

HISTORY OF SOUTH INDIA UPTO 650 C.E.

B.A.(History) – Third Year

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DIRECTORATE OF DISTANCE EDUCATION

R.V. Nagar, Kalapet, Puducherry – 605 014

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Course Writer

1. Dr. S.B. Darsana
Assistant Professor
Post-Graduate and Research
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Thiruchirappalli 620 002

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History Of South India (Upto 650 C.E)

Unit - I

Sources for the History of South India - The Prehistoric evidences - The Neolithic - Megalithic settlements and regional variations

Unit - II

South India under the Mauryas - The pre-Satavahana evidences - Satavahanas - Ikshavakus - The mercantile expansion

Unit - III

Sangam Age - Five Eco Zones (*Tinai*), Sangam Polity, Society and Economy.

Unit - IV

Early Historical dynasties - The kadambas - Pallavas of Kanchi - Chalukyas of Badami - Eastern Chalukyas - Contribution to Art, Architecture and Literature - Bhakti Movement

Unit - V

Economy of the early Historical South India - Expansion of Agricultural activities - Inscriptional data - Agraharas - Temple as the center of all socio-economic activities.

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UNIT - I

Lesson 1.1 - The Region and the Sources

Learning Objectives

After reading this lesson, you should be able to

- Understand the physical features of South India
- Identify the important rivers and geology of South India
- Know the modern political regions of South India
- Understand the role of geography in the study of history

Introduction

In this unit, the region and the sources for the study of South Indian history are discussed. When humans started settling in various parts of India, they left their evidence in different ways at different places. The region of South India covers the modern states of Andhra Pradesh, Telangana, Karnataka, Kerala, and Tamil Nadu along with the union territory of Pondicherry. To reconstruct the history of South India, the basic knowledge of the geographic features are important.

The Region

South India is a part of the Indian Peninsular region. It occupies more than 19 percent of the total area of India. It covers the southern states of Tamil Nadu, Telangana, Andhra Pradesh, Kerala, Karnataka, and the union territory of Pondicherry. It is surrounded by the Arabian Sea in the west and Bay of Bengal in the East and the Indian Ocean in the South. The Eastern and Western Ghats are the two mountainous ranges that run in this region. Many rivers run that make this region very fertile. Important rivers include Kaveri, Krishna, Godavari, Tungabhadra, and Vaigai.

The peninsular plateau is marked in the north by the Vindhya-Satpura mountains. The Narmada and Tapi rivers are the natural northern boundaries. Deccan Plateau is geographically one of the oldest land formations in the world.

Mountains

The Indian Peninsular is the oldest rock formation. The Deccan plateau that supports the entire South Indian region is made up of volcanic lava flow. The basalt makes the bulk of rock formation. Deccan Plateau consists of two important mountain formations- Eastern Ghats and Western Ghats.

The Eastern Ghats is a discontinuous mountain that runs parallel to the Bay of Bengal on the east coast. Granite, charnockite, gneiss and khondalite make up the eastern ghats. It was a part of Gondwana land which makes it older than the western Ghats. Though not as diverse as the Western Ghats, the Eastern Ghats have dry deciduous forests, grasslands, and scrublands.

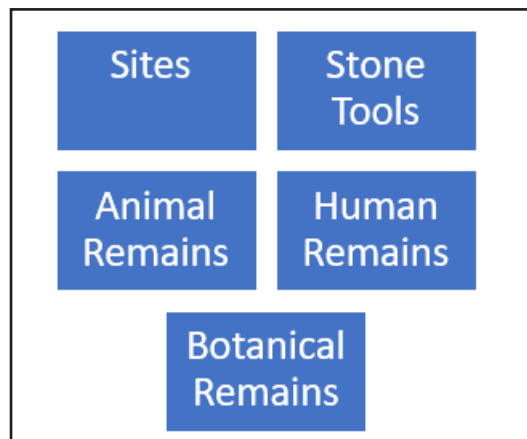
The Western Ghats is a continuous mountain range that runs parallel to the Arabian Sea on the west coast. It stretches from Gujarat to Kerala covering an area of 1600 km. Home to different species, the Western Ghats is an example of biodiversity. Almost all the rivers flow from the Western Ghats such as Godavari, Krishna, Kaveri, etc. that make the major parts of South India fertile. Evergreen forests and deciduous forests are found that provide the green cover for this region. It acts as a rain shadow region and stops clouds laden with moisture to shed its water on the west coast of India rather than on the eastern coast. Both the Western Ghats and Eastern Ghats merge at the Nilgiris making Kerala, Karnataka and Tamil Nadu connect with one another through this mountain formation.

Rivers

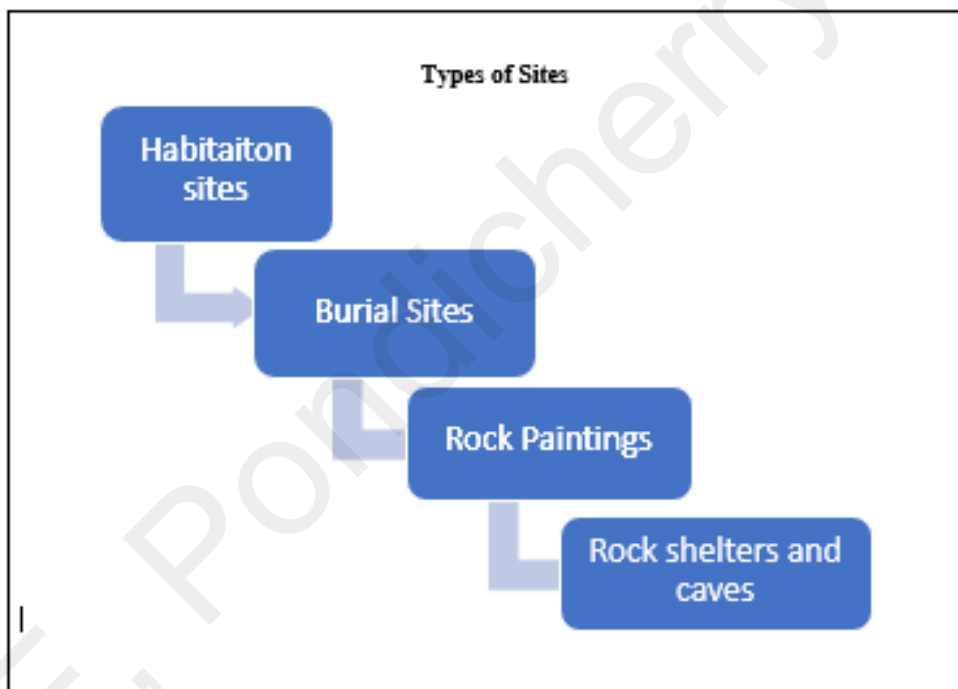
The rivers of South India are older than that of the Himalayan rivers. Almost all the rivers flow from west to east indicating a slope, while a few rivers flow towards west. The most important rivers are Godavari, also known as Dakshin Ganga, Krishna with her tributary Tungabhadra, Kaveri which flows in the states of Karnataka and Tamil Nadu.

Sources for the study of South India

There are many sources available for the study of the history of prehistoric South India. The sources can be divided into the following categories



Sites are important components in the study of prehistoric cultures. The archaeological sites of the prehistoric period such as Athirampakkam, Gudiyam, Isampur, Budihal, Brahmagiri, Porunthal, etc throw light on the past cultures. The material culture of the past can be reconstructed with this. Due to the tireless work of the following scholars, a better picture of the past is being revealed.



Types of Sites

In South India, a sense of history prevailed in the historical times within the limits of the understanding for the immediate use of the information of the past for contemporary needs texts like *Patirupattu*, *Mushikavamasa* Kavya and *Madura Vijayamu* and Prasastis and mekirtis of inscriptions offer information of short term chronicle of events.



(Rock bruising, Bhillamarayangudda, Karnataka, Source: Arjun Rao)

Serious interest in the history of South India began during the colonial period with several antiquarians and administrators searching for antiquarian remains. Caldwell, Robert Bruce Foote, Meadows Taylor, and Alexander Rea are among the few researchers who contributed immensely to the reconstruction of the early history of South India.

Robert Bruce Foote who is considered as father of Indian prehistory documented prehistoric tools near Pallavaram in 1863. Robert Bruce Foote was a Geologist and he became a member of the Geological Survey of India in 1858. He was documenting the geological remains of Southern India. During the explorations, he collected Paleolithic, Neolithic, and Iron Age megalithic remains.

L.A. Cammiade and M.C. Burkitt explored the Eastern Ghats region around Kurnool in Andhra Pradesh and developed four cultural sequences of Series I, II, III, and IV which are comparable to Lower Paleolithic, Middle Palaeolithic, Upper Palaeolithic, and Mesolithic Cultures. Raymond Allchin and K. Paddayya have worked on the Neolithic Cultures of South India. Colin Mckinzie, James Babington Meadows Taylor, Alexander Rea, K.V. Soundararajan, A. Sundara, L.S. Leshnik, B.K. Gururajarao and several others have worked on the Iron Age or Megalithic Culture of South India.

The stone tools of the prehistoric people such as hand axes, cleavers, scrapers, chopper-chopping tools, awls, celts, hammer stones, sickles, lunates, microliths etc. tell us about the tool technology of our ancestors. The selection of suitable raw materials, stone knapping techniques, identification of the function of appropriate stone tools, and methods to

hunt the animals can be understood through the study of stone tools. The human ancestors have found ways and methods to increase the quality of stone tools by introducing new techniques periodically.

Animal remains form another important source for reconstructing the prehistoric past. The remains of hunted animals such as bison, and deer, and domesticated animals such as cattle and sheep are another important source. It helps to know the fauna of a region and the human-animal relationship over a period of time.

Human remains were not found in India during the Prehistoric period. A fossil of a human skull was found at Hathnora in Madhya Pradesh on the banks of the river Narmada is the solitary specimen. However, in the subsequent neolithic and megalithic periods, the human skeletal remains provided information regarding the physical features, race, and food habits of the past people.

Botanical remains are other fundamental sources of the prehistoric past. The humans were hunting and gathering till the Mesolithic period. It was in the Neolithic period that our ancestors started food production by experimenting with agricultural practices. With agriculture came the domestication of animals settled life and use of pottery. The neolithic and megalithic periods provided clues about the flora of the region and human-nature interaction.

Self -Assessment Questions

1. Bring out the salient features of the region of South India
2. What are the main sources for the study of prehistoric past
3. Explain in detail the importance of sites in the reconstruction of the past.
4. Assess the contribution of scholars in the identification and study of past cultures.

Lesson 1.2 - Prehistoric Period- Palaeolithic Culture

Learning Objectives

After reading this lesson, you should be able to

- Understand the Palaeolithic culture
- Know the tool technology of the Paleolithic period

Introduction

The history of Southern India begins in the prehistoric period. Scientific archaeology accepts the theory of human evolution, which was proposed by Charles Darwin. Based on the available data it is believed that human ancestors evolved in Africa and migrated to various parts of the world. This chapter presents the history of South India from the earliest evidence for human occupation till the advent of writing in the first millennium BCE.

The modern humans, apes, and Prosimians belong to the order called Primates. The modern humans are the result of the evolutionary process that began about 4 million (1 million = 10 lakh) years ago. The common ancestors of modern humans and chimpanzees lived on the earth about 8 to 6 million years ago.

Africa has a lot of material evidence for the ancestors of modern humans who lived between 6 and 2 million years ago. Several varieties of species called Australopithecines lived during this period. They were bipedal (walked on two legs) and walked straight like modern humans. Around 2 million years ago the early species of the Genus Homo such as Homo rudolfensis, Homo habilis, and Homo ergaster appeared and later Homo erectus, Homo heidelbergensis, Homo neanderthalensis, and Homo sapiens emerged. The earliest tools of the human ancestors are dated to about 3.3 million years ago. They are found in Africa.

History in the broadest sense includes the history of humans and their ancestors from the time when they began to evolve from the primates. This broad history is divided into Prehistory and History (in a narrow sense). Here prehistory refers to the period before the beginning of writing and history refers to the period when humans began to write texts with the development of a script.

In South India, the earliest written documents are found in the form of Asokan inscriptions, the Bhattiprolu relief casket, and cave inscriptions of Tamil Nadu, along with Satavahana inscriptions. They are found in Brahmi and Tamil Brahmi scripts. The period of the introduction of Brahmi in South India is a matter of debate. Some scholars argue that it came from north India, a few scholars suggest it came from Sri Lanka, while others feel it developed in Southern India. With regard to the chronology, a period of 600-300 BCE is suggested for the earliest script used in South India. It could be broadly assumed that script was introduced by the mid-first millennium BCE in South India. Further research is required for more clarity.

In this chapter, we will narrate the history of Southern India from about 15 million years ago to about 500 BCE. This long span of time is culturally divided into the Palaeolithic, Mesolithic, Neolithic, and Iron Age. In Southern India typical Chalcolithic period is absent and it is argued that the Chalcolithic elements are found form of lingering copper-bronze artifacts in the Late Neolithic Period.

Lower Palaeolithic Period

The lower Palaeolithic period is the earliest cultural period represented in South India. Conventionally it was believed that the Palaeolithic period began in South India around 7 lakh years ago. Recent investigations have revealed that the Palaeolithic period in South India dates to 15 lakh years ago. Two types of tool traditions were identified in India in the early 20th century. One tradition was Sohanian and the other was the Acheulean tradition. The Acheulean tradition was also known as Madrassian since the first Palaeolithic tools were identified by Robert Bruce Foote near Pallavaram near Chennai. In the early years, the concept of river terraces was used.

Lithic Industry and Tool Typology

Lith means stones. Lithic tools are stone tools. One particular method of making tools is referred to as an industry. The stone raw materials are flaked from large stone blocks. The raw material from which a tool is made is called the core. The stone used for beating the core and removing a flake is called a hammer stone. The chip removed while striking a core with a hammer stone is called a flake. By repeatedly hitting a core, flakes can be removed in a particular pattern, and the tools can be designed

with the proper working edge which can be sharp. The tool-making in a particular area leaves behind a lot of waste materials called debitage. The flakes that are made by humans can be distinguished from natural stones by recognizing the flake scars. The flakes have bulbs of percussion and ripple marks indicating the use of force for removing flakes. The finished tools have specific shapes and designs. They were intentionally made by humans with a specific design. All the flakes and cores which are waste materials are called debitage.

Palaeolithic culture is defined on the basis of tool types deriving from specific stratigraphic contexts. Stratigraphy means the study of layers. The earth's surface has many layers and these layers have evidence of human activities. The layers at the bottom of the earth are the earliest and the layers at the top are the latest. By digging the layers of the earth and classifying the tools and debitage various cultures such as Lower Palaeolithic, Middle Palaeolithic, and Upper Palaeolithic are reconstructed.

The tool types of the Lower Palaeolithic period were Acheulean hand axes, cleavers and spheroids. In the archaeological context, only stone artifacts are preserved and hence we come across only the stone artifacts. The Palaeolithic people had the cognitive skills to produce symmetrical tools. They could search the landscapes

Acheulean tools are hand axes used by prehistoric people. These tools are shaped well with a pointed end and a rounded opposite end. They roughly resemble the shape of a spear. The human ancestors of *Homo erectus* and *Homo heidelbergensis* are associated with Acheulean tools.



Palaeolithic tools, Tamil Nadu

The Acheulean tools were first found at a place called St Acheul in France and hence they were named as Acheulean. In India, the Acheulean hand axes were first found at Pallavaram near Madras and hence these tools are also called Madrasian. Recent research indicates that hominins lived in Southern India about 1.5 million years ago and produced Acheulean or Madrasian hand axe tools.

Raw Materials

Raw materials are the stones used for making tools. The tools were made only on good quality materials that could be flaked and sharp edges could be created. Prehistoric people used quartzite, limestone, granite, and basalt for making hand axes and other stone tools.

Site Distribution

Lower Palaeolithic sites are mainly distributed in Northern parts of Tamil Nadu and in Andhra Pradesh and Karnataka. The Korralayar Valley near Chennai has a major concentration of the Lower Palaeolithic sites. Attirampakkam, Parkulam, Gudiyam, Erumaivettippalayam, Vadamadurai and Pallavaram are the important Lower Palaeolithic sites of Chennai Region. Gudiyam has a cave with evidence of human occupation. In Karnataka, the Hunsgi Valley has many Lower Paleolithic Sites. Isampur is an important Lower Palaeolithic site in this region.

Chronology

The Lower Palaeolithic Culture is dated between 15.5 lakh to 4 lakh years or even later.

Ways of Life

The Lower Paleolithic people were hunters and gatherers. They must have also scavenged on the animals killed by carnivores. They hunted animals using stone tools. They were nomadic people. They did not have knowledge of metal or pottery. They were intelligent enough to make stone tools, haft them on wooden handles, and hunt animals.

Middle Palaeolithic Culture

Middle Palaeolithic culture succeeded the Lower Palaeolithic Culture. People of this period were hunter-gatherers and scavengers. They used

smaller stone tools. They used smaller hand axes, scrapers, and other tools. They also used raw materials such as quartzite and other stone materials. They prepared the core and then flaked it to make stone tools of various types. They made advanced stone tools than that of the Lower Palaeolithic tools. This culture is dated to 385000 years at Attirampakkam.

Jwalapuram in Andhra Pradesh has an ash deposit from a Sumatran volcano called Toba that erupted about 74000 years ago in Indonesia. These ash deposits help date the stone tools of the Middle Palaeolithic period. The Middle Paleolithic period continued till 45000 Years Before Present (BP).

Upper Palaeolithic Culture

The Upper Palaeolithic culture is also called the Late Palaeolithic Culture. The Upper Palaeolithic people used chert and other finer raw materials for making stone tools. They made blades, burins scrapers, and points. Their lifestyle was similar to the people of the Lower Palaeolithic period. They used bone tools. The evidence of this period is found in Kurnool caves. The Kurnool caves produced a lot of bones of wild animals as well. Microlithic tools were introduced during this period around 40000 Years ago.

Mesolithic Culture

Mesolithic culture refers to the culture of the period between the Palaeolithic and the Neolithic Culture. The people of this period are known as hunter-gatherers. These people were leading a nomadic lifestyle and were subsisting on animal and wild plant food. They were food gatherers and did not produce food. This period is also known as Microlithic since these people used very small stone tools. These people used geometric tools called triangles, lunates, and triangles.

The Mesolithic people were perhaps modern humans and they lived in many parts of South India. At Thirunelveli region, a class of Mesolithic sites called Teri is found. These red sand dunes have microlithic tools. Evidence of Mesolithic culture is found at many sites such as Sanganakallu in Andhra Pradesh and S.Pappinayakkanpatti in Tamil Nadu. The Mesolithic people used animal and plant food. It is said they used smaller tools to hunt fast-moving animals. The Mesolithic people did not use ceramics nor did they know about metal. The Mesolithic culture continued from about 11700

years to 3000 BP or 1000 BC. Microlith using hunter-gatherers lived even during later periods. These people lived in caves and under the trees. They were nomadic people and they ate plant and animal food. They buried the dead and they used bow and arrow technology.

Self -Assessment Questions

1. Explain the important traits of Palaeolithic culture.
2. Highlight the evolution of humans with suitable examples
3. Describe the lithic technology of the Palaeolithic period
4. Briefly explain the salient features of middle and upper Palaeolithic cultures.

Lesson 1.3 - Neolithic Culture

Learning Objectives

After reading this lesson, you should be able to

- Understand the neolithic cultural complexes
- Know the Southern Neolithic culture
- Understand the significance of ash mounds
- Understand the significance of agro-pastoral economy

Introduction

The cultural period which preceded the Neolithic is known as Mesolithic Culture. Around 11000 BP India was occupied by microlithic hunter-gatherers across India, who are associated with Mesolithic culture. The Neolithic period is an important phase in Indian history. Probably there were new migrations and the Mesolithic communities transformed into Neolithic Culture. Many regions of India have Neolithic cultures appearing in different time contexts. Some regions did not witness the Neolithic cultures at all. The earliest Neolithic Site of the Indian subcontinent is at Mehrgarh in Pakistan.

The Neolithic Cultural Complexes of India

Clusters of Neolithic sites are found in different parts of India. The Neolithic sites of India and Pakistan are divided into various regional cultural groups. They are

1. Northwestern Region - The areas of Afghanistan and Pakistan
2. Northern Region - The region of Kashmir
3. The Vindhyan hills and the Ganga Valley- Vindhyan region of Allahabad, Mirzapur and the Belan River Valley
4. Mid-Eastern Ganga Valley Region - The area of northern part of Bihar
5. Central Eastern Region - Including the Chotta Nagpur area with Orissa and Bengal Region
6. Northeastern Region – Assam and the Sub-Himalayan region

7. Southern Region (Peninsular India mainly Andhra, Karnataka, and parts of Tamil Nadu)

While in the northwestern part of the Indian subcontinent and in the Ganga Valley it began at a very early date, in other parts the Neolithic cultures appeared at a later date.

Neolithic Culture of South India

Since this lesson focuses on South India we study only about the southern Neolithic Culture. Neolithic culture is a formative cultural phase in South India and it began around 3000 BCE. People began to cultivate plants and domesticate animals in this period. They became food producers. This led to several changes in their lifestyle



Neolithic Celts in secondary context, Tamil Nadu

The Neolithic tools are further improved from its Palaeolithic example. Important types are celts or neolithic axe which are used as an axe after hafting. These axes are polished and grounded. It was used for digging / ploughing the soil for agricultural purposes.

Sites of the Neolithic cultures of South India are concentrated in Andhra Pradesh, Telangana, Karnataka, and Tamil Nadu, mainly in the Southern Deccan and further south. Many of the Neolithic sites are concentrated in the semi-arid regions of South India. Interestingly they are absent in Kerala, Southern Tamil Nadu, and in Sri Lanka and in the coastal areas.

The Neolithic sites have ash mounds that were formed due to the periodic burning of cow dung. These ash mounds became large mounds with evidence of settlement all around. The Neolithic sites are found in a natural landscape surrounded by hillocks and streams. They used the natural barriers around the hillocks for their settlements and to keep the cattle population safe. More than 300 Neolithic sites have been identified

as part of the Neolithic complexes of South India. The river valleys of Godavari, Krishna, Penneru, Tungabhadra, and Kaveri have produced Neolithic sites.

Kupgal, Budihal, Kodekkal, Kudatini, Sanganakallu, T.Narsipur, Watgal, Brahmagiri, Tekkalakota, Maski, T.Narsipur, Piklihal, Hemmige and Hallur are in Karnataka. Paiyyampalli and Molapalyam are the Neolithic sites of South India. Utnur, Pallavoy, Nagarjunakonda, Ramapuram and Veerapuram in Andhra Pradesh.

Ash mounds and Settlements

Some of the early Neolithic sites have ash mounds. They have evidence of periodical burning of cow dung for a long period of time. These sites might have acted as cattle pens and the cow dung was burnt periodically for various reasons. Utnur and Pallvay in Andhra Pradesh, Kodekal, Kupgal, and Budihal in Karnataka are the ash mound sites. Since the cow dung was burnt repeatedly and hence the ash is vitrified and looks like volcanic ash. Soft ash and decomposed cow dung layers are also noticed at this site. The evidence of habitation in the form of houses and burials is found around the ash mounds and hence we could deduce that the people lived around the cattle pen, which was probably fenced with wooden posts or scrubs. They buried the dead people in the houses.

Agro-Pastoral Economy

Neolithic People and Animals

The Neolithic people of South India had an agro-pastoral economy. They had domesticated cattle (*Bos indicus*), buffalo (*Bubalus bubalis*), sheep (*Ovis aries*), goat (*Capra hircus aegagrus*), pig (*Sus scrofa cristatus*), dog (*Canis familiaris*), and fowl (*Gallus sp.*). Cattle were their main source of economy. Terracotta figurines of cattle and cattle bruising on rocks are found near the

Agriculture

The Neolithic people cultivated plants mainly millets, pulses, and legumes. They cultivated finger millet (*Eleusine coracana*), kodo millet (*Paspalum scrobiculatum*), horse gram (*Dolichos biflorus*), green gram (*Vigna radiata*), black gram (*Phaseolus mungo*) and hyacinth bean (*Dolichos lablab*). Barley (*Hordeum vulgare*) and rice (*Oryza sativa*) have been found at very few sites.

These sites date from the early third millennium BCE. Three phases of cultural development are seen in the development of Neolithic cultures in South India, namely, Phase I, Phase II, and Phase III. The early phase is found at Utnur, Brahmagiri Kodekkal, and other sites in Andhra-Karnataka regions. Very limited ceramic forms are found in this phase. This phase began around 3000 BCE. Prominent ash mounds are noticed at some of these sites. In Phase II the Neolithic evidence is found in more sites in the Krishna Godavari and Kaveri Valleys. This phase perhaps began around 2000 BCE. The third phase shows contacts with Deccan and Jorwe-type pottery appears and copper artefacts are found. The Neolithic cultures are found in larger areas of South India.

The Neolithic people mainly used polished stone axes and lithic blades, choppers, knives, scrapers, and other tools. These people used copper and bronze artefacts in the later context. They used querns for grinding grains. They built thatched houses. They used handmade pottery of grey and brown burnished ware. A few of the pottery had painted designs and they were very limited in number.

Sanganakallu

The site has evidence of the Mesolithic and Neolithic culture phases. Coarse grey and red ware ceramics have been found at this site.

Budihal

Budihal is in Karnataka in the Hunsgi valley. This site has ash mound evidence and the settlement remains exist around the ash mounds. A child burial, cattle butchering place, and houses and human burials have been found at this site. Evidence of possible water harvesting is also noticed near the site, in the stream.

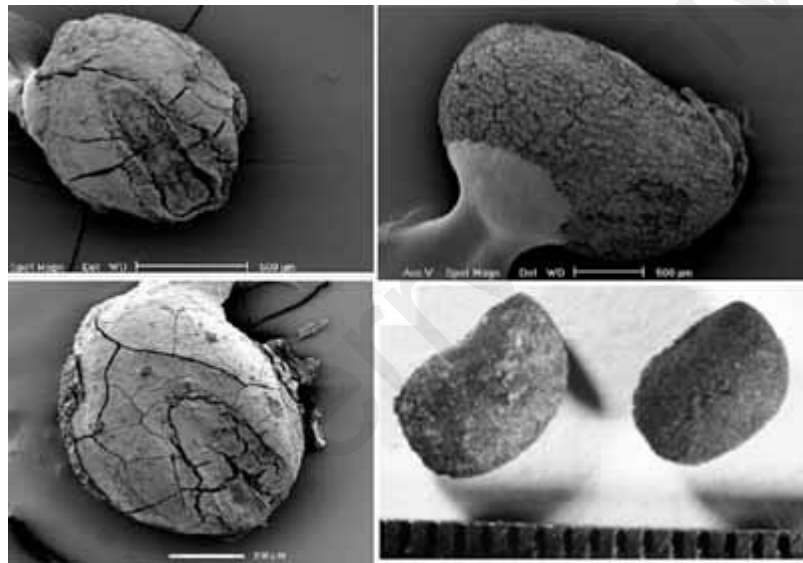
Neolithic Farming in South India

Palaeobotanists study the evidence of ancient plants such as seeds, pollens, and phytoliths.

Palaeobotanical by Dorian Fuller from University College, London on the Neolithic sites of South India has established that subsistence focused on the cultivation of small millet grasses (including brown top millet, *Brachiaria ramosa*, and bristley foxtail grass, *Setaria verticillata* Tinai) and pulses (mung bean, *Vigna radiata*, and horse gram, *Macrotyloma uniflorum*).

Evidence of *Brachiaria ramose* (Browntop Millet Palappul), *Vigna radiata* (Green gram Moongdal), *Macrotyloma uniflorum* (Horse Gram, Kollu), *Setaria verticillata* (Amarippul, Chankari, Chataippul) were found at the Neolithic Sites.

Wheat (*Triticum diococcum*) and free-threshing wheat and Barley (*Hordeum vulgare*), deriving from the northwest, were adopted in 2000-1900 BC. The crops of Hyacinth Bean (*Lablab purpureus avarai*) and Pearl Millet (*Kambu, Pennisetum glaucum*) were cultivated by ca. 1500 BCE.



Seeds from South Indian Neolithic Sites (From Top Left)

Brachiaria ramose (Browntop Millet Palappul), *Vigna radiata* (Green gram Pachchai payiru), *Macrotyloma uniflorum* (Horse Gram, Kollu), *Setaria verticillata* (Amarippul, Chankari, Chataippul).

(bhimSource: http://www.homepages.ucl.ac.uk/~tcrndfu/web_project/arch_back.html)

Lesson 1.4 - Iron Age Megalithic Culture

Learning Objectives

After reading this lesson, you should be able to

- Understand the features of Iron Age
- Know the important megalithic sites
- Understand the different modes of burials

Introduction

The Neolithic culture was followed by the Iron Age in South India. Due to the non-availability of copper, there was no chalcolithic culture in South India. However, there was evidence of chalcolithic remnants in late neolithic levels in the Andhra-Karnataka region.

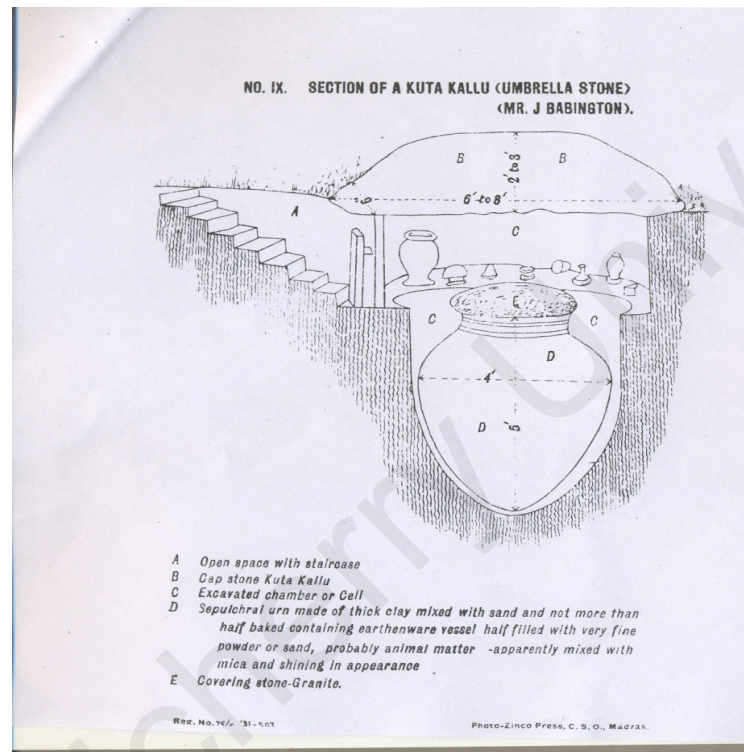
The Iron Age in South India is characterised by the Megalithic burials built for the dead. For the first time, our ancestors created a separate area for the dead and distinguished the place of living from that of the dead. The word megalith comes from two words- mega means huge and lith means stone. As huge stones are used to mark the burial area, this culture is called megalithic culture.

The first excavation of a megalithic burial was conducted by Babington at Chattaparambu near Farook, Kerala in 1819. Babington's excavation of an urn from the bun-shaped kudakkallu in Chattaparambu in Kerala (1823) revealed the fact that the urn was covered by granite stone. After sealing the urn, the rituals could have been performed in the place above the covered place of the urn. A few pots are found above the urn. A small passage was also built for future offerings that could have happened periodically.

Important Sites

In Karnataka, Brahmagiri, Banahalli, Heggadehalli, Lakkundi, Hampi, Kadabakele, and Kurugodu are the important burial sites that were excavated too. In Kerala, Chattaparambu, Banglamotta parambu, Umachipoyal, Cheramangadu, Mangadu, Poredam, Machad, and

Pazhayannur saw the spade of archaeologists. In Tamil Nadu, Adichanallur, Kodumanal, Porunthal, Sanur, Thandikudi, are the important sites, while in the Andhra-Telangana region, Peddabankur, Serupalli, Yeleswaram, Mudigonda, Mudigallu, Agaram Eguvakantala Cheruvu are the significant sites. There are more than five thousand sites in southern India.



Chattaparambu, Excavation by Babington 1823

Types of Burials

There are many types of burials with regional variations. The important types are

- Urns
- Cists
- Dolmens
- Stone circles
- Kodakkal
- Topikkal
- Rock cut chambers
- Sarcophagus

Urns

It is a basic pyriform jar made with reddish-ochre baked clay. It was used extensively throughout South India as a receptacle for holding the dead body (known as a primary burial) or for holding the burnt ash or bones that were left behind after the body was burned or exposed to the elements along with grave goods (secondary burial). Usually, a large stone boulder marks them and a lid covers them.

Cists

It is located below ground, with four stone slabs, known as orthostats, that are supported by one another to form a square and are covered in a capstone. Typically, one of the slabs contains a porthole, which is presumably used to occasionally place offerings to the deceased spirit following the first incarceration. Urns and grave items are put inside the cist.

Dolmens

Built above ground, this table-like structure is most likely utilized for the dead's symbolic burial. It is composed of three stone slabs on three sides, one of which is open, with a top slab covering the other two. Sometimes, they are provided with benches to hold the offerings.

Stone circles

The burial area either with a cist or urn are marked by dressed stones arranged in a circular fashion. They act like territorial markers.

Kodakkal

A round capstone is positioned above the point where all the slabs (referred to as clinostats) converge. In Kerala, it's called Kuda kallu as it resembles an umbrella. It is fashioned from laterite rock, resembles a cist, and has rounded edges.

Topikkal

In Malayalam, it is called Topikallu. A massive stone with no side slabs is positioned above the ground and the burial goods are located beneath the surface.

Rock cut chambers

Known as Muniyara, these chambers are made into laterite rock with steps and doorways. Sometimes, the door ways are carved elaborately.

Sarcophagus

Made of terracotta, this receptacle holds the dead remains. At Ramavaram in Andhra, the sarcophagus was designed like a ram.

Menhir

A tall stone is erected straight to mark the burial area. It may or may not have human remains. It can be a memorial too. The earliest nadukal with Tamil Brahmi inscription is found at Dadapatti, in Tamil Nadu.

Grave goods

Important grave goods include iron implements. Both iron tools and iron weapons are found in the burials as offerings. They include axes, sickles, swords, daggers, spears, tridents, and tripods.

Along with the iron objects, pottery especially black and red ware pottery was found as grave goods. The pottery types include urns, bowls, dishes, dish-on stand, conical vessels, lids, and spouted vessels. Some of them contain grains too.

Self -Assessment Questions

1. Write a detailed note on the types of megalithic burials
2. Explain the characteristic features of Iron age megalithic burials
3. Describe the importance of megalithic sites that are excavated in south India
4. Explain the significance of grave goods

UNIT - II**Lesson 2.1 - South India Under the Mauryas****Learning Objectives**

After reading this lesson, you should be able to

- Understand the condition of South India under the Mauryas
- Know the Pre-Satavahana period

Introduction

The history of North India became prominent from the time of the Mauryas, who established their rule in Pataliputra and carved a new Magadha empire in the fourth century BCE. The Nandas who ruled before the Mauryas were defeated by Chandragupta Maurya who established the Mauryan empire in the Northern part of India, in the modern states of Bihar and Uttar Pradesh. In due course of time, his grandson Asoka expanded his kingdom to the southern part of India. The Kalinga war fought by Asoka was a turning point in the life of Asoka who renounced war and followed the path of dharma or righteousness.

Nandas and South India

With the fall of the Nandas, the Maurya dynasty established by Chandragupta Maurya marked the beginning of Indian history. The rule of Nandas was referred to in the Sangam literature of Tamil country (300 BCE to 300 CE), which mentions the wealth of the Nandas buried on the banks of the river Ganga. The Sangam poet Mamulanar writes that a lady in love wonders what made her lover not come to her and questions whether it was the wealth of the Nandas that enticed him.

A few Kannada inscriptions of later period also refer to the Nandas. The occurrence of punch-marked coins in both the north and southern parts of India indicate probable movement of people along with goods.

Mauryan Rule and South India

The Mahajanapadas or 16 principalities that rose to prominence in the sixth century BCE comprised a few in the southern part of India too.

Assaka and part of Avanti are found in South India. Assaka is identified to be in Maharashtra. Avanti's part is around Mahismati, near the Narmada River. Kalinga or Orissa is one of the ancient kingdoms. According to Hathigumpha inscription, the Nanda king captured provinces up to the Godavari River.

Though there is no evidence of the control of South India during the time of Chandragupta Maurya, a legend links south with the Mauryan ruler. The Jain monk Bhadrabahu foresaw a famine that would affect the Mauryan empire for twelve years. When it was informed to the King, Chandragupta Maurya gave up his throne and went to south India along with the monk and other Jain disciples.

After many years, the king through Sallekanna, or suicide, the king left his body at Sravanabelagola. The inscriptions of the later period (around sixth century CE) found at Sravanabelagola attest to this information by referring to Bhadrabahu and Chandragupta Munindra.

Another Jain work throws more light on this. When Bhadrabahu along with Chandragupta Maurya reached Katavarpa identified as Chandragiri, a Jain monk by the name, Prabhachandra through penance died. The footprint impressions of Bhadrabahu and Chandragupta Maurya were preserved on top of Sravanabelagola as attested by the inscriptions of the ninth century CE found at Seringapattanam. The legend was kept alive in the later inscriptions too thus attesting to the historical fact of Chandragupta's visit to the Karnataka region and his final renunciation of worldly abode.

Kautilya's Arthashastra mentions about trade network through Dakshinapatha. The trading goods included elephants, horses, ivory, silver, and gold articles. He considers that the trade route is superior in nature. The wealth of the Mauryan country includes the pearl from the Tambiraparani River, located in the Pandyan country, and the Churna River in the Chera country. Pandyakavata, the capital of the Pandyas is mentioned. Cloth from the Madurai region also found its place in the Mauryan territory along with various types of sandalwood.

Interestingly Megasthenes in his Indica refers to a Pandya princess, daughter of Herakles ruling the Pandya territory. Asoka's inscriptions refer to the southern kingdoms. His Rock edict XIII refers to Bhoja Pitinikas, Andhras and Pulindas, probably from Maharashtra and Andhra Pradesh. Kalinga was placed under the control of a prince from Dauli.

Asokan inscriptions while referring to his neighbours in the south refer to the Pandyas, Cholas, Kerala Putras and Satyaputras. While it was easy to identify the first three kings with the Sangam kings of Pandyas, Cholas, and Cheras, it was not clear about the identity of Satyaputra. The discovery of the Jambai inscription in the Tirukovilur region mentions '*Satyaputo athiyan neduman anji itha pali*'- the stone bed caused to be made by Satyaputra Athiyaman Neduman Anji. He is said to have ruled over the northwestern part of the Tamil region, Tagadur, or near the Mysore region. He must be a popular king to be mentioned in Asokan inscriptions. The reference to the Moriyars in Sangam Tamil literature also should be taken into account.

Asoka sent his daughter and son Mahinda to spread the message of Buddha to the south and Sri Lanka. According to later day inscriptions, Asoka also sent one Mahadeva to Mahisamandala (modern-day Mysore region), Rakkhita to Vanavasi, and a Yona Dhamma Rakkhita to the coastal area near Mumbai. This indicates that Asoka might have controlled these regions and they were part of his empire.

He had set up many rock edicts all across the country to propagate the message of dharma. His inscriptions on rock edicts are found as far as the Mysore region. Maski in Karnataka is the southernmost limit of Asoka's inscriptions. The Bhattiprolu casket inscription is a few years later than that of Asoka's inscriptions. They were written in southern Brahmi, used by Asoka in the inscriptions issued in the south.

It is mentioned by Hieun Tsang who visited the Pallava territory in the seventh century CE about the Asoka pillar in Kanchipuram indicating the extent of Maurya influence in Tondaimandalam. However, no archaeological evidence is found about the Asoka pillar.

Though the evidence of Mauryas' rule in south India is not forthcoming, more data is needed to give a detailed history of South India during the Mauryan rule in North India.

Self -Assessment Questions

1. Highlight the developments that took place in South India during the Mauryan rule
2. Explain the Mauryan rule and its impact on South India
3. Briefly write about the Nanda's rule

Lesson 2.2 -Satavahanas

Learning Objectives

After reading this lesson, you should be able to

- Understand the origin of Satavahanas
- Know the sources of the history of Satavahanas
- Understand the political history of the Satavahanas

Introduction

After the downfall of the Mauryas, the Satavahanas probably the feudatories of the Mauryas emerged as powerful rulers. They established themselves as an indispensable dynasty in South India.

The Satavahanas have contributed immensely to the political stability, and cultural efflorescence in the Deccan region. This sub unit traces the origin, source and political history of the Satavahanas.

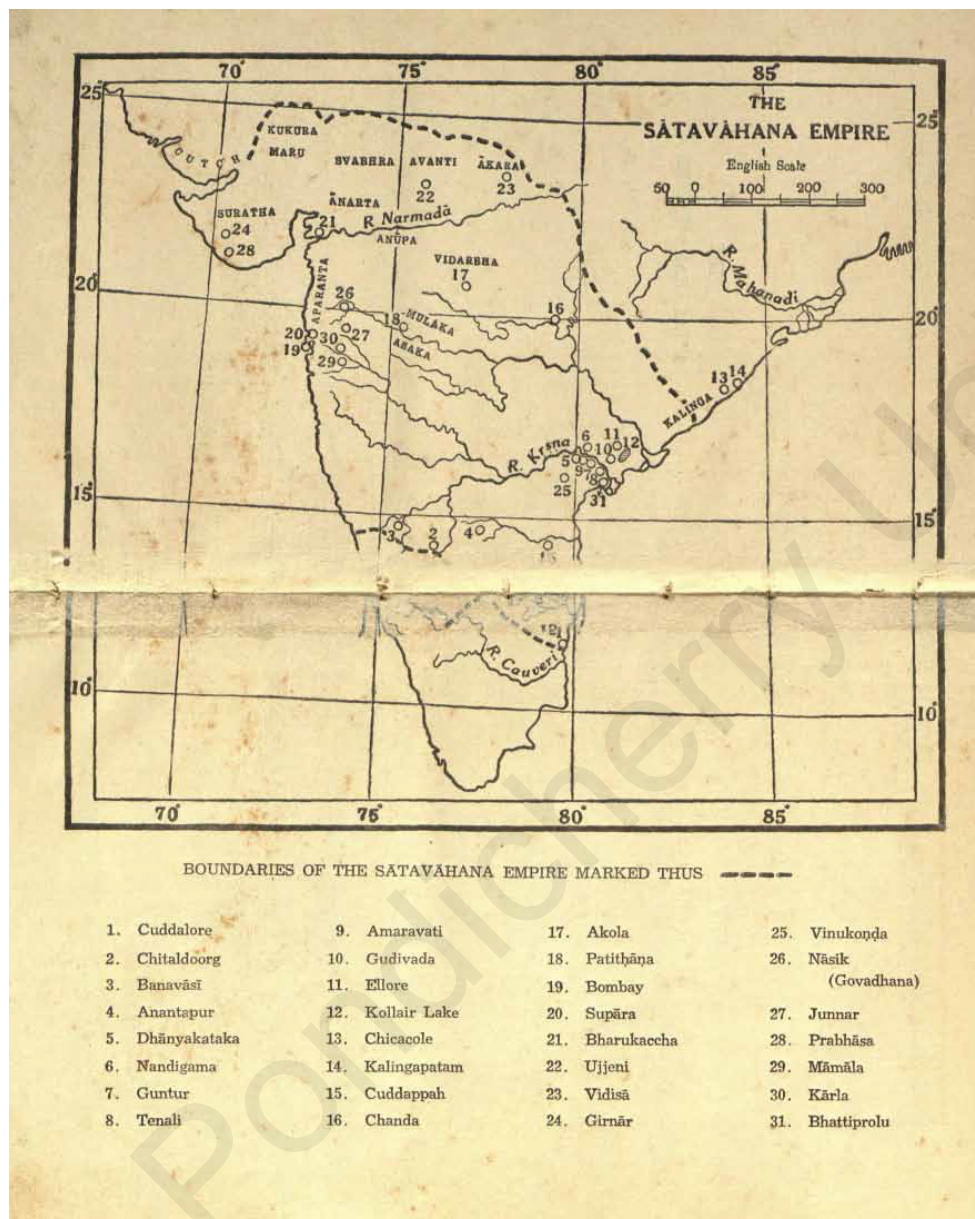
It is stated by the scholars that the Satavahanas became powerful around third century CE. There were around thirty kings and Simuka was the one who brought back the lost glory of the family. A few scholars argue that the Satavahanas were the Aryans who came to the Deccan region and through the inter mingling with the local tribes they created a new culture. While others view that they were the original inhabitants of the Deccan. The Aitreya Brahmana mentions them as Andhras while referring to the other tribals such as Pulindas, Sabaras etc.

They were called as Andhrabhrityas too. They could have been subservient to the Mauryas and after their downfall could have become independent rulers (the word Bhritya means servant). It is argued that the Satavahana was the dynasty's name while Andhra was their jati or race. After the fall of the Mauryas, they controlled the southern region for nearly five hundred years.

They settled near Pratishthanapura in Maharashtra and slowly expanded to the Andhra region and the west coast.

The Matsya purana, Vayu Purana, Bhagavata purana and Vishnu purana throw light on the history of the Satavahanas. According to Vayu purana,

there were thirty kinds ruling over a period of 441 years. While Matsya purana gives a list of 29 kings ruling for 460 years. The Vishnu, Bhagavata and Brahmanda puranas too give a list of 30 kings ruling of 456 years.



(After K.Gopalachari, 1941, The Early History of Andhra country- Satavahana Empire)

Political History

The history of the Satavahanas is divided into two divisions

- Early Satavahanas- From the rule of Simuka to Gautamiputra Satakarni
- Later Satavahanas- From Gautamiputra Satakarni

The Early Satavahanas

Simuka (231-208 BCE) was considered the founder of the Satavahanas. He was also known as Srimukha, and Sisuka. The coins found in the Telangana reads Siri Chimuka sata. The Naneghat inscription in Maharashtra mentions him as Srimukha Satavahana sirimata. His father could have served under Asoka and after the death of the King Asoka, declared independence. Simuka expanded the territory in the Deccan region, mainly to the Vidarbha region (Modern day Maharashtra). He made Pratishthana in Maharashtra his capital. He is said to have established his kingdom in 231 BCE.

His brother Kanha or Krishna (208-198 CE) became the next ruler. He ruled for 10 years. He had expanded his kingdom till Nasik in the west, as known from the rock cut cave carved for the Buddhist monks by his Mahamatra.

Krishna was succeeded by his son Satakarni (198-179 BCE). Satakarni I was one of the most popular rulers of Satavahana dynasty. The Naneghat inscription of his Queen Naganika throw light on the rule of Satakarni I. The Hathigumpha inscription of Kharavela also mentions about it. The inscription of Naganika refers to his conquest of Malwa, Vidarbha, Konkan region and Kathiawar. After the conquest of these provinces, he performed Asvamedha sacrifice. He had titles of Vira, Dakshinapathapathi, the Lord of the Deccan and Sura. He had issued Asvamedha coins too after the performance of the sacrifice.

He patronised the Brahmanas as known from Naneghat inscription by giving land grants and cows. It is stated that he had given elephant, horse with silver, a village and 14,000 karsapana as Dakshina to the Brahmana priests.

The inscription further states that the king performed Rajasuya sacrifice and it also mentions about the worship of Dharma, Indra, Sankarsana, Vasudeva, Chandra, and Surya. Interesting feature is the reference to Sankarsana and Vasudeva, a prelude to future Panchavira cult that included Aniruddha, Pradyumna and Samba.

He is said to have married the daughter of Mahrathi Tranakayiro thus getting the protection from the Rathhikas. The Hathigumpha inscription of Kalinga ruler Kharavela refers to the conflict between the Kalinga ruler and Satakarni. The Naneghat inscription mentions that Kalinga ruler

Kharavela invaded the Satavahana territory till the river Krishna and tried to conquer Musikanagara. A few scholars argue that this event would have happened at the time of Satakarni II and not Satakarni I.

It is believed that he ruled only for ten years and his wife Naganika acted as regent to their sons. The three princes mentioned in the inscription include Kumara Vedisri, Hakusari and Satavahana..

However he was succeeded by Purnotsanga (179-161 BCE) , probably a title of one of his sons. Many scholars identify him with Kumara Satavahana. His period is marked by conflict with Sungas of North India. The Sanskrit work *Malavkiagnimitra* of Kalidasa mentions about the conflict between the Sunga prince Agnimitra, son of Pushyamitra and a King in South (of Berar). The southern king of Berar was said to be supported by the Satavahanas. This event marked the beginning of conflict between the Sungas and Satavahanas.

The coins with the legend satavahana were attributed to him. The coins bear the image of elephant and Ujjayin symbol on obverse and reverse sides.

He was succeeded by less-known king called Skandastambhi (161-143 B.C.E). There were no inscriptional or puranic references to his rule. It is not known in what he is connected to Purnotsanga. The only information about him is that Satakarni II succeeded him though their relationship with one another is not known.

The longest reigning king was Satakarni II (143-86 BCE). He ruled for nearly fifty-six years. His reign witnessed the fall of the Sungas in the north. Taking advantage of this situation, Satakarni II expanded his power towards the north. The Sungas were defeated by him, who then extended his sway over the Madhya Pradesh region. The Sunga king who was defeated by him was probably Bhaga. His coins with the legends Siri Sata, Siri Satakanisa, and Rano Siri Satakanisa found in Malwa and Western regions support the view that Satakarni II ruled over this region.

An inscription from Sanchi mentions one Ananda, a foreman of King Satakarni. The occurrence of coins at Malwa along with the reference to Satakarni in Sanchi indicate probably the rule of the king in the Malwa region. The construction of Sanchi Torana was attributed to the reign of Satakarni II.

He was succeeded by not very significant rulers namely Lambodara, (87-69 B.C.E), Apilaka, (69-57 B.C.E), Meghasvati, (57-39 B.C.E), and Svati (30-21 B.C.E). There were other four rulers who had a short reign of twenty years namely Skandasvati, Mrgendra Svatikarna, Kuntala, Svatikarna, and Puloma I (21 B.C.E to 22 C.E. Lack of information and absence of coins or inscriptions that throw light on these rulers indicate a period of unrest, and succession wars among the kings.

Puloma I was succeeded by Arishakarna who ruled for twenty years after long years of unrest. The saka Khasrapa ruler was Bhumaka ruling over Gujarat who invaded Malva and controlled it. The Satavahanas due to this lost the region of Malva around 47 CE.

He was succeeded by Hala who was credited with the writing of the erotic work in Prakrit called Gatasaptasati. He had collected seven hundred poems and published them. Along with this king Hala Mantalaka, other rulers such as Purindrasena, Sundara, Satakarni, Cakora Svatikarna, and Sivasvati ruled from 47 CE and 86 CE.

Around this time, the Sakas under Nagapana captured vital areas from the Satavahanas and controlled trade on the west coast.

Later Satavahanas

After a period of darkness, the Satavahanas reestablished their power under the rule of yet another powerful ruler Gautamaiputra Satakarni.

Gautamiputra Satakarni ruled from 86 CE up to 110 CE for nearly twenty-four years. When he ascended to the throne, the Saka Nagapana conquered the Malva region while the Kushanas under Kanishka tried to expand their might. It was a challenging task for Satakarni to recapture the lost provinces from various quarters and reestablish the power of the Satavahanas.

He was called the destroyer of Pahlavas and Sakas as well Yavanas. He was said to have defeated Nagapana and took control of the provinces lost earlier by his ancestors. That is why probably he had an apt title of Satavahan kula yasah pratishtapanakara- which can be translated as the restorer of the glory of the Satavahanas.

In the issue of currency, he showed his domination over the Sakas by using the silver coins of Nagapana and reissuing the same counterstruck with his own legends. Without minting new coins, he recirculated Saka

silver coins with his own legends for nearly twenty-five years. The Jogathembi hoard contained more than ten thousand coins.

However, the inscriptions mention the extent of his kingdom including Asmaka near the Godavari, Mulaka in Paithan, Vidarbha in Berar, Avanti near Malva, Kukura in Rajasthan, Suratha in Kathiawad and Aparanta in Konkan region.

His empire extended up to Mount Mahindra which is located between Krishna and Godavari regions as well as Srisaila mountain in the Kurnool district of Andhra Pradesh. These regions were conquered around 75 CE.

It was noticed that from the time of Gautamiputra Satakarni, the metronymics were followed by many Satavahana rulers. The matrilinear succession was usually practiced by passing the crown not from father to son but to the son of a sister. However, the Satavahana kings were succeeded by their sons and not sons of sisters.

Gautamiputra Satakarni was one of the powerful rulers and he was known for his just rule. He claimed that it was due to his mother's blessings he could achieve many laurels in life. However, he predeceased his mother, who recorded an eulogy in his memory, that throws important light on his rule.

He was succeeded by his son Vasisthiputra Pulumavi (110-138 C.E). He ruled for nearly 28 years. He is identified with the King Polemaios of Baithana referred to by Ptolemy. He was the contemporary of Chashtana, who founded the Kardamaka line of the western Kshatras. His son was Jayadaman whose son was Rudradaman. There were wars between the Sakas and Satavahanas. A few historians claim that he married the daughter of Rudradaman, while a few refuted this theory that it was highly improbable.

His coins were found at Andhra desa indicating his complete control over the Andhra desa. He was known for religious toleration. Though a follower of Hinduism, he donated generously to Buddhist religious activities.

He was succeeded by Sivasri Satakarni and Siva-Skanda. Their rule is marked by the Rudradaman's conquest. However, due to the matrimonial relationship, no destruction of the provinces captured by Rudradaman was attempted.

Gautamiputra Yajna-Sri Satakarni (174-203 CE) was the next ruler who ascended the throne. He is credited with ruling for twenty-nine years. He was portrayed as an efficient ruler. Taking advantage of the war of succession between the Saka Jivadaman and his uncle Saka Rudradaman, Yajan Sri was able to conquer the regions including Konkan.

Genealogy of Satavahanas as per the Puranas

Gautamiputra Satakarni



Pulumavi II



Satakarni



Sivasri Pulumavi III



Sivaskanda



Yajnasri



Vijaya



Chandasri Santikarna



Pulumavi IV

Yajnasri Satakarni patronised the celebrated Buddhist monk Nagarjuna, who belonged to the Madhyamika doctrine of philosophy. Nagarjuna under his patronage stationed at Sripavata and produced works such as Prajnaparamita Sastra, Madhyamika Sastra, and Suhrullekha. He was credited with the expansion of the construction of the stupa at Amaravati. He built the stone railing around the stupa.

During his rule, the Satavahana power was established in the entire south India from the south of the river Narmada till the north of the river Pennar.

The Last Rulers

Vijaya, Chandasri, and Pulumavi IV the successors of Yajnasri proved to be of little or no significance. The rise in power of the feudatories in various parts of south India caused the mighty Satavahana empire to decline in power and position. The Abhiras in Nasik, Ikshvakys in Nagarjunakonda, and the Pallavas in Tondaimandalam started asserting their independence and rose against the Satavahanas. Due to these reasons, the mighty Satavahanas who ruled the Deccan region for nearly five hundred years lost their power.

Self -Assessment Questions

1. Discuss the sources for the study of Satavahana history
2. Explain the political history of the early Satavahanas
3. Describe the rule of the Later Satavahana rulers
4. Bring to light the achievements of Gautami putra Satakarni.

Lesson 2.3 - Ikshvakus

Learning Objectives

After reading this lesson, you should be able to

- Understand the sources for the study of Ikshvakus
- Know the political history of Ikshvakus

Introduction

After the fall of the Satavahana rule, a lesser-known dynasty established itself in the region of Sriparvata Hill in Andhra Pradesh. The Sriparvata Hill is a part of the Nallamalai Hills. They were probably in the service of the Satavahanas.

Sources for the study of the Ikshvakus

The site of Nagarjunakonda located in the Nallamalai hill range provides ample evidence for the existence of a well-developed city studded with various categories of buildings.

The pottery, terracotta objects, coins, and bricks throw light on the condition of people under the rule of the Ikshvaku period.

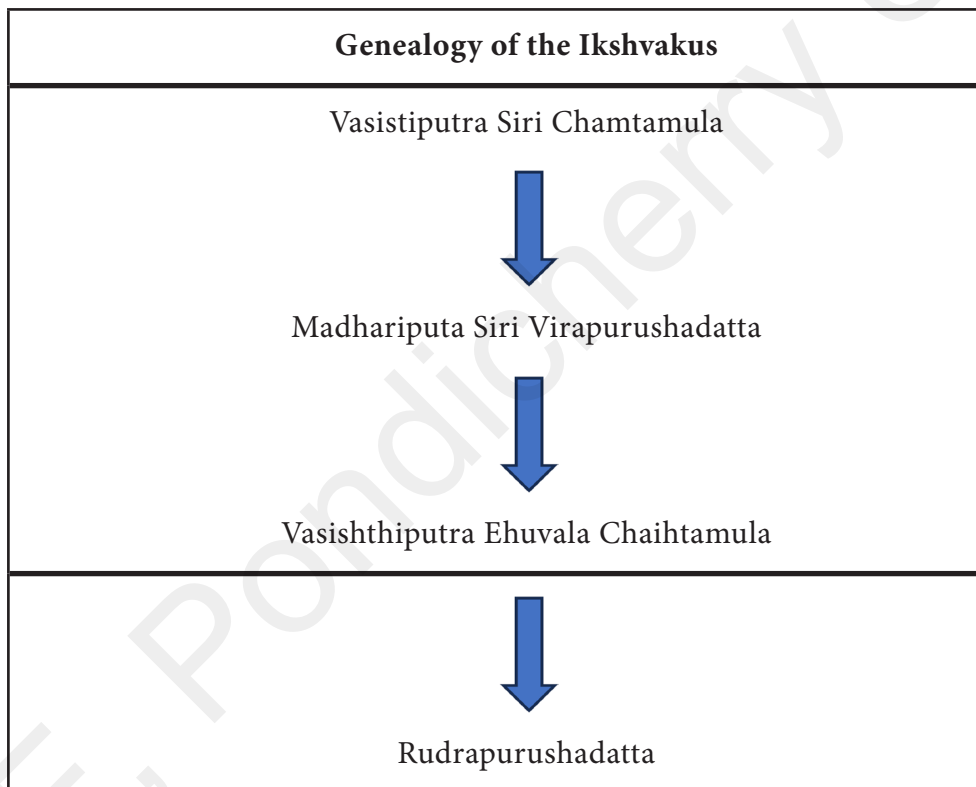
The capital city of the Ikshvakus is Vijayapuri, now known as Nagarjunakonda, named after the Buddhist teacher of high repute. The site was excavated by Longhurst and Ramchandra in the early parts of twentieth century. The site which was located at the foothills of Nagarjunakonda hill faced the threat of submerged in water when it was decided to build a dam across the river Krishna. In the mid twentieth century, the Archaeological Survey of India did salvage archaeology and could save many antiquities. The salvaged structure numbering more than ten were reconstructed at the hill top in an open museum, while antiquities are preserved in the museum. Now the site lies submerged under water, however the glimpse of the site can be seen in the museum. The Buddhist and Brahmanical relics along with secular buildings provide evidence about the Ikshvakus.

Origin

According to the Puranas, the Ikshvakus were the descendants of the solar race. Ikshvaku was the elder son of Manu and he had a hundred sons. Out of this, fifty ruled over the regions in North India while the remaining were in southern regions. The Ikshvakus were called as Andhras as they established their power in the Andhra region.

Political History of the Ikshvakus

The Puranas mention about seven kings while only four kings are known through historical sources. The Ikshvakus worked as Maharatis or Mahatalavays under the Satavahanas. After the fall of the Satavahanas, they established their dynasty similar to other feudatories of Satavahanas such as the Cutus and Abhiras.



Vasistiputra Siri Chamtamula was considered the founder of the Ikshvaku dynasty. Chamtamula means who cannot be obstructed. Though his father's name is not referred to in the inscriptions, the sisters, consorts, and mother of Vasistiputra Siri Chamtamula are mentioned. He was called Maharaja in the inscriptions. The female relatives of the king built a memorial pillar as well as a stupa.

Though no inscription of the king is found, the inscriptions of his son and grandson throw light on this king. He was credited with the performance of sacrifices such as Agnisthoma, Agnihotra, Asvamedha and Vajapeya. After performing the last mentioned sacrifice the king can be hailed as a samrat or an emperor. There were only three kings in the early historic period in South India who performed this particular sacrifice. Apart from Satavahana Sri Satakarni I and Pallava Siva skandavarman, Chamtamula is said to have performed this sacrifice thus making him one of the prominent rulers in South India. In the panel of the memorial pillar the king is shown standing under a parasol in a simple attire, offering lots of gold pieces to the five Brahmanas standing before him. He is shown with two wives.

His two sisters are named Hammasirinika and Chamtasiri. While the King was a follower of Brahmanical faith, his two sisters were the lay disciples of Buddhism. Due to the second sister's patronage, many Buddhist monuments were erected in Nagarjunakonda.

Madhariputa Siri Virapurushadata was the son and successor of Chamtmula. His rule witnessed the rise of Buddhism. His rule was uneventful.

He entered into matrimonial relationships with other kingdoms as known from the inscription that records the gift of a pillar by Mahadevi Rudradhara Bhattarikaa. Some scholars identify her with the princess of the western Kshatrapa family. He is married to the daughter of his sisters too. He married the Chathisiri and Bapisirinika, daughters of Hammasiri as well as Bhattideva, daughter of Chamtisirinika. The son of Bhattideva succeeded him to the throne. He had a matrimonial alliance with Cutus of Banavasi region.

During his reign, his sister Chamitisiri built the Maha chaitya which housed the relics of the Great teacher, the Buddha. The stupa is in the shape of a wheel, with spokes and hub. Chamitisiri was helped by other royal ladies such as Mahadevi Rudradhara Bhattaraka, Bapisirinika, Chathisiri, and Chula Chamtisirinika in their patronage of the construction of Buddhist monuments. The Ayaka pillars were set up by Chamitisiri.

An inscription found on the apsidal temple located near the Maha chaitya indicates that it was built by Chamitisiri for the victory and long life of Virapurushadata.

Vasisthiputra Ehuvala Chamtamula was the son of Virapurushadatta and Vasisthi Bhattideva. His reign can be considered as the golden age of the Ikshvakus. The city of Nagarjunakonda witnessed the golden age during his period which witnessed temple building activities. The king patronized Saivism and built not less than three temples namely Sarvadeva Temple, Pushpabhadrasvamin Temple and Nodagisvarasvamin Temple. Buddhism continued to have its presence and patronage too. Magnificent Buddhist sculptures were made.

One of his sons Haritiputra Virapurushadatta built the Pushpabhadrasvamin temple. He was born to the Queen Kapanasri. Though he assumed titles such as Maharajakumara and Mahasenapathi, he did not become the next king. Probably he died before his father. He married Vammabhatta, a Kshatrapa Princess and their son Rudrapurushadatta became the next ruler.

The period of Ehuvala is marked by wars, as known from the bones of elephants and memorial pillars erected in memory of dead warriors. There is a reference to an army commander Anikki who fought many battles for the king. The memorial pillar erected for Mahasenapathi of Chamtapula, the chief of Kulahaka, and for other dead soldiers indicates a period of warfare.

However, if there was constant warfare, it was not possible to have monumental building activities all through their rule. It indicates that there was relative peace and prosperity and the kings were religiously tolerant, as known from the Buddhist and Brahmanical monuments.

Not much information is known about the last ruler Rudrapurushadatta except that during his reign, some of the buildings started by his father were completed. He was the last known ruler of the Ikshvaku dynasty.

Self -Assessment Questions

1. Discuss the sources for the study of the Ikshvakus
2. Explain the political history of the Ikshvaku rulers

Lesson 2.4 - The Mercantile Expansions

Learning Objectives

After reading this lesson, you should be able to

- Know the important trading centres
- Understand the mercantile activities in South India during the Satavahana period
- Know the import and export of goods

Introduction

The early historic period of South India under the rule of Satavahanas witnessed the emergence and development of indigenous as well as foreign trade. The trade network with the overseas countries developed in this period and boosted the local economy of the region.

Not only do the innumerable inscriptions of the Satavahanas provide the necessary information on the Satavahana trade and mercantile/commercial operations but foreign sources such as

- Periplus of Erythrean Sea
 - Pliny's Natural History
 - Ptolemy's Geographike Hypehgesis
- also provide necessary clues.

The Jataka stories along with the Gatasapthasati of Hala provide some information on trade processes and goods.

Foreign Trade

The Satavahana empire extended to both the east and west coasts and was ideal for providing a congenial atmosphere to overseas trade. A few ports on the east coast that were mentioned by Ptolemy and Periplus include Kantakossylla (referred to as Kantakasela in inscriptions), Koddura (Gudur in Krishna district), and Allosygne. Kantakossylla is identified with Ghantasala and Allosygne is identified with a port in Masulipattanam. It is stated that the ships from these ports navigated to Suvarnabhumi in Southeast Asia. The Ikshvaku inscriptions refer to the trade contact

between Andhra country and Sri Lanka, from where the Buddhist monks visited the Buddhist sites.

An inscribed pillar with the legend Sri-yana-satakani was found at Chinna Kanjam in Guntur district. Alexander Rea found the remains of a stupa near this. It points out that the region was famous as a Buddhist centre as well as a trading centre.

Coins with the legend *Sami-puluma visa* and *Samisa* are found. The coins are with ship motif with masts and are found near the coastal area between Chennai and Cuddalore regions. Apart from the Satavahana coins, Roman coins are also found here. Rapson quoted that “the maritime traffic to which the type, ‘a ship’ whether on Andhra, Pallava or Kurumbar coins bears witness, is also attested by the large number of Roman coins which are found on the Coromandel coast”. As stated by Nilakanta Sastri, the entire network of overseas trade was due to the coastal track in Tamil country as well as Andhra country.

On the west coast, the most celebrated port was Barygaza, or the Bharuakacha (identified with modern-day Broach). Periplus of Erythrean Sea mentions it as a Saka port. It mentions it as the southernmost port of Deccan.

Imported and exported goods as mentioned in Periplus are

- Italian and Arabian Wine
- Copper
- Coral
- Topaz
- Fine as well as rough cloth
- Glass,
- Gold coin
- Silver coins
- Silk cloth
- Pepper etc

The most important port of the Satavahanas was Sopara. It was referred to as Soupara by Ptolemy, Supara in the Periplus, Soparaka or Soparaga in the inscriptions. The inscriptions from Kanheri refer to a merchant as well as jeweller from Soparaka.

The port is mentioned in Mahavamsa too. It is mentioned in Buddhist literature as an important buzzing port city inhabited by rich merchants. It is also stated that Buddha visited this city and spoke about Dhamma to the Naga kings. Interestingly, the port city of Sopara houses stupas. According to Jaina literature, it was a significant Jain centre too.

Another important port was Kalyan mentioned as Kalia in the inscriptions. Periplus refers it as Calliene. A merchant and a goldsmith are mentioned in the Junnar inscription as belonging to this port city.

The other ports mentioned in the Periplus and by Ptolemy are Mandaragiri, Balipatna, and Malayagiri.

Trading Centres:

The Satavahana empire had nurtured a few important market towns such as Junnar, Nasik,

Karahakata and Vijayanthi. In the Eastern Deccan region, Dhanyakataka was an important market city. Vijayapura and Kevurura are referred to in the Amaravati inscriptions as market towns.

The merchants are called as Vanigas and the guild of merchants is called Nigama. The leader of the Nigama is known as Sreshtin.

Coinage

The coinage of a dynasty plays a vital role in the exchange of goods. The Satavahana period witnessed the efflorescence of trade practices with the prolific use of coins. As discussed earlier, the Naneghat inscription of Nayanika mentions thousands of Karsapanas being given as donations/ Dakshina to the Brahmanas after the Asvamedha sacrifice.

The coinage of the early Satavahanas is not forthcoming, however, the later Satavahanas had their coins issued with elephant motifs and legends. They issued coins in lead, silver, and gold. Pulumavi issued the coins as minute as $\frac{1}{16}$, $\frac{1}{4}$, $\frac{3}{8}$, $\frac{1}{2}$, $\frac{3}{4}$, $\frac{7}{8}$ and one Karsapanas. As trade developed, coinage circulation also increased and many coins with new denominations were issued such $\frac{11}{4}$, and $\frac{11}{8}$ Karsapana.

Crafts Production

The Satavahana period saw the emergence of large-scale crafts work. The following are the few crafts that were practiced during the early historic period as gleaned from the inscriptions.

- Kolikas or weavers
- Tilapesakas or oil pressers
- Kamaras or ironsmiths
- Kularikas or Potter
- Avesanis or artisans
- Lekhakas or writers
- Vaddhaki or Carpenters
- Vasakara or bamboo workers
- Konachika or reed makers
- Gamdhika or perfumers
- Pravarika or cloth makers
- Malakara or garland makers
- Manikara or gem makers
- Dantakara or ivory workers
- Suvarnakara or goldsmith

The important textile centres according to Periplus of Erythrean Sea were Ter and Paithan (Prathishtan). Excavation conducted at Ter yielded a structure identified as a dyeing vat, similar to the one found at Arikamedu.

Trade Guilds

For the expansion of trade practices, guilds played a vital role. These organisations fixed certain rules and regulations for the smooth running of the trade practices. They also took care of the final products as well as the prices to be offered to the seller and buyer. The inscriptions throw a lot of light on the functions of these guilds. The Pramukha or the leader heads the guilds and there were executives who were referred to as Karyachintakas. At times, the guilds acted as banks and pitched in for public welfare too. These guilds contribute to the construction of caves for the monks too. These monasteries functioned as centres that provided information about trading goods, markets, and cropping patterns.

The Satavhana inscriptions refer to a number of trade guilds- Dhamnikaseni, Kasakaraseni, Tesakaraseni, Kolikankayasenis, Kularikaseni, Tilapisakaseni and Odayantrikaseni. It is also stated that endowments were made to these guilds for religious edifices. Investing in the guild was mentioned in the Junnar inscriptions. Usvadatta is said to have invested two thousand karsapana at Govardhana at the interest rate of twelve percent. He invested another thousand karsapana in a weaver's guild at the rate of nine percent interest. Guilds act as medieval banks

The local trade that started at the beginning of the early historic period slowly developed into overseas trade with surplus production. With the agricultural boom, came industrialisation that led to urbanisation. The location of ports, demand for goods, political stability, patronage of kings along with the contribution of various merchant groups led to the expansion of trade in the early historic period.

Self -Assessment Questions

1. Explain the foreign trade during the Satavahana-Ikshavaku period
2. Discuss the trading goods that were imported and exported
3. Bring out the importance of crafts production
4. Assess the importance of trade guilds in mercantile expansion

UNIT - III**Lesson 3.1 - Sangam Age- An Introduction****Learning Objectives**

After reading this lesson, you should be able to

- Understand the Meaning of Sangam Age
- Know the important literary works of the Sangam period
- Identify the sources for the Sangam Age
- Place the works in chronological order

Introduction

Sangam Age is a predominant early historic period that existed in ancient Tamil country, tentatively dated between the 3rd century BCE and the 3rd century CE. The period witnessed the rule of three major rulers namely Cheras, ruling over modern-day Kerala, the Cholas, ruling over the Kaveri delta region of Tamil Nadu and the Pandyas ruling over the southern part of Tamil Nadu. The word Sangam derives from 'Sangha' which means an association or an academy.

The rulers patronized Tamil poets who sang the valour of the kings and also the feelings and emotions of common men and women. These poems were the spontaneous outpourings of the bards. The oral traditions became codified in the early medieval period and written down. During the 19th and 20th centuries CE, U.V.Swaminatha Iyer painstakingly collected the palm leaf manuscripts of these poems and published them.

Sangam poems describe two main aspects of human life- Love and War. They are called Akam and Puram in Tamil. Akam deals with the inner feelings and emotions of human beings such as love, marriage, and family life, while Puram deals with the aspects of exterior life namely war, gifts to bards, impermanent life, etc. Akam poems are devoid of personal names while the Puram songs refer to the names of the characters.

The Three Sangams

According to Iraiyanar Akapporul, a medieval work, there were three Sangam ages, all patronized by the Pandya kings. The first Sangam had 4449 poets with Lord Shiva, Lord Muruga, and Sage Agasthya as important members. It lasted for 4400 years, patronized by 89 kings at *Ten Madurai*. According to legends, the city of Ten Madurai was submerged by sea.

The second Sangam lasted for 3700 years with 3700 poets. It was held at Kavatapuram, the capital of the Pandyas, which also got submerged. Many important works were said to have been composed during these two Sangams. Agathiyam, a grammatical work was said to have been written during this period. However, there is no historical or archaeological evidence for the existence of these academies almost 10,000 years back in the Tamil region.

The last and third Sangam was held at Madurai with 449 poets participating in it. This extant Tamil Sangam produced many works which are existing till now. This was dated to the early centuries of the Christian era.

Important Tamil Works

The most important work is Tolkappiyam written by Tolkappiyar, disciple of Sage Agathiya. It is an ancient Tamil grammatical work outlining the rules of Tamil. The eighteen major works namely Ettutokai and Pattupattu were also composed during this period.

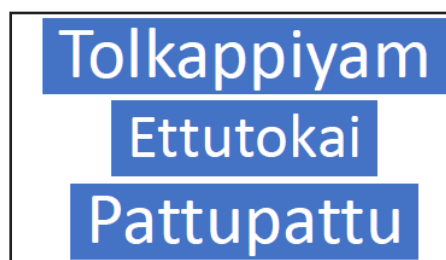


Fig. Important Sangam works

Tolkappiyam

Tolkappiyam is a Tamil grammar work. The author's name is not known. Tolkappiyar is the name attributed to the author, which means the author of Tolkappiyam. It is divided into three parts- Ezhuthadikaram or phonology, Solladikaram or syntax, and Poruladikaram dealing with the concepts of five-fold landscapes and Akam and Puram concepts.

Out of the three parts, Poruladikaram is important as it deals with the social, economic, and cultural conditions of the ancient Tamils. The work contains 1276 sutras.

ETTUTOGAI

NARRINAI
KURUNTOGAI
AINGURUNURU
PADIRRUPPATTU
PARIPADAL
KALITTOGAI
AKANANURU
PURANANURU

Ettutokai are the eight anthologies that consist of eight poems. They are Narrinai, Kuruntogai, Aingurunuru, Padirrupattu, Paripadal, Kalittogai, Akananuru, and Purananuru.

Narrinai: A total of 175 poets wrote the four hundred and one verses of Narrinai. It deals with the theme of love or *akam*, as experienced in all five-fold divisions. The songs were written at the behest of the Pandya king Pannaduthantha Pandian Peruvaluthi. The invocatory verse of Narrinai is said to have been written by Bharatham Padiya Perudevanar, who probably belonged to the eighth century CE, indicating there was a chronological web overlapping one another.

Kuruntokai: Meaning short poems numbering 402 verses, it was composed by 205 poets. The theme was love in five *tinai*s.

Aingurunuru: This collection of 500 short songs is divided into 100 poems per five parts, each representing a *tinai* or landscape. The first 100 verses on Marutam were written by Orampogiyar, while Ammuvar wrote the second part dealing with *neytal tinai*. The third part dealing with the Kurinji landscape was attributed to Kapilar, while the fourth part of Palai *tinai* was assigned to Odalandaiyar. The final part on Palai *tinai* was attributed to Peyanar. The compilation of the work was done by Kudalir Kilar under the patronage of King Yanai kan sey Mantirai Irumporai.

Padirrupattu: The ten tens is historically significant as it deals with the genealogy of ten Chera kings. The first and last ten tens are missing. It gives a description of the political conditions of the Chera country and the names of eight kings are mentioned along with their valour. They include Imayavaramban Neducheralathan, Palyanaicelkelu Kuttuvan, Kalankaikanni Narmudi Cheral, Senguttuvan, Kuttuvancheral, Adukotpattuceralathan, Selvakadunko Valiyathan, Tagadur erinda Perumcheral Irumporai and Kudakko Ilamcheral Irumporai.

Kalitogai: Dealing with all five tinai, Kalitogai consists of 150 verses in kali metre. Each tinai was composed by Kadungon, Kapilar, Marudan Ilanaganar, Nalluttiran and Nallanduvanar.

Akananuru: Also known as Nedutogai, and Akapattu, these are 401 love poems as the name suggests. More than 140 poets have composed the poems. Under the patronage of the Pandya king Ukkiraperuvaluthi, Uruthirasarman compiled these poems.

Purananuru: Dealing with exterior feelings, the Puram songs numbering 400 are written by various poets. A few of the poets of the work predate the third Sangam, while a few post-date the Sangam period.

The Ten Long Poems or Ten Idylls is another major work of the Sangam age, dealing with both Akam and Puram concepts. The works include

PATHUPATTU

TIRUMURUGARRUPADAI
PERUMPANARRUPADAI
SIRUPANARRUPADAI
PORUNARARRUPADAI
MULLAIPATTU
MADURAIKANCHI
NEDUNALVADAI
KURINJIPATTU
PATTINAPALAI
MALAIPADUKADAM

Tirumurugarrupadai: Composed by Nakkirar, this is the only religious work in Sangam literature. The word Arrupadai indicates a bard directing another bard to the kingdom of a munificent king who was benevolent in giving gifts to the poets. Here, Lord Muruga or Subramanya was considered as the benevolent one who would bestow boon on His devotees. It vividly describes the important temples of Lord Muruga.

Porunaarrupadai: Snag in praise of the Chola King Karikala, the poet Mudattamakanniyar describes the landscape of Chola country, valour, generosity, and heroic acts of the king. This is a eulogy in praise of Karikala Chola.

Sirupannarrupadai: The work is dedicated to King Nalliyakodan of Oymanadu. And composed by Nattattanar of Idaikazhinadu. It equates Nalliyakodan's munificence with that of seven great philanthropic kings of the Sangam age namely Pari, Ori, Kari, Ay, Pehan, Adiyaman, and Nalli. This indicates the benevolent nature of the king. The work also describes the various landscape features of the kingdom that one has to cross to reach the palace of the king. It also depicts the capital cities of the three main kingdoms namely the Cheras, the Cholas, and the Pandyas.

Perumpanarrupadai: Kadiyalur Uruthiran Kannanar wrote this arrupadai work in praise of Tondaiman Ilantirayan, the ruler of Kanchipuram. Administrative and economic conditions of the region including trade and commerce are vividly described in the work.

Mullaipattu: This akatinai work is written by Nappudanar of Kaveripumpattinam in praise of the Pandya King Talaiyalanganam Seru vendra Neducheliyan, though the name is not specifically mentioned. A lady separated from her lover feels the pangs of separation. The war strategies and battlefields are discussed in this work.

Maduraikanchi: Written by Mangudi Maruthanar, it is dedicated to the Pandya King Talaiyalanganam Seru vendra Neducheliyan. The poem describes the economic, social, and administrative aspects of the Pandya country adding more information to the history of Tamil Nadu.

Pattinapalai: Uruttirar Kannanar wrote this excellent piece of work on the Chola king Karikala Chola. It describes the maritime activities carried out by the Cholas from the port of Kaveripumpattanam, It gives a detailed description of the administrative and overseas trade activities of the Cholas with foreign countries during the early historic period.

Malaipadukadam: Also known as Kutharaarrupadai, Perun-Kausikanar of Perunkunrur wrote about a chieftain Nannan.

Eighteen Minor Works

Ettutogai and Pattupattu are considered as the eighteen major works (Padinen mel kanakku). Eighteen minor works also find mention in the Sangam period though a few scholars date them to post-Sangam period. The eighteen minor works (Padinen kizhkannakku) include

- Tirukural
- Naladiyar
- Kalavazhi Narpadhu
- Kainilai
- Iniyavai Narpadhu
- Inna Narpadhu
- Nanmani kadigai
- Kaar narpadhu
- Aintinai Aimpadhu
- Tinaimozhi Aimpadhu
- Aintinai Ezhupadhu
- Tinaimozhi Nooraimpadhu
- Tirikadugam
- Eladhi
- Acharakovai
- Pazhamozhi Nanuru
- Sirupanchamoolam
- Mudumozhi kanchi

One of the most important minor works is Tirukural written by Tiruvalluvar. Written in Kural pa or as couplets, Tiruvalluvar discussed the three main aspects of human life- Aram, Porul, and Inbam. Kural consists of 133 chapters and each chapter has 10 couplets with a total of 1330 verses. Due to its simple style, Kural is still popular in Tamil Nadu for its moral messages. Almost all the eighteen minor works deal with moral and ethical considerations needed for human life.

Sources for the Study of Sangam Age

There are many sources for the study of the Sangam period. The first and foremost is the Sangam literature. As discussed earlier, the Tolkappiyam, the extant Tamil grammar work, Ettutogai, or the eight anthologies, and Pattupattu or ten idylls are the major works produced in this period. They throw light not only on the poetic description of the ancient Tamil region but also give detailed information about the social, economic cultural, and political conditions of the period.

Foreign Literary Sources

During the Sangam age, the people had overseas trade with Rome and other countries. The Periplus of Erythrean Sea, Ptolemy's and Strabo's works discuss the port cities, goods imported and exported, and navigation methods, in detail.

Archaeological Sources

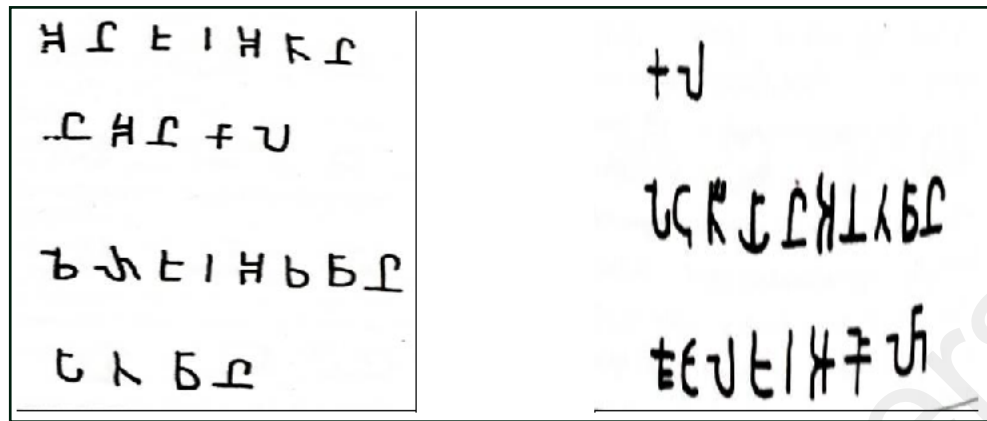
Archaeologically, the ancient Tamil region (Tamil Nadu and Kerala) has many sites from the early historic period. The capital cities of the Cholas- Uraiyur, the Cheras-Vanji, and the Pandyas- Madurai and port cities of Cholas- Kaveripumpattanam, Cheras- Muziris Pattanam and Pandyas- Korkai have seen the spades of archaeologists. Apart from these places, Arikamedu (identified with Poduke), Kodumanal, Porunthal, Alagankulam, etc. have been excavated.

Epigraphical Evidence

Tamil Brahmi inscriptions are found in various parts of Tamil Nadu that throw light on the Sangam age.

Pulimankombai

The earliest Tamil Brahmi inscription was found at Pulimankombai, on the banks of the river Vaigai in Theni district. It is dated to the third/fourth centuries BCE. It is dedicated to a warrior who died while fighting to save the cattle. The word Aakol used in the inscription to indicate fight over cattle is found mentioned in Sangam literature too.



(Pulimankombai, after Rajan 2006)

It reads a hero stone for Athan of Annur and a hero stone for Avvan Pathavan of Vel Ur were made. Another one reads that it is a hero stone for Theeyan Andavan who died in the cattle fight at Kudal Nagar.

Mangulam

The inscription found at Mangulam refers to the Sangam Pandya king Neducheliyan and the donation of a Jaina bed to a monk.

Pugalur

Pugalur inscription is an important source for the reconstruction of the Sangam period. It refers to three Chera kings namely Ko Aadan Sellirumporai, Perunkadunko, and Ilankadaunko. According to it, Ilankadunko s/o perumkadunko, s/o Ko Aadan Sellirumporai is said to have made a stone bed (paaliy). Interestingly these three generations of Pandya rulers are mentioned in the Sangam literary work Padirrupattu as seventh, eighth, and ninth kings, thus giving credence to the literature.

Jambai

Another notable Tamil Brahmi inscription is the Jambai inscription found at the region of Tirukovilur. It reads, “satiyaputo atiyam neduman anji itta pali”- the stone bed was caused to be made by Satyaputra Athiyaman Neduman Anji. Athiyaman was the ruler of the Tagadur region, the modern-day Dharmapuri. According to Sangam texts, he was one of the seven benevolent kings who had given a rare gooseberry fruit to the Poetess Avvai. He had a rivalry with another king Tirumudikari of Tirukovilur region, whom he defeated in warfare. The location of the inscription is significant as it is found in the Tirukovilur region, his enemy’s

territory. Probably Athiyaman would have defeated him and inscribed the donation to a Jaina.

Another historical significance of the Jambai inscription is the identification of Satyaputo as Athiyaman. Asokan inscription refers to the Chodas, Padas, Kerala putras, and Satyaputras. The first three mentioned rulers were Cholas, Pandyas, and Cheras. However, the historians were not able to identify Satyaputras. The finding of the Jambai inscription clearly suggests that Athiyaman was called as Satyaputo.

The Sangam age kings were contemporary to the Maurya king Asoka and they were important enough to be mentioned as his neighbouring kings in his inscriptions.

Chronology of Sangam Age

The exact date of the Sangam literature is a matter of debate till today. A few scholars such as Kanakasabhai, and Srinivasa Iyengar have dated these works to the early centuries of the Christian era. Zvelebil also dated the eight anthologies and ten idylls to this period. Srinivasan and Rajamanickam have dated these works between 300 BCE and 300 CE. Subramaniam based on linguistic tools, dated them between 180 CE and 290 CE.

The Tamil Brahmi inscriptions (also known as Tamili) found in various parts of Tamil Nadu bearing the names in Sangam literature point out that they belonged to the same period from the first/second centuries BCE to the third/fourth centuries CE.

Based on the development of language, historical events mentioned in the Sangam literature, and archaeological evidence, the Sangam age was dated between the third century BCE and the third century CE. However, some of the works are dated to post-3rd century CE too as per the historicity, theme, and style of poems. Padinenkizhkanakku works which are the eighteen minor works are dated to the period of Post Sangam period or Kalabhra period. The archaeological excavation at Keeladi pushed the date for the early historic period to the 6th Century BCE.

The grammar work Tolkappiyam is identified as one of the oldest works, while some of the ten idylls and eight anthologies are dated to a later period based on the theme and style of the poems.

Despite all the editions, classifications and compilations which have put the ancient Tamil works in a big chronological mesh, they serve as invaluable sources of early South Indian history” (Gurukkal 1987:47). Various attempts have been made to incorporate Sangam literature with historical and archaeological evidence to get a clear picture of the past.

Self -Assessment Questions

1. Define Sangam Age? Describe three Sangam periods
2. Bring out the significance of Ettutogai or eight anthologies
3. Highlight the importance of Pattupattu or ten idylls
4. Discuss the sources for the study of Sangam age
5. Elucidate the importance of Tamil Brahmi inscriptions in the study of the Sangam age.

Lesson 3.2 - Five Eco Zones- The Tinai Concept

Learning Objectives

After reading this lesson, you should be able to

- Understand the meaning of the five-fold landscape
- Study various features of the five-fold landscape
- Know the importance of Akam tinai
- Identify the importance of Puram tinai

Introduction

The peculiarity of Sangam literature is the depiction of landscape as a background of all the activities both for inner life and outer life.

The word tinai denotes a landscape as well as the feelings and emotions of humans enunciated in Sangam literature. The root word of *tinai* is *tin*, which means to join. It also indicates the earth that binds soil and various bio-forms that sustain life.

Five-fold Landscape

The Sangam literature talks about a five-fold landscape, which is not only a topographic setting but a geographical as well as a social context in which human beings perform their day-to-day activities.

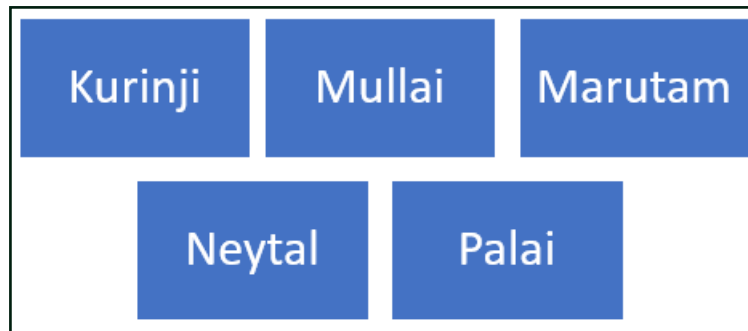
Three Main Aspects of Tinai

There are three main aspects of tinai namely,

Mudal porul- Primary component of the landscape and the season associated with it.

Karu Porul or the components associated with landscape such as gods, food, birds, animals, occupation, and musical notes. There are 14 such components.

Uri Porul or the components related to the love situations relevant to a particular landscape.



Fivefold Landscape of the Sangam Age

1. Kurinji (the Mountainous Zone)

The first tinai is Kurinji or the hilly region. Kurinji is the name of the flower found in the mountainous zone, which is the mudal porul.

Name	Components (Karu porul)
Tinai	Kurinji (Mountainous zone)
Botanical Name	<i>Phelophvllum Kunthianum Nees</i>
Time	Yamam or midnight
Season	Munpani or Early Winter and early dew season
Flora	Jackfruit, bamboo
Fauna	Elephant, Monkey, Tiger
Avifauna	Peacock, Parrot
Settlement	Small settlement (Cirukudi)
Subsistence Pattern	Hunting of wild animals and honey-gathering
People	Kuravar and Kurathiyar (hilly people)
God	Ceyyon, the red one, Lord Muruga, God of warfare

riporul or the emotional settings of the landscape of Kurinji is the secret meeting of the hero and the heroine (*Punarthalum Punarthal nimithamum*)

2. Mullai (Pastoral Zone)

The second division was Mullai or the pastoral land. Mullai also denotes a flower found in the forest zone.

Name	Components (<i>Karu porul</i>)
Tinai	Mullai (Pastoral and Forest zone)
Botanical Name	<i>Jasminum auriculatum</i> , a variety of jasmine
Time	<i>Maalai</i> or Evening
Season	Winter or Early rainy season, <i>Kaar</i>
Flora	Konrai flower (Indian Laburnum), Iron wood tree (Kaya)
Fauna	Cow, bull sheep, goat, deer
Avifauna	Sparrow, wild fowl
Settlement	Pastoral villages (Patti and Ceri)
Subsistence Pattern	Animal husbandry and cultivation of millets
People	Cowherds, shepherds (Ayar, Aychiyar, Idaiyar, Idaichiyar)
God	Mayon, or Lord Vishnu

The Uriporul or the love situation is the waiting of the wife for the return of her husband from a journey (*Iruttalum Iruttal nimithamum*)

3. Marutam (Riverine Zone)

The third landscape is Marutam known for its fertile landscape that supports agricultural activities. It is also named after a flower found on the banks of the rivers.

Name	Components (<i>Karu porul</i>)
Tinai	Marutam (Riverine and agricultural zone)
Botanical Name	<i>Terminalia arjuna</i> , a flower of the myrtle tree
Time	<i>Vaikarai</i> or Late hours of night and dawn

Season	All the six seasons namely a. winter or Rainy season or (Kaar), b. Autumn or late rainy season (Kulir), c. Early winter or early dew season (munpani), d. Late winter or late dew season (pinpani), e. Early spring (Ilavenil), and f. Late spring (muduvenil)
Flora	Mango trees
Fauna	Buffaloes, freshwater fish
Avifauna	Heron
Settlement	Village or Ur
Subsistence Pattern	Agriculture
People	Agriculturalists (Uzhavar, Uzhatiyar)
God	Vendan, Indra, God of Rains

The Uriporul of Marutam is the quarrel between lovers due to the infidelity of the lover (Utalum Utalnimithamum)

4. Neytal (Coastal Zone)

The fourth division of Neytal or the coastal zone where the navigation and overseas network became popular. It is named after a flower usually found on the backwaters and lakes.

Name	Components (<i>Karu porul</i>)
Tinai	Neytal (Coastal Zone)
Botanical Name	<i>Nymphaea violacea</i>
Time	Pirpagal (Afternoon)

Season	All the six seasons namely a. winter or Rainy season or (Kaar), b. Autumn or late rainy season (Kulir), c. Early winter or early dew season (munpani), d. Late winter or late dew season (pinpani), e. Early spring (Ilavenil), and f. Late spring (muduvenil)
Flora	Punnai tree
Fauna	Crocodile, shark, fish
Avifauna	Seagull
Settlement	Coastal towns or Pattanam
Subsistence Pattern	Fishing and selling salt
People	Fishing folk (Valainjar, Paratavar)
God	Varuna, God of Sea

The uriporul is the bemoaning of the lover's long absence probably due to sailing to far-off places (Irangalum Irangal nimithamum).

5. Palai (Arid Zone)

The last zone is Palai or the arid zone. Though there is no definite definition of an arid zone, it is mentioned that Palai gets formed when Kurinji and Mullai regions lose their green cover and temporarily it becomes dry. It is also named after a flower found in the desert region.

Name	Components (<i>Karu porul</i>)
Tinai	Palai (arid Zone)
Botanical Name	<i>Wrightia tinctoria</i>
Time	Nanpakal or Midday
Season	Late Spring or summer and late dew (Mutuvenil)
Flora	Cactus, and thorny shrubs

Fauna	Elephant, tiger and wolf
Avifauna	Eagle
Settlement	Settlements on highway
Subsistence Pattern	Plundering, highway robbery, cattle lifting
People	Warriors, Robbers, and hunters (Maravars, Eyinars, Vetars, Aralai Kalvar)
God	Korravai, the Goddess of Victory

The Uriporul is the separation caused by the elopement of lovers from family or the heroine's separation from a hero who went away in search of wealth (Pirithalum Pirithal nimithamum).

Akatinai

The *uriporul* of the fivefold landscape discusses the love situations of the concerned landscape. For example, if there is a clandestine meeting, the setting of the Kurinji landscape with all the components will find its place in Poetic composition.

The five important akatinais are

➤ Secret or clandestine meeting of lovers in Kurinji landscape
➤ Patient waiting for the lover in Mullai region
➤ Quarrel between the lovers due to the husband's infidelity in the Marutam region
➤ Long waiting for the lover from his journey in the Neytal region and
➤ Separation of lovers from family or the lady love from her lover in the Palai region

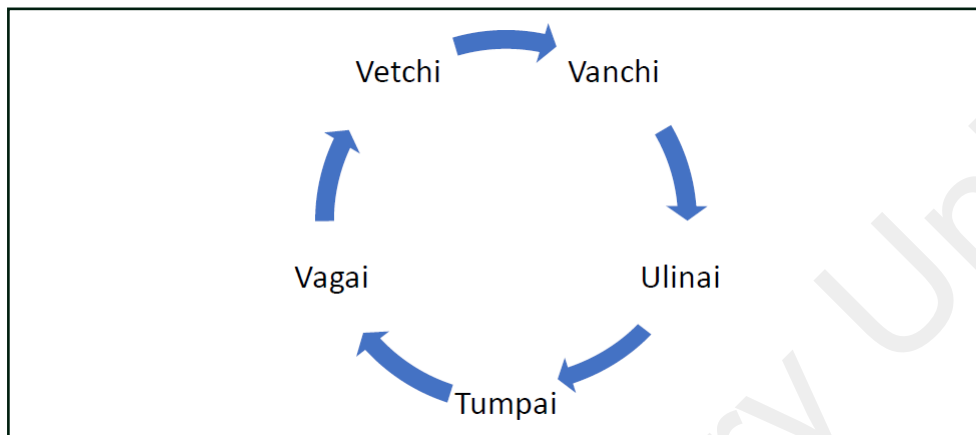
Apart from these five love situations, there are other two love situations namely

- A. Peruntinai or mismatched Love between two people
- B. Kaikilai or unrequited love

These two situations have no fixed landscape and they are not named after any flowers.

Puratinai

Not only the Akatinais, Tolkappiyam mentions seven Puratinais too. These are related to the war practices as puram deals with the outer life of humans. The seven tinai are named after flowers except the last one.



Tinai associated with War situations

The first Puratinai is Vetchi tinai which is a preparation for the war. The cattle of the enemy king were usurped by another army by wearing the Vetchi flower.

Vanchi is the preparation for war. The soldiers wear vanchi flowers.

In the next stage, the soldiers wear Ulinai flowers and besiege the enemy's fort.

By wearing Tumpai flowers, the warriors fight with each other on the battlefield.

Vakai is the victory of a king who is praised and adorned with vakai flowers.

Apart from these five tinai that deal with cattle lifting and wars, the last two puratinai mention the struggle for excellence and Paatan tinai deals with the ephemeral nature of worldly pleasures. It also praises the dead heroes as well as Gods.

Self -Assessment Questions

1. Discuss the five-fold landscape or tinai concept in the Sangam age
2. Bring out the salient features of the Kurinji landscape
3. Highlight the characteristic features of the Mullai zone
4. Explain the role of Marutam in agricultural activities
5. Discuss the Akatinai of Sangam age
6. Elaborate on the Puratinai of Sangam age

Lesson 3.3 - Sangam Polity

Learning Objectives

After reading this lesson, you should be able to

- Understand the political conditions during the Sangam period
- Know about important kings of the Sangam period
- Know the administration of the Sangam rulers

Introduction

The Sangam is characterised by the rule of three important rulers namely, the Cheras ruling over the Chera country (roughly corresponding to modern-day Kerala), the Cholas ruling over the Chola country (corresponding to the present-day Kaveri Delta region of Tamil Nadu) and the Pandyas ruling over the Pandya country (Corresponding to the southern part of Tamil Nadu). Apart from these three Vendhars or Kings, there were many chieftains who were ruling over small provinces of ancient Tamil country.

The Sangam age had its own political system and introduced administrative machinery to run the kingdoms effectively.

Political Conditions

The Tamil region was ruled probably by a clan leader. With the growth of agriculture and allied activities, small kingdoms emerged in the Marutam regions, which supported agricultural activities. The different eco-zones could have created their own system of polity as per their needs.

The king was the head of the government. There were three main kings who tried to wield control over one another through warfare. The three kings are mentioned as Muvendars. They controlled a vast region and there were many chieftains who ruled over small provinces. They pay obeisance to one of the muvendars according to their geographical needs. A few of them remained fiercely independent. There were skirmishes and battles among the rulers for the expansion of land, power, and fame. Heroism was deified by the Tamil poets. There were frequent references to wars in the Sangam period. They were also benevolent kings who were instrumental in the re-distribution of wealth.

Three Major Kingdoms

Ancient Tamil country encompassed the region bounded by oceans on the eastern and western sides, Vadavengadam hill on the north side, and Kumari region in the south side. It is divided into three main kingdoms, namely the Cheras, Cholas and the Pandyas

Cheras

The Cheras ruled over the modern-day Kerala region along with modern-day Coimbatore. The capital of the Cheras was Vanchi. The important port is Muziris along with Tondi. Their emblem was a bow and arrow. The Chera kings had many titles such as Villavar, Vanavar, Malaiyar, etc. They were mentioned in Asoka's inscription too as Kerala Putras. They controlled the hilly tracts of the ancient Tamil region.

The Sangam literature especially Padirrupathu gives detailed information about the Chera genealogy. The Padirrupattu discusses ten Chera kings, however, the first and last ones are missing. Interestingly, the Pugalur inscriptions also refer to the three Chera kings, whose names are mentioned in the literature. The Puram songs throw light on the Cheras. A few important rulers of the Chera kingdom are discussed below.

NO	Name of the King	Name of the Poet
1	-	-
2	Imayavaramban Neducheral Athan	Kumatturkkannanar
3	Palyanai Selkelu Kuttuvan	PalaikKautamanar
4	Kalankaikanni Narmudicheralathan	Kappiyarru kappiyanaar
5	Kadal Pirakottiya Senkuttuvan	Paranar
6	Atukotpattu Cheralathan	Kakkaipatiniyar Nachchellaiyar
7	Selvakadunko Valiyathan	Kapilar
8	Perumcheral Irumporai	Arisil Kizhar
9	Ilamcheral Irumporai	Perunkunrur Kizhar
10	-	-

Utiyan Cheralathan was one of the earliest known Chera rulers. He was also known as Vanavaramabn. He was known for his hospitality. He was credited with the great feat of providing food to the armies during the Mahabharata war. However, a few describe this as a ritualistic act of offering food to dead warriors, who probably could have been Chera clan members. He was said to have married a Chola princess Nallini, daughter of Veliyan Venman.

His son and successor Imayavaramban Nedun Cheralathan, was said to have conquered the Himalayas. He was credited with the defeat of the Kadamabas in the northern part of Kerala. He also meted out punishments to the Yavanas, though the identification of the Yavanas (Greeks, Arabs ?) is not known. He ruled for fifty-eight years. His rule witnessed prosperity and overall development. He donated profusely to the bards and to the temples.

He was succeeded by his brother Palyanai Selkelu Kuttuvan. He was a great warrior and controlled the regions of Konkar Nadu and Ayiraimalai. He became a patron of Brahmanas and donated for the performance of ten sacrifices conducted by Palai Gautamanar, who was also the poet of the third decade of Padirrupattu.

He was succeeded by Kalankaikanni Narmudicheralathan, the son of Imayavaramban. He defeated the Anci king and Nannan, the head of the Kadamba clan.

Chera Senkuttuvan, another son of Imayavaramban succeeded him. He was one of the famous rulers of the Chera kingdom. He was said to have conquered regions from Kanyakumari in the south to the Himalayas in the north, probably a poetic exaggeration. He defeated his enemies on many battlefields. He had a naval victory and got the title Kadal Pirakottiya Senkuttuvan.

He was one of the main characters in the Tamil epic Silapadikaram, written by his younger brother Ilango Adigal. He built a stone temple for Kannagi and popularised the pattini cult in the ancient Tamil region. It is stated that he brought the stone for the Kannagi image from the Himalayas. For the consecration ceremony, the ruler of Sri Lanka, Gajabahu II visited the temple. As per the Sri Lankan sources, the rule of Gajabahu II is dated to the second century CE. Since he was the contemporary of Senkuttuvan, he was assigned the same date. However, a few scholars date Silapadikaram to the Post-Sangam period. During his period, trade with Rome flourished

as known from the rich description of Muziris, his port city where the Yavana ships dock with many goods.

Adukotpattu Cheralathan, another son of Imayavaramban succeeded him. While some attribute him as a great dancer others suggest that the name Adu means victory in the field, after seizing the enemy's cattle wealth. At the battle of Venni, where the Chola King Karikalan inflicted defeat on many kings, a Chera king got wounded in his back. Considering it as an insult, he is said to have committed suicide by fasting unto death. The Chera king is identified as Adukotpattu Cheralathan.

Sung by one of the celebrated poets of the Sangam period, Kapilar, the next ruler was Selvakadunko Valiyathan, who was said to have defeated the Cholas and the Pandyas. He remained enemy-less and his rule was bountiful and prosperous. For the poet Kapilar, he gave 1,00,000 gold coins as a gift along with the land that one can see from a hilltop.

He was succeeded by his son Perumcheral Irumporai. He defeated the Tagadur king, which was eulogised in the work Tagadur yattirai, now extinct. He was also referred to as the ruler of the Puhar (the Chola port city), probably indicating his victory over the Cholas.

His son was Ilamcheral Irumporai. He was referred to as the Lord of Tondi, Kuttuvar nadu, and Puzhinadu. He defeated the Cholas and Vichi. He was said to have destroyed five forts.

The power of the Cheras started declining in the early centuries of the Common era, probably due to the decline in Roman trade that contributed to the prosperity of the region. Constant warfare also weakened the political system.

The Cholas

The Cholas ruled over the northern and central parts of Tamil Nadu with a focus on the Kaveri delta region. The Sangam Cholas had their capital at Uraiyur while the port city was Kaveripumpattanam (literally means the port where the river Kaveri enters the Sea) also called Poompuhar and Puhar. Their emblem was Tiger. The rulers had many titles such as Valavan, Chenni, and Chola. They controlled mainly rich riverine tracts of early Tamil country.

Ilamchetchenni was considered the first ruler of the Chola dynasty. Since he possessed beautiful chariots, he was called Uruvapahrer Ilamchetchenni.

His son and successor, the most celebrated Chola ruler Karikala, was said to have ruled around the second century CE. He was praised in a Sangam work Pattanappalai written by Uruthirakannanar, who gives a detailed description of the king and his valour.

He got the name Karikala, as his leg got charred while escaping from his enemies at a very young age. He faced hardship from a young age when he was deposed from the throne by his enemies. He escaped and made himself as the ruler of the Cholas. The first achievement of Karikala was the defeat of the Chera king, Pandya king, and eleven chieftains at the battle of Venni. The battle of Venni parantalai is identified with Kovil Venni, near modern-day Thanjavur. The battle changed the course of history for young Karikala, who became the most successful ruler of the Sangam period. In the next battle at Vahaipparantalai, Karikala crushed nine more rulers who were subjugated.

He was credited with reclaiming lands from forest areas and making them into fertile agricultural areas. He was said to have raised the bunks of the river Kaveri and many attribute the construction of Kallanai to him. It is mentioned that he created the city of Poompuhar and the construction work was done by nearly 12,000 slaves from Sri Lanka.

There are not many great rulers of the Chola clan like that of Karikala. His sons divided the kingdom and ruled from two capitals, namely Uraiyur and Puhar. The city of Puhar was destroyed during the rule of Killivalavan, by severe tidal waves and it was submerged.

Though the Sangam Cholas were relegated to the footnote of the Kalabhara period, they were able to exercise some power and survived. It was again in the ninth century CE, that the Cholas reemerged as powerful rulers and established Imperial rule of the Cholas for more than three hundred years.

The Pandyas

The Pandyas were the patrons of the three Sangam academies. They were portrayed as the protectors of Tamil language and literature. They ruled over the southern part of modern day Tamil Nadu with Madurai as their capital. Korkai was their port city. They had titles such as Maran, Cheliyan and Valuthi. Their royal emblem was fish. They ruled over the coastal regions of Tamil region.

A few important rulers of the Pandya kingdom were discussed below. Palyagasalai Mudukudumi Peruvaluthi was mentioned as a follower of Vedic practices as known from his name (He who performed many sacrifices). His gift of a village to a Brahmana was mentioned in Velvikudi copper plates of the first Pandyas.

Aryappadai kadantha Neduncheliyan as known from the name, must have defeated the rulers from north. He was the Pandya ruler who wrongly punished and executed Kovalan, the hero of Silapadikaram. Due to this, Kannagi, wife of Kovalan cursed the people of the city and burnt it.

The most important Pandya ruler was Talaiyalanganattu Cheruvendra Neduncheliyan. He was praised by Mankudi Maruthanar in the work Maduraikanchi. He had defeated his enemies including a Chera ruler, Chola ruler and few minor chieftains at Talaiyalanganam when he was merely a boy. He was said to have imprisoned the Chera ruler too. He conquered the regions of Mizhalai and Mutturu from king Evvi. During his rule, external trade flourished and Korkai became the celebrated port.

The Pandyas too declined in power and the Kalabharas established their rule in Tamil country. The first Pandya ruler Kadungon reestablished the Pandya rule around sixth century CE by defeating the Kalabharas.

Minor Chieftains

Apart from three great kings, there were minor chieftains who find mention in the poems of the Sangam period. They are called as Velirs.

Seven of them have occupied a special place as the most munificent and generous rulers (Kadaiezhu vallal). They are

Pari : A ruler of Parambu hills, he was said to have given his chariot for a jasmine creeper for support when he saw the creeper in the ground. He was mentioned in 17 songs. It is mentioned that he was defeated by all the three Kings.

Kari: Also called as Tirumudikari, he ruled over Tirukovilur region. He counselled people.

Ori: Ruling over Kollimalai region, he donated his entire kingdom to the bards.

Nalli: Ruler of Nilgiri region, Nalli helped his friends to lead a prosperous life.

Pehan: He was the ruler of Palani hills and he was credited with the gift of a shawl to a peacock which shivered during rainy season

Ay: Ruling over the Podhigai hills, he was instrumental in giving a blue gem of a snake to Lord Shiva.

Athiyaman: A ruler of Tagadur region, he was as popular as the three kings. Known as Athiyaman Neduman Anji, he gave away a rare gooseberry fruit to the Tamil poetess Avvai. Nearly twenty three poems of Sangam period sing the praise of Athiyaman.

Political Administration during the Sangam Age

King: King is the head of the government. A king always strived to expand his power by constant warfare. He was called Vendhar, Korravan, Mannan, and Kon. He was to remain a just ruler, and look after his subjects with care and concern. Monarchy was usually hereditary. The prince was called Ilango. A ruler's age is not a matter of concern, as known from the stories of Karikala and Neduchelian who defeated their enemies at a young age and established themselves as able and courageous rulers. He should take care of the bards, poets, dancers who visit him regularly with hungry stomach. The King's generosity is considered as one of the main qualities.

The King and the Queen adorn the royal assembly. It is called as Avai or Arasavai. It consists of ministers and army commanders. According to post-Sangam works, a king was assisted by two councils- Aimperunkuzhu and Enperaiyam.

Aimperumkuzhu consists of five members namely



Enperayam

- The Council of Eight is also mentioned in the Post-Sangam works. They include Karanathiyalvar (Accountant)
- Karumakarar (Executives)
- Kanakasutram (Treasury officials)
- Kadaikappalar (Palace Guards)
- Nagaramandar (Important people from the towns)
- Padaitalaivar (Army chief)
- Yanai Veerar (Elephant Chief) and
- Ivuli Maravar (Cavalry Chief)

The kingdom was divided into mandalams – Chera mandalam, Chola mandalam, Tondai mandalam and Pandya mandalam . The port towns are called Pattanams. The capital cities such as Madurai, Uraiyur and Vanchi are described in detail. The villages are Ur. There were Perur and Cirrur (Big and smaller villages). The village administration was done by manram or Podiyil (assembly of people).

Revenue Administration

The major revenue for the kingdom was taxation. It is believed that one-sixth of the produce was collected as tax. It is known by the term Irai. Another revenue is through commercial activities. The overseas trade with which the ancient Tamils were experts provided income for the kingdom. It is stated that pepper was in great demand and the Romans were willing to exchange it for gold, thus accumulating wealth for Tamil traders. There was also a customs duty as known from Pattinappalai. The exported and imported goods were sealed and duties were collected. The spoils of war were another source of income. Many kings increased their wealth by constant warfare.

Justice

The king was the dispenser of justice. The young Karikala, the Chola king it is believed in the guise of an old man, gave a just verdict as per Porunarrupadai. A model court of justice in Uraiyur was mentioned in Sangam poems. The Silapadikaram mentions capital punishment as the punishment given for stealing. Wrongly condemned for theft of Queen's anklet, Kovalan was punished for a crime that he did not commit. There

was also evidence for the release of prisoners on certain days for example. It is mentioned that Prisoners from prison on the eve of the consecration of Kannagi Temple.

Military Administration

The kings depend on warfare for their power and survival. They had infantry, Cavalry, and elephantry. The king led the Army. Many battlefields were mentioned in the Sangam literature. War is considered the most important duty of the rulers. There are seven tinais mentioned in the literature that talk about warfare for cattle. Cattle lifting and retrieving the cattle are the common causes of the war. For the heroes, who died on the battlefield, nadukkals were erected in memory of them. The virakals and nadukals are worshipped by common men and women.

Self -Assessment Questions

1. Explain the political conditions in the Sangam period with special reference to the Cholas
2. How far we can reconstruct the history of the Cheras based on Padirrupattu.
3. Elucidate the contribution of the Pandyas in the Sangam age
4. Discuss the important chieftains of the Sangam age
5. Describe the political administration during the Sangam period.

Lesson 3.4 - Society in Sangam Age

Learning Objectives

After reading this lesson, you should be able to

- Understand the social condition of the Sangam period
- Know the condition of women in Sangam society
- Identify the marriage practices of the Sangam Age
- Know the other cultural practices of ancient Tamils

Introduction

According to Tamil scholars, the early Tamil society was tribal in nature. There were many tribal clans, and castes that existed in the Sangam age. Some of them continue till today. The social conditions of the Sangam period percolate to the modern period too and influence the present life.

Social Divisions

Though there is no clear-cut evidence for the existence of Varna based caste system in ancient Tamil country, The Tolkappiyam refers to fourfold divisions in the society namely Antanar (Brahmanas), Arasar (Kings), Vanikar (Merchants), and Vellalar (Agriculturalist). Out of them, the first one was considered irupirappalar or twice-born, who had the right to wear the sacred thread. Probably the idea was borrowed from north Indian ideology with which the ancient Tamils came into contact. According to Tolkappiyam, the Brahmanas carried a pot with holy water, a trident-like kol, and a wooden board as a seat. The Kings had an umbrella, drum, horse, garland, and crown as their regal features. The merchants also had their paraphernalia such as garland and flowers. The Vellalas have the war weapons. The Sangam poems also mention Uyarndor and Ilinthor, the upper and lower-class people.

Purananuru gives different four castes namely Tudiyan, Panan, Paraiyan, and Kadamban, which according to scholars could be a division based on occupation. Pattupattu refers to another four divisions namely Kuthar, Panar, Porunan, and Virali.

Each landscape had its own distinct people. The Kurinji region was occupied by Vedars or the hunters and Kuravars. Marutam zone was occupied by the Uzhavars or the farmers. The pastoral people are called Ayars and The fishermen are called Minavar, Paratavar, and Valainjar. Eyinars are the highway robbers in the Palai regions.

Other Communities

There were many communities who engaged in various works.

Umanars or the salt merchants who travel from the Neytal land to the interior landscape and sell their products in exchange for rice, honey, etc.

Kollan or the blacksmith was much in demand due to his prowess in making tools both for agricultural and war purposes.

Porkollan or the goldsmith was also mentioned in the literature. The Silapadikaram portrays a goldsmith as a conniving thief, who wrongly convicted Kovalan for the theft and got him killed. It was also mentioned that the next Pandya ruler killed many goldsmiths for this crime. The intricate gold-making work was much in demand both inland and overseas.

The cobbler was considered low-born. They made products of leather.

Tachchan or the carpenters made wooden work. The reference to Yavana Tachchar indicates the skillful shipbuilding activities.

The bards were called Panar, while their women counterparts were Viraliyar. The dancers were called Kuthars.

In the ancient period, though many tribal and community groups existed in Tamil country, there was no rigid caste system and most of them lived according to the tenets of their group.

Condition of Women

Women are an important part of society. The Sangam Tamil country was patriarchal in nature and women played a secondary role as daughters and wives.

It is believed that a woman must possess four main qualities namely *Achcham*, *Madam*, *Nanam*, and *Payirpu*. *Achcham* is fear of unfamiliar events, *madam* is holding on to values learnt, *Naanam* is shyness while *payirpu* is disgust at strange people. Women are taught to be chaste. The chastity or the *Karpu* is considered a virtue by the society.

Women do not occupy higher positions in society and we have no reference to Queens ascending the throne. They definitely would have played an important role in assisting the kings. They did not participate in warfare, though wars had happened because of them. However, we have a handful of women poetesses who travelled to various kingdoms in praise of the kings. Kakkaipadiniyar, Nachchelaiyar, Vennikuyathiyar and Avvaiyar are the important poetess. For Avvai, King Athiyaman gifted a very rare gooseberry that gives a long life. This indicates the significance of women poetess in Sangam society.

The girls in the Sangam period indulge in sports activities along with their friends. They also learn education from home. Once married, they are considered as the lamps of the house. The beauty of women is highlighted in many poems. Their duty is to give birth to sons and raise them. Even if the husbands are not faithful to them, the women are expected to wait patiently for them and lead a secluded life, as known from Silapadikaram. As mothers of valiant warriors, they occupied a place of prominence in the society. A puram song mentions a lady who lost her father and her husband in the battle fields sending her minor son to the war with a spear in hand. This heroic motherhood was praised in early society.

Parathaiyars or prostitutes are referred to in the Sangam texts. The men visit their houses forgetting their wives. The Parathaiyars are known for their beauty and other skills such as dance and music. There was also a chaste parathaiyar or Kadhalpparathi who was devoted to a chosen man as known from the story of Madhavi in Silapadikaram. Cheripparathi also known as Podhu mahalir and Kamakilathiyar were also in existence, and it was a difficult job for married women to protect their husbands.

The status of married women is high and they are revered more if they give birth to sons. However, the condition of widows was pathetic.. Living after the death of a husband and leading a life as a widow were miserable. The widowed women prefer death of the life of a widow. A lady in a poem asks a potter after the death of her husband to make a huge urn so as to accommodate her too

Marriage Practices

Marriage is one of the important institutions of society. There were two types of marriage namely

Kalavu Marriage or Clandestine Marriage: It is the marriage between a man and woman who fell in love with each other without the knowledge of their parents and other family members. The man is referred to as Thalaivan or hero while the woman is called Thalaivi or heroine.

Karpu Marriage or Arranged Marriage: The marriage is fixed by the parents of the bride and groom. Tolkappiyam gives the qualities of the bride and groom necessary for marriage. Once the elders agree, the marriage date is fixed. An Akam song 86 of Nallavur Kizhar describes the marriage rituals in the following way.

“On our wedding day, fresh riverbank
sand was spread on the front yard, a cool,
big pavilion was put up with rows of posts,
the house was lit, and garlands were hung.
Guests were fed huge balls of rice cooked
perfectly and softly with *uzhunthu* lentil.
It was an auspicious day when the curved,
white moon was away from the evil planets
and faultless Rohini was in the sky.
When darkness vanished and lovely dawn
arrived, wise, old women with pots on their
heads and new, wide bowls on their hands,
brought and gave again and again and
performed the wedding rites according to
tradition, with loud sounds.

Four bright-jeweled women with beautiful
yellow spots on their stomachs, who had borne
sons, blessed her, “Be virtuous, be of good help
and be a loving and nurturing partner to him”
they said and sprinkled water with wet-petaled
flowers and rice on her thick, dark hair” (Vaidehi Herbert, n.d)

In the post-Sangam period, however, the marriage rituals changed probably due to the influence of North Indian ideology as known from Kovalan and Kannagi marriage, which was solemnised through circumambulation of the sacrificial fire and the marriage ritual was performed by the Brahmin priest.

Other Practices

The Sangam age witnessed a wide variety of food items being grown and consumed. Each landscape has offered a different type of food items unique to it. The meat and honey from Kurinji, milk products from Mullai, rice and other grains from Marutam, and fish from Neytal regions are exchanged with one another. Many types of rice are known to them. Millets such as kollu are also used. Fruits such as bananas, mangoes, and jack fruits are consumed along with many vegetables. Gooseberry is said to have medicinal properties.

The Tamils used tree bark, cotton as well as silk clothes. Fine cloth known as kalingam is used by men and women. The cotton is spun by the women folk, mainly the widows. They were known as Paruthi pendir.

The ancient Tamils adorned themselves with ornaments made of shells, silver, gold, and precious stones. A large variety of ornaments are referred to in the literary texts, starting from headdresses up to anklets. The women have done beautiful hair-do and adorned it with different flowers. More than a hundred varieties of flowers are known to them.

Religion

Each landscape had a deity unique to it. For Kurinji, Seyyon or the red one was the main God. Identified with Lord Muruga, he was considered as the God of Tamils. Mayon or Vishnu is the deity of the Mullai land, while Indra, or the God of Devas was the deity of the Marutam region. It was Varuna or the Sea God who was the deity of Neytal. A solitary mother goddess Korravai was worshipped in the Palai landscape. She was the goddess of victory. The Sangam poems talk about the people visiting temples and performing rituals to appease the gods in different ways. One of the Pathupattu poems, namely Tirumurugarruppadai is dedicated to Lord Muruga in his different worshipping places.

Apart from these gods, the literature also talks about Shiva, Krishna, and Balarama. Probably they became popular after the influence from the north.

Education

Sangam literary texts themselves are the evidence of a literary society. The Brahmi inscriptions on the potsherds indicate widespread literacy

among many strata of the society. The Tamil Brahmi inscriptions are found in many Jaina rock shelters such as Sittanavasal, Mangulam, and Jambai. The date for Tamil Brahmi was pushed to 600 BCE by the evidence from Kheezadi. There were many Sangam poets and women poetesses who were well-versed in the grammatical rules of the Tamil language and produced literary works. Tolkappiyam lays down important rules and regulations for the language, thus giving evidence for a high level of the usage of language in the early historic period.

Burial Practices

The Sangam age corresponds to the megalithic culture which gave importance to the dead. For the first time, the dead were given a separate place, and different types of burials were built for the dead as per the landscape features. These burials are usually associated with huge stones (hence the name megalithic), iron tools and implements as well as black and red ware.

The common types are

Urns: known as mudumakkal tazhi, it was a huge pot/jar in which the dead were placed or a few collected bones were interred. Adichanallur in Toothukudi district of Tamil Nadu, Mangadu in Kerala yielded numerous urn burials and Adicahnallur has given the earliest radiocarbon date for the urn burials of 1000 BCE. Sangam poems too talk about urn burials. They were used both for kings and common people.

Cists: Found under the ground they are made of four stone slabs supporting each other through its sheer placement. On the floor are kept the dead along with grave goods. A port hole is found for periodic ritual offerings.

Dolmens: Found on top of the hills, the dolmens look like a table. Sometimes, they are provided with a bench. Since they are found on the rocky surface, they are devoid of any skeletal remains and grave goods.

Menhirs: The long standing stones are built in memory of the dead warriors as known from the inscriptions. It is mentioned as Nedunkal in Sangam literature.

Rock cut chambers: These are cut in the laterite rock of Kerala and made into chambers or rooms where the dead were placed along with grave goods.

Umbrella Stones: Also called Kudakkals, they are found only in the Kerala region. It is very similar to the Dolmenoid cist, except that the slabs are joined together and a capstone covers all the slabs.



Umbrella stones at Cheraman Parambu, Kerala

The burial practices of the Sangam people are discussed in the literature in detail. The archaeological excavations conducted at Chattaparambu, Sanur, Amirthamangalam, Porkalam, Mangadu, Cheraman parambu, Kodumanal, Porunthal, etc throw more light on the burial practices. Cremation was also practiced.

Death by facing the north (vadakiruthal) is practiced when one loses interest in living in this earth. Death by facing the north with one's sword is mentioned when one loses a war and faces disgrace (Vaal Vadakuiruthal).

Nadukkals

Another important mortuary practice was the worship of Nadukkals or Virakals. Cattle lifting, and cattle retrieving are the preludes to a war. During these skirmishes, many warriors die on the battlefield. In memory of them, nadukkals are erected. The earliest Nadukkal was noticed at Pulimankombai which refers to an Aakol (fight over cattle). The nadukkals were worshipped by their clansmen as well as wayfarers by decorating

them with peacock feathers and offering toddy. They also offer rice with sheep meat. The belongings of warriors are placed near the Nadukkals. Daily offering was also done for nadukkals (Akam 35, 131, 289). Puram songs mention that the nadukkals were washed, flowers like jasmine were offered and incense was burnt.

Thus the social conditions of Tamils in the Sangam period were according to the needs of the people and in due course of time, the values associated with society changed and new values were incorporated.

Self -Assessment Questions

1. Explain the religious conditions of the Sangam Tamils
2. Explain the marriage practices in the Sangam period
3. Discuss the condition of women in the Sangam age
4. Elucidate the social divisions during the Sangam period.
5. Describe the role played by the different communities for social development in Sangam period.
6. Describe the megalithic traditions in Sangam age.

Lesson 3.5 - Sangam Age Economy

Learning Objectives

After reading this lesson, you should be able to

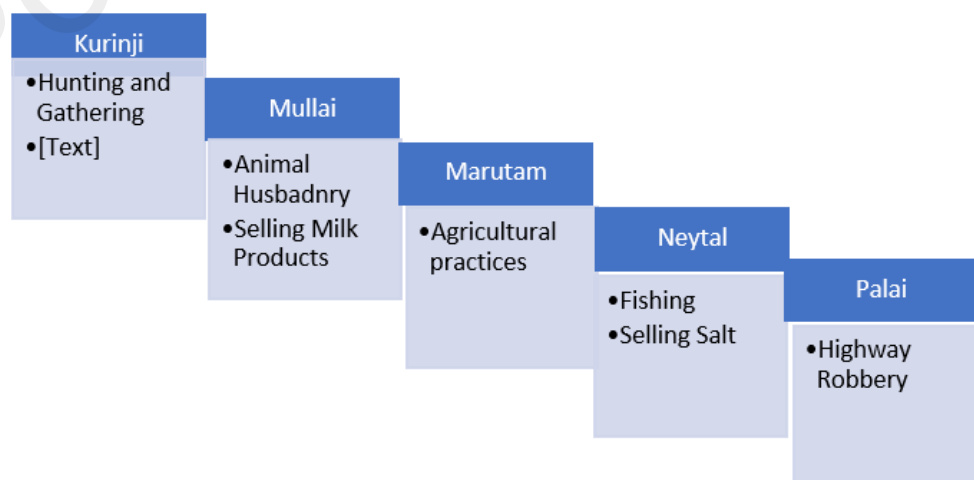
- Understand the economic condition of the Sangam period
- Know the agricultural activities in Sangam society
- Identify the industries of the Sangam Age
- Explain the trade practices of the Sangam era.

Introduction

A country's development is dependent on its economic prosperity. The Sangam age economy provided the necessary push for the development of the region and the people. However, the country is filled with many more people and a few rich people. The kings and chieftains were rich enough to gift lands, gold, elephants, and other exotic items to the bards and the poets. There were many poor people who could not find even one square meal and they went in search of their patrons by singing their generosity and valour.

Important Occupation

The Sangam witnessed various economic activities according to their landscape.



Hunting and Gathering

The people of Kurinji involved in hunting and gathering. They hunted the wild animals and collected honey, fruits and roots for their sustenance. They exchanged these goods with people from other tinais.

Animal Husbandry

The people of Mullai indulged in pastoralism. The meadows of Tamil Nadu supported the cattle population. Cattle or Maadu is considered a wealth. As cattle is considered most important wealth, people fought for cattle. The Aakol or the fight for cattle became a common cause for the war in ancient Tamil country. The Puram tinai talk about different war strategies for the final victory over cattle.

The production of milk products such as milk, ghee, curd and buttermilk was also mentioned. The aaychichiyar used to sell the milk products in town. Eating the goat's meat was mentioned in the literature. The kings offer these to the bards.

The concept of Eru thazhuvathal' or controlling the bull in a fight is considered a symbol of courage and valour. It is believed that a man who controls a bull would get a chance to marry the lady whose family owns the bull.

Agriculture

Agriculture played a vital role in the formation of state in early Tamil country. The fertile region watered by the rivers Palar, Pennar, Kaveri, Vaigai, and Tamirabarani in the east side and river Periyar and Ponnani on the west side provided a verdant landscape setting for agriculture to thrive. Porunarrupadai (245-246) mentions that a veli of land in Kaveri region could produce one thousand kalams of paddy. Paddy is called nel. There were sennel and putunel.

Tirukural describes the importance of agriculture and the role of farmers in the prosperity of a country. There was Nansei land (good land) and punsey land (non-fertile land). The agricultural land was called as Kazhani, and Pazhanam. The agriculturalists used natural manure including vegetable waste. The farmers are called Uzhavars, one who till the land. The kings supported agricultural activities as known from the example of King Karikala Cholas who destroyed forest areas to bring the land under agriculture as well as increased the embankment of the river Kaveri.

Apart from paddy, the millets were cultivated in dry zones. Shifting cultivation was also practiced.

Fishing and Salt making

The people in the coastal area indulged in fishing activities along with salt manufacture. The salt merchants were called Umanars, who travelled from place to place to sell salt in exchange for other products. Pearl fishery was very popular and the pearls from the Pandya region are considered the best in the entire country. We find references to pearls in Ramayana too.

Important Industries

In the Sangam period, there was a rise in many industries probably due to the external trade network with Rome and other countries. Art and craft became very popular during the Sangam period. There were many craftsmen such as potters, goldsmiths, blacksmiths, bead makers, and weavers.

Potters

Potters are called Kalamsey Ko or Kuyavars. Various types of pottery such as black ware, red ware, black and red ware, etc were used. Shapes include bowls, pots, jars, and dishes.

Ironsmiths

Kollars are very important people in a society where wars were fought frequently. They were in high demand for both the manufacture of agricultural iron implements as well as for iron tools and weapons for warfare.

Goldsmiths

The goldsmiths or ponkollars are known for their exquisite workmanship. The sites yielded

Bead manufacturing

A lot of beads are found in many sites of early historic Tamil country. Beads were manufactured in various raw materials such as quartz, amethyst, carnelian, garnet, crystal, soapstone, emerald, and beryl. Some of these stones are not locally available in the Tamil region and they could have taken it from Gujarat and Rajasthan regions.

Shell bangle Manufacturing

Shell bangles are found in Arikamedu, Kudikkadu, Alagankulam and Korkai.

Textile Industry

Cotton and silk are used and decorated with floral designs. The people of various landscapes wear dresses according to the geographic conditions. At Uraiyur, the capital of the Cholas, the excavators found a structure that is identified as dyeing vat. Ptolemy referred to fine cloth from ancient Tamil country. A Tamil Brahmi inscription from Alagarmalai refers to Aruvai Vanigan, a textile merchant.

Trade and commerce

It was in the early historic period that trade practices began to emerge in various categories. Both internal and external trade networks developed. Each landscape produced different raw materials that were used for making the final products.

Local trade

The goods produced in one landscape are sold in another landscape. There were specialized traders such as salt merchants (Umanar), jaggery merchants (Panita vanikan), gem merchants (mani vanikan), gold merchants (pon vanikan), commodity merchants (Koola vanikan) and textile merchants (aruvai vanikan).

Foreign trade

The ancient Tamils had an external trade network with Rome. There were important ports in each kingdom namely Muziri, Kaveripumpattanam, and Korkai that indulged in very effective trade with other countries and formed a part of the Indian Ocean trade network. Evidence of Tamil Brahmi inscriptions at Quesir-al-Khadim, Egypt, Oman, and Thailand indicate that the overseas trade of the Tamils was very strong.

Sangam literature talks about the Yavanas. The ships of the Yavanas (Yavanar thantha nankalam), and wine imported from Yavanas (Yavanatheral) are mentioned in the Sangam age. Archaeologically, we have evidence of amphorae or wine jars that were used to transport wines from Rome in many sites of Tamil Nadu such as Arikamedu, Alagankulam, Kheezadi etc. Yavana soldiers were said to have protected the trade route for the merchants.

The pepper from the Kerala region was very popular in the Roman world. The Sangam literature mentions that ships laden with gold come to the Kerala coast and bring back pepper. At Berenike in Egypt, the excavation yielded a 7.5kg of pepper in a jar, thus providing strong evidence for the trade network. Apart from pepper, other spices were exported. Clothes as thin as a snake's skin were also exported.

Barter system

There are ample references to the barter system in Sangam literature. The honey from the Kurinji landscape was exchanged for salt from the Neytal region. The milk products from the Mullai region were exchanged for rice from the Marutam region. As each landscape produced unique products, through the exchange system the ancient Tamils were able to consume all the products. It was an easy method of trade in the earlier stages of tribal-state formation.

Coinage

With the development in the production of more products, the surplus was sold not for exchange but for money. Sangam works talk about the gift of gold coins (known as kasu, pon) to the poets given by the kings. It also yielded evidence for local coins as well as foreign coins. The Cheras, Cholas, and the Pandyas have issued coins.

A large number of Roman coins are found in hoards as well as in excavated remains. Roman King Augustus' coins are found in plenty. The Roman gold coins are noticed more in the Coimbatore region. The foreign coins could have been limited to urban centres and port cities. In the hinterland, the barter system could have continued.

The Sangam age economy was a mixture of tribal economy and overseas trade economy. In the earlier phase, goods from local regions were exchanged and in due course of time, the surplus and objects that were in demand were sold to both within the country and outside the country, thus making the urban centres and port cities prosperous and popular.

Self -Assessment Questions

1. Explain the major occupations of the people from the five-fold landscape.
2. Discuss the important industries that were prevalent in the Sangam period.
3. Describe the agricultural practices in the Sangam period.
4. Discuss the essential features of foreign trade during the Sangam age.
5. write a note on the barter system and coinage in the Sangam period.

DDE, Pondicherry University

UNIT - IV

Lesson 4.1 - The Kadambas

Learning Objectives

After reading this lesson, you should be able to

- Understand the sources for the study of the Kadambas
- Know the origin of the Kadamba dynasty
- Understand the significant Kadamba rulers
- Know the art and architecture under the Kadambas

Introduction

One of the lesser-known dynasties of South India, the Kadambas of Banavasi left a deep impact on the political, social, and cultural milieu of South India. At the end of the Satavahana rule in the Deccan region, a few regional kingdoms made their mark on the history of South India. One such was the Kadamba dynasty of the Banavasi region.

Sources for the study of the Kadambas

Unlike the other contemporary dynasties, the Kadambas have left very few sources for us to reconstruct their past. The main sources are Inscriptions, a few copper plates and later period texts.

Inscriptions

There are very few inscriptions available for the study of the Kadamba dynasty. Important ones are given below with which one can reconstruct the history of the Kadamba rulers.

- Malavalli Inscription of Kadambaraja
- Chandravalli Inscription of Mayuravarman
- Halsi Plates of Yuvaraja Kakusthavarman
- Talagunta Inscription of Santivarman
- Devagiri Plates of Mrigesavarman
- Banavasi Inscription of Mrigesavarman
- Nilambur Plates of Ravivarman

- Davagere Plates of Ravivarman
- Halsi Plates of Harivarman

The contemporary inscriptions of the Pallavas and the Chalukyas also provide necessary insights into this dynasty.

Literary works:

Though no known work of the Kadamba period is known, the later period literary works of Rashtrakutas, the Pallavas, and the Chalukyas throw some light on the history of the Kadambas. The Siyuki of Hieun Tsang also has references to Kadambas.

Origin of the Kadambas

There are many legends associated with the origin of the Kadambas. It is believed that the ancestor of the Kadamba kings sprang from the drop of sweat from Lord Shiva's forehead that fell under the Kadamba tree. The ancestor known by the name Jayanta was born with three eyes and four hands. He was called Trilochana. In his family was born Mayurvarman, the founder of the Kadamba dynasty.

Another legend says that the child was born under a Kadamba tree blooming with flowers, tended by the Brahmanas, hence the name Kadambas. According to another version, a Nanda king asked for a son as a boon from Lord Shiva, who bestowed two flowers that fell on the Kadamba tree. The King begot two sons, who founded the dynasty.

Political History of the Kadambas

The Talagunta inscription of Santivarman traces the genealogy from the time of Mayuravarman, while the Gudnapur inscription of Ravivarman gave information about two more kings Virasarman and Bandhusena, who were the ancestors of Mayuravarman. The Kadambas claimed to be born in Manavya Gothra and they identify themselves as Haritiputras. The Devagiri plates of Mregesavarman mention the Angirasagothra as the gothra of the Kadambas. Their patron God was Svami Mahasena or Karthikeya.

Virasarma was referred to as the best Brahmana (Dvijothama) of the Kadamba dynasty. He learnt the Vedas and was well versed in it. The Talagunta inscription of Santivarman describes that Mayurasarman went

to Kanchi, the capital of the Pallavas for his education in Vedas and he was accompanied by one Virasarman, probably his grandfather.

His son Bandhusena was both a Brahmakshatriya- Brahmana by birth and Kshatriya by profession. He defeated Sivaskandavarman, Cutukula Satakarni, and captured the city of Vijayanthi or Banavasi. He took the title Vijayanthi Dharma Maharajadhiraja.

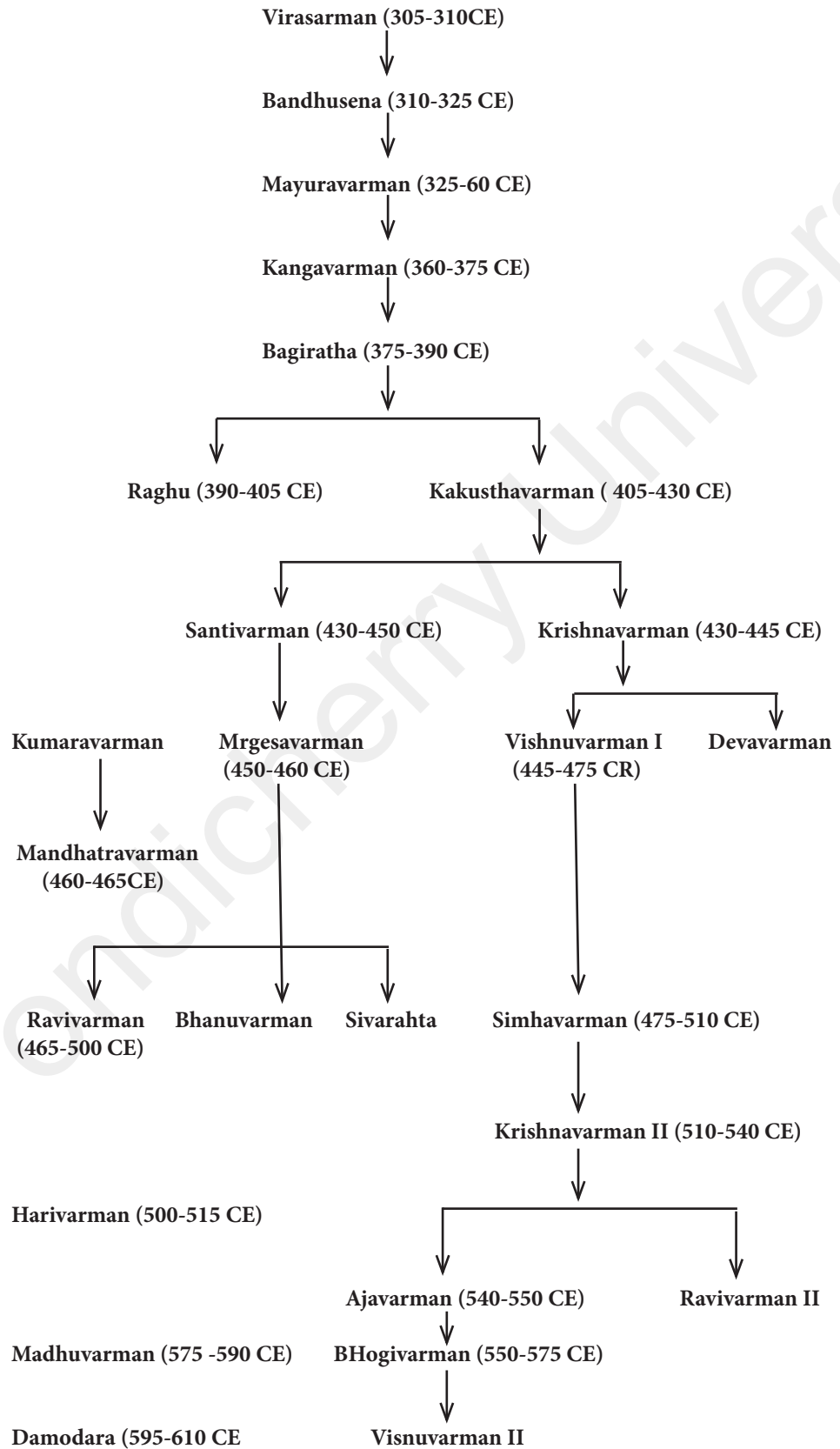
Mayurvarman

The notable king in the Kadamba dynasty was Mayuravarma. The Talagunta inscription referred to him as Mayurasarma. Like his grandfather, he was the best among the Brahmanas and learnt Vedas. However in order to become fully well versed in the Vedas, he went to Kanchi Ghatika to study further with Virasarman, his preceptor and grandfather. According to Talagunta inscription, he was insulted by the Pallavas. Mayurasarman unsheathed his sword and by defeating the Pallavas carved a territory in the Sri Parvata region, identified with Srisaila region of Andhra. The Pallavas having understood his might and valour, decided to make use of his strength. He was made the Senapathi of the Pallava army, for which he fought many wars. After a few years, he was anointed as the ruler by the Pallavas, thus forming the Kadamba dynasty. He is said to be protected by Skanda Karhikeya and Mother Goddesses. The Chandravalli inscription of Mayuravarman mentions that the king repaired a tank and beautified it.

Not much information is known about his immediate successors. Only scant evidence is available. His successor was Kangavarman, who is said to have vanquished his enemies.

His successor Bhagiratha was considered as the real Bhagiratha who was born in Kadamba family.

Genealogy of the Kadambas



Raghu who followed Bhagiratha was equated with Prthu, who made his descendants enjoy their life on earth by defeating his enemies. It is believed that he was a poet as well as well-versed in Vedas.

Kakusthavarman: Raghu was succeeded by his brother and another son of Bhagiratha, Kakusthavarman. The Talagunta inscription of his son Santivarman mentions in detail the valour of the king. His own copper plates known as Halsi plates were issued that registered the gift of land called Balovura in Khetagrama, which was inhabited by Arhats (Jains) to his senapathi Srutakirti for having saved him. He has married off his two daughters to the royal families of Guptas and western Gangas. One of his sons-in-law could be the Gupta ruler Kumara Gupta I, while another son-in-law was Madhavavarman, the western Ganga ruler. By entering into matrimonial relationship with these two powerful kingdoms, Kakusthavarman strengthened his kingdom. He is said to have constructed a huge water tank for water supply at Sthanakundura, a place where Shiva temple (temple of Bhava) was located, that was worshipped earlier by Satakarnis.

Santivarman succeeded his father. He was the one who issued Talagunta inscription, which was inscribed on stone. It was composed by Kubja, a poet. The king was credited with ruling over three probably Vijayanthi, Tripurvata, and Palsika, the three capitals of the Kadambas.

His brother Krishnavarman I established a separate kingdom after the death of Santivarman. He calls himself Asvamedhayajin. There was definitely a war of succession between the brothers. Krishnavarman I was supported by the Pallava and Ganga rulers. In this war of succession, Mrgesavarman fought for his father's right to the throne. Santivarman after winning his rights ruled over the entire Kadamba territory as known from the title *Samarga Karnataka desa bhuvargga bharta*.

He was succeeded by his son Mrgesavarman. He probably assisted his father in his fight against his brother. He is said to have won many battles and victories against the Pallava and Ganga rulers. He had a matrimonial alliance with the Kaikeya kingdom. He married Prabhavathi, who had given grants to the temples and was praised by many Brahmanas.

There was a short rule by one Siva Manhatravarmar who was not from the main branch of the Kadambas. Though we have no evidence of how he became the ruler, it is probable he usurped the throne after the death of Mrgesavarman and his son Ravivarman was very young. He was described

as a great warrior who inflicted defeat on his enemies. He patronised the Brahmanical religion and gave land grants.

He was succeeded by Ravivarman, the son of Mrigesavarman. He was credited with the killing of Vishnuvarman, son of Krishnavarman I. He captured the city of Palasika and put his younger brother Bhanuvarman in charge of it. He had another younger brother Sivaratha. He had issued his grants from his capital Banavasi or Vijayanthi as well as from Uchhasrangi or Uchchangi in the Bellary district. He is said to have subdued many rulers such as the Gangas, Punnatas, Pallavas, Alupas, and Kongalas. From an analysis of his inscriptions, it can be discerned that he was patronising Brahmanical, Jaina and Buddhist religions and granted villages to all three religious places. The Gudnapur inscription gives details about a Kamadevalaya, a temple for Kamadeva, God of Love, built by Ravivarman, which was situated between his royal quarters and harem. There was also a Madanotsava or the festival of Kama conducted. King donated villages and lands irrigated by Guddatataka, a water tank built by him for the maintenance of the temple.

Harivarman, the son of Ravivarman became the next ruler. He was also the last ruler of the Kadamba main line, as one Krishnavarman II of the collateral line invaded Vijayanthi and captured it. The first few years of his reign were peaceful, but later he lost the capital city.

After Krishnavarman II, his grandson Bhogivarman became the ruler. His period witnessed the downfall of the Kadamba dynasty. During his rule, Pulakesin I established his power as the Chalukya king at Vatapi/Badami. The last two rulers Madhuvarman and Damodara were totally subdued by the Chalukya rulers Pulakesin I and his successors.

The Kadambas ruled for nearly two hundred years and left very few records of their rule. However, they have changed the equation of South Indian history through their short but influential rule.

Art and Architecture

Though very few monuments were built by the Kadambas, they had developed their own style of architecture. The Madhukeshvara temple at Banavasi, Adi-Madhukeshwar temple at Hale-Banavasi, Kadambeshwara and Srikanteswar temple, Hattiangadi temple in Udupi, Aralaguppe group of temples at Tumkur are a few examples of Kadamba temples. The earliest temple was a Jaina basadi found at Halsi. It was attributed to Mrigesavarman.

The Madhukeshwar temple has a mandapa at the entrance called Pravesha mandapa. The temple plan includes garbagriha, Sabhamandapa, and Mukamandapa. The garbagriha houses the Shivalinga. It has a bhumija type of shikara or a super structure showing affinity with central and north India.

Self -Assessment Questions

1. Explain the sources for the study of the Kadambas of Banavasi
2. Trace the geneology of the Kadambas
3. Describe the origin of the Kadamabas
4. Discuss the political history of the Kadambas

Lesson 4.2 - Pallavas of Kanchi

Learning Objectives

After reading this lesson, you should be able to

- Understand the sources for the study of the Pallavas
- Know the important Pallava rulers of the Prakrit and Sanskrit charters
- Understand the significant Pallava rulers from Simhavishnu.
- Know the contribution of the Pallavas to Art and architecture
- Trace the development of Bakthi movement

Introduction

The Sangam period came to an end at the end of the third century CE, probably due to the decline in Roman trade and the dominance of the Kalabharas in Tamil country. The rule of the Kalabharas generally called as Dark Age was marked by the production of ethical literature in Tamil such as Tirukural, and Naladiyar. Jainism became a popular religion during this period.

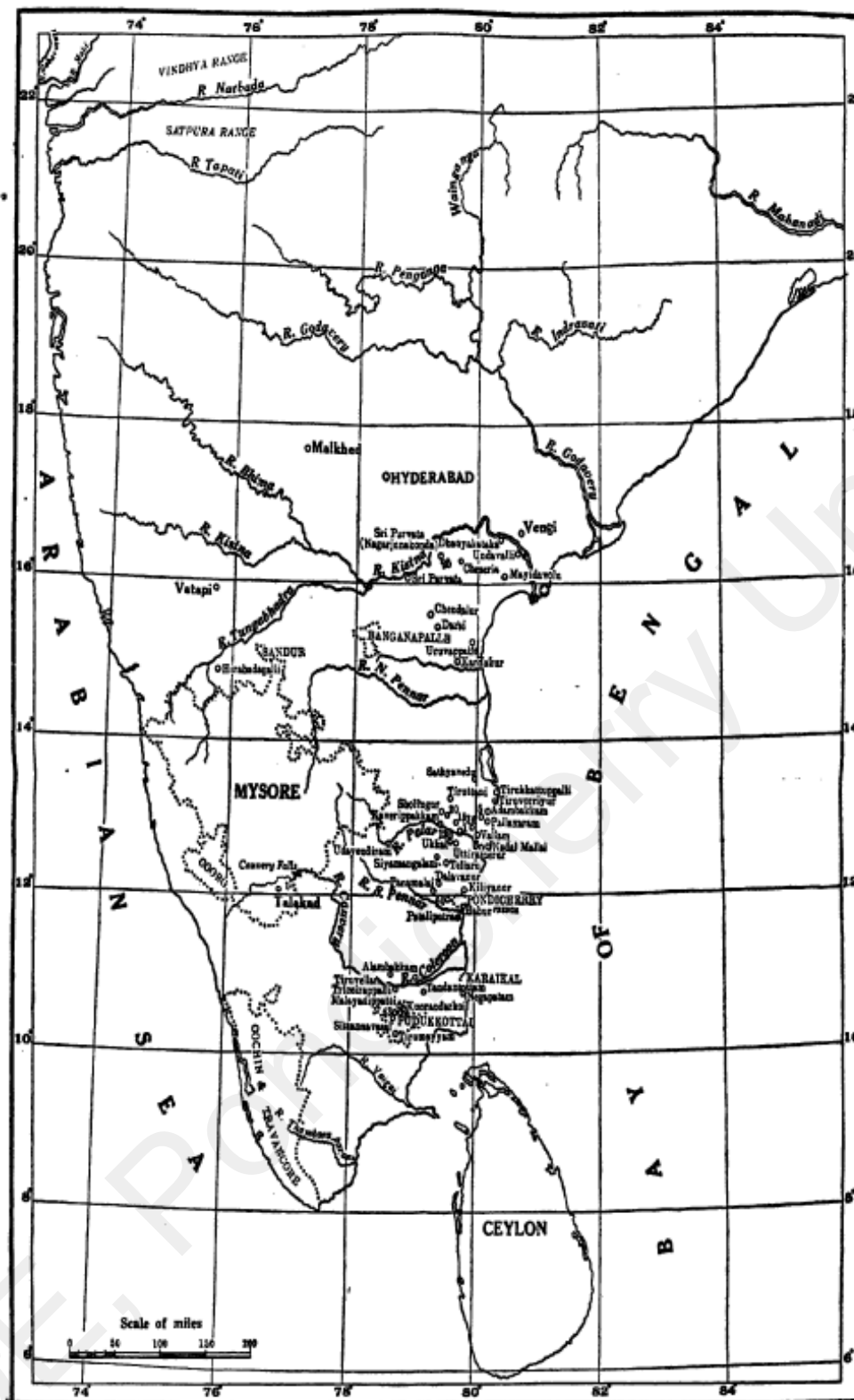
The rule of the Kalabharas came to an end in the northern part of Tamil Nadu and the Pallavas started controlling the region, while in the southern region, the first Pandyas defeated the Kalabharas and established their rule.

The Advent of the Pallavas

The Pallavas established their power after the fall of the Ikshvakus of the Deccan. By defeating the Ikshvakus in Andhra Pradesh, Simhavarman I and his successor Sivaskanada Varmann sowed the seeds for a dynasty around the third century CE that lasted till the ninth century CE.

The Region

They initially ruled over the regions of modern Andhra and Karnataka regions. At the time of Skandasisya, Kanchipuram became their capital. They ruled over the northern part of Tamil region called as Tondaimandalam covering the regions of Chennai, Chingleput, Kanchipuram, Vellore,



DECCAN AND SOUTHERN INDIA IN THE AGE OF THE PALLAVAS.

1. Kencel, 2. Kadai Mallai, 3. Tirukkalukuvam, 4. Pallavaram, 5. Mangadu, 6. Adambakkam, 7. Vallam, 8. Dalavanur, 9. Uttiramerur, 10. Sathyavedu, 11. Tiruvocriyur, 12. Memendar, 13. Ukkal, 14. Tirukkattupalli, 15. Paramesvaramangalore or Karore, 16. Tenaseri, 17. Udayendiram, 18. Tellaru, 19. Kaverippakkam, 20. Mahendrasoth, 21. Sholingur, 22. Tiruttani, 23. Pataliputra, 24. Kiliyanur, 25. Panamalai, 26. Bahur, 27. Undavalli, 28. Sri Parvata, 29. Sri Parvata, 30. Dhanyakataika, 31. Hirabadagalli, 32. Mayidavolu, 33. Uruvapalli, 34. Mangadur, 35. Chazeria, 36. Tiruvellarai, 37. Alambakkam, 38. Kuduvigavolei, 39. Sittannavasi, 40. Tirumayyam, 41. Malayadipatti, 42. Kunnandarkoli, 43. Nerttimalai, 44. Tandantottam, 45. Vetapi, 46. Talakad, 47. Malkhed, 48. Vengi, 49. Negapetam, 50. Mandapettu, 51. Siyamangalam, 52. Tiruvetrappalli, 53. Kandukur, 54. Darsi, 55. Chendalur.

Names in italics are not given in the body of the map.

(South India at the time of the Pallavas, After Meenakshi 1938)

Tiruvannamalai, and Villupuram. During the rule of certain rulers, the extent of the kingdom extended up to Kaveri river in Chola mandalam. Mamallapuram (known popularly as Mahabalipuram) was the port city of the Pallavas which witnessed brisk trade with foreign countries. Ruling over more than five hundred years, the Pallavas left an indelible mark on the history of South India in general and Tamil Nadu in particular.

Sources for the Study

To know the history of the Pallavas, we have many sources such as inscriptional, architectural, and literary sources.

Inscriptions

The Pallavas had issued many inscriptions that throw light on the various aspects of the Pallava rule such as political, social, economic, and cultural conditions.

List of Prakrit/Sanskrit inscriptions

- Maidavollu and Hirahadagalli plates of Siva Skandavarman,
- Gunapadeya plates of Queen Charudevi,
- Uruvapalli copper plates of Vishnugopa Varman,
- Vesantha copper plates of Simhavarman,
- Omgodu II plates of Simhavarman,
- Udayendram plates of Nandivarman I

List of Tamil and Sanskrit inscriptions

- Pallankoil plates of Simhavarman III,
- Kuram plates of Paramesvara Varman
- Kasakudi and Tandan thottam plates of Nandivarman II
- Velurpalayam Plates of Nandivarman III
- Bahur Plates of Nrpatunga Varman

These and many other inscriptions found on the rock-cut temples and structural temples of the Pallavas throw light on the genealogy, kings' achievements, land grants, land divisions, taxation, water management, and social hierarchy.

Coins

The Pallavas issued coins in copper and lead. The excavation at Kanchipuram, their capital city yielded evidence for coins as well as coin moulds. The Bull type coin is the most common type. On the reverse side of the coins, various symbols such as Srivatsa, Sanka, padma, lion, boat, umbrella are portrayed. Some of the coins have legends in grantha script that reveal the names of Mahendravarman, Narasimhavarman, Rajasimha, Paramesvara, and Nandivarman. Titles such as Sri bhara, Lakshita, Sri Sri are found on the coins.

Monuments

The Pallavas were credited with the building of temples in stone at the beginning as rock-cut temples and later as structural temples all across the Tondaimandalam. The inscription of Mahendravarman I at Mandagapattu reveals that the earlier temples were built in timber, metals, bricks, and mortar in the Tamil region, while the Pallavas were the first to build stone temples in the Tamil region.

The earlier relics include Buddhist monuments built in the Andhra region and probably at Kanchipuram. However, the evidence is meagre. With the rule of Mahendravarman I, the Pallava territory witnessed the proliferation of rock-cut temples for Shiva, Vishnu, and Durga. They experimented with different styles of architecture and artistic representations of various gods and goddesses of the Hindu pantheon. The rock-cut temples at Mahendravadi, Mamallapuram, Mandagapattu, Vallam, and Mamandur and structural temples of Kailasanatha temple, Vaikunta temple at Kanchipuram, Shore temple at Mamallapuram, Talagirisvara temple at Panamalai reveal not only the religious conditions of the Pallavas but also the dress, ornaments, hairdressing, human anatomy etc. during the Pallava period.

Literature

The Pallava period was marked by the growth of Tamil religious literature known as Bakthi literature. The Devaram, the collection of Saivite hymns sung by three main Nayanmars (Appar, Sambandar, and Sundarar) and Nalaiyyra Divya Prabhandam, the collection of Vaishavite hymns sung by twelve Alvars or the devotees of Vishnu while describing the glory of their respective gods (Shiva, and Vishnu), also highlight the temples, their geographic locations, religious conditions in the social-cultural milieu.

The Sanskrit dramas credited to Mahendravarman I, namely Mattavilasa prahasana and Bhagavadjhukka reveal the religious and social conditions in his period. Nandikalambagam written in praise of Nandivarman III was a masterpiece in Tamil literature.

The Chinese pilgrim Hieun Tsang visited the Pallava country during the rule of Narasimhavarman I and in his book Si-yu-ki, he described the Pallava territory in detail. A few other Chinese works also throw glimpses of the Pallava rule.

Origin of the Pallavas

Like many other dynasties, the origin of the Pallavas is also shrouded in mystery. Apart from the inscriptions that give a detailed mythical and real ancestry of the Pallavas, not much information is available that throws historical light on the origin of the dynasty. A few scholars have attributed foreign origin to them. While Lewis Rice attributed Persian origin to them, Venkayya considered them to be Pahlavas. Based on the sculpture at Vaikuntaperumal temple in Kanchipuram, Venkatasubba Ayyar argued that they could have been the descendants of the Bactrian ruler. However, many scholars do not agree with the view that the Pallavas were foreigners.

A few scholars however argued for the indigenous origin of the Pallavas. S. Krishnasvami Ayyangar proposed that the Pallavas were the Tondaiyars of Tondaimandalam i.e. they are the natives. Some argue that Tondaiman Ilantiraiyan of the Sangam age was the ancestor of the Pallavas. The words Tondai in Tamil and Pallava in Sanskrit indicate a creeper. While a few attribute them to be the Vakatakas, others assign them to be the descendants of Pulindas mentioned in Asokan inscriptions.

The Pallavas on the other hand in their inscriptions claim their ancestry from celestial gods and call themselves as belonging to Bharadwaja gotra, tracing their lineage from Sage Bharadwaj, Drona, and Asvathama.

Early Kings

It is stated in Velurpalayam plates of Nandivarman III that one Virakurcha, son of Cuta Pallava became the king after marrying a Naga princess. The Cutu Nagas were considered the feudatories of the Satavahanas. His son Skandasisya is credited with the capture of a ghatika in Kanchi from a King named Satyasena. Though the role of Ghatikas in political power is not clear, the capture of Ghatika marked the authority of Kanchipuram in the hands of the Pallavas around the third century CE.

The early Pallavas issued inscriptions both in Prakrit and Sanskrit languages hence the name Pallavas of Prakrit and Sanskrit charter. From the capture of Kanchipuram to the rule of Simhavarman I, not much information is available.

Simhavarman I (295 to 330 CE) claimed to be the descendant of the Bharadwaja gotra. He was said to have defeated the Ikshvakus and destroyed their capital Vijayapuri, popularly called Nagarjunakonda. He must have ruled over the present-day Krishna, Nellore, Bellary, and Chingelput regions with Kanchipuram as his capital.

Sivaskandavarman (330-350CE): Succeeding Simhavarman I, the king as a prince is said to have fought along with his father in the war against Ikshvakus. According to Hirahadahalli copper plates, he acquired the title 'Dharma maharajadhiraja'. He was said to have performed various sacrifices such as asvamedha, agnisthoma, and Vijaya. Kadamba ruler Mayurasarma who founded the Kadamba dynasty was probably his contemporary.

Skandavarman I had two sons- Buddhavarman and Kumaravishnu. Buddhavarman had a son called Buddhayankura. Queen Charudevi could have ruled as a regent for her son Buddhayankura, as her husband died. There is a reference to one Vishnugopa in Samudra Gupta's Allahabad inscription. However, no other inscriptions referred to him, Probably he was one of the Pallava princes who could have resisted Samudra Gupta's invasion.

Kumaravishnu I (350-370 CE): Probably another son of Sivaskandavarman and brother of Buddhavarman, kumaravishnu ascended the throne. He is said to have performed the Asvamedha sacrifice. The conflict with the Kadamba ruler Mayurasarma continued during his rule too and the Pallavas acknowledged the independent rule of Mayurasarma.

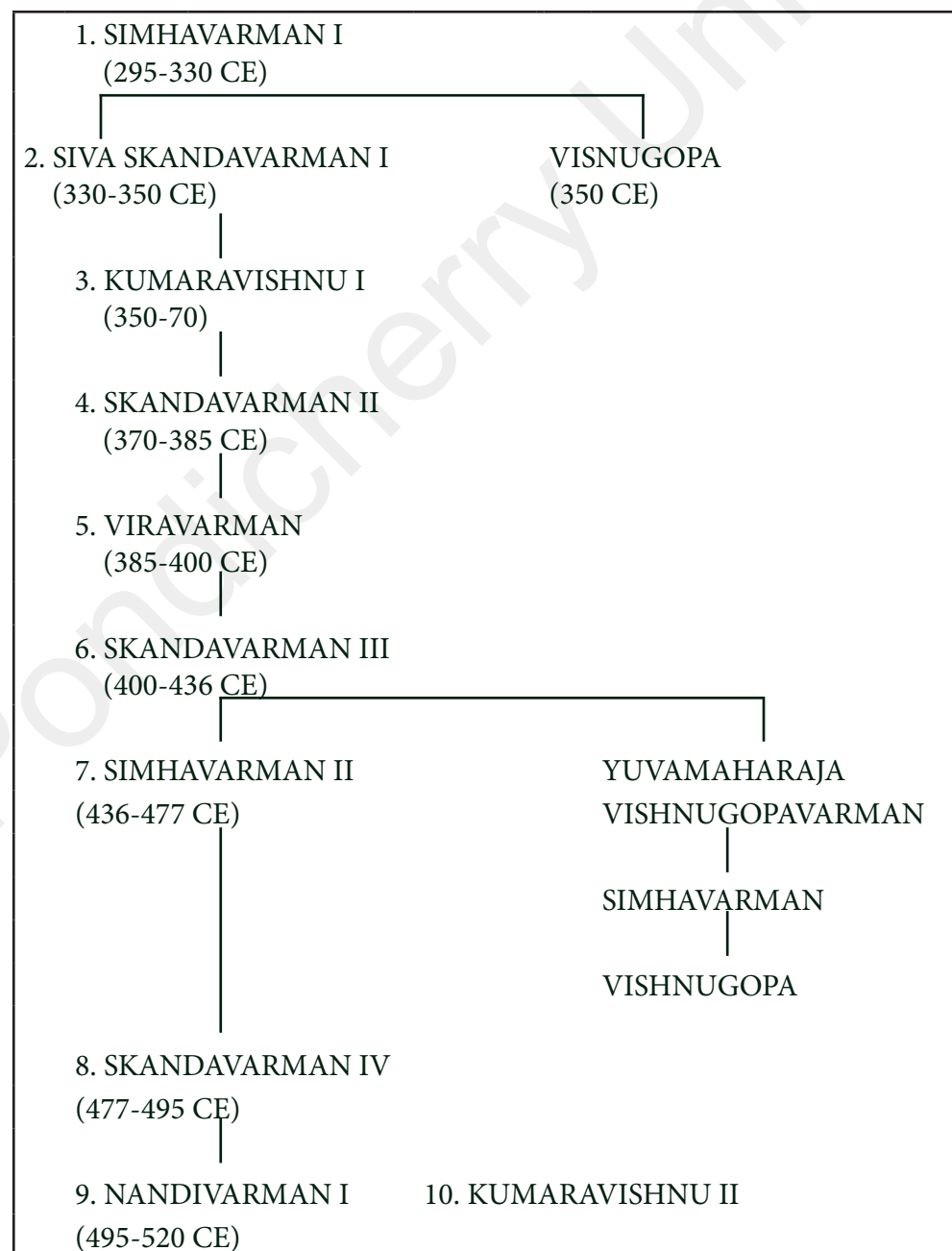
Skandavarman II (370-385 CE) succeeded Kumaravishnu I. His royal titles indicate his prowess to acquire the throne on his own without resorting to his lineage. He was succeeded by Viravarman, who was a valourous king as known through his many titles.

Skandavarman III (400-436 CE): After Viravarman, Skandavarman succeeded the throne. He is said to have donated many gifts such as cows, gold, and land. He was praised in inscriptions as one who had fought in many battles.

Simhavarman II (436-477 CE): one of the famous Pallava kings of the Sanskrit charter, Simhavarman II was the eldest son of Skandavarman III. Lokavibhaga, a Jain work helps in fixing his regnal year. He interfered in the affairs of the Gangas and Kadambas and made the Pallavas supreme power. He was instrumental in making Vishnuvarman as the ruler on the throne of Tirparvata. His illustrious career lasted for 41 years.

Skandavarman IV (477-485 CE): He was the son of Skandavarman IV. During his reign, Vishnuvarman of Triparvata (made king by Simhavarman II) was killed another Kadamba ruler Ravivarman.

The Early Pallava Genealogy



11. BUDDHAVARMAN U
12. KUMARAVISHNU
13. SIMHAVARMAN III (540-550 CE)
14. SIMHAVISHNU (550-610 CE)

Nandivarman I (495-520 CE), the elder son of Skandavarman IV ascended the throne. It was stated in Velurpalayam plates of Nandivarman III that one Naga king Drstivisa danced before him.

Kumaravishnu II succeeded his elder brother. It was stated in Velurpalayam plates that he conquered Kanchipuram. His son and successor was Buddhavarman, who must have accompanied his father in his campaigns. His son Kumaravishnu III's rule marked the end of the Pallavas of Prakrit/ Sanskrit charter.

As observed by K.A. Nilakanta Sastri, "for a period of 300 years from the middle of the sixth century CE the history of South India is virtually the story of mutual conflicts among three powers each seeking constantly to extend its empire at the expense of its neighbours. The three powers were the Calukyas of Badami, the Pallavas of Kanchi, and the Pandyas of Madurai".

Simhavarman III (540-550 CE): The Pallavas ruler from a collateral branch was responsible for the establishment of the Pallava kingdom in the Tamil region with Kanchipuram as its capital. He had two sons, Simhavishnu and Bhimavarman. Simhavishnu succeeded his father while Bhimavarman established a kingdom at Kambhujadesa.

Simhavishnu (550-610 CE) was the son of Simhavarman III. According to Pallankoil copper plates, he conquered the Chola country which was probably ruled by Kochenganan. He was said to have conquered Pandya, Snhala, Malaya, and Kalabharas. The last mentioned ruler was vanquished from the Tamil region by the Pallavas in the northern part, while they were thrown out by the Pandyas in the southern part. He defeated Simhavishnu of Renadu Cudas and brought the region under his control. However, his efforts to conquer the Vishnukundins did not materialise. His contemporary Vishnukundin ruler Vikramendra Bhattarka II, according

to Indrapalanagar copper plate inscriptions, defeated the Pallava ruler Simha.

After defeating the Kadambas of Vijayanthi, the Chalukyas of Badami established their rule in Andhra-Karnataka regions. The Mahakuta pillar inscriptions of Mangalesa referred to the conquest of Mangalesa and the term Dramila in the inscription possibly could indicate the Pallava ruler. In the ensuing wars, Kirtivarman I died and the rivalry between the Pallavas and the Chalukyas became legendary and continued for another two hundred years.

The relationship with the Gangas improved in the earlier part of his rule. The mother of Simhavishnu, a Ganga princess is said to have built a Jain temple for the welfare of her family to which the Ganga king Avinita had given gifts. However, in later period, when there was a war of succession, the Pallava or Kaduvettis (as mentioned in the inscriptions) supported a Ganga prince against the Ganga ruler Durvinita. The fight between them also continued for a long period of time.

Mahendra Varman I (610-630 CE) succeeded his father to the throne. His rule marked the beginning of cultural renaissance in Tamil country in the fields of art, architecture and literature. Known for introducing rock cut architecture in Tondaimandalam, he built many rock cut temples at Mamandur, Mandagapattu, Dalavanur, Mahendravadi, Vallam, Siyamangalam etc. He himself was a poet. The works Bhagvadgita and Mathavilasa prahasanna are attributed to him. According to one of his titles, Chitrkarapuli, he must be good in paintings too. His period witnessed cultural efflorescence.

His Chalukyan contemporary was Pulakesin II, who had conquered Vishnukundins. He tried to control the regions in Pallava territory. The Kasakkudi copper plates of Nandivarman II refers to the victory of Mahendrarvarman's victory against his important enemy at Pullalur. While a few identify this as a Chola king, others are of the view that it must be the Chalukya king.

Narasimharvarman I (630-668 CE) was the next ruler. His rule was marked by political and cultural activities. In the beginning of his rule, Pulakesin II in order to punish the Bana chieftains, who shifted their loyalty to the Pallavas, marched towards them. He reached Kanchipuram too. However, the Pallava king went into hiding behind the city of Kanchipuram. Renadu Chola king Punyakumara shifted his loyalty to the

Chalukyas. Pulakesin II then freed the Cholas from the Pallava authority. When he left Tamil region, Narasimha Varman's position was weakened on all sides. According to Aihole inscriptions, Pulakesin gave prosperity to the Cheras, Cholas and Pandyas.

Narasimhavarman I after this insulting expedition by Pulakesin II strengthened his position by subduing the Cheras, Cholas and Pandyas along with the Renadu Cholas. Irrked by this, Pulakesin II marched again towards the Pallava territory. He was defeated at the battles of Pariyala, Manimangala and Suramara by Narasimhavarman I. The Pallava army marched up to Vatapi, and destroyed the city of Vatapi, similar to the way Sage Agasthya destroyed the demon Vatapi. Narasimhavarman I took the title Vatapi kondan (Conqueror of Vatapi) and he erected a Jayastambha (pillar of victory) there as known from his inscription at Vatapi. Pulakesin's son Vikramaditya I claimed in his inscriptions that he defeated Narasimhavarman I, his son and successor Mahendravarman II and his son Paramesvaravarman.

He helped Manavarman, the Sri Lankan prince to get his throne. Manavarman, son of Kashyapa II lost his throne to his cousin Mana. Manavarman took refuge in Pallava kingdom. He helped Narasimhavarman I in his expedition against Pulakesin II. Narasimhavarman I undertook two naval expeditions to Sri Lanka to restore the royal throne to his friend Manavarman. Though the first attempt ended in failure, he was able to gain victory in the second attempt and Manavarman became the ruler of Sri Lanka.

His inscriptions referred to the performance of Asvamedha sacrifice and bahu-suvarna sacrifice. During his rule, the Chinese pilgrim Hiuen Tsang visited the Pallava territory. The port city of the Pallavas, Mamallapuram was believed to be named after one of his royal titles Mamalla, the great wrestler.

Mahendravarman II (668-669 CE) was the son of Narasimhavarman I, who became the next ruler. The inscriptions referred to his rule as a period of imposition of varnashrama dharma among his subjects. The Chalukya king Vikramaditya I with the help from Siladitya Sriyastaya of the Chalukya family of Gujarat undertook expeditions against the Pallavas. Probably the Pallava ruler was defeated and killed in one of the battles.

Paramesvaravarman I (669-690 CE) the son and successor of Mahendravarman II. His rule was marked by wars with the Chalukyas, Pandyas and the Gangas. Vikramaditya I, the Chalukya ruler invaded

Kanchi during his rule. With the help of the Gangas, the Chalukya king was able to inflict defeat on the Pallavas. The defeated Pallava king after the return of the Chalukyan army wanted to teach a lesson to the Gangas for having supported the Chalukyas. However, in the battle at Vilande, Paramesvaravarman I was defeated by the Ganga ruler Bhuvikrama, who also snatched Ugrodaya or the royal gem from the Pallava king. It took many years for the Pallavas to retrieve it at the time of the rule of Nandivarman Pallavamalla.

Paramesvaravarman's war with the Gangas provoked the Chalukya Vikramaditya who again invaded Kanchipuram, defeated the Pallava king and reached up to Uraiyur in the Chola territory. While he was at rest, the Pallavas with a huge army attacked the Chalukya ruler. In the battle of Peruvalanallur near Uraiyur, the Pallavas defeated the Chalukyas.

Buoyed by this victory, Paramesvaravarman I dispatched an army to Vatapi, and the city was again captured and destroyed by the Pallavas. This event could have coincided with the rule of Vinayaditya, son and successor of Vikramaditya. The stone inscription of Sirrambakkam refers to the structural temple built by him, making it the first structural temple in Tamil region.

Narasimhavarman II Rajasimha (690-728 CE) was the next ruler, whose rule witnessed the upheavals due to war as well as cultural activities in art and architecture.

His contemporary Chalukya kings were Vinayaditya and Vijayaditya. Vinayaditya as a Yuvaraja was probably assisting his father in the battle against the Pallavas. The inscriptions refer to the capture of Vijayaditya by the enemies and the subsequent imprisonment. The name of the enemy is not known. It could be the Pallavas. Rajasimha also had a title called Kalakala, indicating his victory over the Kalabhra chief Kurruva.

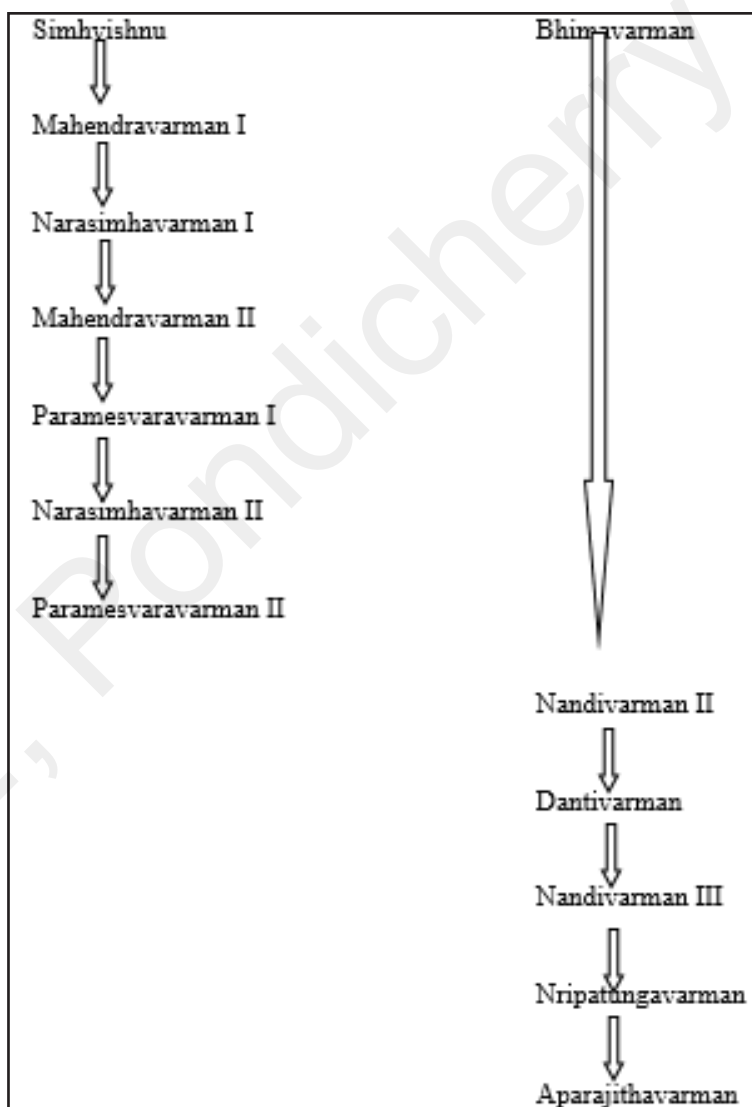
According to Vayalur inscriptions, Pallava Rajasimha conquered the Dvipalaksham, identified with Lakshadweep. His chief queen was Rangapataka, who was mentioned as Sailadhirajatanaya indicating that she was the daughter of Sailendra king. Rajasimha is said to have sent an embassy to the Chinese emperor. He built a Buddhist Vihara at Nagapattinam and named it after the Chinese emperor.

He contributed immensely to the architecture of Tamil region by building the famous Kailasanatha temple at Kacnhipuram and Talagirisvara temple at Panamalai.

Paramesvaravarman II (728-731 CE) succeeded his illustrious father. His short rule was peaceful in the initial period. However the invasion by the Chalukya king Vikramaditya II, son of Vijayaditya and the ensuing defeat of Paramesvaravarman II marked the end of his rule. As the Chalukya ruler was helped by the Ganga King Duggamara, the Pallava king tried to wage against him. However that ended in the death of the Pallava king.

At the death of Paramesvaravarman II, the rule of the direct descendants of Simhavishnu came to end. He was succeeded by Nandivarman II Pallavamalla, who was the son of Hiranyavarman, descendant of Bhimavarman, the brother of Simhavishnu. Nandivarman II and his descendants ruled the Pallava territory till Aparajitha, after which the mighty imperial Cholas established their power over the Pallavas.

The Pallava Genealogy



Art and Architecture under the Pallavas

The Pallavas apart from giving political stability to the northern part of Tamil region, were also credited with the construction of stone temples for Hindu gods and goddesses. They experimented with the locally available stone, i.e. granite and made rock-cut temples and later, structural temples. The architecture of the Pallavas can be divided into the following styles.

Mahendra Style

Mahendravarman I was the first one to build a stone temple. He had started building rock-cut temples for Hindu gods. His famous Mandagapattu inscription informs us that he, the Vichitra Chitra built a temple for Brahma, Vishnu and Shiva called Lakshitayanam, without the use of brick, mortar, metal and timber. The cave temples are provided with garbagriha, a mandapa in the front, and pillars. The pillars are formed by two cubical sadurams and an octagonal kattu between two sadurams. The caves have inscriptions mentioning the names of the temples, named after the titles of the kings.

His important cave temples are

- Lakshitayatana Trimurti) cave-temple at Mandagapattu
- Pancha Pandava cave-temple at Pallavaram
- Rudravalisvara at Mamandur
- Kal-mandakam cave-temple at Kurunganilmuttam
- Vasantesvara cave-temple at Vallam
- Mahendra-Vishnu-griha cave-temple at Mahendravadi
- Vishnu cave temple at Mamandur
- Lalitankura-Pallavesvara-griha at Tiruchirappalli
- Satrumallesvaralaya cave-temple at Dalavanur
- Avinibhajana-Pallavesvara-griha cave-temple at Siyamangalam

All the rock-cut temples are located in Tondai mandalam except the one at Tiruchirappalli. The cave temples have some exquisite sculptures. The dvarapalakas or the doorkeepers are found placed on either side of the Sanctum. The image of Shiva as Gangadhara at Tiruchirappalli is one of grandness and poise.

Mamalla Style

Introduced by the son and successor of Mahendravarman I, the Mamalla style of Narasimhavarman I has one important feature in the treatment of pillars. Instead of the usual saduram, kattu, and saduram types of pillars, Mamalla style had simha vyala or a crouching lion at the base of the pillars. His important cave temples include

- Konerimandapam
- Varaha mandapa
- Pancha pandava mandapa
- Adivaraha cave temple
- Ramanuja mandapa

The images of Mahisasuramardhini, Gajalakshmi, Trivikrama, and Anantasayana Vishnu are gracefully portrayed in the cave temples. In the Adivaraha cave temple, portrait sculptures, identified as of King Simhavishnu and King Mahendravarman are found along with their queens.

Another notable feature of the Mamalla style was the ratha or cut-out temples made of single rock. A free-standing single stone was carved from top to bottom. Pallavas experimented with different styles. These monolithic vimanas at Mamallapuram include

- Draupadi Ratha, in the shape of a hut
- Nakula Sahadeva Ratha, in Gajabrishta type (it looks like the back of an elephant)
- Arjuna Ratha
- Dharmaraja Ratha
- Bhima Ratha, in the shape of a barrel vault
- Ganesa Ratha
- Pidari Ratha
- Valayankuttai Ratha



Mahabalipuram: general view of rathas. See page 129

A view of the Five Rathas, (after K.R.Srinivasan, 1958)

Rajasimha Style

The Tigre cave at Saluvankuppam, near Mamallapuram, was built by Rajasimha. He was also credited with the building of structural temples on an enormous scale. Though Paramesvaravarman I built the structural temples before him, Rajasimha built the magnificent Kailasanatha temple at Kanchipuram, using both granite and sandstone. Many subsidiary shrines adorn the outer wall of the sanctum. The Panel of Somaskanda finds a place of prominence here. Rajasimha's queen Rangapatakadevi built a shrine here. Apart from the Pallava inscriptions, the inscriptions of Chalukyas are also found.

His magnum opus was the shore temple with three shrines. Between the largest Kshatriyasimhesvara and the smaller Rajasimahesvara dedicated to Lord Shiva is located the reclining Vishnu shrine. The Talagirisvara temple at Panamalai is known for its beautiful paintings.

Another important structural temple is the Vaikuntaperumal temple built by Nandivarma Pallavamalla II. The temple is known for the preservation of history in the form of portrait sculptures found in the outside mandapa.

Other structural temples include Matangesvara temple, Airavatesvara, Iravatanesvara, Piravatanesvara temples at Kanchipuram and Olakkanesvara temple at Mamallapuram.

Literature

The Pallava kings not only patronised art and architecture but also literature. The King Mahendravarman I himself was a prolific writer as *Mattavilasa prahasana*, a satirical Sanskrit drama and *Bhagavad jhukka* are attributed to him.

The period of the Pallavas also witnessed the rise of Tamil religious literature, a total departure from the Sangam period. The Saivite and Vaishnavite saints known as Nayanmars and Alvars contributed immensely to the development of religious traditions as well as Tamil literature. Their works known as *Devaram* and *Nalayira Divya prabhandam* were written during this period. *Nandikalambagam* was written in praise of King Nandivarman.

Bhakti Movement

The Bhakti movement was started around sixth century CE in Tamil country in response to the development of Jainism and Buddhism. Bhakti as a concept has many meanings. The word Bhakti's root is Bhaj, which means to serve or to worship. In another sense, it is the selfless devotion to a personal God.

During the pre-Pallavan period, there was no such concept. The literature mainly the Sangam and post-Sangam works deal with secular themes such as love, war and moral values. When Buddhism and Jainism became popular, and royal patronage was extended to these religions, the people showed more inclination towards Buddhism and Jainism.

Against this background, the poet-saints appeared and sang hymns in praise of their personal Gods. They were against the elaborate rites, rituals and sacrifices needed to attain moksha. Instead, they professed that simple love towards God is enough to relieve one from the miseries of this world.

Saivite Nayanmars

The followers of Saivism are called Nayanmars. There were sixty-three Nayanmars who were staunch devotees of Lord Shiva. Out of them four saints, namely Appar, Sundarar, Manickavasagar and Sambandar have sung the praise of Lord Shiva and they were composed as *Devaram* in later period. They visited various temples and the gods of these temples are praised in their verses. These temples are called *Padal petra thalam*.

Vaishnavite Alvars

The Alvars were Hindu saints who hailed from the Tamil region. The etymology of the word Alvar comes from the Tamil word meaning immersed in devotion. They were staunch Vaishnavites who worshipped the Hindu God, the protector and preserver of life, Lord Vishnu. They believed that unconditional devotion (Bhakti) towards their revered deity was instrumental in attaining salvation. They spent their lives promoting Vaishnavism by composing hymns in praise of their supreme deity. There were 12 Alvars who collectively composed 4000 verses in Tamil known as the Nalayira Divya Prabandam. The works of the Alvars were compiled and codified by Nathamuni during the 9th-10th century. They went from temple to temple composing and singing hymns. The 108 places known as Divya Desam which are revered as divine and sacred places of Lord Vishnu are mentioned in their works. The word Mangalasasanam is used to denote the temples where the Alvars visited and rendered their compositions. Alvars hailed from different castes prevailing in the society, including Brahmana, Kshatriya, Vellala (Cultivators) Pana (bards), and Kallar (robber) communities. Notable was also a female Alvar by the name Andal. Their role became significant in the 12th Century where their works were used by Sri Ramanuja to promote Sri Vaishnavism. The twelve Alvars are

- Nammalavar
- Tirumalisai Alvar
- Kulasekara Alvar
- Poigai Alvar
- Periyalvar
- Madhurakavi Alvar
- Thondaradippodi Alvar
- Thirumangai Alvar
- Pei Alvar
- Boothath Alvar
- Andal
- Thirupan Alvar

By popularising the temples, they spread the religion among the lay people. The royal patronage too played an important role. It is said that

Mahendravarman I was a Jaina, who got converted to Saivism through the efforts of Tirunavukarasar or Appar.

Self -Assessment Questions

1. Describe the sources for the study of the Pallavas
2. Discuss the important Pallava rulers of the Prakrit and Sanskrit chart
3. Explain the political history of the later Pallavas
4. Assess the contribution of the Pallavas to Art and architecture
5. Trace the development of Bakthi movement

Lesson 4.3 - The Chalukyas of Badami

Learning Objectives

After reading this lesson, you should be able to

- Understand the sources for the study of the Chalukyas of Badami
- Know the origin of the Chalukya dynasty
- Understand the history of the Chalukyas
- Understand the contribution of Chalukya rulers to art and architecture

Introduction

The Chalukyas who entered into the political scenario of South India at the end of the Kadamba rule became a force to reckon with. The rulers who ruled over their capital city Badami/ Vatapi also controlled the towns of Aihole and Pattadakal. A collateral branch of the Chalukyas of Badami established their rule in the Vengi region of Andhra Desa.

The Chalukyas of Badami (ancient Vatapi) ruling over modern-day Andhra, Karnataka, and parts of Maharashtra rose to prominence from a humble origin around the 6th century CE and left a deep impact in almost all spheres of life.

Sources for the study of the Chalukyas

For the study of the Chalukyas of Badami, there are a few sources available namely the inscriptions, coins and literary works of the later period.

Inscriptions

From the Mahakuta inscription of one of the early rulers of Chalukya till the Kurukundi slab inscription of Kirthivarman II, there were more than a hundred inscriptions and copper plates that throw light on the political, social, economic and religious conditions of the Chalukyas of Badami.

More than 150 inscriptions have come to light about the Chalukya. The contemporary records of the Pallavas and Chalukyas feudatories also

corroborate the evidence. The copper plates (63) give more information about the land donation given to the temple on the orders of kings or king's officials.

The Mahakuta Pillar inscription of Mangalesa and the Aihole Inscription of Pulakesin II are the two important inscriptions. The conquest or the victory of the Kings were inscribed on the pillars known as Maha Jaya Sthambhas. Mangalesa's inscription was found on one such pillar made of red sandstone at Maha Kuta temple. Similar inscriptions are found at Badami's Pattadakal.

The Aihole prasasti composed by Ravikirthi in praise of the most illustrious ruler Pulakesin II is one of the important sources for reconstructing the Chalukyan history. The Aihole inscription of Pulakesin II was composed by Ravikirthi, who gives the genealogy of the Chalukyas. It is an excellent example of Prasasti or eulogy, written in Sanskrit. The composer Ravikirthi highlights the military accomplishments of Pulakesin II. A fine work of poetry, the Prasasti, it was believed to be modelled after Raghuvamsa of Kalidasa.

The inscriptions of Vikramaditya on the wall of the Kailasanatha temple built by the Pallavas in their capital city of Kanchipuram not only inform us about the religious conditions as well as the significant political control. Most of the inscriptions share the same genealogy. A few inscriptions provide information about the kings along with the queens.

Important Inscriptions

- Geddai Inscription (Geddai) of Pulakeshin I
- Aihole Inscription of King Pulakeshin II
- Mahakuta Pillar Inscriptions (Mahakuta)
- Pattadakal Inscriptions (Pattadakal)
- Kappagallu Inscription (Kappagallu)
- Nidugal Inscription (Nidugal)
- Badami Cave Temple Inscriptions (Badami)

Coins

Except for the coins of Vikramaditya I, no other coins have been found. However, there were references to Pana, rupaka, gadyanka in the inscriptions all indicating different types of coins. A few coins found with

the Varaha image at Andhra-Karnataka regions have been attributed to the Chalukyas of Badami as boar or Varaha was their royal insignia.

Literature

Very few literary works are available, an astonishing fact given that the Chalukyas patronized court poets. Bilahana's work *Vikramankadeva Charita* deals with the life of the ruler Vikramaditya VI of the Kalyani Chalukya. Somesvara's work *Manasollasa* (another name for *Abhilashitartha Chintamani*) and *Vikramanakbhudaya*, though belonging to a later period, are useful for knowing the chronological aspects of Chalukya.

The Kannada works such as *Gadayuddha* and *Pampa Bharata* talk about the cultural history of the Chalukyas.

During the rule of Pulakesin II, the Chinese pilgrim Hieun Tsang visited the Chalukya kingdom. His work *Siyukki* describes the military might of Chalukyas, *Siyukki* also mentions about the victory of Pulakesin II over Harsha Vardhana, the great ruler of Kanauj. The Persian historian Tabari referred to the diplomatic ties between Pulakesin II and Khusru Perviz II.

Monuments

The Chalukyas of Badami experimented with stone to build places of worship for Brahmanical, and Jaina deities. The rock-cut caves and structural temples built at Aihole, Pattadakal and Badami provide significant information about the existing socio-religious conditions.

Origin of the Chalukyas

The earliest inscription refers to them as Chalukyas and later on the term Chalukyas were used. The Keule inscription datable to the 2nd century BCE, refers to one Chulayakha of the Dhenukataka region. The Badami inscription refers to them as Haritiputras of Manavya Gotra who were under the protection of Lord Kartikeya. Varaha or Boar was their dynastic emblem, thus equating them with Vishnu, the overlord of the whole universe.

The earlier inscriptions of the Chalukyas referred to them as Chalkya, and Chalikya, speaking the dialect of old Kannada. Mangalesa's inscription at Badami dated to 578 CE mentions that they were called Haritiputras of

the Manavya gotra and worshippers of Karthikeya or Svami Mahasena. These claims were made by the Kadambas also in their inscriptions. They were said to have performed Vedic sacrifices such as Asvamedha, Vajapeya, and Agnisthoma. It is said in the Hyderabad plates of Pulakesin II, that the Chalukyas were nurtured by Sapta Matrikas or seven mothers. The grants and inscriptions trace the ancestry of the Chalukyas from Brahma, and Chandra, kings of Ayodhya. In order to restore order and peace and to punish the wicked people in Dakshinapatha, the Chalukyas were sent by Brahma at the request of Indra. He created a warrior from the water taken from his chuluka. Some scholars argue that the root of the word Chalukya comes from Chaluki or Chalki, which is an agricultural implement. Originally an agricultural people, the Chalukyas could have emerged as landlords and controlled the regions around their settlements.

Political History of the Chalukyas

The Chalukya rulers call themselves the Sri Vallabhas, Sriprithivi Vallabha (favourite of Lakshmi and earth), Satyasraya (abode of truth), and Ranavikrama (Valourous in battle). Vallabha is the commonly used term in the inscription, a practice followed by their adversaries Rashtrakutas.

Jayasimha and his son Ranaraga were considered as the earliest kings of the Chalukya dynasty.

Pulakesin I is considered the real founder of the dynasty. The word Pulakesin has been interpreted as a great lion. He was called Chalukya-Vallabhesvara in the Badami inscription. He was credited with the capture of Badami and construction of a fort there. He must have become independent from the suzerainty of the Kadambas and established himself as the independent king. He performed Asvamedha, Vajapeya, Agnisthoma sacrifices. His wife was Durlabhadevi and had two sons- Kirtivarman I and Mangalesa. Both his sons succeeded him.

Kirthivarman I who succeeded his father was a powerful ruler who is said to have defeated many rulers such as the kings of Anga, Vanga, Kalinga, Magadha, Ganga, Kerala, Chola, Dramila, and Vijayanthi. Though the reference could be an exaggeration, the defeat of the Kadambas was significant, as it marked the end of the Kadamba dynasty and the beginning of the strong Chalukya rule. His conquest of Nalas ruling over the Karnataka region and Mauryas of Konkan region.

He married the princess from the family of Sendraka dynasty, who were the feudatories of the Kadambas. On his orders, his younger brother Mangalesa built a Vishnu temple. At the end of his rule, the Chalukyan kingdom extended over parts of Karnataka and Maharashtra.

Mangalesa succeeded his elder brother Kirtivarman I, probably due to the fact Pulakesin II, the son of Kirtivarman I was a minor child. He was referred to as Paramabhadra in inscriptions indicating his inclination towards Vaishnavism. He fought against the Kalachuris and won against them. The wealth that he took from the Kalachuri kingdom was used for the procession of the God Makutesvara. It is stated in Mahakuta inscription of Mangalesa that he erected a pillar of victory. It is also written in highly praised term the conquest of Modern day Goa or the Revathidvipa which also came under his control.

He patronised both Saivism and Vaishnavism. He built a Vishnu temple at Badami and also undertook the worship of Lord Shiva as Makutesvara.

At the end of this thirteen year rule, he had a bitter war of succession with Pulakesin II, son of his brother Kirtivarman I. He fought for the throne for his own son. In the ensuing struggle, Mangalesa was killed.

Pulakesin II who became the next ruler after the civil war with his uncle was one of the powerful Chalukya rulers. The Aihole Prasasti of the king describes that there was anarchy and darkness covering the entire world caused by his enemies. He was threatened in all sides by his enemies. However, with his prowess and military might, he was able to defeat them and create a strong kingdom.

Firstly, he waged war with his enemies who tried to threaten his position namely Appakya and Govinda. He defeated both of them but made friends with Govinda later and made him his ally. He captured Vijayanthi or Banavasi, the capital of the Kadambas. He defeated the Gangas as well as Alupas of the Karnataka region. The Mauryas of the Konkan region on the west coast and the conquered Gharapuri (Puri) on the east coast thus extending his kingdom between two seas. He conquered the regions of the Latas, Malavas and Gurjaras too. A Chalukya Viceroy was appointed to rule over the Gujarat region.

His greatest conquest was against Harshavardhana of Kanauj. Harsha, according to Hien Tsang led the army but was not able to cross the river Narmada, where Pulakesin's army was stationed. Pulakesin II had control

over three countries comprising 99,000 villages which made him the Lord of Maharashtra. He added Kosala and Kalinga to his victory list. He conquered Pishtapura in the Godavari region. He then led a war against the Pallavas and defeated Mahendravarman I, who went into hiding inside the fort of Kanchipuram, his capital. He marched up to the Kaveri region in Tamil country and subjugated the Cholas, the Pandyas and the Cheras.

During his period, he conquered Vengi in the Andhra region and put his favourite younger brother Kubja Vishnuvardhana Yuvaraja in charge of the province. Later on, he carved a new kingdom, though it is not known if it was at the behest of his elder brother Pulakesin II or if it was due to the rebellion against his brother. However, a new line of Vengi Chalukyas emerged from his time.

He had cordial relationships with the emperors of overseas too as known from the Arabic chronicle. It states that the Persian ruler Khusru II sent an emissary to Pulakesin and they exchanged letters. A painting in Cave I of the Ajantha describes a scene in which a Persian ruler is shown presenting a letter to an Indian king, identified as Pulakesin II.

During his reign, the Chinese pilgrim Hieun Tsang visited India. He referred to Pulakesin II as Pu-lo-ki-she ruling over Mo-ho-Ia-ch'a, identified as Mahârâshtra. He gives graphic details about his kingdom and its prosperity.

The glorious era of Pulakesin's rule came to an end with his rival Pallava Narasimhavarman's conquest of Vatapi. He defeated the Chalukya forces at Pariyala, Manimangala and Suramara. He assumed the title Vatapi kondan' - the conqueror of Vatapi. The Badami inscriptions inform us that he built a pillar of victory, a Jayastambha at Vatapi. The constant warfare could have weakened the Chalukyan army who could not resist the Pallava's occupation. Pulakesin II probably lost his life in the battle against the Pallavas. As per the Mallikarjuna temple inscription at Badami, the Pallavas had occupied the Chalukya territory for some time.

Vikramaditya I, the favourite son of Pulakesin II after a gap of twelve years ascended the throne of the Chalukyas. Though he claimed to have conquered Narasimhavarman I and Mahendravarman II, his greatest expedition was against Kanchipuram during the rule of Paramesvaravarman

I. However the Pallava king defeated him at Peruvalanallur.

Vikramaditya I's son Vinayadhitya and his grandson Vijayaditya helped him in various battles and they assisted him in establishing peace and prosperity in the kingdom after the invasion of the Pallavas. Vijayaditya appointed his younger brother Jayasimhavarman the viceroy of Gujarat who made Navasatika (Navasari) his capital. Jayasimhavarman defeated King Vajjada of the Vallabhi dynasty. He helped his brother in the expedition against the Pallavas.

Vinayaditya succeeded him as the next king of the Chalukyas. He defeated the Kalabharas, Pallavas, Keralas, Haihayas, Cholas and the Pandyas as per the inscriptions. It is also stated that he made the rulers of Persia and Sri Lanka pay him tribute. He is said to have invaded the northern part and defeated the greatest king of North India according to the Rayagad plates. This north Indian king was identified as Yasovarman, the king of Malva. In this expedition, he was assisted by his son Vijayaditya.

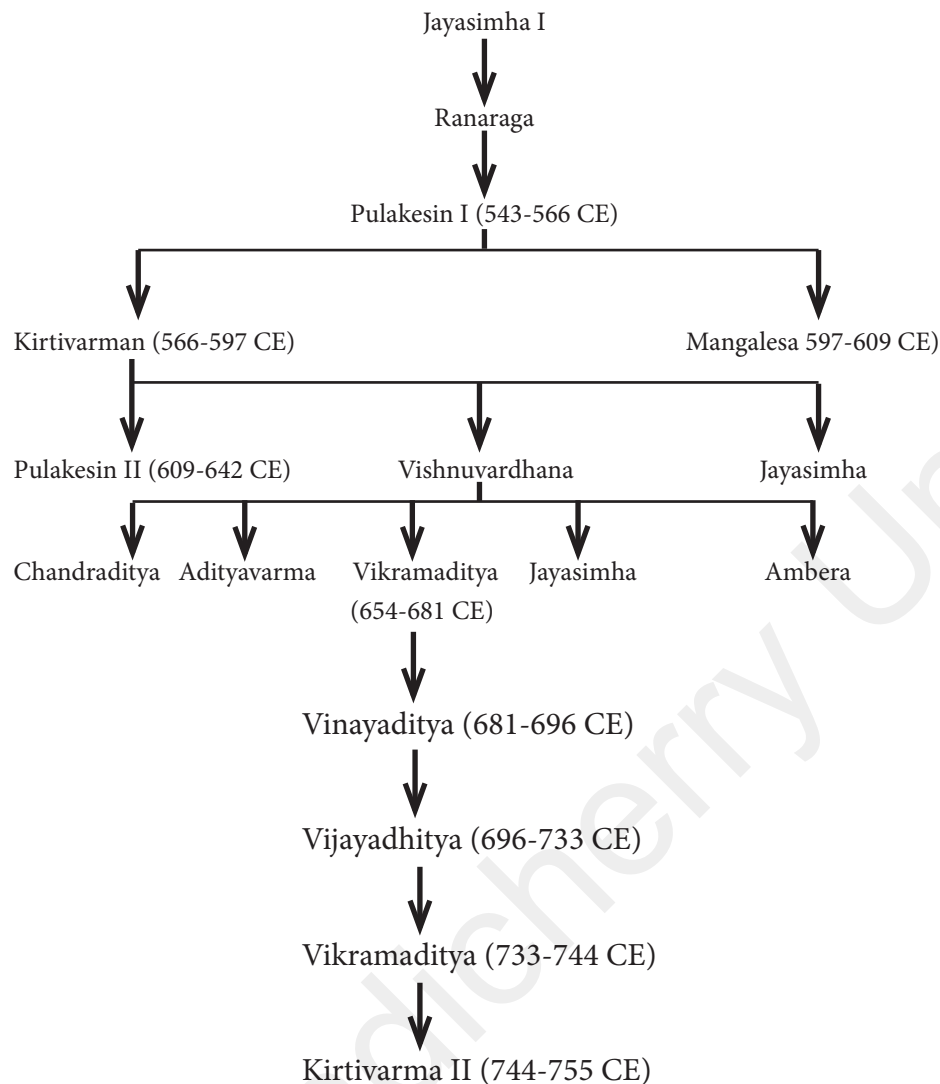
Vijayaditya became the next ruler and had a long reign of more than thirty-five years. He definitely assisted his father and grandfather in their many expeditions against the enemy kingdoms. He built a magnificent Shiva temple at Pattadakal and named it Vijayeshvara. Now it is popularly known as Sangamesvara Temple. An inscription of Kirtivarman II calls it an abode where the union (sangama) of Shiva and Gauri happens hence the name Sangamesvara. He is said to have performed Hiranyagrabhadana.

He along with his younger sister Kumkumamahadevi constructed a Jaina temple known as Aneshejeya basadi at Lakshmeshvara, as per the later inscription found at Gudigere.

He was succeeded by his dear son Vikramaditya II. He started his career with an invasion of Pallava territory. He defeated Nandivarman Potharasa and captured musical instruments along with Khadvanga dvaja or the flag banner, and gems. He entered Kanchi city. Instead of destroying it, he gave royal donations to the Kailasanatha temple also known as Rajasimhesvara built by Narasimhavarman II. He defeated the Chola, Pandya, Kerala and Kalabhara kings too. He is said to have constructed a jayasthamba in the southern part to mark his victory.

During his rule, his son Kirtivarman II again invaded the Pallava territory and came back with a large booty. The period also witnessed the invasion of Gujarat by Tajikas and the final and emphatic victory of the Chalukya prince Avanajanasraya Pulikesin over them who also annexed the region of Gujarat.

Genealogy of the Chalukyas of Vatapi



His chief queen Lokamahadevi, a princess from the Kalachuri dynasty built the Lokeshvaraj temple at Pattadakal (now known as Virupaksha temple). The temple was built by a Pallava Architect Sri Gundan Anivaritacharya. Trailokyamahadevi, her younger sister and another queen of Vikramaditya also built a temple called Trailokyeshvara, which some identify with Mallikarjuna temple. From her, Kirtivarman II was born, who succeeded his father.

Kirtivarman II succeeded his father and his rule marked the end of the Chalukya dynasty. The Samangad grant of Dantidurga mentions that Kirtivarman II with his Karnataka army was defeated by the Rashtrakutas. The ordinary Mahasamantadipathi Rashtrakutas gradually became the overlord of the Deccan and called themselves Maharajadhiraja, Paramesvara and Paramabhattacharaka.

Thus came the end of one of the glorious kingdoms of South India, who have contributed immensely to the art and architecture of South India.

Art and Architecture of the Chalukyas of Badami

The Badami Chalukyas have contributed immensely to the art and architecture of South India by experimenting with stone for building enduring monuments for gods and goddesses. They built around a hundred monuments on the Malaprabha river basin. They were influenced by the Kadambas who built a few temples in the region before them.

All three main cities of the Chalukyas- Aihole, Badami and Pattadakal – saw the construction of stone temples.

At Badami, one finds cave temples for Shiva, Vishnu, Jaina and Buddhist deities. The rock is carved into a pillared mandapa with a garbhagriha. They are embellished with the graceful and majestic sculptures of Shiva, Nataraja, Trivikrama, Varaha, Krishna, Harihara and Jaina Parsavanatha.

At Aihole, which is rightfully called the 'cradle of Indian temple architecture', there are more than seventy monuments are found. The Ladkhan temple is one of the earliest temples. It is decorated with stone windows. The Jaina temple at Meguti is an example of a new experiment with temple architecture. The Durga temple is the culmination of both north and south architectural traditions. The Huchchimallikudi temple had a new element in the form of a vestibule or an antarala that links the garbhagriha to the mandapa.

Pattadakal witnessed the mature phase of the temple architecture of the Badami Chalukyas. There are Dravida as well as Nagara styles of temples. The famous temples include that of Virupaksha temple, Sangamesvara temple and Mallikarajuna temple.

They were influenced by various styles of architecture such as the Kadambas and Pallavas of Kanchi.

Literature

The masterpiece of Chalukyan literary works is found not in books but in inscriptions. The prasasti of the Aihole inscription of Pulakesin II was considered a classical piece of work in Sanskrit. Ravikrithi, his court poet composed this prasasti. A female poet Vijayanaka's few verses in Kannada are preserved till today. She was probably the wife of Chandraditya.

The earliest Kannada verses are found in the Kappe Arabhatta inscription. Though the Kannada works are not extant now, the names of the works such as Prabhritha by Syamakundacharya and Chudamani by Tumbaluracharya.

Self -Assessment Questions

1. Describe the sources for the Study of the Badami Chalukyas
2. Trace the origin of the Badami Chalukya dynasty along with their genealogy
3. Explain in detail the political history of the Chalukyas of Badami
4. Elucidate the contribution of Chalukya rulers to art and architecture
5. Briefly explain literary activities under the rule of the Badami Chalukyas

Lesson 4.4 - Eastern Chalukyas

Learning Objectives

After reading this lesson, you should be able to

- Understand the sources for the study of the Eastern Chalukyas of Vengi
- Know the origin of the Vengi Chalukyas
- Understand the political history of the Vengi Chalukyas
- Know the important monuments built by the Eastern Chalukyas

Introduction

The history of the Eastern Chalukyas also known as Vengi Chalukyas is interwoven with the histories of many dynasties. Pulakesin made his younger brother Vishnuvardhana in charge of Vengi region. Kubja (hunch back) Vishnuvardhana became the first ruler of this dynasty that ruled many parts of South India for more than five hundred years, playing a crucial role in the political games.

The Vengi Chalukyas ruled over the area between the Mahendra mountains in Orissa and Nellore, Andhra region. Their dynastic history is marked by wars of succession, that are periodically sorted out with the interference from the Kalyani Chalukyas, the Rashtrakutas and the Cholas.

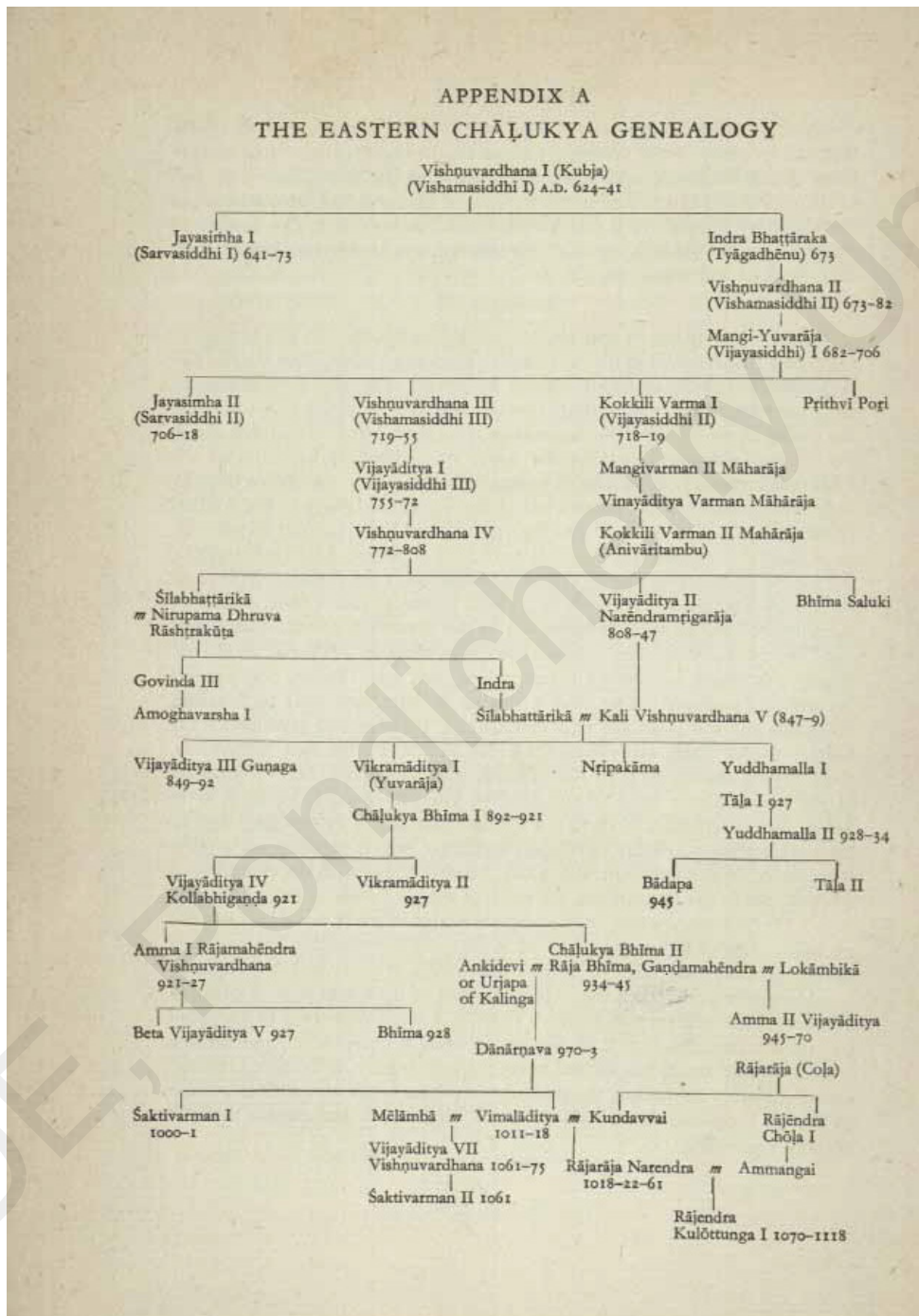
Sources for the study of the Eastern Chalukyas

The inscriptions throw light on the history of the eastern Chalukyas. The later day literature also is useful in the reconstruction of the history. From the time of Vijayaditya III Gunaga, copper plates and stone inscriptions were issued from all parts of the kingdom, thus providing us with important information. They give the genealogy, important political events, and detailed chronology.

Important Inscriptions

- Chezarla stone inscription of Vishnuvardhana
- Asanapura inscription of Jayasimha
- Copper plates of Vijayamahadevi, the Queen of Vishnuvardhana III

- Guntur Inscription of Chalukya Bhima I
- Ramappa Inscription of Chalukya Bhima II
- Peddavaduguru Inscription
- Konakunde Inscription of Chalukya Bhima III
- Veligallu INscription of Rajaraja Narendra
- Kolanpak Inscription of Matanga, the queen of Rajaraja Narendra.



(After Yazdani, 1961)

Political History

After capturing the Vengr region, Pulakesin II, the Badami Chalukya ruler put his younger brother as viceroy of the province. Over a period of time, Kubja Vishnuvardhana established his authority over the region and became the ruler of Venngi. He and his descendants ruled over the eastern region for more than five hundred years. He took the title Vishamasiddhi, the one who can succeed in all difficult tasks. It is said that he was able to conquer impregnable fortresses. Though he was hunchbacked, it is ironic to notice that he had titles like Makaradvaja and Kamadeva, the Lord of Love in his inscriptions. During his rule, a part of Kalinga could have come under his control. The Vishnuundins could have served as his vassals.

His chief queen was Ayyana-Mahadevi who issued a grant that renewed an older grant for a Jaina temple called Nadumbi basadi. This is one of the earliest references to Jainism in the Telugu region. He had two sons Jayasimha and Indra Bhattaraka.

Jayasimha Vallabha I succeeded him as the next ruler whose rule lasted for thirty-three years. At Asanapura, during his rule, a Ghatika or a learning centre was functioning from where the King issued grants. He took the title Sarvasiddhi, one who can achieve success in everything. He calls himself Bhagavatha, a worshipper of Vishnu. The stone inscription issued by him at Vipparla is considered the oldest known Telugu inscription.

He was succeeded by his brother Indra Bhattaraka who ruled probably for seven days only. He was killed by his enemies led by one Adhiraja Indra, whose identity was not known. In a grant that he issued, he was called Tyagadhenu, a cow of sacrifice.

He was succeeded by his son Vishnuvardhana II. He ruled for nine years and took the titles Vishamasiddhi, Pralayaditya etc.

He had a son named Mangi Yuvaraja, whose titles include Vijayaditya and Vijayasiddhi. He ruled for twenty-five years.

He was succeeded by his son Jayasimha II Sarvasiddhi who ruled for thirteen years. During his rule, there was a war of succession and his younger son Kokkili captured power and ruled for six months after which his elder brother Vishnuvardhana III wrestled power from him. However, Kokkili was given a part of the region to rule.

Vishnuvardhana III ruled for thirty-seven years. He issued many grants. In one of the grants, he had renewed the grant originally issued by his ancestor Kubja Vishnuvardhana. His queen Vijayamahadevi was the ajnapathi (one who executes the grant) of one of his grants. He was called Tribhuvanankusa, who is the elephant goad of three worlds. His sister and daughter of Mangi Yuvaraja, Prithivi Pori also issued grants.

His reign witnessed war with the Pallava king Nandivarma II, whose general Udayachandran defeated the Nishada Boya chief Prithivi-Vyaghra which resulted in the loss of some territory. This skirmish could have affected the Vengi kingdom albeit to a minor level.

Vijayaditya I Vijayasiddhi, his son and successor ruled for eighteen years. During his time, the Badami Chalukyas lost their power and the Rashtrakutas became a force to reckon with under the leadership of Dantidurga. The enmity between the Badami Chalukyas and Rashtrakutas also spilled over to the Vengi region too. It is claimed in Rashtrakuta inscriptions that Govinda II, as a Rashtrakuta prince, invaded the Vengi kingdom and defeated the Vengi ruler at the Musi-Krishna river confluence and took booty.

Vijayaditya was succeeded by his son Vishnuvardhana IV. He ruled for thirty-six years. He interfered in the war of succession between the Rashtrakuta Govinda II and his brother Dhruva and supported Govinda II. However, Dhruva wrestled the power from his brother. After becoming the king, Dhruva decided to punish the rulers who supported Govinda II. He marched towards Vengi and Vishnuvardhana IV was defeated and made peace with Dhruva by giving his daughter Silamahadevi in marriage to Dhruva. She became the chief queen. He had three sons, Vijayaditya II, Bhima Saluki and Rudra. In the ensuing succession war, Rudra supported his elder brother Vijayaditya II.

Vijayaditya II who succeeded his father Vishnuvardhana IV ruled for forty years. His rule was an illustrious one. He waged wars with the Rashtrakutas and took titles such as Narendramrgaraja and Chalukya Rama. The Rashtrakutas supported his half-brother Bhima Saluki for his right to become the Vengi king. The rift continued till the end of Govinda III. When Govinda III died, he left a younger child Amonghavarsha to the throne of the Rashtrakutas. Vijayaditya II then became powerful, removed his brother from the throne and became a ruler. It is told in his inscriptions that he fought 108 battles for twelve years against his enemies

and built 108 Shiva temples to commemorate his victories. This could be an exaggeration but he could have waged continuous wars with the Gangas and Rashtrakutas.

His son and Successor Vishnuvardhana V assisted his father in all his campaigns and he ruled for one and a half years only. He married a Rashtrakuta princess Silamahadevi and their son was Vijayaditya III

He was followed by his son Vijayaditya III Gunaga. His rule was marked by three important events. In the first phase, he defeated the Boyas and annexed their territory. He also waged war against Rahana. His military commander Pandaranga played a vital role in these two victories.

However, the next stage witnessed the downfall of his kingdom at the hands of Rashtrakutas. Though his cousin by birth, Amogavarsha undertook an expedition against the Vengi region, when Vijayaditya III attacked Sthambapuri, a province under the control of the Rashtrakutas.

The forces met at Vingavalli, in which Amogavarsha inflicted a crushing defeat on the Vengi Chalukyas. Till the end of Amogavarsha, the Vengi kingdom became his vassal and Vijayaditya III Gunaga lost his independent crown.

In the final stage, after the death of Amogavarsha, Krishna II became the next ruler. Vijayaditya III Gunaga waiting for an opportunity to become independent, defeated Krishna II and his allies. He set fire to the cities of Kiranapura and Achalapura. Finally, Krishna II accepted the overlordship of Vijayaditya III Gunaga, who became the Lord of Dakhsinapatha.

He also took the title Vallabha. His rule was one of the greatest in the history of the Vengi Chalukyas.

Later Rulers

Chalukya Bhima, the niece of Vijayaditya III Gunaga became the next ruler. He was defeated by Krishna II and in the second battle, Krishna II was defeated. He secured the kingdom.

He was succeeded by his surviving son Vijayaditya IV, who ruled for six months. He waged war against the Kalinga region. He was probably killed on the battlefield which marked the beginning of the influx of many rulers of Vengi Chalukyas. A series of rulers such as Amma I, Vijayaditya V,

Vikramaditya II, Bhima, Yuddhamalla, Bhima II, Amma II and Dananarava ruled the territory for the next few years.

The younger brother of Saktivarman, Vimaladitya married the Chola Princess Kundavai, daughter of Rajaraja I. A descendant of this Chola-Chalukya clan took the name of Kulotunga and became the ruler of the Chola dynasty when the main line of the Cholas went without male lineage, thus marking a new chapter in the history of South India.

Art and Architecture

In the earlier period, the Vengi Chalukyas built Jain temples. In the early seventh century CE, Kubja Vishnuvardhana, the founder of the Vengi Chalukya dynasty built a rock-cut cave at Ambapuram dedicated to Parsavanatha, Mahavira. It also houses Ambika, the patron goddess, hence the modern name Ambapuram. The temple is called Nedumbi Basadi in the inscriptions.

The Vengi Chalukyas call themselves Bhagavathas or the worshippers of Lord Vishnu. However, they built many temples for Lord Shiva. It is said that Vijayaditya II built 108 Shiva temples. Yuddhamalla built a temple for Lord Subramanya. The most famous temple of the Vengi Chalukyas is the Panchrama shrine at Draksharama built by Bhima I. They were influenced by the architecture of the Badami Chalukyas as well as the Pallavas. In due course of time, they had developed their own style of architecture.

The temples are richly ornamented with beautiful sculptures such as forms of Shiva, Vishnu, Sakti, Ardhanarisvara etc.

Literature

The Chalukyas were the patrons of Sanskrit and Kannada literary works. It was during the rule of the Vengi Chalukyas that Telugu literature made its appearance. Nanne Choda, the author of Kumarasambhava mentions that the Chalukyas of Andhra desa encouraged him to write him in Telugu. Rajaraja Narendra is said to have patronised Nannaya Bhatta, the author of Mahabharata. Ponna, Pampa and Nagavarma were three Kannada poets who lived in this period.

Self -Assessment Questions

1. Discuss the sources for the study of the Eastern Chalukyas of Vengi
2. Trace the origin of the Vengi Chalukyas with their genealogy
3. Explain the political history of the Vengi Chalukyas
4. Discuss important monuments built by the Eastern Chalukyas

UNIT - V**Lesson 5.1 - Economy of the Early Historical South India****Learning Objectives**

After reading this lesson, you should be able to

- Understand the economic conditions in Early Historic South India
- Know the causes of the economic expansion

Introduction

Apart from the political development that took place in the early historical period, economic development also went hand in hand. The economy of the early historic and early medieval south India was marked by various milestones. This unit traces the economic conditions that were prevalent in South India.

Causes for the Economic Development in South India

There are multiple reasons for the causes for the development of economy in South India. A shift from the Iron age rural economy to the early historical urban economy was due to various reasons.

- Rise of Kingdoms
- Political stability
- Agricultural expansion
- Surplus of production
- Craft Production
- Industrial Production
- Sea-faring techniques
- Merchants and Merchant Guilds
- Foreign Trade
- Influence of Buddhism and Jainism

Rise of Kingdoms

Unlike the previous cultures, the early historic period witnessed the rise of kingdoms in South India. In the Tami region, the original tribal

communities set up their strong base, and clan-based society based on redistribution of wealth was created. The *muvendars* or Chera, Chola and Pandya controlled the vast lands between the east and west coasts. The surplus was redistributed among the population. After the fall of the Mauryas, the Satavahanas, Kadambas, Ikshvakus, etc came to play a vital role in shaping south Indian history. By politically becoming prominent, the rulers of various dynasties became economically prosperous. Various wars waged by them with one another resulted in wealth accumulation. These kingdoms provided economic strength to the society.

Political Stability

The rise of kingdoms such as the Satavahanas, Kadambas, Ikshvakus, Chalukyas, and the Pallavas provided much-needed stability to the region. The annexation of territories through war was seen as an economic activity. The one who controls more territories controls more trade. The long reign of kings and kingdoms with good port facilities and varied hinterlands.

Agricultural Expansion

The perennial rivers make the South Indian region fertile. The alluvial soil of the innumerable rivers such as the Godavari, Krishna, Tungabhadra, Kaveri, Tamrabarani, and other rivers support many crops, while the black soil supports the growth of cotton.

Surplus Production

Due to the fertile nature of the soil, the crop production became more. The surplus was sold at the local market initially in the barter method. In the Sangam period, it is mentioned that the rice in the agricultural zone is exchanged with fish in the coastal area. The barter system slowly gave way to coinage with coins minted in different denominations.

Craft Production

The surplus production of agricultural goods leads to leisure time, which finally leads to art and craft production. The large-scale production of fine pottery, textiles, beads, etc created a separate market for these goods, that led to the largescale trade in these products. The carnelian beads, fine terracotta images, different textiles, etc were much sought after by the people. The raw material procurement of these objects is also involved in the exchange of goods. For example, carnelian is not locally

available in the Tamil region but it is obtained from the Gujarat region indicating a trade network.

The trade connection for the raw material exchange could have started in the Iron age period, as some of these objects found their places in the megalithic burials.

Industrial production

The large-scale production of certain goods to meet the huge demand for the products led to the establishment of industries. Bead manufacturing, shell bangle manufacturing, iron smithery, and other such crafts have become part of industrial production. The archaeological evidence of industries is found in a few sites. The raw material and the finished products with different stages of production are found.

Sea faring Techniques

The enterprising local merchant community ventured into sea in search of better economic prospects. The Sangam Tamil literature talks about the hero travelling to foreign lands to earn money. It is considered an adventure to visit foreign lands.

The ship building activities, navigation techniques, were further explored, experimented and followed. The discovery of south west winds by Hippalus made the sea voyage to the mediterranean region easy and fast. The knowledge of geography along with astronomical position of stars helped the navigators to travel to unknown areas.

From a simple single wood boat to a ship with mast, various types of sea faring vessels were used. The literary works, coins and inscriptions give information about the different types of sea faring vessels. The archaeological excavation conducted at Pattanam yielded evidence of a boat made of a single log of wood, that could have been used in internal movement. The coins bearing the ship motif are indicators of big vessels.

Merchants and Merchant Guilds

There was definitely an exchange of products in the Iron Age period. However, a proper network of trade centers and goods was made possible by the merchant class. There were different types of merchants.

The Alagarmalai Tamil Brahmi inscription refers to the following specialised merchants.

- Madurai Ponkolvan athanathan (Goldsmith)
- Upuvanikan viyagan (Salt merchant)
- Paanitha vanikan nedumalai (Jaggery or Edible camphor merchant)
- Kozhu vanikan elachandan (seller of Plough or iron merchant)
- Venpalli Aruvai varnigan elaadan (cloth merchant)

The Kongarpuliyankulam inscription of the second Century BCE refers to a Jaina Upaccana (or Upadhyaya) who belonged to a family of masons. The Mamadnur Inscriptions of the third century BCE give reference to a Tachchan or a carpenter who made the beams for the canopy of the rock cut cave. A Brahmi potsherd from Uraiyur of the first century BCE refers to a Umana or salt producer or a seller. References to various kinds of merchants are noticed in the inscriptions of Satavahanas, Ikshvakus and Pallavas.

The organization of merchants into effective guilds played a crucial role in the development of the economy in the early period. The Nigamas of various professions acted as an authority that guided the members with information on markets, goods needed, prices to be fixed etc.

Foreign Trade

The period from the third century BCE witnessed the burgeoning of trade practices. With the discovery of winds to sail to faraway lands, the enterprising merchant class from South India travelled to overseas countries. The Periplus of Erythrean Sea, Ptolemy's and Pliny's works talk about the important port towns on the east and west coasts of India. Important ports such as Kaveripumpattanam, Korkai, Arikamedu, and Pattanam/Muziris have been excavated. They reveal evidence about the structures found in the port cities and goods traded.

The trade with the Mediterranean region was attested by archaeological evidence too. The discovery of seven and a half kilo pepper along with Tamil Brahmi sherd at Berenike in Egypt is remarkable as it proves the reference in Sangam Tamil literature, which tells us that Romans bought pepper for gold from ancient Tamil country. The finding of Tamil Brahmi inscriptions referring to the Tamil names of Kanan, and Sattan points out a strong presence of traders from south India.

The ports of Barygaza, and Kalyan were bustling ports at the time of the Satavahanas, which contributed to the efficient trade network with foreign countries. However, there was a decline in trade with Rome after the third century CE. After a period of lull, the Pallavas, in the early medieval period, the Pallavas became active in maritime trade. They traded goods with merchants of South East Asia as known from the inscriptional evidence.

Influence of Buddhism and Jainism

Most of the merchants and merchant guilds patronize Buddhism and Jainism. They built caves, and monasteries for the monks and nuns. Apart from the royal family, it was the merchant class who built the resting places for the monks. It is interesting to note that these cave shelters were located on important trade routes. The merchants and the royalty through their patronage supported Buddhism and Jainism which in turn supported the economic activities of the merchant community.

Pilgrimage to the important places of Buddhism was undertaken. The pilgrimage was done with offerings in the form of textiles, incense sticks, bangles, etc. At Nagarjunakonda, the bangles as offerings were a popular mode. Due to these practices, there was a demand for these offerings, and the pilgrimage provided a boost to the local economy.

Self -Assessment Questions

1. The economic conditions improved in the early Historic period. Analyse the causes for it.
2. Evaluate the role of merchants and merchant guilds in the development of the economy in early historic south India.
3. Assess the impact of sea-faring techniques on the trade network
4. Evaluate the importance of overseas trade in the early historic period.
5. Highlight the significance of craft production in the development of trade network

Lesson 5.2 - Expansion of Agricultural Products

Learning Objectives

After reading this lesson, you should be able to

- Understand the process of expansion of agricultural products
- Know the important agricultural products

Introduction

For large-scale indigenous as well as overseas trade, local agricultural prosperity is vital. This was achieved from the early historic period by various kings in different means.

Expansion of Agricultural Products

The rich verdant landscape watered by the Godavari and the Krishna rivers made the Deccan at the time of Satavahanas a fertile one. Rice production became abundant and excess product was exported. Apart from rice, the region also supports the production of wheat, barley, millet, lentils etc. Oil seeds such as sesame were cultivated. It is mentioned that sesame oil was exported from the port of Barygaza. The merchant guild of oil pressers is mentioned in the inscriptions called Tilapeshakas. Godavari Valley, according to Gatha Saptasati produced good quality mustard seeds. The archaeological excavation conducted at some of the sites of the Satavahana period yielded evidence for the cultivation of wheat, rice, lentils, barley, and millets. Cotton is another important crop that grew on the black soil of the Deccan region. A reference to Guda-Yantrika (machine for Jaggery) was probably used for extracting sugarcane. Palm trees were also planted in the Deccan region.

An interesting inscription in Nasik Cave of Gautamiputra Satakarni mentions the royal land grant called Raja khetam to Buddhist monks. One of the conditions of the grant was to cultivate the land or else the land will not be given as a donation. Hence it was the policy of the government to cultivate the land. If more lands are brought under cultivation, there will be more production which will lead to a dynamic local and foreign trade. More land under agriculture also means more revenue for the king in terms of taxation.

It was also a practice to hand over the forest land reclaimed by an individual for agricultural practices. Through this, people were encouraged to bring forest lands under cultivation.

The procedure of recording the land revenue is given in detail in the inscriptions. The donations were announced in the Nigama sabha. The royal proclamation was written on a copper plate or on a cloth by an official. The deed was handed over to the donee. A record keeper maintains the account of all the land grants.

Agricultural Expansion in Tamil country

Sangam age in the early Tamil region defines the agricultural land as one of the important landscape features of the society. Marutam or the riverine tract of the Sangam age is named after a flower of Marutam tree (*Terminalia arjuna*, flower of the myrtle tree). The region is characterized by riverine tracts and fertile land. The three kingdoms of Chera, Chola, and Pandya emerged from the Marutam zone. The capital cities of these three kings are located in the Marutam zone.

The people of this zone are called Uzhavar and Uzhathiyar (farmers). Vellalas were the land-owning class. Buffaloes and freshwater fish are the fauna of the region. Heron is the bird of Marutam zone. The settlement is called Ur. Lord Indra is the God of this tinai. The land was divided into menpulam and Nanpulam (bad land and good land). The use of plough is known which was harnessed to a bullock. Iron-tipped plough was used in the early period for deep ploughing. An inscription talks about a merchant selling the ploughshare (Kozhuvanikan). Animals such as bullocks were used for various agricultural practices including threshing.

Irrigation was practiced. Tank irrigation is used and water from river is diverted to the tanks. Dams were also built. It is believed that Karikala Chola built a dam across the river Kaveri called Kallanai.

Through the development of agricultural production, various other professionals such as blacksmiths, goldsmiths, bead manufacturers, merchants, bards, musicians and dancers could be sustained.

There are references to different types of crops, important being the rice. Varieties of rice are mentioned along with other crops such as millet, and cereals. Pepper is another important crop that brought more revenue through foreign trade. The demand for pepper in the Roman world was

mentioned in both Indian and foreign literature. The Yavana ships bringing gold in exchange for pepper is mentioned in the Sangam poem.

The archaeological excavations at Porunthal, Adichanallur and Sivakalai revealed evidence for rice cultivation in ancient Tamil country that can be pushed back to 1150 BCE.

Agriculture under the Satavahanas

In the Deccan region, the Satavahanas used slaves and labour force for the production of goods. The Periplus of the Erythrean Sea refers to the slaves and daily wage labourers. The land owners were called Gahapatis.

The Satavahanas had brought more lands under agricultural use. They gave encouragement to the small holdings of agricultural lands. It was stated in the Junnar inscriptions that there were many lands given as gifts in varied villages. There was a reference to the buying of a plot of land from a Brahmana and handing it to the Buddhist sangha by Rishabadatta, the son-in-law of Nahapana. The previous owner got 40,000 karsapana for this sale deal. The Satavahana queen Naganika is said to have donated thirteen villages to the Brahmanas for conducting Vedic sacrifices. It is mentioned in the Nanaghat inscription. Gautamiputra satakarni had given two hundred nivartanas of land to the Buddhist monks of Tirrashmi hill. The Satavahanas could be the earlier dynasty to have begun the practice of land grants to others. Not only the royalty, but there are instances of common people giving land grants.

The Kadamba inscriptions talk about Tibhoga, talavritti and Sarvanamasya indicating the land holdings by private party as well religious bodies. The kings gave land grants to Jains as well as the Saivites.

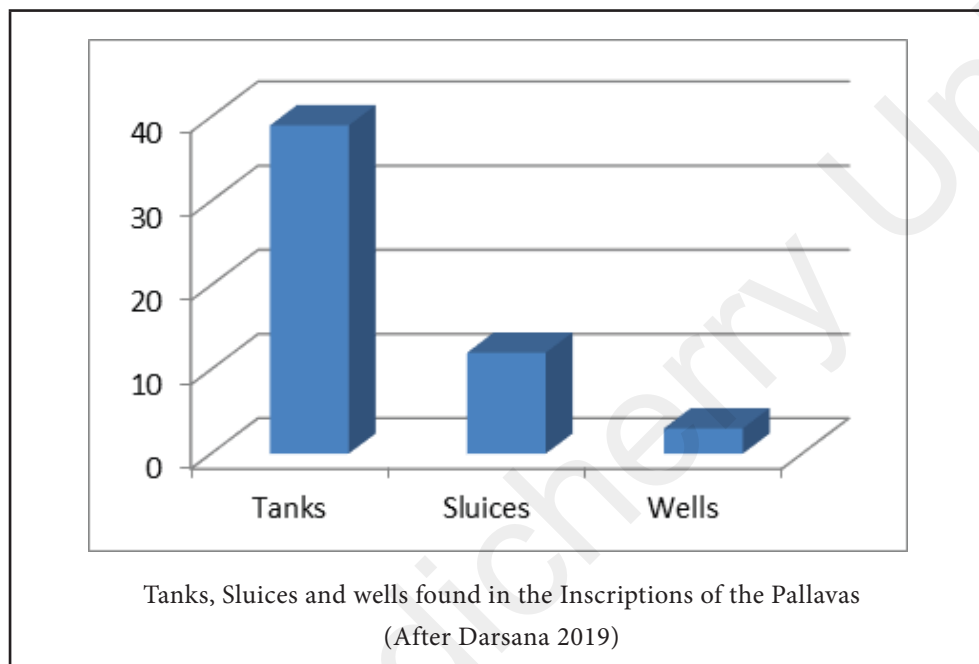
It is interesting to note that Sri Chamtamula, the Ikshvaku ruler is said to have given coins, cows and 'hundreds of thousands of ploughs'.

Agriculture and the Pallavas

It was during the time of the pallavas that real expansion of agriculture took place. The Pallavas with the title Kadu vetti (destroyer of forest) brought many forest lands under cultivation. Rice was the staple crop. The inscriptions give the names of rice as tennellu, narnel, irainel etc. The rice cultivation is always mentioned with the quality of rice. For example, an inscription of Nripatungavarman refers to Pattuettukuthalpalaarisi- old

rice beaten for ten and eight times. It is believed that the pala arisi or the old rice is best for consumption.

Apart from that, palm trees, arecanut trees, coconut trees, oil seeds and gardens are also mentioned in the inscriptions. Cotton is another major crop in the Pallava territory. The name of the locality Tiruparuthikunram, popularly called Jaina Kanchi is literally means cotton hillock, a name probably denoting the production of cotton in this place. As per the inscriptions, they built around 40 tanks and they maintained them periodically. The inscriptions refer to the tanks as tataka or eris.



The earliest reference to the tank is found in Queen Charudevi's British Museum plates dated to the end of the fourth century CE. It refers to rajatataka or King's tank while referring to the land donation in Andhra country. Not only the royal family, but the local villagers also played a vital role in the construction as well as in the maintenance of tanks. Mahendratataka, Chitramegatataka, Parameswara tank, and Tiraiyaneri/Tiralayatataka are some of the important tanks of the Pallavas.

The tanks are mentioned as boundaries of the land in land grants. Taxes were levied for the maintenance of tanks. Eri variyam was set up for the maintenance of tanks in the later Pallava period.

The early historic period witnessed the expansion of agricultural practices and growth of agricultural production that led to urbanisation, which in turn led to the trade with foreign countries.

Self -Assessment Questions

1. Highlight the important agricultural products in the Early historic south India
2. Bring to light the development of agriculture under the Pallavas
3. Describe the irrigation activities of the Pallavas
4. Elucidate the agricultural practices under the Satavahanas.

Lesson 5.3 - .

Learning Objectives

After reading this lesson, you should be able to

- Understand the concept of Agraharas
- Know the inscriptional references to agraharas in various periods of South India

Introduction

The complex political and social conditions that emerged in the early historic period prompted the rulers of various kingdoms to assume legitimacy through their patronage of popular religious sects as well as the social group which was on top of the hierarchy.

The Kings of Kadambas and Pallavas claimed that they were Brahmanas by birth and Kshatriyas by profession. The Kadambas consider themselves as belonging to Manavya gotra while the Pallavas call themselves as belonging to Bharadvaja gotra. The claim to the Brahmana class by the rulers is one of the mechanisms by which one can claim hegemony.

The kings apart from performing Vedic sacrifices such as Vajapeya, Rajasuya, and Asvamedha, patronized the Brahmanas through land grants and donations. By this method, they got the support of one of the most powerful and higher groups of people in the society, thus creating the institution of Agraharas.

Agraharas

Agraharas are the settlements of the Brahmanas. Usually, they are situated around a temple. They are called also Chaturvedimangalams. In the earlier times, the Brahmanas were given some parts of land and the land yield. In due course of time, they were given whole villages. This is called Brahmadeya (desa given to the Brahmanas).

The earliest reference to the Brahmana settlements is found in the Sangam literature in Tamil country. A Sangam work Perumpanarrupadai describes a Brahmana settlement in vivid details

“If you go to the Brahmin settlement, where fat calves are tied to the small poles of pavilions, floors are smeared with fresh dung, rituals are performed in fine houses where dogs and domestic fowl are not allowed, parrots with curved beaks are taught to recite the Vedas, women with fragrant brows and bangled arms, with virtue like that of the small star Arundathi in the north of the huge, splendid sky, will serve you perfectly cooked food, famed by the name of a bird, at sunset, and you will be given dishes made with freshly opened pomegranates mixed with warm butter from fragrant buttermilk of tawny cows, mixed with fresh curry leaves and black pepper”

(Vaidehi Herbert, n,d)

The Velvikudi copper plates of the first Pandyas refer to the donation of a village called Velvikudi to a Brahmana Narkorran by the Sangam Pandya king Palyagasalai Mudukudumi Peruvaluthi. During the Kalabhra interregnum, the village of Velvikudi was taken by the Kalabharas. However, the Pandya King Kadungon reestablished his power after defeating the Kalabharas. One Narsingan, the descendant of Narkorran visited the court of the then Pandya ruler Parantaka Neduchadayan, the descendant of Palyagasalai Mudukudumi Peruvaluthi, and demanded the restoration of the village to him. After showing the king evidence of the ownership, the Pandya king re-donated the village of Velvikudi to Narsingan and his descendants. From this inscription, it is clear that the Sangam Pandya kings gave land donations to the Brahmanas and the practice continued in the early and late medieval period too.

During the rule of the Satavahanas, though there are no direct evidence for the existence of Brahmadeyas, the gift of many numbers of cows along with hundreds of thousands of coins to the Brahmanas at the end of Vedic sacrifices such as Vajapeya and Asvamedha indicate the dominant place the Brahmins enjoyed in this period. The Nasik inscription refers to Gautami Putra Satakarni as the Ekabrahman- the only great Brahmana. However, the kings were supporting and sustaining Buddhist religion by giving land grants to them.

The Kadamba rulers

The Hosanagara copper plates of the Kadamba ruler Mrgesavara varman mention about the grant of six nivarttanas of land located in Maha-Kaytaka and a similar land located at Kiru-Kyataka were given to one Brahmana Nagasvamin who belonged to the Bharadvaja gotra. Another copper plate Hebbagilu plates of the same ruler refers to the grant of a village called Kirunirilli to a Brahmana called Sarvasvamin of Anupagahanisa gotra. He is identified as Athanrvani Brahmana who is well versed in Veda and Vedanga. In Hirekasuna copper plates, it is mentioned that the King Mregavarman donated a village Kadara Kalani to one Kratusomasarmam of Gautama gotra. The Kudgere copper plates of Vijaya Siva Mandhatravarmam refer to the grant of twenty nivarrtanas of land in Kolala village to Devasarman of Kaundinya gotra, who studied Taittiriya Sakha of Yajurveda.

The grant of six nivarratnas of land along with a house in Kaggi and Palagalani villages to Triyambakasvami of the Athreya gotra by the Kadamba king Mandhatr raja in the Shimoga plates.

Brahmadeya grant by the Kadambas

Name of the King	Donee	Land	Inscription
Ravivarman	Govindasvamin of the Kasyapa gotra	Two hamlets -Multagi and Malkavu	Nilambur Plates
Ravivarman	Bhavasvamin of Dhaumya gotra	24 Nivrattanas of land	Kuntagani plates
Ravivarman	Triyambakasvami of the Athreya gotra	Six nivartanas of land in Durmaya village; four nivartanas in the village Karanja; four nivartanas Alavura, and two nivartanas in the village Anegalli	Kasipura plates
Harivarman	Twenty-three Brahmanas of various gotras, who were well versed in Atharva-Veda	Village of Tedava	Sangoli plates
Harivarman	Acharya Vira-Dharmasarman of Kautinya-gotra	Village of Mahamalappalli	Mahamalappalli
Vishnuvarman	Eighty-five Brahmanas	Lands in the village of <i>Katattaka</i> in	Birrur plates
Vishnuvarman	A Brahmana of Gautma gotra and Sukla Yajur Veda	Village of Perbatta	Perbatta grant

Name of the King	Donee	Land	Inscription
Krishnavarman II	Ravisvamin of Aupamanyava gotra, well versed in Rg, Yajur and Sama veda	Six Nivartanas of land -Niduvol (measured by the rod Karppatesvara)	Sivalli plates
Krishnavarman II	Vishnusarman of Kaushika gotra	Village of Kolanallura	Bannahalli grant
Krishnavarman II	Svamisarman of Kaundinya gotra	Village of Kirukkuputtura	Kirukkuputtura grant
Krishnavarman II	Somasvamin of Varaha gotra	Village of Kamakapalli	Sirsi plates
Krishnavarman II	Sankarasvamin of Kasypa gotra	Some lands and house	Sivalli plates
Krishnavarman II	Bhavasvamin of Harita gotra	Land in village of Palmadi	Bennur plates
Bhogavarman	Bhutasarman of Kasyapa gotra	Village of Kirukudalur	Tagare
Madhuvarman	Narayanasarman of Gautama gotra	Lands in the village of Satomahila	Tadagani Inscription

The Chalukyas of Badami showed religious toleration. They have given land grants to the Jains as well as to the Brahmanas. The Badami cave inscription of Mangalesa records the gift to the Brahmanas for daily offerings to God. The Godachi plates of Kirtivarman mention the grant of land in Nulgola village to Krishnasvamin. Mangalesa in Nerur plates recorded the gift of village Kundivattaka to Priyasvamin. Pulakesin II donated the village of Makarppi to Jeyshthasarman and it is recorded in Hyderabad plates. A similar land grant to Vedasarman by the same king is referred to in the Kopparam inscription. There are numerous records of the Badami Chalukyas about the land grant in terms of either lands or villages to the Brahmanas as Brahmadeyas.

The Pallavas themselves claim that they were the descendants of Bharadvaja gotra. Their rule witnessed the growth of the settlement of the Brahmanas. In the Pallava time, the agraharas became popular.

The Pallava kings from the earlier times granted lands and villages to the Brahmanas and gave exemptions to these lands. The Brahmadeyas became very pronounced during this period. The kings encouraged the Brahmanas to migrate from other regions and settle in Tondaimandalam.

The Brahmadeyas had formed their own sabhas or assembly to look after their internal affairs.

The earliest reference to the land grant to the Brahmanas can be found in the Maidavolu inscription of Yuvamaharaja Sivaskandavarman. It informs that the village Viripura in Andhra country was given as a gift to two Brahmanas Puvakotuja and Gonandija of Agnivesya gotra. The village had certain exemptions from some activities such as 'digging the land for salt, supply of bullocks, entry of soldiers, supply of boiled rice, water pots, cots, and dwellings'.

The Hirahadahalli copper plates of Sivaskandavarman I mention the land grant to a group of Brahmanas of Cillareka Kodumbika in Satahanirattha at Apitti. The Place is identified as a village in Andhra desa. The early Pallavas issued Omgodu plates of Vijaya Skandavarman III, and Vesanta plates of Simhavarman II, Chendarlu plates of Kumaravishnu that registered the land grant to the Brahmanas. Among the later Pallavas, we find land grants to the Brahmanas given by Paramesvaravarman I in his Kuram plates, Narasimhavarman II in Reyuru plates, Nandivarman II in Kasakudi copper plates, and a few more. The later Pallavas, following the footsteps of the early Pallavas, donated land to the Brahmanas from Andhra country as known from the names and places.

The Udayendram copper plates of Nandivarman I mention the gift of land including four pieces of forest land to a Brahmana, thus alluding to the fact that forest lands were reclaimed and brought under cultivation.

The Brahmadeyas are named after the Kings and officials as known through the names of

Paramesvaramangalam and Udayachandramangalam. In the eighth century, two agraharas (one at Kumbakonam and another one at Nagapattanam) were created. The Tandanthottam inscription mentions the land grant to three hundred and eight Brahmanas, indicating the patronage of the Brahmanas by the Pallavas.

The land grant given to the Brahmanas was given exemptions by the rulers and there were eighteen pariharas or special privileges from paying

tax. These immunities gave a favourable position to the Brahmanas. Some of the Pariharas include exemption from the digging soil by the royalty, from the police and court, supply of bullock carts, supply of boiled rice, water pots, cots, etc.

These Brahmadeyas were the places where the Vedic teaching was imparted. The Brahmanas were trained in two, three, or four Vedas. They had learned Brahmana in the Ghatika of Kanchipuram. The Talagunta inscription of Kakusthavarman mentions that Mayurasarman went to study Vedas from the Ghatika of Kanchi.

Self -Assessment Questions

1. Explain the concept of Agraharas in the early historical period
2. Highlight the features of Brahmana settlement in the Sangam age
3. Trace the growth of Agraharas in the rule of Kadambas.
4. The Pallavas had given many Brahmadeya lands". Elucidate
5. The Brahmadeyas enjoyed special privileges during the early medieval period". Justify the statement.

Lesson 5.4 - Temple as the Center of All Socio-economic Activities

Learning Objectives

After reading this lesson, you should be able to

- Understand the emergence of temples
- Understand the temple as a social centre
- Know the temple as an economic centre

Introduction

The kings who created the kingdoms in the early historic period in the initial period patronized Buddhism and Jainism. In due course of time, probably as a measure to strengthen their power and to increase their religious merit started promoting Brahmanical religion.

The Satavahanas followed Brahmanical religion. It is stated in the inscriptions that they performed Vedic sacrifices and one of the rulers was named Vedisri. The kings were the worshippers of Shiva and Vishnu. Gautami putra Satakarni was influenced by the lives of heroes of Puranas and Ithihasas.

Queen Naganika's inscription at Nanegaht starts with a salutation to Samkarshana, Vasudeva, Indra, Surya and Chandra. Krishna is known by various names such as Gopala, Govardhana, Madhumathana, and Damodara as known from inscriptions and Damodara.

Lord Shiva is also worshipped as known by the names of Sivakhadila, Sivadatta, The Saptasatkam offers prayer to Lord Shiva as Pasupathi and his consort Gauri. Siva as Paramahashivam is referred to in Hala's Gatha. Ash-covered Kapalinis are also mentioned.

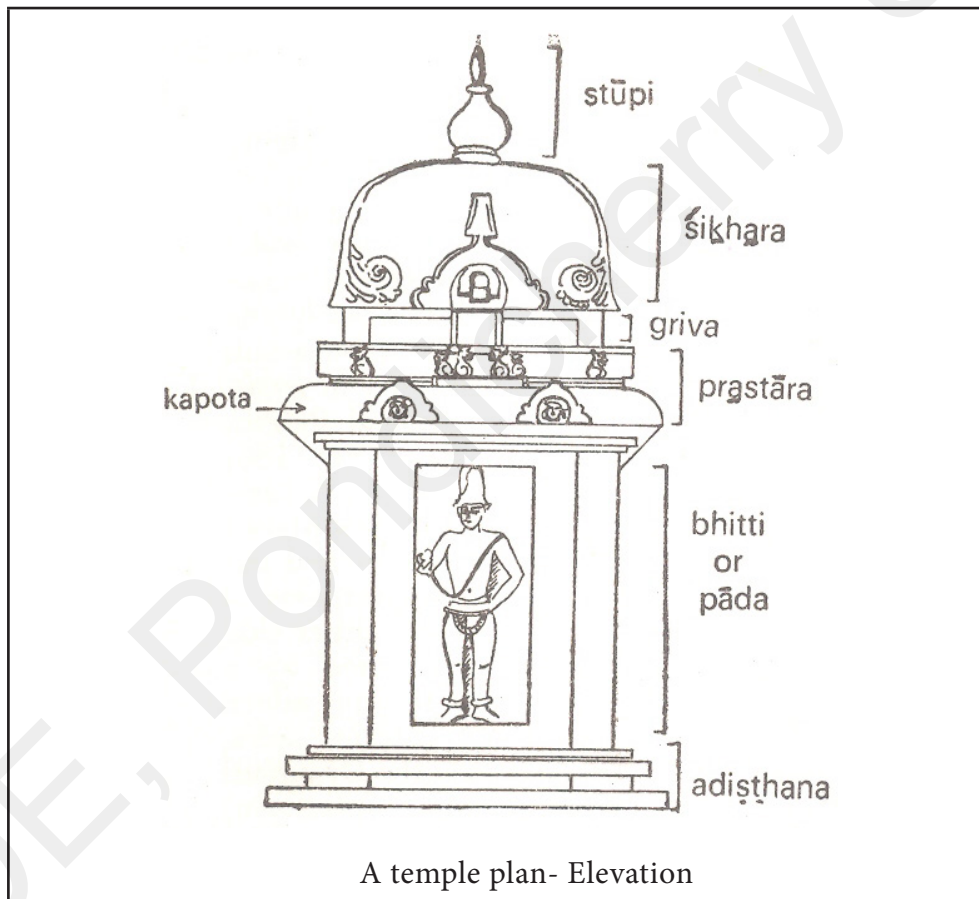
Apart from these literary and inscriptional pieces of evidence, not much evidence is available about the religious edifices of the Brahmanical religion.

It is to be noted however Buddhism was more popular in Satavahana rule. As per Usavadatta's inscription, Brahmanism was practiced in the regions outside the Satavahana kingdom. The Buddhist monuments at Sanchi, Karle, and Bhaja speak about Satavahanas' contribution to Buddhist art and architecture.

Emergence of Temples

The kings of various dynasties started building temples for various deities to establish themselves as rightful claimants to the throne. Apart from tracing their genealogy from Puranic gods, the kings resorted to the building of temples, and for its periodic maintenance, land grants were given. They are known as Devadana or the donation to the temple. Lands and villages were given to the temples and the revenue that was due from these places was utilized by the temples (kings forego this). Usually, Devadanas were given by the Kings and royal family members. At times, lay people also grant lands to the temples.

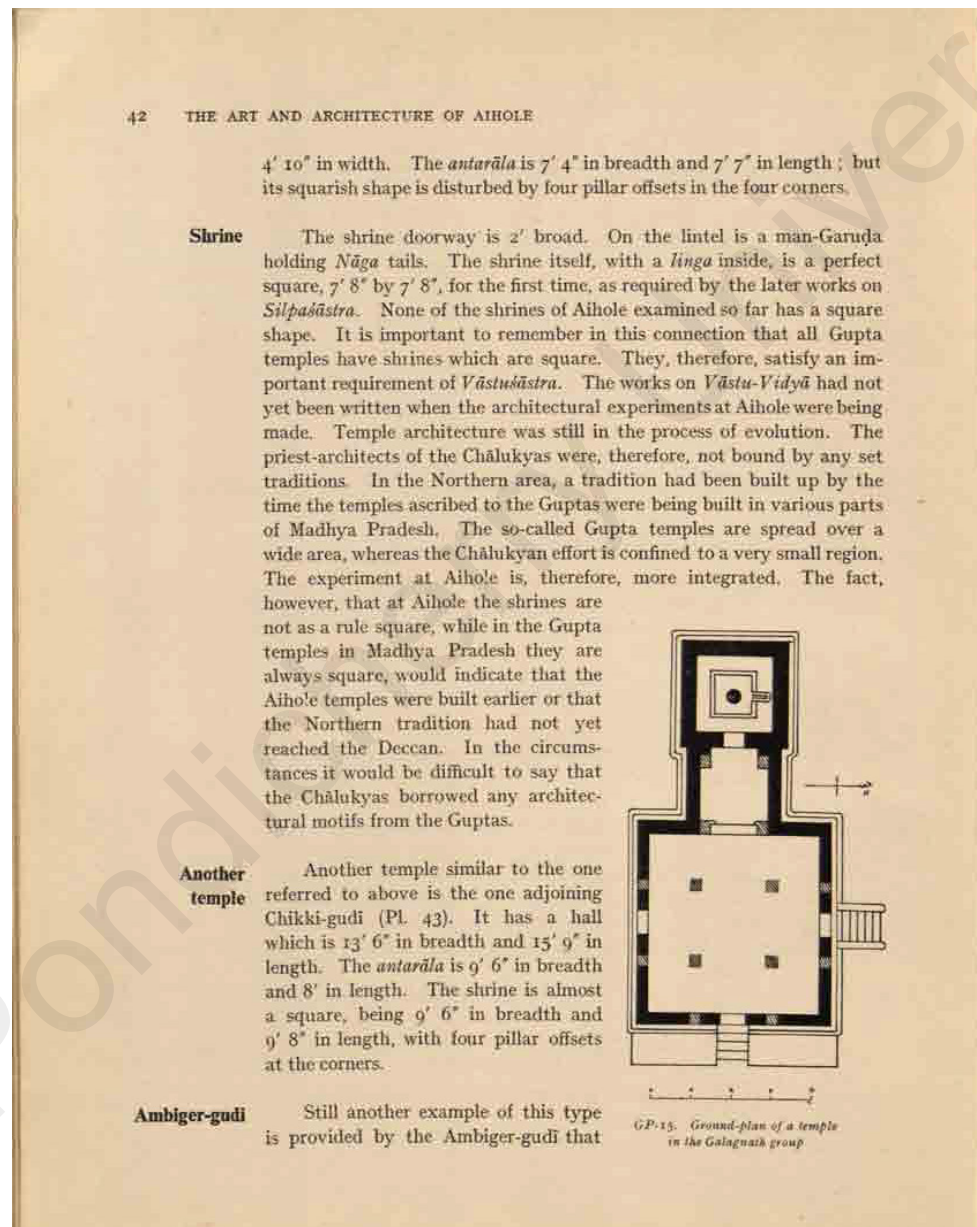
The kings gave land grants to the temples to show their devotion as well as for religious merit. It is also mentioned at times it is the dharma or the righteous behaviour of the king to support the temples.



In the earlier period, the Brahmanical temples were built not of durable stone but of bricks, wood, and mortar as known from the Mandagapattu inscription of the Pallava king Mahendravarma I. Slowly, temples were carved out of rocks. They copied the Buddhist architecture. Rock-cut caves were built for gods and goddesses. Later, the structural temples were built

by the kings. The iconography of various deities was framed, modified and standardized over a period of time. The sculptural embellishments added beauty to the temple structure.

Different types of architecture were tried- Nagara, Vesara and Dravida. In South India, Dravida style of architecture was followed.



A temple plan- Ground

The Ikshvaku kings built temples such as Pushpabadrassvamin temple and Astabhujanagasvamin temple. However, the real experiment with temples came during the time of the Chalukyas of Badami, who built rock-cut temples, and structural temples and a new architectural style was introduced by them at Aihole, Pattadakal, and Badami.

The Pallavas influenced by their arch-rival Chalukyan architecture started building rock-cut temples in the hard rock of granite. The rock-cut temples found in and around Kanchipuram and Mamallapuram reveal the majestic architecture of the Pallavas in Tamil country.

Temple for Social Activities

The social hierarchy was maintained in the temple administration. The Brahmanas or the priestly class controlled the management of the temple. They were given the right to utilize the revenue allotted to the temple for temple-related activities such as festivals and rituals. The temple accommodated various kinds of people for its sustenance. The royalty that gives the land grant to the temple.

The temple acted as an agency that breaks the societal order. The forest lands given as donations were converted into agricultural lands thus increasing the yield as well as increasing the revenue. Through this, some scholars argue that the temple broke the tribal society and created and sustained a caste-based society.

The caste-based society supported the temples in various forms thus linking each caste group to a pivotal role in the temple activities. The Brahmanas occupied the higher place and by giving them Brahmadeyas, the ruling elite created a nexus with them to have a divine legitimacy for their rule.

Many social activities happened in and around the temple. The local people use a temple to discuss local issues, a habit that can be still seen. The temple also is a place where weddings take place. Though there are no inscriptional references to marriages being performed inside the temple complex, it was a plausible option. The temple acted as a place to carry out the king's order. Reading of religious works such as Vedas and Upanishads took place in the temple buildings. The Pallavas built Bharata mandapa for the people to listen to Mahabharata.

Some of the temples had mutts that were indulged in religious discourses. A few temples acted as hospitals too.

Temples as Economic Centres

Temples during the rule of Kadamabas became the nodal points of economic activities. King Ravivarma's Gudnapur inscription refers to the

land granted to Lord Manmatha's temple (God of Love) that includes the villages of Idiura, Kantarayanapati, and Kallangoda along with the land made fertile by the irrigation tank called Guddatataka. These lands were bought from a Brahmaraya and then given to the temple.

The land revenue, gold, and silver ornaments offered to the god by the royal devotees and lay persons add to the wealth of the country. They were used, utilized, and recycled for the economic welfare of the kingdom. The wealth thus accumulated was given as loans to the common people. When returned with interest, the temple's wealth and therefore the kingdom's wealth improved over time.

The temples act as employers by providing employment opportunities to many people. "The position of the temple as an employer providing work and means of livelihood for a large number of people" is an important role of the temples.

The various groups of stone masons, carpenters, dancers, musicians, goldsmiths, accountants, garland makers, milk suppliers, sculptors, and many others find jobs in a temple. Remuneration was paid to the people who indulged in various day-to-day activities of the temple such as cleaning the temple, lighting the lamp, cooking in the temple kitchen, tending the gardens, conch blower and other musicians, and the priestly classes. They were given wages in terms of lands that in turn were cultivated and more production happened. Sometimes, money was also paid as a salary.

Apart from these activities, temples act as banks too. From the temple treasury, money was borrowed by cultivators, who repaid the amount with interest. If they failed to do so, they sold a part of their land and paid the debt.

The temple money was used for the welfare of the villages too. Whenever there was a breach in village tanks, money was given by the temple for the repair and maintenance for the public welfare.

In the Chola period, the temples' role in economic development became more pronounced. In the pre-650 CE period, an attempt was made to include the temple for economic welfare measures.

Self -Assessment Questions

1. Discuss the emergence of temples in South India
2. Describe the temple architecture
3. Assess the role of the temples as the centre for social activities
4. ‘The temples acted as economic centres’. Evaluate the statement.

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