

Chola dynasty

The **Chola dynasty** was one of the longest-ruling dynasties in the history of southern India. The earliest datable references to this Tamil dynasty are in inscriptions from the 3rd century BCE left by Ashoka, of the Maurya Empire. As one of the Three Crowned Kings of Tamilakam, the dynasty continued to govern over varying territory until the 13th century CE.

The heartland of the Cholas was the fertile valley of the Kaveri River, but they ruled a significantly larger area at the height of their power from the later half of the 9th century till the beginning of the 13th century. The whole country south of the Tungabhadra was united and held as one state for a period of two centuries and more.^[4] Under Rajaraja Chola I and his successors Rajendra Chola I, Rajadhiraja Chola, Virarajendra Chola and Kulothunga Chola I the dynasty became a military, economic and cultural power in South Asia and South-East Asia.^[5] The power of the new empire was proclaimed to the eastern world by the expedition to the Ganges which Rajendra Chola I undertook and by the naval raids on cities of the maritime empire of Srivijaya, as well as by the repeated embassies to China.^[6] The Chola fleet represented the zenith of ancient Indian sea power

During the period 1010–1153, the Chola territories stretched from the islands of the Maldives in the south to as far north as the banks of the Godavari River in Andhra Pradesh.^[7] Rajaraja Chola conquered peninsular South India, annexed parts of which is now Sri Lanka and occupied the islands of the Maldives. Rajendra Chola sent a victorious expedition to North India that touched the river Ganges and defeated the Pala ruler of Pataliputra, Mahipala. He also successfully invaded cities of Srivijaya of Malaysia and Indonesia.^[8] The Chola dynasty went into decline at the beginning of the 13th century with the rise of the Pandyan Dynasty, which ultimately caused their downfall.^{[9][10]}

The Cholas left a lasting legacy. Their patronage of Tamil literature and their zeal in the building of temples has resulted in some great works of Tamil literature and architecture.^[5] The Chola kings were avid builders and envisioned the temples in their kingdoms not only as places of worship but also as centres of economic activity.^{[11][12]} They pioneered a centralised form of government and established a disciplined bureaucracy. The Chola school of art spread to Southeast Asia and influenced the architecture and art of Southeast Asia.^{[13][14]}

Contents

Origins

History

- Early Cholas
- Interregnum
- Imperial Cholas
- Overseas conquests

Chola dynasty	
300s BCE–1279 CE	
 Map showing the extent of the Chola empire c. 1030	
Capital	Early Cholas: Poompuhar, Urayur, Tiruvarur, Medieval Cholas: Pazhaiyaarai, Thanjavur, Gangaikonda Cholapuram
Languages	Tamil, Sanskrit ^[1]
Religion	Hinduism (predominantly Shaivism)
Government	Monarchy
King and Emperor	• 848–871 • 1246–1279 Vijayalaya Chola (first) Rajendra Chola III (last)
Historical era	Middle Ages
• Established • Rise of the medieval Cholas • Empire at its greatest extent • Disestablished 300s BCE 848 CE 1030 CE 1279 CE	
Succeeded by Pandyan dynasty	

Later Cholas (1070–1279)

Administration and society

Chola territory
Government
Military
Economy
Hospitals
Society
Foreign trade
Canals and water tanks

Cultural contributions

Art
Literature
Cultural centres
Religion

In popular culture

See also

References

External links

Today part of		India
		Sri Lanka
		Maldives ^[2]
		probably Malaysia
		 Singapore
	and 	Indonesia ^[3]

Origins

The Cholas are also known as the *Choda*.^[15] There is very little information available in regarding their origin. Its antiquity is evident from the mentions in ancient Tamil literature and in inscriptions. Later medieval Cholas also claimed a long and ancient lineage. Mentions in the early Sangam literature (c. 150 CE)^[a] indicate that the earliest kings of the dynasty antedated 100 CE. Cholas were mentioned in Ashokan Edicts of 3rd Century BCE as one of the neighboring countries existing in the South.

A commonly held view is that *Chola* is, like *Chera* and *Pandya*, the name of the ruling family or clan of immemorial antiquity. The annotator Parimelazhagar said: "The charity of people with ancient lineage (such as the Cholas, the Pandyas and the Cheras) are forever generous in spite of their reduced means". Other names in common use for the Cholas are *Killi* (கிள்ளி), *Valavan* (வளவன்) and *Sembiyan* (செம்பியன்). *Killi* perhaps comes from the Tamil *kil* (கிள்) meaning dig or cleave and conveys the idea of a digger or a worker of the land. This word often forms an integral part of early Chola names like Nedunkilli, Nalankilli and so on, but almost drops out of use in later times. *Valavan* is most probably connected with "*valam*" (வளம்) – fertility and means owner or ruler of a fertile country. *Sembiyan* is generally taken to mean a descendant of Shibi – a legendary hero whose self-sacrifice in saving a dove from the pursuit of a falcon figures among the early Chola legends and forms the subject matter of the Sibi Jataka among the Jataka stories of Buddhism.^[16] In Tamil lexicon *Chola* means *Soazhi* or *Saei* denoting a newly formed kingdom, in the lines of *Pandya* or the old country.^[17]

There is very little written evidence available of the Cholas prior to the 7th century. Historic records exist thereafter, including inscriptions on temples. During the past 150 years, historians have gleaned significant knowledge on the subject from a variety of sources such as ancient Tamil Sangam literature, oral traditions, religious texts, temple and copperplate inscriptions. The main source for the available information of the early Cholas is the early Tamil literature of the Sangam Period.^[b] There are also brief notices on the Chola country and its towns, ports and commerce furnished by the *Periplus of the Erythraean Sea* (*Periplus Maris Erythraei*), and in the slightly later work of the geographer Ptolemy. *Mahavamsa*, a Buddhist text written down during the 5th century CE, recounts a number of conflicts between the inhabitants of Ceylon and Cholas in the 1st century BCE.^[19] Cholas are mentioned in the Pillars of Ashoka (inscribed 273 BCE–232 BCE) inscriptions, where they are mentioned among the kingdoms which, though not subject to Ashoka, were on friendly terms with him.^[c]

History

The history of the Cholas falls into four periods: the Early Cholas of the Sangam literature, the interregnum between the fall of the Sangam Cholas and the rise of the Imperial medieval Cholas under Vijayalaya (c. 848), the dynasty of Vijayalaya, and finally the Later Chola dynasty of Kulothunga Chola I from the third quarter of the 11th century.^[d]

Early Cholas

The earliest Chola kings for whom there is tangible evidence are mentioned in the Sangam literature. Scholars generally agree that this literature belongs to the second or first few centuries of the common era. The internal chronology of this literature is still far from settled, and at present a connected account of the history of the period cannot be derived. It records the names of the kings and the princes, and of the poets who extolled them.^[22]

The Sangam literature also records legends about mythical Chola kings.^[23] These myths speak of the Chola king Kantaman, a supposed contemporary of the sage Agastya, whose devotion brought the river Kaveri into existence. Two names are prominent among those Chola kings known to have existed who feature in Sangam literature: Karikala Chola and Kocengannan.^{[24][25][26][27]} There are no sure means of settling the order of succession, of fixing their relations with one another and with many other princelings of around the same period.^{[28][e]} Urayur (now a part of Thiruchirappalli) was their oldest capital.^[23] Kaveripattinam also served as an early Chola capital.^[29] The Mahavamsa mentions that an ethnic Tamil adventurer, a Chola prince known as Ellalan, invaded the island Sri Lanka and conquered it around 235 BCE with the help of Mysore army.^{[23][30]}

Interregnum



South India in BC 300, showing the Chera, Pandya and Chola Kingdoms

There is not much information about the transition period of around three centuries from the end of the Sangam age (c. 300) to that in which the Pandyas and Pallavas dominated the Tamil country. An obscure dynasty, the Kalabhras invaded Tamil country, displaced the existing kingdoms and ruled during that time.^{[31][32][33]} They were displaced by the Pallava dynasty and the Pandyan dynasty in the 6th century.^{[25][34]} Little is known of the fate of the Cholas during the succeeding three centuries until the accession of Vijayalaya in the second quarter of the 9th century.^[35] As per inscriptions found in and around Thanjavur shows that the kingdom was ruled by Mutharaiyars for three centuries which was ended by Vijayalaya chola by Capturing Thanjavur from Ilango Mutharaiyar somewhere between 848-851.

Epigraphy and literature provide few glimpses of the transformations that came over this line of kings during this long interval. It is certain that when the power of the Cholas fell to its lowest ebb and that of the Pandyas and Pallavas rose to the north and south of them,^{[26][36]} this dynasty was compelled to seek refuge and patronage under their more successful rivals.^{[37][f]} The Cholas continued to rule over a diminished territory in the neighbourhood of Uraiyur, but only in a minor capacity. In spite of their reduced powers, the Pandayas and Pallavas accepted Chola princesses in marriage, possibly out of regard for their reputation.^[9] Numerous Pallava inscriptions of this period mention their having fought rulers of the Chola country.^[h] Despite this loss in influence and power, it is unlikely that the Cholas lost total grip of the territory around Uraiyur, their old capital, as Vijayalaya, when he rose to prominence hailed from that area.^{[38][40]}

Around the 7th century, a Chola kingdom flourished in present-day Andhra Pradesh.^[38] These Telugu Cholas traced their descent to the early Sangam Cholas. However, it is not known if they had any relation to the early Cholas.^[42] It is possible that a branch of the Tamil Cholas migrated north during the time of the Pallavas to establish a kingdom of their own, away from the dominating influences of the Pandyas and Pallavas.^[j] The Chinese pilgrim Xuanzang, who spent several months in Kanchipuram during 639–640 writes about the "kingdom of Culi-ya", in an apparent reference to these Telugu Cholas.^{[35][44]}

Imperial Cholas

Vijayalaya was the founder of the Imperial Chola dynasty which was the beginning of one of the most splendid empires in Indian history.^[45] Vijayalaya, possibly a feudatory of the Pallava dynasty, took an opportunity arising out of a conflict between the Pandya dynasty and Pallava dynasty in c. 850, captured Thanjavur from Muttarayar, and established the imperial line of the medieval Chola Dynasty.^{[46][47]} Thanjavur became the capital of the Imperial Chola Dynasty.^[48]



An early silver coin of Uttama Chola found in Sri Lanka showing the tiger emblem of the Chola and in Nagari script.^[41]



Detail of the statue of Rajaraja Chola at Brihadisvara Temple at Thanjavur.

The Chola dynasty was at the peak of its influence and power during the medieval period.^[49] Through their leadership and vision, Chola kings expanded their territory and influence. The second Chola King, Aditya I, caused the demise of the Pallava dynasty and defeated the Pandyan dynasty of Madurai in 885, occupied large parts of the Kannada country, and had marital ties with the Western Ganga dynasty. In 925, his son Parantaka I conquered Sri Lanka (known as Ilangai). Parantaka I also defeated the Rashtrakuta dynasty under Krishna II in the battle of Villala.^[50]

Rajaraja Chola I and Rajendra Chola I were the greatest rulers of the Chola dynasty, extending it beyond the traditional limits of a Tamil kingdom.^[37] At its peak, the Chola Empire stretched from the island of Sri Lanka in the south to the Godavari-Krishna river basin in the north, up to the Konkan coast in Bhatkal, the entire Malabar Coast in addition to Lakshadweep, Maldives, and vast areas of Chera country. Rajaraja Chola I was a ruler with inexhaustible energy, and he applied

himself to the task of governance with the same zeal that he had shown in waging wars. He integrated his empire into a tight administrative grid under royal control, and at the same time strengthened local self-government. Therefore, he conducted a land survey in 1000 CE to effectively marshal the resources of his empire.^[51] He also built the Brihadeeswarar Temple in 1010 CE.^[52]

Rajendra Chola I conquered Odisha and his armies continued to march further north and defeated the forces of the Pala Dynasty of Bengal and reached the Ganges river in north India.^[53] Rajendra Chola I built a new capital called Gangaikonda Cholapuram to celebrate his victories in northern India.^[54] Rajendra Chola I successfully invaded the Srivijaya kingdom in Southeast Asia which led to the decline of the empire there.^[55] This expedition had such a great impression to the Malay people of the medieval period that his name was mentioned in the corrupted form as Raja Chulan in the medieval Malay chronicle *Sejarah Melayu*.^{[56][57][58]} He also completed the conquest of the island of Sri Lanka and took the Sinhala king Mahinda V as a prisoner, in addition to his conquests of Rattapadi (territories of the Rashtrakutas, Chalukya country, Talakkad, and Kolar, where the Kolaramma temple still has his portrait statue) in Kannada country.^[59] Rajendra's territories included the area falling on the Ganges-Hooghly-Damodarbasin,^[60] as well as Sri Lanka and Maldives.^[46] The kingdoms along the east coast of India up to the river Ganges acknowledged Chola suzerainty.^[61] Three diplomatic missions were sent to China in 1016, 1033, and 1074.^[6]

The Western Chalukya Empire under Satyashraya and Someshvara I tried to wriggle out of Chola domination from time to time, primarily due to the Chola influence in the Vengi kingdom.^[62] The Western Chalukyas mounted several unsuccessful attempts to engage the Chola emperors in war, and except for a brief occupation of Vengi territories between 1118–1126, all their other attempts ended in failure with successive Chola emperors routing the armies of the Chalukyas at various places in many wars. Virarajendra Chola defeated Someshvara II of the Western Chalukya Empire and made an alliance with Prince Vikramaditya VI.^[63] Cholas always successfully controlled the Chalukyas in the western Deccan by defeating them in war and levying tribute on them.^[64] Even under the emperors of the Cholas like Kulothunga I and Vikrama Chola, the wars against the Chalukyas were mainly fought in Chalukya territories in Karnataka or in the Telugu country like Vengi, Kakinada, Anantapur, or Gutti. Then the former feudatories like the Hoysalas, Yadvas, and Kakatiyas steadily increased their power and finally replaced the Chalukyas.^[65] With the occupation of Dharwar in North Central Karnataka by the Hoysalas under Vishnuvardhana, where he based himself with his son Narasimha I in charge at the Hoysala capital Dwarasamudra around 1149, and with the Kalachuris occupying the Chalukyan capital for over 35 years from around 1150–1151, the Chalukya kingdom was already starting to dissolve.^[66]

The Cholas under Kulothunga Chola III collaborated to the herald the dissolution of the Chalukyas by aiding Hoysalas under Veera Ballala II, the son-in-law of the Chola monarch, and defeated the Western Chalukyas in a series of wars with Someshvara IV between 1185–1190. The last Chalukya king's territories did not even include the erstwhile Chalukyan capitals Badami, Manyakheta or Kalyani. That was the final dissolution of Chalukyan power though the Chalukyas existed only in name since 1135–1140. But the Cholas remained stable until 1215, were absorbed by the Pandyan empire and ceased to exist by 1279^[67]

On the other hand, throughout the period from 1150–1280, the staunchest opponents of the Cholas were Pandya princes who tried to win independence for their traditional territories. This period saw constant warfare between the Cholas and the Pandyas. The Cholas also fought regular wars with the Eastern Gangas of Kalinga, protected Vengi though it remained largely independent under Chola control, and had domination of the entire eastern coast with their feudatories the Telugu Cholas, Velananti Cholas, Renandu Cholas etc. who also always aided the Cholas in their successful campaigns against the Chalukyas and levying tribute on the Kannada kingdoms and fought constantly with the Sinhalas, who attempted to overthrow the Chola occupation of Lanka, but until the time of the Later Chola king Kulottunga I the Cholas had firm control over Lanka. A Later Chola king, Rajadhiraja Chola II, was strong enough to prevail over a confederation of five Pandya princes who were aided by their traditional friend, the king of Lanka, this once again gave control of Lanka to the Cholas despite the fact that they were not strong under the resolute Rajadhiraja Chola II. However, his successor, the last great Chola monarch Kulottunga Chola III reinforced the hold of the Cholas by quelling rebellion and disturbances in Lanka and Madurai, defeated Hoysala generals under Veera Ballala II in Karuvur, in addition to holding on to his traditional territories in Tamil country, Eastern Gangavadi, Draksharama, Vengi and Kalinga. After this, he entered into a marital alliance with Veera Ballala II (with Ballala's marriage to a Chola princess) and his relationship with Hoysalas seems to have become friendlier^{[64][l]}

Overseas conquests

During the reign of Rajaraja Chola I and his successors Rajendra Chola I, Virarajendra Chola and Kulothunga Chola I the Chola armies invaded Sri Lanka, the Maldives and parts of Southeast Asia like Malaysia, Indonesia and Southern Thailand^[69] of the Srivijaya Empire in the 11th century. Rajaraja Chola I launched several naval campaigns that resulted in the capture of Sri Lanka, Maldives and the Malabar Coast.^[70] In 1025, Rajendra Chola launched naval raids on ports of Srivijaya and against the Burmese kingdom of Pegu.^[71] A Chola inscription states that he captured or plundered 14 places, which have been identified with Palembang, Tambralinga and Kedah among others.^[72] A second invasion was led by Virarajendra Chola, who conquered Kedah in Malaysia of Srivijaya in the late 11th century.^[73]

Later Cholas (1070–1279)

Marital and political alliances between the Eastern Chalukyas began during the reign of Rajaraja following his invasion of Vengi. Rajaraja Chola's daughter married Chalukya prince Vimaladitya^[74] and Rajendra Chola's daughter Ammanga Devi was married to the Eastern Chalukya prince Rajaraja Narendra.^[75] Virarajendra Chola's son, Athirajendra Chola, was assassinated in a civil



Gopuram Corner View of Thanjavur Brihadeeswara Temple.



Brihadeeswara Temple Entrance Gopurams, Thanjavur



Model of a Chola's ship's hull (200—848 CE), built by the ASI, based on a wreck 19 miles off the coast of Poombuhar, displayed in a Museum in Tirunelveli.

disturbance in 1070, and Kulothunga Chola I, the son of Ammanga Devi and Rajaraja Narendra, ascended the Chola throne. Thus began the Later Chola dynasty.^[76]

The Later Chola dynasty was led by capable rulers such as Kulothunga Chola I, his son Vikrama Chola, other successors like Rajaraja Chola II, Rajadhiraja Chola II, and Kulothunga Chola III, who conquered Kalinga, Ilam, and Kataha. However, the rule of the later Cholas between 1218, starting with Rajaraja Chola II, to the last emperor Rajendra Chola III was not as strong as those of the emperors between 850–1215. Around 1118, they lost control of Vengi to the Western Chalukya and Gangavadi (southern Mysore districts) to the Hoysala Empire. However, these were only temporary setbacks, because immediately following the accession of king Vikrama Chola, the son and successor of Kulothunga Chola I, the Cholas lost no time in recovering the province of Vengi by defeating Chalukya Someshvara III and also recovering Gangavadi from the Hoysalas. The Chola Empire, though not as strong as between 850–1150, was still largely territorially intact under Rajaraja Chola II (1146–1175) a fact attested by the construction and completion of the third grand Chola architectural marvel, the chariot-shaped Airavatesvara Temple at Dharasuram on the outskirts of modern Kumbakonam. Chola administration and territorial integrity until the rule of Kulothunga Chola III was stable and very prosperous up to 1215, but during his rule itself, the decline of the Chola power started following his defeat by Maravarman Sundara Pandiyan II in 1215–16.^[77] Subsequently, the Cholas also lost control of the island of Lanka and were driven out by the revival of Sinhala power



Airavatesvara Temple, Darasuram in Thanjavur District.



Portrait of Rajaraja Chola and his guru Karuvurar at Brihadeeswarar Temple

In continuation of the decline, also marked by the resurgence of the Pandyan dynasty as the most powerful rulers in South India, a lack of a controlling central administration in its erstwhile-Pandyan territories prompted a number of claimants to the Pandya throne to cause a civil war in which the Sinhalas and the Cholas were involved by proxy. Details of the Pandyan civil war and the role played by the Cholas and Sinhalas, are present in the Mahavamsa as well as the Pallavarayanpettai Inscriptions.^{[78][79]}

The Cholas, under Rajaraja Chola III and later, his successor Rajendra Chola III, were quite weak and therefore, experienced continuous trouble. One feudatory, the Kadava chieftain Kopperunchinga I, even held Rajaraja Chola III as hostage for sometime.^{[80][81]} At the close of the 12th century, the growing influence of the Hoysalas replaced the declining Chalukyas as the main player in the Kannada country, but they too faced constant trouble from the Seunas and the Kalachuris, who were occupying Chalukya capital because those empires were their new rivals. So naturally, the Hoysalas found it convenient to have friendly relations with the Cholas from the time of Kulothunga Chola III, who had defeated Hoysala Veera Ballala II, who had subsequent marital relations with the Chola monarch. This continued during the time of Rajaraja Chola III the son and successor of Kulothunga Chola III^{[77][82]}

The Pandyas in the south had risen to the rank of a great power who ultimately banished the Hoysalas from Malanadu or Kannada country, who were allies of the Cholas from Tamil country and the demise of the Cholas themselves ultimately was caused by the Pandyas in 1279. The Pandyas first steadily gained control of the Tamil country as well as territories in Sri Lanka, Chera country, Telugu country under Maravarman Sundara Pandiyan II and his able successor Jatavarman Sundara Pandyan before inflicting several defeats on the joint forces of the Cholas under Rajaraja Chola III, his successor Rajendra Chola III and the Hoysalas under Someshwara, his son Ramanatha^[77] Rajendra III tried to survive by aligning with the Kadava Pallavas and the Hoysalas in turn in order to counter the constantly rising power of the Pandyans who were the major players in the Tamil country from 1215 and had intelligently consolidated their position in Madurai-Rameswaram-Ilam-Cheranadu and Kanyakumari belt, and had been steadily

increasing their territories in the Kaveri belt between Dindigul-Tiruchy-Karur-Satyamangalam as well as in the Kaveri Delta i.e., Thanjavur-Mayuram-Chidambaram-Vidhachalam-Kanchi, finally marching all the way up to Arcot—Tirumalai-Nellore-Visayawadai-Vengi-Kalingam belt by 1250!^[83]

The Pandyas steadily routed both the Hoysalas and the Cholas.^[84] They also dispossessed the Hoysalas, by defeating them under Jatavarman Sundara Pandiyan at Kannanur Kuppam.^[85] At the close of Rajendra's reign, the Pandyan empire was at the height of prosperity and had taken the place of the Chola empire in the eyes of the foreign observers.^[86] The last recorded date of Rajendra III is 1279. There is no evidence that Rajendra was followed immediately by another Chola prince.^{[87][88]} The Hoysalas were routed from Kannanur Kuppam around 1279 by Kulasekhara Pandiyan and in the same war the last Chola emperor Rajendra III was routed and the Chola empire ceased to exist thereafter. Thus the Chola empire was completely overshadowed by the Pandyan empire and sank into obscurity and ceased to exist by the end of the 13th century^{[81][88]}

Administration and society

Chola territory

According to Tamil tradition, the Chola country comprised the region that includes the modern-day Tiruchirapalli District, Tiruvarur District, Nagapattinam District, Ariyalur District, Perambalur district, Pudukkottai district, Thanjavur District in Tamil Nadu and Karaikal District. The river Kaveri and its tributaries dominate this landscape of generally flat country that gradually slopes towards the sea, unbroken by major hills or valleys. The river, which is also known as the *Ponni (Golden)* river, had a special place in the culture of Cholas. The annual floods in the Kaveri marked an occasion for celebration, known as *Adiperukku*, in which the whole nation took part.

Kaveripoompattinam on the coast near the Kaveri delta was a major port town.^[23] Ptolemy knew of this, which he called Khaberis, and the other port town of Nagappattinam as the most important centres of Cholas.^[89] These two towns became hubs of trade and commerce and attracted many religious faiths, including Buddhism.^[k] Roman ships found their way into these ports. Roman coins dating from the early centuries of the common era have been found near the Kaveri delta.^{[91][92]}

The other major towns were Thanjavur, Uraiyr and Kudanthai, now known as Kumbakonam.^[23] After Rajendra Chola moved his capital to Gangaikonda Cholapuram, Thanjavur lost its importance.^[93]

Government

In the age of the Cholas, the whole of South India was for the first time brought under a single government^[l].

The Cholas' system of government was monarchical, as in the Sangam age.^[25] However, there was little in common between the local chiefdoms of the earlier period and the imperial-like states of Rajaraja Chola and his successors.^[95] Aside from the early capital at Thanjavur and the later on at Gangaikonda Cholapuram, Kanchipuram and Madurai were considered to be regional capitals in which occasional courts were held. The king was the supreme leader and a benevolent authoritarian. His administrative role consisted of issuing oral commands to responsible officers when representations were made to him. Due to the lack of a legislature or a legislative system in the modern sense, the fairness of king's orders dependent on his morality and belief in *Dharma*. The Chola kings built temples and endowed them with great wealth. The temples acted not only as places of worship but also as centres of economic activity, benefiting the community as a whole.^[96] Some of the output of villages throughout the kingdom was given to temples that reinvested some of the wealth accumulated as loans to the settlements.^[97] The Chola Dynasty was divided into several provinces called Mandalams which were further divided into Valanadus and these Valanadus were sub-divided into units called Kottams or Kutrams.^[98] According to Kathleen Gough, during the Chola period the Vellalar were the "dominant secular aristocratic caste ... providing the courtiers, most of the army officers, the lower ranks of the kingdom's bureaucracy, and the upper layer of the peasantry".^[99]

Before the reign of Rajaraja Chola I huge parts of the Chola territory were ruled by hereditary lords and local princes who were in a loose alliance with the Chola rulers. Thereafter, until the reign of Vikrama Chola in 1133 CE when the Chola power was at its peak, these hereditary lords and local princes virtually vanished from the Chola records and were either replaced or turned into dependent officials. Through these dependent officials the administration was improved and the Chola kings were able to exercise a closer control over the different parts of the empire.^[100] There was an expansion of the administrative structure, particularly from the reign of Rajaraja Chola I onwards. The government at this time had a large land revenue department, consisting of several tiers, which was largely concerned with maintaining accounts. The assessment and collection of revenue were undertaken by corporate bodies such as the *ur*, *nadu*, *sabha*, *nagaram* and sometimes by local chieftains who passed the revenue to the centre. During the reign of Rajaraja Chola I, the state initiated a massive project of land survey and assessment and there was a reorganisation of the empire into units known as *valanadus*.^[101]



The mandalams of the Chola empire, c. 11th century.^[94]

The order of the King was first communicated by the executive officer to the local authorities. Afterwards the records of the transaction was drawn up and attested by a number of witnesses who were either local magnates or government officers.^[102]

At local government level, every village was a self-governing unit. A number of villages constituted a larger entity known as a *Kurram*, *Nadu* or *Kottam*, depending on the area.^{[103][104][105]} A number of *Kurrams* constituted a *valanadu*.^[106] These structures underwent constant change and refinement throughout the Chola period.^[107]

Justice was mostly a local matter in the Chola Empire; minor disputes were settled at the village level.^[105] Punishment for minor crimes were in the form of fines or a direction for the offender to donate to some charitable endowment. Even crimes such as manslaughter or murder were punished with fines. Crimes of the state, such as treason, were heard and decided by the king himself; the typical punishment in these cases was either execution or confiscation of property.^[108]

Military

The Chola dynasty had a professional military, of which the king was the supreme commander. It had four elements, comprising the cavalry, the elephant corps, several divisions of infantry and a navy.^[109] There were regiments of bowmen and swordsmen while the swordsmen were the most permanent and dependable troops. The Chola army was spread all over the country and was stationed in local garrisons or military camps known as *Kodagams*. The elephants played a major role in the army and the dynasty had numerous war elephants. These carried houses or huge Howdahs on their backs, full of soldiers who shot arrows at long range and who fought with spears at close quarters.^[110]

The Chola rulers built several palaces and fortifications to protect their cities. The fortifications were mostly made up of bricks but other materials like stone, wood and mud were also used.^{[111][112]} According to the ancient Tamil text *Silappadikaram*, the Tamil kings defended their forts with catapults that threw stones, huge cauldrons of boiling water or molten lead, and hooks, chains and traps.^{[113][114]}

The soldiers of the Chola dynasty used weapons such as swords, bows, javelins, spears and shields which were made up of steel.^[115] Particularly the famous Wootz steel, which has a long history in south India dating back to the period before the Christian era, seems also be used to produce weapons.^[116] The army consisted of people from different castes but the warriors of the Kaikolar and Vellalar castes played a prominent role.^{[117][118]}

The Chola navy was the zenith of ancient India sea power.^[110] It played a vital role in the expansion of the empire, including the conquest of the Ceylon islands and naval raids on Srivijaya.^[119] The navy grew both in size and status during the medieval Cholas reign. The Chola admirals commanded much respect and prestige. The navy commanders also acted as diplomats in some instances. From 900 to 1100, the navy had grown from a small backwater entity to that of a potent power projection and diplomatic symbol in all of Asia, but was gradually reduced in significance when the Cholas fought land battles subjugating the Chalukyas of the Andhra-Kannada area in South India.^[120]

A martial art called Silambam was patronised by the Chola rulers. Ancient and medieval Tamil texts mention different forms of martial traditions but the ultimate expression of the loyalty of the warrior to his commander was a form of martial suicide called *Navakandam*. The medieval *Kalingathu Paranitext*, which celebrates the victory of Kulothunga Chola I and his general in the battle for Kalinga, describes the practice in detail.

Economy

Land revenue and trade tax were the main source of income.^[121] The Chola rulers issued their coins in gold, silver and copper.^[122] The Chola economy was based on three tiers—at the local level, agricultural settlements formed the foundation to commercial towns nagaram, which acted as redistribution centres for externally produced items bound for consumption in the local economy and as sources of products made by nagaram artisans for the international trade. At the top of this economic pyramid were the elite merchant groups (*samayam*) who organised and dominated the regions international maritime trade!^[123]

One of the main articles which were exported to foreign countries were cotton cloth.^[124] Uraiyur, the capital of the early Chola rulers, was a famous centre for cotton textiles which were praised by Tamil poets.^{[125][126]} The Chola rulers actively encouraged the weaving industry and derived revenue from it.^[127] During this period the weavers started to organise themselves into guilds.^[128] The weavers had their own residential sector in all towns. The most important weaving communities in early medieval times were the Saliyar and Kaikolar.^[127] During the Chola period silk weaving attained a high degree and Kanchipuram became one of the main centres for silk.^{[129][130]}

Metal crafts reached its zenith during the 10th to 11th centuries because the Chola rulers like Chembian Maadevi extended their patronage to metal craftsmen.^[131] Wootz steel was a major export item.^[132]

The farmers occupied one of the highest positions in society.^[133] These were the Vellalar community who formed the nobility or the landed aristocracy of the country and who were economically a powerful group.^{[133][134]} Agriculture was the principal occupation for many people. Besides the landowners, there were others dependent on agriculture.^[135] The Vellalar community was the dominant secular aristocratic caste under the Chola rulers, providing the courtiers, most of the army officers, the lower ranks of the bureaucracy and the upper layer of the peasantry.^[99]

In almost all villages the distinction between persons paying the land-tax (iraikudigal) and those who did not was clearly established. There was a class of hired day-labourers who assisted in agricultural operations on the estates of other people and received a daily wage. All cultivable land was held in one of the three broad classes of tenure which can be distinguished as peasant proprietorship called vellan-vagai, service tenure and eleemosynary tenure resulting from charitable gifts.^[136] The vellan-vagai was the ordinary ryotwari village of modern times, having direct relations with the government and paying a land-tax liable to revision from time to time.^[123] The vellan-vagai villages fell into two broad classes- one directly remitting a variable annual revenue to the state and the other paying dues of a more or less fixed character to the public institutions like temples to which they were assigned.^[137] The prosperity of an agricultural country depends to a large extent on the facilities provided for irrigation. Apart from sinking wells and excavating tanks, the Chola rulers threw mighty stone dams across the Kaveri and other rivers, and cut out channels to distribute water over large tracts of land.^[138] Rajendra Chola I dug near his capital an artificial lake, which was filled with water from the Kolerun and the Vellar rivers.^[137]

There existed a brisk internal trade in several articles carried on by the organised mercantile corporations in various parts of the country. The metal industries and the jewellers art had reached a high degree of excellence. The manufacture of sea-salt was carried on under government supervision and control. Trade was carried on by merchants organised in guilds. The guilds described sometimes by the terms *nanadesis* were a powerful autonomous corporation of merchants which visited different countries in the course of their trade. They had their own mercenary army for the protection of their merchandise. There were also local organisations of merchants called '*hagaram*' in big centres of trade like Kanchipuram and Mamallapuram.^{[139][137]}

Hospitals

Hospitals were maintained by the Chola kings, whose government gave lands for that purpose. The Tirumukkudal inscription shows that a hospital was named after Vira Chola. Many diseases were cured by the doctors of the hospital, which was under the control of a chief physician who was paid annually 80 Kalams of paddy, 8 Kasus and a grant of land. Apart from the doctors, other remunerated staff included a nurse, barber (who performed minor operations) and a waterman.^[140]

The Chola queen Kundavai also established a hospital at Āṇjavur and gave land for the perpetual maintenance of it.^{[141][142]}

Society

During the Chola period several guilds, communities and castes emerged. The guild was one of the most significant institutions of south India and merchants organised themselves into guilds. The best known of these were the Manigramam and Ayyavole guilds though other guilds such as Anjuvannam and Valanjiyar were also in existence.^[143] The farmers occupied one of the highest positions in society. These were the Vellalar community who formed the nobility or the landed aristocracy of the country and who were economically a powerful group.^{[133][134]} The Vellalar community was the dominant secular aristocratic caste under the Chola rulers, providing the courtiers, most of the army officers, the lower ranks of the bureaucracy and the upper layer of the peasantry.^[99] The Vellalar were also sent to northern Sri Lanka by the Chola rulers as settlers.^[144] The Ulavar community were working in the field which was associated with agriculture and the peasants were known as Kalamar.^[133]

The Kaikolar community were weavers and merchants but they also maintained armies. During the Chola period they had predominant trading and military roles.^[145] During the reign of the Imperial Chola rulers (10th-13th century) there were major changes in the temple administration and land ownership. There was more involvement of non-Brahmin elements in the temple administration. This can be attributed to the shift in money power. Skilled classes like the weavers and the merchant-class had become prosperous. Land ownership was no longer a privilege of the Brahmins (priest caste) and the Vellalar land owners.^[146]

There is little information on the size and the density of the population during the Chola reign.^[147] The stability in the core Chola region enabled the people to lead a productive and contented life. However, there were reports of widespread famine caused by natural calamities.^[148]

The quality of the inscriptions of the regime indicates a high level of literacy and education. The text in these inscriptions was written by court poets and engraved by talented artisans. Education in the contemporary sense was not considered important; there is circumstantial evidence to suggest that some village councils organised schools to teach the basics of reading and writing to children,^[149] although there is no evidence of systematic educational system for the masses.^[150] Vocational education was through hereditary training in which the father passed on his skills to his sons. Tamil was the medium of education for the masses; Religious monasteries (*matha* or *gatika*) were centres of learning and received government support.^[151]

Foreign trade

The Cholas excelled in foreign trade and maritime activity, extending their influence overseas to China and Southeast Asia.^[152] Towards the end of the 9th century, southern India had developed extensive maritime and commercial activity.^[153] The south Indian guilds played a major role in interregional and overseas trade. The best known of these were the Manigramam and Ayyavole guilds who followed the conquering Chola armies.^[143] The encouragement by the Chola court furthered the expansion of Tamil merchant associations such as the Ayyavole and Manigramam guilds into Southeast Asia and China.^[154] The Cholas, being in possession of

parts of both the west and the east coasts of peninsular India, were at the forefront of these ventures.^{[155][156]} The Tang dynasty of China, the Srivijaya empire under the Sailendras, and the Abbasid Kalifat at Baghdad were the main trading partners.^[157]

Some credit for the emergence of a world market must also go to the dynasty. It played a significant role in linking the markets of China to the rest of the world. The market structure and economic policies of the Chola dynasty were more conducive to a large-scale, cross-regional market trade than those enacted by the Chinese Song Dynasty. A Chola record gives their rationale for engagement in foreign trade: "Make the merchants of distant foreign countries who import elephants and good horses attach to yourself by providing them with villages and decent dwellings in the city, by affording them daily audience, presents and allowing them profits. Then those articles will never go to your enemies."^[158]



This is the Anchor of an Unknown LOLA class Chola ship, excavated by the Indian Navy divers off the coast of Poompuhar

Song dynasty reports record that an embassy from *Chulian* (Chola) reached the Chinese court in 1077,^{[159][160]} and that the king of the Chulian at the time, Kulothunga I, was called *Ti-hua-kia-lo*. This embassy was a trading venture and was highly profitable to the visitors, who returned with copper coins in exchange for articles of tribute, including glass and spices.^[161] Probably, the motive behind Rajendra's expedition to Srivijaya was the protection of the merchants' interests.^[162]

Canals and water tanks

There was tremendous agrarian expansion during the rule of the imperial Chola Dynasty (c. 900-1270 AD) all over Tamil Nadu and particularly in the Kaveri Basin. Most of the canals of the Kaveri River belongs to this period e.g., Uyyakondan canal, Rajendran vaykkal, Sembian Mahadegvi vaykkal. There was a well-developed and highly efficient system of water management from the village level upwards. The increase in the royal patronage and also the number of devadana and bramadeya lands which increased the role of the temples and village assemblies in the field. Committees like eri-variyam(tank-committee) and totta-variam(garden committees) were active as also the temples with their vast resources in land, men and money. The water tanks that came up during the Chola period are too many to be listed here. But a few most outstanding may be briefly mentioned. Rajendra Chola built a huge tank named Solagangam in his capital city Gangaikonda Solapuram and was described as the liquid pillar of victory. About 16 miles long, it was provided with sluices and canals for irrigating the lands in the neighbouring areas. Another very large lake of this period, which even today seems an important source of irrigation was the Viranameri near Kattumannarkoil in South Arcot district founded by Parantaka Chola. Other famous lakes of this period are Madurantakam, Sundra-cholapereri, Kundavai-Pereri (after a Chola queen).^[163]

Cultural contributions

Under the Cholas, the Tamil country reached new heights of excellence in art, religion, music and literature.^[164] In all of these spheres, the Chola period marked the culmination of movements that had begun in an earlier age under the Pallavas.^[165] Monumental architecture in the form of majestic temples and sculpture in stone and bronze reached a finesse never before achieved in India.^[166]

The Chola conquest of Kadaram (Kedah) and Srivijaya, and their continued commercial contacts with the Chinese Empire, enabled them to influence the local cultures.^[167] Examples of the Hindu cultural influence found today throughout the Southeast Asia owe much to the legacy of the Cholas. For example, the great temple complex at Prambanan in Indonesia exhibit a number of similarities with the South Indian architecture.^{[168][169]}

According to the Malay chronicle *Sejarah Melayu*, the rulers of the Malacca sultanate claimed to be descendants of the kings of the Chola Empire.^[170] Chola rule is remembered in Malaysia today as many princes there have names ending with Cholan or Chulan, one such being Raja Chulan, the Raja of Perak.^{[171][172]}

Art



With heavily ornamented pillars accurate in detail and richly sculpted walls, the Airavatesvara temple at Darasuram is a classic example of Chola art and architecture

The Cholas continued the temple-building traditions of the Pallava dynasty and contributed significantly to the Dravidian temple design.^[173] They built a number of Shiva temples along the banks of the river Kaveri. The template for these and future temples was formulated by Aditya I and Parantaka.^{[174][175][176]} The Chola temple architecture has been appreciated for its magnificence as well as delicate workmanship, ostensibly following the rich traditions of the past bequeathed to them by the Pallava Dynasty.^[177] Architectural historian James Fergusson says that "the Chola artists conceived like giants and finished like jewelers".^[177] A new development in Chola art that characterised the



Detail of the main vimanam (tower) of the Thanjavur Temple

Dravidian architecture in later times was the addition of a huge gateway called gopuram to the enclosure of the temple, which had gradually taken its form and attained maturity under the Pandya Dynasty.^[177] The Chola school of art also spread to Southeast Asia and influenced the architecture and art of Southeast Asia.^{[178][179]}

Temple building received great impetus from the conquests and the genius of Rajaraja Chola and his son Rajendra Chola I.^[180] The maturity and grandeur to which the Chola architecture had evolved found expression in the two temples of Thanjavur and Gangaikondacholapuram. The magnificent Shiva temple of Thanjavur, completed around 1009, is a fitting memorial to the material achievements of the time of Rajaraja. The largest and tallest of all Indian temples of its time, it is at the apex of South Indian architecture. The temple of Gangaikondacholisvaram at Gangaikondacholapuram, the creation of Rajendra Chola, was intended to excel its predecessor. Completed around 1030, only two decades after the temple at Thanjavur and in the same style, the greater elaboration in its appearance attests the more affluent state of the Chola Empire under Rajendra.^{[173][181]} The Brihadisvara Temple, the temple of Gangaikondacholisvaram and the Airavatesvara Temple at Darasuram were declared as World Heritage Sites by the UNESCO and are referred to as the Great living Chola temples.^[182]

The Chola period is also remarkable for its sculptures and bronzes.^{[183][184][185]} Among the existing specimens in museums around the world and in the temples of South India may be seen many fine figures of Shiva in various forms, such as Vishnu and his consort Lakshmi, and the Shaivite saints.^[173] Though conforming generally to the iconographic conventions established by long tradition, the sculptors worked with great freedom in the 11th and the 12th centuries to achieve a classic grace and grandeur. The best example of this can be seen in the form of Nataraja the Divine Dancer.^{[186][m]}

Literature

The Imperial Chola era was the golden age of Tamil culture, marked by the importance of literature. Chola records cite many works, including the *Rajarajesvara Natakam*, *Viranukkaviyam* and *Kannivana Puranam*.^[188]

The revival of Hinduism from its nadir during the Kalabhras spurred the construction of numerous temples and these in turn generated Shaiva and Vaishnava devotional literature.^[189] Jain and Buddhist authors flourished as well, although in fewer numbers than in previous centuries.^[190] *Jivaka-chintamani* by Tirutakkatevar and *Sulamani* by Tolamoli are among notable works by non-Hindu authors.^{[191][192][193]} The grammarian Buddhamitra wrote a text on Tamil grammar called *Virasoliyam*.^[194] Commentaries

were written on the great text *Tolkāppiyam* which deals with grammar but which also mentions ethics of warfare.^{[195][196][197]} *Periapuranam* was another remarkable literary piece of this period. This work is in a sense a national epic of the Tamil people because it treats of the lives of the saints who lived in all parts of āṇṇil Nadu and belonged to all classes of society men and women, high and low educated and uneducated.^[198]

Kamban flourished during the reign of Kulothunga Chola III. His *Ramavataram* (also referred to as *Kambaramayanam*) is an epic of Tamil literature, and although the author states that he followed Valmiki's *Ramayana*, it is generally accepted that his work is not a simple translation or adaptation of the Sanskrit epic.^[199] He imports into his narration the colour and landscape of his own time; his description of Kosala is an idealised account of the features of the Chola country.^{[193][200][201]}

Jayamkondar's masterpiece, *Kalingattuparani*, is an example of narrative poetry that draws a clear boundary between history and fictitious conventions. This describes the events during Kulothunga Chola I's war in Kalinga and depicts not only the pomp and circumstance of war, but the gruesome details of the field.^{[201][202]} The Tamil poet Ottakuttan was a contemporary of Kulothunga Chola I and served at the courts of three of Kulothunga's successors.^{[203][204]} Ottakuttan wrote *Kulothunga Cholan Ula*, a poem extolling the virtues of the Chola king.^[205]

Nannul is a Chola era work on Tamil grammar. It discusses all five branches of grammar and, according to Berthold Spuler, is still relevant today and is one of the most distinguished normative grammars of literary āṇṇil.^[206]

Of the devotional literature, the arrangement of the Shaivite canon into eleven books was the work of Nambi Andar Nambi, who lived close to the end of the 10th century.^{[207][208]} However, relatively few Vaishnavite works were composed during the Later Chola period, possibly because of the rulers' animosity towards them.^[209]

Cultural centres

Chola rulers took an active interest in the development of temple centres and used the temples to widen the sphere of their royal authority. They established educational institutions and hospitals around the temple, enhanced the beneficial aspects of the role of the temple, and projected the royalty as a very powerful and genial presence.^[210] A record of Virarajendra Chola's reign relates to the maintenance of a school in the Jananamandapa within the temple for the study of the Vedas, Sastras, Grammar, and Rupavatara, as well as a hostel for students. The students were provided with food, bathing oil on Saturdays, and oil for pups. A hospital named Virasolan was provided with fifteen beds for sick people. The items of expense set apart for their comforts are rice, a doctor, a surgeon, two maid servants for nursing the patients, and a general servant for the hospital.^[211]

Religion

In general, Cholas were followers of Hinduism. They were not swayed by the rise of Buddhism and Jainism as were the kings of the Pallava and Pandya dynasties. Kocengannan, an Early Chola, was celebrated in both Sangam literature and in the Shaivite canon as a Hindu saint.^[27]

While the Cholas did build their largest and most important temple dedicated to Shiva, it can be by no means concluded that either they were followers of Shaivism only or that they were not favourably disposed to other faiths. This is borne out by the fact that the second Chola king, Aditya I (871–903 CE), built temples for Shiva and also for Vishnu. Inscriptions of 890 refer to his contributions to the construction of the Ranganatha Temple at Srirangapatnam in the country of the Western Gangas, who were both his feudatories and had connections by marriage with him. He also pronounced that the great temples of Shiva and the Ranganatha temple were to be the *Kuladhanam* of the Chola emperors.^[212]



Chola bronze from the Ulster Museum



Bronze Chola Statue of *Nataraja* at the Metropolitan Museum of Art New York City

Parantaka II was a devotee of the reclining Vishnu (Vadivu Azhagiya Nambi) at Anbil, on the banks of the Kaveri river on the outskirts of Tiruchy, to whom he gave numerous gifts and embellishments. He also prayed before him before his embarking on war to regain the territories in and around Kanchi and Arcot from the waning Rashtrakutas and while leading expeditions against both Madurai and Ilam (Sri Lanka).^[213] Parantaka I and Parantaka Chola II endowed and built temples for Shiva and Vishnu.^[214] Rajaraja Chola I patronised Buddhists and provided for the construction of the *Chudamani Vihara*, a Buddhist monastery in *Nagapattinam*, at the request of Sri Chulamanivarman, the Srivijaya Sailendra king.^{[215][216]}

During the period of the Later Cholas, there are alleged to have been instances of intolerance towards Vaishnavites^[217] especially towards their acharya, *Ramanuja*.^[218] *Kulothunga Chola II*, a staunch Shaivite, is said to have removed a statue of Vishnu from the Shiva temple at Chidambaram, though there are no epigraphical evidences to support this theory. There is an inscription from 1160 that

the custodians of Shiva temples who had social intercourses with Vaishnavites would forfeit their property. However, this is more of a direction to the Shaivite community by its religious heads than any kind of dictat by a Chola emperor. While Chola kings built their largest temples for Shiva and even while emperors like Rajaraja Chola I held titles like *Sivapadasekharan*, in none of their inscriptions did the Chola emperors proclaim that their clan only and solely followed Shaivism or that Shaivism was the state religion during their rule.^{[219][220][221]}

In popular culture

The Chola dynasty has inspired many Tamil authors.^[222] The most important work of this genre is the popular *Ponniyin Selvan* (The son of *Ponni*), a historical novel in Tamil written by *Kalki Krishnamurthy*.^[223] Written in five volumes, this narrates the story of Rajaraja Chola, dealing with the events leading up to the ascension of *Uttama Chola* to the Chola throne. Kalki had used the confusion in the succession to the Chola throne after the demise of Parantaka Chola II.^[224] The book was serialised in the Tamil periodical *Kalki* during the mid-1950s.^[225] The serialisation lasted for nearly five years and every week its publication was awaited with great interest.^[226]

Kalki's earlier historical romance, *Parthiban Kanavu*, deals with the fortunes of the imaginary Chola prince *Vikraman*, who was supposed to have lived as a feudatory of the Pallava king *Narasimhavarman I* during the 7th century. The period of the story lies within the interregnum during which the Cholas were in decline before *Vijayalaya Chola* revived their fortunes.^[227] *Parthiban Kanavu* was also serialised in the *Kalki* weekly during the early 1950s.

Sandilyan, another popular Tamil novelist, wrote *Kadal Pura* in the 1960s. It was serialised in the Tamil weekly *Kumudam*. *Kadal Pura* is set during the period when *Kulothunga Chola I* was in exile from the Vengi kingdom after he was denied the throne. It speculates the whereabouts of *Kulothunga* during this period. Sandilyan's earlier work, *Yavana Rani*, written in the early 1960s, is based on the life of *Karikala Chola*.^[228] More recently, *Balakumaran* wrote the novel *Udaiyar*, which is based on the circumstances surrounding Rajaraja Chola's construction of the *Brihadisvara Temple* in *Thanjavur*.^[229]

There were stage productions based on the life of Rajaraja Chola during the 1950s and in 1973 *Sivaji Ganesan* acted in a screen adaptation of a play titled *Rajaraja Cholan*. The Cholas are featured in the *History of the World* board game, produced by *Avalon Hill*.



Standing Hanuman, Chola Dynasty, 11th century

The Cholas were the subject of the 2010 Tamil-language movie *Aayirathil Oruvan*

See also

- History of Tamil Nadu
- List of Tamil monarchs
- Tamil inscriptions in Malaysia

References

Notes

- The age of Sangam is established through the correlation between the evidence on foreign trade found in the poems and the writings by ancient Greek and Romans such as *Periplus*. K.A. Nilakanta Sastri *A History of Cyril and Lulu Charles*, p 106
- The period covered by the Sangam poetry is likely to extend not longer than five or six generations.^[18]
- The Ashokan inscriptions speak of the Cholas in plural, implying that, in his time, there were more than one Chola.^[20]
- The direct line of Cholas of the Vijayalaya dynasty came to an end with the death of Varajendra Chola and the assassination of his son Athirajendra Chola Kulothunga Chola I, ascended the throne in 1070.^[21]
- The only evidence for the approximate period of these early kings is the Sangam literature and the synchronisation with the history of Sri Lanka as given in the *Mahavamsa*. Gajabahu I who is said to be the contemporary of the Chera Senguttuvan, belonged to the 2nd century and this means the poems mentioning Senguttuvan and his contemporaries date to that period.
- Pandya Kadungon and Pallava Simhavishnu overthrew the Kalabhras. Acchchutakalaba is likely the last Kalabhra king.^[36]
- Periyapuranam*, a Shaivite religious work of 12th century tells us of the Pandya king Nindrasirnedumaran, who had for his queen a Chola princess.^[38]
- Copperplate grants of the Pallava Buddhavarman (late 4th century) mention that the king as the "underwater fire that destroyed the ocean of the Chola army"^[39] Simhavishnu (575–600) is also stated to have seized the Chola country Mahendravarman I was called the "crown of the Chola country" in his inscriptions.
- K. A. Nilakanta Sastri postulates that there was a live connection between the early Cholas and the Renandu Cholas of the Andhra country The northward migration probably took place during the Pallava domination of Simhavishnu. Sastri also categorically rejects the claims that these were the descendants of Karikala Chola.^[43]
- "After the second Pandya War, Kulottunga undertook a campaign to check to the growth of Hoysala power in that quarter. He re-established Chola suzerainty over the Adigaimans of Tagadur, defeated a Chera ruler in battle and performed a *vijayabhisheka* in Karuvur (1193). His relations with the Hoysala Ballala II seem to have become friendly afterwards, for Ballala married a Chola princess".^[68]
- The Buddhist work *Milinda Panha* dated to the early Christian era, mentions Kolaptna among the best-known sea ports on the Chola coast.^[90]
- The only other time when peninsular India would be brought under one umbrella before the independence of India was during the Vijayanagara Empire (1336–1614).
- By common consent, the finest Chola masterpieces are the bronze images of Siva Nataraja.^[187]

Citations

- David Shulman (2016). *Tamil* (<https://books.google.com/books?id=fG8NDQAAQBAJ&pg=PR150>). Harvard University Press. p. 150. ISBN 978-0-674-97465-4 "One thing, however, is certain: the Cholas were happy to use Tamil as an official state language, along with Sanskrit.."
- A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century (2008), Upinder Singh, p. 559.

3. John N. Miksic 2013 p. 79 "...the north end of the Straits, from Barus to Kedah and Ākuapa, may have been under direct Chola administration; a crown prince of the Chola dynasty probably served as viceroy in Kedah."
4. K.A. Nilakanta Sastri *A History of South India* p 157
5. Keay, p 215
6. K.A. Nilakanta Sastri *A History of South India* p 158
7. Majumdar (contains no mention of Maldives)
8. Meyer, p 73
9. K.A. Nilakanta Sastri *A History of South India* p 195
10. K.A. Nilakanta Sastri *A History of South India* p 196
11. Vasudevan, pp 20–22
12. Keay, pp 217–218
13. Thai Art with Indian Influences by Promsak Jermsawatdi p.57
14. Columbia Chronologies of Asian History and Culture by John Stewart Bowman p.335
15. Prasad (1988), p. 120
16. Sastri (1984), pp. 19-20
17. Archaeological News A. L. Frothingham, Jr *The American Journal of Archaeology and of the History of the Fine Arts* Vol. 4, No. 1 (Mar, 1998), pp. 69–125
18. Sastri (1984), p. 3
19. Columbia Chronologies of Asian History and Culture by John Bowman p.401
20. Sastri (1984), p. 20
21. Sastri (2002), pp. 170-172
22. Sastri (2002), pp. 19-20, 104-106
23. Tripathi (1967), p. 457
24. Majumdar (1987), p. 137
25. Kulke & Rothermund (2001) p. 104
26. Tripathi (1967), p. 458
27. Sastri (2002), p. 116
28. Sastri (2002), pp. 105-106
29. Sastri (2002), p. 113
30. R, Narasimhacharya (1942). *History of the Kannada Language* (<https://books.google.com/books?id=yhXRDSgBuL0C>). Asian Educational Services. p. 48. ISBN 9788120605596
31. Sastri (2002), pp. 130, 135, 137
32. Majumdar (1987), p. 139
33. Thapar (1995), p. 268
34. Sastri (2002), p. 135
35. Sastri (2002), pp. 130, 133 Quote: "The Cholas disappeared from the Āmil land almost completely in this debacle, though a branch of them can be traced towards the close of the period i Royalaseema – the Telugu-Chodas, whose kingdom is mentioned by Yuan Chwang in the seventh century A.D."
36. Sastri (1984), p. 102
37. Kulke & Rothermund (2001) p. 115
38. Chopra, Ravindran & Subrahmanian (2003) p. 95
39. Sastri (1984), pp. 104-105
40. Tripathi (1967), p. 459
41. Chopra, Ravindran & Subrahmanian (2003) p. 31
42. Sastri (2002), p. 4 Quote: "it is not known what relation, if any the Telugu-Chodas of the Renadu country in the Ceded District, bore to their namesakes of the Āmil land, though they claimed descent from Karikala, the most celebrated of the early Chola monarchs of the Sangam age."
43. Sastri (1984), p. 107

44. Tripathi (1967), pp. 458-459
45. Sen (1999), pp. 477-478
46. Dehejia (1990), p. xiv
47. Kulke & Rothermund (2001) pp. 122–123
48. Eraly (2011), p. 67
49. Sastri (2002), p. 157
50. Sen (1999), pp. 373
51. Eraly (2011), p. 68
52. "Endowments to the Temple" (http://asi.nic.in/asi_monu_whs_cholabt_endowments.asp) Archaeological Survey of India.
53. *The Dancing Girl: A History of Early India* by Balaji Sadasivan p.133
54. *A Comprehensive History of Medieval India* by Farooqui Salma Ahmed, Salma Ahmed Farooqui p.25
55. *Power and Plenty: Trade, War, and the World Economy in the Second Millennium* by Ronald Findlay Kevin H. O'Rourke p.67
56. *History Without Borders: The Making of an Asian World Region, 1000-1800* by Geoffrey C. Gunn p.43
57. Sen (2009), p. 91
58. *Buddhism, Diplomacy and Trade: The Realignment of Sino-Indian Relations* by Tansen Sen p.226
59. Kalā: The Journal of Indian Art History Congress, The Congress, 1995, p.31
60. Sastri (1984), pp. 194-210
61. Majumdar (1987), p. 407
62. Sastri (2002), p. 158
63. *Ancient India: Collected Essays on the Literary and Political History of Southern India* by Sakkottai Krishnaswami Aiyangar p.233
64. Chopra, Ravindran & Subrahmanian (2003) pp. 107-109
65. India: The Most Dangerous Decades by Selig S. Harrison p.31
66. Sastri (2002), p. 184
67. Mukund (2012), p. xlii
68. Sastri (2002), p. 178
69. Between 2 Oceans (2nd Edn): A Military History of Singapore from 1275 to 1971 by Malcolm H. Murfett, John Miksic Brian Farell, Chiang Ming Shun p.16
70. *South India* by Stuart Butler, Jealous p.38
71. *Asia: A Concise History* by Arthur Cotterell p.190
72. Paine (2014), p. 281
73. *History of Asia* by B.V. Rao p.211
74. Majumdar (1987), p. 405
75. Chopra, Ravindran & Subrahmanian (2003) p. 120
76. Majumdar (1987), p. 408
77. Tripathi (1967), p. 471
78. *South Indian Inscriptions* Vol. 12
79. Chopra, Ravindran & Subrahmanian (2003) pp. 128-129
80. Sastri (2002), p. 194
81. Tripathi (1967), p. 472
82. Majumdar (1987), p. 410
83. South India and Her Muhammadan Invaders by S. Krishnaswami Aiyangar p.40-41
84. Sastri (2002), pp. 195-196
85. Sastri (2002), p. 196
86. Tripathi (1967), p. 485
87. Sastri (2002), p. 197

88. Chopra, Ravindran & Subrahmanian (2003) p. 130
89. Proceedings, American Philosophical Society(1978), vol. 122, No. 6, p 414
90. Sastri (1984), p. 23
91. Nagasamy (1981)
92. Sastri (2002), p. 107
93. Chopra, Ravindran & Subrahmanian (2003) p. 106
94. Karashima 2014, p. 132.
95. Stein (1998), p. 26
96. Vasudevan (2003), pp. 20-22
97. A Global History of Architecture by Francis D. K. Ching, Mark M. Jarzombek, iKramaditya Prakash p.338
98. History of India by N. Jayapalan p.171 ISBN 81-7156-914-5
99. Gough (2008), p. 29
100. Talbot (2001), p. 172.
101. Singh (2008), p. 590
102. Administrative System in India: Vedic Age to 1947 by U. B. Singh p.77
103. Tripathi (1967), pp. 474-475
104. Stein (1998), p. 20
105. Sastri (2002), p. 185
106. Sastri (2002), p. 150
107. Sastri (1984), p. 465
108. Sastri (1984), p. 477
109. Sakhuja & Sakhuja (2009) p. 88
110. Barua (2005), p. 18
111. Dehejia (1990), p. 79
112. Subbarayalu (2009) pp. 97-99
113. Eraly (2011), p. 176
114. Rajasuriar (1998) p. 15
115. Sen (1999), p. 205
116. Technology and Society by Menon R.VG. p.15
117. Stein (1980), p. 130
118. Lucassen & Lucassen (2014) p. 120
119. The State at War in South Asia by Pradeep Barua p.17
120. Sastri (2002), p. 175
121. The Pearson General Studies Manua2009, 1/e by Showick Thorpe Edgar Thorpe p.59
122. Singh (2008), p. 54
123. Schmidt (1995), p. 32
124. Devare (2009), p. 179
125. Eraly (2011), p. 208
126. Ramaswamy (2007) p. 20
127. Singh (2008), p. 599
128. Trade and Politics on the Coromandel CoastSeventeenth and Early Eighteenth centuriesby Radhika Seshan p.18
129. Indian Textiles: Past and Presentby G. K. Ghosh, Shukla Ghosh p.123-124
130. Kanchipuram: Land of Legends, Saints and Temples by P. V. L. Narasimha Rao p.134
131. Ramaswamy (2007) p. 51
132. Mukherjee (2011) p. 105
133. History of People and Their Environs: Essays in Honour of Prof. B.S. Chandrababhy S.Ganeshram p.319
134. Singh (2008), p. 592

135. Sen (1999), pp. 490-492
136. Indian History by Reddy p.57
137. Mukund (1999), pp. 30-32
138. Ramaswamy (2007) p. 86
139. Rothermund (1993) p. 9
140. *Economic History of India* by N. Jayapalan p.49
141. Temple art under the Chola queens by Balasubrahmanyam Venkataraman p.72
142. *Temple Art Under the Chola Queens* by Balasubrahmanyam Venkataraman p.72
143. Mukund (1999), p. 29-30
144. Hellmann-Rajanayagam (2004) p. 104
145. *The Political Economy of Craft Production: Crafting Empire in South India* by Carla M. Sinopoli p.188
146. Sadarangani (2004) p. 16
147. Sastri (2002), p. 284
148. Chopra, Ravindran & Subrahmanian (2003) pp. 125, 129
149. Scharfe (2002), p. 180
150. 17th century Italian traveler Pietro Della Valle (1623) has given a vivid account of the village schools in South India. These accounts reflect the system of primary education in existence until the modern times in Tamil Nadu
151. Sastri (2002), p. 293
152. Kulke & Rothermund (2001) pp. 116-117
153. Kulke & Rothermund (2001) pp. 12, 118
154. Buddhism, Diplomacy and Trade: The Realignment of Sino-Indian Relations by Tansen Sen p.159
155. Kulke & Rothermund (2001) p. 124
156. Tripathi (1967), pp. 465, 477
157. Sastri (1984), p. 604
158. *Buddhism, Diplomacy and Trade: The Realignment of Sino-Indian Relations* by Tansen Sen p.156
159. Kulke & Rothermund (2001) p. 117
160. Thapar (1995), p. xv
161. Mukund (2012), p. 92
162. Mukund (2012), p. 95
163. *History of Agriculture in India, Up to c. 1200 A.D.* by Lallanji Gopal p.501
164. Mitter (2001), p. 2
165. Sastri (2002), p. 418
166. Thapar (1995), p. 403 Quote: "It was, however in bronze sculptures that the Chola craftsmen excelled, producing images rivalling the best anywhere."
167. Kulke & Rothermund (2001) p. 159
168. Sastri (1984), p. 789
169. Kulke & Rothermund (2001) pp. 159-160
170. A History of Early Southeast Asia: Maritime Trade and Societal Development by Kenneth R. Hall
171. Aryatarangini, the Saga of the Indo-Aryans, by A. Kalyanaraman p.158
172. India and Malaya Through the Ages: by S. Durai Raja Singam
173. Tripathi (1967), p. 479
174. Dehejia (1990), p. 10
175. Harle (1994), p. 295
176. Mitter (2001), p. 57
177. *Temples of South India* by V. V. Subba Reddy p.110
178. Jermasawadi (1979) p. 57
179. *Columbia Chronologies of Asian History and Culture* by John Stewart Bowman p.335

180. Vasudevan (2003) pp. 21-24
181. Nagasamy (1970)
182. "Great Living Chola Temples" (<http://whc.unesco.org/en/list/250>) UNESCO. Retrieved 2008-06-03.
183. Chopra, Ravindran & Subrahmanian (2003)p. 186
184. Mitter (2001), p. 163
185. Thapar (1995), p. 309-310
186. Wolpert (1999), p. 174
187. Mitter (2001), p. 59
188. Sastri (1984), pp. 663-664
189. Sastri (2002), p. 333
190. Sastri (2002), p. 339
191. Chopra, Ravindran & Subrahmanian (2003)p. 188
192. Sastri (2002), pp. 339-340
193. Ismail (1988), p. 1195
194. *Ancient India: Collected Essays on the Literary and Political History of southern India* by Sakkottai Krishnaswami Aiyangar p.127
195. *The Princeton Encyclopedia of Poetry and Poetics* by Roland Greene, Stephen Cushman, Clare Cavanagh, Jahan Ramazani, Paul F. Rouzer, Harris Feinsod, David Marno, Alexandra Slessarev p.1410
196. Singh (2008), p. 27
197. *Portraits of a Nation: History of Ancient India* by Kamlesh Kapur p.617
198. *Concise Encyclopaedia Of India* by Kulwant Rai Gupta, Amita Gupta p.288
199. *Legend of Ram* By Sanujit Ghose
200. *Rays and Ways of Indian Culture* By D. P. Dubey
201. Chopra, Ravindran & Subrahmanian (2003)p. 116
202. Sastri (2002), pp. 20, 340-341
203. Sastri (2002), pp. 184, 340
204. Chopra, Ravindran & Subrahmanian (2003)p. 20
205. *Encyclopaedia of Indian literature, vol. 1* p 307
206. Spuler (1975), p. 194
207. Sastri (2002), pp. 342-343
208. Chopra, Ravindran & Subrahmanian (2003)p. 115
209. Sastri (1984), p. 681
210. Sadarangani (2004) p. 15
211. *South Indian Shrines* Illustrated by P. V. Jagadisa Ayyar p.23
212. Darasuram Temple Inscriptions @(http://www.whatisindia.com/inscriptions/south_indian_inscriptions/darasuram/kulottunga.html). Whatisindia.com (2007-01-29). Retrieved on 2013-07-12.
213. Tripathi (1967), p. 480
214. Vasudevan (2003) p. 102
215. Sastri (1984), p. 214
216. Majumdar (1987) p. 4067
217. Stein (1998), p. 134
218. Vasudevan (2003) p. 104
219. Sastri (2002), p. 176
220. Sastri (1984), p. 645
221. Chopra, Ravindran & Subrahmanian (2003)p. 126
222. Das (1995), p. 108
223. "Versatile writer and patriot"(<http://www.hinduonnet.com/2001/03/20/stories/13200178.htm>) *The Hindu*. Retrieved 2008-05-29.

224. Das (1995), pp. 108-109
225. "English translation of Ponniyin Selvan"(<http://www.hinduonnet.com/thehindu/lr/2003/01/05/stories/2003010500100100.htm>). *The Hindu*. Retrieved 2008-05-29.
226. "Lines that Speak"(<http://www.hinduonnet.com/2001/07/23/stories/13230766.htm>) *The Hindu*. Retrieved 2008-05-29.
227. Das (1995), p. 109
228. *Encyclopaedia of Indian Literature*, vol. 1 pp 631–632
229. "Book review of Udaiyar"(<http://www.hindu.com/br/2005/02/22/stories/2005022200101501.htm>) Chennai, India: The Hindu. 2005-02-22 Retrieved 2008-05-30.

Bibliography

- Barua, Pradeep (2005), *The State at War in South Asia*, University of Nebraska Press, ISBN 978-0-80321-344-9
- Chopra, P. N.; Ravindran, T. K.; Subrahmanian, N. (2003), *History of South India: Ancient, Medieval and Modern*, S. Chand & Company Ltd, ISBN 81-219-0153-7
- Das, Sisir Kumar (1995), *History of Indian Literature (1911–1956): Struggle for Freedom – Triumph and Tragedy*, Sahitya Akademi, ISBN 81-7201-798-7
- Dehejia, Vdya (1990), *The Art of the Imperial Cholas*, Columbia University Press
- Devare, Hema (2009), "Cultural Implications of the Chola Maritime Fabric Trade with Southeast Asia", in Kulke, Hermann; Kesavapany, K.; Sakhuja, Vijay, *Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, Institute of Southeast Asian Studies, ISBN 978-9-81230-937-2
- Eraly, Abraham (2011), *The First Spring: The Golden Age of India*, Penguin Books, ISBN 978-0-67008-478-4
- Gough, Kathleen (2008), *Rural Society in Southeast India*, Cambridge University Press, ISBN 978-0-52104-019-8
- Harle, J. C. (1994), *The art and architecture of the Indian Subcontinent*, Yale University Press, ISBN 0-300-06217-6
- Hellmann-Rajanayagam, Dagmar (2004), "From Differences to Ethnic Solidarity Among the Tamils", in Hasbullah, S. H.; Morrison, Barrie M., *Sri Lankan Society in an Era of Globalization: Struggling to Create A New Social Order*, SAGE, ISBN 978-8-13210-320-2
- Jermasawadti, Promsak (1979), *Thai Art with Indian Influences*, Abhinav Publications, ISBN 978-8-17017-090-7
- Kulke, Hermann; Rothermund, Dietmar (2001), *A History of India*, Routledge, ISBN 0-415-32920-5
- Lucassen, Jan; Lucassen, Leo (2014), *Globalising Migration History: The Eurasian Experience*, BRILL, ISBN 978-9-00427-136-4
- Majumdar, R. C. (1987) [1952], *Ancient India*, Motilal Banarsidass Publications, ISBN 81-208-0436-8
- John N. Miksic (2013), *Singapore and the Silk Road of the Sea, 1300–1800*, NUS Press, ISBN 978-9971-69-558-3.
- Mitter, Partha (2001), *Indian art*, Oxford University Press, ISBN 0-19-284221-8
- Mukherjee, Rila (2011), *Pelagic Passageways: The Northern Bay of Bengal Before Colonialism*, Primus Books, ISBN 978-9-38060-720-7
- Mukund, Kanakalatha (1999), *The Trading World of the Tamil Merchant: Evolution of Merchant Capitalism in the Coromandel*, Orient Blackswan, ISBN 978-8-12501-661-8
- Mukund, Kanakalatha (2012), *Merchants of Tamilakam: Pioneers of International Trade*, Penguin Books India, ISBN 978-0-67008-521-7
- Nagasamy, R. (1970), *Gangaikondacholapuram*, State Department of Archaeology Government of Tamil Nadu
- Nagasamy, R. (1981), *Tamil Coins – A study*, Institute of Epigraphy, Tamil Nadu State Dept. of Archaeology
- Paine, Lincoln (2014), *The Sea and Civilization: A Maritime History of the World*, Atlantic Books, ISBN 978-1-78239-357-3
- Prasad, G. Durga (1988), *History of the Andhras up to 1565 A. D.*, P. G. Publishers
- Rajasuriar, G. K. (1998), *The history of the Tamils and the Sinhalese of Sri Lanka*
- Ramaswamy, Vijaya (2007), *Historical Dictionary of the Tamils*, Scarecrow Press, ISBN 978-0-81086-445-0
- Rothermund, Dietmar (1993), *An Economic History of India: From Pre-colonial Times to 1991* (Reprinted ed.), Routledge, ISBN 978-0-41508-871-8
- Sadarangani, Neeti M. (2004), *Bhakti Poetry in Medieval India: Its Inception, Cultural Encounter and Impact*, Sarup & Sons, ISBN 978-8-17625-436-6

- Sakhuja, Vijay; Sakhuja, Sangeeta (2009), "Rajendra Chola I's Naval Expedition to South-East Asia: A Nautical Perspective", in Kulke, Hermann, Kesavapany, K.; Sakhuja, Vijay, *Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia* Institute of Southeast Asian Studies, ISBN 978-9-81230-937-2
- Sastri, K. A. N. (1984) [1935], *The Cōḷas*, University of Madras
- Sastri, K. A. N. (2002) [1955], *A History of South India: From Prehistoric Times to the Fall of Vijayanagar*, Oxford University Press
- Scharfe, Hartmut (2002), *Education in Ancient India*, Brill Academic Publishers, ISBN 90-04-12556-6
- Schmidt, Karl J. (1995), *An Atlas and Survey of South Asian History*, M.E. Sharpe, ISBN 978-0-76563-757-4
- Sen, Sailendra Nath (1999), *Ancient Indian History and Civilization*, New Age International, ISBN 978-8-12241-198-0
- Sen, Tansen (2009), "The Military Campaigns of Rajendra Chola and the Chola-Srivijaya-China Triangle", in Kulke, Hermann, Kesavapany, K.; Sakhuja, Vijay, *Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia* Institute of Southeast Asian Studies, ISBN 978-9-81230-937-2
- Singh, Upinder (2008), *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Pearson Education India, ISBN 978-8-13171-120-0
- "South Indian Inscriptions", *Archaeological Survey of India*, What Is India Publishers (P) Ltd retrieved 2008-05-30
- Spuler, Bertold (1975), *Handbook of Oriental Studies, Part 2*, BRILL, ISBN 978-9-00404-190-5
- Stein, Burton (1980), *Peasant state and society in medieval South India*, Oxford University Press
- Stein, Burton (1998), *A history of India*, Blackwell Publishers, ISBN 0-631-20546-2
- Subbarayalu, Y. (2009), "A Note on the Navy of the Chola State", in Kulke, Hermann, Kesavapany, K.; Sakhuja, Vijay, *Nagapattinam to Suvarnadwipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, Institute of Southeast Asian Studies, ISBN 978-9-81230-937-2
- Thapar, Romila (1995), *Recent Perspectives of Early Indian History*, South Asia Books, ISBN 81-7154-556-4
- Tripathi, Rama Sankar (1967), *History of Ancient India*, Motilal Banarsidass, ISBN 81-208-0018-4
- Talbot, Austin Cynthia (2001), *Pre-colonial India in Practice: Society, Region, and Identity in Medieval Andhra*, Oxford University Press, ISBN 978-0-19803-123-9
- Vasudevan, Geeta (2003), *Royal Temple of Rajaraja: An Instrument of Imperial Cola Power*, Abhinav Publications, ISBN 81-7017-383-3
- Wolpert, Stanley A (1999), *India*, University of California Press, ISBN 0-520-22172-9

External links

- UNESCO World Heritage sites – Chola temples
- Art of Cholas
- Chola coins of Sri Lanka

Retrieved from 'https://en.wikipedia.org/w/index.php?title=Chola_dynasty&oldid=833680978'

This page was last edited on 1 April 2018, at 22:48.

Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.