the first examples of the Dravidian order. The upper Sivalaya, lower Sivalaya, and MalegittiSivalaya, the first known vimana temples of the early western Chalukyas, are placed on an outer cliff of the Badami hills. These temples were built under the reign of Mangalesa, Pulakesin-son, I's who chose this location for his capital. The Badami group has a high level of craftsmanship. The city of Badami is also known for its rock-cut architecture. Deep canyon-like cracks cut through the north fort on the opposite side of town, through which a straight road climbs. Two freestanding, multi-story mandapas, presumably unattached to any temples, are the first features to be observed along this walk. They could be remnants of ancient ceremonial complexes. Lower Shivalaya surveys the homes below from a neighbouring rocky terrace. Upper Shivalaya, perched atop the north fort, commands a magnificent view of the town below. Both of these structures were most likely built in the early seventh century. However, they appear to have been partially disassembled by conquering pallava soldiers, and later invaders may have pillaged them for building materials to fortify the north fort. The ruins of these monuments contrast with the comparatively complete MalegittiShivalaya, which sits atop an isolated boulder beneath the western flank of the North fort. This temple, too, dates from the first half of the seventh century and is historically significant for its well-preserved cravings.

Lower Shivalaya: Today, only the temple's towered sanctuary remains; the temple's exterior walls have been demolished. The sanctuary was originally encircled on three sides by a corridor, maybe with a mandapa addition to the east, as evidenced by broken roof slabs fitted into its walls and bean stumps with gana friezes. Bands of lotus decoration encircle the temple's doorway. Within is a strange, elliptical-shaped pedestal, which is currently vacant. The outer walls contain flat pilasters, but no projections or sculpture niches are visible. The roof is shaped like an octagon and is crowned with a little amalaka finial. Corner model parts are framed by kuta roofs featuring miniature nidhis.

Upper Shivalaya: The temple's outer walls form a rectangle with a sanctuary on three sides and opens into a columned mandapa on the east, devoid of all internal columns. The walls are constructed on a basement and include a central recessed course with foliate embellishment and narrative themes. Ramayana scenes, such as Kumbhakarna's awakening and Rama fighting wild adversaries, are shown on the south face. On the west face, panels represent Lord Krishna's birth and childhood, with Krishna sucking Putana's breasts. The north, meanwhile, is devoid of narratives. Four pilasters on the south side and three on the west side of the parapet support slender projections from the walls above. Panels portraying Krishna lifting Mount Govardhana (south), Narasimha disembowelling his victim (north), and other scenes can be found on the central pilastered projections. Miniature eaves and kudus thrive here, with the latter infringing on the kapota eaves. The sanctuary's square tower has pilastered walls. It is topped with a massive kuta with no finial, which is the earliest and finest preserved example of this sort of Dravida-styled roof in Early Chalukya architecture.

MalegittiShivalaya: This temple is the earliest surviving example of Early Chalukya architecture in the Dravida style. It consists of a single-aisled sanctuary with no hallway that leads to a triple-aisled mandapa. Sanctuary and mandapa walls are curving with a central recessed area separated

into panels, some of which are filled with gana musicians, dancers, and warriors. On the north and south sides of the mandapa walls, there are three projections, the center of which house panels depicting Shiva (south) and Vishnu (west) (north). A pair of small buddies accompany each god. Aside from the porch, the mandapa walls have a corner pilastered projection and a single niche with a swaying dvarapala. On a frieze of ganas, the sanctuary and mandapa walls are overhung by continuous kapota eaves. Over the mandapa walls, two recessed mouldings support a parapet with corner kutas and central shalas, and a similar, kuta-shala-kuta parapet over the sanctuary walls. Over the sanctuary, a tower rises, above which the octagon-to-dome roof, identical to that of higher Shivalaya but without the amalaka finial, rises. A central east-west aisle runs across the interior of the mandapa, which is delineated by raised floor strips that connect the free-standing and engaged columns. Two more columns define a little bay in front of the sanctuary doorway. The elevated and horizontal roof slabs are sustained by transverse beams supported by open-mouthed makara brackets, with Vishnu riding a flying Garuda carved into the middle bay. The sanctuary doorway is enclosed by jambs, some of which have serpent bodies and culminate in a flying Garuda over the lintel, with male and female figures on either side. A linga on a pedestal can be seen within the shrine, maybe replacing a sculpted icon.

Caves carved out of rock Badami: For rock excavations, the Early Chalukyas chose the finely-grained and horizontally-stratified sandstone cliffs of Badami (Bijapur District), which permitted the excavation of relatively large cavetemples and the execution of beautiful sculptures and detailed carvings in them. There are four of these cavetemples, three of which are Brahmanical and Jaina's fourth. According to its inscription, the first (Cave 3), dedicated to Vishnu, is the largest of the series and was excavated by Mangalesa, a prominent ruler, in Saka 500, i.e. A.D. 578. It was quickly followed by the other two caves, Cave 2, the smallest, which was also devoted to Vishnu, and Cave 1, the medium-sized cave dedicated to Siva. The Jaina cavetemple at the top of the hill is about a century older than the others.

The flat-roofed mandapa type of temples consists of a rectangle pillared verandah (mukha-mandapa), a more or less square pillared hall (maha-mandapa), and a small almost square shrine-cell (garbha-griha) at the back, all in an axial plane and fully rock-cut. The entrance on the facade is big and tall enough. The facadepillars are tall and huge, typically carved and of square section, with brackets (potika) beneath the beam and a massive overhanging ledge in front forming a kind of eaves or cornice (kapota) with a framework simulating wooden cribs below. The cornice's under-frame as well as the beam over the brackets are frequently propped up by bold caryatid-like supports of human, heavenly, and animal figures sculpted almost in the round. Cross-beams form coffers on the verandah ceilings, which are filled with relief medallions. Though square at the base, the inner pillars, particularly the inner row of the verandah, are complete with capitalcomponents of circular forms, such as the vase-shaped kalasa and the cushion-shaped bulbous kumbha, to name a few. The inner pillared hall has modest variations in column placement, however, as on the facade, intercolumniation between the central pillars is always significantly greater than that between the lateral pillars. In section, the interior pillars are polygonal.

Temples at Muktesvara

Muktesvara, in the outskirts of Badami, has early Chalukyan temples as well. In this walled enclosure, a group of Prasada or Northern and Southern-style temples stand side by side. The early western Chalukya built two notable temples: Mahakutesvara and Sangamesvara.

Temple at Pattadakal

During the Chalukya period, Pattadakal witnessed the third stage of architectural art. Pattadakl was the early Chalukya's third capital. Temples of great stature, built in both northern and southern styles, stand side by side here. At Pattadakal, there are ten temples: eight in one cluster, one half a kilometre north of the main cluster, and another 1.5 kilometres northwest of the main cluster. These temples fall into two separate categories in terms of style. The Virupaksha, Mallikarjuna, and Sangameswara temples reflect the Dravida vimana type, whereas the Kadasiddeswara, Jambulinga, Galaganatha, Kasivisweswara, and Papanatha temples exhibit the rekhanagaraprasada type. The Sangameswara temple, the group's earliest dateable structure, is an excellent example of the dravida vimana type. Lokamahadevi, King Vikramaditya II's principal queen, constructed the Virupaksha temple (A.D.733-745). This is an example of a plan, elevation, and style that crystallisesall of the canonical features. The temple's outer wall surface is symmetrically relieved with sculptures of Hindu gods and goddesses displaying energy and graceful physique. The inner pillars are also adorned with narrative panels illustrating selected legendary episodes. The adjacent Mallikarjuna temple is also a magnificent structure. The Galaganatha temple in the complex

exemplifies the fully developed rekha nagara prasada form and has many aspects with the nearby Andhra Pradesh temples of the time.

The epigraphs provide information on the architects and artists of the time, as well as the date and people responsible for the temple's construction, boosting the historical relevance of these structures. In a nutshell, the temples of Pattadakal are a spectacular example of the coexistence of several architectural styles and creative traditions.

Grace, rich creativity, and exquisite anatomical and ornamental elements distinguish the sculptures. The ceilings feature delicately carved Durga, Nataraja, Lingodhbhava, Ardhanarishvara, Gajasuramardana, Andakasuramardana, and other Saiva sculptures, as well as wonderfully proportioned Mithuna, Dikpalas, and Surya statues. On the walls are carvings of Vishnu as Varaha in various moods, vivacious Trivikrama, Vishnu seated on Garuda, and other forms. These sculptures attest to the Chalukyan artists' talent of depicting rhythm, beauty, strength, romance, and other moods in stone. The narrative panels representing numerous incidents from the epics - Ramayana, Mahabharatha, as well as Bhagavata, Kiratarjuneeya, and Panchatantra - are first seen in these temples.

Sangameswara Temple: Founded by King Vijayaditya as Vijayeswara temple in A.D.720, this monument remained unfinished despite multiple construction periods (the columned hall is clearly a later addition). This temple's layout includes a sanctum (garbhagriha) with a linga, a small entrance (antarala), a sub-shrine on each side of the vestibule, and a hall (mandapa) with enormous pillars. Three sides of the garbhagriha are surrounded by a circumambulatory path (pradakshinapatha), which is lit by three windows on the north, west, and south sides. On the north, south, and east, the hall appears to have had entrance porches (mukha-mandapa). The hall's western and southern walls are the only parts that are still standing. A modest pedestal to the east of the hall has a Nandi figure.

The temple is erected on a five-moulded high plinth. The walls are symmetrically relieved into four projections, each with a niche (devekoshtha) housing Vishnu and Siva sculptures in varying carving phases. Perforated windows can be found in the three intervening recesses. Below the eave is an excellently carved dwarf frieze (ganas) (kapota). The ganas with spherical bodies appear to be labouring to carry the superstructure. The parapet comprises a series of architectural components known as karnakutas (square) and salas (oblong) that match the relief bays below. Kudus with miniature shrines (panjaras) carved in their interiors embellish these elements and the curving linking courses (harantaras). The sanctum's superstructure is a fine example of two exhausted dravida-vimanas that replicate certain parts of the parapet and wall below and are topped with a four-sided kuta-sikhara with a finial (kalasa).

Mallikarjuna Temple is a Hindu temple in Mallikarjuna, India. This temple was built in 740 A.D. by one of the Queens, Trailokyamahadevi of Vikramaditya II (733-45 A.D.) to honour her husband's victory over the Pallavas of Kanchipuram, according to an inscription. It recalls the Virupaksha temple in general appearance and style, which was erected for the same purpose, at the same time, and most likely by the same guild of architects. These two temples lie side by side, and their plans, elevations, decorations, and even sculptural art arrangements are strikingly similar. This temple features a sanctum (garbhagriha) with circumambulatory path (pradakshinapatha), an antechamber (antarala) with a sub-shrine on either side in front, a sabha-mandapa with entrance porches on the east, north, and south, and a separate Nandi-mandapa in front, all in the fully developed southern vimana style. The sub-shrines, which were once dedicated to Ganesa and Mahisasuramardhini, have since been abandoned. Only a part of the enclosure walls (prakara) on the southern side are still standing, while the western gateway is marked by two upright pillars and a few massive stone blocks (pratoli).

Virupaksha temple, the temple is built on a high plinth with five completely evolved mouldings and its wall surfaces are divided into projections and recesses housing sculptures and windows. These sculptures are mostly Saivite and, in some cases, incomplete. Although the parapet and superstructure of this temple are identical to those of the Virupaksha temple, there are a few distinguishing features. As a result, the uppermost floor of the Mallikarjuna temple's superstructure is completely devoid of hara characteristics such as kuta, sala, and so on, which is considered a transitional stage in the development of southern temple architecture. In contrast to the square roof of the Virupaksha temple, this temple features a hemispherical roof (sikhara). In addition, Nataraja is represented in the narrow arch of this temple's sukanasa.

Goddesses fighting Mahisasura, the churning of the ocean (samudra-manthana), Narasimha fighting Hiranyakasipu, Krishna's adventures, Maricha's slaying, and other epic and puranic scenes

are carved on the pillars of the sabha-mandapa. The engaged lovers reliefs on these columns are slightly larger and better preserved than those in the Virupaksha temple.

The well-conceived and perfectly executed Nandi-mandapa exhibits an attractive piece of architecture even in its destroyed state. Beautifully carved elephants and other creatures may be found in the basement (adhistana). Its significantly projecting balconies have sixteen-sided pillars with scroll belts that are attractively carved. The beautiful niches on the walls are sculpted with graceful feminine images.

Virupaksha Temple is a Hindu temple in Virupaksha, India. Lokamahadevi built the temple, the Queen of Vikaramaditya II (A.D.733-745), in around A.D.740 to honor her husband's victory over the Pallavas of Kanchipuram, and is known as 'Shri Lokeswara-Maha-Sila-prasada' according to the epigraphs. On plan and elevation, it is quite similar to the Kailasanatha temple in Kanchipuram, and it represents a fully developed and perfected stage of Dravidian architecture.

This temple has a square sanctum (garbhagriha) with a circumambulatory path (pradakshinapatha), an antarala with two small shrines for Ganesa and Mahishamardini facing each other in front, a sabha-mandapa with entrance porches on the east, north, and south, and a separate Nandi-mandapa in front, all facing east. High prakara walls surround the complex. Small shrines (originally 32) devoted to subsidiary deities (parivaradevatas) were built against the inner sides of these walls, of which only a few remain now. On both the east and west sides of the enclosure, magnificent entrance gates (pratolis) have been installed.

The temple stands on a five-story high pedestal with completely developed mouldings. The sanctum's outside walls are divided into four projections: a centre projection, two intermediate projections, and two corner projections, with four recesses between them. The mandapa walls are divided into two projections and two recesses on either side of the northern, eastern, and southern proches. These sanctum wall extensions include niches with pictures of Saiva and Vaishnava deities such as Bhairava, Narasimha, Hari-Hara, Lakulisa, and others, while the rest of the recesses have perforated windows of various designs. The kutas (square), panjaras (miniature apsidal shrines), and salas (oblong) architectural components on the parapet correspond to the projections below and the linking courses (harantaras) above the recesses. The sanctum's superstructure is a three-story Dravida-vimana with a sukasana projection over the antarala. It has a square plan and many aspects of the parapet and walls are repeated in its elevation. It has a lovely square roof (shikhara) with a round finial kalasa on top.

Elegant carvings and elegantly designed statues adorn the entirety of this temple's interior. On the pillars of the sabha-mandapa, sculptures of amorous couples and Rati and Manmatha depict episodes from the Ramayana (e.g. Sita's abduction), Mahabharata (e.g. Bhishma lying in a bed of arrows), Bhagavata (e.g. Krishna lifting the Govardhan mountain), and Kiratarjuniya (e.g. Arjuna receiving the Pasupat Various areas of the temple are adorned with flora, fauna, and geometrical patterns. Doorjambs (dwara-shakhas) with delicate carvings, pillars and pilasters with various types of capitals and carvings on their faces, lintels relieved with animals, birds, and architectural motifs, ceilings depicting divine beings, and majestically standing dwarapalas all reveal a rich world of plastic art to the connoisseurs and attest to the Chalukyan sculptures' heights.

The Nandi-mandapa, located to the east of the temple, is a square pavilion with four sides that are open to the public. On an elevated floor is a big picture of Nandi. Its flat roof is supported by four pillars and short lengths of walls with accompanying figutes and Kinnara-mithunas carved on their outside surfaces (couples). A plethora of inscriptions, both large and little, are etched in various portions of this temple. Inscriptions on the porch of the eastern gateway commemorate Vikramaditya II's victory over Kanchipuram, as well as the royal honour and title of 'Tribhuvanachari' bestowed on AnivaritachariGunda, the temple's architect, and exalt the virtues of SarvasiddhiAchari, the temple's southern architect.

Papanatha Temple: According to inscriptions, this tiny temple was completed around 740 A.D. and is dedicated to Mukteswara. The too-narrow circumambulatory path, whose floor slabs conceal the external moulding of the garbhagriha walls and the buttress-like projections of the north and south garbhagriha-walls into the ardha-mandapa, both of which are unusual features, suggests a change of intention during the construction of this temple.

This temple faces east and contains a shrine (garbhagriha) encircled by a circumambulatory road (pradakshinapatha) with devakoshtha pavilions on three walls, an ardha-mandpa, a sabha-mandapa, and a mukhamandapa with kakshasana. Surprisingly, there is no Nandi-mandapa, although an intricate depiction of Nandi can be found in the sabha-eastern mandapa's side.

The temple is supported by a five-moulded plinth with animal motifs, floral embellishments, and kudus. Niches (devakoshthas) containing Saiva and Vaishnava deities and showing episodes from the Ramayana break up the wall surfaces. These recesses are interlaced with perforated windows and capped with varied designs of chaitya-arch motifs. Images of Siva in various forms are housed in the three devakoshtha pavilions. The temple's well-developed rekha-nagara (northern) sikhara, with an artistically carved Chaitya-arch enshrining Nataraja on the facade of the sukanasa, is a distinguishing feature. However, the amalaka and kalasa are lacking.

Another notable aspect of the temple is the installation of narrative panels depicting tales from the Kiratarjuniya and the Ramayana on the outer wall surfaces. The names of the principal characters in the episodes, as well as the names of the sculptures, such as Baladeva, Devaraya, Changama, Revadi, Ovajja, and others, are etched in the appropriate places.

Kinnara couples are depicted on the entrance porch pillars, while Dvarapalas are depicted on the engaged columns. Above the entablature, lions and sardulas are carved, and a ceiling panel depicts dancing Siva with Parvati, musicians, and flying figures. The other mandapas' pillars and pilasters are adorned with medium-scale graceful sculptures of damsels and couples (mithunas) in playful attitudes. The sabha-central mandapa's bay ceiling is embellished from east to west with panels representing Anantasayana flanked by the Dikpalas, Nagaraja, and Gajalakshmi. Figures of rearing lions protrude from the entablature in this area. Relief sculptures depicting dancing Siva in the presence of Parvati and musicians adorn the ardha-central mandapa's ceiling. Nagaraja is depicted on the western ceiling. Ornate doorframes may be found in both the mandapas and the sanctuary.

The Chalukyas were ardent art patrons. In the construction of structural temples, they established the vesara style. Thevesara style, on the other hand, achieved its pinnacle only during the Rashtrakutas and Hoysalas; structural temples of the Chalukyas may be found at Aihole, Badami, and Pattadakal. The Chalukyas were also known for their cave temple construction. Ajanta, Ellora, and Nasik are home to their cave temples. The Badami cave temple and the Ajanta caves are outstanding examples of Chalukya murals. Pulakesin II's reception of a Persian embassy is shown in an Ajantha painting.

13.10 The Pallavas

Origin of the Pallavas

There is very little trustworthy information about the Pallavas' origins. They appear to have crossed into the southern hemisphere. The Pandyas and Cholas are mentioned in the Katyayana (fourth century B.C.), but not the Pallavas; Ashoka (third century B.C.) cites the Cholas, Pandyas, and Keralas, but not the Pallavas. Some academics, such as Father Heras, believe the Pallavas were a branch of the Parthian Pahleves; however, there is no evidence for the Phalava migration to the south. Another viewpoint is that the Pallavas were an indigenous dynasty that rose to prominence following the disintegration of the Andhra empire. Their leaders most likely gathered the Kurumbas, Moravars, murderers, and other predatory tribes around themselves to build one huge community. The Pallavas, according to Srinivas Aiyangar, were descendants of the ancient Naga people, who were made up of a basic Negri, an element of Australisian, and later mixed race. They lived in the Tondaimandalam districts of Madras at first. They later seized the districts of Tanjore and Trichinopoly. The Pallavas drew their troops from the Kurumbas' pallis (martial tribute). Tamil Kings' hereditary foes were the Pallavas. In Tamil, the term Pallava still implies rogue, and a group of Pallavas who settled in the Chola, and Pandya countries became known as kallar, or thieves. All of these persons are most likely Nagas.

The third is that the Pallava dynasty arose from a Chola prince and a Naga princess of Manipallavam, a small island off the coast of Ceylon. According to this theory, his father made the boy born out of wedlock king of Tondaimandalam, and the dynasty was called after his mother's homeland. Dr. Krishnaswamy Aiyangar claims that the Pallavas were derived from Naga chieftains and owed homage to the Satavahana rulers, and that the Pallavas were referred to as Tondaiyar in Sangam literature. However, due of their ongoing conflict with the Cholas and their distinct northern nature in comparison to the Cholas, this theory is also suspect.

Dr. K.P. Jayaswal claims that the Pallavas were a branch of the Vakatakas' Brahmin dynasty. With the exception of their early copperplate charters, which are in Prakrit, they are all in English. Sanskrit is used in all of the other epigraphic records. According to Hiuen-Tsang, their language and literature were only slightly different from that of northern India. The Pallavas were Kshatriyas, according to the Talagunda inscription.

As a result, we observed that there are various perspectives on the Pallavas' origins. They were compared to the Parthians, who controlled western India as foreigners. Another theory claimed that the Pallavas were a branch of the Vakatakas of the Deccan's Brahmin royal family. The Pallavas are linked to the Chola prince's descendants and a Naga princess from the island of Manipallavam in the third view. However, these claims about the Pallavas' origins were not backed up by sufficient evidence. As a result, researchers generally supported the theory that the Pallavas were Tondaimandalam locals. They are also the same as the Pulindas described in Asoka's inscriptions. The Pallavas became their feudatories after the Satavahanas captured Tondaimandalam. They became autonomous after the Satavahanas fell in the third century A.D. Because of their Satavahana links, the Pallavas issued earlier inscriptions in Prakrit and Sanskrit, and they also patronised Brahmanism.

Political History of Early Pallava

The Pallavas' history may be broken down into two distinct periods. First, those who reigned prior to AD 600, and then those who reigned after AD 600. The former are known as the early Pallavas, while the latter are known as the Imperial Pallavas. The term "imperial" refers to a great rulership over a large territory.

The early Pallavas could be separated into two groups: those who issued Prakrit charters and those who issued Sanskrit charters. There are just three rulers associated with the Prakrit charters that we are aware of. Sivaskandavarman is the first ruler mentioned. Without justification, many historians abbreviate his name to Skandavarman. Sivaskandavarman is sometimes referred to as Yuvaraja, implying that his father, whose name we do not know, was also a ruler. Sivaskandavarman's father, Simhavaraman, is mentioned in a Prakrit stone inscription from the Guntur district. Sivaskandavarman's son Buddhavarman had a son named Buddhyankura, who was born to Queen Charudevi. The early Pallava is mentioned in Charudevi's Prakrit grant to temples! Beginning with one Bappa, we don't know if he was the Pallava power's creator because Bappa simply means "father."

Pallava charters, the Mayidavolu copper plate grant, and the Hirahadagalli copper plate grant, both issued by Sivaskandavarman from Kanchi, point to Pallava's interaction with the interactionKanchi as early as the eighth century. This Sivaskandavarman was given the title of Dharma Maharaja and was entrusted with performing the Asvamedha and other Vedic sacrifices. The Vijayaskandavarman we know from the British Museum plates was not the same as the Sivaskandavarman who issued the copper plates mentioned above. Thus, a Sivaskandavarman, son of Simhavarman, and a Buddhyankura, son of one Budhavarman, descendent of one Bappa, are the only monarchs left.

Vishnugopa, a third ruler from the middle of the fourth century AD, is worth mentioning. He has no ties to the others. We know him because of an inscription on an Allahabad pillar that names him as one of the princesses defeated by Samudragupta during his Digvijaya. The idea that Vishnugopa was a son of Sivaskandavarman is unfounded, and equating this Vishnugopa with the Kumaravishnu of the Sanskrit charters is inappropriate. We can claim that the Prakrit charters mention five rulers: Simhavarman and his son Sivaskandavarman, and Bappa, his son Buddhavarman, and his son Buddhyankura when all other elements are taken into account. Vishnugopa is referenced in the Allahabad pillar inscription, giving us a total of six monarchs prior to the Pallavas' Sanskrit charters.

The history of the later monarchs among the early Pallavas is based on a number of Sanskrit charters, some of which are authentic and others that are suspect. The Ongodu I grant of Skandavarman; the Uruvapalle and Singarayakonda plates of Yuva Maharaja Vishnugopa issued during a Simharvarman reign; the Ongodu II, the Pikira, Mangaduru, Vilavatti plates of Simharvarman; the Chura grant; the Udayendiram plates of Nandivarman I; the Chendalur plates; and the Pallangoil plates are all This equates to eleven grants. Only rulers' names and endowments of a purely socio-religious nature are mentioned.

As a result, it is impossible to piece together the political history of that era and dynasty from these sources. Outside of the Tamil nation, inscriptions such as Samudragupta's Allahabad pillar inscription, Kakusthavarman'sTalagunda inscription, and the Western Gangas' Penugonda plates record two Ganga rulers being anointed and crowned by two Pallava emperors, Simhavarman and his son Skandavarman.

These Penugonda plates, scripturally dated to the third quarter of the fifth century AD, enable us to date these two Pallava emperors to the late fifth century. The Lok Vibhaga, a Digambara Jain text

composed in AD 458, is another source for the virtually precise date in pre-SimhavishnuPallava chronology.

This work was written in SimhavarmaPallava's 22nd regnal year. As a result, Simhavarman's birth year must have been AD 436. The early Pallava chronology can be approximated with the help of these specific dates. Nandivarman III's Velurpalayam plates contain a long list of early Pallava monarchs, including an Asokavarman who has been confused for the Mauryan Emperor by some. These plates also mention a Chutu-Pallava named Virakurcha, who is said to have risen to political power by marrying Nagas. This information is from Pallava's proto-history and cannot be verified through other sources. Some facts about the early Pallavas' government and social life can be gleaned even from the scant information contained in these charters. We read about Yuvarajas, who appear to be crown princes who may have taken part in government and issued charters. The ruler was known as Bhattaraka. There is a slew of other official titles stated, but their specific roles are unknown. Giving Brahmins tax-free land was a significant gesture of philanthropy. The Pallavas were Hindus who worshipped Siva or Vishnu and performed Vedic sacrifices, and their main governmental structure was unmistakably a continuation of the Satavahana tradition.

Only after Simhavarman, Simhavishnu's father, do we learn more about the Pallavas' political events, government, and social life. Simhavarman is introduced as Simhavishnu's father in the Pallangoil copper plates. The relationship between these two monarchs and the early Pallava rulers mentioned in the Prakrit and Sanskrit charters is unknown. The Pallavas from Simhavarman in the sixth century AD to Kampavarman in the early tenth century AD are generally known as the later Pallavas. For five centuries, they ruled half of the Tamil nation, i.e., to the north of the Kaviri.

Their impact to Tamil art and literature was enormous. The Bhakti movement began, took shape, and ran its course mostly during their rule, making their reign a major period in Tamil cultural history. This period's historical source material differs from that of the previous period.

The latter is only known through stone inscriptions, copper plate grants, and some literature, whereas the former is known through stone inscriptions, copper plate grants, and some literature. The stone inscriptions, usually found in cave temples and later in structure temples, are brief documents that simply mention regnal years. Their significance stems from the fact that they say some of the social institutions of the time.

Other dynasties, such as the Gangas and the Pandyas, infrequently and inadvertently mention the Pallavas in their contemporaneous histories. Nandivarman II's Udayendiram plates are more instructive and historically significant. Because devotionalism dominated this period's writing, the number of historical facts included therein is limited, though some social information of limited worth can be derived from it.

Still, literary works such as Mahendravarman I's MattavilasaPrahasanam, Dandin's Avanti SundariKathasara, Perundevanar'sBharatavenba, and an unidentified author's Nandikkalambakam shed light on current monarchs' political activity. Hiuen-report, Tsang's written around the middle of the seventh century AD, detailsKanchi's religious and social conditions.

Simhavarman: Simhavarman (c. 550-600), the first of the later Pallava rulers, is linked to the Saiva devotee AyiadigalKadavarkon, whose storey is told in the Periyapuranam and who is credited with 24 hymns in praise of Siva.

These words are collected in the KshetraTiruvenba, part of the Saiva canon's eleventh Tirumurai. Even in the days of Simhavarman, the Pallava empire began to expand, but it was the crown prince who was responsible for it. Simhavarman abdicated the throne, leaving his son Simhavishnu in charge of the country, according to legend.

Simhavishnu, also known as Avanisimha, Chatrumalla, and other names, is listed in the Velurpalayam plates as Simhavarman's son. In the prologue of the MattavilasaPrahasanam, he is mentioned. Bharavi, the famous Sanskrit poet, ornamented his palace. Bhimavarman was his brother's name. We are aware of the descendants of these two brothers.

The succession of monarchs throughout the Simhavishnu-Aparajita period, which lasted around three centuries and ended around AD 880, is beyond doubt. Simhavishnu is best known for establishing the kingdom's first great southern stretch and, like Kadungon, destroying the Kalabhras.

His kingdom, thus extended, reached down to the Kaviri as witnessed by the Pallangoil plates. He also defeated the Cholas, the Pandyas, and the Malavarayas. He was a Vaishnava. He excavated the Siyyamangalam Cave Temple. It is possible that either Simhavishnu or some other member of his family interfered in a dispute between Durvinita, the Ganga and his stepbrother.

We get sculptural representations of this king and his son Mahendravarman in the Adivaraha Temple at Mahabalipuram. It is probable that he excavated this monolithic temple; so that the architectural and sculptural traditions of Mahabalipuram go back to the days of Simhavishnu.

The Heydays of Pallava

The Pallavas were the dominating South Indian force from the mid-6th century for the next 200 years, with the other three dynasties having only subservient status. In the last quarter of the sixth century, the Pallava monarch SimhavishnuPallava boasted that he had defeated the Pandyas, Cholas, and Cheras, as well as the ruler of Ceylon. The Pallava kingdom spanned the whole Arcot, Chinglepet, Madras, Trichinapolly, and Tanjore districts, stretching from the Orissa border in the north to the River Pennar in the south during its peak territorial expansion. The Bay of Bengal bordered the kingdom on the east, and an imaginary line traced via Salem, Bangalore, and Berar bounded it on the west. It reached the pinnacle of its strength and reputation in the seventh century. However, the Pallavas also lost the Vengi province to the Chalukyas during this time, which they never reclaimed. The following section discusses some of the period's most notable rulers.

Mahendravarman I (600-630 A.D.)

During his reign, the long-running Pallava-Chalukya conflict began. Pulakesin II marched against the Pallavas and conquered the Pallava kingdom's northern half. Despite the fact that a Pallava inscription mentions Mahendravarman I's victory at Pullalur, he could not reclaim the lost area. In the early stages of his career, Mahendravarman I was a Jainist. Thirunavukkarasar alias Appar, a Saiva saint, influenced him to convert to Saivism. At Tiruvadi, he constructed a Siva temple. He was known by many names, including Gunabhara, Satyasandha, Chettakari (temple builder), Chitrakarapuli, Vichitrachitta, and Mattavilasa. He was a master at cave temple construction. According to the Mandagappattu inscription, he was Vichitrachitta, who built a temple for Brahma, Vishnu, and Siva without using bricks, wood, metal, or cement. Vallam, Mahendravadi, Dalavanur, Pallavaram, Mandagappattu, and Tiruchirappalli are just a few of the locales where his rock-cut temples may be found. MattavilasaPrahasanam, a Sanskrit text, was also written by him. Chitrakarapuli, as his name suggests, is a painter. He is also considered as a music expert. He is credited with the music inscription at Kudumianmalai.

According to all available evidence, Mahendravarman I was one of the greatest South Indian kings of all time. He was a military counterpoint to the Chalukyas' offensive ambitions; by converting to the Shaiva belief system, he gave new impetus to the rebuilding of the kingdom's dwindling fortunes; as an artist and litterateur, he glorified the practise of poetry and music through his patronage; and he created the rock-cut temple structures, a concept that had its origins on the banks of the Ganges. Pallava art was the name given to this type of architecture. Furthermore, his rule was quite tranquil, and he is ushering in a new era of wealth in an otherwise trying period.

Narasimhavarman I (630-668 A.D.)

Mamalla, which means 'great wrestler,' was another name for Narasimhavarman I. He sought to get revenge on the Chalukyan emperor Pulakesin II for his father's defeat. In Kuram copper plates, he is credited with defeating Pulakesin II in the Battle of Manimangalam near Kanchi. General Paranjothi'sPallava force chased the retreating Chalukya army, crossed into Chalukya land, and seized and destroyed Vatapi, the Chalukya capital. I took the title of Vatapikonda from Narasimhavarman. He was able to reclaim the region that had previously been lost. Narasimhavarman I's naval campaign to Sri Lanka was another noteworthy accomplishment. Manavarma, a Sri Lankan prince, was restored to the throne by him. Hiuen Tsang went to the Pallava capital of Kanchipuram during his reign. Kanchi is well described in his account. He describes it as a large and lovely city with a six-mile radius. Roughly 10,000 Buddhist monks were living in 100 Buddhist monasteries. According to his description, the people of Kanchi valued great learning, and the Ghatika at Kanchi served as a great learning center. The monolithic rathas were built during the time of Narasimhavarman I, who was the founder of Mamallapuram.

Paramesvaravarman I (670-695 A.D)

His son Mahendravarman II succeeded Narasimhavarman. From 668 to 670, he governed for nearly two years. During his rule, no significant events occurred. His son, Paramesvaravarman I, succeeded him and ruled from around 670 until 695 A.D. VikramadityaChalukyaVallabha issued the Gadaval Plates while camped in the Chola realm, preparing for the third great expedition into the Pallava dynasty. The governing Pallava king, Paramesvaravarman, originally managed to keep the Chalukya army at bay. The Chalukyas were successful in a decisive battle in 674, and

Paramesvaravarman fled north to the Andhra region, the Pallava dynasty's original home. The Chalukya army marched unmolested across the Pallava kingdom's heartland and conquered Kanchi, the capital. Vikramaditya commemorated his victory by inscribing the date and details of Kanchi's capture on the Kailasanatha temple's base. Paramesvaravarman then defeated Vikramaditya in the long-drawn battle of Peruvallanattar, forcing him to return to his own country.

Paramesvaravarman is alluded to in Pallava records as Ugradanda, the destroyer of the city of Ranarasika,' which is clearly a reference to Vikramaditya, who is referred to as Ranarasika in the Gadaval Plate. According to some historians, the victory over the Chalukyas was planned by a Confederacy of Tamil rulers led by the Pallava king, with the Ceylon king Manvamma also participating in the war.

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

After his father, Paramesvaravarman, died, Narasimhavarman II became the emperor of the Pallava empire. Rajasimha was another name for him. His reign was tranquil, and he showed a greater interest in the advancement of art and architecture. During this time, the Kailasanatha temple in Kanchipuram and the Shore temple in Mamallapuram were built. He was also a generous supporter of the arts and literature. Dandin, a well-known Sanskrit scholar, is claimed to have graced his court. During his reign, he established embassies in China and the maritime trade prospered. Sankarabhakta, Vadhyavidyadhara, and Agamapriya were some of Rajasimha's titles. Parameswaravarman II, who ruled from around 722 to 730 A.D., was his successor.

Nandivarman II (A.D 730-780)

Nandivarman had ascended to the throne as a minor, at the age of 12, and was only 22 years old when the Chalukyas set out to avenge their defeat at the hands of his grandfather. The conflict was started by the Chalukyas, who surprised everyone by abruptly landing at Kanchi's gates. The youthful monarch, who had no allies to call upon, retreated to a fort, leaving his capital unprotected—the Chalukya army easily conquered Kanchi, and the Pallava kingdom was left vulnerable to the invaders. The Chalukyas, on the other hand, did not take the province, but instead returned to their homeland with a sizable treasure. It's probable that they appointed a member of the Royal family as the de facto ruler of Pallava land, recognizing Chalukya suzerainty. This myth is supported by the fact that one Chitramaya was the Pallava ruler at the time.

This Chalukya emperor was deposed by Nandivarman, who restored his throne. However, he could not exact vengeance on the Chalukyas for his defeat, owing to two factors. One, the Pallava kingdom was a worn-out, war-weary operation that lacked the resources to launch a major campaign. Two, the harassment of the Pandyas, whose expanding power was becoming apparent, was continuously bothering its southern boundaries. Military force was required to resist the southern incursions, leaving no spare capacity to organise or conduct a battle against the Chalukyas—these two reasons combined to bring the Pallava dynasty into a state of continual decline.

Successor of Nandivarman

Nandivarman was succeeded on the throne by a succession of inept rulers who lost land and governed over a dwindling kingdom. These kings were Dantivarman (795-846), who lost most of the southern provinces to a Pandyan expedition; Nandivarman (846-69), who fought the Pandyan king for a long time but ultimately lost the conflict; Kampavarman (870-85), whose reign is unknown; and Aparajitavarman (888-903), who Aditya Chola overthrew. The Pallava dynasty died out because of this catastrophe. Perhaps it was a stroke of luck that the last Pallava king to be deposed and whose fate is unknown was named Aparajita, which translates to "the one who cannot be vanquished." Perhaps his predecessor's hopeful thinking in anointing the crown prince as invincible was wishful thinking on his side, who must have seen the writing on the wall that the Pallavas were on the verge of extinction.

The Pallavas and Chalukyas fought for 100 years, resulting in the abolition of both dynasties. The Chalukyas were a naturally aggressive dynasty, provoking the wrath of all its neighbours and resulting in constant warfare. Their vigour was depleted by the middle of the eighth century, and they fell prey to the equally aggressive and ambitious Rashtrakutas. The Pallavas, who arrived on the scene around a century after the Chalukyas established themselves, lasted another century after the Chalukyas died out but in a state of exhaustion. They were no match for Pandyanzeal and succumbed without a fight. The Pallava dynasty ruled until the ninth century A.D. Aditya I, the Chola monarch, fought Aparajita, the last Pallava ruler, and took control of the Kanchi area. The Pallava dynasty's reign came to an end with this.

13.11 Administration of the Pallavas

The Pallavas possessed a well-functioning administrative structure.

The king oversaw administration, and capable ministers aided him. The concept of kingship was used to determine its origin. The rulers claimed to be sprung from Brahma, the Hindu god. It is inherited. On one instance, though, a king was chosen. The majority of the kings were eminent intellectuals. MasttavilasaPrahsana, a famous burlesque, was written by Mahendravarman. During their reign, many vaishnava alvars and saivanayanars prospered. The rulers acquired names like maharajadhiraja, dharma-maharjadhiraja (great king of kings ruling in accordance with the dharma), agnistomavajpeya, and asvamedha-yaji (great king of kings ruling in accordance with the dharma) (he who has performed the agnithtoma-vajapeya and asvamedha sacrifices) Ministers aided them in their efforts. The ministerial council played a significant role in state policy in the later period, according to history. He was the source of all justice. The king kept a well-trained army on hand. He gave land gifts to temples known as Devadhana as well as Brahmans known as Brahmadeya. The central government was also responsible for providing irrigation facilities to the fields. The Pallava kings dug a number of irrigation tanks. During Mahendravarman I's rule, the irrigation tanks at Mahendravadi and Mamandoor were dug.

Divisions of Administration: Pallavas ruled over a huge empire. It had reached as far north as the Nellore district and as far south as the river South Pennar. It had reached up to the Western Ghats in the west and the Bay of Bengal in the east. Having administrative control over such a massive kingdom was extremely tough. As a result, the Pallavas split their empire into several administrative divisions. Mandalam, Kottam, Nadu, and Ur were their names. These divisions can be compared to modern administrative units such as province, district, taluk, and village. Mandalam or Rashtra was the Pallava Empire's most powerful unit. It had remained almost self-contained. A prince or Yuvaraja had been appointed as the governor of a Mandalam by the Pallava king. This was done in order to have direct control over the provinces from the center. Each Mandalam was subdivided into a number of Kottams, or Vishayas. The number of Kottams varied depending on the Mandalam's size. The Thondai Mandalam, for example, was divided into twenty-four Kottams. The king selected officials to administer each Kottam. Nadu was the name of the following administrative division. It was far larger than Oor or Village. Each Nadu has several villages. The governance of Nadu was overseen by a council known as Naattar. The Oor, or village, was the Pallava administration's smallest unit. It was also under the administration of Sabhas, or village committees. In terms of day-to-day village administration, the village Sabha remained practically autonomous.

Under the Pallava, there was a hierarchy of officials in provincial administration, with the governor of a province aided by district administrators, who in turn collaborated with independent local authorities. The meetings of assemblies were frequent in local administration, and the administration's meetings of assemblies were frequent, and the assemblies came in a variety of sizes and degrees. Special meetings were conducted frequently. The assembly was the sabha at the village level, and it was responsible for practically all of the village's affairs, including endowments, irrigation, crime, census keeping, and other relevant records. Minor criminal charges were heard in village courts. Government officials ruled over the judicial tribunals of the town and districts, culminating in the king as the highest arbitrator of justice. The sabha collaborated closely with the urar and had an informal gathering of the entire community. A district administration was located above this unit. Finally, the village headman served as a liaison between the local assembly and the formal administration.

The pattern of the Land: The king, in theory, owned the land. The land tenure system determined the status of a village in place. The first type was the community with an inter-caste population, whose residents paid taxes to the king. The brahmadeya village was the second, in which the entire land was given to a single Brahmin or a group of Brahmins. The agrahars grant, which was a complete village settlement of brahmins, was a version of this village. Royal taxes were not levied on either of these kinds. The earnings in the devadana hamlet were donated to a temple, and the temple authorities, in turn, employed the residents whenever possible at the temple. The first two types of communities were popular during the Pallava period.

Aside from these major aspects of land, there existed a specific type of land known as sripatti or tank land. The proceeds from such a plot of land were set aside for the upkeep of the village tank. The tank was constructed with the help of the entire village. The water in the tank was shared by all. The Pallavas mention tank maintenance in numerous of their inscriptions.

Taxation System: There are two points to consider when it comes to taxes. The land revenue ranged from a sixth to a tenth of the land's yield. This was given to the government. Local taxes

were collected in a village and used to meet the needs of the community. Because land revenue was limited, the State augmented its revenue by levying additional taxes on draught animals, wedding parties, potters, clarified butter makers, textile manufacturers, washer men, and weavers. Because the earnings from mercantile activity was not fully explored, land was the main source of revenue. The Pallava inscriptions also provided detailed information on the tax system. The principal source of government funding was land tax. The territories of the Brahmadeya and Devadhana were exempt from taxation. Carpenters, goldsmiths, washermen, oilpressers, and weavers were among the traders and artisans who paid taxes to the government.

Expenditure: In terms of expenditure, most of the revenue is required for the army's upkeep. Instead of feudal levies, the king preferred a standing army. The army was mostly made up of food troops and cavalry, with a few elephants thrown in for good measure. The Pallavas did construct a navy, despite their lack of mercantile activity. Mahablipuram and Nagabatnam both have dockyards. During the days of Cholas, the Pallavas' pioneering effort achieved a pinnacle. The navy performed two functions. It was built for defense and to aid maritime trade with Southeast Asia, namely with the three kingdoms of Kambuja (Cambodia), Champa (Annam), and Shrivijaya (Malayan peninsula and Sumatra).

In the Pallava kingdom, there was a well-organized administration. The literature and inscriptions provide us with a wealth of information on the Pallava administration. The Pallava rulers established a number of administrative organisations in Tamil Nadu. They had mostly absorbed and modified the Mauryan system of governance. Because of their excellent administrative system, the Pallava kingdom had a broad sense of calm and order.

13.12 Society under the Pallavas

During the Pallava period, Tamil society saw significant changes. The caste system became increasingly stringent. The Brahmins held a prominent position in society. The kings and nobles bestowed land grants on them. They were also entrusted with the task of looking after the temples. The rise of Saivism and Vaishnavism, as well as the decline of Buddhism and Jainism, occurred throughout the Pallava period. The Vaishnava Alwars and the Saiva Nayanmars both helped to spread Saivism and Vaishnavism. The Bakthi Movement is the name for this. Their hymns were written in the Tamil language. The importance of dedication, or Bakthi, was revealed in these songs. The Pallava rulers' temple construction set the ground for the growth of these two religions.

The people's social and economic lives had changed dramatically during the Pallava era. The Bakthi Movement's rise has profoundly altered their way of life. It was boosted even further by the Pallava kings' temple-building activities. During this time, the economy grew at a tremendous rate. During the Pallava dynasty, society and culture underwent significant transformations.

Social Structure

The Pailavas' civilization was primarily divided into four groups: Brahmins, Kshatryas, Vaisyas, and Sudras. Aside from the four-fold split, the society had various subcastes based on their employment.

The Brahmins were at the top of the social hierarchy. They were the most educated and well-respected members of society. They had formerly resided in a separate location known as Agraharam. In the temples, they had chanted Vedas and performed pooja. They had received enormous land concessions from the Pallava rulers. Brahmadeyas were the names given to these land gifts. The Brahmins assisted the monarchs with sacrifices. They had likewise risen through the ranks of the government.

In the social order, the Kshatryas had stayed in second place. They were mostly from the ruling elite. They'd evolved into fighters as well. They also contributed generously to temples and Brahmins.

Vaisyas were people who worked in agriculture and commerce. Mutts and choultries were established, and they contributed to the growth of society. They were also committed to public welfare and social improvement, feeding the destitute.

The Sudras had occupied the bottom rung of the socioeconomic ladder. They stayed as low-level servants. They are referred to as pulayar and chandalas in Pallava literature. Due to their commitment to God, a handful of them had become religious saints.

Status of women

Women from royal and wealthy families had a privileged position in society. They were also given the right to own property. They remained devout and religious, donating generously to temples and Brahmins. Their noble virtue was chastity. Other women in the middle and lower classes, on the other hand, had to work hard to make a living. Spinning, weaving, and other related activities were among their hobbies. In the society, there were also separate dancing girls. Because of their musical and dancing abilities, they were hired in the temples.

Food, Dress and Ornaments

During the Pallava period, rice was the people's basic diet. Milk, ghee, and curd had also been consumed. People wore plain cotton dresses most of the time. Silk clothing was popular among the wealthy. Sculptures from this time period show a variety of jewelry used by the inhabitants. Earrings, bangles, necklaces, and anklets are among them.

Education and Literature

The Pallavas were big supporters of education. Kanchi, their capital, was a historic learning center. Kanchi'sGhatika was well-known, attracting students from all around India and beyond. Mayurasarman, the founder of the Kadamba dynasty, studied Vedas in Kanchi. A Buddhist writer named Dinganaga came to Kanchi to study. Kanchi was the home of Dharmapala, who eventually became the President of Nalanda University. Simhavishnu lived during the period of Bharavi, a prominent Sanskrit scholar. Another Sanskrit writer, Dandin, ornamented Narasimhavarman II's court. The Sanskrit play Mattavilasaprahasanam was written by Mahendravaraman I. Tamil literature had progressed as well. In Tamil, the Nayanmars and Alwars penned devotional hymns. The religious literature of the Pallava period is represented by the Devaram composed by Nayanmars and the Nalayradivyaprabandam composed by Alwars. Nandivarman II favored Perundevanar, and he translated the Mahabharata into Tamil as Bharathavenba. Another major work was Nandikkalambagam, although the author of this work is unknown. During this time, music and dance flourished.

Literature: The Pallava period coincided with Tamilnadu's religious awakening. It was a time of religious upheaval. During this time, the Vaishnava and Siva leaders sang many devotional hymns. In sacred writing, it was a Renaissance period. During this time, most of the Siva and Vaishna literature was written. Under the Pallavas, the Tamil language flourished. Sanskrit, which developed along with Tamil, achieved significant progress. The Pallava kings were patrons. Prakrit, Sanskrit, and Tamil are three ancient Indian languages. Kanchi was a fantastic educational center. It was used to teach Sanskrit. Kanchi's learning centers drew many people. Some notable persons who studied at Kanchi include Vatsayana, Dinnaga, and Mayurasarman. Kanchi produced outstanding academics. They worked in North India and other locations. One of them was Dharmapala. Dharmapala was the Vice-Chancellor of Nalanda University for a time.

Ghatika: Kanchi, the Pallava capital, was a South Indian educational center. During Mahendravarman I's reign, Yuan Chwang, the Prince of Pilgrims, paid a visit to Kanchi. Ghatika was the name of a college in Kanchi. Several kings from neighboring countries study in the Ghatika. Grammar and Upanishads were taught in KanchiVedas. All of those courses were taught exclusively in Sanskrit, according to Yuan Chwang, who also claims that Dharmapala, the Vice-Chancellor of Nalanda University, was a Kanchi native. Apart from Kanchi, the Pallavas established and supported Sanskrit colleges in Kaveripakkam and Pahur.

Hindu centers of learning: The Brahmadaya villages, Hindu temples, and mathas all served as learning centers. The Brahmins were well-versed in Vedic texts and taught Sanskrit to their students. The Kailasanatha temples in Kanchi served as a repository for government documents. Students and teachers were housed and boarded at the mathas.

Buddhist centers of learning: In Tamil Nadu, Yuan Chwang notes the presence of Buddhist learning centers. The Vinaya Pitaka was taught in Buddhist learning centers. Buddhist study centers blossomed in Kanchi. There were Jain learning centers, just as there were Buddhist learning centers.

13.13 Pallava Art and Architecture

It was a golden age for temple construction. The Pallavas pioneered the technique of carving temples out of solid rock. The Pallavas established the Dravidian style of temple architecture. It was a long process that began with cave temples, progressed to monolithic rathas, and finally culminated in structured temples. There are four stages to the development of temple architecture

under the Pallavas. Mahendravarman I. Mandagappattu first introduced the rock-cut temples, Mahendravadi, Mamandur, Dalavanur, Tiruchirappalli, Vallam, Siyamangalam, and Tirukalukkunram are examples of Pallava temples in this style.

The monolithic rathas and Mandapas found at Mamallapuram reflect the second stage of Pallava architecture. I took credit for these magnificent architectural structures as Narasimhavarman. The five rathas, also known as the Panchapanadavarathas, represent five major temple construction styles. Beautiful sculptures adorn the walls of the mandapas. Mahishasuramardhini Mandapa, Tirumurthi Mandapam, and VarahaMadapam are the most well-known of these mandapas. Rajasimha introduced the structural temples in the next stage. The soft sand rocks were used to construct these temples. The Kailasanatha temple in Kanchi and the Shore temple in Mamallapuram are the best examples of Pallava temple architecture from the early period. The Kailasanatha temple in Kanchi is the Pallava art's greatest architectural masterpiece. The structural temples created by the later Pallavas depict the Pallava art's last stage. This stage of architecture includes the Vaikundaperumal temple, Muktheeswara temple, and Matagenswara temples at Kanchipuram. The Pallavas had also aided the advancement of sculpture. Apart from the sculptures in the temples, Mamallapuram's 'Open Art Gallery' is a significant monument preserving the artistic splendor of the time. A fresco painting in stone is known as the Descent of the Ganges or the Penance of Arjuna. The sculptor's talent is demonstrated by the minute details as well as the theme of these sculptures, such as the figures of lice-picking monkeys, elephants of enormous size, and the figure of the austere cat standing tall.

Architecture

The Pallavas' efforts in the field of architecture are significant. It was around this time that Dravidian architecture was born. Various types of religious structures were erected. Cave temples and structure temples are the two types of temples. The cave temples can be divided into two categories: Mahendra style and Narasimha style. Similarly, structural temples are divided into two categories: Rajasimha Style and Nandivarman Style or Aparajuta Style.

Mahendra Style: The Pallava architecture was created by Mahendravarman I. He was inquisitive, and he modeled his cave temples after those at VihayawadaSithaput and Undavallu. Mahendravarman built cave temples in Trichirapalli, Mahendravarvadi, Mamandur, and Mantagapattu. Mahendravarman's temples had a lot of pillared halls. Slender, lofty, and spherical in appearance, these pillars weren't particularly well-decorated.

At Mantagapattu, the first cave temple was built. Brahma, Vishnu, and Siva each had their own garbagiraha in the temple. The frescoes in stone at Tiruchirappalli cave temple are well-known. It measures two squire meters in length. A statue of Gangatharar, or Siva, stands in the center of the sculpture. Siva's figure stands on Mugalakan's body, according to www.onlinecampus.net.in. The Pallava period is often regarded as the birthplace of South Indian architecture.

Narasimha Style: Narasimhavarman, unlike his father, built many temples out of rocks and stones. There are three different types of temples that he built. 1. Temples in caves. Mandapas No. 2 3. Single stone temples or monolithic shrines

Cave Temples: Mandapas are cave temples. These structures can be found in Mamallapuram or Mahabalipuram. Narasimhavarman or Mamalla was the name given to the city. The pillars in the Marasimha style are more ornamental and shaped like a squire or an octagon.

Mandapas: Narasimha built several Mandapas. Tirumurthi Mandapa, Kottikal Mandapa, Varaha Mandapa, and Mahidassura Mandapa are the four Mandapas. For Brahma, Vishnu, and Siva, the Thirumurthi Mandapa was built. Kottravai was honoured with the Kottikal Mandapa. Thirumal and Baraha were given the Mahidasura and Varaha Mandapas, respectively.

Monolithic Shrines: It was constructed entirely of single rocks. Rathas and Pagodas were other names for them. There were eight of these pagodas. In general, seven pagodas were recognized. The Panchapandavaratha is their name. Pindariratha of Ganesha and VialamKuttairatha of VialamKuttairatha of VialamKuttairatha of VialamKuttaiThePanchapandavarathas are arranged in a straight line. They were built in honor of Dharmaraja, Bhima, Arjuna, Sahadeva, and Draupati, with the other rathas on the other side. The rathas of Dharamaraja are the most complete. They told a variety of tales. The Rathas gave birth to the Gopurarn.

Sculptural Panels: The development of sculptures was equally important to Narasimha. At Mahabalipuram, these sculptures were carved into the rocks and hills. Arjuna Penance, or Ganges Descendant, and Bahirratha Penance are two famous sculptures.

Rajasimha Style: During the reign of Narasimhavarman I or Rajasimha, structural temples were introduced in place of cave temples. To build structural structures, massive rocks and stones were stacked together. At Kurram, Parameswara I, Narasimhavarman II's father, built the first structural temple. Narasimhavarman II reigned in a time of peace and order, and as a result, he built numerous temples. The Kailasantha temple and Vaigunta Perumal Temple in Kanchi, as well as the Mamalapuram seaside temple, are the most important. The most ornate of them all is the Kaliasanatha temple. It has a pillared hall and a tower. It's well-balanced and hefty. Vaigunta Perumal Temple is a little lower than Kalisanatha Temple. It has a square sanctum. It serves as a portico. Its Vimana is square in plan and is 60 feet tall. It has four levels.

Nandivarman Style or Aparajutha Style: The Mukteswara and Mukungeswara temples in Kanchi, the Virathaneswara temple in Tirutani, the Vadamalliswara temple in Orgadam, and the Parameswara temple in Gudimallum all date from the Pallava dynasty's waning influence. Those temples were merely replicas of previous temples. They were, however, larger than the Rajasimha-style temples.

Fine Arts

The Pallavas encouraged the development of music, dancing, and painting. A note on vocal music notation appears in the Mamandur inscription. Musical notes and instruments were mentioned in the Kudumianmalai inscription. The hymns of the Alwars and Nayanmars were written in a variety of musical notes. During this time, dance and drama flourished. Many dancing poses are seen in sculptures from this time. This is when the Sittannavasal paintings were created. The Dakshinchitra commentary was written during the reign of Mahendravarman I, who was also known as Chittirakkarapuli. The Nataraja's numerous positions in Kaliasanatha temple express their love of dance. In the temples, Dancing Girls were appointed. In the Muktesvara temple, there are 24 dancing girls. Mahendravarman wrote a Sanskrit drama called Mattavilasaprakasana. Perunkathai discusses dramas.

Mahendravarman was a fantastic artist. It is portrayed in his title, Chitrakarapuli. He was the author of a painting treatise. An inscription discovered at Mamandur also supports this theory. The Pallavas' taste in painting can be seen in the traces of paintings on the top of Sittanavasal and the walls of the Kailasanatha temple.

13.14 Sangam Age

Early Sangam Literature

Although most of the early literary traditions were religious texts in some way or another, Sangam Literature is not religious in that sense. Sangam Literature poetry is based on two main themes: love (akam) and heroism (praise of Kings and their actions, Puram). This period's literature included the following categories of works:

1. Ettuttokai (Eight Anthologies)

2. Pattuppattu (The Ten Long Poems)

3. Tolkappiyam (A Grammar Treatise)

The Ettuttokai, or Eight Anthologies of Collected Poetry, consists of the following:

1. Kuruntokai

2. Narrinai

3. Akananuru

4. Ainkurunuru

5. Kalittokai

6. Purananuru

7. Patirruppattu

8. Paripatal

Love/ akam is the theme of the Ettuttokai or the Eight Anthologies of Collected Poetry's first five anthologies (Kuruntokai, Narrinai, Akananuru, Ainkurunuru, and Kalittokai). The themes of the subsequent two anthologies (Purananuru and Patirruppattu) are heroism and praises of the Kings

and their actions, while the Eighth Anthology, or Paripatal, comprises songs about love, heroism, and glory of Kings and their deeds. The poems about heroism/akam are a welcome contrast from most early and medieval poetry composed in the subcontinent, as they are free of literary conceits and mythical connections. That isn't to imply that religious texts didn't inspire the Sangam period's poems. Vishnu, Shiva, Durga, and Murugan are among the deities mentioned in the Paripatal. The Ten Long Poems/ the Pattippattu is the following collection of works.

The Pattuppattu, or Ten Long Poems, includes the following:

1. Kurincippattu
2. Porunararruppatai
3. Cirupanarruppatai
4. Perumpanarruppatai
5. Maturaikkanci
6. Malaipatukatam
7. Pattinappalai
8. Mullaippattu
9. Netunalvatai
10. Tirumurukarruppatai

Along with these anthologies of traditional Tamil poetry, a grammatical book known as the Tolkappiyam was also published during this time period, which deals with the principles and standards of Tamil poetics, which is separate from Sanskrit poetics, as we have seen in the previous three blocks of this course. Sangam Literature is a collection of literary and historical rediscoveries produced in the nineteenth century by Western and Indian orientalists who organized ancient manuscripts, translated them into English, and then published them in print. The rediscovery of the Sangam corpus was a significant effort undertaken by a few men in the nineteenth century, namely Caminta Aiyar (1855-1942) and Tamotaram Pillai (1832-1901), who discovered these old poems in crumbling palm leaf manuscripts and translated and copied them for publication through exemplary scholarship. The Ettuttokai (the Eight Anthologies) was first published in 1877 CE by Tamotaram Pillai. Scholarship such as AK Ramanujan and Kamil Zvelebil, who have translated and commented on many of these anthologies in the recent past, have made subsequent efforts.

Apart from the poetry created during the Sangam period, we also have two manuscript epics. Cilappatikaran and Manimekalai are the two epics. Both epics were written following the Sangam period in Tamil Nadu, during the Buddhist and Jain periods. The Cilappatikaran is a Jain text with undertones of Jain philosophy, but the Manimekalai is Buddhist literature with a strong Buddhist theological influence.

The Tolkappiyam is a three-sectioned compilation of Tamil grammar. The first two sections cover orthography, phonology, morphology, and syntax in Ancient Tamil linguistics. Prosody, rhetoric, poetics, genres, themes, behavioral rules, poetic diction, and other topics are discussed in the third portion. The Tolkappiyam comprises 1612 Cuttirams, each of which corresponds to a Sanskrit sutra in some ways.

Tamil Poetics & Sanskrit Poetics

The poetry of the Sangam period has syntax and poetics that are not found in the north Indian poetry tradition. This poetry is free of Sanskrit poetics and prosody. As previously said, the originality of this poetry is the theme division of writing poetry into the Akam (Love Poems) and the Puram (Love Poems) (Poems of War). These poems are further divided into categories based on emotional themes, compared to Bharata's concept of the Nav Rasas in his Natyashastra. There is a significant contrast between the Rasas' portrayal of these feelings and the Rasas' portrayal of these emotions. The Rasas distinguish between permanent (Stahi) and fleeting (Stahi) emotions (Vhabhichari).

Physical geography such as the hills, the seashore, the wasteland, the forest, and the low land or marshes represent the feelings depicted in Sangam poetry. They're called Tenai, and they appear in the third section of Tolkappiyam's prosody analysis. These poems topographically associated emotive Tenai's include:

1. Kurinci (The Hills) denotes a rendezvous of lovers.

2. Neytal (The Sea Shore) is a word that conjures up images of secret encounters on the beach and lovers' uneasiness.

3. Palai (Wasteland) refers to a lover's exasperating trek through a barren region.

4. Mullai (The Forest) symbolizes bliss that represents both physical and emotional connection.

5. Marutam (The Low Land) denotes a lover's unfaithfulness.

Polity

The Sangam era's political forms were in their early stages. There was no great empire, only three huge kingdoms ruled by Ventars (crowned kings) and a slew of chieftains (Velirs) who reigned over minor provinces. The Muventars, or three prominent rulers, were the Cheras, Cholas, and Pandyas, who ruled independently over vast regions. To establish their rule, the Muventars committed Vedic sacrifices (such as Rajasuya). In Asokan inscriptions, these emperors are referred to as Chodas, Padas, and Keralaputos. Inscriptions from the Asokan period also name 'Satiyaputos,' rulers of the Tagadur province (Dharmapuri region in western Tamil Nadu). The ventars and chieftains frequently struggled for supremacy amongst themselves. While some chieftains were self-governing, others sided with one of the Muventars.

Patirrupattu, a collection of eight anthologies, provides insight into the history of Sangam Cheras. The Chera rulers' genealogy is also mentioned in the Pugalur Tamil Brahmi inscription from the early Christian era. From Vanchi and Karur, the Cheras reigned over most of Kerala and western Tamil Nadu. Vanji has been linked to modern-day Karur, which is located near Tiruchirapalli. Some scholars connect it to Kodungallore, a town in Kerala near Thrissur. Muziris, near the mouth of the Periyar, was the Cheras' famous harbor. Senguttuvan, the dynasty's most famous ruler, was a contemporary of Sri Lanka's Gajabahu. The Cheras' insignia was a bow and arrow.

The Cholas dominated the Kaveri delta. Uraiyur was the location of their capital. They had a second capital at Puhar (Kaveripattinam), which was also a port city. Karikala, the dynasty's most famous monarch, is supposed to have defeated all of his adversaries at an early age and is also attributed to constructing a dam or bund over the river Kaveri. Other rulers existed, such as Nedunkilli. Their mascot was a tiger.

The Pandyasare considered to be the first kings of the Sangam Period. There are numerous references to Pandyas in literary works such as the Ramayana, Mahabharata, Arthasastra, and Megasthane chronicles. They ruled over the Tamil peninsula in the south. Legend has it that they patronized Sangam Age poets. Madurai served as their capital. Korkai served as their harbor. The legendary emperor of this dynasty, Neducheliyan, is supposed to have defeated the Aryan rulers. Their emblem was a fish.

Many chieftains, such as Ori, Kari, Pari, and Atiyaman, Nalliyakotan, and Ay, were in power, each reigning over a specific territory. Between the chieftains, there were frequent wars for control of areas and the collection of loot. The acquired booty was dispersed among the following by the chief (warriors, bards, and others). Others were powerful and received tributes from more minor chieftains, while others were weaker and did not get any (Purananuru 97). The chieftains also fought with the Ventars, for example, the Pari of the Parambu mountains.

Society

Tolkappiyam refers to the five-fold division of lands – Kurinji (hilly tracks), Mullai (pastoral), Marudam (agricultural), Neydal (coastal), and Palai (desert).

The people living in these five divisions had their respective chief occupations as well as gods for worship.

Kurinji – chief deity was Murugan – principal occupation, hunting, and honey collection.

Mullai – chief deity Mayon (Vishnu) – principal occupation, cattle-rearing, and dealing with dairy products.

Marudam – chief deity Indira – principal occupation, agriculture.

Neydal – chief deity Varunan – chief occupation fishing and salt manufacturing.

Palai – chief deity Korravai – chief occupation robbery. Tolkappiyam also refers to four castes, namely arasar, anthanar, vanigar, and vellalar.

The ruling class was called arasar. Anthanars played a significant role in the Sangam polity and religion. Vanigars carried on trade and commerce.

The vellalas were agriculturists. Other tribal groups like Parathavar, Panar, Eyinar, Kadambar, Maravar, and Pulaiyar were also found in the Sangam society. Ancient primitive tribes like Thodas, Irulas, Nagas, and Vedars lived in this period.

Position of Women during Sangam Age

There is a wealth of information in the Sangam literature that can be used to reconstruct the status of women throughout the Sangam period. In this time period, female poets such as Avvaiyar, Nachchellaiyar, and Kakkaipadiniyar flourished and made significant contributions to Tamil literature. The strength and courage of women were also lauded in several poetry. Karpu, or the practice of chastity, was regarded as the highest female virtue. Love marriages were a typical occurrence in the past. Women were given the freedom to select their life partners. Widows, on the other hand, had a wretched existence. The practice of Sati was also widespread among those in positions of authority in society. The monarchs and nobles were patrons of this particular kind of dancer.

Religion

It is believed that Murugan, also known as Tamil God, was the principal deity of the Sangam period. In the Sangam literature, it is said that the worship of Murugan has an ancient origin and that the festivals dedicated to God Murugan are celebrated annually. Murugan was honored with six abodes, known as ArupadaiVeedu, which were built in his honor. Mayon (Vishnu), Vendan (Indiran), Varunan, and Korravai were some of the other gods worshiped throughout the Sangam period. It was influential throughout the Sangam period to honor the Hero Stone, also known as the Nadu Kal, which was erected in memory of the valor displayed by the warriors during the conflict. Many hero stones with legends engraved on them have been discovered in various locations around Tamil Nadu. This worshipping the deceased has been around for a very long time.

Economy

During the Sangam Age, the economy was straightforward and self-sufficient. Agriculture was the primary source of income for the majority of the population. Rice, wheat, pepper, ginger, cardamom, and a variety of other spices and fruits were all grown on the farm, among other things.

The state constructed embankments to aid with the irrigation of the land. Chera nation was well-known for its jackfruit, pepper, and turmeric production and export. The people's other significant professions included spinning and weaving, among others. Uraiyur was an important center for the cotton trade during its heyday. Several vital businesses include shipbuilding, metalworking, carpentry and rope production, tanning, and ivory items.

The Sangam literature provides a vivid depiction of the trading activities during this time period in history. The practices of both domestic and international trade were well-organized. The majority of trade was conducted through barter. In the rural areas, paddy was the essential medium of exchange. In large cities, there were well-established markets called angadi (marketplaces). Hawkers are also those who transport items from one location to another. A large amount of international trade was conducted with a variety of countries. When it came to foreign countries, spices were in high demand. The export and hoarding of ivory items, pearls, and precious stones were rampant, while the importation of gold and glass was widespread. According to an ancient text known as the Periplus, trade between India and the Roman Empire was thriving. According to the book, the trading ports of Cannanore, Ponnani, and Kottayam were key trading centers. Uraiyur was a port city from which pearls and high-quality muslin were shipped, among other products. A large number of gold and silver coins issued by Roman emperors have been discovered in the interiors of Tamilian territory. This demonstrates that there was a thriving trading network between the Tamil region and the Roman Empire.

The Tamil Language

The Tamil language is a Dravidian language that is primarily spoken in India. In the Indian state of Tamil Nadu and the union territory of Puducherry, it is the official language of the government (Pondicherry). The language is also spoken in Sri Lanka and Singapore, Malaysia, Mauritius, Fiji, and South Africa, where there are many peoples' first tongues. As of 2004, Tamil was designated as a classical language of India, which means that the language meets three criteria: it has ancient beginnings, a distinct tradition, and an extensive body of ancient literature. More than 66 million people spoke Tamil at the beginning of the twenty-first century.

Tamil, for example, had developed into a literary language, complete with its writing system, by the third century B.C. If not sooner. Tamil Brahmi inscriptions in Jain and Buddhist caves from the

Tamil Brahmi hills provide the earliest evidence for the Tamil literary tradition, for example, the tradition of writings in the language. These inscriptions take the shape of labels bearing the names of the people or organizations who donated the caverns. Arittappatti (Mauylam, Madurai), Karungalakkuti (Melur, Madurai), Kongarpuliyamkulam (Madurai), and Azakarmalai are the principal places of these label inscriptions (Madurai). Many Tamil words, as well as local Sanskrit and Prakri-Wali modifications, appear in the labels. Two examples of Tamil adaptations of Sanskrit terminology are Nigamattor (a member of a nigaman) and Vanikan (one who engages in Vanibham trading). It should be emphasized that the Tamil used in these labels was not the same as literary Tamil. The distinction was due to introducing a (significant member) of Sanskrit and PrakriWali words by Jain and Buddhist immigrants from the north. These terminologies have been modified to fit the Tamil language's linguistic framework. The names of people, occupations, and locations that appear in the inscriptions prove Tamil's popularity as a literary language. These label inscriptions date from around the year c. The year is 200 B.C. with the year A.D. 300. The Tamil heroic poems, also known as Sangam literature, are the most crucial evidence for the Tamil literary legacy.

Summary

During the post-Gupta period, numerous kingdoms arose. These kingdoms were not nearly as powerful as the Guptas. The dynasties that controlled these kingdoms had varying political fortunes over time. During this historical moment, the Pushybhutis, led by Harsha, wrest control of practically all of northern India. Harsha conquered several of the most powerful kings of his time, including Gauda'sSasanka and Malwa's Deva Gupta. Harsha Siladitya looks forward to the well-being of his subjects after consolidating his reign by establishing a smooth and functional administrative apparatus under the paternal care of the King himself. It should also be noted that in the final years of his reign, Harsha joined Mahayana Buddhism and zealously patronized this sect. It was under his supervision that Buddhism experienced its last brilliant period in Indian history. Harsha also demonstrated his intellect by funding Nalanda University and praising literary figures such as Banabhatta and Hiuen Tsang in his court. Harsha was born in the year 647 AD and died in the year 647 AD. For 41 years, he controlled North India. Harsha's dominion died with him when he died, apparently without heirs. The kingdom quickly collapsed into little states.

According to some historians, the Chalukya rulers only earned a small amount of money through land and other taxes. However, given the records of all Chalukyan monarchs' pomp and ceremony, the availability of a large and powerful standing army at all times, the conduct of costly expeditions against neighbors, and the chronicles of extensive and profitable trade within the subcontinent and with outside nations, this is an untenable argument. The picture that emerges is of a dynasty of religious, earnest, and well-intentioned yet militarily ambitious rulers who weren't afraid to be brutal when necessary. The dynasty could not have persisted for as long as it did without a streak of cruelty prescribed by the times. It's worth noting that no dynasty king has ever been accused of moral corruption.

The Chalukya monarchs also recognized natural limits that could be strengthened and easily defended. Furthermore, they resorted to the circle of feudatories for collective defense while being cautious to emphasise their own higher status and stature. They were the quintessential Mandala Kings,' continually patrolling their kingdom's frontiers while also actively participating in the welfare of the people. The dynasty was brought to its knees chiefly due to a long-running competition with the Pallavas and afterward with the Cholas. It is a credit to the Chalukya monarchs that they were able to maintain a state of military readiness for such a long time before succumbing to tiredness—both military and financial—before finally succumbing to fatigue.

The Chalukya dynasty was unquestionably the Deccan's golden age, as it was the last of the Indian subcontinent's splendid medieval dynasties. This is especially noteworthy given that North India was slowly but steadily devolving into chaos at the same time. The Chalukyas did not succumb to external forces; rather, they faded and died because of a sense of lethargy and tremendous exhaustion in holding a big and problematic empire together—they virtually imploded on their own. This incident opened the stage for the Islamic invasion of Gujarat.

When the Pallavas ruled, they were absolute rulers who took pride in being dharma-maharajas, or great righteous kings. Their administration was strikingly like that of modern kingdoms. The Sabha at the village level served as the lowest level of government, regions being ruled by governors known as Vyapritas, and the king being aided by a council of ministers appointed by him. While the Pallavas' rule may best be described as a brief interlude in the history of South India and of extremely limited and only indirect significance in the larger scope of Indian history, they left behind a stunning architectural heritage that can still be seen today. In the long run, perhaps what matters is not the innumerable records of victorious battles, conquests, and annexations, but the

culture and beauty that you leave behind for posterity, which over time evolve into dynastic achievement monuments.

The Sangam period began to diminish at the end of the third century A.D. after a long period of expansion. The Kalabhras conquered and conquered the Tamil country over a period of two and a half centuries. About the Kalabhra dynasty, we don't have much information. The religions of Jainism and Buddhism rose to prominence during this time period. Northern Tamil Nadu's Pallavas and southern Tamil Nadu's Pandyas drove the Kalabhras out of the Tamil region and founded their kingdom.

As a result, the image that emerges from the study of Sangam literature shows that this was the first time a state was envisaged in South India. However, it was still in the process of crystallization. The Sangam polity was characterized by patriarchal and patrimonial systems, in which the monarchs exercised direct authority over the administrative employees and a wide range of positions. We can see socioeconomic differences when the Brahmanas gain power. However, during the Sangam period, there was no stark class divides as there were later in history. Agriculture was the mainstay of Sangam's economy. Economic activities, primarily commercial contacts with the Mediterranean World, boosted their economy. Foreign factors also had an impact on people's economic and cultural lives. The beliefs and practices of the Sangam people illustrate the complex nature of their religion. Both animism and idol worship were practiced during the Sangam period. Many of the time customs have been passed down through the generations, and some are still followed today.

Keywords

- **Akam:** A genre of poems dealing with subjective experiences like love.
- **Bard:** He who roams about composing and singing poems in praise of his patrons.
- **Didactic:** Poetry or text which intends to teach a moral lesson is called Didactic poetry or text.
- Puram: A genre of poems dealing with objectifiable experiences like raid or plunder.
- **Sangam:** An academy of scholars that collected and classified old Tamil works.
- **Turai:** A poetic convention indicating the thematic situation of Puram poems.

Self Assessment

1. Who among the following is the author of 'Harshacharita'?
A. Banabhatta
B. Hiuen Tsang
C. Harshavardhan
D. Bhaskarvarman

2. Which of the following Chinese traveler came to India during the reign of Harshavardhana?
A. Hiuen-Tsang
B. Fa Hein
C. Nicolo Conti
D. Both A & B

3. Every five years, Harshavardhana used to donate all his possessions at an assembly at which among the following places?
A. Ujjain
B. Banaras
C. Prayag
D. Kannauj

4. During reign of Harsha, the Kannauj assembly was held to publicize the doctrines of which of the following sects?

A. Mahayana

B. Hinayana

C. Theravada

D. Svetambara

5. Mahabalipuram is an important city that reveals the interest in arts of

A. Pallavas

B. Cheras

C. Pandyas

D. Chalukyas

6. Capital of Pallava dynasty was?

A. Badami

B. Madurai

C. Guntur

D. Kanchipuram

7. There was a long struggle between the Pallavas and the .... for the supremacy over the Tungabhadra-Krishna doab

A. Badami Chalukyas

B. Cheras

C. Pandyas

D. Gupta Dynasty

8. Who founded the Chalukyan dynasty?

A. Pulakesin I

B. Pulakesin II

C. Kirtivarman I

D. None of Above

9. The king who started Kannagi Puja belonged to-

A. Chola

B. Chera

C. Pandaya

D. Vela

10. The queen of which Chera king became 'Sati'?

A. Udiyanjeral

B. Nedunjeral Aden

C. Shenguttuvan

D. Adigaiman

11. Tiger was the royal emblem of the:

A. Chola's

B.   Chera's

C.   Pandya's

D.   Pallava's

12.   Who built Brihadeswara temple at Tanjore:

A.   Raja Raja I

B.   Rajendra Chola

C.   Karikal

D.   None of above

13.   The Pandya King who punished Kovalan (husband of Kannagi) of Silappadikaram was?

A.   Nedunjeral Adan

B.   Ilanjetcenni

C.   Udiyanjeral

D.   Nedunjeliyan

14.   The lowest unit of administration during the Sangam Age was:

A.   Mandal

B.   Nadu

C.   Ur

D.   Pattinam

15.   The language of Sangam literature is:

A.   Tamil

B.   Malayalam

C.   Telugu

D.   Kannada

Answers for Self-Assessment

1.	A	2.	A	3.	C	4.	A	5.	A
6.	D	7.	A	8.	A	9.	B	10.	B
11.	A	12.	A	13.	D	14.	C	15.	A

Review Questions

1.   Bring out the cultural progress under the rule of Harsha.

2.   Write a brief account of the Nalanda University.

3.   Give a brief account of the achievements of Pulakesin II.

4.   Discuss the causes, course, and significance of Harsa-Pulakesin War.

5.   Examine the sources for the study of the Early Western Chalukya.

6.   Examine the administration system of the Pallavas.

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Unit 14: Status of Women

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Objectives

After this chapter, you will be able to:

- Know about the role of family and marriage in the Indian Social System
- Know about the position of women in the Indian social structure
- Know about the status of women in the family
- Know about the property rights of women.

Introduction

The term "social status" refers to an individual's place within society, as well as the associated rewards and duties. Because this is a social position, it is inextricably tied to other social positions. In a strictly sociological sense, status does not entail any classification, ranking, or hierarchy of diverse social situations. However, because each social position carries its own set of benefits, advantages, and power, and because these positions are inextricably linked, some social positions are seen as superior to others. Women's status or position are considered as inferior to men's in any particular society. Each of our status positions is described by a role. The term "role" refers to a collection of expectations and responsibilities associated with a certain status position within a group or social environment. Activities and characteristics define the role's expectations and obligations. In other words, while a person's status identifies who they are, their function identifies their assigned tasks.

Within a society, each individual has multiple social roles or statuses. As a result, they take on a wide range of responsibilities. Individuals' role perceptions frequently alteras a result of performing several roles in various social circumstances. A woman is a wife, a housewife (homemaker), a mother, a daughter, or a sister, among other things. She could also be a farmer, a teacher, a manager, or a manufacturing worker.

She may also be the family's head in specific circumstances (female-headed households). Her standing is defined by a composite of all of these taken collectively rather than by them individually. Some of them may be incompatible or in conflict with one another, causing stress, uncertainty, and misunderstanding. The acts, incentives, and rights that women in these positions expect from others, as well as their perceptions of the real rewards associated with these roles, determine their social standing. The 'subjective' (women's experiential awareness of objective benefits) and 'objective' (money, education, property, prestige and privileges, available choices, and authority) elements must be considered when determining women's status.

The way women and men's social positions or status are juxtaposed and perceived in any society at any moment in time defines the relative importance or value accorded to their assigned tasks. This determines the level of power, rights, and benefits women are permitted to enjoy in relation to men.

Women's position has constantly been secondary to men's status in India and elsewhere for a long period of time. Patriarchy and religion have traditionally been believed to be the primary perpetrators of this scenario. While these two forces were critical and influenced all other variables, women's poor social standing is also a product of political, economic, legal, educational, and other social determinants.

14.1 Indian Women's Status Through the Ages

Thus, discussing women's status entails examining their place in any given society at any particular point in time. It changes according to location and period since the pre-existing social structure and ties influence their position. Structure, which is composed of patterns of social relationships, is not static and manifests itself during any society's social transformation process.

Examining Indian women's status historically enables us to delve deeper and comprehend the causes and processes of women's subordinate status and devaluation of their roles, responsibilities, and tasks compared to those of men and their deprivation and exploitation. It compels us to acknowledge the role of social, religious, and cultural sanctions in legitimizing this process. This process began thousands of years ago and continues to demand for our attention today.

After putting aside feelings of despair and fury, we must examine the efforts undertaken to improve women's standing in India to come to a more accurate judgement of their current condition. Allow me to be clear at the outset of this endeavour about some fundamental limits we will face:

- This history dates to around four thousand years. The documentation for this history is woefully inadequate, and the integrity of what is available is questionable.

- Thus far, historians have been men, and depictions of women and their issues have been framed through a male lens.

- Not only were women's exploitation and subordination celebrated and justified, but women, having internalized their inferiority, became the most fervent carriers and perpetrators of the culture and traditions that created their circumstances.

- Women, as a social group, are not homogeneous. Women's disabilities in the past, and even today, did not affect all women equally or equally, nor did all inequities apply to all women. For example, "the absence of employment affected only middle-class women, as peasant women worked alongside their husband kin and upper-class women lacked the desire or necessity to work." Gupta, 1982, p. 154. Women are segregated according to their caste, class, religion, area, and community affiliation.

- As a result, women have been influenced differently by debilitating social events and subsequent efforts to alleviate them.

- The 'objectively' elevated status does not have to match with the subjectively' elevated status perception. Additionally, a high overall status does not always reflect a high standing in all sectors.

- For various reasons, the current article does not claim to adequately cover the status concerns of women from various religious communities and areas.

The Vedic Age is said to have been the pinnacle of women's status in India. However, it would be oversimplistic to simply accept that women in Indian society were treated well in the distant past. All we can say is that they may have had greater mobility and higher participation in crucial social and religious functions" (de Souza, 1980: 187). However, based on the accessible Vedic literature, we can conclude that women were treated far better and had greater privileges in earlier times.

The earliest Vedic literature, Rigveda, which is said to have formed between 1500 BC and 1000 BC, clearly reflects pre-Aryan culture through its references to the idea of 'Mother Goddess' or Shakti, which honours nature and women. There is evidence in later Vedic literature that the patriarchal system was enhanced. While the birth of a boy was unquestionably a source of delight, the birth of a daughter was not viewed as a source of tragedy. Numerous significant ceremonies such as

'annaprasana', 'namkaran', 'jatkaram', 'upanayana, and 'yajnyyopoavit' were held for both girls and boys, demonstrating that there was no distinction between the sexes of children. Additionally, women had unrestricted access to education, as indicated by references to women like Gargi, Maitreyi, and Aditi. The quantity of mantras attributed to female scholars attests to their expertise in mantra knowledge. (1991:17) (Seth, 2001:17) It is an intriguing comment on women's standing in the Vedic period because women could remain unmarried and maintain independence.

Brahmavadinis are women who are either devoted to the pursuit of knowledge or to marriage. Women possessed the autonomy to select their own life partners. The marriage occurred at a later age, that is, after brahmacharya. Women had a significant role in rites, yajnas, and other religious ceremonies. At the time of marriage, both men and women took vows to look after one another and fulfil their respective tasks in order to strengthen the family. However, as a patriarchal society, moms of sons had a unique social status. While marriage was regarded as a noble institution, divorce was permitted under certain circumstances, and remarriage of divorced women referred to as punarbhu (with or without children) has been mentioned in numerous literature (Datta, 2000:8). Monogamy appears to be the exception rather than the rule. Additionally, there are indications that the practise of niyoga enables a childless woman, whether married or widowed, to conceive a child by a man other than her spouse. Women were involved in religious rites and activities and possessed expertise in martial arts, veterinary sciences, and the use of the handloom. It is critical to remember that reports of women's lives during the Vedic period focus only on women of the Brahmin caste. There is a dearth of references to women from different social classes.

The latter portion of the Vedic Period saw an increase in Hindu society's rigidity. The society eventually became patriarchal, exerting control over every area of women's lives. Women's duties were defined as submissive to men as society became stratified in the sake of social and moral stability. Women's lives became increasingly patrifocal, confined, and homebound around 500 BC due to an extensive structuring of power relations and ethical precepts.

Women in Pre-Vedic Period

The pre-Vedic period begins in the 15th century B.C. with the arrival of Aryans in India and the establishment of patriarchy. The status of women during this period is unclear, as the people lived in the old stone age or prehistoric period and frequently moved around in search of food, rather than establishing permanently in one region. In the long run, they shifted their behaviour away from food gathering and toward food production. They began living in river valleys in the 25th century B.C.. It was here that the Indus valley civilization, India's first civilization, was born. The people initiated the worship of Mother Goddess (Prakriti). This demonstrates the maternal/significance feminine's in that civilization. Gender inequality was non-existent in prehistoric India. Polyandry was widespread in matriarchal civilizations in prehistoric India, and mothers are the family's supreme authority. Males and females played equal roles in economic life.

Women in Vedic Period

The Vedas are regarded as the earliest, having been compiled between 1000 and 500 B.C. and transmitted orally. The Vedic period saw the birth of human civilization and a stable way of life in one location. The Vedas are the earliest Vedic Sanskrit writings. The four Vedas are Rig, Yajur, Sama, and Atharva. Women were respected and given opportunities to flourish within their domestic realms throughout this time period. She was her children's creator, protector, and educator. In Vedic civilization, women took part in religious events alongside their husbands. The wife's position was respected, and women's roles were acknowledged, particularly in religious ceremonies.

Without her, husbands are incapable of doing any yagna. It was believed that the gods would reject a bachelor's materials. There is no segregation of women from home and social matters, but women have always depended on their male relatives. The Rigveda is the first Vedic text that sheds light on the culture and civilization of India's early invaders, who were mostly nomadic. The family was identified as a single economic unit with no evidence of gender discrimination. Women and men are equally capable of participating in all sectors of life, whether economic, political, or religious. It is considered that the Vedic period was a golden age for women, when they were given equal chances and freedom to obtain education and participate in religious and cultural activities. Religious concerns took precedence over civil life. Women's social, political, and religious liberties were restricted in the Vedic books Brahmanas and Upanishads, and they were expected to live according to the religious norms of the texts. The Vedas, Upanishads, and other writings contain numerous references to female philosophers, statesmen, educators, administrators, and saints. The Rig Veda states, "Because the wife and husband are equal halves of the same material, they are equal in every way; so, both should unite and participate equally in both religious and secular acts."

During the Rig Vedic period, young girls enjoyed the same right to education as boys. They were referred to as brahmavadinis and were the offspring of brahmacharya's educational regimen. They were eligible to read Vedic theology and philosophy till their marriage. According to the Yajur Veda, "the scholarly woman purifies our life by her knowledge." She purifies our deeds through hers. She promotes ethics and efficient management of society by her knowledge and actions." (20.84).

Additionally, the Yajurveda specifies that a daughter who has completed her brahmacharya should marry an equally learned male. The Rig Veda names numerous erudite female rishis such as Maitreyi and Gargi as authors of several Vedic hymns. Gargi's debate with Yajnavalkya is well-known in the Ramayana. Lopamudra, the wife of the rishi Agastya, Vishwawara, and Sikta, exemplified education among women. Women were regarded as prophets in those days, and countless hymns are dedicated to them. Prominent female seers such as Ghosa, Apala, and Visvavara demonstrate that they are equal with their male seers. Certain Vedic mantras make very apparent the exalted status assigned to a lady in the household. Both married and single women were regarded as authority on Vedic wisdom. Women had a great deal of freedom throughout the Vedic Period. There are references in the Vedic writings to women publicly participating in feasts, dancing, and other festive gatherings. Women also wore sacred threads known as Yajnopavitini, which refers to a lady whose upper garment was arranged in the shape of a sacred thread. Additionally, the Atharvaveda justifies brahmacharya, the disciplined life of studentship that prepares one for marriage in the second ashram, Grihastha ashram. Further, Atharva Veda advocates for women to be courageous, scholarly, affluent, educated, and knowledgeable; they should participate in legislative bodies and serve as protectors of family and society. When a bride enters a household through marriage, she is expected to "rule alongside her husband like a queen over the other family members." (14.1.43-44)

Education was regarded as a prerequisite for marriage. In Kshatriya society, girls had the right to pick their husbands through a process called 'Swayamvara'. Swayambara is mentioned in the Ramayan and Mahabharat. The Rigvedic culture was monogamous and patriarchal. Monogamy is an acknowledgement of women's superior social status. Widows were permitted to remarry under specific conditions. She could marry her late husband's sibling. While women's morality was vital, husbands were not required to follow suit. There is no evidence of divorce during that time period. Unmarried daughters were entitled to a share of their parent's property, but married daughters were not.

Throughout the Vedic period, the birth of a girl became fraught with worry. Being a patriarchal household, the birth of a son is the embodiment of pleasure, but the birth of a daughter is the source of the family's sadness. A daughter has been described as a cause of unhappiness in the Aitareya Brahmana. Dowry was unknown in Rig Vedic civilization, yet people were known to give presents. Hindus also thought that only sons could assist their parents in obtaining salvation and performing final rituals. While the Atharva Veda did not advocate for the birth of daughters, certain matrilineal features are evident throughout this period as well, since monarchs performed RajsuyaYaga with their spouses.

Sati was a system that existed among the Aryans in former times. According to the hymns of the Rig Veda and Atharva Veda, the Sati was customary for women. There were no child marriages that were compelled. The position of women increasingly deteriorated as the Vedic principles of unity and equality faded away over time, resulting in a shift in the social order from matriarchal to patriarchal. However, during this time period, we find an increasing trend in Indian society toward gender stratification. Women lost their political rights to attend assemblies during the Vedic period. Child marriages also become prevalent.

The Buddhist Era

In the sixth century B.C., the Vedic doctrines and practices were relegated to the background. There was a great deal of priestcraft going on everywhere. The dishonest priests exploited religion. They deceived the populace in a number of ways and accumulated a personal fortune. People followed in the nasty priests' footsteps and conducted senseless rituals in the name of religion (Swami Sivananda).

The Buddha's teachings revolutionized women's status, as well as numerous other facets of Hindu social and religious life. He preached to everyone, men and women, the rich and the poor, the uneducated and the learned - he preached to everyone. All of his early disciples were laymen, including two women. This had an emancipatory effect on women. Buddha founded both a female ascetic order (nuns) and a male ascetic order (sanyasins) (monks). Numerous women who faced oppression in their homes found refuge at the Nunneries. Women's contributions to Buddhist

literature demonstrate their educational attainment. While the husband's status was greater than that of his wife, the relationship was mutual respect. The average age of marriage was greater, and the birth of a daughter was not regarded as a tragedy.

During the Buddha's lifetime and subsequently, the patriarchy became deeply ingrained in society. Following the Buddha's demise, the Order of Buddhist Monks and Nuns interpreted his teachings in order to make them acceptable to the contemporary social order. Despite giving women equal participation in Path and Nirvana practise, numerous jatak tales assert that the Buddha had a low opinion of women's potential. Women were seen as temptresses, and nuns were subordinate to monks. Despite the Buddha's egalitarian teachings, subsequent Buddhist leaders viewed women as physically frail and dependent. Despite educational equality, women were unquestionably deemed inferior to men in both the monastery and society. Indeed, Buddhism leaves most worldly affairs to the people to manage according to their customs and traditions.

Throughout the Puranic, Epic, and later periods (known as the Post Vedic period), women experienced a significant decline in their social status. A profound aversion to women marks the post-Vedic period. Women were portrayed as both deities or shakti—to be venerated and as temptresses to be avoided. The classic epics extol the virtues of mothers of boys and loving wives. The chaste and faithful women were demonstrated to possess magical abilities. Except as deities or mothers, women were rarely viewed as equal to males. The Manusmriti, a book created by Manu between 200 BC and 200 AD and committed to writing in the 12th century A.D., has significantly influenced the status of (Hindu) women (Seth 2001:23). With the apparent objective of establishing the family as a social institution, Manu established the principle of purity as the foundation for a code of social behaviour. Women were viewed as the greatest threat to the family lineage's purity. As a result, they were confined to the four walls of their home. Religious precepts and social practises reinforced one another in order to consign women to a subordinate position.

As a result of this attitude of women, women were denied education—refused to read the Vedas or chant mantras. A married woman's job was limited to her home and to sincerely serve her husband. She could obtain salvation by selflessly serving her husband, tending to his everyday requirements in order for him to meditate and conduct Vedic ceremonies. Manu, who is blamed for the plight of women for over two millennia, viewed women as perpetually in need of protection and supervision.

As a result, early or child marriages eventually became the norm. Female infanticide became popular in India due to the preference for a son to carry on the lineage and the difficulties associated with protecting girls. Because the Pativrata wife could not bear the thought of being attached to another man, she was expected to commit self-immolation in the event of her husband's death. Sati was elevated to the level of deities. Because a woman's sins were blamed for her husband's death, widows were deemed unlucky. Due to the sacred nature of marriage, divorce was not only unfathomable but also vile. While Manu recognized the Vedic text's divorce action under specific circumstances, he did not approve of divorce under any circumstances. As a result, women were frequently locked in life in incompatible marriages with unsuitable, harsh, or mentally ill husbands. Women were involved in a complex system of Vratas performed for the benefit of their husbands or sons. Women had no right to property or inheritance due to their full subjection. Rather than that, they were viewed as a commodity to be 'owned by their husbands.

Women in Later-Vedic Period or Epics Age

Throughout the Epic or Later Vedic eras, women held a respected position as mothers, wives, and friends to men. Dishonoring them implies contempt for Goddess Laxmi. The Ramayana and Mahabharata are two significant epics from that Era that continue to impact modern life. The social lifestyles depicted in the epics are very relevant in contemporary culture. That was the Hindu way of life, which we should emulate.

Swayamvara was a prevalent practice in marriage at the time, particularly among the upper castes. In ancient times, women had greater choice and autonomy in choosing their husbands. However, during the period of epics, while the Swayamvara of Sita and Draupadi was celebrated, the freedom to pick a husband was restricted. They were obligated to choose the contest's winner as their groomsmen. The Ramayana depicts the conquest of a lady on two occasions: Sita's Agni Pareeksha and her expulsion to the jungle, as recorded in Uttar Ramayan. The Agni Pareeksha was held to demonstrate her purity and chastity while living in Ravana's captivity to keep her social rank intact, but she despised this. Sita was well acquainted with her dharma and well-schooled in Vedic tradition, which taught her to be always at her husband's side. As a result, she refused to remain in Ayodhya during Rama's absence. When Rama pursued golden deer to satisfy her longing, she entrusted Lakshmana with Sita's security, but Sita instructed Laxmana to seek Rama's

assistance. She was warned not to cross the Lakshmana Rekha by Lakshmana, but she did so to feed the guest Ravana disguised as a Sadhu, as feeding a hungry man is a Vedic practice.

Again, although only Valmiki Ramayan mentions this deportation, both are towering states of royalty that punish a lady only after interrogating one person or demonstrating their high social standard to others. Nobody witnessed a woman's heart's cry. However, she declined to return to Ayodhya with Ram this time and embraced the ground lap as a self-respecting woman. She was extremely knowledgeable about dharma, as seen by her statements to Hanuman regarding forgiveness: "Kindness has to be displayed by a noble person toward a sinner, a virtuous person, or even a person deserving of death, for there is none who never commits a wrong."

Another woman character of the wife of Lakshman, Urmila, had a great example of supreme sacrifice and love. She was the real partner of her husband, who was far from her husband but gave full co-operation to her husband. Even though Sita's sisters had played their role in Ramayana were an example of ideal women full of love and dedication.

Gandhari was regarded as the perfect wife in the Mahabharata because she bandaged her eyes for the sake of her blind husband, Dhritarashtra. However, it is debatable whether Gandhari was willing to adopt this course of action. According to another Mahabharata character, Bhishma Pitamah, the mother was regarded as the greatest guru for a child. In this way, he extolled the virtues of motherhood. Again, the character of Draupadi, who was shared between five men for whatever reason, does not demonstrate a woman's worth. Despite the tremendous anguish of losing five boys to Ashwathama simultaneously, she did not want another mom to go through the same ordeal. This demonstrates her moral fortitude in refusing to tolerate her husband's wrongdoing. Different scholars have varying perspectives on these Mahabharata female characters. According to some, Gandhari was aware of her husband's transgressions and revolted as well. However, rather than covering her eyes, she could assist him in making sound judgments. Kunti, another character, embodies patience, endurance, and self-sacrifice. Draupadi, the central character, was fearless, dignified, and a believer in injustice. She could confront any calamity with a spirit of self-sacrifice, decency, and a brave, lustrous female ideal. Both epics contained numerous examples of wonderful ladies. During this time, a woman was viewed as a commodity that could be staked and sold or acquired, as evidenced by the gambling incident in which Pandava staked and defeated Draupadi.

However, the Ramayana and Mahabharata contain highly divergent ideas. Sita is one of India's five ideal and beloved women, with Ahalya, Draupadi, Tara, and Mandodari. The Mahabharata has references indicating that women once guided men on religious and social matters. During the post-Vedic phase, the father's daughter's birth became a source of tragedy. Sati gained popularity during the later Vedic period when widows either elected or were compelled to leap into their husbands' pyres in order to avoid being spoilt by others. It became an accepted practice overtime to protect the tribe's purity.

Although religion embodies the concept of gender equality, it has a negligible effect on rural life. Intellectuals were staunch defenders of the caste system. Until the coming of the Muslims, Hinduism served as the guiding concept for India's populace. Society was patriarchal in India's traditional communities, resulting in gender inequality in economic, political, and social life. Women enjoyed the right to learn throughout the Vedic period, but education for girls was completely denied in the subsequent centuries. Not just in society but also in the family, women's standing is increasingly degraded. The abolition of Upanayana, the lack of education, and the lowering of the marriage age all negatively impacted women's position and status. Women's status in all sectors of life evolved over time. Following the Later Vedic period, women's status gradually deteriorated in India. The caste system and ritualism began to infiltrate the common man's life. Sati and child marriage became fashionable. Buddhism and Jainism developed as alternative religious orders free of caste-based societal hierarchies. Two types of Hindu scriptures exist. Sruti refers to revealed scripture, specifically the Vedas and Upanishads. A smriti is a group of lesser-known religious works produced by humans—the Itihasas, Puranas, and Dharmashastras.

Women in Dharmasutras

Sutras, a form of writing contemporaneously with the Upanishads, were found in Hinduism, Buddhism, and Jainism (ancient and medieval Indian texts) between 600 and 200 BCE. These are a unique form of literary creations; they are a collection of brief philanthropist lectures on ceremonies, philosophy, grammar, or any other branch of knowledge. Each school of Hindu philosophy, Vedic instructions for rites of passage, and other domains of art, law, and social ethics generated their own sutras that aid in the teaching and transmission of ideas from generation to generation. One of the Sutras, 'Grihya-sutras,' denotes the marriage season and the required

characteristics of the bride and husband. According to the Sutras, marriage is not a contract but a holy relationship in which the bride is respected and has life freedom. She should be grown enough to be a responsible housewife. They, together with her husband, sang Vedic Mantras at religious events. Jaimini's Purva - Mimansa affirms women's and men's equal rights to perform religious rites. Sati and child marriage were not practiced. Remarriage was uncommon and only occurred circumstances.

Dharma-sutras were more forgiving than Smritis, which appeared later. From 600 BC to 320 AD, marriages between members of the same caste were preferred; however, inter-caste marriages were common. The Arsha form of marriage, in which the bridegroom is required to provide presents to the bride's parents, was the most popular of the eight kinds authorized by the Dharma-sutras.

The 'Apastamba', a Sanskrit-language Dharma sutra considered Hinduism's earliest dharma-related work, prescribed a penalty for a husband who abandons his wife. The wife can forgive her husband only if he goes to church or performs penance. Men were not permitted to abandon their wives at the slightest provocation or of their own volition. Except in the woman's infidelity instance, complete dissolution of the marriagetie was not permitted. If the wife's separation is due to infidelity, she is entitled to support. In the event of her husband's death, she is allowed to marry another person. The same authorities permit remarriage for a widow whose marriage was not consummated.

A mature woman has the right to choose her husband if her parents do not marry her on time. There were also female professors with a high level of spiritual knowledge who imparted education to the people.

The Dharma Sutra is often referred to as an extension of the Grihya Sutras, which regard Agni as the supreme reality. Marriages were solemnized before the arrival of Agni. These days, we perform the same ceremony, circumambulating the Agni with "Satphere" and making seven promises. In the presence of Agni, women and men are linked for the duration of their lives in complete devotion and faith for one another. Agni is the most sacred deity in our lives.

Dharmasastras (Smritis)

Smritis, like Srutis, are traditional Hindu scriptures. Previously, the Sages imparted Hinduism's lessons verbally. There were Gurukuls where people may study the Vedas. The Vedas and Upanishads maintained these lessons. Smritis were composed in the form of Itihas, Manusmritis, and Puranas. Manusmriti, or Manava Dharmashastra, was an ancient legal treatise; however, historians disagree on the exact date of its composition. It had a significant impact on Indian society, varnas such as Kshatriya, Vaishya, and Shudra, and their way of life. The greatest position is given to Brahmins, followed by Kshatriyas, Vaishyas, and Sudras. The Dharmashastras are a Brahmanical compilation of Hindus' life and family regulations. It is classified into three sections: sutras, smritis, and nibandhas (juridical works intended for legal advisors). Manu Smriti is a well-known figure in Smritis. At one point, Manu remarks, "Wherever women are valued, the Gods are delighted." Where they are not acknowledged, no sacred rite offers rewards," and "Do not strike a woman guilty of a hundred errors with a bloom." He fought for women's inheritance rights. He believed that women should always be kept regulated. He confined the setting under the supervision of male family members, in childhood with the father, in early adulthood with the husband, and in old age by her sons. According to him, a woman cannot live freely due to her weaknesses in worldly things such as an obsession with decorations, illicit relationships with other people, drunkenness, dishonesty, separation from her husband, extramarital relationships, and irregular ways of living life. According to Manu, the husband is God, and he has the right to divorce his current wife if he is dissatisfied with her. Even if a spouse has poor habits or engages in clandestine sexual contact with other women, his wife must worship him. Husbands may divorce their wives if they are barren, have only daughters, or have a quarrelsome character—a young unmarried woman who was menstruating posed a threat to society. Patrick Olivelle argues in a translation of Manusmriti that married women must obey their husbands in all circumstances and should never do anything that would offend the man who took her hand, whether alive or dead. Following her husband's death, she was required to consume only pure flowers, roots, and fruits and to be faithful to her late husband till her death. An unfaithful lady was considered dishonorable.

All women were required to marry and were obligated to be faithful to their husbands. During the Smritis period, women were denied the right to read the Vedas, recite mantras, and even execute Vedic ceremonies. Manu stipulates that women's rituals must be completed without the use of Vedic mantras. According to the Manu Smriti, the wife was seen as the husband's better half, best friend, and true companion as a source of dharma, artha, and kama. Manu prohibited Upanayana,

or holy thread ritual, for women and Shudras, ending women's educational opportunities. Manusmriti was held accountable for the Post-Vedic Period's negative treatment of women. Women exist solely to have and nurture children. Men are assigned four ashramas in Hinduism - Brahmacharya, Grihastha, Vanaprastha, and Sanyas – whereas women are only required to participate in the Grihastha ashrama. Manusmriti also supported child marriage and the dowry system in the community, as well as gender and caste prejudice.

According to Shree Krishna, only God formed the four castes from the gunas, such as sattva, etc. (prevalent at birth), and the acts such as self-control correlate to the gunas. According to Manusmriti, Shudra was denied the right to study the Vedas by God due to his previous birth's karma. Still, he might obtain knowledge of the Vedas through Purana and Itihas. The Shudras could atone for their misdeeds by helping those with a devout deep understanding of the Vedas, while other varnas required more work to atone for their sins. According to Shiva's comments to Parvati, neither birth, purification ceremonies, knowledge of the Vedas, nor offspring can be used to grant the rank of a Brahmana. Indeed, behavior is the sole basis. In this universe, all Brahmanas are Brahmanas by virtue of their behavior. If a Shudra maintains exemplary behavior, he is said to possess the position of a Brahmana. In contrast to Manusmriti, the Parashara Smriti makes no such recommendations for Shudras. Because it is intended for the Kali era when no one respects Vedic principles and many Brahmanas are immoral and unworthy of reverence.

In another Smriti, Vashistha Smriti, women were required to perform half the necessary prayashchit of male members. Women of all castes, except those born in the reverse sequence of castes, were exempt from all taxes in ancient cultures throughout the Smriti period. Women who were married, unmarried, or pregnant had the privilege to eat before the male members of the family. Numerous examples demonstrate that women in ancient India faced humiliation and discrimination in comparison to men. For instance, women have been equated with Sudras, and even Canddlas, in several Smriti compositions. Certain Dharmashastras appear to be quite modern, allowing a woman to raise her son with elders' permission. Aitereya Brahmana and Maitrayani Samhita contain sections indicating that women were not permitted to attend assemblies. The epics Ramayana and Mahabharata are the most important and authoritative works within smriti. However, by the time these were written, women's status had degraded significantly, although women known as brahmavadinis continued to devote their lives to study and spiritual meditation and engaged in philosophical conversations.

The shastras discuss Adhyatma Vidya (the science of self-knowledge), assuming that the interested seeker is already aware and evolved enough to practice petty morality. However, several smritis, such as the Manu smriti, provide minor injunctions on even morals for each caste to be comprehensive. According to Smritis, dharma can be modified in various ways, including desha, Kala, and jaati, and should be performed appropriately. Shastras must be analyzed considering current events. Only Adhyatma Vidya cannot be altered under any circumstances. The shastras make it abundantly evident that Manu Smriti, with its heinous punishments for Shudras, is not even intended for this age (Kali Yuga):

Women in Pauranik Period / Arthasastras

In the PauranicEra, women held a very respectable standing when they had complete freedom to exercise religious rights. The Indian Puranas contained a network of vratas, some of which were restricted to women. Vratas were performed to get benefits and blessings in life, such as a good husband, long life for husband and sons, and averting widowhood. Women used to perform these vratas to satisfy their maternal and marital urges. However, it is quite rare to find a guy performing vratas for his wife. According to the Vamana Purana, among other things, seeing Brahmana maidens is highly fortunate to someone leaving home.

The Upanishads played a significant part in shaping the ideal Indian woman. The Brhadarranyaka and Yajnavalkya Upanishads favored women who received clothing, jewelry, and food from men ontheir maternal or paternal side. According to them, the husband should be her sole provider, and she should be faithful and obedient to him. Her primary ideal task is to deliver the kid and humiliate motherhood. Brahmanas and Upanishads were added to the Vedas as annexes and reflected the life of the post-Vedic Era. Except for religious sacrifice, Brahmans limited her involvement in social life. The Epics and Puranas were preached not just in ancient times but also in modern times. Ancient writings were more nuanced in their definitions of gender roles. They had a significant impact on the lives of women. Women in our epics are as varied as their scope. Apart from Sita and Draupadi, Apsaras, Rishikas, other queens, and princesses, the mother, wife, daughter, and sister were all involved in the social and political life of the people in those days. Still, they remained on the periphery, with only the names of male characters appearing in all epics

and Puranas. Women were presented with two extreme personalities dubbed Devi and Devil. Their traditional representations constrained them.

Women in Upnishads

In ancient India, women had positions of power and prestige. Today, the authority has been retained, but honor has been practically eradicated. Jones, John P., 1903. Upnishads –were so-called writings derived from the Vedic heritage but significantly transformed Hinduism by imparting philosophical knowledge to followers. They are a collection of religious and philosophical literature produced in India between around 800 and 500 BCE when Indian society questioned the ancient Vedic religious order. The Upanishads collected some of their theories and philosophies. Within the Upanishads' male-dominated universe, scholarly women, faithful wives, and responsible mothers are light voices. Male members of society also contributed to the composition of Upnishads. While women were not accorded much significance, they were also not humiliated. According to the Brihadaranyaka Upanishad, humans bear their mother's name since she shaped their early growth.

Upanishads are a collection of Vedic texts on meditation, philosophy, and spiritual knowledge. Women have historically been viewed as the guardians of dharma, the custodians of patriarchal values, and the transmitters of patriarchal norms. The Vedas and Upanishads are rich with narratives about how gods and sages have created, utilized, and controlled women throughout time for their own advantage and the destruction of others. Women held prominent positions throughout the time of the Upanishads. In the Brihadaranyaka Upanishad, men were believed to be perfect individuals who take excellent care of their wives. He possessed the putramantha right to obtain a son from his wife. If she refuses, the husband has the right to symbolically renounce her and deny her the opportunity to partake in his glory as his wife. There was no beating or torturing of the wife. The Brihadaranyaka Upanishad (a section of the Yajur Veda) depicts a philosophical debate between Gargi and the philosopher Yajnavalkya about the soul, which perplexed the wise man. The Sage Yajnavalkya Upanishad reveals in a spiritual lecture to Maitreyi that souls are neither masculine nor female. Apart from Gargi, Maitreyi, Jabali, UsatiChakrayana's wife, Janasruti's daughter, Uma Haimavati, and SatyakamaJabala's wife, more women figure in the Upanishads as silent and subdued witnesses to their spiritual insight.

Hinduism's teachings are the same for both sexes, and all must adhere to karma, ahinsa, and non-harmfulness toward others. Hinduism's teachings are gender nondiscriminatory.

Women were shown much respect in the Chandogya Upanishad. They were permitted to wear yajnopavltini and upanayana sanskar. They were permitted to chant Vedic mantras, according to the Gobhila and KathakaGrhya Sutras. Within the smriti shastra,Before discussing Smriti Shastra, it is worth noting that the term 'patni' refers to the equal involvement of men and women in sacrifices.

While the Upanishads offer more in-depth spiritual, philosophical, and ritual knowledge, they also contain several significant facts about the status of women during those times. The women in the Upanishads never appeared to be the center of attention. According to the words, women were worshipped in the Upanishads for their propagation, sexual intercourse, preparation of male childbearing, and dark magic to obtain or ruin life's calm.

Men shared their sorrow and cared for their women, as well as their wives. They share their knowledge, wisdom, and thoughts with their wives asYajnavalkya did with his wife Maitreyi, who possessed profound self-knowledge. Fathers had unlimited control over their daughters until they married. He had complete discretion over the bridegrooms for his daughters. This tradition persisted in India for a long period of time, till the turn of the twentieth century. Only the bride's father had the authority to approve or reject a marriage proposal in ancient times, and his agreement was required for a legal marriage. At the time of marriage, it was customary for the bridegroom to present gifts to the bride's father in exchange for the bride.

The Chandogya Upanishad has examples of fathers who exercised greater control over their daughters' fates and frequently used them as leverage when selecting grooms for their daughters. Women took an interest in their husbands' responsibilities and counseled them. However, she did not divide teaching duties with her husband; she took an active role in the students' welfare as a guardian mother and did not hesitate to intervene when necessary. Additionally, there are instances where all women were bound by marriage to their husbands or domestic chores. If a woman chose to live freely, she possessed the right to remain unmarried. Single parenting and unwed motherhood were practiced in ancient India; however, they were not widely accepted. There was a provision in place to punish men and women who cheated on their marriages.

In Hinduism, sexual intercourse is not viewed as wicked, sinful, or impure; rather, it is divine, serving as the basis for creation and preservation. The Upanishads are mostly composed of declarations of philosophical and spiritual truths. However, lyrics containing sexually explicit content are interspersed between the wise comments and ritual specifics. At the very least, in the major Upanishads, particularly in the oldest and largest of them, the Brihadaranyaka and Chandogya Upanishads, sexual actions are not associated with negativity. Sexual desire, like any other desire, can bond souls to the mortal world, yet sexual acts conducted as a duty to God, gods, and ancestors, or for the goal of procreation, are considered necessary, religious duty, obligation, and a ritual offering. Sexual intercourse is mentioned as a sacrifice in the Chandogya Upanishad and the Brihadaranyaka Upanishad.

Women's roles worsened as civilization became more settled and no longer faced constant invasion. Hinduism, India's predominant religion, gives women a lower status.

14.2 Family

The traditional Indian family is a sizable kinship group that is frequently referred to as the joint family. A joint family is one in which two or more generations live under the same roof or under separate roofs that share a common hearth. Each member owns the line's immovable property in common. This family is often patriarchal and patrilineal. The father or the eldest male member serves as head of the house and administrator of the property, and the headship passes down the male line. Whatever the family's nature, it is the main unit of society. Shraddha, the rite of remembrance for the ancestors, binds the family members together. In ancient India, the family was the fundamental unit of social order. At the time, the family was typically a joint family in which brothers, uncles, cousins, and nephews all lived together under one roof and were inextricably tied. They even shared immovable property. Apart from biological relatives, the ancient Indian family includes adopted children, slaves, and domestic serfs. A Brahman's Family also comprised a number of students. The rite of shraddha was critical in uniting the members through their common ancestry. The presence of the deceased's sons, grandsons, and great-grandsons during the performance of this rite organically linked them together. It proved to be a powerful force in keeping the family united. Typically, the eldest male member served as head of the household and oversaw joint property. However, in Kerala, the eldest female member held the position of the head. Typically, the family head possessed vast powers. He could act arbitrarily save to the extent that his authority was constrained by sacred law and custom. Numerous legends state that fathers coveted the power of life and death over their sons and willingly sacrificed them. Other sources, however, dispute this. Indeed, Kautaliya considers the death of a son to be one of the most horrific sorts of murder in his Arthasastra.

14.3 Marriage and Divorce

Apart from women's property rights, their sympathy for their male relatives both within and outside the household reflects their gender relations. Marriage is the cradle of the family, the source of gender relations. Historically, anuloma marriages were encouraged, while pratiloma marriages were strictly discouraged. Both unions culminated in the amalgamation of varnas and jatis. Similarly, marriages between dvija or dvijati males and other girls were prohibited in the early medieval period. Certain writings permitted unions but solely for the purpose of sexual enjoyment. Such unions were permitted in extraordinary circumstances. Smriti Chandrika permitted such unions and established procedures for offspring inheritance. In such instances, offspring were not accorded the same social standing as their parents but were placed below them (anuloma marriage). In pratiloma marriages, regardless of their varna-jati status, progeny was assigned Shudra or lower status. However, marriage laws were not enshrined in law. It was more fluid than had been anticipated. Early medieval literature gradually reduced the marriageable age of girls while leaving men unrestricted. Pre-pubescent marriage became widespread. Alberuni observed a similar phenomenon among Hindus, noting that the average age of a Brahmana bride was 12 years. Early marriage exposed girls to patriarchal dominance. However, pre-puberty marriage was not consistently practiced across all social levels and strata of the population. Pre-puberty marriage and bride price (dowry) established social standards in south India as well. The birth of a girl was frowned upon in the household. Discrimination against female children was more pronounced in the upper classes than in the poorer classes. Because of the simple form of marriage, remarriage was made nearly impossible or reserved for rare circumstances. The Brahma Purana permits a child widow or one who has been violently abandoned or abducted to remarry. While Medhatithi, Manusmriti's commentary, and others are opposed to widow remarriage. The lower castes did not follow the same procedure.

Widowhood and Niyoga

Lekhapaddhati demonstrates that divorce was quite widespread among the lower classes of society, even though divorce laws were not codified in Brahmanical writings. Thus, through the institution of marriage and the restriction of divorce, upper-caste males exerted considerable control over their women. The Brahmanical literature also condemned the older practice of niyoga, and opinions on the paternity of the child born through niyoga remained disputed. Some people credited paternity to the biological father, while others ascribed it to the spouses or to both. During the early medieval period, the practice became extremely difficult, and it appears as though women gradually lost control over their reproductive ability.

Additionally, niyoga, particularly between a woman and her younger brother-in-law, challenged both the gender and kinship hierarchies. Considering these circumstances, as well as the complexity of inheritance rules, niyoga practice was increasingly abandoned in the early medieval period. Women's predicament deteriorated during the early medieval period. In early medieval manuscripts, additional limits on widowhood were established. They recommended the tonsure of widows' heads in addition to a life of austerity, asceticism, and celibacy.

Additionally, they impose restrictions on diet, dress, and self-adornment. South India's position deteriorated after the seventh century C.E. under Brahmanical influence. The practice of tonsure of the head originated in early Tamil culture and was later embraced by northern India.

Sati Practice

In early medieval India, the practice of widow-burning, or sati, grew more prevalent. It is documented in textual and inscriptional sources, but it was primarily reserved for the top strata, most notably the ruling and military elite. The practice developed due to patriarchal and patrilocal societies in which women and their sexuality were viewed as a danger or threat to the community. Physical death by immolation was preferable to prolong or permanent widowhood, resulting in physical and spiritual torment. Additionally, the practice was lauded as a display of bravery and fidelity. Sati was especially prevalent in northern India's North-West, Rajasthan, and Madhya Pradesh. The Brahmanical writings expressed conflicting views on the subject. Medhatithi objects to the practice. However, sati became practiced.

Additionally, non-canonical writings and epigraphic evidence confirm it. Rajatarangini also mentions multiple instances of sati practice among Kashmir's royal dynasties. Royal women and close relatives, concubines, ministers, slaves, and nurses committed suicide on the masters' burial pyre. Additionally, Bana discusses the practice in Harshacharita. Sati memorial stones found in western Madhya Pradesh and Rajasthan, as well as Satisatta plaques found in Ahichchhatra, bear witness to the practice. While the practice was lauded throughout India, it remained more of a status symbol than a universal habit shared by all tribes. As was the case with hero stones, the Sati stones became an emblem of female bravery.

14.4   Property Rights of Women

In the absence of male heirs, Brahmanical law books accepted a woman's right to inherit property. Women's right to property shows control over property and reduces the state's likelihood of it being seized. The Dayabhaga (12th century C.E.) of Jimutavahana and Vijnaneshvara'sMitakshara (11th century C.E.) of Vijnaneshvara both recognized the widow's right to inherit. However, this was not the case throughout the Indian subcontinent. In 1150 CE, a Gujarati king, Kumarapala, prescribes a widow's right to inherit her husband's landed property. Another from Rajaditya Chola II's Achchalpuram, Tamil Nadu, speaks of a brahmadeya village's sabha or assembly deciding to let a widow inherit her husband's farms and other property. Women's previous rights, known as stridhana, were expanded during the early medieval period.

The scope of stridhana is expanded in early medieval commentaries and digests. Mitakshara interprets it as women's property of any kind. However, the definition is not consistent across all books. Certain texts, such as Dayabhaga, Smritich, and rika, recognized stridhana's extremely limited scope. At first, stridhana was only concerned with movable riches. However, women did not have absolute ownership rights to sell, mortgage, or transfer their property. Women were granted little more than the right to possess. The family had precedence over immovable property.

Moreover, early medieval inscriptions reveal that a few queens and wives of feudatories became fiefholders during their partners' lifetimes. Several of them donated their fiefs to temples and Brahmanas to earn the respect of their religions. Several of them aided in the development of religious architecture, as well as the repair and reconstruction of temples and tanks. This demonstrates that upper-class women possessed significant privileges and resources. This was a

frequent practice among Chola queens and princesses, implying that they may have received personal allowance or property.

Additionally, temple dancing girls, or tevaratiyal, were awarded shares in temple land, revenue, and taxes. They possessed landholding rights on temple property. The rights of women to land differed according to their social rank. Rajatarangini also referto numerous female benefactors and builders in Kashmir, including female kings (Sugandha, Didda, and Suryamati); queens (Ratnadevi); and other non-royal ladies (e.g., Sussala, Chinta, Valga, and Sambavati). While females had limited authority over resources, males had an unquestioned claim to the land and other resources, which they managed through the Family, fief, and state systems.

Additionally, Brahmanical normative rules promote male dominance over women's rights. Gender equality was an idea that was nearly imperceptible. Kashmir's tale is unique in that both men and women rejected traditional gender boundaries and worked on the same tasks of donating and building construction.

Summary

We learned about the position of women between 300 BCE and 800 CE in this unit. Women, in general, suffered in terms of their status and standing in society. Certain women, such as the ganikas, were resourceful and wealthy, but the lawgivers did not treat them well. According to the Dharmashastras, a man of noble birth should refrain from accepting food from a ganika. The ideal woman was viewed as pure, devoted, and committed to her stridharma and pativratadharma. She was faithful to her husband and maintained monogamy despite her husband having numerous wives and occasionally visited a prostitute for pleasure. The period in question was patriarchal, and strongly engrained qualities like chastity, purity, and loyalty were mainly ascribed to women.

Women participate equally in human growth. She constitutes one-half of humans. However, she lacks in society. Women are not treated with the same reverence as they were in ancient Indian society. In contemporary culture, there is a plethora of criminality directed at women. Constitutional protections alone are insufficient to achieve a respectable social status. Certain modifications in both women's and men's mindsets are required. Everybody attempts to comprehend that there is a division of labor in society and that each pole plays an essential job, so we regard women as secondary to men. In modern times, technology has advanced, globalization and commercialism have occurred, yet women's status and position have deteriorated.

Keywords

- **Aham:** Classical Tamil poetry consists of two main genres, viz. aham and puram.Aham deals with themes related to love before and after marriage, while Puram discusses matters concerning wars, chivalry, and the glory of kings, poets, etc.

- **Dharmashastras:** A corpus of Sanskrit theological treatizes dealing with dharma — the codes of conduct and moral principles for the adherents of Hinduism.

- **Epigraphy:** The study of inscriptions

- **Savarna Marriage**: A marriage between a man and a woman belonging to thesame varna

- **Upanayana Samskara or Yagnopavita Ceremony**: A rite of passage in Hinduismofficially begins a student's life and receives Vediceducation.

- **Varnasamkara:**Miscegeny or the mixing of different races or castes throughmarriage, etc.

Self-Assessment

1. An ancient tradition in which a woman is allowed to have sex with her deceased husband's brother to produce progeny is known as:

    A. Niyoga

    B. Dvija

    C. All above

    D. None of above

2. A social system where male exercises domination over women is known as:
    A. Agrahara
    B. Patriarchy
    C. Dvija
    D. None of above

3. The practice of Sati was in vogue during Chola king:
    A. Parantak I
    B. Parantak II
    C. Rajendra I
    D. Raj Raj

4. Arthasastra permits a woman to have the money up to
    A. 2,000 silver panas
    B. 3,000 silver panas
    C. 4,000 silver panas
    D. 1,000 silver panas

5. The rite of commemorating the ancestors is called as:
    A. Antesthi
    B. Divija
    C. Kula
    D. Shraddha

6. Alberuni observed the same thing among Hindus, and the normal age for a Brahmana bride was:
    A. 11 years
    B. 14 years
    C. 12 years
    D. 18 years

7. _____also records several instances of Sati practice in the royal families of Kashmir.
    A. Rajatarangini
    B. Arthasastra
    C. Meghdutam
    D. Medhatithi

8. Sati memorial stones found from:
    A. Western Madhya Pradesh
    B. Rajasthan
    C. Ahichchhatra
    D. All above

9. Who wrote Dayabhaga:
    A. Vijnaneshvara

B. Jimutavahana

C. Medhatithi

D. Rajatarangini

10. Who wrote Mitakshara:
   A. Vijnaneshvara
   B. Jimutavahana
   C. Medhatithi
   D. Rajatarangini

11. Inscription of _____ of Gujarat dated to 1150 CE prescribes widow's right to inherit her husband's landed property.
   A. King Kumarapala
   B. King Devpala
   C. King Rudradaman
   D. King Dhrampala

12. Practice of niyoga:
   A. For husband
   B. For child
   C. For marriage
   D. None of above

13. Kautilya in his _____ looks on the killing of a son among the most heinous forms of murder.
   A. Arthasastra
   B. Meghdutam
   C. Devi Chandraguptam
   D. None of Above

14. The sculptures at _____ show wealthy ladies, naked to the waist, leaning from their balconies and watching the processions.
   A. Bharhut and Sanchi
   B. Gaya
   C. Rampurva
   D. Ajanta

15. Rajatarangini also refersto numerous female benefactors and builders in Kashmir, including female kings:
   A. Sugandha
   B. Didda
   C. Suryamati
   D. All above

Answers for Self-Assessment

1. A	2. B	3. A	4. A	5. D
6. C	7. A	8. D	9. B	10. A
11. A	12. B	13. A	14. A	15. D

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