

Chapter 2

The Golden Era of History of India

Mauryan Empire (322 B.C. to 185 B.C.)

Indian history starts on a sound footing with establishment of Mauryan Empire. Diplomatic relations with foreign state were established. The actual concept of political integration and Bharat Varsha emerged. We get the knowledge of history of Mauryan Empire from different sources. Out of them, Arthashastra of Kautilya, Mudrarakshas of Vishakhadatta, Katha- Saritsagar of Somdev, Vrihatkatha Manjiri of Kshemendra, Buddhist Text Deepavansha, Critical notes on Mahavansha, Kalpataru of Bhadrabahu, Greek travellers like Strabo, Plutarch, Justin etc. Chinese travelers Fa-Hien, Hiuen Tsang, I-tsing etc. Junagarh inscription of Rudradaman and inscriptions of Ashoka, which were available during the explorations are the main sources of such details.

Chandra Gupta Maurya (322 B.C. to 298 B.C.)

Chandragupta established Mauryan Dynasty (322 B.C.) after defeating Dhanananda the last ruler of Nand Dynasty with the help of his own Guru Vishnugupta alias Chanakya (Kautilya). The name 'ChandraGupta' is revealed from the oldest sculptural evidences from Junagarh inscription of Rudradaman. Holding the throne of Magadha, Chandragupta laid the foundation of such an empire which was spread throughout Bharat. Regarding

Chandragupta, Plutarch expresses his views "Chandragupta" captured the whole Bharat with the help of an army of six lakh soldiers.

The boundaries of the empire which Chandragupta had established, after victory over getting free from the successors of Alexander eliminating the Nand dynasty, defeating and compelling Seleucus for treaty, was spread in North Western Bharat, from the boundaries of Iran (Persia) to the present northern Karnataka in the South and in the east up to Magadha, and in the west spread up to Saurashtra. There was a war between the Macedonian ruler- Seleucus and Chandragupta (in 305 B.C.) And Seleucus was defeated. The conditions of the treaty were as follows:-

(i) Seleucus arranged marriage of his own daughter with Chandragupta and in terms of dowry, he handed over the areas of Aria, Arakosia, Jeddrosia and Peripemisdie. According to Plutarch, Chandragupta gifted 500 elephants. Later on Seleucus sent his ambassador, Megasthenes the author a book 'Indica' to the court of Chandragupta. The details about the conquests of the south are revealed in Tamil book-'Ahamamoor' and Murnanuru as well as in the records of Ashoka.

Chandragupta was not only a successful warrior, Army chief and great victorious hero, but also a capable ruler. With the help of his minister in chief Kautilya, he established such an

administrative system which was fitting according to the requirements of the then period of time. In the last phase of his life, Chandragupta accepted Jain religion from Jain saint Bhadrabahu and breathed his last in 298 BC at Mysore and Karnataka after a prolonged fast. It was situated on the hills of Chandragiri.

Bindusar (298 BC to 273 BC)

Bindusar son of Chandragupta Maurya, became the successor of Mauryan dynasty in 298 BC. The Greek writers named him as Amitrochedrous, Strabo named him as Alitrokeds. Fleet called him Amitroghaat i.e. Killer of enemies. Bindusar maintained the areas won by his father. In Divyawadan there is a description of two revolts during the period of Bindusar. In order to crush those two revolutions, Bindusar sent his sons first Ashok and then Sushim. According to Strabo, the greek ruler 'Antiyokas' sent his ambassador, Dimakas, to the court of Bindusar. Bindusar had requested Demekas 1st to send wines, dry figs and one philosopher to his court. During the reign of Bindusar, Philadelphas (Ptolemy II), the king of Egypt had sent Dyonisus as his ambassador to Patliputra.

Ashoka (273BC-232BC)

After the death of Bindusar, Ashoka became the ruler of the Maurayan Dynasty. After hectic of struggles four years, ascended of the throne, Ashoka was coronated as king in 269 BC, although Ashoka had already captured the throne in 273BC. In the records, ashoka had been addressed as 'Devanampriya' 'Devanapriyadarshi King. His name Ashoka is found in Maski inscription. In 'Gurjara' composition his name is found as Ashok. During the seventh year, after his caronation, Ashok conquered several parts of Kashmir and 'Khotan' and the areas annexed into Mauryan Empire. It is very clear from the scriptures that his empire was spread in south upto Karnataka in the west up to Kathiawad and in the east up to the Bay of Bengal. According to the Rajtarangini written by Kalhan

Ashoka established a city on the banks of river Vitasrta it Kashmir, and named in Srinagar and also founded Lalitpattan city in Nepal.

As a Yug- Purush, Ashoka delivered a new direction to Mauryan Empire through the policies, drafted by himself. He was a personality with a wide vision. He tried to resolve all the problems by proper understanding. His Dhamma and other policies are true even today and hold good references as they were during the period of his realm. They are publicly universal and cannot be a subject matter for one nation. They are assets for the whole world. We designate the founder of such noble thoughts as Ashoka the Great. Ashoka propounded the principles of administration as the Father of Nation declaring and bringing in practice, incorporating the most important aims and objectives of a model nation. Tree plantation, agriculture, irrigation, construction of wells, Dharmashalas or other work for public utility were undertaken. Improvements in employment conditions were generated and brought into practice in state's economic and social fields, which are referential even today.

Ashoka tendered and developed Charters of activities, to followed by the king, the subjects and Aristocrats by encouraging 'Dhamma'. He enhanced the social political economic and cultural unity throughout the state, which forged internal relations within his sovereign state. The aim of such an action was building the Nation. Ashoka was only such ruler, who had direct contact with his subjects. In order to achieve his objectives, Ashoka went on wide travels of Dhamma and appointed officers and aspirants.

He initiated dynamic activities among the weaker sections of the society, for increasing peaceful co-existence, wider publicity, cultural activities, and agricultural land areas and engaged prisoners of war to work in forest and mines. He was only the ruler, who paid desired attention to develop the moral and spiritual empowerment of his subjects. Asoka aimed at the rural development and paid utmost attention to this matter. Ashoka built 84000 Stupas throughout his empire. He

redistributed revenue for public welfare and public entertainment works and created speed and ability to such actions. This action of Ashoka resulted in increasing the purchasing power of the common man.

Ashoka formulated his foreign policy confirming to the contemporary period and developed diplomatic relations with the kings and deployed high powered Dhammas by which actions inter realm relations were established. He gave lessons of religious tolerance to the whole world and forced them to give full respect to other religions rather he did not force religion over subjects by force. One religion, one language normally one script principles were followed all along. The act of unification was brought into practice throughout his kingdom. He established same civic rules and punishments and thus formed uniformity in the field of justice and law. He established cordial relations among different sects and religions, which is imperatively necessary for states' progressive economic upliftment and of the state as a whole.

After his coronation during 8th year, Ashoka attached Kalinga in 261 B.C. it is evident from scriptures of Hathigumpha that perhaps Kalinga was under the realm of King, named Nandraj. At that time Toshali was the capital of Kalinga. Ashoka wanted to bring the whole of India under one control, and Kalinga had its high importance from the point of view of elephants and trade. It had its importance on account of it being situated at sea for foreign trade. About one lakh people were killed and lakh fifty thousand people were imprisoned. Ashoka's heart was shocked due to massacre of such a huge number of persons. So he proclaimed to relinquish the policy of war. He disregarded the policy of war and accepted the principle of Dhamma.

After Ashoka, 'Jalok', Kunal, Dashrath, Samprati, Shalishhook, Devwarman etc. ruled the empire. Brihadrath was the last emperor. Pushyamitra, the army commander in chief of Brihadrath, killed him and lay the foundation of a new 'Shung' empire.

Ashoka's Dhamma

Main Principles of Dhamma

1. Self intolerance among the people.
2. Ahimsa: Propounded the principle of ahimsa with respect to all living beings.
3. Against Pompous: Religious rituals and sacrifice, customs are useless. No hypocrisy.
4. Public welfare: Construction work of wells, Dharamshalas, and plantation of trees
5. High grade of piousness and morality: Impressed on maintaining probity morality, pious behavior, noble actions and truthfulness.

In order to bring about harmony among different sects, castes, creed and cultures in the society and to develop moral values among his subjects, Asoka declared a charter of code of conduct, which is described in inscriptions as Dhamma. Principle of Dhamma were accepted by the followers of every religious sects of the society. Main principles of Dhamma are found inscribed in the inscriptions of Ashoka, which were necessary for motivating the society into new common behavior.

Ashoka put maximum stress on adopting fundamental principle of Dhamma. Firstly, Self tolerance and secondly, tolerance towards different thoughts, beliefs, religions and languages were given in Ashoka's 7th, 11th, 12th scriptures and other small inscriptions of Ashoka. Service of parents, due honour to Gurus, suitable behavior with servants, enhancement of religious attitude, control over speeches and responses to all others were the code of conduct. The next fundamental and basic principle of Dhamma was following of Ahimsa in practical day to day life. The rejection of murder of living beings relinquishing ideas of conquering other's territories by way of war and hostility were preached. These preachings are found on 1st and 11th edict pillar inscriptions of Ashoka.

Concept of Welfare of the People

In Dhamma such activities were also incorporated which were directly or indirectly related to the public welfare. These concepts are found on his 7th pillar inscription and second minor pillar inscription. Ashoka condemned useless

pomp and ostentatious in worship which were, based on blind superstitious through his 9th inscription. In order to achieve attainment of Ashoka had preached pilgrimage, charity service to the weaker and deserving persons.

Defining Dhamma on 2nd pillar inscription Ashoka explains (apasinve bahukkathane dayadane sache shochye dhamam) every person should keep himself away from sins, indulge in donation related activities, mercy, modesty and pious ideas. On his 3rd pillar he prohibited cruelty, anger, pride orthodoxy, jealousy and to observe own personal self introspection and piety i.e. Nijhati practice and observe noble and generous deeds towards all other persons.

Dhamma has been named 'Rajdharmā' by fleet, 'Sarva Bhaum Dharma' by Radha Kumud Mukherjee and Upasak Buddhism by Bhandarker. Ashoka was personally a follower of Buddhism. According to 'Mahavansha' and Deepvansha, Ashoka arranged 3rd 'Buddhist sangiti' under the presidency of Mogliputrashya and tried to bring unity and discipline in Sangh with the help of Mogliputrashya, confirms about Ashoka regarding his being follower of Buddhism. In Dhamma there was assimilation of basic elements of morality. Dhamma was very easily understandable, and pious, morally of high level and based on wisdom usages. His Dhamma was offered to bring salvation to living beings.

Execution of Policy of Dhamma

Ashoka followed practical means to patronize Dhamma. In order to achieve his objectives, Ashoka not only relinquished the policy of war but also understood in depth the necessities for resolving problems and causes of melancholies of general people also. He scheduled the beanrocrats to provide justice on time and do their duties for public welfare activities.

Ashoka worked hard for bringing welfare to all, in general. For instance, he developed road transport system, network of wells, irrigation, dharamshalas. The main objective was to facilitate the public in willfully accepting Dhamma. Ashoka got engraved the Dhamma preaching on stone slabs and fixed them at such locations where they could draw attention of people en-masse. In this way

Ashoka encouraged Dhamma and impressed its publicity extensively. He prohibited violence and animal sacrifice. He originated in practice common code of conduct, developed code for punishment and implemented it real practice. He deployed and sent Dhamma commissions at different places, preached Dhamma in foreign countries as well. In this way Ashok appointed Dhamma representatives and familiarized his responsibilities to Dhamma even at far off places.

Evaluation of Dhamma

Although the main principles of Dhamma were based on tolerance ahimsa and noble deeds which have been the prime elements of Indian culture since beginning and still hold relevance. After Asohka, every ruler accepted the main principles of Dhamma although they could not follow it after Ashoka's period. There were several causes of their rejection by subsequent rulers. The successors of Ashoka could not execute the policies of Dhamma in the same way. Dhamma could not be followed on account of weak rulers, instability in political conditions and insecurity of kingdoms of border areas. Execution of policies of Dhamma could be possible only during the peaceful period, when the state could be free from internal as well as external conflicts. The later rulers did not understand the gravity of the condition due to their short sightedness. High powered Dhamma, clergymen started unnecessary interference in matters, related to general issues and causing obstacles in smooth working under the laws of the land. Tension in society remained as usual, rather increased and communal fights in the society continued because of the problems prevailing at the root level.

On account of aforesaid reasons, policies of Dhamma could not create the desired sense of harmonious atmosphere among the then citizens of the society, although Ashoka deserves appreciation considering the necessity of the principles of Dhamma. He professed its policies which are still relevant as burning point for social welfare.

Mauryan Administration

The detailed knowledge about the administration system prevailing in Mauryan

Empire are highlighted in Indica, Arthashastra and other scriptures. For the first time political unity and centralization of power in the state could be observed. The ability capacity and moral characters of the officers were examined, before they were appointed to their respective posts. The main structures of Mauryan administration was as given below:

Central Administration

1. **King:** King was the focal point of the administration. Important decisions related to policy matters were undertaken by the King himself. Judiciary and Executive powers were inherent authority of the king.
2. **Council of Ministers:** Council of Ministers was formed to advise the King. The appointment of ministers was solely based on their ability and was decided by the King. The final authority of decision was the inherent power of the king. There were Cabinet Ministers known as 'Mantri'. It had 3-4 members. The king used to seek advice from such ministers.
3. **Officers:** there were 18 top brass officers, called 'Tirth'. They controlled the Central Departments out of which 'Head of treasury', Executive (Koshadhyaksha, Karmartik, Samaharta, Purohit and Senapati) Commissioners, Chief Priest and Army Chief were the principal officers. Besides, the description of 26 additional heads of state economic affairs are found, who controlled and regulated economic activities of the state. They had controlling power regarding agriculture, trade, commerce, weights and measures, spinning & weaving, forestry etc.
4. **Town Administration:** In order to look after the duties of town administration, there were six committees, each one comprised 5 members, who were responsible for different activities of the town eg. Industry, Art & Sculpture, Foreign movements, Trade & commerce, Sales tax regulations and their maintenance.
5. **Army:** Commander in chief was the higher authority of the army. There were six branches of the army; they were divided into foot soldiers, cavalry, elephant, chariot and navy. A committee of five members, each used to look after them, while Kautilya described that cavalry was the main part of the army. In the battle field, commander was the leading officer of the army.
6. **Intelligence System:** Apart from administrative network, an efficient network of intelligence was also spread throughout the state, which kept keen watch the ministers and general public. The organization of such network was known as 'Sanchar'.
7. **Justice:** Religion, behavior, character and codified state administration were the four guiding sources of Justice. Dharmasthiya and Kantak Shodhak were the courts for the civil and criminal justice. A system of judicial bench was in prevalence. King was the highest authority. Rajuk, Vyavaharik were the Judicial officers. 'Sangrahan' and Dronmukh were the names of courts at district level. Punishments were very strict and tough.
8. **Revenue Administration:** Samaharta was the chief officer of revenue department. Fort, bridges, forests, edible materials, import and export etc. were the main sources of state revenue. Sanniddhata was the chief officer of Govt. exchequer.
9. **Public Welfare Work:** Public welfare work like irrigation, road, dharamshala, medical treatment had acquired high level of importance, which was checked and administered by the officers.
10. **Provincial Administration:** The entire empire was divided into five provinces, whose administrator was the prince who governed his provincial territory with the help of his Council of Ministers and Chief Minister. Those four provinces were named as 1. Uttarapath, 2. Dakshinapath, 3. Avantipath & Kalinga, 4. Madhyapath, 6. Dharm Mahamatra and Amatya were provincial officers, who looked after working of Dhamma and other subsidiary work. The provinces were constituted on the

basis of food habits and other subject matters which were controlled by Vishyapati.

- 11. District and Rural Administration:** At the district level, the appointed officers were known as Pradeshla, Rajuk & Yukta officers, who the responsibilities regarding maintaining of the records related to land, justice and other documents. Gramik/Gramani was the village level officers. Gope and Sthanik worked as mediators in the villages in cases of conflicting situations.

In this way an Mauryan Dynasty the whole administrative system was centralized. Normally organizations representing the public opinion were negligible. Intelligence system used to interfere in public and personal matters. Bureaucrats or officers were adorned with quite wider authorities to exercise their inherent powers.

Administrative Reforms of Ashoka:

Ashoka followed the administrative system formed by Chandragupta Maurya although he brought in and developed his own reforms practices, created some new important policies and objectives. Ashoka treated with the subjects of his realm like his own offspring's and maintained his duties as their king for the purpose of achieving all public welfare targets, as written in Fourth Stone Inscription tabloids. He appointed Rajukas, Yuktas and provincial officers whose duties were related to justice, land and maintenance of their due records properly. In 13th year of his administration Ashoka created the post of Dhamma Mahamatra, who was assigned the work to help in bringing harmony among different sects of people. Ashoka organized such a system where at every stage and at every time and place, the news of public happiness as well as information about their grief could reach him. In order to ensure suitable propagation, Ashoka appointed deserving informants, whose description is found on

his sixth judicial stone.

In 26th year the freedom rights were provided by the authority to the Rajuico to maintain the similarity in the judiciary system. These one mentioned in the fourth Pillar calligraphy. The prisoners were released on "Abhishek Day", This is mentioned in the fifth pillar calligraphy. The three days were provided to those were sentenced to death repenting, this is also mentioned in the fourth pillar calligraphy. Ashoka gave up the policy of war enhance non-violence, as far as possible. He also ordered to stop or to deny any violence related to animals also. He propound the theme of public welfare state. For public welfare Asoka emphasized on upon health, road, tree plantations etc. and allowed preference to the rural development programmes. Appointments stridhyaksha of Vrijbhumik, town planners, Anta-Mahamatra etc. were respectively related to the protection of females, justice and territories, situated on the boundaries of the state. Ashoka bought the general people in contact with the administration through such appointments. Inventing the use of Dhamma he began a system for King, his subjects and officers, which developed close intimacy among them. He propounded foreign policy, suitable to the demand of his administrative era. In this way Ashoka provided capable officers for better administration.

Establishment of Gupta Dynasty, Economic condition, Art, Literature and Science:

Gupta Empire (275AD to 550AD)

The rise of Gupta empire started at the end of 3rd century. It is revealed from Vishnu Puran, Vayu Puran and Bhagwat Puran that in the beginning of Gupta empire, Magadh and the North West territories, situated on the banks of river Ganga, upto Bengal was also included in the Gupta occupancy.

Shreegupta (275 AD to 300 AD)

The Pune copper plate of Prabhavati Gupta description Shreegupta have been found engraved as the Adiraj of Gupta Dynasty. His

regime lasted from 240AD to 280 AD. He was adorned with the title of Emperor. Perhaps Shreegupta was not an independent ruler but he was one of the governors under the authority of someone else.

Ghatotkach (300 AD to 319AD)

About 280 AD Ghatotkach was declared his successor by Shreegupta and adorned the title of Maharaja. On the copper tabloids of Prabhawati Gupta, Pune and Sidhpur, Ghatotkach has been mentioned as the first king of Gupta Dynasty. His kingdom was limited to the areas spread somewhere around Magadh. He ruled upto 319AD.

Chandragupta First (319 AD to 335 AD)

Chandragupta 1st was a mighty successor of Ghatotkach. He married to daughter of Lichchhavi family. After this the grandeur of Gupta Dynasty by leaps and bounds. He gained the title of emperor which was generally placed before his name. He started an era, named Gupta Samvat (319 AD to 320AD).

After Chandragupta 1st his son Samudragupta occupied the throne. There was a famous poet named 'Harishen' in his court who praised the victory of Samudragupta. This description has been engraved on the same pillar, on which sermons of Ashoka were engraved. He organized 'Ashwamedha Yagya' to proclaim his victory campaigns. On some coins of Samudragupta, inscribed, Ashwamedh Paraikrama is found.



Prayag pillar



Amrawati Sculpture

Prayag pillar, situated in Allahabad of Uttar

Pradesh. It is very important historical source of information, on which, details of coronation ceremony, his victorious journey and his personality are described vividly from where some names of designated officers, administration system were found. Decorative Sanskrit language, Brahmi script and Champu style are the symbols of prosperity of the then existing literature. In commentaries of 'Prayag Commendations' Samudragupta has been praised as Kaviraj, expert in music, vocals, Narad, surpassing even Guru Tumbroo, better doner than Narad donating lakhs of cows, most learned man patron of knowledge, religion and a man of noble deeds. In Airen's inscriptions, He has been adorned as the quality source of victorious outcome and potentialities. Descriptions of Ashwamedha and emblems on the coins of Samudragupta highlight the personal qualities about his command in the field of literature, music, instrumental and vocal, a profound philanthropist religious minded, man of dominating potentials, modest and desirous of victories as his virtues.

King Meghverman of Sri Lanka had sought permission from Samudragupta to get build a Buddha temple in Gaya. Samudragupta's kingdom had engulfed in its extension, the territories, covering the whole of Bharat i.e. besides Kashmir, Western Punjabi, Western Rajputana, Sindh and Gujarat also. He gave beginning of a new era to Bharat. He was encouraged to bring the idea of a model Bharat and integrated up complete Bharat by a formula of political unity.

Victories of Samudragupta

Samudragupta was a great ruler, army commander, diplomat and a man of positive realistic ideas endowed with multi dimensional qualities. Harishen, the poet of his court, had described in Prayag verses the power and Digvijayan achievements of his shelter provider Samudragupta.

First of all Samudragupta began his army campaigns at Aryavarta i.e. basin of Ganga and

Yamuna, which was completed in two stages of action. He defeated nine kings i.e. Rudra Matil, Naagdutta, Chandravervan, Ganpati-nag, Nagasen, Achyut, Nandi and Balverma who assimilated his own kingdom under the policy of 'Raj Prasabhoddharma' i.e. assimilation of other kingdoms into his own kingdom.

Samudragupta defeated twelve states of South India, namely, Kaushal, Mahakanter, Koral, Kottur, Pishtpur, Eranpalli, Kanchi, Awamukta, Wangi, Pallak, Deorashtra, Kusthalpur etc., but applying the policy of authority. 'Graham-mokshanugraha' over the enemy he granted Moksha (to set free the enemy) and returned the territories to their respective kings under the policy of kindness (Anugraha). He was aware that although it was not impossible but surely difficult to have direct control over such distant areas. So he adopted the pragmatic policy of authority over the enemy.

Samudragupta defeated Aatviks of Central India and enslaved them. Some of those were republican and monarchical states; they surrendered to him under fear and accepted his domination. Out of them some small frontier republic states eg. Dawaak, Kamroop, Nepal, Karripur and nine other democratic states of Western India. Abheer, Arjunayan, Maalav Yodheya, Madraka, Prarjuna, Sankanik, Kaak and Kharparik were distinguished states. He applied the policy of 'Sarvadanagyakaran Pranayaam'. 'Deoputra' royal Shaka, Murund and Singhal etc. foreign rulers requested Samudragupta for friendship relations due to fear. Simultaneously they followed the policy of 'Aatm- Nivedan (self request)', Kanyopayaan, Gurutmadankit, salvation, rule solicitation.

In this way, Samudragupta included vast areas of Indian territory on his kingdom by unity formula and to managed to exert his superiority still larger part of land which was a symbol of his realistic views. Smith has named Samudragupta as 'Napoleon of India' for his bravery and his tactics of war.

Chandragupta II (375AD - 412 AD)

Out of all the kings of Gupta Dynasty, Chandragupta ii, son of Samudragupta was blessed with highest grade of bravery and adorned with greatest qualities of a warrior. He him self married with Kubarnaga of Naga difnesty. Chandragupta II married his own daughter Prabhawati, with the king of Vakatak, named Rudrasen II . After the death of Wakatak king, Chandragupta II annexed the state in his large kingdom and casted Kannauj as his capital.

Chinese traveler Fa- Hien visited Bharat during the reign of Chandragupta II. His court had great learned persons eg. Kalidas and Amar Singh. In the memory of his victory over Shaka, Chandragupta II enhanced his strength by establishing marital relations. He married Kuber Naga of Naga Dynasty and princess of Kadamb family and got married his own daughter Prabhawati Gupta to Rudrasen II of Vakatak family. Thus he developed friendly relations also by such matrimonial alliances and acquired their patronage also. Chandragupta II extended the boundaries of his kingdom up to Arabian Sea and conquered Saurashtra peninsula. He defeated 'Shakas' of western Bharat and defeated 'Shaka' ruler named Rudrasen-III. In this manner Gujrat, Malwa and Kaliawad became part of the empire of Chandragupta-II. Considering the activities of 'Huns' he annexed republic states of north-western Bharat in his own kingdom. It is evident from Maharauli- script that he extended his kingdom up to Bactria in West and Bengal in East. Due to Ujjain being his second capital there was increase in sea trade. Chandragupta II managed all round development and enhanced his glory and fame and grandeur.

Kumargupta I (412 AD to 455 AD)

After Chandragupta, Kumargupta I , his son ascended the throne of the sovereign power. He issued and circulated different coins in large number. Hoard of about 623 coins have been discovered from Bayana. Huein- Tsang, had given

the name 'Shakraditya' to Kumargupta-I. During the last days of his realm, he had to face the revolt of Pushyamitra caste. This information is revealed from the scripts of Skandagupta. From this period, disintegration of Gupta Empire began. Perhaps Kumargupta was the founder of Nalanda University.

Skandagupta (455 AD to 467 AD)

No longer had Skandagupta occupied the throne, then he had to face the invasion of the Hunas miscreants as is described in Junagarh script. This description is found from the pillar inscription. In this struggle of war, Skandagupta got the victory over his enemies. He was titled as 'Vikramaditya'. Skandagupta appointed Parnadatta as the Governor of Saurashtra. Skandagupta entrusted Chakrapalit, the son of Parnadatta to renovate Sudarshan Lake situated of Girnar Mountain, who also got constructed a temple of lord Vishnu, on the bank of the lake. Since beginning of Skandagupta's administration, whole empire was suffering from internal and external problems. The description of Huna's attack and victory of Skandagupta over them is proved from the pillar inscription, Junagarh and Chandragupta Paripricha. Perhaps this battle was fought in north western border area. On defeating the Pushyamitra and Hunas, Skandagupta could save the interests of Gupta Empire from many serious troubles and secured permanent type of administrative machinery of the state.

Besides this, he succeeded to sabotage the attacks of Vatakas and Nagas and served the imperial interests of the state by strengthen its boundaries. He maintained the glory of the state and established powerful efficient administration. He protected the state from harmful events unharmed. He banned the activities of separatists. This is the living proof of his bravery. Even being surrounded by so many disturbing elements he extended his vast empire

from Arabian Sea undisturbed. The success of Skandagupta was based on his capability of providing good and sound administration. He realized the importance of North Western boundaries and managed suitable arrangements. He divided his whole domain of his kingdom into different regions. There was freedom to the followers of every religion. His super quality of providing prudent administration, fighting skills and deepest devotion for own nation graded Skandagupta, a great emperor. After the death of Skandagupta and disruption disintegration of the kingdom started.

Sudershan Lake

According to the Junagarh inscription of Rudradaman the Sudarshan lake was constructed by Vaishya Pushyagupta; the Governor of Chandragupta Mausya for the public welfare and it was repaired by Rudradaman. The Junagarh inscription also mentions that due to heavy rains the barrage was damaged which was reconstructed by the son of the Governor of Saurashtra, Parnadatta; and ruler of Girnar Chakrapalit. Sudarshan lake is the best example of water management and conservation of ancient India.

After Skandagupta, Purugupta, Narsighgupta, Kumargupta II, Buddhagupta, Baladitya II, Kumargupta III and Vishnu Gupta ruled over the kingdom, but their kingdoms shrank gradually. Perhaps Gauds of Bengal concluded and ended the Gupta Empire.

The main cause of the fall of Gupta regime was increasing deficiency in the capability of administering proper governance of subsequent rulers. In the opinion of Dr. Hem Chandra Rai Chaudhary, the main cause of fall of Gupta Empire was the inclination of subsequent rulers to Buddhism. Gupta emperors did not practice the use of military power and peaceful foreign policy properly due to which foreign enemies powerful feudals and stronger enslaved rulers, availed the opportunities to get benefits of the political situations in their own favour.

Growth of Art, Science, and Literature in Gupta

The development in the field of architecture, sculpture and painting was extreme during Gupta period of ancient Bharat. Bhartiya, expression of beauty, ideography and spiritualism are mark notable. In the art of this period there is a lack of conservatism. The reality and pragmatism are marked well. Creativity according to cultural and natural beauty, spiritual ideals, simplicity in the techniques, elegance and grace are shown in a balanced manner

Architecture

During this period, classical guidelines were determined, along with growth of Vastukala. Temples of Gupta era, the best examples Nagar style. Aadhar Peetika, Garbgriha, Sabha Mandap, Shikhar, Antaral, Pradakhina Path and presence of idols of Ganga and Yamuna at the gate are the common characteristics. These are the constructions of bricks and stones like Vishnu temple of Tigwa, Shiva temple of Bhudhara, Parvati mandir of Nachana Kuthar, Laxman Mandir of Bhitari Gaon are the main temples of such style.



Laxman Mandir Bhitari Gaon Dashavatr Mandir Devgarh Samudragupta; Coin

Continuous growth is seen in the temple planning, shape etc. Besides them, Viharas, Stupa, Guha, Chaityas etc. were constructed, wherein Guhas and temples of Ajanta, Baghas, Udaigiri, Ellora, Udaigiri as well as Dhameka stupas and Mahabodhi(BodhGaya) are most prominent structures.

Sculpture

Mathura, Sarnath and Patliputra were the main and prominent cities for sculpture. The idols were made of metal, stone and clay. Importance of dress, decoration skills, specific hair styles, postures, their philosophy, simplicity and Indian styles are the main characteristics. Idol construction and their final formation were in accordance with classical perceptions. Idols of Buddha from Sultanganj, Mahavir from Mathura, Vishnu idol from Deogarh and Mathura, Varah's idol from Airon and Udaigiri are exquisite examples of sophisticated art of idol making . Ardhanarishwar idol of Lord Shiva is also a creation of that period.

Painting

The best examples of art of paintings have been found from the caves of Ajanta(Gwalior) and 'Baagh'. In the pictures obtained from Ajanta, descriptive sceneries, beauty Buddha and Bodhisatva and Jatak Granthas have been depicted. High level of imaginations, full of grandeurs, decency, attractive colours, elegance of lines , diversities in subject matter, flourishing and affluent art of expressions, manifested in the pictures of Ajanta, are beyond comparison. Out of them, painting of dying princess, along with 'Aulokiteshwar' , ' Yashodhara' and 'Rahul' engraved on the walls on cave no.-16 are as magnificent. Cave no.-17 has been as described 'Gallery of Pictures'. Picture of a mother with her son is considered to be the best exhibit. In 'Baagh' , there are nine caves . The wall paintings reveal the mundane themes, which reveal about the their dresses, ornaments, hair tiding styles, etc. Famous pictures of displaying music, drama and art, showing acting and dance are seen here .Art of melodious music, attractive dances, fabulous art of acting attained the apex highest of appreciations and recognitions. Embossed pictures of Samudragupta with musical instruments Veena in his hands, confirm his love for music.

Literature

'Literature' could achieve wonderful growth during Gupta period. Intricate ornamental style of Sanskrit language flourished and ranked to praise worthy grades. Excerpts in 'Prayag & 'Maharauli' styles were introduced. Epics of Swapnawasavadatta by 'Bhaash', 'Mrichchhakatikam' by Shudrak', 'Mudrarakshash' by 'Vishakha-datta', 'Abhigyan Shakuntal' by 'Kalidas', etc. happy ending dramatic creations eg. Raghuvansh were written. 'Puranas', 'Smritis', 'Ramayan' and 'Mahabharat' etc. religious creations were cast in their final form. Sanskrit grammar grew leaps and bounds. Amarsingh edited 'Amarkosh' and Chandragomit finalized Sanskrit grammar guiding literary work. Policy-based literary book named 'Panchtantra' by 'Vishnu Sharma', 'Sankhyakarika' by 'Ishwar Krishna', 'Pramaan Samuchchaya' by 'Dingnaag' like philosopher added their literary creations in the then treasure of literature. Prakrit literary creations eg. 'Godvaho' by 'Vaakpatiraj'. 'Setubandh' by Pravarsen also reinforced the contemporary literary treasure, There was abundance of books, related on the mundane literature.

Collections of Hindu Laws During Gupta Period

Collection work of laws in 'Smriti's by Narad, Vrihaspati, Katyayan, Yagyavalkya, etc., based on 'Manusmriti' was taken up during the Gupta period. Out of them, the work, presented by 'Yagyavalkya' is useful. In his work, analytic expressions relating to religion, caste, Ashram system, law, society and political aspects have been narrated. In 'Narad Smriti' there has been analytical texts regarding behaviors, justified thoughts have been discussed. 'Brihaspati' has deliberated about both, civil and criminal facets for bringing into practice. 'Katyayan' has declared 'religion', behavior, character and political administration as the four essential requirements of good administration of any kingdom. This is an important gift to the literatures of Gupta period in ancient India.

Nalanda University

Nalanda was the main education centre of

ancient Bharat. Perhaps it was founded by the emperor Kumargupta-I. Students from different foreign countries came here to get the education, whose admission was granted through an admission test. The number of teachers and students was more than 10000. Here education religion, science, industry, logic, etc. imparted. There was a vast library also. 'Sheelbhadra' were famous chancellors.

Science and Technology

There was a considerable growth in different branches of science and technology during Gupta period. During this period, main development in the field of Mathematics, Astronomy, Chemistry, Physics, Ayurveda, Surgery, etc. is noticed. Mathematic based scientific knowledge of astronomy was propagated by Aryabhata, gained specific importance and gave rise to formulae decimal system in and scope of mathematics was increased several volumes of recordable matter during this period. He wrote published over the theory about the spherical shape of the earth, its pivot and science of friction. Famous cosmologist Bhaskar-I delivered commentaries on paramount books. Varahmihir composed and published Greek principles of astronomy rendered by 'Romak' and Ptolemy. He contributed and introduced significant books eg. 'Panch Siddhantika', 'Vrihatsamhita' and 'Vrihatjatak'. He produced a vast report on scientific principles of Astronomy, the system and formulae of deriving square root and cube root. Brahmagupta composed and endorsed authoritative contributions in the field of mathematics, astrology and principles of gravitation. Philosophical doctrines of medical science got importance during Gupta period. The most important and masterly research based on Ayurvedic theory was highlighted by 'Vaagbhata' in his creation 'Ashthang Hridaya'. 'Dhanwantari' was a famous doctor and surgeon. His Ayurvedic book 'Navaneetikum' is considered as an authoritative contribution in medical science. Use of botanical medicines was prevalent. 'Palkapya' published a book named 'Hastayurveda'.

which was pertaining to treatments of mainly elephants.

Important studies and research work were undertaken in the field of physics and chemistry. Saint 'Kana' put forward the specific philosophy and principles of atoms in Gupta Period. 'Naagarjun' was a prominent scientist on metallurgy. He proved and asserted the use of minerals eg. Gold and silver for medical treatment and discovered the metal-mercury.

Expertise technological skill of high grade was found in trained artisans. The science of melting different metals by mixing 'catalytic' developed during this period. 'Lauha Stambh'- Iron Pillar of Maharauli is the brilliant example of such significant and skillful art. A standing statue of Lord Buddha made of copper weighing one ton has been found in Sultanganj. Coins, ornaments and seals are the evidences of such technological advances. In this way, diversified scientific and technological developments in Gupta Period are corroborated.

Economic Life

Economic life prospered during Gupta period. On account of wide expansion of Kingdom, capable and proficient administration, there was significant progress in economic aspects of life, pertaining to agriculture, animal- husbandry, industry, crafts, trade and commerce.

1-Agriculture

Detailed information regarding agriculture is available from 'Smrities' 'Vrihatsamhita', 'Amarkaosa'. Sharp pointed iron spears were under used in ploughs. In Vrihatsamhita, there are descriptions about method of enhancing quality of fertility of soil, seeds, etc. The farmers were dependent upon rains; efforts to provide proper means of irrigation were provided to the farmers by the administration, which were in general practice. According to the scripts on 'Junagarh' inscription, renovation of Sudarshan lake, situated on Girnar mountain was undertaken by Skandgupta. This work was completed by 'chakrapalit', son of Governor Parnadatta. For irrigation purpose 'Rahat'

i.e. 'Ghantiyantra' was in common use.

The names of different agricultural products like Wheat, paddy, Jowar, sugarcane, bajra, peas, pulses, mustered, til, alsi, ginger are found in 'Amarkosh'. There are description of three crops in 'Vrihatsanhita'. One crop was ready in the month of 'Shrawan', the second one in spring season and the third crop in 'Chaitra' or 'Baishakh' month. According to 'Hieun-Tsang' in North Western Bharat, sugarcane and wheat, In Magadh and eastern region, rice was the main agricultural produce. In his grand book, 'Amarkosh' Amarsingh as described twelve types of land. Now a days description of only five types of land eg. Regional land, Vastu- land, pastur 'Sil' and 'Aprahat land' are mentioned.

2-Animal Husbandary

Animal husbandary was one of the important means of living. According to 'Kamandkiya' Nectisar, cow domesticating was the main profession of trading community. Apart from cow, the names of buffalo, camel, goat, sheep, donkey, dog and cat as domestic tame animals are also narrated in 'Amarkosh'. Bulls were used for ploughing and for carrying loads.

3-Industry and Craft

One end, where wonderful advancement in the field of industry and craft skills are seen during Gupta period, splendid also industrial and technological competencies improved a lot. Metal work, cloth weaving, ivory work, carpentry and carving work on stones, artistic metal etching achieved great heights during this period. Iron pillar situated in Maharauli (Delhi) is a magnificent example of wonderful advanced technology is still not affected by climate for several hundred years. About metal technology, related to copper, the superb example is the copper made huge standing statue of 'Lord Buddha', found in Sultanpur (district Bhagalpur-Bihar), which now is in a museum in England. The best example of copper metal technology can be seen on the moulded and engraved masterly work on seals and coins of the Gupta period.

Thousands of pure gold coins of Gupta period have been found, which are beautiful and

artistic also. Aesthetically attractive and beautiful creations prove the prosperity during Gupta period. Firstly, out of all emperors of Gupta period, Chandragupta-I issued coins as a common practice. During the reign period of Chandragupta-II, gold, silver and copper metals were used for minting coins. Kumargupta issued maximum coins. The gold coins are named 'Dinar' in the inscriptions of the then period. Fa Hsien has narrated in his commentaries that for daily marketing purposes the common people practised barter system and shells (kaudiyan).

4- Textile

Manufacturing of textile, during Gupta period was the main industry. This has been described in 'Amarakosh' written by Amar Singh. Very fine cloth was manufactured for rich persons in Gupta period. The whole process for weaving silk cloth has been explained in the same book. The North Western regions of India were main centers for cloth trading and Indian cloth was heavily demanded in foreign markets. There was enormous requirement of silk cloth, muslin, linen, woolen and cotton cloth in foreign markets.

Jewelry craft was also at the climax during Gupta period. Besides utilization of gold and silver, different types of jewelries and precious stones were in frequent application. There are descriptions of twenty two types of gems. Written evidences prove the advancement of wood craft to a developed stage. Two ivory coins, pertaining to the Gupta period have been found at 'Bheet', near Allahabad.

5- Guild System

Craftsman, industrialists and traders had organized their separate unions called 'Shreni', 'Nigam' or 'Gana'. These unions contributed important roles in farming and managing proper services to their respective organizations. They had their own rules and treasures to run their respective professions. They were performing their rights and duties, like banks. They gave loans on interest and used to keep the assets etc with themselves. The trades and industries were well organized. Their main obligations and duties were categorized at different stages, related to cloth industry and management of banking profession, etc. Such

categories had their sound economic capabilities and were engaged in useful social activities eg. Constructions of Dharamshalas, water tanks, gardens, temples, etc. It is revealed from a description of Kumargupta available from 'Dashpur' (Mandsaur) that there was a section of weavers, who established Surya temple. The head of such section was called 'Jyesthak'. They were quite independent in their internal matters. The post of 'Jyesthak' was hereditary. Seals of 'Shreni' i.e. 'Nigams' or 'Ganas', 'Sarvavahos' and 'Kulika' of Maurya period have been found in 'Nalanda' and 'Vaishali'. A higher pattern of social structure named 'Sanstha', during Mauryan period was bigger than 'Shreni'. It was represented by craftsmen of different stages. These 'Shrenies' were authorized to punish their defaulter. The person who led the caravan of the traders was called as 'Saarthwah'. The head of Nigam was called 'Shresthi'.

5- Business and Trade During Gupta Period- Internal Trade

Internal trade and commerce were at the vertex of Gupta period. Internal trade and commerce was carried out through roads and rivers. Long term political stability and peaceful situation, circulation of gold coins in practice, generated by the rulers of Gupta domains were favourable circumstances for the development of trade and commerce. In the inventory of the articles, in daily use, all the materials were included for vending and trade in the markets of the then cities and towns. Luxury Items of Luxury were in the list of articles, brought from distant places. 'Samarth' was a travelling trader, who enjoyed very important role in the determination of life style. Rules and regulations pertaining to sellers and buyers rights and duties have been discussed in the 'Smritis' of Narad and Brihaspati. Journeys in Gupta period were safe. Father, the Chinese traveler, did not feel any type of insecurity, while travelling in India. 'Ujjain', 'Bhaddoch', 'Pratisthaan', 'Vidisha', 'Prayag', 'Patliputra', 'Tamralipi', 'Mathura', 'Ahichhatra',

'Ujjain', 'Bhaddoch', 'Pratisthaan', 'Vidisha', 'Prayag', 'Patliputra', 'Tamralipi', 'Mathura', 'Ahichhatra',

Kaushambi' were very important trade centres during Gupta period. Out of them, Ujjain was the most important trade centre, because traders from every region of the country visited it for their trade and commerce activities. 'Peshawar', 'Mathura', 'Ujjain', 'Paithan' were main business and industrial centres. 'Bhadoch', 'Pratisthaan', 'Vidisha', 'Prayag', 'Patliputra', 'Tamralipti', 'Mathura', 'Ahichhatra', 'Kaushambi' were very important trade centres during Gupta period. Out of them, Ujjain was the most important trade centre, because traders from every region of the country visited it for their trade and commerce activities. 'Peshawar', 'Mathura', 'Ujjain', 'Paithan' were main business and industrial centres.

Foreign Trade

There were permanent trade relations with several foreign countries through sea ports. Countries like China, Shri Lanka, Persia, Arab, Ethiopia, Bayentine (Roman Empire) and Islands in Indian ocean were accountable for foreign trades. There was considerable growth in foreign trade activities with China. Chinese silk, prominently known as 'Chinashuk' had craving in Indian markets. The trade, resulting fall of Roman empire again got momentum, after rise of Byzantine empire. Silk and spices were the main article, imported from 'Byzantine'. Bhadrakuta (Bhadrachal) was a very important sea port on the Western coast 'Kaimbe', 'Sopara' and 'Kalyan' were also seaports. On the Eastern shore, there were sea ports of 'Ghantashala', 'Kadura'. On the basin of river Ganga, port of Tamralipti was situated. Tamralipti sea port was the biggest port for voyage trades. Ships from China, Indonesia, Shri Lanka used to come to this port. Descriptions about prosperous trade voyage have been expressed in 'Raghuvansh' and 'Dashakumarcharit'. It cannot be denied that Gupta empire was the centre of Asian trade and was famous for its naval strength. Silk from China ivory from Ethiopia and horses from 'Teraan', 'Arab' and 'Bactria' were being imported in Bharat. There were good trade activities from south east Asia, China and in the west trades was being conducted through the sea ports of

'Tamralipti' and 'Bhadrachal'. Spices, pearls, cloth, ivory, Indigo were exported and metals, 'Chinashanku' and horses were being imported.

Sources of Revenue

In Gupta period, land revenue was the main source of income of the state. Following types of taxes are described in contemporary literary documents:-

- a- Monetary value, equal to $1/6^{\text{th}}$ portion of the produce, gained from the land property was given to the king.
- b- Bhog- The tax daily given to the king in the form of fruits, vegetables and flowers, etc.
- c- Uparikar and 'Udrang' These are the types of taxes on land, occupied by the public. The mode of payment of taxes, during Gupta period was allowed in cash (Hiranya) and as well as in the form of cereals (Meyas). In this period, land jewelers, edible items, salt etc. were important items for generation of tax by the state. Limits of land revenue ranged from $1/4^{\text{th}}$ to $1/6^{\text{th}}$ of the total value of the produces.

Gupta period is called the 'Golden period' of Ancient India. Fa-Hien has described about common practice of liberal religious tolerance, simple punishment system with specified codes, no use of locks in houses, absence of garlic and onion in daily use in his commentaries, which points out the absence of crimes, safety of property, non violence and piety, prevailing in public, during the 'Golden period' of Ancient India. The ambition, for which Ashoka had to deliver sermons for blossoming the desired emotions in public, was clearly visible during these days. After Mauryas, for the first time, good network of political unity and well organized systems were set up. Monetization of economic set up was reinforced. Industries and trade were developed. The art of this era manifested sophisticated philosophical wisdom and Indian cultural impact in the society. The statues of Mahavir, Buddha, Vishnu, temples

Bhitargaon(Kanpur), Bhitari and cave pictures of Ajanta Baagh are outstanding evidences of artistic growth social prosperity and social harmony. In literary field, Kalidas, harishena,Vishnu Sharma produced excellent contributions. Learned scholars eg: Aaryabhata, Varahmihir, Naagarjun, etc. augmented the growth in different branches of science and extended the outstretch of Bhartiya culture in foreign countries also during the Gupta epoch.

Certainly Gupta period was the era of progress in art, vastu, sculpture, crafts, painting, launching of scientific concepts, flourishing kingdom, monetary elaboration around their magnificent surroundings. On account of existing political unity, mighty emperors, sound economic wealth, religious tolerance and encouraging foreigners towards Hindu religion, patronizing Sanskrit language and escalating the wider field of Indian culture, Gupta period attained the rank of golden and best period of kingship in Indian history. Shri Arvind has expressed his feelings and an emotion about Gupta period Indian history has never seen such a developed and flourishing period in its historical span, adorned with decent progress in different fields, as was achieved during Gupta Empire”.

Fa- Hien's Account about India

Chinese travelled India from 399A.D. to 414 A.D. He has described the economic, religious, political and social conditions of Bharat. In the society, there was prohibition no use of garlic and onion. Brahman's cult was at its high pitch of social regulations. Untouchability was present in the society; but life style of people was simple and non-violent. Buddhism was in progress in frontier states; but it was declining its importance. Religious equality was seen in the society. Brahman cult was at its apex position. People had faith in donations and alms, religion, rebirth, sins vis-à-vis virtues in life, concepts of hell and heaven. People were happy. Burden of taxes was not much. Penalty

system was not severe and crimes were negligible. There was no fear of thieves and dacoits. The state did not interfere in private matters of the subject.

Down fall of famous cities like Shrawasti, Vaishali and Kaushambi etc. had begun and instead of them, the cities of trade centres eg. Ujjain, Kannauj, etc. flourished and trade was in progress. Marketing was done mainly through (Kauri). The citizens in Patliputra were wealthy. They were always ready for alms and public welfare work.

India During Harsha Kingdom

After the fall of Gupta empire, 'Pushyabuti' dynasty was established at Thaneshwar (Haryana). According to 'Harshacharit', Prabhakarvardhan' was the fourth ruler of this dynasty. After his death, Harshwardhan succeeded in 606 A.D. and became the ruler of Thaneshwar. He ruled kingdom till 647A.D. Harsh annexed and established Kannauj as his capital.

Victory of Harsh and Expansion of Empire

The factual knowledge about the empire of 'Harshwardhan' is available from the records and description in 'Harshcharit and details, provided by Hiuen Tsang. Harsha annexed almost the whole of Northern India and extend his empire. Hiuen Tsang has given description about his victory on panch Bharat. Harsh sat throne in 606A.D. First of all, he took action against 'Gauds' of West Bengal. At that time, 'Shashank' was the ruler of West Bengal. Harsh entered into a treaty with Bhaskar Verma, the ruler of 'kaamrup' by which the power of Gaud ruler Shashank was reduced. Harsh defeated Vallabhi king, Dhruwansan-II-Baladilya, in between 630 A.D. to 633 A.D. which was the war of his first step against 'Chalukyas'. Later on, Harsh establishes marital relations with 'Vallabhi'. Harsha and Pulikeshin-II were kings of high aspirations, who believed in the policy of imperialism. The boundaries of their kingdoms being very close to each other, wars between them became absolute, necessity. The war between them would have been fought from 630A.D. to 634 A.D., on the bank of river 'Narmada'. The descriptions from Hiuen Tsang and Ehole Prashasti Pulikeshi II have written about

the defeat of Harsha in the said war.

Harsha was successful in his campaign in eastern Bharat. The Chinese writer-Maa-Twaan-Leenihas narrated Harsha as king of 'Magadh'. Probably Harsh and Bhaskar Varma the king of Kaamrup-resulted their victory over West Bengal jointly. Around 640 A.D. Harsh annexed 'Odu, Kangod' and Kalinga as well as Orissa. After this victory, Buddha invited the Buddhist intellectuals and honoured them. This fact has been corroborated from the Chinese details also. According to 'Baanbhatta', Harsh deprived the king of Sindh from Rajlaxmi (states wealth) to whom 'Prabhakar Wardhan' had already defeated earlier. In this way, the king of Sindh had become a dependency of Harsh.'Udit ' of Jalandhar and directly Madhav Gupta also his dependent. Baanbhatt and Hiun Tsang have spoken about the supremacy of Harsh over Nepal. Harsh compelled the king of Kashmir to handover the 'teeth' of Buddha to him. This truth has been confirmed by the initiating 'Samvat' system by Harsh. Practice of extraction of taxes by harsh from inaccessible area ,covered snow clad peaks of mountainous regions, has also been highlighted.

During the realm time span of 41 years by Harsha, he annexed the distant territories like Jalandhar, Kashmir, Nepal, Vallabhi, Maalwa, Sindh, Frontier states and Aasam and reinforced his own kingdom. 'Sanyukta Pradesh' of U.P., Bihar, Bengal, Orissa, Madhya Bharat and Rajputana were within the administration arena of Harsha. Ultimately, Harsh remained the most powerful emperor of his kingdom, which stretched over a vast belt of Northern India. In contemporary historical records, it has been authenticated by the title 'Sakalotterapathnath'-means 'master of north India', awarded to him by the intellectuals of the contemporary period. The empire of Harsh was stationed upon feudal system under royal administration. The home state was directly under the governance of king Harsh; but relating to other states of his kingdom, Harsh had only indirect control over them. The title named 'Parambhatta', 'Maharajadhiraj', ' Akadhikar', 'Chakravarti', 'Saarvabhaum', ' Parmeshwar', etc. awarded to him are the reflections that Harsh was gifted with some divine virtues. The kings under the authority of

Harsh were adorned with different respectable titles eg.' Bhupal',' Kumar','Lokpal',' Nripati',' Saamant',' Mahasaamant and 'Maharaja'. The kings subordinate to Harsh used to pay taxes to him. Harsh granted to such kings , not only the guarantee of their safety ; but provided them the relaxations in their administrative powers too. In the list, his subordinate kings ,the distinguished names of king Dhruvasen-II of Vallabhi , Bhasker Varman, of Kaamrup, Poorva Verman of Magadh, Udit of Jalandher and Madhav Gupta , the ruler of north are prominent.

Evolution of Harsh as a Custodian of Religion and Knowledge:-

Harsha was a successful army commander, and ombudsman of art, literature and religion. He spent 50% of the state revenue for the progress of religion, education, literature. In the beginning, Harsha was a worshiper of 'Shiva' (Shaiva). Thereafter his religious interest inclined towards 'Mahayaan Bauddha' religion. In 643 A.D. , he organized an elegant meeting in Ujjain which was represented by learned scholars of Buddha, Brahmins, Jains and Nalanda intellectuals. Harsha spent 25% of state revenue for the betterment of religion. His virtue of such guardianship, Buddhism spread and expanded in foreign countries. He initiated the system of religious tolerance and social unity by arranging religious conferences of followers of different religions at Prayag and Kannauj.

Kannauj Conference

In 643 A.D. ,Harsh organized a conference in kannauj . He wanted to get the advantages of the presence of HiuenTsang for the progress and development of Buddhism. A large number of rulers took part. Amongst them, 3000 Buddha monks of Mahayaan and Heenyank sects 3000 brahmins and about 1000 learned scholars of Nalanda University, participated in the said conference. Harsh proposed the name of HiuenTsang for presidentship and suggested a topic, relating to 'Mahayaan'for discussions. This conference lasted for 23 days and 'Mahayaan' subject was publicized. A huge'Vihar' was developed on the bank of river Ganga, in order to achieve the target. A statue of Buddha, made of

gold, equal to the king was placed on a pillar of 100 feet height. But similar statue of three feet height was lifted daily in the procession, where in 20 kings and 300 elephants were used. The canopy was raised by Harsh himself with his own hand. While proceeding forward in the procession, Harsh used to scatter, pearls, golden flowers and other precious articles. Harsh washed the statue of Buddha with his own hand and carried it, on his own shoulders, upto Western Pillar. There he disturbed thousands of diamond embedded silken dresses. The 'Vihar' was especially constructed for the same occasion. By this act of Harsh, Mahayaan' Buddha religion spread in foreign countries also. He got constructed several 'Buddha Vihars' and 'Stupas' and donated lavishly. Harsh used to organise 'Prayag Maha Parishad' in every five year, wherein different Gods & Goddesses were worshipped and donation/ alms were given to the followers of different religions.

Prayag Sabha

In 643 A.D. Harsh organized another conference (Prayag Sabha) in Prayag. Harsh arranged such conferences for 30 years. The conference of 643 A.D. was the Sixth conference, organized by Harsh. The conference was organized on the sandy land, located on the confluence of Ganga and Yamuna rivers in Prayag. Harsh arranged such conferences for 30 years. The conference was attended by eighteen royal friends of Harsha and Hiuen Tsang. More than 500000 persons were present in this conference. Special arrangements were made for their fooding and lodgings. For the first day programme, a statue of Buddha was placed there and countless dresses and precious articles were distributed among the people. On the second and third days, idols of 'Sun' and 'shiva' were worshipped. On the fourth day, alms were given to the Bauddha monks. On the next day alms were provided to the Bramans. The followers of Jain and other religions were given alms for 10 days. There after monks from distant places were provided alms. In the next month, poor, orphan and physically disabled persons were helped. These functions continued and concluded in 75 days. When Hiuen Tsang has described. "Till now the total amount saved, during the period of five years has been exhausted, nothing remained except the horses,

elephants and military appliances and maintenance of good services. Besides them, the king had donated his own attires, diamonds, garlands, necklaces and shining head crowns etc. without any discrimination. After donating everything, he asked from cloth cloths his sister 'Raj Shri' and putting them on, he worshiped the Buddha of all the ten directions and felt pleasure that his all wealth was exhausted for donations and religious purposes."

The descriptions about such conferences, organized by 'Harsha', express clearly that his generosity had crossed all the old limits. We have not heard about any such king, who had ever donated his every thing for providing solace to his subject people. In this way, Harsha spread the message of humanity of religious tolerance and encouraged the noble feelings of humanity in public.

Harsha spent 25% of revenue of his state, Harsha spent for mental achievements, eg. Education and giving awards to the learned intellectuals. Harsha patronized many scholars eg. Mayur, the writer of 'Mayurashtak' and 'Suryashatak', Baanbhattacha-the writer of Harsha charit and Kadambari 'Bhatrighari', 'Maatang Diwakar', Jaisen and so many others. a published his own literary creation eg. Naganand, Priyadarshika and Ratnawali, etc. Harsh donated wealth and villages for promotion and expansion of education. Nalanda University was the premier centre of education. Besides Nalanda University, Vallabhi and 'Gurukul Ashrams' and Vihar etc. were also important centres of education. Harsha, thus endeavoured to raise the mental levels of his people. Along with having much attention for rise of Bauddha religion, Harsha pressed on system of tolerance in other religions and due protections to achieve his main aim. For promotion and expansion of knowledge, Harsha financed the literary persons and protected their genuine interests. We remember Harsh as a great patron of religion and knowledge.

Administrative of Harsha

Harsha himself was the pivots of his own administration system. He took personal interest in his administrative system. He was of the opinion that the ruler should be regularly working for maintaining administrative skills. He was very laborious. He had divided the dayspan into three

parts, out of which, one part was definite time for state affairs. He had trust in benefits of travelling for inspection. If he noticed any fault in public behavior, he used to go to them for their redressals and reforms; but his travelling was not limited to the cities. He paid the similar attention towards rural problems. Whenever and wherever the king stayed on his camp, his subject could get opportunity to put forward their problems before the king for redressals. The administration of Harsh was dictatorial. But people were having right for self administration in dealing their own problems. Most of their activities were under the control of village communities. There was understanding of mutual cooperation between the central governments and village community. On the whole, the administration system of Harsha was the mixture of dictatorial government and that of republic-elements of administration.

Council of Ministers

A council of ministers was formed to facilitate the king for good administration. In the event of the throne, being vacant, the Council of Ministers exercise its powers. On the death of Rajyawardhan, the chief minister- Bhandi- called for a meeting of ministers and proposed 'Harsha' to take over the reign of the empire in his hands. All the members present there agreed the proposal and requested Harsha to take the imperial authority of the kingdom. The council of ministers had the power of electing the monarch of the empire; but had power to express its views, regarding foreign policies also.

Secretariat

It appears that there was a well organized secretariat in the capital of the kingdom. Baanbhatt has revealed "Awanti" as foreign as well as defence minister. He has described 'Singhanand' as the chief of Army and 'Kuntal' as the officer of the cavalry and 'Skandgupt' as chief of elephantary. In copper inscription of 'Madhuvan Skandgupta' has been called as 'Mahapramatar Mahasamant'. In the same copper inscription 'Samant' king Ishwargupta has been addressed as Record keeper. The names of the chief employees of the state have been given as Mahasamant, Maharaj, Daussadhnik, 'Pramaatar'

Rajsthaneeya', ' Kumaramatya' 'Uparik, 'Vishaya-pati' etc.

Kumaramadityas were appointed in the rank of services of administration. Out of such high ranked employees, the ministers, officers of the secretariat and district officers were selected. The capital had its messengers, who were called 'Deegadhwaja' according to 'Harsh Charit' descriptions. An employee; named 'Sarvagata' has also been observed, who is probably a member of secret services. Perhaps the salary of high ranked employees was not paid in cash. The salaries of lower graded employees were being paid, depending upon their nature of work, in the form of cash or land; but Hiuen Tsang is of the opinion that salaries of ministers and officers were being paid in the form of grants. It may be said that system of administration of Harsha was an advanced system of Feudalism.

Army

Hiuen Tsang has written that emperor Harsh had 5000 elephants, 2000 cavalry, 5000 infantry. After extending the limits of his boundaries of his kingdom, Harsha increased the strength of his army. There after he had 60000 elephants, 100000 cavalry. For strengthen the power of his cavalry, he bought horses from Sindhu, Iran and Comboza. The infantry power was increased up to multiple times of its earlier strength; but its actual number was not available. The ordinary soldiers were called 'Chaat' and 'Bhaat'. Officers of the cavalry were called 'Brihadeshwar'. The officers of infantry were known as 'Baladhikritya' and 'Mahabaladhikritya'. The chief of army was called as 'Mahasenapati'.

Divisions of the Empire

Harsha's empire was divided into 'Bhuktiya', 'Vishaya', etc. The Bhuktiyas were the parts of a province. In the descriptions of Madhuvan and Baanskhera, the term 'Bhuktiya' has been described which may be understood as a 'district' in modern context. A 'Bhukti' was divided into different 'Vishayas'. Perhaps village-administration was in the hands of 'Mukhiya' who was called as 'Gramkshapatalik'. Services of several 'recorders' named 'Karnik' were available to him for help.

Tax

Descriptions of three types of taxes eg. 'Bhaag', 'Hiranya' and 'Bali' are found in inscriptions, relating to administration Harsha. 'Bhaag' was the tax, levied on the land and was paid in form of materials. The farmers and traders paid the 'Hiranya'- a type of tax, in cash form. Perhaps boat tax was also charged. Tax on merchandise items, was being paid by the traders, according to their measures and weight. On agricultural productions, $1/6^{\text{th}}$ part of their cost, was the share of the king. There was provision of compulsory labour, to be imparted to the administration; but there was clear system, in practice for payment of wages. HiuenTsang has described that sovereign's land was divided into four parts, out of them, the first part was secured for states use, the second part was focused for use of salary to the ministers and other state employees, the third part was held up to meet the expenses, regarding expenditure on payment of awards etc. to the deserving persons in the state and fourth i.e. the last part was allotted to give donations, alms to the followers of different religious cults in the state.

Punishment and Penalty Provisions

Hiuen Tsang has also stated that the number of criminal and revolts was very low. Whenever the legal provisions of the state were violated, the criminals were punished and penalties were levied. Corporal punishments were not accorded. The criminals were expelled from the society and were compelled to live in forests or deserted places. There were provisions for liberal punishment and penalty or both for minor infringements of law, considering the gravity of violation of existing rules etc. People were not tortured for crime. Testing the nature of offence by suitable enquiries was in practice. The administration was to help the subject the public Governmental requirements were limited. The government did not interfere in public behaviour in normal routines.

Descriptions by Hiuen Tsang about India

Hiuen Tsang was a Chinese traveller & follower of Buddha, who visited India during the reign of Harsha. He came to India for the purpose of study of Buddhism and visit related important

places, its philosophy and Buddhist literature in Bharat. He has given the following account about India.

Social Conditions

The then society was divided into four different varns of 'Brahmin', 'Kshatriya', 'Vaishya' and 'Shudra'. The first three were prosperous. They paid much attention towards cleanliness. The 'Shudra' were engaged in agriculture and service to the other three. There was pressure on purity of diets and moral character. The users of onion, garlic and non-vegetarian were ostracized and their dwellings were out of the towns. Intercaste marriages were prohibited.

Economic Aspects

The land was fertile and people were wealthy. Coins, made of gold, silver and **Conch shells** were in use as currency for transaction. Business in Textile industry was prosperous. Caste system in the society was prevalent. Cities of 'Tamralipi', 'Bharauch', 'Patliputra' etc. were distinguished trade and business centres. Trade relations of India with China and middle Asia were established. Cloth, spices were important items for export where as horses, gold, silver, etc. were main import items. $1/6^{\text{th}}$ part of total value of agricultural crops was the amount of tax, to be paid to the administration.

Religious Life

Quest for search of knowledge for leading a religious life was the main aim of life. Religion of Brahman's cult in India was at the apex of its influence. The king as well as public had complete faith in the policy of tolerance in the society. Buddhism and Jainism religions had true respect. Mahayaan Buddhism was quite influential. 'Idol worshipping' was popular. 'Yajna' and 'cow' had esteem in Brahman religion.

Political Life

The system of administration was based on the principle of public welfare. The income of the state was spent on Governmental affairs and maintenance of its rights and duties. Harsha took personal interest in performing his sovereign's

activities, including travels for inspection of public works. The policy of penalty and punishment was prevalent. There was less crime in his domain. There were provision of strict punishment against some specified crimes and criminal offences also. Harsh had a strong army.

Education

Education was imparted through 'Shiksha Vihar' and 'Gurukul'. The lessons on Vedas were imparted through oral practice. 'Bramhi Script' was followed. For education purpose, application of Sanskrit language and arrangements of debates, etc. were preferred. Nalanda and Vallabhi were the prominent education centers.

Evaluation of Harsha

Harsha was well aware and suitably versed in the skill of handling problems and situations, eg. tactful dealing with the enemies of his own Pushyabhuti Dynasty, Hunas, controlling feudalism, political unity in Northern India, increasing foreign trade and providing capable and responsible administration to his kingdom and resolving other complicated obstacles. He exercised and tried tireless efforts for solving the then problems. He created a strong army and defeated his enemies and united Northern Bharat in a single entity. He encouraged social unity and practice of tolerance by organizing religious conferences in 'Prayag' and 'Kannauj', developed public welfare work, redistributed donations, alms etc. He strengthened the economic and cultural relations with China by deputing delegations.

Harsha was a great emperor, army commander, patron of art and literature and a famous donator like 'Karna'. He tried to formulate his policies, according to the emotions of his time and was life long associated with public entertainments. Harsh himself looked after the operating management of his administration. Public welfare was the main motto of his administration. He travelled widely to control the feudal powers and strengthened the central administration. He provided momentum to the rural development and established direct contact with public by travelling among them. In this way, Harsha encouraged the

production and public welfare campaigns.

During the period of Harsh, there was great promotion and propagation of Indian culture in Tibet, China and other Asian countries. He deployed delegations to China. Harsha was the Chief Patron and caretaker of Nalanda University. Besides this, along with 'Vallabhi' there were several other 'Vihars' and 'Gurukul Ashrams' in his time. Thus, the vast and multidimensional achievements of Harsha were spread covering immense areas of different regions. In seventh century, Harsha was the best leader of Indian politics. A legendary fighter, creator of an empire, a proficient administrator, protector of public welfare activities, a great admirer of education and skillful learning, deserving unparalleled appreciation. Harsh earned admiration from every learned personality. Shri R.S.tripathi compares Harsh with Ashoka and Samundragupta.

Although Harsh tried to change the aims of life, emotions of the then general public and was lifelong engaged for public welfare; he could be perfectly successful in his endeavours. The cause of his failure was not his disability, but the rise in a specified era. For its rise and fall, only one person cannot be blamed. Thus Harsha may be credited as last 'Hindu' emperor, striving for noble efforts.

'Chola' Administration, Art & Literature

The first information about 'Chola's' is available in 'Ashtadhyayi', written by 'Paanini'. There are other sources of information about 'Cholas' eg. 'Vartik', 'Mahabharat', Sangam Literatures', 'Ptolemy', etc. Chola's kingdom was spread from the present basin of river 'Kaveri', Coromandal, 'Trichnapalli' and up to 'Tanjore'. On the basis of available evidences, it is concluded that the Chola's first capital was North Manloor, subsequently 'Uraiyur' and 'Tanjavur' became their capital. Chol's royal symbol was 'Tiger'.

Main Chol rulers

'Urvappaharre Iten Jetchenni' was the First ruler of Chol Dynasty. He established his capital in 'Uraiyur'. He was famous for his beautiful 'RATH', used by him in wars.

Karikaal:-

He was the most important 'Chol' ruler , among all other early Chol rulers. This Dynasty expansion Chol ruler defeated the joint army of 'Velari' and other 11 states and gained popularity. His second important success was that he defeated the joint army of nine petty states of 'Vahaipparandlai'.

According to the Sangam Literature, 'Karikaal' established ' Puhaar Pattam' (Kaveri Pattam) at the estuary of river Kaveri. He was perhaps the most powerful great ruler of 'Sangam' period, who had very strong naval army at his disposal. According to the descriptions, delivered by 'Pattinpalai', 'Uraiyur' was granted recognition by Chol king Karikaal as his capital. He was killed in war. A lot of poetries and other literary work in Sangam Literature were written in the appreciation of Chola King -Karikaal. History of Cholas dynasty remained under blanket of from 3rd century A.D., the Chol dynasty was rescued by Chol king Vijayalaya, on the remains of Pallavas. This dynasty remained in power from 9th century to 12th century A.D. Different Chola rulers added important contributions in the rise of Chol empire.

Vijayalaya - (850A.D. -871 A.D.)

Vijayalaya reorganized Chola's powers, starting from the middle period of 9th century A.D. to about 850 A.D. Vijayalaya is recognized as the second founder king of Chola empire. He captured 'Tanjor' from Pandya rulers and made it his capital instead of Uraiyur.

Aaditya-I (871A.D. to 907A.D.)

Aaditya-I ,the son and successor of 'Vijayalaya' ,succeeded his father Vijayalaya in about 871A.D. Aaditya killed the pallava king Aparajita, after defeating him in war under his high ambition for extending his own empires coverage. In this way, Pallava kingdom was annexed by Chols. Besides Pallavas, he defeated the kings of Pandya and Kaling rulers.

After Aaditya, 'Parantak-I' (907 A.D. to 935A.D.) succeeded and giving defeat to pallava king Raj Singh II he annexed Pallava capital Madura and won the title of 'Maduraikond'. After Parantak-I, Arimaaliverman' or Rajaraja-I became Chol ruler.

Rajaraja-i

Thirty years of the ruling period of Rajaraja-I was the glorious period of Chol empire. Complying & following the policy of 'War and Blood, initiated by his grandfather, he acquired the title of 'Rajaraja'. In 9th year of his succession, he started his war campaign. The rejuvenator of Chol potential Rajaraja-I started his war campaign and conquered the territories of south 'Pandyas','Chers', West Ganga and in the north India, he extended his empire upto 'Kalinga' and in the North, he established his trouncing capabilities upto 'Lanka'(Ceylon) and Maaldiva etc. In the course of such campaign, he firstly attacked the alliance. Pandya Cher and Ceylon(Sri Lanka), whom he considered the enemies. In order to break the alliance, he first, attacked 'Bhaskervarman'- the king of 'Cher' and defeated him. Thereafter 'Rajaraja-I defeated the Pandya ruler Amar Bhujang and annexed the territory of Madura in his own empire. After assimilation of Madura After occupying Pandya regime, Rajaraja-I attacked Mahendra-V, the king of Shri Lanka and destroyed the capital city 'Anuradhapuram'. Rajaraja-I named this conquered territory of Shri Lanka as 'Mamundi Cholmandlam' and selected the place 'Palonnaruva' as capital. After this victory, rajaraja I, He owned the title Jagannath and changed the name of 'Palonnaruva' and awarded the new name as 'Jagannathmangalam'. During the last days of his kingship, Rajaraj-I conquered Maldives.

For bringing administrative reforms, surveyed the land and encouraged 'local self Government system. He was the protector of religion, tolerance, art and wisdom. He allowed construction of 'Bauddha Vihar' in 'Naagpattanam' and a temple of Rajarajeshwar in Tanjor.

Rajendra-I (1014 A.D. to 1044 A.D.)

RajendraI, the successor & son of Rajaraja-I became the ruler in 1014A.D. .Like Rajaraja-I , Rajendra I was also an able ruler. The details of his achievements are available from the scriptures of 'Tiruwalangadu' and 'Karandai'. In the beginning of his victorious campaign, he defeated western 'Chalukyas' 'Pandyas and 'Chers'. Later on, in 1017 A.D., he defeated Mahendra-V, the king of Shri Lanka and annexed the whole territory of Shri Lanka

within his own territory. In order to get his aim of conquering whole Shri Lanka, he utilized the services of elephant's to strengthen army. His army campaigned war tactics to conquer the 'Gangeya' region eg Bengal, in India. In Kaling the Chola army defeated the 'Gang' ruler 'Madhukamarnava'. In the east, he defeated the 'Paal' ruler 'Mahipaal'. On the occasion of celebration function, in connection with victory of Rajendra I for his winning campaign in the basin of river Ganga, he was accorded the prestigious title of 'Gangaikondachol'. In the memory of same successful achievement, he established his new capital, wherein he got constructed temples, ponds, and an expansive reservoir was constructed named, Cholangam for irrigation purpose.

Rajendra-I invaded Java, Sumatra, Malaya Peninsula, defeated Shri Vijay (Shailendra) the then ruler- Vijayotung vermin and captured their territories and touched them in his empire. Rajendra-I grabbed southern provinces from Chalukyas, terminated the powers of 'Chers'. His navy crossed the Bay of Bengal and after assimilating those territories, in of his own empire, he established an extensive Chol empire.

Rajendra I was the patron of art, literature and education. He established a Vedic Vishwavidyalaya also. He set up cultural and trade relations with China also.

Rajadhiraj-I (1044 A.D. to 1052 A.D.)

The Son of Rajendra-I Rajadhiraj I succeeded in 1044 A.D. He defeated the then Chalukya king Someshwar and 'Kalyani'- the capital of captured Chalukyas. In the memory of his victory over Chalukyas, he was honoured with the title of 'Rajadhiraj'. Thereafter he died in 1052 A.D., while he was engaged in war of 'Kappam'. His younger brother Rajendra-II (1012 A.D. to 1064 A.D.) was coronated in the war field itself. After Rajendra II , Adhi Rajendra(1064 A.D. to 1070A.D.) became the ruler ,who defeated Chalukyas in the battlefield of 'Kundalsangamum' and constructed a victory tower on the bank of river 'Tungabhadra'; but he was killed in a revolt his kingdom.

Rajendra -II became the king with his name as ' Kulattung'. According to the description of Cholas, Kulottung-I was famous with the name ' Shungamatavirt' means 'Tax Remover'. The last ruler

of this dynasty was Rajendra III (1250 A.D. to 1279 A.D.). In about 1279 A.D., the 'Pandyas' conquered the Chol empire and put an end to it.

Chola's Administration

The knowledge about Chol's administration is obtained from the then scriptures, literature, descriptions, written by foreign travelers, who had specific political and cultural specialties. There are adequate and wonderful balanced details about central as well as rural and local autonomous bodies for administration purpose.

Central Administration

The nature of Chol's Central Administration was monarchical hereditary. King was the Supreme Head of administration. There was a galaxy of several feudal advisors to help the king in taking decision in state affairs. Such personal helpers of the king were called 'Udmakutum'. The high officers were called Perundanam and the subsequent lower graded officers were called 'Serutaram'. The Chief Secretary was called Olenayakam.

Military Organization

Keeping in view the security and anticipated victorious of the state, large section of army organization were maintained in a ready position. There were three types of army groups known as Infantry, Cavalry and elephant ridden soldiers. The Cholas permanent army included all three armies. Elephant squad was called Kungir-Mallar, cavalry was known as kudiraichaivagar, archers were called Billigarh, trend spear attackers were called saigundar and the most trusted stalward bodyguards of the king were called vallaikor. The army lived in rackets and cantonments (Kadgam). The commanding leader of the group of the army was called 'Nayak' and the Supreme Commander of the army called 'Mahadandnayak'. Besides this, Chols had organised a strong navy also. The Chola rulers used their naval ships, soldiers etc. for trade as well as army actions also. The Chola king- Rajraj I annexed north ShreeLanka, Maldweep and Lakshyadweep with the help of his naval force and extended his empire. Rajendra I furlled his flag in

Ganga region-Singhal islands across Bay of Bengal up to Java, Sumatra and Malaya Peninsula also. In his period, the Bay of Bengal was like a lake. Mahabalipuram and Kaveripattanam were the main ports of this period.

Judiciary System

King was the supreme judge of the judiciary system. In Chol inscriptions, it is observed that the position of King's seat was at the highest point of judiciary system for getting supreme justice. The king awarded due justice, with the help of Brahman 'Dharmaasan Bhatt' who was the learned person of 'Smriti Shastra. In order to provide Justice, regular courts were organized and there were provision for suitable rural courts of justice and rule controlled by the assembly of castes among their folks. Local subordinate courts used to order only in petty matters. There were provisions of financial as well as social punishments. Normally financial punishment amount to pay in form of gold coins, called Kaashu.

Other Sources of States income:

The main source of income of the state was land revenue. Before deciding the quantum of revenue, proper survey of the land, its classification, measurements etc. was done. It is revealed from the then inscriptions on the subject that the unit for measurement of land was equal to the length of the foot of King Rajraj I and Kulotting. The tax on land was decided after examination of the fertility, annual crop cycle etc. Perhaps, during Chol period the tax on land was $\frac{1}{3}^{\text{rd}}$ of the cost of product. Apart from tax on land, description about other types of taxes as below is also found therein:

Aayan	Revenue Tax
Manaierai	House Tax
Kadhaierai	Taxes on commercial building
Maganmai	Profession Tax
Survival Tax	Tax on livelihood

The competent higher officer was called Varitpottagak. Taxes on trade and commerce, imports and exports, irrigation etc. were other sources of state's income. The revenue amount was spent on administrative and public welfare

activities.

Provincial Administration

The empire was divided into several provinces; called 'Mandalam'. Their administrator was called 'Mandal Mudali' who, generally, was the member of a royal family and own was appointed by the king. The provinces had their officers, army and court systems, befitting their administrative purposes. The provinces were further divided into 'Valnadu'(Kottam), Nadu (districts), 'Kurram' (group of villages) and lastly the village.

Local Administration

The most significant characteristic of Chol administration was its nature of their local, rural and city administration, being autonomous bodies, which were managed by the representative committee called Urr, Sabha, Mahasabha and Nagaram in order to their hierarchy. For membership of such bodies specified educational qualifications, prescribed understanding of economics and high moral character were necessary. The elected members were called 'Peru Makkal'. They were responsible to look after proper irrigation system and the distribution of land, Tax and revenue collection, maintenance of temples etc. through the committees called Varium. 'Urr' was the committee of general adult male tax payers where the members of Sabha and Mahasabha were only Brahmans. They were having internal autonomous powers. Central interference was negligible. Actually the Villages were very smallest units of mini republic. In this way Chola administration was a well organized and skilled.

Chola Art

In Chola period, there was a renaissance of Puranic, Shaiv and Vaishnav sects. The Nayanar (Shaiva) and the alvars (Vaishnava) sairits by there Bhajans and Preachings bloated the whole south. Chola themselves were the followers of Shaivs thoughts and they were religiously tolerant too. They constructed Shaiv and Vaishnav temples both at the same time and along with these work good donations were given to the Jains and Buddha Viharas. The temples played their important role in religious and economic upliftment.

Chola were promoters of art and great builders. They constructed magnificent buildings, artificial lakes, large dams, beautiful cities, statues made of metal and different stones and grand temples. The main gift by Chola Empire to India is superb temples



Gangkondacholapuram Brahmeshwar Temple

The temples of Dravidian style of architecture reach the maximum of its height. The specialties of these temples are huge, vimaan construction, vast and in square giant court yards, decorated internal parts, round shaped mandapas, traditional and customary lion's sculpture work and beautiful strong pillars etc. Sundereshwar temple of Tirukattalai and Vijayalaya's Choleswar temple of Naramalai are the temple of early Chola period. The Vrihadeshwar temple by Rajaraja, Gangaikond Cholapuram temple by Rajendra I, Korangnath, Erateshwar, Tribhuvaneshwar temples are the main examples temples of Chola period.

Rajarajeshwar or Brihadeshwar temple, situated in Tanjore was constructed by Rajaraja I, is the exquisite example of super grade architectural art. The construction of this Dravidian style of temple reached its maximum height in architecture. It was constructed in 1003AD to 1111AD. The rectangular court yard is 160 meters long and 60 meters wide. The most attractive part of this temple is 60 meters high Vimaan, constructed on the West side above Garbhagriha and the pyramid shaped 3.50 meters high top. At the base is a square shaped is 2.25 meter wide Pradakshina path. In Garbhagriha, huge Shivling had been mounted Persi Brown had described Vimaan portion of Brihadeshwar temple is ultimate stage of development of architectural art in India.

Rajendra I, the son of Rajaraja I constructed

Gangekondcholapuram temple. The base of this temple is 105 meter long and 50 meter wide. Its eight storeyed Vimaan is about 50 meter high. This temple may be called as the ultimate of South Indian temple architecture. Some other temples of this period are Tanjore situated, Eravateshwar temple of Dara Suram, Kampahareswar temple situated at Tribuvanam deserve appreciation. The impact of Chola art was observed in India, China and far distant eastern countries, whose best example is the great and magnificent temple of Angkorwatt.

Simultaneously, the art of metal craft also achieved high fame in this field. The exquisite examples of metal craft art are the moulded statues of Brahma, Vishnu, Natraj, the idols of King and Queen etc. made of stone, Callus and Ashtadhatu (alloy eight metals). During this period idols of Natraj-Shiva is distinguished and remarkable. Besides these, caste and moulded idols of Shiva. Shivamurti, Parvati, Ganesh etc., have also been introduced in this period. The art of sculpture developed in association with the art of building and construction work. These two masterly skilled temples complimented each other. They were in use of construction of walls, ceilings of the temples and other magnificent buildings. Chola's art was the developed form of the branch of Pallav- Pandaya art. Under the influence of basic concepts of wall paintings on the walls of Brihadeshwar temple, and the paintings of Ajanta were religious paintings were introduced where pictures of Shiva, Kailash and Nandi were inscribed. Examples are exquisitely beautiful wall paintings and inscription in Tanjavur temple. With the spread of Hindu religion and culture, there were also initiatives to spread Chola art & craft.

Rajaraja I started the practical introduction of Chola's inscription about their historical achievements. He permitted ruler of Shailendra Shreemar Vijayottung Verman o construct Buddha Vihara, named Chuda Mani in Naagpattam and at the same time he had given monetary help also for its construction. Rajaraja proved his virtuously of himself being a personality of religious tolerance by getting Buddha idols erected on the walls of Rajarajeshwar temple.

Cholas Literature

Chola rulers were the patrons of education and literature. The temples and Mahasabhas of villages were the centres of education. Tamil and Sanskrit languages were in use. Tamil language enjoyed protection of the state. A comprehensive book named Kamban composed the text Ramavatar was published. Kanmban Kulottung III was one of the courtiers of Kings Darbar and his period of activities is known as Golden period of Tamil literature. Jayangondar published a book named 'Kalitung Parni' during his period. He was the chief royal poet of Chola. Pariyapuranam and Pullgendi written by Nulabembo and Shekkikallar were famous literary books. Besides them the famous literary creations were Tirutondpurnam Nandi written by Priya Purnam, Ramanuja Nurdadi by Amudnaar, Shiva Koshindi Mani by Tirukadevar etc. religious books and Virosolaliyam by Buddhmitra, Nannar by Pabandiet. Grammar books were famous publications. In Jain literary work, Jeevak Chinta Mani and Buddha literature Kundal Keshi are also important publications. Ramanuj Yamunacharya and Rigveda translator 'Venkat Mahadev' etc. added Sanskrit literary works.

The important achievement of Chola dynasty is their system of local self administration, naval force, Tamil literary work and huge temples. That is why; this period had its own importance in Indian history.

Kalhan's Rajtarangini and History of Kashmir

Kalhan was the son of Champak who was the Mahamatya of King 'Harsh Deo' (1068 AD to 1101 AD) of Lohar Dynasty from Kashmir. He was the elder brother of Kanak the learned scholar of music Kashmir. Kalhan gave rise to his famous book Rajtarangini during the period of last ruler, Jai Singh of Lahore Dynasty. Its was written during 1147 AD to 1149 AD. The book on the history of Kashmir, description about Kashmir, beginning from Mahabharat period to his present. His famous book was considered as the first history book in the series of books on the topic 'History of India'. There are eight Taranga and in all 7826 Shlokas in Sanskrit language. In the first three tarangs there is

a description of Kashmir. There is detailed description about generation in chronological order of oral customs of Kashmir. He has used the epic based sources, legends and myths for reorganizing the events of his period. Connection of Kings had been established with the heroes of Ramayana and Mahabharata era. In the fourth to the sixth Tarang of Rajtarangini, there is historical description of Karkotees and Utpanna Dynasties. Only last two Tarangas are based on personal awareness and studies of different treaties by Kalhan. His knowledge about the said period certainly reached the historic description and other Buddha sources. In its seventh and eighth Tarang there is description of Lohar family. Kalhan had impartially described the virtues of every king. Apart from political other topics about noble deeds and moral education have also been highlighted in different chapters of this book. Kalhan used Sanskrit language in Rajtarangini and it is the first important literary volume where historical descriptions are available.

The meaning of the word Rajtarangini is The River of kings King's history or flow of time. It is in poetic form. Kalhan had given a new direction to the subject history by transforming its subject of matter as Indian history and has touched the depth of human emotions and nature with broad outlook for one's nation.

Rajtarangini mentions that first of all Sahdev, the youngest brother of Pandavas, established his kingdom in Kashmir and at that period, Vedic dharma was in practice. Thereafter there emerged Buddhism in 273 BC. Rajtarangini is fearless and impartial literary creation in Indian History. Kalhan himself told that a language of a true historian should be free from controversial remarks in then only can one deserve appreciations. The composition of Rajtarangini was brought into existence with aim and object of acquainting the reader about the bygone Kings, to provide matter for readers, mental recreation and getting lessons from history and events and providing dynastic details of different generations of Kings. After the death of Harsh, there sprang up a period of civil war and struggles for Kingship. It was the period of uncertainty and unsuccessful organization in the then society. There emerged such elements which

compelled Kalhan for history. He wanted to express his views about the mundane living style and mortality of physical glamorous. It was his keen desire that people should inspire and learn lessons from the past.

For getting lessons from history, he had to study the circumstances and events and analyse them. This analysis makes Rajtangini as a distinguished collection of Indian History.

Rajtarangini of Kalhan is narration about activities of a very brave person and a high lights the then society when Kalhan lived. His family was in close proximity to the political power, thus he could get the information about the history of the region. He did not get any help from the state. This is the reason that his composition was above the level of appreciation of any king. He selected poetry as a medium for descriptions. He could associate the historical truth with the flavoury tinge in his creation. He asserted through creation that a poet must be impartial.

Kalhan had given full references to all the sources, which he examined himself for the purpose of writing history. He had given detailed about learned persons of his time, who give the list of kings in chronological order and also he has pointed their styles and short comings in their manners of proceedings. He took help of legends, customs and traditions and other famous publications and written materials which could provide important information about the regions of his study and description work. He studied and analysed the observations collected from engraved scriptures in temples and buildings etc. The conclusions arrived at are useful for remodeling the progressive nature of the society. In order to reach conclusions to his observations, he utilized the details about the donations and religious descriptions. At the end of the fourth Tarang of Rajtarangini, Kalhan's period i.e. earlier 3886 'Laukik Shak' (813-14 AD) and 4225 'Laukik Shak' (1146-50 AD) his Kaal Ganana and other historical materials are exhaustive and dependable. He had tried to procure help, available from eleven books by earlier 'series' and Neelmat(Puran). Besides them he has attempted to conclude his investigation work with the help of good governance systems, adapted by different kings'

rules and regulations relating to Vastu, Science, prevalent art of writing, admiring narrations, ruins, coins, legends and other means of his composition, Rajtarangini, is that while studying and writing observations on prevailing time period, from nearby areas, The attitude of Kalhan was very honest.

Not only this, Kalhan had proved his unparallel impartiality by describing virtues and sins of his shelter provider King Maharaja Jai Singh. (Tarang 8, Shloka 1550)

Rise of Vijaynagar Empire and development of Art and Literature

Literal meaning of Vijaynagar is the city of victory. Generally this city is considered as the first Hindu Empire of Medieval period of India. The name of Vijaynagar Empire was after on its capital city, situated on the southern bank of river 'Tungbhadra'. Its capital was the symbol of Mammoth royal power and prosperity. A Persian traveler 'Abdul Rjjak' has written about Vijaynagar that out of all the cities he had visited around the world, Vijaynagar was the most prosperous city.

Vijaynagar Empire was established in 1339 AD. by the two brothers named, Harihar and Bukka. According to Historians, this was a strong reaction against the expansion of Muslim sovereignty in South India. The Hindus of that area tried to protect the Hindu religion, society and culture from the onslaught of Muslim culture. In response to this endeavour, effort of Vijaynagar Empire was established. A Hindu saint, Vidyarama consecrates two brothers, Harihar and Bukka in Hindu religion and encouraged them to establish independent Hindu Kingdom. It is a remarkable point that on their defeat in war against Muslim powers. They became prisoners of war of the Muslim rulers and compelled to convert themselves into Muslim religion. Some historians are of the opinion that Vijaynagar empire had to face unfortunate circumstances, unstable political conditions and separatist tendencies. During the period of Ala-ud-din, there were revolts and political turmoil in South India. During the period of Mohammad Bin Tughlaq, there started revolt in

1334 in Kampil province. Harihar and Bukka, along with army were sent to South India to crush the mutiny. On reaching South India they again captured the power and reconverted into Hindu religion. They shielded and revitalized Hindu religion. Previously, Harihar and Bukka were under the service of Kaktiya ruler, Pratap. Later on both brothers were blessed and consecrated by Vidyananya in favourable conditions. Then they founded the empire of Vijaynagar and established Sangam Dynasty, on the name of his father, Sangam.

Sangam Dynasty (1336-1488 AD)

The dynasty of Harihar I and Bukka is called 'Sangam Dynasty. Both the brother did not accept the litter of 'Samrat' and 'Mehtarajadhiraj'. They followed a policy of expansion of empire. Bukka I, the brothers of Harihar, succeeded him. He included Madurai territory within his own kingdom. First of all he accepted his boundries between the empire of Bahamani and Vijaynagar. He was honoured with the title of 'Vedmarg- Pratishthapak' (the founder of avenue, leading to Veda discipline).

Harihar II (1379 AD to 1406 AD)

After the death of Bukka, his son, Harihar II succeeded the throne. He defeated the Reddy rulers and the king of Warangal. He annexed different territories of Belgaon and Goa and executed army campaigns in North Shree Lanka. He acquired the titles of Maharajadhiraj and Rajpameshwar. He conquered the regions of Kanara, Trinchnapalli and Chilangpur and extended his empire.

Deorai I (1400AD- 1422 AD)

After Harihar II, Deorai I became the ruler. He constructed Dam on river Tungbhadra and connected the dam with several canals for irrigation purpose. Italian traveler, Nicolo Kanti, visited Vijaynagar during his realm period.

He expired in 1422. Thereafter Veervijay succeeded him. He was engaged in wars against Bahamani state throughout his regime. The Bahamani ruler, FirozShah, defeated him and the revenge of this war was swiped by Deo Rai II.

Deorai II (1426 AD to 1446 AD)

Deorai II, son of Veerrai, became the next

ruler of Vijaynagar. He was a great ruler of this dynasty. He was known as Emadideorai also. He defeated Gajpati ruler of Andhra and Orissa. Besides, being a profound ruler, Deorai II was a custodian king of learning and scholar. The Telgu poet, Shreenath, survived for a short period in the court of Deorai II. The Persian traveller, Abdul Rajjak, visited Vijaynagar Kingdom during this period. He had free hand for construction of mosques. According to the Scripture of this period, Deorai II was also known as Gajbetkar (hunter of elephant). He expired in 1446 A.D. he wrote a commentary upon Mahanatak Sudha Nidhi and Brahma Sutra in Sanskrit language. After his death, there is a steep downfall of 'Sangam Synasty'. After Deorai II, Mallikarjun became the ruler, known as Praudh Deo Rai also.

Virupaksha II (1465 AD to 1485 AD)

In the period of Virupaksha the last ruler of Sangam dynasty, Vijaynagar empire had arrived at the end point of its Kingdom. This time, Saluva Narsingh, Governor of Chandragiri defended Vijayanagar Kingdom. But after the death of Virupaksha, the state Saluva, Narsingh handled the power and succeeded on the throne.

Saluvya Dynasty (1485-1505AD)

In 1485 AD Saluva Narsingh founded Saaluva dynasty and controlled the turmoil situation of the state; but later on Purshottam Gajpati, ruler of Orissa defeated and captured him as a prisoner of war. He died in 1491 AD Emmadi Narsingh(1491 AD to 1505 AD) became the ruler. He was a minor at that time. So Narsa Nayak was appointed as an administrator. He centralized the monarchical power in his hands and ----- and strengthened the powers of VijayNagar. He achieved success against Beeder, Chola, Pandeyay and Cher states and also defeated the Gajapati rulers of Orissa.

Taluva Dynasty (1505 AD to 1570 AD)

After the death of Narsa Nayak, his son Veer Narsingh killed Emmadi Narsingh. With this incident, Saluvya Dynasty came to an end and Veer Narsingh established Taluvya Dynasty. Krishna Dev Rai was the prominent ruler of Taluvya Dynasty who ruled kingdom from 1509 AD to

1529 AD.

Krishna Dev Rai (1509 AD to 1529)

Krishnadev Rai was the younger brother of Veer Narsingh. During the reign of Krishnadev Rai, the realm of Vijaynagar was at the highest position of its prosperity. Initially the circumstances of Vijaynagar were not satisfactory. The feudal leader of Unmattur was behaving independently. Rudra Pratap, the ruler of Orissa had captured coastal regions. The successors of Bahmani state were exerting pressure on Bijapur and Vijay Nagar. On the western coast, the Portuguese power was also increasing but during his struggle period of 10 years, Krishnadev Rai suppressed all of them and ended the problems. Normally, Krishnadev Rai achieved success in almost all his campaigns. He defeated Mahmud Shah and Yusuf Adil Shah, sultans of Beeder and Bijapur. He resettled Bahmani Sultan on the throne, after liberating Brahmani State from Barid's control and gained the title of Yawan Raj Sthapanacharya (the principal founder of Yawan empire). Up to 1520 AD, Krishnadev Rai defeated all of his enemies and affirmed his capability and bravery for monarchical administration. He established his supremacy of Vijaynagar in South India. He confessed his friendly relations with Portuguese. During his period of Kingship, good number of Portuguese traders and travelers visited Vijaynagar state. The Portuguese traveller's name, Domigose Payas, visited Vijaynagar during the period of Krishnadev Rai. He allowed the Portuguese to build a fort in Bhatkal.

Krishna Dev Rai was a great scholar of Telugu literature. The best eight Telugu poets and scholars were present to add grandeur to the court of Krishnadev Rai. He established a new city, Naagalpur and presented the example of exquisitely developed architectural art therein. He died in 1529 A.D.

After the death of Krishna Dev Rai, his younger brother, Achyut Rai (1529 AD- 1542 AD) succeeded. Due to his being a weak ruler the central strength at the state was exhausted. After the Achyut Rai's nephew, Sada Shiva Rai, occupied the throne. Getting the advantage of Sada Shiva Rai, his minister, Ram Rai, controlled the administration. He

enhanced the prestige and power of Vijaynagar by interfering in their mutual struggle for power of Bijapur, Golkunda, Ahmad Nagar and Beeder. His army conquered Ahmad Nagar and demolished mosques. Under such circumstances, the joint army of all four Muslim state attacked Vijay Nagar on 25th January 1565 and defeated Rai in the war of Talikota. There were adverse consequences on Vijay Nagar.

Aravidu Dynasty (1570AD- 1650 AD)

Tirumaal, brother of Raja Ram Rai, became the Prime Minister. In 1570 AD he removed Sada Shiv Rai and became himself, the ruler. He founded the Aravindu Dynasty. Gradually, Vijaynagar was disintegrated and independent states of Mysore, Bednoor, and Tanjore etc. come into existence. Vodier State was established in 1612 AD. This state continued its existence for three centuries, providing important contribution to the development of Hindu religion and Cultural Revolution in South India.

Cultural Progress

Cultural contributions by Vijayanagar empire has specific importance in the history of medieval period of South India. The empire of Vijayanagar had considerable influence in the politics of South India, which lasted for two centuries. The rulers of this state extended their important contributions in the development of cultural life. Being under the control of Hindu state, this empire remained the main centre of Hindu religion and its cultural effects also. The rulers of Vijaynagar encouraged Hindu religion and Hindu culture. In medieval period of South India, the credit of redevelopment of Hindu religion and culture goes to the rulers of Vijaynagar. The rulers of Vijaynagar stimulated and vitalized the cultural, architectural, painting and art and thus established excellent centres of arts. It is confirmed in the, scriptures and description by foreign travelers also.

Literary Developments

The literary work of Vijaynagar regime, contain religious, biographical, literary and emotional descriptions and expressions of life history and their impact on the society and the regulatory power of the administration. In the beginning of rulers like, Bukka-I contributed several written religious books,

descriptions and commentaries, etc. A board of scholars, under the leadership of 'Sayana' wrote commentaries on code for all the four Vedas and several Brahman literary work. Under the patronship of Krishnadev Rai, Ishwar Dixit wrote two commentaries on chronicle named 'Hemkoat'. 'Agustya' wrote several books (literary compositions), out of some of them, the minister of Krishnadeo Rai named 'Saalua Timmar' wrote his commentary, with its criticism. The great ruler of Vijaynagar named Krishnadeo Rai was an eminent poet and an outstanding writer also, who had acquired brilliant knowledge in Sanskrit, and Telugu languages. His famous literary achievement named 'Aamukta Maalyalam' is in Telugu language. It is one of the five legendary books. Krishnadeo Rai composed a drama book in Sanskrit- Its name was 'Jaambawati Kalyanam'. There were eight top ranking literary poets in his court. Along with them, several other poets had also got shelter in his court. The most famous of them was Alsani Peddan' who was known by the 'Grand Father' of Telugu poetry. The main literary contribution is 'Swarochit-sambhav'. The second poet was 'Nandi Timman', who wrote 'Parijat Haran'. The third poet was 'Bhatta Murti', who wrote 'Ner Sabhuyaliyam'. One another poet was 'Hari Das' who had great respect for Vaishnav Bhakti (Vaishnava devotion). In the court of Krishnadev Rai, there was famous poet Tenalirama. He wrote 'Pandurang Mahatriya' who is compared with Beerbal, the famous poet in the court of King Akbar.

In literary creations 'Saluvabhiyudaya' and 'Bhagwat- Champu' are his recognized work. They have their historical importance also. The literary creation, titled- 'Madura Vijayam', composed by the wife of 'Kumar Kampan', son of Bukka-I, is the description of his triumphs is one of the narration of biographies of ruler of Vijaya nagar. The second literary creation, - 'Vardambikaparinaya', introduced by 'Tiruvalamba' is the description of the marriage of 'Achyut Rai' and 'Vardambika'. Apart from these creations, several other books related to philosophy. Yugya Tantra (science of worship of Gods of Agni, Vaayu, Jal and sacrifices), etc. have been written during this period.

Though Telugu rulers gave preference to

Sanskrit & Telugu- languages, but they provided shelters to the poets of other languages also. Tamil language was already in a developed state and there was no hinderance appeared on the path of their progress, during Vijaynagar period. In this period, biographies of several other 'Tirthankars' (saints of Jain religion) were also written during this period. 'Madhur', the famous poet, wrote 'Dharmnath Puraan'. He also composed poetry in praise of 'Gomateshwar'. Several other books in Sanskrit and Kannad language were patronized in the court of Krishnadev Rai during this period, out of them 'Bhaav Chintaran' and 'Veer Shaivamrit' are most important. The rulers Krishnadev Rai and Achyuta Rai provided protections to Vaishnavas, Lingayats and Jain writers also.

Art

The rulers of Vijaynagar extended full cooperation for the development of archaeology. In South India, the system and art of temple construction was at the peak of its progress during the dominion period of Vijay Nagar. The best example of the archeological art during this period is 'Hazara' temple, created by Deo rai II and 'Vitthalswami' temple presented by Krishna deo Rai. These temples are based on 'Dravidian style', developed in Cholas regime, there are some new specialities also. First of them is that apart of main 'Mandap', there constructed a 'Kalyan Mandap'. Such (Kalyaan Mandap) is built in the left side of the court of temple. The second speciality may be seen in 'Ammaan Temple'. There is another temple also, where in specially wife of God (Devta) was worshipped. Besides these construction work, entrance gate of the temples were also constructed. Special attention was paid on the ornamentation work of the pillars of the temples. The magnificent buildings of Vijay nagar style are scattered in the south side of river 'Tungbhadra'. Out of them, 'Ekagranath' named temple of 'Kanchipuram' and 'Rameshwaram temple, situated at 'Taadpatri' are famous for their beautiful 'Gopuras' (entrance gates) while horse statues, present in the Sheshgiri Mandap of the temple, situated at Shree Rang are famous for their attraction.

The miscellaneous and complex decoration

in Vijay Nagar style has its special grace. There are several groups of round shaped huge idols, around the pillars, in which utmost engraved sculptured figures of a few horses or eternal animals, standing on their hind legs are famous for their splendours. In those days all the pillars and idols were being built by cutting a single, huge and solid one piece of stone. Decoration expertisation is notable speciality of Vijay Nagar Archaeological art. On the basis of the above facts, definite evidences may be produced in favour of Vijaynagar rulers for the encouragements, provided for leading a cultured life. Later on through such style, Madura rulers encouraged Vijay Nagar architectural art evolving desired consequences.



Hajara Temple Hampy

At several palaces, legendary royal mansions were constructed by the then rulers of Vijay Nagar. The ruins of some of them may be seen at the place named 'Humpy' situated now a days in Vijay Nagar. The art of wall painting may also be seen on the walls of such buildings. Their specialities depict the living styles of different local and foreign states. Besides those paintings, the constructions of different statues ,etc. have also performed during this period .They were built by cutting adequate stone pieces or moulding Statues of metal art of Krishnadeo Rai and their wives and other kings represent the skillful talent of master minded engineers of that period.

Music

Music were encouraged by the rulers of Vijay Nagar. Music and dances was very popular in their courts. Several musicians and dancers were present in the court of Krishna Deo rai., who enjoyed sufficient royal protections. A number of books relating to analysis, commentaries and principles of music and dance, out of them 'Sangeet Saar' was a

famous book, written by 'Saayan'. Mallinath was a writer of music book, who flourished under the patronship of Mallikarjun. His grandson named 'Ram Amatya' wrote a book titled 'Swarmel KalaNidhi'. In the court of Deo Rai II, the musician 'Laxmi Narayan' wrote the music book-'Sangeet Swarodaya'.

Thus we see that during the Vijaynagar empire, there was steady progress in cultural life. Foundation and establishment of Vijaynagar Empire was the encouragement to enhance Hindu religion and culture and protect it from the influence of Muslim religion. Cultural activities were patronized by the rulers of Vijaynagar. They maintained the traditions and simultaneously encouraged new cultural activities.

Points to remember

- Charankya was the guru of Chandragupta Maurya.
- Ashok rendered the policy of Dhamma.
- The founder of Gupta Dynasty was Shree Gupta.
- The description of the victories of Samudra Gupta is in Prayag Prashasth.
- The author of Prayag Prashasti was Harishen.
- Renovation of Sudarshan lake by Skandgupta.
- The supreme example of Gupta Period paintings are the caves of Ajanta and Bagh.
- Chinese traveller Hein Sang travelled India in the reign of Harsh.
- Harsh had given shelter to Mahayan sects of Buddhism.
- Cholas had created Chola lake at Bay of Bengal.
- The rulers of Chola conquered the present Indonesia, Sri Lanka etc.
- Hariher and Bukka established the Vijaynagar Kingdom
- The relics of Vijaynagar state could be found at Hampi in Karnataka State.
- The rulers of Vijaynagar conquered Muslim rulers of South many times.

Questions for Exercise

Multiple choice questions

(Choose the correct option)

- With whose help Chandragupta establish Mauryan Dynasty?
(a) Charankya
(b) Dhananand
(c) Megasthenese
(d) Seleulus
- The definition of Ashok's Dhamm could be found in which article?
(a) First
(b) Second
(c) Fourth
(d) Eighth
- Which Gupta ruler's victories are given in Prayag Prashasti?
(a) Chandra Gupta 1st
(b) Skandgupta
(c) Samudragupta
(d) Kumargupta
- Which Indian mathematician introduced the decimal system?
(a) Varahmihir
(b) Brahmagupta
(c) Dhanvantari
(d) Aryabhata
- Which composition is not composed by Harsh Vardhan?
(a) HarshCharitra
(b) Naganand
(c) Priyadarshika
(d) Ratnavali
- Which Chola rulers held the title of Gangeykonch Chol?
(a) Rajraj First
(b) Rajendra First
(c) Rajadhiraj First
(d) Aaditya First
- Which ruler's court consisted of eight supreme poets?
(a) Krishnadev Rai
(b) Achyutdev Rai
(c) Devrai First

(d) Devrai Second

- What was the main characteristic of Chola administration?
(A) Central administration
(b) Local autonomous administration
(c) Provincial administration
(d) Military administration

Very Short Answer questions:-

(Answer in two lines)

- Who composed the book, 'Arthashastra'?
- Who rendered the principle of Dhamma?
- Who constructed the Sudarshan Lake?
- By whom and when was Gupta Samvat started?
- Chinese traveller Fa-Hien came to India in which ruler's reign?
- Which Gupta ruler made Ujjain as his second capital?
- Which Gupta ruler renovated the Sudarshan Lake?
- In which period was Indian Vaastukala (architecture) developed in India?
- In which era Hindu laws were compiled?
- Which Chinese traveler travelled to India during the reign of Harsh?
- Harsh divided his State's income in how many parts?
- Write the name of two compositions of Banhatt.
- Where and which town was established by Karikal?
- Which Chola ruler had a developed Navy?
- By which saint's blessing, Harihar and Bukka established Vijayanagar kingdom?

Short Answer Question

(Answer in 8 Lines)

- Discuss the provincial administration of Mauryan period.
- Write a short note on administrative reforms of Ashoka.
- Write a short note of victories of

Samundragupt.

4. Write a short note on the development of science during Gupta period.
5. Write a note on 'Prayag Prashasti'.
6. Explain the 'Kannauj Religious assembly' during Harsh period.
7. Write a note on 'Prayag Assembly' during Harsh period.
8. What has been written by HienSang about India?
9. Write a note on 'Nalanda University'.
10. Write a note on local autonomous of Chol reign.
11. Write a note on central administration of Chol Dynasty.
12. Write a note on the development of art of Vijay Nagar empire.
13. Write a note on the development of literature of Vijay Nagar empire.
14. Write a note on the administration of Harsh.
15. Write a note on central administration of Maurya dynasty.

Essay type Questions

(Answer in 3 Pages)

1. Write an article on Ashok's Dhamm.
2. Throw light on the art and literature of Gupta Period.
3. Assess Harsh on the basis of patron of knowledge and intelligence.
4. Comment on the art and literature of Chol dynasty.
5. Write about the achievements of Krishnadev Rai.

Answers of Multiple Choice Questions

- 1 (a) 2 (b) 3 (c) 4 (d)
5 (a) 6 (b) 7 (a) 8 (b)