

# THE PALLAVAS (PART-1)

B.A. (HISTORY) PART-2  
PAPER-3

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# INTRODUCTION

The period from 300 AD to 750 AD marks the second historical phase in the regions south of the Vindhyas. In the first phase we notice the ascendancy of the Satavahanas over the Deccan and that of the Sangam Age Kingdoms in Southern Tamilnadu. In these areas and also in Vidarbha from 3rd Century to 6th Century AD there arose about two dozen states which are known to us from their land charters.

In Northern Maharashtra and Vidarbha (Berar) the Satavahanas were succeeded by the Vakatakas. Their political history is of more importance to the North India than the South India. But culturally the Vakataka kingdom became a channel for transmitting

# INTRODUCTION

Brahmanical ideas and social institutions to the south. The Vakataka power was followed by that of the Chalukyas of Badami who played an important role in the history of the Deccan and South India for about two centuries until 753 AD when they were overthrown by their feudatories, the Rashtrakutas.

The eastern part of the Satavahana Kingdom, the Deltas of the Krishna and the Godavari had been conquered by the Ikshvaku dynasty in the 3rd Century AD. They left behind many monuments at Nagarjunakonda and Dharanikota. The Ikshvakus were supplanted by the Pallavas.

# INTRODUCTION

The authority of the early Pallavas extended over Southern Andhra and Northern Tamilnadu and set up their capital at Kanchi. The Kadambas of Banavasi, the Gangas of Mysore, the Salankayanas of Vengi, the Vishnukundis of Indrapura, the Kalabhras of Tamilnadu were the important contemporary rulers of the early Pallavas.

Eventually by the middle of 6th Century AD the Pallavas of Kanchi, the Chalukyas of Badami and the Pandyas of Madurai emerged to be the three major states. The main interest in the political history of South India from 6th to 8th Century AD centers round the long struggle between the Pallavas of Kanchi and the

# INTRODUCTION

Chalukyas of Badami for supremacy to control the fertile tracts. The Pandyas who were in control of Madurai joined this conflict as a poor third power. Political conflict was, however, no obstacle to cultural growth. A vast and many sided Hindu revival checked the spread of Jainism and Buddhism, created a great volume of soul-stirring devotional literature and advanced philosophic speculation. Numerous instances of the performance of Vedic sacrifices by the kings were found. Under the stimulus of this religious impulse, remarkable advances were registered in Architecture; Sculpture, Painting and Music.

(To be continued)