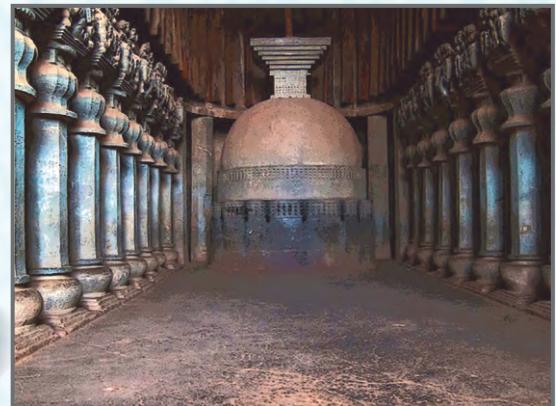




HISTORY

STANDARD ELEVEN



The Constitution of India

Chapter IV A

Fundamental Duties

ARTICLE 51A

Fundamental Duties- It shall be the duty of every citizen of India-

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities, to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;
- (k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

The coordination committee formed by G.R.No.Abhyas-2116/(pra.kra43/16)SD-4 dated 25.4.2016 has given approval to prescribe this textbook in its meeting held on 20.06.2019 and it has been decided to implement it from academic year 2019-2020.

HISTORY

Standard Eleven



Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune.



The digital textbook can be obtained through DIKSHA APP on a Smartphone by using Q. R. Code given on title page of the textbook and useful audio-visual teaching-learning material of all lessons will be also available through the Q. R. Code given on the title page.

First Edition : 2019
Reprint : October 2020

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Typeetting : DTP Section,
Balbharati, Pune
Paper : 70 GSM Creamwove
Print Order : N/PB/2021-22/Qty.- 7,000
Printer : M/s. Kisan Printing Industries, Beed

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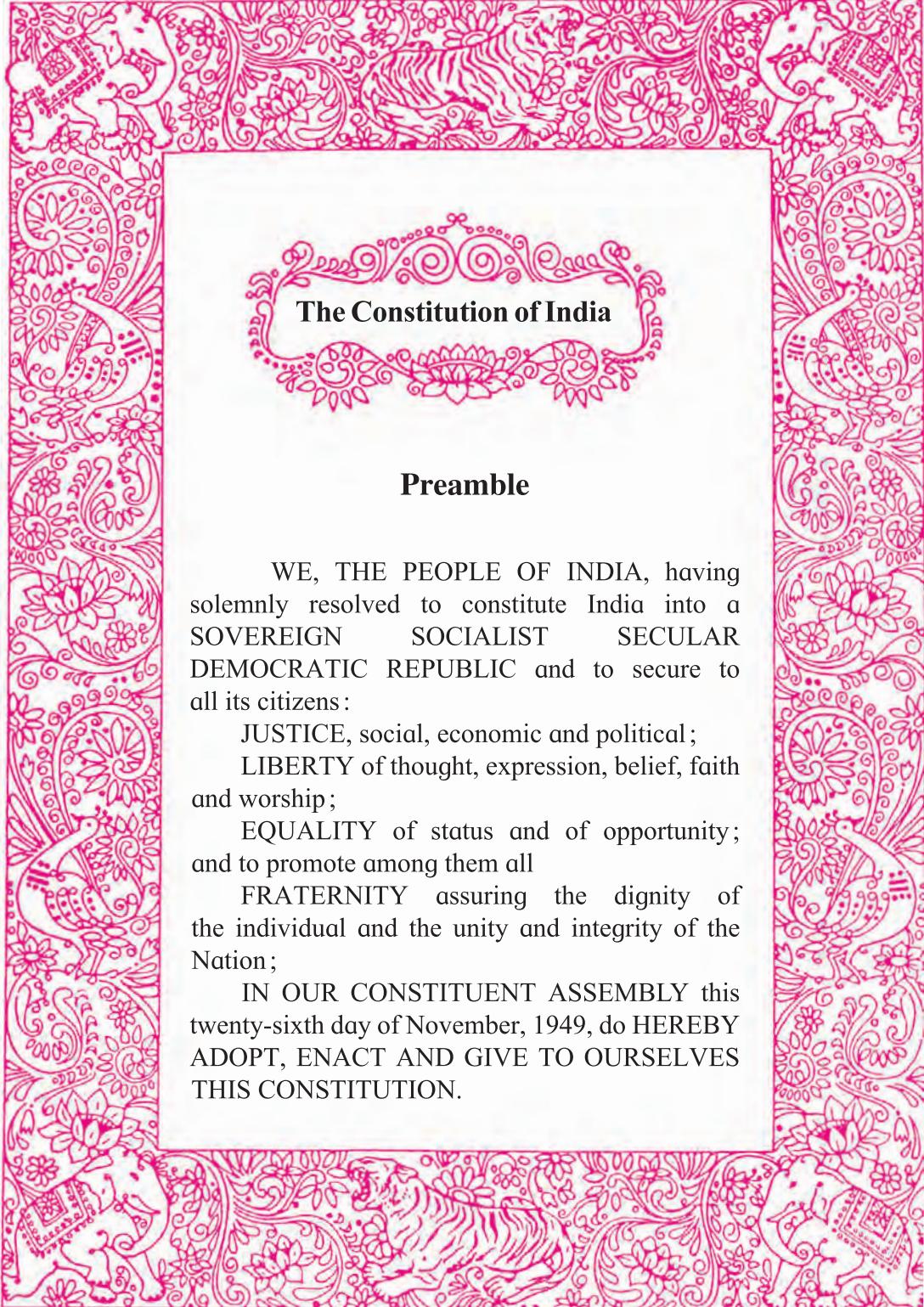
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The Constitution of India

Preamble

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens :

JUSTICE, social, economic and political ;

LIBERTY of thought, expression, belief, faith and worship ;

EQUALITY of status and of opportunity ; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation ;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

NATIONAL ANTHEM

Jana-gana-mana-adhināyaka jaya hē
Bhārata-bhāgya-vidhātā,

Panjāba-Sindhu-Gujarāta-Marāthā
Drāvida-Utkala-Banga

Vindhya-Himāchala-Yamunā-Gangā¹
uchchala-jaladhi-taranga

Tava subha nāmē jāgē, tava subha āsisa māgē,
gāhē tava jaya-gāthā,

Jana-gana-mangala-dāyaka jaya hē
Bhārata-bhāgya-vidhātā,

Jaya hē, Jaya hē, Jaya hē,
Jaya jaya jaya, jaya hē.

PLEDGE

India is my country. All Indians
are my brothers and sisters.

I love my country, and I am proud
of its rich and varied heritage. I shall
always strive to be worthy of it.

I shall give my parents, teachers
and all elders respect, and treat
everyone with courtesy.

To my country and my people,
I pledge my devotion. In their
well-being and prosperity alone lies
my happiness.

Preface

Friends,

From this year, as students of the XIth Standard, you will be studying ‘History’, not jointly with ‘Political Science’ but as a separate subject. Starting from the times before ‘Common Era’ till the ‘Mediaeval Period’, the continuous social and cultural history of India, with special reference to Maharashtra, is unfolded in this textbook. We are glad to present this book to you.

The chain of continuous actions-reactions in the history of human progress, from the first stone tools created by *Homo habilis* to modern robotics and artificial intelligence, is instrumental in shaping the social-cultural history. If we understand this chain of actions-reactions in its entirety, then studying history leads to a bridge that connects our present to our past. With it studying history becomes pleasant, a source of gaining knowledge and a medium of creating knowledge.

We studied history of several stages of human journey from the Stone Age to the Modern Era. It included several events that happened in the historical time span. We completed this study as a continuous series from the Vth Standard to the Xth Standard. Events happening in the historical time are just the markers of major shifts happening at various stages of human history. It is necessary to pay attention to various social, cultural, political, technological processes, which are responsible for creating the shifts. These processes are vital in the shaping of history. If the students are competent to understand the unending chain of processes, then their capability of constructing knowledge will also be nourished. This textbook is written with this thought in mind.

The material made available with QR code, the informative boxes, coloured illustrations, maps and various suggestions for activities in this textbook will help you in your studies. You will be able to gather additional information with the help of various web links provided in the lessons.

This textbook will help you guide you in the right direction to reach your future goal . We wish you the best in your journey toward higher education.



(Dr. Sunil Magar)

Director

Maharashtra State Bureau of
Textbook Production and
Curriculum Research, Pune

Pune

Date : 20 June 2019

Bharatiya Saur Dinank : 30 Jyeshtha 1941

- For the Teachers -

At this stage the students of Std. XI have crossed the threshold of school life. They are now at the threshold of a new world. It's a transitional phase for them. They need to review all that they have already learnt and to get ready to dive deeper in their chosen subjects, to help them in chalking out their career. What they learn in Std. XI is their first step toward this goal.

Keeping this in view, the history textbook of Std. XI has been designed to help the students to revise and review all that they learnt about history starting from Std. VI. This would be like revisiting the familiar lanes of history of the ancient and medieval periods and to brace up to understand their subtleties and splendours; to get new insights to enjoy history as an academic subject. Through this textbook it would be achieved as a matter of natural course, as the students at this stage are already competent to analyse and synthesise information and go deeper.

At the cognitive level students of Std. XI are mature enough to peep into the psychological processes at collective level, which form the base of socio-political processes. Thus, this textbook will gently lead them into independent thinking and help them in holistic comprehension of these processes. It would be useful for them in all walks of life and in their respective fields of future specialisation.

The ability to read map and to place the historical information in its geographic context is crucial for a history student. Hence, historical maps are incorporated in this textbook, wherever necessary. In order to enable the students to supplement the information in these maps, appropriate weblinks have been also provided.

As it will become clear from the contents of this textbook, it encompasses an enormous time-span of about 10000 years. It opens with the beginning of cultivation in various regions of the Indian subcontinent around 8000-7000 B.C.E. and continues till the medieval period. Each lesson in this textbook forms a marker of a broader step of socio-cultural progression in history. In other words, the emphasis is more on the conceptual and processual continuation while planning the lessons, rather than sequential arrangement of historical events.

The first four lessons cover a span of more than 9000 years of proto-history, from about 10000 B.C.E. to 700 B.C.E. Next five lessons from no. 5 to 9 take us through the ancient period of Indian history. Lesson 10 and 11 deal with the transitional and hence an overlapping period between the ancient and medieval period of history. Lesson 12 and 13 highlight the adventurous history of the ancient Indians, when the Indian culture spread far and wide in the world, over the span of more than 4500 years. The last three lessons focus on the mediaeval times. The historical context of Maharashtra as a geographic region is also the prime focus of this textbook.

The textbook strives for a new and more objective outlook of history to emerge as a natural outcome. In order to achieve it, additional boxes of information regarding the latest research in the field and supplementary information is provided for making the learning process more interesting and self-motivated. Even the teachers may find the information helpful and interesting.

We are glad to give this book in your hands with a belief that it will be appreciated by you.

Competency Statement

Unit	Competency
Unit 1: India in the proto-historic period (with special reference to Maharashtra)	<ul style="list-style-type: none"> Explains the meaning of the term ‘Proto-history’. Explains the transition from nomadic to settled life in proto-historic period. Explains the processes like beginning of cultivation, stages in the development of agricultural production and consequent changes in the life style of proto-historic people. Explains the establishment of permanent settlements and their organisation. Explains the process of urbanisation. Explains the interdependence between development of trade and urban centres. Finds correlation between the interdependence of decline in trade and decline of urban centres.
Unit 2: India before 6 th Cent. B.C.E. (with special reference to Maharashtra)	<ul style="list-style-type: none"> Explains the relationship between written sources and historical period. Critically analyses the early political institutions and social institutions in ancient India. Comprehends the transitional processes in the political and social, technological, economic, religious fields during the period of second urbanisation. Explains about the contacts established by the early Indians with distant regions with the help of maps. Explains the rise of the first Empire of India and its background. Describes India’s relations with other countries by using a map.
Unit 3: India from 6 th Cent. B.C.E. to 13 th Cent. C.E. (with special reference to Maharashtra)	<ul style="list-style-type: none"> Explains the characteristics of the empires that emerged in the post-Mauryan Period and changes in various fields during the Mauryan Period. Explains the nature of changes. Critically reviews various dynasties in South India in detail and their extent. Critically reviews the fact that Indians had established strong trade relations with Rome during this period. Develops sense of pride in the history of ancient India as within a span of few centuries Indian trade had expanded far and wide reaching Southeast Asia and with the expansion of trade the Indian culture also spread in the distant regions.
Unit 4: India from 13 th Cent. C.E. to 19 th Cent. C.E. (with special reference to Maharashtra)	<ul style="list-style-type: none"> Explains the political environment in mediaeval India. Explains the advent of Arabs. Explains political conflict between Allauddin Khalji and Yadavas of Deogiri. Explains the progress in trade and commerce. Traces trade routes in ancient India on Map. Shows places of cultural impact of India on map. Explains the process of Urbanisation in the Mediaeval Period. Describes the information about the developments in the field of art, architecture, literature, etc. Analyses the causal factors that led to the establishment of Mughal rule in India. Explains the land revenue systems of this period. Analyses the factors leading to establishment of ‘Swarajya’ by Chhatrapati Shivaji Maharaj. Understands the political and administrative systems in ‘Swarajya’. Describes ‘Peshwa’ period.

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• **S.O.I. Note :** The following foot notes are applicable : (1) © Government of India, Copyright : 2019. (2) The responsibility for the correctness of internal details rests with the publisher. (3) The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line. (4) The administrative headquarters of Chandigarh, Haryana and Punjab are at Chandigarh. (5) The interstate boundaries amongst Arunachal Pradesh, Assam and Meghalaya shown on this map are as interpreted from the “North-Eastern Areas (Reorganisation) Act. 1971,” but have yet to be verified. (6) The external boundaries and coastlines of India agree with the Record/Master Copy certified by Survey of India. (7) The state boundaries between Uttarakhand & Uttar Pradesh, Bihar & Jharkhand and Chattisgarh & Madhya Pradesh have not been verified by the Governments concerned. (8) The spellings of names in this map, have been taken from various sources.

1. First Farmers

- 1.1 River Valley Civilisations**
- 1.2 Beginning of Cultivation : Agricultural Production**
- 1.3 The First Farmers in India**
- 1.4 Agricultural Settlements : Organisation and Administration**
- 1.5 Trade and Transport**
- 1.6 Beginning of Urbanisation**

1.1 River Valley Civilisations

Homo habilis made the first stone tools. These tools were useful only for simple jobs like scraping meat from the hides of dead animals, splitting bones to extract marrow, breaking nuts, etc. To strike the stone with just enough impact and to remove flakes from a stone in order to shape a tool, was the mankind's first big step in the field of technology. The later species of mankind after *Homo habilis* were more evolved. They advanced human technology much further.

Through close observation of the seasonal cycles in the nature, the Mesolithic people could domesticate various plants and animals. It resulted into the rise of the 'Neolithic Age'. Cultivation and pastoralism (animal husbandry) became a way of life for neolithic people. It was the end of nomadic-semi nomadic life for them. Settled villages came into being. The archaeological evidence shows that systematic agriculture began some 12000-11000 years ago. Beginning of agriculture and rise of settled villages are the two phenomena that are inevitably associated with each other. The progress in the techniques of systematic cultivation resulted in the rise of the most ancient river valley civilisations

of the neolithic age. The river valley civilisations grew in four regions of the world. Those regions were Mesopotamia, Egypt, Indian Subcontinent and China. How did this all happen? We shall briefly review it in this lesson.

You would like to know :

Scientists in the Bar Elan University of Israel have found out that ancient people had attempted cultivation, some 23000 years ago. They have recovered its archaeological evidence from 'Ohalo', a palaeolithic camp site near the Sea of Galili. At Ohalo the evidence of Barley and some other cereals, seeds of fruits has been found along with traces of human occupation. There were also a few seeds of various weeds. These weeds are of evolved types and they are found only with cultivated crops. This fact confirms that the cereals found at Ohalo were the remains of cultivated crops and not of the wild variety. Additional evidence of grinding stones also came forth from this site. They were used to grind the cereals before cooking them.

(1) The Valley of Euphrates and Tigris - Mesopotamia : Ancient Mesopotamia included modern Iraq, Syria as well as the western regions of Iran and south-eastern regions of Turkey.

Mesopotamia is the Greek name of the region between the two rivers, Tigris and Euphrates. Mesos means the 'middle one'.

Potamos means ‘river’. The region between two rivers is ‘Mesopotamia’. The Mesolithic people began to stay in this region for longer times because of the availability of ample water. Also both the rivers flooded annually, making the soil on their banks very fertile. The camps of Mesolithic people developed into the first settled neolithic villages. These first villages are dated to 10000 years B.C.E. The farmers in these villages grew wheat and barley.

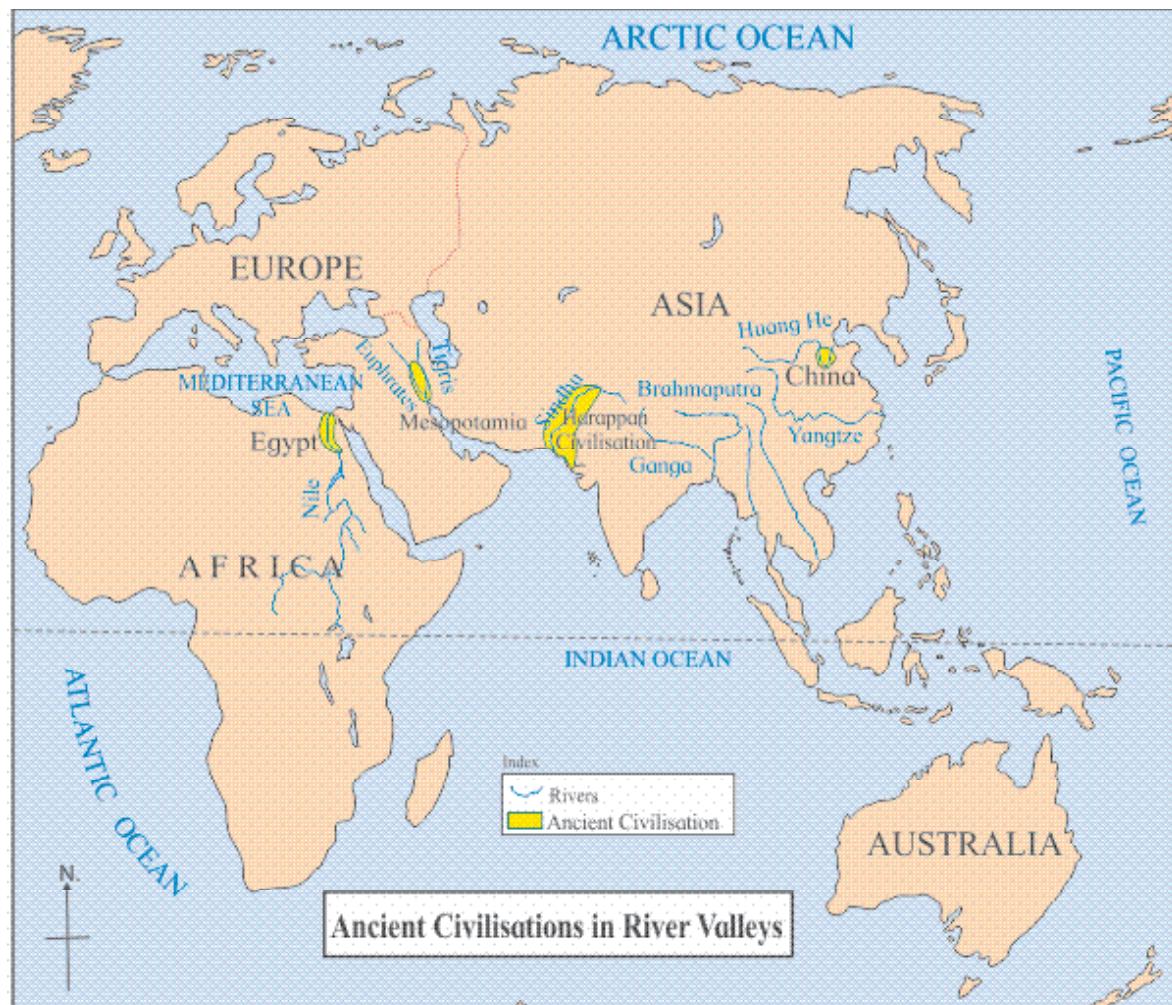
(2) The Valley of Nile - Egypt : The country in the northern parts of the African continent and in the valley of the Nile river is ‘Egypt’.

Napoleon Bonaparte had taken along many scholars from various fields during his invasion of Egypt in 1798. They studied the

You would like to know : Egypt was originally known as ‘Kemet’. Egypt got this name because of the black soil that was deposited by the Nile floods. Later Egypt came to be known as ‘Hwat-ka-Pta’. It means the temple of God. The Greeks changed it to ‘Egyptus’. In the course of time it was changed to ‘Egypt’. The Arabic name of Egypt is ‘Misra’.

ancient remains in Egypt and published it. These studies received a momentum because of the decipherment of the Rosetta inscriptions. It became possible to read the Egyptian hieroglyphs.*

**Hieroglyphs = pictorial script*



The first neolithic villages in Egypt came into being at about 6000 B.C.E. The beginning of agriculture in Egypt coincides with the same time. The first crops grown in these villages were wheat and barley.

(3) The Valley of the Huang He - China : The valley of Huang He river is considered to be the region of origin of the Chinese culture. The Chinese culture evolved here.

Agriculture in the neolithic villages of China began at about 7000 B.C.E. Wheat, foxtail millet and rice were grown by the farmers in these villages.

You would like to know : ‘Yellow River’ is the English translation of the Chinese name ‘Huang He’. The yellow silt brought by her has earned her this name. ‘River’ and ‘Mother’ are her other names. These names indicate her extraordinary place in the Chinese culture. The name ‘River’ indicates that she is considered to be the only river of importance. The fact that she is considered to be the mother of the Chinese culture, is obvious in the name, ‘Mother’.

Huang He and Yangtse in China are the rivers, which receive waters from the Himalayan glaciers as do the rivers Ganga, Sindhu and Brahmaputra. Huang He flows so rapidly that it continuously keeps changing its course. The torrential floods caused because of it used to be very disastrous causing great loss of life and assets. Hence, she had earned one more name, ‘Sorrow’ or the ‘River of Tears’. Now the terrible river has been brought under control by creating a number of dams and bunds on her.

(4) The Valleys of Sindhu (Indus) and Saraswati - Indian Subcontinent : The region of the valleys of Sindhu and Saraswati is now divided between India and Pakistan.

The archaeological excavations at Harappa on the banks of Ravi in Punjab and Mohenjo Daro on the banks of Sindhu in Sindh, indicate the existence of a fully developed civilisation in the Indian subcontinent which was dated to circa 3000 B.C.E.

A number of archaeological sites of neolithic villages have been now discovered. It proves that there were well settled villages in the Indian subcontinent as early as 8000 B.C.E. There is a general consensus among the scholars that the Harappan cities evolved from these early villages.

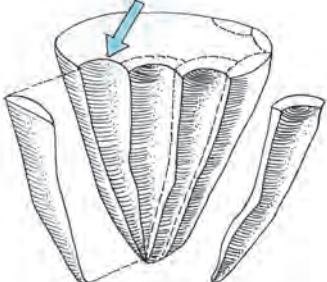
Barley was the main crop grown by the farmers in these villages. However, wheat was also grown on a smaller scale. The farmers in these villages were the **first farmers** of the Indian subcontinent. They kept cattle and goat-sheep. They lived in mud houses.

The archaeological site at Mehrgarh in Baluchistan has yielded evidence of the continuous human occupation from the neolithic times to the rise of Harappan civilisation and the material culture of the respective periods.

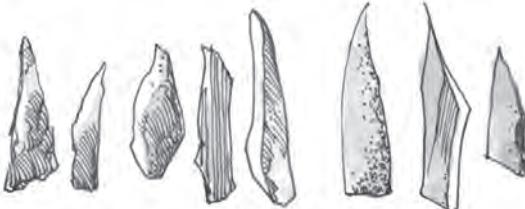
1.2 Beginning of Cultivation : Agricultural Production

The transition from hunter-gatherer’s life to the beginning of cultivation was a very slow process drawn over thousands of years. Beginning of cultivation is also the beginning of the neolithic age. It spans through 10000 – 8700 B.C.E. It may vary to some extent from place to place. This period marked the beginning of domestication of animals along with the beginning of cultivation. Barley was the main crop in this period. Other crops were wheat and flaxseed.

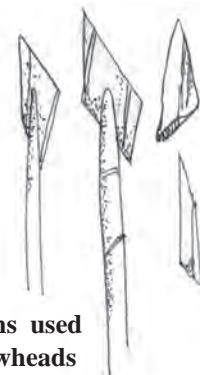
The blades used for Mesolithic tools were removed from siliceous stones by the technique known as 'Fluted Core technique'. These blades are as tiny as our fingernails. So they are called 'microliths'. The Mesolithic people used wooden arrows fixed with microlithic arrowheads.



Fluted Core



**Mesolithic Blades
(Microliths)**



**Microliths used
as arrowheads**



The serrated knife made by hafting microliths



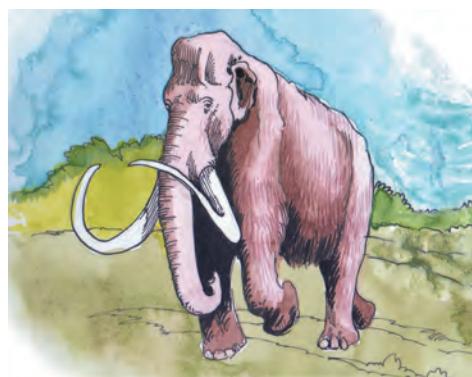
**The serrated knife made by
hafting microliths**

It is apparent that the common prerequisites were present in Mesopotamia, Egypt, China and Indian Subcontinent to initiate the onset of the Neolithic age and agriculture. The last Glacial period in the history of our planet came to an end at about 12000-11000 years ago. It was the beginning of a new epoch, which is known as 'Holocene'.

With the beginning of the Holocene, glaciers began to melt and the water volume in the water bodies like rivers and ocean increased. As a result, the availability of

animals and vegetation for food increased. This period had also witnessed extinction of species of gigantic animals like mammoth. However, varied species of fish and small animals like goat, sheep, deer, etc. were amply available for food. The heavy tools of Palaeolithic times were of no use either for fishing or for hunting small animals.

The technique of removing long stone blades had been developed in the Upper Palaeolithic age. In the Mesolithic age the same technique was used and blades as small as fingernails were removed to make tools. These blades known as microliths were either hafted* on the tips of wooden/bone shafts or in the grooves made on those shafts. Thus, modified composite tools like fishing harpoons, spears and arrows could be made. Ample cereals and fruits, grown naturally, were available. Tools like sickle and scythe were made by hafting microliths for harvesting the cereals and fruits.



Mammoth

*To haft - fix with the help of rope and resin/gum

Thus, the technology evolved; the techniques of hunting and obtaining food improved; food became available in plenty. This resulted in making the Mesolithic people stay at one place for a longer time of the year. Harvesting of naturally grown cereals led them into systematic cultivation. The technique of agricultural and pastoral operations (animal husbandry) continued to evolve. The nature of these operations is such that the farmer is compelled to settle down permanently near the cultivated land. He doesn't need to go out in search of food. This is how the villages were settled on a permanent basis. This prepared the ground for the rise of the Neolithic Age. This

You would like to know : The Palestinian city of Jericho on the banks of the river Jordan, is a historical city with hoary past. It first settled as a village in 9000 B.C.E. It was one of the first neolithic permanent settlements. It started getting organised into a well-knit society at about 8000 B.C.E. The village at this time had a protective wall around it, complete with a watch tower. This is undoubtedly an evidence of an organised society.

The beginning of cultivation at Jericho and in the surrounding region began earlier than the establishment of the village by a few centuries. Its evidence has been discovered at Gilgal, a site near Jericho. A fire stricken house at Gilgal was excavated, which yielded burnt remains of figs. After carrying out laboratory analysis of these fig remains, scientists have concluded that the neolithic people at Gilgal had systematically planted fig cuttings. This stands to be the first attempt of planned cultivation.

transition was drawn over a prolonged period. Nevertheless, considering radical changes in the way of life during the Neolithic Age, the Australian archaeologist Gordon Childe coined the term 'Neolithic Revolution'.

1.3 First Farmers of India

Neo means 'new'. Lithic means 'of stone'. Neolithic age got its name because of the stone tools of completely new types. It included short and long heads of axe, made of polished stone and polished stone rings. The axe heads were hafted on wooden shafts and used for cutting trees, scraping wood to give it a desired shape, etc. It was essential to clear jungles by felling trees in order to obtain land for cultivation and settlement. The new tools came handy for this work.

We have already seen that the site of Mehrgarh came into existence around 7000 B.C.E. This site is of great importance among the neolithic villages in the Indian subcontinent established by the first farmers. The Mehrgarh farmers cultivated barley and wheat. There is another site of a neolithic village that is contemporary to Mehrgarh. The site was found at 'Lahuradeva' in Sant Kabirnagar district of Uttar Pradesh.

In Maharashtra, the mesolithic man existed during 10000-4000 B.C.E. He stayed in natural caves and under rock-shelters. He moved along the river banks. He made microliths from siliceous* stones. However, no evidence of purely neolithic sites have been found in Maharashtra. What we have instead, are the Chalcolithic villages. The Chalcolithic people were the first farmers of Maharashtra. Inamgaon, in the Shirur taluka of Pune district, is an important site of the village of Chalcolithic farmers in Maharashtra.

*Siliceous stones - stones like quartz, chalcedony, agate, etc.

1.4 Agricultural Settlements : Organisation and Administration

Researchers have attempted to estimate the population of neolithic villages with the help of various mathematical and statistical models. With the help of those estimates we may gather some idea with regards to population compositions of those villages. When Mesolithic people were witnessing the transition from nomadic-semi nomadic life to settled life, there could have been 25-40 people in any given group. Life dependent on regular cultivation would need that number to increase at least to 50. A village with at least a population of 100 could meet the needs of individual members who would be completely dependent on agriculture and animal husbandry.

Neolithic villages were small in size. Permanently occupied dwellings (mostly round huts) were characteristic of these villages. Other than these dwellings, some places in the central part of the village were perhaps used as common storage places of food-grains and other things. This internal settlement pattern of the village indicates that the transactions related to food production were centrally controlled. Accordingly a hierarchical chain of power positions must have been established. At the same time other social norms were also established. For example: boundaries of individual households-families, ownership of land, food production to meet the needs of individual household-family and rules of kinship. The tradition of imparting training of unique family skills of production to the younger members is supposed to have begun as early as the neolithic times. In other words, it may be said that the hierarchical social and family structure and the concept of inheritance have its roots in the neolithic times.

The culture known as 'Jomon Culture' of Japan was a mesolithic culture, which has yielded evidence of pottery making. Except this example, everywhere else in the world

making of pottery seems to have begun in the 2nd phase of the neolithic period. Pottery making, along with the polished stone tools, is supposed to be an essential characteristic of the neolithic cultures. The earthen pots were used for the purpose of cooking, serving food and for storage. In the beginning these pots were handmade. At a later stage, wheel-made pottery was introduced. The neolithic pottery in the beginning was in monochrome (single colour), with a burnished* surface. Some pots had carved designs. Also the techniques of stamping and applique work**. Gradually neolithic people began to decorate their pots with painted designs. Thus, in the latter half of the neolithic age, pottery making had become an art that required special skills.

**Burnished - polished by rubbing with a wooden or stone tool*

***applique work - pasting wet clay ribbons and making patterns on them*

To master the art of pottery-making one needs to possess knowledge of following things:

- (1) To know the source of clay of excellent quality.
- (2) To manage to obtain clay.
- (3) To knead and prepare the clay for pottery production.
- (4) To be able to turn the pot to the desired shape.
- (5) To have artistic skill for decorating the pottery.
- (6) To know the technique of baking pottery at proper temperatures (approximately 850°-900° Celsius).

The class of skilled potters, equipped with essential knowledge of all stages of pottery-making, was already established in the 2nd phase of the neolithic period. Ancient pottery can throw light on various aspects of ancient cultures. We get to know about the cultural history, the material richness of the place where it was found. With the help of pottery we can also know about the contacts of the residents of the place with other cultures.

The neolithic period also saw rise of other skilled artisan classes based on specialised crafts. It is apparent that the skill of making beads of various types was acquired by neolithic artisans from the beginning. They made beads of various types of siliceous stones and chank shells.

For additional information : **Some important Neolithic sites in India**

1. **The northwest region of the Indian continent:** Phase I (7000-6000 B.C.E.) No evidence of pottery (earthen pots). Phase II (6000-4000 B.C.E.) Beginning of pottery making, e.g. Mehrgarh.
2. **Jammu and Kashmir** - around 2500 B.C.E. neolithic settlements established at the sites of Burzhom and Gufkral.
3. **Uttar Pradesh** - around 6000 B.C.E. neolithic settlements established at the sites of Chopani Mando, Koldihwa and Mahagara.
4. **Bihar** - around 2000 B.C.E. neolithic settlements established at sites like Chirand, Senuwar, etc.
5. **Northeast India** - The evidence of neolithic settlement was first discovered at the site of Daojali Hading in Assam. The village was established around 2700 B.C.E. The neolithic tools found here show more affinity to neolithic tools found in China.
6. **South India** - The neolithic settlements in Karnataka, Andhra Pradesh and Tamilnadu first came into being around 4th - 3rd century B.C.E. Karnataka sites - Sangankallu, Maski, Brahmagiri, Tekkalkota, Piklihal, Hallur, etc. Andhra Pradesh site - Nagarjunikonda. Tamilnadu - Payyampalli

Excavations at neolithic sites yield beads, waste material cast away during bead making process, faulty and incomplete beads and the tools used by the bead maker. The following are the stages of bead making:

(1) To know the sources of siliceous stones and chank shells. (2) To obtain the raw material. (3) To transport the raw material to the manufacturing site. (4) To manufacture finished beads from the stones of irregular shape and the core of chank shells. The artisan has to be conversant with every stage of the bead manufacturing.

In brief, agricultural production, as well as production of agricultural tools, pottery, beads etc. is a chain of various skill based operations, which are completed step by step. It is a complex system, which calls for systematic division of labour and training of people for various skills. This process leads to craft specialisation and creates various classes of skilled artisans.

1.5 Trade and Transport

The nomadic-semi nomadic groups of Mesolithic people had a system of barter among themselves. The wheel was not yet invented. It means that the means of mechanical transport were not available to them. In the latter half of the neolithic age people had started using beasts of burden for transporting goods.

Tools like axe, scrapers and chisels enabled neolithic people to cut trees and to work on wood. Most probably round shaped pieces of wooden logs were used as wheels. Such round pieces can easily gain momentum.

The neolithic people invented wheel and the technology they had developed so far, underwent a revolution.

The neolithic people began to produce wheel-made pottery. The wheel technology made it possible to produce pottery on mass scale. The invention of wheel also made it possible to obtain raw material from distant places in much lesser time. It became easier

to send the finished goods to distant markets where it was in more demand. It helped to develop trade and transport on a greater scale.



By the Way :

A close-up photograph of a wooden wheel made from a single log, showing its circular shape and the central hub area.

1.6 Beginning of Urbanisation

After settling down at one place for a long time, a feeling of ownership arose among the neolithic people. This feeling was focused on their individual dwellings and the piece of land cultivated by them. This has been already mentioned in the context of

social organisation and administration. Eventually the villages expanded. Along with it, awareness of collective land holdings and the village boundaries became prominent. Thus, it was felt that the village community had a natural right over the immediate territory around the village periphery. This kind of awareness of natural right over a particular region is known as ‘territoriality’. Rules and social norms were created in order to manage the collective resources, water sources, crafts dependent on it, trade and community life, etc. Consequently rituals and their details gained importance. The need of managing and keeping records of trade, rituals, writing systems and administrative machineries developed. It gave rise to administrative centres. Such administrative centres attract large number of population which includes officials, people from various occupations. As a result, periphery of the original settlement kept expanding and cities came into being. Thus began the process of urbanisation in the neolithic age.

In the next lesson we shall learn about the first cities of India.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (c) Herodotus
(d) Collingwood

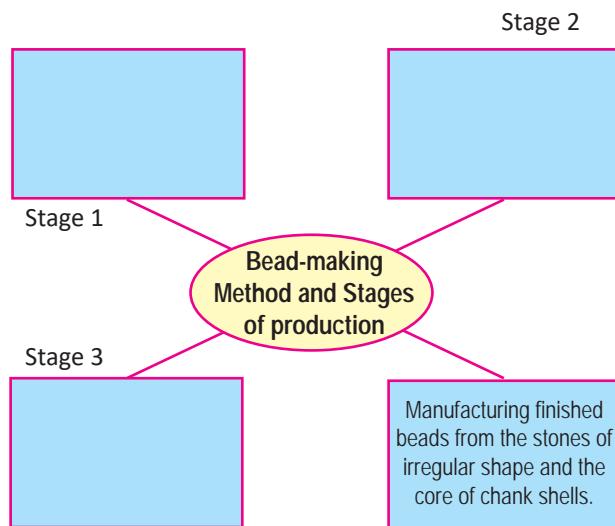
(3) The neolithic people at Gilgal had systematically planted trees.
(a) Guava (b) Sapodilla
(c) Fig (d) Indian blackberry

(4) in the Shirur taluka of Pune district, is an important site of the village of Chalcolithic farmers in Maharashtra.
(a) Saradwadi (b) Ranjangaon
(c) Pabal (d) Inamgaon

- (B) Find the incorrect pair from set B and write the correct ones.**

Set 'A'	Set 'B'
(1) The valley of Tigris and Euphrates	Mesopotamia
(2) The valley of Nile	Iran
(3) The valley of Huang He	China
(4) The valley of Sindhu (Indus) and Saraswati	Indian subcontinent

Q.2 Complete the concept map.



Q.3 Explain the following statements with reasons.

- (1) The camps of Mesolithic people developed into the first settled villages of neolithic people in Mesopotamia.
- (2) 'Huang He' river is considered to be the mother of the Chinese culture.
- (3) In the latter half of the neolithic age, pottery-making had become an art that required special skills.

Q.4 State your opinion.

- (1) There were radical changes in the way of human life during the neolithic age.
- (2) The neolithic people invented wheel and the technology they had developed so far, underwent a revolution.

Q.5 Observe the map on page 2 of your textbook and answer the following questions based on it.

- (1) What is the name of the sea at the north of the African continent?
- (2) In which continent did the Harappan civilisation originate?
- (3) What is the name of the ocean at the south of India?

Q.6 Write short notes.

- (1) Neolithic 'Jericho'
- (2) 'Holocene' epoch

Q.7 Answer the following questions in detail.

- (1) Write in detail about the 'first farmers' and beginning of agriculture in India.
- (2) What knowledge was essential for the neolithic people to make pottery?
- (3) Write about the trade and transport in the neolithic age.
- (4) Write about the beginning of urbanisation in the neolithic age.

Activity

Write in detail about any of the ancient civilisations.

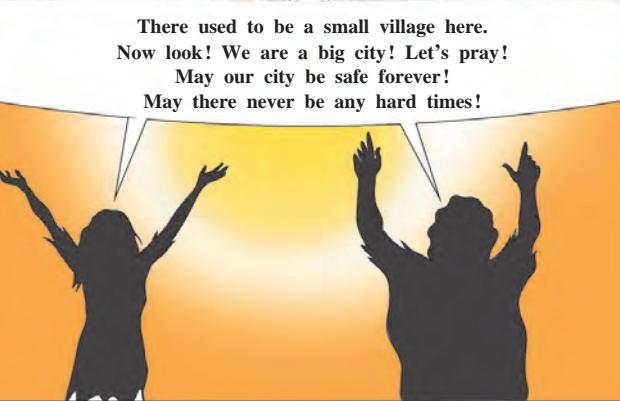
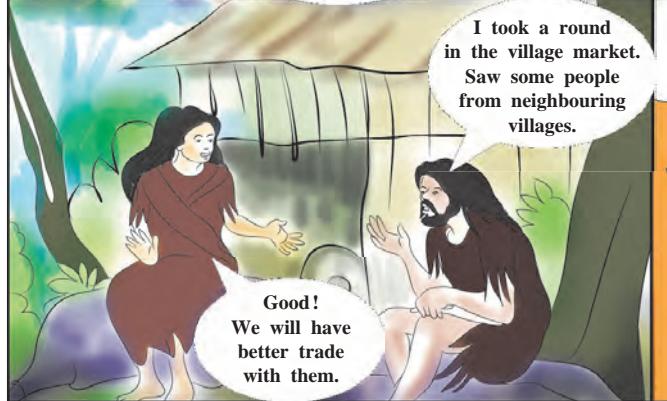
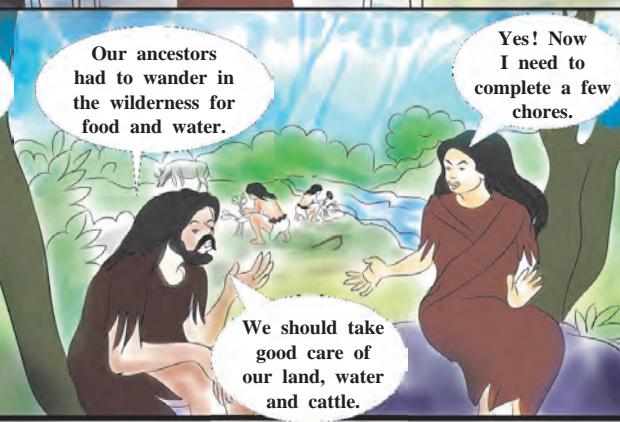
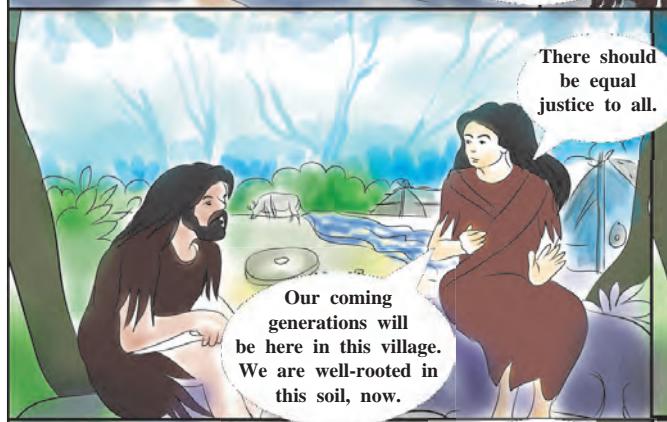
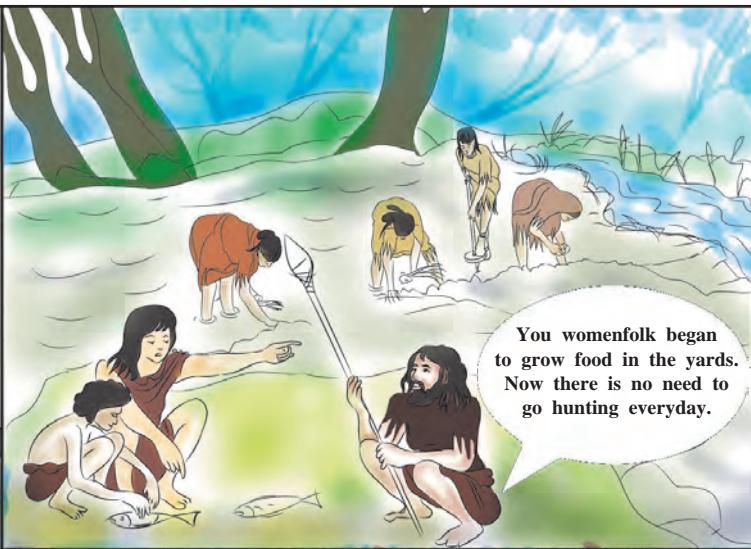
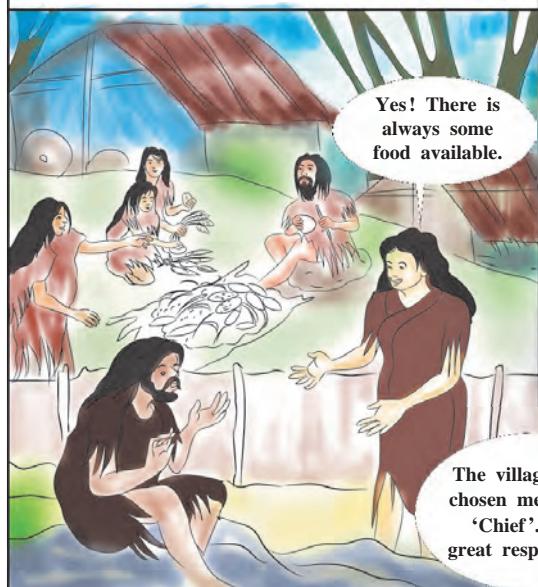


Neolithic Age

8000-3000 B.C.E.



First Farmers



2. First Cities of India

- 2.1 Characteristics of Harappan Civilisation**
- 2.2 Interrelationship between Cities and Villages**
- 2.3 Production, Trade, Organisation and Administration**
- 2.4 Decline of the Cities**

2.1 Characteristics of Harappan Civilisation

It has been mentioned earlier that the roots of the Harappan civilisation are to be found in the pre-Harappan culture of Neolithic times at Mehrgarh in Baluchistan. This culture is known as 'Togao culture'. It shows traces of the beginning of the Harappan culture. Jean Francois Jarrige and Richard Meadow conducted the excavations at Mehrgarh. Another neolithic culture of the pre-Harappan period is known as 'Ravi or Hakra culture'. Its remains have been found during the excavations at sites like Harappa (Punjab, Pakistan), Kunal, Bhirrana and Farmana (Haryana).

A few years ago it was strongly believed that the Vedic Aryans arrived in India at about 1500 B.C.E. However, no information was available regarding the period before that. This situation continued till the discovery of Harappa in 1921 and Mohenjodaro in 1922. The discovery of the Harappan Civilisation at these two places stretched the antiquity of Indian history to 3500-3000 B.C.E. At that time a well-developed and rich civilisation had flourished in the Indian subcontinent. It extended from Afghanistan to Maharashtra and from Makaran coast to

Harayana. The total area covered by it is about 1500000 Sq. Kms. The Harappan civilisation belonged to 'Bronze Age'. So far, more than 2000 sites of the Harappan civilisation have been recorded. The remains found at cities like Harappa, Mohenjodaro, Kalibangan, Lothal, Dholavira, Rakhigarhi, etc. are the evidence of the past glory of this civilisation.

The history of these cities had three stages: (1) Early Harappan period (2) Mature Harappan (urban) period (3) Late Harappan period.

The question regarding the authors of the Harappan civilisation still remains mysterious.

Some of the main characteristics of the Harappan cities are noted below.

(1) Systematic Town Planning :

Houses of baked bricks complete with bathrooms, toilets, wells, etc., existence of granaries, impressive public monuments, English bond masonry (method of using two headers and two stretchers alternatively while building a wall – this method is specially useful in earthquake prone regions), Excellent drainage system, public baths, two or more divisions of the city with each division enclosed by independent fortification walls, Streets crossing each other in right angles and the resulted blocks used for building houses (grid pattern).

(2) Central Administration :

Administrative control over the distribution of water and other resources, Standardisation : For example, the size of bricks in the ratio of 1:2:4, weights increasing in the proportion of 8, set style of shapes and painted designs

of pottery, majestic and non-residential buildings for public administrative offices.

(3) Social organisation : Social hierarchy based on position of power, classes of skilled artisans and individuals based on craft specialisation, belief systems and artefacts/architecture indicative of them, evidence of burials indicative of rituals after death.

(4) Economy : Mass production of goods for trading purpose : For example, well-shaped, beautiful earthen pots, statues, metal objects of gold, silver, copper and bronze, various types of beautiful beads, etc. Concentration of factories and residences of artisans in a particular area of the city for the sake of convenience of production. Flourishing internal and distant trade, administrative control over trade transactions.

(5) Use of Developed Writing System :
The script on Harappan seals.

Some Cities of the Harappan Civilisation

Harappa : Harappa is situated on the banks of the river Ravi (District Sahiwal in Punjab, Pakistan). The ancient site of Harappa had spread on 150 Hectares. The first excavation at Harappa began in 1921. More excavations were conducted at the site, from time to time. Among them the excavations conducted in 1946 by Sir Mortimer Wheeler

is important. At that time, he was the Director General of the Archaeological Survey of India. During the excavation he could trace the fortification wall around the citadel of Harappa.

The first settlement of the Early Harappan period was established around 3300 B.C.E. It evolved to the Mature Harappan (urban) phase around 2600 B.C.E. It reached its peak during 2450-1900 B.C.E. Around 1900 B.C.E. some internal changes begin to appear in the Harappan cities. This is the time of the onset of the Late Harappan phase. This phase indicates the decline of Harappan civilisation.

The evidence of the first excavations at Harappa had indicated that the city of Harappa was divided into two parts - the 'Citadel' and the 'Lower Town'. However, recent excavations show that it had four divisions. Apart from the citadel and the lower town there were factories and the quarters of artisans in the Southeast part of the city. The area toward the north of the citadel had a granary and the quarters of the workers working there. It is obvious that the officials staying in the citadel supervised over the granary and the workers working there. A few working platforms were found near the granary.

For additional Information : 1. The archaeological cultures are named after the site where the characteristic pottery and artifacts of the culture were discovered for the first time.

2. The river known as 'Ghaggar-Hakra' flows only during the monsoon. It originates in the Siwalik hills in the Himachal Pradesh and flows to Rajasthan through Punjab and Haryana. From there it enters the desert of Cholistan in Pakistan. Ultimately it enters the Rann of Kutch. Its

bed remains dry through the year except during the monsoon. It is known as Ghaggar in India and as Hakra in Pakistan. A number of Harappan settlements were discovered along its dry beds during exploratory surveys.

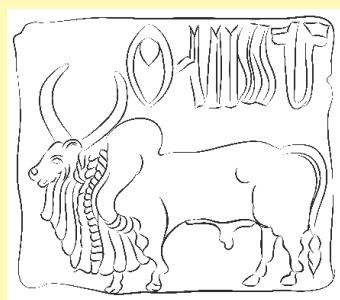
3. Many scholars are of the opinion that the dry beds of Ghaggar-Hakra are the traces of the vanished river 'Saraswati'. Satellite images of dry beds are being studied in depth by scholars to gather more information about these dry beds.



You would like to know : Before the discovery of the Harappan civilisation, Alexander's invasion in 326 B.C.E. was the only evidence available in the context of ancient History of India and Pakistan. How this situation entirely changed because of the discovery of the Harappan cities, is a fascinating story. It began in the year of 1829. Charles Masson, a British traveller was the first one to visit and write about the archaeological remains at Harappa. He thought that these remains could be that of the capital of King Porus who fought with Alexander. Lieutenant Alexander Burnes, a British officer was the next one to visit this site.

Sir Alexander Cunningham was the first Director General of the Archaeological Survey of India. His attention was attracted to the site

of Harappa by the reports written by Masson and Burnes. He conducted excavations at Harappa during 1872-73 C.E. After that for next 48 years no excavations were conducted at the site. However, during this long interval the curiosity for Harappan site among the European scholars had not vanished. A general impression prevailed among them that the Harappan seals had some connection with the Mesopotamian civilisation.



The drawing of a Harappan seal published by Sir Alexander Cunningham. The Harappan seal here appears to be rectangular. However, Harappan seals, in reality are square in shape.

Mohenjodaro : The excavations at Mohenjodaro by Rakhal Das Banerjee began in 1921-22. He concluded, because of the similarity between the seals and other artefacts, that the ancient civilisations of

Mesopotamia and Harappa had cultural ties with each other. In 1923-

24, to gather more information about Mohenjodaro Madho Sarup Vats, Kashinath Narayan Dikshit, Ernest Mackay and others conducted further excavations under Sir John Marshall's direction. He was the Director General of the Archaeological Survey of India at that time. During these excavations various artefacts, houses and public monuments were unearthed.

Mohenjodaro was built on the banks of the river Sindhu (Indus) in Pakistan (District Larkana, Sindh). It was not possible to reach the bottom layer during the excavations because of the high levels of groundwater. However, it is likely that a neolithic settlement contemporary to the one at Mehrgarh existed there.

Areawise, Mohenjodaro is the biggest city, among those discovered in Pakistan so far. It was thought that the city was divided into two fortified sections, namely the 'Citadel' and the 'Lower Town'. However, there was an additional section of the market. In this section were found various workshops, kilns for baking pottery and beads.

The remains at Mohenjodaro were considerably intact. So the glory of the city was revealed in way of the houses, majestic buildings, wide streets, etc. Thus the evidence of the impressive town planning, and public administration, characteristic of the Harappan civilisation came into light. The town planning of the Harappan cities can be easily compared with the town planning of a modern city like



Harappan Pots



A multi-roomed house at Mohenjodaro

Chandigarh. Considering the economic and human resources required for the creation of a pre-planned city like Mohenjodaro, it is obvious that it was created to serve a distinctive purpose.

Kalibangan : The site of Kalibangan is 205 kilometres away from Bikaner. It is located in the Hanumangarh district of Rajasthan. It was one of the important urban centres of the Harappan civilisation, situated on the banks of the river Ghaggar. L. P. Tessitore, an Italian linguist had visited Kalibangan during his study tour of the region. He had reported that Kalibangan is an ancient site and it could be prehistoric. It was confirmed to be a Harappan city only after the excavations began there in 1960. It was conducted under the direction of Brijabasi Lal, the then Director General of the Archaeological Survey of India and Balkrishna Thapar.

At Kalibangan two settlements, one of the Mature Harappan period and the other of the Early Harappan period, were found. Kalibangan was a small city compared to Harappa and Mohenjodaro. The division of the city into the 'Citadel' and the 'Lower Town' was found here also. The site of Kalibangan is important for two things. The first is the ploughed field of the Early Harappan period. This field is dated to about 2800 B.C.E. The furrow marks in this ancient field are similar to the furrows of modern fields in the surrounding area. The other thing is the series of six to seven fire altars in the citadel. Evidence of fire altars inside the houses of common people has also been

unearthed. Apart from this there was a house with a series of fire altars outside the fortification wall. Some of them contained animal bones. According to some archaeologists, this might be indicative of fire worship.

Lothal : The centre of the Harappan civilisation at Lothal was situated near the Gulf of Kutch, in Gujarat, 80 kilometres away from Ahmedabad. It is known for the remains of Harappan dock. Lothal was excavated from 1955 to 1960 under the supervision of S.R. Rao.

The ‘Citadel’ and the ‘Lower Town’ at Lothal do not have separate fortification walls. Rather they are surrounded by a single fortification wall.

Lothal was established on the banks of the river Bhogao. The presence of platforms built for stalls, a warehouse, and the dock confirm that Lothal was an important Harappan port and trading centre. The architecture of the dock at Lothal is an example of the engineering excellence of ancient people. At present Lothal is away from the sea. However, in the ancient times Lothal was in the delta region of the gulf of Kutch. It is clear that the Harappan settlers of Lothal had a good knowledge of the high and low tides and accordingly the rising and receding pattern of Bhogao waters. The dock was built to facilitate the entry of boats during the high tide and their exit during low tides. Once the boats entered the dock, the water was drained out through a sluice gate into a canal. The sluice gate of baked bricks was built to reduce the water level in the dock as and when required. Then the repair work of the boats was completed and with the rise of water the boats could sail back.

Dholavira : Dholavira was discovered by J.P. Joshi, the Director General of Archaeological Survey of India. The site is in ‘Khadirbet’ in Gujarat (Dist. Kutch). Excavations at the site were started by R.S. Bisht in 1990. Among the excavated Harappan



The Water Tank at Dholavira

sites, extentwise Dholavira is the fifth largest city. Its town planning is somewhat different compared to other Harappan cities.

An Early Harappan settlement was discovered at Dholavira. There was a protective wall built around it by using mud bricks (unbaked bricks) and dressed stones. The layers above this settlement had the Harappan city of Mature Harappan phase. It was surrounded by an outer fortification wall. The settlement within the outer fortification was divided into four sections.

(1) Citadel (2) The adjacent section reserved for high officials (3) Lower Town – These three sections had walls, which separated them from each other. (4) The fourth section inside the outer fortification did not have any additional separating walls. This fourth section was perhaps meant for the workers. A dam of baked bricks and stone was built to obstruct the water of two streams, which flowed near the closed city and the water was diverted to canals and lakes. This was the most ancient system of planned water management.

Rakhigarhi : In the Hissar district of Haryana is situated the site of Rakhigarhi, a Harappan city. It is on the distance of 150 kilometres from Delhi. It is located on the banks of Chautang (ancient Drishvati river). Rakhigarhi is the largest Harappan site, among all the sites from India and Pakistan. Its total area was more than 350 Hectares. The excavations at Rakhigarhi started in

1963. It continued in 1997-2000. Later, Dr. Vasant Shinde of the Deccan College, Pune also conducted excavations at the site.

At Rakhigarhi, all characteristics of the Harappan cities were present. It was the main centre of the Harappan civilisation in its eastern region. At this site too, evidence of fire altars like Kalibangan have been found.

Indeed, cemeteries were found at various other Harappan sites, but the human skeletal remains from there were not studied to analyse the hereditary characteristics of the population. However, the human bones from Rakhigarhi were subjected to genetic analysis. Scientists believe that in due course it would provide satisfactory answers to the question of the origin of Harappan people.

For Additional Information : (1) Many sites of the Early Harappan and Mature Harappan (Urban) phases have been found in the basin of the river Ghaggar. The latest research based on the evidence from sites like Kunal, Bhirrana, Farmana, Girwad and Mitathal, etc. indicate a possibility of the rise of the Mature Harappan more than 5000 years ago. If this is proved in due course, then it may be said that it first developed in the Ghaggar basin. Evidence from Rakhigarhi may prove to be instrumental in reaching positive conclusion in this context.

(2) The Harappan sites of Mohenjodaro, Harappa, Ganweriwala in Pakistan and Rakhigarhi and Dholavira in India have been declared as World Heritage sites.

2.2 Interrelationship between Cities and Villages

We have seen that the Harappan cities arose as a result of the process of the development and expansion of the pre-Harappan settlements. The city people are dependent on the natural resources and villages in their vicinity in order to meet the needs of urban way of life and urban

administration. The raw material needed for Harappan industrial production included clay, various siliceous and semi-precious stones, metals, etc. The interrelationship between Harappan cities and villages was dependent on the mechanism of making available, things like food grains and the raw materials.

Not that all the pre-Harappan settlements were transformed into cities and towns. Some of them did not change notably. There was a network of small towns, small and big villages and camp sites of semi-nomadic people, which functioned to cater to the needs of major urban centres of the Harappan civilisation. It included villages in remote regions as well. The best example of it is the Harappan settlement of 'Shortugai' in the Badakshan province of Afghanistan. This region is rich with mines of lapis lazuli. There was a great demand for this semi-precious stone in Mesopotamia. The Mesopotamian epics describe Goddess Inanna's palace, the walls of which were embedded with this stone. This stone was a very important commodity in the Harappan trade with Mesopotamia.



Lapis lazuli stone

2.3 Production, Trade, Organisation and Administration

In the early phase of agriculture, making earthen pots and farming were the jobs of women. The pots fashioned by women were handmade. They used a digging stick for sowing the seeds. With these methods women could manage production, just enough to meet the family needs or at the most those of the extended family. Surplus production was not possible with their methods.

The use of bullocks as draft animals (for ploughing and transport) had begun in the Early Harappan period. The use of wheel enabled speedy and mass production of pottery. Use of ploughs pulled by bullocks enhanced the agricultural production. The clay replicas

of ploughs are recovered from the Harappan site at Banawali in Harayana. It became possible to obtain necessary commodities in exchange of agricultural produce. This was the beginning of barter system. The food grains were exchanged, especially to obtain salt, metals and precious objects.

During the Mature (urban) Harappan period the sphere of commodity exchange expanded and their import-export increased to a great extent. The internal and distant trade received momentum. Trade with distant places like Mesopotamia became regular. Trade with Mesopotamia had begun during Early Harappan times. The Akkadian empire was founded in 2334 B.C.E. by Emperor Sargon I. During his reign the Harappan trade with Mesopotamia flourished and the Harappan cities reached their peak. One of the administrative records of emperor Sargon describes the trade with distant places. It seems that the importance of trade by land routes passing through Iran and Central Asia had diminished in the Mature Harappan period and the sea trade had become the preferred mode. ‘Dilmun’, ‘Makan’ and ‘Meluhha’ are mentioned as three important centres on the sea route. Dilmun is identified with Bahrain, Makan with the coastal region of Oman-Iran-Baluchistan and Meluhha with the region of Harappan civilisation. Copper was available in large amounts in Meluhha. The name Meluhha is supposed to have its origin in the red colour of copper. The commodities exported from Meluhha to Mesopotamia included copper, ivory objects, lapis lazuli, carnelian beads, textiles, timber as well as monkeys and peacocks. The bodies (mummies) of dead royalties in Egypt were wrapped in blue coloured cloth. Indigo, necessary for dyeing this cloth was exported by Harappan traders. Harappan traders are likely to have received wool, gold and silver in exchange for these commodities.

The Harappan cities had a reserved section for the industrial production. There

were also exclusively industrial settlements. Chanudaro in Sindh was an important industrial town. It is apparent that the outposts in Gujarat were specially established for the convenience of trade. It was easier to reach the sources of copper, chank shells and semi-precious stones from the outposts like Kuntasi, Nageshwar, Bagasara, etc. in Kutch-Saurashtra. It was also easier to ship out the finished goods from these outposts located near the coast of Saurashtra. Carrying out all the operations like procurement of the raw material, production of finished goods and its export from one and the same region, certainly proves to be beneficial for trade. Harappan people built the trading outposts with this view in mind. These were small in extent, but were important industrial centres. Dholavira was the city built to oversee the trading transactions in Sourashtra. Lothal was an important sea port.

For Additional Information :

Mesopotamia is known for its grand temples. The administrative system of Mesopotamian cities revolved around the administration of these temples. Mesopotamian temples are known as ‘ziggurats’. The high priest of the temple used to be the ruler of the city. The social life, cultural events, power and hierarchy of officials, etc. were organised in accordance with the rituals and festivals of the presiding deity of the temple. The notion of a ‘Priest-King’ of the Harappan civilisation was formulated by presuming its close similarity with the Mesopotamian culture. Mesopotamia was rich in agricultural production. However, it did not have enough sources of precious metals, gems and timber. These things were imported there. Many of the Mesopotamian brick inscriptions contain the lists of imported commodities and the place names from where they were imported. The exports from Mesopotamia included textiles, pottery and leather products.

It is clear that a well organised administrative system existed to manage the industrial production, import-export, the interrelationship between cities managing trading operations and villages around them. The town planning, standardisation of bricks, weights, seals, shapes and ornamentation of various objects, etc. confirm the presence of such administrative system. However the nature of Harappan polity, whether it was a single state or a federation of small states, is not yet known. The cities like Mohenjodaro, Harappa, Dholavira and Rakhigarhi were perhaps regional capitals. Cities like Mohenjodaro, Kalibangan, Lothal and Rakhigarhi were important religious centres.

2.4 Decline of the Cities

1. When Harappan civilisation was discovered, it was presumed that its cities were destroyed by invading tribes who came from outside. Indra is described as 'Purandara' meaning the destroyer of fortified cities. The Harappan cities were fortified, thus befitting the definition of 'pura'. Sir Mortimer Wheeler on this basis concluded that Indra destroyed the Harappan cities. In turn, he declared that the Vedic Aryans destroyed the Harappan cities under the leadership of Indra. This declaration by Wheeler received a general approval among the scholars at that time. However, more concrete evidence in the context of Harappan civilisation is available now, which does not agree with Wheeler's opinion. It is now known that the Harappan civilisation began to decline around 2000-1900 B.C.E. People had to migrate elsewhere. With this, began the Late Harappan period.

The Harappan civilisation deteriorated as the cumulative effect of various factors such as decline in trade, climatic changes, weakening of the economy, etc.

The Harappan trade with Mesopotamia was on the decline in the Late Harappan period because the Mesopotamian economy had weakened. One reason of it was

continuous internal conflicts in Mesopotamia. Along with it increasing salination of agricultural land was the main reason of the decline of the Mesopotamian civilisation. It weakened the Mesopotamian market that was available to the Harappan goods.

2. Deteriorating environment was the main reason of the decline of Mesopotamia. Similarly, climatic changes and deteriorating environment were the main reasons of the decline of the Harappan civilisation too. Around 2000 B.C.E. the climate became increasingly arid and there were frequent famines. Degradation of cultivable land was on the increase. It is mentioned earlier that sites of Harappan civilisation have been discovered in large numbers in the basin of Saraswati, which is now known as Ghaggar/Hakra. The interrelationship between Harappan cities and villages that formed the support system of the socio-economic life of the cities dwindled in this period. The devastating earthquake in the Saraswati basin was the major reason responsible for it. The earthquake raised the ground level of the river bed causing a barrier causing Sutlaj and Yamuna, the tributaries of the Saraswati to change its course. As a result the Saraswati dried up and the Harappans had to migrate elsewhere. Harappan cities were abandoned.

The settlements that came up on the remains of the Harappan cities were not developed and rich. These settlements belonged to Late Harappan people. The pottery, houses, funerary customs of these people were different. The Late Harappan people were also forced to migrate because of natural calamities. New villages were settled by the Mature Harappan and Late Harappan people wherever they went. It gave rise to new rural cultures. The spread of these new cultures is seen in Rajasthan, Gujarat, Malawa and Maharashtra. These new cultures are known as 'Chalcolithic Cultures'. We will learn about these cultures in the next lesson.

Note : Terminology

- (1) Pre-Harappan Cultures - Cultures of the period preceding the Harappan civilisation
 - (2) Early Harappan period - Early (beginning) Harappan phase
 - (3) Mature (Urban) Harappan period - Fully developed phase of Harappan civilisation
 - (4) Late Harappan period - Period after the decline of the mature (Urban) phase
 - (5) Post Harappan cultures - Rural cultures that came up after the Harappan civilisation vanished.

Exercise

Q.1 Choose the correct alternative and write the complete sentences.

Q.2 (A) Choose the correct reason and complete the sentence.

The major reason for the decline of the Mesopotamian civilisation was -

- (a) foreign invasion
 - (b) deteriorating environment
 - (c) loss in trade
 - (d) migration

(B) Find the incorrect pair from Set B and write the correct ones.

Set ‘A’ Set ‘B’

- (1) Dilmun Bahrain
(2) Makan Oman-Iran-Baluchistan coastal region

- (3) Shortugai Mesopotamia
 (4) Meluhha Region of Harappan civilisation

Q.3 Explain the statements with reasons.

- (1) The remains found at cities like Harappa, Mohenjodaro, Kalibangan, Lothal, Dholavira, Rakhigarhi, etc. are the evidence of the past glory of Harappan civilisation.
 - (2) Lapis lazuli had a very important place in the Harappan trade.
 - (3) Harappan civilisation declined.

Q.4 State your opinion.

- (1) The Harappan cities and villages in the vicinity were interdependent.
 - (2) The Harappan cities seem to have a well-organised administrative system.

Q.5 Answer the following question with the help of given points.

Write about the characteristics of Harappan cities with the help of given points.

- (a) Town planning
 - (b) Social organisation
 - (c) Administration
 - (d) Economy

Activity

Collect information and illustrations with the help of internet about the town planning of the Harappan cities and Chandigarh. Compare them.



Timeline

Some important sites of Harappan Civilisation - Excavations and Excavators



(Rakhaldas Banerjee)
Mohenjodaro



(B. K. Thapar)



(Dayaram Sahni)
Harappa



Harappa
(Alexander Cunningham)

3.

Chalcolithic Villages in India

3.1 Chalcolithic Period in India

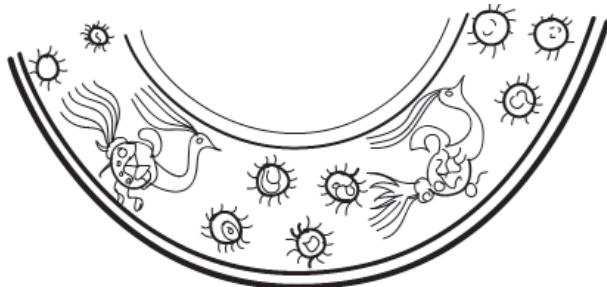
3.2 Chalcolithic Maharashtra

3.3 Megalithic Period in India

3.1 Chalcolithic Period in India

When the Mature (urban) Harappan civilisation collapsed completely, the people of Late Harappan cultures who had settled on the ruins of Mature Harappan cities had to migrate elsewhere. The urban Harappans and the Late Harappans dispersed. Wherever these people reached, new rural cultures came into being.

The discipline of architecture, town planning of the Mature Harappan period was absent in the Late Harappan settlements, established on the ruins of the Harappan cities. The designs found on the burial pots in 'Cemetery H' at Harappa were different. These designs include motifs like sun, moon, fish, deer and peacock, which do not occur



Design on Harappan Jar - Cemetery 'H'

on the Mature Harappan pottery. On one of the cemetery 'H' pots dead humans are seen carried by peacocks in their stomach. In brief the characteristics of the Late Harappan culture were different.

Some archaeologists are of the opinion that the Late Harappans were perhaps Vedic Aryans. However, more research is required to know whether the Late Harappans were the successors of the Mature Harappan people or whether they were the Vedic Aryans.

Rajasthan

(1) 'Ahar' or 'Banas' Culture : The chalcolithic cultures in India generally belong

Revision in Brief : There were Neolithic villages before the rise of the Harappan cities. Neolithic people had the technology of making copper objects. They were also skilled potters. Eventually, their technology improved and the progress led to the origin of the Harappan cities.

People of the Mature Harappan and the Late Harappan culture had the knowledge of wheel-made pottery, cultivation of wheat and barley, making of copper objects. They must have taught

these things to the local people wherever they went. Thus, new rural cultures with regional variations came into being. These cultures are known as Chalcolithic culture. Chalcolithic cultures belonged to people who used tools of copper as well as stone. However copper was used sparingly by chalcolithic people.

A number of Chalcolithic sites have been found in Rajasthan, the Ganga valley, Gujarat, Bihar, Bengal, Odisha, Madhya Pradesh and Maharashtra.

to the post-Harappan period. However, the ‘Ahar’ or ‘Banas’ culture in the Mewad region of Rajasthan was contemporary to the Harappan civilisation. Balathal and Gilund near Udaipur are the important sites of Ahar culture. ‘Ahar’ culture at Balathal is dated to 4000 B.C.E.

It was first discovered at Ahar near Udaipur, so it was named as ‘Ahar’ culture. Ahar is located on the banks of Ahar, a tributary of the river Banas, So it is also known as ‘Banas’ culture.

The archaeological evidence shows that Balathal was a centre of mass production of pottery. The pottery made at Balathal was supplied to other settlements of Ahar culture. Along with pottery, terracotta bull figurines, objects made of chank shell, stone blades, chisels, arrowheads, copper tools, etc. were found here, in large quantities. The houses at Balathal were built of baked bricks, by placing two headers and two stretchers alternatively (English bond method). Balathal

By the way : An archaeological culture is usually named after the site where it was discovered first. Every culture has its characteristic pottery. The pottery is the main clue to identify a particular culture.

Among the types of pottery of the Ahar culture Black-and-Red type pottery is important. It is made on wheel. The inner side and the outer portion near the neck is red and rest of the pot is black. If the pot is kept in a reverted position while baking its inner side turns black and the outer surface turns red. Or else, the portion, which is covered by husk or hay becomes black and the uncovered portion becomes red.

was surrounded by a fortification wall. These characteristics confirm that Balathal people were in close contact with the Harappans.

The Balathal people obtained copper from the Khetri mines in Rajasthan. They knew the technology of smelting copper. It seems Balathal was the source for the Harappans to obtain copper and copper objects.

(2) Ganeshwar-Jodhpura Culture :

Many sites of the culture known as ‘Ganeshwar-Jodhpura’ culture have been found in the vicinity of the copper mines at Khetri. The settlements there are earlier than the Harappan civilisation. During the excavations at Ganeshwar copper artefacts like arrowheads, spearheads, harpoons, bangles, chisels and also pottery was found. The people of Ganeshwar-Jodhpura culture supplied copper objects to the Harappans.

The Ganga Valley

Ochre Coloured Pottery and Copper Hoards :

Initially the Ochre Coloured Pottery (OCP) was mostly found in river beds. Generally the potsherds of OCP are found in worn out, rounded and brittle conditions as they remained in flowing water for a long time. Now, a number of sites of the OCP culture are found in Punjab, Haryana, Rajasthan and the Western region of Uttar Pradesh.



Copper Hoard - Harpoon, axe head, ring etc.

House floors of these people were made by ramming. On the house floors were found traces of hearths, terracotta male figurines and bull figurines. Remains of cattle bones, rice and barley were also found. This

evidence indicates that people of this culture stayed in settled villages and practiced agriculture.

The OCP culture in Rajasthan is dated to about 3000 B.C.E. The same culture existed in Ganga-Yamuna Doab around 2000 B.C.E.

The Copper Hoards found in India come from various regions, such as Uttar Pradesh, Bihar, Bengal, Odisha, and Madhya Pradesh. The copper objects found in these hoards indicate that the artisans who fashioned them were very highly skilled. The archaeological sites of OCP and the find-spots of the copper hoards are often seem to be situated in the same vicinity, not very distant from each other. Hence, OCP and copper hoards are supposed to belong to one and the same culture.

Some archaeologists are of the opinion that this culture belonged to the Harappan people who migrated after the decline of the Harappan civilisation. Some scholars linked the copper hoards to the Vedic Aryans. However, some other scholars reasoning on the basis of the proximity of OCP and copper hoards, believe that it must have been an independent culture.

Bihar, Bengal, Odisha

Copper hoards have been found in Bihar, Bengal, Odisha and Madhya Pradesh. However, OCP is not found in these regions.

Chalcolithic sites have been discovered in these regions. The excavations at sites like Chirand, Sonpur, etc. yielded earthen pots of black-and-red ware. Shapes of these pots are similar to those of Harappan culture. It seems that the Harappan people had gone as far as Bihar and the local cultures were influenced by them. In Bengal and Odisha also some chalcolithic sites have yielded pottery that shows Harappan influence as far their shapes are concerned. They include, bowls and

troughs of various sizes.

Madhya Pradesh

(1) Kayatha Culture : Kayatha is a site situated on the banks of the river known as 'Chhoti Kali Sindh', at a distance of 25 kilometres from Ujjain in Madhya Pradesh.

Kayatha culture was contemporary to the Harappan civilisation. The people of Kayatha culture subsisted on agriculture and animal husbandry. They mainly used handmade pots and microliths. Artefacts like copper axes and bangles, necklaces made of beads of semi-precious stones and small disc beads of steatite were found in the Kayatha houses. People of Kayatha culture and Harappan culture seem to have been in contact much before the rise of the Harappan cities.

After the Kayatha culture people of Ahar culture arrived in Madhya Pradesh from Rajasthan. It is quite possible that both the cultures co-existed in Madhya Pradesh for a short time. Remains of Malwa culture are found in Madhya Pradesh in the times after Ahar culture.

(2) Malwa Culture : The name 'Malwa' obviously tells us that this culture originated and spread first in the Malwa region. Malwa



A chalice of Malwa culture - Navadatoli

Culture existed in Madhya Pradesh during 1800-1200 B.C.E. 'Navadatoli' situated on the river Narmada, on the opposite bank of Maheshwar, is an important site of Malwa culture. The other important sites are Eran (District Sagar) and Nagda (District Ujjain). They were surrounded by protective walls.

Gujarat : The chalcolithic settlements in Gujarat coincide with the following phases of the Harappan culture :

- (1) Early Harappan phase (3950-2600 B.C.E.)
- (2) Mature (urban) phase (2600-1900 B.C.E.)
- (3) Post-Harappan phase (1900-900 B.C.E.)

There are ample sources of semi-precious stones in Gujarat. Making beads of these stones was a big industry during Harappan times. The neolithic settlements in Gujarat played a major role in procuring these stones. People residing in the neolithic settlements of Gujarat were mainly pastoral, that is people whose primary occupation was animal husbandry. Probably, some of these pastoral people were semi-nomadic.

There are regional variations in the characteristics of chalcolithic cultures of Gujarat. The chalcolithic pottery of Kutch-Saurashtra and Northern Gujarat are distinct from each other. The chalcolithic villages in Kutch-Saurashtra were abandoned by 1900 B.C.E.

In the post-Harappan period there were two chalcolithic cultures in Gujarat. The culture in south Gujarat was known as 'Prabhas' culture and the one in northeastern Gujarat was known as 'Rangpur' culture. The pottery of these chalcolithic cultures was akin to Late Harappan pottery with regards to the colour, shapes and designs. These cultures existed till 1800-1200 B.C.E.

3.2 Chalcolithic Maharashtra

The evidence for the Late Harappans in Maharashtra is found at Daimabad. The chalcolithic culture before the arrival of the Late Harappans at Daimabad is known as 'Savalda' culture. The cultures in the succeeding period of the Late Harappan were respectively known as 'Malwa' and 'Jorwe' cultures.

For a video on Daimabad, visit:
<https://www.youtube.com/watch?v= EzHb1n954fo>

(1) Savalda Culture : Savalda is in Dhule district. It is situated on the banks of the river Tapi. Savalda culture is dated to 2000-1800 B.C.E. This culture seem to have arisen by the cultural contact between the Mesolithic people in northern Maharashtra and the Harappan people in Saurashtra.

People of Savalda culture at Daimabad used wheel-made pottery. The designs on their earthen pots included arrow heads, harpoons and figures of various animals. People of this culture also used copper objects, beads of siliceous stones, arrow heads made of bones, mortar and pestle stones, etc. Their village at Daimabad was protected by a surrounding wall. They built mud houses and they made the floors by ramming mud and alluvium together.

There was a cultural contact between the Savalda people and the Harappans in Saurashtra. Its evidence has been found at the site of Kaothe in Dhule district. The artefacts made of chank shells found at Kaothe confirm that the Savalda people and The Harappans in Saurashtra had trade relations.

(2) Malwa and Jorwe Cultures : The First Farmers of Maharashtra

The people of Malwa culture reached Maharashtra around 1600 B.C.E. Permanent villages of farmers were first established in Maharashtra by the Malwa people. They were the first farmers of Maharashtra. After arriving in Maharashtra they came into contact with the neolithic people in Karnataka. It resulted into a few changes in the pot making technology of Malwa people as far as shapes of the pots and designs are concerned. This was



Earthen Jar-Daimabad

the beginning of a new culture known as ‘Jorwe’ culture. Traces of Jorwe culture were first found at Jorwe in Ahmednagar district.

The chalcolithic cultures in Maharashtra had spread in Tapi, Godavari and Bhima basins. Daimabad, Prakashe, (District Nandurbar) and Inamgaon were the large villages and the main centres in the respective river basins. Other smaller settlements and farmsteads were linked to the large centre in their vicinity. For example Nevase, Nasik were the large centres. Songaon and Chandoli in the Pune district, Pimpaldar in the Nasik district were smaller settlements. Walki near Inamgaon was a farmstead. Pimpaldar in the Bagalan ghats was situated at a vantage point between Tapi and Godavari basins. Hence, it held an important position in the trade, though it was smaller in extent. Walki was situated at the confluence of river Ghod and Mula. It was a very small site. It was a farmstead.

Inamgaon (Taluk Shirur, District Pune) was subjected to extensive, horizontal excavations. Therefore, indepth cultural information of the site is available. The cultural chronology at Inamgaon :

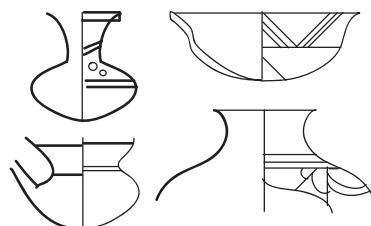
- (1) Malwa Culture-1600-1400 B.C.E.
- (2) Early Jorwe Culture-1400-1000 B.C.E.
- (3) Late Jorwe Culture-1000-700 B.C.E.

‘Early Jorwe’ was the flourishing phase of the Jorwe culture that succeeded the Malwa culture. ‘Late Jorwe’ is the phase when the Jorwe culture declined. The excavations at Inamgaon has unfolded the material culture and the day-to-day life of the Jorwe people in great details.

During the Malwa phase people at Inamgaon lived in spacious, rectangular houses. The house walls were wattle-and-daub type. Houses were partitioned into two rooms by a half wall. The evidence of storage facilities in the houses came in the

form of round platforms made for storage bins, four flat stones used for resting four legged storage jars and underground silos plastered with lime. People sometimes stayed in pit dwellings, though its use was rare.

Malwa pottery is mostly of buff (yellowish) colour. Designs on these pots are painted in brown. Jorwe pots are well baked giving a metallic sound. They are red in colour with



Jorwe Pottery

designs painted in black. Jorwe pottery includes shapes like spouted pots, carinated

bowls and troughs (carination is the central ridge on the pot), lota, globular jars, etc. The Late Jorwe people made pots of the same shapes, but without any decoration. Potter’s kilns were found in both Malwa and Early Jorwe period. They were round in shape. The kiln of Early Jorwe period was larger and of greater capacity. In the Late Jorwe period potters did not have a specially built kiln. They baked their pots by directly arranging them on the ground. Inamgaon was the centre of pottery production, which supplied pottery to surrounding villages.

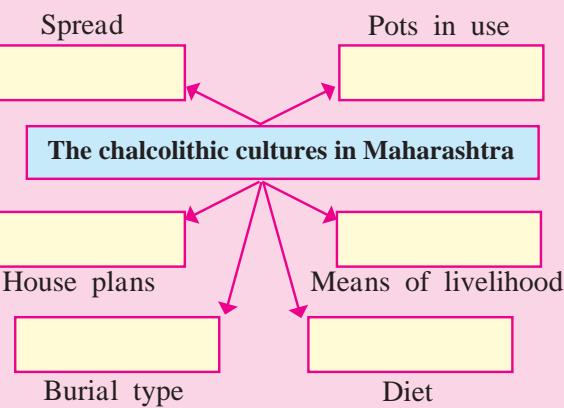
A house, quadrangular in shape, spacious, having multiple rooms, or just a round shaped pit dwelling is the indicator of the economic condition of the family staying in it. The number of round pit dwellings was negligible. However, the number of quadrangular spacious houses diminished in the Late Jorwe period and the number of round huts increased considerably. These round huts were different than the round pit dwellings. These were erected by tying a number of sticks at the upper end and then pegging the lower ends on the ground by fanning them out. Such

huts are usually erected by nomadic people. The climate in the Late Jorwe period increasingly became arid. The round huts is the evidence of climatic change that forced the Jorwe people to take up nomadic life.

The Early Jorwe people at Inamgaon dug a canal for storing flood water of the river. It is obvious that this was done for irrigation purpose. Distribution of this water was controlled by the chief of the village. The chief stayed in a five roomed house built at the central part of the chalcolithic Inamgaon. There were many underground silos, inside the house and in the courtyard, built for storing food-grains. Inamgaon farmers cultivated wheat, barley, Sorghum, lentil, horse gram (*Macrotyloma uniflorum*), etc. meat and fish were also part of their diet. Like other chalcolithic sites Inamgaon also yielded colourful stone beads, microliths and copper objects.

The rank of the ‘Chief’ of Inamgaon was an inherited one. The burials found near the chief’s house confirm this fact. These burials were completely different from other burials found at Inamgaon. Generally, a dead person was buried in a pit in an extended position. However, in one of the burials found near the chief’s house the dead body was seated in a four legged, bulging jar.

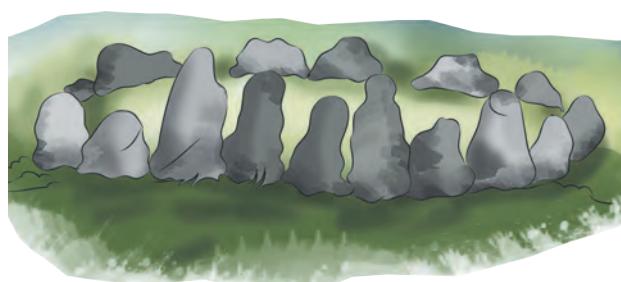
Try to complete the following activity : With the help of clues provided below prepare a flow-chart.



There was an earlier burial of the same type without the skeletal remains. It was a symbolic burial. The Early Jorwe people used globular jars for burying a dead child. In this type of burial the dead child was placed in two jars, joined mouth to mouth.

3.3 Megalithic Period in India

At about 700 B.C.E. Inamgaon was completely abandoned by the Jorwe people. Thereafter it was never occupied till the historic period. This situation prevailed in most of the Maharashtra. However, a nomadic people of this period erected stone circles by using huge slabs of rock. The space within these circles was used to bury dead people. Because of the huge stone slabs used in their erection, these circles are known as megaliths. The period of these megaliths is known as ‘Megalithic Age’. They were used for various purposes, but mainly they contain the remains of the dead. They were the memorials of the dead.



Megalithic Burial

Such megalithic circles are in many parts of the world. Its tradition was prevalent since prehistoric times. A few tribes practice it even today. For instance, the Bodos in Odisha, Todas and Kurumbas in South India, Nagas and Khasis in Northeast India. Most of the megalithic circles in India are dated to 1500-500 B.C.E. Some of the megalithic circles in north India are as old as the neolithic period. The people who erected the megalithic circles in Maharashtra are supposed to have come from south India. The megalithic

circles in Maharashtra belong to the Iron Age. They are dated to 1000-400 B.C.E.

In the Vidarbha region of Maharashtra Megalithic burials are found in large numbers, especially in the districts of Nagpur, Chandrapur, and Bhandara. Excavations of megalithic burials were conducted at various sites like Takalghat, Mahurzari, Khapa, Naikund, etc. It is notable that most of these sites were situated on the ancient trade routes. However, settlements of artisans of megalithic culture are rarely found. People of Megalithic

culture were nomadic artisans. They were skilled in making iron objects. A furnace of smelting iron of megalithic period was discovered at Naikund near Nagpur. Megalithic people used horse for transport and travel. Skeletal remains and copper ornaments of horses were found buried in the megalithic circles. Megalithic people used Black-and-Red pottery.

Megalithic people were certainly instrumental to a great extent in introducing the 'Iron Age' in ancient India.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

(B) Find the incorrect pair from set B
write the correct ones.

Set ‘A’

- (1) Savalda Culture Daimabad
(2) Malwa Culture Navadatoli
(3) Ahar Culture Sonpur
(4) Jorwe Culture Inamgaon

Q.2 (A) Explain the statements with reasons.

- (1) Harappan people had to migrate.
 - (2) People of ‘Malwa’ culture were the first farmers of Maharashtra.

O.3 State your opinion.

It seems that the Harappan people had gone as far as Bihar.

O.4 Write short notes.

- (1) Banas Culture (2) Malwa Culture
 - (3) Kayatha Culture

Q.5 Write about the chalcolithic cultures in Gujarat with the help of the given points.

- (a) Period (b) Means of livelihood
 - (c) Geographical spread (d) Evidence of cultural contact with other people

Activity

With the help of Internet, reference books, field trips, newspaper articles, etc. obtain pictures of excavated artefacts and architectural remains and arrange an exhibition under the guidance of your teachers.



4. Vedic Period

- 4.1 Vedic Culture : Vedic literature, Linguistics and Archaeology
- 4.2 Vedic Literature and Social organisation of Vedic Times
- 4.3 The Early Vedic Culture as unfolded through Vedic Literature
- 4.4 Later Vedic Period

4.1 Vedic Culture : Vedic literature, Linguistics and Archaeology

It is now confirmed by the research of many years that the Harappan civilisation was not destroyed by foreign invaders but it declined because of various factors like natural calamities and the deterioration of environment. There are multiple unanswered questions, such as, who were the Aryans, did they arrive in India from a distant place or were they natives of India, which are the archaeological sites where the remains of their culture are found, how to identify those remains, etc. Most of the information about their culture is derived from the Vedic literature. This literature is fundamentally in the form of the faith systems of the Vedic tribes and eulogies of their deities.

Mention of the material culture occurs in the Vedic literature as an unintended aspect. Also, there are references to god Indra's victories over their enemies. It was attempted to find answers to above questions, on the basis of these details. There are various opinions about the chronology of the Vedic culture. However, there is a general agreement that the Vedic people composed Rigveda in India around 1500 B.C.E. However, Lokmanya Tilak calculated this date as 6000 B.C.E. on

the basis of astronomical events. He was also of the opinion that the original home of the Aryans was in the Arctic region.

This debate began in the 16th century. Till then the concept of the 'Aryans' was not known. In the 16th century the European academics became aware of the similarities between Sanskrit and Latin-Greek languages. It resulted into the notion of the 'Indo-European' language family, which gave a momentum to the search of a Mother

By the way : The notion of a language group with a common mother language seems to have been toyed with by some European scholars since the 12th century C.E. However the awareness of a direct link between Sanskrit and Latin attained the status of academic discussions much later in the 18th century. We can trace the beginnings of this kind of interest to the 16th century. In the year 1583, an Italian merchant by the name Fillippo Sassetti came to Kochi (Cochin) the port city in Kerala. He never returned to his motherland. He stayed in Kerala and Goa. During his stay he wrote detailed letters to his family members about Indian life, language and culture. He happens to be the first European who wrote about his observations of the Indian society. He also studied Sanskrit. He was the first one who observed the similarities between Sanskrit and Latin. His observations could be said to be the first, to give impetus to the notion of a family of Indo-European languages.

language from which developed the Indo-European languages. It further led to the development of a branch of linguistics known as ‘Philology’. Philology is a discipline, which traces the etymological history and meanings of words.

At about the same time European scholars had also developed interest in the ancient Indian literature. As a result of this interest ‘Asiatic Society of Bengal’ was established by Sir William Jones in 1784. This period saw the beginning of compiling and translating Sanskrit texts in European languages. Also, systematic research in the field of Vedic literature and archaeological cultures had gained academic importance.

On the basis of the research in these two fields, notions like the authors of Vedic civilisation came from the West; they brought the knowledge of horses and speedy chariots having spoked wheels, as well as the science of mounted archery, got deeply rooted among academics. In brief, it was believed that the techniques of Vedic warfare was superior to that of the Harappans, who stayed in fortified cities. Also, it was supposed that the Harappans were the enemies of the Vedic people, mentioned as ‘Dasyu’ in the Vedic literature.

The archaeological research has now proved that the origin, spread and decline of Harappan civilisation took place mainly in some parts of Afghanistan, Baluchistan and Iran as well as in Punjab, Harayana, Rajasthan and Gujarat. The Geographic region described in the Vedic literature concurs with it. However, there is no agreement among the scholars about the chronology of the Vedic Aryans. Therefore, in spite of a number of academic declarations, nothing conclusive can be said about the interrelationship between the Vedic and the Harappan cultures. Chronologically Mature

(urban) Harappan phase was earlier. Many scholars are inclined to accept that succeeding Late Harappan culture was equivalent to the Vedic culture.

The Saraswati (Ghaggar-Hakra) to the east, Sindhu to the west and the five rivers of Punjab – Shatdru (Sutlaj), Vipasha (Bias), Asikni (Chinab), Parushni (Ravi) and Vitasta (Jhelum) – together comprised the region known as ‘Saptasindhu’. Besides these rivers mentioned in the Vedic literature are Kubha (Kabul), Gomati (gomal), Suvastu (Swat), etc. Vedic people called the region enriched by these rivers as the ‘God’s Country’ (Devnirmit Desh). However, there is no mention of the region of their origin, if they had arrived in India from outside.

Some scholars believe that Vedic Aryans had stayed in the region of Saptasindhu from the beginning. Now many scholars are searching for the answer to the question, whether the Harappans and the Vedics were one and the same. Apparently no final answer has been found yet. The answer may be found if researchers could decipher the Harappan script.

4.2 Vedic Literature and Social organisation of Vedic Times

The Vedic literature is supposed to be the earliest literature of India. Its language is Sanskrit. The four Vedas namely, Rigveda, Yajurveda, Samaveda and Atharvveda form the core of the Vedic literature. The texts of these four Vedas are known as the ‘Samhitas’. ‘Vid’ in Sanskrit means to know and ‘Ved’ means the knowledge.

The Rigveda contains *Suktas* (hymns) composed to eulogise the deities. The verses in Rigveda are known as ‘*Rucha*’. A number of *Ruchas* strung together makes a *Sukta* (hymn). Many *Suktas* make one *Mandala*.

The Yajurveda offers explanation of the sacrificial rituals. It explains when and how

the mantras should be used. A Rigvedic *Richa*, when recited in sacrificial rituals, is regarded as Mantra. The Yajurveda is a combined composition of the Rigvedic richa in verse and the explanation of its use as a mantra in prose.

The Samaveda is a text that gives the rules of reciting mantras in a musical form. The Samaveda is regarded as the text that is fundamental in the development of Indian music.

The Atharvaveda is about the day-to-day life. It contains information about charms and medicines for various problems and diseases. It also talks about the norms of statesmanship.

Later, Brahmana texts, Aranyaka texts and Upanishadas were created. They are also considered as integral part of the Vedic literature. Vedic literature was created over a prolonged time. Its completion took about 1500 years . It is the only source of information about the life of Vedic people. It offers a glimpse of the organisation of Vedic society, Vedic family and the day-to-day life of the Vedic people.

Varna System

The Vedic society was organized into four classes known as ‘Varna’, namely, Brahmana, Kshatriya, Vaishya and Shudra. The varna system is first mentioned in the tenth mandala (chapter) of the Rigveda. In the later Vedic period the varna system lost its flexibility. Also the caste system got rooted firmly by this period. In the beginning the varna or the caste was decided by one’s occupation. Later it came to be determined on the basis of birth. Hence it became impossible to change one’s varna and caste, in which he/she was born.

Ashrama System

The Ashrama System of the Vedic culture lays down the norms of living an ideal life

by dividing the span of human life into four successive stages, namely Brahmacharyashram, Grihasthashram, Vanaprasthashram and Sanyasashram. In the first stage one was expected to spend an austere life and earn knowledge and necessary occupational skills. In the second stage one was expected to fulfil one’s prescribed duties with one’s wife by his side. In the third stage one was expected to retire from the active life of the householder and if the need be, to give advise to the younger people. It was also desirable that one shuld stay away from human settlement. In the fourth and the last stage one was expected to renounce all the family bonds, accept a wandering life and to go away. A Sanyasi was not permitted to settle at one place for a longer time.

4.3 The Early Vedic Culture as unfolded through Vedic Literature

The Rigvedic culture is the culture of the Early Vedic period. The tribes of the Early Vedic period staying in the Saptasindhu region have been mentioned in the Rigveda. Among them occur the names like Puru, Anu, Yadu, Druhyu, Turvash, etc. They were the tribes who subsisted on agriculture. The Rigveda mentions a battle known as ‘Dashradnya Yuddha’ that was fought among ten tribal chiefs. In the Early Vedic period along with the Rigvedic tribes, other local tribes also stayed in the Saptasindhu region, who did not belong to the Rigvedic people. They were called ‘Das’, ‘Dasyu’ and ‘Pani’. Panis were looked upon as enemies by the Vedic people. Panis used to steal the cattle of the Vedic people.

The tribal settlements and the Vedic people residing there have been mentioned as ‘Krishtya’ in the Rigveda. ‘Krish’ means ploughing. Hence the people who ploughed and also their settlements were metioned as ‘Krishtya’. The importance of agriculture is

You would like to know : There is a school of thought, according to which, the Late Harappans, that is the Vedic people, migrated because of adverse climatic conditions and natural calamities. They migrated to Ganga-Yamuna Doab in the east and also went toward the west to Iran, Iraq, Egypt, etc. The evidence of the inscriptions found at 'Boghazkui' in Iraq is used to confirm it. These inscriptions contain the text of a treaty between two tribes called Hittite and Mittanni. It begins by invoking deities like Indra, Varuna and Nasatya. This and similar evidence is offered by some of the European and Indian scholars to prove that Vedic people arrived in India from the West. This is one of the examples to illustrate the way the riddles in history are created.

So far, scholars have been unable to solve the riddle of the 'Aryans' by putting together the archaeological and literary evidence. Nevertheless, it seems to be

certain that the Later Vedic people migrated by two different routes. The Vedic literature mentions 'Uttarapath' (The northern route) and 'Dakshinapath' (the southern route). Both of these routes pass through regions, which differed drastically. Accordingly their environment also differed. Considering this, it becomes clear that the ancient people managed to traverse through extremely difficult terrains.

The northern route extended from Central Asia to Saptasindhu and from there to Himalayan foothills and then proceeding to Ganga-Yamuna Doab, reaching the delta region thereafter.

The southern route formed a link between the Ganga-Yamuna Doab and the southern regions of India. It extended from the southern part of Sindh, through Kutch, South Rajasthan, Malwa and from there to the Deccan Plateau. We have seen in the previous lesson that the Harappan people reached Maharashtra via this route.

clearly emphasised in the 10th mandala of the Rigveda.

It states, that for the farmer his ploughshare is the means of obtaining food. The deities, Ashwins and Indra were supposed to be the gods of agriculture. It is mentioned that the Ashwins hold the plough and make available food in large quantities. 'Urvara' means cultivable land prepared by ploughing. Indra is mentioned as the 'Lord of Urvara' (Urvarapati). Barley was the main crop grown by the Vedic people. The 10th mandala of the Rigveda mentions well water used for irrigation. According to its description a stone wheel tied with earthen jars (Rahatgadage in Marathi) was used to draw water from the well. It is instructed to secure the belts firmly around the jars. The Rigved describes the

palace of Lord Varuna having 1000 doors. This description is an allegory, indicative of the imagination of the poet. There is no evidence available so far to support this kind of Vedic architecture.

Along with agriculture the Early Vedic people also practised animal husbandry. Cattle, Buffaloes and horses formed part of their pastoral wealth. The god who protected their animals was known as 'Pushan'. The chariot makers in this period were known as 'Rathakara' and the carpenters were known as 'Takshan'. Rathakar and Takshan were artisans of importance. A Rathakara was supposed to have a good knowledge of carpentry too. The carpenters used to make wooden utensils, equipments necessary for performing the sacrificial rituals and other

objects of domestic utility. The Rigveda mentions boats with hundred oars known as ‘Aritram’. These descriptions afford a glimpse of the skills of the carpenters of those times.

The Rigveda does not have a specific term for the potter. However there are separate terms for utensils of specific use. ‘Ukha’ was the term used for a cooking pot. The other terms like ‘patra’, ‘kumbha’, ‘kalash’ etc. also occur. A potter is mentioned as an artisan in the Yajurveda for the first time as ‘Kulal’.

‘Vayya; means the weaver, and its feminine as it occurs in the Rigveda is ‘Vayyaa’. Along with this there are terms associated with the textile industry. ‘Tantum’ (warp), ‘Otum’ (weft), Shuttle (tasar), are a few of them. Rigveda also mentions woollen cloth. ‘Urna’ is the word for wool. However, Rigveda does not mention cotton or silk cloth.

The artisan who worked on leather was known as ‘Charmnma’. Various objects of leather are mentioned in the Rigveda. Objects made of gold (hiranya), of copper-bronze or iron (ayas) are mentioned. Iron was not yet common in the Early Vedic period. The artisans who made the metal objects were known as ‘Karmar’. The Varna system seems to have established by the end of the Early Vedic period. The 10th mandala of the Rigveda in which this system finds the first mention is supposed to be composed at the end of the Early Rigvedic period.

The chariot has been already mentioned. A cart was known as ‘Anas’. The river transport was known as ‘Navya’. Pushan was the lord of the land routes while

Varuna and Ashwins were the lords of water routes. The Rigveda also mentions trade by exchange, negotiations and traders travelling far and wide to earn profits. At times, though rarely, an ornament called ‘Nishka’ was used like money.

4.4 Later Vedic Period

Later Vedic Period is dated to around 1000-600 B.C.E. The information about this period is gathered from the treatises written in that period. The material culture as reflected in the epics, Ramayana and Mahabharata was studied with the help of archaeological evidence. A picture of the migration in the Later Vedic period can be gathered from the Saptasindhu region toward the east and its geographic markers from the literature of that period. This period saw the spread of Later Vedic culture from the foothills of Himalayas in the north to the Vindhya mountains in the south. There is a story of Videha Mathava (Videha Madhava) in this context that occurs in the Shatapatha Brahmana. It appears in this story that the Later Vedic people were settling and bringing the land under cultivation from the west to the east.

The Later Vedic period saw a gradual formation of confederacies of the Vedic villages. They were known as ‘Janapada’. Generally, the seniors and the elites in a Janapada collectively took social decisions. They functioned like oligarchic states. The powerful Janapadas among them gradually expanded into Mahajanapadas. In the next lesson we will study the history of the 4 centuries from 1000-600 B.C.E.

Exercise

Q1. (A) Choose the correct alternative and write the complete sentences.

- (1) The importance of agriculture is clearly emphasised in the mandala of the Rigveda.
(a) 4th (b) 10th (c) 8th (d) 6th
- (2) A potter is mentioned as an artisan in the for the first time.
(a) Rigveda (b) Yajurveda
(c) Samaveda (d) Atharvveda
- (3) The god who protected the animals was known as
(a) Indra (b) Pushan
(c) Ashwin (d) Varun

(B) Find the incorrect pair from set B and write the correct ones.

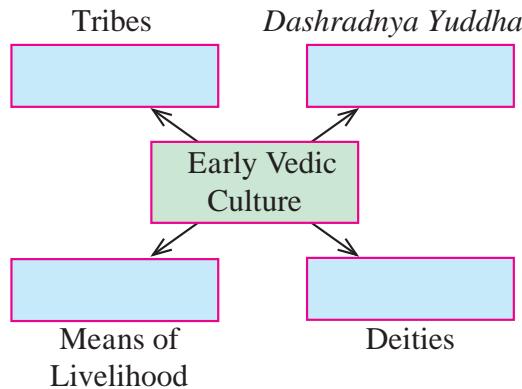
Set 'A' Set 'B'

- | | |
|--------------|--|
| (1) Nishka | Gold ornament |
| (2) Barley | Main crop of the Vedic people |
| (3) Krishtya | The apparatus of drawing water from the well |
| (4) Navya | river transport |

(C) Write the names

- (1) A branch of linguistics -
- (2) A battle fought among the ten tribal chiefs -
- (3) Cultivable land prepared by ploughing -

Q.2 Complete the concept map given below.



Q.3 Choose the correct reason and complete the sentence.

Panis were looked upon as enemies by the Vedic people because -

- (a) they belonged to a different tribe.
- (b) their language was impure
- (c) Panis used to steal the cattle of the Vedic people
- (d) Panis did not obey the orders of the Vedic people.

Q.4 State your opinion.

- (1) There is a debate about the original home of the Aryans.
- (2) The Rigvedic people subsisted on agriculture.

Q.5 Explain the following concepts.

- (1) Origin of Aryan people
- (2) Indo-European family of languages



5. Janapadas and Republics

5.1 'Jana' and Janapadas

5.2 Janapada

- 5.2.1 Territoriality and Autonomous Functioning
- 5.2.2 Expansion and Development of the Janapadas

5.3 Federation of States (Ganarajya)

5.1 'Jana' and Janapadas

Vedic people used the term *Jana* to designate a group of people, united under a common bond of singular kinship structure. Their settlement was known as 'Gram'. A cluster of gramas consisting of the same jana was known by the name of that particular jana. In the beginning, however, the concept of jana included only an extended family (*kul*), its settlement (*grama*) and the cattle-pen (*goshtha-gotra-gaulwada*). The concept of jana was not yet inclusive of the concept of territoriality. Hence, the geographic boundaries of a jana were not defined.

In the last lesson we saw that the Vedic people migrated and spread from the Saptasindhu region to the delta region of the Ganga. Vedic janas gradually began to settle in the new region. The concept of jana increasingly acquired the sense of territoriality. The sense of territoriality instilled the sense of geographic boundaries among the janas. It resulted into the emergence of informal local administrative structures among the janas. Thus, independent Janapada came into existence. A region occupied by a janas was called as *Janapada*. Gradually the Janapadas had more formal administrative structures transforming them into independent states. These were the first well-established states of ancient India. However, this does not necessarily mean that every Janapada evolved into an independent state.

5.2 Janapada

The term 'janapada' occurs in the Brahmana texts for the first time. Thereafter, it is frequently used in the Vedic literature and the epics – Mahabharata and Ramayana, as also in the Jain and the Buddhist literature. Considering the ancient Indian geographic perception with reference to the janapadas, the said literature seems to divide the Indian subcontinent into five sections : 'Praachya'- of the east, 'Praatichya'- of the west, 'Udichya' - of the north, 'Dakshina' - of the south, 'Madhyadesha' - The central region.

However, this division does not include the entire subcontinent. It mainly focuses on the region to the north of the Vindhya ranges. The geographic awareness seems to have expanded in the Puranic literature. The Purana texts mention the regions to the south of the Vindhya also. These are, 'Dakshinapatha' and 'Aparanta', that is the coastal region of Konkan.

5.2.1 Territoriality and Autonomous Functioning

It may be noted, that the sense of **territoriality** and the ensuing awareness of **autonomy** were the main factors responsible for the formation of ancient janapadas in India. However, their administrative system was not much different from that of the janas in the Rigveda. Two assemblies known as 'Sabha' and 'Samiti' were at the apex of all administrative decision making process, since the very beginning of the Vedic period. The chief of the janapada was known as 'Rajan'. The Sabha and Samiti had the authority either to elect or to remove the chief. However, the administrative objectives and policies, the norms of social organisation, etc. were flexible enough to accommodate changing socio-geographic milieu.

When the successive generations got established in a geographic periphery, the newly emerging social organisation was also changing. Now, it was not confined only to the basic kinship structure. People from the outside of the kinship framework also got included in the janapadas. The social organisation of the janapadas, which was based on collective functioning began to change and one's immediate family became more important. Accordingly, the social organisation came to revolve around the head of the family and family based rituals. Co-operation at individual level and among the families became the base of the social organisation.

This period also saw the rise of the warrior class. These people were well-trained in warfare. This class of warriors played a major role in the shift of the primary organisation of the janapadas to more complex state organisation. Janapadin is a term mentioned in Panini's Ashtadhyayi, used to indicate the warrior class.

5.2.2 Expansion and Development of the Janapadas

The expansion and development of the janapadas seem to have occurred in three different ways:

1. Expansion and development of a society formed into a Jana by uniting of a number of generations of a singular kula (family). For example, the janapadas, namely, Matsya, Chedi, Gandhara, Kashi, Kosala, etc.

2. Janapadas rising out of the union of more than one kula. For example, the Panchala janapada. Who were the five janas united under the name of Panchalas, is not exactly known. According to the renowned historian, Hemchandra Raychaudhuri following were the janas who merged together as Panchalas : Krivi, Turvasha, Keshi, Shrinajaya and Somaka. Later, Kurus and Panchalas are mentioned together as Kuru-Panchalas. By the time of Mahabharata the

kula (clan) known as the Bharatas in Rigveda, got merged with the Kurus. The two kulas united to such extent that the people in Bharata clan came to be regarded as the ancestors of the Kurus.

3. The more powerful janapadas conquered the less powerful ones.

For additional information: Some of the ancient janapadas and the literary texts that mention their names.

- Praachya : Anga, Magadh (Atharvaveda)
- : Kikata (Rigveda and Atharvaveda)
- : Pundra (Mahabharata)
- Praatichya : Anu, Alin, Bhalan, Druhyu, Parashu, Pakhta, Puru, Turvasha, Yadu (Rigveda), Gandhara (Rigveda and Athravaveda), Shalva (Mahabharata)
- Udichya : Krivi, Vaikarna (Rigveda) Balhik (Atharvaveda)
- Dakshina : Andhra (Mahabharata) Pulinda (Emperor Ashoka's edicts)
- Madhyadesha : Aja, Chedi, Bharata, Matsya, Shigru, Trutsu, Ushinara, Yakshu (Rigveda), Kuru, Shrinjaya (Rigveda and Atharvaveda)

5.3 Federation of States (Ganarajya)

The Later Vedic literature, Jaina and Buddhist literature indicate that most of the janapadas were monarchic states. However, some of the janapadas were of oligarchic type. The ancient literature mentions different types of states. Terms like Rajya, Svaarajya, Bhaujya, Vairajya, Maharajya, Saamrajya and Parmeshtya occur in this context. However, nothing more can be said about the nature of these states. We get to know that

Uttar Kuru and Uttar Madra were of ‘Vairajya’ type. It means that the state was not ruled by a monarch but the members of the janapada run the state collectively. The ancient literature mention such type of states as ‘ganasaṅgha or saṅgharajya’ (oligarchy/republic).

‘Gana’ means the ruling class comprising members of equal social status. Similarly saṅgha means a state formed by many kulas or janapadas by coming together. By 6th century B.C.E. many saṅgharajyas had come into existence.

There were three main types of the ancient federation of states in India.

- (1) Ganarajya of the members of the same kula. For example, Malava and Shibi.
- (2) Ganarajya created by more than one kulas coming together. For example, Vajji Ganasaṅgha. It included eight kulas. Vajji, Lichchhavi, Dnyatrak and Videha were the important ganas among them. Lichchhavi was most influential gana of them.
- (3) More than one ganrajyas coming together to create a saṅgharajya. For example Yaudheya-Kshudrak Sangh.

We can get a glimpse of the administrative system of the ancient ganasaṅghas in the Buddhist texts. Each ganasaṅgha had its own system of decision making and its implementation. We may find approximate parallels of these systems in the following types:

1. Democratic States : Some of the ganasaṅghas were divided into regional zones called ‘Khanda’. They functioned through a group of elected individuals, who were found capable. Each of the elected members represented his respective khanda. These elected members were installed with collective authority for the smooth running of the ganasaṅgha. This was a democratic system. Ganasaṅghas which functioned in this democratic way existed in Punjab and Sindh at the time of Alexander’s invasion.

For additional information : Ancient Indian literature mentions two more types of ganasaṅghas. ‘Ayudhjivi’ sangh and ‘Varta-Shastropajivi’ sangh. They existed in the northwest regions of the Indian subcontinent. The ganasaṅgha of the Trigartas was mentioned as Ayudhajivi. These people were skilled warriors and warfare was the means of their livelihood. For example Yaudheya, Malava and Kshudraka. ‘Varta’ means trade and commerce. The people in the Varta-Shastropajivi ganasaṅghas lived by trade and commerce, agriculture and animal husbandry, as well as their skills in warfare. People in the Kamboj and Surashtra ganasaṅghas earned their livelihood by these means.

Each elective representative of respective regional zone was designated as ‘Ganamukhya’. Every ganamukhya was the member of the assembly known as ‘ganaparishada’. Ganaparishada was the highest decision-making authority concerning all the administrative matters of the ganasaṅgha. The decisions made by the ganaparishada, were implemented by designated functionaries of various cadre. The ganapramukha was the principal functionary presiding over the administrative system. He was known as the ‘Adhyaksha’ or ‘Raja’. The rest of the main designated functionaries included, Uparaja (Upadhyaksha), Senapati and Bhandagarika (Koshadhyaksha).

2. Oligarchic States : In this type the elite class in the society held all the powers of decision-making and administration. Panini and Kautilya mention them as ‘Rajshabdopajivi’ sangh. Panini includes Vajji, Andhaka, Vrishni, Yaudheya in the Rajashabdopajivi type. Kautilya includes the Vrijji or Vajji, Madrak, Kuru, Panchala, etc. in this type. This type of ganasaṅghas were more prevalent in the eastern region of Uttar Pradesh and Bihar.

By the Way : The ganasanghas of Vajji, Shakya, Lichchhavi and Malla were closely associated with the life of Gautama Buddha. Gautama Buddha was born in the Shakya family. His father Shuddhodan was an elected president (Rajan) of the Shakya Ganaparishad.

We have seen that the janapadas mainly emerged as the result of the sense of geographic boundaries (territoriality) and autonomous functioning. Some of the powerful janapadas expanded and developed to the extent that they were acknowledged as 'Mahajanapadas' by the 8th century B.C.E. In the next lesson we will study the sixteen mahajanapadas of ancient India.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) 'A region occupied by the 'janas' was called as

(a) Ganarajya (b) Ganasangha
 (c) Janapada (d) Gotra
- (2) The principal functionary of a ganasangha was known as

(a) Senapati (b) Bhandagarika
 (c) Raja (d) Uparaja
- (3) The author of the 'Ashtadhyayi', which mentions 'janapadin', was

(a) Kautilya (b) Panini
 (c) Chanakya (d) Vyas
- (4) The sense of territoriality and the ensuing awareness were the main factors responsible for the formation of ancient janapadas in India.

(a) of unity (b) of authority
 (c) of autonomy (d) of public authority

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A' **Set 'B'**

- | | |
|----------------|---|
| (1) Praachya | of the east |
| (2) Praatichya | of the west |
| (3) Udichya | of the north |
| (4) Aparanta | the region to the north of Vindhya ranges |

Q.2 Choose the correct reason and complete the sentence.

The ganasangha of the Youdhey, Malav, Kshudraka were mentioned as Ayudhajivi. Because –

- (a) it was in the northeast region of the Indian subcontinent.
- (b) these people were skilled warriors and warfare was the means of their livelihood.
- (c) they were skilled in trade and commerce.
- (d) these were the ganasanghas dependednt on agriculture and animal husbandry.

Q.3 Complete the concept chart.



Q.4 Explain the concept with examples.

- (1) Ganarajya and Sangharajya
- (2) Vartashastropajivi ganasangh
- (3) 'Jana' and 'Janapada'

Q.5 Answer the following question in detail.

Describe the democratic and oligarchic states in ancient India.

Activity

Present an act in the class, based on the simulation of the administrative system of an oligarchic state.



6.

Second Urbanisation in India

- 6.1 Rise of Mahajanapadas**
- 6.2 Ashmak/Assak Mahajanapada**
- 6.3 Second Urbanisation in India**
- 6.4 Mahajanapadas and The Contemporary Cities**
- 6.5 Mahajanapadas – Administrative System, Guilds**
- 6.6 Philosophy and Various Sects**
- 6.7 New Religious Trends**

6.1 Rise of Mahajanapadas

The ambition of territorial expansion led to a conflict among the janapadas. Some janapadas proved more powerful than the others in this conflict. The stronger janapadas began to annex the conquered territories to their own and thus, they successfully expanded their boundaries. By 600 B.C.E. sixteen mahajanapadas were established in India, from the northwest region to Magadha. Conquering other janapadas and annexing their territory permanently to one's own, became a regular practice in the times of mahajanapadas. Ultimately, this conflict resulted into the creation of the large empire like Magadha. Ancient India once again witnessed the rise of cities. This process is known as the 'Second Urbanisation'.

The names of sixteen mahajanapadas are found in the Jaina and Buddhist literature and also in the Purana texts. Buddhist texts were written in a period, which was closer to the period of the mahajanapadas. Hence the names occurring in the Buddhist texts are accepted as more reliable.

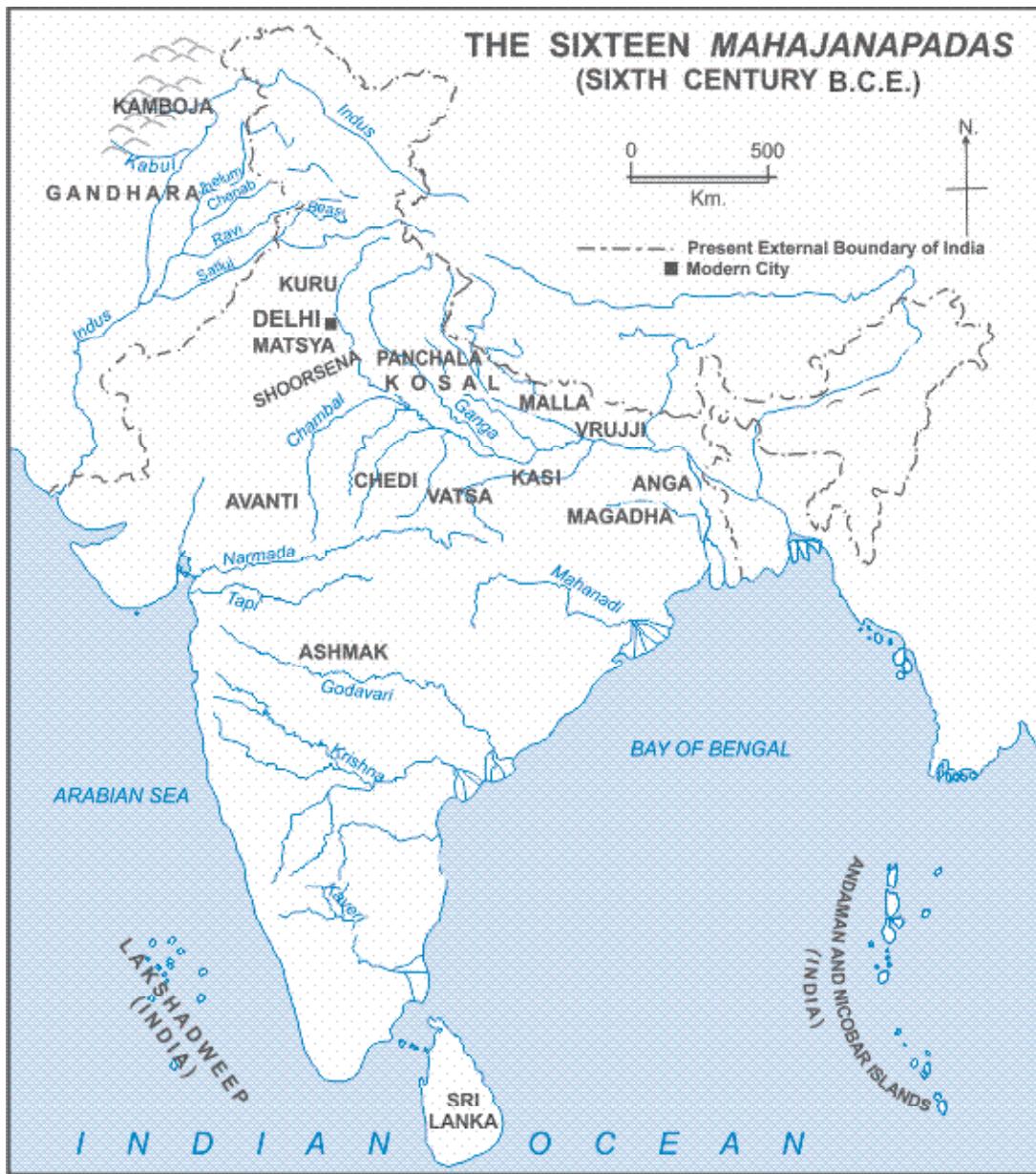
For additional information:

The Sanskrit 'Ashmak' and the Pali 'Assak' are supposed to be two versions of the same name. This can be further explained by the following examples.

(1) 'Avantyashmak' is a term mentioned in Panini's 'Ashtadhyayi'. It means Avanti and Ashmak were two adjacent states.

(2) Three states of 'Ashwayana', 'Ashwakayana' and 'Hastikayana' are mentioned in Panini's 'Ashtadhyayi'. When Alexander invaded India, his advent through Afghanistan and Punjab was fiercely resisted by some warrior tribes. The Greek historians have mentioned their names as 'Aspasioi', 'Assakenoi' and 'Astakenoi'. These three names are equivalents of 'Ashwayana', 'Ashwakayana' and 'Hastikayana' respectively. Assaka mentioned in the Buddhist literature may be identified, according to some historians, with the Ashwakayanas in the northeast region, which may not have any association with the Ashmakas.

(3) It seems that the king of Assaka was known as 'Andhakraja' during Gautama Buddha's times. The region on the banks of the Godavari was known as 'Andhakratta'. Sage Bavari, a contemporary of Gautama Buddha, had his ashram in this region. Originally he was from the state of Kosala. According to 'Suttanipata', a Buddhist text, he came from Shrvasti, the capital of Kosala to Assaka. It was situated on the Godavari and in the region of 'Dakshinapatha'. This evidence confirms that the name Assaka in Pali is equivalent to Sanskrit Ashmaka.



6.2 Ashmak/Assak Mahajanapada

Among the sixteen mahajanapadas the one known as Ashmak or Assaka is identified with the region of present day Maharashtra.

Ashmaka/Assaka was the only mahajanapada that was situated in the region known as 'Dakshinapatha'. Remaining fifteen mahajanapadas were in north India. Suttanipata describes the region of Dakshinapatha in great details. It was the region of an important trading route. It started at Shravasti and proceeded through Ujjayini and Mahishmati. From there one would reach Pratishthan after crossing the Vindhya mountains.

According to 'Mahagovinda Suttanta', a Buddhist text, Brahmadatta was the king of Assaka and the name of his capital was 'Potana/Podana'. Potana is identified with Nandura in Buldhana district. Potana was also known by the names, 'Potali' and 'Paudanya'. Other janapadas situated in the region of Dakshinapatha were 'Vidarbha', 'Bhoja', 'Dandaka' and 'Kalinga'. The first three were part of present day Maharashtra. Also the tribal states of the Andhas, Shabarans, Pulindas and the Mutibas were also located in the Godavari and Krishna basins.

According to Jaina texts, Bahubali, the son of Rishabhanath the first Jaina

You would like to know : The following examples will throw light on the challenges faced by historians when a single name is mentioned in varying contexts.

- (1) The jataka story known as 'Nimi Jataka' gives us the list of kings who ruled the state of Videha from its capital city, Mithila. It includes a king whose name was 'Assaka'.
- (2) The Jataka story known as 'Assaka Jataka' tells us about a king named Assaka who ruled the state of Kasi, and his queen. In this story, it is mentioned that Potali was the capital of the king Assaka. The capital of ancient state of Kasi was Varanasi. However, it is inferred that the mention of Potali as the capital of king Assaka may indicate that he might

Tirthankara was given the kingdom of Ashmaka and Podanpur was its capital. The magnificent statue of Bahubali stands at Shravanbelgola, in the Hassan district of Karnataka. Bahubali had attained Keval Gyan (Omniscience).

6.3 Second Urbanisation in India

The janapadas with definite geographic borders and administrative system were established roughly around 1000 B.C.E. The ambition to expand geographic boundaries and the political conflict caused by it left some janapadas more powerful than others. It resulted into the creation of sixteen mahajanapadas from Afghanistan in the northeast to Bengal in the east, stretching to the banks of the Godavari in the south.

The capital cities of the mahajanapadas and some other cities, which flourished because of prospering trade once again brought the age of urbanisation in India. It is known as the 'Second Urbanisation'.

The 'Mahaparinibbansutta' mentions names of six cities, which were of great importance. They are, Champa, Rajagriha, Shravasti, Saketa, Kushambi and Varanasi. By the 6th century B.C.E. these and a few other cities had become very prosperous.

have been a feudatory of the king of Kasi.

- (3) The Jataka story known as 'Chulla Kalinga Jataka' describes the battle between King Assaka and the Kalinga king of Dantapur. King Assaka defeated the Kalinga king and married his sister. This marital alliance helped to establish congenial relations between the two states. In the Hathigumpha inscription of Kharavela, it is mentioned that King Kharavela, without fearing the dreaded name of Satakarni, attacked the city of Asikanagara in the west and created a fright among its residents. Some historians identify 'Assaka' occurring in the Jataka stories with 'Asiknagara' mentioned in the Hathigumpha inscription.

Characteristic pottery of janapadas and mahajanapadas has been recovered from various archaeological sites. Also, many sites have yielded iron implements and punch marked coins of silver and copper. The punch marked coins have been mentioned in the ancient Indian literature as 'Karshapana' or 'Pana'.

The following things are perceived as markers of urbanisation : Development of the cities as administrative centres, network of surrounding villages to cater to the needs of urban centres (hinterland), interlinking of the village administration with the central administration, well defined rules of taxation, internal and distant trade, well-established network of land routes and waterways (both rivers and oceans), purchase and sales of goods by increasingly using monetary exchange along with the barter system, a stable legal system and judiciary. All these characteristics of urbanisation were present in the times of mahajanapadas.

6.4 Mahajanapadas and The Contemporary Cities

1. Kasi : This mahajanapada was a powerful one in the beginning of the

Pay attention to this : The Harappan civilisation originated as a matter of course of co-ordinating trade and production processes. Various factors involved in this chain as well as their smooth functioning gave rise to the Harappan city centres. However, as far as the statehood and the administrative machinery of the Harappan civilisation is concerned, there is a considerable ambiguity about it.

In the context of the second urbanisation, however, information about the geographic location of each mahajanapada, its capital and other cities

in it, etc. is available in various literary texts. For instance, enough information is available in the jataka literature about the cities visited by Gautama Buddha in his lifetime. A moderately accurate picture of the administration of these cities can also be gathered from this literature. The names of the kings, who were contemporary to Gautama Buddha are also mentioned in the jatakas. The geographic details described in the context of Gautama Buddha's travels are supposed to be very reliable. They form a reliable source for writing the history of ancient India.

Mahajanapadas and their capitals :

1. Kasi – Varanasi
2. Kosal – Shravasti
3. Anga – Champa
4. Magadha – Girivraja/Rajgriha
5. Vrujji/Vajji – Vaishali
6. Malla/Malava – Kushinara/
Kushinagara
7. Chedi – Shuktimati/Sotthivati
8. Vamsha/Vatsa – Kaushambi
9. Kuru – Indraprastha/Indrapattan
10. Uttar Panchala – Ahichchhatra,
Dakshina Panchala – Kampilya
11. Matsya – Viratnagar
12. Shoorsena – Mathura
13. Ashmak/Assaka – Potali/Potana/
Podana
14. Avanti – Ujjayini and Mahishmati
15. Gandhara – Taxila
16. Kamboja – Rajpura

mahajanapada period. Varanasi was its capital. The kings of Kasi were ambitious. According to the jataka stories they aspired for the highest position among all contemporary kings (Sabbarajunam aggaraja). The Buddhist text, 'Mahavagga' mentions that the king of Kasi had defeated Kosala and annexed it to his own kingdom. Later, Ajatashatru, the king of Magadha conquered and annexed Kasi mahajanapada to Magadha.

2. Kosala : Ancient Kosala encompassed the regions of Uttar Pradesh in India and Lumbini in Nepal. Shravasti was its capital city. King Prasenjit (Pasenadi*) was a disciple of Gautama Buddha. Kosala was destroyed and annexed permanently to Magadha by King Ajatashatru.

* Pasenadi is the Pali version of the name Prasenjit.

3. Anga : The city of Champa was the capital of Anga. It was a centre of the marine trade. It was permanently annexed to Magadha by King Bimbisara.

4. Magadha : Magadha had its first capital at the city of Girivraja, also known as Rajgriha. Girivraja was surrounded by five hills making it formidable for the enemies. King Bimbisara was a contemporary of Gautama Buddha. The policy of territorial annexation of other kingdoms was started during the reign of King Bimbisara.

Later Pataliputra became the capital of Magadha empire.

5. Vrujji / Vajji : This was a confederation of eight clans, known as 'Maha Aththkula'. It included clans like Videha, Lichchhavi, Vajji, Shakya, Dnyatruk, etc. The 'Ekapanna Jataka' mentions that Vaishali, the capital of this mahajanapada was fortified with three

surrounding walls. It had three entrance gates and bastions. King Ajatashatru was the one who annexed the territory of the Vruji/Vajji's land to Magadha.

6. Malla : The city of Kushinara or Kushinagara (Kasia) in the Gorakhpur district was the capital of this mahajanapada. Gautama Buddha attained Mahaparinirvana at this city. A copper plate inscription (5th century C.E.) was found at the 'Parinirvana Stupa' in this city. It read, "Parinirvana chaitye tamrapatta iti". In the later vedic period Malla mahajanapada was a monarchy. Later it turned into a republic. There were two more cities in the mahajanapada, namely, 'Pava' and 'Bhaoganagara'. According to the Jaina texts, eighteen republics from the regions of Mallas, Lichchhavis and Kashi-Kosala, had formed a confederation to fight Ajatashatru. By the 3rd century B.C.E. the Malla mahajanapada was merged into the Maurya empire.

7. Chedi : This mahajanapada had occupied Bundelkhand and the region around it. The city of Shuktimati or Sotthivati was its capital. It is supposed to have been situated near 'Banda' in Uttar Pradesh.

8. Vamsha or Vatsa : Kaushambi was the capital (Kosam near Allahabad) of this mahajanapada. According to the tradition of Purana texts Hastinapur was destroyed by a flood of Ganga and King Nichakshu, a descendant of the Pandavas had to shift his capital to Kaushambi. The protagonist of the play 'Swapnavasavadatta' written by Bhasa is King Udayan. He was the king of the Vatsa mahajanapada and the contemporary of Gautama Buddha.

9. Kuru : The capital of this mahajanapad was located at Indrapat near Delhi, Its name was Indraprastha or Indrapattana. According to the Jataka literature, the kings of Indraprastha belonged to 'Yudhitthil' gotra.

10. Panchala : The mahajanapada of Panchala was divided into, Uttara (north) Panchala and Dakshina (south) Panchala. The river Bhagirathi was the natural boundary that divided the mahajanapada. Ahichchhatra, the capital of Uttara Panchala was located near the village of Ramanagar, district Bareilly, Uttar Pradesh. Kampilya, present-day Kampil in the Farukhabad district of Uttar Pradesh, was the capital of Dakshina Panchala. The mahajanpadas of Kuru and Panchala often fought for supremacy. Both the divisions of Panchala mahajanapada were monarchies in the beginning. At a later date, they turned into a sangharajya.

11. Matsya : The capital of this mahajanapada was Viratnagar, which was located at Bairat in the Jaipur district of Rajasthan. Matsya was merged into the empire of Magadha at a later date. Bairat is one of the places where Ashokan edicts have been found.

12. Shoorsena : This mahajanapada was located on the banks of the river Yamuna. Its capital was the city of Mathura. Greek historians have mentioned the name of the mahajanapada as 'Shursenoi' and Mathura as 'Methora'. Later, the mahajanapada of Shoorsena was merged into the Maurya empire.

13. Ashmak/Assak : We have seen earlier that Potali was the capital of Ashmak mahajanapada and probably it was a feudatory state of Kashi mahajanapada.

14. Avanti : This mahajanapada encompassed the region of Malwa, Nimad and its neighbouring regions in Madhya Pradesh. Avanti mahajanapada was divided into Uttara Avanti and Dakshina Avanti. Ujjayini (Ujjain) was the capital of Uttar Avanti, while Mahishmati (Mandhata, District Khandwa) was the capital of Dakshina Avanti. King Pradyot was a contemporary of Gautama Buddha. In the 4th century B.C.E. Avanti mahajanapada

became an integral part of the Maurya empire.

15. Gandhara : This mahajanapada had spread into Kashmir and Afghanistan. Taxila was its capital. Pukkusati or Pushkasarin was the king of Gandhara, who was a contemporary of King Bimbisara. He had established diplomatic relations with King Bimbisara. By the 6th century B.C. the Iranian emperor, Daryush I conquered Gandhara mahajanapada. The Behistun inscription in Iran (516 B.C.E.) mentions Gandhara as one of the satrapies of the Iranian empire.

16. Kamboja : This mahajanapada is mentioned in the ancient literature along with Gandhara. Rajapura (Rajauri) was its capital. Kamboja was well-known for its excellent horses and its horsemen warriors for their skills of warfare. Kamboja people had resisted Sinkandara's advent. The Aspasioi (Ashvayana) was part of the Kamboja mahajanapada. The mahajanapada is mentioned in Ashoka's edicts as 'araj', meaning 'those who do not have a king'. In turn, it means that those who were a republic.

6.5 Mahajanapadas - Administrative System, Guilds

Administrative System : In the 5th lesson, we have seen various terms in the context of the types of ancient states. They were 'Rajya', 'Svaarajya', 'Bhaujya', 'Vairajya', 'Maharajya', 'Saamrajya' and 'Parmeshthya'. It is difficult to define these terms. However, 'Shatapatha Brahmana' and 'Katyayana Shrautsutra' explain the term Rajya and Saamrajya in the context of sacrificial system. According to it, the king who performs 'Rajasoooya' sacrifice is designated as 'Raja'. The kingdom ruled by him is designated as 'Rajya'. When a 'Raja' performs 'Vajapeya' sacrifice, he is entitled to the epithet of 'Saamraj' and the 'Rajya' under his rule is entitled as 'Saamrajya'. A 'Raja' is always desirous of the superior

entitlement of 'Saamraj'. The epithet 'Raja' always indicates a lower cadre.

A 'Raja' was expected to be a 'Kshatriya' and according to the existing norms a Brahmin was expected to refrain from accepting the position of a 'Raja'. However, there are a number of exceptions to this norm as seen in the Vedic literature and Buddhist jatakas. The position of Raja was generally bequeathed on the son of the ruling king after him. However, at times, a king was elected by people. The first wife of the king was given the epithet of 'Rajmahishi'. She was the one who was formally crowned along with the king. A powerful sovereign performed 'Ashvamedha' sacrifice to establish his supremacy. The coronation of a king, principally gave him absolute authority over his subjects. He was the one to decide the amount of taxes to be collected from them. He was the ultimate lord of all the land in his kingdom and so he could donate any portion of that land according to his wish. Nevertheless, his power was not totally unrestricted. The king made his decisions by seeking advice from his officials such as 'Purohita', 'Senani', 'Amatya', 'Gramani', etc. Besides, there was an assembly of people of all classes. When it assembled, everybody present there could participate in the decision making process. There were instances when people's assemblies made a king step down from the throne.

Guilds (Shrenis) : Along with agriculture and animal husbandry, trade and systematic management and organisation of the trade are also essential factors for the prosperity of a state. The guilds of the merchants and the artisans played a great role in the growth of the mahajanapadas into wealthy states. These guilds had their own way of organisation and functioning. Among the important characteristics of the guilds were, local organisation of various occupations, transferring the skills to the young members in the family with hands-on

training, leadership naturally invested in the senior and experienced members of the guild and other members following them voluntarily.

Guilds had their own, strict rules. Hence, they had a stringent structure. This stringent structure is perceived as one of the main reasons of the rise of the caste system. The paid outsiders who worked in the guilds were known as ‘Karmakara’ and unpaid workers as ‘Dasa’.

The guilds had acquired an important place in the political, social and financial matters by the Maurya period. According to Kautilya, the king’s control on the transactions of guilds was very important. Structurally the shrenis had a great potential of channelling the central power. The Ashokan edicts show that the roads and the transport system was maintained with great care. It had made transport of goods and travelling convenient. Obviously, this state of affairs was favourable for the growth of trade and development of shrenis.

The functioning of the guilds was controlled by the state. Detailed records were kept of the production by the guilds, their financial operations and above all the traditions of guilds. Every guild had an independent space in the city, allotted to it.

There were independent traditions with respect to the interrelationship between the guild members and the karmakaras, various stages of production and fixing the prices of produced goods. Each guild had its own rules based on its traditions. The state administration did not interfere in these aspects of the functioning of the guilds. It kept the internal independence of the guilds intact. If a decision has to be reached about the matters of a guild, then the king sought advice from a guild representative.

The chief of a guild of artisans was known as ‘Jyeshthaka’ or ‘Jyeththaka’. The chief of a guild of merchants was known as ‘Shreshthi’ or ‘Setthi’. The guilds used

their funds for the operations involved in production and trade, as well as for the social cause. It was in the way of giving donations and giving loans with interest at modest rates.

6.6 Philosophy and Various Sects

During the times of mahajanapadas the political and social scenario in ancient India was witnessing transition and these changes were bound to reflect in the material and philosophical notions about life. In this regard, the Vedic system revolved around the duties of a householder, sacrificial system and material prosperity. At the end of the Vedic period questions about abstract aspects of human existence began to gain attention. It included questions about matters like the meaning of human life, its significance in the infinite nature of the universe, the mystery of death and the journey of the soul after death. It resulted in the creation of various philosophical texts, known as ‘Upanishadas’. The debates that were churned up during this period gave rise to various schools of thoughts. They included schools propounding the immortality of soul to the schools that refuted the very existence of the soul. The latter included ‘Charvaka’ or ‘Lokayat’ school, which openly opposed the social organisation based on the Vedic authority, beliefs and rituals. This school also propagated that the ‘Truth’ comprises only those things, which are subject to sensory experience. The Charvaka/Lokayat school is one of the ancient Indian schools of thought (darshan) which denies the existence of ‘God’. It opposes the authority of Vedas (vedpramanya) and the notions of the existence of god and life after death. It also discarded all rituals arising out of this kind of belief systems. It is the only materialistic school of philosophy (‘Jadavadi Darshan’) that was developed in ancient India.

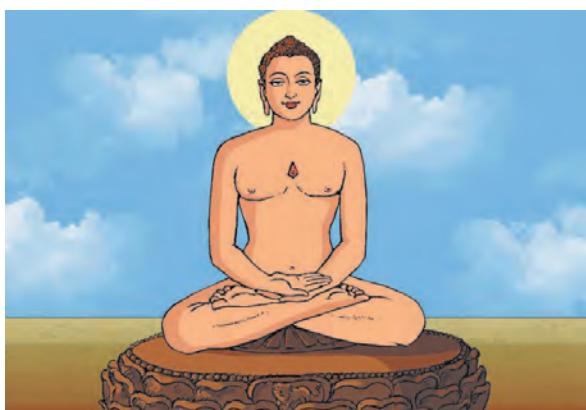
It may be said that the ancient Indian philosophical schools took roots in this

period. The 6th century B.C.E. is important from this point of view. The rising of a class of wandering mendicants known as ‘parivrajakas’ or ‘shramanas’, was characteristic of this period. They renounced the householder’s life and wandered with their disciples, in search of the ultimate truth. Among the various streams of thoughts, a large number of people were attracted to the teachings of Vardhamana Mahavira and Gautama Buddha. Their teachings showed the way to overcome the disparity in the society resulted from the varna and caste system.

Both, the Jaina and the Budhhist schools of thought are considered as the ‘nastik’ schools. Both refuse to accept the authority of the Vedas and the Vedic rituals. Both the schools had followers in large numbers from all strata of the society.

6.7 New Religious Trends

Jainism : The Jaina religion has a tradition going back to very ancient times. According to the tradition of Jain religion, Vardhamana Mahavira was the 24th and the last ‘tirthankara’ (saviour and the spiritual teacher). Parshvanath was the 23rd tirthankara. He gave four vows of non-violence (Ahimsa), truth (Satya), non-stealing (Asteya) and non-possession (Aprigrah) to his followers. Vardhamana Mahavira added the fifth vow of celibacy (Brahmacharya) to it. These five vows are known as ‘Panchmahavrata’.



Vardhamana Mahavira

Siddhartha, the father of Vardhamana Mahavira, was the chief of the ‘Dnyatruka’ clan. His mother, Trishaladevi was from the Lichchhavi clan. Vardhamana Mahavira was born in 599 B.C.E., in Kundgram near Vaishali. His wife’s name was Yashoda. Vardhamana Mahavira left home at the age of 30, in search of the truth. At the age of 42 he attained absolute knowledge (Keval Dnyana). Thereafter, people started addressing him as ‘Kevali’, ‘Jina’ and ‘Mahavira’. His followers came to be known as ‘Jaina’. Vardhamana Mahavira travelled and preached continuously for 30 years after the attainment of absolute knowledge.

Vardhamana Mahavira addressed people in Ardhamagadhi, the language of common people. He preached about good behaviour and life of devotion (devotion to the five vows). He put absolute emphasis on the three principles of ‘Samyak Darshana’, ‘Samyak Dnyana’ and ‘Samyak Charitra’. These three principles are known as the ‘Triratna’ of the Jaina religion. They are the primary guiding principles for a person aspiring for the attainment of absolute knowledge. Vardhamana Mahavira preached that all beings, animate and inanimate, possess consciousness, to a varying degree. If hurt, each of them experiences pain.

The core principle of Vardhamana Mahavira’s philosophy is ‘pluralism’ (Anekantavada) or ‘many sidedness’ of the truth. According to it the truth has multiple facets.

Mahavira founded the Jaina Sangha. Emperor Chandragupta Maurya was a contemporary of Bhadrabahu, the sixth principal Acharya of the Jaina Sangha. According to the Jaina tradition Chandragupta Maurya had embraced Jaina religion.

Buddhism : Gautama Buddha and Vardhamana Mahavira were contemporaries. Gautama Buddha was born in 563 B.C.E., in Lumbini (Rummindei) in Nepal. His father’s

name was Shuddhodana. He was a member of the Shakya clan. Gautama Buddha's mother's name was Mayadevi. She was from the Koliya clan. Gautama Budhha's wife was Yashodhara.

Gautama Buddha left home at the age of 29, in search of the truth. This event is known in the Buddhist tradition as 'Mahabhinishkramana'. Thereafter, Gautama Buddha tried to attain the ultimate knowledge through various means, such as seeking guidance from various gurus and extreme austerities. After realising that nothing of it was useful, he sat down meditating at Gaya, under a pippal (ficus religiosa) tree, on the banks of the river Niranjana (Lilajana). Here he attained enlightenment at the age of 35. After that he was known as 'Buddha', 'Tathagata' and also as 'Shakyamuni'. After the enlightenment he delivered his first sermon in the deer-park at Ishipattana, near Saranath. This event is known as 'Dhammachakkapabattan'. For the next 45 years Gautama Buddha travelled continuously to preach dhamma to people. He taught in Pali, a language of common people.



Gautama Buddha

In his sermons, Gautama Buddha addressed the fundamental question of 'sorrow' in human life. The root cause of human sorrow and the way to overcome it were two main issues addressed by Gautama Buddha.

Gautama Buddha preached four 'Aryasatyas' (four great truths).

- (1) There is **Sorrow (Dukkha)** everywhere in the world.
- (2) The root cause of sorrow is **Greed (Trishna)**.
- (3) To conquer this greed is the way to cut the sorrow at its very **root (Dukkhanirodha)**.
- (4) The way to stop sorrow from emerging, is the **eightfold path (Ashtangika Marga)**.

Gautama Buddha explained the eightfold path by including:

- (1) Samyak Drishti (To understand and accept that nothing happens against the rules of the nature)
- (2) Samyak Sankalp (Right determination)
- (3) Samyak Vacha (Right speech)
- (4) Samyak Karmanta (Right behaviour)
- (5) Samyak Aajiva (Livelihood by right means)
- (6) Samyak Vyayam (Conscious avoidance of offensive things)
- (7) Samyak Smriti (Watchfulness and memory of right things)
- (8) Samyak Samadhi (Establishing the mind firmly in equanimity; a state beyond pleasure and sorrow)

The eightfold path is also known as 'Madhyama Pratipada'. Gautama Buddha founded the 'Bhikkhu Sangha'. The concept of 'Surrendering to Buddha, Dhamma and Sangha' is very important. This concept is known as 'Trisaran'. The three vows, namely, 'Buddham saranam gachchhami', 'Dhammam saranam gachchhami' and 'Sangham saranam gachchhami' are essential in the Buddhist religion.

The 6th century B.C.E. saw transition in all the fields of life, in ancient India. The power conflict among the mahajanapadas started in this century. It continued among the four mahajanapadas of Kashi, Kosala, Avanti and Magadha. By the 4th century B.C.E. the kingdom of Magadha grew powerful and the independent existence of the other mahajanapadas came to an end. We will study the history of the rise of Magadha in the eighth lesson.

You would like to know : An Ashokan pillar inscription was discovered at the site of Rummimdei in Nepal. The inscription announces, "The king 'Devanampiya Piyadasī' visited this place after his coronation and he prayed here. He declares that Buddha Shakyamuni was born here. To commemorate the fact he erected a stone pillar at this place. He did this with the intention of making this place venerable in people's mind. He exempted the village of Lumbini from paying the taxes in order to enhance its prosperity."

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

(B) Find the incorrect pair from set B and write the correct ones.

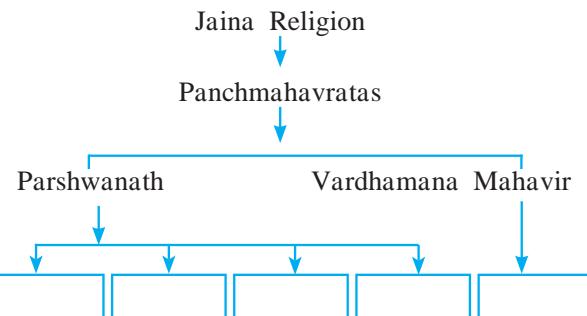
Set 'A'	Set 'B'
(1) Kosala	Shravasti
(2) Anga	Champa
(3) Matsya	Mathura
(4) Gandhara	Taxila

Q.2 Choose the correct reason and complete the sentence.

Gautama Buddha travelled continuously for 45 years....

- (a) in the search of a Guru
 - (b) to practice austerities
 - (c) to preach dhamma
 - (d) to attain enlightenment

Q.3 Complete the concept map given below.



Q.4 Explain the statements with reasons.

- (1) Rise of mahajanapadas came into being.
 - (2) The process of Second urbanisation began in ancient India.
 - (3) Vardhamana Mahavira and Gautama Buddha attracted a large number of followers.

Q.5 Explain the following concepts.

- (1) Nastik Darshan
 - (2) The eightfold path preached by Gautama Buddha

Q.6 Describe the administrative system of the mahajanapadas with the help of following points.

- (a) Terms showing types of states
 - (b) King's installation
 - (c) Authority of the king
 - (d) Decision-making

Activity

- (1) Collect and compile the information about Jain Tirthankaras.
 - (2) Collect information about Jataka stories. Select any of the Jataka stories and present it as stage play.



- 7.1 Indian Subcontinent and Iran**
- 7.2 Conflict between the Iranian (Achaemenid) Empire and Greece**
- 7.3 Iranian (Achaemenid) Empire and India**
- 7.4 Political and Cultural Impact of the Iranian Contact**
- 7.5 Taxila**
- 7.6 Advent of Alexander**

7.1 Indian Subcontinent and Iran

Excavated evidence has sufficiently proved that the trade and cultural relations between the Indian subcontinent and Iran have continued since the Harappan times. The empire of Elam, contemporary to the Harappan civilisation, existed in the southwest regions of Iran. It was culturally closer to Mesopotamia. Its capital was at 'Susa'. Hence, it was also known as 'Susiana'. Many dynasties ruled Iran at later dates but all of them maintained their capital at 'Susa'. The archaeological evidence found at Susa has confirmed the trade and cultural relations between Iran and the Harappan civilisation.

Visit the following website to see the map of the Iranian empire:https://upload.wikimedia.org/wikipedia/commons/3/3a/Persian_Empire%2C_490_BC.pnghttps://commons.wikimedia.org/wiki/File:Persian_Empire,_490_BC.png

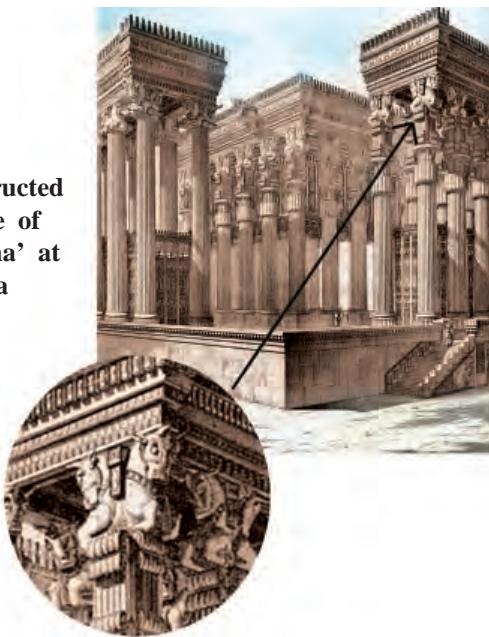
The Iranian empire was established by Cyrus II (also known as Cyrus the Great) of the Achaemenid dynasty. He was from the tribe of 'Pars'. This tribe dwelt in the mountainous region in the northwest of Iran and adjacent to Afghanistan. This region was known by the tribe's name, 'Pars'. Even the main city of the region was known by the

same name, 'Pars'. Greeks knew the city by the name, 'Persepolis'. The Iranian empire was known as 'Persian empire' because it originated in the Pars region.

Emperor Cyrus II had begun to build a new capital at 'Pasargade'. However, it did not get completed in his lifetime. His son, Cambyses II succeeded him. He moved back to Susa and re-established his capital there. Cambyses II had conquered Egypt.

Daryush I, who succeeded Cambyses II reinforced the fortification walls of Susa. He also built a massive palace and a hypostyle (many columned) hall known as 'Apadana'. He also built the city of 'Persepolis' in the style similar to Susa. He built a palace and apadana in Persepolis also.

Reconstructed picture of 'Apadana' at Susa



Geographically Iran is the region, which forms a link between the east and west of Asia. Naturally Iran held an important position in the trade and also in the cultural exchange between East Asia and West Asia.

By the Way : ‘Ariana’ is another name of Iran. Greek historians mention it as ‘Ariane’. ‘Ariana’ is the Latin variation of the Greek name ‘Ariane’.

The trade that was conducted from Asia and the Persian Gulf to Mesopotamia and Egypt expanded to Greece and Rome. The ancient routes used by caravans of merchants were provided with safety and security by the Persian emperors. They rebuilt some of the routes. Cyrus II and Daryush I developed the route beginning from Susa and reaching the Mediterranean Sea. This route is known as the ‘Royal Road’. Some of the branches of the Royal Road linked the Indian subcontinent and Egypt. Alexander started from Macedonia on his expedition to India. He used the same route to reach India.

By the way : (1) To see, how the name Alexander was changed to ‘Sikander’ in Indian languages, is a matter of linguistic analysis. Alexander is a common version of the Greek name ‘Alexandros’. The meaning of ‘Alexin’ is ‘to protect’. ‘Andros’ means ‘man’. Thus, the name ‘Alexander’ means ‘the protector’. ‘Iskander’, ‘Skander’ are the Persian variations of Alexander. Iskadnser or Skander turned into ‘Sikandar’.

(2) The inscriptions of the emperor, Daryush I at Susa, Pasargade, Persepolis and Behistun have been enlisted as the ‘World Cultural Heritage’.

7.2 Conflict between the Iranian (Achaemenid) Empire and Greece

Greek historians have recorded the frequent battles between the Achaemenid empire and the city states in Greece. Among them the records of Herodotus are important. The Achaemenid emperors first conquered

the kingdoms in West Asia and then the city states in Greece. Then also they continued to have intermittent battles. The rising of the Ionian Greeks against the Achaemenid rule is supposed to be significant.

Cyrus II conquered Lydia, a Greek state to the north of Mediterranean Sea, around the mid of the 6th century B.C.E. As a result, the Ionian Greek city states under the Lydian rule, inevitably became part of the Achaemenid empire. The Greeks in Ionia had migrated to Anatolia, that is, the Asian part of the Turkey. It is also known as ‘Asia Minor’.

During the reign of Daryush I all Ionian city states got together and rebelled against the Achaemenid rule. The rebellion was subdued completely after a struggle of five years by the Achaemenid army.

The effects of this unsuccessful rebellion are important for understanding the interrelationship between Greece and Persia in the ensuing period. The Ionian Greeks had received help from the states of ‘Athens’ and ‘Eretria’ in Greece. Hence, Daryush I attacked Athens. At this time the battle between Daryush I and Athens was fought on the grounds of Marathon near Athens. Therefore, it is known as the ‘Battle of Marathon’. Daryush I was defeated in this battle.

Xerxes, the successor of Daryush I, tried once again to invade Greece. However, he was also defeated. Thereafter the conflict between the Achaemenids and the Greeks continued over a prolonged time. Ultimately, Athens and the confederacy of other Greek city states declared a war for independence against the Achaemenid rule in Greece. Neither of the two had a conclusive victory. In 449 B.C.E. a treaty was signed between the Greek confederacy and the Achaemenids.

As the effect of this prolonged conflict the Achaemenid rule grew weak. This was bound to reflect in the political and financial spheres. An impact of this conflict was to

manifest in the way of the invasion of Persia by Alexander III, the king of Macedonia, who was later regarded as the ‘Conqueror of the World’.

Arrian was a Greek historian of the 1st century C.E. He wrote a book called ‘Anabasis* of Alexander’. He has referred to the correspondence between Daryush III, the last Achaemenid emperor and Alexander. Daryush had written to Alexander about the release of his mother, wife and children. Alexander responded by reminding Daryush of the sorrow inflicted on the Greeks by the earlier invasions of the Achaemenid emperors. Alexander wrote that he had arrived in Russia by crossing the ocean, with the intention of punishing the aggressive Persians. Next, he accused Daryush of provoking the Greeks against him and he reminded Daryush that he was a defeated king. So Daryush was further snubbed that he should not behave as an equal to Alexander.

Anabasis means to spur into action.*

This correspondence is indicative of two things:

- (1) The Greeks felt that their self-esteem was challenged.
- (2) The Greeks now felt confident about their strength to conquer the Persians.

It may be said that these two factors inspired Alexander’s expedition.

7.3 Iranian (Achaemenid) Empire and India

The Achaemenid emperors established the Persian empire by conquering smaller kingdoms in the northeast region of the Indian subcontinent and expanded their boundary up to Punjab. It was the same period when the Magadha empire was on the rise in India.

It becomes apparent from the inscriptions of the Achaemenid emperors and the records

By the way : The Greek historian Herodotus was born in 484 B.C.E., in Halicarnassus, a Greek city state. He began to write with the intention of tracing the history and causes of the battles between Greek city states and Achaemenid empire during 500-449 B.C.E. The book he wrote was named as ‘Historia’ (The Histories). He, at the outset of the book says, “Herodotus of Halicarnassus here displays his inquiry, so that human achievements may not become forgotten in time, and great and marvellous deeds – some displayed by Greeks, some by barbarians – may not be without their glory.”

Herodotus was the first historian who collected information seeking answers to a particular question, and then to put it in a chronological order. While doing this he did not bring in notions like god, human destiny, etc. Later putting historical events in chronological sequence became an essential theme of history writing. This theme proved to be fundamental in the development of history writing as an independent discipline. Therefore, Herodotus is said to be the father of historiography.

kept by the Greek historians that Cyrus II had conquered the region of the Kabul basin (Gandhara). It was part of the Achaemenid empire. The river Vitasta (Jhelum) had formed its eastern boundary. Alexander crushed the Achaemenid empire and the region of Punjab which was the part of Achaemenid empire.

The revenue received by the Achaemenid empire from its provinces (satrapies) in the Indian subcontinent was more than any other provinces. According to Herodotus, this revenue amounted to 360 talents* of gold

dust**. Accepting the possibility of exaggeration in this description, it clearly indicates that the revenue collected from the Indian states formed a major share of the Achaemenid treasury.

**Talent used to be a unit of weight and according to the standard, set in various ancient countries it varies from 20 to 40 kilograms per talent.*

*** Gold dust (placer gold) is collected from the sands on the river banks.*

7.4 Political and Cultural Impact of the Iranian Contact

The Persian supremacy prevailed in the Indian subcontinent for at least two centuries. However, it had ended much before the advent of Alexander. Thinking of the impact left by the Persian contact in the period of two centuries, one thing can be noticed prominently. It is about the administrative system set by the Persian rulers. Every conquered region was annexed to their territory as a satrapy and a satrap (governor) was appointed as its chief administrator. This method was followed by Alexander and later by the Scythian (Saka) and Kushana rulers as well.

The Aramaic script came into use in the north-eastern regions of the Indian subcontinent, during the times of Achaemenid rule. Kharoshthi, an ancient Indian script evolved from this script. The Ashokan edicts in this region are inscribed in the Aramaic script. The method of installing royal edicts at vantage points seems to be borrowed from the examples of Achaemenid inscriptions.

Herodotus tells us that Daryush I had sent many explorers to gather information about the course of the river Sindhu and the Arabian Sea. Among them was ‘Scylax of Karyanda’, a Greek sailor from Ionia, who was well-known. He was the first Ionian Greek who stepped on the Indian land. Scylax began his exploration from the Sindhu

and proceeded further by sailing around the coast of the Arabian Sea and then entering the Red Sea. He ended his journey at ‘Suez’, situated in the delta region of the Nile. It took two and half years for him to complete this journey.

The logbook of the journey of Scylax is known as ‘Periplus of Scylax’. The original periplus is lost but we get to know about its contents from the writings of the Greek historians. This periplus was the first source of information of the Indian subcontinent to the western world, especially to the Greeks. Very soon after the completion of the expedition by Scylax, Daryush I conquered the region in the lower reach of the Sindhu.

Scylax had reported an already existing canal that linked the Nile and the Red Sea. It was dug by an Egyptian Pharaoh. Daryush I revived that canal by digging it again. It opened a new water way for the transport between Persia and the Indian subcontinent.

This newly available route facilitated the trade between Achaemenid provinces in the north-western region of the Indian subcontinent and the regions of Sindh-Punjab. The ivory and the teak wood coming from India had great demand in the Persian markets. The inscription of Daryush I at Susa records the use of Indian ivory and teakwood for building the palace.

Herodotus has described the Indian soldiers in the Achaemenid army. According to it, Xerxes’ army had soldiers from Gandhara, Sindh and Punjab, when he invaded Greece in 480 B.C.E. The soldiers from Gandhara were equipped with bows made of cane and spears with short shafts. They also had horses and chariots drawn by horses. The Indian soldiers from Sindh and Punjab used cotton clothes and used bows and arrows made of cane. They were expert archers. When Xerxes retreated from Greece, it was decided to keep a regiment posted

there. That regiment had Indian soldiers.

In the times before Cyrus II, the founder of Achaemenid empire, there was no coinage in use in Persia. The barter system prevailed to a large extent. Sometimes silver ingots of particular weight were used for exchanging commodities. Cyrus II had conquered the city state of Lydia, where use of coins was already in practice. Those coins were known as ‘stater’. Cyrus issued coins similar to Lydian coins.

Daryush I issued coins with his own portrait on it.



Persian ‘Siglos’

The Gold coins issued by him were known as ‘Darik’ and silver coins were known as

‘Siglos’. A portrait of Daryush I, holding a bow and arrow can be seen on these coins. One ‘Darik’ was equivalent to 12 ‘Sigloi’* in value.

* ‘Sigloi’ is the plural of ‘Siglos’.

Along with the Achaemenid coins, coins from Greek satrapies also remained in circulation in Persia. Some satraps issued their own coins imitating Greek coins. These coins were cast in moulds. The obverse side of a coin usually carried the portrait of a king and the reverse side had a symbol punched on it.

It is possible that the ancient Indian punch marked coins were influenced by this technique of punching.

In the times that preceded emperor Cyrus’ reign, the practice of building huge public monuments did not exist in Persia. Hence, there was no existing Persian architectural style to follow while creating the magnificent palaces and sculptures in

Susa and Persepolis. For that purpose, emperor Cyrus got Greek architects and sculptors from the Greek settlements in Asia minor under his rule.



Columns at Persepolis

Persepolis was razed completely by Alexander after conquering Persia. It was the end of the Persian Empire. The architects, sculptors and other artisans lost the royal patronage. They had to move out in search of work. They migrated to India. They received royal patronage in the court of emperor Ashoka. Their style is reflected in the stone pillars erected by emperor Ashoka. Thus, the sculptural art in ancient India has its roots in the Persian; and accordingly in the Greek sculptural style.

7.5 Taxila

Mahabharata mentions King Takshaka as the king of ‘Naga’ people. Taxila was the capital of King Takshaka. The archaeological evidence confirm that Taxila has a hoary past. It was the capital of Gandhara mahajanapada.

The archaeological remains of this city are strewn over a large area that comprises 18 archaeological sites. They are enlisted as the World Cultural Heritage. It is situated on the Grand Trunk Road, 30 kilometres away from Islamabad, the capital of Pakistan.

Evidence of prehistoric people using microliths have been found at Taxila and in

By the way : The inscription of Daryush I mention the Greeks as ‘Yauna’. The roots of this word is in the Greek word, ‘Ionia’ The terms such as ‘Yona’ (Prakrit) and ‘Yavana’ (Sanskrit) mentioned in Indian literature originally mean ‘the resident of Ionia’. These terms occur in Mahabharata, Ramayana, Puran texts and other literature.

Let us see one more example of changes happening in the meaning and form of the word through the cultural contacts and borrowing of words from other languages. Ancient Persian language was the official language of the Achaemenid empire. It is used in the inscriptions of the Achaemenid emperors. These inscriptions mention the people in the Indian subcontinent as ‘Hidush’ and ‘Hridush’. In the Ionian Greek language the consonant ‘h’ is not pronounced when it occurs at the beginning of a word. Hence, Scylax the Ionian Greek explorer, perhaps recorded it as ‘Indos’ and its plural as ‘Indoi’. Herodotus used these words as synonymous to Hidush and Hridush. The roots of the word ‘India’ is in this Greek usage.

some caves in its vicinity. The neolithic village at Taxila was settled around 3500 B.C.E. Its remains have been found at a site called ‘Sarai-Khola’.

Taxila was ruled by King Ambhi at the time of Alexander’s advent. He welcomed Alexander and presented gifts to him. The Greek historians accompanying Alexander described Taxila as a “city full of hustle bustle of people, prosperous and the one that was under a well-established administration.”

Some information about Taxila can be gathered from the Buddhist literature and from the writings of the Greek historians. There were several learned individuals (*Acharyas*) staying in Taxila. Many students

from various regions of the Indian subcontinent were attracted to Taxila because of the fame of the *acharyas*. Thus, Taxila had become a great centre of education. Thereby it had assumed the magnitude of a natural university. However, the king and his administration at Taxila did not interfere in the decisions of an individual acharya as to the nature of his method of teaching, the subjects to be taught by him or the nature of the syllabi. The duration of a course was dependent on individual student’s intellectual capacity to learn. There was no formal system of examinations. Rather success in examination was not perceived as the test of real knowledge. It was the acharya who decided the level of maturity of his students.

Among the subjects taught at Taxila included, Rigveda, Yajurveda, Samaveda, ancillary branches of the Vedas (*Vedangas*), Ancient Traditions and Ethics, Philosophy, Mathematics, Music, Medicine, Puran Texts, History, Weaponry, Poetry, etc.

Acharya Chanakya is believed to have taken Chandragupta Maurya to Taxila for education when he was young. Chanakya himself hailed from Taxila. After becoming the emperor of Magadha, Chandragupta established a regional capital at Taxila.

During the reign of Ashoka Maurya Taxila became an important centre of learning of Buddhist tradition. Taxila did not lose its importance even when the land suffered from the invasions of Greeks, Shakas and Kushanas. However, in the 5th century C.E. the glory of Taxila gradually waned under the pressure of Hun invasion.

7.6 Advent of Alexander

Alexander invaded the Indian subcontinent and conquered some kingdoms from Afghanistan to Sindh-Punjab. He, however, could not establish his rule there for a long time. The information of his advent primarily comes from the Greek

historians like Arrian, Curtis, Diodorus, Plutarch and Justin.

At the time of Alexander's advent the Achaemenid rule in Sindh-Punjab and Afghanistan had weakened and a number of small kingdoms had come into existence. The political strife stopped them from uniting to resist Alexander's invasion.

Alexander became the king of Macedonia in 334 B.C.E. He defeated emperor Daryush III in 331 B.C.E. Thereafter he marched up to 'Shistan' province of Iran and from there he turned toward Kabul. After conquering the region around Kabul, he reached the foothills of Hindukush mountains. Then he camped at a place called Nicaea, situated on Uttarapatha. Ambhi welcomed Alexander and sought friendship with him. Another king whose name was Sisikottas (Shashigupta) surrendered to Alexander. However, not all Indian kings surrendered to Alexander so easily. Many fought with Alexander with great valour. Alexander conquered almost all kingdoms in Kabul, Sindh and Punjab.

On the banks of Jhelum Alexander and King Porus confronted each other and there was a fierce battle between them. Porus was defeated but Alexander and his army was

greatly influenced by his valour. The Greeks were unfamiliar to the use of elephants in warfare. To penetrate the file of elephants proved to be a great challenge for them. The Greek historians have unanimously praised the skill of Porus in warfare and also his courage.

After the confrontation with Porus, Alexander reached Nysa, a Greek settlement. People of Nysa resisted Alexander in the beginning but later they welcomed him. Thereafter, Alexander proceeded in the direction of Chenab and Ravi. He conquered the kingdoms on the way and reached the banks of Beas. By that time Alexander's soldiers had lost spirit and they refused to march forward. Alexander was forced to return.

Before setting on the return journey Alexander handed over the regions in Punjab to Porus and those in Sindh to Ambhi. He handed over the kingdom of Kashmir to Abhisara, the king of Varanavati. On his way back he defeated Shibus and Mallas, etc. In rest of the regions he appointed Greek satraps. In 325 B.C.E. Alexander died at Babylon, while he was on his way back to Greece.

trees on both sides of the road, sarais for overnight stay, etc. He erected pillar edicts at vantange points on this highway.

At a later period Shershah Sur and Emperor Akbar rebuilt this highway. In the British period a new metalled road running parallel to Grand Trunk Road was built from Kolkata to Peshawar. This road is still in use.

In modern times the highway starts from Bangla Desh and from Hawrah it proceeds to West Bengal, thereafter it goes to Delhi and to Amritsar, from there to Lahore and Peshawar and in the end to Kabul.

For Additional Information : The highway linking the regions from Bihar to Afghanistan is known as 'Grand Trunk Road' in modern days. It was in use as a trade route even during the times of Gautama Buddha. It was known as 'Uttarapatha' in those days. Its starting point was at the port city of 'Tamralipti' in Bengal; known as Tamluk today. It ended at Taxila. Emperor Chandragupta Maurya established this highway in a well planned way. It was about 3200 kilometres in length.

Emperor Ashoka provided many essential amenities for the merchants and travellers on this highway, such as planting

Alexander's invasion of India did not have far reaching impact on the political scenario of India. In a very short period after his death Chandragupta Maurya established

his vast empire from Bihar to Afghanistan. It was the beginning of a new era in the Indian history.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) The Greek historian is said to be the father of modern historiography.
(a) Herodotus (b) Alexander
(c) Scylax (d) Daryush
- (2) Taxila was ruled by King at the time of Alexander's advent.
(a) Chandragupta (b) Ambhi
(c) Porus (d) Shashigupta

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'	Set 'B'
(1) Persopolis	City built by Daryush I
(2) Halicarnassus	Herodotus was born here
(3) Taxila	Centre of knowledge and education
(4) Nysa	Persian settlement

(C) Write the names -

- (1) Last emperor of Achaemenid empire-
- (2) Name of the coins issued by Daryush I -

Q.2 Explain the statements with reasons.

- (1) Alexander invaded Persia.
- (2) Alexanders' invasion of India did not have far reaching impact on the political scenario of India.

Q.3 State your opinion.

- (1) Herodotus is said to be the father of modern history writing.
- (2) Ancient Taxila was the centre of knowledge and education.

Q.4 Answer the following questions in detail.

- (1) Describe the political and cultural effects of Achemenid rule on India.
- (2) Describe Alexander's invasion of India.

Activity

Collect additional information about the palace at Persepolis and Apadana at Susa with the help of internet.



8. India during Mauryan period

- 8.1 Rise of Magadha Empire
- 8.2 Nanda and Mauryan Empire
- 8.3 Emperor Ashoka
- 8.4 Administrative system, trade, literature, art and architecture, social life

In lesson six, we studied the history of the sixteen mahajanapadas that existed in India. Among these mahajanapadas, the power of Magadha became strong during the struggle of the four mahajanapadas namely, Kasi, Kosala, Avanti and Magadha and the empire of Magadha came to a rise.

Magadha empire was the first Indian empire in India. The kingdom of Magadha acquired the form of an Empire. The administrative system of this empire was well established and its work was carried out through various departments. Several factors are essential for the emergence of an empire. For example, dominance over an expanded region, an administrative system having the revenue collected in the form of taxes, king as the sovereign ruler of the state and army actively enforcing king's authority.

The king's position was strengthened through ritual performances. The power and related rights are concentrated in the hands of the ruling family.

8.1 Rise of Magadha Empire

Magadha was an important kingdom among the mahajanapadas that existed in ancient India. Fertile and rich land, perennial rivers, excellent facilities of navigation, availability of commercial markets etc. were the reasons for the rise of Magadha as empire.

In the 6th century BCE, the Haryanka

You would like to know : The concept of 'Chakravarti' occurs in the literature on ancient Indian polity. The sovereign ruler whose chariot could roll in all four directions without any obstruction, was known as Chakravarti. It was expected that his rule should be ethical and for the welfare of the State. During his tenure the wheel of 'Ruta' remains intact. His rule is on an extended territory. Chandragupta Maurya was the first Chakravarti Emperor.

dynasty ruled over Magadha.

The Haryanka dynasty is mentioned in the Mahabharata. Bimbisara was the first well-known king. His father Mahapadma built the fort at Girivraja and established the first capital of Magadha. After ascending the throne, Bimbisara started building the foundation of Magadha Empire. He attacked the neighbouring kingdom of Anga and conquered it. This victory increased the power of Magadha. Bimbisara established matrimonial relations with many royal houses such as Kosala, Lichchhavi, Videh, Madra to support his expansionist policy. At the foot of the fort of Girivraja, he established the new capital of Rajgriha.

After killing Bimbisara, his son Ajatashatru became the king. He adopted the expansionist policy of his father. He expanded the Magadha kingdom up to the foot of Vindhya ranges. Ajatashatru built a small fort on the bank of Ganga at Pataligrama. It became a centre of trade of local commodities. In the later period, Pataligrama came to be known as Pataliputra. It became the capital of the Mauryan Empire.

Later the people deposed the last

Mauryan King Nagdasak and elected his minister Shishunaga as the king. The Shishunaga dynasty ruled between 430 B.C.E. to 364 B.C.E. and then Mahapadmananda usurped the throne and established the Nanda dynasty.

By the way : Pataliputra was an important city in ancient India. The city of Pataliputra was the capital of ruling dynasties like Shishunaga, Nanda, Maurya, Gupta and Pala. ‘Patali’ is a species of rice grown in this region. Hence, the city might have acquired the name. In his book Indica, Megasthenes has mentioned the city of Pataliputra as Palibothara.

Political stability as well as other factors were responsible in the strengthening of Magadha as an empire. Magadha had control over all the prominent regions in the Ganga Valley. By conquering the kingdom of Anga, the regions of the east coast came under their control and Magadha succeeded in increasing the trade with the distant regions. Magadha was blessed with natural resources. Its land was fertile, especially for rice cultivation. There was rise in revenue due to the expansion of the kingdom. The abundance of sources for timber, ivory, iron and copper gave a momentum to the local industries. The political ambitions of the rulers, combined with wealth and prospering trade were the reasons for the development of Magadha rule and establishment of a huge empire.

8.2 Nanda and Mauryan Empire

Nanda Dynasty: The Nanda dynasty is mentioned in the Puranas. The Magadhan empire established by Ajatashatru was further expanded by Mahapadmananda. According to some scholars, the Nanda rule had spread upto Nanded in the South, whereas some scholars think that it was extended upto Mysore. On this basis it can be said that Mahapadmananda was the first great emperor of India. Dhanananda was the last ruler of

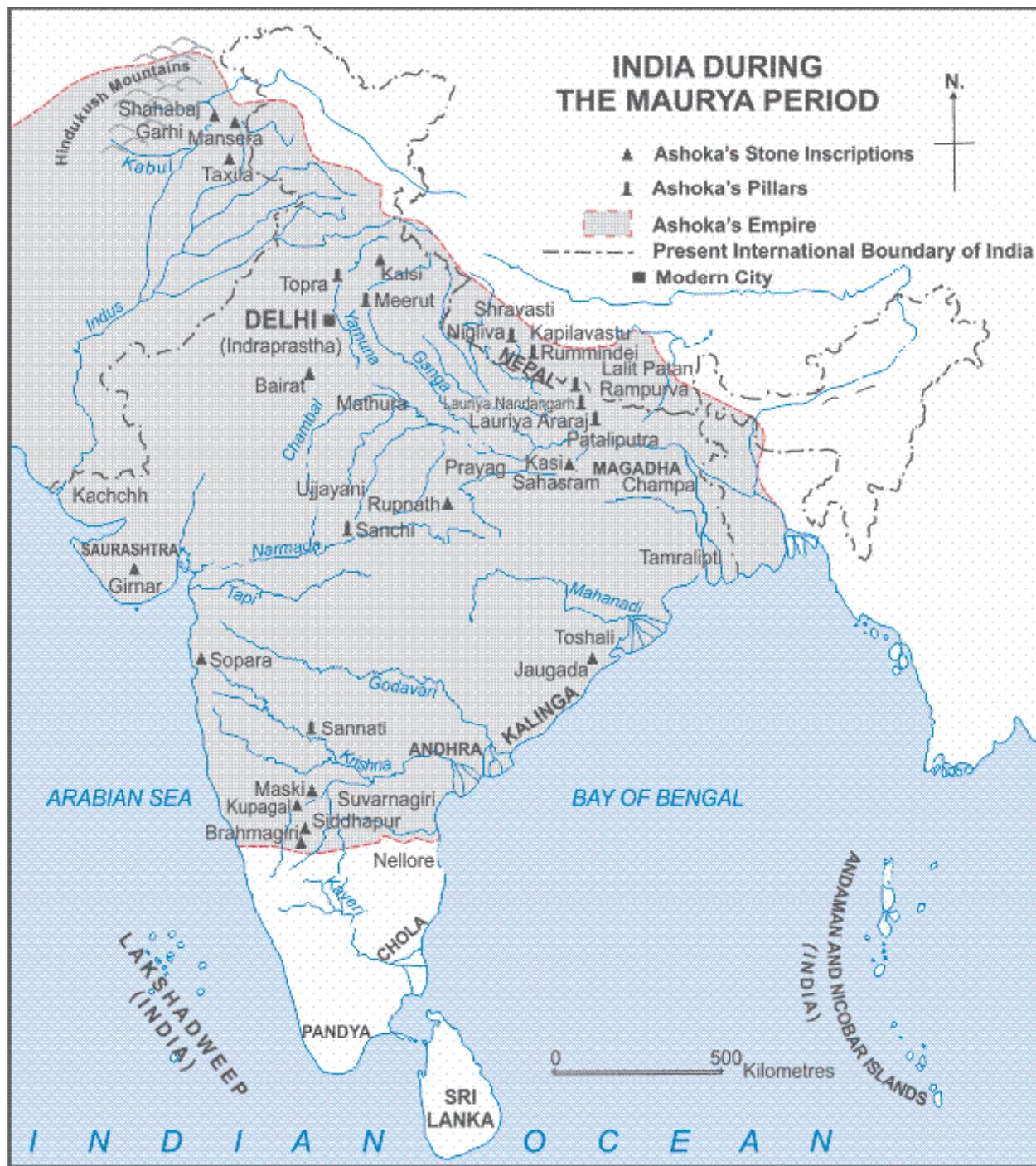
the Nanda dynasty. During his period, the state treasury was enormously rich. His military was also very huge. It consisted of 2,00,000 infantry, 60,000 cavalry, 6000 elephants and 2000 chariots.

During the period of Nandas, another factor that helped in strengthening the central power was the importance given to enhance the revenue collection. Along with the expansion of the empire came the economic prosperity of the State. The state treasury was always full. The Nandas built canals and made arrangement of irrigation facilities. These facilities led to the development of agriculture and trade. In 321 B.C.E. Chandragupta Maurya attacked Pataliputra and brought an end to the Nanda rule.

Mauryan Empire: Mauryan Empire was the first well organised and strongly controlled empire in the history of India. Religious texts and other literature, inscriptions, coins, sculptures etc. are the sources that help us to clearly understand the political, social, economic and religious conditions of this period.

The Mauryan empire had spread on a large region of the Indian sub continent and was controlled by a central power. The Mauryan rule brought about consolidation of the political system.

Chandragupta Maurya defeated the Nandas and established the Mauryan dynasty. In the text of Mahavamsa, Chandragupta is referred as ‘the emperor of Jambudvipa i.e. emperor of Bharatvarsh’. The Mauryas created a huge empire by conquering the big and small states in northwest, north and southern regions. The war between Chandragupta and the Greek king Seleucus was very important. As a consequence of that war, the boundaries of Mauryan Empire extended to the Hindukush in the northwest. The Mauryan Empire extended from Hindukush to the Bay of Bengal in the east and Gujarat in the west, as well as Himalayas in the north to the Krishna river in the south.



Chandragupta Maurya died around 298 B.C.E. His son Bindusara became the king. During his tenure he sent his son Ashoka to subdue the revolt in Taxila. During the period of Bindusara the empire established by Chandragupta Maurya remained intact. Bindusara died in 273 B.C.E.

8.3 Emperor Ashoka

Ashoka became the emperor of Mauryan empire after the death of Bindusara. He got

himself coronated in 268 B.C.E. He called himself as 'Devanampiyo Piyadasi' (Beloved of the Gods) in many of his rock edicts and pillar inscriptions.

During the early period of his rule, Ashoka adopted his ancestors' policy of Digvijaya and expansion of kingdom. He attacked Kalinga and conquered it. Ashoka's victory at Kalinga proved to be a turning point in history as well as in the life of

For Additional Information : The rock edicts and Pillar inscriptions of Ashoka:

The rock edicts and Pillar inscriptions of Ashoka are found at many places in the regions of Afghanistan, Nepal and India. In 1750 C.E. Padre Tieffenthaler rediscovered Meerut pillar inscription of Ashoka. Most of Ashoka's inscriptions are inscribed in Brahmi script. In 1837 C.E. James Princep deciphered the Brahmi script on the inscriptions. The inscriptions of Ashoka are very important sources of the history of his rule. The boundaries of Maurya Empire can be ensured on the basis of these inscriptions. The description of Ashoka's efforts for the spread of Buddhism can be obtained from these inscriptions. Even though Ashoka embraced Buddhism but he never tried to forcibly impose it on his subjects. The written evidence of the spread of Buddhism and Indian culture in distant countries through the Buddhist monks sent by Ashoka occurs in these inscriptions. It included Emperor Ashoka's son Mahendra (Mahinda) and daughter Sanghamitra (Sanghamitta).

Ashoka. There was a great human loss in this war. Ashoka became victorious. The destruction caused due to the Kalinga war brought about a great change in the mind of Ashoka. His mind got diverted towards the non-violent, peaceful Buddhist religion. The desire of digvijaya was replaced by Dharmavijay (Dhammadhavijay). His career proved to be important because of the religious ideals propagated by him and the creation of a mechanism to until it in people's life.

For the implementation of dhammadhavijay, Ashoka introduced some new policies, for example, appointment of 'Dharmamahamatras', ban on intoxicating

You would like to know : During the period of 321 B.C.E. to 181 B.C.E., the expansion of Mauryan empire took place in Maharashtra. The Mauryas must have entered Sopara from Gujarat. Sopara is a well-known port in north konkan. Sopara and Chaul (Champavati) were prosperous trade centers and learning centers of Buddhism. Bhagwanlal Indraji excavated the Stupa at Sopara which is known as 'Baruda Rajacha kot'. In this excavation the fragments of rock edict of Ashoka were found. It is the 8th rock edict among the 14 edicts of Ashoka. Some of its remains are kept in the museum of Asiatic Society in Mumbai. The 9th rock edict was found in the Bhuigaon village. Its remains are kept in the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya in Mumbai.



Stupa of Nalasopara

drinks, guiding principles regarding code of conduct etc. Ashoka's policy of 'Dhamma' meant virtuous conduct based on moral values. He sent monks to various countries for the spread of Buddhism.

The first Buddhist council was held at Rajgriha after the mahaparinibban of Gautama Buddha. King Kalashoka organised the second council at Vaishali. Ashoka organized the third Buddhist council at the capital Pataliputra.

The kings who succeeded Ashoka were not efficient. This led to the decline of the Mauryan empire. Brihadratha was the last king of the Mauryan dynasty. He was killed by his General Pushyamitra who then came to power.

Important information : In the rock edicts of Ashoka there are references about the contemporary kings from the western world. The identification of Greek king Antiouchus and the four greek kings beyond the kingdom of Antiouchus namely, Turmaya, Amtekina, Maga and Alikasundara is done through a paragraph from one of the inscriptions. That is

Antiochus II Theos of Syria (260 B.C.E. -246 B.C.E.), Ptolemy II Philadelphus of Egypt (285 B.C.E. - 247 B.C.E.), Antigonus Gonatus of Macedonia (276 B.C.E. -239 B.C.E.), Magas of Cyrene and Alexander of Epirus. This paragraph is an important link in the process of connecting the chronological sequence of ancient Indian history.

8.4 Administrative system, trade, literature, art and architecture, social life

Administrative system

The nature of administrative system during the Mauryan period is clearly understood with the help of Kautilya's Arthashastra, Megasthenes' Indica and the inscriptions of Ashoka. Chandragupta Maurya was a valiant king and an efficient administrator. He set up a defined mechanism of state administration, which suited the economic conditions and the needs of the Mauryan empire. The Mauryan emperors created a unified empire. At the same time, they devised a decentralised administrative system for efficient functioning of the vast empire. In the administrative system of the empire, there was a Mantri Parishad (council of ministers) made up of wise, experienced, virtuous and selfless ministers who gave advice to the king. There was a committee of some of these ministers, who were known as 'Mantrana' to look after the day to day affairs of the state. Mauryas had created a stable framework of administration by creating various departments of administration and appointing the experienced and expert officers over it. These officers were known as Amatya. Arthashastra mentions total 18 Amatyas such as Pradhan, Samaharta (revenue), Sannidhata (finance), Senapati, Yuvraj etc. Kautilya has given information about 30 administrative departments. The hierarchical order of the officers in the Mauryan empire started from the Samrat at

the head to the lowermost office of the Gramini. At the local level the people were given autonomous rights to a great extent in the internal matters. In this way the administration of Mauryan kingdom was decentralised. The most important feature of Mauryan administration was the effort made for the overall material and moral development of the people. The Mauryan administration is appreciated due to various factors such as keeping the civil and military areas separate from each other, creating an independent judicial system, implementing a specific salary system to the officers, control over the trade in the kingdom etc.

Trade

There was an increase in revenue of the Maurya empire due to well organised taxation system. 'Bali' was a tax to be given in the scale of the land under cultivation. 'Bhag' was a share from the tax on production. Agricultural land and the tax acquired from the agricultural production was the basic foundation of the administrative system. Industries gained momentum during this period. Cloth production was the most important industry. Apart from that metallurgy, carpentry, ivory art, spinning, weaving and many such professions began. The prosperous agriculture and flourishing industries led to a flourishing internal and foreign trade. Internal trade was carried through land route and water ways. Many royal ways were built on the trade routes during this period. Many roads such as Pataliputra to Takshashila,

Pataliputra to Kashi-Ujjaini, Pataliputra to Tamralipti came into existence.

The increasing use of iron and also the different types of iron implements, painted pottery and its distribution upto southern parts of India indicates expansion of trade. Bharuch, Roruk (Rodi), Sopara, Tamralipti and many such ports on the coastal region of India were famous for trade purpose. Exports were carried out on a large scale from India to countries like Greece, Rome, Egypt, Syria, Bactria, Sri Lanka etc. The commodities such as cotton and silk cloth, linen, jari clothes, spices, diamonds, ivory, perfumes etc. were exported from India to these countries. Glass articles, dyes etc. were imported. The government levied taxes on the production of goods as well as on its import and export. Vartani (transport tax) and shulk (octroi) are found to be mentioned in the contemporary sources. In return the government took up responsibility of security of the goods. For the protection of the trading community the government had appointed officers like Chorarajjuka and Seemaswami.

Literature

Literature reflects the thought process of the people and the political, social, economic and religious conditions. During the Mauryan period, along with the literature in Sanskrit language, the use of Pali and Ardhamagadhi literature in Prakrit language is also seen. For the spread of Jainism and Buddhism, literature was created in Prakrit language. The Prakrit languages mainly included Pali, Ardhamagadhi, Shaurseni, Maharashtri etc. The world famous work of Panini's Ashtadhyayi was composed in this period. Bhasa was one of the great dramatists in Sanskrit literature. The thirteen dramas written by him includes 'Swapnavasavadattam'. The most important work of this period is Kautilya's Arthashastra. This text is divided into 15 sections including total 180 topics. The topics from King to Ganikas and politics to war strategies are found to be discussed

in Arthashastra.

During the Mauryan period, along with Sanskrit literature, many texts were written in Prakrit language. Especially the edicts of Ashoka are inscribed on the rocks and pillars in Prakrit language. The famous texts of Buddhist literature, Tipitaka, were edited during this period. Among the texts of Tipitakas, Abhidhammapitaka was composed after the third Buddhist council.

This period was very rich from the point of view of Jain literature. The texts like 'Dashavaikalika', 'Upasakadashanga', 'Acharanga Sutra', 'Bhagvati Sutra' etc. were composed during this period.

Art and architecture

After the establishment of Mauryan rule, there was happiness, peace, prosperity and good governance. Mauryan art is the beginning of ancient Indian architecture and the sculptural art.

It appears that, during the Mauryan period, the artists had acquired the skill of cutting and carving the stone. In both, the skill of sculpting and the technique of mirror polish of the stone is seen. This is known as 'Mauryan Polish'. During this period stone statues of Yaksha and Yakshi are found.



Chauri bearer
of Didarganj

Especially the statues of Yakshi are beautiful and finely carved. The famous Chauri bearer of Didarganj is supposed to be one of such statues. The Yaksha statues in Parkham and the female images at Besnagar and Patna of this period are exhibited in the Mathura museum.

The pillars erected by Emperor Ashoka and the sculptures on them are excellent examples of Mauryan sculpture.

Rampurva and Lauria Nandangarh. The Sankissa pillar has an elephant capital. At Sarnath the pillar capital has four lions carved on it. This sculpture of the four lions is the 'National emblem' of India.

The beginning of rock-cut caves is seen in the Mauryan architecture. The rock cut caves on Barabar and Nagarjuni hills are the first datable rock cut caves of India.

Do You Know?

During this period the concept of 'Vishti' is mentioned in context of craft production. 'Vishti' was a tax paid by the people in form of physical labour. Through vishti the artisans provided a stipulated amount of free labour to the state.

There was a huge palace of Chandragupta at Pataliputra. Megasthenes compares it with the Palace of Susa, the capital of Iran. The high brick fortification wall was built for the protection of the palace and inside the palace there were many buildings. These buildings were built of stone. Wood was also used in the buildings. The Chinese traveller Fa-hien has described this palace. One of the unique contribution in the field of art are the huge standing pillars erected during the period of Ashoka for the spread of religion. We know them as Ashokan Pillars. These pillars are erected at thirty places. They are erected at places related to important events in the life of Gautama Buddha and on important royal paths. During Ashoka's period, stupas were built on a large scale. It is said that during his rule, Ashoka built 84,000 stupas.



Capital of an Ashokan Pillar

Social Life

The remains found in the excavations reflect the rich lifestyle of the people. Megasthenes mentions the seven classes of Indian society based on their profession; Priest, Cultivator, Shephard and Hunter, Trader and Labours, Soldiers, Spies and Government officials. The life of the people was prosperous and happy. The class of entertainers is mentioned which includes actors, dancers, singers, musicians etc. Chariot and horse racing, wrestling as well as dance and singing competition were the popular means of entertainment. Gambling was also in practice but the state had control over it.

The system of education during vedic period continued during the Mauryan period. The cities of Taxila, Kashi etc. became great centres of higher education and art during the Mauryan period.

Female education began to be neglected during this period. According to Kautilya's Arthashastra, it seems that during Mauryan period women were given certain rights. Women had complete rights over the Stridhana. The Government took care of the orphan and disabled women. Many women spies were a part of the intelligence system.

The Mauryan period has multiple dimensions and hence it has obtained a historical significance. After the death of Ashoka, the centralised administration continued to grow weak and the empire disintegrated into small kingdoms. In the Post-Mauryan period Shunga, Kanya and Satavahana rulers rebuilt their empires. Vedic religion, varnashrama system, and vedic lifestyle once again gained importance. We are going to study about these dynasties in the next chapter.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) The first well-known king of the Haryank dynasty is
(a) Chandragupta Maurya
(b) Bimbisara (c) Ajatashatru
(d) Mahapadma
- (2) The Nanda dynasty was established by
(a) Dhanananda (b) Shishunaga
(c) Mahapadma Nanda
(d) Emperor Ashoka
- (3) The great drama in Sankrit literature, Swapnavasavadatta, was written by
(a) Kautilya (b) Bharat
(c) Kalidasa (d) Bhasa

(B) Find out the incorrect pair from set B correct it and rewrite.

Set 'A'

- (1) Built the foundation of Magadha Empire
 - (2) Brought an end to rule of the Nandas
 - (3) Chinese traveler who visited India during the period of Chandragupta Maurya
 - (4) Changed his mind Emperor due to the destruction Ashoka in Kalinga war
- | | | |
|-----------|--------------|-------------|
| Bimbisara | Chandragupta | Megasthenes |
| Maurya | | |

Set 'B'

- (a) Spread of Art
- (b) Spread of 'Dhamma'
- (c) Growth of trade
- (d) For recognition of his work

Q.3 Explain the following statements with reasons.

- (1) Ashoka's victory at Kalinga proved to be a turning point in history as well as the life of Ashoka.
- (2) The war between Chandragupta and the Greek king Seleucus was very important.
- (3) The Mauryan administration acquired a definite form.

Q.4 State your opinion.

- (1) Chandragupta Maurya is the first Chakravarti emperor in the history of India.
- (2) The rock edicts of Ashoka are important sources of history.
- (3) Various trade guilds developed during the Mauryan period.

Q.5 Observe the map on Page number 58 and answer the questions based on it.

- (1) Regions included in Ashoka's Empire
- (2) Locations of Ashoka's rock and pillars edicts.

Activity

Collect information about the Stupas during the period of Ashoka.



Q.2 Choose the correct reason and complete the sentence.

Emperor Ashoka erected many pillars.
Reason

- 9.1 Shunga Empire**
- 9.2 Rise of Satavahana Empire**
- 9.3 Administrative system, literature, art and social life**

Magadha was the first empire of India. A stable and systematic administration was set up during the Mauryan period. We studied this in the previous lesson. After Emperor Ashoka, due to the internal conflicts, this empire became weak. After Brihadratha, the last Mauryan emperor, Pushyamitra Shunga came on the throne.

9.1 Shunga Empire

The Shunga empire was spread from Magadha in the east to Siyalkot (Punjab) in the west, as well as Himalayas in the North to Vidarbha in the south. Although Pataliputra was the main capital of this empire, Pushyamitra established a second capital at Vidisha. Pushyamitra Shunga was valiant and ambitious. He strengthened his rule in the provinces of Kosala, Vatsa, Avanti etc. Later he conquered the lost provinces of Magadhan empire upto Siyalkot. He courageously repelled the attack of the Greek King Demetrius. His victory over Demetrius is mentioned in 'Malavikagnimitram' a play written by Kalidasa.

Try this out : Collect information about the plays written by Kalidasa and make a note based on it.

After establishing his rule over North India and some parts of South India. Pushyamitra twice performed the Ashwamedha sacrifice to proclaim himself as a powerful king. Pushyamitra revived the vedic sacrificial system which had lost its significance during the Mauryan period. The Garuda pillar of

Heliodorus at Besnagar (Vidisha) indicates that there were some Greek followers of Vaishnavism. Literature in Sanskrit language was encouraged during the Shunga period. To review the changes in Sanskrit language, Patanjali wrote the 'Mahabhashya' based on Panini's 'Ashtadhyayi'. According to some scholars, there were many new additions made in the original text of Mahabharata during this period. The Manusmriti was composed during this period.

Along with literature, the Shunga's contribution in the field of art is also important. The stupas at Sanchi and Bharhut, Garuda pillar at Besnagar are excellent examples of art during this period. The sculptural art in the Shunga period widened its horizons and depicted the life of common people on a large scale.

The last king of Shunga dynasty, Devbhuti, was not an efficient king. His minister, Vasudeva, killed him and established the Kanya dynasty. This incident is described in the Harshacharita by Banabhatta.

9.2 Rise of Satavahana Empire:

After the Mauryas, the Shunga dynasty established itself in the north whereas in the south the Satavahana dynasty rose to power. The disintegration of Mauryan empire created a favourable atmosphere for the rise of new powers. Satavahanas are mentioned as the earliest ruling dynasty in Maharashtra. Initially the Satavahana rule came to a rise in Nashik, Pune, Aurangabad and later spread in the vast region of Maharashtra, Andhra and Karnataka. Paithan, in Maharashtra, was the capital of the Satavahanas. The Puranas mention the 'Andhras' or 'Andhrabhrutyas'. According to some scholars, these terms refer to Satavahanas.

For the map of Satavahana empire, visit the website given below:

<https://en.m.wikipedia.org/wiki/File:Satavahana.svg>

Many Satavahana inscriptions are found in North Maharashtra. Simuka, the first Satavahana king, is mentioned in the Naneghat inscription. Shri Satakarni, Hala, Gautamiputra Satakarni, Yajna Satakarni were among the important kings of the Satavahana dynasty.

Before Gautamiputra Satakarni, some of the Satavahana kings were not capable. Taking advantage of this situation, the Shaka Satrapas established their rule in the western regions of India. Gautamiputra Satakarni, the Satavahana king, conquered the Shakas. Satavahana dynasty regained its strength with this victory.

Gautamiputra Satakarni conquered Central India and the entire regions of Dakshinapatha. He defeated the southern kingdoms of Avanti, Surashtra (Saurashtra) and the Shaka kings in Maharashtra. Similarly he established his dominance over the Republic states in Central India and Rajasthan. A hoard of coins is found at Jogaltembi in Nashik district. These coins belong to Shaka Kshatrapa Nahapana on which Gautamiputra restruck his own emblem. This clearly indicates that Gautamiputra proved his strength by gaining victory over Nahapana.

After Gautamiputra, Vashishthiputra Pulumavi and Yajnashree Satakarni were the important kings. But after their rule, Satavahana rule began to decline. They

became weak due to the constant struggle between Shakas and Satavahanas.

9.3 Administrative system, literature, art and social life

Administrative System :

The state under the Satavahanas was divided into small provinces and on every province civil and military officials were appointed to administer individual provinces over it. These included civil officials, such as ‘Amatya’, ‘Mahabhoj’ and military officials, such as ‘Mahasenapati’ and ‘Maharathi’. Grama (village) was the smallest unit of administration. Grama was a source of revenue and also for the recruitment of soldiers during warlike situations. Thus, Grama was an integral part of the central machinery.

Agriculture was the main source of means of subsistence. Along with it many industries and trade flourished under the Satavahanas. Various shrenis (Guilds) also emerged during this period. The trade and industries were controlled with the help of these shrenis. The shrenis also provided loans. Indo-Roman trade also flourished during the Satavahana period. Trade centres like Pratishthan (Paithan), Tagar (Ter), Nasik (Nashik), Karhatak (Karhad) developed during the Satavahana rule.

Tagar (Ter) and Pratishthan (Paithan) are mentioned in the ‘Periplus of the Erythraean Sea’. According to it, “Among the market towns of Dakshinapatha, there are two cities of special importance; Paethana

For Additional Information : The reign and achievements of Satavahana Emperor

Gautamiputra Satakarni are described in the Nashik inscription of his mother Gautami Balashri. Gautamiputra Satakarni is mentioned as ‘Shakapahlavyavannisudan’ i.e. the destroyer of Shakas, Pallavas and Greeks, ‘Satavahanakulayashahpratishthapankar’ i.e. the one who reinstalled the success of the Satavahana family, ‘Trisamudratoyapitavahana’ i.e. the one whose horses drank the water of the three seas. Such type of mentioning indicates that many kings in the southern region must have accepted feudatory status and ruled under the suzerainty of Gautamiputra Satakarni. The Satavahana kings used Matronomics, i.e. using the names of their mothers as prefix, for example, Gautamiputra Satakarni, Vasishthiputra Pulumavi etc.

(Pratishthana or Paithan of today) at a distance of about twenty day's journey to the south of Barygaza (Bhadoch); beyond which about ten days to journey towards the east, there is another great city, Tagar (Ter). Carnelian is transported in great quantity from Paithan to Bhadoch. There are no permanent roads built for these purposes, but only untreaded tracts. Cotton cloth, muslins and sack cloth (rough jute fabric) and other merchandise from coastal regions is transported from Tagar to Barygaza."

Various artisans such as Kularika*, Tilpishaka**, Kolika*** are mentioned in the inscriptions at Nashik and Junnar. Pliny mentions thirty fortified cities that existed in Satavahana kingdom. The coins, found during the excavations at the archaeological sites of these cities are indicators of the well developed trade during this period. Sopara, Kalyan, Bhadoch were important trade centres of this period.

*Potter **Oil miller *** Weaver

You would like to know : Naneghat is a mountain pass on the ancient trade route in Maharashtra. This route connects the ancient town 'Jirnanagar' (Junnar) and the konkan province. The route proceeds in the direction of Junnar and descends into Kokan at Murbad (District Thane). Satavahanas excavated a cave on this route; the inscriptions in this cave mention the Satavahana Queen Naganika, the achievements of the Satavahana kings and the donations given by them. These inscriptions are in Brahmi script. There were statues of the Satavahana kings. At the foothills of the pass there is a village named Vaishakhede. A number of inns (Dharmashalas) were probably built here

for the convenience of travellers. There is a stone jar excavated for collection of toll in the pass. Sopara and Kalyan were the most important trade centres in ancient Maharashtra. Internal as well as foreign trade was carried out from these towns. Especially, the goods imported from Rome were unloaded at Sopara and from there it was carried over to Paithan and Kolhapur via Kalyan, Naneghat, Junnar, and Nevasa. Similarly the same route was used to transport the goods to be exported to Rome. Another important feature is that the inscriptions in the cave include numeric symbols for "2, 4, 6, 7, and 9" that resemble modern numerals.



By the Way : This is a picture of a ship on the coin belonging to King Pulumavi. This image on the coin is an indication of flourishing sea trade during Satavahana period.

king of the Satavahana dynasty, compiled 'Gathasaptashati'. Gunadhyā, a minister in his court, wrote an incomparable text named 'Brihatkatha' in a Prakrit language called Paishachi. Sarvavarma wrote a treatise on Sanskrit Grammer, named 'Katantra'.

Literature :

During the Satavahana period, learning and art received royal patronage. Prakrit language and literature flourished during Satavahana period. Hala, the seventeenth

Art and Architecture : The influence of Persian and Greek sculptural styles during the Mauryan period seems to have decreased during the Shunga and Satavahana period. A new native Indian style emerged in this



Karle Chaitya

period. The four gateways (Toranas) of the Sanchi Stupa No.1 built during this period are excellent examples of this style. Many incidents from the life of Gautama Buddha are carved on these gateways. A number of rock-cut caves (Viharas and Chaityas) at Bhaje, Nashik, Karle etc. belong to Satavahana period. Especially the Chaitya at Karle, its magnificent facade entrance and sculptures are the finest examples of the sculptural art of this period.

Gathasaptashati : The Satavahana king, Hala, compiled several poems written in Prakrit. He selected 700 verses, and compiled it which was named as ‘Gaha Sattasai’ (Gatha Saptashati). This is the first text composed in Maharashtri Prakrit language. These poems beautifully portray human nature and transactions. Various religious observance, ethical norms and contemporary festivals are described in it. Gatha Saptashati reflects the social life in Maharashtra of Satavahana period. Some words in Gatha Saptashati are used in today’s Marathi language as well. The poems in Gatha saptashati clearly indicate the relation between Maharashtri Prakrit and the modern Marathi language in Maharashtra.

For Additional information : The world famous Ajanta caves, cave no. 8, 9, 10, 12 and 13 belong to the Satavahana period. It is interesting that the paintings in cave no. 9 and 10 are the earliest in India.

Society : The society of Satavahana period was organised into four varnas. Similarly during this period the caste system also became deeply rooted. The intermixture of varnas and castes (*Varnasankara*), closed nature of different guilds, need of including foreigners in the social structure were some of the reasons behind it.

Apart from that, there were four classes in the society. The first class consisted of officials such as ‘Maharathi’, ‘Mahabhoja’ and ‘Mahasenapati’. They were appointed on the various ‘Rashtrakas’ (*Subhas*). ‘Mahabhoja’ was appointed on the Konkan province and *Maharathi* on the plateau area. The second class consisted of ‘Amatya’, ‘Mahamatra’ and ‘Bhandagarika’, ‘Naigam’ (traders), ‘Sarthavaha’ (chief of caravan merchant), and ‘Shreshthi’ (Head of trade guilds). ‘Lekhanika’ (scribes), ‘Vaidya’ (physicians), ‘Halakiya’ (cultivators), ‘Suvarnakar’ (goldsmith), ‘Gandhika’ (traders of perfumes) were included in the third social class. Whereas the fourth class included ‘Vardhaki’ (carpenter), ‘Malakara’ (gardeners), ‘Lohavanija’ (blacksmith), and ‘Dasaka’ (fisherman).

The invasions of foreigners like Greeks, Pallavas, Shakas and Kushanas took place during the Satavahana period. But these foreigners were soon absorbed in the social structure. This means that the contemporary society, was flexible enough to accommodate the foreigners. However, these political invasions also brought about some social, economic and cultural changes which we will study in the next lesson.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) The last emperor of the Mauryan dynasty was
(a) Ajatashatru
(b) Chandragupta Maurya
(c) Brihadratha
(d) Emperor Ashoka
- (2) The Nashik inscription mentions king as 'Trisamudratoyapitavahana'.
(a) Gautamiputra Satakarni
(b) Hala
(c) Yadnashree Satakarni
(d) Simuka
- (3) Satavahana king, Hala, compiled
(a) Brihatkatha
(b) Gatha Saptashati
(c) Katantra
(d) Meghdoota

(B) Find incorrect pair from Set B and write the correct ones.

Set 'A'	Set 'B'
(1) Kalidasa	Malavikagnimitram
(2) Gunadhyaya	Gatha Saptashati
(3) Sarvavarma	Katantra
(4) Patanjali	Mahabhashya

Q.2 Explain the following statements with reasons.

- (1) During the Satavahana period there was rise of many trade centres.
- (2) The caste system became rigid during the Satavahana period.

Q.3 Give your opinion.

Prakrit language was encouraged during the Satavahana period.

Q.4 Write short notes:

- (1) Nashik inscription of Gautami Balashri
- (2) Naneghat – ancient trade route in Maharashtra
- (3) Gatha Saptashati

Q.5 Write information about the Satavahana dynasty with the help of the given points.

- (a) Rise and expansion
- (b) Administrative system
- (c) Trade and industries
- (d) Literature and art

Activity

Collect information about historical remains in your surrounding area and prepare an information booklet based on the gathered information.



- 10.1 Nomadic tribes of Central Asia**
- 10.2 Indo-Greeks, Shakas, Kushanas**
- 10.3 Kushana Empire**
- 10.4 Gupta Empire**
- 10.5 Vardhan Empire**
- 10.6 Karkotaka Empire**
- 10.7 Trade, coinage, art, iconography**
- 10.8 Indo-Roman trade (Trade centres in Maharashtra)**

After the disintegration of Mauryan empire, the ambition of local rulers got strengthened. The regional kingdoms came to a rise. Among them, we studied the Shunga and Satavahana kingdoms in the last lesson. During the same period there began foreign invasions, such as invasions by Greek, Shakas, Kushanas, on India. This period of the rise of regional kingdoms was also the period of political and social transition.

10.1 Nomadic tribes of Central Asia

After the death of Alexander, the Satrapas appointed by him declared their independent status and they came to be known as Indo-Greek kings. During the declining period of Indo-Greek kings, nomadic tribes in Central Asia attacked Bactria. The tribes of Central Asia migrated to India in this period. These migrations proved to be important in the political scene in North India. In the latter half of 2nd century B.C.E., the Pahalavas (Parthians) and Shakas (Scythians) attacked northwestern regions. The Yuezi tribes from China pushed the Shakas out from Central Asia. Yuezis were pastoralists. With the strength of their war skills, they vanquished the local kings and there they established their own kingdoms.

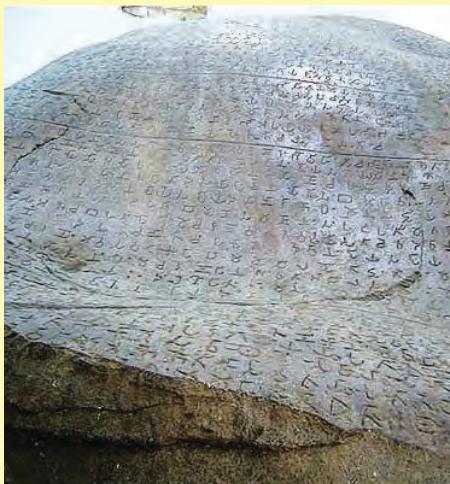
10.2 Indo-Greeks, Shakas, Kushanas

Indo-Greeks : The Greek Satrapas of North-west are known as 'Indo-Greeks'. In Indian tradition, they are mentioned as Yavana. Their objectives were to establish their dominance in the region of Mediterranean Sea and to strengthen the hold over trade in west and central Asia. Seleucus Nicator was Indo-Greek king from the province of Bactria in the North-west. In the conflicts between the Indo-Greek kings, the kingdom of Bactria proved to be powerful. Bactrian king Demetrius attacked India in 180 B.C.E. He won over Takshashila. His capital was at Sakal (Siyalkot). During this period, the Indo-Greek king Eucratides established an independent kingdom. In this way, two independent Indo-Greek kingdoms were established in the northwest region. There were 40 Indo-Greek kings in total including the two branches established by Demetrius and Eucratides. The only source to know the history of Indo-Greeks is their coins. Things like emblems, script, portraits on their coins of the kings, images of deities are their gifts to the numismatic tradition of India.

To know the extent of Indo-Greek kingdom see :

https://en.wikipedia.org/wiki/File:Indo-Greeks_100bc.jpg

Shakas : Shakas came from Central Asia. They established their kingdom by driving out the Greeks of Bactria. Their colony acquired the name 'Shakasthan' (Shistan). 'Maues' alias 'Moga' was the first Shaka king in India. He established the kingdom by conquering the provinces of Gandhara and Punjab. Due to the weakness of the succeeding Shaka kings, Pahalava king Gondophernes defeated them and established his rule in India.



Junagarh inscription

For additional information : The rule of Shaka king Rudradaman proves to be noteworthy due to his conflict with the Satavahanas as well as the cultural transition in that period. The Junagarh inscription in Saurashtra is an important Sanskrit inscription. It is inscribed below the Ashokan edict. The Ashokan edict is in Prakrit while Rudradaman's inscription is in Sanskrit. It seems that the Shaka kings had adopted Sanskrit language. The Rudradaman inscription records repairs of Sudarshan lake that was built during the Mauryan era. It shows that the lake was used over a prolonged period. It mentions Rudradaman's victory in the Narmada valley, expedition against Satavahana kingdom and praises him for his victory over Yaudheya Republics in Rajasthan.

Although the Shaka rule in Gandhara and Punjab came to an end, some Shaka rulers continued to rule in Western India. The Shaka administrative system was structured after the Achaemenid and Seleucid models. The state was divided into various Satraps (provinces) and 'Mahakshatrapa', a military official, was appointed for each satrapy. These Satrapies were further divided into sub-sections and a Satrapa was appointed on each of it. These Satrapas were permitted to engrave their own inscriptions and also issue coins. It seems that they had considerable autonomy.

You would like to know : Shakas were nomadic pastoralists. There are no architectural remains, which can be ascribed to Shakas. However, their characteristic tombs have been discovered. These tombs contain remains of an individual, who could be their chief, along with his personal belongings including remains of his horse and other objects. Horse was an important part of the culture of Shakas. Their skills in mounted archery enabled them to make swift attacks. Saddle, reins, composite bow and arrow made their war technique more effective.

Kushanas : After coming to Bactria from central Asia, the Kushanas captured the Indo-Greek kingdoms. As an effect of their contact with the Greek is reflected in some traits of Kushana culture. After pushing the Shakas out to the South, under the leadership of Kujula Kadphises, the Yuezi groups came together and Kujula Kadphises brought them to northwest India from the Hindukush mountains. He declared himself as the king of Bactria. With this the Kushana rule was established upto Kabul, Kashmir. We get this information from Chinese records, Greek, and Roman literature. In Indian literature, Kushanas are referred as 'Tukhar' or 'Tushar'.

10.3 Kushana Empire

After winning over the small kingdoms, Kushanas followed the system of Shakas and established their Satraps there. A military officer called 'Satrapa (Kshatrapa)' was appointed on the satrapies. The King was the chief of all the Satrapas and adopted the titles like 'Rajadhiraj', 'Maharaj' etc. The concept of divinity of the King is seen for the first time in the inscriptions on the Kushana coins. They called themselves as 'Devputra'(Son of God).

By defeating many Shaka kings, Kanishka obtained the status of an emperor. He built the Kushana empire from Kabul to Pataliputra and from Kashmir to Malwa. He

is said to have attacked China twice. From Central Asia it was difficult to administer over the far extended empire. Hence an intermediate administrative centre was the need of the moment. Hence, Kanishka established two capitals, one at Purushpur (Peshawar) and the other at Mathura. Kanishka had organised the fourth Buddhist Council in the vihara at Kundalvan in Kashmir.

The Kushanas had adopted the Indian culture. This is obvious from the name of last Kushana king ‘Vasudeva’. During his period the decline of Kushanas began. The Kushana empire disintegrated into pieces and the various Satrapas became independent. The Kushana rule existed in the province of Punjab and Gandhar till 4th century C.E.

Visit the below website to see the expansion of the Kushana empire : https://en.m.wikipedia.org/wiki/Kushan_Empire#/media/File:Kushanmap.jpg

10.4 Gupta Empire

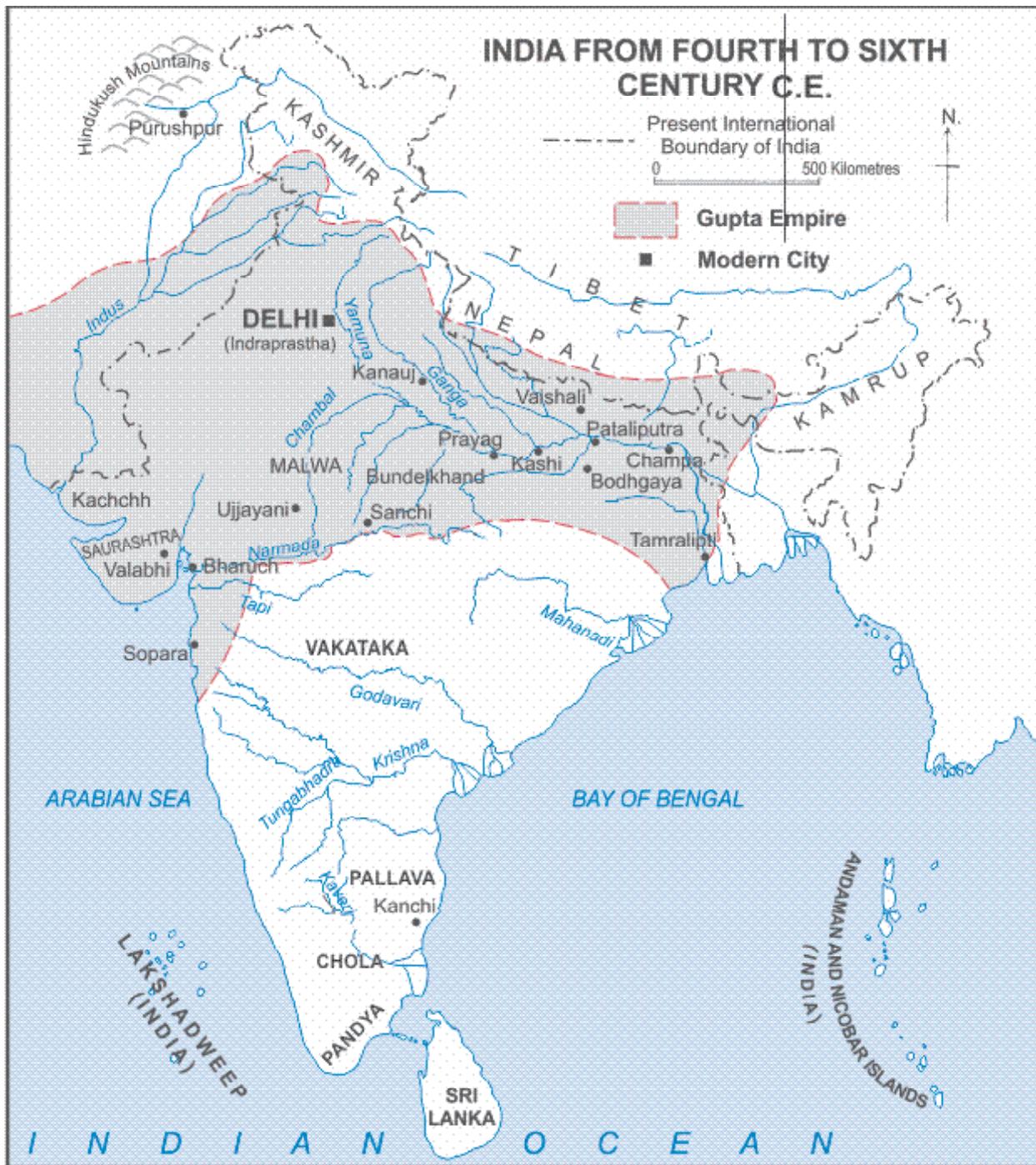
The history of Gupta empire indicates the process of transformation of a small state into a mighty empire. Srigupta was the founder of Gupta dynasty. His title ‘Maharaj’ indicates that he was a feudatory. His son Ghatotkach also uses the same title, which means during his period also the Gupta kings were feudatories. Chandragupta I is given the credit of expanding the Gupta rule and transforming it into an empire. The title added to his name, titled ‘Maharajadhiraj’, gives an idea of the increasing status of the Gupta kings. Chandragupta I had married Kumaradevi who belonged to the Lichchhavi clan. This matrimonial alliance proved to be politically beneficial for the Gupta dynasty. His portrait with Kumaradevi is seen on a coin issued by him. His rule was spread over in the regions of Magadha, Saket (Ayodhya) and Prayag. King Samudragupta was the most brilliant, valiant and benevolent ruler of this dynasty.

Samudragupta’s ambition was to rule entire India as an unified empire. His title ‘Sarvarajochchheta’ on his coins, which

You would like to know : The detailed Prashasti (eulogy) of Samudragupta is inscribed on the Ashokan pillar at Allahabad. This prashasti is a written source giving information of his political career. This inscription is known as ‘Prayaga Prashasti’. It is paradoxical right below Ashokan’s edict declaring the importance of ‘Dhammadvijay’ is inscribed the detailed account of Samudragupta’s ‘Digvijaya’.

means, ‘the annihilator of all kings’ proves this. Samudragupta first conquered neighboring kingdoms. After the conquest in the North, he carried out expedition in the South to conquer the Southern kingdoms. During that period, the rule of Vakatakas was strong in southern region. Samudragupta could include the southern part upto the region of Kanchi under his dominance, except the Vakatakas. The rulers of the regions beyond his conquered area became his feudatories. By obtaining tribute from these kings, he made them accept his sovereignty.

After this great conquest (Digvijay), Samudragupta performed Ashwamedha sacrifice and proclaimed himself as Chakravarti king. Shakas, Kushanas, and kings in Sri Lanka accepted the suzerainty of the Guptas. The image of Samudragupta playing a lyre (Veena) on his coins indicates that he was a patron of art. Chandragupta II defeated Shakas and ascended the throne. He took up the title ‘Vikramaditya’. He established his rule in the western regions of Malwa, Gujarat, and Kathewar. Due to this the areas on west coast also came under the dominance of the Guptas and they entered into the trade carried out in the west. Later Chandragupta crossed Hindukush and brought the north-western provinces under his control. In this manner he established a sovereign state encompassing the entire north India. He gave his daughter, Prabhavati, in marriage to the Vakataka king Rudrasena II and created congenial relations with the Vakatakas in the south.



During the period of Kumargupta, son of Chandragupta II, the Huna invasions in India began. Kumaragupta withheld the attacks of Hunas. After Kumaragupta, the succeeding

kings proved to be incapable of protecting their kingdom. Finally their kingdom was disintegrated into many small kingdoms.

You would like to know : Chandragupta II gave patronage to many scholars, just like his father and had deep interest in knowledge and art. It is said that there were 'Navratnas' (nine gems) in his court. They were : Dhanvantari (physician), Kshapanak (astrologer), Amarsinha (lexicographer), Sanku (architect), Vatal Bhatt (magician), Ghatkarpura (architect/author), Kalidasa (great poet), Varahamihira (astronomer) and Vararuchi (grammarian).

State administration and social life:

The Gupta period is considered as the Classical Age of Indian history.

During the Gupta period, king was the centre of administration. The Prince, Amatya (ministers) and advisors helped him. Many times, the Prince was appointed as Viceroy who looked after the provincial administration. Every province was subdivided. These subdivisions were called ‘Vishaya’. There was an independent administrator appointed on these Vishayas. They were known as ‘Vishayapati’. ‘Kumaramaty’ were the provincial officers and ‘Ayuktak’ were the officials who looked after the affairs of the districts. Gupta administration was decentralized. Many decisions were taken at the local level.

The Gupta kings changed the economic structure of agricultural system. Their preference was on giving the land to local farmers for tilling. Land donations were also made for the cause of religion and learning. These lands were tax free. They were called as ‘Agraharas’. Similarly, in this period the civil and military officers were granted land grants instead of salaries. The roots of feudal system, an important feature of the mediaeval period lie in this system. It is believed that this feudal economy brought about the decline of urban centres. Because of revenue tax exemption on the donated land, the revenue decreased and royal treasures depleted. It was concentrated in the hands of local landlords. Because of this the king no longer remained in the centre of power.

According to the Chinese traveller Yuan Chwang, sugarcane and wheat were cultivated in the north-western province of the Gupta empire, while rice was cultivated in Magadha and eastern regions.

Minerals, animals and herbs were the main commodities of trade that brought prosperity during Gupta period. Goldsmiths enjoyed a high social status in this period. The gold coins during Gupta period are

excellent examples of their skills. Beautiful and realistic portrayal of various aspects of the king is characteristic of Gupta coins. ‘Nigam’, ‘Shreni’ and ‘Gana’ like Organisations were established by traders and industrialists.

Till the Gupta period, many foreign communities, came and settled in India. They were accepted in the social system. Smriti texts such as ‘Narada Smriti’, ‘Yajnavalakya Smriti’ were written during this period. These texts provide a glimpse of the social changes in this period.

For additional information : Textile industry flourished during Gupta period. A variety of textiles were produced on large scale. These varieties include *Kshaum* (linen), *Chitrapatta* (printed silk), *Dukul* (silk), *Pulakbandh* (coloured cotton), *Pushpapatta* (floral designs), *Amshuka* (muslin). These textiles had great demand in internal and distant market.

The prosperity is reflected in contemporary sculptural art and literature. Political stability in the Gupta period, prosperity and royal patronage gave impetus to the creation of Sanskrit literature. One of the best creations in Indian literature of this period is Kalidasa’s ‘Shakuntalam’.

Human figures gained prime importance in the sculptural art of Gupta period. Human sculptures and images of deities were created during this period. Sculptures belonging to this period are found at many places such as Sarnath, Devgadh, Ajanta. During this period, Hindu, Buddhist and Jain religious icons were made of stone, metals and terracotta.

During this period, the foundation of Indian temple architecture was laid down. Use of dressed stones became common during this period. The earliest remains of temples of Gupta period are found in places like Sanchi, Bhumra, and Deogadh. These are a few examples of the Gupta style of architecture.

You would like to know : In the Gupta period, there was remarkable progress in making alloys and casting of metals. The



Iron Pillar : Mehrauli

iron pillar at Delhi stands as a witness for this. Since many centuries the iron pillar stands without rusting. From this we understand that during this period the science of metallurgy was very advanced.

10.5 Vardhan Empire

During the declining period of the Guptas, in Northern India there was rise of dynasties such as Vardhans at Sthaneshwar (Thaneser), Maukharis in Ganga Yamuna Doab, Maitrakas in Saurashtra etc. Pushyabhuti was the founder of the Vardhan dynasty. After the accession of Prabhakarvardhan, the Vardhan dynasty became powerful. He took up the sovereign title of 'Parambhattarak Maharajadhiraj'. The most prominent ruler of this dynasty was Harshavardhan. His empire extended from Nepal to Narmada and Saurashtra to Bengal. After Harshavardhan, there was no heir to the throne under the situation the empire disintegrated and many feudatories declared independent status in North India.

We get a lot of information about this period from 'Harshacharita' written by Banabhatta who was the court poet and also from the travel accounts of Chinese traveller Yuan Chwang. The universities of Nalanda and Vallabhi became the great learning centres during Harshavardhan's reign. Hundreds of students, not only from India but also from other countries like China,

Tibet, Korea, Japan, Shri Lanka etc. came here. Harshavardhan's empire was the last powerful empire in ancient India.

10.6 Karkotaka Empire

Among the dynasties that ruled in Kashmir, the Karkotaka dynasty (7-9th century C.E.) is mentioned by Yuan Chwang. He had been to Kashmir when he had visited India. A detailed information regarding this dynasty is found in Kalhan's Rajatarangini. Durlabhavardhan was the founder of Karkotaka dynasty. His empire extended from Narmada to Tibet.

The reign of Lalitaditya (724-760 C.E.), the grandson of Durlabhavardhan, is noteworthy. He was also known by the name 'Muktapeed'. He is credited with two victorious expeditions (Digvijaya). He drove away many foreign tribes on the northern borders of Kashmir, especially the region in the Amudarya basin. It included the Tukhar (Turks) as well. He conquered the regions from Avanti in the north upto Pragiyotishpur (Assam). He conquered Tibet with the help of Yashovarma, the king of Avanti (Kanauj). After conquering the regions upto Kaveri river in the south, he crossed the seas and reached the land beyond (Shri Lanks). This is mentioned by Kalhan, which suggests that Lalitaditya had extended his empire from Tibet in the north to the river Kaveri in the south. Lalitaditya's empire is comparable to the Gupta empire. Lalitaditya was a devotee of Vishnu. He built the Martand temple. He set up the city of Lalitpur. Latpur, situated on the banks of river Jhelum, might be the ancient Lalitpur. He built Buddhist Viharas at Hushkapur (Ushkur).

10.7 Trade, coinage, art, iconography

In Indian history, the period of six centuries from 2nd century B.C.E. to 4th century C.E., was the period of arrival of the Central Asian tribes and the kingdoms that they established. These people adopted various cultural traits as they came to India. The introduction of these traits brought about a transformation in the cultural life of India as well.

For Additional Information : Some Bactrian coins resemble the Greek coins in terms of their shape and weight. On some of these coins the image of owl is seen. Owl is the symbol of Goddess Athena. Athena was the main deity of Athens. Indo-Greek coins are found in Bactria. The Greek legends are written on the obverse side and the legends are written in Prakrit. Kharoshthi script on the reverse side.

In contemporary India, agriculture and animal husbandry were the main sources of livelihood. Along with it various industries and trade developed during this period. India's contact with the foreigners proved to be beneficial for this. During this period also merchant and artisans guilds (shrenis) were in existence. During this period, India's sea trade began to increase on a large scale. Indian goods were sent upto the Red Sea and from there via Egypt to Rome. From India, animals such as tiger, lion and monkey; birds such as parrot and peacock; wool, silk, muslin, cotton cloth, ivory, pearls, spices, sandalwood, medicinal herbs, diamonds, precious stones, and other luxury items were exported and from other countries goods such as lead, copper, glass, silver, gold, wines etc. were imported. Due to this trade the flow of gold coins was constantly coming in India and hence India became prosperous.

The portraits of kings and images of deities were inscribed on the gold coins of the Bactrian Greeks. There was a great impact of the Greek and Roman coins on the coins of Shaka and Kushana rulers. The use of Kharoshthi script is seen on the Shaka coins.

The coins of this period indicate the mixed impact of Greeks, Indian and Persian cultures. The Kushana kings depicted Indian deities on coins. They brought in circulation the gold and copper coins with the image of Shiva. Kushana coins are also found in the border regions of India and China. There were political relations between Kushanas

and Chinese rulers. The legends on the Kushana coins found in Central Asia are in Prakrit language, written in Kharoshthi script. This evidence indicates that people speaking Prakrit language were also staying outside the Indian subcontinent.

The Gandhara region had become a melting pot of Indian, Greek, Roman, Persian and Shaka cultures. This province acquired importance from cultural point of view. A new style of iconography developed in the cities of



Gandhara Art

Pushkalavati, Taxila, Purushpur etc. It is known as 'Gandhara style'. The theme of the sculpture was Indian but the style was Greek. The Mahayana sect of Buddhism gave an impetus for the development of this style of art. Along with the images of Gautama Buddha and Bodhisatva statues of the donors are carved in stone. But this style remained limited to parts of Northwest India. In the icons of Gandhara style, there was more emphasis on physical beauty. During the same period, Mathura and Varanasi style of art developed. The images of Gautama Buddha were completely Indian in nature. Mathura was an important centre of Indian art of sculpture. Portrait sculpture is the feature of Mathura style of art. The statues of Kushana kings, Vima Takshama and Kanishka are examples of this portrait sculpture. Similarly images of Saraswati, Vishnu, Surya, Shiva and Kartikeya were created for the first time during this period. The sculptural art during Kushana period was an indication of innovation in the history of Indian sculpture. During this period there was an effort of imprinting the reflection of the then society.

10.8 Indo-Roman trade (Trade centres in Maharashtra)

The Periplus of Erythrean Sea written in Greek language in the mid 1st century C.E., mentions about the Red Sea and the sea

routes connecting coastal line, ports, provinces, goods exchanged in trade. Red Sea was important for trade relations between India and Rome. Among the trading commodities textile, black pepper, precious stones, ivory and animals such as monkey, parrot and peacock for the entertainment of the Roman elites came to be exported from India. Gold coins were paid in exchange of these goods. Coral and liquor were also imported. The remains of Amphorae are found in the excavations. Residues at the base of the amphora, revealed remains of wines. Amphoras were also used for storing olive oil and garom (pickled fish). The price of the goods exported to Roman market was paid in gold coins. The large amounts of these coins found in South India gives an

idea of the extensive scale of this trade. The flourishing Indo-Roman trade gave rise to several markets and cities. There was rise of important ports in western India as well. The merchandise transported to Maharashtra were stored at Ter, Nevasa, Bhokardan, Kondapur, and Sannati. The ports of Sopara and Kalyan were important centres of Indo-Roman trade. Excavations at the archaeological sites have brought forth the evidence of trade in the form of Roman pottery (amphorae) and red ware. The replicas of Roman coins are also found in the excavations. In South India, along with increase in trade the Buddhist centres were established at places such as Dharmikot, Amaravati and Nagarjunikonda.

In the next lesson we are going to study about the ruling powers in South India.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) The history of Indo-Greeks is known through their
 - (a) literature
 - (b) inscription
 - (c) coins
 - (d) pottery
- (2) Gupta dynasty was founded by
 - (a) Sri Gupta
 - (b) Ghatotkach
 - (c) Samudragupta
 - (d) Ramgupta
- (3) After accession by defeating the Shakas, took up the title of 'Vikramaditya'.
 - (a) Chandragupta II
 - (b) Ramgupta
 - (c) Chandragupta I
 - (d) Kumaragupta

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'	Set 'B'
(1) <i>Kshaum</i>	Linen cloth
(2) <i>Pushpapatta</i>	Cotton cloth
(3) <i>Dukul</i>	Silk cloth
(4) <i>Amshuka</i>	Muslin cloth

Q.2 Explain the following statements with reasons.

- (1) During the Gupta period the power

was concentrated in the hands of local landlords.

- (2) Every tide of Huna invasion made the Gupta rule weaker.

Q.3 State your opinion.

Samudragupta performed Asvamedha sacrifice after Digvijaya.

Q.4 Write Short notes.

- (1) Gupta Sculpture
- (2) Indo-Roman Trade

Q.5 Answer the following question with the help of given points.

How did the standardisation in various sections during the Gupta period take place?

- a. division of Gupta administration
- b. changes in economic structure economy of agriculture
- c. Development of Gupta coinage

Activity

Collect more information about 'Harshacharita' written by Banabhatta, with the help of internet.



11. Kingdoms in South India

- 11.1 Important kingdoms in South India
- 11.2 Administrative system, trade, social life
- 11.3 Literature, art, architecture

In this lesson we will be introduced to the kingdoms in South India, their administrative system, trade etc.

11.1 Important Kingdoms in South India

Chola, Pandya and Chera dynasties :

Chola, Pandya and Chera were the ancient ruling powers in South India. The kingdoms in South are mentioned in Megasthenes' 'Indica', Panini's grammar and inscriptions of Ashoka. Ancient Tamil literature, known as 'Sangham' literature, is believed to be one of the main sources of history of South Indian rulers.

For Additional information :

South India has a great contribution in the history of India and its culture. Due to the cultural exchange between North India and South India, the Indian culture became diverse and still remained united. The people living in South India spoke Dravidian languages. Tamil, Kannada, Malayalam and Telugu are the four main languages in the Dravidian group of languages. 'Brauhi' language spoken in Baluchistan is a part of the Dravidian group of languages.

Chola Dynasty : The Chola Kingdom was established in first century C.E. Chola dynasty originated in Thanjavur and Tiruchirappalli (Tamilnadu). This province was known as 'Cholamandala' (Coromandel is an anglicised form of 'Cholamandala'). To the south of Cholas, the Pandyas had

established their rule from Pudukkottai to Kanyakumari. Towards their west, the Cheras had created their kingdom in Kerala. They are mentioned as 'Kedalaputra' (*Keralaputra*/ Sons of Kerala) in contemporary literature. These kingdoms were in constant conflict with each other to establish political supremacy.

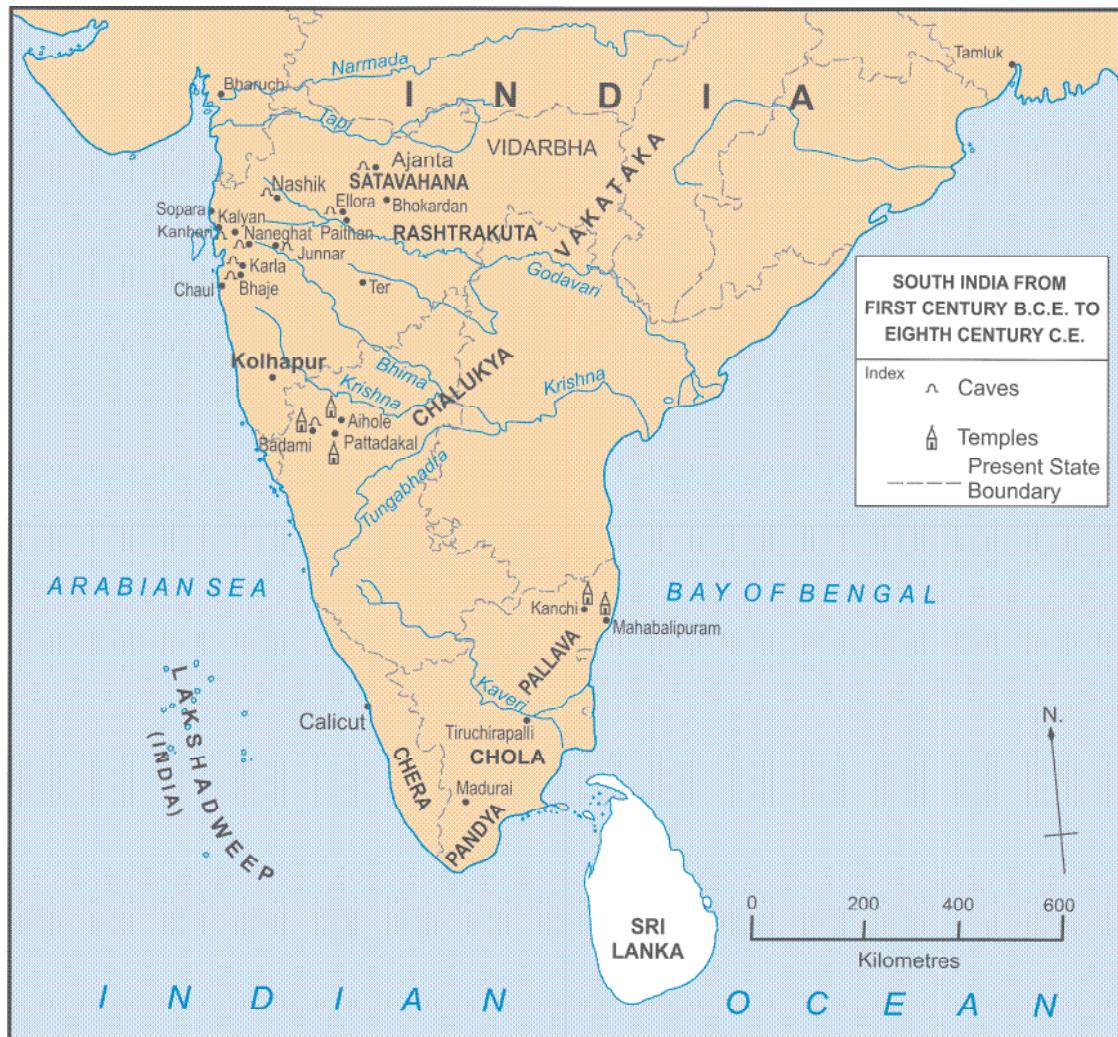
In many stories of Sangham literature, we find mention of the first Chola king 'Karikala'. He brought together eleven small kingdoms and built a strong army and by defeating the Chera and Pandya kings, he established the Tamil dominance.

Some kingdoms arose to the north of Krishna-Tungabhadra rivers. Among them Satavahanas were most powerful.

Vakataka dynasty : The power of Satavahanas started growing weaker from the 3rd century C.E. Vakatakas took advantage of this situation and established independent rule. Vindhyaashakti was the founder of Vakataka kingdom. After Vindhyaashakti , King Pravarasena I ascended the throne. He expanded the Vakataka Empire to Malwa in the North and from Gujarat to South upto Kolhapur, Kurnool (Andhra Pradesh). Kolhapur was known as 'Kuntala' at that time. Pravarasena I performed four Ashwamedha sacrifices and took up the title 'Samrat'.

After Pravarasena I, the Vakataka kingdom got divided and two main branches were created. Among them, Nandivardhan (Nagardhan-Ramtek, Nagpur district) was the capital of one branch. The capital of the second branch was at Vatsagulm, i.e. modern Washim (Washim district).

Prabhavatigupta, daughter of Gupta emperor Chandragupta II, was married to



Vakataka king Rudrasen II. This is already mentioned earlier. Varahadev, minister of Harishena, was a follower of Buddhism. Cave no.16 of Ajanta was excavated at his instance. The excavation of other caves at Ajanta and the murals were done during the reign of Harishena.

Vakataka king Pravarasena II composed 'Setubandha' in Maharashtri Prakrit. Among many of Kalidasa's classical works, 'Meghadoota' deserves special mention. References to historical geography of Vakataka period occurring in this poetic work are important.

Chalukyas : During the rule of Harshavardhan in North India, the Chalukya dynasty ruled in the south for approximately 200 years. Jaising was the founder of this dynasty. In the beginning of 6th century C.E.

he established his capital at Vatapi (Badami). His grandson Pulakeshi I was the first important king of the Chalukyas. He built the fort of Badami. He performed the Ashwamedha sacrifice and took up the title of 'Maharaja'. He also took titles like 'Prithvivallabha' and 'Satyashraya'. After Pulakeshi I, his son Kirtivarman I came to power. During his reign, he conquered the Kadambas of Vanvasi (Karwar) and Mauryas of Aparanta (North Konkan) and expanded his rule. Kirtivarman was a patron of art. The beautiful caves at Badami were created by him.

Pulakeshi II was the greatest king of the Chalukyan dynasty. He performed the Digvijaya and strengthened the power of Chalukyas. His achievements are described in the eulogy (prashasti) composed by poet

Ravikirti. He defeated the Kadamba kings, Maurya, Nala, Kalchuri, Rashtrakuta, Lat, Malav and Gurjara dynasties and established the Chalukyan rule over Vidarbha and other parts of Maharashtra and Karnataka. The expedition of Harshavardhan to conquer the southern states was resisted by Pulakeshi II. He defeated Harshavardhan thereby acquiring great fame. After his victory he took up the title ‘Parameshwara’. With the conquest in south, his empire extended from Narmada to Kaveri and from east coast to the west coast. His fame had reached beyond India as well. During this period Badshah Khosrow Parvez ruled in Iran. It is said that he had sent his ambassador to the court of Emperor Pulakeshi. The Pallavas of Kanchi defeated Pulakeshi II. Vikramaditya, the son of Pulakeshi II, in turn defeated the Pallavas. The struggle between Chalukyas and Pallavas continued over prolonged period of time. The last king of Chalukyas, Kirtivarman, was defeated by the Rashtrakuta king Dantidurg.

Pallavas : Around 6th century C.E. to 9th century C.E., the Pallavas were known as the most powerful rulers in South India. Historians vary in their views regarding the origin of the Pallavas. Some copperplates of the Pallavas are found. There is a mention of Sinhavarman and Shivaskandavarman Pallava who ruled over the regions of eastern coast. Kanchi was the capital of the Pallavas. We get a detailed information of the Pallava dynasty beginning from the reign of Simhavishnu. He conquered the province of Cholas and extended his rule from Krishna to Kaveri. After Simhavishnu, his son Mahendravarman ascended the throne. He was a great scholar. He wrote the Sanskrit play ‘Mattavilasa’. He wrote books on subjects like music, dance, sculpture, painting etc. These art forms received patronage under him. Many monolithic temples were carved during his tenure, such temple complex at Mahabalipuram is recognised as ‘Ratha temples’. During his reign, several temples

were built at Tiruchirapalli, Chingalput and in east and west Arkat district. The war between Pallavas and Chalukyas took place during his period. His son Narsimhavarman defeated the Chalukyan Emperor Pulakeshi II. During Narsimhavarman’s region, many temples were built at Mahabalipuram. It includes the monolithic temples (Rath Mandiras) as well. Yuan Chwang, the well-known Chinese traveller, was in his court for a certain period of time. The literary works by Narsimhavarman are important as major source of Pallava history. The Pallava rule ended in 9th century C.E. The Chola king, Aditya, defeated the Pallavas and destroyed it.



Yudhisthira Rath Temple at Mahabalipuram

Rashtrakutas : Dantidurga was the first powerful king of the Rashtrakuta dynasty. The rule of Rashtrakutas was spread from Vindhyan ranges to Kanyakumari in the south. After Dantidurga, his uncle Krishna I became the king. He uprooted Chalukyas rule. The famous Kailas temple at Ellora is ascribed to Krishna I. The succeeding Rashtrakuta rulers became influential in North India as well. Amoghvarsh was a capable king of the Rashtrakuta dynasty. Amoghvarsh composed the texts entitled ‘Ratnamalika’ and ‘Kavirajmarg’. He established a new city at Manyakheta (Malkhed) near Solapur. The Rashtrakuta dynasty declined because of the attacks by Parmars and Chalukyas of Kalyani.



Kailas Temple at Ellora

Shilaharas : There were three branches of this dynasty – Shilaharas of south Konkan, north Konkan and Kolhapur. They called themselves as ‘Tagarapuradhishwar’ (Tagar-Ter, Osmanabad district). Jimutvahan is considered as the founder of all the three branches. They ruled for almost three hundred years as the feudatories of Rashtrakutas and later the Chalukyas.

1. Shilaharas of South Konkan : ‘Sanafulla’ established the south Kokan branch of Shilaharas. His son, Dhammiyar set up the village of Vallipattana and built a fort there. Later King Adityavarma expanded his kingdom from Thane to Goa. Rattaraj was the last ruler of this dynasty. The history of this dynasty is known with the help of one of the copper plates found at Kharepatan.

2. Shilaharas of North Konkan : Kapardi established the north Kokan branch of Shilaharas. Rulers of this branch were initially the feudatories of the Rashtrakutas. Their capital was at Sthanak (Thane). Aparajita was another important king of this branch. He ruled for around thirty five years. Chittaraj followed Aparajita as king. His brothers fought for their claim to the throne. Taking advantage of this, the Shilaharas

of Kolhapur and Kadambas captured some of the regions in North Konkan. Mummuuni, brother of Chittaraj, built the huge temple of ‘Amreshwar Mahadev’ at Ambarnath. This is considered as the beginning of the Bhoomija style of temple architecture in Maharashtra.

3. Shilaharas of Kolhapur : The modern districts of Satara, Sangli, Ratnagiri, and Belgaum were included in this kingdom.

Jatiga established the Kolhapur branch of Shilaharas. Bhoj II was the important king of this dynasty. The cities of Kolhapur, Valivade and Panhala were the capitals of this kingdom. The Shilaharas of Kolhapur are credited with the creation of the magnificent ‘Koppeshwar Mahadev’ temple at Khidrapur.

Gonds : The Gond dynasty was established at Chanda (Chandrapur) during the Yadava period. Kol Bheel was the founder of this dynasty. He brought the people of Gond tribe together and encouraged them to rebel against the Naga dynasty. He established the capital at Sirpur. In the later period Khandkya Ballal Singh built a fort at Ballarpur and shifted the capital from Sirpur to Ballarpur. The temple at Achaleshwar was constructed during his period. Nilkanth Shah

was defeated by Raghujji Bhosale of Nagpur and the Gond territories were merged in his kingdom. Sixty two Gond kings ruled for many centuries in Devgad, Nagpur and Chandrapur in Maharashtra.

The struggle of Queen Durgavati of



Queen Durgavati

the Gond dynasty, against the Mughals is considered important. After the death of her husband, Duragavati fought against in Mughal emperor Akbar. She was not ready to surrender to him. Instead she preferred death.

Yadavas : Yadava dynasty is one of the important dynasties of mediaeval Maharashtra. Bhillam V (1185-93 C.E.) was the important king of the Yadava dynasty. He expanded the kingdom by defeating the Kalachuris. He established his capital at Devgiri and got himself coronated. In the later period Singhan was an important ruler of this dynasty. He defeated the Hoysalas, Shilaharas and expanded the rule of Yadavas.

In 1294 C.E. Alauddin Khalji attacked south India. Ramadeva, the Yadava king was defeated by Khalji. From here onwards the Yadava rule began to decline. In 1307 C.E. Alauddin sent his commander Malik Kafur to carry out a campaign over Devgiri. He defeated the Yadavas. Yadavas accepted a feudatory status to Delhi. In 1310 C.E. Yadava king Shankardev was killed by Malik Kafur. In 1318 C.E. the rule of Yadavas was brought to an end by the Delhi Sultanate.

The Yadava period has a special importance in the history of Maharashtra. During this period there was notable development in the cultural sphere of Maharashtra. The Mahanubhav and Warkari sects had a beginning in the Yadava period. During this period, Patan in Khandesh, Solotagi in Karnataka and Paithan in Maharashtra become important learning centres. During the same period, Sanskrit texts were written on subjects like Dharmashastra, ‘Purva Mimansa’ (philosophical text), Nyaya and Vedanta. The critical work on Yajnyavalkya by Aparark, ‘Chaturvargachintamani’ are among the important Sanskrit texts. ‘Sangitaratnakara’, text based on Indian music, by Sharangdev is considered relevant even today.

‘Lilacharitra’ written by Mhamimbhatta of the Mahanubhava sect, ‘Viveksindhu’ by Mukundaraj, ‘Bhavarthdipika’ by Dnyaneshwar belong to this period. Similarly the composition of saint poets like Namadeva, Janabai, Chokhoba of the Varakari sect composed poems, which are known as ‘Abhangas’. Many temples were built in this period. They are generally referred to as ‘Hemadpanti’ temples. The Gondeshwar temple at Sinnar and the temple complex at Anjaneri are the finest example among the temples built during this period. An important feature of the Hemadpanti temples is that no mortar is used. Instead the stones are interlocked with the help of mortise and tenon. During this period, the crucial forts of Ankai and Tankai were constructed.



Gondeshwar Temple at Sinnar

11.2 Administrative system, trade, social life

In the administrative systems of South Indian dynasties there were officials such as ‘Mahadandanayaka’, ‘Rashtriya’, ‘Deshadhikruta’, ‘Amatya’, ‘Ayukta’, etc. The council of officers in the Chola kingdom was called ‘Udankuttam’. The kingdom was divided into many provinces. These provinces were known as ‘Mandalam’. A member of the royal family was the chief of the Mandalam. There were many officers under him such as ‘Vishayapati’, ‘Deshadhipati’, ‘Deshadhikruti’, ‘Rashtriya’, etc. The administration of the Southern kingdoms was very efficient. Every order issued related to state affairs recorded down and no action was taken unless authenticated by the concerned officer. Village autonomy was an important feature of the state administration in South India. The ‘Gramasabha’ (village

council) looked after the entire administration of the village. The head of the Gramasabha was known by different names such as ‘Gramabhojaka’, ‘Gramakuta’ etc. head of the Gramasabha was elected by the villagers or sometimes appointed by the king. A council similar to Gramasabha functioned at district and provincial level. Land revenue was the main source of income for the state. Apart from it the excise tax, professional tax, pilgrimage tax were the sources of income.

In the kingdom of Cholas, Pandiyas, Cheras, Vakatakas, Chalukyas, Rashtrakutas, Pallavas, Shilaharas and Yadavas many professions requiring specialised skills were practiced. Ivory was obtained from the Malayagiri jungle. The Cholamandalam provinces were well-known for excellent quality textiles. Plain and coloured cotton cloth as well as silk clothes was produced in this province. In the Chera kingdom was known the fine cloth produced there. It was one of the important commodities in the Indo-Roman trade. It is mentioned in the travel accounts of Marco Polo. The trade and

For Additional information : Coins

of South India- During the Mauryan period the Maurya coins were in circulation in South India. After the decline of Mauryas the Pandya kings issued their own punch marked coins. The images like sun, horse, stupa, tree, fish were carved on it. On the Chera coins, there used to be bow and arrow on one side and image of an elephant on the other. On the Chola coins the symbol of tiger as the royal emblem of Cholas is depicted. The Chola coins were made of gold, silver and the legends on it was inscribed in Devnagari script. The coins belonging to Chalukya king Rajaraja are issued in three metals—gold, silver and copper, with the image of Rajaraja and a tiger. Due to the trade with Rome, many Roman coins are found in this area. It is seen that the seals of Indian rulers are reprinted on these coins and again brought into circulation.

industries in South India flourished during this period. Cities like Paithan, Tagar (Ter), Nashik etc. flourished because of it.

The goods produced in rural areas were brought for sale in the cities. The market place used to be located in the centre of the city. The merchant guilds (Shreni) in South India played an important role in trade and the social system.

11.3 Literature, art, architecture

The tradition of writing poetry and grammar was prevalent in south India from ancient times. The ‘Sangham literature’ is supposed to be most ancient in the Tamil tradition. This literature is one of the main sources of political history of South India. It is believed that three ‘Sanghams’ (Council) were held.

This period was important from the point of view of Sanskrit literature. Kalidasa composed the ‘Meghadoot’ at Ramtek near Nagpur. During the Vakataka rule, compositions in Prakrit language were created. Pravarsena II, the Vakataka king, wrote the well-known composition named ‘Setubandha’. ‘Harivijaya’ was composed by Sarvasena, the founder of Vatsagulm branch of Vakatakas.

Two styles of architecture are seen in South India, one is the ‘Dravida’ style and other is the ‘Vesara’ style of architecture.

The Dravida style of architecture emerged and developed in the regions from Krishna river to Kanyakumari. The important feature of Dravida architecture identified by construction of Shikhara. In this type the storeys reduce in size as the Shikhara rises. Kailasnath and Vaikuntha Perumal temples at Kanchi, Brihadeshwara temple at Tanjore are some of the excellent examples of Dravida style of architecture.

The Chalukyas built temples at places like Aihole, Badami and Pattadakal etc.

During the Rashtrakuta period the world famous ‘Kailasa’ temple was created.

The metal statues of the Chola period



Bronze statue of Nataraj Shiva

are the best among Indian metal sculptures. Among them the most famous is the bronze statue of Nataraj Shiva.

During the Vakataka period the sculptural art and paintings reached its zenith. The Ajanta cave no. 1, 2, 16, 17, and 19 were carved out during this period. It seems that the artists had good knowledge about the details of physiology and nature.

Till now we studied the cultural and political history of India. Ancient India had established cultural relations with far away countries.

In the next two lessons we will study about the cultural relations between India and other countries.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) The name of the well-known king of Vakataka dynasty was
(a) Sarvasena (b) Pravarasena
(c) Jaising (d) Chandragupta
- (2) After the conquest in South, Pulakeshin II took up the title of
(a) Parameshwara (b) Vishayapati
(c) Deshadhipati (d) Satyajay
- (3) Kalidasa composed at Ramtek in Vidarbha.
(a) Shakuntal (b) Meghdoot
(c) Malavikagnimitra (d) Harivijay
- (4) The world famous Kailasa temple was built during the period.
(a) Chalukya (b) Pallava
(c) Cher (d) Rashtrakuta

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'

- (1) Setubandh
- (2) Harivijay
- (3) Indica
- (4) Sangit Ratnakar

Set 'B'

- | | |
|-------------|--|
| Panini | |
| Sarvasena | |
| Megasthenes | |
| Sharangdev | |

Q.2 Explain the following statements with reasons.

- (1) A strong rule of the Chalukyas was created in south India
- (2) Yadava period has a special importance in the history of Maharashtra.

Q.3 Write short notes.

- (1) Administrative system in South India
- (2) Coins in South Indian dynasties

Q.4 Answer the following question in brief with the help of points given below.

Describe the rule of Shilahara dynasty.

- (a) Founder
- (b) Shilahara of south Kokan
- (c) Shilaharas of north Kokan
- (d) Shilaharas of Kolhapur

Activity

Visit the Kailasa temple at Ellora and prepare a detailed note.



- 12.1 Trade and Cultural Relations in the Ancient times**
- 12.2 India and Gandhara (Afghanistan and Pakistan)**
- 12.3 India and China**

12.1 Trade and Cultural Relations in the Ancient times

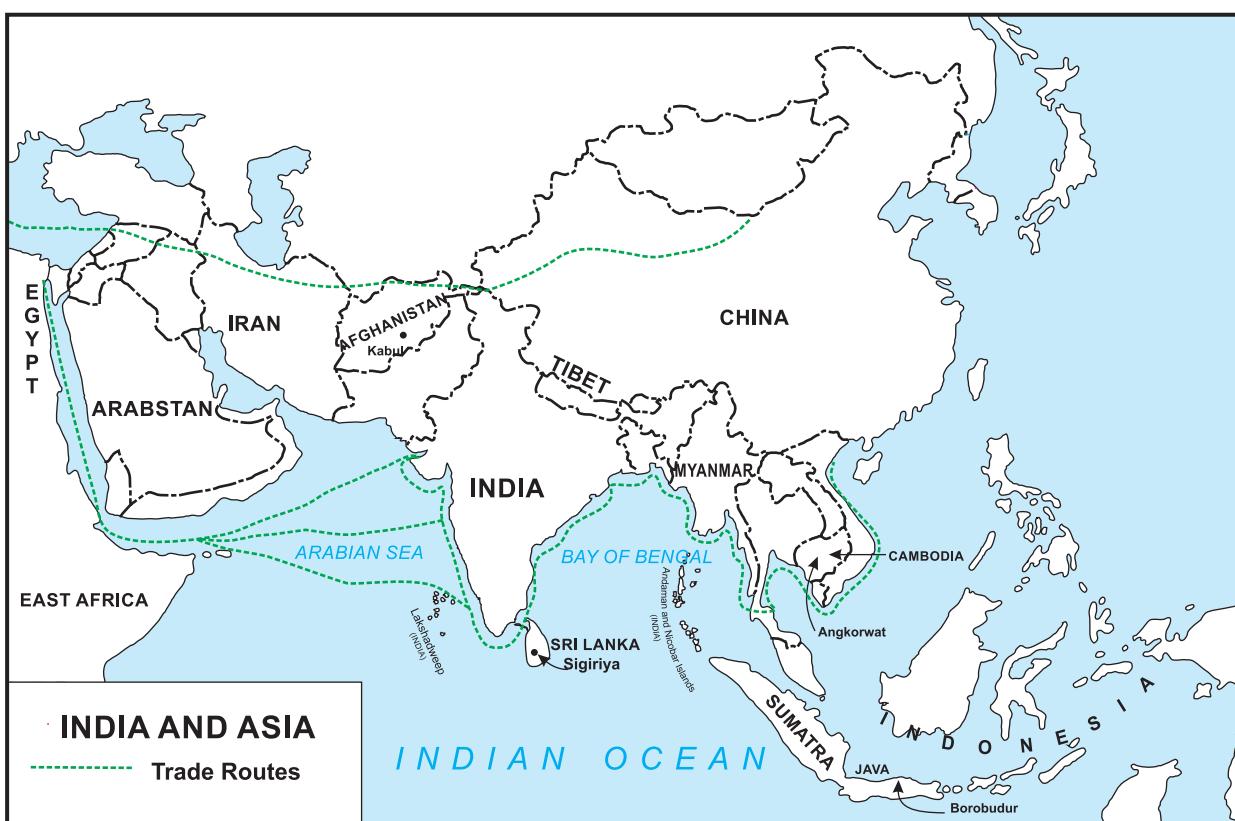
So far, we studied about the transitions in the various fields such as historical, social, financial, cultural etc., over a prolonged period of about 4000 years. In this lesson we are going to study about the impact of the Indian culture on the other countries.

It is very significant that the Indians travelling or migrating to other countries

never tried to impose their culture, religions and political rule on the local people. Wherever they went, they had cultural contact and exchange with the native people and it resulted into the enrichment of the native cultures.

The spread of Indian culture in the nations lying beyond the Hindukush mountains was mainly a result of the spread of Buddhist religion.

The Indian trade with distant lands is mentioned in the texts like ‘Kathasaritsagara’, Jataka Stories, ‘Deepavamsa’, ‘Mahavamsa’, etc. These texts narrate many stories of the sea travels and adventures of the Indian merchants. The Sangham literature mentions



the boats of the yavanas who brought gold and carried back black pepper in exchange. There are a number of inscriptions reported from the western parts of Maharashtra, that mention the donations given by yavanas.

‘Ophir’, a port city is mentioned in the ‘Old Testament’ (Bible), which is supposed to be referring to ‘Sopara’ near Mumbai. The Indian teakwood and the Himalayan cedar timber was in demand in Babylon. Beside the timber, commodities like sandalwood, ivory, tortoise shells, monkeys, peacocks, pearls, precious and semi-precious stones, as well as black pepper, cinnamon and incense were also exported from India. A sailor’s handbook of his sea travels is known as ‘Periplus of Erythrean Sea’ (Latin name : Periplus Maris Erythraei). The ancient port cities like Bharuch, Sopara, Kalyan, etc. are mentioned in this periplus. Also the important trade centres like Ujjain are described in it. Beside the periplus there are other texts like ‘Geographia’ written by the Greek historian Strabo, ‘Naturalis Historia’ by Pliny the elder, ‘Geographia’ written by the Greek mathematician-geographer Claudius Ptolemy, ‘Indica’* by the Greek historian Arrian, etc., which are the sources of information about the Indo-Roman trade.

**Arrian was the historian of the 2nd century C.E. He never visited India. Most of the information in his work is derived from ‘Indica’ written by Megasthenes.*

‘Periplus of Erythrean Sea’ mentions that Hippalus, the Greek navigator had accurately traced all the ports on the Erythrean Sea.

In the 1st century C.E. the Indo-Roman trade had begun to grow. The silk route and the ports on the south and west coasts of India played vital role in this trade. The records of the Greek historians mention of a

group of merchants, who paid a visit to the court of the Roman Emperor Augustus.

The coin hoards found in Tamilnadu had Roman gold coins in it. Many of those coins show cuts taken for the purpose of assaying (for checking the grade of gold) the gold. It means those coins were not in circulation as coinage but they were valued for its gold. It is said that Nero, the Roman emperor had paid one million gold coins for a single chalice of emerald of Indian make. Pliny the elder had expressed concern about that the Roman gold being drained into India. He compared India to an enormous sink draining all gold of the world. Strabo tells us that animals such as snakes, hunting dogs, tigers, elephants, birds like parrots and peacocks, things like hides and horns of rhinoceros, expensive textiles, pearls, ivory and spices, etc. from India were in great demand among the Roman elites.

Apart from the Roman gold coins, many other things like lead, zinc, corals, wines, olive oil were the Roman imports coming to India. The archaeological survey conducted in the sea near ‘Bet Dwaraka’ in Gujarat, in the year 2000-2001 has yielded amphorae of various sizes, anchors, potsherds and a lead ball, etc. The amphorae were used to transport olive oil and wines, which were imported from Rome. There are many archaeological sites, which have yielded evidence of the Indo-Roman trade. It confirms that the cities in Maharashtra like Paithan, Ter, Kolhapur*, Bhokardan (Bhogvardhan) in the Jalana district were important trading centres.

**Ptolemy has mentioned Kolhapur as ‘Hippokura’.*

12.2 India and Gandhara (Afghanistan and Pakistan)

It is apparent that geographically Afghanistan (Gandhara) was favourably

By the way: The crows were known to ancient sailors as the birds who begin to fly in the direction of land, the moment it is in their view. The sailors used to follow the crows in order to reach the coast safely. Crows trained for these purpose were known as ‘Dishakak’. A Harappan terracotta tablet shows a boat and dishakaks flying above it.

The story of ‘Baveru Jataka’ offers a testimony to the use of dishakak by ancient Indian sailors to reach the coast. This story

also clearly indicates that the ancient Indian merchants used to sail to distant lands.

‘Baveru’ is identified with Babylon. Babylon was a kingdom that existed in Mesopotamia during 1800-600 B.C.E. Hammurabi was famous king of Babylon. The Achaemenid emperor Cyrus II conquered Babylon in 539 B.C.E.

This story confirms that ancient Indian merchants used to carry birds like crow and peacock for selling.

situated on the trade route that linked India and Central Asia. It had close cultural connections with India from the ancient period of janapadas till the introduction of Islam. Whether it were the invaders from the Central Asia, or the Buddhist monks sent out by Emperor Ashoka , or the Chinese monks travelling to India, all had to pass through Afghanistan.

Emperor Ashoka’s Period : We have seen that the 13th edict of Emperor Ashoka mentions the names of Greek kings, who were his contemporaries. It also mentions that people in their kingdoms were following the path of morality as outlined to his message of Dhammavijaya. Among these kingdoms was included the kingdom of Kamboja in Afghanistan.

The Ashokan edict at Kandahar is in Greek language and the script used for it is Aramaic. This inscription shows that Afghanistan was the integral part of Ashoka’s empire.

Ashoka had sent ‘Thera Mahyantika’ (Majjhantika) to Kashmir and Afghanistan and ‘Thera Maharakkhita’ to the Greek (Yona) kingdoms, for spreading the teachings of Gautama Buddha.

Kushana Emperor Kanishka and Post-Kushana Period :

Kanishka’s empire had spread from Pataliputra in the east to Kashmir in the north and further to Central Asia. Purushspur (Peshawar) and Mathura were the two capitals of his empire. Ancient Kapisha (Begram) was an additional capital of the Kushanas, which was located on the silk route at a vantage point. The trade route from Afghanistan to China was under the rule of Kushanas. This route starting from Taxila extended further, crossing through Khyber pass to Bamiyan in Afghanistan and from there to China through the plateau of Pamir.

In the Kushana period, Buddhism reached China by this trade route. Some of the coins of emperor Kanishka carry the image of



Gold coin of Kanishka

Gautama Buddha. It also has a legend which reads, ‘Boddo’. This is the oldest representation of Gautama Buddha in an image form on a coin.

The Chinese monks like Fa-Hien, Yuan Chwang, who travelled through India have described the Buddhist viharas and stupas in India. There are numerous remains of viharas and stupas in Afghanistan. Among them a place called ‘Shahji-ki-Dheri’ near Peshawar in Pakistan was excavated. The importance of the stupa discovered at this place is underlined by the fact that it was built during Kanishka’s period. It is also known as ‘Kanishaka’s Stupa’. According to prevailing tradition, the sacred remains in the box (*karandaka*) found there are of Gautama Buddha. The box has an inscription. It also mentions the name ‘Agnishala’, the main supervisor of the building work of ‘Kanishka Vihara’, in the precincts of ‘Mahasena Sangharama’*. This box is in the Peshawar museum at present.

**Sangharama means the residential complex built for the bhikkhus.*

The ancient ‘Nagarhar’, modern ‘Hadda’ near Jalalabad in Afghanistan was another important centre of Buddhism. There are several remains of stupas and viharas scattered over the place. The sculptures found around the stupas are excellent specimens of Gandhara style. ‘Takht-i-Bahi’ is another important place, which is enlisted as ‘World Cultural Heritage’. It is in the Pakhtunkhwa province of Gandhara region. It is a part of Pakistan now.



A Sculpture from a stupa at Hadda

The building of the vihara complex at Takht-i-Bahi had begun in the 1st century C.E. The work was continued till 7th century C.E. Among the remains discovered there are three stupas and other buildings.

Apart from these remains in Afghanistan, the famous ‘Bamiyan statues of Buddha’ are declared as the World Cultural Heritage. Bamiyan is 250 kilometres away from Kabul, to the west of it. There are about 750 caves hewn out in one of the cliffs of the mountain ranges known as ‘Kuh-e-Baba’. There were very beautiful Buddhist murals painted inside these caves. The same cliff has two huge niches dug in it. In these niches were built two standing Buddha statues in stucco. One of it was 53 metres tall the other was 38 metres. The core of these statues was carved out in the original sandstone of the cliff. The core was plastered with several layers of mud mixed with straw. The folds of Gautama Buddha’s robes were modelled in this clay plaster. His forearms were supported with the help of wooden armatures and fixed with wooden pegs. According to Yuan Chwang the statues were surrounded by colourful murals and even the statues were painted and decorated with gold coating and precious stones.

These statues were destroyed by Taliban, a fundamentalist organisation in 2001 C.E.

The government of Afghanistan, with the help of UNESCO and various associations from countries like Japan, France, Switzerland, etc. is working to restore this World Cultural Heritage. Some of the murals inside the Bamiyan caves were rediscovered, when the work of restoration began. Also, remains of a 19 metres long ‘Mahaparinibban’ image of Gautama Buddha were found.

According to Yuan Chwang’s description there was a library of rare Buddhist manuscripts at Bamiyan. Archaeologists have indeed found birch bark and palm leaf manuscripts in a Bamiyan vihara.



Bamiyan Buddha images

Some images of Hindu gods and goddesses have also been found in Afghanistan. Among them is an image of Ganesha found near the city of Kabul. This image is dated to 4th century C.E. and it is the earliest image among the extant Ganesha images. It may be noted that even in India an image of Ganesha, as ancient as this one is not found. There is one temple called 'Khair Khana' near Kabul. The excavations at this site have yielded an image of God Surya mounted on a chariot.

A detailed review of all the Buddhist and Hindu remains in Afghanistan is not possible in this book. However, the above examples are enough to confirm the close cultural association between the Gandhara region and India before the advent of Islam.

12.3 India and China

The route that links Asia and Europe was referred for the first time as the 'Silk Route' by Ferdinand von Richthofen, German geographer. The silk route runs more than 6000 kilometres. One may have an impression that the silk route is an unbroken highway. However, in reality this route is an intricate web of major and minor lines bifurcating and crossing each other.

One of the major lines of this route linked China and India and then extended

further to Central Asia, linking one oasis to the other in the desert. It was easier for the merchants and travellers to find facilities of accommodation and food in the oasis cities. They also found ready market for their merchandise. Another line crossed through the steppes to the north of this main line. Journey on this line was relatively shorter. However, it was rarely used by merchants as it was infested by troublesome pastoral tribes and it hardly have any accommodation and food facilities en route.

The Silk route that continued from the Xinjiang province of China bifurcated into two lines and both reached Taxila. One of it reached the Gandhara region from the city of Kashgar in Xinjiang and the other reached Kashmir via Leh from Yarkand in the same province. The Chinese monks used the same route to reach India. An internal line to the north of the Xinjiang line started from the province of Gansu (Kansu) and reached Kashgar. The famous 'Great Wall of China' is in this province.

By the way : Some Chinese texts mention Kashmir by the name of 'Ki-Pin'. Some texts have mentioned the ancient city of Kapisha (Begram) in Afghanistan by the same name. Chinese literature mentions India variously as 'Shen-tu', 'Tien-chu', 'Tien-tu', 'Xien-tu', 'Yuan-tu', 'Xuan-tu', etc. Among all these names the name Yin-tu has prevailed in China till today.

In China the kings of 'Han' dynasty were ruling, when Kanishka ruled in India.

Sir Aurel Stein, the British archaeologist was the first to conduct an archaeological survey on the silk route traversing through India, China and Central Asia.

It was in the 1st century C.E. that Buddhism began to spread from India to China. The ‘Han’ dynasty that arose in China in this period had expanded its empire up to Central Asia. They dominated the silk route. Keeping in with the tradition ‘Ming-ti’ the second king of the Han dynasty had sent his representatives to India. They returned to China accompanied by two Buddhist monks, ‘Kashyapa Matang’ and ‘Dharmaraksha’ in 67 C.E. They carried many Buddhist texts with them. The texts were loaded on white horses. After reaching China the monks translated the texts in Chinese language. The Chinese emperor built a temple in their honour, which is known as ‘White Horse Temple’. This is the first Buddhist temple built in China.

In the 3rd century C.E. the rule of the Han dynasty ended and the period of disintegration and unrest began with it, pushing common people to a state of desperation. This period lasted till 6th century C.E. People got attracted to Buddhism in this period in large numbers. Many Chinese pilgrims began to visit Buddhist centres in Central Asia and India. In the 4th century C.E., Kumarjeeva the famous and highly learned monk translated many Buddhist texts in Chinese language. In the 6th century the popularity of Buddhism reached its peak in China. By this time both sects of Buddhism, Theravada (Hinayana) and Mahayana, and their sub-sects were well established in China. In 7th century C.E. Islam and Christianity were gradually introduced. Kubalai Khan, the grandson of Genghis Khan had great interest in Buddhism.

The spread of Buddhism in China in the 1st century C.E. also introduced a new trend in the Chinese art. Many of the Mahayana Buddhist monks who arrived in China, hailed from Central Asia. Their presence in China inspired the making of images of Gautama

Buddha and Bodhisattvas. This art style that originated in the Xinjiang province is known as ‘Serendian Art Style’ (Seres meaning China + India). Serendian Art Style was influenced by Gandhara art. It presents a combination of Greek, Persian and Chinese art forms. During the exploratory survey conducted by Sir Aurel Stein many terracotta sculptures of Serendian style were brought to light.

In the 4th- 6th century C.E. many Buddhist temples and viharas were built in China. However, stupas built in this period were very few. Instead of a stupa every temple had a pagoda of Chinese style. These pagoda being wooden, hardly any of them exists today. These pagodas used to have multiple floors. The upper floors of the pagodas successively reduced in size. The uppermost floor held a metal staff (*yashti*), which was fixed with metal rings that became successively smaller in size. Arrangement of staff and the rings seems to be the only reminder of the Umbrella in the Indian stupa architecture. Later, pagodas were built by using bricks and stones.

The influence of Buddhist art tradition from India still exists in the form of rock-cut caves. Three of them have received the status of World Cultural Heritage. Among them the caves of ‘Dunhuang’ are located on the ancient silk route. These caves are known as ‘Mogao Caves’. Creation of these caves continued till 13th-14th century C.E.

The merchants coming from the interior regions of China used to gather at Dunhuang. It was an important meeting point for the Chinese merchants and those coming from other countries. Nearly 500 caves of Dunhuang are enriched with numerous sculptures and murals. Thousands of manuscripts were discovered from these caves.

In the next lesson we will briefly review the spread of Indian culture in Sri Lanka and the countries in Southeast Asia,

its history and the extant traces of Indian culture in those countries.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) The coin hoards found in had Roman gold coins in it.
(a) Tamilnadu (b) Maharashtra
(c) Karnataka (d) Kerala
- (2) The famous king Hammurabi had ruled the kingdom of
(a) Syria (b) Babylon
(c) China (d) Greece
- (3) The route that links Asia and is referred as the 'Silk Route'.
(a) Europe (b) Africa
(c) America (d) Russia
- (4) 'White Horse Temple' is the first Buddhist temple built in
(a) India (b) Japan
(c) China (d) Egypt

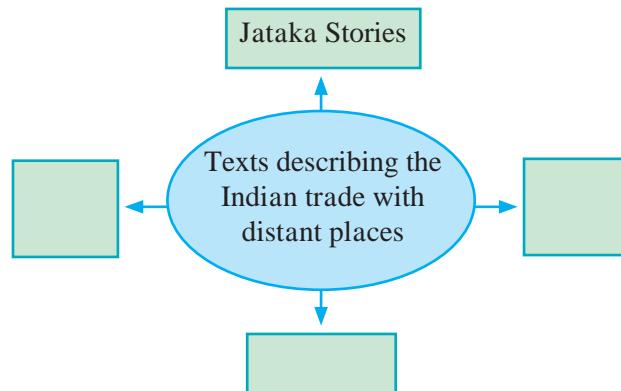
(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'	Set 'B'
(1) Strabo	Geographia
(2) Pliny the Elder	Naturalis Historia
(3) Hippalus	Hippokura
(4) Arrian	Indica

(C) Write the names.

- (1) A place in the Gandhara region enlisted as a world Cultural heritage.
- (2) Buddhist monks in the 4th century B.C.E. who translated many Buddhist texts in Chinese language

Q.2 Complete the concept map.



Q.3 Explain the following statements with reason.

- (1) Buddhism reached China during Kushana period .
- (2) The merchants rarely used the shorter line of the Silk Route.

Q.4 Give your opinion.

There were close cultural association between the Gandhara region and India before the advent of Islam.

Q.5 Write short notes.

- (1) Shahji-ki-Dheri
- (2) The Bamiyan Buddhas

Q.6 Answer the following question with the help of given points.

Write about the ties between ancient India and China.

- (a) Trade relations
- (b) The spread of Buddhism in China
- (c) Serendian art style

Activity

Collect more information about the 'Silk Route' with the help of internet.



13. India, Sri Lanka and Southeast Asia

13.1 India and Sri Lanka

13.2 India and Southeast Asia

13.1 India and Sri Lanka

The history of Sri Lanka and India has remained close-knit from ancient times. ‘Deepvamsa’, ‘Mahavamsa’, ‘Chullavamsa’ are the three texts that tell us about the Indian and Sri Lankan dynasties, their mutual relations and the historical events, in the times before and after Gautama Buddha. These texts are known as ‘Vamsagranthas’.

According to the Vamsagranthas, the first kingdom of Sri Lanka was established in the 6th century C.E. and was known as ‘Tambapanni (Tamrapanni)’. Another name of the kingdom was ‘Rajrat’. Greek historians have mentioned it as ‘Taprobane’. According to the tradition, King Vijaya, the founder of this kingdom was a prince from the Vang-Kalinga kingdom in India. He first went to Supparaka (Sopara) on the west coast of India from Vang-Kalinga and from there reached Sri Lanka.

For further information of the ancient kingdoms and important ports in Sri Lanka, visit the following web site.

https://en.wikipedia.org/wiki/Anuradhapura_Kingdom#/media/File:Important_locations_of_Anuradhapura_Kingdom.png

Thera Mahinda (Mahendra), son of Emperor Ashoka arrived at Mihinthale, near Anuradhpur, the capital of Sri Lanka. He initiated (pabbajja/pravrajya) King Devanampiya Tissa of Sri Lanka to Buddhism. This event has been described in great details in the vamsagranthas. After listening to the



Statue of
Devanampiya Tissa
at Mihinthale

sermon from Thera Mahinda, the King and all the subjects accompanying him became the followers of Buddhism. Anula, the wife of king’s younger brother wished to become a Bhikkuni. On hearing of her wish, Thera Mahinda suggested that his sister Theri Sanghamitta (Sanghamitra) may be invited from India, for the purpose.

Accordingly, Theri Sanghamitta arrived in Sri Lanka. She brought a branch of the ‘Bodhi’ tree along with her. King Devanampiya Tissa welcomed her personally. Theri Sanghamitta initiated Anula into the Buddhist Sangha. Anula was the first woman to become a Buddhist nun. With Anula’s initiation, Theri Sanghamitta established the first Bhikkuni Shasan (Bhikkuni Sangha) of Sri Lanka.

The festival known as ‘Unduvapa Poya’* is celebrated every year in Sri Lanka, on the full moon in the month of December, in the memory of Theri Sanghamitta’s arrival.

* ‘Unduvapa Poya’ means full moon in the month of December.

The important cultural places in Sri Lanka

Anuradhpur - Mihinthale : Thera Mahinda and Theri Sanghamitta stayed at Mihinthale near Anuradhpur. It facilitated

the establishment and spread of Buddhism in Sri Lanka.

Important stupas at Anuradhpur-

Mihinthale : ‘Kantakchetiya’ is one of the earliest stupas at Mihinthale. An inscription near the stupa mentions that the revenue collected from a nearby tank and the surrounding land was reserved as a gift for the maintenance of this stupa.

The stupa erected on the remains (Shareerik Dhatus/asthi) of Thera Mahinda at Mihinthale, is known as ‘Ambasthal Thupa’.



Thuparama

King Devanampiya Tissa erected a stupa on the relics of Gautama Buddha in Anuradhpur. It is known as ‘Thuparama’. Thuparama is the earliest stupa among those that are extant in Sri Lanka.

Buddhaghosha was an Indian philosopher. He stayed at ‘Mahavihara’ in Anuradhpur. ‘Vishuddhimagga’ a text written by him is well-known. ‘Vishuddhimagga’ is the text, which is honoured as an equivalent of Tipitaka texts.

Pulatthinagar (Polannaruwa) : The city of Polannaruwa is mentioned in Chullvamasa by the name, ‘Pulatthinagar’. In the 10th century C.E. the Chola emperor Rajraja I attacked Sri Lanka and razed Anuradhpur completely. Then he established his capital at Polannaruwa. He renamed Polannaruwa as ‘Jananathmangalam’ and built a Shiva temple there. Later he built one more Shiva temple

as a memorial to his queen. These temples are the most ancient Hindu temples in Sri Lanka.

The supremacy of the Cholas in Sri Lanka was ended by Vijayabahu. Parakramabahu, a descendant of Vijayabahu, who ruled in 12th century C.E. is supposed to be historically an important king. The Buddhist sanghas in Sri Lanka had become disrupted by the time of Parakramabahu. He, under the guidance of Mahathera Kassap, focused on reorganising them.

Parakramabahu had routed the kingdom of Ruhuna in Sri Lanka. This kingdom had a tooth of Gautam Buddha (dandhatu) in their custody. It was reclaimed by King Nissanka Malla. He built a temple on it in Polannaruwa.

There is a stupa at the centre of the temple. At the foot of the stupa is a semicircular step, which is characteristic of the stupa architecture of Sri Lanka. It is called, ‘Moonstone’ (Chandrashila). It is carved with the figures of swans, elephants, horses and creepers.



‘Moonstone’ (Chandrashila)

Galapotha (Book in stone) is a unique inscription recording the reign and achievements of Nissanka Malla. It is inscribed on a stone slab that is 8.17 metre long and 1.39 metre wide. On one side of the galapotha an image of Gajalakshmi is carved between two borders of a row of swans.

The temple of dandhatu at present is in

the city of ‘Kandy’. It is known as ‘Sri Dalad Maligava’. This temple is enlisted as the World Cultural Heritage.



Galapotha



Mural of Sigiriya

By the way : The relics of (corporeal remains) Gautama Buddha were handed over to various sanghas in India and other countries after his mahaparinibbana. These relics are known as ‘dhatu’. According to ‘Deegha Nikaya’ a ‘dantdhatu’ was given in the custody of the king of Kalinga. Later this dantdhatu reached Sri Lanka.

A deep belief was rooted in Sri Lanka that a royal house holding the custody of the dantdhatu had the divine right to rule. As a result the ruling kings of Sri Lanka strived to see that it remains in the precincts of their palace. Consequently the seat of the dantdhatu kept changing from time to time.

Dambulla and Sigiriya : The caves at Dambulla in Sri Lanka are declared as World Cultural Heritage. There are images of Gautama Buddha and the Bodhisattvas inside the caves. The roofs of five caves at Dambulla are decorated with paintings.

There is an enormous rock in the mountains near the city of Dambulla. A fort and a palace was built on this rock. At its entrance a huge image of a lion was carved in the rock. The place was named ‘Sigiriya’ after this lion. Sigiriya murals are compared with the murals at Ajanta.

By the way : The inscriptions found in Sri Lanka, dated to the 3rd century B.C.E. to the 1st century C.E. are inscribed in the Ashokan Brahmi script. Researchers opine that the modern Sinhala script gradually developed from the Ashokan Brahmi.

‘Lalitvistar’, the Buddhist text enlists 64 Indian scripts. The Brahmi script is one of it. The scripts used in Sri Lanka and many other countries in Southeast Asia were developed from it.

13.2 India and Southeast Asia

There are very few references in the Indian literature to the Indian settlements and kingdoms in Southeast Asia. However, the court records of Chinese emperors provide considerable information in this regard. The ancient Indian literature refers to the land of Southeast Asia as ‘Suvarabhumi’ (the Land of Gold).

The trading relations between India and Southeast Asia began in the 1st century B.C.E. and continued through the 1st century C.E. The strait of Malacca was convenient for the Indian merchants to enter the South China Sea. They unloaded their merchandise on the western coast of Malya Peninsula,

from there transported it to the east coast by land route and again loaded it on the boats. This was easier than proceeding along the coast all the way. This trade by the sea and land route grew to a great extent under the rule of Chola kings at the end of the 10th century C.E.

The term ‘Southeast Asia’ was coined in the times of the second world war. The Buddhist texts mention a ‘Suvarnabhumi’. The scholars divide Southeast Asia into two parts based on its geographic features :

1. The Mainland - This region is also known as Indo-China. It comprises the countries of Myanmar, Thailand, Cambodia, Laos, Vietnam and also the western region of Malaysia. **2. The Maritime region** - It comprises the Malaya peninsula, the eastern region of Malaysia as well as Indonesia. Although all these regions are included under a single umbrella name as Southeast Asia, it is necessary to keep in mind the local diversity of cultural and historical constitution of each region.

Southeast Asia – for additional information visit the following web sites :

- (1) <http://www.world-maps.co.uk/continent-map-ofsouth-east-asia.htm>
- (2) https://en.wikipedia.org/wiki/Khmer_Empire#/media/File:Map-ofSoutheast-asia_900_CE.png

The contact of Indians with various regions in Southeast Asia was on the increase because of trade during the 2nd century B.C.E. to 2nd century C.E. The merchants who had to travel for months together were naturally accompanied by a large retinue of priests, monks, also travellers who were out to test their luck, ambitious members of royal families etc. These were the people who proved instrumental in the spread of Indian culture in Southeast Asia. Some of them even established independent kingdoms in the

new lands they visited. Traces of Indian culture can be seen there even today.

Myanmar : ‘Myanmar’ is a neighbouring country of India, adjacent to its northeast border. It was earlier known as ‘Brahmdesh’. In the 2nd century B.C.E. there were city states known as ‘Pyu’ in the north and central regions of Myanmar. Some new Pyu cities came into existence at a later period. Among them the cities of ‘Halin’ and ‘Shrikshetra’ were important.

Shrikshetra (near the city which was known as ‘Prome’ during the British period and presently known as ‘Pyay’) was the largest among the ‘Pyu’ cities. According to the prevailing tradition the two brothers, who were the founders of Shrikshetra hailed from the Shakya clan of Gautam Buddha. The kingdom of Pagan (Bagan) arose in Myanmar in the 1st century C.E. and by the 11th century it grew into a great empire. All the Pyu city states including Shrikshetra were merged into the empire of Pagan.

King Anawrahta the founder of ‘Pagan empire’ is known as the greatest ruler in the history of Myanmar. He is credited with the unification of the north and the south Myanmar. This unification is supposed to have given Myanmar its national identity. Anawrahta put a check to the increasing power of the Khmer empire of Cambodia. During his reign the ‘Thervada Buddhism’, which had grown weaker, was revived.

The remains of the fortifications and moats around the three Pyu cities of Halin, Beikthano and Shrikshetra can be seen even today. The archaeological excavations at the sites of these cities have brought into light many remains of buildings of those days, stupas, cemeteries and the structures built for water management. The three sites have been declared as the World Cultural Heritage.

The ‘Shwedagon’ pagoda built between 6th - 10th century C.E. at Yongan (Rangoon)

is looked at as the finest example of the stupa architecture in Myanmar. It is said that two merchant brothers had visited India and they had the fortune of meeting Gautama Buddha in person. At that time they had received 8 hair of the Buddha from himself. After returning to their motherland they handed over the hair to the king. The king erected a stupa on the hair and it came to be known as ‘Shwedagon’ pagoda. This pagoda is covered with sheets of gold.



Shwedagon Pagoda

The ‘Anand Temple’ is another important monument built during the reign of Kyanzittha, the emperor of Pagan in the 11th century C.E. It is the finest example of the combined architectural style of India and Pagan.



Anand mandir

Thailand : The ancient Thai people referred to their country as ‘Mueng Thai’. However, it was known in the world as ‘Siam’. In the 20th century its name was changed to ‘Thailand’. Thailand was ruled from the 6th to the 11th century by ‘Mon’ people. At that time it was known as ‘Dvaravati’. Indian culture was introduced and spread in Thailand in the ‘Dvaravati’ period. The Indian traditions of sculpture, literature, ethics, judicial science, etc. had a great role in shaping up the Mon culture. Compared to other kingdoms in Southeast Asia the kingdom of Dvaravati was smaller and weaker. However, it contributed greatly to the development of writing, arts, administration, religion and science, etc. in the other kingdoms. The remains of sculptures and architecture of the Dvaravati period have been found in the vicinity of the cities like Lop Buri (Lao Puri) and Ayuttha (Ayodhya).



Dvaravati style of temple architecture

The Dvaravati Sculptures show a great influence of Indian sculptural style. Primarily it includes Buddha images, but a few Shivalingas and images of Vishnu are also found. The sculptural art of Cambodia is supposed to have originated from the Dvaravati art style.

In the 14th century C.E. a new kingdom of Ayuttha was established in Thailand. In the 18th century it was completely razed by the rulers of Myanmar. It was burnt by the conquerors. All of its sculptures, libraries, temples were completely burnt.

The kings of Ayuttha bore names with the prefix ‘Ram’. The popularity of Ramayana may be the reason behind it. Thai Ramayana has been developed into an independent tradition. It is known as ‘Ramakien’ (Ram Akhyana). The stories of Ramakien have been preserved in all Thai art traditions including sculpture, folk music, dance and theatre.

Vietnam, Laos, Cambodia : In the colonial period Vietnam, Laos and Cambodia, these three countries together were known as ‘Indo-China’.

During the 8th - 12th century C.E. the Mon and Khmer people ruled over Cambodia. Khmer empire originated in Cambodia.

For the reference of map visit the following web site: <https://commons.wikimedia.org/wiki/File:Bandovietnam-final-fill-scale.svg>

1. ‘Funan’ : This was a kingdom in Vietnam which existed in the Delta region of the river Mekong*. Funan is known mainly through the Chinese records. The ‘Han’ dynasty ruled in China in the 3rd century C.E. When the rule of Han dynasty was ended, China disintegrated into three parts. Because of it the southern kingdom of China was not left with any alternative path to reach the silk route. Hence, the king of the southern kingdom sent some people to explore the sea route. They found a kingdom in the delta region of the Mekong. They named it ‘Funan’. According to their description, Funan was a city with fortification, a place, well-established revenue system, laws, system of record keeping in written form, and a class of

skilled artisans. Aerial photography has confirmed this description. The excavations conducted by the French archaeologist Louis Malleret have brought to light remains of temples built in brick masonry, workshops of making jewellery, residential houses, etc. Roman coins of 2nd century C.E. were also found.

* Mekong river originates on the plateau of Tibet and flows through the Yunnan province of China, Myanmar, Laos, Thailand, Cambodia and in the end Vietnam, where it merges into South China Sea.

2. Champa : ‘Champa’ was an ancient kingdom in the coastal region of Vietnam. Several Sanskrit inscriptions in Brahmi script have been found there. Champa was named after the ‘Cham’ tribe. The names of the cities in Champa* were ‘Indrapur’, ‘Amaravati’, ‘Vijay’, ‘Kauthara’ and ‘Panduranga’. The city of Vijay was the capital of Champa kingdom. The inscriptions of Champa mention the names of its kings and queens and the temples of Hindu deities built by them, especially Shiva temples. Wooden images of Gautama Buddha have also been found. This evidence indicates the existence of more city states like Funan in Vietnam, which were trade centres from where various types of merchandise were imported and exported.

To see the names and the map of Champa visit the following web site: <https://upload.wikimedia.org/wikipedia/commons/4/45/VietnamChampa1.gif>

During the span of 4th - 14th century C.E. Shaiva temples were built in the kingdom of Champa. These temples are built in a valley known as ‘My Son Valley’. The temple of ‘Bhadreshvara’ is supposed to be important in this group. Once there were more than 70 temples at My Son. In the walled courtyards of these temples many stone tablets with inscriptions are erected. These inscriptions

are in Sanskrit and Cham languages. In the same precincts are found burials of the members of the royal families. It seems that My Son was the ceremonial complex, reserved for the royal families. The site of My Son is declared as the World Cultural Heritage.

The characteristic aspect of the architectural style of My Son temples is that it is imagined in the form of 'Meru Parvata'.



Sculptural model of My Son Temple

The war that was continued for 20 years in Vietnam, Laos and Cambodia is known as 'Vietnam War'. The vicinity of My Son temples got damaged to a great extent because of this war.

3. Laos : Laos is a landlocked country. The population of Laos is mainly composed of the 'Lao' people who came to Laos from southern China. The name of the kingdom of Laos was 'Lao Sang'. This kingdom was in existence during 14th-18th century. Lao Sang was attacked by Thailand in the 19th century. Lao Sang could not survive the attack. In the latter half of the 19th century the French established their administrative centre in Vientiane, the capital of Laos.

Like other countries in Southeast Asia,

Buddhism is the main religion in Laos. The cultural and literary expressions of people are influenced by the stories of Gautama Buddha's life and Ramayana. Especially, this influence is conspicuous in the sculptural and presentations of performing arts, which are frequently based on the themes from these sources. 'San Sinxay' is an epic composed in the 16th century in Laos. It is popular, not only in Laos but also in Thailand. Its main plot is quite akin to the story of Ramayana.

4. Cambodia : Cambodia was known as 'Kambujadesha' in ancient times. Its history is known from the inscriptions installed in the precincts of its temples. These inscriptions are in Sanskrit and Khmer languages. The first kingdom, established in Cambodia was known by the name of 'Chenla'. The people who established Chenla, were known as 'Khmer'. The influence of Indian culture in Cambodia dates back to the Chenla period. The kingdom of Chenla was established by Jayavarman II. He was coronated in 802 C.E. His capital's name was 'Hariharalaya'.

In the span of next 500 years the kings of Chenla expanded their empire from Vietnam to Myanmar and to China in the north. It came to be known as the Khmer empire. After King 'Jayavarman VII' the Khmer empire began to decline. In the 15th century C.E. the Khmer empire was ultimately rooted out completely.

The reign of Suryavarman II in the 11th century and that of Jayavarman VII was proved beneficial for temple architecture. The world famous temple of 'Angkorwat' was built in Yashodharpura, the capital city built by Suryavarman II. The temple area is about 500 acres, that is about 2 Sq.Kilometers. The main entrance is at the west and the temple is surrounded by a moat, which is 200 metres in depth. Among the sculptural panels on the southeast walls of the temple the panel of 'Samudramanthan' is notable.



Angkor Wat Temple

After the death of Suryavarman II, Angkor Wat was attacked by the king of Champa. He caused considerable damage to the temple. Later, it was turned into a Buddhist temple.

Jayavarman VII built a new capital, 'Angkorthom' near Yashodharpura, the first capital of the Khmer empire. He was a Buddhist. The planning of Angkorthom city, its water management and architecture are the indicators of the advanced Khmer style. The temple of 'Bayon' was built at the centre of Angkorthom. Bayon temple represented 'Mount Meru'. The planning of the temple and the city represents the mythological story 'Samudramanthana'. The temple at the centre is supposed to be the churner. There are statues of gods and daityas, the rivals of gods, standing at both sides of the southern gate, churning the ocean with Mount Meru as the churner. The moats around the city are linked to two lakes called 'East Baray' and 'West Baray'. These two lakes are the source of water for the moats and also for Angkorthom as well as for Angkor Wat and other temples in the vicinity. City gates of Angkorthom are known for their Shikharas, which are in the form of a smiling human face of enormous size. The faces are built by assembling stones that are cut as different parts of the face.

Angkor Wat, Angkorthom and its vicinity have been declared as the World Cultural

Heritage by UNESCO.

Malaysia and Indonesia : Before the arrival of the Europeans, there have been three kingdoms in Malaysia. The 'Vayu Purana' mentions Malay peninsula as 'Malaydvipa'. The Chinese Bhikkhu I-Tsing/Yi-Jing (7th century C.E.) had visited the 'Malayu' kingdom. Ptolemy has mentioned Malayu as 'Maleu Kolon' and 'Golden Chersonese' (golden peninsula). An inscription in the Brihadishvara temple in Tanjore mentions it as 'Malaiyur'. Malayu was one of the kingdoms conquered by the Chola king Rajendra. The Chinese court records also mention 'Malayu'.

1. Srivijaya : This kingdom proved to be more powerful among all kingdoms who competed with each other. This kingdom originated in Sumatra. Malayu and other neighbouring kingdoms who were weaker than Srivijaya were gradually merged into it. In the 11th century C.E. Srivijya became weaker while facing the Chola invasion. In the 14th century C.E. 'Parameswaran' alias 'Eskandar Shah', the last king of Malayu established the first sultanate of Malaya.

2. Majapahita : In the 13th century C.E., in Eastern Java, arose a kingdom known as 'Majapahita'. This was the last kingdom, with Indian cultural traits. The name of the founder king of Majapahita was, 'Vijaya'. King Vijaya was successful in sacking Kublai Khan from Java. He established his

For additional information :

I-Tsing/Yi-Jing had stayed in Sumatra before coming to India and also on his return journey to China. He studied Sanskrit grammar during his stay in Sumatra. He has mentioned the kingdom of Sumatra by the name of 'Shili Foshi' (Srivijaya). The king of Srivijaya had sent him to Malayu. He stayed in Malayu for two months. Before returning to China, he again stayed in Malayu for two months. He mentions that in the intervening period of twenty years between his first arrival and return journey the name of Malayu had changed to Srivijaya. According to his description there were more than a thousand Buddhist Bhikkhus in Srivijaya studying Sanskrit.

For additional information : A

number of inscriptions have been discovered in Sumatra. They are written in the ancient Malayu language and the script used for it is Pallava Brahmi (a form of Tamil Brahmi script).

supremacy in some of the islands like Java, Bali and also some other islands and extended the kingdom of Java into an empire. Its existence came to an end with the rise of Islamic states in the 15th and 16th centuries.

3. Shailendra : According to some Indian historians the Shailendra kings hailed from India. However, this opinion is not accepted by all historians. The Shailendras reached the peak of their political power in the 8th - 9th centuries. The shailendra kings were followers of Buddhism. They built many Buddhist temples and stupas. Among them the stupa of 'Borobudur' is unique for its architecture, sculptural art and its expression of Buddhist philosophy. It has been enlisted as World Cultural Heritage.

A group of Hindu temples on the Dieng plateau in Central Java was built in the Shailendra period.

4. Matram : There was a kingdom called Mataram contemporary to Shailendra. Its founder king's name was Sanjaya. During the period of Matram kingdom, 'Mahabharata' and 'Harivamsha' were translated in Javanese language. Poems in ancient Javanese language are composed in Sanskrit metres like 'Shardulvikridita'. Poems composed in metres are known as 'Kakvin'.

The shadow puppetry show known as 'Wayang' is a famous performing art of Indonesia. This show is presented by using cut-outs from leather or wood. Stories of Mahabharata and Ramayana are presented on the stage by the artists in this show. There are also some forms of 'Wayang' played by human characters.



Wayang Puppets

The Shaivaite temples, and Jaina temples were also built in Indonesia. The group of temples in Prambanan is important. This group has been accorded the status of World Cultural Heritage. The main temple in this group is known as 'Candi* Prambanan' or 'Candi Lara/Rara Jonggrang'. It was built by King Daksha. This is a temple dedicated to Siva and it has a beautiful image of Goddess Durga in it. Local people call her Lara/Rara Jonggrang.

* Candi (चंडी) means temple.

Thus, so far, we have studied the history of cultural impact of India in several other countries. Spread of Buddhism and Indian trade facilitated the spread of Indian culture.

The history from the beginning of the Christian era in the ancient period to the medieval age is the history of cultural exchange between India and other countries.

For additional information :

According to Buddhist philosophy the universe exists at three planes : (1) Kamdhatu (Bondage in the form of desire) (2) Roopdhatus (Bondage in the form of physical appearance and appellations) (3) Aroopdhatus (State of being beyond any bondage). The architectural design of Borobudur Stupa is based on the concept of these three planes. The first two planes have platforms that successively reduce in size.

The base of every platform is decorated with sculptures all around. There are niches with images of Gauthama Buddha in it. On the third plane, there are three circular platforms, which have stupas with latticed structure along the edges of the platforms. There are images of Gautama Buddha inside the latticed stupas. The last platform has a stupa in its centre. This stupa is built in solid masonry. The grand stupa of Borobudur was built around 800 C.E.



Borobudur Stupa

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) Buddhaghosh was an Indian in Sri Lanka.
(a) Thinker (b) Philosopher
(c) King (d) Priest
- (2) The founder of Pagan empire was
(a) Kyanzitha (b) Anwrahta
(c) Ayuttha (d) Jayavarman
- (3) The ancient name of Cambodia was
(a) Kambuja Desh (b) Laos
(c) Angkorwat (d) Sumatra

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'	Set 'B'
(1) Finest example of stupa architecture in Myanmar	Shwedagon pagoda
(2) Saivaite temples in Champa kingdom	My Son
(3) The world famous temple in Cambodia	Angkorwat
(4) The centre of Angkorthom	Dieng Temples

(C) Write the names.

- (1) Son of Emperor Ashoka -
(2) Ancient kingdom in Laos -
(3) Kingdom of 'Cham' people -
(4) Last king of Malayu -

Q.2 Write short notes on -

- (1) Chenla kingdom
(2) Visnhu temple at Angkorwat
(3) Majapahit kingdom
(4) Champa kingdom

Q.3 Answer the following questions in detail.

- (1) Explain the spread of Indian culture in Thailand.
(2) Write about the cultural interrelationship between India and Myanmar.

Activity

Find out the names of World Cultural Heritage in this lesson. Collect their pictures with the help of internet. Prepare a chart by using the following points : Name of the heritage, place and country.



14. Delhi Sultanate, Vijayanagar and Bahamani Kingdom

- 14.1 Political conditions in India
- 14.2 Arab and Turkish invasions
- 14.3 Alauddin Khalji and Yadavas of Devgiri
- 14.4 Trade and Commerce
- 14.5 Urbanisation
- 14.6 Art, architecture, literature, social life
- 14.7 Vijayanagar Empire
- 14.8 Bahamani kingdom

The transition of ancient period to mediaeval period is reflected in various sectors. This transition took place in all fields including political, social, economic, religious and cultural.

Do you Know?

An era ends at a particular date and the era begins from the next date, is not what happens in reality. Some traditions of the earlier era continue to exist while new traditions are being formed. Accordingly the historic period was roughly divided into various periods, such as : Early, Mediaeval and Modern.

It is difficult to draw a line between two eras as the contexts of the beginning and the end of two eras may differ from place to place and time to time.

14.1 Political conditions in India

Some of the royal dynasties of ancient period continued to rule during the mediaeval period while new dynasties arose. The Chola kingdom in South India had expanded into an empire during the mediaeval period. King Vijayalaya defeated the rulers like Pandyas,

Pallavas etc.; thus Chola empire expanded its boundaries. After the decline of Harshavardhan's empire many big and small kingdoms came into being in North India. There was constant struggle for power among these kingdoms. There was no power, who could have control over the rulers of these kingdoms. The Turkish invaders took advantage of this political instability of India in 13th century. During this period many petty rulers existed such as Chauhans of Rajasthan, Pratiharas and Gadhwalas (Rathod) of Kanauj, Chandellas of Bundelkhand, Parmars of Malwa, Kalachuris of Gorakhpur, Kalachuris of Tripuri (Madhya Pradesh), Chalukyas (Solanki) of Gujarat, Palas of Bengal etc. They did resist the invasions of the Turks individually but they did not unite for it.

14.2 Arab and Turkish invasions

Muhammad bin Qasim of Ummayad dynasty attacked Sindh in the year 712 C.E. He conquered the entire region from Sindh to Multan. After Muhammad bin Qasim, the Arabs rule in India grew instable.

In India, the Islamic rule was established by the Turks. They attacked India several times. None of the rulers in India could successfully resist them. The Turks looted enormous wealth from India. Many kingdoms were destroyed and Islamic rule was established.

In the 11th century, Sultan Sabuktigin of Ghazni in Afghanistan attacked King Jaipal of Punjab. His kingdom was spread from Hindukush mountains to the river Chenab. After the death of Sabuktigin, his son Mahmud became the Sultan of Ghazni. He invaded India for seventeen times (1001 to 1018 CE) with the aim of looting and spreading Islam.



Khyber Pass

For Additional Information : One needs to cross Hindukush to enter Pakistan from Afghanistan. This route goes across Khyber Pass. This pass has proved to be very important in Indian history. During ancient period, the trade between India and Central Asia was carried via this pass. After the Persian Emperor Darius, Alexander came, to India, via this pass. During mediaeval

period Mahmud Ghazni, Babur, Nadir Shah, and Ahmed Shah Abdali also came to India via this pass. In the 20th century the British built a railway line with its last destination at a place called 'Jamrud' near Peshawar in Pakistan. Jamrud is the doorway of Khyber pass. This railway track runs about 52 kilometers. There are 34 tunnels and 92 small and big bridges on it.

After Mahmud of Ghazni, the series of invasions of Muhammad Ghuri on India began. He was very ambitious. Along with looting India, his main intention was to establish his rule in India. The Rajput king Prithviraj Chauhan opposed him. Two wars were fought between the two rulers. They are known as 'Battles of Tarain'. Prithviraj Chauhan was defeated in the Second battle of Tarain. After this defeat there was no such powerful king who could hold the Rajputs together. Muhammad Ghuri succeeded in establishing the Turkish Empire from

Sindh to Bengal. The Indian rulers could be defeated easily by the Turkish invaders because of internal dissent, lack of centralised power, lack of unity, lack of a standing army in addition to the cruel and aggressive war strategies of the invaders.

Muhammed Ghuri appointed one of his slaves, Qutubuddin Aibak to administer the province of Delhi and surrounding regions. After the death of Muhammad Ghuri, Qutubuddin Aibak became the first Sultan of Delhi. He is the founder of the 'Slave Dynasty'.

14.3 Alauddin Khalji and Yadavas of Devgiri

After Qutubuddin Aibak, Iltutmish came on the throne of Delhi. After his death, his daughter Razia became the Sultan of Delhi. Since childhood Razia was trained in state affairs by Iltutmish. She was a capable ruler and concerned with the welfare of her people. She also lead some military campaigns. She was the first and the only woman to ascend the throne of Delhi. After Razia, Balban was an important Sultan who ruled Delhi.

After the end of the slave dynasty, the Khalji dynasty came to power. Alauddin Khalji attacked Yadavas of Devgiri and collected enormous wealth.

Devgiri was a prosperous city in the South. King Ramadevarai Yadava was ruling over Devgiri. Alauddin attacked Devgiri in 1296 C.E. In face of the sudden attack Ramadevarai took shelter in the fort of Devgiri (Daulatabad). Alauddin seized the fort. He plundered the city. There was an acute shortage of food in the fort. Finally Ramadevarai had to sign a treaty with him. Alauddin conquered nearby provinces of Devgiri as well, and collected a large booty as part of the treaty.

During 1312 C.E., Alauddin once again turned his attention towards south as Ramdevrai, the ruler of Devgiri had stopped paying the tribute to Alauddin for some time. Alauddin sent his Commander, Malik Kafur, to South. There were political and economic reasons behind this campaign. The most important reason was to subdue the Yadavas and to collect tribute from them. Alauddin had increased his army in size. He was the first Sultan to set up a permanent standing army on a large scale. He devised some new economic reforms for controlling the market prices. These new measures created a heavy strain over the state treasury. It was also

necessary to keep the newly increased army and its officers busy by planning new campaigns. All these factors were responsible for his campaign in the South.

After the Khalji dynasty, the Tughluq dynasty ruled Delhi. In this dynasty, the reign of Muhammad-bin-Tughluq proved to be important. The shifting of the capital to Devgiri and changes in the coinage system proved to be the major reasons for his failure. He was the first Sultan to issue copper coins. As a policy matter, perhaps Muhammad-bin-Tughluq was right in his decisions. However, when it came to the implementation of those policies he overlooked the ground realities such as transport and communication, adverse effect on the trade and resultant unrest among the subjects, this decision became unsuccessful and he again shifted the capital back to Delhi. The prestige of the Sultan and the kingdom declined due to his erroneous decision.

Taimur was the Mongol* ruler in Central Asia. He invaded India during the period of Naseeruddin Mahmood and brought an end to the Tughluq dynasty. During Muhammad-bin-Tughluq's absence in Delhi, the Mughals captured Punjab and they reached up to Delhi.

* The Mughal rulers in India claimed to be the descendants of the Mongols in Central Asia.

During this period an important incidence took place in the South. Muhammad Tughluq did succeed in building his Empire in South. But during the same period, two other kingdoms arose in the south, namely the Vijaynagar kingdom and the Bahamani kingdom. The establishment of Vijaynagar posed a strong challenge to the Sultanate.

After the Tughluques, the Sayyed dynasty ruled over Delhi. After Sayyed, the Lodi dynasty was established. Ibrahim Lodi proved

to be the last Sultan. He had earned many enemies because of his nature. His Afghan Sardars also went against him. Daulat Khan, the Subhedar of Punjab, approached Babur, the ruler of Kandahar and Kabul, for help against Ibrahim Lodi. In 1526 C.E., Babur defeated Ibrahim Lodi in the first battle of Panipat and the Sultanate period came to an end. It was the beginning of the Mughal period.

14.4 Trade and Commerce

Agriculture was the main occupation of majority of people during the Sultanate period. Agricultural production and its revenue were the main sources of revenue. Along with it, textile industry also flourished on large scale. Delhi, Agra, Lahore, Multan, Banaras, Patna, Khambayat, Burhanpur, Devgiri were the main centres of textile industry during this period. The cotton cloth was exported on a large scale from Bengal to Gujarat. The textile exports included muslin, linen cloth, satin and jari cloth.

During this period, the textile dyeing industry gained importance. Golconda, Ahmedabad, Dhaka, etc. were the centres of this industry. During this period various other industries also flourished such as metal industry, sugar industry, leather works etc. The manufacturing of paper began during this period. Paper was made out of rags and tree barks. Paper manufacturing was carried out in the regions of Kashmir, Siyalkot, Delhi, Gaya, Bihar, Bengal and Gujarat.

During the Sultanate rule, there was an increase in the internal trade of India. The local markets operated through weekly markets (*Bazaar*) and market places (*Mandi / Mandai*). There was rise of new trade centres (*Peth*) due to continuously expanding transactions of trading. The Indian as well as foreign traders picked up their goods from the trading centres at Delhi, Multan, Jaunpur, Banaras, Agra, Patna etc.

The goods were further transported to various ports via land or river ways. From there it was sent by sea route to countries like Iran, Arabia, China etc. The goods mainly included cotton cloth, muslin, dyed cloth, scented oils, indigo, sugar, cotton, dry ginger etc. Horses were imported to India from Iraq, Turkey and Iran. Semi precious stones, mercury, lead, alum, saffron, metals like gold and silver were imported from Mecca and Aden.

You would like to know :

Amir Khusrow was a well-known poet and scholar who composed poetry in the Persian language. He spent his life in the court of Sultan Balban in Delhi. While describing the muslin of Dhaka, he says, "... Muslin is so fine that even if hundred yards are tied around the head, one could still see the hair." He says further, "Hundred yards of muslin can pass through the hole of a needle, but the same needle cannot make a hole in the cloth." This shows the fines of craftsmanship of those days.

During the Sultanate period there were major changes in coinage system. Instead of images of deities on the coins, the names of the Khalifa and the Sultan were inscribed on the coins. Details regarding the year of issue, place of minting etc. were inscribed on it in the Arabic script. 'Tola' came to be considered as a standard unit for the weight of the coin.



Coins of Muhammad-bin-Tughluq

By the Way : Some of the Sultans carried out some experiments in the economic sector. Alauddin Khalji attempted to bring the markets under royal control. The prices of grains, vegetables, fruits, day to day commodities as well as slaves, horses were standardised by the central administration. The traders were obliged to sell their goods at a standard price. During famines the government provided essential commodities at regulated prices in the market. The farmers and traders were asked to set aside the grains for house consumption and to sell the rest to the government at a low price. In this process, the farmers were the ones who suffered the most.

14.5 Urbanisation

The rise and fall of the cities depend on its political and cultural graph of events. The process of urbanisation is associated mainly with political and economic development. The rulers play an important role in the settling and development of a city. According to the Arab historian, Ibn Khaldun, trade gains momentum as a result of conducive policies of the ruler. Some cities gain importance as administrative centres while others gain importance as industrial centres.

During the Sultanate period, the process of urbanisation received momentum. At the end of the 13th century Delhi developed as the capital of the Sultans. Alauddin Khalji of the Khalji dynasty built the city of 'Siri'. The Sultan of Tughluq dynasty set up three cities namely, Tughluqabad, Jahanpanha, and Firozabad. The Sultans of Sayyed and Lodi dynasty made the city of Agra as their capital. During this period many small and big kingdoms existed and the nature of their capitals was similar to small and big cities. Trade and sources of transport and communication increased considerably. The cities developed because of it.

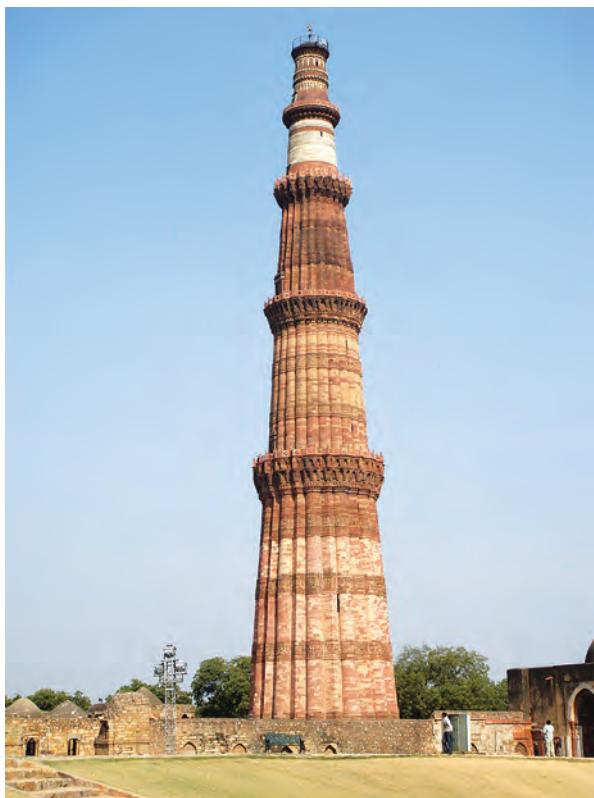
14.6 Art, architecture, literature, social life

The Sultanate period left its impact on the religious and cultural life as well as it did in the political life. Some new facets were added to the field of Indian art. For example, Razia Sultan encouraged the musicians and singers by honouring them with awards. Balban himself was a musician. He created new Ragas by continuing the Iranian music with Indian music. Amir Khusrow, Amir Khas and many other poets and musicians were honoured members of the royal court of Balban.

The Sufi saints have greatly contributed to the development of Indian music. The followers of Khwaja Moinuddin Chisti used to present 'Qawwali' every evening in the court of Delhi. It became a popular form of vocal music. Hussain Shah Sharukhi developed the Khayal style of vocal music.

The Islamic rulers built huge mosques, dargahs, and tombs. It presents a beautiful blend of Iranian and Indian architecture. Qutubuddin Aibak was the first ruler to have started building monuments in this style, which is known as Indo-Islamic architecture. He built 'Quwwat-i-Islam' mosque at Delhi. Qutub Minar at Mehrauli is a well-known example of Islamic architecture. The construction of Qutub Minar began during the reign of Qutubuddin Aibak and completed during the period of Iltutmish. Later, many buildings were built in the precincts of Kutub Minar. Among them are the 'Alai Darwaza' and Jamalkhan mosque built by Alauddin Khalji. Firoz Shah Tughlaq built Fatehabad and Hisaf-i-Firuz. He built many forts, bridges, dharamshalas and canals. The buildings built by the Sultans of Tughlaq dynasty were huge but simple.

The Sultans of Delhi encouraged literary activities as well. During the Arab period and the reign of Sultans, many important Sanskrit texts were translated in Persian language. Al-Beruni, who came to India



Qutub Minar

during the period of Mahmud Ghazni, studied Sanskrit language and translated many sanskrit texts in Arabic language. Many writers and poets found patronage in the court of the Sultans. Many scholars from countries like Syria, Arabia, Iran, etc. used to travel to India during this period. Tuli translated the text of 'Koshashastra'. During the Sultanate period many historians rose to fame. Among them some names were Hasan Nizami, Ziauddin Barani, Afif Yahya etc. During this period the Persian, Arabic and Turkish language gave rise to a new language called Urdu in South India.

During the Sultanate period, the Muslim society in India comprised people of various origin like Turks, Ulemas, Mughals, Arabs, and the Indian Muslims. Most of the Sultans were Turks or Pathans. An independent class of Amirs and Umraos (nobility) came into existence. During this period, many Maktabas (primary school) and Madarasas were established.

14.7 Vijaynagar Empire

At the end of 13th century, Alauddin Khalji's invasions, the coffers of local rulers in South India were emptied to a great extent. This was the time when Harihara and Bukka established new kingdom of 'Vijaynagar' in



Krishnadevaraya

1336 C.E. During the rule of king Krishnadevaraya the kingdom expanded into an empire spreading from South Konkan in the west to Vishakhapatnam in the East and Krishna river in the north to Kanyakumari in the south. Krishnadevaraya wrote a text entitled, 'Amuktamalyada' which is about the State and Policy.

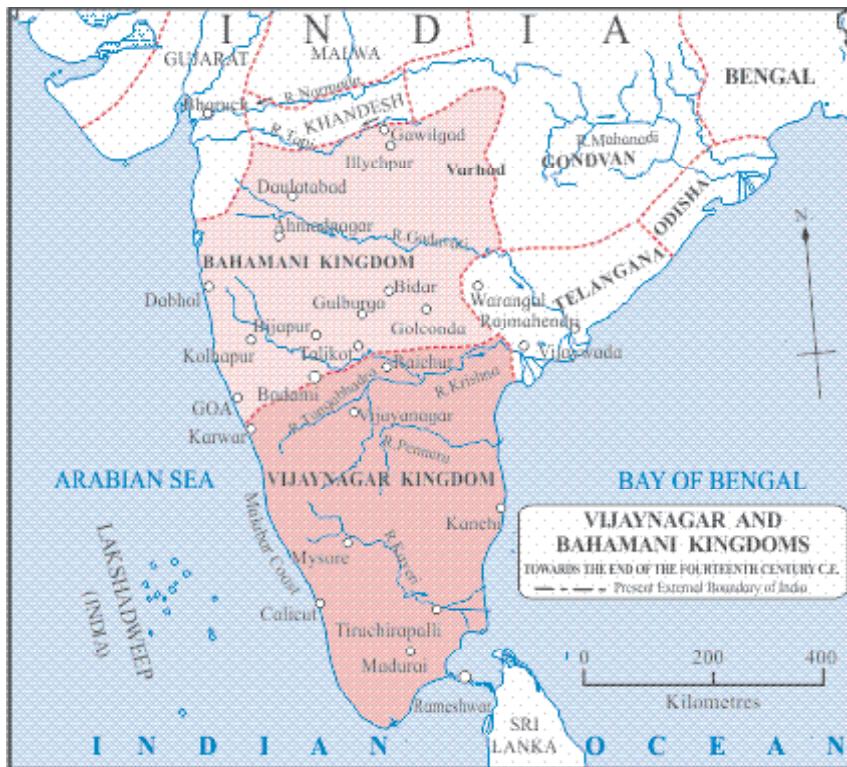
The Italian traveller Nicolo Conti and Persian traveller Abdul Razzaq had visited Vijayanagar. Their travel reports give fair account of the history of Vijayanagar.

14.8 Bahamani Kingdom

In 1347 C.E. some of the Sardars in south revolted against Sultan Muhammad Tughluq under the leadership of Hasan Gangu. They captured the fort of Daulatabad. Hasan Gangu took up the title, 'Alauddin Bahamatshah' and established the Bahamani kingdom.

Hasan Gangu established his capital at Gulbarga in Karnataka. He focused on the expansion of his kingdom. During the period of Bahamani rule, the Prime Minister (Vazir) Mahmud Gawan strengthened the kingdom. He paid the soldiers with fixed salary instead of Jahagirs (land grants). The land revenue was fixed based on land measurement.

Gawan was interested in mathematics



and medicine. He had a large personal collection of books, and established Madarasa at Bidar, because of which he stands apart from his contemporaries.

After the death of Mahmud Gawan, the Bahamani court was divided into different factions. The conflict among them affected the kingdom adversely. The conflict with the Vijaynagar kingdom had also taken a toll on the political strength of the Bahamani kingdom. The provincial Governors began to operate more independently. This led to the disintegration of the Bahamani kingdom into five small ruling houses - Imadshahi of Varhad, Baridshahi of Bidar, Adilshahi of Bijapur, Nizamshahi of Ahmednagar and

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (c) Amir Khusrow
(d) Husen Shah Sharukhi

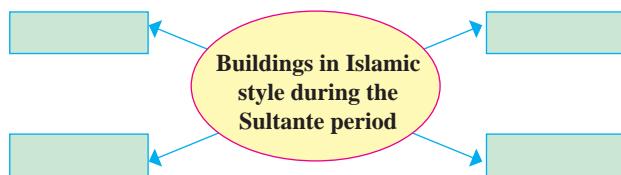
(2) The first ruler who built the buildings in Indo-Islamic style of architecture was

- (a) Ferozshah Tughluq
- (b) Qutubuddin Aibak
- (c) Alauddin Khalji
- (d) Akbar

(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'	Set 'B'
(1) Rajasthan	Chauhans
(2) Kanauj	Patiharas
(3) Bundelkhand	Chandelas
(4) Tripuri	Paramars

Q.2 Complete the following concept map.



Q.3 Explain the statements with reasons.

- (1) The Arab rule did not expand in India

- (2) The Rajput rulers had to accept defeat in front of the Turkish invaders.

Q.4 State your opinion.

The textile industry flourished during the Sultanate rule.

Q.5 Write short notes -

- (1) Khyber Pass
- (2) Coins during Sultanate period

Q.6 Answer the following question with the help of given points.

Write down the information about the invasion of Alauddin Khalji on Yadavas of Devgiri with the help of points given below.

- (a) Reasons of invasion
- (b) Invasion and events
- (c) Effects of invasion

Activity

Collect information about the Hindi movie Razia Sultan and critically evaluate it from Historical point of view.



- 15.1 Mughal rule in India**
- 15.2 Reforms in revenue system**
- 15.3 Art, architecture, literature**
- 15.4 Trade, industries, social life**
- 15.5 Mughal Empire and Deccan**

The period of Delhi Sultanate was the first phase of Islamic rule in India. We have studied this phase in lesson 14. Ibrahim Lodi was the last Sultan of Delhi. He died while fighting with Babur. After that the Delhi Sultanate came to an end and the Mughal rule was established. After the decline of the Sultanate, the Mughal rule dominated the political scene during 1526 C.E. to 1707 C.E. During this period most of north and central India and some parts of the Deccan were under their control. The Mughal period was prosperous as far as the development in the fields of art and literature, administrative system, foreign relations, trade etc. are concerned.

15.1 Mughal rule in India

In the beginning of the 16th century, the political condition in India was somewhat disturbed. The Sultanate rule had begun to decline after Muhammad Tughluq. The Delhi Sultanate broke down completely and many new independent kingdoms emerged in the North, Central and South India. The Bahamani kingdom got divided into five branches. The prosperous Vijaynagar empire was destroyed by the five Islamic ruling houses in the South. During the same period Portuguese began to settle on the western coast of India. The traditional military system of the Indian rulers in the mediaeval period was not

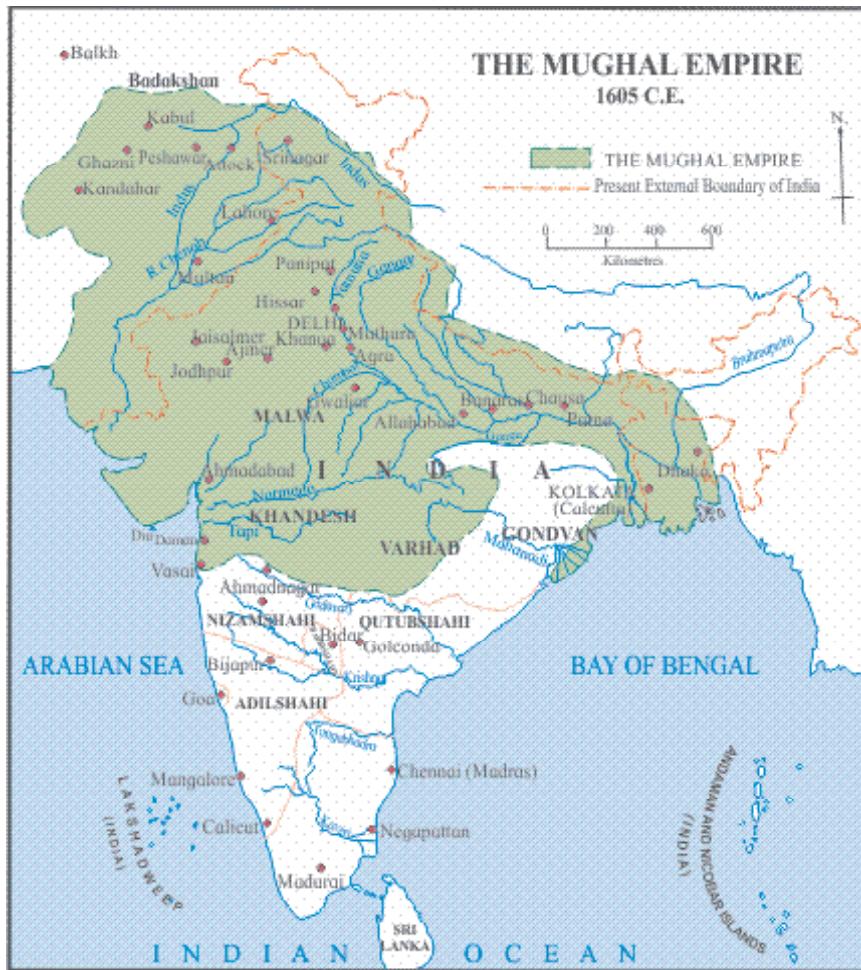
capable of facing the onslaught of new challenges. The Indians were not familiar with modern weaponry. Taking advantage of all this, the Mughals established their rule in India.

For Additional Information:

'Mughal' or 'Mogal' are the corrupted forms of the Persian word 'Mongol'. The Mughals had come from Central Asia. They were the descendants of Mongol ruler Genghis Khan and Turkish ruler Taimurlang. The Mughals held great pride in their ancestry. The stories of Taimur's attack on India inspired Babur to carry out expedition in India. Babur was born in Uzbekistan. He was the king of Farghana province in Central Asia. He defeated the Lodi Afghans of North India and established the Mughal rule in India. The Mughals ruled over India for more than three centuries.

The grand army of Ibrahim Lodi could not survive in front of Babur in the battle of Panipat. Babur defeated Ibrahim Lodi on the strength of configuration skills, strong artillery, system of secret intelligence and strong leadership. Babur established his rule in Delhi. The Rajput kings came together under the leadership of Mewar King Rana Sangha to counter him. Babur defeated the Rajputs in the Battle of Khanwa. After Babur, his elder son Humayun ascended the throne. But Humayun was deprived from the kingdom due to the defeat at the hands of Shershah Sur of Bihar.

Shershah Sur made some reforms in the



administrative set up. He brought together the Afghan sardars scattered in North India and established the Afghan rule. The descendants of Shershah were not efficient. Hence after the death of Shershah, Humayun regained his lost kingdom.

After Humayun, his son Akbar ascended the throne. He proved to be the greatest Mughal Emperor because of his qualities such as high intelligence, tolerance, firmness and courage. The kingdom established by Babur was transformed into a great empire by Akbar. He established his rule from Kabul to Bengal and Kashmir to Varhad-Khandesh. During this period, Rana Pratap, the ruler of Mewar, put up a strong resistance against Akbar. Akbar could never win a war with Rana Pratap. Hence for the expansion of the empire, he adopted the strategy of persuasion with the Rajputs. Akbar had realized that if

the Mughal rule has to be strengthened in India then he had to adopt non-offensive policies, which would be popular.

After Akbar, Jahangir, Shahjahan and Aurangzeb ruled efficiently. Aurangzeb attempted to expand his empire in the Deccan with prolonged campaigns. Aurangzeb reign is notable for his wars in frontier provinces, his political policies in North and south India, staunch religious policies, and the Mughal-Maratha conflict. This period is marked by the expansion of Maratha kingdom, interference by the Europeans in the political affairs of India and the decline of Mughal power. Finally, the aftermath of the struggle of Independence in 1857 C.E., saw the end of the Mughal rule under Bahadur Shah.

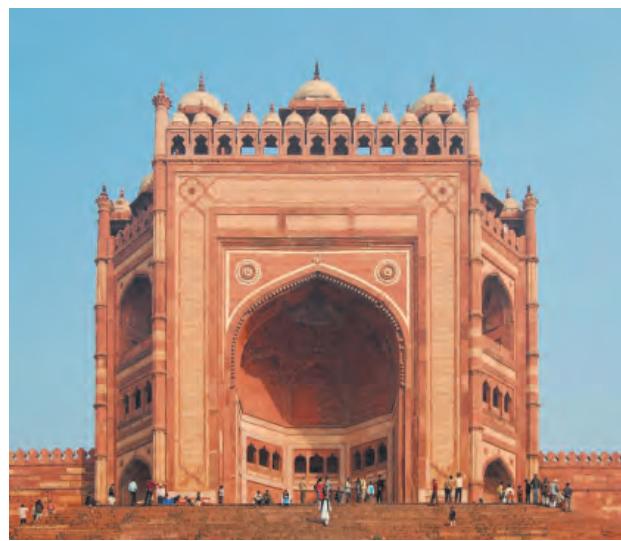
15.2 Reforms in revenue system

Akbar made further reforms in the revenue system implemented by Shershah

Sur. This bought a certain discipline in the Mughal revenue system. He graded the cultivable land based on systematic land survey. The land was classified into four types on the basis of annual yield, i.e. fertile (*supik*), infertile (*napik*), irrigated (*bagayat*) and dry crop (*jirayat*) land. Individual land holdings of farmers were registered. An average of the annual yield in the last ten years was calculated and one third of this average yield was fixed as the base for the tax to be paid. The tax, thus fixed, was applicable for the span of ten years. This offered considerable respite to farmers for a span of ten years. Documents known as 'Kabulayat' and 'Patta' were prepared from the farmers after the fixing of the tax rate. The tax was collected in cash or in kind. The farmers were sanctioned loans for tilling the land, which could be repaid in installments. Concessions were also granted to the farmers during times of calamities like famine, floods, and epidemics. These were the Welfare policies of Emperor Akbar. Todarmal in emperor Akbar's court is known for his insights regarding the welfare of common people. His insights were instrumental for Akbar's land reforms.

15.3 Art, architecture, literature

The reign of the three emperors, Akbar, Jahangir and Shahjahan was a period of peace, order and prosperity. A new era began in the field of art and architecture. The etched designs on the marble walls of Mosques, tombs and palaces are an evidence of the highly advanced styles of art and architecture. The carved designs on the tombs of Salim Chisti at Fatehpur Sikri and Taj Mahal are its paramount examples. During the period of Akbar and Jahangir the art of ivory carving received royal patronage. The Mughal paintings originated from the Persian styles of painting. There are miniature paintings of Persian style in the manuscript



Buland Darwaza, Fatehpur Sikri

of 'Baburnama'. The art of painting received encouragement during the period of Akbar. He appointed skilled painters in his court. During the period of Jahangir, paintings were done based on the court and hunting scenes. The paintings of this period were done in a more realistic style, which is vibrant and attractive. These paintings, portray birds and animals, cloud formations, human figures, and natural scenery.



Mughal Painting

For Additional information : In 1758, the army of Afghan King Ahmadshah Abdali, was pushed back beyond the boundaries of Attock by Maratha army. After driving away Abdali, the Marathas camped at Shalimar garden in Lahore. Riyasatakar G.S.Sardesai in *Marathi Riyasat*, Vol. 4 states that, “Dadasaheb (Raghunathrao Peshwa) has captured Lahore. The old palace of the Emperor is located outside the city in Shalimar garden. Adina Beg made arrangements for the stay of Dadasaheb

here and arranged huge festival of lights in his honour, for which one lac rupees were spent. This occasion was arranged on the onset of the year known as ‘Bahudhanyasamvatsar’. This opened great future for Raghunath Rao.”

On 21 April 1758, the Maratha Sardar Hari Raghunath Bhide wrote a letter to the Peshwa in Pune regarding the Punjab campaign. He states, “The army of the Deccan had previously not marched up to Delhi, but now it has marched up to Chenab.”

During the Mughal period, the art of music seem to have received royal patronage. During the period of Akbar, the Persian, Kashmiri, Turkish musicians were given royal patronage. Tansen was a great singer in the court of Akbar. During this period the Hindustani music prospered. During the period of Jahangir and Shahajahan, music was encouraged as well. However under Aurangzeb’s rule art declined, since he had banned all art forms.

By the way : During the period of Aurangzeb, the royal patronage to the art of painting was withdrawn. The artists were forced to seek patronage elsewhere under various rulers in Rajasthan, Bundelkhand, Gujarat and the provinces of Himalayan ranges. New local styles of paintings emerged there, which are known as ‘Rajasthani’ and ‘Pahari’ paintings. The ‘Ragamala’, ‘Baramas’ paintings depict the different seasons in nature. The painters of Pahari style depicted various themes apart from daily life, such as religious, historic etc. Later, various styles such as ‘Basauli’, ‘Gadhwali’, and ‘Kangra’ emerged out of the Pahari style of painting.

The influence of Persian style of architecture was more prominent till Akbar’s period. In the later period it evolved by absorbing Indian elements, which came to be known as ‘Indo-Islamic’ style of architecture. The architectural style during Sultanate period had great implements on strength and simplicity. But during the Mughal period, the focus shifted to aesthetics. During the period of Babur the Kabulbag mosque at Panipat and Jama Masjid at Sambhal in Uttar Pradesh were built in Persian style. The memorial built during the period of Shershah Sur at Sahastram (Bihar) is an excellent example of Indo-Islamic style of architecture. The Purana Qila was built by Shershah at Delhi. The city of Fatehpur Sikri was set up during Akbar’s period. Later the buildings like Jama Masjid, Buland Darwaza were built in Fatehpur-Sikri. Akbar built the important forts like Agra fort, Lahore fort, Allahabad fort, and Attock fort. The use of Red stone and marble, huge domes, arches were the salient features of the architecture of this period.

The Mughal Emperors were nature lovers. They created huge gardens. Among them the Shalimar garden at Lahore, Shalimar garden and Nishat garden in Kashmir are popular even today.



Shalimar Baug, Lahore

The period of Shahjahan was the most glorious period of Mughal architecture. 'Diwan-i-Aam' and 'Diwan-i-Khaas' in Red fort, 'Jama masjid', 'Moti Masjid', were built during his period. The 'Taj Mahal' of Agra built by him is incomparable and immortal. Later, the Mughal architecture began to decline.



Taj Mahal

During the Mughal period excellent literature was created in Persian language. Babur himself knew Persian and Turkish languages. His autobiography known as 'Baburnama' is well-known. Another important text is 'Tarikh-i-Rashidi' by Mirza Hyder written during the period of Humayun. Akbar got many Sanskrit texts translated in Persian which include 'Rajatarangini', 'Lilavati', 'Ramayana', 'Mahabharata', 'Harivamsh' and 'Panchatantra'. Abul Fazal

wrote the famous 'Akbarnama' and 'Ain-i-Akbari'. Dara Shukoh, the son of Shahjahan, was a sanskrit scholar. He translated text of several Upanishada texts in Persian language from Sanskrit. During the Mughal period, number of biographical, historical texts were written. Among them Khafi Khan's 'Tarikh-i-Khafikhan' is well-known.

During the Mughal period, a number of literary works of high quality were created in local north Indian dialects. To mention a few, 'Ramacharitamanas' written by Goswami Tulsidas, the compositions of Surdas and Meerabai, Padmavat composed by Malik Muhammad Jaysi, dohas of Saint Kabir.

15.4 Trade, industries, social life

During the Mughal period, the transportation of goods within the empire had become speedy. New highways were built for internal trade. Highways were built from Agra to Kabul, Kandahar, Khambayat, Burhanpur and Bengal. The foreign trade via sea route was mainly carried out from the ports on western coast such as Khambayat, Bharuch, Surat, Dabhol and Calicut.

The Indian merchants traded with merchants from Arabia, Iran, China, Armenia and some countries of European continent. Silk, carpets, indigo, leather items, sugar, ginger, asafoetida, precious stones and many such items were exported to foreign countries from India. The goods imported to India included gold, silver, horses, China silk etc. During this period, Portuguese, Dutch, French, English factories were established. Europeans imported spices, cotton cloth from India in exchange of European goods. Surat was as important trade centre for internal trade of Mughals as well as foreign trade.

During the Mughal period, the Indian textile industry flourished. Indian cotton cloth had great demand in the regions of Arabia, East coast of Africa, Egypt, Myanmar, Malacca etc. The dyes for textiles were made

For Additional information : The foreign trade flourished to a great extent during the Mughal period. Exports from India were larger than the imports. Many commodities including silk cloth, precious stones, spices etc. were exported from India while the imported goods mainly included luxury items. The foreign traders had to pay for the Indian goods in the form of silver. Hence India received silver every year in large quantities. Edward Terry, an European states, "Just as rivers meet the sea and stay there similarly the tide of silver from all over the world comes to India and does not return."

at Agra. Colours were mainly prepared from indigo, turmeric, lac, Kusumba (dried flowers of safflower) etc. Weapons and farming equipments were the main products of casting industry. The copper and brass vessels were in demand on large scale. The province of Bihar was famous for paper production. Paper was produced from silk. Siyalkot was famous for white paper. Salt and sugar production were important industries of this period.

During the Mughal period, most of the population stayed in villages. Every village was self-sufficient. The law and order was managed and the daily needs were met at the village level. During this period, there were no major changes in the social organisation which was based on caste system.

During the Mughal period, the purdah system was rooted in the elite class of both Muslim and Hindu community. The education system of Sultanate period had continued till the rule of Akbar. However Akbar made important reforms in this system. Along with education of Islamic religion, he also included new subjects in the syllabi such as Indian

philosophy, agriculture, politics, and astronomy. During the Mughal period, a number of Madarassas were established at Sambhal (Uttar Pradesh), Ahmedabad (Gujarat) etc. In South India cities like Ahmednagar, Gulbarga, Burhanpur, Bijapur, Golconda, and Hyderabad had also become famous as learning centres. There was a Madarasa established at Ahmednagar by Saint Tahir. The libraries in Madarasas used to have a special staff appointed for its maintenance.

15.5 Mughal Empire and Deccan

During the rule of Babur and Humayun boundaries of the Mughal empire had no extended beyond North India. The main ruling powers to the South of river Narmada were Sultan of Khandesh, Nizamshahi of Ahmednagar, Adilshahi of Bijapur and Qutubshahi of Golconda. Akbar led a campaign against Nizamshahi.

In 1595 C.E. Akbar seized the fort of Ahmednagar. During that time, Chand Sultana (Chandbibi), the daughter of Nizamshah, successfully resisted the attack with courage and intelligent strategies. After her death the Mughals conquered Ahmednagar, the capital of Nizamshahi. Akbar personally came down to South and divided the conquered province into three Subhas namely- Ahmednagar, Varhad and Khandesh. While Akbar was engaged in the southern campaign, Prince Salim rebelled against him and Akbar had to wind up his campaign hastily. During the period of Shahjahan, the Nizamshahi kingdom declined. However, the Adilshahi and Qutubshahi kingdoms manage to survive.

Later, Aurangzeb was successful in uprooting them completely. The Maratha power in the Deccan put up a strong resistance to Aurangzeb's advent. We will study the history of this part in the next lesson.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) Mughal Emperor Babur was born in
(a) Baluchistan (b) Kazakhstan
(c) Uzbekistan (d) Afghanistan
- (2) Mughal Emperor Humayun was defeated by
(a) Ibrahim Lodi
(b) Shershah Sur (c) Babur
(d) Akbar
- (3) Akbarnama was written by
(a) Mohammad Qasim
(b) Abul Fazl (c) Mirza Hyder
(d) Badauni

(B) Find the incorrect pair from set B and write the correct ones.

- | Set 'A' | Set 'B' |
|--------------------|------------------|
| (1) Khafi Khan | Akbarnama |
| (2) Malik Muhammad | Padmavat Jayasi |
| (3) Sant Kabir | Doha |
| (4) Mirza Hyder | Tarikh-i-Rashidi |

(C) Write the names.

- (1) He defeated Ibrahim Lodi
- (2) She successfully resisted the attack of Akbar and saved the Nizamshahi kingdom

Q.2 Explain the statements with reasons.

- (1) The Rajput rulers united against Babur.
- (2) Shershah Sur was well-known for his ideal administration.
- (3) Emperor Akbar strengthened the foundation of his rule in India.
- (4) Mughal art declined during the period of Aurangzeb.

Q.3 Write short notes

- (1) Mughal Art
- (2) Mughal literature

Q.4 Answer the following questions in detail.

- (1) During the Mughal period what were the changes made in the revenue system?
- (2) Elaborate the features of Mughal architecture.

Activity

Collect information about the expansion of Mughal rule by Emperor Akbar and the contemporary cities.



16. Swarajya to Empire (Maratha period)

- 16.1 Contribution of Sants
- 16.2 Foundation and Expansion of Swarajya
- 16.3 Maratha war of independence
- 16.4 Administrative system established by Chhatrapati Shivaji Maharaj
- 16.5 Release of Shahu Maharaj
- 16.6 Peshwa period
- 16.7 Art, architecture, literature
- 16.8 Trade, industries and social life

Alauddin Khalji defeated the Yadavas of Devgiri and the rule of Delhi Sultans began in south India. After Khalji, the Tughluq and Bahamani kingdoms ruled over Maharashtra. Later Bahamani kingdom was disintegrated into five parts. Among them, Nizamshahi and Adilshahi ruled parts of Maharashtra. The Mughals turn their attention to south India. As a result, Nizamshahi came to an end. This was the general political scenario during 17th century, when Chhatrapati Shivaji Maharaj established Swarajya marking the rise of Maratha power.

16.1 Contribution of Sants

Superstition and rituals ruled at large in the medieval Indian society. People had become fatalistic and inert. They had become inert. The condition of the common people was miserable. These were the times when the sants in Maharashtra made efforts to bring the masses back to life.

In Maharashtra, the tradition of sants, which began with Chakradhar Swami, Sant Namdev, Sant Dnyaneshwar, Sant Eknath, Sant Tukaram and Samarth Ramdas. It was continued by sants coming from various strata of the society. For example Sant Chokhamela, Sant Goroba, Sant Sawata, Sant Narhari, Sant Sena, Sant Shaikh Muhammad etc. Similarly women sants such

as Sant Nirmalaba (निर्मलाबाई), Sant Muktabai, Sant Janabai, Sant Kanhopatra and Sant Bahinabai Siurkar also belong to this period.

The sants, created a sense of belonging among people toward their native region, language, literature, and culture. They gave message of equality to people. Their teachings were based on the principles of humanity. They preached harmonious community life, unity and love. Their efforts created social awakening. Their teaching helped people to survive situations like foreign invasions, draughts or other natural calamities. Their devotional songs became a source of a great moral support for people. Their work created a sense of self-esteem among the people of Maharashtra.

16.2 Foundation and Expansion of Swarajya

In the first half of the 17th century, Nizamshahi and Adilshahi had established their rule in Maharashtra. Many eminent Maratha sardars flourished under their rule. They held Jahagirs in the remote regions of the Sahyadris. The difficult terrain of Sahyadri allowed them to operate independently. Shahajiraje Bhosale was a prominent sardar in the Nizamshahi kingdom. After the end of Nizamshahi rule,

he accepted the rank of a Mansabdar* in the Adilshahi court. Shahajiraje was valiant, courageous, wise and well-versed in the science of statehood. He had successfully handled many



Shahajiraje

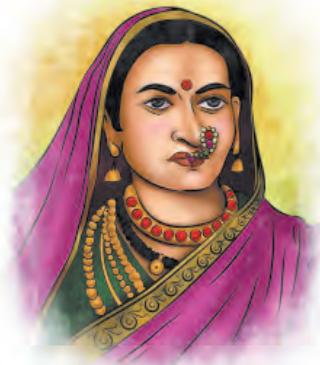
Adilshahi expeditions in Maharashtra, Karnataka and

Tamil Nadu. The provinces of Pune, Supe, Shirwal, Indapur and Chakan were given to Shahajiraje as Jahagir. He personally aspired to establish Swarajya. He is regarded as the visionary of Swarajya.

**A military officer who maintains his own division of soldiers.*

He sent his son Shivajiraje and his wife, Veermata Jijabai from Bengaluru to Pune along with his loyal and capable associates. Veermata Jijabai encouraged Shivaji Maharaj to fulfil the dream of Shahajiraje of establishing Swarajya. She was a visionary and an efficient administrator. She constantly guided her son in the mission of establishing Swarajya and provided him with excellent education necessary for the king of Swarajya.

The concept of Swarajya was visualised by Shahajiraje and it was turned into reality by Shivaji Maharaj. Shivaji Maharaj laid the foundation of Swarajya from the Mawal region. Several factors like topography of



Veermata Jijabai



Chhatrapati Shivaji Maharaj

Maharashtra, valour of the local Mawalas, the administrative and military experience gained by the Maratha sardars while working with Nizamshahi and Adilshahi and above all these the able leadership of Shivaji Maharaj could make it possible.

After joining the Adilshahi court, Shahaji Maharaj entrusted the administration of his Jahagirs at Pune, Shirwal and Supe region (pargana) to Shivaji Maharaj. Yet the forts located in those Jahagirs and nearby areas were in the custody of Adilshahi court. The one ‘who owns the forts owns the land’ was the ruling of the day. Hence Shivaji Maharaj began with capturing the forts in the vicinity of his jahagirs. He took over the fort of Torana and laid the foundation of Swarajya. Shivaji Maharaj established the first capital of Swarajya at the fort of Rajgad. Chandrarao More proved to be a hindrance in Shivaji Maharaj’s efforts to create Swarajya. Shivaji Maharaj successfully took over Javali. After this victory the activities of Shivaji Maharaj in Konkan were escalated. Realising the danger of the increasing activities of Shivaji Maharaj, the Bijapur court sent their powerful General Afzalkhan to curb the increasing power of Shivaji Maharaj.

Shivaji Maharaj had anticipated the

For Additional Information : The Mawal region is a mountainous terrain and is not easily accessible. The vallyes at the foot of Sahyadri ranges in Maharashtra are known as ‘Mawal’ and the local people of Mawal are known as ‘Mawalas’. The Mawalas in the army of Shivajiraje played a great role in establishing Swarajya. Shivaji Maharaj had created a feeling of trust and affection in their minds. Shivaji Maharaj set himself on the task of establishing Swarajya with the support of these Mawalas. Many of his close associates like Kanhoji Jedhe, Tanaji Malusare, Netoji Palkar, Baji Pasalkar, Baji Prabhu Deshpande, Murarbaji Deshpande etc. were from the Mawal region.

For Additional Information : In the year 1657 C.E., after conquering Kalyan and Bhiwandi, the boundaries of Swarajya extended upto the coastline. The British and the French were involved in Salt trade. Shivaji Maharaj wanted to establish control over the sea waters. However, he did not have any knowhow of building war ships. The Portuguese were afraid of the Siddis. Shivaji Maharaj assured the Portuguese to fight the Siddis. In turn, Shivaji Maharaj sent some selected fishermen with the Portuguese ship builders named Rui Leitao Viegas and his son Fernao Viegas and got twenty war ships built with their help. These fishermen were the people, who once trained,

intentions of Afzalkhan, who had taken up the challenge of killing Shivaji Maharaj. He met Afzalkhan at Pratapgad. As expected Afzalkhan attempted treachery but Shivaji Maharaj was well prepared and killed Afzalkhan in self defence. Afzalkhan's huge army was set on the run and huge booty and weapons were collected left behind by them. This made Swarajya's treasury richer.

After Afzalkhan's defeat, the Bijapur court sent Siddi Jauhar to attack Swarajya. He seized the fort of Panhala and closed all possibilities of escape for Shivaji Maharaj. In this difficult situation Shiva Kashid, a loyal servant of Swarajya, disguised himself as Shivaji Maharaj and made it easy for Shivaji Maharaj to escape. When Siddi came to know the truth he killed Shiva Kashid. Thus Shiva Kashid sacrificed his life for the cause of Swarajya. Bajiprabhu took up the task of blocking Siddhi Masud's path in Ghodkhind and stop him in his chase of Shivaji Maharaj. Bajiprabhu was successful in doing this. He fell dead only after receiving the news of Shivaji Maharaj reaching Vishalgad safely.

At the time of ascending the throne, Aurangzeb was aware of the ambitious plans of Shivaji Maharaj. He sent his maternal uncle Shaistakhan on an expedition against Shivaji Maharaj. Shaistakhan camped in Lal Mahal in Pune. Shivaji Maharaj who knew Shaistakhan's intentions manage to enter the Lal Mahal and cut off Shaistakhan's fingers.

could later build war ships on their own. Till 1675 C.E., Shivaji Maharaj had four hundred small and big ships in his fleet. During the second sack of Surat, Shivaji Maharaj brought those ships to the coast of Surat and loaded the huge booty on them acquired from Surat. It is apparent that Shivaji Maharaj wanted to establish complete control over the land as well as on the sea. Shivaji Maharaj was the first to have the foresight to create his own navy. Hence, he is known as the 'Father of the Indian Navy' Maynak Bhandari, Daulatkhan, Kanhoji Angre were experts of Marine war strategies.

Shaistakhan had no alternative but to hastily leave Lal Mahal. Shivaji Maharaj gained more confidence and he attacked Surat, the prosperous economic capital of Aurangzeb and collected a large booty. Enraged by this, Aurangzeb sent his powerful sardars Mirza Raje Jaising and Diler Khan to attack Swarajya. They captured many forts in the Swarajya. Shivaji Maharaj had the wisdom to comprehend the situation and decided to retreat tactically by signing the 'Treaty of Purandar'. According to the treaty, Shivaji Maharaj had to present himself before Aurangzeb at Agra, along with his son Sambhaji Maharaj. Aurangzeb acted treacherously and put Shivaji under house arrest. Shivaji Maharaj very cleverly misled the guards and escaped from Agra.

Soon after returning to Swarajya Shivaji Maharaj conquered the forts which were held by Aurangzeb.

To announce the sovereign and independent status of Swarajya it was necessary to make it official. Realising this Shivaji Maharaj decided to get himself coronated. With his coronation as a sovereign king the provinces under his rule assumed the status of an independent kingdom. After coronation he began the Karnataka expedition. However, he did not live long after the victory in the south. He passed away on 3rd April 1680 at Raigad. His untimely death caused an irreparable loss to Swarajya.

16.3 Maratha war of Independence

After the death of Chhatrapati Shivaji Maharaj, Chhatrapati Sambhaji Maharaj was coronated as the king of Swarajya. During his reign, a constant conflict continued with the Mughal emperor Aurangzeb. Aurangzeb's rebellious son Akbar had established friendly relations with Sambhaji Maharaj. Enraged by

this Aurangzeb came down to Deccan along with a huge army and able sardars, who were veterans of warfare. For the next 25 years he camped in Maharashtra and fought against the Marathas.

Chhatrapati Sambhaji Maharaj

But he could not succeed in destroying the Swarajya. Aurangzeb killed Chhatrapati Sambhaji Maharaj in a very cruel manner (11th March 1689). Aurangzeb hoped that the Maratha power will be weakened with Sambhaji Maharaj's death but it did not happen. Instead the Marathas unitedly fought against the Mughals and expanded their rule.

After Chhatrapati Sambhaji Maharaj, Chhatrapati Rajaram Maharaj took over the reins at Raigad. Aurangzeb sent Zulfikar Khan to seize the fort of Raigad. Chhatrapati Rajaram Maharaj, Maharani Tarabai, Maharani Yesubai (Queen of Chhatrapati Sambhaji Maharaj) and her son Prince Shahu were staying on Raigad. All the Maratha royalties, thus staying at one place was dangerous. It would have been strategic to fight the Mughals from two places at a time. Hence, Maharani Yesubai asked Chhatrapati Rajaram Maharaj to leave for Jinji. Maharani Yesubai herself stayed back at Raigad and continue to fight. In 1689 C.E., the Mughals succeeded in taking charge of Raigad. Maharani Yesubai and Prince Shahu were arrested and sent to Delhi. Maharani Yesubai remained in captivity of the Mughals for next

thirty years.

While leaving for Jinji, Rajaram Maharaj entrusted Ramchandrapant Amatya, Shankaraji Narayan Sachiv, Santaji Ghorpade and Dhanaji Jadhav with the responsibility of defending Raigad. The guerrilla tactics of Santaji and Dhanaji proved the large scale artillery and huge cannons of the Mughals to be of little use. Despite of holding very few assets the Marathas continued to create havoc for the Mughals. Rajaram Maharaj safeguarded Swarajya in these trying times. This was a great task in itself and a great success of Rajaram Maharaj.



Chhatrapati Rajaram Maharaj

After the death of Rajaram Maharaj (March, 1700 C.E.), his wife Maharani Tarabai continued to fight against Aurangzeb. Maharani Tarabai led the Swarajya movement under extremely unfavourable conditions. She single-handedly took charge of the administration and fought for Swarajya for twenty five years with the help of her sardars. At times, the Marathas had to fight the Mughals on lands beyond the boundaries of Swarajya, but she did not stop them. This was an indication that the scenario of the war was changing. The Maratha War of Independence was a tussle between the Mughal ambition of expanding their Empire and the desire of independence cherished by the Marathas. Finally the death of Aurangzeb put an end to this fighting. In the beginning, the Mughal rulers adopted an



Maharani Tarabai

aggressive policy while the Maratha policy remained that of defence. But by the second half of the 18th century, this condition changed. With the weakening of Mughal power, the Marathas could extend their rule almost all over India.

16.4 Administrative system established by Chhatrapati Shivaji Maharaj

The regions in Maharashtra including Nashik, Pune, Satara, Sangli, Kolhapur, Sindhudurga, Ratnagiri, Raigad; Belgaum, Karwar, Dharwad in Karnataka; some regions of Andhra, Jinji and Vellore in Tamil Nadu comprised Swarajya. Shivaji Maharaj set up an ideal administrative system for the smooth running of Swarajya's affairs.

The formation of the Ashtapradhan Mandal (council of eight ministers) and its growth took place alongwith the expansion of the kingdom. After coronation, Chhatrapati Shivaji Maharaj created special posts of Ashtapradhans. It included 'Peshwa', 'Amatya', 'Sachiv', 'Mantri', 'Senapati', 'Sumant', 'Nyayadhish' and 'Panditrao'.

Shivaji Maharaj had a strong intelligence network of his own. Bahirji Naik was the Chief of this network. Before starting on any expedition, Shivaji Maharaj obtained detailed information from his spies and then planned his expedition.

When the ministers went on expedition, their representatives (Mutalik) looked after

For additional information :

Determining the grade (*prat*) of the land formed the basics of the Revenue System. The land revenue system introduced by Malik Amber of Nizamshahi was in practice. But Shivaji Maharaj introduced a new system. He fixed the measuring unit of 'Kathi' (measuring stick) for the measurement of the land. The length of this kathi was 5 cubits (length of a forearm) and 5 closed fists. Based on this following units were decided: the area of 20 kathis was 1 'Bigha' and 120 Bighas made one 'Chavar'. Annaji Datto (Sachiv) travelled from village to

the administration. There was a special officer called 'Darakdar' appointed to look after every department of the ministry. Other officers were 'Diwan' (secretary), 'Majumdar' (auditor and accountant), 'Phadnis' (Deputy Auditor), 'Sabnis' (office in-charge), 'Karkhanis' (Commissary), 'Chitnis' (Correspondence clerk), 'Jamdar' (Treasurer), 'Potdar' (assay master) etc.

The Kingdom was divided into two parts for the sake of administration. One of it was the province which was geographically bound together and the other comprised scattered regions in the south. The first province was divided into three sections. The northern section was assigned to the Peshwa which included the regions from Salher to Pune and North Konkan. The central part consisted of south Konkan, Sawantwadi and Karwar. This was assigned to the Sachiv. In the third part the regions of high plateau i.e. Satara-Wai to Belgaum and Koppal was assigned to the 'Mantri'. A separate 'Subha' of Karnataka was created and Hambirao Mohite and Raghunath Narayan Amatya were appointed on it. 'Sarsubhedars' were appointed on all these regions in association with the 'Pradhans' (Ministers). This was known as 'Rajmandal'. The appointment of 'Killedar' (keeper of the fort) and 'Karkun' (clerks) was made by the King himself. The Pradhans had to submit annual accounts to Shivaji Maharaj.

Sarsubhedars taking care of provincial administration were known as 'Deshadhikari'.

village and determined various criteria of calculating revenue such as 'Dhara', 'Chavarana', 'Pratbandi' etc., based on the annual yield. Chavarana means deciding the boundaries of land by measuring it. Assessment of land in the hilly regions was not done areawise but yieldwise. While collecting the revenue, the quality of the yield was also taken into consideration along with the grade of the land. Revenue was fixed only after the calculation of the average yield of previous 3 years. Land such as Barren land, jungle, grazing land etc. were not counted for land revenue.

There was a difference between the administration under the Islamic rulers and the administrative system set by Chhatrapati Shivaji Maharaj. Sarsubhas in the Swarajya were meant to be the zonal divisions for overall administration, while under Islamic rulers a division merely served the purpose of revenue collection.

The Subhedars were assisted by 'Deshmukhs' and 'Deshpandes'. The main task of a Deshmukh was to collect the land revenue, to develop waste land into cultivable land and settle new villages. All government officials received salary in the form of cash instead of land grant (*watan*).

'Village' was the basic unit of the administrative system. New villages were settled. The people were provided with cattle, seed money, money for daily utilities. The farmer was given a period of two years, to repay the advance after a good harvest. This system was known as '*Batai*' system.

16.5 Release of Shahu Maharaj

The Mughals continued their efforts to defeat the Marathas, even after the death of Aurangzeb. For that purpose they adopted the strategy of dividing the Marathas. They released Shahu Maharaj from captivity in 1707 C.E. After his release there was a conflict between Maharanis Tarabai and Shahu Maharaj. Shahu Maharaj won the ensuing battle. Balaji Vishwanath played an important role on behalf of Shahu Maharaj and later he was appointed as Peshwa.



Chhatrapati Shahu Maharaj

16.6 Peshwa period

After Balaji Vishwanath, his son, Bajirao I was appointed as the Peshwa. He expanded the Maratha empire upto Malwa, Rajasthan and Bundelkhand. He defeated the Nizam.

After Bajirao I, Balaji Bajirao alias



Bajirao Peshwa I

defeat but it also lowered the morale of the Marathas greatly.

Madhavrao Peshwa tried to elevate the spirits of Marathas as well as re-establish the Maratha power in the north. The Marathas were successful in overcoming the great defeat at Panipat and create a politically strong position for themselves in the politics of the north. This factor was very important. Malharrao Holkar, Ahilyabai Holkar, Raghuji Bhosale, Mahadji Shinde, Nana Phadanvis played a great role in the re-establishment of Maratha influence.



Madhavrao Peshwa



Malharrao Holkar

assumed the reins of Indore administration. Maheshwar was the seat of administration

Nanasaheb was appointed as the Peshwa. Meanwhile, the Marathas were defeated in the third battle of Panipat. The Maratha rule became weak. Madhavrao Peshwa tried to re-establish the Maratha power. The defeat in Panipat was not just a political



For additional information : The Pathans from Afghanistan had settled at the foothills of the Himalayas near Ayodhya province. These Pathans were known as 'Rohillas'. This province later came to be known as 'Rohilkhand'. Najib Khan was the leader of the Rohillas. He was not happy with the supremacy of the Marathas in North

India. He invited Ahmedshah Abdali, the ruler of Afghanistan, to India. At the behest of Najib Khan, Abdali invaded India. He returned to Afghanistan with a huge booty. However, the Marathas pursued Abdali's soldiers upto Attock and raised there the Maratha standard successfully. Attock is presently in Pakistan.

under her. She built temples, ghats, dharashalas, and drinking water facilities at various pilgrim centres. She was a capable, astute, and excellent administrator.

Raghujī Bhosale was the most capable ruler among the Bhosales of Nagpur. He brought



Ahilyabai Holkar

the regions in Eastern India upto Bengal under the Maratha dominance. After the miserable defeat of the Marathas at Panipat, Mahadji Shinde was instrumental in re-establishing the Maratha supremacy and prestige in North India. He trained his



Raghujī Bhosale



Mahadji Shinde

Army and modernised his artillery under the guidance of French military expert, Benoit de Boigne. Mahadji managed the difficult affairs with strong determination and remained in charge of Delhi affairs during 1771 C.E.

to 1794 C.E. Nana Phadanvis and Mahadji Shinde set the affairs of the state right after the death of Peshwa Madhavrao.

The two Peshwas who succeeded Peshwa Madhavrao, namely Narayanrao and Sawai Madhavrao, did not live long. Their untimely death set the decline of Maratha power. At this time, the Mughal power had also become weak. Taking advantage of this situation, the British started interfering in the internal strife among the Maratha sardars. Peshwa Bajirao II was defeated by the British and the British established their supremacy over India. The British brought entire India under their dominance.

16.7 Art, architecture, literature

Art : The development of Maratha miniature Paintings is seen through illustrations on the manuscripts such as pothis, pattachitra and patrikas. The same style is maintained in the glass paintings as well. Illustrated manuscripts of Sanskrit texts such as 'Bhagvat Gita', 'Devi Saptashati', 'Bhagvat Purana' as well as Marathi texts such as 'Dnyaneshwari' (*Bhavarthadipika*), 'Shivaleelamrut', 'Pandavapratap' etc. are available. The paintings of Dashavatara are included in them. The wooden stands of the pothis have paintings of various deities such as Ganapati, Riddhi-siddhi, Ramapanchayatana, Gopalkrishna, Vishnulakshmi in dark red, green and yellow colours. The miniature paintings, include human portraits and themes like ragamalas, talamala, processions etc. Remarkable portraits of Bajirao I, Nana Saheb

Peshwa, Pilaji Jadhavrao are available. Murals are found on the facade of the Wadas, as well as on the walls of reception areas (Diwankhana) and bedrooms. In the temples, the mandapa wall, owri (varanda), shikhara, gabbara (*sanctum sanctorum*) and chhat (ceiling) were also decorated with paintings. The 18th century murals have survived till today at places like the Naik-Nimbalkar wada at Vathar, Nana Phadanvis wada at Menavali, Rangamahal at Chandwad, Mayureshwar mandir at Morgaon, Shiva temple of Pandeshwar, and Matha at Benawadi. Mythological stories form the main theme of these murals. They include scenes from Ramayana and Mahabharata and Puranas. The paintings of Dashavatara and Krishnaleela are found almost everywhere. The subjects of contemporary social life were also popular in the paintings. Royal court, royal meetings, processions were also included in them.

During the Maratha period, *keertan* and



Miniature painting - Maratha period

singing of *Bhajans* were popular. Powadas (Ballads) were composed during this period to encourage the spirit of heroism among the people. The ballads known as 'powadas' and 'katavas', composed by the Shahirs were the types of historical poetry. The powadas

composed by Adnyandas on the slaying of Afzalkhan and Tulsidas on the battle of Sinhagad are well-known.

The literary tradition of ‘Lavani’ developed in the later Peshwa period. Shahirs like Anantafandi, Prabhakar, Ramjoshi, Saganbhau and Honaji Bala are known for their beautiful compositions.

Various dance forms from the Maratha period have existed till today such as including lavani, koli dance, Gaja Nrutya etc. The tradition of vocal music also received patronage in Maratha States.

Architecture : Shivaji Maharaj gave priority to build forts. He built hill forts and sea forts. This proved beneficial in establishment of Swarajya. The required expertise of maintaining forts was easily available to him. The Kasaba temple in Pune and Vitthal temple in Vitthalwadi were reconstructed by Veermata Jijabai. During the Peshwa period, the Maratha kingdom regained its prosperity and all forms of art and architecture once again received patronage. Pune, Satara and Nashik developed into big cities. These cities had well paved roads, wadas on both sides of the road and arched gates at intervals.

The construction of temples began on a large scale during the later Peshwa period. These temples were of three types. Examples of the temple architecture of this period are found at Saswad ('Vateshwari', 'Sangameshwari'), Mahuli ('Vishweshwar'),

For additional information : Dressed stones, raw and baked bricks were used in the construction of wadas. The ground floor walls of the wada were built in stone while the upper storeys were of bricks. There were generally three to five storeys supported on wooden pillars and beams. The rooms were built around the rectangular courtyard (chowk). Usually there used to be two courtyards in the wada. However, sometimes there could be three to seven courtyards as well. Wadas such as Vishrambaug wada in Pune and Nana Phadanavis wada in Menavali and Raghobadada's wada are among the fine examples of wada architecture. The wooden pillars and beams in the wada were square in shape. Motifs such as parrot, peacock, and monkeys were popular.

Jejuri etc. These are huge in size. The plan of these temples is in star shaped design, the foundation of the temple was multi layered, and were named accordingly. The construction of shikhara is made in bricks and stucco method. The ‘Kalaram’, ‘Goraram’ and ‘Sundarnarayan’ temples at Nashik and ‘Mahadev’ temple at Trimbakeshwar, ‘Moiniraj’ temple at Nevasa were similar to the temples in Malwa and Rajasthan. The temples were constructed in stone. These temples were embellished extensively with sculptures as compared to other contemporary temples. In the third type of temples, the



Sindhudurga



Jejuri

temples at Pune, Satara, Wai, etc. were built in independent style. It included arches, wooden hall (sabhamandapa) and *sanctum sanctorum* (gabhara). The Shikhara slopes inwards at the top. In the small niches of the Shikhara, beautiful sculptures are made of stucco. It includes images of dashavatara and other deities as well as male and female figures. The stone *deepmala* is a remarkable feature of these temples. The stone deepmalas at Jejuri were built by Shahajiraje. Since most of the villages and temples were located on river banks, stone steps (ghats) were also built on the river. Such extensive ghats are seen at Nashik, Puntambe, Wai, Menavali, Mahuli etc. The Chhattris (Samadhis) built at various places are noteworthy.

Literature : Marathi literature developed greatly during this period. Sant Tukaram of this period was a poet of the warkari sect. Samarth Ramdas wrote ‘Dasbodh’ and ‘Manache Shlok’ in Marathi. Chhatrapati Shivaji Maharaj got the ‘Rajyavyavaharakosha’ prepared which was a compilation of Sanskrit lexicon for Persian terms. Chhatrapati Sambhaji Maharaj was a great writer and Sanskrit scholar. The Sanskrit text ‘Budhabhushan’ was written by him. This text is an overview of ancient texts on polity. Apart from Sanskrit, he also knew many other languages. He wrote texts in Brij language namely ‘Nayikabhed’, ‘Nakhshikh’ and ‘Satasattak’. Muhammad Qasim Ferishta

wrote the history of India in 12 volumes named ‘Gulshane-i-Ibrahimi’.

In the 18th century well-known literary works were composed such as, ‘Yatharthdeepika’ by Vaman Pandit, ‘Naladamayanti Swayamvara’ by Raghunath Pandit, Pandavapratapa, Harivijay, Ramavijay by Shridhar Pandit and the translation of Mahabharata by Moropant. Bakhar literature is important among the historical literature in Marathi. It contains eulogies of the heroes and stories of historic events, battles, lives of great men. Sabhasad Bakhar, Bausahebanchi Bakhar, Panipatchi Bakhar are some of its examples. Krushna Dayarnav and Shridhar were the main poets during the Peshwa period. Poet Mahipati composed ‘Bhaktivijay’ in this period.

16.7 Trade, industries and social life

Chhatrapati Shivaji Maharaj was aware of the importance of a flourishing trade for the economic well being of the state. He encouraged the traders and merchants by creating Peths (market places). ‘Shete’ and ‘Mahajan’ were the officers who supervised the transaction of these Peths. Chaul, Rajapur, Dabhol, Kelshi, Ratnagiri were some of the important ports and trade centres of this period. Commodities like black pepper and lac* etc. were exported from Dabhol. Silk,

For additional information :

Chhatrapati Shivaji Maharaj was keen on protecting the local industries. Here we can cite the example of salt industry. He protected the salt industry in Konkan. At that time, traders imported salt from the Portuguese territory and sold in Swarajya. That affected the local trade in Konkan areas. So Maharaj charged heavy duty on the salt imported into Swarajya from the Portuguese territory. The intention was that the salt imported from the Portuguese territory would then cost more and as a result its import would be discouraged and the sale of the local salt would increase.

opium, and indigo were exported from Chaul. Black pepper, cardamom, cotton cloth were the items of trade in Rajapur. Foreign traders procured required goods from Rajapur and transported them on ships to the Red Sea and Iran.

**Lac* is a resinous substance used for sealing, varnish, making ornaments, etc.

A self-sufficient village was the basic unit of the Swarajya. The economic system of the village was never affected greatly by external political changes. Every village had 12 'balutedars' (service providers in the village). Their occupations were hereditary in nature. Every occupation in this system had a specific status in the social hierarchy. The balutedars, for example goldsmiths (*sonar*), blacksmiths (*lohar*), braziers (*tambat*) etc. practiced their hereditary occupations. Weekly markets were set up in big villages. Such villages were known as 'Kasba'. People visited weekly markets to buy daily provisions and other goods. Some industries of this period include textile industry, metallurgy, sugar industry etc.

The rural Maharashtra of Maratha period was organised into different social classes such as nobility (sardars), landlords (watandars), Balutedars and Ryot (rest of the subjects).

There were traditional schools (*pathshalas*) established in cities like Wai,

Nashik, Paithan, etc. Traditional festivals (*utsavas*), pious observances (*Vrata vaikalye*) were celebrated with great enthusiasm in the society. Celebrating the festivals was encouraged by the State, as such celebrations help to create joyous and hormonius society.

For Additional Information : Urbanisation during Maratha period-

Many market cities of the Maratha period emerged because of political expansion and development of various industries, trade, professions etc. The process of urbanisation gained momentum during the Peshwa period. There was extensive development of Pune, the capital of Peshwas. There was increase in the number of market cities (Bazar peths). Pune, Indapur, Saswad, Junnar, Kalyan, Bhiwandi, Vengurla, Paithan, Kolhapur, Satara, Ahmednagar, and small and big ports on the Konkan coast flourished with the development of trade and industries.

The journey from the founding of Swarajya to the expansion of the Maratha empire, is an important part of Indian history of mediaeval times. The Maratha power came to an end and the British brought most of India under their dominance. The transition took place in various sectors. It marks the onset of modern era.

Exercise

Q.1 (A) Choose the correct alternative and write the complete sentences.

- (1) is known as the Father of Indian Navy.
(a) Chhatrapati Shivaji Maharaj
(b) Chhatrapati Sambhaji Maharaj
(c) Chhatrapati Rajaram Maharaj
(d) Chhatrapati Shahu Maharaj

- (2) The Pathans from Afghanistan had settled in , the province at the foothills of the Himalayas.
(a) Varanasi (b) Mathura
(c) Ayodhya (d) Delhi
- (3) Chhatrapati Sambhaji Maharaj wrote the Sanskrit text
(a) Nayikabhed (b) Budhabhushan
(c) Nakhshikh (d) Satasattka

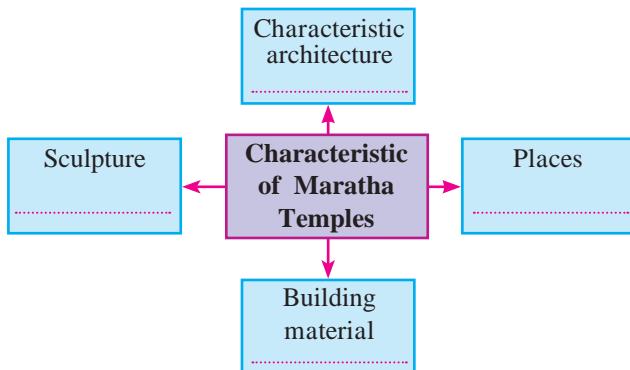
(B) Find the incorrect pair from set B and write the correct ones.

Set 'A'	Set 'B'
(1) Naik-Nimbalkar wada	Vathar
(2) Nana Phadanvis wada	Menavali
(3) Kalarlam temple	Jejuri
(4) Mohiniraj temple	Nevase

(C) Write the name.

- (1) He was the Chief of the intelligence network of Shivaji Maharaj -
- (2) He assisted in the provincial affairs -
- (3) Leader of the Rohillas -

Q.2 Complete the following concept map.



Q.3 Explain the statement with reasons.

- (1) Shahajiraje is known as the visionary of Swarajya.
- (2) Chhatrapati Shivaji Maharaj built the naval force.
- (3) Chhatrapati Shivaji Maharaj charged heavy duty on the salt imported from the Portuguese territory.

Q.4 Write short notes.

- (1) Maratha Art
- (2) Maratha Architecture

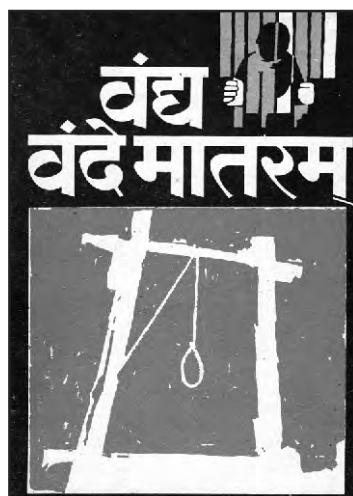
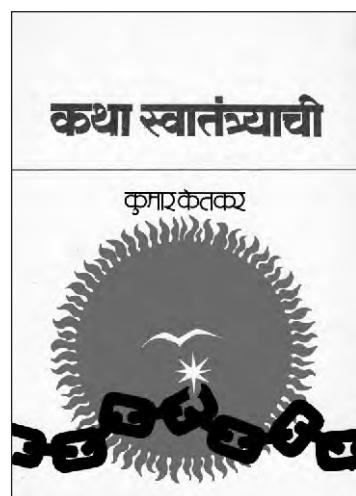
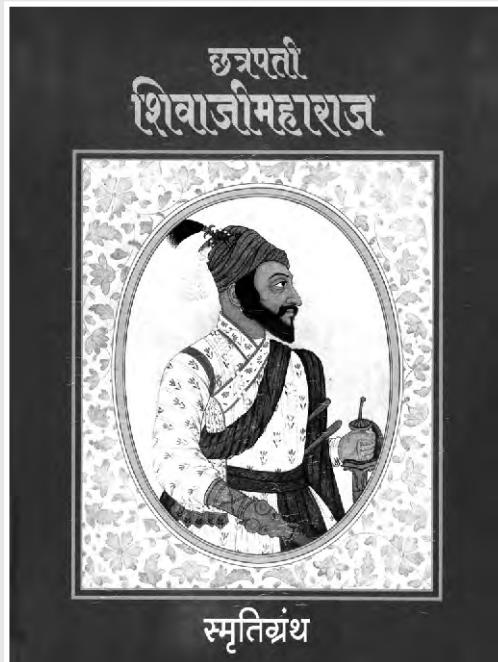
Activity

- (1) Collect the information about capable women in medieval period and present it in class. Arrange a discussion on it.
- (2) Prepare a documentary on any one fort in Maharashtra and present it in your class.



छत्रपती शिवाजी महाराज स्मृतिग्रंथ

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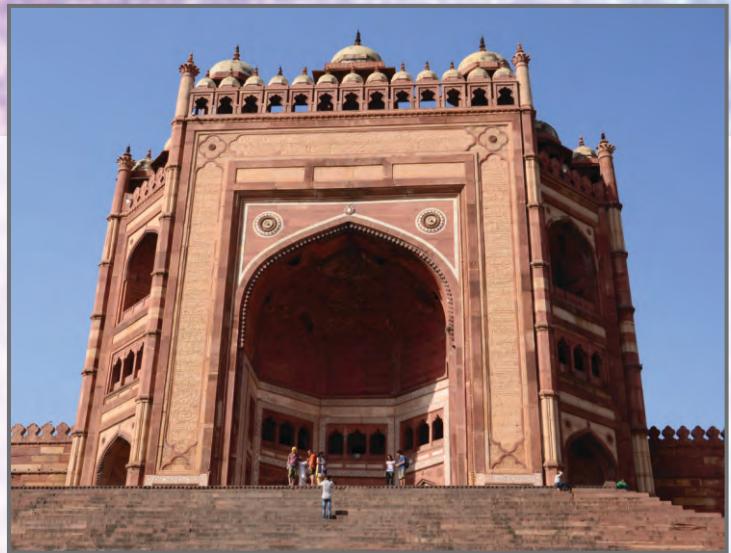


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