

Arora IAS

ANCIENT HISTORY

Revision NOTES

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Chapter-1 : The Significance of Ancient Indian History

I. IMPORTANCE OF STUDYING ANCIENT INDIAN HISTORY-

- It tells us how, when, and where people developed the earliest cultures in India.
- It tell us how they began undertaking agriculture and stock raising which made life secure and settled.
- It shows how the ancient Indians discovered and utilized natural resources, and how they created the means for their livelihood.
- We get an idea of how the ancient inhabitants made arrangements for food, shelter, and transport, and learn how they took to farming, spinning, weaving, metalworking, and the like, how they cleared forests, founded villages, cities, and eventually large kingdoms.

II. UNITY IN DIVERSITY-

- pre-Aryans, the Indo-Aryans, the Greeks, the Scythians, the Hunas, the Turks, and others made India their home.
- Aryan elements are equated with the Vedic and Puranic culture of the north and the pre-Aryan with the Dravidian and Tamil culture of the south. Many Munda, Dravidian and other non-Sanskritic terms occur in the Vedic texts ascribed to 1500–500 BC.
- Many Pali and Sanskrit terms, signifying ideas and institutions, developed in the Gangetic plains, appear in the earliest Tamil texts called the **Sangam literature** which is roughly used for the period 300 BC–AD 600.
- The people of eastern region inhabited by the pre-Aryan tribals spoke the Munda or Kolarian languages. Munda pockets in Chhotanagpur plateau, the remnants of Munda culture in the Indo-Aryan culture are fairly strong. Many Dravidian terms too are to be found in the Indo-Aryan languages.
- states or territorial units, called **janapadas**, were named after different tribes.
- Aryavarta came to be named after the dominant cultural community called the Aryans. Aryavarta denoted northern and central India and extended from the eastern to the western sea coasts. The other name by which India was better known was Bharatavarsha or the land of the Bharatas. Bharata, in the sense of tribe or family, figures in the *Rig Veda* and *Mahabharata*, but the name Bharatavarsha occurs in the *Mahabharata* and post-Gupta Sanskrit texts. The term Bharati or an inhabitant of India occurs in post-Gupta texts.
- Iranian inscriptions are important for the origin of the term Hindu. The term Hindu occurs in the inscriptions of fifth–sixth centuries BC. It is derived from the Sanskrit term Sindhu. Linguistically it becomes h in Iranian. The Iranian inscriptions first mention Hindu as a district on the Indus. the term Hindu means a territorial unit.
- kings who tried to establish their authority from the Himalayas to Cape Comorin and from the valley of the Brahmaputra in the east to the land beyond the Indus in the west were universally praised. They were called Chakravartis. This form of political unity was attained at least twice in ancient times. In the third century BC **Ashoka** extended his empire over the whole of India barring the extreme south. His inscriptions are scattered across a major part of the Indo-Pakistan subcontinent, and even in Afghanistan. Again, in the fourth century AD, **Samudragupta** carried his victorious arms from the Ganga to the borders of the Tamil land. In the seventh century, the Chalukya king, **Pulakeshin** defeated Harshavardhana who was called the lord of the whole of north India.
- word **Hind or Hindu** is derived from the Sanskrit term Sindhu, and on the same basis, the country became known as 'India' which is very close to the Greek term for it. India came to be called 'Hind' in the Persian and Arabic languages. In post-Kushan times, the Iranian rulers conquered the Sindh area and named it Hindustan.

- In the third century BC Prakrit served as the lingua franca across the major part of India. Ashoka's inscriptions were inscribed in the Prakrit language mainly in Brahmi script.

III. **THE RELEVANCE OF THE PAST TO THE PRESENT**

- There is no doubt that Indians of old made remarkable progress in a variety of fields, but these advances alone cannot enable us to compete with the achievements of modern science and technology. One cannot ignore the fact that ancient Indian society was marked by gross social injustice.
- India cannot develop rapidly unless such vestiges of the past are eradicated from its society. The caste system and sectarianism hinder the democratic integration and development of India.

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CHAPTER-2

Modern Historians of Ancient India

I. Colonialist Views and their Contribution-

- When Bengal and Bihar fell under the rule of the East India Company in 1765, they found it difficult to administer the Hindu law of inheritance.
- Therefore, in 1776, the *Manu Smriti*, (the law-book of Manu), which was considered authoritative, was translated into English as *A Code of Gentoo Laws*.
- Pandits were associated with British judges to administer Hindu civil law and *maulvis* to administer that of Muslims.
- In 1784 of the Asiatic Society of Bengal-established in Calcutta.
- It was set up by a civil servant of the East India Company, Sir William Jones (1746–94). He was the first to suggest that Sanskrit, Latin, and Greek belonged to the same family of languages. He also translated the play known as the *Abhijnanashakuntalam* into English in 1789; the *Bhagvadgita*, the most popular Hindu religious text was translated into English by Wilkins in 1785.
- The Bombay Asiatic Society was set up in 1804, and the Asiatic Society of Great Britain was set up in London in 1823.
- Altogether fifty volumes, some in several parts, were published under the Sacred Books of the East series. the *Early History of India* by Vincent Arthur Smith (1843–1920), who wrote in 1904 the first systematic history of ancient India. ‘Autocracy is substantially the only form of government with which the historian of India is concerned’-Vincent Arthur Smith.

II. Nationalist Approach and its Contribution-

- Rajendra Lal Mitra (1822–91)-*Indo-Aryans*.
- R.G. Bhandarkar reconstructed the political history of the Satavahanas of the Deccan and the history of Vaishnavism and other sects.
- V.K. Rajwade-History of the institution of marriage in Marathi in 1926.
- Pandurang Vaman Kane (1880–1972)- entitled the *History of the Dharmashastra*- is an encyclopaedia of ancient social laws and customs.
- R.C. Majumdar (1888–1980)- *History and Culture of the Indian People*.
- K.A. Nilakanta Sastri (1892–1975)- *A History of Ancient India*, *A History of South India*.

III. Move Towards Non-Political History-

- A.L. Basham (1914–86)-*The Wonder That Was India* (1951)
- D.D. Kosambi's (1907–66) book, *An Introduction to the Study of Indian History* (1957), later popularized in *The Civilisation of Ancient India in Historical Outline* (1965).
- The chauvinists and sophisticated colonialists use the study of India's past to prevent its progress.

IV. Communal Approach- Since 1980 some Indian writers and their Western counterparts have adopted an aggressive and irrational approach to the study of ancient India.

CHAPTER-3

Nature of Sources and Historical Construction

I. Material Remains-

- A mound is an elevated portion of land covering the remains of old habitations.
- It may be of different types: single-culture, major-culture, and multi-culture.
- Single-culture mounds represent only one culture throughout.
- Some mounds represent only the Painted Grey Ware (PGW) culture, others Satavahana culture, and yet others that of the Kushans.
- In major-culture mounds, one culture is dominant and the others are of secondary importance. Multi-culture mounds represent several important cultures in succession which occasionally overlap with one another.
- Vertical excavation means lengthwise digging. Horizontal excavation entails digging the mound as a whole or a major part of it
- In the dry arid climate of western UP, Rajasthan, and north-western India, antiquities are found in a better state of preservation, but in the moist and humid climate of the mid-Gangetic plains and in the deltaic regions even iron implements suffered corrosion and mud structures become difficult to detect. Only the burnt brick structures or stone structures of the Gangetic plains are well preserved.
- Villages- people established around 6000 BC in Baluchistan.
- People in south India buried in graves, along with the dead, their tools, weapons, pottery, and other belongings, and these were encircled by large pieces of stone. These structures are called **megaliths**.
- Radiocarbon dating is the most important to fix the date. Radiocarbon or Carbon 14 (C14) is a radioactive carbon (isotope). Half-life of C14 is 5568 years.
- history of climate and vegetation is known through an examination of plant residues, and especially through pollen analysis. Agriculture was practised in Rajasthan and Kashmir around 7000– 6000 BC.

II. Coins-

- Ancient coins were made of metal— copper, silver, gold, and lead.
- Indian coins are preserved mostly in museums in Kolkata, Patna, Lucknow, Delhi, Jaipur, Mumbai, and Chennai. There are many Indian coins in the museums of Nepal, Bangladesh, Pakistan, and Afghanistan. Catalogues of the coins in the Indian Museum at Kolkata, of Indian coins in the British Museum in London.
- Indo-Greeks who came to India from north Afghanistan
- largest number of Indian coins date to the post-Maurya period. These were made of lead, potin, copper, bronze, silver, and gold. The Guptas issued the largest number of gold coins.

III. Inscriptions-

- study of inscriptions is called epigraphy, and the study of the old writing used in inscriptions and other old records is called palaeography.
- Inscriptions were carved on seals, stone pillars, rocks, copperplates, temple walls, wooden tablets, and bricks or images. Largest number of inscriptions may be found in the office of the chief epigraphist at Mysore.
- earliest inscriptions were written in Prakrit in the third century BC. Sanskrit was adopted as an epigraphic medium in the second century AD.
- Inscriptions bearing on the history of the Maurya, post-Maurya, and Gupta periods have been published in a series of collections called ***Corpus Inscriptionum Indicarum***. Ashokan inscriptions were engraved in the Brahmi script, which was written from left to right, but some were also incised in the Kharoshthi script which was written from right to left.

- Greek and Aramaic scripts were employed in writing Ashokan inscriptions in Pakistan and Afghanistan, but Brahmi continues to be the main script till the end of Gupta times.
- Inscriptions found on the seals of Harappa belonging to about 2500 BC
- Ashokan inscriptions are generally written in Brahmi script and Prakrit language in the third century BC. They throw light on Maurya history and Ashoka's achievements. In the fourteenth century AD two Ashokan pillar inscriptions were found by Firoz Shah Tughlaq, one in Meerut and another at a place called Topra in Haryana.
- Epigraphs were first deciphered in 1837 by James Prinsep, a civil servant in the employ of the East India Company in Bengal.
- Allahabad Pillar inscription of Samudragupta-eulogize the attributes and achievements of kings and conquerors, and ignore their defeats or weaknesses.

IV. Literary Sources-

- Manuscripts in India, they were written on birch bark and palm leaves, but in Central Asia, where the Prakrit language had spread from India, manuscripts were also written on sheep leather and wooden tablets. These writings are called inscriptions old Sanskrit manuscripts are relate to south India, Kashmir, and Nepal.
- *Rig Veda* may be assigned to c. 1500–1000 BC, the *Atharva Veda*, *Yajur Veda*, the *Brahmanas*, *Aranyakas*, and the *Upanishads* date roughly to 1000–500 BC.
- *Rig Veda* mainly comprises prayers, whereas the later Vedic texts comprise prayers as well as rituals, magic, and mythological stories. The *Upanishads* contain philosophical speculations.
- supplements of the *Veda* comprised phonetics (*shiksha*), ritual (*kalpa*), grammar (*vyakarana*), etymology (*nirukta*), metrics (*chhanda*), and astronomy (*jyotisha*).
- grammar of Panini written around 450 BC.
- *Mahabharata* consisted of 8800 verses and was called *Jaya* or a collection dealing with victory. These were increased to 24,000 and came to be known as *Bharata*.
- final compilation increased the verses to 100,000 which came to be known as the *Mahabharata* or the *Shatasahasri Samhita*. It contains narrative, descriptive, and didactic material.
- main narrative which relates to the Kaurava–Pandava conflict may relate to the later Vedic period, the descriptive portion might be of the post-Vedic period, and the didactic portion generally relates to the post-Maurya and Gupta periods.
- *Ramayana* of Valmiki originally consisted of 6000 verses which were raised to 12,000, and eventually to 24,000. The *Ramayana* composition started in the fifth century BC.
- Grand public sacrifices to be made by princes and men of substance belonging to the three higher varnas are set out in the *Shrautasutras*, domestic rituals connected with birth, naming, sacred thread investiture, marriage, funerals, etc. are prescribed in the *Grihyasutras*.
- Both the *Shrautasutras* and the *Grihyasutras* relate to c. 600–300 BC. *Sulvasutras* prescribe various kinds of measurements for the construction of sacrificial altars.
- earliest Buddhist texts were written in Pali, which was spoken in Magadha or south Bihar, and was basically a form of Prakrit. They were finally compiled in the first century BC in Sri Lanka
- It was believed that before Buddha was actually born as Gautama, he passed through over 550 births, in many cases in the form of animals. Each birth story is called a *Jataka*, which is a folk tale. The Jaina texts were written in Prakrit and were eventually compiled in AD sixth century in Valabhi in Gujarat.
- lawbooks, called the *Dharmasutras* and *Smritis*, which, together with their commentaries, are called *Dharmashastras*. The *Dharmasutras* were compiled in 500–200 BC
- *Arthashastra* of Kautilya- the text is divided into fifteen books, of which Books II and III may be regarded as being of an earlier date *Astadhyayi*- Panini.
- The works of Kalidasa - *Abhijnanashakuntalam*.
- The corpus of Sangam literature.

- This literature was produced over a period of three to four centuries by poets who assembled in colleges patronized by chiefs and kings. Such colleges were called Sangam, and the literature produced in these assemblies was known as Sangam literature.
- The compilation of the corpus is attributed to the first four Christian centuries, although they were really completed by the sixth century.
- The Sangam literature comprises about 30,000 lines of poetry arranged in eight anthologies called Ettuttokai. The poems are collected in groups of hundreds such as *Purananuru* (The Four Hundred of the Exterior).
- There are two main groups *Patinenkil Kannakku* (The Eighteen Lower Collections) and *Pattuppattu* (The Ten Songs). The Sangam texts are different from the Vedic texts, particularly the *Rig Veda*. They do not constitute religious literature.
- The short and long poems were composed by numerous poets in praise of various heroes and heroines and are thus secular in nature.
- They are not primitive songs, but literature of high quality. The Sangam texts refer to many settlements, including Kaveripattanam whose flourishing existence has now been archaeologically corroborated.
- They also speak of the Yavanas coming in their own vessels, purchasing pepper with gold, and supplying wine and women slaves to the natives. not only from Latin and Greek writings but also from the archaeological record.
- The Sangam literature is a major source of our information for the social, economic, and political life of the people living in deltaic Tamil Nadu.

V. Foreign Accounts-

- The Greek writers mention Sandrokottas, a contemporary of Alexander the Great, who invaded India in 326 BC. Prince Sandrokottas is identified with Chandragupta Maurya, whose date of accession is fixed at 322 BC.
- The *Indik-* Megasthenes
- The *Periplus of the Erythrean Sea*, which was written by an anonymous author, describes the Roman trade in the Red Sea, Persian Gulf, and the Indian Ocean.
- The last Graeco-Roman scholar who wrote on India was called Kosmos Indikopleustes- wrote the *Christian Topography*
- Fa-hsien and Hsuan Tsang-The first came in the beginning of the fifth century and the second in the second quarter of the seventh century. Fahsien describes the social, religious, and economic conditions in India in the age of the Guptas, and Hsuan Tsang presents a similar account of India in the age of Harsha.

VI. Historical Sense-

- Vikrama Samvat began in 57–8 BC, Shaka Samvat in AD 78, and the Gupta era in AD 319.
- *Harshacharita* by Banabhatta in the seventh century.
- Sandhyakara Nandi's *Ramacharita* (twelfth century) narrates the story of the conflict between the Kaivarta peasants and the Pala prince Ramapala
- Bilhana's *Vikramankadevacharita* recounts the achievements of his patron, Vikramaditya VI (1076–1127), the Chalukya king of Kalyan.

VII. Constructing History-

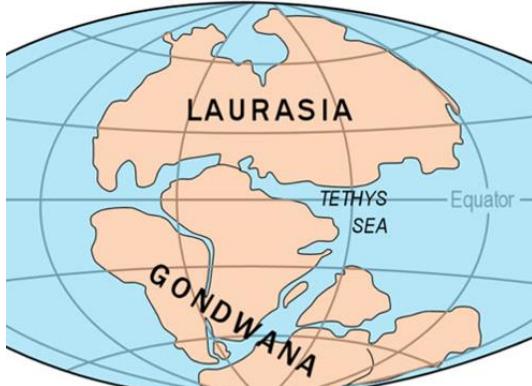
- Gandhara grave culture in which the horse was used and the dead were cremated in the second millennium BC.
- Early Pali texts have to be related to the Northern Black Polished Ware (NBPW) archaeology.

CHAPTER-4

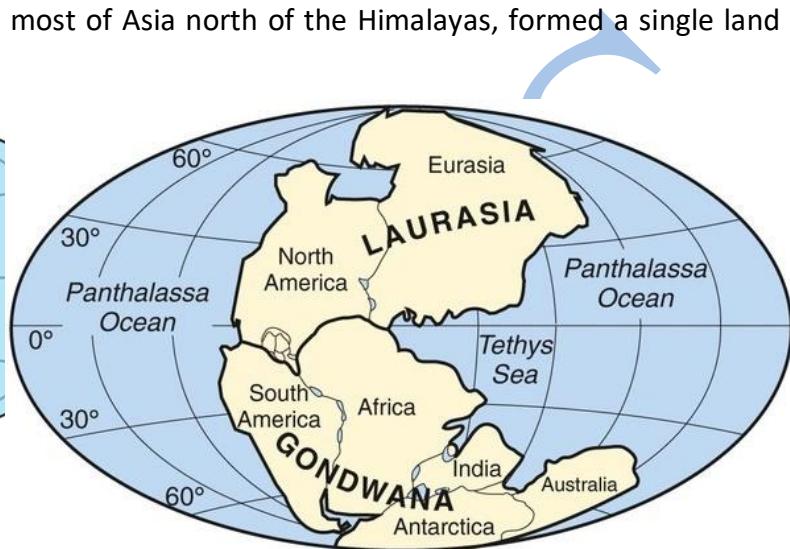
Geographical Setting

I. Emergence of India

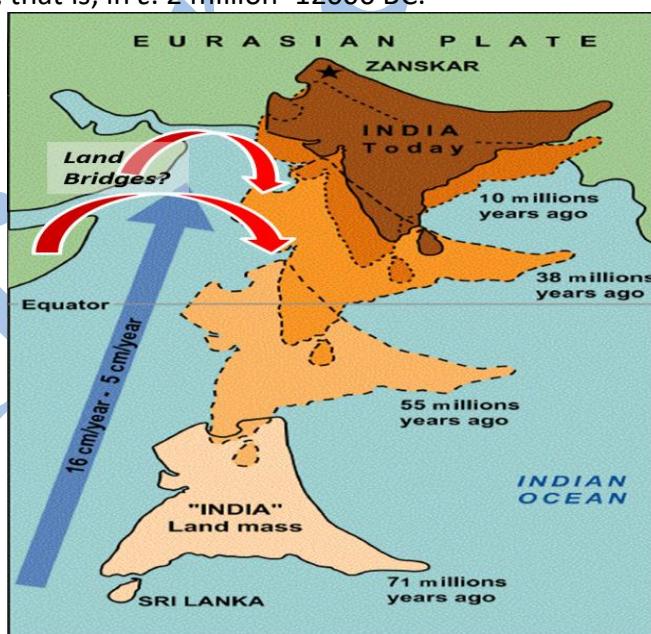
- Peninsular India, together with Antarctica, Africa, Arabia, and South America, is considered to have been a part of the southern super-continent called Gondwanaland.
- Earlier, Gondwanaland, together with the northern super-continent Laurasia, comprising North America, Greenland, Europe, and most of Asia north of the Himalayas, formed a single land mass called Pangaea.



TRIASSIC
200 million years ago



- Then Gondwanaland and Laurasia became separate units. Due to tectonic movements different parts began to break away from Gondwanaland, giving rise to separate geographical units including peninsular India.
- The uplift of the Himalayas took place in four phases. The last and the final uplift took place in the Pleistocene epoch, that is, in c. 2 million–12000 BC.



- Indian subcontinent is as large in area as Europe without Russia. The subcontinent is divided into five countries: India, Bangladesh, Nepal, Bhutan, and Pakistan.

II. The Role of the Monsoon

- south-west monsoon lasts between June and October. The *kharif* crop in north India depended on the south-west monsoon.

- In winter, the western disturbances bring rains to northern India. The coastal areas of Tamil Nadu, gets its major rainfall from the north-east monsoon from mid-October to mid-December.

III. The Northern Boundaries

- India is bounded by the Himalayas on the north and seas on the other three sides.
- Himalayas protect the country against the cold arctic winds blowing from Siberia through Central Asia.
- On the north-west, the Sulaiman mountain ranges, which are a southward continuation of the Himalayas, could be crossed through the Khyber, Bolan, and Gomal passes.
- Sulaiman ranges are joined southward in Baluchistan by the Kiarthar ranges which could be crossed through the Bolan pass. The Hindu Kush, the westward extension of the Himalayan system.

IV. Rivers

- These consist of the plains of the Indus system, the Indo-Gangetic divide, the Gangetic basin, and the Brahmaputra basin.
- Indus and the western Gangetic plains principally produced wheat and barley, while the middle and lower Gangetic plains largely produced rice, which also became the staple diet in Gujarat and south of the Vindhya range.



- Harappan culture originated and flourished in the Indus Valley; the Vedic culture originated in the North-West Frontier Province and the Punjab, and flourished in the western Gangetic basin; the post-Vedic culture, mainly based on the use of iron, thrived in the mid- Gangetic basin. The lower Gangetic valley and north Bengal really came into focus in the age of the Guptas; and finally, the Brahmaputra valley covering Assam gained importance in early medieval times.
- In the eastern part of the Indian peninsula, the area known as Kalinga, covering the coastal belt of Orissa, was situated between the Mahanadi to the north and the Godavari to the south.
- Similarly, Andhra Pradesh largely lay between the Godavari to the north and the Krishna to the south. The Kaveri valley extended in the south roughly to the Vaigai river, and in the north to the Pennar river.



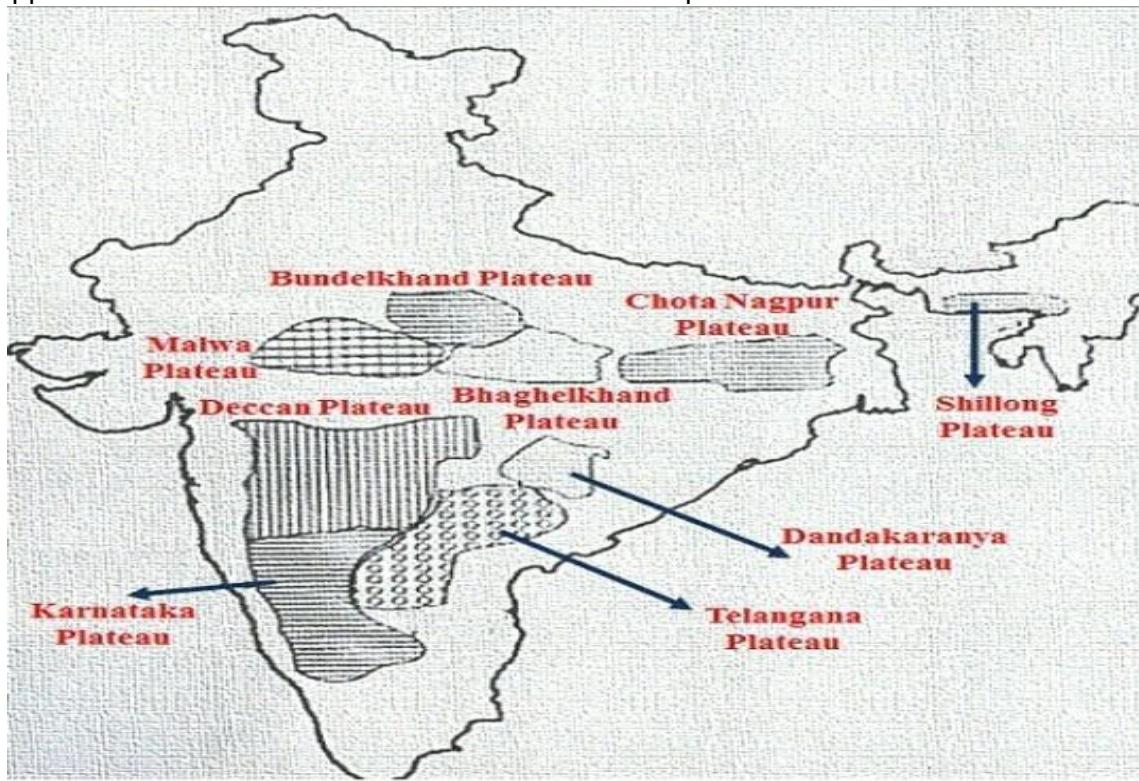
- Similarly, Andhra Pradesh largely lay between the Godavari to the north and the Krishna to the south. The Kaveri valley extended in the south roughly to the Vaigai river, and in the north to the Pennar river.
- The eastern part of the peninsula is bounded by the Coromandel coast. The port cities of Arikamedu (modern name), Mahabalipuram, and Kaveripattanam were situated on the Coromandel coast.
- Maharashtra located between the Tapi (or Damanganga) to the north and the Bhima to the south. The area covered by Karnataka seems to have been situated between the Bhima and the upper regions of the Krishna to the north and the Tungabhadra to the south.
- coastal area in the extreme south-west of the peninsula was covered by the modern state of Kerala.
- sea coast along the western part of the peninsula is called the Malabar coast. In between the Indus and the Gangetic systems to the north and the Vindhya mountains to the south lies a vast stretch of land which is divided into two units by the Aravalli mountains.
- area west of the Aravallis is covered by the Thar desert. The south-eastern portion of Rajasthan has been a comparatively fertile area since ancient times, and because of the existence of the Khetri copper mines.
- Situated at the end of the north-western portion of the Deccan plateau, Gujarat includes the less rainy Kathiawar peninsula. South of the Ganga-Yamuna doab, and bounded by the Chambal river to the west, the Son river on the east, and the Vindhya mountains and the Narmada river to the south, lies the state of Madhya Pradesh.
- The eastern part, mostly covered by the Vindhyas, western MP includes Malwa,

V. Natural Frontiers and Cultural Contacts

- Vindhya mountains cut right across India from west to east and formed a boundary between north and south India. The speakers of the Dravidian languages lived south of the Vindhyas, and of the Indo-Aryan languages north of them.

VI. Minerals and Other Resources

- richest copper mines are located in the Chhotanagpur plateau, particularly in Singhbhum district.
- The copper belt is about 130 km long and shows many signs of ancient workings. People who used copper implements in Bihar exploited the copper mines of Singhbhum and Hazaribagh, and many copper tools have been discovered in south Bihar and parts of MP.



- Rich copper deposits are also to be found in the Khetri mines in Rajasthan. The Harappans possibly procured some tin from Rajasthan but their main supply came from Afghanistan. Tin for the Bihar bronzes of Pala times was possibly obtained from Gaya, Hazaribagh, and Ranchi, for in Hazaribagh tin ores were smelted till the middle of the last century.
- The large scale use of iron made Avanti, with its capital at Ujjain, an important kingdom in the sixth and fifth centuries BC. Andhra possesses large lead resources, which explains the large numbers of lead coins in the kingdom of the Satavahanas, who ruled over Andhra and Maharashtra in the first two centuries of the Christian era.
- Lead may have also been obtained from towns in Rajasthan. The earliest coins, called punch-marked coins, were made largely of silver, although this metal is rarely found in India.
- Silver mines existed in early times in the Kharagpur hills in Monghyr district. Large quantities of gold dust. These deposits are called placers. Gold is found in the Kolar goldfields of Karnataka.
- India also produced a variety of precious stones, including pearls, especially in central India, Orissa, and south India.

CHAPTER-5

Ecology and Environment

I. Ecology

- Ecology as a term was coined in 1869

II. Surroundings and Settlements

- The use of the iron axe and iron ploughshare from about 500 BC.
- The hard alluvial soil of the mid-Gangetic plains, the red soil of the Vindhyan zone, and the black cotton soil of the Deccan and western India needed iron shares for effective ploughing.
- Pataliputra, the first great city of India. This place lay on the junction of the Ganges and the Son.
- The Gandak and the Ghagara too joined the Ganges on the north and the Punpun joined it on the south.
- Chirand became important because it was located on the junction of the Ganges and the Ghaghara, and sites around it seem to have been forested. This is indicated by the excavation of Neolithic tools in Chirand. Many of them are made of antler bones which suggest that deer were hunted in the nearby forest.

III. The Rain and Human Effort

- Plant and animal remains from Inamgaon in Maharashtra suggest the onset of an extremely arid phase around 1000 BC that forced the farmers to desert their homes and take to pastoral nomadism.

CHAPTER-6

The Linguistic Background

I. Principal Language Groups-

- According to Grierson, the editor and compiler of *The Linguistic Survey of India*, nearly 180 languages and about 550 dialects are spoken by Indians.
- These languages belong to four important groups: the Austro-Asiatic, Tibeto-Burman, Dravidian, and Indo-Aryan.
- Austro-Asiatic languages in India seem to be the earliest and are generally known because of Munda speech. The speakers of this language are found as far east as Australia and as far west as Madagascar near the eastern coast of Africa.
- Human genetics show that, 50,000 years ago, the Africans came to the deep south in India from where they passed through the Andaman-Nicobar Islands to Indonesia and later to Australia.

II. Austro-Asiatic-

- Austric language family is divided into two subfamilies, Austric-Asiatic spoken in the Indian subcontinent and Austronesian spoken in Australia and Southeast Asia.
- Austric-Asiatic subfamily has two branches: Munda and Mon-Khmer. Mon-Khmer represents the Khasi language which is spoken in the Khasi and Jaintia hills in Meghalaya in north-east India and also in the Nicobar islands.
- Munda tongue is spoken in a much larger area. The Santhals, who constitute the largest tribal group in the subcontinent, speak it in Jharkhand, Bihar, West Bengal, and Orissa.
- forms of speech of the Mundas, Santhals, Hoes, etc., also known as the Mundari language, are prevalent in West Bengal, Jharkhand, and central India. In the Himalayas, Munda survivals are most apparent.

III. Tibeto-Burman-

- second group of languages, that is Tibeto-Burman, is a branch of the Sino-Tibetan family. This family has some 300 languages which are spoken in China, Tibet, and Myanmar (Burma).
- In the Indian subcontinent, Tibeto-Burman speech extends along the Himalayas from north-eastern Assam to north-east Punjab.
- Various tribes use as many as 116 dialects of this language. The north-eastern states, where they are spoken, include Tripura, Sikkim, Assam, Meghalaya, Arunanchal, Nagaland, Mizoram, and Manipur. The Tibeto-Burman language also prevails in the Darjeeling area of West Bengal.
- It is significant that a Tibeto-Burman term called *burunji* was used by the Ahoms in medieval times in the sense of the family tree. It is likely that the Maithili term *panji* for the family tree was linked to the Tibeto-Burman term.

IV. Dravidian-

- third family of languages spoken in India is Dravidian. This form of speech covers almost the whole of south India, and is also prevalent in north-eastern Sri Lanka.
- Over twenty Dravidian languages are spoken in this area. The earliest form of Dravidian speech, Brahui, is found in the north-western part of the Indian subcontinent located in Pakistan.
- There are two views about the migration of the Dravidian speaking people, genetic and linguistic. According to the genetic view, the first major migration into India came from the Middle East around 30,000 years ago. According to the second view, the Dravidians came from Elam around 6000 years ago. It seems that the process of the dispersal of the Dravidian speakers started in about 30,000 BC and continued until 4000 BC.
- This language is assigned to the fourth millennium BC. It is still spoken in Iran, Turkmenistan, and Afghanistan, and also in the states of Baluchistan and Sindh in Pakistan.

- It is said that the Dravidian language travelled via the Pakistan area to south India where it gave rise to Tamil, Telugu, Kannada, and Malayalam as its main branches, but Tamil is far more Dravidian than the other languages.
- Oraon or Kurukh, spoken in Jharkhand and central India, is also Dravidian, but is spoken mainly by members of the Oraon tribe.

V. Indo-Aryan

- fourth language group, Indo-Aryan belongs to the Indo-European family. According to scientists genetic signals found in the steppe, people throughout Central Asia appear in the speakers of the Indo-Aryan languages in India and very little in Dravidian speakers.
- This suggests that the speakers of the language of the Indo-European family migrated to India. It is said that the eastern or Arya branch of the Indo-European family split into three sub-branches known as Indo-Iranian, Dardic, and Indo-Aryan.
- Iranian, also called Indo-Iranian, is spoken in Iran and found in the *Zend Avesta*. The Dardic language belongs to eastern Afghanistan, north Pakistan, and Kashmir, though most scholars now consider Dardic speech to be a branch of the Indo-Aryan language.
- Indo-Aryan is spoken by a large number of people in Pakistan, India, Bangladesh, Sri Lanka, and Nepal. Nearly 500 Indo-Aryan languages are spoken in north and central India.
- middle Indo-Aryan covers Prakrit, Pali, and Apabhramsha from about 500 BC to AD 1000. The modern Indo-Aryan regional languages such as Hindi, Bengali, Assamese, Oriya, Marathi, Gujarati, Punjabi, Sindhi, and Kashmiri developed in medieval times out of Apabhramsha, as is also the case with Nepali.
- Kashmiri is Dardic in origin, but it has been deeply influenced by Sanskrit and later Prakrit.

VI. Ethnic Groups and Language Families-

- In the Indian subcontinent, each of the four language families is attributed to each one of the four ethnic groups into which the people of India are divided. These four groups are Negrito, Australoid, Mongoloid, and Caucasoid.
- Short stature, short face, and short lips are assigned to the Negrito, who live in the Andaman and Nicobar Islands and the Nilgiri Hills of Tamil Nadu. The Negrito are also placed in Kerala and Sri Lanka.
- Australoids too are of short stature though they are taller than the Negrito. They too have dark complexions and plenty of body hair. They live mainly in central and southern regions, though also in the Himalayan areas, and speak Austric or Munda languages.
- Mongoloids are of short stature, have scanty body hair, and flat noses. They live in the sub-Himalayan and north-eastern regions and speak Tibeto-Burman languages.
- Caucasoids are generally of tall stature with long faces, and show well-developed chins, fair skin, and narrow but prominent noses. They speak both the Dravidian and Indo-Aryan languages.

CHAPTER-7

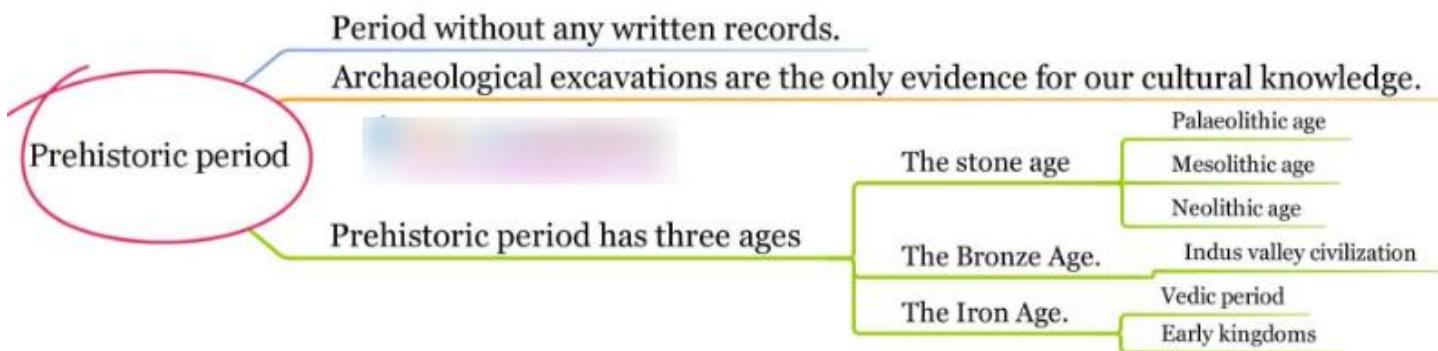
Human Evolution: The Old Stone Age

I. African Ancestors of Human Beings-

- Earth is over 4600 million years old. The evolution of its crust shows four stages. The fourth stage is called the quaternary. It is divided into two epochs called Pleistocene (ice age) and Holocene (post-ice age).
- first epoch lasted from 2 million BC to 12,000 BC, the second began in about 12,000 BC and continues to this day.
- birth of the creature called *Australopithecus* was the most momentous step in the evolution of the human line. *Australopithecus* is a term that originated in Latin and means southern ape. This creature was bipedal and pot-bellied, with a very small braincase measuring 400 cubic centimetres. That is why this species is also called proto-human.
- first important *Homo* or human was *Homo habilis* found in eastern and southern Africa about 2–1.5 million years ago. *Homo habilis* means a handy or skilful man. Fractured pieces of stone have been found in the same places as the bones of *Homo habilis*. This creature had a lightly built braincase which measured 500–700 cubic centimetres.
- second important step saw the appearance of *Homo erectus* dated to 1.8 to 1.6 million years ago. *Homo erectus* means an erect or upright man. Its skull was strongly built, its braincase measuring 800–1200 cubic centimetres. New types of stone tools have been found with *Homo erectus*. The hand axe is considered the most distinctive. Their remains have been found in Africa, China, South Asia, and Southeast Asia.
- third step marked the emergence of *Homo sapiens*, which means wise man. Our own species evolved from *Homo sapiens*. It resembles the Neanderthal man found in western Germany around 230,000–30,000 years ago.
- It had a short body and very narrow forehead, but its braincase measured about 1200 to 1800 cubic centimetres. The race probably evolved in Europe, but the Neanderthal remains have also been found in the Near East and elsewhere in the Old World.
- full-fledged modern man called *Homo sapiens sapiens* is traceable to about 115,000 years ago in southern Africa in the late Stone Age called the Upper Palaeolithic. The *Homo sapiens sapiens* had a large rounded braincase of about 1200–2000 cubic centimetres in volume.

II. The Early Man in India

- Some of the earliest skull fossils have been found in the Siwalik hills covering India and Pakistan. These skulls appear in the Potwar plateau, in Punjab province of Pakistan, which developed on sandstone.
- These skulls are called Ramapithecus and Sivapithecus. They seem to possess some hominid features though they represent apes. Ramapithecus was the female. It seems that further evolution from the Siwalik category of hominids came to a dead end in the subcontinent, and this species became extinct.
- An almost complete hominid skull was discovered in 1982 in the middle valley of the Narmada at Hathnora in MP. This fossilized skull was called *Homo erectus* or upright human, but is now anatomically recognized as archaic *Homo sapiens*.
- remains of a full-fledged modern man called *Homo sapiens sapiens* have been reported from Sri Lanka. The find place is called Fa Hien, and the fossils found nearby are 34,000 years old.



III. Phases in the Palaeolithic Age



(Source- New NCERT Class-6)

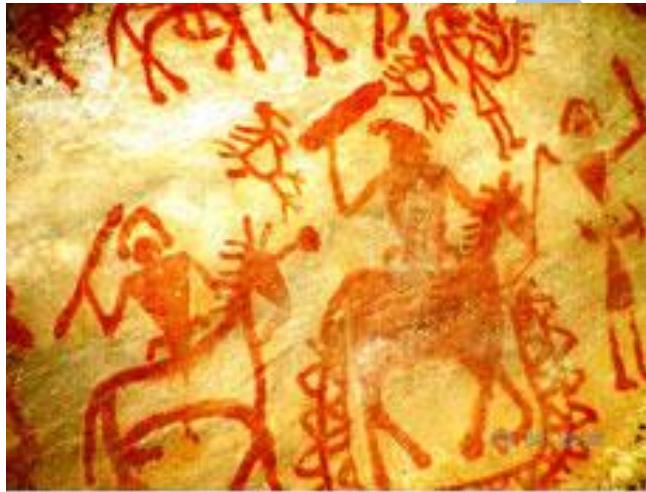
- Palaeolithic Age in India is divided into three phases in accordance with the type of stone tools used by the people and also according to the nature of climatic change.
- first phase is called Early or Lower Palaeolithic, the second Middle Palaeolithic, and the third Upper Palaeolithic.
- Bori artefacts-the first phase may be placed broadly between 600,000 and 150,000 BC, the second between 150,000 and 35,000 BC, and the third between 35,000 and 10,000 BC.
- Lower Palaeolithic or the Early Old Stone Age covers the greater part of the ice age. The Early Old Stone Age may have begun in Africa around two million years ago, but in India it is not older than 600,000 years.
- This date is given to Bori in Maharashtra, and this site is considered to be the earliest Lower Palaeolithic site. People use hand axes, cleavers, and choppers.
- axes found in India are more or less similar to those of western Asia, Europe, and Africa. Stone tools were used largely for chopping, digging, and skinning.
- Early Old Stone Age sites have been found in the valley of river Son or Sohan in Punjab, now in Pakistan. Several sites have been found in Kashmir and the Thar desert.
- Lower Palaeolithic tools have also been found in the Belan valley in UP and in the desert area of Didwana in Rajasthan. Didwana yielded not only LowerPalaeolithic stone tools but also those of the Middle and Upper Palaeolithic ages. Chirki-Nevasa in Maharashtra has yielded as many as 2000 tools, and those have also been found at several places in the south.
- Nagarjunakonda in Andhra Pradesh is an important site, and the caves and rock shelters of Bhimbetka near Bhopal also show features of the Lower Palaeolithic age.

Bhimbetka (in presentday Madhya Pradesh)- This site is called *habitation-cum-factory* sites. Each marks of the site from where archaeologists have found evidence of early farmers and herders. Some of the most important ones are in

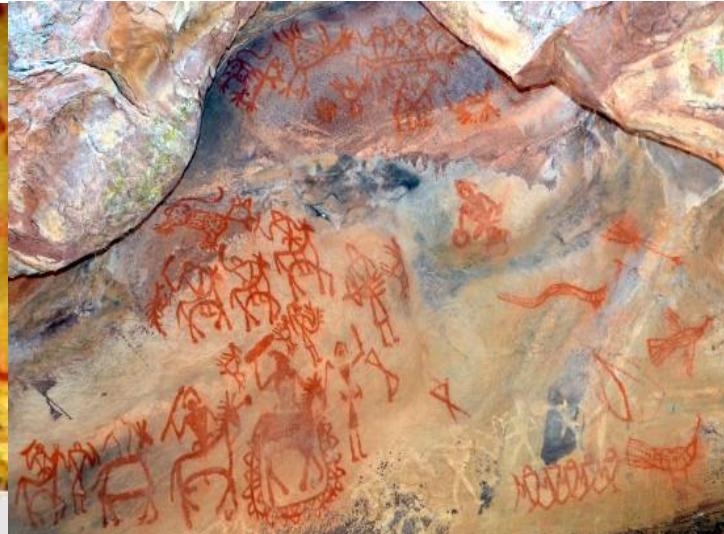
the north-west, in present-day Kashmir, and in east and south India. [NCERT CHAPTER-2 CLASS-VI]

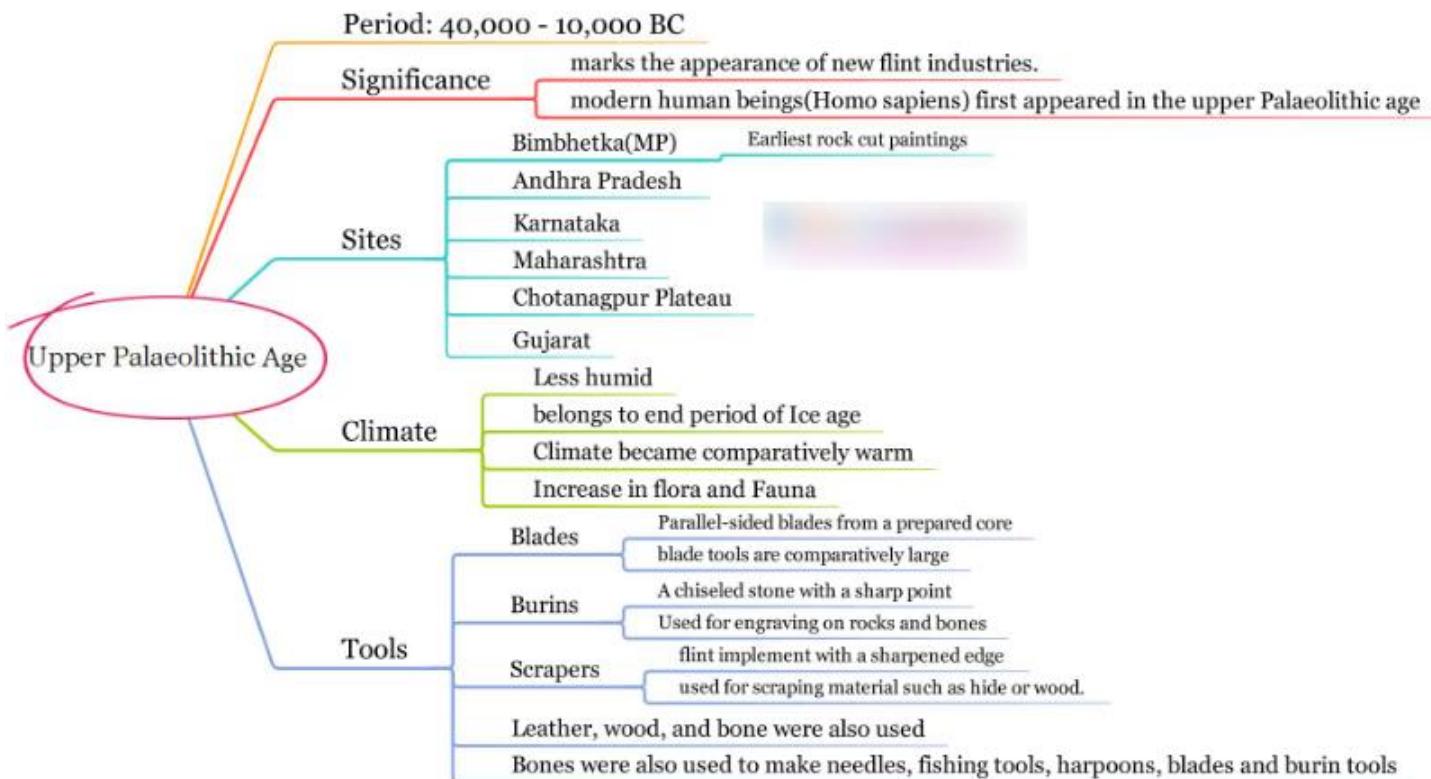
+ The earliest people were skilled *gatherers* who lived along the banks of river Narmada. The Sulaiman and Kirthar hills to the Northwest are the areas where women and men first began to *grow crops* such as wheat and barley about 8000 years ago are located here. The Garo hills to the north-east and the Vindhyas in central India. The places where rice was first grown are to the north of the Vindhyas. [NCERT CHAPTER-1 CLASS-VI]

- Hand axes have been found in a deposit of the time of the second Himalayan inter-glaciation, when the climate became less humid. The people of the Lower Stone Age seem to have principally been food gatherers.
- The Middle Palaeolithic industries were largely based upon flakes or small pieces of stone which have been found in different parts of India with regional variations.
- principal tools comprise blades, points, borers, and scrapers, all made of flakes. The geographical horizon of the Middle Palaeolithic sites coincides roughly with that of the Lower Palaeolithic sites.
- artefacts of this age are found at several places on the river Narmada, and also at several places, south of the Tungabhadra river. The Belan valley (UP), which lies at the foothills of the Vindhyas, is rich in stone tools and animal fossils including cattle and deer.
- These remains relate to both the Lower and Middle Stone ages. In the Upper Palaeolithic phase we find 566 sites in India. The climate was less humid, coinciding with the last phase of the ice age when the climate became comparatively warm.
- In India, we notice the use of blades and burins, which have been found in AP, Karnataka, Maharashtra, central MP, southern UP, Jharkhand and adjoining areas.
- Caves and rock shelters for use by human beings in the Upper Palaeolithic phase have been discovered at Bhimbetka, 45 km south of Bhopal. An Upper Palaeolithic assemblage, characterized by comparatively large flakes, blades, burins, and scrapers has also been found in the upper levels of the Gujarat sand dunes.



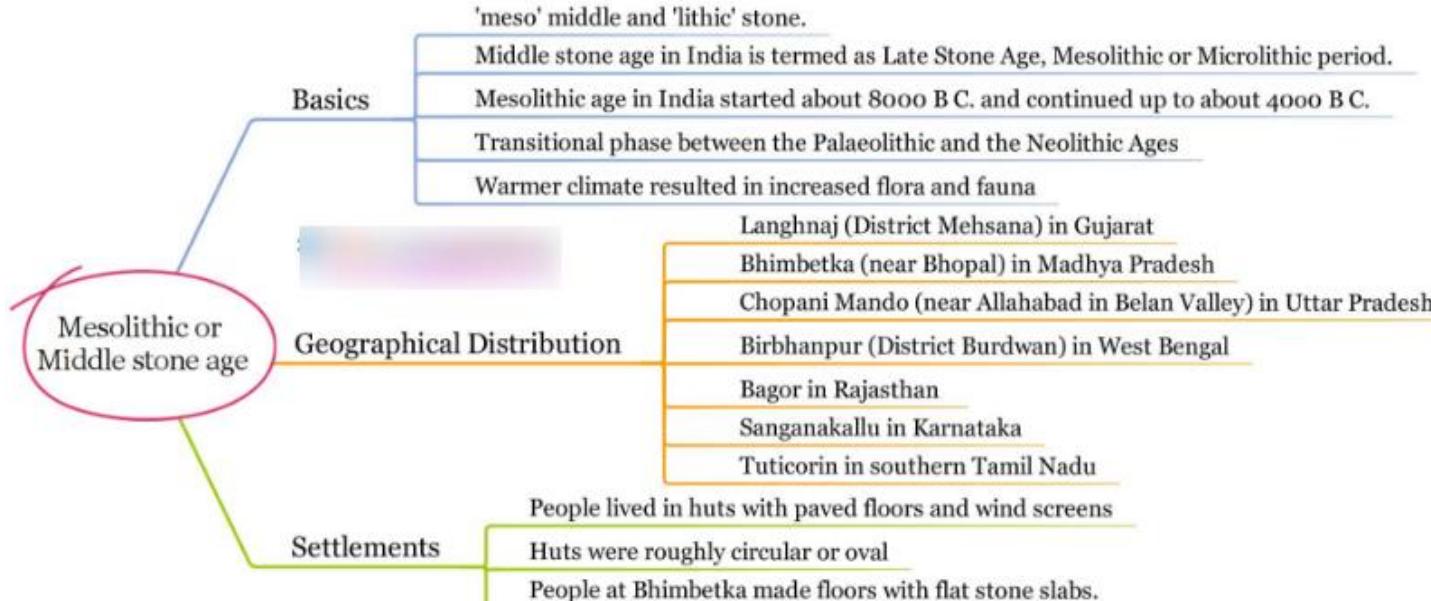
Painting at Bhimbetka Caves





IV. The Mesolithic Age: Hunters and Herders

- In 9000 BC began an intermediate stage in Stone-Age culture, which is called the Mesolithic age. It intervened as a transitional phase between the Palaeolithic and the Neolithic or New Stone ages.
- Mesolithic people lived on hunting, fishing, and food gathering; at a later stage they also domesticated animals. The first three occupations continued the Palaeolithic practice, whereas the last developed in the Neolithic culture.
- Thus the Mesolithic age marked a transitional phase in the mode of subsistence leading to animal husbandry. The characteristic tools of the Mesolithic age are microliths or tiny tools.



- Mesolithic sites abound in Rajasthan, southern UP, central and eastern India, and also south of the river Krishna.
- Bagor in Rajasthan is very well excavated. It had a distinctive microlithic industry, and its inhabitants subsisted on hunting and pastoralism. The site remained occupied for 5000 years from the fifth millennium BC onwards.
- Adamgarh in MP and Bagor in Rajasthan provide the earliest evidence for the domestication of animals in the Indian part of the subcontinent; this could be around 5000 BC. The cultivation of plants around 7000–6000 BC is suggested in Rajasthan.

V. Art in the Old Stone Age

- people of the Palaeolithic and Mesolithic ages practised painting. Prehistoric art appears at several places, but Bhimbetka in MP is a striking site. Situated in the Vindhyan range, 45 km south of Bhopal, it has over 500 painted rock shelters distributed in an area of 10 sq. km. At Bhimbetka, the rock paintings extend from the Upper Palaeolithic to the Mesolithic age

VI. Earliest Human Organization

- Bands were formed for hunting, there could have been a form of alliance between various bands for mutual aid, Rituals could have been conducted to ratify such an alliance. Eventually the band turned into an exogamous group called clan in the Neolithic phase.

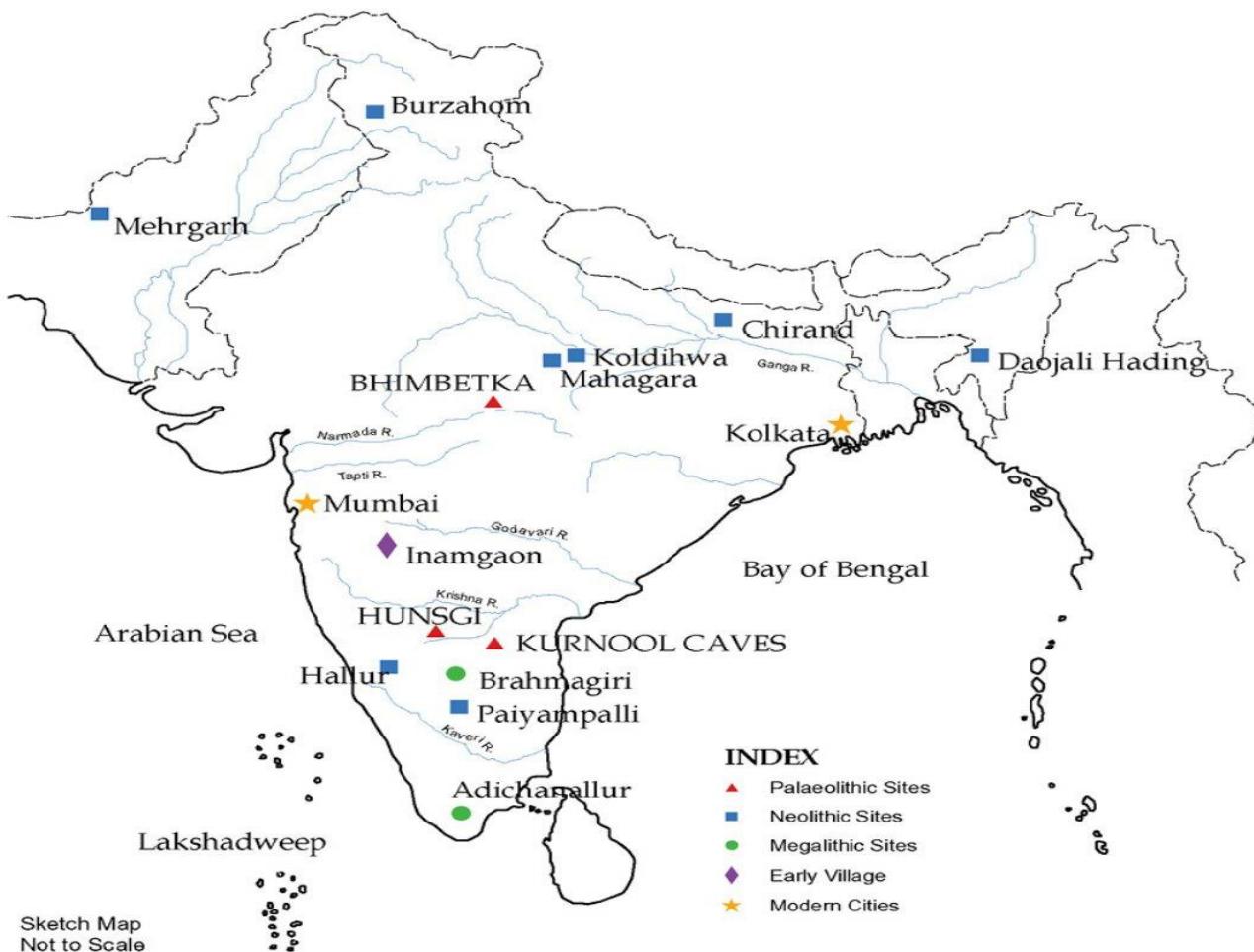
CHAPTER-8
The Neolithic Age: First Food Producers and Animal Keepers

I. Earliest Rural Settlements in Baluchistan

- New Stone or the Neolithic age began in 9000 BC. The only known Neolithic settlement in the Indian subcontinent, attributed to 7000BC, is in Mehrgarh, which is situated in Baluchistan, a province of Pakistan.
- Mehrgarh is located on the bank of the Bolan river in the Kochi plain which is called the ‘bread basket’ of Baluchistan. The settlement lay on the edge of the Indus plains.
- It is called one of the largest Neolithic settlements between the Indus and the Mediterranean. The Neolithic people of this area produced wheat and barley from the outset.
- They domesticated cattle, sheep, and goats in the initial stage. In the dried basin of Hakra, a tributary of the Indus, forty-seven Later Neolithic settlements have been found.
- people of the Neolithic age used tools and implements of polished stone. They particularly used stone axes, which have been found in large numbers in a substantial part of the hilly tracts of India.
- Based on the types of axes used by Neolithic settlers, three important areas of Neolithic settlements—north-western, north-eastern, and southern.
- north-western group of Neolithic tools is distinguished by rectangular axes with a curved cutting edge; the north-eastern group by polished stone axes with a rectangular butt and occasional shouldered hoes; and the southern group by axes with oval sides and pointed butt.

II. Use of Bone Tools in the Sites of Burzahom and Chirand

- In the north-west, Kashmiri Neolithic culture was distinguished by its dwelling pits, wide range of ceramics, the variety of stone and bone tools, and the complete absence of microliths.
- Its most important site is Burzahom, which means ‘the place of birch’, situated 16 km north-west of Srinagar. The Neolithic people lived there on a lake-side in pits, and probably had a hunting and fishing economy, and seem to have been acquainted with agriculture.
- people of Gufkral (literally the ‘cave of the potter’), a Neolithic site, 41 km south-west of Srinagar, practised both agriculture and animal husbandry. The Neolithic people in Kashmir used polished tools of stone, numerous tools and weapons made of bone.
- only other place which has yielded considerable bone implements in India is Chirand, 40 km west of Patna on the northern side of the Ganges. Made of antlers (horn of deer), these implements have been found in a late Neolithic settlement in an area with about 100 cm rainfall.
- people of Burzahom used coarse grey pottery. At Burzahom, domestic dogs were buried with their masters in their graves. This practice does not seem to be evident in any other Neolithic culture in India. The earliest date for Burzahom is about 2700 BC, but the bones recovered from Chirand cannot be dated earlier than 2000 BC and possibly belong to the late Neolithic phase.
- Neolithic tools have also been found in the Garo hills in Meghalaya on the north-eastern frontier of India. The second group may include the settlements in the Vindhya and the Kaimur hill.
- A number of Neolithic settlements on the northern spurs of the Vindhya in Mirzapur and Allahabad districts of UP. Neolithic sites such as Koldihwa and Mahagra in Allahabad district are known for the cultivation of rice in the fifth millennium BC.



Map : 2 Some Important Archaeological Sites

- Senuwar in Rohtas district in the Kaimur hilly area is the most important site. Also notable is the site of Taradih close to the Bodh-Gaya temple.
- In Burzahom (in present-day Kashmir) people built pit-houses, which were dug into the ground, with steps leading into them. These may have provided shelter in cold weather. Archaeologists have also found cooking hearths both inside and outside the huts, which suggests that, depending on the weather, people could cook food either indoors or outdoors.** [NCERT CHAPTER-3 CLASS-VI]
- Neolithic Settlement's tools-** These include tools that were polished to give a fine cutting edge, and mortars and pestles used for grinding grain and other plant produce. Mortars and pestles are used for grinding grains. [NCERT CHAPTER-3 CLASS-VI]
- Mehrgarh**-This site is located in a fertile plain, near the Bolan Pass, which is one of the most important routes into Iran. Mehrgarh was probably one of the places where women and men learnt to grow barley and wheat, and rear sheep and goats for the first time in this area. It is one of the earliest villages. Other finds at Mehrgarh include remains of square or rectangular houses. Each house had four or more compartments, some of which may have been used for storage. Several burial sites have been found at Mehrgarh. In one instance, the dead person was buried with goats, which were probably meant to serve as food in the next world. [NCERT CHAPTER-3 CLASS-VI]
- Daojali Hading**-This is a site on the hills near the Brahmaputra Valley, close to routes leading into China and Myanmar. Here stone tools, including mortars and pestles, have been found. These indicate that people were probably growing grain and preparing food from it. Other finds include jadeite, a stone that may have been brought from China. [NCERT CHAPTER-3 CLASS-VI]

III. Neolithic Settlements in South India

- An important group of Neolithic people lived in south India, south of the Godavari river. They usually settled on the tops of granite hills or on plateaus near the river banks.
- They used stone axes and also a kind of stone blades. Firebaked earthen figurines suggest that they kept a large number of cattle, besides sheep and goats. They used stone querns for grinding corn, which shows that they were acquainted with the art of producing cereals.
- South India has the largest number of Neolithic settlements, because of the easy availability of stone, with over 850 settlements spread across AP, Karnataka, and Tamil Nadu. Some of the important Neolithic sites or those with Neolithic layers that have been excavated include Maski, Brahmagiri, Hallur, Kodekal, Sanganakallu, Piklihal, and Takkalakota in Karnataka, and Paiyampalli in Tamil Nadu.
- Utnur is an important Neolithic site in AP. The Neolithic settlers in Piklihal were cattle-herders. Both ash mounds and habitation sites have been found in Piklihal.

IV. Farming and Cereals

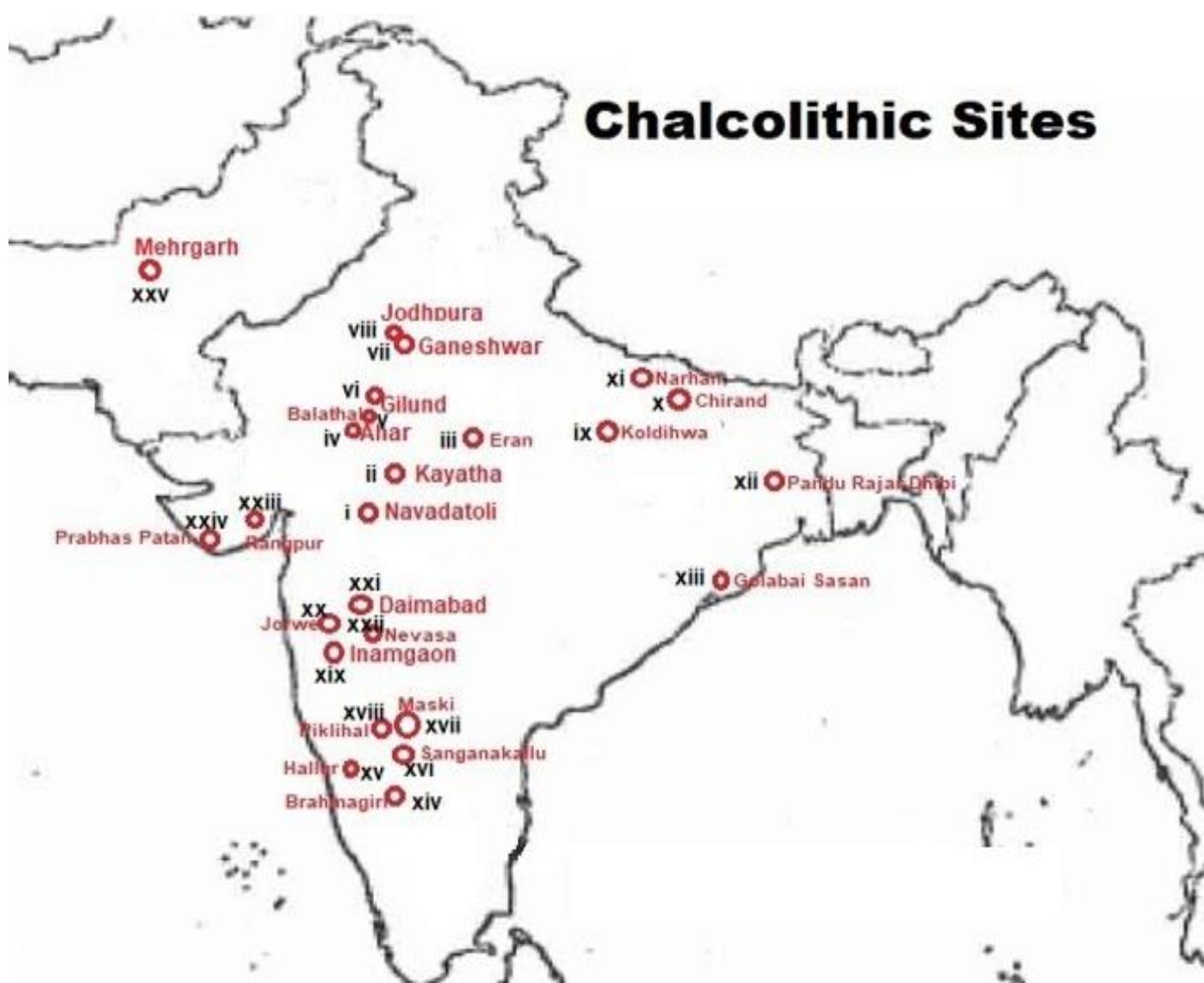
- Besides polished tools of stone, they used microlith blades. The Neolithic people of Mehrgarh were more advanced. They produced wheat and barley, and lived in mud-brick houses.
- Pottery, therefore, first appears in this phase, It seems that the potter's wheel came to Baluchistan from western Asia and from there it spread across the subcontinent. The Neolithic pottery included black burnished ware, grey ware, and mat impressed ware.
- Neolithic celts, axes, adzes, chisels, and the like, have also been found in the Orissa and the Chhotanagpur hill areas.

Grains	Bones Sites
Wheat, barley, sheep, goat, Cattle	Mehrgarh (in present day-Pakistan)
Rice, fragmentary, Animal bones	Koldihwa (in present-day Uttar Pradesh)
Rice, cattle (hoof marks on clay surface)	Mahagara (in present-day Uttar Pradesh)
Wheat and lentil	Gufkral (in present-day Kashmir)
Wheat and lentil, dog, cattle, sheep, goat, buffalo	Burzahom (in present-day Kashmir)
Wheat, green gram, barley, buffalo, ox	Chirand (in present-day Bihar)
Millet, cattle, sheep, goat, pig	Hallur (in present-day Andhra Pradesh)
Black gram, millet, cattle, sheep, pig	Paiyampalli (in present-day Andhra Pradesh)

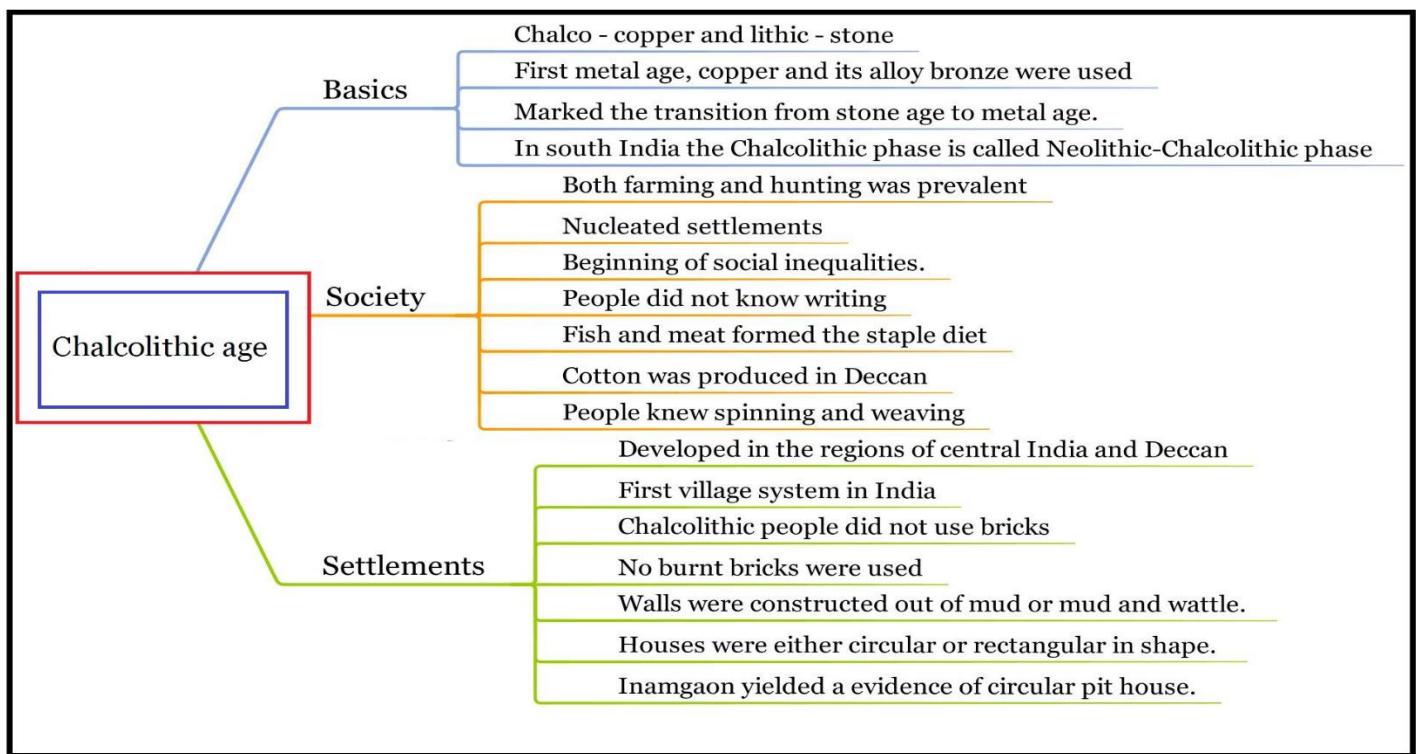
TABLE SOURCE- [NCERT CHAPTER-3 CLASS-VI]

CHAPTER-9
Chalcolithic Cultures

I. Chalcolithic Settlements-



A



- end of the Neolithic period saw the use of metals. The metal first used was copper, and several cultures were based on the use of copper and stone implements. Such a culture is called Chalcolithic, which means the copper– stone phase.
- Chalcolithic stage is applied to the pre- Harappan phase. In India, settlements relating to the Chalcolithic phase are found in southeastern Rajasthan, the western part of MP, western Maharashtra, and in southern and eastern India.
- In south-eastern Rajasthan, two sites, one at Ahar and the other at Gilund, have been excavated. They lie in the dry zones of the Banas valley. In western MP or Malwa, Kayatha and Eran have been excavated. Malwa-ware characteristic of the Malwa Chalcolithic culture of central and western India is considered the richest among Chalcolithic ceramics, and some of this pottery and other related cultural elements also appear in Maharashtra.
- The most extensive excavations have taken place in western Maharashtra. Several Chalcolithic sites, such as Jorwe, Nevasa, Daimabad in Ahmadnagar district; Chandoli, Songaon, and Inamgaon in Pune district; and also Prakash and Nasik have been excavated. They all relate to the Jorwe culture named after Jorwe, the type-site situated on the left bank of the Pravara river, a tributary of the Godavari, in Ahmadnagar district. The Jorwe culture owed much to the Malwa culture, but it also shared elements of the Neolithic culture of the south.
- The Jorwe culture, c. 1400 to 700 BC covered modern Maharashtra except parts of Vidarbha and the coastal region of Konkan. The Jorwe culture was rural, some of its settlements, such as Daimabad and Inamgaon, had almost reached the urban stage.
- All the Maharashtra sites were located in semi-arid areas mostly on brown–black soil which had ber and babul vegetation fell in the riverine tracts. In addition to these, Navdatoli situated on the Narmada. Most Chalcolithic ingredients intruded into the Neolithic sites in south India.
- Several Chalcolithic sites have been found in the Vindhyan region of Allahabad district. In eastern India, Chirand on the Ganges, Pandu Rajar Dhibi in Burdwan district and Mahishdal in Birbhum district in West Bengal. Additional sites have been excavated are Senuar, Sonpur, and Taradih in Bihar; and Khairadih and Narhan in eastern UP.

- Chalcolithic people used tiny tools and weapons made of stone in which the stone blades and bladelets were an important element. Certain settlements show a large number of copper objects as the case with Ahar and Gilund, which were situated more or less in the dry zones of the Banas valley in Rajasthan.
- other contemporary Chalcolithic farming cultures, Ahar used no microlithic tools; stone axes or blades are absent here. Objects relating to it include several flat axes, bangles, several sheets, all made of copper, there is also a bronze sheet.
- people of Ahar practised smelting and metallurgy from the very outset, and the original name of Ahar is Tambavati or a place that has copper. The Ahar culture is dated to between c. 2100 and 1500 BC, and Gilund is considered a regional centre of it. Gilund shows only fragments of copper it had a stone blade industry.
- Flat, rectangular copper axes have been found in Jorwe and Chandoli in Maharashtra, and copper chisels in Chandoli. The people of the Chalcolithic phase use different types of pottery, one of which is called black-and-red seems to have been widely prevalent from nearly 2000 BC onwards. The habitations found in Bihar, Rajasthan, MP, Maharashtra and West Bengal.
- People living in Maharashtra, MP, and Bihar produced channel-spouted pots, dishes-on stand, and bowls-on-stand. Black-and-red-ware pottery from Maharashtra, MP, and Rajasthan was painted.
- people living in the Chalcolithic age in south-eastern Rajasthan, western MP, western Maharashtra, and domesticated animals and practiced agriculture. They reared cows, sheep, goats, pigs, and buffaloes, and hunted deer. The people of Navdatoli also produced *ber* and linseed. Cotton was produced in the black cotton soil of the Deccan, and *rai*, *bajra*, and several millets were cultivated in the lower Deccan.
- In eastern India, fish hooks have been found in Bihar and West Bengal, where rice was also found. Most settlements in the Banas valley in Rajasthan are small, but Ahar and Gilund spread over an area of nearly four hectares. The Chalcolithic people were generally not acquainted with burnt bricks, which were seldom used, as in Gilund around 1500 BC.
- The people in Ahar lived in stone houses. Of the 200 Jorwe sites discovered so far, the largest is Daimabad in the Godavari valley. Daimabad is famous for the recovery of many bronze goods, some of which were influenced by the Harappan culture.
- At Inamgaon, in the earlier Chalcolithic phase in western Maharashtra, large mud houses with ovens and circular pit houses have been discovered. In the later phase (1300–1000 BC) a house with five rooms, four rectangular and one circular was found. This was located at the centre of the settlements, and may have been the house of a chief. The granary, located close to it, may have been used for storing tributes in kind.
- Inamgaon was a large Chalcolithic settlement with over a hundred houses and numerous grave sites. It was fortified and surrounded by a moat. They manufactured beads of semiprecious stones such as carnelian, steatite, and quartz crystal, and the people knew the art of spinning and weaving because spindle whorls have been discovered in Malwa.
- Cotton flax and silk threads made of cotton silk and of *semal* silk (cotton tree) have been found in Maharashtra. Eastern India produced rice; western India cultivated barley and wheat. In Maharashtra, people buried their dead in urns beneath the floor of their house in the north-to-south position. Some copper objects were deposited in the graves obviously for the use of the dead in the next world.
- Terracotta figures of women suggest that the Chalcolithic people venerated the mother goddess, and some unbaked nude clay figurines were also used for worship. A figure of the mother goddess, similar to that found in western Asia, has been found in Inamgaon.
- In Malwa and Rajasthan, stylized bull terracottas show that the bull was the symbol of a religious cult. Both the settlement pattern and burial practices suggest the beginnings of social inequalities in Chalcolithic society. A kind of settlement hierarchy is visible in several Jorwe settlements of Maharashtra.
- In Inamgaon, the craftsmen lived on the western fringes, and the chief probably at the centre; this suggests social distance between the inhabitants. In the graves at Chandoli and Nevasa in western

Maharashtra, some children were buried with copper-based necklaces around their necks, others had grave goods consisting only of pots.

- At Inamgaon, an adult was buried with pottery and some copper. In one house in Kayatha, twenty-nine copper bangles and two unique axes were found. At the same place, necklaces of semiprecious stones such as steatite and carnelian beads were found in pots.
- A site at Ganeshwar which is located close to the rich copper mines of the Sikar–Jhunjhunu area of the Khetri copper belt in Rajasthan. The copper objects excavated from this area include Arrow heads, spearheads, fish hooks, colts, bangles, chisels, etc. A terracotta cake resembling the Indus type was also found.
- There were also many microliths that are characteristic of the Chalcolithic culture. The OCP (Ochre-Coloured Pottery) which is a red-slipped ware often painted in black and largely in vase forms. As the Ganeshwar deposits are ascribed to 2800–2200 BC, they by and large predate the mature Harappan culture.
- Ganeshwar principally supplied copper objects to Harappa. The Ganeshwar people partly lived on agriculture and largely on hunting. Although their principal craft was the manufacture of copper objects, they were unable to urbanize. The Ganeshwar assemblage was neither urban nor a proper OCP/Copper Hoard Culture.
- With its microliths and other stone tools, much of the Ganeshwar culture can be considered a pre-Harappan Chalcolithic culture that contributed to the making of the mature Harappan culture. Thus, the pre-Harappan phase at Kalibangan in Rajasthan and Banawali in Haryana is distinctly Chalcolithic. So too is the case with Kot Diji in Sindh in Pakistan.
- Pre-Harappan and post-Harappan Chalcolithic cultures and those coexisting with the Harappan have been found in northern, western, and central India. An example is the Kayatha culture c. 2000–1800 BC, which existed towards the end of the Harappan culture. It has some pre-Harappan elements in pottery, but also evidences Harappan influence.
- The Malwa culture (1700–1200 BC) found in Navdatoli, Eran, and Nagda is considered to be non-Harappan. That is also the case with the Jorwe culture (1400–700 BC) which encompasses the whole of Maharashtra except parts of Vidarbha and Konkan.
- In the southern and eastern parts of India, Chalcolithic settlements existed independently of the Harappan culture. The Chalcolithic settlements of the Vindhya region, Bihar, and West Bengal too are not related to Harappan culture. Various types of pre-Harappan Chalcolithic cultures promoted the spread of farming communities in Sindh, Baluchistan, Rajasthan, and elsewhere, and created conditions for the rise of the urban civilization of Harappa.
- Mention may be made of Amri and Kot Diji in Sindh; Kalibangan and even Ganeshwar in Rajasthan. It appears that some Chalcolithic farming communities moved to the flood plains of the Indus, learnt bronze technology, and succeeded in setting up cities.
- Some work has been done on the Chalcolithic sites in the mid-Gangetic valley where 138 sites have been located. 854 Neolithic sites were found in south India. Of 138 sites, only fourteen sites in UP and Bihar have been excavated so far and these show little use of copper. The Chalcolithic sites of the mid-Gangetic zone and those of West Bengal relate to c. 1500–700 BC or even later.
- Pandu Rajar Dhibi and Mahishdal are important sites in West Bengal. All these sites of the mid-and lower-Gangetic area used more stone tools and fewer copper ones, the latter being very sparse though some fish hooks have been found. Chalcolithic cultures in central and western India disappeared by 1200 BC or thereabout; only the Jorwe culture continued until 700 BC.

 The stone boulders are known as megaliths (literally big stones). These were carefully arranged by people, and were used to mark burial sites. The practice of erecting megaliths

began about 3000 years ago, and was prevalent throughout the Deccan, south India, in the north-east and Kashmir.[NCERT-CLASS-VI CHAPTER-5]

- + Brahmagiri-one skeleton was buried with 33 gold beads, 2 stone beads, 4 copper bangles, and one conch shell. Other skeletons have only a few pots.[NCERT-CLASS-VI CHAPTER-5]
- + Inamgaon-It is a site on the river Ghod, a tributary of the Bhima. It was occupied between 3600 and 2700 years ago. Here, adults were generally buried in the ground, laid out straight, with the head towards the north. Sometimes burials were within the houses. Vessels that probably contained food and water were placed with the dead. One man was found buried in a large, four legged clay jar in the courtyard of a five-roomed house (one of the largest houses at the site), in the centre of the settlement. This house also had a granary. The body was placed in a crosslegged position.[NCERT-CLASS-VI CHAPTER-5]

II. Importance of the Chalcolithic Phase-

- They were the first to use painted pottery. In south India, the Neolithic phase imperceptibly faded into the Chalcolithic, and so these cultures are called Neolithic– Chalcolithic.
- In other parts, especially in western Maharashtra and Rajasthan, the Chalcolithic people seem to have been colonizers. Their earliest settlements were in Malwa and central India, such as those in Kayatha and Eran; those in western Maharashtra were established later; and those in Bihar and West Bengal much later.
- settlements at Kayatha and Eran in MP, and at Inamgaon in western Maharashtra, were fortified. On the other hand, the remains of structures in Chirand and Pandu Rajar Dhibi in eastern India were poor, indicating post-holes and round houses.
- In Maharashtra, the dead body was placed in the north–south position, but in south India in the east–west position. There was virtually complete extended burial in western India, but fractional burial in eastern India.

III. Limitations of Chalcolithic Cultures-

- Perforated stone discs alone were tied as weights to the digging sticks which could be used in slash–burn or *jhum* cultivation.
- Intensive and extensive cultivation on the black soil required the use of iron implements which rarely occurred in the Chalcolithic culture.
- The rate of infant mortality was very high.

IV. The Copper Hoards and the Ochre-Coloured Pottery Phase-

- Over eighty copper hoards consisting of rings, celts, hatchets, swords, harpoons, spearheads, and human-like figures have been found in a wide area ranging from West Bengal and Orissa in the east to Gujarat and Haryana in the west, and from AP in the south to UP in the north.
- The largest hoard comes from Gungeria in MP
- A substantial number of copper hoards are concentrated in the Ganga–Yamuna doab; Ochre-Coloured Pottery sites have been found in the upper portion of the doab, but stray copper hoards have been discovered in the plateau areas of Jharkhand and other regions, and many copper celts in the Khetri zone of Rajasthan.

CHAPTER-10

Harappan Culture: Bronze Age Urbanization in the Indus Valley

Introduction



- In 1853, A. Cunningham, the British engineer who became a great excavator and explorer, noticed a Harappan seal. The seal showed a bull and six written letters.
- In 1921, the potentiality of the site of Harappa was appreciated when an Indian archeologist, Daya Ram Sahni, started excavating it. At about the same time, R.D. Banerjee, a historian, excavated the site of Mohenjo-daro in Sindh.
- Large-scale excavations were carried out at Mohenjo-daro under the general supervision of Marshall in 1931. Mackay excavated the same site in 1938. Vats excavated at Harappa in 1940. In 1946 Mortimer Wheeler excavated Harappa.
- In Pakistan, Kot Diji in the central Indus Valley was excavated by F.A. Khan, and great attention was paid to the Hakra and pre-Hakra cultures by M.R. Mughal. A.H. Dani excavated the Gandhara graves in the North-West Frontier Province of Pakistan.
- Harappan culture-It developed in the north-western part of the Indian subcontinent. It is called Harappan because this civilization was discovered first in 1921 at the modern site of Harappa situated in the province of Punjab in Pakistan. Many sites in Sindh formed the central zone of pre-Harappan culture. This culture developed and matured into an urban civilization that developed in Sindh and Punjab.
- The central zone of this mature Harappan culture lay in Sindh and Punjab, principally in the Indus Valley. The Harappan culture covered parts of Punjab, Haryana, Sindh, Baluchistan, Gujarat, Rajasthan, and the fringes of western UP. It extended from the Siwaliks in the north to the Arabian Sea in the south, and from the Makran coast of Baluchistan in the west to Meerut in the north-east.
- Nearly 2800 Harappan sites have so far been identified in the subcontinent. They relate to the early, mature, and late phases of Harappan culture.
- Of the mature phase sites, two most important cities were Harappa in Punjab and Mohenjo-daro (literally, the mound of the dead) in Sindh, both forming parts of Pakistan. Situated at a distance of 483 km, they were linked by the Indus.
- A third city lay at Chanhudaro about 130 km south of Mohenjo-daro in Sindh, and a fourth at Lothal in Gujarat at the head of the Gulf of Cambay. A fifth city lay at Kalibangan, which means black bangles, in northern Rajasthan. A sixth, called Banawali, is situated in Hissar district in Haryana.
- It saw two cultural phases, pre-Harappan and Harappan, similar to that of Kalibangan.
- The Harappan culture is traceable in its mature and flourishing stage to all these six places, as also to the coastal cities of Sutkagendor and Surkotada, each of which is marked by a citadel.

- The later Harappan phase is traceable to Rangpur and Rojdi in the Kathiawar peninsula in Gujarat. In addition, Dholavira, lying in the Kutch area of Gujarat, has Harappan fortification and all the three phases of the Harappan culture.
 - These phases are also manifested in Rakhigarhi which is situated on the Ghaggar in Haryana and is much larger than Dholavira.
 - In comparative terms, Dholavira covers 50 ha but Harappa 150 ha and Rakhigarhi 250 ha. The largest site is Mohenjo-daro, which covers 500 ha.
- ✓ **The Indus valley civilisation is also called the Harappan culture. Archaeologists use the term “culture” for a group of objects, distinctive in style, that are usually found together within a specific geographical area and period of time. In the case of the Harappan culture, these distinctive objects include seals, beads, weights, stone blades and even baked bricks. These objects were found from areas as far apart as Afghanistan, Jammu, Baluchistan (Pakistan) and Gujarat. Named after Harappa, the first site where this unique culture was discovered the civilisation is dated between c. 2600 and 1900 BCE. [New NCERT CLASS-XII CHAPTER-01]**

Town Planning and Structures

- Both Harappa and Mohenjo-daro had a citadel or acropolis, occupied by members of the ruling class. Below the citadel in each city lay a lower town with brick houses, that were inhabited by the common people.
 - The arrangement of the houses in the cities is that they followed a grid system, with roads cutting across one another virtually at right angles. Mohenjo-daro scored over Harappa in terms of structures.
 - The most important public place of Mohenjo-daro seems to have been the great bath, comprising the tank which is situated in the citadel mound, and is a fine example of beautiful brickwork. It measures 11.88×7.01 m and 2.43 m deep. Flights of steps at either end lead to the surface, and there are side rooms for changing clothes. The floor of the bath was made of burnt bricks. Water was drawn from a large well in an adjacent room, and an outlet from the corner of the bath led to a drain. The great bath was primarily intended for ritual bathing. The large tank found in Dholavira may be compared to the great bath.
 - In Mohenjo-daro, the largest building is a granary, 45.71 m long and 15.23 m wide. In the citadel of Harappa, however, we find as many as six granaries. A series of brick platforms formed the basis for two rows of six granaries. Each granary measured 15.23×6.09 m and lay within a few metres of the river bank. The combined floor space of the twelve units would be about 838 sq. m.
 - To the south of the granaries at Harappa lay working floors consisting of the rows of circular brick platforms. Wheat and barley were found in the crevices of the floors. Harappa also had two-roomed barracks which possibly accommodated labourers. In the southern part of Kalibangan too, there are brick platforms, which may have been used for granaries.
 - The drainage system of Mohenjo-daro was very impressive. In almost all the cities, every house, large or small, had its own courtyard and bathroom. In Kalibangan many houses had their own wells. Water flowed from the house to the streets which had drains. Sometimes these drains were covered with bricks and sometimes with stone slabs. The remains of streets and drains have also been found at Banawali.
- ✓ **Kalibangan and Lothal had fire altars, where sacrifices may have been performed.[New NCERT CLASS-VI CHAPTER-04]**
- ✓ **It is on the Citadel that the evidence of structures that were probably used for special public purposes were found- This include the warehouse – a massive structure of which the lower brick portions remain, while the upper portions, probably of wood, decayed long ago.[New NCERT CLASS XII CHAPTER-01]**
- ✓ **Number of wells in Mohenjodaro was about 700.[New NCERT CLASS XII CHAPTER-01]**

Agriculture

- The furrows discovered in the pre-Harappan phase at Kalibangan indicate that the fields were ploughed in Rajasthan during the Harappan period. Stone sickles may have been used for harvesting the crops.
- *Gabarbands* or *nala*s enclosed by dams for storing water were a feature in parts of Baluchistan and Afghanistan.
- Two types of wheat and barley were grown. A substantial quantity of barley was discovered at Banawali.
- As early as 1800 BC, the people of Lothal grew rice, the remains of which have been found. Food grains were stored in huge granaries in both Mohenjo-daro and Harappa, and possibly in Kalibangan.
- The Indus people were the earliest people to produce cotton, and because of this, the Greeks called the area Sindon which is derived from Sindh.
- ✓ **Cotton was probably grown at Mehrgarh from about 7000 years ago. Actual pieces of cloth were found attached to the lid of a silver vase and some copper objects at Mohenjodaro. [New NCERT CLASS-VI CHAPTER-04]**
- ✓ **Millets are found from sites in Gujarat. Terracotta models of the plough have been found at sites in Cholistan and at Banawali (Haryana). Archaeologists have also found evidence of a ploughed field at Kalibangan (Rajasthan), associated with Early Harappan levels. [New NCERT CLASS XII CHAPTER-01]**
- ✓ **Traces of canals have been found at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sind. water reservoirs found in Dholavira (Gujarat) may have been used to store water for agriculture. [New NCERT CLASS XII CHAPTER-01]**

Domestication of Animals

- Evidence of the horse comes from a superficial level of Mohenjodaro and from a doubtful terracotta figurine from Lothal. The remains of a horse are reported from Surkotada, situated in west Gujarat, and relate to around 2000 BC
- Harappans in Gujarat produced rice and domesticated elephants which was not the case with the Mesopotamians.
- ✓ **Terracotta toy models of bullock carts suggest that this was one important means of transporting goods and people across land routes. [New NCERT CLASS XII CHAPTER-01]**

Technology and Crafts

- ❖ The impurities of the ores show that copper was obtained from the Khetri copper mines of Rajasthan, and from Baluchistan. Tin was possibly brought from Afghanistan, although its old workings are stated to have been found in Hazaribagh and Bastar. The bronze tools and weapons recovered from the Harappan sites contain a smaller percentage of tin.
- ❖ A piece of woven cotton has been recovered from Mohenjo-daro, and textile impressions have been found on several objects. Spindle whorls were used for spinning. Weavers wove cloth of wool and cotton. Huge brick structures suggest that bricklaying was an important craft, and attest to the existence of a class of masons. The Harappans also practised boat-making. Seal making and terracotta manufacturing were also important crafts.
- ✓ **The Harappans probably got copper from present-day Rajasthan, and even from Oman in West Asia. Tin, which was mixed with copper to produce bronze, may have been brought from present-day Afghanistan and Iran. Gold could have come all the way from present-day Karnataka, and precious stones from present-day Gujarat, Iran and Afghanistan. [New NCERT CLASS-VI CHAPTER-04]**
- ✓ **Miniature pots of faience, perhaps used as perfume bottles, are found mostly in Mohenjodaro and Harappa, and there are none from small settlements like Kalibangan. All the gold jewellery found at Harappan sites was recovered from hoards. [New NCERT CLASS XII CHAPTER-01]**

- ✓ Red colour of carnelian was obtained by firing the yellowish raw material and beads at various stages of production. Nodules were chipped into rough shapes, and then finely flaked into the final form. Grinding, polishing and drilling completed the process. [New NCERT CLASS XII CHAPTER-01]
- ✓ Specialised drills have been found at Chanhudaro, Lothal and Dholavira. copper was also probably brought from Oman, on the southeastern tip of the Arabian peninsula. A distinctive type of vessel, a large Harappan jar coated with a thick layer of black clay has been found at Omani sites. Such thick coatings prevent the percolation of liquids. [New NCERT CLASS XII CHAPTER-01]
- ✓ Mesopotamian texts mention contact with regions named Dilmun (probably the island of Bahrain), Magan and Meluhha, possibly the Harappan region. They mention the products from Meluhha: carnelian, lapis lazuli, copper, gold, and varieties of wood. communication with Oman, Bahrain or Mesopotamia was by sea. Mesopotamian texts refer to Meluhha as a land of seafarers. [New NCERT CLASS XII CHAPTER-01]

Trade and Commerce

- ❖ The Harappans had commercial links with Rajasthan, and also with Afghanistan and Iran. They set up a trading colony in northern Afghanistan which evidently facilitated trade with Central Asia. Their cities also had commercial links with the people of the Tigris and the Euphrates basins.
 - ✓ There is evidence in the Khetri area for what archaeologists call the Ganeshwar-Jodhpura culture, with its distinctive non-Harappan pottery and an unusual wealth of copper objects. [New NCERT CLASS XII CHAPTER-01]
 - ✓ They established settlements such as Nageshwar and Balakot in areas where shell was available. Other such sites were Shortughai, in far-off Afghanistan, near the best source of lapis lazuli, a blue stone that was apparently very highly valued, and Lothal which was near sources of carnelian (from Bharuch in Gujarat), steatite (from south Rajasthan and north Gujarat) and metal (from Rajasthan). [New NCERT CLASS XII CHAPTER-01]
 - ✓ Another strategy for procuring raw materials may have been to send expeditions to areas such as the Khetri region of Rajasthan (for copper) and south India (for gold). [New NCERT CLASS XII CHAPTER-01]

Social Organization

- ❖ Only two localities are attributed to the city of Harappa, its structure evidences three distinct localities, and the latter is true also of Kalibangan and Dholavira. The citadel or the first locality was where the ruling class lived and the lowest tower was where the common people dwelt.
- ✓ At burials in Harappan sites the dead were generally laid in pits. In the excavations at the cemetery in Harappa in the mid-1980s, an ornament consisting of three shell rings, a jasper (a kind of semi-precious stone) bead and hundreds of micro beads was found near the skull of a male. [New NCERT CLASS XII CHAPTER-01]

Polity

- ❖ In the Harappan culture, the citadel may have been the seat of sovereign power, the middle town may have been the area where the bureaucrats lived or the seat of government, and the great granary at Mohenjodaro may have been the treasury. A heap of sling stones and the depiction of a soldier on a potsherd at Surkotada may suggest a standing army.

Religious Practices

- ❖ In Harappa numerous terracotta figurines of women have been found.
 - ✓ A stone statue was labelled and continues to be known as the “priest-king”. [NCERT CLASS XII CHAPTER-01]

The Male Deity in the Indus Valley

- ❖ The male deity is represented on a seal. This god has three-horned heads, and is represented in the sitting posture of a yogi, with one leg placed above the other. This god is surrounded by an elephant, a tiger, a rhinoceros, and below his throne there is a buffalo, and at his feet two deer.

Tree and Animal Worship

- The people of the Indus region also worshipped trees. Animals were also worshipped in Harappan times, and many of them are represented on seals. The most important of them is the one horned animal unicorn which may be identified with the rhinoceros. Next in importance is the humped bull

The Harappan Script

- The Harappans invented the art of writing.

Weights and Measures

- Exchanges were regulated by a precise system of weights, usually made of a stone called chert and generally cubical with no markings. lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the higher denominations followed the decimal system. [New NCERT CLASS XII CHAPTER-01]

Harappan Pottery

- The Harappans had great expertise in the use of the potter's wheel.



Seals and Sealings

- The greatest artistic creations of the Harappan culture are seals. About 2000 seals have been found, Seals were made of steatite or faience and served as symbols of authority.



Images

- The Harappan artisans made beautiful images of metal.

Terracotta Figurines

- There are many figurines made of fire-baked earthen clay, commonly called terracotta.



Stone Work

- The citadel of Dholavira built of stone is a monumental work and the most impressive among the Harappan citadels discovered so far. In Dholavira, dressed stone is used in masonry with mud bricks, which is remarkable. Stone slabs are used in three types of burials in Dholavira, and in one of these, above the grave there is a circle of stones resembling a Megalithic stone circle.

End of the Indus Culture

- It is difficult to account for this cultural collapse. The environmental factor may have been important. In the Harappan zone, both the Yamuna and Sutlej moved away from the Sarasvati or the Hakra around 1700 BC. This meant loss in water supply and other varied factors compiled to cause the end.

Maturity

- Nearly 2800 Harappan sites have been identified. Of these, early and post-urban Harappan sites account for over half the total number. Mature Harappan settlements number 1022. Of them, 406 are located in Pakistan and 616 in India.

Post-Urban Phase

- The Harappan culture seems to have flourished until 1900 BC. Some traits of post-urban Harappan culture are to be found in Pakistan, and in central and western India, in Punjab, Rajasthan, Haryana, Jammu & Kashmir, Delhi, and western UP. They broadly cover the period from 1900 to 1200 BC.
- The posturban phase of Harappan culture is also known as the sub-Indus culture and was earlier considered post-Harappan. Some places, such as Prabhas Patan (Somnath) and Rangpur, both in Gujarat, are the direct descendants of the Harappan culture.
- In Ahar near Udaipur, only a few Harappan elements are found. Gilund, which seems to have been a regional centre of Ahar culture, even has brick structures which may be placed between 2000 and 1500 BC. Stray pieces occur at the OCP site of Lal Quila in Bulandshahr district in western UP.
- Few Harappan elements are to be found in the Chalcolithic culture of Malwa (c. 1700–1200 BC), which had its largest settlement at Navdatoli. The same is true of the numerous Jorwe sites found in the valleys of the Tapi, Godavari, and Bhima. The largest of the Jorwe settlements was Daimabad which had about 22 ha of habitation with a possible population of 4000 and may be considered proto-urban.
- Some post-urban Harappan settlements were discovered in the Swat valley in Pakistan. They used black-grey burnished ware produced on a slow wheel. This ware resembles the pottery from the northern Iranian plateau during the third millennium BC and later.
- The Swat valley people also produced black-on-red painted and wheel-turned pottery with a close linkage with the Indus pottery during the early post-urban period, that is, with the post-urban culture associated with Harappa. The Swat valley may, therefore, be regarded as the northernmost outpost of late Harappan culture.
- Several late or post-urban Harappan sites have been excavated in the Indian territories of Punjab, Haryana, UP, and also in Jammu. Mention may be made of Manda in Jammu, Chandigarh and Sanghol in Punjab, Daulatpur and Mitthal in Haryana, and Alamgirpur and Hulas in western UP.
- It seems that the Harappans took to rice when they came to Daulatpur in Haryana and Hulas in Saharanpur district of UP. In Alamgirpur, the late Harappans probably produced cotton, as can be inferred from the cloth impression on Harappan pottery. Some late Harappan pot forms are found interlocked with Painted Grey Ware remains at Bhagwanpura.

	SIND	CHOLISTAN
TOTAL NUMBER OF SITES	106	239
EARLY HARAPPAN SITES	52	37
MATURE HARAPPAN SITES	65	136
MATURE HARAPPAN SETTLEMENTS ON NEW SITES	43	132
EARLY HARAPPAN SITES ABANDONED	29	33

TABLE SOURCE-NCERT CLASS XII CHAPTER-01

Percolation of New Peoples

- During the late phase of Harappan culture some exotic tools and pottery indicate the slow percolation of new peoples into the Indus basin. Hoards of jewellery were buried at places, and skulls were huddled together at one place.
- New types of axes, daggers, knives with midribs, and flat tangs figure in the upper levels of Mohenjodaro. They seem to betray some foreign intrusion. New types of pottery also occur in some Harappan sites in Baluchistan. Baluchistan indicates that the horse and Bactrian camel existed there in 1700 BC.

Problem of Origin

- Several pre-Harappan agricultural settlements sprang up in the Hakra area in the Cholistan desert in Pakistan around 4000 BC. Agricultural settlements first arose on the eastern fringe of Baluchistan around 7000 BC in the preceramic Neolithic age on the border of the Indus plains.
- In the northern part of Baluchistan, a site called Rahman Dheri developed as the earliest town with planned roads and houses. This site was located virtually parallel to Harappa on the west.

Was the Harappan Culture Vedic?

- ❖ Planned towns, crafts, commerce, and large structures built of burnt bricks mark the mature Harappan phase. The *Rig Veda* does not feature these.

Problem of Continuity

- As urbanism was the basic feature of the Harappan culture, with its collapse there is no cultural continuity. Similarly, the de-urbanization of the Harappan city is not a simple transformation but meant the disappearance of towns, script, and burnt bricks for about 1500 years.
- Once the Harappan culture ended, writing came into currency during the NBPW phase in the form of the Brahmi script. It was written from left to right whereas the Harappan script was written from right to left.
- Similarly, the NBP pottery cannot be related to Harappan pottery.

A closer view-

- ✓ **Chanhudaro**-This is a tiny settlement (less than 7 hectares) as compared to Mohenjodaro (125 hectares), almost exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making. [New NCERT CLASS XII CHAPTER-01]
- ✓ **Nageshwar and Balakot**-Both settlements are near the coast. These were specialised centres for making shell objects – including bangles, ladles and inlay – which were taken to other settlements. [New NCERT CLASS XII CHAPTER-01]
- ✓ Finished products (such as beads) from Chanhudaro and Lothal were taken to the large urban centres such as Mohenjodaro and Harappa. [New NCERT CLASS XII CHAPTER-01]

CHAPTER-11

Identity of Aryan Culture

Texts for Traits of Aryan Culture

- The principal traits of Aryan culture are set out by Vedic, Iranian, and Greek literary texts and cognate terms found in the proto-Indo-European languages.
- The texts that help us to reconstruct the material and other aspects of Aryan culture comprise the *Rig Veda*, the *Zend-Avesta*, and Homer's *Iliad* and *Odyssey*.
- The *Rig Veda* is assigned to roughly 1500 BC, although the later additions might be as late as 1000 BC. The earliest parts of the *Zend-Avesta* are roughly attributed to 1400 BC, and Homer's works are assigned to 900–800 BC.
- The cultural contents of the texts date roughly to the late Neolithic and early Bronze ages. The contents seem to cover Eastern Europe and Central Asia, which are geographically linked to India, Pakistan, Afghanistan, Iran, Iraq, Anatolia, and Greece.
- A genetic marker called M 17, which prevails in 40 per cent people of Central Asian steppes, is also found frequently in the Indo-Aryan speakers. In the Hindi-speaking area of Delhi, it is found in 35 per cent people. This suggests migration of the Indo-Aryans from Central Asia.

The Horse, its Domestication and Diffusion

- The term *asva* (horse) in the *Rig Veda* and its cognates appears in Sanskrit, Avestan, Greek, Latin, and other Indo-European languages.
- The *aspas* or horse forms part of the name of several Iranian chiefs in the *Avesta*. Some Iranian tribes mentioned by Herodotus are also named after the horse. In its various forms, the term *asva* occurs 215 times in the *Rig Veda*; no other animal is mentioned so frequently. The term *go* (cow) occurs 176 times, and the term *vrsabha* (bull) 170 times.
- The largest number of horses appear to have been in the area between the Dnieper river in the west and the Volga river in the east. The earliest evidence of the horse is found in the south Ural region and the Black Sea area in the sixth millennium BC. In the fourth millennium BC, the horse is found in Anatolia which lay close to the Black Sea.
- By the third millennium BC, horses are found in large numbers in south Siberia. Although its existence was known around 6000 BC in the area between the Black Sea and south Ural, it came into general use in Eurasia only in around 2000 BC.
- The earliest inscriptive evidence of the use of the horse in western Asia is in Anatolia in the second half of the nineteenth century BC. Its effective use in western Asia is ascribed to the Kassite invasion of Babylonia in 1595 BC. When the horse first figures in Babylonia, it was called the ass from the mountain.

The War Chariot

- The Indo-Europeans widely used horse-drawn chariots which are well known to the Vedic, Avestan, and Homeric texts. The chariot race prescribed in the *vajapeya* sacrifice of the later Vedic texts was also a Greek practice, and is fully described by Homer.
- The existence of horse-drawn chariots is also indicated by the names of the Mitanni rulers around 1400 BC and later.

Spoked Wheels

- Spoked wheels appear in Hissar in Iran and in the north Caucasus around 2300 BC. A six-spoked wheeled chariot depicted on a cylindrical seal is attributed to Hissar around 1800 BC.
- War chariots with spoked wheels appear in the Sintashta region in the south Ural area adjoining western Kazakhstan. By 1500 BC, spoked wheels are in existence at several places in eastern Europe and western

Asia. The remains of horses of the second millennium BC have been found in south Central Asia, Iran, and Afghanistan.

- By 1500 BC the horse and the chariot are represented in Kirgizia, the Altai zone, Mongolia, the Pamir mountain ranges and, above all, in south Tajikistan.

Horse Remains in the Subcontinent

- The Pirak complex located near the Bolan pass in the Kachi plains of Baluchistan shows the earliest true horse in South Asia around 1700 BC. The remains of horse and horse furnishings dating to 1400 BC and later appear in the burials of the Gandhara grave culture in the Swat valley situated in the North-West Frontier in Pakistan.
- The existence of the horse in the north-west may have helped its spread in north India. Horse bones have been found in the overlapping layers of the Painted Grey Ware and the Harappan cultures at Bhagwanpura in Haryana attributed to 1600–1000 BC.
- The Surkotada horse from the Kutch area may have been contemporaneous with the Pirak horse. The horse also appears in the later or the post-urban Harappan phase at Mohenjo-daro, Harappa, Lothal, and Ropar.

Pit-dwelling

- The pit-dwelling can also be associated with the Aryan culture, and may have originated in cold conditions. Around 4500 BC, the horse-users of Ukraine lived in semi-subterranean houses in addition to surface ones. With their eastward advance, pit-dwelling began in the Ural–Volga region in the fourth and third millennia BC, and in the Andronovo culture of Central Asia in the second millennium BC.
- Burial seems to have developed in imitation of pit-dwelling. In the Swat valley some villages show large pit-dwellings dating to around 1500 BC. The practice of pit-dwelling prevailed in Burzahom near Srinagar in Kashmir and also in Haryana. This may be due to the Central Asian influence on the borders of Kashmir.

Birch

- The use of birch-wood seems to be an Aryan feature along with underground houses. The birch is called *bhurja* in Sanskrit, and it has cognates in six Indo-European languages.

Cremation

- Post-cremation burial is in evidence at several sites in the extension area of the Harappan culture in Gujarat, but it is difficult to date it in this area.

The Fire Cult

- The fire altar or *vedi* is mentioned in the *Rig Veda*, and fire worship is very important in the *Avesta*. Some scholars consider the fire cult to be Harappan, but the veracity of the ‘fire altars’ found in Lothal in Gujarat and Kalibangan in Rajasthan is doubted by the excavators themselves.

Animal Sacrifice

- Animal sacrifice was an important Aryan ritual.

Horse Sacrifice

- Animal sacrifice may have prevailed among many tribal peoples, but the horse sacrifice was typical of the Indo-Europeans, particularly of the Vedic people.
- Though two hymns are devoted to the horse sacrifice in the tenth book of the *Rig Veda*, the later Vedic texts transform the sacrifice into *asvamedha*.
- Buffalo sacrifice became an important ritual in the worship of the various forms of goddess Shakti, but because of the rarity of this animal in East Europe and Central Asia.

The Cult of Soma

- The cult of soma, called haoma in the Avestan language, was confined to only the Iranian and Vedic peoples. The identification of the soma plant has been long debated, but now a plant called ephedra, small twigs of which have been found in vessels used for drinking rituals on the premises of the temple of Togolok-21 in Margiana in south-eastern Turkmenistan, is considered to be soma.

The Svastika

- The svastika, an ancient symbol formed by a cross with equal arms, is conceived of as a mark of Aryanism. According to Mackay, the svastika symbol originated in Elam much earlier than 2000 BC when it figured in the Harappan culture. In south Tajikistan it figured around 1200 BC.

Language and Inscriptional Evidence

- Language is the most important attribute of the Aryan culture. Linguists have reconstructed the proto-Indo-European language, which started around the seventh or the sixth millennium BC. The Indo-European language is divided into eastern and western branches, and from c. 4500 BC marked phonetic development took place in the eastern branch, that is, proto-Indo-Iranian.
- The first linguistic traces of it figure on a tablet of the dynasty of Agade in Iraq. This inscription mentions two names reconstructed as Arisena and Somasena.
- Hittite inscriptions from Anatolia indicate speakers of the western branch of the Indo-European language in this area from the nineteenth to the seventeenth century BC.
- Mycenaean inscriptions from Greece indicate the arrival of speakers of this branch in the fourteenth century BC. The speakers of the eastern branch are represented in the inscriptions of the Kassites and the Mittanis in Mesopotamia from the sixteenth to the fourteenth century BC.

Dispersal of the Indo-Aryans

- Linguists can better explore Russian links with Indo-Aryan languages, but the genetic evidence about the Indo-Aryan migration is decisive.

CHAPTER-12

The Age of the Rig Veda

Arrival of the Indo-Aryans

- ✓ The Indo-Iranians, comprising the Indo-Aryans and Iranians, moved towards India from two areas of Central Asia. The first area is archaeologically called the Andronovo culture which covered almost the whole of Central Asia during the second millennium BC. The second is archaeologically called the Bactria–Margiana Archaeological Complex (BMAC) and dated 1900– 1500 BC.
- ✓ This cultural zone extended over south Central Asia, and included Bactria or Balkh covering Afghanistan, and Margiana covering Turkmenistan and Uzbekistan.
- ✓ Bactria is well known in the Indian tradition. It is called Bahlika, which means an outside country coterminous with modern Balkh. The earliest Aryans lived in the geographical area covered by eastern Afghanistan, the North-West Frontier Province, Punjab, and the fringes of western UP.
- ✓ The Sarasvati, is called *naditama* or the best of rivers in the *Rig Veda*. It is identified with the Ghaggar–Hakra channel in Haryana and Rajasthan, but its Rig Vedic description shows it to be the Avestan river Harakhwati or the present Helmand river in south Afghanistan from where the name Sarasvati was transferred to India.
- ✓ The entire region in which the Aryans first settled in the Indian subcontinent is called the Land of the Seven Rivers.
- ✓ *Rig Veda*- It consists of ten *mandalas* or books, of which books II to VII form the earliest parts. Books I and X seem to have been the latest additions. The *Rig Veda* has many things in common with the *Avesta*, which is the oldest text in the Iranian language.
- ✓ The Indo-European language is found in an inscription of about 2200 BC from Iraq. Specimens occur in Hittite inscriptions in Anatolia (Turkey) from the nineteenth to the seventeenth centuries BC. They also figure in the Mycenaean inscriptions of Greece around 1400 BC.
- ✓ Aryan names appear in Kassite inscriptions of about 1600 BC from Iraq and in Mitanni inscriptions of the fourteenth century BC from Syria. The term *dasyuhatya*, slaughter of the *dasyus*, is repeatedly used in the *Rig Veda*.

Tribal Conflicts

- ✓ The Indo-Aryans were engaged in two types of conflicts. First, they fought with the pre-Aryans, and secondly, they fought amongst themselves.
- ✓ According to tradition, the Aryans were divided into five tribes called *panchajana*

Cattle Rearing and Agriculture

- ✓ Agriculture was also well known to the pre-Aryans who lived in the area associated with the Vedic people, but was perhaps used primarily to produce fodder.
- ✓ The terms for war in the *Rig Veda* is *gavishthi* or search for cows, and cow seems to have been the most important form of wealth.
- ✓ A site called Bhagwanpura in Haryana and three other sites in Punjab have yielded Painted Grey Ware along with 'late Harappan' pottery. The date assigned to the Bhagwanpura finds ranges from 1600 to 1000 BC which also roughly corresponds to the period of the *Rig Veda*.

Tribal Chiefdom

- ✓ The administrative machinery of the Aryans in the Rig Vedic period functioned with the tribal chief, for his successful leadership in war, at the centre. He was called *rajan*.
- ✓ The election of the king by the tribal assembly called the *samiti*. The king was called the protector of his tribe. Even women attended the *sabha* and *vidatha* in Rig Vedic times. The *sabha* and the *samiti* mattered a great deal in early Vedic times Next in rank to the king was the *senani* or the head of the army.

- ✓ The officer who enjoyed authority over a large stretch of land or pasture ground was called *vrajapati*. He led to battle the heads of the families called *kulapas*, or heads of the fighting hordes called *gramanis*. Initially the *gramani* was just the head of a small tribal kin-based fighting unit called *grama*.

Tribe and Family

- ✓ The people's primary loyalty was to the tribe, which was called *jana*. The term *jana* occurs at about 275 places in the *Rig Veda*, and the term *janapada* or territory is not used even once. Another important term which stands for tribe in the *Rig Veda* is *vis*, which is mentioned 170 times in that text. Probably the *vis* was divided into *gramas* or smaller tribal units

Social Differentiation

- ✓ The factor that contributed most to the creation of social divisions was the conquest of the indigenous inhabitants by the Indo-Aryans.

Rig Vedic Gods

- ✓ Indra played the role of a warlord, leading the Aryan soldiers to victory against the demons, and has 250 hymns devoted to him.
- ✓ The second position is held by Agni (fire god) to whom 200 hymns are devoted.
- ✓ The third important position is occupied by Varuna who personified water.
- ✓ Soma was considered to be the god of plants, and an intoxicating drink is named after him.
- ✓ The Maruts personify the storm.
- ✓ Many hymns are devoted to the river Sarasvati, who was considered an important goddess.
- ✓ There are some women divinities too, such as Aditi, and Usha who represented the appearance of the dawn

CHAPTER-13

The Later Vedic Phase: Transition to State and Social Orders

Expansion in the Later Vedic Period (c. 1000–500 BC)

- The collections of Vedic hymns or mantras are known as the Samhitas. The *Rig Veda Samhita* is the oldest Vedic text.
- The *Yajur Veda* contains not only hymns but also rituals to accompany their recitation, the latter reflecting the social and political milieu of the time.
- The *Atharva Veda* contains charms and spells to ward off evils and diseases, its contents throwing light on the beliefs and practices of the non-Aryans.

Use of Iron

- As a pure metal, iron was first made in Mesopotamia in 5000 BC, and later in Anatolia in the third millennium BC. Up to 1200 BC, iron was valued as a precious metal in western Asia and used as presents by rulers.
- In the Indian subcontinent, iron is sometimes attributed to Lothal and to some sites in Afghanistan in Harappan times. In India, pure iron at some sites in Rajasthan in the copper–stone age has been reported and also in Karnataka towards the end of that phase.
- Iron can thus be placed in the second half of the second millennium BC. Iron implements buried with dead bodies have been discovered in substantial numbers. They have also been found in Baluchistan. At about the same time, iron was used in eastern Punjab, western UP, MP, and Rajasthan.

Agriculture

- Ploughing was done with a wooden ploughshare, which could function in the light soil of the upper Gangetic plains.

Arts and Crafts

- The Vedic people were familiar with copper from the very outset. Numerous copper tools of the pre-1000 BC period found in western UP and Bihar might suggest the existence of coppersmiths in non-Vedic societies.
- The Vedic people may have used the copper mines of Khetri in Rajasthan. The later Vedic people were acquainted with four types of pottery—black-and-red ware, black-slipped ware, Painted Grey Ware, and red-ware.

Social Organization

- All the three higher varnas shared one common feature: they were entitled to *upanayana* or investiture with the sacred thread according to the Vedic mantras. *Upanayana* heralded the beginning of education in the Vedas.

CHAPTER-14

Jainism and Buddhism

Causes of Origin

- Kshatriya reaction against the domination of the brahmanas, who claimed various privileges, was one of the causes of the origin of new religions.
- real cause of the rise of these new religions lay in the spread of a new agricultural economy in north-eastern India.

Vardhamana Mahavira and Jainism

- Mahavira had twenty-three predecessors who were called *tirthankaras*. Jainas believe that Rishabhadeva was the first *tirthankara* or teacher of Jainism.
- earliest important teachings of Jainism are attributed to Parshvanatha, the twenty-third *tirthankara*, who hailed from Banaras, abandoned royal life, and became an ascetic.
- It was his spiritual successor Vardhamana Mahavira who was the real founder of Jainism. Mahavira led the life of a householder, but in his quest for truth he abandoned the world at the age of 30 and became an ascetic. At the age of 42 when he attained omniscience (*kaivalya*).
- Through *kaivalya* he conquered misery and happiness. Because of this conquest he is known as Mahavira or the great hero or *jina*, that is, the conqueror, and his followers are known as Jainas.
- He propagated his religion for thirty years, and his mission took him to Koshala, Magadha, Mithila, Champa, and elsewhere. He passed away at the age of 72 in 468 BC at a place called Pavapuri near modern Rajgir. According to another tradition he passed away in 527 BC

Doctrines of Jainism

- Jainism taught five doctrines:
 - ✓ do not commit violence,
 - ✓ do not tell a lie,
 - ✓ do not steal,
 - ✓ do not hoard, and
 - ✓ observe continence (*brahmacharya*).

Doctrines Of Jainism

✓ Jainism taught 5 doctrines.

1. Do Not Commit Violence (Ahimsa).
2. Do Not Steal (Asteya).
3. Do Not Acquire Property (Aparigraha).
4. Do Not Speak Lie (Satya).
5. Observe Continence (Brahmacharya).



✓ The 5th doctrine was only added by Mahavira.

- In later times, Jainism split into two sects:
- ✓ *shvetambaras* or those who donned white garments and
- ✓ *digambaras* who remained naked.
- Jainism principally aims at the attainment of freedom from worldly bonds. No ritual is necessary for such liberation.

- It can be obtained through right knowledge, right faith, and right action. These three are considered to be the three jewels or *triratna* of Jainism.

Two sects in Jains (Desire IAS Inputs)

1. Digambar Jains
2. Shvetambar Jains

- Those who are Achelak (without clothes) or who believes / worships Achelak are Digambers, whereas, those who are Sachelak (with clothes) or who believes in Achelak (Arihants) and Sachelak (Monks) are Shvetambars.
- Some Shvetambar text mentions Tirthankars are Achelak after attaining Kewalgyan (Gyan Kalyanak) whereas, Digambers believe that on taking diksha, monks (sadhus) leave all clothes and possessions.

More in-depth analysis

The differences can be stated as follows -

- The **monks** of Digambar sect do not wear clothes because they believe that salvation can be achieved by relinquishing all materialistic things including clothes. On the other hand, **monks** of Shvetambar sect wear white clothes and believe in achievement of salvation with clothes.
- The Digambar sect **worship the idols** those do not even possess a single piece of thread, whereas, Shvetambar sect **worship the idols** which are decorated with few stuffs like sandalwood paste, jewels, silver leaf etc.
- The **monks and the nuns** of Digambar sect eat (including water) only once a day at one house itself, whereas **monks and the nuns** of Shvetambar sect eat multiple times in a day, after collecting the food from multiple houses.
- Digambar Jains do not accept the **liberation of a woman**, in order to attain liberation, the woman needs to be reborn as a man. On the other hand, **Shvetambars** believe in the liberation of a woman from that birth itself.
- After a soul attains **Kevalgyan (Omniscience)**, the body doesn't need any food to survive, according to Digambar sect. On the other hand, according to Shvetambar sect, the body **needs food even after attaining Kevalgyan**.
- According to Digambar sect, **Mahaveera, the 24th Tirthankar didn't get married**, whereas, Shvetambar believe in the **marriage of Mahaveera**.
- According to Digambar Jains, **Mallinath, the 19th Tirthankar was a male**. On the other hand, according to Shvetambar sect, **Tirthankar Mallinath was a female**.
- Digambar monks are allowed to keep only **3 possessions**, which are *pinchi, kamandalu, and shastra*. Shvetambar monks are allowed to keep **14 possessions**.
- There are differences in rituals but the core of Jainism i.e., Ahimsa etc are common and are followed by both.

Spread of Jainism

- In order to spread the teachings of Jainism, Mahavira organized an order of his followers that admitted both men and women. He preached his teachings in Prakrit, the language of the common people.
- According to a late tradition, the spread of Jainism in Karnataka is attributed to Chandragupta Maurya (322– 298 BC). The emperor became a Jaina, gave up his throne, and spent the last years of his life in Karnataka as a Jaina ascetic.
- Second cause of the spread of Jainism in south India is said to have been the great famine that took place in Magadha 200 years after Mahavira's death.
- The famine lasted for twelve years, and in order to protect themselves, many Jainas migrated to the south under the leadership of Bhadrabahu, though the rest of them stayed back in Magadha under the

leadership of Sthalabahu. the southerns began to be called *digambaras* and the Magadhans *shvetambaras*.

- Jainism spread to Kalinga in Orissa in the fourth century BC, and in the first century BC it enjoyed the patronage of the Kalinga king Kharavela who had defeated the princes of Andhra and Magadha.
- In the second and first centuries BC, it also seems to have reached the southern districts of Tamil Nadu. In later centuries Jainism penetrated Malwa, Gujarat, and Rajasthan

Contribution of Jainism

- The early Jainas discarded the Sanskrit language principally patronized by the brahmanas. They adopted instead Prakrit, the language of the common people to preach their doctrines.
- Their religious literature was written in Ardhamagadhi, and the texts were eventually compiled in the sixth century AD in Gujarat at a place called Valabhi, a great centre of education. The adoption of Prakrit by the Jainas helped the growth of this language and its literature.
- The Jainas composed the earliest important works in Apabhramsha and compiled its first grammar.
 - + most famous thinker of the Jainas, Vardhamana Mahavira, also spread his message around this time, i.e. 2500 years ago. He was a *kshatriya* prince of the Lichchhavis, a group that was part of the *Vajji sangha*. [NEW NCERT CLASS-VI CHAPTER-7]
 - + Prakrit spoken in Magadha was known as Magadhi. [NEW NCERT CLASS-VI CHAPTER-7]
 - + word Jaina comes from the term *Jina*, meaning conqueror. [NEW NCERT CLASS-VI CHAPTER-7]
 - + According to Jaina teachings, the cycle of birth and rebirth is shaped through karma. Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation. [NEW NCERT CLASS-XII CHAPTER-4]

Gautama Buddha and Buddhism

- Gautama Buddha, or Siddhartha, was a contemporary of Mahavira.
- According to tradition he was born in 567 BC in a Shakya kshatriya family in Lumbini in Nepal near Kapilavastu, which is identified with Piprahwa in Basti district and is close to the foothills of Nepal.
- Gautama's father seems to have been the elected ruler of Kapilavastu, and headed the Shakya republican clan. His mother was a princess from the Kosalan dynasty.
- At the age of 29, he left home. He wandered from place to place for about seven years and then attained enlightenment at the age of 35 at Bodh-Gaya under a *pipal* tree. From this time onwards he began to be called the Buddha or the enlightened one.
- Gautama Buddha delivered his first sermon at Sarnath in Banaras. Gautama Buddha passed away at the age of 80 in 487 BC at a place called Kusinagara, coterminous with the village called Kasia in Deoria district in eastern UP.

Doctrines of Buddhism

- He said that the world was full of sorrows and that people suffered on account of desires. If desires are conquered, nirvana is attained, that is, man is free from the cycle of birth and death.
- Gautama Buddha recommended an eightfold path (*ashtangika marga*) for the elimination of human misery. This path is attributed to him in a text of about the third century BC. It comprised right observation, right determination, right speech, right action, right livelihood, right effort, right awareness, and right concern.
- If a person follows this eightfold path, he would free himself from the machinations of priests, and would reach his destination.
- The principal tenets are:
 - (i) do not commit violence,
 - (ii) do not covet the property of others,

- (iii) do not use intoxicants,
- (iv) do not tell a lie, and
- (v) do not indulge in sexual misconduct and adultery.

Features of Buddhism and the Causes of its Spread

- People were accepted by the Buddhist order without any consideration of caste, and women too were admitted to the sangha and thus brought on a par with men. In comparison with Brahmanism, Buddhism was liberal and democratic.
- The personality of the Buddha and the method adopted by him to preach his religion helped the spread of Buddhism. He sought to fight evil by goodness and hatred by love and refused to be provoked by slander and abuse. He maintained his poise and calm under difficult circumstances and tackled his opponents with wit and presence of mind.
- The use of Pali, a form of Prakrit, which began around 500 BC, contributed to the spread of Buddhism. It facilitated the spread of Buddhist doctrines amongst the common people. There are thus three principal elements in Buddhism: Buddha, dhamma, and sangha.
- Ashoka spread Buddhism into Central Asia, West Asia, and Sri Lanka, and thus transformed it into a world religion. Even today Sri Lanka, Burma (Myanmar), Tibet, and parts of China and Japan profess Buddhism.

Causes of the Decline of Buddhism

- Buddhism underwent a similar metamorphosis. It became a victim to the evils of Brahmanism against which it had initially fought. By the seventh century, the Buddhist monasteries had come to be dominated by ease-loving people and became centres of corrupt practices which had been prohibited by Gautama Buddha. The new form of Buddhism was known as Vajrayana. Several instances of persecution occur in the sixth–seventh centuries.

Significance and Influence of Buddhism

- Buddhism also taught that if the poor gave alms to the monks, they would be born wealthy in the next world. Undoubtedly the objective of Buddhist teaching was to secure the salvation of the individual or nirvana.
- Those who found it difficult to adjust themselves to the break-up of the old egalitarian society and the rise of gross social inequalities on account of private property were provided with some way of escape, but it was confined to the monks.
- Buddhism made an important impact on society by keeping its doors open to women and shudras. In a second-century sculpture from Bodh-Gaya, the Buddha is depicted ploughing with oxen.
- With its emphasis on non-violence and the sanctity of animal life, Buddhism boosted the cattle wealth of the country. The earliest Buddhist text, *Suttanipata*, declares cattle to be givers of food, beauty, strength, and happiness (*annada, vannada, balada, sukhada*), and thus pleads for their protection.
- Buddhism created and developed a new awareness in the field of intellect and culture. It taught the people not to take things for granted but to argue and judge them on merits.
- In the first three centuries of the Christian era, by blending Pali and Sanskrit, the Buddhists created a new language which is called Hybrid Sanskrit. The Buddhist monasteries developed as great centres of learning, and can be called residential universities. Mention may be made of Nalanda and Vikramashila in Bihar, and Valabhi in Gujarat.
- Buddhism left its mark on the art of ancient India. The first human statues worshipped in India were probably those of the Buddha. The panels at Bodh-Gaya in Bihar and at Sanchi and Bharhut in MP are illuminating examples of artistic activity.
- From the first century onwards, panel images of Gautama Buddha began to be made. The Greek and Indian sculptors worked together to create a new form of art on the north-west frontier of India known as Gandhara art.
- For the residence of the monks, rooms were hewn out of the rocks, and thus began the cave architecture in the Barabar hills in Gaya and also in

western India around Nasik.

- + The most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera. [NEW NCERT CLASS-XII CHAPTER-4]
- + The *kutagarashala* – literally, a hut with a pointed roof – or in groves where travelling mendicants halted. [NEW NCERT CLASS-XII CHAPTER-4]
- + The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a *bhikkhuni*. Buddha's life – where he was born (Lumbini), where he attained enlightenment (Bodh Gaya), where he gave his first sermon (Sarnath) and where he attained *nibbana* (Kusinagara). [NEW NCERT CLASS-XII CHAPTER-4]
- + The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called *anda*. Gradually, it evolved into a more complex structure, balancing round and square shapes. Above the *anda* was the *harmika*, a balcony like structure that represented the abode of the gods. Arising from the *harmika* was a mast called the *yashti*, often surmounted by a *chhatri* or umbrella. Worshippers entered through the eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right, imitating the sun's course through the sky. Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amaravati, and Shahji- ki-Dheri in Peshawar (Pakistan). [NEW NCERT CLASS-XII CHAPTER-4]
- + In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), visited Amaravati and collected several sculpture panels and took them away to Madras. (These came to be called the Elliot marbles after him.) [NEW NCERT CLASS-XII CHAPTER-4]
- + An archaeologist named H.H. Cole wrote: "It seems to me a suicidal and indefensible policy to allow the country to be looted of original works of ancient art." He believed that museums should have plaster-cast facsimiles of sculpture. [NEW NCERT CLASS-XII CHAPTER-4]
- + When Sanchi was "discovered" in 1818, three of its four gateways were still standing, the fourth was lying on the spot where it had fallen and the mound was in good condition. [NEW NCERT CLASS-XII CHAPTER-4]
- + Many early sculptors did not show the Buddha in human form – instead, they showed his presence through symbols. The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the *mahaparinibbana*. Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath. [NEW NCERT CLASS-XII CHAPTER-4]
- + A *shalabhanjika*- According to popular belief, this was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa. The *shalabhanjika* motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas. [NEW NCERT CLASS-XII CHAPTER-4]
- + The new way of thinking was called Mahayana – literally, the "great vehicle". Those who adopted these beliefs described the older tradition as Hinayana or the "lesser vehicle". [NEW NCERT CLASS-XII CHAPTER-4]
- + The early temple was a small square room, called the *garbhagriha*, with a single doorway for the worshipper to enter and offer worship to the image. A tall structure, known as the *shikhara*, was built over the central shrine. Temple walls were often decorated with sculpture. [NEW NCERT CLASS-XII CHAPTER-4]

Additional AroraIAS Inputs

The similarities and the distinctions between the two are as follows:

a. Similarities:

- ✓ Both possessed the background of the Aryan culture and were inspired by the ascetic ideals and the philosophy of the Upanishads, particularly that of Sankhya-Yoga. Neglect of God or an atheistic attitude, pessimism or conviction that human life is full of misery, the doctrines of transmigration of soul and Karma (action or deed) and a kind of dualism between spirit and matter are common to Hindu-Sankhya philosophy, Jainism and Buddhism. Thus, the source of the philosophies of both was the same though both of them made certain changes in it.
- ✓ Both were the products of intellectual, spiritual and social forces of their age and therefore, both stood up as revolts against the prevalent Brahmanical religion.
- ✓ Both emerged in eastern India which by that time had successfully retained some features of the pre-Aryan culture. This partly explains the reason of their common place of origin and publicity'.
- ✓ Both were started by the members of the Kshatriya caste and both appealed to the socially down-trodden, the Vaishyas who were not granted social status corresponding to their growing economic power, and the Sudras who were definitely oppressed.
- ✓ Both, Mahavira and Buddha, the founders of Jainism and Buddhism respectively were Kshatriya princes and were able to get support for their cause from the contemporary ruling class, different Kshatriya rulers and economically prosperous Vaishyas.
- ✓ Though both did not attack the caste system, they were opposed to it.
- ✓ Both opposed the ritualism and the sacrifices of Brahmanism and also challenged the supremacy of the Brahmanas over other classes.
- ✓ Both believed that Nirvana or salvation of an individual meant his or her deliverance from the eternal chain of birth and death.
- ✓ Both denied the authenticity of the Vedas as an infallible authority.
- ✓ Both laid great stress upon a pure and moral life rather than practice of ritualism or even devotion to and worship of God as a means to attain salvation.
- ✓ Both emphasized Ahimsa or non-violence.
- ✓ Both accepted the doctrines of the transmigration of soul and Karma and emphasized the effects of good and bad Karmas (deeds) upon an individual's future births and ultimate salvation which was accepted as the highest goal of life.
- ✓ Both preached their religion in the common language of the people and discarded Sanskrit as the language of their early religious texts. The early Buddhist-texts were written IN Pali and Jaina texts were written in Prakrat.
- ✓ Both encouraged the idea of giving up the world and urged to lead the life of an ascetic.
- ✓ Both organised orders for monks and nuns.

b. Distinctions:

Though Jainism and Buddhism resembled each other very much, yet, there were and are distinctions between the two as follows:

- ✓ Jainism is a much more ancient religion as compared to Buddhism. According to Jaina traditions it had twenty-four Tirthankaras and Mahavira was the last of them. That is why, while Mahavira has been regarded as a reformer of an already existing religion, the Buddha has been regarded the originator of a new one.
- ✓ The Jaina concept of soul is different from that of Buddhism. Jainism believes that everything in nature, even stone and water, has a soul of its own. Buddhism does not believe so.
- ✓ The concept of Ahimsa (non-violence) is different in Buddhism as compared to Jainism. While Jainism emphasized it very much, Buddhism remained liberal in its interpretation in foreign

countries, and even permitted eating of animal flesh where it was a necessity or traditional diet of the people. Yet, the Buddhist concept of Ahimsa is more affirmative as compared to that of Jainism. Buddhism emphasized love to all beings which is a more positive virtue as compared to the concept of non-injury to all beings of Jainism.

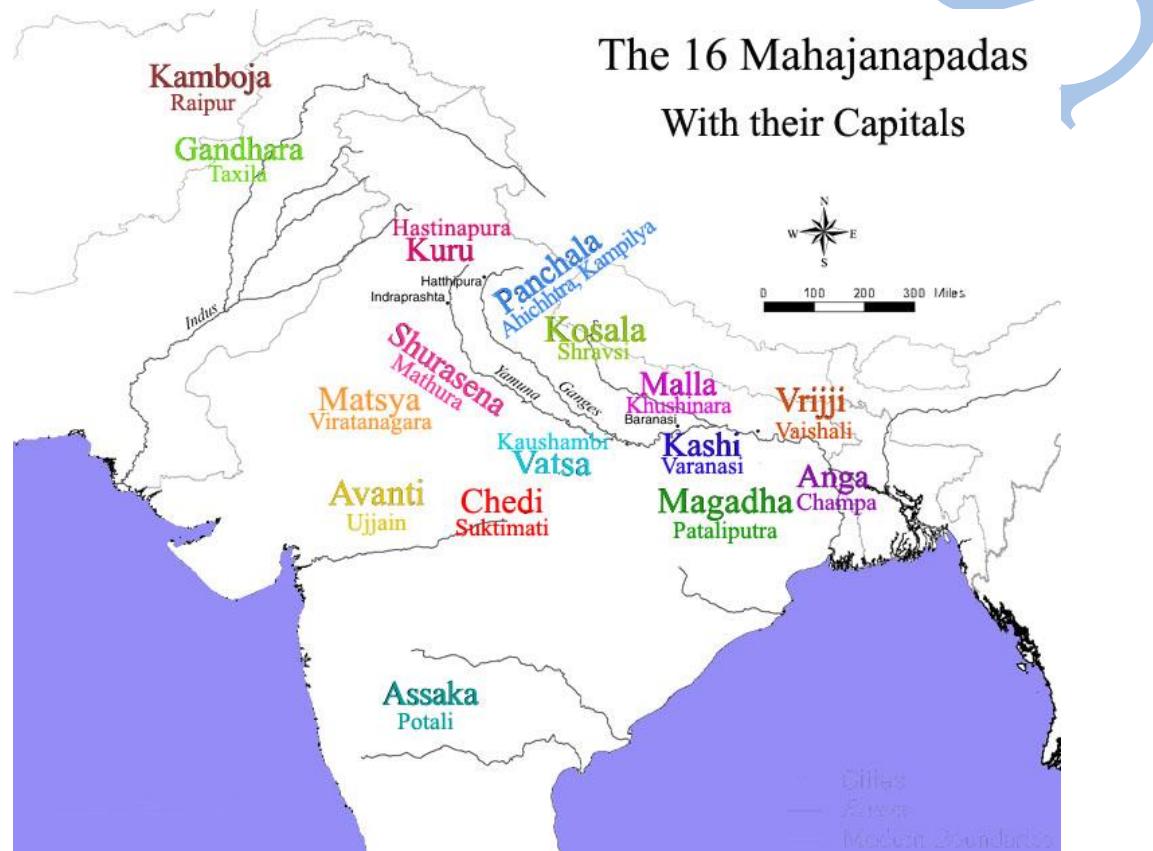
- ✓ Buddhism emphasized elimination of caste distinctions more as compared to Jainism.
- ✓ Jainism advised practice of strict asceticism to attain salvation while Buddhism advised its Upasakas to follow the middle path or Tathagata marg.
- ✓ According to Jainism, women and men householders cannot attain salvation while, according to Buddhism, it is possible for both.
- ✓ In Digambara sect of Jainism, it is necessary for the monks to go naked while Buddhism denounced it.
- ✓ Buddhism emphasized the organisation of Sanghas more as compared to Jainism.
- ✓ According to Jainism, salvation is possible only after death while according to Buddhism it is possible during one's own life if one is able to detach oneself completely from the worldly existence. Thus, while Jainism describes Nirvana as freedom from body. Buddhism describes it as destruction of the self or detachment from worldly existence.
- ✓ Buddhism proved more adaptable to circumstances as compared to Jainism. That is why while Buddhism spread all over Asia and accommodated the traditions of the local populace, Jainism remained confined to India alone.
- ✓ In practice, Jainism remained closer to Hinduism than Buddhism. Therefore, conflicts between Jainism and Hinduism were negligible while Buddhism and Hinduism challenged each other and proved rivals to each other.
- ✓ Jainism never spread beyond the frontiers of India while Buddhism spread over distant countries of Asia. But, while Jainism is still a living force in India Buddhism has practically vanished from the land of its birth.

CHAPTER-15

Territorial States and the Rise of Magadha

Conditions for the Rise of Large States

- + The rise of large states with towns as their base of operations strengthened the territorial idea. People owed strong allegiance to the *janapada* or the territory to which they belonged rather than to their *jana* or tribe.
 - The word *janapada* literally means the land where the *jana* set its foot, and settled down. [NEW NCERT CLASS-VI CHAPTER-7]



The Mahajanapadas

- Around 450 BC, over forty *janapadas* covering even Afghanistan and south-eastern Central Asia are mentioned by Panini.
- The Pali texts show that the *janapadas* grew into *mahajanapadas*, that is large states or countries.
- In the age of the Buddha we find sixteen large states called *mahajanapadas*. Most of these states arose in the upper and mid- Gangetic plains, including the doab area covered by the Ganges, Yamuna, and their tributaries.
- They were mostly situated north of the Vindhya range and extended from the north-west frontier to Bihar.
- Magadha embraced the former districts of Patna, Gaya, and parts of Shahabad, and grew to be the leading state of the time. Its earlier capital was Rajgir, and later Pataliputra.
- The most powerful dynasty was that of the Lichchhavis with their capital at Vaishali which is coterminous with the village of Basarh in Vaishali district.
- Further west the kingdom of Kashi with its capital at Varanasi. Excavations at Rajghat show that the earliest habitations started around 500 BC,

- Koshala embraced the area occupied by eastern UP and had its capital at Shravasti, which is coterminous with Sahet–Mahet on the borders of Gonda and Bahraich districts of UP.
- Koshala also included the tribal republican territory of the Shakyas of Kapilavastu. The capital of Kapilavastu is identified with Piprahwa in Basti district.
- Lumbini, which is situated at a distance of 15 km from Piprahwa in Nepal, served as another capital of the Shakyas. In an Ashokan inscription, it is called the birthplace of Gautama Buddha.
- In the neighbourhood of Koshala lay the republican clan of the Mallas, whose territory touched the northern border of Vajji state. One of the capitals of the Mallas was at Kushinara where Gautama Buddha passed away. Kushinara is coterminous with Kasia in Deoria district.
- Further west was the kingdom of the Vatsas, along the bank of the Yamuna, with its capital at Kaushambi near Allahabad. The Vatsas were a Kuru clan who had shifted from Hastinapur and settled at Kaushambi.
- In central Malwa and the adjoining parts of MP lay the state of Avanti. It was divided into two parts, the northern part with its capital at Ujjain, and the southern part at Mahishamati.
- In the north-west, Gandhara and Kamboja were important *mahajanapadas*. Kamboja is called a *janapada* in Panini and a *mahajanapada* in the Pali texts. It was located in Central Asia in the Pamir area which largely covered modern Tajikistan. In Tajikistan, the remains of a horse, chariots and spoked wheels, cremation, and svastika, which are associated with the Indo-Aryan speakers dating to between 1500 and 1000 BC, have been found. Around 500 BC, both Sanskrit and Pali were spoken in Kamboja, which was connected with Pataliputra by the *uttarapatha*.
 - While most *mahajanapadas* were ruled by kings, some, known as *ganas* or *sanghas*, were oligarchies where power was shared by a number of men, often collectively called *rajas*. [NEW NCERT CLASS-XII CHAPTER-2]

The Rise and Growth of the Magadhan Empire

- Magadha came into prominence under the leadership of Bimbisara of the Haryanka dynasty and a contemporary of the Buddha. He began the policy of conquest and aggression which ended with the Kalinga war of Ashoka.
- Bimbisara acquired Anga and placed it under the viceroyalty of his son Ajatashatru at Champa. He also strengthened his position by marriage alliances.
- Bimbisara's first wife was the daughter of the king of Koshala and the sister of Prasenajit, the son and successor of the Koshalan king.
- The Koshalan bride brought Bimbisara as dowry a Kashi village yielding a revenue of 100,000 which suggests that revenues were collected in terms of coins. His second wife, Chellana, was a Lichchhavi princess from Vaishali who gave birth to Ajatashatru, and his third wife was the daughter of the chief of the Madra clan of Punjab.
- The earliest capital of Magadha was at Rajgir, which was called Girivraja at that time. It was surrounded by five hills.
- According to the Buddhist chronicles, Bimbisara ruled for fifty-two years, roughly from 544 to 492 BC. He was succeeded by his son Ajatashatru (492–60 BC). Ajatashatru killed his father and seized the throne for himself. His reign saw the high watermark of the Bimbisara dynasty.
- Ajatashatru was succeeded by Udayin (460–44 BC). Udayin was succeeded by the dynasty of Shishunagas, who temporarily moved the capital to Vaishali. Their greatest achievement was the destruction of the power of Avanti with its capital at Ujjain.
- The Shishunagas were succeeded by the Nandas, who proved to be the most powerful rulers of Magadha. The Nandas extended the Magadhan power by conquering Kalinga from where they brought an image of *jina* as a victory trophy. All this took place during the reign of Mahapadma Nanda.
 - They started collecting regular taxes. Taxes on crops were the most important. This was because most people were farmers. Usually, the tax was fixed at 1/6th of what was produced. This was

known as *bhaga* or a share. There were taxes on crafts persons as well. These could have been in the form of labour. Herders were also expected to pay taxes in the form of animals and animal produce. There were also taxes on goods that were bought and sold, through trade. And hunters and gatherers also had to provide forest produce to the *raja*. [NEW NCERT CLASS-VI CHAPTER-7]

Causes of Magadha's Success

- Magadha enjoyed an advantageous geographical position in the age of iron, because the richest iron deposits were situated not far away from Rajgir, the earliest capital of Magadha.
- Pataliputra was situated at the confluence of the Ganges, the Gandak, and the Son, and a fourth river called the Ghaghra joined the Ganges not far from Pataliputra.
- The princes of Magadha also benefited from the rise of towns and use of metal money.

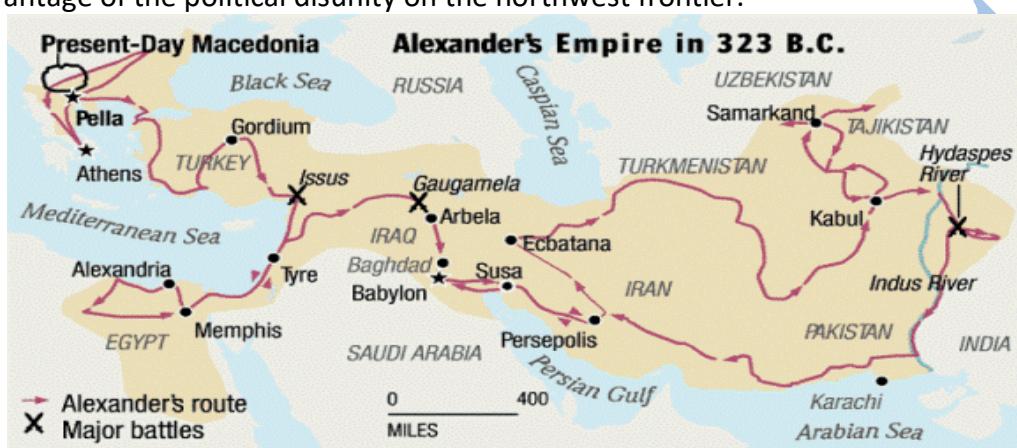
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CHAPTER-16

Iranian and Macedonian Invasions

Iranian Invasion

- ⊕ The Achaemenian rulers of Iran, who expanded their empire at the same time as the Magadhan princes, took advantage of the political disunity on the northwest frontier.



- ⊕ The Iranian ruler Darius penetrated north-west India in 516 BC and annexed the Punjab, west of the Indus, and Sindh. This area was converted into the twentieth province or satrapy of Iran, which had a total number of twenty eight satrapies.
- ⊕ The Indian satrapy included Sindh, the north-west frontier, and the part of Punjab that lay to the west of the Indus. It paid a tribute of 360 talents of gold, which accounted for one third of the total revenue Iran received from its Asian provinces.

Results of the Contact

- ⊕ The Indo-Iranian contact lasted for about 200 years. It gave an impetus to Indo- Iranian trade and commerce.
- ⊕ Iranian scribes brought into India a form of writing that came to be known as the Kharoshthi script. It was written from right to left like the Arabic. Some Ashokan inscriptions in north-west India were written in the third century BC in this script, which continued to be used in India till the third century AD.
- ⊕ Iranian coins are also found in the north-west frontier region which points to the exchange of goods with Iran.
- ⊕ The monuments of Ashoka's time, especially the bell-shaped capitals, owed something to the Iranian models. Iranian influence may also be traced in the preamble to Ashoka's edicts as well as in certain terms used in them. The Iranian term *dipi*, the Ashokan scribe used the term *lipi*.

Alexander's Invasion

In the fourth century BC, under the leadership of Alexander of Macedonia, the Greeks eventually destroyed the Iranian empire. From Iran he marched to India.



- + The political condition of north-west India suited his plans. The area was parcelled out into many independent monarchies and tribal republics, which were strongly wedded to the soil and had a fierce dedication to the principality in which they lived.
- + Among the rulers of these territories, two were well known: Ambhi, the prince of Taxila, and Porus whose kingdom lay between the Jhelum and the Chenab.
- + Following the conquest of Iran, Alexander moved on to Kabul, from where he marched to India through the Khyber pass in 326 BC. When he reached the Jhelum, Alexander encountered the first and the strongest resistance from Porus. Alexander defeated Porus.

Effects of Alexander's Invasion

- The immediate effect of Alexander's invasion was that it encouraged political unification of north India under the Mauryas.
 - The system of small independent states came to an end.
 - Alexander's invasion had also paved the way for direct contact between India and Greece.
 - The routes opened by him and his naval explorations increased the existing facilities for trade between India and West Asia.
 - His authority in the Indus valley was a short-lived one because of the expansion of Mauryan Empire under Chandragupta Maurya.

Team AroraIAS inputs (Extra)

Political Condition on the eve of Alexander's Invasion

- On the eve of Alexander's invasion, there were a number of small kingdoms in northwestern India.
- The leading kings were Ambhi of Taxila, the ruler of Abhisara and Porus who ruled the region between the rivers of Jhelum and Chenab.
- There were many republican states like Nysa.
- The northwestern India remained the most disunited part of India and the rulers were fighting with one another.
- They never came together against common enemy.

Causes of the Invasion

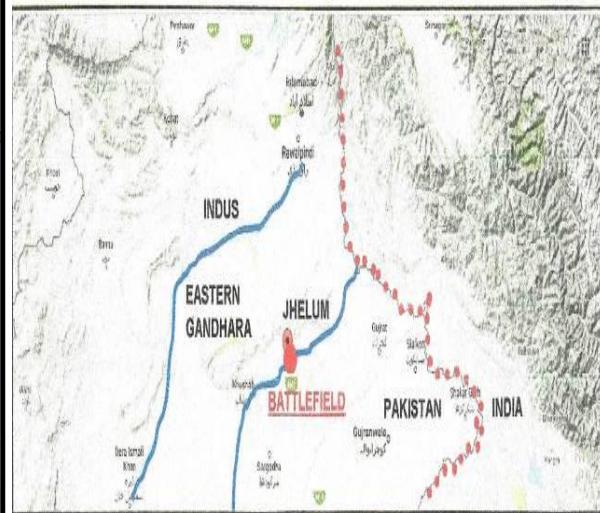
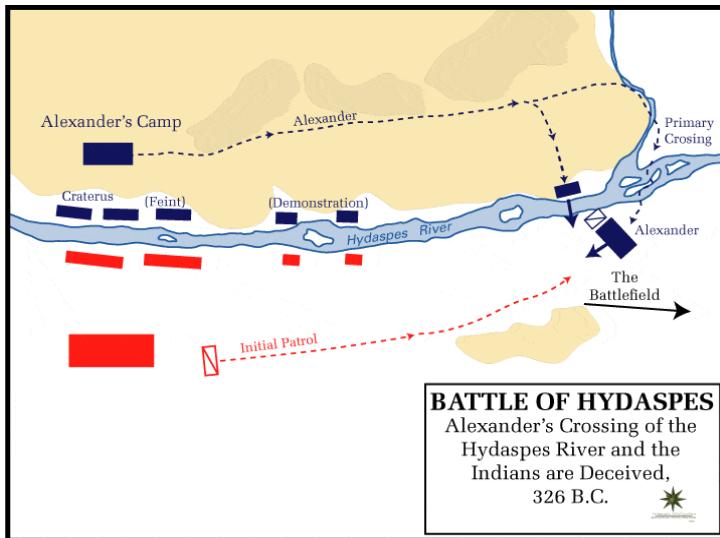
- Alexander ascended the throne of Macedonia after the death of his father Philip in 334 B.C.
- He conquered the whole of Persia by defeating Darius III in the battle of Arbela in 330 B.C.
- He also aimed at further conquest eastwards and wanted to recover the lost Persian Satrapy of India.
- The writings of Greek authors like Herodotus about the fabulous wealth of India attracted Alexander.
- Moreover, his interest in geographical enquiry and love of natural history urged him to undertake an invasion of India.
- He believed that on the eastern side of India there was the continuation of the sea, according to the geographical knowledge of his period. So, he thought that by conquering India, he would also conquer the eastern boundary of the world.

Battle of Hydaspes

- In 327 B.C. Alexander crossed the Hindu Kush Mountains and spent nearly ten months in fighting with the tribes.

He crossed the Indus in February 326 B.C. with the help of the bridge of boats.

- He was warmly received by Ambhi, the ruler of Taxila.
- From there Alexander sent a message to Porus to submit, but Porus refused and decided to fight against Alexander.



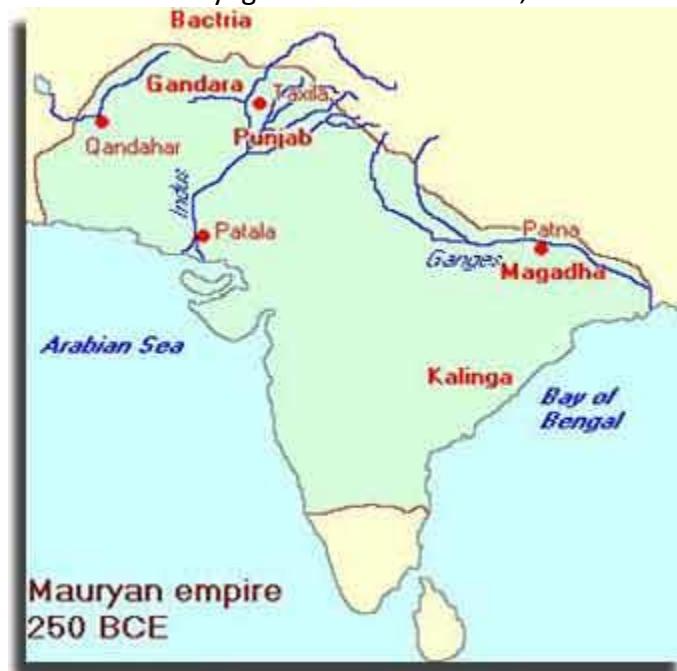
- Alexander marched from Taxila to the banks of the river Hydaspes (Jhelum).
- As there were heavy floods in the river, Alexander was not able to cross it.
- After a few days, he crossed the river and the famous battle of Hydaspes was fought on the plains of Karri.
- Although Porus had a strong army, he lost the battle.
- Alexander was impressed by the courage and heroism of this Indian prince, treated him generously and reinstated him on his throne.
- Alexander continued his march as far as the river Beas encountering opposition from the local tribes.
- He wanted to proceed still further eastwards towards the Gangetic valley, but he could not do so because his soldiers refused to fight.
- Hardships of prolonged warfare made them tired and they wanted to return home and Alexander could not persuade them and therefore decided to return.
- Alexander made arrangements to look after his conquered territories in India and divided the whole territory from the Indus to the Beas into three provinces and put them under his governors. His retreat began in October 326 B.C. Many republican tribes attacked his army.
- On his way he reached Babylon where he fell seriously ill and died in 323 B.C.

CHAPTER-17

State Structure and the Varna System in the Age of the Buddha

Second Urbanization

- + Archaeologically, the fifth century BC marks the beginning of the Northern Black Polished Ware (NBPW) phase in the Gangetic plains, and this was a very glossy, shining type of pottery.
- + This pottery was made of very fine material and apparently served as tableware for the rich. The NBPW phase marked the beginning of the second urbanization in India.
- + Wooden palisades have BEEN found in Patna, and these possibly relate to pre-Maurya times. The city of Champa near Bhagalpur is called Vaniyagama in a Prakrit text, and means a settlement of merchants.



- + Some places were centres of artisans: Saddalaputta at Vaishali had 500 potters' shops.
- + The coin or metal money bearing the stamp of an authority was invented in the seventh century BC in Lydia in Asia Minor. The terms *nishka* and *satamana* in the Vedic texts are taken to be names of coins, but they seem to have been prestige objects made of metal.
- + By 300 BC full-fledged urbanization led to a great increase in population. It is estimated that 270,000 people lived in Pataliputra, 60,000 in Mathura, 48,000 in Vidisha or modern Besnagar and Vaishali, 40,000 in Kaushambi and old Rajgir, and 38,000 in Ujjain.

Rural Economy

- + From the NBPW phase in Kaushambi, iron tools consisting of axes, adzes, knives, razors, nails, sickles, etc., have been discovered.
- + The Pali texts speak of three types of villages. The first category included the typical village inhabited by various castes and communities, and these villages seem to have been the largest in number and each village headed by a village headman called *bhojaka*.
- + The second included suburban villages that were in the nature of craft villages; for instance, a carpenters' village or chariot-makers' village was situated in the vicinity of Varanasi. Obviously such villages served as markets for the other villages and linked the towns with the countryside.
- + The third category consisted of border villages situated at the outer limits of the countryside which merged with the surrounding forests.

- + The peasants had to pay one-sixth of their produce as tax. Rich peasants were called *gahapatis* (Pali term) The use of the term *shali* for transplantation is found in the Pali, Prakrit, and Sanskrit texts of the period, and it appears that large-scale paddy transplantation began in the age of the Buddha.

Administrative System

- + The king enjoyed the highest official status and special protection of his person and property. The kings ruled with the aid of officials, both high and low.
- + Higher officials were called *mahamatras*, and performed a variety of functions such as those of minister (*mantrin*), commander (*senanayaka*), judge, chief accountant, and head of the royal harem. Probably a class of officers *ayuktas* also performed similar functions in some states.
- + The first succeeded in sowing seeds of dissension in the ranks of the Lichchhavis of Vaishali, enabling Ajatashatru to conquer the republic. The second assisted the king of Koshala.
- + The rural administration was in the hands of the village headmen. Initially the headmen functioned as leaders of the tribal regiments, and were therefore called *gramini* which means the leader of the *grama* or a tribal military unit.
- + The *gramini* was therefore transformed into a village headman in pre-Maurya times. The village headmen were known by a variety of titles such as *gramabhojaka*, *gramini* or *gramika*. The title *gramini* prevails in Sri Lanka to this day.
- + Eighty-six thousand *gramikas* are said to have been summoned by Bimbisara.

Army and Taxation

- + The real increase in state power is indicated by the formation of a large professional army.
- + At the time of Alexander's invasion, the Nanda ruler of Magadha maintained 20,000 cavalrymen, 200,000 infantry, 2000 four-horse chariots, and about 6000 elephants.
- + Warriors and priests, that is, the kshatriyas and the brahmanas, were exempted from payment of taxes, and the burden fell on the peasants who were mainly vaishyas or *grihapatis*.
- + *Bali*, a voluntary payment made by the tribesmen to their chiefs in Vedic times, became a compulsory payment to be made by the peasants in the age of the Buddha, and officers called *balisadhakas* were appointed to collect it.
- + The tolls were collected by officers known as *shaulkika* or *shulkadhyaksha*.
- + The territorial kings discarded the *sabha* and *samiti*. The changed circumstances, therefore, were not congenial for the continuance of the old assemblies. They were replaced by a small body called *parishad* consisting exclusively of the brahmanas.

The Republican Experiment

- + The republican system of government existed either in the Indus basin or in the foothills of the Himalayas in eastern UP and Bihar. The republics in the Indus basin may have been the remnants of the Vedic tribes, although some monarchies may have been followed by republics.
- + Both Panini and the Pali text, speak of the non-monarchical states. According to Panini, the janapada or the territorial state was generally headed by ekaraja or one king.
- + In the republics, real power lay in the hands of tribal oligarchies. In the republics of Shakyas and Lichchhavis, the ruling class belonged to the same clan and the same varna. Although in the case of the Lichchhavis of Vaishali, 7707 rajas sat in the assembly held in the mote hall, the brahmanas were not mentioned in this context.
- + In post-Maurya times in the republics of the Malavas and the Kshudrakas, the kshatriyas and the brahmanas were given citizenship, but slaves and hired labourers were excluded from it. In a state situated on the Beas river in the Punjab, membership was restricted to those who could supply the state with at least one elephant, and it was characteristic of the oligarchy of the Indus basin.
- + The administrative machinery of the Shakyas and Lichchhavis was simple. It consisted of *raja*, *uparaja* (vice-king), *senapati* (commander), and *bhandagarika* (treasurer). We hear of as many as seven courts in hierarchical order trying the same case.

- + The republics differed from the monarchies in several ways. In the monarchies the king claimed to be the sole recipient of revenue from the peasant, but in the republics, this claim was advanced by every tribal oligarch who was known as raja. Each one of the 7707 Lichchhavi rajas maintained his own storehouse and apparatus of administration.
- + Again, every monarchy maintained its regular standing army and did not permit any group or groups of people to carry arms within its boundaries. In a tribal oligarchy, each raja was free to maintain his own little army under his *senapati*, enabling each of them to compete with the other.
- + The brahmanas exercised great influence in a monarchy, but they had no place in the early republics, nor did they recognize these states in their law-books.
- + Finally, the principal difference between a monarchy and a republic was the same as that between one-man rule and many-men rule. The republic functioned under the leadership of oligarchic assemblies but the monarchy under the leadership of an individual. The republican tradition became feeble from the Maurya period.

Social Orders and Legislation

- + The Indian legal and judicial system originated in this period. Formerly people were governed by the tribal law, which did not recognize any class distinction.
- + The Dharmasutras therefore set out the duties of each of the four varnas, and the civil and criminal law came to be based on the varna division.
- + The higher the varna, the purer it was, and the higher the level of moral conduct expected of the upper varna by civil and criminal law.
- + The Pali texts mention ten despitable crafts and castes including the chandalas. They are called *hina* which means poor, inferior, and despicable. In contrast the kshatriyas and brahmanas are called the *uttama* or best castes.

Conclusion

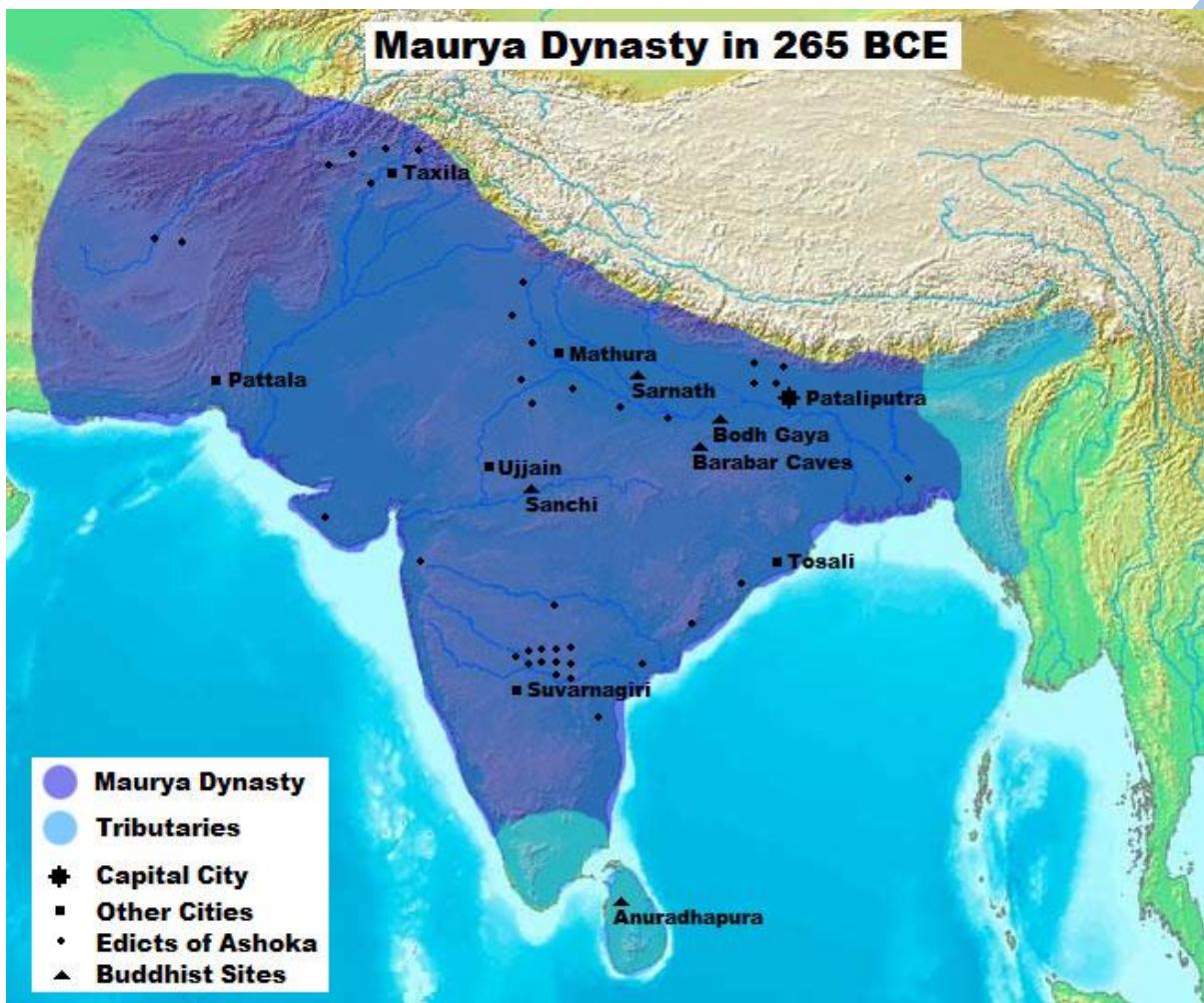
- + This period is important because ancient Indian polity, economy, and society really took shape in its course.
- + Agriculture based on the use of iron tools and paddy transplantation gave rise to an advanced food-producing economy, particularly in eastern UP and Bihar.
- + This created conditions for the rise of towns, based on trade, industry, and the use of metal money. Also, higher levels of cereal production made it possible to collect taxes from the peasants.
- + Therefore, on the basis of regular taxes and tributes, large states could be founded.
- + In order to continue this polity, the varna order was devised, and the functions of each varna were clearly demarcated.
- + According to the law-books, rulers and fighters were called kshatriyas, priests and teachers were called brahmanas, peasants and taxpayers were called vaishyas, and those who served all the higher orders as labourers were called shudras.

CHAPTER-18

The Maurya Age

Chandragupta Maurya

- The Maurya dynasty was founded by Chandragupta Maurya. According to the brahmanical tradition, he was born of Mura, a shudra woman in the court of the Nandas.
- An earlier Buddhist tradition speaks of the Mauryas as the ruling clan of the little republic of Pippalivana in the region of Gorakhpur near the Nepalese terai. With the help of Chanakya, who is known as Kautilya, he overthrew the Nandas and established the rule of the Maurya dynasty.
- The machinations of Chanakya against Chandragupta's enemies are described in detail in the Mudrarakshasa, a play written by Vishakhadatta in the ninth century.



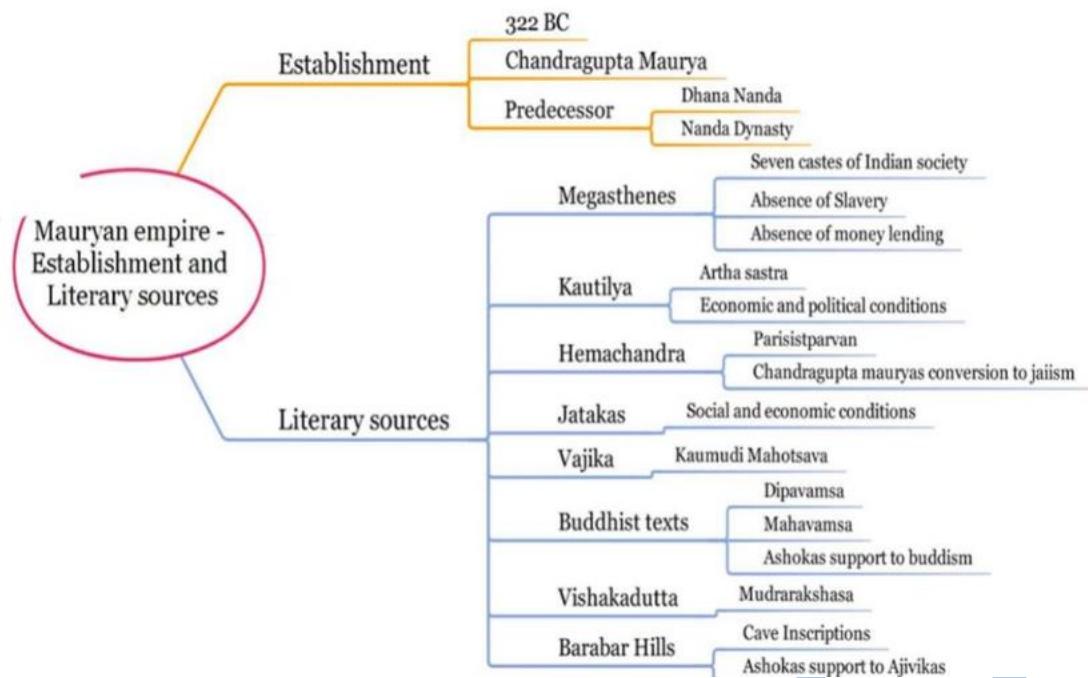
Chandragupta liberated north-western India from the thralldom of Seleucus, who ruled over the area west of the Indus.

- In the war with the Greek viceroy, Chandragupta seems to have emerged victorious. Chandragupta thus built up a vast empire which included not only Bihar and substantial parts of Orissa and Bengal but also western and north-western India, and the Deccan.
- Aside from Kerala, Tamil Nadu, and parts of north-eastern India, the Mauryas ruled over virtually the entire subcontinent. The Mauryas also conquered the republics or samghas which Kautilya considered obstacles to the growth of the empire.

Imperial Organization

- Megasthenes was a Greek ambassador sent by Seleucus to the court of Chandragupta Maurya. He lived in the Maurya capital of Pataliputra and wrote an account not only of the administration of the city of Pataliputra but also of the Maurya empire as a whole.
- These fragments have been collected and published in the form of a book entitled Indika, which throws valuable light on the administration, society, and economy of Maurya times. Megasthenes's account can be supplemented by the Arthashastra of Kautilya. Chandragupta Maurya was evidently an autocrat who concentrated all power in his hands.
 - The empire was divided into a number of provinces, and each of these was placed under a prince
- who was a scion of the royal dynasty. The provinces were divided into still smaller units, and arrangements were made for both rural and urban administration. Pataliputra, Kaushambi, Ujjain, and Taxila were the most important cities. Megasthenes states that numerous cities existed in India, but he considered Pataliputra to be the most important. He calls it Palibothra.
- This Greek term means a city with gates. According to him, Pataliputra was bounded by a deep ditch and a wooden wall crowned with 570 towers, and had 64 gates. The ditch, timber palisades, and also wooden houses have been found in excavations. According to Megasthenes, Pataliputra was 9.33 miles long and 1.75 miles broad.
- The Greek ambassador also refers to the administration of Pataliputra, the capital of the Mauryas. The city was administered by six committees, each of which consisted of five members. These committees were entrusted with sanitation, care of foreigners, registration of birth and death, regulation of weights and measures, and similar other functions.
- According to Kautilya, the central government maintained about two dozen departments of state, which controlled social and economic activities at least in the areas that were in proximity to the capital. The most striking feature of Chandragupta's administration was its maintenance of a huge army.
- A Roman writer called Pliny states that Chandragupta maintained 600,000 foot soldiers, 30,000 cavalrymen, and 9000 elephants. Another source tells us that the Mauryas maintained 8000 chariots.
- In addition to these, it appears that the Mauryas also maintained a navy. The administration of the armed forces, according to Megasthenes, was carried on by a board of thirty officers divided into six committees, each committee consisting of five members.
- It seems that each of the six wings of the armed forces, the army, the cavalry, the elephants, the chariots, the navy, and the transport, was assigned to the care of a separate committee.
- It appears that taxes collected from the peasants varied from one-fourth to one-sixth of the produce.
- Those who were provided with irrigation facilities by the state had to pay for it. In addition, in times of emergency, peasants were compelled to raise more crops.

Tolls were also levied on commodities brought to town for sale, and they were collected at the gate. Moreover, the state enjoyed a monopoly in mining, sale of liquor, manufacture of arms, etc.

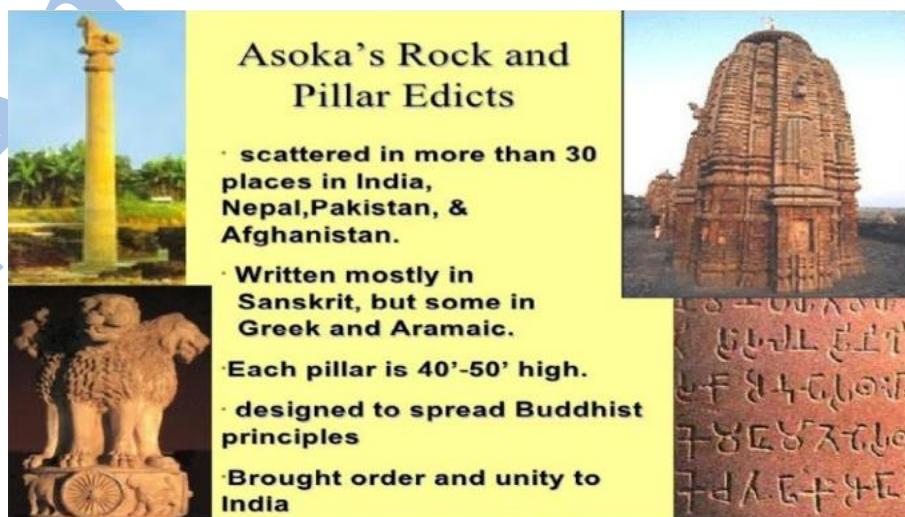


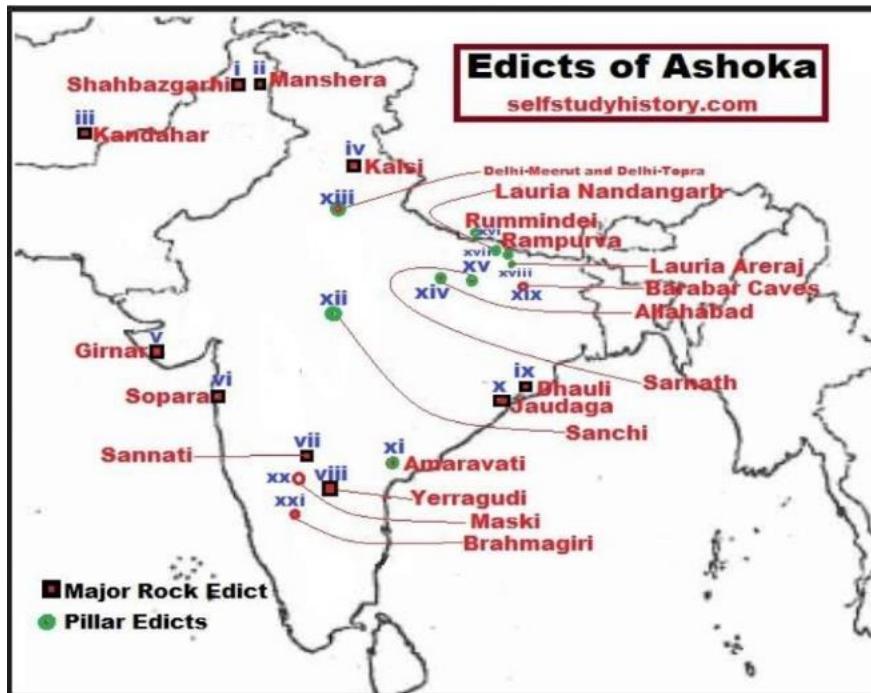
Ashoka (273–32 BC)

- Chandragupta Maurya was succeeded by Bindusara, whose reign is important for its continuing links with the Greek princes.
- His son, Ashoka, is the greatest of the Maurya rulers. According to Buddhist tradition, he was so cruel in his early life that he killed his ninety-nine brothers to win the throne.
- Mauryan empire 297-250BC kingdom of Magadha empire at death of Chandragupta Maurya 297 BC expansion under Asoka

Ashokan Inscriptions

- The history of Ashoka is reconstructed on the basis of his inscriptions, thirty-nine, in number, that are classified into Major Rock Edicts, Minor Rock Edicts, Separate Rock Edicts, Major Pillar Edicts, and Minor Pillar Edicts.





- The name Ashoka occurs in copies of Minor Rock Edict I found at three places in Karnataka and at one in MP. Thus, altogether, the name Ashoka occurs four times. It is significant that Ashoka's name does not occur in any of his inscriptions from north or north-west India.
- The inscriptions which do not carry his name mention only devanampiya piyadasi, dear to the gods, and leave out the name Ashoka.
- The title devanampiya or 'dear to gods' adopted by Ashoka. Ashokan inscriptions have been found in India, Nepal, Pakistan, and Afghanistan. Altogether, they appear at forty-seven places, and the total number of versions is 182 including two edicts which are considered spurious.
- It is significant that Ashokan inscriptions which were generally located on ancient highways, have been found at six places in Afghanistan Composed in Prakrit, they were written in Brahmi script in the greater part of the subcontinent.
- However, in the north-western part of the subcontinent they appeared in Aramaic language and Kharoshthi script, and in Afghanistan they were written in both Aramaic and Greek scripts and languages.
- He was the first Indian king to speak directly to the people through his inscriptions which carry royal orders. The inscriptions throw light on Ashoka's career, his external and domestic policies, and the extent of his empire. Impact of the Kalinga War
- After his accession to the throne, Ashoka fought only one major war called the Kalinga war. According to him, 100,000 people were killed in the course of it, several lakhs died, and 150,000 were taken prisoners.
- The war caused great suffering to the brahmana priests and Buddhist monks, and this in turn brought upon Ashoka much grief and remorse. He therefore abandoned the policy of physical occupation in favour of one of cultural conquest. In other words, bherighosha was replaced with dhammadhosh.

- The officials appointed by Ashoka were instructed to propagate this idea among all sections of his subjects. The tribal peoples were similarly asked to follow the principles of dhamma (dharma).
- He no longer treated foreign dominions as legitimate areas for military conquest. He took steps for the welfare of men and animals in foreign lands, which was a new thing considering the conditions in those times.
- He sent ambassadors of peace to the Greek sections of his subjects. The tribal peoples were similarly asked to follow the principles of dhamma (dharma). He sent ambassadors of peace to the Greek kingdoms in West Asia and Greece. All this is based on Ashoka's inscriptions.
- If we rely on the Buddhist tradition, it would appear that he sent missionaries for the propagation of Buddhism to Sri Lanka and Central Asia, and there is inscriptional evidence to support Ashoka's initiatives to propagate Buddhism in Sri Lanka.
- Within the empire he appointed a class of officers known as the rajukas, who were vested with the authority not only to reward people but also to punish them when necessary. Ashoka's policy to consolidate the empire in this way bore fruit.
- The Kandahar inscription speaks of the success of his policy with the hunters and fishermen, who gave up killing animals and possibly took to a settled agricultural life. Internal Policy and Buddhism
- Ashoka was converted to Buddhism as a result of the Kalinga war. According to tradition, he became a monk, made huge gifts to the Buddhists, and undertook pilgrimages to the Buddhist shrines.
- His visits to Buddhist shrines is also suggested by the dhamma yatras mentioned in his inscriptions. According to tradition, Ashoka held the third Buddhist council (sangiti) and missionaries were sent not only to south India but also to Sri Lanka, Myanmar (Burma), and other countries to convert the people there.
- Brahmi inscriptions of the second and first centuries BC have been found in Sri Lanka.
- Ashoka appointed dhammadhammatras to propagate dharma among various social groups, including women, and appointed rajukas for the administration of justice in his empire.
- His Kandahar Greek inscription preaches amity between the sects. Ashoka's inscriptions are called dhammalipi, which cover not only religion and morality but also embrace social and administrative matters.
- They can be compared to the Dharmashastras or law-books written in Sanskrit under brahmanical influence. Though the dhammalipis were written in Prakrit under Buddhist influence, they try to regulate the social order like the Dharmashastras.
- The Ashokan edicts can be also compared to the shasanas or royal edicts issued in Sanskrit by the brahmanized kings. The broad objective was to preserve the social order.
- He ordained that people should obey their parents, pay respect to the brahmanas and Buddhist monks, and show mercy to slaves and servants.
- Above all, the dhammalipi asks the people to show firm devotion (dridha bhakti) or loyalty to king.
- These instructions are found in both the Buddhist and brahmanical faiths.
- Ashoka taught people to live and let live. Ashoka's Place in History
- He was certainly a great missionary ruler in the history of the ancient world. He enthusiastically worked with great devotion for his mission and achieved a great deal at home and abroad.
- Ashoka brought about the political unification of the country. He bound it further by one dharma, one language, and virtually one script called Brahmi which was used in most of his inscriptions.

- In unifying the country he respected such non-Indian scripts as Kharoshthi, Aramaic, and Greek. Ashoka followed a tolerant religious policy, not attempting to foist his Buddhist faith on his subjects; on the contrary, he made gifts to non-Buddhist and even anti-Buddhist sects. Ashoka was fired with a zeal for missionary activity.
- He deputed officials in the far-flung parts of the empire. He helped administration and promoted cultural interaction between the developed Gangetic basin and distant backward provinces. The material culture, characteristic of the heart of the empire, spread to Kalinga, the lower Deccan, and northern Bengal.
- Ashoka is important in history for his policy of peace, nonaggression, and cultural conquest. He had no model in early Indian history for the pursuit of such a policy. Ashoka's policy did not have any lasting impact on his viceroys and vassals, who declared themselves independent in their respective areas after the king retired in 232 BC.

Arora IAS

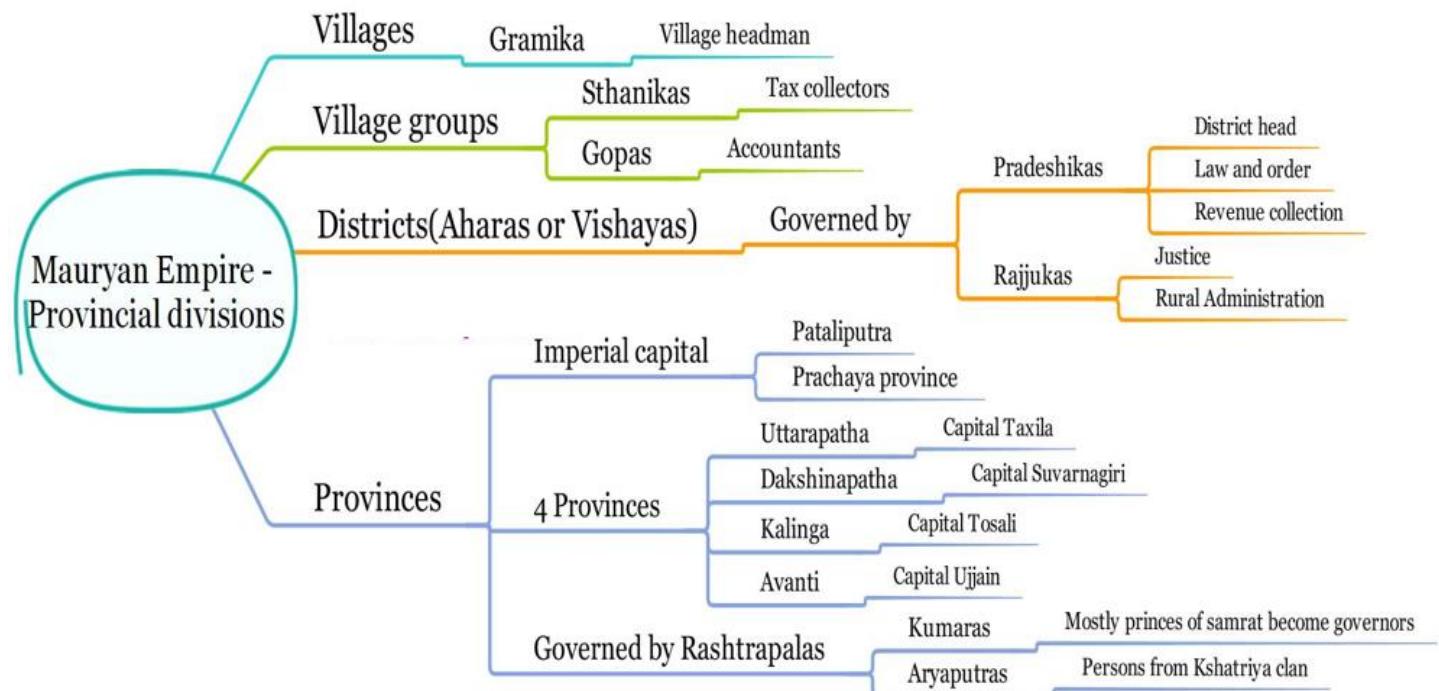
CHAPTER-19

The Significance of Maurya Rule

State Control

- Kautilya advises the king to promulgate dharma when the social order based on the varnas and ashramas (stages in life) collapses. He calls the king *dharmaapravartaka* or promulgator of the social order Ashoka promulgated dharma and appointed officials to inculcate and enforce its essentials throughout India.
- The administrative mechanism was backed by an elaborate system of espionage. Various types of spies collected intelligence about foreign enemies and kept an eye on numerous officers.
- Important functionaries were called *tirthas*. It appears that most functionaries were paid in cash, the highest among whom, the minister (*mantrin*), high priest (*purohita*), commander-in-chief (*senapati*) and crown prince (*yuvaraja*), were paid generously.
- They received as much as 48,000 *panas* (*pana* was a silver coin equal to three-fourths of a *tola*). In sharp contrast to them, the lowest officers were given 60 *panas* in consolidated pay although some employees were paid as little as 10 or 20 *panas*.

Province
i. <i>Kumara</i> (Governors, title given to sons of kings).
ii. <i>Aryaputra</i> (Governors, title given to persons of royal blood, usually king's relatives).
District
i. <i>Pradesikes</i> (head of the district, looked after law & order and revenue collection).
ii. <i>Raj juka</i> (looked after rural administration and justice).
Group of Village
i. <i>Sthanika</i> (looked after tax collection).
ii. <i>Gramika</i> (village headman).



Economic Regulations

- The state appointed twenty-seven superintendents (*adhyakshas*), principally to regulate its economic activities.
- They controlled and regulated agriculture, trade and commerce, weights and measures, crafts such as weaving and spinning, mining, and the like. The state also provided irrigation facilities and regulated water supply for the benefit of agriculturists.
- According to the *Arthashastra* of Kautilya, a striking social development of the Maurya period was the employment of slaves in agricultural operations. royal control was exercised over a very large area, at least in the core of the empire.
- This was because of the strategic position of Pataliputra, from where royal agents could sail up and down the Ganges, Son, Punpun, and Gandak rivers. Besides this, the royal road ran from Pataliputra to Nepal through Vaishali and Champaran.
- A road at the foothills of the Himalayas which passed from Vaishali through Champaran to Kapilavastu, Kalsi (in Dehra Dun district), Hazra, and eventually to Peshawar. Roads also linked Patna with Sasaram, and from there they ran to Mirzapur and central India.
- The capital was also connected with Kalinga via a route through eastern MP, and Kalinga in turn was linked with Andhra and Karnataka. All this facilitated transport in which horses may have played an important part.
- The Ashokan inscriptions appear on important highways. The stone pillars were made in Chunar near Varanasi from where they were transported to north and south India.
- Pataliputra was the chief centre of royal power, but Tosali, Suvarnagiri, Ujjain, and Taxila were seats of provincial power. Each of them was governed by a governor called *kumara* or prince, and thus every governor hailed from the royal family.
- The princely governor of Tosali administrated Kalinga and also parts of Andhra, and that of Suvarnagiri ruled the Deccan area. Similarly, the princely governor of Ujjain ruled the Avanti area while that of Taxila the frontier area.
- Ashokan inscriptions show that royal writ ran throughout the country except the extreme east and south. Nineteen Ashokan inscriptions have been found in AP and Karnataka.
- The Maurya period constitutes a landmark in the system of taxation in ancient India. Kautilya names many taxes which were collected from peasants, artisans, and traders. This required a strong and efficient machinery for assessment, collection, and storage.
- The Mauryas attached greater importance to assessment than to storage and deposit. The *samaharta* was the highest officer in charge of assessment and collection, and the *sannidhata* was the chief custodian of the state treasury and storehouse. The assessor-cum-collector was far more important than the chief treasurer.
- It seems that the punch-marked silver coins, which carry the symbols of the peacock and crescented hill, formed the imperial currency of the Mauryas.

Art and Architecture

- Fragments of stone pillars and stumps, indicating the existence of an 84-pillared hall, have been discovered at Kumrahar on the outskirts of modern Patna.
- Each pillar is made of a single piece of buff-coloured sandstone. Only their capitals, which are beautiful pieces of sculpture in the form of lions or bulls, are joined to the pillars on the top.
- The erection of the polished pillars throughout India shows the spread of the technical knowledge involved in the art of polishing them. The earliest examples are the Barabar caves at a distance of 30 km from Gaya.
- In the central phase of the Northern Black Polished Ware around 300 BC, the central Gangetic plains became the centre of terracotta art.

- The stone statue of Yakshini in the form of a beautiful woman found in Didarganj (Patna) is noted for its Maurya polish.

Spread of Material Culture and the State System

- The Maurya period witnessed a rapid development of material culture in the Gangetic plains. Given the access to the rich iron ores of south Bihar, people used more and more of this metal.
- This period evidences socketed axes, hoes, spades, sickles, and ploughshares. Besides these iron implements, the spoked wheel also began to be used.
- In the end of the Maurya period burnt bricks were used for the first time in north-eastern India. Maurya constructions made of burnt bricks have been found in Bihar and UP.
- Ring wells, which were first constructed under the Mauryas in the Gangetic plains spread beyond the heart of the empire. In Bangladesh, the Mahasthana inscription in Bogra district is in Maurya Brahmi.
- NBPW has been found at Bangarh in Dinajpur district and sherds of it at Chandraketugarh in the 24 Parganas in West Bengal. Gangetic associations can be attributed to settlements at Sisupalgarh in Orissa.
- The settlement of Sisupalgarh is ascribed to Maurya times in the third century BC, and it contains NBPW, iron implements, and punch-marked coins.
- As Sisupalgarh is situated near Dhauli and Jaugada, where Ashokan inscriptions have been found on the ancient highway passing along the eastern coast of India, the material culture may have reached this area as a result of contact with Magadha.
- This contact may have started in the fourth century BC when the Nandas are said to have conquered Kalinga, but it deepened after the conquest of Kalinga in the third century BC.
- Ashokan inscriptions have been found at Amaravati and three other sites in Andhra and at nine places in Karnataka. It therefore appears that, from the eastern coast, ingredients of the material culture percolated through Maurya contacts into the lower Deccan plateau.
- The art of making steel may have spread through Maurya contacts across some other parts of India. Steel objects relating to about 200 BC or an earlier date have been found in the mid-Gangetic plains.
- The spread of steel may have led to jungle clearance and the use of better methods of cultivation in Kalinga, and could have created the conditions for the rise of the Cheti kingdom in that region.
- Although the Satavahanas rose to power in the Deccan in the first century BC. Stimulus to state formation in peninsular India came from the Mauryas not only in the case of the Chetis and the Satavahanas but also that of the Cheras (Keralaputras), the Cholas, and the Pandyas.
- According to Ashokan inscriptions, all the three last-mentioned people came together with the Satyaputras, and the people of Tamraparni or Sri Lanka lived on the borders of the Maurya empire, and were, therefore, familiar with the Maurya state.
- The Pandyas were known to Megasthenes who visited the Maurya capital. The existence of inscriptions, occasional NBPW sherds, and punch-marked coins in parts of Bangladesh, Orissa, Andhra, and Karnataka from about the third century BC shows that during the Maurya period attempts were made to spread elements of the mid-Gangetic basin culture in distant areas.
- The process seems to be in accord with the instructions of Kautilya.

Causes of the Fall of the Maurya Empire

Several causes seem to have brought about the decline and fall of the Maurya empire.

1. Brahmanical Reaction

- The brahmanical reaction began as a result of Ashoka's policy. The anti-sacrifice attitude of Buddhism adopted by Ashoka adversely affected the incomes of brahmanas.
- Further, Ashoka appointed *rajukas* to govern the countryside and introduce *vyavaharasamata* and *dandasamata*. This meant the same civil and criminal law for all varnas.

- The Shungas and the Kanvas, who ruled in MP and further east on the remnants of the Maurya empire, were brahmanas. Similarly, the Satavahanas, who founded kingdom in the western Deccan and Andhra, claimed to be brahmanas.
- These brahmana dynasties performed Vedic sacrifices that were discarded by Ashoka.

2. Financial Crisis

- The enormous expenditure on the army and payment to the bureaucracy created a financial crisis for the Maurya empire.
- It seems that Ashoka made large donations to the Buddhist monks which left the royal treasury empty.

3. Oppressive Rule

- Oppressive rule in the provinces was an important cause of the break-up of the empire. In the reign of Bindusara, the citizens of Taxila bitterly complained against the misrule of wicked bureaucrats (*dushtamatyas*).
- The Kalinga edicts show that Ashoka was much concerned about oppression in the provinces and, therefore, asked the *mahamatras* not to tyrannize the townsmen without due cause.
- For this purpose he introduced rotation of officers in Tosali (in Kalinga), Ujjain and Taxila. He himself spent 256 nights on a pilgrimage which may have helped administrative supervision.

4. New Knowledge in the Outlying Areas

- Once the knowledge of the use of these elements of culture spread to central India, the Deccan, and Kalinga as a result of the expansion of the Magadhan empire, the Gangetic basin, which formed the heart of the empire, lost its special advantage.
- The regular use of iron tools and weapons in the peripheral provinces coincided with the decline and fall of the Maurya empire.

5. Neglect of the North-West Frontier and the Great Wall of China

- The Scythians were in a state of constant flux. A nomadic people principally reliant on the use of the horse, they posed a serious danger to the settled empires in China and India.
- The Chinese ruler Shih Huang Ti (247–10 BC) constructed the Great Wall of China in about 220 BC to shield his empire against the attacks of the Scythians, but Ashoka took no such measures.
- Naturally, when the Scythians made a push towards India, they forced the Parthians, the Shakas, and the Greeks to move towards this subcontinent. The Greeks had set up a kingdom in north Afghanistan which was known as Bactria, and they were the first to invade India in 206 BC.

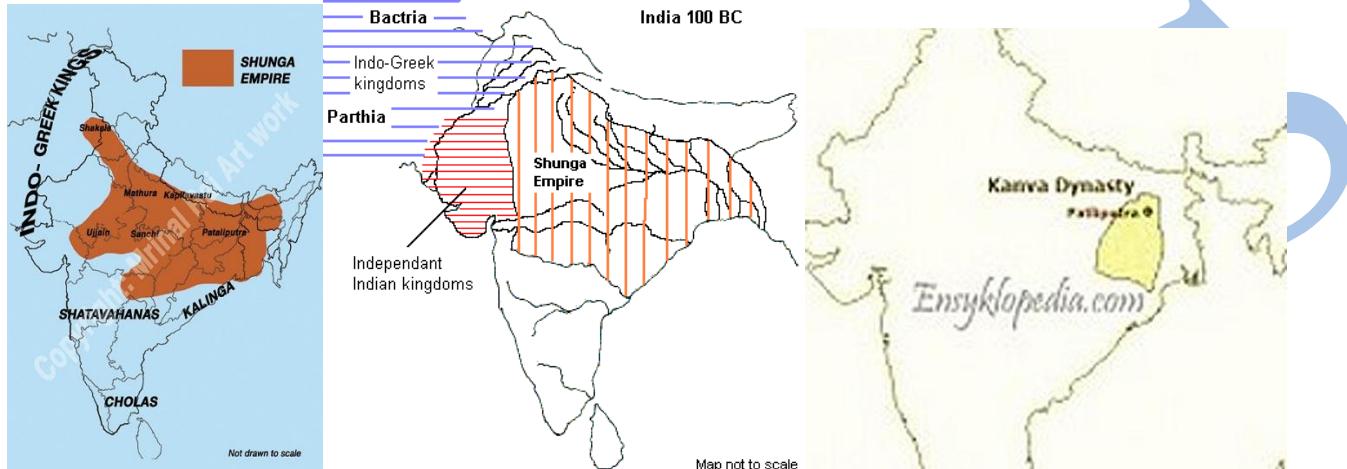
The Maurya empire was finally destroyed by Pushyamitra Shunga in 185 BC. Although a brahmana, he was a general of the last Maurya ruler called Brihadratha. He is said to have killed Brihadratha in public and forcibly usurped the throne of Pataliputra. The Shungas ruled in Pataliputra and central India.

CHAPTER-20

Central Asian Contact and Mutual Impact

I Political Aspects

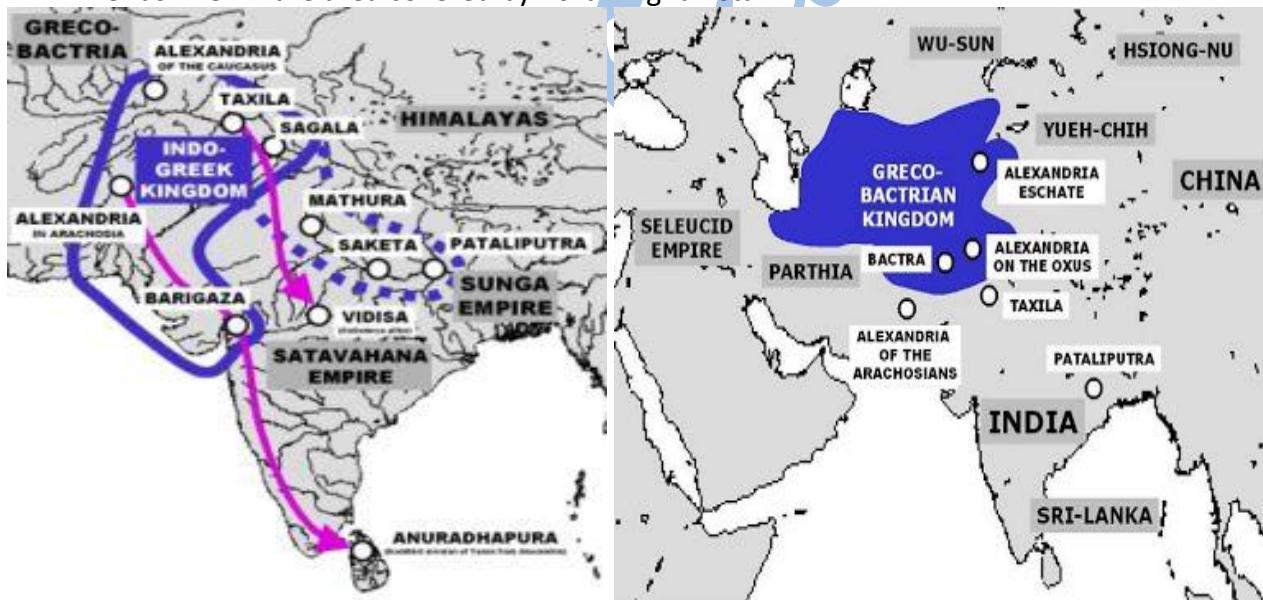
- In the eastern and central parts of India and in the Deccan, the Mauryas were succeeded by several native rulers such as the Shungas, the Kanvas, and the Satavahanas. In north-western India they were succeeded by a number of ruling dynasties from Central Asia.



(Note → All maps which we are showing in this chapter may not be an accurate Map , we are giving only for Analysis Purpose)

The Indo-Greeks

- The first to cross the Hindu Kush were the Greeks, who ruled Bactria, or Bahlika, situated south of the Oxus river in the area covered by north Afghanistan.



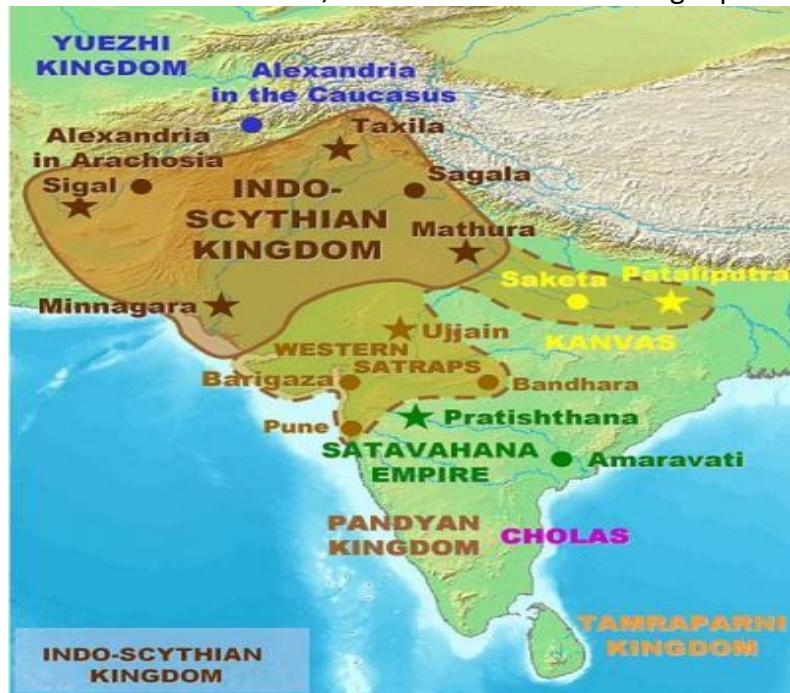
- One important cause of the invasions was the weakness of the Seleucid empire that had been established in Bactria and the adjoining areas of Iran called Parthia.
- Pushed by the Scythian tribes, the Bactrian Greeks were forced to invade India. The successors of Ashoka were too weak to stem the tide of foreign invasions that began during this period.
- The first to invade India were the Greeks, who are called the Indo-Greeks or Indo-Bactrians. In the beginning of the second century BC, the Indo-Greeks occupied a large part of north-western India.
- Two Greek dynasties simultaneously ruled northwestern India on parallel lines. The most famous Indo-Greek ruler was Menander (165–45 BC), also known as Milinda. He had his capital at Sakala (modern

Sialkot) in the Punjab; and invaded the Ganga–Yamuna doab. He had a great many cities in his dominions including Sakala and Mathura.

- Menander asked Nagasena many questions relating to Buddhism. These questions and Nagasena's answers were recorded in the form of a book known as *Milinda Panho* or the *Questions of Milinda*.
- Indo-Greek rule is important in the history of India because of the large number of coins that the Greeks issued. The Indo-Greeks were the first rulers in India to issue coins.
- The Indo-Greeks were also the first to issue gold coins in India, and these increased in number under the Kushans. Greek rule introduced features of Hellenistic art in the north-west frontier of India, The best example of this was Gandhara art.

The Shakas

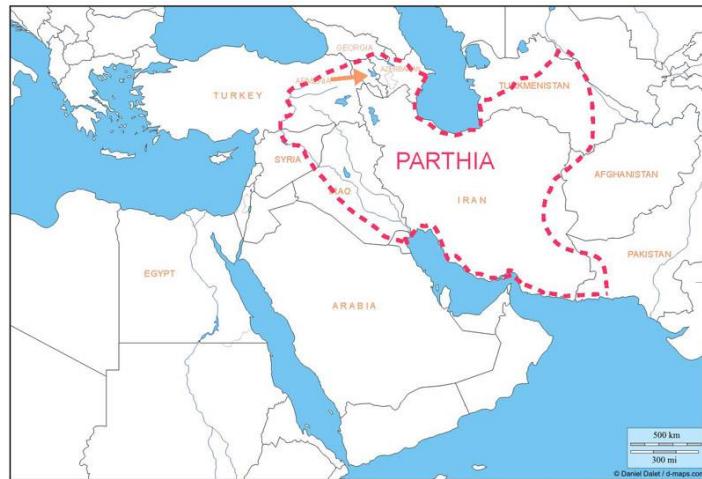
- The Greeks were followed by the Shakas. The Shakas or the Scythians destroyed Greek power in both Bactria and India, and controlled a much larger part of India than had the Greeks.



- There were five branches of the Shakas with their seats of power in different parts of India and Afghanistan. One branch of the Shakas settled in Afghanistan; the second in the Punjab with Taxila as their capital; the third in Mathura where they ruled for about two centuries; the fourth branch established its hold over western India, where the Shakas continued to rule until the fourth century; the fifth branch established its power in the upper Deccan.
- The king of Ujjain who effectively fought against the Shakas and succeeded in driving them out during his reign. He called himself Vikramaditya, and an era called Vikrama Samvat is reckoned from his victory over the Shakas in 57 BC.
- The most famous Shaka ruler in India was Rudradaman I (AD 130–50). He ruled not only over Sindh, but also over a substantial part of Gujarat, Konkan, the Narmada valley, Malwa, and Kathiawar.
- He is famous in history because of the repairs he undertook to improve the Sudarshana lake in the semi-arid zone of Kathiawar which had been in use for irrigation for a long time and dated back to the Mauryas.

The Parthians

- Shaka domination in north-western India was followed by that of the Parthians.
- Originally the Parthians or the Pahlavas lived in Iran from where they moved to India. The most famous Parthian king was Gondophernes.



The Kushans

- ▣ The Parthians were followed by the Kushans, who are also called Yuechis or Tocharians. The Tocharians were considered to be the same as the Scythians.
- ▣ The Kushans were one of the five clans into which the Yuechi tribe was divided. A nomadic people from the steppes of north Central Asia living in the neighbourhood of China, the Kushans first occupied Bactria or north Afghanistan where they displaced the Shakas.



- ▣ Their empire extended from the Oxus to the Ganges, from Khorasan in Central Asia to Pataliputra in Bihar. The Kushan empire in India is sometimes called a Central Asian empire.
- ▣ There were two successive dynasties of Kushans. The first was founded by a house of chiefs who were called Kadphises and who ruled for twenty-eight years from about AD 50 under two kings.
- ▣ The first was Kadphises I, who issued coins south of the Hindu Kush, minting copper coins in imitation of Roman coins. The second king was Kadphises II, who issued a large number of gold money and spread his kingdom east of the Indus.
- ▣ The house of Kadphises was succeeded by that of Kanishka. Although the gold coins of the Kushans are found mainly west of the Indus, their inscriptions are distributed not only in north-western India and Sindh but also in Mathura, Shravasti, Kaushambi, and Varanasi.
- ▣ Kushan coins, inscriptions, constructions, and pieces of sculpture found in Mathura show that it was their second capital in India, the first being Purushapura or Peshawar, where Kanishka erected a monastery and a huge stupa or relic tower which excited the wonder of foreign travellers. Kanishka was the most famous Kushan ruler.
- ▣ He is known to history for two reasons. First, he started an era in AD 78, which is now known as the Shaka era and is used by the Government of India. Secondly, Kanishka extended his wholehearted

patronage to Buddhism. He held a Buddhist council in Kashmir, where the doctrines of the Mahayana form of Buddhism were finalized.

- ▣ The Kushan empire in Afghanistan and in the area west of the Indus was supplanted in the mid-third century by the Sassanian power which originated in Iran.
- ▣ The Kushan authority seems to have lingered in the Kabul valley, Kapisa, Bactria, Khorezm, and Sogdiana (coterminous with Bokhara and Samarkand in Central Asia) in the third–fourth centuries.
- ▣ Many Kushan coins, inscriptions, and terracottas have been found in these areas. This is especially so at a place called Toprak-Kala in Khorezm, situated south of the Aral Sea on the Oxus, where a huge Kushan palace of the third–fourth centuries has been unearthed.
- ▣ It housed an administrative archive containing inscriptions and documents written in Aramaic script and the Khorezmian language.

The Indo-Sassanians

- ▣ By the middle of the third century, the Sassanians had occupied the lower Indus region. Initially they called this region Hindu, not in the sense of religion but in the sense of the Indus people.
- ▣ A Sassanian inscription of AD 262 uses the term Hindustan for this region. Thus the term Hindustan used for India in Mughal and modern times was first used in the third century AD.

II Cultural Consequences

Structures and Pottery

- ▣ The period also saw the construction of brick-walls. The characteristic pottery is red ware, both plain and polished, with medium to fine fabric.
- ▣ Red pottery techniques were widely known in Central Asia and are to be found even in regions such as Farghana which lay on the peripheries of the Kushan cultural zone.

Better Cavalry

- ▣ The Shaks and Kushans added new ingredients to Indian culture and enriched it immensely. They introduced better cavalry and the use of the riding horse on a large scale.
- ▣ The Shaks and the Kushans were excellent horsemen. Their passion for horsemanship is shown by numerous equestrian terracotta figures of Kushan times discovered from Begram in Afghanistan.
- ▣ The Shaks and Kushans introduced the turban, tunic, trousers, and heavy long coat. Even now Afghans and Punjabis wear turbans, and the *sherwani* is a successor of the long coat. The Central Asians also brought in cap, helmet, and boots which were used by warriors.

Trade and Agriculture

- ▣ The coming of the Central Asian people established intimate contacts between Central Asia and India. India received a great fund of gold from the Altai mountains in Central Asia.
- ▣ The Kushans controlled the Silk Route, which started from China and passed through their empire in Central Asia and Afghanistan to Iran, and western Asia which formed part of the Roman empire in the eastern Mediterranean zone.
- ▣ It is significant that the Kushans were the first rulers in India to issue gold coins on a wide scale. The Kushans also promoted agriculture. The earliest archaeological traces of large-scale irrigation in Pakistan, Afghanistan, and western Central Asia date to the Kushan period.

Polity

- ▣ The Kushans adopted the pompous title of ‘king of kings’, which indicates that they collected tributes from numerous small princes. The Kushans strengthened the satrap system of government adopted by the Shaks.

- The empire was divided into numerous satrapies, and each placed under the rule of a satrap. The Greeks also introduced the practice of military governorship, the governors called *strategos*.
- Military governors were necessary to maintain the power of the new rulers over the conquered people.

New Elements in Indian Society

- The Greeks, the Shakas, the Parthians, and the Kushans eventually lost their identity in India, in the course of time becoming completely Indianized.
- As most of them came as conquerors they were absorbed in Indian society as a warrior class, that is, as kshatriyas.

Religious Developments

- Some rulers and others from Central Asia adopted Vaishnavism, which means the worship of Vishnu, the god of protection and preservation. The Greek ambassador called Heliodorus set up a pillar in honour of Vasudeva at Besnagar near Vidisa (headquarters of Vidisa district) in MP around the middle of the second century BC.

The Origin of Mahayana Buddhism

- Discipline became so lax that some renunciates even deserted the religious order or the samgha and resumed the householder's life. This new form of Buddhism came to be called Mahayana or the Great Vehicle.
- In the old puritan Buddhism, certain things associated with the Buddha were worshipped as his symbols. With the rise of Mahayana the old puritan school of Buddhism came to be known as the Hinayana or the Lesser Vehicle.
- Fortunately for the Mahayana school, Kanishka became its great patron. He convened in Kashmir a council, whose members composed 300,000 words, thoroughly elucidating the three *pitakas* or collections of Buddhist literature.

Gandhara and Mathura Schools of Art

- The Kushan empire brought together masons and other artisans trained in different schools and countries. This gave rise to several schools of art: Central Asian, Gandhara, and Mathura.
- Pieces of sculpture from Central Asia show a synthesis of both local and Indian elements influenced by Buddhism.
- Indian craftsmen came into contact with the Central Asians, Greeks, and Romans, especially in the north-western frontier of India in Gandhara.
- This gave rise to a new form of art in which images of the Buddha were made in the Graeco-Roman style, and his hair fashioned in the Graeco-Roman style.
- The influence of Gandhara art also spread to Mathura, which was primarily a centre of indigenous art. Mathura produced beautiful images of the Buddha, but it is also famous for the headless erect statue of Kanishka whose name is inscribed at its lower end.

Language, Literature, and Learning

- The Kushans were conscious of the fact that the people used various scripts and languages in their dominions, and therefore issued their coins and inscriptions in the Greek, Kharoshthi, and Brahmi scripts.
- The earliest specimen of the *kavya* style is found in the Junagadh inscription of Rudradaman in Kathiawar in about AD 150. Ashvaghosha wrote the *Buddhcharita*, which is a biography of the Buddha, and also composed *Saundarananda*, a fine example of Sanskrit *kavya*.
- The development of Mahayana Buddhism led to the composition of numerous *avadanas* (life history and teachings). Examples of important books of this genre were *Mahavastu* and *Divyavadana*.

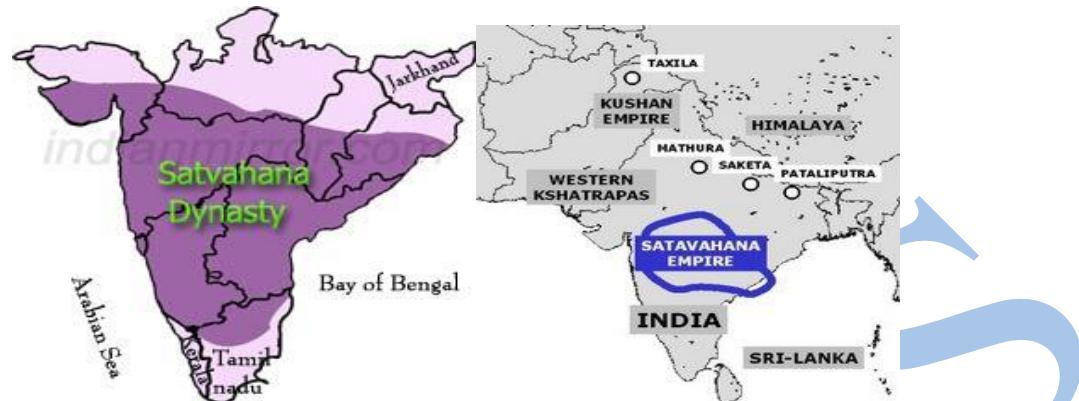
- It is suggested that Indian theatre owed much to Greek influence. Both outdoor and indoor theatres appear in the caves of Ramgarh hill, 160 miles south of Banaras, and there is also a rest house for an actress.
- As it was borrowed from the Greeks, it came to be known as *yavanika*, a word derived from the term *yavana*, a Sanskritized form of Ionian, a branch of the Greeks known to the ancient Indians. Initially, the term *yavana* referred to the Greeks, but subsequently it began to be used for all foreigners.
- Bharata's *Natyashastra* was an important work on rhetoric and dramaturgy, and marked the entry of full-fledged theatre into India. The best example of secular literature is the *Kamasutra* of Vatsyayana.

Science and Technology

- Indian astrology was influenced by Greek ideas, and from the Greek term *horoscope* was derived the term *horashastra* that denotes astrology in Sanskrit.
- The Greek term *drachma* came to be known as *drama*. In return, the Greek rulers used the Brahmi script and represented some Indian motifs on their coins.
- The *Charakasamhita* contains names of numerous plants and herbs from which drugs were prepared. For the cure of ailments the ancient Indian physician relied chiefly on plants, for which the Sanskrit word is *oshadhi*, and as a result medicine itself came to be known as *ausadhi*.
- The introduction of the stirrup is also attributed to the Kushans. Possibly the practice of making leather shoes began in India during their period.

CHAPTER-21

The Satavahana Phase



Note → (figure may not correct)

Political History

- The most important of the native successors of the Mauryas in the north were the Shungas followed by the Kanvas. In the Deccan and in central India, the Satavahanas succeeded the Mauryas, although after a gap of about 100 years.
- The Satavahanas are considered to be the same as the Andhras mentioned in the Puranas. Gradually the Satavahanas extended their power over Karnataka and Andhra.
- Their greatest competitors were the Shakas, who had established power in the upper Deccan and western India. The fortunes of the family were restored by Gautamiputra Satakarni (AD 106–30) who called himself the only brahmana.
- He defeated the Shakas and destroyed many kshatriya rulers. He claimed to have ended the Kshaharata lineage to which his adversary Nahapana belonged. This claim is true because over 8000 silver coins of Nahapana, found near Nasik, bear the marks of having been restruck by the Satavahana king.
- He also occupied Malwa and Kathiawar which were controlled by the Shakas. It seems that the empire of Gautamiputra Satakarni extended from Malwa in the north to Karnataka in the south, and he possibly also exercised general authority over Andhra.
- The successors of Gautamiputra ruled till AD 220. The coins and inscriptions of his immediate successor Vashishthiputra Pulumayi (AD 130–54) have been found in Andhra, and show that by the middle of the second century this area had become a part of the Satavahana kingdom. He set up his capital at Paithan or Pratishthan on the Godavari in Aurangabad district.
- The Shakas resumed their conflict with the Satavahanas for the possession of the Konkan coast and Malwa. Rudradaman I (AD 130–50), the Shaka ruler of Saurashtra (Kathiawar), defeated the Satavahanas twice, but did not destroy them because of shared matrimonial relations.
- Yajna Sri Satakarni (AD 165–94) was the last great king of the Satavahana dynasty, and recovered north Konkan and Malwa from the Shaka rulers. He was a patron of trade and navigation, and his coins appear not only in Andhra but also in Maharashtra, MP, and Gujarat.
- The successors of Yajna Sri Satakarni were unable to retain the Satavahana kingdom which was destroyed by AD 220.

Aspects of Material Culture

- The material culture of the Deccan under the Satavahanas was a fusion of local elements and northern ingredients. The megalith builders of the Deccan were fairly well acquainted with the use of iron and agriculture.
- At a site in Karimnagar district, even a blacksmith's shop is found. The Satavahanas may have exploited the iron ores of Karimnagar and Warangal, for these districts show signs of iron working that dates to the megalithic phase in the first millennium BC.
- Evidence of ancient gold workings has been found in the Kolar fields in the pre-Christian centuries and later. The Satavahanas may have used gold as bullion, for they did not issue gold coins as did the Kushans.
- In Peddabankur (200 BC–AD 200) in Karimnagar district, we find regular use of fire-baked bricks, and that of flat, perforated roof tiles. Although roof tiles were found in Kushan constructions, they were more widely used in the Deccan and western India under the Satavahanas.
- It is remarkable that as many as twenty-two brick wells belonging to the second century have been discovered at Peddabankur.

Social Organization

- The Satavahanas originally seem to have been a Deccan tribe. They however were so brahmanized that they claimed to be brahmanas. Their most famous king, Gautamiputra Satakarni, described himself as a brahmana and claimed to have established the fourfold varna system which had fallen into disorder.
- The Satavahanas were also the first rulers to make land grants to brahmanas. Among the artisans, the *gandhikas* or perfumers are repeatedly mentioned as donors. At a later stage, the term *gandhika* became so general as to connote all kinds of shopkeepers. The modern title Gandhi is derived from this ancient term.
- It was customary for their king to be named after his mother. Such names as Gautamiputra and Vashishthiputra indicate that in their society the mother enjoyed a great deal of importance.

Pattern of Administration

- The Satavahanas retained some administrative structures of Ashokan times. Their district was called *ahara*, as it was known in the time of Ashoka, and their officials were known as *amatyas* and *mahamatras*, as was the case in Maurya times.
- Their administrative divisions were also called *rashtra*, and their high officials were styled *maharashtrikas*. The administration in the rural areas was placed in the hands of a *gaumika*, the head of a military regiment consisting of nine chariots, nine elephants, twenty-five horses, and forty-five foot-soldiers. The head of this regiment was posted in the countryside to maintain peace and order.
- The military character of Satavahana rule is also evident from the common use of such terms as *kataka* and *skandhavara* in their inscriptions. These were military camps and settlements which served as administrative centres when the king was there. Thus, coercion played a key role in the Satavahana administration.
- The Satavahanas started the practice of granting tax-free villages to brahmanas and Buddhist monks. The Satavahana kingdom had three grades of feudatories. The highest grade was formed by the king who was called raja and had the right to strike coins. The second grade was formed by the *mahabhoja*, and the third grade by the *senapati*. It seems that these feudatories and landed beneficiaries enjoyed some authority in their respective localities.

Religion

- The Satavahana rulers were brahmanas, and they represented the march of triumphant Brahmanism. From the very outset, kings and queens performed such Vedic sacrifices as

ashvamedha, and *vajapeya* paying liberal sacrificial fees to the brahmanas. They also worshipped a large number of Vaishnava gods such as Krishna and Vasudeva.

- Nagarjunakonda and Amaravati in AP became important seats of Buddhist culture under the Satavahanas, and more so under their successors, the Ikshvakus. Similarly, Buddhism flourished in the Nasik and Junar areas in western Deccan in Maharashtra, where it seems to have been supported by traders.

Architecture

- In the Satavahana phase, many *chaityas* (sacred shrines) and monasteries were cut out of solid rock in north-western Deccan or Maharashtra with great skill and patience.
- The two common religious constructions were the Buddhist temple which was called *chaitya* and monastery which was called *vihara*. The *chaitya* was a large hall with a number of columns, and the *vihara* consisted of a central hall entered by a doorway from a verandah in front.
- The most famous *chaitya* is that of Karle in western Deccan. About 40 m long, 15 m wide, and 15 m high, it is a most impressive specimen of massive rock architecture.
- The *viharas* or monasteries were excavated near the *chaityas* for the residence of monks during the rainy season. At Nasik there are three *viharas*.
- Since they carry the inscriptions of Nahapana and Gautamiputra, they belong to first-second centuries AD. Rock-cut architecture is also found in Andhra in the Krishna-Godavari region, but the region is really famous for independent Buddhist structures, mostly in the form of stupas.
- The most famous of them are those of Amaravati and Nagarjunakonda. The stupa was a large round structure erected over some relic of the Buddha.
- The Amaravati stupa was begun in around 200 BC but was completely reconstructed in the second half of the second century AD. Its dome measured 53 m across the base, and it seems to have been 33 m in height.
- The Amaravati stupa is full of sculptures that depict various scenes from the life of the Buddha. Nagarjunakonda prospered most in the second-third centuries under the patronage of the Ikshvakus, the successors of the Satavahanas.
- It possesses both Buddhist monuments and the earliest brahmanical brick temples. Nearly two dozen monasteries can be counted here. Together with its stupas and *mahachaityas* Nagarjunakonda appears to have been the richest area in terms of structures in the early centuries of the Christian era.



Language

- The official language of the Satavahanas was Prakrit. All their inscriptions were composed in this language and written in the Brahmi script, as was the case in Ashokan times. Some Satavahana kings may have composed Prakrit books.
- One Prakrit text called *Gathasattasai*, or the *Gathasaptasati*, is attributed to a Satavahana king called Hala. It consisted of 700 verses, all written in Prakrit.

CHAPTER-22

The Dawn of History in the Deep South

The Megalithic Background

- Up to the second century BC, the upland portions of the peninsula were inhabited by people who are called megalith builders. They are known not from their actual settlements which are rare, but from their funerary structures.
- The graves are called megaliths because they were encircled by large pieces of stone. They contain not only the skeletons of the people who were buried but also pottery and iron objects.
- The megaliths are found in all the upland areas of the peninsula, but their concentration seems to be in eastern Andhra and in Tamil Nadu. The beginnings of the megalithic culture can be traced to c. 1000 BC.

State Formation and the Development of Civilization

- Cultural and economic contacts between the north and the deep south, known as Tamizhakam, became extremely important from the fourth century BC onwards.
- The route to the south, called Dakshinapatha, was valued by the northerners because the south supplied gold, pearls, and various precious stones. The Pandya state was known to Megasthenes who lived in Pataliputra.
- The earlier Sangam texts are familiar with the rivers Ganges and Son, and also with Pataliputra, the capital of the Magadhan empire. Flourishing trade with the Roman empire contributed to the formation of three states, respectively under the Cholas, Cheras, and Pandyas.

Three Early Kingdoms

- The southern end of the Indian peninsula situated south of the Krishna river was divided into three kingdoms: Chola, Pandya, and Chera or Kerala.
- The Pandyas are first mentioned by Megasthenes, who says that their kingdom was celebrated for pearls. The Pandya territory occupied the southernmost and the south-eastern portion of the Indian peninsula, and it roughly included the modern districts of Tirunelveli, Ramnad, and Madurai in Tamil Nadu with its capital at Madurai.
- The Chola kingdom, which came to be called Cholamandalam (Coromandel), in early medieval times, was situated to the north-east of the territory of the Pandyas, between the Pennar and the Velar rivers. Their chief centre of political power lay at Uraiur, a place famous for cotton trade. A clearer history of the Cholas begins in the second century AD with their famous king Karikala. He founded Puhar and constructed 160 km of embankment along the Kaveri river. This was built with the labour of 12,000 slaves who were brought as captives from Sri Lanka. Puhar is coterminous with Kaveripattanam, the Chola capital.
- The Chera or the Kerala country was situated to the west and north of the land of the Pandyas. It included the narrow strip of land between the sea and the mountains, and covered portions of both Kerala and Tamil Nadu.
- The Romans set up two regiments at Muziris, coterminous with Cranganore in the Chera state, to protect their interests. It is said that they also built there a temple of Augustus.
- The history of the Cheras is a continuing battle with the Cholas and Pandyas. According to the Chera poets, their greatest king was Senguttuvan, the Red or Good Chera. The early Tamil poems also mention the weaving of complex patterns on silk. Uraiur was noted for its cotton trade.
- In ancient times, the Tamils traded with the Greek or Hellenistic kingdom of Egypt and Arabia, on the one hand, and with the Malay archipelago and China, on the other.

The Purse and the Sword

- The spoils of war further added to the royal income.

Rise of Social Classes

- The brahmanas first appear in the Tamil land in the Sangam age. The captains of the army were invested with the title of *enadi* at a formal ceremony. The ruling class was called *arasar*, and its members had marriage relations with the *vellalas*, who formed the fourth caste.
- They held the bulk of the land and thus constituted the cultivating class, divided into the rich and the poor. The rich did not plough the land themselves but employed labourers to undertake this.
- Agricultural operations were generally the task of members of the lowest class (*kadaisiyar*), whose status appears to have differed little from that of slave. The *paryars* were agricultural labourers who also worked with animal skins and used them as mats.
 - ✓ In the Tamil region, large landowners were known as *vellalar*, ordinary ploughmen were known as *uzhavar*, and landless labourers, including slaves, were known as *kadaisiyar* and *adimai*. [NCERT CLASS-VI CHAPTER-09]
 - ✓ In the northern part of the country, the village headman was known as the *grama bhojaka*. The *grama bhojaka* was often the largest landowner. Apart from the *gramabhojaka*, there were other independent farmers, known as *grihapatis*, most of whom were smaller landowners. . [NCERT CLASS-VI CHAPTER-09]
 - ✓ And then there were men and women such as the *dasa karmakara*, who did not own land, and had to earn a living working on the fields owned by others. . [NCERT CLASS-VI CHAPTER-09]
 - ✓ Many crafts persons and merchants now formed associations known as *shrenis*. These *shrenis* of crafts persons provided training, procured raw material, and distributed the finished product. Then *shrenis* of merchants organised the trade. *Shrenis* also served as banks, where rich men and women deposited money. . [NCERT CLASS-VI CHAPTER-09]

Beginnings of Brahmanism-

Tamil Language and Sangam Literature

- The Sangam was a college or assembly of Tamil poets held probably under the patronage of the chiefs or kings. It is stated in a Tamil commentary of the middle of the eighth century that three Sangams lasted for 9990 years and were attended by 8598 poets, and had 197 Pandya kings as patrons.
- The Sangam literature can roughly be divided into two groups, narrative and didactic. The narrative texts are called *Melkannakku* or Eighteen Major Works. They comprise eighteen major works consisting of eight anthologies and ten idylls. The didactic works are called *Kilkanakku* or Eighteen Minor Works.

Social Evolution from Sangam Texts

- The texts suggest that war booty was an important source of livelihood. They also state that when a hero dies he is reduced to a piece of stone. This reminds us of the circles of stone that were raised over the graves of the megalithic people.
- This may have led to the later practice of raising hero stones called *virarkal* in honour of the heroes who had died fighting for kine and other things. Many of the Sangam texts, including the didactic ones, were written by the brahmana scholars of Prakrit or Sanskrit.
- A text called *Tolkappiyam*, which deals with grammar and poetics. Another important Tamil text deals with philosophy and wise maxims, and is called *Tirukkural*. In addition, the twin Tamil epics *Silappadikaram* and *Manimekalai*. The two were composed around the sixth century.
- The first is considered to be the brightest gem of early Tamil literature. It deals with a love story in which a dignitary called Kovalan prefers a courtesan called Madhavi of Kaveripattanam to his wedded wife Kannagi from a noble family.
- The other epic, *Manimekalai*, was written by a grain merchant of Madurai. It deals with the adventures of the daughter born of the union of Kovalan and Madhavi.
- Twelve findspots of Ashokan inscriptions in Brahmi script appear in the south, three in Andhra, and nine in Karnataka. Over seventy-five short inscriptions in the Brahmi script dating to about two centuries later have been found in natural caves, mainly in the Madurai region.
- They provide the specimens of the earliest form of Tamil mixed with Prakrit words. They relate to the second-first centuries BC when the Jaina and Buddhist missionaries came to this area.

CHAPTER-23**Crafts, Commerce, and Urban Growth (200 BC–AD 250)****Crafts and Craftsmen**

- The *Digha Nikaya*, which relates to pre- Maurya times, mentions nearly two dozen occupations, but the *Mahavastu*, which relates to this period, catalogues thirty-six kinds of workers living in the town of Rajgir, and the list is not exhaustive.
- The *Milinda Panho* or the *Questions of Milinda* enumerates as many as seventy-five occupations, sixty of which are connected with various crafts. A Tamil text known in English as *The Garland of Madurai* supplements the information supplied by the two Buddhist texts on crafts and craftsmen.
- The Telangana region of Andhra seems to have been the richest in this respect, and in addition to weapons, balance rods, socketed axes and hoes, sickles, ploughshares, razors, and ladles have been discovered in the Karimnagar and Nalgonda districts of this region.
- Indian iron and steel, including cutlery, were exported to the Abyssinian ports, and they enjoyed great prestige in western Asia.
- Mathura was a great centre for the manufacture of a special type of cloth which was called *shataka*. Dyeing was a thriving craft in some south Indian towns.
- A brick-built dyeing vat has been unearthed at Uraiyur, a suburb of Tiruchirapalli town in Tamil Nadu, and similar dyeing vats were excavated at Arikamedu. These structures relate to the first– third centuries when the handloom textile industry in these towns flourished.
- Many products of crafts have been found as a result of digging in the Kushan complexes. Indian ivories have been found in Afghanistan and Rome. They are likened to ivory objects found in excavations at Satavahana sites in the Deccan.
- Roman glass objects are found in Taxila and in Afghanistan, but it was around the beginning of the Christian era that the knowledge of glass-blowing reached India and attained its peak.

Types of Merchants

- *The Garland of Madurai* calls the streets broad rivers of people who buy and sell in the market place. The importance of shopkeepers is indicated by the repetition of the term *apana* in the description of the city of Sakala.
- Its shops appear as filled with various types of cloth made in Kashi, Kotumbara, and elsewhere. Many artisans and merchants were organized into guilds called *sreni* and *ayatana*, but how these organizations functioned is indicated neither in the *Mahavastu* nor in the *Milinda-Panho*.
- The Buddhist texts mention the *sresthi*, who was the chief merchant of the *nigama*, and the *sarthavaha*, the caravan leader who was the head of the corporation of merchants (*vanijgramo*). It also speaks of nearly half a dozen petty merchants called *vanija*.
- The term *agrivanija* seems to be obscure, but these merchants may have been the predecessors of the *agrawalas*.

Trade Routes and Centres

- Although the Parthians of Iran imported iron and steel from India, they presented great obstacles to India's trade with the lands further west of Iran. It seems that around the beginning of the Christian era, the monsoon was understood, and this enabled sailors to sail in much less time directly from the eastern coast of the Arabian Sea to the western coast, and easily call at the various ports along the route such as Broach and Sopara situated on the western coast of India, and Arikamedu and Tamralipti situated on the eastern coast.
- The Shakas and the Kushans used two routes from the north-western frontier to the western sea coast. Both these routes converged at Taxila, and were connected with the Silk Route passing through Central Asia.

- The first route directly ran from the north to the south, linking Taxila with the lower Indus basin from where it passed on to Broach. The second route, called the *uttarapatha*, was in more frequent use.
- From Taxila it passed through modern Punjab up to the eastern bank of the Yamuna. Following the course of the Yamuna, it went southward to Mathura, from Mathura passing on to Ujjain in Malwa, and again from Ujjain to Broach on the western coast. Ujjain was the meeting point of another route which started from Kaushambi near Allahabad.

Goods in Foreign Trade

- The Romans mainly imported spices for which south India was famous, and also muslin, pearls, jewels, and precious stones from central and south India. Iron goods, especially cutlery, formed an important item of export to the Roman empire.
- Pearls, ivory, precious stones, and animals were considered luxuries, but plants and plant products served the basic religious, funerary, culinary, and medicinal needs of the people. Kitchenware may have been included in the items of import, and cutlery may have been important for the higher class of people.
- In addition to the goods directly supplied by India, certain articles were brought to India from China and Central Asia and then passed on to the eastern part of the Roman empire.
- Silk was directly sent from China to the Roman empire via the Silk Route passing through north Afghanistan and Iran. In return for the articles exported by India to the Roman empire, the Romans exported to India wine, wine-amphorae, and various other types of pottery which were discovered in excavations at Tamluk in West Bengal, Arikamedu near Pondicherry, and at several other sites in south India.
- Sometimes Roman goods travelled as far as Guwahati. Lead, which was used for making coins by the Satavahanas, seems to have been imported from Rome in the form of coiled strips.
- At Begram, 72 km north of Kabul, large glass jars made in Italy, Egypt, and Syria have been found. Also found there were bowls, bronze stands, steel yards, and weights of Western origin, small Graeco-Roman bronze statues, jugs, and other vessels made of alabaster.
- Taxila, which is coterminous with the modern Sirkap in the North-West Frontier Province of Pakistan, has yielded fine examples of the Graeco-Roman sculpture in bronze. Silver ornaments, some bronze pots, one jar, and coins of the Roman emperor Tiberius were also found. However, Arretine pottery, which is regularly found in south India, appears neither in central or western India nor in Afghanistan.
 - The best-known of these are the Chinese Buddhist pilgrims, Fa Xian, who came to the subcontinent about 1600 years ago, Xuan Zang (who came around 1400 years ago) and I-Qing, who came about 50 years after Xuan Zang carried back with him statues of the Buddha made of gold, silver and sandalwood, and over 600 manuscripts loaded on the backs of 20 horses. Over 50 manuscripts were lost when the boat on which he was crossing the Indus capsized. [New NCERT CLASS-VI CHAPTER-10]

Money Economy

- As early as the fifth century BC, India had paid a tribute of 320 talents of gold to the Iranian empire. This gold may have been extracted from the gold mines in Sindh.
- The Kushans probably obtained gold from Central Asia, and may also have procured it either from Karnataka or from the gold mines of Dhalbhum in Jharkhand which later came under their sway. On account of the contact with Rome, the Kushans issued the dinar type of gold coins which became abundant under the Gupta rule.
- The Kushans issued the largest number of copper coins in northern and north-western India. The Indo-Sassanians, the successors of the Kushans in lower Sindh, also issued many coins.

- Copper and bronze coins were used in large quantities by the rulers of some indigenous dynasties such as the Nagas who ruled in central India, the Yaudheyas who ruled in eastern Rajasthan together with the adjacent areas of Haryana, Punjab, and UP, and by the Mitras who ruled in Kaushambi, Mathura, Avanti, and Ahichchhatra (Bareilly district in UP).
- The period roughly between 200 BC and AD 300 evidences the largest number of coins, and these were issued not only by Indian and Central Asian rulers and but also by many cities and tribes.

Urban Growth

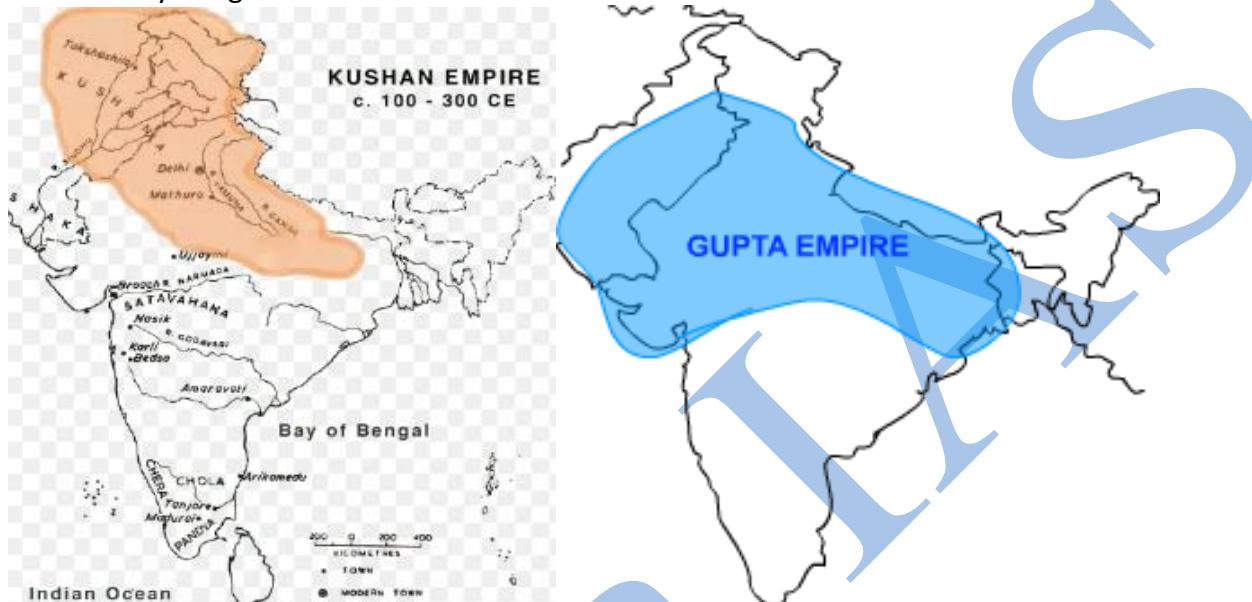
- Important towns in north India, such as Vaishali, Pataliputra, Varanasi, Kaushambi, Shravasti, Hastinapur, Mathura, and Indraprastha (Purana Qila in New Delhi), are all mentioned in literary texts, and some of them are also described by the Chinese pilgrims.
- Most of them flourished during the Kushan period in the first and second centuries. Excavations have revealed superior constructions of the Kushan age. Several sites in Bihar such as Chirand, Panr, Sonpur, and Buxar, and others in eastern UP such as Khairadah and Mason saw prosperous Kushan phases.
- Similarly, in UP, towns such as Sohgaura, Bhita, Kaushambi, Shringaverapur, and Atranjikhera were prosperous. Rangmahal in Rajasthan, and many other sites in the western areas thrived in Kushan times.
- The excavations at Sonkh in Mathura reveal as many as seven levels of the Kushan phase, and only one of the Gupta phase. Current excavation shows Sachnan Kot, 50 km from Lucknow, to be the largest Kushan town in Northern India. It covers 9 sq. km and contains many brick houses and copper coins.
- Again, sites in Jalandhar, Ludhiana, and Ropar, all located in Punjab, and several Haryana sites reveal the quality of Kushan constructions. In many instances, the Gupta period structures were poorly built and made of used Kushan bricks.
- The most important town was Ujjain as the nodal point of two routes, one from Kaushambi and the other from Mathura. It was however also important because of its export of agate and carnelian stones. Excavations show that agate, jasper, and carnelian were worked on a large scale for the manufacture of beads after 200 BC.
- Towns thrived in the Satavahana kingdom during the same period as they did under the Shakes and Kushans. Tagar (Ter), Paithan, Dhanyakataka, Amaravati, Nagarjunakonda, Broach, Sopara, Arikamedu, and Kaveripattanam were prosperous towns in western and south India, during the Satavahana period.
- Towns in Punjab and western UP thrived because the centre of Kushan power lay in north-western India. Most Kushan towns in India lay exactly on the northwestern or *uttarapatha* route passing from Mathura to Taxila.

CHAPTER-24

Rise and Growth of the Gupta Empire

Background

- On the ruins of the Kushan empire arose a new empire that established its sway over a substantial part of the former dominions of the Kushans. This was the empire of the Guptas, who may have been of vaishya origin.

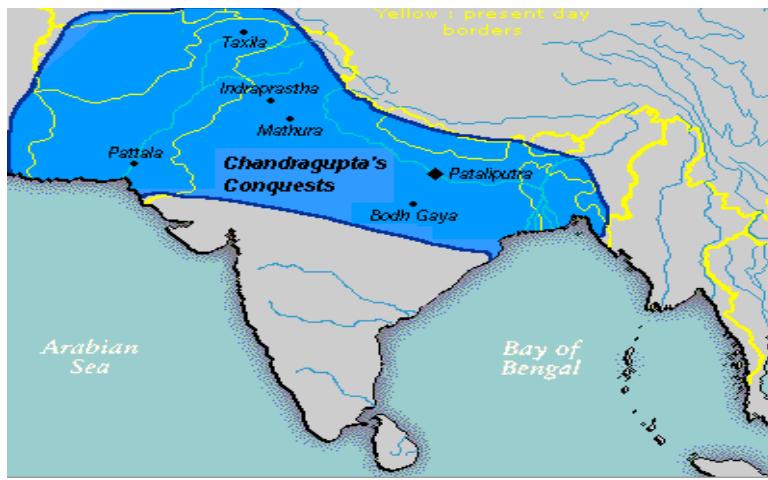


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- Different titles are recommended for the different varnas by the Dharmashastras. The title *sharman* or auspicious is recommended for the brahmana, *varman* or armour for the kshatriya, *gupta* or hidden (also protected) for the vaishya, and *dasa* or servile for the shudra.
- The original kingdom of the Guptas comprised UP and Bihar at the end of the third century. UP appears to have been a more important province for the Guptas than Bihar, because early Gupta coins and inscriptions are largely found in that state.
- The Guptas established their rule over Anuganga (along the Ganges in the mid-Gangetic basin), Prayag (modern Allahabad), Saketa (modern Ayodhya), and Magadha.
- The Kushan power in north India came to an end around AD 230, and then a substantial part of central India fell under the rule of the Murundas, who were possibly kinsmen of the Kushans. The Murundas continued to rule till AD 250. Twenty-five years later, in about AD 275, the Gupta dynasty came to power.

Chandragupta I (AD 319–34)

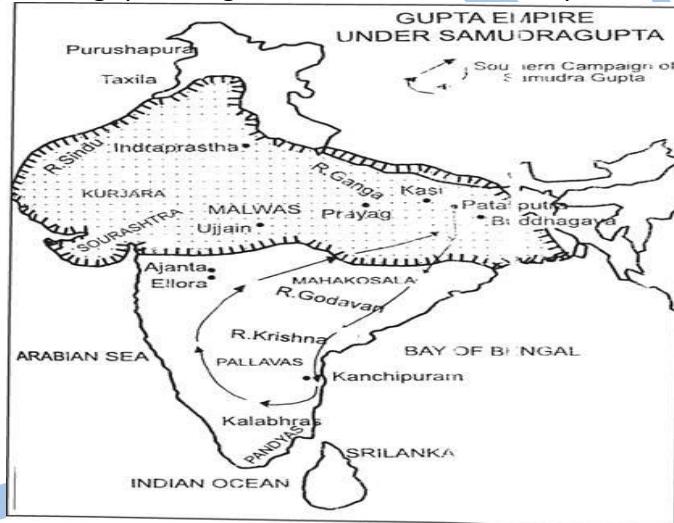
- The first important king of the Gupta dynasty was Chandragupta I. He married a Lichchhavi princess, in all probability from Nepal, which strengthened his position.
- The Guptas were probably vaishyas, and hence marriage into a kshatriya family lent them prestige. Chandragupta I seems to have been a ruler of considerable importance because he started the Gupta era in AD 319–20, which marked the date of his accession.



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Samudragupta (AD 335–80)

- The Gupta kingdom was enlarged enormously by Chandragupta's son and successor Samudragupta (AD 335–80). He was the opposite of Ashoka. Ashoka believed in a policy of peace and non-aggression, but Samudragupta delighted in violence and conquest.



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- His court poet Harishena wrote a glowing account of the military exploits of his patron, and, in a long inscription, the poet enumerate the peoples and countries that were conquered by Samudragupta. The inscription is engraved at Allahabad on the same pillar that carries the inscriptions of the peace-loving Ashoka.
- The places and the countries conquered by Samudragupta can be divided into five groups. Group one includes the princes of the Ganga– Yamuna doab who were defeated and whose kingdoms were incorporated into the Gupta empire.
- Group two includes the rulers of the eastern Himalayan states and of some frontier states such as Nepal, Assam, and Bengal, which were made to feel the weight of Samudragupta's arms. It also covers some republics of Punjab. The republics, which flickered on the ruins of the Maurya empire, were finally crushed by Samudragupta.
- Group three includes the forest kingdoms situated in the Vindhya region and known as Atavika *rajyas* which Samudragupta brought under his control.

- Group four includes twelve rulers of the eastern Deccan and south India who were conquered and liberated. Samudragupta's arms reached as far as Kanchi in Tamil Nadu, where the Pallavas were compelled to recognize his suzerainty.
- Group five includes the names of the Shkas and Kushans, some of them ruling in Afghanistan.
- It is said that Samudragupta swept them out of power and received the submission of the rulers of distant lands.

Chandragupta II (AD 380–412)

- The reign of Chandragupta II saw the high watermark of the Gupta empire. He extended the limits of the empire by marriage alliance and conquest.
- Chandragupta married his daughter Prabhavati to a Vakataka prince of the brahmana caste and ruled in central India.



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- Gupta writing, she promoted the interests of her father Chandragupta. Thus Chandragupta exercised indirect control over the Vakataka kingdom in central India, and this afforded him great advantage.
- With his great influence in this area, Chandragupta II conquered Mathura from the Kushans. More importantly, he occupied western Malwa and Gujarat, which had for about four centuries been under the rule of the Shaka Kshatrapas.
- The conquest gave Chandragupta control over the western sea coast, famous for trade and commerce. This contributed to the prosperity of Malwa, and its chief city Ujjain. Ujjain seems to have been made the second capital by Chandragupta II.
- The exploits of a king called Chandra are glorified in an iron pillar inscription fixed near Qutb Minar in Delhi. Chandragupta II adopted the title of Vikramaditya, which had been first used by an Ujjain ruler in 58–57 BC as a mark of victory over the Shaka Kshatrapas of western India.
- This Ujjain ruler is traditionally called Shakari or the enemy of the Shaks. The Vikrama *samvat* or era was started in 58–57 BC by Shakari. However, Chandragupta II proved to be a greater Shakari and Vikramaditya.
- The court of Chandragupta II at Ujjain was adorned by numerous scholars including Kalidasa and Amarasimha. It was during Chandragupta's reign that the Chinese pilgrim Fa-hsien (AD 399–414) visited India and wrote an elaborate account of the life of its people.
 - **The inscription indicates that Prabhavati had access to land, historians. Some feel that land grants were part of a strategy adopted by ruling lineages to extend agriculture to new areas. Others suggest that land grants were indicative of weakening political power: as kings were losing control over their *samantas*, they tried to win allies. [NCERT CLASS-XII CHAPTER-02]**

- An *agrahara* was land granted to a Brahmana, who was usually exempted from paying land revenue and other dues to the king, guilds or *shrenis*, organisations of craft producers and merchants, are mentioned as well. [NCERT CLASS-XII CHAPTER-02]
- Successful merchants, designated as *masattuvan* in Tamil and *setthis* and *satthavahas* in Prakrit, coinage. Punch-marked coins made of silver and copper (c. sixth century BCE onwards) “*Periplus*” is a Greek word meaning sailing around and “*Erythraean*” was the Greek name for the Red Sea. [NCERT CLASS-XII CHAPTER-02]

Fall of the Empire

- The successors of Chandragupta II had to face an invasion by the Hunas from Central Asia in the second half of AD fifth century. Although initially the Gupta king Skandagupta took effective measures to stem the march of the Hunas into India, his successors proved to be weak and were unable to cope with the Huna invaders who excelled in horsemanship and possibly used stirrups made of metal.
- By AD 485, the Hunas occupied eastern Malwa and a substantial portion of central India where their inscriptions have been found. The intermediate regions, such as Punjab and Rajasthan, also passed into their hands.
- Although the Huna power was soon overthrown by Yashodharman of Malwa who belonged to the Aulikara feudatory family, the Malwa prince successfully challenged the authority of the Guptas and set up in AD 532 a pillar of victory commemorating his conquest of almost the whole of northern India.
- Yashodharman’s rule was short-lived, but it dealt a severe blow to the Gupta empire. The later Guptas of Magadha established their power in Bihar. Alongside them, the Maukhari rose to power in Bihar and UP, and had their capital at Kanauj.
- It seems that by AD 550, Bihar and UP had passed out of Gupta hands. The rulers of Valabhi established their authority in Gujarat and western Malwa. After the reign of Skandagupta, that is, AD 467, hardly any Gupta coin or inscription has been found in western Malwa and Saurashtra.
- The loss of western India, which seems to have been complete by the end of the fifth century, must have deprived the Guptas of the rich revenues from trade and commerce and crippled them economically. In north India, the princes of Thanesar established their power in Haryana and then gradually moved on to Kanauj.

CHAPTER-25

Life in the Gupta Age



System of Administration

- In contrast to the Maurya rulers, the Gupta kings adopted pompous titles such as *parameshvara*, *maharajadhiraja*, and *paramabhattaraka* which signify that they ruled over many lesser kings in their empire. Kingship was hereditary, but royal power was limited by the want of a firm adherence to primogeniture.
- During the Gupta period land taxes increased in number, and those on trade and commerce decreased. Probably the king collected taxes varying from one fourth to one-sixth of the produce.
- In central and western India, the villagers were also subjected to forced labour called *vishti* by the royal army and officials. The Gupta bureaucracy was not as elaborate as that of the Mauryas. The most important officers in the Gupta empire were the *kumaramatyas*.
- They were appointed by the king in the home provinces and possibly paid in cash. The Guptas organized a system of provincial and local administration. The empire was divided into divisions called *bhuktis*, and each *bhukti* was placed under the charge of an *uparika*.
- The *bhuktis* were divided into districts (*vishayas*), which were placed under the charge of a *vishayapati*. In eastern India, the *vishayas* were divided into *vithis*, which again were subdivided into villages. The sealings from Vaishali show that artisans, merchants, and the head of the guild served on the same corporate body, and in this capacity they obviously conducted the affairs of the town.

Administration



- The administrative board of the district of Kotivarsha in north Bengal (Bangladesh) included the chief merchant, the chief trader, and the chief artisan. Their consent to land transactions was considered necessary. Artisans and bankers were organized into their own separate guilds.
- At Mandasor in Malwa and at Indore, silk weavers maintained their own guilds. In the district of Bulandshahar in western UP, the oil-pressers were organized into guilds. It seems that these guilds, especially those of merchants, enjoyed certain immunities.
- The major part of the empire was held by feudatory chiefs, many of whom had been subjugated by Samudragupta. The vassals who lived on the edge of the empire had three obligations to fulfil. The second important feudal development that surfaced under the Guptas was the grant of fiscal and administrative concessions to priests and administrators.

Tax structure	Bali	Compulsory offerings
	Bhaga	1/6th of produce
	Bhoga	Gifts
	Shulka	Customs
	Udinanga	Social security tax
	Klipta	tax for selling or purchasing lands
	Halivakara	Ploughshare tax
	Hiranya	Gold tax
	Kara	irregular tax

- Started in the Deccan by the Satavahanas, the practice became a regular affair in Gupta times, particularly in MP.

Trends in Trade and the Agrarian Economy

- In ancient India, the Guptas issued the largest number of gold coins, which were called *dinaras* in their inscriptions. Regular in size and weight, they appear in many types and sub-types. They vividly portray Gupta kings, indicating the latter's love for war and art.
- After the conquest of Gujarat, the Guptas issued a large number of silver coins mainly for local exchange, in which silver occupied an important position under the Western Kshatrapas.
- Till AD 550 India carried on some trade with the eastern Roman or Byzantine empire, to which it exported silk. Around AD 550, the people of the eastern Roman empire learnt from the Chinese the art of growing silk, which adversely affected India's export trade.
- Even before the mid-sixth century, the demand for Indian silk abroad had slackened. In the mid-fifth century, a guild of silk weavers left their original home in western India in the state of Lata in Gujarat and migrated to Mandasor in Malwa where they abandoned their original occupation and adopted other professions.
- The striking development of the Gupta period, especially in eastern and central MP, was the emergence of priestly landlords at the cost of local peasants.

Social Developments

- The brahmanas accumulated wealth on account of the numerous land grants made to them and therefore claimed many privileges, which are listed in the *Narada Smriti*, the lawbook of Narada, a work of about the fifth century.
- The Hunas, who came to India towards the close of the fifth century, eventually came to be recognized as one of the thirty-six clans of the Rajputs. Even now some Rajputs bear the title Hun.
- The first example of the immolation of a widow after the death of her husband occurred during the Gupta period in AD 510.
- The Chinese Buddhist monk Fa Xian (c. fifth century CE) wrote that "untouchables" had to sound a clapper in the streets so that people could avoid seeing them. Another Chinese pilgrim, Xuan Zang (c.

seventh century), observed that executioners and scavengers were forced to live outside the city.

[NCERT CLASS-XII CHAPTER-3]

The State of Buddhism

- Buddhism ceased to receive royal patronage during the Gupta period. Fahsien gives the impression that this religion was flourishing, but in reality it was not as important during the Gupta period as it had been in the days of Ashoka and Kanishka. However, some stupas and viharas were constructed, and Nalanda became a centre of Buddhist education.
 - The iron pillar at Mehrauli, Delhi, is a remarkable example of the skill of Indian crafts persons. It is made of iron, 7.2. m high, and weighs over 3 tonnes. It was made about 1500 years ago. The word *stupa* means a mound. While there are several kinds of *stupas*, round and tall, big and small, these have certain common features. Generally, there is a small box placed at the centre or heart of the *stupa*. This may contain bodily remains (such as teeth, bone or ashes) of the Buddha or his followers, or things they used, as well as precious stones, and coins. This box, known as a relic casket, was covered with earth. [NCERT CLASS-VI CHAPTER-12]
 - Often, a path, known as the *pradakshina patha*, was laid around the *stupa*. This was surrounded with railings. Entrance to the path was through gateways. Devotees walked around the *stupa*, in a clockwise direction, as a mark of devotion. Both railings and gateways were often decorated with sculpture. [NCERT CLASS-VI CHAPTER-12]
 - The most important part of the temple was the room known as the *garbhagriha*, where the image of the chief deity was placed. At Bhitargaon, a tower, known as the *shikhar*, was built on top of the *garbhagriha*, to mark this out as a sacred place. Building *shikharas* required careful planning. Most temples also had a space known as the *mandapa*. It was a hall where people could assemble. [NCERT CLASS-VI CHAPTER-12]
 - Monolithic temples at Mahabalipuram. Each of these was carved out of a huge, single piece of stone (that is why they are known as monoliths). While brick structures are built up by adding layers of bricks from the bottom upwards, in this case the stone cutters had to work from top downwards. [NCERT CLASS-VI CHAPTER-12]
 - Ajanta-Most of these were monasteries for Buddhist monks, and some of them were decorated with paintings. Here are some examples. As the caves are dark inside, most of these paintings were done in the light of torches. The colours, which are vivid even after 1500 years, were made of plants and minerals. [NCERT CLASS-VI CHAPTER-12]

The Origin and Growth of Bhagavatism

- Bhagavatism originated in post-Maurya times and centred around the worship of Vishnu or Bhagavata. Vishnu was a minor god in Vedic times. He represented the sun and also the fertility cult. By the second century BC he was merged with a god called Narayana, and came to be known as Narayana–Vishnu.
- Originally Narayana was a non-Vedic tribal god called *bhagavata*, and his worshippers were called *bhagavatas*. Vishnu came to be identified with a legendary hero of the Vrishni tribe living in western India who was known as Krishna–Vasudeva.
- By 200 BC the three streams of gods and their worshippers merged into one and resulted in the creation of Bhagavatism or Vaishnavism. Bhagavatism was marked by bhakti and ahimsa.
- Bhakti meant the offer of loving devotion. It was a kind of loyalty offered by a tribal to his chief or by a subject to his king. Ahimsa, or the doctrine of non-killing of animals, suited the agricultural society and was in keeping with the old cult of life giving fertility associated with Vishnu.
- Bhagavatism or Vaishnavism overshadowed Mahayana Buddhism by Gupta times. It preached the doctrine of incarnation, or avatar. History was presented as a cycle of the ten incarnations of Vishnu.

Art

- The Gupta period is called the Golden Age of ancient India. Both Samudragupta and Chandragupta II were patrons of art and literature. Samudragupta is represented on his coins playing the lute (vina), and Chandragupta II is credited with maintaining in his court nine luminaries.
- During the Gupta period a life-size copper image of the Buddha of more than 6 feet was made. It was discovered at Sultanganj near Bhagalpur, and is now displayed in Birmingham.
- During the Gupta period beautiful images of the Buddha were fashioned at Sarnath and Mathura, but the finest specimens of Buddhist art in Gupta times are the Ajanta paintings. They depict various events in the life of Gautama Buddha and the previous Buddhas whose birth stories are related in the Jatakas.
- These paintings are lifelike and natural, and the brilliance of their colours has not faded even after fourteen centuries. The Gupta period was poor in terms of architecture. All that are a few temples made of brick in UP and a stone temple.
- The brick temples of Bhitargaon in Kanpur, Bhitari in Ghazipur, and Deogarh in Jhansi may be mentioned. The Buddhist university at Nalanda was set up in the fifth century, and its earliest structure, made of brick, relates to this period.

Literature

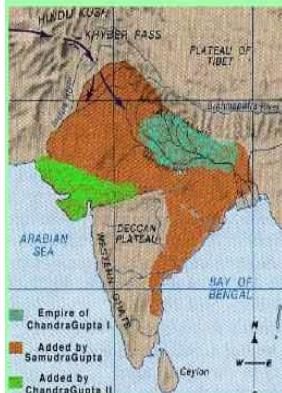
- The Gupta period is remarkable for the production of secular literature, which consisted of a fair degree of ornate court poetry. Bhasa was an important poet in the early phase of the Gupta period and wrote thirteen plays. He wrote in Sanskrit, but his dramas also contain a substantial amount of Prakrit. He was the author of a drama called *Dradiracharudatta*, which was later refashioned as *Mrichchhakatika* or the *Little Clay Cart* by Shudraka.
- In his plays Bhasa uses the term *yavanika* for the curtain, which suggests Greek contact. However, what has made the Gupta period particularly famous is the work of Kalidasa who lived in the second half of the fourth and the first half of the fifth century.
- He was the greatest poet of classical Sanskrit literature and wrote *Abhijananashakuntalam* which is very highly regarded in world literature. It relates the love story of King Dushyanta and Shakuntala, whose son Bharata appears as a famous ruler. *Shakuntalam* was one of the earliest Indian works to be translated into European languages, the other work being the *Bhagavadgita*.
- This period also shows an increase in the production of religious literature. Most works of the period had a strong religious bias. The two great epics, namely the *Ramayana* and the *Mahabharata*, were almost completed by the fourth century AD.
- Although the epics and Puranas seem to have been compiled by the brahmanas, they represent the kshatriya tradition. They are replete with myths, legends, and exaggerations.
- The Gupta period also saw the development of Sanskrit grammar based on the work of Panini and Patanjali. This period is particularly memorable for the compilation of *Amarakosha* by Amarasimha, who was a luminary in the court of Chandragupta II. This lexicon is learnt by heart by students learning Sanskrit in the traditional way.
- Overall, the Gupta period was a bright phase in the history of classical literature and one that developed an ornate style that was different from the old simple Sanskrit.

Science and Technology

- In mathematics, the period saw, in the fifth century, a work called *Aryabhatiya* written by Aryabhata who belonged to Pataliputra. A Gupta inscription of AD 448 from Allahabad district suggests that the decimal system was known in India at the beginning of the fifth century.

- In the field of astronomy, a book called *Romaka Siddhanta* was compiled, its title indicating that it was influenced by Greek and Roman ideas. With regard to iron objects, the best example is the iron pillar found at Mehrauli in Delhi.
- Manufactured in the fourth century AD, the pillar has not gathered any rust over the subsequent fifteen centuries which is a great tribute to the technological skill of the craftsmen, although the arid conditions in Delhi may also have contributed to its preservation.

Over all analysis by Figure (Desire IAS inputs)



This iron pillar- located in New Delhi- was built about in about 410 AD has yet to rust or wear down.

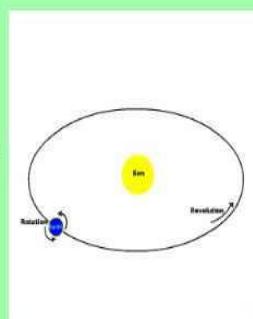
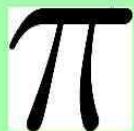


Kālidāsa was one of the greatest poets and dramatists in the Sanskrit language.

The Gupta "Golden Era"

325-550 AD

Advances in math include the discovery of pi and infinity, and the first use of zero.



The fact that the Earth rotated and revolved around the sun was discovered.

The cause of solar and lunar eclipses were also discovered.

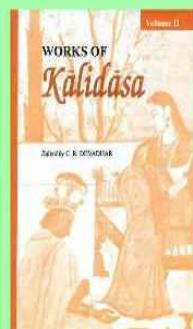


Buddhist Temples that were created in Gupta Golden Era are still around today.

So are Hindu temples.



Copper coins were used in the empire



The Ajanta Caves tell the story of Buddha, from 200 to 650 AD in carved drawings.

Olivia Federici



CHAPTER-26

Spread of Civilization in Eastern India

Signs of Civilization

- A region is considered to be civilized if its people know writing, set up a system for collecting taxes, and maintaining order, form social classes and produce specialists for performing priestly, administrative, and production functions.
- Above all, a civilized society is able to produce enough to sustain not only the actual producers comprising artisans and peasants but also consumers who are not engaged in production. A combination of these elements makes for civilization.
- The period from the fourth to the seventh century is remarkable for the diffusion of an advanced rural economy, formation of state systems, and delineation of social classes in eastern MP, Orissa, eastern Bengal, southeast Bengal, and Assam.

Orissa, and Eastern and Southern MP

- Kalinga, or coastal Orissa south of the Mahanadi, rose to importance under Ashoka, though a strong state had been founded in that area in the first century BC. Its ruler, Kharavela had advanced as far as Magadha.
- In the first and second centuries AD, the ports of Orissa conducted a brisk trade in pearls, ivory, and muslin. Excavations at Shishupalgarh, the site of Kalinganagari, of Kharavela's capital at a distance of 60 km from Bhubaneswar, yielded several Roman objects indicating trade contacts with the Roman empire.
- However, the greater part of Orissa, particularly north Orissa, neither experienced state formation nor much commercial activity. In the fourth century Kosala and Mahakantara figured in the list of the regions conquered by Samudragupta, and covered parts of northern and western Orissa.
- The most important of was the state of the Matharas, also known as Pitribhaktas, who at the peak of their power dominated the area between the Mahanadi and the Krishna. Their contemporaries and neighbours were the Vasishtas, the Nalas, and the Manas.
- The Vasishtas ruled on the borders of Andhra in south Kalinga, the Nalas in the forest area of Mahakantara, and the Manas in the coastal area in the north beyond the Mahanadi. Each state developed its system of taxation, administration, and military organization.
- The Nalas, and probably the Manas, also evolved their system of coinage. The find of Nala gold coins in the tribal Bastar area in MP is significant. It presupposes an economic system in which gold money was used in large transactions, and served as a medium of payment to high functionaries.
- The Matharas created a district called Mahendrabhoga in the area of the Mahendra mountains, and also ruled over a district called Dantayavagubhoga, which apparently supplied ivory and rice-gruel to its administrators though it had been created in a backward area.
- The Matharas made endowments called *agraharas*, which consisted of land and income from villages and were meant to support the religious and educational activities of the brahmanas. Some *agraharas* had to pay taxes although elsewhere in the country they were tax-free.
- In coastal Orissa, writing had certainly been known since the third century BC, and inscriptions up to the mid-fourth century AD were written in Prakrit, but from about AD 350 onwards Sanskrit began to be used.

Bengal

- As regards Bengal, parts of north Bengal, now in Bogra district, provide evidence of the prevalence of writing during Ashoka's reign. An inscription indicates several settlements maintaining a storehouse filled with coins and food grains for the upkeep of Buddhist monks.
- Also, people of this area knew Prakrit and professed Buddhism. Similarly, an inscription found in the coastal district of Noakhali in south-east Bengal indicates that the people of the area knew Prakrit and the Brahmi script in the second century BC.

- In about the middle of the fourth century, a king with the title 'maharaja' ruled in Pokharna on the Damodara in Bankura district. He knew Sanskrit and was a devotee of Vishnu, for whose worship he possibly granted a village.
- The area situated between the Ganges and the Brahmaputra now covering Bangladesh emerged as a settled and fairly Sanskrit-educated region in the fifth and sixth centuries. The Gupta governors, who seem to have become independent after about AD 550, occupied north Bengal; some part of it may also have been seized by the rulers of Kamarupa.
- Local vassal princes called *samanta* maharajas had created their own administrative apparatus and built their military organization. By AD 600 the area came to be known as Gauda and functioned as an independent state ruled by Shashanka, Harsha's adversary.
- For a century from AD 432–3 a series of land sale documents recorded on copperplates in Pundravardhanabhukti, which covered almost the whole of north Bengal, now mostly in Bangladesh. Most of the land transactions indicate that land was purchased with gold coins called *dinara*.
- The deltaic portion of Bengal formed by the Brahmaputra and called Samatata, which was made to acknowledge the authority of Samudragupta in the fourth century, covered south-east Bengal. From about AD 525 onwards, the area developed a fairly organized state covering Samatata and a portion of Vanga which lay on the western boundary of Samatata. It is called the kingdom of Samatata or Vanga whose rulers, including Sama Haradeva, issued a substantial number of gold coins in the second half of the sixth century.
- In addition to this state, in the seventh century, there existed the state of the Khadgas, literally swordsmen, in the Dhaka area. There was also the kingdom of a brahmana feudatory called Lakanatha and that of the Ratas, both in the Comilla area. All these princes of south-east and central Bengal issued land grants in the sixth and seventh centuries.
- A fiscal and administrative unit called *Dandabhukti* was formed in the border areas between Bengal and Orissa. *Danda* means punishment, and *bhukti* enjoyment. The unit was apparently to pacify and suppress the tribal inhabitants of that region and may have promoted Sanskrit and other elements of culture in the tribal areas. This was also true of Vardhamanabhukti (Burdwan).
- In south-east Bengal in the Faridpur area, five plots of land granted to a Buddhist monastery were declared waste and water-logged and they paid no tax to the state. Similarly, 200 brahmanas were given a large area in Comilla district within a forest region full of deer, boars, buffaloes, tigers, serpents, and the like. All such instances are sufficient proof of the progress of colonization and civilization in new areas.
- The fifth to seventh centuries also saw the formation of about half a dozen states, some large and others small; some independent and others feudatory. However, each had its victory or military camp where it maintained its infantry, cavalry, elephants, and boats. Each had its fiscal and administrative districts with its machinery for tax collection and maintenance of order.
- The number of endowments had increased to such a degree that eventually an officer called *agraharika* had to be appointed to look after them.

Assam

- Kamarupa, coterminous with the Brahmaputra basin running from east to west, shot into prominence in the seventh century. Excavations, however, show settlements in Ambari near Guwahati from the fourth century of the Christian era.
- In the same century Samudragupta received tributes from Davaka and Kamarupa. Davaka possibly accounted for a portion of Nowgong district, and Kamarupa covered the Brahmaputra basin.
- The Ambari excavations near Guwahati show that settlements were fairly developed in the sixth and seventh centuries, and this is supported by inscriptions. By the beginning of the sixth century, the use of Sanskrit and the art of writing are clearly in evidence.

- The Kamarupa kings adopted the title *varman*, which obtained not only in northern, central, and western India but also in Bengal, Orissa, Andhra, Karnataka, and Tamil Nadu. This title, which means armour and symbolizes a warrior, was given to the kshatriyas by Manu.
- Buddhism also acquired a foothold, and the Chinese traveller Hsuan Tsang (Hieun Tsang) visited this state.

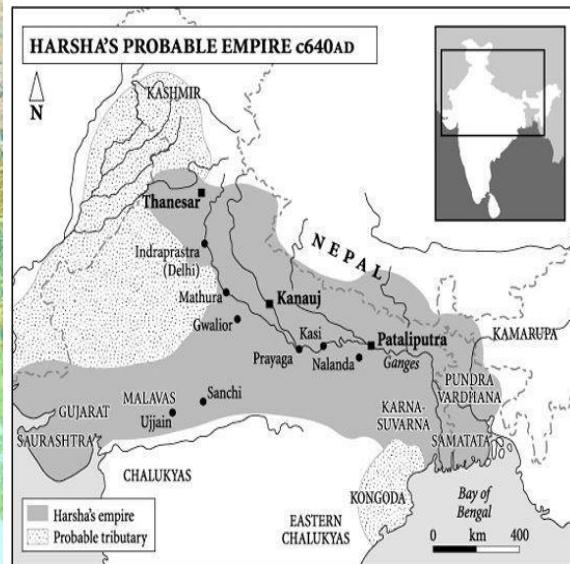
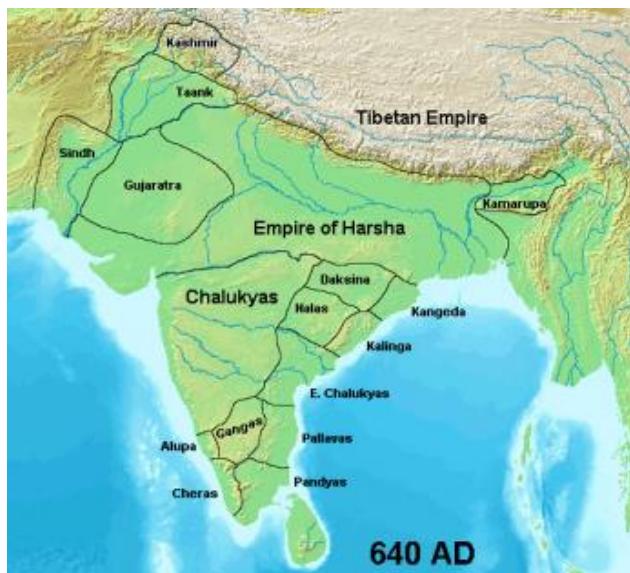
The Formative Phase

- Cultural contacts with the Gupta empire stimulated the spread of civilization in the eastern zone. North Bengal and northwest Orissa came under Gupta rule; in other areas of these regions, the Gupta influence can be inferred from the use of the Gupta era dates in inscriptions.
- In Bengal new states were formed by feudatories, who maintained a substantial number of elephants, horses, boats, etc., in their military camps. For the first time, the fifth and sixth centuries clearly show large-scale writing, use of Sanskrit, formation of a varna society, and the growth of Buddhism and Brahmanism in the form of Shaivism and Vaishnavism in this area.
- The decline and fall of the Gupta empire therefore coincided with considerable progress in the outlying regions. Many obscure areas, which were possibly ruled by tribal chiefs and were thinly settled, came into limelight.
- This applied to the red soil areas of West Bengal, north Orissa, and the adjoining areas of MP, which formed part of Jharkhand and were difficult to cultivate and settle. It applied even more to the jungle areas with alluvial soil and heavy rainfall in Bangladesh and to the Brahmaputra basin.

CHAPTER-27

Harsha and His Times

Harsha's Kingdom



Note: It's a Google Image (May not be Correct)

- The Guptas, with their seat of power in UP and Bihar, ruled over north and western India for about 160 years until the mid-sixth century. Then north India again split up into several kingdoms.
- The white Hunas established their supremacy over Kashmir, Punjab, and western India from about AD 500 onwards. North and western India passed under the control of about half a dozen feudatories who parcelled out the Gupta empire among themselves.
- Gradually one of these dynasties ruling at Thanesar in Haryana extended its authority over all the other feudatories. The ruler who brought this about was Harshavardhana (AD 606–47).
- Harsha made Kanauj his seat of power, and from there he extended his authority in all directions. By the seventh century Pataliputra fell on bad days and Kanauj came to the fore.
- Power shifted to military camps (*skandhavaras*), and places of strategic importance which dominated long stretches of land. To this class belonged Kanauj.
- Situated in Farrukhabad district of UP, it shot into political prominence from the second half of the sixth century onwards. Its emergence as a centre of political power from the reign of Harsha onwards typifies the coming of the feudal age in north India just as Pataliputra largely represents the pre-feudal order.
- The early history of Harsha's reign is reconstructed from a study by Banabhatta, who was his court poet and who wrote a book called *Harshacharita*. This can be supplemented by the account of the Chinese pilgrim Hsuan Tsang, who visited India in the seventh century and stayed in the country for about fifteen years.
- Harsha's inscriptions speak of various types of taxes and officials. Harsha is called the last great Hindu emperor of India, but he was neither a staunch Hindu nor the ruler of the whole country. His authority was limited to north India excluding Kashmir.
- Rajasthan, Punjab, UP, Bihar, and Orissa were under his direct control, but his sphere of influence spread over a much wider area. It appears that the peripheral states acknowledged his sovereignty.
- In eastern India he faced opposition from the Shaivite king Shashanka of Gauda, who felled the Bodhi tree at Bodh-Gaya. However, Shashanka's death in AD 619 put an end to this hostility. Harsha's southward march was stopped at the Narmada river by the Chalukya king Pulakeshin, who ruled over a great part of modern Karnataka and Maharashtra with his capital at Badami in the modern Bijapur district of Karnataka.

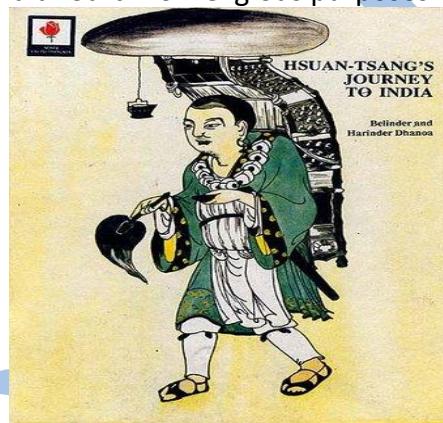
Administration

- Harshavardhana's reign is an example of transition from ancient to medieval times. Harsha governed his empire on the same lines as did the Guptas, but his administration had become feudal and decentralized. It is stated that Harsha had 100,000 horses and 60,000 elephants.

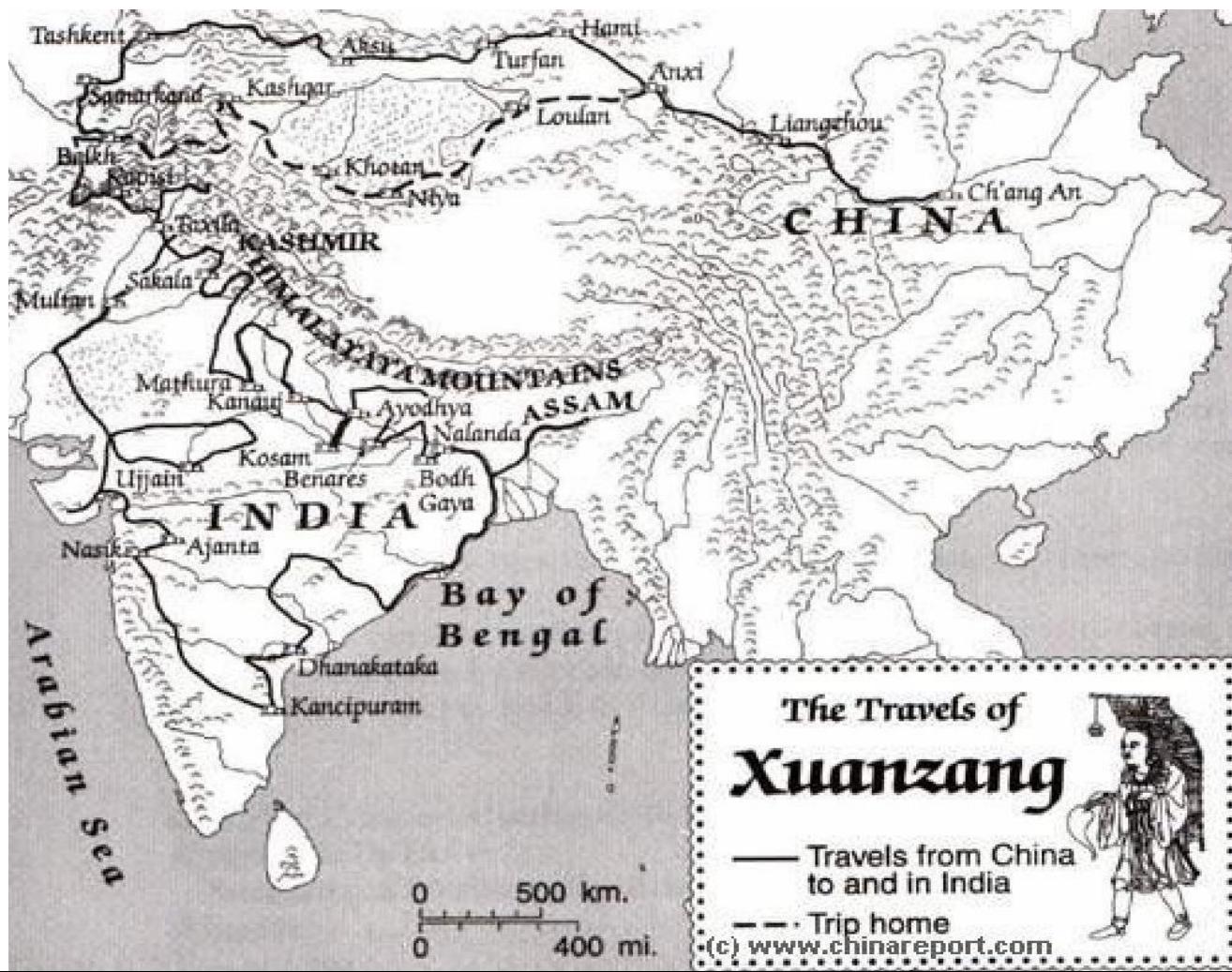
HARSHA'S ADMINISTRATION



- The Chinese pilgrim Hsuan Tsang informs us that Harsha's revenues were divided into four parts. One part was earmarked for the expenditure of the king, a second for scholars, a third for the endowment of officials and public servants, and a fourth for religious purposes.



- He also tells us that ministers and high officers of the state were endowed with land. The feudal practice of rewarding and paying officers with grants of land seems to have begun under Harsha.
- The reign of Harsha is historically important because of the visit of the Chinese pilgrim Hsuan Tsang, who left China in AD 629 and travelled all the way to India. After a long stay in India, he returned to China in AD 645. He had come to study at the Buddhist university of Nalanda situated in the district of the same name in Bihar and to collect Buddhist texts from India.
- The pilgrim vividly describes Harsha's court and life in those days, and this account is richer and more reliable than that of Fa-hsien, shedding light on the social and economic life as well as the religious sects of the period. The Chinese account shows that Pataliputra was in a state of decline, as was Vaishali.
- On the other hand, Prayag and Kanauj in the doab had become important. Hsuan Tsang calls the shudras agriculturists, which is significant. The earlier texts represent them as serving the three higher varnas. The Chinese pilgrim notes the living conditions of the untouchables such as scavengers, and executioners.



Arora IAS Additional Inputs

- Seventh century Chinese Buddhist pilgrim and scholar Xuan Zang (also spelled Hsuan Tsang) stayed a couple of years in Bezawada (the old name of Vijayawada) to copy and study Buddhist scriptures.
- In 630 AD, Xuan Zang came to India through Kashmir after visiting Central Asia, Iran and Afghanistan through the Silk Route. He had travelled from north to east during his 14-year stay and lived in Bihar for a couple of years. At Nalanda University, Xuan Zang had interacted with scholars and students, mastered local languages and discovered Buddhist stupas.
- Xuan Zang travelled to Andhradesa to visit the Viharas (monasteries) at Amaravathi and Nagarjunakonda around 640 CE and stayed at Amaravathi for a couple of years. During his stay, he had studied and copied the Abhidhammapitakam, the last of the three pitakas (Pali for baskets) constituting the Pali canon, the scriptures of Theravada Buddhism.
- **What are proofs of his stay?**
- British chronicler and collector of Kistna Gordon Mackenzie in his manual written in 1883 recorded that Xuan Zang in his writing spoke about the kingdom of Anta-lo (Andhra) with its capital Ping-ki-lo (Vengi) and in Dhanakacheka (Dharani Kota?).
- He also recorded that Xuan Zang described two Poorasaila (eastern hill) and Aparasaila (western hill) Buddhist monasteries.
- According to V.V. Krishna Sastry, former director of the united Andhra Pradesh Archaeology department these two monasteries are actually Moghalrajpuram caves and Akkanna Madanna caves located in the heart of Vijayawada.

- These Buddhist monasteries (Viharas) were converted into Hindu Cave temples during the reign of the Vishnukundins (reign was from 420 to 624).
- **Significance Xuan Zang's visit**
- The writings of Xuan Zang about his travels in India are detailed accounts of the life of the people in the 7th century.
- Chinese government has used his work to establish that the relationship between India and China is 1,400 years old.

Buddhism and Nalanda

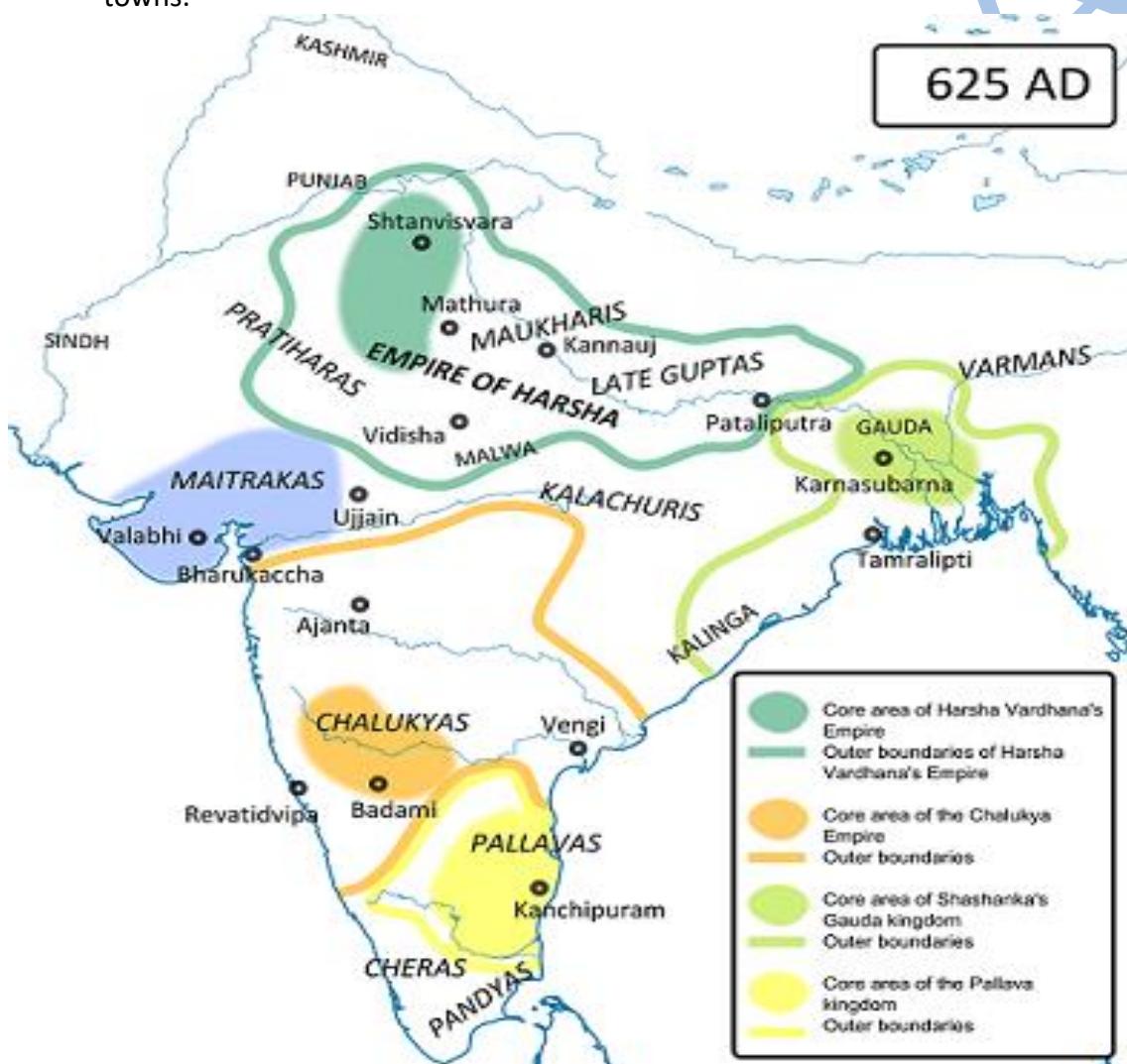
- The Buddhists were divided into eighteen sects when the Chinese pilgrim was in India. The old centres of Buddhism had fallen on bad days. The most famous centre was Nalanda, which maintained a great Buddhist university meant for Buddhist monks.
- It is said to have had as many as 10,000 students, all monks. They were taught Buddhist philosophy of the Mahayana school. In AD 670, another Chinese pilgrim, I-tsing, visited Nalanda, and he mentions that only 3000 monks lived there.
- According to Hsuan Tsang, the monastery at Nalanda was supported from the revenues of 100 villages. I-tsing raises this number to 200. Nalanda thus had a huge monastic establishment during the reign of Harshavardhana.
- Harsha followed a tolerant religious policy. A Shaiva in his early years, he gradually became a great patron of Buddhism. As a devout Buddhist he convened a grand assembly at Kanauj to widely publicize the doctrines of Mahayana.
- After Kanauj, he held at Prayag a great assembly which was attended by all the tributary princes, ministers, nobles, etc. On this occasion, an image of the Buddha was worshipped, and discourses were given by Hsuan Tsang.
- Banabhatta gives us a flattering account of the early years of his patron in his book *Harshacharita* in an ornate style which became a model for later writers. Harsha is remembered not only for his patronage and learning but also for the authorship of three plays: *Priyadarshika*, *Ratnavali*, and *Nagananda*.
- Harsha's authorship of the three dramas is doubted by several medieval scholars. It is held that they were composed by a person called Dhavaka in the name of Harsha for some consideration.

CHAPTER-28

Brahmanization, Rural Expansion, and Peasant Protest in the Peninsula

The New Phase

- The period c. AD 300–750 marks the second historical phase in the regions south of the Vindhyas. It continued some of the processes that had begun in the first historical phase (c. 200 BC–AD 300) of the peninsula.
- The first phase shows the ascendancy of the Satavahanas over the Deccan, and that of the Tamil kingdoms over the southern districts of Tamil Nadu. In that period, northern Tamil Nadu, southern Karnataka, a part of southern Maharashtra, and the land between the Godavari and the Mahanadi broadly owed allegiance to the seats of political authority established outside their areas.
- Eventually, by the beginning of the seventh century, the Pallavas of Kanchi, the Chalukyas of Badami, and the Pandya of Madurai emerged as the rulers of the three major states. The first historical phase is marked by numerous crafts, internal and external trade, widespread use of coins, and a large number of towns.



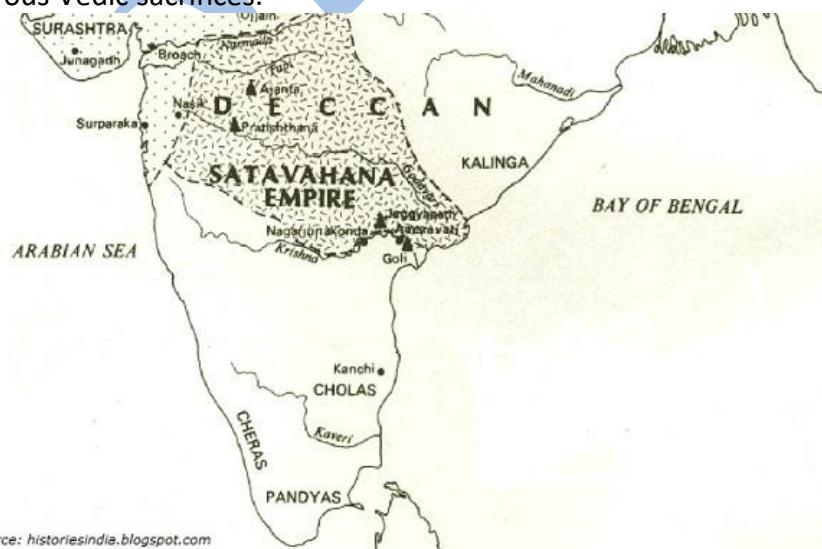
- Trade, towns, and coinage seem to have been in a state of decline in the second phase, but in that phase numerous land grants free of taxes were made to the temples and brahmanas.
- Cave inscriptions probably indicate the influence of Jainism and also of Buddhism in the southern districts of Tamil Nadu. This phase also marked the beginning of the construction of stone temples for Shiva and Vishnu in Tamil Nadu under the Pallavas, and in Karnataka under the Chalukyas of Badami.



- By the beginning of the second phase, south India had ceased to be the land of megaliths, and towards its end began the process that made it a land of temples.
- Culturally, the Dravidian element seems to have dominated the scene in the first phase, but during the second phase Aryanization and brahmanization came to the fore. This happened because of land grants made by the rulers who were either brahmanas or firm supporters of them.
- The Ashokan inscriptions found in Andhra and Karnataka show that the people knew Prakrit in the third century BC. Also, epigraphs between the second century BC and the third century AD were largely written in Prakrit.
- The Brahmi inscriptions that have been found in Tamil Nadu also contain Prakrit words, but from about AD 400 onwards Sanskrit became the official language in the peninsula and most charters were composed in it.

States of the Deccan and South India

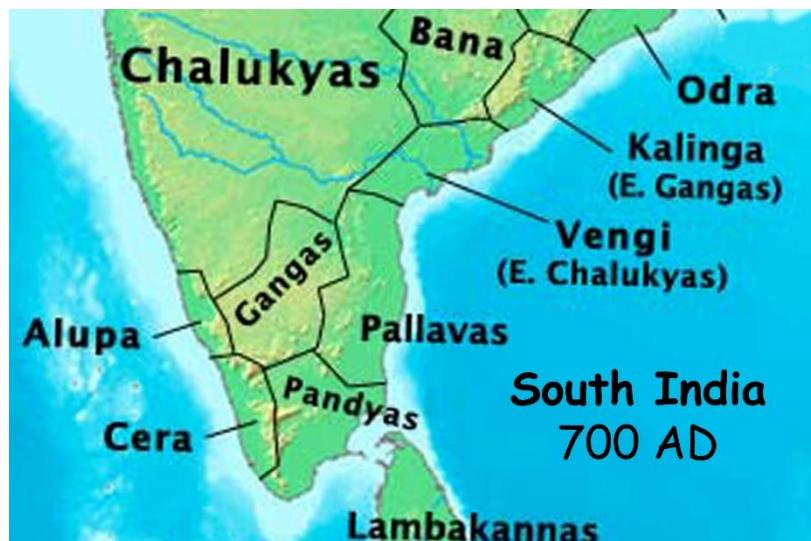
- In northern Maharashtra and Vidarbha (Berar), the Satavahanas were succeeded by the Vakatakas, a local power. The Vakatakas, who were brahmanas themselves, are known from a large number of copperplate land grants issued by them. They were great champions of the brahmanical religion and performed numerous Vedic sacrifices.



Source: historiesindia.blogspot.com

- Culturally however the Vakataka kingdom served as a channel for the transmission of 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 AD 757, when they were overthrown by their feudatories, the Rashtrakutas. The Chalukyas claimed their descent from Brahma or Manu or the Moon.

- The Chalukyas set up their kingdom towards the beginning of the sixth century in the western Deccan. They established their capital at Vatapi, modern Badami, in the district of Bijapur, which forms a part of Karnataka.



- On the ruins of the Satavahana power in the eastern part of the peninsula, there arose the Ikshvakus in the Krishna-Guntur region. They seem to have been a local tribe who adopted the exalted name of the Ikshvakus in order to demonstrate the antiquity of their lineage, and also claimed to be brahmanas.
- They have left behind many monuments at Nagarjunakonda and Dharanikota. They began the practise of land grants in the Krishna-Guntur region, where several of their copperplate inscriptions have been discovered. The Ikshvakus were supplanted by the Pallavas. The term *pallava* means creeper, and is a Sanskrit version of the Tamil word *tondai*, which also carries the same meaning.
- The Pallavas were possibly a local tribe who established their authority in the Tondainadu or the land of creepers. The authority of the Pallavas extended over both southern Andhra and northern Tamil Nadu. They set up their capital at Kanchi, identical with modern Kanchipuram, which under them became a town of temples and Vedic learning.
- The early Pallavas came into conflict with the Kadambas, who had established their control over northern Karnataka and Konkan in the fourth century. The Kadamba kingdom was founded by Mayurasharman. It is said that he came to receive education at Kanchi but was unceremoniously driven out.
- Smearing under this insult, the Kadamba chief set up his camp in a forest, and defeated the Pallavas, possibly with the help of the forest tribes. Eventually, the Pallavas avenged the defeat but recognized the Kadamba authority by formally investing Mayurasharman with the royal insignia. Mayurasharman is said to have performed eighteen *ashvamedhas* or horse sacrifices and granted numerous villages to brahmanas.
- The Kadambas established their capital at Vaijayanti or Banavasi in north Kanara district of Karnataka. The Gangas were another important contemporary dynasty of the Pallavas. They established their kingdom in southern Karnataka around the fourth century. The kingdom was situated between that of the Pallavas in the east and of the Kadambas in the west. They are called the Western Gangas or Gangas of Mysore in order to differentiate them from the Eastern Gangas who ruled in Kalinga from the fifth century onwards.
- The Pallavas, the Kadambas, the Chalukyas of Badami, and their other contemporaries were great champions of Vedic sacrifices.

The Kalabha Revolt

- Although the period between AD 300 and 750 was extremely important for state formation and agrarian expansion in the peninsula. The only important event is a revolt led by the Kalabhras in the sixth century.

The Kalabhras seem to have been a tribal people who captured power, particularly at the cost of the Cholas, and ruled for seventy five years.

- Their rule also affected the Pallavas as well as their neighbouring contemporaries. The Kalabhras are called evil rulers, who overthrew innumerable kings and established their hold on the Tamil land. The Kalabhra revolt was a powerful peasant protest directed against the landed brahmanas. They put an end to the *brahmadeya* rights granted to the brahmanas in numerous villages.
- It appears that the Kalabhras were of Buddhist persuasion as they patronized Buddhist monasteries. The Kalabhras' revolt was so widespread that it could be quelled only through the joint efforts of the Pandyas, the Pallavas, and the Chalukyas of Badami. By the last quarter of the sixth century, according to a tradition, the Kalabhras had imprisoned the Chola, the Pandya, and the Chera kings, which underlines how formidable their revolt was.
- The Sangam texts tell us that villages were granted to the warriors by the chief for their acts of bravery. Land grants seem to have stimulated agrarian expansion under the Pallavas in south Andhra and north Tamil Nadu from the end of the third century onwards, but they seem to have adversely affected the peasants.

Conflict between the Pallavas and the Chalukyas

- The principal interest in the political history of peninsular India from the sixth to the eighth century centres around the long struggle for supremacy between the Pallavas of Kanchi and the Chalukyas of Badami. The Pandyas, who were in control of Madurai and Tirunelveli districts of Tamil Nadu, joined this conflict as a poor third.
- Although both the Pallavas and the Chalukyas championed Brahmanism, performed Vedic sacrifices, and made grants to the brahmanas, the two quarrelled with each other over plunder, prestige, and territorial resources. Both tried to establish supremacy over the land lying between the Krishna and the Tungabhadra.
- This doab was again the bone of contention in late medieval times between the Vijayanagar and the Bahmani kingdoms. Time and again, the Pallava princes tried to cross the Tungabhadra, which formed the natural historic boundary between many a kingdom of the Deccan and the deep south.
- The first important event in this long conflict took place during the reign of Pulakeshin II (AD 609–42), the most famous Chalukya king. He is known to us from the eulogy written on him by the court poet Ravikirti in the Aihole inscription. This inscription is an example of the poetic excellence achieved in Sanskrit, and despite its exaggeration is a valuable source for the life of Pulakeshin.
- He subjugated the Kadamba capital at Banavasi and compelled the Gangas of Mysore to acknowledge his suzerainty. He also defeated Harsha's army on the Narmada and checked his advance towards the Deccan. In his conflict with the Pallavas, he almost reached the Pallava capital, but the Pallavas purchased peace by ceding their northern provinces to Pulakeshin II.
- Around AD 610 Pulakeshin II also conquered the entire area between the Krishna and the Godavari, which came to be known as the province of Vengi. Here, a branch of the main dynasty was set up and is known as the eastern Chalukyas of Vengi. However, Pulakeshin's second invasion of Pallava territory ended in failure.
- The Pallava king Narasimhavarman (AD 630–68) occupied the Chalukya capital at Vatapi in about AD 642, when Pulakesin II was probably killed in a battle against the Pallavas. Narasimhavarman assumed the title of Vatapikonda or the conqueror of Vatapi. He is also said to have defeated the Cholas, the Cheras, the Pandyas, and the Kalabhras.
- Towards the end of the seventh century, there was a lull in this conflict, which was again resumed in the first half of the eighth century. The Chalukya king Vikramaditya II (AD 733–45) is said to have overrun Kanchi three times. In AD 740 he completely routed the Pallavas. His victory ended the Pallava supremacy in the far south although the ruling house continued for over a century thereafter.

- However, the Chalukyas were unable for long to enjoy the fruits of their victory over the Pallavas because their own hegemony was brought to an end in AD 757 by the Rashtrakutas.

Temples

- The Nayanars rendered a similar service to the cult of Shiva. From the seventh century onwards, the cult of bhakti began to dominate the religious life of south Indians, and the Alvars and Nayanars played a great part in propagating it.
- The Pallava kings constructed a number of stone temples in the seventh and eighth centuries for housing these gods. The most famous of them are the seven *ratha* temples at Mahabalipuram, at a distance of 65 km from Chennai. These were built in the seventh century by Narasimhavarman, who founded the port city of Mahabalipuram or Mamallapuram.
- This city is also famous for the Shore Temple, which was a structural construction erected independently and not hewn out of rock. In addition, the Pallavas constructed several such structural temples at their capital Kanchi. A very good example was the Kailasanath temple built in the eighth century.

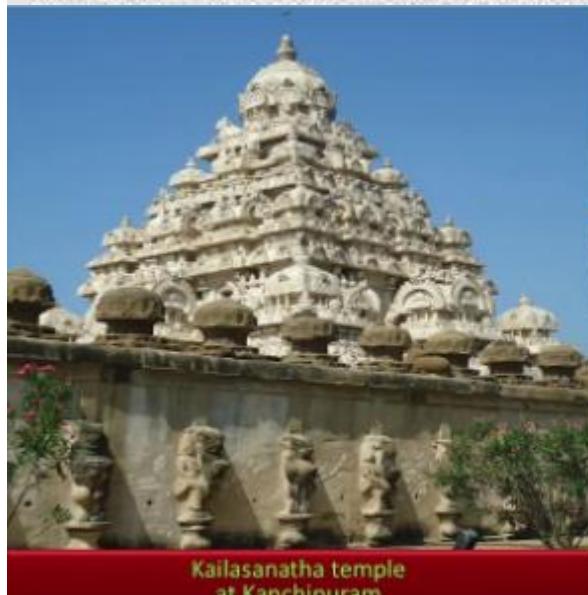


The Rock Cut Temples of Mahabalipuram

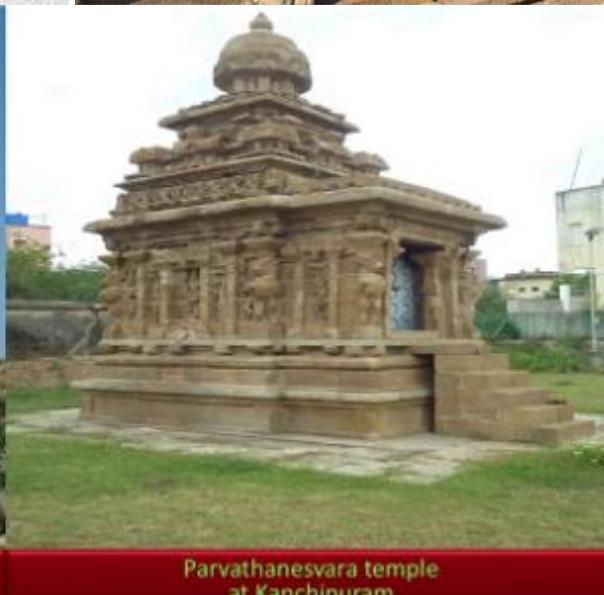


Shore Temple, Mahabalipuram

DRAVIDIAN STYLE



Kailasanatha temple
at Kanchipuram



Parvathanesvara temple
at Kanchipuram

- The Chalukyas of Badami erected numerous temples at Aihole, which has as many as seventy, from about AD 610. The work was continued in the adjacent towns of Badami and Pattadakal. Pattadakal has ten temples built in the seventh and eighth centuries, the most celebrated of which are the Papanatha temple (c. AD 680) and the Virupaksha temple (c. AD 740).

- The first of these, although 30 m long, has a low and stunted tower in the northern style; the second was constructed in purely southern style. The latter is about 40 m in length and has a very high square and storeyed tower (*shikhara*).

Demand on the Peasantry

- To conduct wars, to cultivate art and literature, to promote religion, and to maintain the administrative staff, enormous resources were needed. These were apparently provided by the peasantry.
- The nature of burdens imposed on the agrarian communities was more or less the same in the Vakataka and the Pallava kingdoms although the former was in Vidarbha and Maharashtra, and the latter in southern Andhra and northern Tamil Nadu.
- The state made heavy demands on the labour and produce of the peasantry. Most of these are covered by the eighteen types of immunities granted to the brahmanas from the fourth century AD onwards. Later, more and more demands were made on the peasantry.

Land Grants and Rural Expansion

- These numerous demands made by the king on the agrarian population presuppose a capacity to pay on the part of the peasantry. The states could not multiply without the proliferation of rural communities or an increase in the agricultural production of the existing villages. This period saw three types of villages in south India: *ur*, *sabha*, and *nagaram*.
- The *ur* was the usual type of village inhabited by peasant castes, who perhaps held their land in common; it was the responsibility of the village headman to collect and pay taxes on their behalf. These villages were mainly found in southern Tamil Nadu.
- The *sabha* type of village consisted of *brahmadeya* villages or those granted to the brahmanas, and of *agrahara* villages. The brahmana owners enjoyed individual rights in the land but carried on their activities collectively.
- The *nagaram* type of village consisted of a village settled and dominated by combinations of traders and merchants. This possibly happened because trade declined and merchants moved to villages.
- In the Chalukya areas, rural affairs were managed by village elders called *mahajana*. On the whole, the period c. AD 300–750 provides good evidence of agricultural expansion, rural organization, and more productive use of land.

Social Structure and Brahmanization

- The princes claimed the status of brahmanas or kshatriyas, though many of them were local clan chiefs promoted to the second varna through benefactions made to the priests. The priests invented respectable family trees for these chiefs and traced their descent from age-old solar and lunar dynasties.
- This process enabled the new rulers to acquire acceptability in the eyes of the people. The title *dharma-maharaja* was, therefore, adopted by the Vakataka, Pallava, Kadamba, and Western Ganga kings. The real founder of the Pallava power, Simhavarman, is credited with coming to the rescue of dharma when it was beset with the evils typical of the Kaliyuga. This apparently refers to his suppression of the Kalabhras, peasants who upset the existing social order.

CHAPTER-29

Developments in Philosophy

Goals of Life

- The objectives of regulation of the social order or dharma, economic resources or *artha*, physical pleasures or *kama*, and salvation or *moksha* was expounded in writing.
- Matters relating to economy were treated in the *Arthashastra*, the well-known book written by Kautilya. Laws governing the state and society became the subject of the *Dharmashastra*, and physical pleasures were discussed in the *Kamasutra*.
- All these three branches of knowledge were primarily concerned with the material world and its problems. Salvation or *moksha* became the central subject of the texts on *darshana* or philosophy. It meant deliverance from the cycle of birth and death, which was first recommended by Gautama Buddha.
- By the beginning of the Christian era, six schools of philosophy developed. These were known as Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta.

Samkhya

- Samkhya, literally ‘count’, seems to have originated first. According to the early Samkhya philosophy, the presence of divine agency is not essential to the creation of the world.
- Around the fourth century AD, in addition to *prakriti*, *purusha* or spirit was introduced as an element in the Samkhya system, and the creation of the world was attributed to both. According to the new view, Nature and the spiritual element together create the world.
- Initially, according to this school, a person can attain salvation through the acquisition of real knowledge, and his misery can be ended for ever. This knowledge can be acquired through perception (*pratyaksha*), inference (*anumana*), and hearing (*shabda*). Such a method is characteristic of a scientific system of inquiry.

Yoga

- According to the Yoga school, a person can attain salvation through meditation and physical application. Practice of control over pleasure, the senses, and bodily organs is central to this system.
- In order to obtain salvation, physical exercises in various postures called *asanas* are prescribed, and a breathing exercise called *pranayama* is recommended.

Nyaya

- Nyaya, or the school of analysis, was developed as a system of logic. According to it, salvation can be attained through the acquisition of knowledge. The veracity of a proposition or statement can be tested through inference, hearing, and analogy.

Vaisheshika

- The Vaisheshika school gives importance to the discussion of material elements or *dravya*. They draw a line between particularities and their aggregate. Earth, water, fire, air, and ether (sky), when combined, give rise to new objects.
- The Vaisheshika school propounded the atom theory believing that all material objects are made up of atoms. The Vaisheshika thus marked the beginning of physics in India.

Mimamsa

- Mimamsa literally means the art of reasoning and interpretation. According to the Mimamsa school, the Vedas contain the eternal truth. The principal object of this philosophy was to acquire heaven and salvation.
- In order to attain salvation, the Mimamsa school strongly recommended the performance of Vedic sacrifices, which needed the services of priests and legitimized the social distance between the various varnas.

- Through the propagation of the Mimamsa philosophy, the brahmanas sought to maintain their ritual authority and preserve the social hierarchy based on Brahmanism.

Vedanta

- Vedanta means the end of the Veda. The *Brahmasutra* of Badarayana compiled in the second century BC formed its basic text. Later, two famous commentaries were written on it, one by Shankara in the ninth century and the other by Ramanuja in the twelfth.
- Shankara considers *brahma* to be without any attributes, but Ramanuja's *brahma* had attributes. Shankara considered knowledge or *jnana* to be the chief means of salvation, but Ramanuja's road to salvation lay in practising devotion/loving faith.
- According to it, *brahma* is the reality and everything else is unreal (*maya*). The self (soul) or *atma* coincides with *brahma*. Therefore, if a person acquires the knowledge of the self (*atma*), he acquires the knowledge of *brahma*, and thus attains salvation.
- Both *brahma* and *atma* are eternal and indestructible. The theory of karma came to be linked to Vedanta philosophy. It means that in his present birth, a person has to bear the consequences of his actions performed in his previous birth.
- Belief in rebirth or *punarjanma* becomes an important element not only in the Vedanta system but also in several other systems of Hindu philosophy.

Charvaka and the Materialistic View of Life

- By and large, the six systems of philosophical teaching promoted the idealistic view of life. All of them became paths of attaining salvation. The Samkhya and Vaisheshika systems advanced the materialistic view of life.
- Kapila, the earliest exponent of the Samkhya, teaches that a man's life is shaped by the forces of nature and not by any divine agency. Materialistic ideas also figure in the doctrines of the Ajivikas, a heterodox sect in the time of the Buddha.
- Charvaka, however, was the main expounder of the materialistic philosophy which came to be known as the Lokayata, which means the ideas derived from the common people. It underlined the importance of intimate contact with the world (*loka*), and showed a lack of belief in the other world.
- The schools of philosophy with emphasis on materialism developed in the period of an expanding economy and society between 500 BC and AD 300. The struggle against the difficulties presented by nature in founding settlements and leading day-to-day life in the Gangetic plains and elsewhere led to the origin and growth of iron-based agricultural technology, the use of metal money, and the thriving of trade and handicrafts.
- By the fifth century AD, materialistic philosophy was overshadowed by the exponents of idealistic philosophy who constantly criticized it and recommended the performance of rituals and cultivation of spiritualism as a path to salvation; they attributed worldly phenomena to supernatural forces.

CHAPTER-30

Cultural Interaction with Asian Countries

India's Relations with the Outside World

- Indian traders went to the cities of Mesopotamia, where their seals dating to the second half of the third millennium BC have been found. From the beginning of the Christian era onwards, India maintained commercial contacts with China, Southeast Asia, West Asia, Central Asia, and the Roman empire.

Buddhism in Sri Lanka, Myanmar, China, and Central Asia

- The propagation of Buddhism promoted India's contacts with Sri Lanka, Myanmar, China, and Central Asia. Buddhist missionaries were sent to Sri Lanka in the reign of Ashoka in the third century BC.
- Short inscriptions in Brahmi script relating to the second and first centuries BC have been found in Sri Lanka. In the early centuries of the Christian era, Buddhism spread from India to Burma (modern Myanmar). The Burmese developed the Theravada form of Buddhism, and erected many temples and statues in honour of the Buddha.
- The more significant is, the Burmese and Sri Lankan Buddhists produced a rich corpus of Buddhist literature not to be found in India. All the Pali texts were compiled and commented upon in Sri Lanka. Beginning with the reign of Kanishka, a large number of Indian missionaries went to China, Central Asia, and Afghanistan to preach their religion.
- China emerged as a great centre of Buddhism. The Chinese records mention 162 visits made by the Chinese monks during the fifth to the eighth centuries. But the visit of only one Indian scholar called Bodhidharma to China is recorded in this period.
- From China, Buddhism spread to Korea and Japan, and it was in search of Buddhist texts and doctrines that several Chinese pilgrims, such as Fa-hsien and Hsuan Tsang, came to India. A Buddhist colony arose at Tun Huang, which was the starting point of the companies of merchants crossing the desert.
- The Indians learnt the art of growing silk from China, and the Chinese learnt from India the art of Buddhist painting. The two other great centres of Buddhism in ancient times were Afghanistan and Central Asia. In Afghanistan, many statues of the Buddha and Buddhist monasteries have been discovered.
- Begram and Bamiyan situated in the north of this country are famous for such relics. Begram is famous for ivory work, which is similar to Indian workmanship in Kushan times. Bamiyan had the distinction of boasting of the tallest Buddha statue sculptured out of rock in the early centuries of the Christian era; unfortunately this was recently destroyed by aggressive, fundamentalist Afghan Muslims.
- Bamiyan has thousands of natural and artificial caves in which the monks lived. Buddhism continued to hold its ground in Afghanistan until the seventh century when it was supplanted by Islam.

Christianity and West Asian Relations

- Buddhism connected India with Central and East Asia, but Christianity linked it with West Asia. In the sixth century, the Alexandrian scholar Kosmos speaks of a thriving Christian community in both India and Sri Lanka.
- A bishop appointed from Persia served the Christians in Kalyan near modern Mumbai. Thus, the Christians lived in western India along with Jain, Buddhist, and Hindu communities.

Indian Culture in Southeast Asia

- The name Suvarnabhumi was given to Pegu and Moulmein in Burma, and merchants from Broach, Banaras, and Bhagalpur traded with Burma. Considerable Buddhist remains of Gupta times have been found in Burma. From the first century AD onwards India established close trading relations with Java in Indonesia, which was called Suvarnadvipa or the island of gold by the ancient Indians.

- The earliest Indian settlements in Java were established in AD 56. When the Chinese pilgrim Fa-hsien visited Java in the fifth century, he found the brahmanical religion prevalent there. In the early centuries of the Christian era, the Pallavas founded their colonies in Sumatra.
- The Indian settlements in Java and Sumatra became channels for the radiation of Indian culture. In Indo-China, which is at present divided into Vietnam, Cambodia, and Laos, the Indians set up two powerful kingdoms in Kamboja and Champa. The powerful kingdom of Kamboja, coterminous with modern Cambodia, was founded in the sixth century.
- Its rulers were devotees of Shiva, and developed Kamboja into a centre of Sanskrit learning, and numerous inscriptions were composed. In the neighbourhood of Kamboja at Champa, embracing southern Vietnam and the fringes of northern Vietnam, it seems that the traders set up colonies. The king of Champa was also a Shaiva, and the official language of Champa was Sanskrit.
- This country was considered to be a great centre of education in the Vedas and Dharmashastras. Indian settlements in the Indian Ocean continued to flourish until the thirteenth century, and during this period, their inhabitants intermingled with the local peoples.
- Continuing commingling gave rise to a new type of art, language, and literature. It is astonishing that the greatest Buddhist temple is to be found not in India but in Borobudur in Java.
- Considered to be the largest Buddhist temple in the world, it was constructed in the eighth century, and 436 images of the Buddha engraved on it illustrate his life.
- The temple of Ankor Vat in Cambodia is larger than that of Borobudur. Although this temple dates to medieval times, it can be compared to the best artistic achievements of the Egyptians and Greeks. The stories of the *Ramayana* and *Mahabharata* are narrated in relief on the walls of the temple.
- The story of the *Ramayana* is so popular in Indonesia that many folk plays based on it are performed. The language of Indonesia, Bahasa Indonesia, contains numerous Sanskrit words.

Cultural Give and Take

- With regard to sculpture, the head of the Buddha from Thailand, the head from Kamboja, and the magnificent bronze images from Java are regarded as the best examples of the fusion of Indian art with the local art traditions of Southeast Asia.
- Similarly, beautiful examples of painting, comparable to those of Ajanta are found not only in Sri Lanka but also in the Tun Huang caves on the Chinese border. The Indians acquired the craft of minting gold coins from the Greeks and Romans, they learnt the art of growing silk from China, that of growing betel leaves from Indonesia, and adopted several other products from the neighbouring countries.
- Similarly, the method of growing cotton spread from India to China and Central Asia. However, the Indian contribution seems to have been significant in art, religion, script, and language. Nevertheless, no culture which developed in the neighbouring countries was a replica of the Indian culture.

CHAPTER-31

From Ancient to Medieval

Social Crisis and Agrarian Changes

- The central factor that eventually transformed ancient Indian society into a medieval society was the practice of land grants.

Rise of Landlords

- Land grants became frequent from the fifth century AD. The brahmanas not only collected taxes from the peasants and artisans but also maintained law and order in the villages granted to them. Villages were made over to the brahmanas in perpetuity.
- Thus, the power of the king was heavily undermined from the end of the Gupta period onwards. In the Maurya period, taxes were assessed and collected by the agents of the king, and law and order were maintained by them.
- In the initial stage, land grants attest to the increasing power of the king. In Vedic times, the king was considered the owner of cattle or *gopati*, but in Gupta times and later, he was regarded as *bhupati* or owner of land.
- In the Maurya period, the officers of the state, from the highest to the lowest, were generally paid in cash. The practice continued under the Kushans, who issued a large number of copper and gold coins, and it lingered on under the Guptas whose gold coins were evidently meant for payment of the army and high functionaries.
- Thus, by the seventh century, there is a distinct evolution of the landlordism and a devolution of the central state authority.

New Agrarian Economy

- The Chinese pilgrim I-tsing states that most Indian monasteries got their lands cultivated by servants and others. Hsuan Tsang describes the shudras as agriculturists, which suggests that they no longer cultivated land just as slaves and agricultural labourers, but possibly occupied it temporarily.
- From the sixth century onwards, sharecroppers and peasants were particularly asked to remain on the land granted to the beneficiaries in the backward and mountainous areas such as Orissa and Deccan. From there, the practice spread to the Ganges basin.

Decline of Trade and Towns

- From the sixth century onwards, a sharp decline began. Trade with the main part of the Roman empire ended in the third century, and the silk trade with Iran and the Byzantium stopped in the mid-sixth century.
- India carried on some commerce with China and Southeast Asia, but its benefits were reaped by the Arabs who acted as middlemen.
- Before the rise of Islam, the Arabs had virtually monopolized India's export trade. The decline of trade for well over 300 years after the sixth century is strikingly demonstrated by the virtual absence of gold coins in India.
- The decline of trade led to the decay of towns. Towns flourished in west and north India under the Satavahanas and Kushans and a few cities continued to thrive in Gupta times. However, the post-Gupta period witnessed the ruin of many old commercial cities in north India.
- Excavations show that several towns in Haryana and East Punjab, Purana Qila (Delhi), Mathura, Hastinapur (Meerut district), Shravasti (UP), Kaushambi (near Allahabad), Rajghat (Varanasi) Chirand (Saran district), Vaishali, and Pataliputra began to decline in the Gupta period, and largely disappeared in post-Gupta times.
- In the late fifth century, a group of silk weavers from the western coast migrated to Mandasor in Malwa, gave up silk weaving, and adopted other professions.

Changes in the Varna System

- From the sixth century onwards, some changes occurred in social organization. In the Gangetic plains in north India, the vaishyas were regarded as free peasants, but land grants created landlords between the peasants, on the one hand, and the king, on the other, so the vaishyas were reduced to the level of the shudras.
- This modified the old brahmanical order, which spread from north India into Bengal and south India as a result of land grants to the brahmanas, brought from the north from the fifth–sixth centuries onwards. From the seventh century onwards, numerous castes were created.
- A Purana of the eighth century states that thousands of mixed castes were produced by the connection of vaishya women with men of lower castes.
- This implies that the shudras and untouchables were divided into countless sub-castes, as were the brahmanas and Rajputs who constituted an important element in Indian polity and society around the seventh century.

Rise of Regional Identities

- Around the sixth–seventh centuries, there began the formation of cultural units which later came to be known as Karnataka, Maharashtra, Orissa, Rajasthan, Tamil Nadu, etc.
- Since the seventh century, a remarkable development takes place in the linguistic history of India, the birth of Apabhramsha, the final stage of the middle Indo-Aryan.
- This language is placed roughly halfway between Prakrit that preceded it and modern Indo-Aryan languages that succeeded it.
- It roughly covers the period from AD 600 to 1000. Extensive Jaina literature was written in this language towards the end of this period. Glimpses of modern languages are traceable in both Jaina and Buddhist writings in Apabhramsha.
- Buddhist writings from eastern India show faint glimmerings of Bengali, Assamese, Maithili, Oriya, and Hindi. Similarly, the Jaina works of the same period reveal the beginnings of Gujarati and Rajasthani.
- In the south, Tamil was the oldest language, but Kannada began to grow at about this time. Telugu and Malayalam developed much later. It seems that each region came to develop its own language because of its isolation from the other.

Trends in Literature

- In the history of literature, the sixth and seventh centuries are equally important. Sanskrit continued to be used by the ruling class from the second century AD. In line with the pomp, vanity, and splendour of the feudal lords, the style of Sanskrit prose and poetry became ornate.
- Writing became replete with metaphors, imagery, adjectives, and adverbs that made it difficult for the reader to comprehend its essential meaning. Bana's prose is a typical example.
- Kosambi considers the combination of sex and religion to be a distinctive feature of feudal literature. A leisured landed class sought the support of the Sanskrit writers who wrote on sex and tantra. Sexual union came to be seen as union with the supreme divine being.
- According to the Vajrayani tantras, supreme knowledge, which amounted to supreme bliss, could be realized through the sexual union of the male and female. Spiritualism was thus inverted to justify eroticism in art and literature.
- The medieval period produced a large corpus of commentaries on ancient texts in Sanskrit, Pali, and Prakrit, and these were written between the fifth and eighteenth centuries. Commentaries on the Pali texts are called *atthakatha*, and those on Prakrit texts *curni, bhasya*, and *niryukti*.
- This literature greatly strengthened the authoritarian trend in intellectual life, seeking to preserve the state- and varna-based patriarchal society, and to adapt it to new situations.

The Divine Hierarchy

- In sculpture and the construction of temples, every region began evolving its own style from the seventh–eighth centuries onwards. South India, in particular, tended to become the land of stone temples.
- Stone and bronze were the two principal media for the representation of deities, and bronze statues began to be manufactured on an impressive scale.
- In the south, they were used in brahmanical temples, and in eastern India in Buddhist temples and monasteries. The various divinities began to be arranged according to grade in the pantheons.
- The practice of worshipping Brahma, Ganapati, Vishnu, Shakti, and Shiva, called the *panchadeva* or five divinities.
- The chief god Shiva or some other deity was installed in the main temple, around which four subsidiary shrines were erected to house the other four deities. Such temples were known as *panchayatana*. The Vedic gods Indra, Varuna, and Yama were reduced to the position of *lokapalas* or security guards.
- The monastic organization of the Jainas, Shaivites, Vaishnavites, and others was also divided into about five ranks. The highest rank was occupied by the *acharya*, whose coronation took place in the same manner as that of a prince, with the *upadhyaya* and *upasaka* occupying lower positions.

The Bhakti Cult

- From the seventh century onwards, the Bhakti cult spread throughout India, and especially in the south. Bhakti meant that people made all kinds of offerings to the god in return for which they received the *prasada* or the favour of the god. This implied the total surrender of the devotees to their god.

Tantrism

- The most remarkable development in India in the religious field from about the sixth century onwards was the spread of tantra. Like the Bhakti cult, tantra can also be seen in the context of socio-economic changes.
- In the fifth–seventh centuries, many brahmanas received land in Nepal, Assam, Bengal, Orissa, central India, and the Deccan, and it is at about this time that tantric texts, shrines, and practices came into being. Tantra admitted both women and shudras into its ranks, and laid great stress on the use of magic rituals.

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Sequence of Social Changes

Introduction

- There are no written texts for the study of society in pre-Vedic times. Archaeology tells us that people lived in small groups in the hilly areas in the Palaeolithic age. Their principal source of subsistence was the game they hunted, and the wild fruits and roots they collected.
- Man learnt to produce food and live in houses towards the end of the Stone Age and the beginning of the use of the metal. The Neolithic and Chalcolithic communities lived on the uplands in the proximity of hills and rivers.
- Gradually peasant villages were established in the Indus basin area, and eventually they blossomed into the urban society of Harappa, with large and small houses.

Tribal and Pastoral Phase

- The Rig Vedic society, despite its mastery of agriculture, was primarily pastoral. People were semi-nomadic, and their principal possessions were cattle and horses. The terms for cow, bull, and horse frequently figure in the *Rig Veda*. Cattle were considered to be synonymous with wealth, and a wealthy person was called *gomat*.
- Wars were fought over cattle and, therefore, the raja, whose principal responsibility was to protect the cows was called *gopa* or *gopati*. The cow was so central to the subsistence of the family that the daughter was called *duhitr*, that is, one who milks. So intimate was the acquaintance of the Vedic people with kine that when they encountered the buffalo in India they called it *govala* or cow-haired.
- In contrast to references to cows and bulls, those to agriculture are fewer and occur in the late hymns of the *Rig Veda*. Cattle-rearing was thus the principal source of livelihood. The principal income of a chief or a prince came from the spoils of war. He captured booty from enemy tribes and extracted tributes from them and from his own tribal compatriots. The tribute received by him was called *bali*.
- It appears that tribal kinsmen reposed trust in the tribal chief and gave him voluntary presents. In return, the chief led them from victory to victory and stood by them in difficult times. The respect and irregular gifts received by the prince from his tribesmen may have become customary in Vedic times. Ordinary members of the tribe received a share known as *amsa* or *bhaga*, which was distributed in folk gatherings assemblies attended by the rajas and their clansmen.
- Although artisans, peasants, priests, and warriors figure even in the earlier portions of the *Rig Veda*, society as a whole was tribal, pastoral, seminomadic, and egalitarian. The spoils of war and cattle constituted the principal forms of property. Cattle and women slaves were generally offered as gifts.

Agriculture and the Origin of the Upper Orders

- When the Vedic people moved from Afghanistan and Punjab to western UP, they became agriculturists. The later Vedic peasant paid the nobles and warriors who in turn made donations to the priests; and in addition also paid sacrificial fees to the priests. The peasant supplied food to the smiths, chariot-makers, and carpenters, who largely served the emerging class of warriors.
- However, the later Vedic peasant was unable to contribute to the rise of trade and towns; and this feature was conspicuous in the age of the Buddha. The later Vedic society used iron on a limited scale, but the use of metal money was unknown. The Vedic communities had established neither a taxation system nor a professional army.
- Tax collectors, apart from the kinsmen of the prince, did not exist. Payment made to the king was not very different from the sacrificial offering made to the gods. The tribal militia of the pastoral society was replaced by the peasant militia of agricultural society.
- The *vis* or the tribal peasantry formed the *sena* or the army. The peasantry in later Vedic times was called *bala* (force). The army to protect the *ashvamedha* horse comprised both the Kshatriyas and the *vis*.

The Varna System of Production and Government

- Three processes coincided with one another in post-Vedic times. These were Aryanization, ironization, and urbanization. Aryanization meant the spread of the Indo-Aryan languages such as Sanskrit, Prakrit,

and Pali. It also meant the dominance of the upper orders and the subjugation of women. In the later Vedic texts, the term *arya* denoted the first three varnas, excluding the shudras and *dasas*.

- ▣ Even in the Buddhist context, the *arya* was considered a noble. In post-Vedic times, Aryanization meant the adaptation of the non-Aryan tribals to the brahmanical culture. Ironization meant the spread of tools and weapons made of low carbon steel. It revolutionized agriculture and crafts and multiplied settlements. This process also increased the military powers of the rulers who extended the boundaries of their states and supported the varna system.
- ▣ Urbanization, or the growth of towns, helped the traders and artisans and also led to an increase in the income of the state treasury. The use of iron tools for crafts and cultivation created conditions for the transformation of the comparatively egalitarian Vedic society into a caste divided social order around the fifth century BC.

Social Crisis and the Rise of the Landed Classes

- ▣ For several centuries, the system worked well in the Gangetic plains and the adjacent area, which saw a successive series of large states. In the first and second centuries AD it was characterized by booming trade and urbanism. In this phase, art flourished as never before.
- ▣ The old order reached its climax in about the third century and then its progressive role seems to have exhausted itself. Around the third century AD the old social formation was afflicted with a deep crisis. The crisis is clearly reflected in the description of the Kali age in the portions of the Puranas relating to the third and fourth centuries.
- ▣ The Kali age is characterized by *varnasankara*, that is, intermixture of varnas or social orders, which implies refusal of the vaishyas and the shudras (peasants, artisans, and labourers) to perform the producing functions assigned to them, that is, the vaishya peasants declined to pay taxes and the shudras refused to make their labour available.
- ▣ Coercive measures alone were not sufficient to make the peasants pay and labourers work. Rather than collecting taxes directly through its own agents and then distributing them among its priestly, military, and other employees and supporters, the state found it convenient to assign land revenues directly to priests, military chiefs, administrators, etc., for their maintenance.
- ▣ This development was in sharp contrast to the Vedic practice. In the backward areas, land grants to brahmanas and others spread the agricultural calendar, diffused the knowledge of Ayurveda medicine, and thus contributed to an increase in overall cereal production. The beneficiaries also disseminated the art of writing and the use of Prakrit and Sanskrit.
- ▣ Through land grants, civilization spread in the deep south and far east, although earlier some spadework in this direction had been done by traders and by the Jainas and Buddhists. The grants brought to the brahmanical fold a large number of aboriginal peasants who came to be ranked as shudras. The shudras therefore began to be referred to as peasants and agriculturists in early medieval texts.
- ▣ The most significant consequence of land grants was the emergence of a class of landlords living on the produce of the peasants. Ancient Indian society cannot be called unchanging. By the fifth–sixth centuries this paved the way for a new type of social formation which can be termed feudal.
- ▣ In the feudal set-up, the position of the women of the landed and fighting classes deteriorated. In early medieval times, sati became a common practice in Rajasthan. However, women from the lower orders were free to take to economic activities and remarry.

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Legacy in Science and Civilization

Religion

- Brahmanism or Hinduism developed as the dominant religion in early India and influenced the development of art, literature, and society as a whole. In addition to Brahmanism, India gave rise to Jainism and Buddhism. Although Christianity came here in about the first century AD, it did not make much headway in ancient times.
- Buddhism also disappeared from India in the course of time, though it had spread as far as Japan in the east and as far as Central Asia in the north-west. In the process of diffusion, Buddhism projected a great deal of Indian art, language, and literature in neighbouring countries. Jainism continued in India and helped the development of its art and literature.

The Varna System

- In India, however, varna laws enjoyed the sanction of both the state and religion. The functions of priests, warriors, peasants, and labourers were defined in law and were supposed to have been set out by divine agencies. Those who departed from their functions and were found guilty of offences were subjected to secular punishments.
- They had also to perform rituals and penances, according to their varna. Each varna was given not only social but also ritualistic recognition. In the course of time, varnas or social classes and jatis or castes were made hereditary by law and religion. Based on a division of labour and specialization of occupations, this peculiar institution, the caste or varna system, certainly helped the growth of society and economy at the initial stage and contributed to the development of the state.
- The *Bhagavadgita* taught that people should lay down their lives in defence of their own dharma rather than adopt the dharma of others which would prove dangerous.

Philosophical Systems

- The Indian thinkers viewed the world as an illusion and deliberated deeply on the relation between the soul and god. Ancient India is considered famous for its contribution to philosophy and spiritualism, but the Indians also developed a materialistic view of the world. In the six systems of philosophy that Indians created we find elements of materialistic philosophy in the Samkhya system of Kapila, who was born around 580 BC.
- He believed that the soul can attain liberation only through real knowledge, which can be acquired through perception, inference, and hearing. The Samkhya system does not recognize the existence of god. According to it, the world has been created not by god but by nature, and the world and human life are regulated by natural forces.
- The development of logic may have helped the Samkhya system. Prior to the fifth century, logic was not a well-established discipline. The *Nyaya Sutra* seems to have been compiled around AD 400. It mentions four proofs or *pramanas* comprising perception, inference, comparison, and testimony.
- Although debating devices were used in theological disputes, they could not have been developed in isolation from other disputes, including land disputes. Materialistic philosophy received the greatest impetus from Charvaka, who lived in about the sixth century BC. The philosophy that he propounded is known as Lokayata.
- The idealist system taught that the world is an illusion. People were asked by the Upanishads to abandon the world and to strive for real knowledge. Western thinkers have taken to the teachings of the Upanishads because they are unable to solve the human problems created by modern technology. The famous German philosopher, Schopenhauer, found in his philosophy a place for the Vedas and the Upanishads.

Crafts and Technology

- The first great contribution was made by the Harappan culture. During the Bronze Age culture, it covered an area larger than that of Egypt or of Mesopotamia. It produced the largest number of fired bricks and

the best form of town-planning. In ancient times Indians attained proficiency in several fields of production.

- Indian craftsmen developed great expertise in dyeing and creating various kinds of colours. The basic colours made in India were so lustrous and lasting that the wonderful paintings of Ajanta are still intact. Similarly, Indians developed great expertise in the art of making steel. This craft was first developed in India in 200 BC, and Indian steel was exported to many countries of the world from very early times and came to be called *wootz* in later times.

Polity

- The *Arthashastra* of Kautilya leaves no doubt that Indians could run the administration of a large empire and tackle the problems of a complex society. India produced a great ruler in Ashoka who, in spite of his victory over Kalinga, adopted a policy of peace and non-aggression.

Science and Mathematics

- The first result of the scientific outlook of Indians was the development of Sanskrit grammar. In the fifth century BC, Panini systematized the rules governing Sanskrit and produced a grammar called *Ashtadhyayi*.
- By the third century BC, mathematics, astronomy, and medicine began to develop separately. In the field of mathematics, the ancient Indians made three distinct contributions: the notation system, the decimal system, and the use of zero. The earliest epigraphic evidence for the use of the decimal system is in the beginning of the fifth century AD.
- The Indian notational system was adopted by the Arabs who spread it in the Western world. The Indian numerals are called Arabic in English, but the Arabs themselves called their numerals *hind*, and before they were adopted in the West they had been used in India for centuries. They are to be found in the inscriptions of Ashoka which were inscribed in the third century BC.
- Indians were the first to use the decimal system. Aryabhata (AD 476– 500) was acquainted with it. The zero was discovered by Indians in about the second century BC. Indian mathematicians considered zero as a separate numeral, and it was used in this sense in sums of arithmetic. In Arabia, the earliest use of zero was in AD 873.
- The brick constructions of Harappa show that in north-western India, people had a substantial knowledge of measurement and geometry. Eventually the Vedic people may have benefited from this knowledge, which appears in the *Sulvasutras* of about the fifth century BC.
- In the second century BC, Apastamba produced a practical geometry for the construction of altars at which the kings could offer sacrifices. It describes the acute angle, obtuse angle, and right angle. Aryabhata formulated the method for calculating the area of a triangle, which led to the origin of trigonometry.
- The most famous work of this time is *Suryasiddhanta*, and no comparable work is to be found in the contemporary ancient East. The most renowned scholars of astronomy were Aryabhata and Varahamihira. Aryabhata lived in the fifth century, and Varahamihira in the sixth.
- Aryabhata calculated the position of the planets in accordance with the Babylonian method. Aryabhata's work is entitled *Aryabhatiya* was a landmark in the development of mathematical and astronomical knowledge, and is a distinct contribution to trigonometry.
- Varahamihira's well-known work *Brihatsamhita* was written in the sixth century. He stated that the moon rotates around the earth and the earth rotates round the sun. The office of *jyotisi* began in early medieval times, as is indicated in many land charters. In the rural areas, the priest–*jyotisi* became an integral part of the *jajmani* system.

Medicine

- The earliest mention of medicines is to be found in the *Atharva Veda*, but, as in other ancient societies, the remedies recommended were replete with magical charms and spells, and medicine was not developed along scientific lines.

- In the second century AD India produced two famous scholars of Ayurveda, Sushruta and Charaka. In the *Sushrutasamhita*, Sushruta describes the method of operating cataract, stone disease, and several other ailments. He mentions as many as 121 implements to be used for surgery. In the treatment of disease he lays special stress on diet and cleanliness.
- Charaka's *Charakasamhita* is like an encyclopaedia of Indian medicine. It describes various types of fever, leprosy, hysteria (*mirgi*), and tuberculosis.

Geography

- Ancient Indians also made some contribution to the study of geography. They had little knowledge of the geography of the lands outside India, but the rivers, mountain ranges, places of pilgrimage, and different regions of the country are described in the epics and Puranas.

Art and Literature

- The ancient Indian masons and craftsmen produced wonderful works of art, starting from Harappan times. In the historical period, the monolithic pillars erected by Ashoka are famous for their gloss and polish, which match the gloss on Northern Black Polished Ware.
- The Maurya polished pillars were mounted on statues of animals, especially lions. The lion capital has been adopted as the national emblem of the Republic of India. In a way Ajanta is the birthplace of Asian art and has as many as thirty cave temples constructed between the second century BC and the seventh century AD. The paintings started in the second century AD and most of them relate to the Gupta period.
- The focal point of the spread of Indian art into Afghanistan and the neighbouring parts of Central Asia was Gandhara. Elements of Indian art were fused with those of Central Asian and Hellenistic art giving rise to a new art style called the Gandhara style. The first statue of the Buddha was fashioned in this style.
- Although its features are Indian, the size and the presentation of the head and the drapery show Greek influence. Similarly, the temples constructed in south India served in some ways as models for the construction of temples in Southeast Asia.
- In the field of education, writing was first undertaken in the mid-third millennium BC in the Harappan culture, though this script has not so far been deciphered. In historical times we find provision for higher education in the huge monastic establishment of Nalanda which attracted students not only from different parts of India but also from Tibet and China. The standards of examination were stiff, and only those who could pass the test prescribed by the *dvarapandita* or the 'scholar at the gate' could be admitted to the university.
- In the field of literature, the Indians produced the *Rig Veda* which is the earliest specimen of the Indo-Aryan language and literature, and on its basis an attempt has been made to determine the nature of the Aryan culture. In Gupta times Kalidasa wrote his fine works, and his play *Abhijanashakuntalam* has been translated into all the important languages of the world.

Strength and Weakness

- Those of the Harappan culture are staggering and Harappan objects are displayed in the museums of India and Pakistan, though the contemporary Mesopotamian antiquities were largely lost or destroyed in the second Gulf War.
- In post-Harappan times, people contributed to various fields of science and civilization. The caste system based on the brahmanical ideology persists to this day.
- In ancient times, the shudras, including the untouchables, were convinced of their inborn inferiority, and this was the case too with women who were considered items of property. Even now these relics have not completely disappeared.
- Although some ancient texts looked upon the world as a family (*vasudhaiva kutumbakam*), this ideal would not make any impact.